

**THE EVOLUTION OF
ORIYA LANGUAGE & SCRIPT**



K. B. TRIPATHI

THE
EVOLUTION OF ORIYA LANGUAGE
AND SCRIPT

KUNJABIHARI TRIPATHI

M.A., B.L., (Patna) Ph.D. (London)

*Post-Graduate Professor of Oriya and Head of the Department of Oriya &
Sanskrit, Ravenshaw College, Cuttack, Uthal University.*

UTKAL UNIVERSITY : : CUTTACK

*The Evolution of the Oriya Language and Script (incorporating the thesis
approved for the award of the Ph. D. Degree by the
University of London)*

Publisher—
Utkal University,
Cuttack.

Printer—
D. P. Mitra,
The Elm Press,
63, Beadon Street, Calcutta.

Dedication



This work

is dedicated as a token of my deepest

respect to the sacred memory of

my father and mother.

FOREWORD TO THE ORIGINAL THESIS, ABRIDGED AND EMENDED

1. The study of the inscriptions of the Neo Indo-Aryan languages offers much of interest. But, owing to lack of adequate materials, there is no separate work on N. I. A. epigraphy as a whole nor on the epigraphy of a particular language of the N. I. A. with the exception of Sinhalese.

2. On the other hand, the languages of the South Indian family, especially Tamil, Canarese and Telugu, are comparatively rich in epigraphic materials, dating from an early period. Unlike the Northern Indian languages they were relatively free from the dominating influence of Sanskrit and, as such, they developed literatures at a comparatively early period.¹

3. Oriya and Marathi² which are contiguous to Telugu and Canarese, possess a fairly large amount of old literature, the beginnings of which may be traced to the 13th century; they seem to be the foremost in the N. I. A. family in possessing a number of early documents on stone and copperplates. The latter fact may be partly due to their coming in contact at an early period with Telugu and Canarese possessing early inscriptions.³

1. The oldest Tamil literature is said to date from the early centuries of the Christian era, while the most ancient specimens of inscriptions in Canarese and Telugu are said to date from about the middle of the 5th and 7th centuries of the Christian era respectively. (See Introduction, SGLD.) With reference to Telugu it is also noted that the first instance of an inscription which is partly in Sanskrit and partly in Telugu dates from A. D. 846-848 and that the first instance of a Telugu verse in inscription dates a little later. (See p. 25 AC.) Tikkana, the translator of the Mahabharata into Telugu flourished during the last part of the 13th century. (p. 73 *ibid.*)

The earliest Canarese inscription is dated 578 A.D. It is of the Chalukya King Mangalesa.

2. Namdev considered to be the first Marathi poet, some of whose stanzas are found in the Adigrantha of the Sikhs, belongs probably to the 13th century. Professor A. B. Mahanty refers in the introduction to 'Rāmabibha', Cuttack 1940, to Oriya lyrical poetry in praise of Narasimhadeva of the 13th century. Professor K. Kar in his thesis for the D. Litt. degree from Utkal University entitled 'Āṅcaryācāya' concludes that the caryās are in Proto-Oriya.

3. See the Appendix entitled 'Note sur quelques documents du vieux Marathe' in L. M. F. I know of a few Marathi inscriptions which appear to be of a later date. One is found in Orissa. I have come across a few inscriptions in some other languages of the N. I. A.

My recent visits to Nepal enable me to state that Nepal appears to be rich in inscriptions both Sanskrit and Nepalese.

Speaking for Oriya inscriptions, neither many students of Orissan history and literature nor many students of Indo-Aryan linguistics seem to know of the existence of such a large number of early inscriptions as are examined or referred to in this thesis.¹

4. In 1950 I began collecting the texts of Oriya inscriptions published up to that time. After a search of the various Oriental journals e.g. *J. A. S. B.* (Calcutta), *I. H. Q.* (ibid), *J. B. O. R. S.* (Patna), *J. A. H. R. S.* (Rajmundry), *I. A.* (Bombay), and the volumes of South Indian inscriptions (texts), when a sufficient number of Oriya inscriptions from the 11th up to the 20th century was collected, it was decided to work on the earlier inscriptions beginning from 1051 A. D. to 1568 A. D.

5. The Government Epigraphist was kind enough to send me at intervals the facsimiles of the majority of these inscriptions and the photoprints of some others. He also helped me by his calculation to settle the chronology of several early Oriya inscriptions written in Telugu script and approved of my preparing photostatic copies of the facsimiles.

6. For supplying the facsimiles of the majority of the inscriptions I am very grateful to the Archaeological Department, Government of India. Here I have to acknowledge the unfailing courtesy and helpful attitude of Dr. B. Ch. Chabra, the Govt. Epigraphist, Mr. M. L. Rao, Superintendent for Epigraphy and Dr. D. C. Sircar. I must also thank their office staff at Otacamund and Madras.

7. About 40 Oriya inscriptions printed in Devanāgarī in S.I.I. V and VI have been edited in this thesis from the materials supplied by the said authority.² Only in respect of Serial Nos. 44 and 45, no facsimiles or photoprints could be obtained. As regards the Oriya inscriptions in Telugu script, many of them deciphered in the Office of the Government Epigraphist, India, I have suggested emendations in the footnotes.

8. The impressions of the Puri and Bhuvanesvara temple inscriptions supplied by this authority did not contain all the 14 inscriptions publish-

1. There are a few more early Oriya inscriptions e.g. S. I. I. VI. No. 1078 (in Telugu script), A. R. of 1933, No. 395 etc. which are not examined in this thesis.

For its text cp. O.H.R.J. vol. I No. 3.

There are a number of Oriya inscriptions in outside Orissa e.g. the Sri Sailam inscription of Kapileśvaradeva in Kurnool Dist. in Andhradeśa which have not yet been published. Dr. D. C. Sircar was kind enough to provide me with a facsimile of this inscription.

2. In some cases the text has been restored to a considerable extent, e.g. the text of Serial No. 41 (SII VI, 1162) consists of 4 lines in SII but the text as restored in the thesis consists of 12 lines.

ed by M. M. Chakravarti in J. A. S. B. 1893. I therefore requested the Special Officer of Archaeology, Government of Orissa, to send me impressions of them. He sent me, rather late, some of these and the fragmentary reading of two others. So 10 out of 14 inscriptions, referred to above, have been edited in the thesis and their text revised in the light of two sets of impressions taken at an interval of 50 years, and in the light of previous readings. I am indebted to the Special Officer of Archaeology, Government of Orissa, for his help.

9. As almost all the impressions supplied by the above mentioned authorities were in a condition too delicate for frequent handling, and as the photoprints (and photoplates of journals) were too small in size, and as I also wanted to keep copies myself for constant reference, I requested the Goldsmiths Librarian, University of London, to prepare for me photostatic copies of nearly all these. I am grateful to him for his preparing these copies so well for me, the originals of some of which were very long (from 4 to 6 ft) full of creases and, as such unwieldy.

10. In editing the Oriya inscriptions of the Puri temple from the readings of R. Mitra, M. M. Chakravarti, and from the estampages, I have realised the truth of Mr. Master's communication to me that a very bad manuscript sometimes preserves better readings than a very good manuscript. For example I quote the following readings :—

In the eighties of the 19th century, R. Mitra read 'nigigiri bibho Jagannātha'. (24.5)

About 20 years afterwards M. M. Chakravarti, who was aware of R. Mitra's reading, and whose readings, on the whole, are much more authentic than R. Mitra's read 'niyogibi bibho Jaganātha'.

The reading adopted in this work is 'nigirihibi bho Jagaranātha'.

which means 'I shall punish (denominative from Sanskrit nigraha) Oh Jagannātha'.

Here R. Mitra's reading, though mostly meaningless and perplexing, is nevertheless more authentic than that of M. M. Chakravarti. The correct reading was arrived at in this case, as in some others, after repeated examination and reflection long after I first read the facsimile.

The text of the Narasimhanātha Temple inscriptions (Appendix No. 4) offered in this thesis is different in some respects from its text published by other scholars since its discovery in the 19th century.

11. Apart from a few inscriptions (Serial No. A, App. S. No. 9)

which are published here for the first time due to the courtesy of the Archaeological Department, the text of the rest, as given in this thesis, differs in many places from the text previously published. It has not been possible to note all the readings of previous workers in all these cases. Where I was more or less doubtful as to my own reading or where citation of a previous reading may enable the reader to criticise my reading, I have tried to cite 'variants' or alternative readings. But since the references to previous publications have been noted generally, at the beginning of the text of each inscription, they can be easily compared. And for a critical examination of the texts offered here, an examination of the previous publications is indispensable. A set of selected plates, however is submitted herewith.

12. I am obliged to the editors of the various Oriental journals and the publishers of the Nellore inscriptions not only for having copied the text of some inscriptions as a preliminary to my study of the Oriya inscriptions but for having reproduced and enlarged some plates from their publications for my own purpose.

13. There are a few places where, chiefly owing to the defacement or illegibility of the facsimiles, the reading offered is doubtful and here I have tried to transcribe the text as it appeared to me and then to suggest other possible readings or emendations.

14. All the inscriptions up to and including Serial No. 55 have been indexed, except for a few places where, at the time of indexing, the reading appeared very doubtful. In some of these cases the Index has been supplemented and revised.

On the whole it may be stated that the text up to Serial No. 55 has been dissected and shown in the Index. A few early Oriya inscriptions which are either too fragmentary or are not definite as to their date have been relegated to the Appendix. In a few cases I have allowed the reading of previous scholars to stand in the Index along with my latest reading, though the former may not appear in the text portion.

15. I tried to get the facsimile of Serial No. 7 but according to one source of information it is missing.* But I have got good facsimiles of Serial No. 8 and other contemporary copperplate grants in Sanskrit of the same royal house and in a similar script. I have therefore suggested emendations in a few places in the readings of M. M. Chakravarti where his text is defective.

* P. S. Now I have been able to get a facsimile of S. No. 7 and a plate thereof has been attached in the work.

16. Of the inscriptions dealt with in this thesis only six are inscribed on copperplates, viz, Serial Nos. 7, 8, 18A, 31, 45A, 45B. Of these I have got the facsimiles of Nos. 8, 18A, 31 and 45B and 45A. The rest are inscribed on stone and mostly on stonewalls of temples. The stone-mason who belonged to the permanent staff of a great temple (cp. Appendix No. 6) must have been at a disadvantage to chisel his letters into the existing stone walls of the temple than his confrere who inscribed on copperplates. On the whole, it has been easier to decipher the copperplates than the lithic-records.

17. Of all the 71 Oriya inscriptions whose text is embodied in this thesis, only 8 have not been read by me from the facsimiles. They are Serial Nos. 3, 7*, 11, 12, 27, 30, 44-45. But by a comparative study, their text has been elucidated. This elucidation is embodied in the footnotes to the published texts which have been given in the thesis.

18. All the mistakes or scribal errors in the text, especially spelling mistakes, have not been corrected in the footnotes. Most of them are quite obvious.

19. All the inscriptions from Serial No. A to Serial No. 55 and almost all the Oriya inscriptions in the Appendix have been translated. Of these inscriptions not more than twenty had been translated before.

I have attempted as far as possible to give a literal translation so that by comparing the translation with the original one may have some idea of the language of the original. However, to get at the meaning of a particular word or expression, the glossary has also to be consulted.

20. The system of transliteration which is followed in transcribing the text of the inscriptions and indexing the inscriptional words and the linguistic discussions in the thesis has not generally been followed elsewhere with respect to proper nouns, e.g.

(a) When the word *Kaṭaka*, referring to the capital of Orissa occurs in the text, it is transcribed in that form in the text, Index and in the chapters on linguistic discussion. Otherwise it is written *Cuttack*. Similarly with regard to such words as *Bhuvaneshvara*, *Chicacole*, *Puri*, *Marathi*, *Gujarati*. In these cases diacritical marks are hardly necessary.

(b) Since the system is followed of putting diacritical marks in the text and in the index, which almost completely reproduces the text, it is not indispensable with regard to the proper names in the Translations.

21. All dates in the thesis are approximate and refer to the Christian era unless otherwise specified or indicated from the context. For

instance if it is stated that a particular king reigned from 1238 to 1264 A. D., it may be that he reigned from 1237 to 1263 A. D.

22. Due to the fluctuation of political boundaries of taluks and districts and provinces or states during and after the British period, there may be some discrepancy with regard to the situation of the places where the inscriptions were found ; similarly, with regard to the identification of places mentioned in the inscriptions. Such discrepancy, if any, can be easily detected and reconciled.

23. The text of Serial No. 13 in the Appendix may be taken as tentative.

24. Finally, my thanks are due to the Librarians of the University of London, the School of Oriental and African Studies, India House, the C. W. R. Office, the British Museum and the Royal Asiatic Society for helping me with reference books and journals, and I close with a sense of gratitude to my teachers at the School of Oriental and African Studies, especially to Professor J. Brough who supervised this work.

University Library,
London.

K. B. TRIPATHI.

PREFACE

It was suggested to me as early as 1948 by Dr. S. K. Chatterji that I might undertake a study of the oldest Oriya texts. However, the broad outline of the present work was finally determined in 1950 in London in consultation with Mr. A. Master, Senior Lecturer in Indo-Aryan Philology at the School of Oriental and African Studies, University of London where I presented the work originally as a thesis for the Ph. D. degree under the title of "A Study of Early Oriya Inscriptions".

The final work, as published in the present form, has been enlarged, chiefly by the inclusion of several other relevant papers on linguistic topics. On the other hand, some minor exclusions have been made, such as that of the translations to the texts given in the Appendix.

It now remains for me to express my deep gratitude and indebtedness to various institution and eminent scholars, firstly to the Government of Orissa who financed the original study leave in the University of London, and also to the University Grants Commission and Utkal University, who have financed the publication, secondly and more especially to Dr. P. Parija, the Vice-Chancellor of the Utkal University for the kind interest he has shown in the work and thirdly to Dr. B. Ch. Chabra, Mr. N. L. Rao, and Dr. D. C. Sircar, the Indian Government Epigraphists, for their unfailing help and encouragement. I must single out Dr. Sircar for special thanks for his valuable suggestions regarding my treatment of the palaeographical section. My thanks are also due to Prof. Sir R. L. Turner, Mr. A. Master, C.I.E., Dr. D. C. Sircar and Dr. K. Kar for the sympathetic appreciation they have expressed towards the present work, to Mr. Boulton, Lecturer in Oriya at the S. O. A. S., University of London, for his kind suggestions in the work as published, and to the Publisher of the Orissa Historical Research Journal and the Secretary of the Orissa Sahitya Akademi for furnishing me with several blocks. Last but not the least I must thank Mr. D. P. Mitra, the Proprietor of the Elm Press, for his tireless efforts in bringing my work finally to print.

Professor-paḍā,
Cuttack,
Śrīpañcamī 1962.

K. B. TRIPATHI.

ABBREVIATIONS

The shortest form of abbreviations normally used is given. If an author is mentioned in the thesis, then his standard work mentioned in this list should be understood to be referred to, e.g. Pāṇini, 1.1.1.—Aṣṭādhyāyī, 1.1.1.

Aṣṭādhyāyī, Pāṇini.

- AC Andhra Chronology, V. Ramesam, Madras 1946.
- AFD] Assamese—its Formation and Development, B. K. Kakati, Gauhati 1941.
- AKT Apabhramśa Kāvya-trayī, Jinadatta. Ed. L. B. Gandhi, Baroda 1927.
- AIG Alt Indische Grammatik, J. Wackernagel, Vol. I, Gottingen 1896.
- ALVM Alphabetical list of villages in the Taluks and Districts of the Madras Presidency (up to September 1930). Madras 1933.
- AO Antiquities of Orissa, Vol. II, R. L. Mitra, Calcutta 1880.
- AR Annual Report on South Indian Epigraphy, Madras (1887-1938).
- BASI Bulletin, Archaeological Survey of India. January 1949.
- BD Bengali Dictionary, S. C. Mitra, Calcutta 1911.
- BDGM Bengal District Gazetteers—Midnapur, Ed. O'Malley, Calcutta 1911.
- Bhāgabata (Oriya), Jagannātha Dāsa, Ed. R. K. Das, Cuttack 1924-25.
- BK Bhāṣā-koṣa (Oriya Lexicon, 7 Vols.), G. C. Praharāja, Cuttack 1931-40.
- BP Byākarāṇa-parbeśa, R. N. Rāy, Cuttack 1931.
- BSOAS) Bulletin of the School of Oriental and
- BSOS) African Studies.
- BT Bhāṣā-tattva, G. N. Nanda, Cuttack 1927.
- Caryā Caryāgiti-Koṣa, P. C. Bagchi & S. B. Śāstri, Visva-bharati, Santiniketana, 1956.
- CGD A Comparative Grammar of the Dravidian Language, R. Caldwell, 3rd Ed. London 1913.
- CGGL A Comparative Grammar of the Gaudian Languages, Hoernle, London 1880.
- CGMAL A Comparative Grammar of the Modern Aryan Languages of India, Beames, 3 Vols. London 1872-79.

- CGT A Comparative Grammar of the Tamil Language, P. S. S. Sāstri, Tiruvadi 1947.
- CII Corpus Inscriptionum Indicarum, Vol. I, (Inscriptions of Asoka), Ed. Hultzsch, Oxford 1925.
- C & M Coinage and Metrology of the Sultans of Delhi, H. Nelson, Delhi 1936.
- CS Cerebralisation in Sindhi, Turner (in J.R.A.S., 1924).
- CUBSM Cambridge University Buddhist Sanskrit Manuscripts Catalogue, Bendall, Cambridge 1883.
- DHNI Dynastic History of Northern India, H. C. Ray, Vol. I, Calcutta 1931.
- DN Deśināmāṃsā, Hemachandra, Ed. Pischel, 2nd Ed. by P. V. R., Vizianagram 1938.
- EC Epigraphia Cranatica, Ed. Rice, Mysore.
- ED Etymological Dictionary, Skeat, Oxford 1948.
- EI Epigraphia Indica.
- ESIP Elements of South Indian Paleography, Burnell, 1878.
- GCDH A Grammar of the Chhattisgarhi Dialect of Hindi, by H. L. K., translated by Grierson, Calcutta 1921.
- GD Gujarati-English-Dictionary, M. B. Belsare.
- G.D. Gujarati-English Dictionary, Shah, Ahmedabad 1927.
- GHL A Grammar of the Hindi Language, Kellog, London 1938.
- GL A Study of the Gujarati Language in the 16th Century, T. N. Dave, London 1935.
- GLL A Study of the Gujarati Language and Literature, Divatia, 1921.
- GP Gujarati Phonology, Turner (J.R.A.S., July 1921).
- GPS Grammatik der Prakrit-Sprachen, Pischel, Strassburg 1900.
- GSL A Grammar of the Sinhalese Language,—W. Geiger, Colombo, 1938.
- GM Gañjam District Manual, 1918.
- HBL History of the Bengali Language,—B. C. Mazumdar, Calcutta, 1927.
- H. C. Hindi Grammar (Hindi Vyākaraṇa), Kantaprasad Guru, Nāgarī pracārīnī-sabhā, Kāśī.
- HD Hindee Dictionary, Bate, 1875.
- H.D. A Dictionary of Urdu, Classical Hindi, Platts, 5th Ed., Oxford, 1930.
- HJ Hobson Jobson, Yule and Burnell, 1903.
- HO History of Orissa, —R. D. Banerji, Vol. I, 1930 Calcutta.
- HOL History of Oriya Language (in Oriya), —B. Misra, Cuttack, 1927.
- HRCF Historical Records Commission, Proceedings of meetings.
- IA Indian Antiquary, Bombay.
- IC Indian Calendar, Sewell and Dikṣit, 1896.
- ICP Inscriptions of Central Provinces and Berar, Hiralal 1932.
- IE An Indian Ephemeris, Pillay (Vol. I, pt. I, Madras, 1922.).

- IHQ Indian Historical Quarterly, Calcutta.
- IL Indian Linguistics (Journal of Linguistic Society of India Deccan College Poona-6).
- ILS Introduction to Linguistic Science, —E. H. Sturtevant, 1948.
- IP Indian Paleography, Buhler, English translation in Indian Antiquary, Vol. XXXIII, 1904. Appendix.
- IP Introduction to Prakrit, Woolner, Calcutta, 1928.
- ITG Introduction to Telugu Grammar, A. Master, London 1947.
- JAHRS Journal of the Andhra Historical Research Society, Rajmundry.
- JAOS Journal of the American Oriental Society.
- JASB Journal of the Asiatic Society of Bengal, Calcutta.
- JB (Journal) Bhārati, published in Telugu, Madras.
- JBHS Journal of the Bombay Historical Society, Bombay.
- JBORS Journal of the Bihar and Orissa Research Society, Patna.
- JBRS Journal of the Bihar Research Society, Patna.
- JKHRS Journal of the Kalinga Hist. Research Society, Balangir (Orissa).
- JOA Journal of the Orissa Academy, 1940, Cuttack. This journal is now extinct.)
- JRAS Journal of the Royal Asiatic Society, London.
- JRASB Journal of the Royal Asiatic Society of Bengal, a continuation of J.A.S.B.
- KD Kannada-English Dictionary, Kittel, 1894.
- KM Kāvya-mimāṃsā, Rāja-śekhara.
Language, Bloomfield, 1948.
- LAR List of Antiquarian Remains etc., Sewel.
- LIE Langues Indo-Europeennes, A. Meillet, Paris, (8th Ed.) 1937.
- LGP Les Grammairiens Prakrits, Luigia Nitti Dolci, (Paris, 1938).
- LIA L'Indo-Aryen, Bloch, Paris, 1934.
- LFM or LFLM La formation de la langue Marathe, Bloch, Paris, 1920.
- LS Linguistic Science in the 19th century, Pedersen, translated by Spargo (H. U. P.) 1931.
- LSI Linguistic Survey of India, Ed. Grierson.
- MD Marathi Dictionary, Molesworth, 2nd Ed. Bomaby, 1857.
- MIAV On the Modern Indo-Aryan Vernaculars, Grierson. (Indian Antiquary, Vols. of yrs. 1931-33. (Supplement)
- MIC Mahenjodaro and the Indus Civilisation,—J. Marshall, London, 1931.
- MK A Manual of the Kistna District, Mackenzie, Madras 1883.
- MM Manual of Administration of the Madras Presidency, Vol. 3. Madras 1893.
- MP Madaḷā Pāñji (Madlā Panji), Ed. Mahanty, Cuttack 1940.
- ND Nepali Dictionary, Turner, London, 1931.
- NI Nellore Inscriptions, Butterworth and Chetty, Madras 1905.
- NM Nellore Manual, Boswell, Madras 1873.

- NTVG Names of the towns and villages, etc. of Guntur, Madras 1927.
- OBI Old Brahmi Inscriptions in the Udayagiri and Khandagiri Caves, Barua, Calcutta 1929.
- OBS The Origin of the Bengali Script, —R. D. Banerji, Calcutta, 1919.
- ODB Origin and Development of Bhojpuri, Tiwari 1960, Calcutta.
- ODBL The Origin and Development of the Bengali Language, 2 Vols. —Chatterji, Calcutta 1926.
- OEP An Outline of English Phonetics, —D. Jones, Cambridge 1950.
- OHRJ The Orissa Historical Research Journal, Bhubaneswar.
- OI 'Oḍiṣā-ra Itihāsa' (History of Orissa),—H. K. Mahtab, Cuttack 1948.
- OM Orissa in the Making, —B. C. Mazumdear, Calcutta 1925.
- P Padumāvati,—L. Dhar, London 1949.
- PAPD Pre-Aryan and Pre-Dravidian in India, —P. C. Bagchi, 1929.
- PLS Pali literature und sprache, Geiger, Strassburg 1916.
- PPB Phonetics and Phonology of Bhojapuri, Prasad, 1950.
(Ph. D. Thesis, type script).
- PS Prakrit Sarvasva, mārkaṇḍeya.
- PTSD Pali Text Society Dictionary.
- PWTE Phonetic weakness etc. —by Turner, J. R. A. S. (1927), p. 227.
- ROC Report of the Orissa Committee, Vol. I. 1932 Calcutta.
Sāhitya-darpaṇa by Viśvanātha Kavirāja, Ed. Kane, Bombay 1923.
- SD Sanskrit Dictionary,—M. Williams, Oxford.
- SG Grammar of the Sindhi Language,—E. Trumpp, Leipzig 1872.
- SG Sanskrit Grammar, Whitney,—Harvard University press, 1950.
- SGBL Seven Grammars of the Bihari Languages, Grierson, Calcutta 1883.
- SGLD Structure Grammatical der Langues Dravidiens,—J. Bloch, Paris 1946.
- SII South Indian Inscriptions (texts), Vols. IV to X.
- SK Siddhānta-Kaumudī, Bhaṭṭoji Dikṣita.
- SL Classical Sanskrit Literature, Krisnamachariar, Madras.
- SV Sarasvatī-vilāsa, Pratāparudradeva, Trans. by —J. Foulkes, London 1881.
- SV Saḍāvaśyaka Vṛtti, —P. Pandit, University of London, 1949.
(Ph. D. Thesis, type script).
- TAOPP Types of Ancient Oriya Prose and Poetry, Ed. A. B. Mahanty, Cuttack, 1932.
- TD Telugu English Dictionary, Brown, 1903.
- TG A Progressive Grammar of the Telugu Language, Arden.
(different editions consulted.)
- TG A Progressive Grammar of Common Tamil, Arden, 5th Ed.—Clayton, 1942.

- TL Tamil Lexicon, Madras University, 1924-39.
TSOL Typical Selections from Oriya Literature, —Ed. B. C. Mazumdar,
 3 Vols. Calcutta University.
VCIA Verbal Composition in Indo-Aryan, —R. N. Vale, Poona
 1948.
VK Viśva-koṣa (Bengali Encyclopaedia), Vol. 5.
WPL Willson Philological Lectures, —R. G. Bhandarkar, 1929
 Ed. Poona.
-

Other works have also been consulted in addition to the above.

GENERAL ABBREVIATIONS

<p>Ab, abl—Ablative. Absol—Absolute. Ac, Acc—Accusative. Adj—Adjective. Ap. or App—Appendix. Cd—compound. Chap—Chapter. Col—Colloquial. Cond—Conditional. Cp. or Cf.—compare. Corr—Correlative. D, Dat—Dative. Demons, demonstr—Demonstrative. dial—dialectical, —ly. fem—feminine. fr—from. Fut—Future. G, Gen—Genitive. hon—honorific. IE—indo-European. Imper—Imperative. Imperf—Imperfect. Indic—Indicative. Infin, Inf—Infinitive. I, Ins, Instr—Instrumental. inser, inscrip—inscription. Introd—Introduction. K—Koṅkaṇi. L—Line. Loc—Locative. lang—language. lit.—literal, —ly. lw—loanword. masc—masculine.</p>	<p>MIA—Middle Indo-Aryan. mod—modern. n—noun. NIA—Neo Indo-Aryan. No.—Number or serial number of inscriptions usually in the Thesis. Nom, N—Nominative. O—Oriya. OIA—Old Indo-Aryan. Orig—original, —ly. P or p—Page, Participle, Person, Perfect, Part (according to context). part.—participle. Perf—Perfect. Pers—Person, Personal. pl.—plural. Pres—Present. Prkt—Parkrit. pron, pro—pronoun. Prox—Proximate. sg.—singular. S. No.—Serial Number of inscrip- tions usually in the Thesis. Skt.—Sanskrit. St, Stand—Standard. Tel—Telugu. tsm.—tatsama. tñh—tadbhava. Voc—Vocative. Vn—verbal noun. @—section. :—develops to, corresponds to.</p>
---	---

Sometimes small letters are used in place of capital letters e.g. abl—ablative, cd—compound etc. 'North Eastern Group' is sometimes used as a synonym for the 'Eastern Group'.

CONTENTS

	No. OF PAGES
<i>Dedication</i>	iii
<i>Foreword</i>	v—x
<i>Preface</i>	xi
<i>Abbreviations</i>	xiii—xx

PART I

CHAPTER

1.	Introduction	1—10
2.	Historical bearing of the inscriptions (Ganga period)	11—18
3.	Historical bearing of the inscriptions (Surya Vamsi and other periods)	19—26
4.	Palaeography & Punctuation (introductory)	27—35
4A.-4D.	Palaeography (Detailed Study)	36—81
5.	Vocabulary (native elements)	82—87
6.	Vocabulary (Perso-Arabic elements)	88—92
7.	The Syllabary and Sound System	93—98
8.	Phonology (vowles)	99—108
9.	Phonology (consonants)	109—125
10.	Number, numerals and plural suffixes	126—132
11.	Gender	133—136
12.	Case (case-endings and post positions)	137—144
13.	Declension (nouns)	145—156
14.	Declension (pronouns)	157—163
15.	Verb	164—177
16.	Participles	178—185
17.	Syntax	186—189
18.	Other Linguistic features	190—221

PART II

Text and translation	222—322
Appendix	323—330

PART III

Index (with explanatory notes)	333—381
Addenda	383—386
Tables	387—392
Plates	222, 225, 236, 248, 264
Charts & Map	—

THE EVOLUTION OF ORIYA LANGUAGE AND SCRIPT

(With special reference to Early Oriya Inscriptions)

CHAPTER I

INTRODUCTION

1. Orissa¹ is comparatively rich in materials for the study of Indian epigraphy. Her rocky hills, her famous caves and temples, built of hard stone, contain inscriptions from the third century B.C. down to the modern period. Eleven of the fourteen rock-edicts of the Emperor Asoka and his two special Kalinga edicts, all of the third century B.C., were inscribed on the Dhauli hill near Bhuvanesvara in the Puri district and on the Jaugada hill in the Ganjam district.² They are written in the Brahmi script in an early form of a Middle Indo-Aryan language (cp. Turner, *Gujarati Phonology* p. 333) as opposed to Sanskrit. Next we come to the unique and well-known Hatigumpha inscription of King Kharavela with its related minor group of inscriptions inscribed on the twin hills of Khandagiri and Udayagiri near Bhuvanesvara.³ The Hatigumpha inscription belongs to a date not later than the first century A.D.⁴ It is also written in Brahmi script and in a language cognate to that of the aforesaid Asokan inscriptions but very different in style. Its language, remarkable at once for brevity and elegance, is very closely akin to Pali. Besides the minor inscriptions inscribed in Brahmi script, mentioned above, the caves of Khandagiri and Udayagiri contain also a few short inscriptions in Sanskrit written in a script approaching the Devanagari script. They appear to belong to a period of two centuries subsequent to the latter half of the eight century A.D.⁵

1. Oriya is the principal language of the State of Orissa on the east coast of India. In 1936 it was created a separate province. In 1948 and 1949 about 24 small states were merged with Orissa. It has an area of 60,136 sq. miles and a population of 17.5 millions. For Oriya spoken elsewhere see *L.S.I.* V, pt. 2 and *E.O.C.* P. 4ff.

2. *C.I.I.*

3. *O.B.I.*

4. *O.B.I.* p. 281.

5. *E.I.* Vol. XIII 1915-1916 p. 159-167 text, trans. etc. with plates-Banerjee.

2. For a few centuries after the dates of the last mentioned Brahmi inscriptions the history of Orissa appears to be comparatively dark, up to the beginning of the seventh century A.D.¹ A few stone or copperplate inscriptions of Orissa belonging to the period (100 A.D.—600 A.D.) have received the attention of scholars.² However, we have the copperplate inscription of Maharaja Mahasamanta, Madhavaraja II, belonging to A.D. 610-620³, (dated in the Gupta year-three hundred), discovered in the district of Ganjam. The language of the inscription is Sanskrit and the alphabet is in a transitional stage from the Gupta to the acute-angled alphabet. As regards its orthography, we find that 'b' is represented throughout by the sign for 'v' which, it may be noted, characterises the orthography of the Oriya language. From this time onwards almost up to the end of the independent sovereignty of Orissa, about 1568 A.D., we have a very large body of Sanskrit inscriptions discovered throughout Orissa (and elsewhere), either inscribed on copperplates⁴ or on stone slabs and stone walls of temples. Sometimes we find in them traces of Oriya words and expressions in current speech especially in the mention of place-names and names of persons. For instance, in the Khurda copperplate grant⁵ of Madhava, paleographically belonging to a date not later than the seventh century A.D., the part of the village granted is 'kumbhāracche' (kumbhāra being the Oriya word for Sanskrit kumbhakāra, a potter), situated in the district of Thoraga. Again in the Mandasa plates⁶ of Anantavarmadeva of A.D. 991 we find the Oriya

1. The recent excavations at Sisupalagada, an early historical fort at Bhuvaneshvara near Asoka's Dhanuli edict, throws light on this dark period of Orissan history. It was occupied between c.300 B.C. and 350 A.D. For coins etc. discovered here see B.A.S.I. 1949.

2. See chap. 4A. Section 3 Dr. H. Mahtab refers to a long undeciphered stone inscription at Udayagiri in the district of Cuttack. See H.O. (in Oriya) p. 78, 1948 Cuttack.

3. E.I. Vol. VI 1900-1901 p. 143-146 text trans etc. with plates-Hultzsch.

4. Some of these royal donors of Sanskrit copperplate land grants were devotees of Buddha as Subhakaradeva who is said to have sent about 795 A.D. a Buddhist manuscript to the Chinese emperor. E.I. XV 1919-1920 p. 1-8 text trans plates-Banerjee p. 363 Note-Levi.

5. J.A.S.B. Vol. LXXIII 1907 p. 282 text trans etc. with plates by G. M. Laskar. It is interesting to find here phrases reminding us of expressions in the aforesaid Kharavela inscription.

6. J.B.O.R.S. XVII (1931) p. 175. text notes etc. with plates by Ramdas. Mr. S. N. Rajaguru draws my attention to some Oriya words e.g. *japa* (person) *dui* (two), in the Kambakaya inscription of Udayaditya a contemporary of Devendra Varma of the Ganga dynasty. *Tehgu-Bharati* p. 124 Vol. IV (ii) 1927.

word 'bhituru' from Sanskrit abhyantara, pandara (text—padnara) i.e. fifteen, Sanskrit pañcadaśa. Here also b stands for b and v. In S.I.I. Vol. V. No 1121 (c. 1069 A.D.) the Oriya verb 'dilā' (gave) is used. A Sanskrit copperplate land grant of king Nṛsimhadeva II(A.D. 1296) accidentally dug out of earth at Kenduapatna, contains a number of Oriya words (interwoven in its Sanskrit texture.)¹

3. The study of the aforesaid inscriptions written either in early M.I.A. language or in Sanskrit² with a view to finding out the light which they may throw on the evolution of the Oriya language is outside the scope of the present work, but some words of the said Asokan and Kharavela inscriptions will be mentioned in the thesis in connection with their cognate or similar forms occurring in Oriya inscriptions.

4. Besides the large number of Sanskrit inscriptions either on copperplates or on stone belonging to the Ganga Kings of Orissa which have been discovered in Orissa and in the district of Vizagapatam in Madras Presidency, we have a number of Telugu and Oriya inscriptions belonging to the Ganga period of Orissan history³ (A.D. 1076 to A.D. 1435). The Oriya inscriptions of this period discovered so far are comparatively few and some of them are written in Telugu script perhaps due to the situation of the monuments in bilingual areas. About a dozen of the Oriya records, belonging to the Ganga period, some of which are bilingual, are examined in this thesis. Before passing on to the next period of Orissan history, it should be noted that a large number of Sanskrit works were written in Orissa during the Ganga period under royal patronage. Some of them have come down to us, such as the Sāhitya-darpaṇa of Viśvanātha Kavirāja, Ekāvali of Vidyādhara, Sahṛdayānanda of Kṛṣṇāṇanda, and the astronomical work Bhāsvatī of śatānanda.

5. The next dynasty in the history of Orissa called the Solar dynasty which ruled from 1435 A.D. to about 1540 A.D. for about a hundred years

1. J.A.S.B. Vol. LXV 1896 p.229. N. N. Vasu.

2. Dr. Mahtab refers to traces of Oriya phonology in Skt. copper plate grants of the kings of the Soma or Kesari dynasty of Orissa e.g. jotita has been written for dyotita (illuminated) Yajāti for Yayāti (name of a king H.O. (in Oriya) p. 100.

3. S.I.I. Vol. IV 1924; Vol. V 1926; Vol. VI 1928; Vol. X 1948.

in Orissa and a part of Bengal, and for about three quarters of a century¹ in a large part of Southern India, has left us rich epigraphic materials written not only in the Sanskrit language but also in different modern Indian languages, such as Oriya² Telugu³ and Tamil³. During the early part of the sixteenth century Virabhadra a prince of this line as a Governor of Kṛṣṇadeva Rāya, the great King of Vijayanagara, has also left us at least two inscriptions in Canarese in Mysore⁴.

6. The inscriptions of the kings of this dynasty, popularly known as the Gajapati dynasty, especially of Kapileśvaradeva (A.D. 1435-1467), the founder and most powerful sovereign of the dynasty, have been discovered in the district of Midnapur in Bengal,⁵ in Orissa and in different districts of Madras Presidency including the Tamil district of Trichinopoly.⁶ A Telugu inscription of Kapileśvara's son has also been found in Warangal fort in the state of Hyderabad⁷.

7. The Oriya inscriptions of the Gajapati kings are not confined to the province of Orissa. A number of them are found in the district of Vizagapatam in Madras. In the trilingual copperplate grant of Kapileśvara, found in the Bapatla taluk, in the Guntur district of Madras Presidency, a digest of the grant portion is given at the end, in the Oriya language and script. The third king of this dynasty—Pratāparudradeva—has left us an interesting copperplate land-grant written partly in Oriya and partly in Telugu. This was found in the Nellore district near Madras. His son Virabhadra, mentioned above, with many titles, including the title of Dravila maṇḍaleśvara (the Lord of the Tamil province), in another copperplate land grant discovered in the Nellore district, begins the grant in Oriya and closes with Telugu.⁸ The aforesaid Bapatla grant (Oriya portion only) and these Nellore grants are all examined in this work and the authors of the

1. I.H.Q. XXII No. 1 (Gajapati record of A.D. 1454 South of the Kṛṣṇa); S.I.I. 737 (Gajapati record of A.D. 1526 in Guntur District.).

2. S.I.I. Vol. IV 1924; Vol. V 1926; Vol. VI 1928; Vol. X 1948.

3. A.R., 1919, p. 52; 1938, p. 16.

4. (a) A.R., 1918, para. 72; (b) E.C., 1903, Vol. XI, p.127.

5. B.D.G.M., Calcutta 1911, p. 179.

6. For the Gajapati record at Srirangam of A.D. 1464, see p.57 B.A.S.I. Jan. 1949. Srirangam is about 2½ miles north of the city of Trichinopoly.

7. S.I.I. Vol. VII, No. 733.

8. N.I. Copperplate No 21 (page 182), Copperplate No, 22.

Nellore grants have now been identified.¹ The largest number of the Oriya inscriptions examined here belong to the Gajapati period of Orissan history.

8. It should be mentioned here that a few Oriya lyrical verses of Kapliendradeva (Kapileśvaradeva) have survived to us embedded in his Sanskrit play—Paraśurāmavijaya. To his son and successor Puruṣottamadeva A.D. 1467-1496, the Madalā Panji (the temple-chronicle of Puri) ascribes both scholarship and encouragement of scholarship ; while to the next king Prataparudradeva (A.D. 1497-1540 ?), celebrated as a disciple of the famous Chaitanya and also as a patron of literature is attributed the authorship of the Sanskrit Sarasvativilāsa², a legal treatise.

9. We have included in this work, about half a dozen Oriya lithic records (among them a few sale deeds), all belonging to the reign of Govindadeva (A.D. 1541-1549), a minister of the later Gajapatis, who usurped his master's throne.

10. Mukundadeva (A.D. 1559-1568) formerly a minister, supplanted, in turn, the short-lived dynasty of Govindadeva and reigned for about eight years and has left us lithic records in Oriya in the district of Vizagapatam and in Telugu in the district of East Godavari, both in Madras Presidency. His Oriya records have been examined here. This king is praised in the colophon of Prakṛta-sarvasva of Mārkaṇḍeya of the district of Puri.³ •

When Makundadeva fell in a Civil War in 1568, there was anarchy in Orissa for a period of about twenty years after which it became a dependency of the Mogul Empire ; but a considerable amount of authority and control was left to the later Maharajas of Puri and Khurda and the feudatory chiefs of Orissa in their states both during the Muslim period (circa A.D. 1590-1751) and the Maratha period (A.D. 1751-1803) of Orissan history.

11. Before briefly dealing with the later Oriya inscriptions, it should be noted that there is said to exist a lithic record in Oriya (an inscription on a stone slab set up on the Markandeya river-bank) at Chapka, "a village

1. A small group of Gajapati Oriya lithic records, found at Kondapalli in the Kistna district and at Kondavidu have also been presented here.

2. Ed. R.S.Sastry, Mysore, 1927.

3. L.G.P. page 90.

thirty five miles from Jagadapur"¹ in Bastar State in the Central Provinces (Madyha-pradesa).

12. At least three Oriya inscriptions² have been found in a temple of village Kasiari or Kesari situated ten miles northwest of Kharagpur in the Sadar sub-division of the Midnapur district in West Bengal. Two of them are dated in saka 1526 (A.D. 1604), and the third in saka 1537 (A.D.1615).

13. There is one Oriya rock inscription near Athagarh Fort, ten miles from the town of Aska in Ganjam, dated saka 1512 (A.D.1590)³ and a couple of Oriya stone inscriptions at the village of Sirjang in the Sadar-subdivision of the Balasore district⁴, dated saka 1517 (A.D. 1595) and also another pair of Oriya stone inscriptions in the Siva temple at Purnapatna on the way to Parlakimedi from Naupada railway station one of which is dated saka 1713.

14. Besides these we have twelve Oriya documents, mostly copper-plates, belonging to the 17th, 18th and first half of the 19th centuries. In many cases reading from the facsimiles we find in them the specimens of Colloquial Oriya as in early Oriya inscriptions but diversified by the free use of words of Perso-Arabic origin. Sewell notes about three copperplate grants in Oriya (Nos. 153, 154, 215, List of Antiquities, Madras, Vol. I, 1884). All of them do not belong to the independent Hindu sovereignty of Orissa.

Previous Works on Early Oriya Epigraphy

15. One of the earliest scholars interested in the inscriptions of Orissa was Major Kittoe who, but for the intervention of the temple priests of Puri and Bhuvaneshvar, would have taken in the early 19th century estampages of some Oriya inscriptions from the Puri and Bhuvaneshvar temples that are presented here.⁵ Beames, who had early vindicated the independent status

1. A.R. 1909 page 113 ; I.C.P. 1932, page 170.

2. H.R.C.P. Vol. XXI, 1944, p. 88 text, trans. etc. Acharya ; Vol. XXII, 1945, p.86-89, text trans. etc. Acharya.

3. J.B.O.R.S. 1929, p. 195 Jagedev, p. 201 Bauerji.

4. H.R.C.P. Vol. XXII, 1945, p. 86 and J.O.A. 1940, pp.21-32.

5. See J.A.S.B. No. 79 (July 1838), p.684 ; also J.A.S.B.Vol. VIII, part I (May 1839) p. 368. Kittoe saw "slabs of chlorite with inscriptions" on the Konarka temple. which "were removed about 1815 or later by some European officer."

of the Oriya language, published with plates the copperplate axehead grant of king Purusottamadeva.¹ This grant was later published by Sir Edward A. Gait.² Beames also referred to the Sirjang inscription³.

16. One of the earliest scholars, however, to work on Oriya epigraphy was Rajendralal Mitra who brought to the notice of the world of letters twelve Oriya inscriptions (A.D. 1438-1545) occurring on the jambs of the doorway leading to the audience chamber of the famous Jagannath temple at Puri. He published the text of the inscriptions with a translation as an appendix to the *Antiquities of Orissa*, Volume II⁴. His reading would have been far more unsatisfactory than it actually is, had he not had the assistance of the Headmaster and the Oriya pandits of the Government school, Puri, for before receiving such help he wrote, "They (the inscriptions) are in the Uriya language and character, written in the most corrupt orthography and syntax and so faulty in construction that ordinarily educated Uriyas can scarcely make out their meaning."⁵

17. After a lapse of about one decade M. M. Charkavarti published these twelve inscriptions of the Jagannath temple along with two others of the Lingaraja temple at Bhuvaneshvar with English translations.⁶ The text offered by him differs considerably from that given by Mitra and is much more authentic. He also published two long copperplate inscriptions of King Nṛsiṃhadeva IV of Orissa written partly in Sanskrit and partly in Oriya.⁷ These belong to A.D. 1383-1384 and A.D. 1394-1395. The Oriya text written in prose is devoted to the grant portion of the documents, covering several pages in the printed journal. The grants show the Oriya language akin to modern colloquial Oriya apart from a few archaisms. The same scholar also published a very short, undated inscription on stone (14th century A.D.) from the famous Konarka temple.⁸ All these inscriptions except the last were published by him without the facsimiles.

18. In 1916, a Tamil-Oriya bilingual stone-record, inscribed in Grantha

1. I.A., I (1872), p. 355, text, trans. etc with plate, Beames.

2. J.B.O.R.S. IV (1918) pt. IV, p. 361.

3. J.A.S.B. 1883, p. 234.

4. A.O. p. 165.

5. *ibid.* p. 120.

6. J.A.S.B. Vol. LXII, 1893.

7. J.A.S.B. Vol. LXIV, 1895.

8. J.B.O.R.S. 1917 p. 282.

cum Tamil and Proto-Oriya scripts was accidentally unearthed from Bhuvaneshvar. This was published by G. Sircar in 1924, with¹ a large portion of the Tamil text, and with the complete Oriya text, as deciphered by Pandit H.P.Sastiri.

19. The first attempt at philological study of the Oriya text of this bilingual record as well as the copper axehead grant was made by B.C.Mazumdar² and later another attempt at interpretation was made by Professor A.B. Mahanty a native Oriya scholar.³ This last attempt cleared away some doubtful points which had defied interpretation. We also owe to B. Misra, an Oriya Pandit, a fresh reading and an impression of the Narasinghanatha-temple stone inscription⁴ of the Sambalpur district which may belong to A.D. 1413 (Pandeya) rather than to A.D. 1359-1360 (Bhandarkar.)

20. While these scholars were gradually collecting and publishing the Oriya inscriptions of the northern part of Orissa, the Madras Epigraphical Department was busy systematically collecting the inscriptions of the various districts of Madras, including the Ganjam district and a portion of the Vizagapatam district which have now been amalgamated with the province of Orissa. About fortythree Oriya inscriptions thus collected have been published in South Indian Inscriptions, Volume V and Volume VI in Devanagari transcription, according to the readings of G. Ramadas. Speaking about the Oriya inscriptions, printed in S.I.I. Volume V, the editor commented *inter alia* that, "the texts given there have to be considered as tentative." There are at least half a dozen early Oriya inscriptions, written in Telugu script, in the said two volumes. Some of them were transcribed at the office of the Government Epigraphist for India. G. Ramdas and the Raja of Tekkali (L.Jagadeb) have also worked on later Oriya inscriptions which are not included in the scope of the present work. R.D.Banerji, G. Ramdas and R.S. Rao have also noticed a number of Oriya inscriptions as historians.

1. J.A.S.B. (N.S.) Vol. XX, p.41.

2. T.S.O.I. Vol. III, introd. To this scholar we owe the notice of the Khamesvari temple rock inscription in Oriya at Sonapur belonging to the 12th century A.D. A portion of it reads "ye harar tãhãra muñãare Brahmataãla Rudratãã paãai" (transcribed from B.C.Mazumdar's quotation in Bengali script). See p. 249, H.B.I.

3. T.A.O.P.P. p.48.

4. I.H.Q. Vol. XII, 1936, p.485.

Though my reading of the inscriptions from facsimiles differs sometimes considerably from the texts offered by previous scholars, I am much indebted to them as regards the inscriptions which have been previously published.

21. The importance of the study of these inscriptions is three-fold : linguistic, historical and paleographical.

The earliest dateable work in Oriya literature is the version of the Mahabharata written by Sarala Dasa. He mentions, in the introduction to his work, King Kapilesvara (A.D.1435-1467) as his contemporary, so that the work belongs to the middle of the 15th century. He refers in his work to 'Kalaśā' which appears to be the same as Kalaśā Cautiśā, a lyrical work of thirty-four stanzas in alphabetical order, which has come down to us. 'Keśaba Koili' a very popular lyric of the Cautisa type, may or may not be prior to the 15th century. At least nothing definite can be stated with regard to its date. Other well-known works of Oriya literature such as the Bhagabata of Jagannatha Dasa and the Ramayana of Balarama Dasa etc. are all subsequent to the middle of the 15th century. Jagannatha, Balarāma, Acyutānanda, Yasobanta and Ananta, all well-known authors and all followers and contemporaries of Caitanya, belong to the close of the 15th century and the first half of the 16th century.

22. In Orissa it is difficult to find early manuscripts of these authors on account of the ravages of the damp climate and insects. The printed texts of these authors have been far from satisfactory¹ for their text has been tampered with freely and modernised. No attempt at critical editions of these works has been made except perhaps in the case of Jagannātha's Bhāgabata. Hence in order to investigate the evolution of the Oriya language a study of the inscriptions is very valuable. Many of the inscriptions which are studied here are contemporaneous with the earliest authors of Oriya literature and several of these inscriptions are much earlier. The importance of these "monuments descending to us directly from past times, monuments which did not pass from copyist to copyist, through a long chain of tradition"² cannot be exaggerated.³

23. These Oriya inscriptions are written in prose and in the spoken dialect of the common man and on the whole are fine specimens of colloquial

1. T.A.O.P.P. Introduction, p.II.

2. I.S. p.141

3. The earliest Oriya inscription belongs to the eleventh century.

Oriya. Some of the inscriptions of the Ganga period, like Serial No 3 & 5 appear to be strongly dialectical.

The style of the Jagannatha temple inscriptions appeared so different to Mitra as to elicit from him the observation that they were written in the most corrupt orthography and syntax and were so faulty in construction that ordinarily educated Oriyas could scarcely make out their meaning. These very inscriptions along with the two Bhuvanesvara inscriptions, as published by Chakarvarti, and the copper axehead inscription, as published by Sir Edward Gait, all dated between A.D. 1434 and 1550 were noticed by Dr. S.K.Chatterji¹ and were thus appreciated by him.

"The early Oriya of these inscriptions is a living speech. Oriya in literature is more Sanskrit-ridden than Bengali and the language there is never so interesting as in these not very long specimens in the inscriptions; except that a few archaic or obsolete forms are preserved in the former (*e.g.* the conjunctive in-ina) and that in quantity it is quite a respectable body of national literature in the language." The truth is that modern Oriya, like her sister Bengali, has been too much dependent on Sanskrit and is like "an overgrown child tied to its mother's apron-strings, and always looking to her for help when it ought to be supporting itself."

24. That the language represented in these inscriptions was free from the overriding influence of Sanskrit and that it reflects the speech habits of the common man can be illustrated copiously :

Oriya Literary Forms	Usual Inscriptional Forms
1. Mahāpātra	Māhāpātra or - pātre.
2. Kaṣāśi	Kaṣisi
3. Paṭṭanāyaka-ṅkara	Paṭanāe-ṅkara
4. Kapiḷeśvara	Kapi'esara
5. Kṛṣṇa	Kriṣṭam
6. ahite	aṇahite
7. rājye	rāiye
8. drohi	dorchā
9. bijaya	bije
10. śukla	sukaḷa
11. pātaka	pāteka
12. pāṭaka	pāteka
13. Sandhivigraha	Sanimigra or -bigra
14. Puruṣottama Dāsa	Piṣotma Dasa
15. Karpura	Kapuru.

CHAPTER II

THE HISTORICAL BEARING OF THE INSCRIPTIONS.

INSCRIPTIONS BELONGING TO THE REIGNS OF THE GANGA KINGS

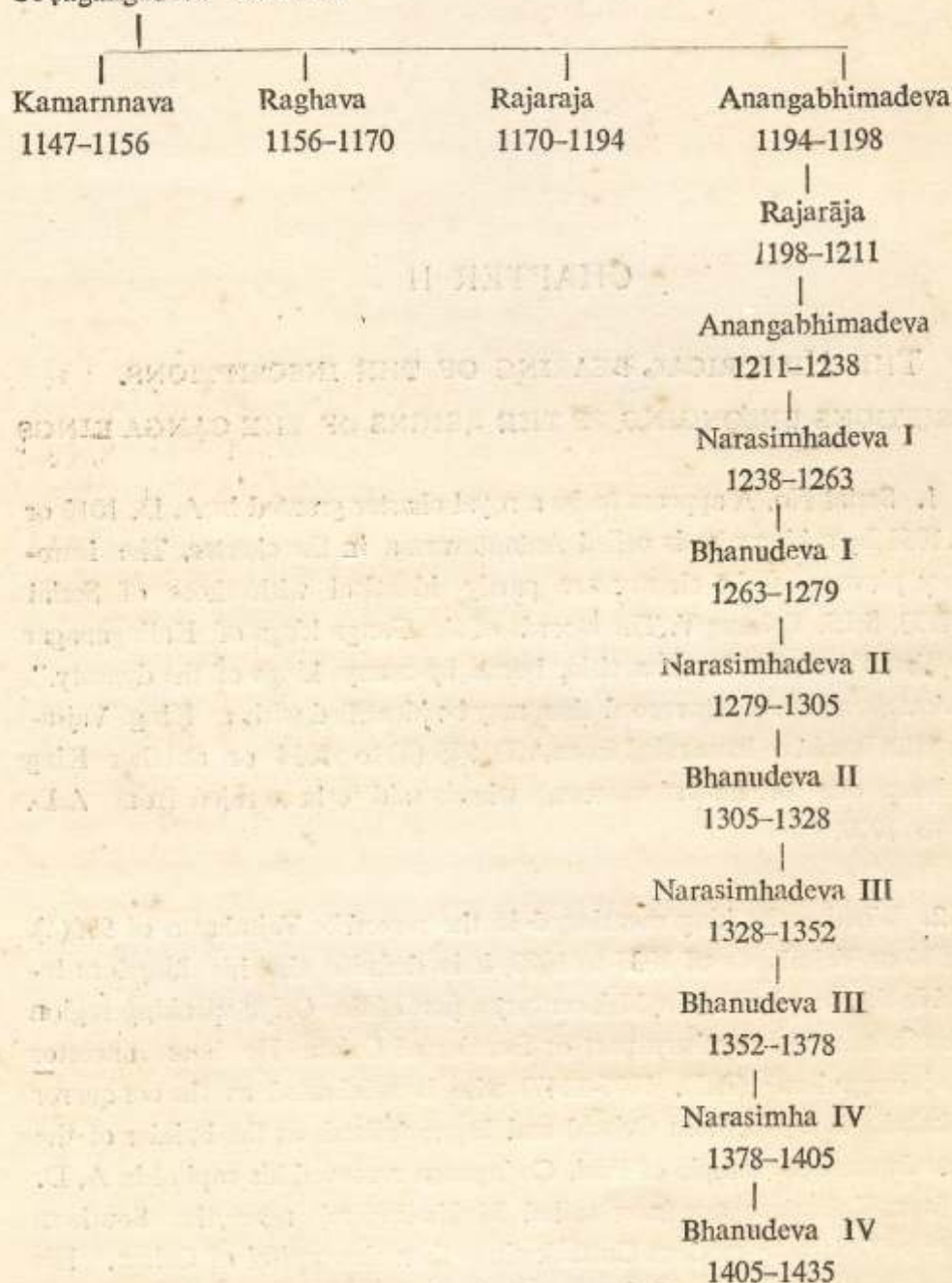
1. Serial No. A appears to be a royal charter granted in A. D. 1010 or A.D. 1051 by a king who is called Antantavarma in the charter. The introductory phrases of the charter are partly identical with those of Serial No. 1133, S.I.I. Volume V. The records of the Ganga kings of Kalinganagar show that "Anatavarma is a title, borne by many kings of the dynasty." The Anantavarma of our record then may be identified with a King Vajrahasta who is said to have ruled from A.D. 979 (?) to 1014 or another King Vajrahasta one of his successors, who is said to have ruled from A.D. 1037 to 1070.

2. Whether the king mentioned in the record be Vajrahasta of 979(?) to 1014 or Vajrahasta of 1037 to 1070, it is definite that his kingdom included in the first half of the 11th century a part of the Oriya-speaking region in what is now the southern part or frontier of Orissa. He is an ancestor of Coḍagangadeva¹ (A.D. 1077-1147) who is celebrated as the conqueror of Utkal(the then Northern Orissa) and immortalised as the builder of the present Jagannātha temple of Puri. Coḍaganga removed his capital in A. D. 1135 from Kalinganagara (now called Mukhalingam) near the Southern frontier of Orissa to modern Cuttack since then the capital of Orissa. His empire seems to have extended up to the Godavari in the south.

3. A genealogical table of the Ganga kings of Cuttack is given below with approximate chronology in the Christian era.

1. That he was born of a Cola princess is, indicated by the word Coda prefixed to his patriarchal name.

Coḍagangadeva 1077-1147



4. Estampages of several inscriptions of the Lingaraja temple Bhuvaneshvara (kindly sent by the Government Epigraphist, India) contain records belonging to the reigns of the early Ganga kings of Cuttack. These mostly record votive offerings of land for the upkeep of perpetual lamps and contain a large number of village names of philological interest *e.g.* Haḍākhandā, Botanḍā, Maṇḍigulā, Bārijaṅgā etc. Some Oriya words

e.g. dilā (gave), debāka (should give), taṇḍakāra (a punitive policeman), etc. are also found in them. These inscriptions are mostly written in Sanskrit prose (though sometimes ending in an Oriya verb) and as such their text is not examined in this thesis. There is among them one fragmentary inscription in Oriya script and language perhaps belonging to the reign of Kapilesvara, who succeeded the last Ganga king.

Some¹ of these inscriptions (about twelve in number) are known to have been published and a few of them only are noticed in J.A.S.S. Volume LXXII, part I, 1903, p. 115.

The inscriptions belong to the reigns of Godagang, Raghava, Rajaraja, Anangabhimā, and Vira Narasimha.

5. The Bhuvanēsvar bilingual inscription (Serial No. 1) belonging to the reign of Vira Narasimhadeva is an important record said to possess some historical importance. The king referred to in the record may be Narasimhadeva I (1238-1263) popularly known as 'Langula Narasinghadeva' the most powerful king of the Ganga dynasty and celebrated as the builder of the Konarka temple. The Madala Panji records that he spent twelve years in his expedition in the south and that his conquest extended from Gauḍa (i.e. South West Bengal) up to Setuvandha Ramesvaram-Cape Commorin. His queen Sitadevi was the daughter of the King of Malava.

Whatever value may be attached to the statement of the Panji as to his southern conquests (vide also Nellore Manual), we are chiefly concerned here with explaining the significance of the Tamil version *vis a vis* the Oriya version of the record under discussion.

It may be pointed out that the Oriya version is not a mere translation of the Tamil version.² The Oriya version is definitely more lengthy and elaborate than the Tamil version, though the Tamil version contains one or two facts which are wanting in the Oriya version. The Tamil version briefly explains Ekadasa Rudrabhikṣā and records that Uttaresvara Nayaka was the uncle of Durga Bhattacharya which are wanting in the Oriya version.

1. See Indian Culture Vol. III (July 1936-April 1937) Nos 1-4, p. 121; *ibid* Vol VI (July 1939-April 1940). Some of my readings however differ.

2. The observation in D.H.N.I. page 479, "that it is a bilingual inscription in 'Bengali' and Tamil characters, the one being a translation of the other" obviously based on the first edition of the inscription requires modification.

To some extent each version is a supplement to the other although the Tamil version is brief and straightforward. It is difficult to reconcile them and several months passed after my transcription of the text before a consistent translation of the Oriya version could be offered. It may be noted that the Oriya version records that T borrowed 150 māḍhas of gold whereas the Tamil version records that he borrowed 140 māḍhas of gold.

The 240 acres of land granted by the king to the math do not belong to any of the countries of the South such as Coḍa, Kāñci or Pāṇḍya countries as has been stated by the first editor. Uttaresvara and Durga Bhatta do not seem to belong to any of these countries as has been suggested. It is hazardous to draw any conclusion as to the native tongue of the king from the Tamil version of the text as is done by another scholar.

The plain facts may be stated thus. The king (whatever his relation with the Coda, Kanci and Pāṇḍya countries may be) granted land to a Saivite Math at Bhuvanesvara for the feeding of the Saivite saints visiting Bhuvanesvara from the far South. The twelve vatis (240 acres) of land granted by the king were situated in a village called Bāghamarā (which means literally in Oriya 'that which kills the tiger' or simply 'killing the tiger'.) The Tamil version also records that the land was situated 'in Vāghramārā'. There are villages of this name in Orissa, including one in the district of Puri not very far from Bhuvanesvara (see Index for identification.) The abbot of the monastery contracted a loan from Uttaresvar Nayaka by mortgaging this land to his nephew (his sister's son) Durga Bhattacarya. Obviously then Uttaresvara and Durga Bhatta belong to Orissa. In Orissa there are even now Brahmins bearing military surnames such as Nāyaka Bāhinipati, Beherā-Mahāhpātra etc. which were at one time official military titles.

As the land was granted for the charitable feeding of the Saivite saints of the Tamil country, the grant is recorded in Tamil for their information and the Oriya record is meant for the people of the province. The master of the monastery might have hailed from South India or from any other part of India. It may be noted that the famous town of Puri in Orissa contains the monasteries of many religious order of India said to be founded by Sankaracarya, Ramanuja and others, and any Hindu of any part of India may become the head of a monastery provided he is otherwise qualified according to the rules or conventions of the institution.

The Tamil version is the composition of a person who is acquainted with Sanskrit because it contains a large number of Sanskrit loan words and closes with the first 'pāda' of a well-known Sanskrit sloka. The last is wanting in the Oriya version.

The Tamil version is written in Grantha script. It is perhaps 'the transitional Grantha' of Buhler, corresponding to Burnell's Cola or Middle Grantha which is found in the inscriptions from the reign of the Bana King Vikramaditya about A.D. 1150 (See E.I. 3.75.)¹

There is another grant in Telugu script of a Ganga king (S.I.I. VI No. 1046), which helps us to know the significance of the Bhuvaneshvara Tamil-Oriya inscription. Vira Bhanudeva, a descendent of Narasimhadeva of the Tamil-Oriya inscription, grants land in A.D. 1353 for 'Ganga-Narasimha-bhoga', in the name of his parents, with a view to feeding, among others, the 'Tirupati Vaisnavas.' The grant is inscribed at the L.N. temple, Simhacalam, in the district of Vizagapatam, and the land seems to belong to the same district, although the produce of the land is partly meant for the charitable feeding of the Vaisnava saints of Tirupati, which is a holy place named after the deity Tirupati, in Chittore Dist Madras. Similarly, the Bhuvaneshvar bilingual inscription records the grant of land in Orissa for the feeding of the Saivite saints of Coda, Kanci and Pandya countries at Bhuvaneshvara, which is perhaps the most famous 'Saivite tirtha' on the east coast of India. The document evidences cultural communication between Orissa and the far South.²

1. I.A. Vol. 33, 1904, Appendix, para. 31. C.

2. The Editor of Typical Selections from Oriya Literature (Mr. B.C.Mazumdar) on p. 12 vol.III writes "This Oriya text" (the Bhuvaneshvara Tamil-Oriya inscription) "is a translation of the text which is in Tamil language and in Tamil script. Some other epigraphic records of the time of the Ganga Rulers also reveal to us that Tamil was the speech of the Gangas and the Tamil script was used by them in their documents though the royal seat of these rulers was in the Telugu speaking country." He again writes "The Gangas...utterly disregarded Telugu..." The same scholar repeats on p. 205 of his work "Orissa in the Making" Calcutta 1925. "Some stone and copperplate inscriptions reveal in an unmistakable manner that though Ganga rulers of Orissa and their predecessors were well established at Mukhalingam in the Telugu speaking country their language and script were not Telugu but were Tamil. The use of Tamil in the Ganga family can be definitely noticed in the time of Nrisimhadeva whose reign extended to 1305 A.D..." "Fully-formed Oriya letters of a time earlier than the middle of the 15th century have not hitherto been discovered." Again he continues on p. 207 "In all likelihood this chronicle now known by the name of Madla Panji was written up in Tamil script ..."

6. Langula Narasimhadeva was succeeded by his son Bhanudeva (1263-1279) about 1263 A.D. Serial No. 2 belongs to his reign. It is dated Samast 8 Srāhi Makāra, Kr 11 si, Ravibare, and corresponds to Sunday 21 January 1263 A.D. as communicated to me by the Government Epigraphist, India. In that case it may not be in the eighth Anka year of the king.

This record of Simhacalam registers the gift of 'Niṣaṅka Bhānu bhoga by two high officers to secure the long life of the king. So we know that Bhanudeva I bore the title of Niṣaṅka.

7. Niṣaṅka' Bhanu was succeeded by his son Vira Narasimhadeva II (1279 ?-1305). Serial No. 3 belongs to his reign. Serial No. 4 an inscription at Mukhalingam belongs to the reign of a King Vira Narasimhadeva but it is difficult to identify him. Serial No. 3 belongs to the 13th (Anka ?) year of the king. The details of the date correspond to Saturday, June 19 1288 A.D. (as kindly communicated to me by the Government Epigraphist, India.) It records the gift of two villages for the construction and maintenance of two pavilions (at Simhacalam) by Kalingapariksa Mahamandalika Jogisvaradeva.

The Sanskrit inscription (Appendix No. 1) dated 1296 A.D. which contains a number of Oriya words belongs to this king.

The large number of Telugu inscriptions of the Ganga kings show that they used the Telugu language and script in the Telugu speaking regions of their dominion and the few Oriya inscriptions presented in this work show that they sometimes used the Oriya language in the Proto-Oriya script in Orissa. I do not know any Tamil record except the Tamil version of Serial No. 1 belonging to the Ganga period or of any other period of Orissan history. There are, of course, a few short Tamil inscriptions on the Mahendragiri in the southern frontier of Orissa and a few in the district of Vizagapatam. Cp. S.I.I. VI Nos. 1144 1175 1214, 1215, which are at Simhacalam. Two Tamil inscriptions are also said to have been found on the Durga Hill to the south of Vizagapatam town. The Special Archaeological officer, Orissa cannot inform me of any Tamil inscription of the Ganga kings in Orissa. The Gangas are well-known as patrons of Sanskrit literature and language. The views of Mr. Mazumdar regarding the attitude of the Gangas towards Telugu and Oriya are untenable as pointed out by Dr. H.C.Roy (Dynastic History I p. 468) and Professor R.S.Rao respectively. "After their conquest of Utkal about 1132" writes Professor R.S.Rao "the Eastern Gangas imbibed Oriya traditions and gradually became Oriyas in language and traditions...." J.A.H.S. vol. VI p.214 If I have only to add that before removing their capital from Mukhalingam to Cuttack the Gangas as rulers of a part of Oriya speaking territories were more or less familiar with Oriya as is evidenced by Serial No. A of this thesis. Cp. also S.I.I. V No. 1121 of the reign of Anantavarma Vajrahasta which closes with the Oriya verb 'dilā (granted).

8. Serial No. 10 found at the Kurmesvar temple Srikurmani, taluk-Chikacole, belongs to the 33rd (Anka) year of the king. The details of the date correspond to Sunday, March 22 1304 A.D. (as kindly communicated to me by the Government Epigraphist, India.) It records the gift of a 'Cāmara' to the deity and provides land etc. for the maintenance of the maid who is to wave the cāmara. The donor is Gangādhara dāsa Praharāja, a 'Kalinga parikṣa and a 'Mahāpātra.'

9. Bhanudeva II (1305-1328), son of Narasimha II was succeeded by his son Narasimhadeva III (1328-1352). Serial No. 5 found at the Kurmesvar temple at Sri Kurman in the Chicacole taluk belongs to the 4th (Anka) year of this king. It is dated saka 1252 corresponding to 1330-1331 A.D. It registers the provision of various articles of food for the deity by Kuppi sāhasamalla.

10. Narasimhadeva III was succeeded by Bhanudeva III (1352-1378). Serial No. 6 belongs to the 12th (Anka) year of this king, corresponding to about 1361 A.D. It is found at the Kurmesvar temple at Sri Kurman, Chicacole taluk. It registers the gift of one hundred cows with provision for the milkman, who is to look after the cows, for the upkeep of two perpetual lamps. The donor is Narayana Jena, the chief of the village Tulasi.¹

The earliest Oriya inscription in cursive Oriya script found at the village Pottangi of Ichchapuram taluk Ganjam (Appendix No. 3), belongs to the 29th (Anka) year of this king, corresponding to 1376 A.D. It is dated in the Kaliyuga era (elapsed).

11. Bhanudeva III was succeeded by Narasimhadeva IV (1378-1405). Serial Nos. 7, 8 and 9 belong to his reign. Nos. 7 and 8 are royal charters found at two maths in the town of Puri and register the grant of 'sanas' i.e. rent free land or estates, to N. Praharaja and Devaratha Acarya respectively. No. 7 belongs to the 8th (Anka) year of the king, corresponding to 1384 A.D. and No. 8 to his 22nd (Anka) year corresponding to c. 1394-1395 A.D. The king grants the land of the first charter while present at the royal palace of at Bāraṇasi Kaṭaka (modern Cuttack) with many of the high officials in attendance. The village granted is Kinnari, which is situated in

1. As to the language of Serial Nos. 5 and 6 of this thesis there is an unfortunate error in A.R. of 1896 (See under Nos. 277 and 331). The A.R. and the notice of No. 331 on page 488 of D.H.N.I. needs modification. The language is not Hindi but Oriya.

the modern district of Puri not very far from Bhuvaneshvar.¹ Serial No. 8 speaks of the king's affirmation of the grant at Bārāṇasi Kaṭaka and subsequent confirmation at Debakuṭa Kaṭaka and 'at Nārāyaṇapura Kaṭaka. The last may be identified with modern Narayanagada (or-garh) a village with ancient fortifications, in the Midnapur sub-division, twenty-one miles south of Midnapur in Bengal (see B.D.G.M.). A large number of officers with their titles are mentioned in the Oriya portion of the grant. It may be mentioned that the lengthy Sanskrit portions of these two grants preceding the Oriya portion describe in verse the lives and achievements of the ancestors of the royal donor.

Serial No. 9 is dated Samvata 1459 and saka 1325 corresponding to 1403 A.D. It is a private record, registering a gift of 100 goats for the upkeep of a perpetual lamp at the Kurmesvar temple of Sri Kurmam of Chiccacole taluk. (For the Telugu version of No. 9, see Appendix No. 14). The donor seems to be an upcountry horsedealer as suggested elsewhere.

12. Narasimha IV was succeeded by Bhanudeva IV (1405-1435), the last king of the dynasty. There is no Oriya inscription recording the name of this king in this thesis.

The Gajapati queen Nilamani mentioned in the short Oriya inscription (Appendix No. 10) seems to belong to the Ganga dynasty, for she² is described as 'Atreyagotravati' and we know from Serial Nos. 7 and 8 that the Ganga kings belonged to 'Ātreya-gotra.'

The Narasimhanatha stone inscription of Vaijaladeva, son of Vatsaraja (Appendix No.4) belonging to the district of Sambalpur, has been assigned to 1413 A.D. This date is acceptable from the standpoint of palaeography. The donor may be identified with King Vijn (a) Ia, father of Pārvati Mahādevi the Queen of Gajapati Narasimha IV mentioned in S.I.I VI. No 731 found at Simhacalam and dated 1405-1406 A.D. (saka 1328).

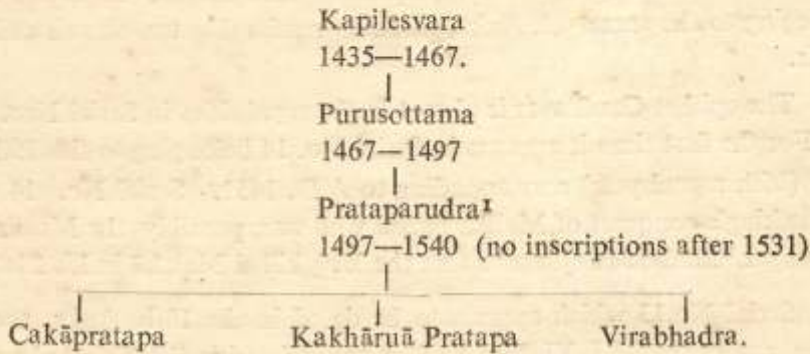
1. About four years ago the writer accompanied his colleague Dr.K.Kar to a village called Kenduri or Kendull which is a 'sasana' near Bhingarapur which is not far from Bhuvaneshvar and there he was shown the ruined building site of 'Hari Paharaja' who is perhaps identical with the donee of the charter under discussion. The locality is of some archaeological interest.

2. A queen Nīla is mentioned in S. I. I. VI, Nos 1008 (A.D. 1389) and 1072 (A.D.) 1413). She seems to be a queen of Narasimha IV (C. A. D. 1379-C.A.D. 1405)

CHAPTER III

INSCRIPTIONS BELONGING TO THE REIGNS OF THE SURYAVAMSI KINGS OR KINGS OF THE SOLAR DYNASTY

1. Most of the inscriptions dealt with in this thesis belong to the reigns of the kings of the Solar dynasty, whose genealogy is given, below, with dates in the Christian era.



All the kings of this dynasty are described as belonging to the Suryavamsa. Their epigraphic records mention as their remote ancestors 'Manu,' 'Ikṣvāku' and 'Rāma,' cp. S.I.I. IV No. 1362, and Appendix No. 15 of this thesis.

The inscriptions of these kings are found in the district of Midnapur in Bengal,² in all the coastal districts of Orissa, namely Balasore, Cuffack, Puri and Ganjam, and in the following districts of the Madras Presidency—Vizagapatam, East and West Godavari districts, Krisna, (Kistna), Guntur, Nellore, Kurnool, South Arcot and Trichinopoly and only one inscription at Warangal Fort in Hyderabad. The inscriptions of Kapilesvara appear to be most widely spread.

1. The last great king, Prataparudra, was succeeded by his son or sons, but the kingdom seems to have been governed by the minister Govinda, who appropriated royal titles (cp. Serial No. 51) sharing them with a prince Pratapa, and in due course usurped the throne. We have, however, the Oriya cum Telugu inscription (Serial No. 54 B) of one of Prataparudra's sons, named Virabhadra, in his capacity as his father's Viceroy, and also a Canarese inscription in his capacity as a subordinate of Kṛṣṇadeva Raya the king of Vijayanagara.

2. For an Oriya inscription belonging to the time of Kapilesvaradeva at Gaganesar, a village with a walled fort in the Midnapur subdivision situated 3 miles from Kesari, see p. 179, Midnapur District Gazetteer, 1911.

2. Madala Panji records that Kapilesvara was adopted as a son by Bhanudeva IV, the last king of the Ganga dynasty. Serial No. 18 A mentions Belamā and Jāgesa (sva) ra as the names of his parents (in whose memory land is granted to eighty Brahmins near the confluence of the Kṛṣṇā and Veṇī

In this thesis Serial Nos. 11 to 26 belong to the reign of Kapilesvara, the last being recorded in his forty-first Anka year. Hence his reign appears to have lasted for about 33 years (41 Anka years) or 32 years according to one version of the Madala Panji.

In Serial No.11 (4th Anka) the king warns the feudatory chiefs of Orissa against misconduct and treason on pain of banishment. In Serial No. 12, belonging to the same 4th Anka, the king remits the tax on salt and cowry shells.

The epithet Gaudesvar is absent in the royal titles in Serial Nos. 11 and 12. For the first time it appears in Serial No. 14 belonging to the 19th Anka year (16th regnal year) corresponding to A.D. 1451. Serial No. 14 speaks of the king's conquest of Malika parisa who was, possibly the Muslim ruler of Bengal.¹ Madala Panji states that the king killed Malakā in his 21st Anka.

Serial No.13 which appears to be dated in the 18th. Anka, according to the reading in S.I.I. VI, No. 1089, is really dated in the 28th Anka according to the reading offered here. The title of Gaudesvara which occurs in Serial No. 13 confirms the date to be really the 28th Anka.²

Serial No. 18 A, found at Bapatla in the Guntur district, is the first Oriya inscription and the first record so far known to me where the king is called, inter alia, Navakoti Karnata Kalabaragesvara. This charter is dated A.D.-1458 (not 1448) corresponding to the 28th Anka of the king. Hence it appears that some time before April (Vaisakha) A.D. 1458, the king conquered Gulbarga, well known as the capital of the Bahmanis of Bidar, in Hyderabad (17, 19, N, 76, 54 E). The Telugu inscription of Kapilesvara's son in the Warangal Fort in Hyderabad, S.I.I. VII. 733, and Ganadeva's Sanskrit inscription, Ind. Ant. XX. P.390, in Kistna district lend support to the king's invasion and conquest of at least a part of the Bahamani kingdom. For the significance of the phrase Navakoti Karnata (the name of other territories which the king conquered), see the notes and the literature referred to in the Glossary under Navakoti etc. The Madala Panji speaks

1. P.S. I have read a paper on 26-12-56 in the All India History Congress at Agra that 'Malkā parisā' means 'army of Malikā' and that 'Malikā' is Mallikārjuna of the Vijaynagara empire.

2. The index number was assigned before I could get the facsimile from India. Hence the number is retained in order to avoid dislocation.

of the king's invasion of 'Bidyānagara' (Vijayanagara) in his 24th and 29th Ankas. For the Gajapati invasion of the Vijayanagara kingdom, see also A.R. 1907, para. 56 and 1929, para. 63). The trilingual inscription of which Serial No. 18 A is the last part, describes, in the Sanskrit portion, the king's invasion of Hambā ("Now village in Bellary district, Madras, site of Viyayanagara"), and his besieging the troops of Delhi by his Bhil troops. The Gopinathapur temple inscription¹ found in the village of Gopinathapur ten miles north east of the town of Cuttack confirms some of the statements of the Bapatla trilingual inscription. See Visvakosa (in Bengali) V, p. 532, cp. line 7 of the record which is as follows :—

"karṇṇātojjāsaṣiṃha (ḥ) Kalabaragajayī Mālavadhvaṃsalilā-Jaṅghālo Gauḍamardī Bhramarabaraṇṇo dhvasta-Dillindragarvaḥ." In view of these records and his son's inscription at the Srirangam temple in the Trichinapali district, the statement of the Madala Panji to the effect that "by the 35th Anka year of the king, in the region extending from the Himalayas up to the Adam's Bridge (Setubandha), the order of Kapilendradeva prevails"² seems to be substantially correct.

In Serial No. 19, belonging to the 31st Anka, the king solemnly vows to bestow wealth on Brahmīns and all his jewellery for the service of the deity Jagannatha. In Serial No. 24 (of the 35th Anka) the king prays to this deity before taking disciplinary action against his disloyal nobles and troops.

Serial No. 26, dated the 41st Anka year, is perhaps a posthumous record enumerating the precious jewellery which the king bequeathed for the service of the deity Jagannatha (in fulfilment of the promise in Serial No. 19) before he passed away on the banks of the Kṛṣṇā in the Deccan.

3. Purusottamadeva, the son of Kapilesvaradeva, was perhaps crowned king on the banks of the Kṛṣṇā. Serial Nos. 27 to 41 belong to his reign. The first belongs to his 2nd Anka and the last to the 38th Anka. The last is found at Simhacalam and records endowment made by the king himself.

So it may be held that his reign lasted about 31 years (equivalent to 38 Anka years) or 30 years 1 month according to one version of Madala Panji.

In Serial No. 27 the king confirms old grants to the deity Jagannath and provides new ones. Serial No. 28 records his gift of precious jewellery and articles e.g. a throne, etc. to the same deity.

1. See J.A.S.B., vol 69 pt 1. p.175ff.

2. P.44 Madala Panji. The statement of the Panji (on p. 44) that the king in his 3rd Anka, granted a 'Śāsana' called Tulasipura by the Gauges has not been attested by the discovery of land grants.

In Serial No. 30 he exempts the Brahmins of the Southern part of his kingdom from the payment of the 'Chaukidari tax' (daṇḍoasi) and prohibits, permanently, the appropriation of pasturage and cattle paths in the realm. Serial No. 31 records the king's grant on the bank of the Ganges of an estate of 28160 acres to a Brahmin, Potesvara Bhatta, whose descendants, now a respectable family of Muhammadans, enjoy the same. In Serial No. 36 the king exhorts all future and subordinate kings of Orissa to give charity to Brahmins and to avoid interfering with the wealth, woman, life and land of Brahmins.

From Serial No. 40 belonging to the 35th Anka we know that prince Prataparudra was acting as a Governor and the Sri Kurman temple in Chicacole lay within his jurisdiction.

Purusottamadeva's expedition against Kāñcī (Conjeeverum) mentioned and depicted in the old Oriya literature including the Madala Panji is not attested by Oriya inscriptions.¹

The grants of the king in languages other than Oriya have been found in East Godavari (S.I.I. IV No. 1362), in Guntur (Ep. Ind. XIII No. 12), (A.R. 1900, 65 and A.R.1936, 78).

The grants of his subordinates have been found in Kṛṣṇa district (S.I.I. X No. 729) and in Guntur district (A.R.1916, 51.)

4. Serial Nos. 42 to 48 belong to the reign of Prataparudra, the son and successor of Purusottama. The first record, found at Puri, belongs to his 4th-Anka and the last record found at Sri Kurman in Chicacole belongs to his 42nd Anka, according to the reading offered in this work. In the printed text (S.I.I V 1161) the date appears as 41st Anka and needs correction. He therefore seems to have reigned for at least 34 years corresponding to 42 Anka years.

Serial No. 42 is a record of some significance. It prescribes the singing of the Gīta-Govinda of Purusottamadeva (Baḍaṭhākura) during the evening before the deity Jagannatha. This is to be sung by all the three troupes of dancing girls. Four Vaisnavas are also to sing the Gita-Govinda. There seems to be no distinct reference to the singing of the Gita-Govinda of Jaya deva.

1. Cp. however, a copperplate inscrip of the king? In the Oriya journal 'Sahakara' pt. 28 No 7, 1950 Cuttack.

With this may be compared S.I.I. VI No. 1052 of c. 1350 A.D. where the chief queen of Narasimhadeva provides girls to play music at the L.N. temple, Simhacalam, and Serial No. 12 of the thesis belonging to the reign of Kapilesvaradeva which is a private endowment, making provision of a dancing girl in the last mentioned temple. Serial No. 33 of the reign of Purusottama belongs to the same category.

S.I.I. VI 654 (Serial Nos 44, 45 etc.) of the 15th Anka found at Kondapalli, Bezwada Taluk, mentions Bāhubala Srīpitāmaha Mahārāja, who was perhaps an uncle of Prataparudra in charge of Kondapalli.

The short Oriya inscription of Kondavidu (Appendix No. 9) mentioning Sri Candana Mahapatra as the officer in charge, may (from the palaeographical point of view) belong to the reign of Kapilesvara or Purusottama rather than to the reign of Prataparudra. cp. S. 17. 4.

Serial No. 45 A belonging to the 19th Anka or the 16th regnal year of Prataparudra (A.D. 1513) and Serial No. 45 B belonging to the 23rd Anka year or 18-19th year (evidently of the same king) are interesting records both from historical and linguistic standpoints. They were discovered in the district of Nellore. Messrs. Butterworth and Chetty, the first editors of these copperplate grants, published them in Nellore inscriptions (see for reference, Serial Nos. 45 A and 45 B) in 1905. They wrote "...from Copperplate 22 it appears that he (Virabhadra, the donor) and Venkataraya Prataparudradeva were Kakatiya." From the transcript offered in this thesis of Serial No. 45 A and 45 B and a comparison of Serial No. 45 B with Appendix No 15 (Virabhadra's Canarese inscription) it is clear that the donor of 45 A is Prataparudradeva, the Suryavamsi king of Orissa and that the donor of 1 Serial No. 45 B is his son. The introductory phrases are distinctive of the grants of the kings of Orissa. In both the grants the first part, narrating the gifts, is written almost entirely in the Oriya language. The second part containing the address of the royal donor to the donee is, naturally enough, written in Telugu. The phrases of this part were undoubtedly uttered by the donor during the formal ceremony of the gift. The last part consists of an imprecatory Sanskrit verse quoted from a Dharmasastra.

Serial No. 45 B is the last Gajapati record in the Nellore district¹ and belongs to c. A.D. 1515. Soon after this (c. A.D. 1515-16) Kṛṣṇadeva Rāya, the great king of Vijayanagara, captured the forts of Udayagiri and Konda-

1. For Velicherla copperplate of Prataparudra found to the North of Nellore cp. J.A.H.R.S. XI pts. 1-2, p.51. For a Telugu grant of Prataparudra in Nellore, see Nellore inscriptions, p.538.

vida by defeating the Gajapati prince Virabhadra¹ and taking him prisoner. Before long peace was concluded between Prataparudra and Kṛṣṇadeva, the latter recovering the Gajapati territories south of the Kṛṣṇā and appointing Virabhadra governor over a principality in his territories. It is in this subordinate capacity, the Canarese grant (Appendix No.15) was issued by Virabhadra.

Of the several inscriptions belonging to the reign of Prataparudra discovered in the district of Guntur and published in S.I.I. X (1948), No. 737 is dated saka 144 (8) corresponding to A.D.1528. No. 736 dated saka 1443, found in the same district, appears to belong to the reign of the same king. These indicate that some time after A.D. 1515—16 which is the date of Kṛṣṇadeva's victory over Prataparudra, the latter regained some of the territories south of the Kṛṣṇā. Kṛṣṇadeva is said to have passed away about A.D. 1529-30 and Prataparudra seems to have survived him for a few years.

Inscriptions belonging to the reign of the Kings of the Ministerial Dynasties.

Govindadeva 1541—1549.

5. The next king who is mentioned in the inscriptions is Govindadeva. Serial No. 49, found at Simhacalam, belongs to his 3rd Anka and Serial No. 54, found at the same place, belongs to his 8th Anka (6th regnal year). Serial No. 51 found at Puri is the only edict promulgated by the king himself. Others may be taken as private records.

According to one tradition Prataparudra, the last great Gajapati king, retired as a monk towards the close of his reign. The administration of the kingdom was perhaps carried on by Govinda, his minister, until c. A.D. 1541 when Prataparudra is said to have expired.

It appears from the Panji that he was succeeded by two of his sons, one after the other, both of whom within less than two years lost their lives due to the intrigue of Govinda. The Panji adds that Govinda caused the death of the thirty-two sons of Prataparudra.

1. For Kṛṣṇadevaraya's victory over Virabhadra and his father, see Nellore Inscriptions p.131. Copperplate No. 16, lines 50-53; p.1386, Udayagiri 40. cp. S.I.I. VI, Nos. 694, 695.

Serial No. 51 is a record of some significance. The constructions of the first part may imply that Govinda,¹ assuming royal titles, was ruling for Pratapadeva Maharaja, who was perhaps a son of Prataparudradeva, if not Prataparudra himself.

This record seems to refer to the gift of the pilgrims from the Vindhya up to Udayagiri and enjoins upon the kings ofto obey the edict. Both the impressions of the inscription (one taken about A.D.1899 and the other about A.D. 1949) do not justify the reading of Gaḍajātara² rājāmāne' as published in J.A.S.B. 1893. In this record the cryptic words of Govinda that there is everywhere hell except when he comes to the temple to offer his prayers to the deity, reflect his unhappy condition. This is explicable by the antecedents of his life as recorded in the Panji

Serial No. 52, belonging to the 5th Anka of Govinda, records the gift of five villages for the offering of rice to the deity Narasimhanath at Simhacalam by "Balunkinbhanja Haricandana Mahapatra who is a Behora Mahapatra over 700." He may be identified with Haricandana Mahapatra of Serial No. 53 who tried to evict the priests from some 'śāsana' lands. He may be identified with a person of the same name mentioned in the Panji as a ring-leader and an ally of Raghubhanja, the refractory nephew of king Govinda. The latter, who was on an expedition against Golkunda, had to come back and quell the bloody revolution of Raghubhanja and his allies Balunki Sri candana and one Abdui (1) i Saha.

6. Mukundadeva 1559—1568,

Mukunda, the minister of Govinda, assumed kingship after the descendants of Govinda reigned for very short periods.

Serial No. 55 and two inscriptions in the appendix belong to his reign. One of the latter is dated in his 11th Anka (9th regnal year). So he ruled for at least nine years. All these records are found at Simhacalam. Serial No. 55 and his inscription of the 11th Anka record his endowment of several villages to the temple. Inscription No. 739 of S.I.I. X of this king discovered in the East Godavari district refers, among others, to his conquest of Gauḍa

1. According to one version of the Panji, Govinda ruled for seven years; according to another version for eleven years and seven months. 2. The statement regarding the purport of this record as well as about the mention of the word Gaḍajāta in this record occurring in Histories of Orissa, needs modification.

(deśa). It contains the Oriya words 'daṇḍapāṭa' and 'pāṭaka'. The kings, grandfather, father and mother are named as Siṃggarāja, Sarvarāja and Sarvādevi.

Mukunda was killed by one of his refractory nobles, who had aspired to succeed him, but in turn was killed on the same day by Muhammadans who had been already on the land.

The two great and rival Hindu kingdom of Orissa and Vijayanagara succumbed to the Muslim powers almost simultaneously.

CHAPTER IV PALEOGRAPHY.

1. The scripts of India (apart from the Perso-Arabic script which the Islam introduced into India) may be divided into two groups (a) The Northern Group and (b) The Southern Group.¹

The principal varieties of the Northern group¹ are as follows :—

(1) Oriya. (2) Bengali-Assamese. (3) Maithili. (4) Kaithi. (5) Gujarāti. (6) Moḍi. (7) Nāgari. (8) Gurmukhi. (9) Mahājani. (10) Laṇḍā. (11) Tākari. (12) S'āradā.

The principal varieties of the Southern group are as follows :—

(1) Telugu. (2) Canarese. (3) Tamil. (4) Grantha. (5) Malayalam. (6) Tulu (7) Simhalese.

2. All these scripts may be traced finally to the northern and the southern varieties of the Brahmi script which emperor Asoka used in his edicts in the third century B.C. in Northern India and as far as Mysore in the Deccan. The Kharosthi script which he also used in the North-west on the borders of Afghanistan does not survive in India in any form.

Professor Bühler, to whom we owe a scientific study of Indian palaeography, tried to show that the Brahmi alphabets were elaborated in India out of the Semitic alphabets "about 500 B.C. or even earlier" and that "the terminus a quo, about 800 B.C. may be considered as the actual date of the introduction of the Semitic alphabets into India."²

In spite of the discovery of writing in the archaeological remains at Mahenjodaro and Harappa³, which are said to go back to the third millenium B.C., Bühler's theory as to the Semitic origin of the Brahmi script has not been disproved. Much depends on the satisfactory deciphering of this newly discovered writing and connecting it with the Brahmi of the Indo-Aryan.

1. For the alphabets and the places where they are used see paragraphs 132-133 and the charts in M.I.A.V. in I.A. 1932.

See also pages 129-141. The Palaeography of India—Ojha 2nd. Ed. 1918, Ajmir.

2. Last portion of Section 5. "Indian Palaeography" by Bühler. See "Indian Antiquary" Vol. 33, 1904, Appendix.

3. See Chapter XXIII "The Indus Script" by Dr. Langdon, in "Mahenjo-daro and the Indus Civilization" by Sir J. Marshall, London, 1931.

Scripts used in the Text.**3. The Telugu Script :**

Six of the Oriya inscriptions and two Oriya cum Telugu inscriptions are written in Telugu script. The Oriya inscriptions in Telugu script¹ date from the middle of the 13th century to the middle of the fifteenth century A.D. and are found in the Southern part or frontier of Orissa. Some of these have been deciphered by qualified scholars of the office of the Government Epigraphist, India. I have suggested emendations to the text in the form of footnotes. Of the two Oriya cum Telugu inscriptions found in the Nellore district and published in "The Nellore Inscriptions" (Serial Nos. 45A, and 45B of this thesis) I have verified the published text of both by reading from the facsimile.

4 The Grantha and Tamil Scripts :

The Tamil version of the Bhuvaneshvara Oriya inscription (Serial No.1) of the 13th century is written in these scripts. Sometimes 'm' is written in Grantha form and at others in the Tamil form.

5. The Canarese Script :

Two inscriptions of prince Virabhadra, the son of Prataparudradeva and a subordinate of Kṛṣṇadeva Raya, are inscribed in this script. I have transcribed the text of one only from the printed Canarese text, as it throws light on Virabhadra's Oriya cum Telugu inscription (Serial No. 45 B).

6. The remaining of the Oriya inscriptions are inscribed in several mediaeval varieties of the Northern group. They are :—

- (i) Southern Nāgarī (Cf. The later Kalinga script of Bühler)
- (ii) Proto-Oriya (The Proto-Bengali script of Bühler)
- (iii) Northern Nāgarī (almost identical with modern Nagari)
- (iv) Oriya (more or less archaic.)

7. The first variety is represented in this work by only one inscription on stone which is dated saka 933 or 973 corresponding to A.D.1010 or 1051 This is found in village Urajam in Chicacole taluk, formerly in the district of Ganjam and belongs to the reign of a king of the Ganga dynasty of Kalinga who had his capital at Kalinganagara (modern Mukhalingam)

This variety partly corresponds to the later Kalinga script (7th—12th centuries) of Bühler (Cp. section 30, Indian Paleography) and as he says "has been found hitherto only on the copperplates of the Ganga kings of Kalinganagara".

1. Nos. 2, 3, 5, 6, 10, 20.

This script is used in the undated Sanskrit grant of Vajrahasta of the 11th century, edited by Kielhorn (E.I. III 220.) In this grant besides Nāgarī letters there are many letters of different types of the south. It is also used in the Nadagam plates of Vajrahasta, saka 979, edited by Ramamurti (E.I. IV 183). Here the Nāgarī 'v' symbol is employed for 'b'. This script is also used in the Mandasa¹ plates of Anantavarmadeva, said to be of saka 913 (A.D. 991) edited by G. Ramadas (J.B.O.R.S. Vol. XVII, Parts 2 and 3). From the paleographic point of view this grant is very interesting. The editor notes that of the "738 letters forming the charter, 199 are (southern) Nagari, 59 Telugu, 101 Grantha, 157 Oriya and the rest are similar to those that are found in the charters of the earlier Ganga kings of Kalinga." It appears to the editor that 'l' and 'ḷ' are distinguished in this grant. The use of the 'v' symbol for 'v' and 'b', the confusion with regard to the use of sibilants and of 'y' and 'j', together with the use of a few Oriya words, leads the editor to conclude "that Oriya had been in use, though not wholly, in public documents even in the early part of the 10th century when this document was written. It must have been the home language of the people."

In the first inscription (Serial No. A) of this thesis 'l' and 'ḷ' do not appear to be distinguished in orthography, though the Nagari 'v' symbol does duty for 'b', a phonomenon which has survived in Oriya.

Some letters like, śa, śrī, kṣa, tha are closely akin to or look like modern Oriya.

The following letters of this record differ from those of the second variety called Proto-Oriya :

initial a, ā and u ;

kh, g, c, t, n, bh, r.

Most of the other letters are nearly identical with the letters of the Proto-Oriya script. The top-strokes are common to both but while the secondary sign of 'e' is often subscribed above the right side of the top stroke in the former, it is shifted to the left of the letter concerned in the second variety, e.g. देव in the first variety but देव in the second variety.

8. The second variety sometimes called Proto-Oriya in this work—is called Proto-Bengali by Bühler and by R. D. Banerji. This script seems to have been used from the eleventh up to the fourteenth centuries in Assam, Bengal and Orissa. From this script the modern Bengali-Assamese script

1. Mandasa is a Zemindari around Mahendragiri in the Ganjam district. Mahendragiri is 32 miles south-west of the town of Berhampur in Orissa.

Nadagam is a village in Chicacole Taluk cp. P. 211, ALVM.

and the modern Oriya script have developed but whereas as the former has retained the horizontal strokes or top strokes of the original (Bühler's Proto-Bengali), the modern Oriya script has changed them to curves due to the exigencies of the writing materials, viz. the palm leaves and the iron stylus, in Orissa.

The copperplate grants and stone inscriptions of the kings¹ of the Ganga dynasty of Orissa (A.D. 1077-1434) are generally written in this script. The grant portions of three of these copperplates are presented in this work (Serial Nos. 7 and 8 in Oriya and Appendix No.1 in Sanskrit). The facsimiles of the first are not accessible to me. About a dozen inscriptions in this script are found on the walls of the Lingaraja temple at Bhuvanesvara. In the Tamil-Oriya (bilingual) lithic inscription (Serial No. 1) the Oriya version is also recorded in this script. Broadly speaking the script of Serial No. 4 is affiliated to this.

In the facsimile of Serial No. 1 two distinct symbols are used for 'l' and 'ḷ' as in modern Oriya. The Nāgarī symbol for 'l' stands for retroflexed 'l' i. e. for 'ḷ' in the facsimile e.g. ଫଳ (phaḷa) in lines 23-24 ମୂଳକଲନ୍ତର (muḷakaḷantara) in line 17, କାଳ (kāḷa) in line 33. In modern Oriya these words are pronounced with 'l' sound and are written as ଫଳ, ମୂଳକଲନ୍ତର, କାଳ. In the facsimile the Nāgarī symbol for 'l' with a tail-like stroke attached to it stands for l, resembling the 'l' symbol in modern Oriya. In this form, 'l' occurs seven times in the record, e.g. ଲ (line 10) ଲ (lines 22-23). etc. Twice, however, this tail-like stroke appears in the form of an angle or hook, e.g. ବୋଲି (bolī), (L.22) ହୋଇଲା (hoilā) (L.32) In modern Oriya the 'l' symbol with a tail attached to it stands for 'ḷ', e.g. ବୋଲି ବୋଲି. It is clear that in fact the Nāgarī 'l' symbol is retained in Oriya and is articulated as 'ḷ' whereas the Nāgarī 'l' symbol-with a tail-like diacritical mark attached to it marks a deviation from the Nāgarī and is articulated as 'l'. In the Oriya symbols for 'l' and ḷ the horizontal top stroke of Nāgarī 'l' has become a curve. So this inscription of c. 1250 attests the orthographic distinction between 'l' and 'ḷ' which continues in modern Oriya.

Compare however dhillā 5.14 and dhillā 45 A.10, both written in Telugu script, both belonging to the Madras Presidency areas.

1. R. D. Banerji, however, writes "In the south the Bengali script was used throughout Orissa. We find...the modern Bengali alphabet in the grants of the Ganga kings Nṛsimhadeva II and Nṛsimhadeva IV." page 6. O.B. S. 1919.

Mr. Vasu, the editor of the grant of Nṛsimhadeva II writes. "The character may be described as Bengali of the Kutila type of the 12th and 13th century A.D." J. A. S. B. LXV p.231.

The scholar or scholars from Bengal who first interpreted this inscription transcribed ञ as 'j' and ञ or ञ as 'jj' in conformity with the the Bengali language which is devoid of 'j' sound and symbol. The Oriya scholars also do not seem to have dissented from the interpretation.

After I had transcribed and typed the text of this inscription noting the use of distinctive symbols for 'j' and 'jj' in the footnotes to the text of the inscription (see Serial No. 1), I came across Dr. Chatterji's comments of observations on the inscription in the Sections 'Additions and Corrections' of his well known work (Page 1062, O.D.B.L.). In this inscription "very carelessly edited in the J.A.S.B. for 1924" writes Dr. Chatterji "the writing differentiates between the dental and cerebral 'j' sounds and the former marked with a diacritical sign below as in Modern Oriya.... has been wrongly transcribed as double 'jj' in the verb past tense."

It may be added that in the Oriya inscription of A.D. 1010 or 1051 which antedates the Bhuvaneshvar inscription by about 200 years, there is no doubling of 'j' in the past tense of the verb, e.g. karilā, dhilā.

Serial No. 1 writes वीज (in line 2) for वीजे (Sanskrit vijaya), thus equating व with ञ as is sometimes done in Modern Oriya orthography. Hence, the palatal semivowel 'y' may have been represented by another symbol, perhaps by व or व as survives in Modern Oriya.

9. The third variety of the Northern group which is used in the text is the Nāgarī script (of the Northern type) commonly called Devanāgarī. This script is represented in only one inscription, i.e. Serial No. 9, dated Samvat 1459 (A.D. 1403). It differs but little from the modern Devanāgarī.

From the paleographic point of view this inscription is very interesting. Its striking features are the following :—

(i) This is the only script belonging to the Northern group which distinguishes 'b' from 'v' (the 'b' symbol from the 'v' symbol.) The first i. e. the labial voiced stop is written as ब whereas the second i.e. the labial semivowel is written as व (c . L.17) The point of distinction between the two lies in a dot or a circular diacritical mark—placed under the loop of the symbol. This is how the 'v' symbol is written in modern Kaithī.

Cp. Table of Alphabets opposite to page 2 of "A Comparative Grammar of the Gaudian Languages, etc." by Hoernle, London, 1880 or Grierson's Charts in his essay on M.I.A.V.

(ii) This is the only inscription which represents the 'kh' sound by the the Nāgarī 'ṣ' symbol e.g. अखंड (lines 7—8) akhaṇḍa, लख (line 14) lekhai.

(iii) This inscription uses the pure Nāgarī numerals in recording the samvat and saka years, whereas in others either the Oriya numerals or the Telugu numerals or both are normally used.

(iv) The symbol for 'bh' (cp. bhāi in line 7) differs from that of the ordinary Devanāgarī and appears to have some resemblance to the 'bh' symbol of the Gupta script, (𑀧𑀸 bhāi 'brother').

These orthographical peculiarities together with its using the samvat year, the omission of the regnal year of the reigning king, the use of the gen. sing. post. p.—ko which does not occur in other Oriya inscriptions but occurs as kā or kī in Hindi, impel me to suggest that the donor of this inscription, called Laḍau Surathāṇa, a Brahmin by caste but a horse-dealer by profession, belonged to Northern India perhaps to Magadha and was in the habit of visiting Kalinga for trade. In that case 'Paṭaṇāura' of the record may refer to modern Patna of Bihar.¹

10. The Early Oriya Script :—

Most of the inscriptions of this thesis are inscribed in this script. It is used throughout the length and breadth of Orissa—in the coastal districts of Balasore, Ganjam and Puri and in the district of Sāmbalpur, far inland. It is also used in the Oriya inscriptions in several districts of the Madras Presidency namely Vizagapatam, Kistna and Guntur.

This script has evolved out of the Proto-Oriya (Proto Bengali of Bühler) and has gradually transformed into the modern Oriya script. A few letters of the modern Oriya e.g. a, ā h, ṣ, kṣ, appear to be affiliated to Nāgarī.² It may be called the archaic or early or transitional Oriya script.³

The modern Oriya script then is ultimately connected with the Brahmi script of Asokan edicts through the intermediate states of (i) transitional Oriya (ii) Proto-Oriya (iii) Kutila and (4) Gupta scripts, all of which are more or less represented in Orissan inscriptions.⁴

1. A great cattle fair, said to be the biggest in India, is annually held at Sonpur opposite to Patna and even now upcountry horse merchants occasionally visit Orissa with large stocks of horses for sale.

2. Grierson, however, observes "The Maithili and Bengali alphabets are derived from Bühler's Proto-Bengali (Op. cit 57). The Oriya alphabet, on the contrary, derived from Nāgarī and probably reached Orissa directly from the west." Paragraph 134, Supplement to Ind. Ant. 1932.

3. Some of the Buddhist Sanskrit Mss. got from Nepal exhibit a script akin to Orissa scrip (C. U. B. S. M. p. 128).

4. I know a few Orissan inscriptions in Gupta script and the Patiakella copper-plate grant of Maharaja Sivarja of G. E. 283 (A.D. 602) is written in the transitional Gupta script. Ep. Ind. Vol. IX, p. 285. Ed. by Banerji.

The chief feature which distinguishes the early Oriya from the Proto-Oriya is its cursive forms, the horizontal top strokes of Proto-Oriya being represented by curves in the early Oriya, which is due to writing by an iron style on palmleaves of longitudinal fibre.

The earliest specimen of the archaic or transitional Oriya script presented in this thesis is an inscription from the district of Ganjam (Appendix No. 3) dated in the Kali Yuga era (elapsed) 4477 (A.D. 1376). The Sanskrit copperplates of A.D. 1296 (Appendix No.1) however indicate that the beginning of the archaic or early Oriya script dates from at least the last decade of the thirteenth century. (See footnotes to Appendix No. 1.)

Early Oriya not only maintains the orthographic distinction between the dental 'l' and the retroflex 'l' as indicated above but also uses two characters, one for 'y' and another for 'y' when it is pronounced like 'j'. The former is represented by ଯ (No.31) or ଯ (cp. 927 of S.I.I. VI) and the latter by ଯ e.g. ଯାସୁଦେ (serial No.29) A.D. 1467. (Sanskrit—is born) but ଯାଶି (No. 51) pilgrim. The latter sound is derivative (L.S.I. V.II p.379). In this work Nāgari ଯ Oriya ଯ (modern Oriya ଯ) is transliterated as 'y' whereas ଯ is transliterated as 'y' so as to distinguish the latter from ଯ.

The early Oriya script exhibits several alternative forms of one and the same letter. The following letters have alternative forms :—

a, ā, k, c, j, p, b, bh, r, s, h, ḷ.

It is worth noting that the modern Oriya uses two types of script—the normal type, which is used in printed books, in schools and colleges and the Karaṇī type which is generally used by professional scribes.¹ Some of the letters, however, are alike in the normal and Karaṇī types.

The Karaṇī forms of modern Oriya are clearly traceable in the inscriptions.

11. I do not clearly find distinctive 'i' and 'ū' symbols in their primary forms. In their secondary (subscribed) forms it is often difficult to distinguish them from 'i' and 'u'. It is very difficult to transliterate them consistently. Indeed, the writing of 'i' or 'i' 'u' or 'ū' (short or long forms) was immaterial to the engravers and they generally indicate the subscribed forms of these

1. For the normal and Karaṇī forms of Oriya script, see J.B.O.R.S. Vol. X (1924) pp. 168 ff. "The Oriya Alphabet" by Sir H. McPherson. It contains an account of the alphabet including the Karaṇī variety with charts.

vowels with the least effort. The result is that these ambiguous marks are transcribed differently by different scholars or by the same scholar at different times. The observation of Bühler that 'In writing Prakrit, these persons (i.e. the clerks and monks who possessed little or no education and who drafted the originals) adopted nearly throughout.... the practically convenient popular orthography, in which the notation of long vowels especially *ī* and *ū* and of an *usvāra*, is occasionally neglected as a matter of small importance.....¹' and his remark about "the frequent erroneous employment of the signs for the sibilants"² apply fully to the Oriya inscriptions.

What professor Turner writes as to the want of "distinction of quantity or quality between long *ī* and short *i*, or between long *ū* and short *u*" in spoken Nepali³ applies to spoken Oriya and the absolute confusion in writing these in the old Oriya inscriptions indicates the loss of distinction of these in old Oriya. It may be noted that the Kaithi script "makes no distinction between initial *i* and *ī* or between initial *u* or *ū*. For the medial vowels, it employs *i* for both *i* and *ī* and *u* for both *u* and *ū*. "(Paragraph 132, 3 M.I.A. Vernaculars by Grierson. Ind. Ant. Supplement 1932.

12. Punctuation

Many of the inscriptions do not follow any system of punctuation whatsoever. From the beginning to the end, the letters are inscribed without indicating the beginning or end of a word or a clause or a sentence, cp. Serial Nos. A and I the earliest two inscriptions in chronological order.)

In some inscriptions, however, we find punctuation marks, which consist of either one or two 'daṇḍas' (vertical strokes).⁴

Inscription No. 9 is one which uses throughout two daṇḍas side by side. The first sentence of this is divided into various parts by double daṇḍas, indicating the interrelation of words which otherwise might have been confused. In the second part of No. 9 the sentences alone are divided by double daṇḍas.

1 and 2. Page 30. Indian Paleography, Indian Antiquary, XXXIII, Appendix.

3. N. D. Introduction p. xvii.

Note : Any inscription, of which the script is not specified in the short introduction preceding each inscription, should be understood to have been inscribed in early Oriya script.

4. In the typed script of the thesis, a 'daṇḍa' is represented by a slanting stroke.

Inscription No. 24 uses throughout the single daṇḍa. A sentence is divided into many parts. Sometimes individual words are flanked by daṇḍa marks, e.g.

Bho Jagannātha	sāntamānēṅku		maim		pāika	
		to the lords		I		infantry	
rāutaku		kari		bibhaa dhili			
to cavalry		including		wealth gave			

i.e. Oh Jagannāth I bestowed wealth on the nobles including the infantry and cavalry.

On the otherhand Inscription No. 19, which like No. 24 contains king Kapilesvara's prayer to the deity Jagannath, exhibits the daṇḍa mark only twice.

The absence of any punctuation in many of the inscriptions, the converging of different M.I.A. case endings and verbal endings to identical forms, the want of regularity in the word order of the sentence, the conciseness of style and above all the diverse nature of the acripts, scribes and writing materials are some of the principal causes which lead to the difficulty of interpretation of these texts.

CHAPTER IV A

THE PALAEOGRAPHY OF EARLY ORIYA INSCRIPTIONS

1. The Oriya alphabet, like other sister alphabets, is ultimately traceable to the Brāhmī script of ancient India. This script passed through various stages of development from the 3rd. century. B.C. to about the 14th century A.D. when it assumed the shape of cursive Oriya script with curves forming the tops of letters. These stages are exhibited by a large number of inscriptions discovered in various parts of India including Orissa. The scripts of these inscriptions may, therefore, be broadly classified into several types and be chronologically arranged as follows :—

- | | |
|---|---|
| 1. The Brāhmī script | (circa 3rd century B.C.—
circa 3rd century A.D.) |
| 2. The so-called Gupta script | (circa 3rd century A.D.—
circa 6th century A.D.) |
| 3. The 'acute-angled' script | (c. 6th century A.D.—
c. 11th century A.D.) |
| including the nail-headed
or wedge headed script | |
| 4. The 'Proto-Bengali' script | (c. 11th century A.D.—
c. 14th century A.D.) |
| 5. The early Oriya script | (c. 14th century A.D.—
c. 16th century A.D.) |
| 6. The modern Oriya script | (c. 16th century A.D.—
up to the present) |

Accurately speaking there is a transitional stage between each preceding and succeeding script, for each merges into the other imperceptibly and

1. Some picto-graphic inscriptions are also found in Orissa. They are believed to be Pre-Brāhmī and akin to the Mahenjodaro inscriptions. See the Vikramkhoh inscription in *Indian Antiquary*, LXII, p. 58.

P. S. For a description of the place and a photograph of the inscriptions see an article by N. Senapati I.C.S. in the Oriya Newspaper 'Samaja' vol, XXVIII, No. 11 (eleven). (Dt. 13-1-57).

gradually. Moreover the chronological periods mentioned above are only approximations and sometimes one period overlaps the other. It should be noted that the Proto-Bengali alphabets and possibly the acute angled alphabets in their later stage were sometimes influenced by Nāgarī forms.

2. From the first century B.C. the Bhāhmī script of Northern India begins to show certain changes which are well illustrated in Kuṣāna records and therefore popularly associated with the Kuṣāna emperors. Hence the Brāhmī script may be said to have two principal stages (1) the earlier Brāhmī chiefly represented in the inscriptions of Emperor Aśoka and therefore called the Mauryan Brāhmī and (2) the later Brāhmī or the Kusāna Brāhmī.

The Earlier Brāhmī is represented in Orissa by the following inscriptions :—

- (1) The rock-edicts of Emperor Aśoka on the Dhuli and Jaugaḍa hills in the Puri and Ganjam districts (3rd century B.C.)
- (2) The Hātigumphā inscription of Emperor Khāravela at Udayagiri near Bhubanesvara in the Puri district with its related minor group of inscriptions. (circa first century B.C.).

The early Brāhmī characters as found in the inscriptions of the age of Khāravela, however, exhibit certain modifications of the original signs.

The Kuṣāna Brāhmī is represented in Orissa by the Bhadrakha (Balasore district) inscription of Gaṇa dated in the 8th regnal year of Mahārāja Gaṇa. It is a short lithic record palaeographically assignable to circa 3rd century A.D. This awaits publications in the *Epigraphia Indica*.¹

3. The next stage in the development of the script is well illustrated by the inscriptions of the Gupta Emperors, their subordinates and contemporaries throughout Northern India. Hence the epigraphic northern script of the Gupta period is popularly known as the 'Gupta script.' On the basis of a few test-letters such as *la*, *ṣa* and *ha*, this script admits of at least, two varieties, an eastern and a western.

"The Gupta alphabet' is principally represented in Orissa by the following records.

1 P. S. It has now been published in E. I. Vol. XXIX as No. 23.

(1) The Kalāhāṇḍi copper plate grant of Mahārāja Tuṣṭikara. It was discovered in 1947 at the then feudatory state of Kalāhāṇḍi, now merged in Orissa. It is published in *J.K.H.R.S. (Journal of the Kalinga Historical Research Society, Balangir-Patna, Orissa)* Septempber-December, 1947 (Vol. II, Nos. 2 and 3). Though the grant is undated, its palaeography indicates that it belongs to circa. 4th century A.D.

* (2) The Sumaṇḍala copper-plate grant of Dharmarāja of the Gupta Era 250 (A.D.569-70) was discovered from a mound near the village Sumaṇḍala not far from Jaugaḍa in the Ganjam district. This has been published with plates in Vol. I (No.I) of the *Sanskrit Journal Manoramā* in 1949 from Berhampur, Orissa.

(3) The Soro copper plate of Mahārāja Sambhuyaśas, (G.E.) 260 (A.D.579-80). This was unearthed along with three other plates near Soro in the Balasore district (E.I.XXIII, p. 197 ff.)

* (4) The Kanāsa copper plate of Lokavigraha, dated G.E. 280 (A.D. 599.) This was discovered in the village Kaṇāsa in the Puri district and was published with plates and a palaeographical chart in *J.K.H.R.S. (January 1950.)*

(5) The Patiakella copper plate of Sivarāja (G.E.) 283 (A.D. 602), discovered in the Cuttack distirct (E.I.IX p.285).

Some inscriptions of the Gupta times discovered in Ganjam-Chicacole region, e.g. those of the Māṭhara kings of Kalinga exhibit southern characters which contributed little to the development of the Oriya script.

'The later Kalinga script' (7th-12th centuries see Bühler I.P. Section 30) which is also predominantly influenced by southern letters, developed in the same region. Some archaic forms found in the early Oriya script of Ganjam-Vizagapatam region may be traceable to this source. Sometimes charters of the later Gangas of Kalinganagara (e.g. No. A of this Thesis) exhibit many ProtoBengali forms.

* A critical edition of these plates awaits publication in the E. I For (2) See now E. I. 28, p. 79 ff.

4. From about the 7th century to about the 11th century the alphabet used in a large number of inscriptions of North India shows certain prominent and distinct characteristics on the basis of which it is variously known as wedgeheaded, nail-headed, acute-angled, 'Siddhamātrkā and 'Kuṭila'.

During the 7th century the acute-angled characters are generally combined with wedge-heads. Such characters are represented in Orissa by the early charters of the Sailodbhava dynasty, for example :—

(1) The Ganjam copper-plates of Mahārājā-Mahāsāmanta Mādharāja of the time of Saśānka dated in the Gupta year 300-(619-20 A.D.) (E.I. VI, p 143 ff).

(2) The Khurda copper-plate of Sainvabhita-Mādharāja J.A.S.B. 1904, part I, p. 284).

The acute angled alphabets or the alphabets occupying an intermediate position between acute angled and Proto-Bengali (where the wedge-heads begin to give way to short horizontal top-strokes) are represented in Orissa by the charters of the Bhauma-karas (7th-9th centuries or 8th-10th centuries) and their contemporaries including those of the earlier princes of the Somavaṃśa (Middle of the 10th to the beginning of the 12th century) and their contemporaries.

Some of these are the following :

- A. 1. The Neulpur plate of Subhākara.
E.I.XV, p.1 ff. Ed. by R.D.Banerji.
2. Two grants of Daṇḍimahādevī.
E.I.VI, p. 133 ff. Ed. by Kielhorn.
- B. 1. The charter of Vidyādhara bhāṅja.
J.A.S.B. LVI, pt 1, pl. IX Ed. by R.L.Mitra.
2. Copper-plate grant of Neṭṭabha ṅja
J.B.O.R.S. XVIII. p, 104 ff. Ed. by Misra.
- C. 1. Records of the Somavaṃsi Kings of Cuttack.
E.I. III, p. 323 ff. Ed. by Fleet.
2. The Kudopali (Sambalpur) plates of Mahābhavagupta II
E.I. IV, p. 254 ff. Ed. by Kielhorn.

5. During the 7th–10th centuries the acute-angled alphabet or its varieties, prevalent in eastern parts of North India progressed and by the end of the 10th century assumed distinct features leading up to the modern Bengali.¹

Hence it is called 'Proto Bengali'.²

In Orissa this script is represented by the charters of the later princes of the Somavamśa, the imperial Gangas (11th century to the early part of the 15th century) and other contemporary records. Nos. 1,4,8 and Ap. I of this Thesis represent this script. (See Section 7 below).

The next stage when 'Proto-Bengali' assumed the shape of early Oriya script, characterised by top curves, is represented by the majority of the inscriptions of this Thesis. (14–16th centuries). By the expression "majority of the inscriptions of this Thesis (14-16th Centuries)" the writer means about 60 Oriya inscriptions (1376-1568 A.D.). They will be dealt with in Section 7. Next, we briefly deal with the previous work on the palaeography of Orissa.

6. Bühler who in his 'Indische Palaeographie' published in 1896 (for English version vide I.A. Vol. 34 Appendix) dealt with the development of Indian alphabets (from circa B.C. 350 to circa A.D. 1300) examined the Asokan Brāhmī at Jaugada and the Post-Asokan Brāhmī of Hātigumphā. at Bhubaneswara and illustrated the alphabets in table II (Cols. VI-VII and XXI-XXII). He also discussed 'the later Kalinga script' of the Ganjam-Chicacole region (See Section 30, English version) and illustrated it in tables

1. On the origin of Proto-Bengali, vide O. B. S. p. 42 and cf. "We find towards the end of the 10th century the birth of the Proto-Bengali alphabet" J. R. A. S.B. IV (1938), p. 365, para 1.

2. This name is not generic and therefore not entirely satisfactory since the acute angled script (the post-Gupta epigraphic script of North India of early medieval period) developed into what Bühler called 'Proto-Bengali' throughout North-Eastern Indian (in Orissa, Bengal, North Bihar and Assam) and since Oriya, Maithili and Assamese scripts are all derived from the so-called Proto-Bengali. Dr. D. C. Sircar prefers to substitute the term 'Gaudi' for Bühler's Proto Bengali on the authority of Al Beruni (vide p. 173 Al-Beruni's India (Vol. I, by Sachau). I shall, however, use the term 'Proto-Bengali' in the following palaeographical discussion.

VII (col XIX) and VIII cols. (X-XII). We do not find, however, in Bühler's work any reference to other inscriptions of Orissa and there is even no mention of the Oriya script in it.

G.H. Ojha, on pages 79 and 131 of his "Prācīnalipimālā", 2nd Ed, 1918" suggests the origin of the Oriya alphabet from Proto-Bengali, reproducing a part of the inscription forming No. 31 of this Thesis.

R.D. Banerji refers to the palaeography of some inscriptions of Orissa and observes "The modern cursive Oḍiya script was developed out of the Bengali after the 14th Century A.D. like the modern Assamese" (pp. 6,11, 12,27,28, 'The origin of the Bengali script,' 1919). S.N. Chakravarti concentrating on the "Development of the Bengali Alphabet" (J.R.A.S.B 1938, Vol. IV, pp. 351-391) refers only to two inscriptions discovered in Orissa. One of these is the Irdū (Balasore) plate of Nayapāladeva showing "Proto-Bengali alphabet for the first time."

Since the observations of Ojha and Banerji about the origin of the Oriya script were not substantiated by them by adequate discussion and illustrative plates, Grierson (who had included the *Oriya language* along with Bengali in the Eastern Group of Indo-Aryan as having very close connection with each other) wrote in 1932 that the *Oriya alphabet* is not derived from Proto-Bengali, but from Nāgari-(Vide Indian Antiquary vols. of the yrs. 1931-33 (Supplement).

Subsequent to the publication of Bühler's work a very large number of Sanskrit inscriptions were discovered in Orissa. Some of these were edited by epigraphists like Fleet, Kielhorn and Hultzsch who discussed their palaeography while editing them. But many of the inscriptions were published either without plates or with unsatisfactory plates and without palaeographic discussion. Some of the inscriptions recently discovered in Orissa have been published without any discussion on their palaeography. Of these, I have selected the Śi maṇḍala copper plate inscription (569 A.D.) for frequent reference. (for a fresh edition of this document with pls. see, 'The Orissa Historical Research Journal', Vol. I, No. I (April 1952), p. 66. ff). Before I pass on to deal with the scripts of the Oriya inscriptions in the next section I should mention an article on 'The Development of the Bengali script' by P.L.Paul, in Indian Historical Quarterly Vol. XII (1936), pp. 309-334, which contains reference to three inscriptions from Orissa.

7. Since writing chapter IV, I have been able to secure the facsimile

of inscription No. 8 which is the longest Oriya inscription of the Thesis. As a result of my examination of this document and a detailed study of the palaeography of other inscriptions of the Thesis, I would now divide the scripts¹ of Oriya inscriptions as follows :

1. Proto-Bengali influenced by forms of 'the later Kalinga script' (No. A 1051 A.D.)
2. Proto-Bengali (No. 1, c. 1261 A.D.)
3. Proto-Bengali mixed with Nāgarī forms (No. 8 1395 A.D. ; No. 4, date uncertain). The script of No. 7 of 1384 A. D. perhaps comes under this ; See OHRJ Vol. V Nos. 1 & 2.
4. Nāgarī (No 9, 1403 A.D.)
5. Early Oriyā (58 inscriptions distributed over the period from about 1376 A.D. to 1556 A.D.).

Elsewhere in this Thesis (Chapt. 4 sec. 6) I referred to the script of No. A (Urajam inscription of Anantavarma (cf. A. R. 1930, P. 5. No. 3) as Southern Nāgarī'. This inscription is found in the Chicacole *taluk* which is included in the region of the Later Kalinga script of Bühler.

The following letters of this record are Proto-Bengali and differ from the corresponding Nāgarī forms :—'ja', 'ṭa', 'na', 'bha', śa 'sa', 'kṣa', (śa and kṣa look like modern Oriya). Though the following letters differ from the proto-Bengali forms, they are more akin to Proto-Bengali forms than to those of Nāgarī : initial 'a' 'ā', 'u', 'kha', 'ga', 'ca' and 'tha.' Some of these exhibit an earlier stage of development than the normal Proto-Bengali forms. Letters such as 'ka', 'da', 'pa', 'ba', 'ma', 'la', 'ha', are common to Nāgarī and Proto-Bengali. The letter 'ra' resembles the modern Nāgarī form and the medial vowel signs agree with those of Nāgarī. Initial 'i' and 'ta' are akin to the Gupta forms. The letter 'na' shows a looped form and is not found in Nāgarī or Proto-Bengali. This letter together with initial 'a' 'ā', 'u', 'kha', 'ga', 'ca', are found in the later Kalinga script of Bühler.

The date of No. 1, the typical Proto-Bengali inscription, inscribed in

1. The Telugu script in which six Oriya inscriptions, viz. Nos. 2, 3, 5, 6, 10, 20 and two mixed Telugu-Oriya inscription, viz. Nos. 45A and 45B are written, will not be examined by me.

the 22nd year of Baḍa-Narasimhadeva¹ is uncertain, since there are four kings named Narasimha of the imperial Ganga dyanasty of Orissa. I have tentatively identified the king with Narasmha I Circa A.D. 1238-1263).

No. 8 contains the following typical Proto-Bengali forms :—

initial 'i', 'u', 'o', 'cha', 'jha', 'ṇa', 'pha'. But it offers the following typical Nāgarī forms thereby disagreeing with No. 1 initial 'a', 'ā', 'kha', 'ta', 'bha' 'śa' 'sa'. Its medial signs of 'e', and 'o' are identical with those of Nāgarī. On the whole it is Proto-Bengali mixed with some Nāgarī forms.² This is a grant³ of King Nṛsiṃha IV of the imperial Ganga dynasty. In the earlier grants of this dynasty such Nāgarī forms are not found. (See the grant of Narasmha II of A.D. 1295 in *J.A.S.* XVII, L. No. 1, 1951 and in Ap. (No.1) of this Thesis and the grant of Bhānu II in 'Orissa in the Making' by B. C. Mazumdar.)

8. An investigation into the palaeography of Early Oriya inscriptions shows that the alphabet which developed into the modern Oriya script is traceable to the following three sources :

- (1) Proto-Bengali (Eastern alphabet)
- (2) Nāgarī (Western and Northern alphabet)
- (3) Later Kalinga script (Southern alphabet)

An overwhelming majority of the letters used in the early Oriya inscriptions and forming modern Oriya alphabet are distinctly traceable to Proto-Bengali forms. These forms may be divided into two groups. One of them consists of forms which are common to Proto-Bengali and Nāgarī. The other group comprises letters which are found only in Proto-Bengali. The following letters may be listed as belonging to the latter group : initial 'a' 'ā', 'i', 'u', 'e', 'ai', 'o' 'au', medial 'e', 'ai', 'o', 'au', kha, cha, jha, ṭa, ṇa, ta, bha, ra, śa. The derivatives of all these are found in early Oriya inscriptions as well as in modern Oriya while those of the corresponding Nāgarī

1. Dr. D. C. Sircar drawn my attention to the fact that Narasimha IV (c. 1373-1405 A. D. of the same dynasty is called Pedda Narasimha in No. 752, S. I. I. Vol. VI The Telugu word 'pedda' equates in meaning with the Oriya word 'baḍa'.

2. For mixture of Proto-Bengali and Proto-Nāgarī forms (cf. p. 326. I. H. Q. Vol. XII, -1936.

3. A critical edition with plates of this grant is ready for publication in Vol. 28. p. 301 ff.

forms, with the exception of the signs of initial 'a', and 'ā', 'śa' and 'sa' are not found in them. The Sanskrit and Oriya inscriptions discovered in Orissa clearly show how Proto-Bengali gradually developed into early Oriya. Broadly speaking, therefore, the Oriya alphabet may be said to have derived from Proto-Bengali.

Though the Oriya alphabet is mainly affiliated to Proto-Bengali, the influence of the Nāgarī is also noticed in early Oriya inscriptions. Sometimes we find Nāgarī forms in Orissan inscriptions written in Proto-Bengali (of. No. 8). All these forms have not survived in Modern Oriya. But that some Nāgarī forms were occasionally used by the people is indicated by the fact that a derivative of Nāgarī 'śa' is used twice in an early Oriya inscription (Cf. No. 35, ls. 4 and 5) though this has not survived in modern Oriya.

In Oriya, many letters have alternative forms, e.g. initial 'a', 'sa' etc. Of the two forms of the same letter, sometimes one is traceable to Proto-Bengali and the other to Nāgarī. As will be shown below, the double curve form of initial 'a' and the closed type of 'sa' are derived from the corresponding Nāgarī forms of the letters. As stated above, there are some letters, the forms of which are similar in Proto-Bengali and Nāgarī, e.g. 'ka', 'gha', 'ja', 'ḍa', 'ḍha', 'ḍa', 'na', 'pa', 'ba', 'ma', 'ya', 'la', 'sa' and 'ha'. A question arises as to whether these letters in Oriya are derived from Proto-Bengali or Nāgarī. But considering the fact that Nāgarī influence is confined only to a few letters of the Oriya alphabet, it is reasonable to hold that the Oriya forms of these letters have come down through Proto-Bengali and not Nāgarī.

As in the case of Nāgarī the contribution of the Later Kalinga script (Southern alphabet) to the development of the modern Oriya alphabet is not large. As will be seen from our discussion below early Oriya inscriptions exhibit certain archaic forms, such as the medial 'ā' up-stroke (Chapt. 4 B.) the E-shaped variety of 'ja' (Chapt. 4 C.), and a cursive form of 'ha' (Chapter 4 C.) These as well as a few other signs, (the cursive form of 'ti' in No. 18A, as well as 'ni' in No. 54, l. 7, the form of 'śa' in the ligature 'śri' in No 18 A) are traceable to southern alphabets (the Latter Kalinga script).

The cursive variety of the Oriya alphabet styled Karāṇī (i.e 'scribal') bears some additional traces of this southern influence. (cf. 'ja', medial 'ā' in 'tā', 'bā', etc.)

Thus we see that the Oriya alphabet is mainly derived from Proto-Bengali, although it bears in some cases clear traces of the influence of Nāgarī and in a few also of the sothern alphabet (Bühler's 'later Kalinga script').

9. Oriya and Bengali are both derived from Proto-Bengali and as such Oriya is very closely connected with Bengali. But many letters of the modern Bengali alphabet have developed angular forms, and deviated considerably from the Proto-Bengali originals. (of 'ka', 'kha', 'gha', 'ca,' 'ha,' etc. in modern Bengali). Therefore, inspite of their Proto-Bengali origin, these letters in Oriya together with a few others, apart from their top curves standing for the horizontal top mātrās, may ordinarily appear to be more akin to the Nāgarī forms of the letters.

The Oriya script is more akin to Proto-Bengali than to modern Bengali. It has preserved many Proto-Bengali forms which Bengali has discarded.

Bühler observes 'The most striking and important among the peculiarities of Proto-Bengali, discarded in the modern Bengali script, are the small triangles and the 'Nepalese hooks' which are attached to the left of the tops of various letters'¹ (Ind Palaeography, Sec. 26, para 3).

While Bengali has discarded this hook, it has been preserved in Oriya and has contributed to the development of the horizontal top mātrā into a top curve. (cf. the hook modified into a shallow curve in Nos. Ap. 2 and Ap. 4 and into a semi-circle in No. 19). This might have been partly due to the scratching of letters by an iron stylus on palm leaves.²

Bühler noticed some abnormal single signs of Proto-Bengali, not surviving in modern Bengali, such as the form of 'i' in his plates V. (3. XVIII) and VI. (3, X), the curious 'ta' of plate V. (20 XIX). These signs (together with others e.g. the form of 'ṅa' with double curve, discarded in modern Bengali), have survived in early and modern Oriya.

10. Number 3 of the Appendix of this Thesis is the *earliest* dated record in the Oriya script, discovered as yet. It is a private record registering a gift in favour of a temple. It is dated in the Kaliyuga year 4477 (1376 A.D.)

No. 8 is the longest Oriya record of the Thesis and forms a part of a

1. It may be noted that the Proto-Bengali script with small triangles and Nepalese hook' occurs in several Orissan inscriptions, e. g. Bhuvaneswara Lingaraja temple inscriptions. The Kendupatna plates of Nṣimha II (1296 A. D.) show the 'Nepalese hooks' very prominently.

2. Recently I came across a palm leaf Ms. written with an iron stylus in the Nāgarī script.

royal charter. It is written in *Proto-Bengali* and bears a date 20 years later than that of the above-mentioned Oriya record.

This shows that Proto-Bengali continued to be used as a monumental script even after the round-hand letters of the Oriya alphabet had already come into use.

One of the Kendupāṭna inscriptions of Nṛsiṃha II, dated A.D. 1296 (Ap. No. 1 of this Thesis) shows the shallow top-curve (which is a development of the 'Nepalese hook') above the letters in place of the horizontal top-mātrā. This indicates that the characteristics of the Oriya script began to develop as early as the thirteenth century.

11. My work on the palaeography of the inscriptions naturally falls into two parts. (1) Illustrative and (2) Descriptive and critical.

The first part, mainly consists of twelve alphabetical charts. The first four of these, which illustrate the alphabets of the Proto-Bengali and Nāgarī inscriptions examined in the thesis have been marked (A). Five inscriptions are represented in these charts. The next four charts marked B, illustrate the alphabets of the early Oriya inscriptions. Eight select inscriptions have been represented in them.

These charts are photographic copies of my tracings, (on transparent paper), of the letters as found in the original records. In these plates the inscriptions have been placed in different columns in their chronological order as far as possible.

The remaining four charts (marked C) which are eye-copies of early Oriya letters and numerals prepared by me, were reproduced by photostatic process in London.

In the following chapters, dealing with Palaeography I have often referred to these twelve alphabetical charts. I have also sometimes referred to other inscriptions in this palaeographical discussion. With the exception of 2 or 3, the impressions of these inscriptions have not yet been published. Photostatic copies of most of these epigraphs (74 plates in all) were submitted along with my thesis to the University of London.

CHAPTER IV B

VOWELS

A. Mātṛkās or Radical Signs

1. 'a'

The vowel 'a' has four forms in the illustrative plates showing Proto-Bengali and Nāgarī forms of letters. They are in No. A, in No. I in No. 8 and in No. 9.

All these have the common feature of a horizontal top stroke, a vertical attached to the latter on the right handside and a curve opening more or less to the left, in between the two. In No. A the curve shows a loop at the left end with an upward slanting stroke or tail. In No. 9 the curve is bipartite like the English figure 3 (three).

In all the forms the curve is joined to the vertical by a small stroke which is horizontal in Nos. 8 and 9 but is slanting in Nos. A and I. In Nos. A and I a small slanting stroke joins the top of the curve with the horizontal top mātrā.

The Curve along with the stroke which joins the vertical, is ultimately traceable to the two slanting strokes which meet at the middle point of the vertical in Brāhmī 'a' from the left.

The curve is visible in the Kuṣāna inscriptions (see Bühler's pls. 3). It also occurs in the records of the Gupta age including those in Orissa, e.g. the Sumaṇḍala inscription (see ākṣepa in pl. 3).

The horizontal top stroke is the elongation of the serif. That began to develop in Brāhmī as early as the first century B.C.

In the early Oriya scripts found in inscriptions there are four varieties of 'a'.

The first variety occurs in No.51 (see pl.C) and with slight variation in No. App. 10 (Pl. C) but with a tail added in No. 31 (Pl. B). It is a derivative of the Proto-Bengali 'a' which occurs in No. 1. The horizontal top-stroke of Proto-Bengali 'a' has been changed here into curve. The tail is traceable to an angular mark or slanting stroke sometime attached to the bottom of the vertical of the Proto-Bengali 'a' (cf 'a' in a Bhuvanesvara Lingaraja temple inscription of the time of Bhimadeva.

The second variety of 'a' occurs in Nos. 14 and 18. It consists of 3 parts :—(1) a curve opening towards the left or upwards (2) a vertical line to the right and (3) a central limb which joins the curve at its upper end, and the vertical at its lower end.

This is also a derivative of the Proto-Bengali 'a' occurring in No. 1. Here the Proto-Bengali horizontal top stroke has been suppressed and the slanting stroke joining the curve with the vertical has developed into an ornamental mark with curves at either end, one on each side.

The third variety of 'a' where the curve opening towards the left is bipartite looking like the English figure 3, occurs in No. 24 (see the word 'bibhaa'). This appears to be a derivative of the Nāgari 'a' () (cf. 'a' in No.9)

The fourth variety or form of 'a' with two curves at the top both opening downwards occurs in Nos. 17, 18A and 31 and is commonly used in modern Oriya. It is possibly a derivative of the Nāgari 'a' (cf. 'a' in No.9 where the bipartite curve opens towards the left.

2. "ā"

The form of ā is distinguished from that of 'a' by a vertical added at the right hand side, parallel to the vertical of 'a'. This vertical is joined to the right hand top corner of 'a' by a short slanting stroke in No. A by a short straight stroke in Nos. 1 and 9, In 8 the vertical remains separate.

In the early Oriya epigraphs 'ā' (cf. pl. C) has the sign distinguishing it from 'a' exactly as in the Nāgari and Proto-Bengali forms. In the later

Oriya epigraphs and in modern Oriya, this sign is not joined to the vertical of 'a'.

3 "i"

There are in the illustrative plates four forms of Proto-Bengali and Nāgarī 'i'.

The form of 'i' in No. A consists of two circles placed side by side, having a horizontal stroke over them.

This form occurs in many inscriptions, e.g., the Uccakalpa inscription circa 462-3 A.D. and in the Kaṇheri inscription circa 851-877 A.D. (See Bühler, table IV Col. IX, table V, Col. V).

The two circles at the base of this form of 'i' are traceable to the two lower dots of the Brāhmī 'i' while the horizontal top-stroke is the development of its top-dot.

The two forms of notched 'i' in Nos. 1 and 8 represent cursive development of the Brāhmī 'i' and are due to two different ways of writing, i. e. tracing the letters. Of the two, the forms of 'i' in No. 1 appears to be a development of that in No. 8. In both, the two circles at the base and the upper curves represent the three dots of the Brāhmī 'i'. The form of this letter in Valabhi grants of the 6th century exhibits an earlier stage of its development. (See Bühler, Pl. VII.)

In 'i' of No. 8 the running hand starts with the left hand circle and ends with the right hand circle. In No. 1 these loops are first drawn in the manner the English figure 8, when laid flat may be drawn and then the running hand draws the rest of the letter, i.e. they are covered by a curve with a notch in the centre.

The notched 'i' of No. 8 occurs also in the Bhuvaneshvara Lingaraja temple inscription of (of Bhimadeva), and in the Kamauli plate of Vaidya (deva) inscription of circa 1142 A.D. (cf. Bühler, table No. V, col. XIX).

The form of the letter 'i' in No. 9 is exactly as in modern Nāgarī. For a discussion on its origin see Bühler, *Ind. Palaeography*, Section 24, A, (4).



The Oriya 'i' found in early inscriptions is identical with the form that occurs in No. I.

In modern Oriya 'i' consists of two loops forming the base, a curve over them joined to the left loop and a tail attached to the right end of the curve. This seems to be a derivative of the 'i' in No. 1, with the addition of a tail.

For a tail-like stroke cf. Bühler table V, Col. XVIII (The Deoparā inscription.)

4 "ī"

In the illustrative plates of the Nāgarī and Proto-Bengali forms, "ī" occurs only in No. 9. A similar form is used in modern Nagari 'ī'. It has been formed by putting a short wavy line on the horizontal top stroke of the Nāgarī 'ī'.

In early Oriya inscriptions the symbol  which occurs in Nos. 14, 18 18A and 49, seems to stand for 'i' for it is nearly identical with the modern Oriya 'i' symbol .

The difference between the symbols of 'ī' and 'i' in modern Oriya lies in the loop or notch in the upper curve of 'ī' the tail being common to both of them.

5 "u"

The Nāgarī and Proto-Bengali plates of the Thesis offer two forms of 'u', one form with a tail, the other without it. The first form occurs in Nos. A. I. and 8. The second which is used in modern Nāgarī, occurs in No. 9. Both the forms have the common features of a horizontal top stroke and a curve opening towards the left which hangs down from the horizontal top-stroke by means of a short slanting stroke.

The curve of 'u' appears in many records of the Gupta age e. g., the Uchhakalpa inscription of about A.D. 462. (See Bühler, table IV).

The early inscriptions in the Oriya script offer two forms of 'u', both with a tail (see No. 18A). The first is a derivative of the Proto-Bengali 'u' (which occurs in Nos. I and 8), the top horizontal stroke of the latter transforming itself into a curve. The second which survives in modern Oriya is a derivative of the first, being its cursive form.

6 "ū"

The vowel ū does not occur initially in any of the Oriya inscriptions examined by me.

In modern Oriya, the length of the vowel is indicated by an inward loop or bend made in the upper curve of 'u' above the point of its junction with the tail.

7 "r"

Initial 'r' does not seem to occur in the inscriptions examined in the Thesis. But in the expression 'desaru' in S.No. 53, line 13, the sign for ru may be read as r. The Proto-Bengali form of this vowel is, however, found in such medieval Orissan records as the Nāgarī plates (Saka 1230-31) of Anangabhima III (E.I. Vol. XXVIII).

8 "l"

The sign of this liquid vowel occurs initially only when it is used for 'lu'
(७) Its sign is identical with the negative of the Roman letter S. Sometimes it shows a tail-like mark at its bottom. (For similar forms see Bühler Pl. VI.)

9 "e"

Initial e occurs in Nos. 1 and 8 although they offer slightly differing forms of the vowel. In No. 8 it consists of a small horizontal forming the base with a vertical at its right extremity standing perpendicularly. The ends of the horizontal and vertical have small inward curves or bends. In No. 1, the curve of the horizontal is suppressed.

Both these forms of "e" are derived from the triangle-shaped Brāhmi 'e' with a partial suppression of one side of the triangle.

The letter in early Oriya as well as proto-Bengali is the same as in modern Oriya, Bengali and Maithili.

10 "ai"

Initial 'ai' does not occur in the inscriptions examined in the Thesis, but the proto-Bengali form of the vowel which is practically the same as in modern Oriya, Bengali and Maithili, is found in such medieval Orissan inscription as No. I in J.B.O.R.S. XVII, pt I (see line 40) (see E.I.III p. 332).

11 "o"

Initial "o" occurs in line 12 of No. A (not reproduced in the plate) and in No.8. It also occurs in early Oriya inscriptions. In all these it resembles the English numeral 3 having these two curves opening toward the left.

12 "au"

Initial au does not occur in the inscription examined in the Thesis, but the Proto-Bengali form of the vowel which is practically the same in modern Oriya, Bengali and Maithili is found in medieval Orissan inscriptions (Vide J.A.S. XVII, 1951, p. 20.)

B. "MEDIAL VOWELS"

I "a"

Medial 'a' has no sign of its own since it is considered to be inherent in every consonantal sign. Its absence is indicated by the sign of Virāma (a short slanting stroke) placed below the consonant.

2 "ā"

The sign of medial ā in the Proto-Bengali, Nāgarī and Oriya scripts, consists of a vertical stroke placed to the right of the consonant. But rarely this takes the form of a short upward stroke attached to the top of the consonant as in 'nā' in 23.20 and in 'bhā' in the word 'bhāta' in No. 18 an early Oriya inscription at Simhacalam. This is an early form preserved in the Kalinga script and is due to the influence of the latter.

Sometimes the vertical indicating medial ā is slightly curved (See 'bhā' in line 12 of No. A.) In Proto Bengali, Nāgarī and early Oriya this vertical is, generally, joined to the right hand top corner of the consonant by a short slanting stroke. In modern Oriya, this stroke is suppressed.

In early Oriya, the vertical sign of medial ā does not always descend as to cover the full length of the consonant but stops half way as in kā of No.2. This short ā stroke is usual in the Gupta script. See Sumanḍala inscription.

In Oriya inscriptions as well as in modern Oriya, all the consonants may be divided into two groups. One group, consists of letters which have a

vertical at the right hand side and the other group, of letters which have no such vertical.

The letters included in the first group are kha, ga, gha, ṅa, tha, dha, pa, pha, ma, ya, ṃa, (ṃ) śa, ṣa, sa.




It has been stated above that the vertical sign of medial ā may be joined to the letters by a short slanting stroke at the right hand top corner or may stand separate. In some letters of the second group, however the vertical is joined to the right side of the letters so as to become a sort of ligature with them.

The following may be noted as examples : rā in 35.1, lā in 33.10, cp. the vertical of 'bho' in bhoga in 34.2 etc.

3 "i"

In the illustrative Proto-Bengali and Nāgarī plates the medial "i" sign usually consists of a vertical to the left of the consonant with an upward elongation in the form of a curve so as to cover a part of the top of the consonant. In No. A the vertical is curved.

In early Oriya inscriptions written in the Oriya script the vertical assuming a slightly curved form is visible as in 'dhi' in Ap. 2. See also plate of No. 19 but later it was gradually suppressed so that the medial 'i' symbol in later Oriya inscriptions and in modern Oriya consists of an arc over the top of the letter. It is thus partially restored to its original form of the Gupta age.

In Oriya letters which have curved or round tops and which are without full length verticals this arc is joined to the top curve of the letter which, in its turn, is partially suppressed e.g.  (ki) >  (ki) >  (ki).

In letters which are open at the top e.g. in 'tha' and 'dha', the medial 'i' sign (consisting of an arc) is sometimes in the inscriptions and usually in latter Oriya attached to the bottom of the letters of. 'dhi' in No. 8. In the interesting ligature for 'pāi' (of 53.13) 'i' takes the form of a pṛṣṭha-mātrā. Perhaps the latter stands for (long i).

4 "i"

In Proto-Bengali and Nāgarī the sign of medial 'i' consists of a vertical at the right hand side of the consonant with an upward elongation in the nature of a curve over its right hand top corner.

The vertical of medial 'i' unlike that of medial 'i' is fully retained in Oriya inscriptions as well as in modern Oriya. In the latter, the curve narrows down to such an extent that sometimes it is merely a hook and is difficult to be distinguished from the sign of medial ā. Sometimes this hooked form of medial "i" stands separate from the consonant.

In inscriptions sometimes the 'i' stroke does not run the full length of the consonental sign.

5 "u"

In the Proto-Bengali and Nāgarī plates appended to the thesis, the medial 'u' symbol consists of a curve opening downwards as in No. 1 or towards the left as in Nos. A 8, and 9 and is placed at the bottom of the consonant.

In Oriya inscriptions the curve usually becomes a loop with a tail and is placed at the bottom of the letter or attached to the bottom of the vertical and partly super imposed on its lower part. For instance in 'gu' in pl. C the vertical has to do double duty as part of the consonant and of the vowel-mark.

In No. 31 medial 'u' consists of a curve, thus resembling the sign in No. 1.

Medial 'u' in 'ru' in the Nāgarī, Proto-Bengali and early Oriya scripts, is represented by a hook attached to the middle of the vertical of the consonant towards the right. See Tirupati in No. 9.17, Rudra in No. 1.28 ru in pl. C, Kalpataru in No. 28.4 (cf. 'ru' in line 1, Sumanḍala inscription).

Sometimes instead of the single hook of medial 'u' in 'ru', in early Oriya, two hooks or curves (one hanging down from the other) are attached to the right side of the consonant as in the word 'desaru' in 18A.

This way of marking medial 'u' (by a hook) is sometimes seen in early Oriya¹ with regard to letters ending with a vertical having a subscribed 'r' e.g. ଗ୍ରବରେ (Grubāre in 19.2) ଗ୍ରସୋତମ (Prusotama in No. 29.1.)

Medial 'u' in 'tu' sometimes forms a sort of ligature with the consonant. In such case there is hardly any difference between the forms of 'tu' and 'tta'.

6 "ū"

The medial ū is rare in the inscriptions. In early and modern Oriya it consists of a curve opening upwards from the right extremity of which a

1 P. S. This is also seen in Bengali.

slanting stroke runs towards the right hand bottom corner. It is placed at the bottom of the consonant.

7 "ɿ"

In early Oriya inscriptions, medial 'ɿ' consists of an arc or curve opening upwards. This is placed at the bottom of the consonant. In modern Oriya the same sign has an inward loop at the right end.

8 "ɿ"

This liquid vowel does not occur medially in the inscriptions examined in the thesis.

9 "e"

In Nos. A, 4,8 and 9, medial 'e' is a 'pṛ̥ṣṭha-mātrā' resembling the modern Devanāgarī medial sign of the vowel. It consists of a stroke which slants downwards from left to right and is placed at the top of the consonant. This type of medial 'e' is first found in the so called Kuṣāna Brāhmī.

In No. A the upper end of the stroke has developed an upward curl.

In No.1 and in early and modern Oriya the medial 'e' sign is a 'Pārśva-mātrā'. It consists of a curve opening towards the right, placed to the left of the consonant.

10 "ai"

In Nos. A, 4,8,9, medial 'ai' consists of two medial 'e' signs one placed above the other as in Nāgarī.

In Proto-Bengali and Oriya, medial 'ai' is formed by the medial 'e' together with a modification of the medial Nāgarī 'e' sign placed at the top of it. Vide 'paiṭi' in 1,13 and 'paiṇḍā' in 49-8 cf 'kai' in pl. C.

11 "o"

As in Brāhmī and its other derivatives (in India) the medial 'e' with the addition of the sign for medial 'ā' forms the medial 'o'.

12 "au"

Medial 'au' is formed by a combination of the medial signs of 'ai' and 'ā'. Vide 'Laḍau' in 9.6 and 'Gaḍeśvara' in 26.1.

CHAPTER IV C

THE PALAEOGRAPHY OF EARLY ORIYA INSCRIPTIONS

CONSONANTS ("Mātṛkās" or Radical signs)

VELARS

1. "ka"

The illustrative Nāgarī and Proto-Bengali plates, marked (A), offer essentially only one variety of 'ka'. It consists of a horizontal top-stroke, a vertical down below it with a loop on the left and a curve on the right of the vertical. The loop sometimes reaches the foot of the vertical as in Nos. I and 4. The vertical is bent at the top in A, at the bottom in No. I. The loop and the curve are the development of the ancient cross-bar and the horizontal top-stroke, of the serif that first appears in the so-called Kuṣāna Brāhmī.

The loop and the curve already begin to appear in the script of the Gupta age, e. g. in the Sumaṇḍala plates (cf. bhāṭṭārake in I. 4, Pl I).

In early Oriya inscriptions, there are mainly three forms of "ka".

1. the single-looped form
2. the double-looped form
3. the double-looped form minus the vertical.

The first is a derivative of the Proto-Bengali "ka" (which appears in No. I) through the intermediate stage where the letter has a hook at the left hand top. Such hooked "ka" occurs in the Kendupāṭṇa plates of Nṛsiṃha II (cf. Pl. of App. No. I)

The doubled-looped form developed out of the single-looped form, the right curve of the latter being transformed into a loop.

The third form is a derivative of the second with the suppression of the vertical.

2. "kha"

Of the five Proto-Bengali and Nāgarī inscriptions examined by me, only three exhibit the forms of 'kha' (Nos. A.I. 8). In 9 the sign of the lingual sibilent, besides doing its own duty, stands for the unvoiced aspirated velar.

(For this characteristic, see note at the foot of the Text of No. 9).

Broadly speaking, the plates offer two varieties of 'kha' (1) the Nāgarī type in No.8 and (2) the Proto-Bengali type in Nos. A and I.

The 'kha' symbol in No. A broadly resembles the figure of two equilateral triangles, placed near each other at the same level, a shallow curve opening downwards, joining their apexes. The left hand triangle is slightly open at the apex.

In No. I, the flattened 'kha' symbol of A has gained in height. The triangular loop on the left hand side has become smaller and circular.

The similar loop at the right hand side seen in No. A, has become changed into a deep hollow in No. I.

The top horizontal in Nāgarī 'kha' corresponds to the shallow curve joining the top points of the triangular loops in A and the two hanging limbs of the letter in No. 8, to its two triangular limbs in No. A.

The looped Proto-Bengali 'kha' occurs in Vināyakapāla's inscription of A.D. 794-5 (Bühler, table IV).

Proto-Bengali 'kha' is clearly traceable to the Brāhmī 'kha' through its Gupta form in Sumaṇḍala plates (cf. 'kha' in 'mekha' in line I)

Early Oriya inscriptions show essentially the looped form of 'kha' (which is a derivative of the Proto-Bengali form seen in No. I). The triangular loop forming the right limb of the letter has been considerably modified in Oriya by a wide opening at the top and the development of a vertical.

3. "ga"

The letter 'ga' occurring in the Nāgarī and Proto-Bengali plates is essentially of one variety. The Nāgarī form of 'ga' (with horizontal top stroke) occurs in Nos. 4,8,9. In Nos. A and I we have the Proto-Bengali form of the letter in which there is a curve at the top in place of the horizontal top stroke.

Proto-Bengali 'ga' like its 'kha' begins with a curve or loop at the left which is joined with the vertical at the right without showing any hollow in the joining curve as in 'kha'.

The letter 'ga' in early Oriya inscriptions is a derivative of the Proto-Bengali 'ga' and is really identical with it with this difference that it shows a more rounded top. Some of the forms show a curve at the left instead of a loop as in modern Oriya. In the latter the vertical usually protrudes over the top curve.

4. 'gha'

The symbol occurs in Nos. 1,8 and 9 and is more or less the modern Nāgarī 'gha'. In Nos. I and 8, of the two curves of 'gha' which originally formed the base of the letter, the left curve is but slightly higher than its neighbour ; but in 9 it is still higher.

The serifs of the Gupta 'gha' (cf. Māgha in I. in the Sumanḍala inscription) are merged into a single horizontal top-stroke in the Nāgarī and Proto-Bengali form of the letter.

In early Oriya there are two forms of 'gha' both with round tops. They are derivatives of the Proto-Bengali 'gha'. The primary form of the letter appears in No. 13 and in the ligature "ṅgha" in No. 14.

The secondary form in which the curves tend to become loops is a cursive variety of the primary form. This form appears in "ghū" in No. 29 and "ghenīṃ" in No. 49 (I.5). In No. 18, "ṅgha" may read "ṅga".

The above primary form survives in modern Oriya.

5. "ṅ"

In the inscriptions examined by me the velar nasal is only found in combination with other velars. The Nāgarī and Proto-Bengali plates

offer ligatures in which the letter has nearly the same form. The dot or the circular sign is visible at the right end of the top stroke. See No. A, 1.4 ; No. 1. ls. 4-10-12.

The dot of this letter appears to have developed after the Gupta age (See Bühler, Table IV and cf.-'śaṅkā' in Sumaṅḍala inscription, p.3, reverse 1.2.¹)

Oriya ṅa is a derivative of the Proto-Bengali form and as in the latter, the only difference between ṅa and 'ḍa' is the dot or circular sign, mentioned above.

PALATALS

6 "ca"

The Proto-Bengali and Nāgarī plates (Nos. A,1,8,9) offer four slightly differing forms of 'ca'. In Nos. 1 and 8, 'ca' consists of a short horizontal top-stroke with a vertical hanging down from its right end and with an angular curve joining the ends of the vertical from its left. In Nos. 9 the curve is less angular in shape and its upper end joins the vertical at its middle instead of its top. In No. A the upper end of the curve has a bend slightly towards the left and joins the left end of the horizontal top-stroke. This form of 'ca' has a somewhat quadrangular shape.

In early Oriya inscriptions there are two varieties of 'ca'. The top curve is common to both. The difference lies in the lower part. In No. 49 the lower part is a loop of somewhat triangular shape. In the rest of the inscriptions represented in the Charts it is a quadrangular curve with terminal opening towards the left. The letter as found in No. 49 has survived in modern Oriya but the triangular lower limb has transformed itself to a globular one.

7 "cha"

The form of 'cha' is based on that of 'ca'. The letter occurs in Nos. 8 and 9 each offering a different type. No. 8 offers the Proto-Bengali, No. 9 the Nāgarī type. The form in No. 9 with two loops somewhat resembles its Brāhmī original while the Proto-Bengali 'cha' looks like a combination of 'ca' and 'cha'.

1. In the plate of No. A (dated 1037 A. D.) the circular sign of 'ṅa' is quite clear. So this record comes 10 years after the Benares Plate of Karṇa whence this characteristic of 'ṅa' first appears according to Bühler.

The form of 'cha' in early Oriya inscriptions is derived from the corresponding Proto-Bengali sign.

8 "ja"

The E-shaped 'ja' of Brāhmī has undergone considerable modifications in its Nāgarī or Proto-Bengali forms.

The illustrative Nāgarī and Proto-Bengali plates exhibit essentially one form of 'ja'. In No. 8 the letter has the same form as in modern Nāgarī. In Nos. A, I, and 9, the form of the letter, save the top horizontal, shows a predilection for curves. In No. I, the upper end of the ancient vertical slants towards the left and joins the extremity of the top horizontal so as to form a hook.

It is interesting to note that in early Oriya there are two varieties of 'ja'. One of these is a derivative of the Proto-Bengali form occurring in No. I, the top horizontal of which has become a curve. It occurs in Nos. 14, 18, 31, Ap. 3, Ap. 4, etc. and survives in modern Oriya. The other variety which occurs in Nos. 18A, 35, 49, etc. survives in modern Oriya as 'Karaṇi' 'ja'. It differs but slightly from the form found in Brāhmī. (cf. for the Gupta form of the letter 'rājye' in line 2 in the Sumaṇḍala inscription).

It may be pointed out that the early form of 'ja' is found in the 'Kalinga script' which apparently influenced the development of the Karaṇi form of Oriya 'ja'. In the Karaṇi 'ja' the original central bar has developed into a loop and the upper and lower limbs of the letter into curves. The letter 'ja' as found in the Oriya ligature jña is a development of this form.

"jha"

Amongst the Oriya inscriptions in Nāgarī and Proto-Bengali the 'jha' occurs only in No. 8 (cf. the pl. 6 B of the original inscription, 1.20). What I doubtfully read as 'jha' in No. A may be 'jya'.

The form of 'jha' in No. 8 closely resembles the Proto-Bengali form of the letter as found in line 60 of Viśvarūpa Sena's grant (Majumdar, *Inscriptions of Bengal*, III, p. 147) of the thirteenth century which survives in the modern Bengali. A slightly earlier form of the letter occurs in line 42 of the Ganjam plate (A) of Daṇḍimahādevī (E.I.VI, p. 140).

In Viśvarūpasena's grant 'jha' consists of a horizontal top stroke with a vertical hanging from its right side the lower part of the vertical being the

base of a triangle with its apex to the left. Another vertical is placed to the right of the one described above as its parallel and the two are joined about the middle of by a short-stroke. The vertical, the upper half of its parallel and the short stroke alone are traceable in the Brāhmī forms of the letter. The letter 'jha' in No. 8 appears to retain the Proto-Bengali features noted above with slight modifications. Oriya 'jha' is a derivative of the Proto-Bengali form of the letter. The tail of Oriya 'jha' like that of 'ra' is traceable to the protrusion of a side of the triangle of the Proto-Bengali symbol. The second vertical of the latter has transformed itself into a curve that opens upwards and joins the top curve of the letter.

10 "ña"

This letter does not occur outside ligatures in any of the inscriptions examined by me. (See ligatures Chap. 4D, Section 9).

LINGUALS (Cerebrals)

11 "ṭa"

The Nāgarī and Proto-Bengali plates offer two types of 'ṭa', (1) The Nāgarī type and (2) the Proto-Bengali type. The Proto-Bengali type appears in No. I the Nāgarī type in Nos. 8 and 9. The letter read as 'ṭa' in No. A is probably the Proto-Bengali 'ṭa'. Nāgarī 'ṭa' consists of a single curve opening towards the right and hanging down from a horizontal by means of a short vertical. Proto-Bengali 'ṭa' does not have the horizontal but shows the double curve, on below the other.

The first agrees more with the Gupta and Brāhmī 'ṭa' which has a single curve.

In early Oriya there are two forms of 'ṭa' both with double curve. The first of them in which the curves open towards the right, is a derivative of the Proto-Bengali 'ṭa'. The second in which the lower curve develops into a loop is a derivative of the first form. The second form survives in modern Oriya.

12 "ṭha"

It occurs in Nos. I and 8 and has two forms. In No. 8 it consists of a mere circle as in Brāhmī. In No. I, the circle hangs from a horizontal by means of a short vertical as in Nāgarī.

The first form is found in all early Oriya inscriptions and survives in modern Oriya. Thus 'ṭha' is the only letter of the Oriya alphabet, which preserves its ancient Brāhmī form without any modification.

13 "ḍa"

The letter 'ḍa' which occurs in Nos. I, 8 and 9 exhibit essentially a single form which is the same in Nāgarī and Proto-Bengali. It consists of a top horizontal from which hangs a slanting stroke ending in a curve opening towards the left.

In early Oriya inscriptions the same form of 'ḍa' is used with the horizontal top stroke changed into a curve.

In modern Oriya the top curve joins the left extremity of the lower curve.

The angular 'ḍa' of early Brāhmī developed the curve opening towards the left in the age of the Guptas. (See the word 'pīḍā' in Sumanḍala inscription, 2nd pl. reverse, in 1.2).

14 "ḍha"

The illustrative Proto-Bengali and Nāgarī plates exhibit three forms of 'ḍha' which differ only slightly in details. No. 8 offers the Devanāgarī 'ḍha', where the scroll i.e. the curve with the inward curve at the end hangs down from the horizontal by a short vertical. In No. 4, the curl is not so prominent while in No. 1 the scroll hangs down from the left extremity of the horizontal in such a way as to form a narrow hook at the top left corner.

Of all the forms of 'ḍha', the Proto-Bengali form in No. 1 seems to resemble more the Brāhmī 'ḍha' which is of course, without any horizontal top-stroke but in which the scroll is quite pronounced.

In early Oriya, 'ḍha' occurs only in inscription No. 26 in the word 'ḍhoḍhara'. It is the Proto-Bengali form with the horizontal replaced by a top curve.

15 "ṇa"

The Proto-Bengali and Nāgarī plates exhibit, broadly speaking, two varieties of 'ṇa'. The typical Nāgarī variety which appears in No. 9, consists of

a horizontal with 3 verticals hanging down from it, the left vertical ending in a tail slanting towards the right. The Proto-Bengali variety of the letter appears in No. A while in Nos. 1 and 8 the same form appears with slight modifications. In A the ancient horizontal base of 'ṇa' has disappeared and the two curves of the letter found in the inscriptions of the Gupta age have met each other, the right hand curve joining a vertical below its upper end.¹

In Nos. 1 and 8 the left-hand curve has developed a small loop at the lower extremity, while the right hand curve joins the top of the vertical.

In early and modern Oriya, 'ṇa' has nearly its Proto-Bengali form. In modern Oriya a loop is generally formed at the junction of the two curves.

DENTALS

16 "ta"

In the Nāgarī and Proto-Bengali plates there are three forms of 'ta' two of which are without the vertical as the right limb. The first of the three varieties which occurs in No. A consists of a horizontal top stroke with a detached curve opening downwards below it.

In the second variety occurring in Nos. 1 and 4, the curve tends to be circular and opens towards the left, while a short vertical joins its upper extremity with the left end of the horizontal top-stroke. This is the Proto-Bengali form of the letter but the loop at the upper end of the curve, which is usual, is not noticed here.

The third variety which occurs in Nos. 8 and 9 is the modern Nāgarī form of the letter, with a vertical on the right. (See Bühler Sec. 24 A (13).

The form of 'ta' in No. A differs slightly from the Gupta form (cf. 'Parvata' in line 1 of the Sumaṇḍala inscription) in which the curve usually touches the top stroke.

In early Oriya inscriptions, the short vertical and horizontal of the Proto-Bengali form of the letter are transformed into a top-curve. In modern

1. The suppression of the base stroke of 'na' is even noticed in inscriptions of the Gupta age at least in ligatures having 'ṇa' as a subscript. (cf. 'ṇa' in 'bhūṣaṇā' in 1.2 with the subscript in Kṛṣṇa, in 1.10 of the Sumaṇḍala inscription.

Oriya, the top-curve, which is semi-circular, starts from the left end of the lower curve.

In 'ti' occurring in Nos. 18A (1.8) and 29 (1.3), the triangle superimposed at the top, seems to stand for medial 'i'. Here as well as in No. 54 (1.7) the origin of the form 'ta' is obscure.

17 "tha"

In the Proto-Bengali and Nāgarī plates, 'tha' occurs in Nos. I, 8 and 9. In No. I it has the Proto-Bengali form, in which there is no horizontal top-stroke. In Nos. 8 and 9 it has a horizontal top-stroke, the origin of which is due to the prolongation of the serif of the right-hand vertical.

Oriya 'tha' is a derivative of the protor-Bengali form as found in No. I. The lower curve, however, has become more rounded.

In Brāhmī, 'tha' consists of a circle with a dot at the centre; in the Gupta script it becomes elliptical in shape and the dot generally develops into a cross-bar (cf. The Allahabad Stone Pillar Inscription of Samudragupta). In the Sumaṇḍala inscription the right hand vertical of 'tha' has already developed.

18 "da"

In the Nāgarī and Proto-Bengali plates, the letter occurs in two forms, slightly different from each other. In Nos. 4, 8 and 9 'da' has the modern Nāgarī form of the letter. It consists of a curve which hangs from a horizontal top-stroke by a short vertical, opens towards the right and is endowed with downward tail.

In No. A, the short vertical is suppressed and the curve joins the left extremity of the horizontal.

In early Oriya inscriptions the slanting downward tail tends to be a vertical and the horizontal top-stroke of Proto-Bengali becomes a top-curve.

19 "dha"

In the Nāgarī and Proto-Bengali plates 'dha' resembles 'tha' with this difference that the former shows a short horn at its upper left corner in place of the curl of the latter. In No. 1 this horn is very short and may be mistaken for a serif. The horizontal top-stroke appearing always in No. 8

and alternatively in No. 9 is but the prolongation of the serif of the vertical of the letter. Usually 'dha' has an open top in Proto-Bengali and Nāgarī.

In No. 54 (1.3) in early Oriya the horn of 'dha' slants towards the right bottom and crosses the vertical. This has some resemblance with the Karaṇi form of the letter in modern Oriya.

The letter 'dha' (not 'dhi' as appearing in B.P1.3) of No. 18 seems to be archaic.

20 "na"

The Proto-Bengali and Nāgarī plates exhibit three forms of 'na' closely resembling one another.

In No. A the letter consists of a horizontal top-stroke with a triangular loop hanging from it to the left extremity of which there is a smaller loop or hollow knob. The second form occurring in No. I consists of a narrow curve opening downwards and hanging from a horizontal top-stroke by means of a short vertical. The third form which occurs in Nos. 4,8 and 9, resembles that of 'na' in Nāgarī and Bengali.

The first form of 'na' absent in Bühler's plates occurs in such Orissan inscriptions as the Ganjam plates of Daṇḍimahādevī and the Nadagam plates of Vajrahasta III.

In early Oriya there are two forms of 'na' (1) the earlier or primary (2) the later or secondary. Both are derivatives of the third form of the letter discussed above. In these, the left slanting stroke along with the lower part of the vertical, below the point of junction, has become a curve. In the earlier form occurring in Nos. 14, 18, etc. the upper part of the vertical is retained. In the later form the upper part of the vertical and the top horizontal are amalgamated into a single top curve. (cf. 18A.).

The ligature 'ni' in No. 54, (1.7) is distinguished from the similar ligature 'ti' in No. 18A (1.8) by reason of its inward curl at the left bottom being less pronounced. These archaic forms are traceable to the Kalinga script cf. Bühler, Table VIII, Col XII. 1.29.

LABIALS

21 "pa"

There are three slightly differing forms of 'pa' in the Nāgarī and Proto Bengali plates, the first occurring in No. A, the second in No. I and the third in Nos. 8 and 9.

The first form resembles 'pa' in modern Nāgarī. In 8 and 9, the lower end of the left curve joins the bottom of the vertical and not its middle part as in No. A. Proto-Bengali 'pa' occurring in No 1 is a development of the form in No. A, the horizontal top-stroke being transformed into a shallow curve.

In early Oriya inscriptions there are two forms of 'pa' primary and secondary. The first form is identical with 'pa' in No. 1. It occurs in Ap. 3 Ap. 4, Nos. 14, 18, 18A etc. The second form, in Nos. 18A, 48, 49 hardly distinguishable from early Oriya 'ga' is a derivative or cursive form of the first. The primary form survives in modern Oriya.

22 "pha"

The letter appears in Nos. 1 and 8 as well as in early Oriya inscriptions. The form of this letter is based on that of 'pa', the distinguishing mark consisting of a circular loop attached to the sign of 'pa' at its right hand top corner. In No. 18A alone the sign is a hook instead of a loop. The loop distinguishing 'pha' from 'pa' is traceable to the inward curve of the former found in Brāhmī.

23. "ba"

The letter which stands for 'ba' in the illustrative charts and the Thesis is really derived from Brāhmī 'va'. It may be noted in this connection that 'va' came to be pronounced as 'ba' in North-Eastern India.

In Proto-Bengali and Nāgarī the sign consists of a horizontal top-stroke attached to the top of a vertical which has a loop at its left. This is a derivative of the Gupta 'va' symbol. (See varṣa in 1, 2, Sumanḍala inscription).

In early Oriya inscriptions there are two forms of 'ba', one with the vertical and the other without it. (cf. 18A). The first form is a derivative of the Proto-Bengali and Nāgarī 'ba' (= "va"), its horizontal and a portion of the vertical being transformed into a curve. In the second form the vertical is suppressed. It is an archaic form influenced by the Kalinga script form. The first form, survives in modern Oriya 'ba' with the top curve becoming conspicuously circular, while, the second is its scribal (Karanī) variation.

24. "bha"

The Proto-Bengali and Nāgarī plates offer three varieties of 'bha'. The first of them occurs in Nos. A and I, the second in No. 8, the third in No. 9.

In the first variety, which is Proto-Bengali, the inverted wedge of the Gupta form (see 'bha' in bhayā in 1.4 of the sumāṇḍala inscription) is changed into a triangle widely open at the apex. The right side of the original triangle turns downwards making a curve, as in the Gupta form.

The 2nd variety appears to be really a slightly modified form of Nāgarī 'bha' although it may be mistaken for a form of Nāgarī 'a'.

This form has retained the old vertical at the right hand side, from the middle of which goes out towards the left a horizontal stroke which joins the middle of a curve that opens towards the left.

The original serif of the vertical is elongated towards the left, but it does not touch the upper end of the curve.

The 3rd variety of 'bha' is an archaic form resembling the same letter in the Northern alphabet of the Gupta age, e.g. in the Baigram grant of the Kumāragupta and in the Faridpur grant of Dharmāditya. The vertical of Brāhmī 'bha' is here intact; but the horizontal central stroke has become a slanting bar touching the upper extremities of the vertical and the left limb of the letter.

In early Oriya inscriptions there are five types of 'bha' all derived from the Proto-Bengali form of the letter.

1. The first variety occurs in Ap. 2, 3 and 4. In Ap.3 and 4 the top horizontal has become a curve.

2. The second type which is the tailed form of the first variety occurs in No. 18.

3. The third variety, with the suppression of the central base line as found in No. 18, occurs in No. 18A.

4. The fourth form which occurs in No. 49, with a notched loop inside, is a cursive variety of the letter as found in No. 18A.

5. The fifth type with a single curve inside the letter, occurs in Nos. 31 and 49.

The last type survives in modern Oriya in a cursive and slightly altered form. The beginning of the tail of modern Oriya 'bha' may be traceable to the short protuberance of the slanting base as found in No. A

'Bhā' in No. 53 is a cursive form,

25 "ma"

In Nāgarī and Proto-Bengali the form of 'ma' does not differ much from its Gupta ancestor. It has, however, developed a horizontal top-stroke covering the breadth of the letter. The reappearance of the knob at the left bottom is to be traced to the loop of Brāhmi 'ma'.

In Oriya, the lower horizontal of Proto-Bengali 'ma' as found in No.1 has been partially suppressed and the horizontal top-stroke has changed into a curve.

SEMIVOWELS

26. "ya"

The palatal semivowel 'ya' shows only one form in the Proto-Bengali and Nāgarī plates. It is the usual Nāgarī form. It consists of a horizontal top-stroke with a vertical hanging down from its right extremity and a curve to the left of the vertical joining the lower extremity of the vertical and the left end of the horizontal. The curve is slightly bent towards the left before it joins the vertical.

This is a derivative of the Gupta 'ya' with open top (cf. yāri in I.1 of the Sumanḍala inscription).

The early Oriya 'ya' is a derivative of the Proto-Bengali and Nāgarī form of the letter, the horizontal top-stroke of the latter being transformed into a curve. The junction of the lower curve with the left extremity of the top-curve develops a curl to the left in early Oriya 'ya'. Finally in order to distinguish the symbol of 'ya' from that of its derivative pronounced like 'ja' (See Chap. VII Sec. 8 of the Thesis) a tail-like stroke is attached to the bottom of the letter or to the end of its vertical. This mark clearly appears in Ap. 10 (Circa 1400 A.D.) Nos. 29 (1469 A. D.), 31 (1472 A. D.), and 52.

27. "yā"

Though 'yā' is not a semi-vowel it is treated here for the sake of convenience. It is the original symbol of Proto-Bengali and Nāgarī 'ya'. The Oriya 'yā' symbol, or historically speaking, the derivative of the former is used in Oriya in places where the ancient 'ya' is pronounced like 'ja'.

In No. I which is inscribed in Proto-Bengali 'bije' (=Skt. vijaya) is written as 'biye' बीय and 'jala' (water) is written as 'yala' यल in Proto-Bengali in No.8. See also Kielhorn in *E.I.* Vol. VI, p. 140 (Upejuṣi for Upeyuṣi).

In early Oriya inscriptions e.g. in Nos. 14,18,31, etc., 'ya' is the same as Proto-Bengali and Nāgarī 'ya' with the horizontal top-stroke replaced by a curve.

28. "ra"

The Proto-Bengali and Nāgarī plates offer, broadly speaking 3 varieties of 'ra'.

- (1) the straight-lined or Nāgarī variety (in Nos. A and 9).
- (2) the semi-looped type (in No.8).
- (3) the looped or Proto-Bengali form (in No. I).

(1) In No. A the symbol consists of a horizontal top-stroke and a vertical hanging down from it, the latter's lower extremity being touched by a slanting stroke from the left so as to form an acute angle. In No.9 this slanting stroke appears as a horizontal and joins the vertical at its middle.

(2) In No. 8 the slanting stroke joins the lower extremity of the vertical ; but it is slightly curved and it has an inward curl at its upper end.

(3) In No.I the slanting stroke has become an angular curve, its two ends joining the extremities of the vertical.

The curve also protrudes beyond the lower extremity of the vertical. The tail of Oriya 'ra' is traceable to this protrusion.

In early Oriya inscriptions there are three forms of 'ra' all derived from the tailed 'ra' of Proto-Bengali. So the tail is common to all the three forms.

In Nos. Ap. 2, Ap.3, Ap.4, 14 and 18, the upper end of the angular curve of Proto-Bengali 'ra' does not touch the vertical, but is bent towards the left and often ends in an outward curl. The horizontal top stroke is replaced by a curve. In No. 49, the triangular lower limb of Proto-Bengali 'ra' has assumed a circular form and is endowed with a top curve.

Both the above forms occur in No.31. The second of the two forms occurs in No. 18A side by side with its cursive form in which the upper curve comes down to join the tail of the letter. This last form survives in modern Oriya.

The only difference between 'ca' and 'ra' in Oriya is that 'ra' has a tail which is wanting in 'ca'.

29. 'la'

The Proto-Bengali and Nāgarī plates offer essentially one type of 'la'. It is the same as Nāgarī 'la'. The sign consists of a curve opening downwards which is joined by means of a similar curve to the middle part of the vertical at the right, hanging down from a horizontal top stroke. The left curve which is sometimes at a slightly lower level than its neighbour has its outer extremity turning sharply downwards especially in Nos. 8 and 9.

Of the two curves of Nāgarī and Proto-Bengali 'la' the inner one is the transformation of the base-stroke of Brāhmi 'la' (see 'la' in the Hathigumpha inscription in Bühler, Table II, Col. XXI, also 'lā' in mekhalāyāṃ in line 1 of the Sumaṇḍala inscription).

In early Oriya there is only one kind of 'la' which is a derivative of the Proto-Bengali form of the letter the horizontal top-stroke being replaced by a curve. The inscriptions examined by me show how the vertical of 'la' gradually merges into the top curve until it disappears altogether in modern Oriya.

1 In No. I (an inscription found at Bhubaneswar) a hooklike mark or a short slanting stroke is attached to the lower extremity of the vertical of Nāgarī 'la'. This has been read as 'lla' by some scholars. I however see in the subscribed hook or slanting stroke, the beginning of the tail which characterises Oriya 'la', (for 'l' with a hookline mark or tail, see in B, pl. 4, Ap. 2, 4).

As regards the reading of verbals with single 'l' I find similar forms in an earlier inscription (No. A) and in nearly all later inscriptions.

In the early inscriptions of Oriṣṣa written in Proto-Bengali or acute-angled characters, the subscribed 'la' in some cases consists of two curves and in others of a single curve only. Hence the reading of this symbol as 'lla' preferred by earlier writers is also justifiable.

The tail of Oriya 'la' may be a remnant of a subscribed 'la'.

There are only two instances of a verbal form ending in 'lla' in the inscriptions examined by me. One of these occurs in an Oriya inscriptions written in Telugu script found at Srikurman (Cl. 5 (1,14) and the other in a mixed Oriya-Telugu inscription found in the Nellore district. The first is dated 1330 A. D. and the second about 1510 A. D. These forms may be explained as due to the stressing of single consonants which is sometimes done in Southern Oriya.

Northern Oriya	Southern Oriya
'lokaṅkara' (of men)	'lokamkkara' (No. 3, 1.9)
'adhikre'	'addhikre' (No. 5, 1.10)
'adhikri'	'addhikri' (No. 5, 1.17)
'prakaraṇa'	'prakkarāṇa' (No. 5, 1.13)
'sun'	'sunn' (No. 3, 1.16)

30. "la"

Though 'la' is not a semivowel it is treated here as it is the same as the 'la' symbol of Nāgarī and Proto-Bengali. As noted above, Proto-Bengali and Nāgarī 'la' with the addition of a hook, or slanting stroke attached to its bottom stands for the liquid 'la' in early Oriya. The normal 'la' symbol of the former and its derivative in Oriya represent in my opinion the retroflex l (see the letter in No. I and in early Oriya inscriptions Nos. Ap. 2, 17).

31. "va"

The labial semivowel occurs in Oriya only when it follows a non vowel. The only instance of the symbol for 'va' in Oriya inscriptions written in Northern scripts occurs in No.9 (cf. sect. 8, Chap.7.)

Here a diacritical mark in the form of a small circle is placed at the bottom of the Nāgarī symbol of 'va'.

SIBILANTS

32. "ś"

The Nāgarī and Proto-Bengali plates exhibit three forms of the palatal sibilant.

The Proto-Bengali form has a loop at the left end of the letter. The other form resembles the letter in modern Nāgarī. 'Śri' as found in No.9 shows the same form of śa as in Nāgarī 'śra' and 'śr'. But such is not the case with 'śri' in No.8.

The form which is peculiarly characteristic of Proto-Bengali, occurs in Nos. A and I. Here the loop at the left hand side is joined to the upper end or extremity of the vertical by means of a notched curve. For a discussion on the development of Nāgarī 'śa' see Bühler, Sec 24 (28), and for the development of Proto-Bengali 'śa' see J.R.A.S.B., 1938, pp. 354-365.

The second variety of 'śa' begins to appear since the 7th century (See Bühler Sec.24A (28)).

The peculiar 'śa' symbol (𑂓) reproduced in the plate from No. 8 with a query mark might actually be the sign for 'sa'.

In early Oriya inscriptions there are two varieties of the letter.

The first variety occurs generally in the Oriya inscriptions and survives in modern Oriya. It is identical with the Proto-Bengali symbol of No. 1.

The second variety is very rare. It occurs in No. 35, line 5 (deśa). It is a derivative of the Nāgarī 'śa' as found in No.8.

In the peculiar ligature 'śri' in No.18A, the letter 'śa' is of the southern variety as noticed in inscriptions in the Kalinga script. (See Pl.59, The Palaeography of India by Ojhā).

The curious form of 'śri' (cf. Pl.c) is a cursive form ending in an ornamental flourish, also found in the Telugu script of the 13th—14th centuries.

33. "śa"

In the Proto-Bengali and Nāgarī plates 'śa' occurs in Nos. 8 and 9. The form of the letter in the two alphabets is similar. It is distinguishable from 'pa' only by means of its slanting cross-bar. In No.9 the central bar is slanting but in No. 8 it is almost horizontal. Early Oriya 'śa' is a derivative of the form as found in No.8.

34. "sa"

The Proto-Bengali form of 'sa' occurs in Nos. A and I. It resembles Proto-Bengali 'bha' but unlike the latter, is endowed with a vertical as its right limb.

This type of 'sa' is traceable to the Gupta form which has an open top and an inverted wedge (see Śvasti in Sumanāḍala inscription, line 1).

In the Proto-Bengali form, the old inverted wedge is a triangle wide open at the apex.

Nāgarī 'sa' which closely resembles the form of the letter as found in early inscriptions (see Bühler table, II Col. 39) has been used in No. 9.

In No.8, the left limb of the letter appears in a slightly modified form.

The early Oriya epigraphs exhibit two types of 'sa' : (1) the closed type and (2) the open type (with a downward opening).

The first normally used in inscriptions, is a derivative of Nāgarī 'sa', with the upper horizontal transformed into a curve and the central cross-bar almost suppressed. The slanting stroke at the left bottom becomes the base of the symbol and closes its downward opening. The closed 'sa' is the normal form in modern Oriya.

The open type of Oriya 'sa' is not common in the inscriptions. It, however, occurs in several forms, (see pl.c.). The form with the loop at the right top (No.53) resembles the Karāṇi 'sa' in modern Oriya. In the forms occurring in No. 35¹ and 29 the loop at the top occupies a central position. In No. 29, a smaller loop appears at the left bottom. This is suppressed in Nos. 35 and 53.

The open type of 'sa' survives as the Karāṇi form in Modern Oriya.

The latter resembles the cursive form of 'sa' in modern Bengali and seems to be traceable to the Proto-Bengali form of the letter.

"SPIRANT"

35. 'ha'

The Proto-Bengali and Nāgarī plates offer essentially one type of 'ha' (in Nos. 1, 8 and 9) with a tail attached to the bottom. The letter as found in No. 1 shows a cursive form. Of the three types of 'ha' used in the early Oriya inscriptions, the tailed form is a derivative of Nāgarī and Proto-Bengali 'ha'. It resembles 'da' but has a tail that distinguishes it from the latter.

The letter 'ha' as found in the Sumaṇḍala Inscription (cf. last letter in 1.3) does not show the tail which later developed out of the short downward protuberance at its lower end sometimes noticed in the alphabet of the Gupta age (cf. 'ha' in 'sahasra' in 1.5 of the Sumaṇḍala inscription).

The early Oriya inscriptions exhibit 3 types or varieties of 'ha'.

- (1) the cursive variety resembling a form of the Gupta 'ha'.²
- (2) the tailed variety,
- (3) the tailless variety.

The first appears always in combination with medial 'i' in the word 'śrāhi'. It occurs in the third line of No.1, written in Proto-Bengali and in Nos. 19 (1.2), 24 (1.2) (both written in early Oriya).

The second variety is usual in the inscriptions as well as in modern Oriya. It is derived from the Proto-Bengali and Nāgarī symbol.

1. Reproduced as 'si' in the 4th sheet (cf c plate).

2. In the fourth sheet of 'c' plates, I listed this form of 'hi' as a doubtful symbol. But, as indicated above it is the cursive form of Gupta 'ha' with the inward curve standing for medial 'i'. cf No. 48 (ls 4-5)

The third variety which is found in some inscriptions (see the symbol in 18A), survives as Karaṇi 'ha' in modern Oriya. This is a cursive form of the tailed variety.

“Virāma”

The sign of virāma appears only once in the word 'sambat' in 1.1 of No. 9 and resembles the medial 'u' sign in Oriya which has been described above.

CHAPTER IV D

THE PALAEOGRAPHY OF EARLY ORIYA INSCRIPTIONS

"LIGATURES"

1. The number of inscriptions in the Nāgarī and Proto-Bengali alphabets which have been examined by me is not many. They offer about 350 cases of the use of ligatures. In most of these cases the constituents forming a ligature are more or less recognisable. But in the ligatures of the Oriya inscriptions written in the early Oriya script, the constituent elements, in many cases suffer so much change as to become totally different from the corresponding radical signs. I shall therefore chiefly draw attention to the ligatures in early Oriya with special reference to the peculiar ones.

2. These ligatures are not formed by the combinations of radical signs but are developed out of old Brāhmī ligatures passing through various stages. They are directly associated with the Proto-Bengali ligatures.

3. When two or more consonants are to be pronounced together, they are invariably represented in ligatures in the Oriya inscriptions. The sign of 'Virāma' is never used as is sometimes done in modern Oriya.

4. In a ligature, the succeeding member is usually placed below the preceding one with a few exceptions. When 'pa', 'ya', etc., are used as the second or third member of a ligature, they are attached to the right side of the superscript.

5. The sign of the first constituent generally remains intact with a few exceptions such as in the case of 'ra' (as in Nāgarī and Proto-Bengali), 'ta', etc. The sign of the second or third constituent in a ligature has usually suffered a greater change.

6. We are to remember that in a number of cases in early Oriya as in Nāgarī and Proto-Bengali there is partial superimposition of forms in ligatures.

7. It is interesting to note that in a large number of cases, the forms of consonants in a ligature are archaic. Some of them such as 'n' as the first member and 'ca' as the second are the same as in Proto-Bengali ligatures. Others like 'ṭha', 'tha', 'ma', and 'ya' are also traceable to earlier stages in the development of Brāhmī. Generally speaking the subscripts in Oriya ligatures are more archaic than they are in the corresponding Nāgarī forms.

Some of the ligatures found in the early Oriya inscriptions, which are especially interesting from the palaeographical point of view, are discussed below :

8. When the velar nasal is followed by and combined with any of the other members of the class, the signs of the subscripts are *partially* represented. (See añka in No. 51, 1.3, ṅga in No. 18A, 1.3 ṅgha in No. 17, 1s.10,5 and 11).

9. When the palatal nasal is similarly combined with 'ca', the sign of the letter is *fully* represented and the sign of the superscript is partially represented. (See Kuñcā in No. 17 1.7). In the ligature of 'ña' and 'ca' the upper limb of the symbol of 'ña' corresponding to the right limb in the Brāhmī form of the letter, is placed above 'ca' in a slightly modified form. (See 'ñca' in 'pañca' in Nos 21, 1.13, 23, 1.16, etc.

In modern Oriya the letter 'ña' looks like two initial 'o' signs of Oriya, one made smaller and superscribed on the other. In ligatures, one of these, with its lower end elongated so as to form an ornamental top curve of the letter, is placed above the subscript. This form of 'ña' in ligature is found in Proto-Bengali and Oriya inscriptions. The form of 'ñca' as found in No. 49 and reproduced in pl.B may be defective.

The combination of 'ña' with other members of the class, which is not found in the inscriptions is similarly represented in modern Oriya.

10. In the combination of the cerebral nasal with any other member of the class, the former is unmodified while the sign of the other is represented partially as a subscript in the case of 'ḍa' and fully in case of 'ṭha'. (In 'ṣṭa' the subscript is not modified in modern Oriya although it is found in its modified Proto-Bengali form in inscriptions.) See beṅṭa in No. 28, 1.5, guṅṭha (cf. Ap. I, 1s.9 and 13) aṅḍāri in No. 17, 1.7, but the subscript of 'ṅḍa' in 'daṅḍa' in No. 13A, 1.2 and 'maṅḍapa' preserves its Proto-Bengali form. The interesting ligature 'ṅḍha' of modern Oriya is not found in the inscriptions.

11. When the dental nasal is similarly combined with a consonant of its class, its sign is fully represented but the sign of the subscript is modified. (See 'santake' in No. 18A, 1.3, 'abhyantara' in No. 19, 1.4, 'narindra' in No. 14, 1.4.

12. In a similar combination of the labial nasal, it is modified but the subscript is in its full form in 'mpa' (and 'mpha') ; but in 'mba' and 'mbha' it remains in tact, while the subscript is modified. In 'mpa' and 'mpha' the subscripts form the right limb of the ligatures ; but, in 'mba' and 'mbha', 'ba' and 'bha' are placed beneath 'ma'. (See samparadā in No. 50, 1.2). In 'mbha' in No. 18A, 1.5 and in No. 49, 1.3 'bha' with 2 curves is more akin to its māṭṭkā in Proto-Bengali, than in Kumbhāra in No. 54, 1.4, (written 'Kurmbhāra') where it is modified as in modern Oriya.

13. When a consonant is followed by a semi vowel or the retroflex 'l', the sign of the former remains in tact and that of the other is partially represented.**

In 'sva' in the words 'āsvādha' in No 52, line 4 and 'paramesvara' in No. 49, 1.4, the superscript is intact and the subscript is modified. But in ligatures 'ra' is never represented by its radical sign but by a derivative of the Brāhmī 'ra' (See n'rimālya' in No. 17, 1.9 and cf. 'barna' in No. 21, 1.13, where 'ra' is superscript.)

14. When a sibilant is combined with a following consonant of the same place of articulation its sign is fully represented while the representation of the subscript is in some cases full and in others partial.

In 'sta' (cf. Samasta in No. 19, 1.2), 'ta' is without its top mātrā.

But in 'stha' (see 'sthāi' in No. 50, 1.5) 'tha' has an archaic form which is found in the Sumanḍala inscription (cf. 'sthityā' in 1.13).

In 'śca' the subscript is fully represented (see 'śca' in Ap. 4, 1.3, in No. 31, 1.15).

** There are, however, some exceptions, e. g., In a ligature with 'ya' as a subscript, the sign of 'ya' is fully represented and forms the right limb of it. Cf. 'gyāti' (=gyānti) in No. 49, 1.6, 'madhye' in No. 18A, 1.1, 'āgyā' (=āgyām) in No. 19, 1.3, 'rājyem,' in No. 51, 1.2. In all the examples 'ya' resembles the early form of the letter. In later inscriptions as well as in modern Oriya, its sign is considerably modified and placed to the right of the superscript without any connection between them.

The subscript in 'ṣṭa' is represented fully in No. 31, 1.20 but partially (in a mutilated form) in No. 17, 1.5 and in No. 29, 1.7. In the ligature 'ṣṭa' in No. 18 the superscript looks like 'ma'.

'Tha' is fully represented in 'ṣṭha' occurring in Ap. No. 2 and in No. 31, 1.20.

15. In ligatures involving reduplication of a consonant the sign of the superscript is represented fully but the representation of the subscript is partial. (cf. 'cca' in No. 31, 1.11, 'tta' in No. 31, 1.19)

16. When 'ta' stands as the first member of a ligature it forms the left limb of the sign as in Nāgarī in some cases (see in No. 28, 1.5) or placed below the second member as is usually done in modern Oriya.

17. In 'pta' as found in 'gajapti' in No. 18A, 1.5, a modified form of 'ta' is attached to the right hand top corner of 'pa'. More usually it is placed at the bottom of the first member of the ligature as in 'gajapti' in No. 24, 1.1 and 'bhakti' in No. 26, 1.2.

18. In ligatures wherein 'ma' is the second member, it is partially superimposed on the vertical of the superscript as in 'smae' in No.18A, 1.4, 'padma' in No.26, 1.2 and No. 29, 1.6 or placed below that letter as in modern Oriya. Subscript 'ma' is usually without its top-mātrā in Proto-Bengali and Oriya.

19. In ligatures in which 'ṇa' is the second member, it is placed below the superscript and usually shows an archaic form. (see 'kiṣṇama' in No.50 1.7, 'subarṇa' in No. 52, 1.1 and cf. Kṛṣṇa in Sumaṇḍala inscription in 1.10).

20. In the interesting ligature 'jña' as found in early and modern Oriya, the sign of 'ja' constitutes the lower limb of the symbol and shows an archaic form which looks like a modification of Brāhmī 'ja'. The sign of 'ña' also exhibits considerable modification. cf. jña in No. 8, 1. 9 Pl. VI reverse.

21. In the ligature 'kṣa' which is erroneously considered to be a radical sign in Oriya, the original cross-bars of the two consonants 'ka' and 'ṣa' are represented by a single bar. (See 'parikṣā' in No. 23, 1.7, 'puṇḍarikṣa' in No. 14, 1.7.)

Numerals and fractions occurring in the Oriya inscriptions.

The Oriya inscriptions examined in this Thesis, exhibit not only different varieties of characters as pointed out in the preceding pages but also varying forms of numerals. As in the case of the Oriya alphabet, the Oriya numerals

are, broadly speaking, of Proto-Bengali origin. But Nāgarī forms occur in some inscriptions (cf. No. 9) and Telugu forms have contributed considerably to the development of some of the modern Oriya numerals.

Of these numerals the signs for 2 and 5 are the same as in Telugu. The signs for 1 and 3 are also modifications of the corresponding Telugu signs. The sign for 4 is common to Proto-Bengali, Oriya and Telugu. The remaining Oriya numerals are derived from Proto-Bengali.

In No. 8 the numerals used are Proto-Bengali.

The peculiar sign occurring (after the figure 140) in No. 18A and some other records and illustrated as a doubtful symbol in pl.c (sheet 4), indicates that the preceding number is a complete one without fractions.

In Nos. 29 and 53, one-half is expressed by two 'daṇḍas', a 'daṇḍa' standing for one-fourth. The same system of writing fractions is found in inscriptions of Bengal (Cf. the Sāhitya-pariṣat plate of Viśvarūpasena, Inscriptions of Bengal, Vol. III, pp. 140ff.

23. In the preceding pages the forms of the characters as found in the Oriya inscriptions have been discussed in detail. An attempt has been made to point out the archaic and modified features of the letters and to trace them to their sources. It has been noticed that sometimes various forms of a single letter, traceable to northern and southern alphabets, have been used in the same inscription. This perhaps indicates the acquaintance of the professional scribes with various scripts as in the case of the writers of documents written in the 'Later Kalinga script.'

A few general observations may now be made on the chief peculiarities of the Oriya alphabet vis a vis the other alphabets used in the neighbouring territories.

24. In some cases, the Oriya alphabet preserves the original Brāhmī form of the letter more faithfully than the other derivatives of Brāhmī. Attention in this connection may be drawn to the letters 'ṭha' and initial 'i'. As pointed out above the Oriya 'ṭha' is exactly the same as used in the Brāhmī inscriptions of the third century B.C. While the initial 'i' in Oriya is more archaic than the letter in Bengali-Assamese and Maithili and even Nāgarī.

25. Some of the typical Proto-Bengali letters, e.g. 'kha', 'ga' 'ṇa' 'śa' did not develop horizontal top-strokes as in Nāgarī. This characteristic

survives in all the derivatives of Proto-Bengali, namely Bengali-Assamese, Maithili and Oriya.

26. The characters of the Oriya alphabet exhibit circular top-curves, covering the entire breadth of the letters with some exceptions (e.g. initial 'a' and 'ā' with double curves, 'e' and 'ai' 'o' and 'au', 'tha' and 'dha'). In most cases the top-curve is a development of the serif, developed in Brāhmī about the beginning of the christian era, through the horizontal top-stroke of Proto-Bengali. In these cases, the top-curve is an ornamental adjunct of the letter.

27. The letters with top-curves have usually two distinct parts, lower and upper. The actual letter forms the lower part while a greater space above, is occupied by the ornamental top-curve.

28. Many of the letters of the Oriya alphabet show verticals but none a horizontal in the true sense of the term, although a horn or slanting bar is seen in a few forms (e.g. 'dha' ṣa' 'sa' and the ligature 'mpa'.) Most of the letters are considerably rounded off in the left side and have the vertical at the right.

In some cases the vertical forms the right limb of the actual letter and is in the lower part of the sign (e.g. in 'ka', 'ja', 'da', 'ba', 'ha'). But in other cases, the vertical extends above and is joined by the top curve. Normally it extends slightly beyond the point of its junction with the top-curve.

The verticals as limbs of the letters are traceable to different stages of development of the script from the Brāhmī to the Proto-Bengali. Only in the case of 'ha' its vertical developed after the Proto-Bengali stage. In some cases (cf. 'jha' and 'ra') the vertical of the Proto-Bengali stage has been converted to a curve. The lower parts of many a letter which were angular in the Proto-Bengali stage gradually became rounded off in Oriya.

29. In Proto-Bengali the letters are usually longish, while in early Oriya the top-curve which developed out of the horizontal top-mātrā of Proto-Bengali involved a further lengthening of the letters upwards. In order to compensate this the letters forming the lower parts of the Oriya characters had to be compressed. This led to considerable modification in the shape of some letters (e.g. 'da', 'dha', 'ha').

30. Oriya inscriptions exhibit the gradual tendency to make the letters look like roundish and almost without an opening.¹

Some of the peculiarities specified above, are evidently due to the common practice of scratching letters with a stylus on palm-leaves in Orissa.²

31. In conclusion it may be noted that the fore-going pages embody the first attempt at a systematic investigation into the Oriya Palaeography based on a large number of inscriptions which have been studied from estampages and photo-prints. Some of these inscriptions were previously published with inaccurate transcripts and without translations and facsimiles. As regards the transcripts of Oriya inscriptions incorporated in S.I.I. Vol. V (1925), the Government Epigraphist for India admits in the preface as follows :

“The texts given have to be considered as tentative since there are no published inscriptions in this language and script to afford comparison and since scholars capable of handling them are also few.”

The published transcripts are often so faulty that the records hardly offer any sense. The author claims that his work contains the correct text and interpretation of the inscriptions in question. This will be clear from a study of S.I.I., Vol VI, Nos. 749, 895, 903, 1147, 1151, 1153, 1154, 1158, 1159, 1162, 1165 and S.I.I. Vol. V. Nos. 1006 and 1132, re-edited along with other records in the Thesis.

1. A recent examination of the estampages of most of the Oriya inscriptions written in old Telugu (See Chap. 4A, p. 10, fn.) shows that the tendency of this script has been similar. I take this opportunity to note that these estampages do not differentiate between short 'e' and long 'e' and short 'o' and long 'o'. These are, however, marked in the printed text of S.I.I. Vols. V and VI and in my transcripts, which are mostly based on the latter.

2. For the use of palm-leaves as a writing material in Orissa, see JASB, Vol. 69, pt. I (1900), pp. 117 ff. Paper was hardly used in Orissa for writing manuscripts before the British period. The only Ms. of an early Oriya work written on paper of some antiquity that I have yet seen is the tenth book of the Bhāgavata of Jagannātha Dasa preserved in the library of Commonwealth Relations Office, London. But it is written in the Nāgarī script.

CHAPTER V

THE VOCABULARY OF THE INSCRIPTIONS

§ 1. The earliest of the 71 Oriya inscriptions embodied in this thesis, is found in village Urajam in Taluk Chicacole (pronounced Cikākol) which adjoins the Province (now called the State) of Orissa and belongs to the Madras Presidency. This belongs to the XIth century. The next inscription found in Bhuvaneśvara, is dated the 22nd samvat of Vīra Narasiṃhadeva which roughly corresponds to the sixties of the XIIIth century (most likely A.D. 1256). The rest of the inscriptions, including perhaps the few undated ones, belongs to the period of the next four centuries, closing with A.D. 1568.

It is also to be noted that about 39 of these inscriptions, i.e. almost half of the inscriptions are found in the temples at Simhācalam and Śrīkūrmam, both belonging to the present Vizagapatam and Chicacole districts of Madras. Most of the remaining inscriptions are found in the district of Ganjam which was in 1936 transferred from Madras to Orissa and in the district of Puri in Orissa. (Soon after 1568 A.D. the Oriya speaking regions of the Ganjam and Vizagapatam districts became connected with the south in the matter of administration upto 1936 A.D.)

Since the whole of the Oriya speaking regions and a great part of the Telugu speaking regions were, for several centuries, under the common rule of the kings of the Gāṅga and Solar dynasties, one would expect Oriya and Telugu to exert some influence upon each other.

§ 2. The threefold division of the vocabulary of the MIA¹ into tatsama (Skt. like), tadbhava (Skt. derivatives) and deśī (regional or local—not traceable to Skt.) is customarily applied to the vocabulary, of the NIA. The first division has further been subdivided by some philologists into two categories called tatsama and semi-tatsama after Hoernle, the latter comprising those Skt. loan words which are slightly distorted in the mouths of the speakers.²

For distinctive features of Dravidian see LSI, Vol. IV, pp. 286—96.

1. Cp. 'tadbhavas-tatsamo deśīyanekāḥ prākṛta kramāḥ' I. 33 of Kāvyaḍarṣa (circa 7th century A.D.).

2. Cp. Introduction, P. 38 Gram. of the Gaudian languages—Hoernle, 1880. Vol. I, pt. I, pp 127-28 (ājña=tatsama, āgyā=semi-tsm, ān=tadbhava.)

§ 3. Of the three forms 'sāhasa-malla' (lit. brave wrestler) 'sāsamala' and 'sāmala', the first may be taken as a tatsama the second as a semi-tatsama and the third as a tadbhava.

Some of the words of the NIA may not be traceable to attested forms in Classical Skt. but may be traceable to forms in the Vedic language or even to forms not attested in either of these two but to forms reconstructed on the evidence of cognate languages of the I.E., still they should be called tadbhavas.

As instances of deśi words we may cite from the inscrip. the vocab'les 'Koḍic' (one score), toḷā' (a grove), etc.¹

Of the three-fold² division of tatsama, tadbhava and deśi words, by far the large majority of the words of the Oriya inscriptions (as of the Oriya language) comes under the tadbhava category ; then a respectable number of the words, come under the tatsama category and only a few words come under the third or the deśi category.

It should be mentioned however that in the rustic style (grāmya-bhāṣā) as opposed to the educated (śiṣṭa) and literary (sāhityika) styles in Oriya, the deśi words play a much more important part than the tatsama words.

Of the deśi words in Oriya, some are traceable to the Dravidian or South Indian family of languages and a few to the Munda family of languages.

§ 4. From pre-historic times Orissa has been inhabited by a large number of hill-tribes some of whom speak languages belonging to the Munda family.³

Other tribes such as the Kandha and the Parajās are known to be speakers of dialects of the Dravidian family.⁴ Though Oriya has largely

1. The word mātaḥ in Chāndogya (i. 10) is a deśi (cp miḍlice, a locust in Canarese).

2. R. G. Bhandarkar (WPL, P. 387) classifies the vocabulary of the Northern Indian vernaculars into 7 categories:—1. Old tadbhavas. 2. Old tatsamas. 3. Modern tadbhava. 4. Modern tatsama. 5. Desya. 6. Arabic. 7. Persian. Of these 7, first two are heritages from Prakrits. He notes that apart from Bengali which contains the largest number of pure Skt. words, Oriya leads other NIA languages in using modern tatsama or tadbhava elements. Dr. Chatterji however observes that literary Oriya is more Skt.—ridden than Bengali. (ODBL, P. 107). In recent years, the Sanskritic style in Oriya, is not well thought of.

3. For the Munda langs. see ISI IV, P. 79 ff. ; for Juang dialect, P. 209 ; *ibid* ; for Savara dialect, P. 217 *ibid*.

4. For the Kandha & Parji dialects, see P. 457 & P. 554, *ibid*.

influenced the speech of these primitive peoples, she has received, on her own turn, a number of words (perhaps not large) from their languages.

Some of these words, e.g. *kuliā* (a fox), *litā* (ripe) *amrā* (to reach) (listed on P.19, *Introd. to Vol. 3 TSOL*) are perhaps confined to limited areas in the forest clad high-lands.* Other words like *kerā* (a bundle or collection), *māhāliā* (gratis), *debri* (left) which are said to be of Kui and Mundari origin (see *Introd.*, *ibid*) have received wide currency in the Oriya language.

In the present state of our knowledge of the Munda family of languages, it is not easy to trace a large number of *deśi* words to this family. Words like *koḍie*¹ (a score), *joḍa* or *jora* (a channel), *māipi* (text *māipī* or *māipā*) (a woman), which occur in the inscriptions, may be traceable to this family.

§ 5. When we come to examine the influence of the Dravidian languages on Oriya vocabulary, we are on a firmer ground, for these languages have comparatively rich literatures accompanied with scientific works on lexicography. Apart from a number of Skt. words such as *nīra* (water), *markaṭa*² (a monkey) which Oriya has inherited or borrowed from Skt. but which are ultimately traceable to the Dravidian family, Oriya undoubtedly contains a number of words which are used in a similar or modified form in one or more of the Dravidian languages such as Telugu, Canarese, Tamil and Malayalam. Some of these words are very widely used in Oriya (and are in no sense dialectal). Of such words, we may list the following almost all of which are found in the inscriptions. They are words on weights and measures*.

- | | |
|---|--|
| 1. <i>aḍā</i> (cp. Skt. <i>āḍhaka</i>) | 5. <i>pauṭi</i> |
| 2. <i>kuñcā</i> | 6. <i>biśā</i> (text <i>viśya</i> 5.14-15) |
| 3. <i>guṇṭha</i> | 7. <i>māḍha</i> =about half a <i>tolā</i> |
| 4. <i>paḷa</i> | 8. <i>bāṭi</i> =20 acres. |

In the system of weights and measures, Orissa seems to be connected with the Telugu and Tamil countries rather than with Bengal or Bihar.

* P. S. In Western Oriya dialect 'leti' means 'ripe mango' and 'lita' means 'leavings of food' after meal.

1. See P. 26, PAPD.

2. See BSOAS, XII(1947) pages 365-396 (by T. Burrow). For some *deśi* words in Oriya which may be traceable to Dravidian sources, see *History of O. lang.* by Vināyaka Misra (pp 38-42). I would prefer to trace the verbal *aḍāibā*' (to drive) to Skt. sources. Skt. *āṭati* (variant-*atati*), causative-*āṭayati*, O-*aḍāe*.

* See JASB, LXI, p. 43 (yr. 1893).

§ 6. Of other words used in the O. inscrips. the following have their similar or modified forms in the Dravidian languages, principally in Telugu.

- | | |
|-----------------------------|---|
| 1. koṭa (in village names) | a fortified village or town, |
| 2. gaṇḍa | big (cp. O. gaṇḍa mūrkhā, a great fool) |
| 3. gutta | lease, |
| 4. jita | remuneration, value, |
| 5. toṭā | a grove, |
| 6. dhaṇḍā māḷā (text domḍa) | a long garland (cp. Skt. daṇḍa), |
| 7. biḍiyā | betel, |
| 8. māḷa | forest, |
| 9. sāna | young or small. |

§ 7. The following words of the O. inscrips. are not generally used in the more recent Oriya language. They appear to be pure Telugu, at best confined to the Southern O. dialect (dākṣiṇī Oḍiyā). (Most of them occur in S. No.5).

1. apālu peṭu (cp. Oriya amālu piṭhā, a kind of cake).
2. ura (a village or township),
3. kāpu (?=kāvu, a pit in Telugu),
4. gāralu (cakes of black gram).
5. pāpuā (cooked pulse),
6. sāni (a woman, a temple girl),
7. solā (a kind of measure)
8. māji (a head man ?).

§ 8. The Tamil word 'tiru' (equivalent of Skt. Śrī) is used more than once in the word Tirupati. The word 'yallāla' in line 22 of S. No. 1 in the Appendix, is the Tamil word 'a¹vār' ('a devotee of Viṣṇu). In Bhuvaneshvara & Simhācalam, there are temples of Allāra-nātha.

Addenda to § 6 (p. 85)

1. Koṭa' cf. 'koṭa' in Telugu (T.D. p.325)
'koṭṭa' in Canarese (KD.p.496). This word is also used in Sanskrit cf. 'Koṭa' and 'Koṭṭa' (SD.p.312).
2. 'gaṇḍa' cf. gaṇḍu (big) in Telugu and Canarese (husband) (TD. p.343 and KD. p. 522).
3. 'gutta' cf. 'gutta' in Telugu (TD.p.375); 'guttige' in Canarese (KD, p.553).
4. 'jita' cf. 'jita' in Telugu (TD.p.466) 'Jita' in Canarese (KD. p. 652).
5. 'toṭā' cf. toṭa in Telugu and Canarese, (TD., p. 564 and KD., p.756),
toṭa (Tamil)

6. dhaṇḍā. cf. 'dhaṇḍā (big) in Telugu (TD.p.574).
7. 'biḍiyā cf. 'viḍemu' in Telugu (TD.p.1177).
8. 'māḷa' cf. 'māla' (hilly) in Telugu and 'malai' (hilly) in Tamil.
9. 'sāna' cf. 'saṇṇa' Canarese (KD, p.1491); 'sanna' in Telugu (Galleti's Telugu Dictionary, p. 317, Oxford, 1935) cf. also sāna in Nepali, cf. ND p. 599).

§ 9. Of the other words which are not easily traceable to their sources, the following may be noted from the inscriptions.

1. aruā (rice husked without previous boiling)
2. ārisā (a kind of rice cake.) Cp. arici (rice) in Tamil
3. eṇḍāri (a kind of rice cake). cp. 'iḍli' (a South Indian dish)
4. oreā (a preparation of rice).
5. khaca (false & malicious report).
6. khei (an attendant's share from the food offered to a deity.)
7. cāi (? modern O. jāi=split pulse).
8. jenā (a surname ; a prince).
9. ḍhoḍhara (a kind of ornament for the foot).
10. tāṭa (?=a tray).
11. toḷā (cp. tailā in mod. O.) dry land as against jaḷa-bhūmi).
12. dalama (raw food stuff or raw materials).
13. naḍapa (oil).
14. peṭa (belly) (occurs in Gathā-saptaśati).
15. peṇṭha (a market place, a place for merchandise)
16. biāḷi (a variety of rice).
17. maharā (poison).
18. meḍha (a structure) (e.g. a gate with an arc).
19. leṅkā (an attendant.)
20. bheṭi (text veṭi, a present.)
21. hiḍa (a ridge).

The word 'pala' (text pale), a herd (of cattle) may be added to the list. No. 6 of the list may be connected with O. 'khā' (eat), Ski. Khād.

The word 'Kuluā' (23.14), variant-Khuluā, (22.9-10) occurring as a surname. is of doubtful origin. A word similar to this, is kuḷuā or kuṇuā which means a guest in mod. O. The word 'ḍiu' in 'samudra ḍiu' (21.10) is obscure. It may be identified with the word 'ḍheu' (a wave).

§ 10. Proper names of persons or of places contain interesting non-Sanskritic elements. The word 'buḍā' (which may read as biḍā) in the name Buḍā Narasiṅga (53.11) is an adj. participle meaning 'diver' from the verb 'buḍai'(he dives). It may be a corruption of 'buḍhā' (old). The word lāṇḍu in Lāṇḍu Ratha normally means shorn of the hair of the head. cf. ND. 556. The word keḷā in Keḷāi Khuṇṭiā is the name of a non-Aryan tribe in Orissa. The word Khuṇṭiā, originally meaning a sect of the Savaras, signifies in old Oriya a particular attendant of royalty but the basic word khuṇṭa means a pillar in mod. Oriya. The word hāḍu in Hāḍu Paṭanāeka has for its basic form 'hāḍi', a Non-Aryan low caste in Orissa.

In place names like Cuāpaḍi, Bhākhara sāhi, Mukuluṇḍā, Sola-daṇḍā etc., we come across interesting deśi elements. (cuā=a small ditch, sāhi=a street, luṇḍā—fr. Skt luṇṭh ?—a ball made of wet earth, cowdung, etc. with which the mudfloor is cleansed, sola=name of a pithy plant grown in water). In some other place names like Bokanā, Sāiso, Rāḍaso, etc. it is difficult to arrive at the derivative meaning.

Telugu caste names like Kumati Goksi-Reddi also occur in the inscriptions. With Goksi, cp. the O. surname Gochi. The names of persons & places of Ap. I contain also deśi elements, see Ap. I & the foot notes.

CHAPTER VI

THE VOCABULARY OF THE INSCRIPTIONS.

(Perso-Arabic element)

§ 1. The literature of Orissa written either in Sanskrit or in Oriya, including the Sanskrit and Oriya inscriptions, contains many references to the relation of her Hindu monarchs with the Muslim Powers both of Northern India and of the Deccan, from the thirteenth century up to 1568 A. D. Even apart from the statement of the MP (i.e. *Mādaḷā Pañji*) that the last king of the Keśari dynasty (prior to 1067 A.D.) granted some land to a Pathan (MP., P.21), some Muhammadans seem to have settled in Orissa in the Pre-Muhammadan period of her history.²

§ 2. The Muhammadan period of the history of Orissa extends for about 150 years from the last quarter of the 16th century to about the middle of the 18th century until the Muhammadans in power, were ousted by the Marathas. But during this period, the Muhammadans administered directly some of the coastal districts of Orissa, since then called Mogulbundi and allowed the Raja of Puri with his capital at Khurda and the native princes especially of the highlands mostly owing allegiance to the latter, a great deal of freedom in their respective territories or principalities.

§ 3. The linguistic effect of this is that Oriya received a number of words of Perso-Arabic origin (*Yāvanika* acc. to some Oriya grammarians), especially connected with courts of law. The British Administration (1803-1946) freely admitted these forensic terms, supplementing them with a number of English words. In spite of all this it may be stated that the native Oriya speaker perhaps uses a less number of words of Perso-Arabic origin than the speakers of most other NIA languages of India.

1. The Muhammadan conquest of Western Bengal took place about the beginning of the 13th century and the Bhuvanēsvara stone inscrip., now in R. A. Society, London alludes to the victory of Anangabhimadeva III of Orissa over the Musalmans about the 2nd decade of the 13th century (EI, XIII, P. 150).

2. The O. devotional songs of Haridas, a Muhammadan Vaisnavite saint may belong to this period.

§ 4. The number of words of Perso-Arabic origin in the Oriya literature of even the Muhammadan period and the Maratha period of Orissan history is astonishingly small. The only exception to this remark is with regard to the poem 'Samarataranga'¹ (The wave of the battle) by Brajanātha Baḍajenā of the 18th century which contains a large number of such words and of which the 4th canto is partly written in 'Hindi'. It is therefore interesting to find a few words of Perso-Arabic origin in early Oriya literature and Oriya inscriptions of the Pre-Muhammadan period of Orissan history.

§ 5. Sāraḷādāsa, a contemporary of Kapileśvaradeva (A.D. 1435-1467) is known to have used the word 'asabhāba' (thing) in the 1st book (Adi-parva) of his Oriya Mahābhārata (See introd. to Rāma-bibhā). The poet Arjuna Dāsa, who is most likely a contemporary either of Puruṣottamadeva (A.D. 1467-1497) or of Pratāparudradeva (A.D. 1497-1531?) or of both use the words 'asabhāba' and 'rakama' (both of Arabic origin) in the sense of 'goods' or 'articles', in his epic poem Rāma-bibhā.

§ 6. In the Bhuvanesvara bilingual inscription circa A.D. 1256, the last three letters of line 24, have been read as 'killāke' by (M.M) H.P.Sāstri. Prof. A.B.Mahānty follows that reading and notes that the word 'killā' means 'a fort' and is Arabic in origin. But he adds that this meaning is not applicable in the context so the word means 'lands'. The editor of Typical Selections of Oriya literature, in Vol. 3 and Vināyaka Miśra, in his History of Oriya language, P. 160, write the word as 'killākai' which is simply a variant of 'killāke' I have read the word as 'kālāke' and explained it as a scribal error for 'kalāke' (lit. to the making) like other obvious scribal errors in the Oriya text. So the occurrence of the Arabic word 'killā' in Serial No. 1 is uncertain.

§ 7. The word 'gāe' (total) occurs several times in the inscriptions. It occurs in an abbreviated form ('gā') in S. No. 6, line 9 and in S.No.7, line 13. The latter dates from A.D. 1384. The earliest occurrence of the word in full form is in 18.13 i.e. Serial No. 18, line 13. This inscription belongs to the 28th Aṅka year of Kapileśvaradeva corresponding to A.D. 1458.

It is noted in the Oriya lexicon 'bhāṣā-koṣa' that the word 'gāe' meaning 'total' is an indeclinable in Oriya and is Persian in origin. But it is not possible to trace it to a Persian or Arabic source.

Moreover it seems unlikely that the word gāe which is used by itself or in the phrase 'gāe karibā' (to total) in old and modern Oriya and which is so very necessary for every day transaction, should be of Persian or of Arabic derivation.

1. Published by D. Paṭṭanāyaka, Cuttack, 1905; see also TSOL

The word may be connected with another Oriya word 'gāi' (or gāī) which is used as a unit of calculation in counting certain specific articles in the same way as the word 'dozen' is used, e.g. eka gāi guā=10 betel nuts (guvāka). Here the word 'gāi' stands for the number or sum total of ten. The word 'gāe' is similarly used in Bengali.

§ 8. In the 19th Aṅka of Kapileśvaradeva (cp. Serial No. 14) he is said to have won a victory over Malikā Parīśā who may not be the Sultan of Gauḍa or Bengal (See R.D.Banṛji's Hist. of Orissa). The name in the inscription does not seem to stand for 'Mālik Pādshāh' which is traceable to Perso-Arabic sources. It may not be compared with 'Gauḍa Pātīśā' (MP, P.52).

§ 9. In inscription S. No.9 of 1403A.D., the brother of the donor of an undying lamp is called Kalīṅga-byāpāri Laḍauu Suratāṅa. In the Telugu version, he is called Kalīṅga-vyāpāri Laḍḍe Surathāṅu. The father of the brothers called Prayāga Upādhyāya in the Telugu version and Pāigu Upādhyāya in the Oriya version, appears to be a Brahmin. The name Surathāṅu however appears to be the corruption of a word of Perso-Arabic vocabulary, the same word anglicised as Sultan.

In MP, the word Surathāna or its variant Suruthāna occurs several times with reference to the Muhammadan ruler of Gauḍa or Bengal.¹ In the Sāhitya-darpaṇa of Viśvanātha Kavirāja of Orissa, belonging to the 14th century, the Arabic word Sultan occurs in a common Sanskritized form 'Suratrāṇa' in a verse illustrating the figure of Utprekṣa.² In SII, Vol. X, No. 731—an inscription of Guntur district, a subordinate of Puruṣottamadeva, is called Hindurāvu Surathāṅi Timmā-Reḍḍi.

With these facts in view, we may take the word Surathāṅu or Suratāṅa in the Oriya inscription and its Telugu version as Arabic in origin.

§ 10. In 18A of A.D. 1458, a previous decipherer reads 'Belapāli māijā', obviously, meaning the village Belapāli. In modern O. the word 'majā' means a village and is of Perso-Arabic origin. The word is also used in a 19th century copper-plate grant of Sambalpur. Though this meaning is suitable to the context in 18A, I cannot arrive at the reading 'māijā' from the facsimile.

1. See the section on Pratāparudra in MP.

2. See Sāhitya-darpaṇa ED. P. V Kane, Bombay, 1923, Introd., P. 123. 'Gaṅgāmbhasi Suratrāṇa tava niḥśāna-nisvanah'.

§ 11. In Serial No. 36 of circa 1485 A.D. (which is an inscription of Puruṣottamadeva), M.M.C. reads *mukābilāre* (in the presence), in line 3. This word was left undeciphered by R. Mitra. In a facsimile before me, the last two syllables '*...lāre*' are clear. Judging from the space which is illegible and from the context, the reading '*mukābilāre*' seems to be fairly certain. This word, traceable to Arabic '*muqābalat*' is now naturalised in Oriya in the sense used in the inscription. (See Platts, P.1053).

This inscription uses another word or expression of Arabic origin, in the periphrastic verb '*tiāru-āchu*' (we are advising) which occurs in the King's speech. The verb '*tiāranti*' and the absolutive '*tiāri*' also occur in old O. literature (Cp. *Rāmabihā*, canto 12, verses 29 & 36) in the same sense. In mod. Oriya, the verb or the word '*tiāra*' is normally used in the sense of 'repair.'

§ 12. In S.No.47 of A.D.1525, there is used the word '*japarāsi*' which might be a scribal error for '*caparāsi*' (a porter); this word is said to come from Persian (Platt's Dict., P.422).

§ 13. In line 6 of S.No.51 which dates from A.D.1552, M.M.C. reads '*gaḍajātara rājāmāne*' (the Rājās of the feudatory states of Orissa). R. Mitra had read the last two syllables of the first word only, noting that the preceding 17 letters were illegible. His reading is as follows—'(17 letters illegible) *ṅkara rājāmāne*'. The reading '*gaḍajātara*' is warranted by none of my two impressions one of which was taken about 50 yrs. ago and the other recently.¹

It is noted in Hobson Jobson that the word '*gaḷjāt*' is a hybrid being the Hindi '*gaḷh*' (or *gaḍa*) meaning a fort with the Persian plural suffix *jāt* added to it. (Really *āt* and *zāt* are plural suffixes in Arabic borrowed into Persian.)

The word *gaḍa*² occurs several times in early Oriya inscriptions. The name *Gaḍeśvara Jenā* in line 6 of S. No. 7 of A.D.1384 contains the word '*gaḍa*' in the compound word '*Gaḍeśvara*' (lit. Master of the fort.) In line 26 of S.No.8 of A.D.1395, the word also occurs in the expression '*majhi-ghaḍhara*'³ (of the central fort.) Finally it occurs in the proper name *Āṭhagaḍa* in S.No.16 of A.D.1454.

1. Line 5 speaks about the gift of the pilgrims belonging to '*sva-desa*' and '*para-desa*'. In line 6 we expect a reference to the kings of Orissa with regard to these gifts. The reading '*...Oḍiṣā-ra rājāmāne... pājanā karibe*' is expected.

2. *Gaḷa* occurs in DN.

§ 14. In S.No.53 (in line 5) we find the words 'Narisinga nāhadcabaṅkara tarāpa . . mbhe' where the word 'tarāpa' seems to mean 'on behalf' or 'as a trust'. Normally the word 'tarapha' used in modern Oriya, means 'side'. (Cp. the legal term 'eka-taraphā i.e. ex-parte). So the word in the inscription may be identified with the word 'tarapha' of Arabic origin (See ND,P, 275.)

§ 15. Finally in S.No.54 of the year 1549 A.D., we find the words 'sarahada (in line 5) used in the sense of 'boundary' and 'kamada' (in line 7) used in the sense of 'price'. The first may be identified with 'sarḥadd (ND,P.589) and the second with 'qimat' (ND, P.92) both of Perso-Arabic stock. Strictly speaking, the first word is a compound consisting of ser (Persian) meaning head or chief and ḥadd (Arabic) meaning boundary. The 2nd is Persian.

The word 'hada' which occurs in 54.6 is of dubious implication. In Oriya it may mean a lake or pond. In the context, it may be identified with the Arabic word 'ḥadd' just mentioned.

The inscription No.54 along with 49 and 50 registers the sale of real property and resembles in style a sale deed in modern Oriya where one very often finds the word sarahada. The word kamada which does not occur in the Oriya lexicon 'Bhāṣākoṣa', does not seem to be used in modern Oriya. The word commonly used in legal documents in the sense of value, price or 'consideration' money is jarasamana which is at least, partly, Perso-Arabic in origin.

The word 'dāma' (normally pronounced as dām) (Prkt. damma Skt. dṛamma—a coin perhaps traceable to drachma—a Greek coin) is also used in modern Oriya in the sense of price, besides the tatsama mūlya and its derivative mula used both as a noun and a verb (in the form mulcibā—to value).

The few instances quoted above from dated inscriptions and from the literature of Orissa, indicate that the infiltration of words of Semitic origin or rather of Perso-Arabic origin through Hindustani or Hindi into Oriya dates from the 14th century A.D. if not earlier.

It is noteworthy that in Oriya, q is represented as k, Kh as Kh, Gh as g.

CHAPTER VII

THE SYLLABARY AND SOUND SYSTEM :

VOWELS

§ The following are the vowel symbols

(a) that occur in initial, final and medial positions :—

a, ā, i, ī, u, e, o ;

(b) that mostly occur in medial position :—

ū, ṛ, ɔu ;

The vowel symbol | occurs finally, e.g. dbi|i.e. dhīu (49.6). (cp. also 54.8, 54A. 2). Here the vowel symbol | (written as ɛ) is used to represent *ī*.

The vowel symbol aī occurs both medially and finally.

In 53.13 the symbols 𑂣𑂰 seems to represent pāiḥa (He will get) where 𑂣 stands for Pāi what would be written in modern Oriya pāi (𑂣𑂰).

§ 2. In the language of the inscriptions *ī* and *ū* do not represent long sounds as distinguished from the sounds of *i* and *u*. In other words the distinction between the sounds of *ī* (short) and *i* (long) and between the sound of *u* (short) and *u* (long) is not observed. In serial No. 1 *i* (long) is used throughout to the exclusion of *i* (short). In other inscriptions they are promiscuously used. The same words are sometimes written with *i*, at other times with *ī*. The same is the case with (short) *u* and (long) *u*.

It should be noted that the graphic distinction between *i* and *ī* and between *u* and *ū* is sometimes not clear in the inscriptions.

Note. This confusion in spelling persists up to the present time with the Oriya scribe who is generally without any education in Sanskrit. It is due to the fact that since a long time past, the Oriya speaker does not pronou-

unce *i* and *ū*. In short these do not belong to the normal sound-system of the spoken Oriya. Still the Sanskrit forms have not been discarded from the written language. The well-educated Oriya says *nadi* (a river) but writes *nadī* while the common man, ignorant of Sanskrit, says *nadi* and writes either *nadi* or *nādī*. In literary Oriya however the Sanskrit spelling in the case of 'tatsama' words is retained.

In the inscriptions *ṛ* is sometimes confused with *ru*. The substitution of *ṛ* for *ru* indicates that *ṛ* had lost its vowel-character and was identical with *ru* as far as its pronunciation was concerned. Normally its pronunciation appears to be like *ru* as is the case with modern Oriya. Rarely however especially in early inscriptions we find the reverse i.e. *ri* is used in place of *ṛ* e.g. *kriṣṇa* or the abbreviated form *kri* for *kṛṣṇa* (dark). This pronunciation of *ṛ* as *ri* obtains in modern Bengali and survives in the Oriya word *riṇa* (Skt-*ṛiṇa*, a debt). (Cp. Ap.8).

The use of the symbols for *ay* and *aj* (both diphthongs) is very rare in the inscriptions. The spelling *ay* is rarely used in the tatsama word 'Gauḍeśvara' (lord of Gauḍa). More frequently it is represented as *au* e.g. *Gauḍesvara*.

In modern colloquial Oriya Skt. *aj* and *ay* are represented by *ai* or *e* and by *au* or *o* respectively. The language of the inscriptions indicates the same feature.

§ 3.

NASALISED VOWELS.

The simple vowels *a*, *ā*, *i*, *ī*, *u*, *ū*, *o* have their nasalised forms represented by an 'anusvāra' symbol (a circular sign) attached to them at the right hand top-corner. Sometimes the nasal sign is represented as a circular sign with a slanting stroke below it e.g. *ṛ* (Cp. *svadatanṛ* in 29.7) as in the modern Bengali script.

But the nasal sign is very often absent in the orthography of the inscriptions. Thus the spelling *kuara*, *gā*, *bhui* should doubtless be read as *kuāra*, *gā̄*, *bhūī* corresponding to Skt. *kumāra*, *grāma*, *bhūmi*,

§ 4.

THE 'VISARGA'.

The visarga which properly belongs to the Sanskrit language occurs several times in Oriya words where it should not have been used. In 9.5 we find *putrah* (the son) and in 9.10 *saraṇaḥ* (refuge, Skt-*śaraṇam*). In 49. 2 & 3 the words *śrāhi* (year) and *āmbha* (our) are written as *śrāloḥ* and *āmbhaḥ*. In 50.4 we find *nimatoḥ* (for Skt. *nimittam*). What appears as the sign of Visarga, namely two circular marks or dots one above the other (:) may, however, represent a 'daṇḍa'. The Sonpur Oriya inscription of Bhanudeva lends support to this.

§ 5. There are different vowel combinations such as

- aa e.g. *bibhaa*,
- ai e.g. *karai*,
- au e.g. *kaūḍi*,
- ae e.g. *samae*,
- āa e.g. *sāanta* etc.

§ 6.

CONSONANTS.

No consonant appears finally and judging from modern Oriya where normally words end in a vowel we may hold that in old Oriyas words normally ended in a vowel.

In modern Oriya as a general rule every word ends in a vowel. In this respect Oriya differs from Bengali Hindi, Marathi and almost all other NIA languages, e.g. the final *a* at the end of the words '*ghara*' (a house); '*kāma*' (work), etc. is not silent in Oriya as in these languages.

The exceptions to the general rule laid down above appear to be the following :—

(i) A few words borrowed from Hindustani and traceable to Perso-Arabic sources are pronounced with a final consonant chiefly by the educated. The same holds good with regard to the words borrowed from European languages.

(ii) In the non-honorific singular of the imperative mood some verbs end in a consonant, e.g. tu kar but tume kara.

(iii) Some onomatopoeic words and the interrogative 'kaṇ' (what) usually end in a consonant.

In the inscriptions the plosive consonants which occur initially and medially are the following :—

k	kh	g	gh
c	ch	j	jh
ṭ	ṭh	ḍ	ḍh
t	th	d	dh
p	ph	b	bh





In the inscriptions ph occurs only initially and ch is sometimes represented by the symbol which in Skt. stands for kṣa.

In modern Oriya, as in Hindi, Bengali¹, Marathi and in many other Indian languages, corresponding to the two retroflexed voiced sounds of ḍ and ḍh, there are two retroflexed flapped sounds ṛ and ṛh called *mūrdhanyatara* or 'hypercerebrals' by some scholars. The latter two do not occur initially. The distinction of ḍ and ḍh from their flapped correlates is not universally observed in modern Oriya orthography, e.g. *ḍāhāṇa*, *hāṇḍi*, *hāḍa* are frequently written with the same symbol though in the last word the retroflexed sound is a flapped one. Sometimes a dot is put below the ḍ symbol and then it stands for the retroflexed flapped sound. In the inscriptions the distinction is not observed.

1 Cp. ODBL, P.494.

§7. The following nasals occur in the inscriptions—

ñ ñ ṅ n m

Of these n and m occur initially and medially while ṅ occurs only medially as in modern Oriya. The remaining two nasals i.e. ñ and ñ are used in the inscriptions medially in conjunction with their homorganic plosives. There are several ways in which they and ṅ when conjoined with its homorganic plosive are written in the inscriptions. They are either represented by their respective symbols to which the homorganic plosives or at least parts thereof are attached, thus forming ligatures or by the mark of an 'anusvāra' attached to the right hand top corner of the plosives e.g. pañca (five) is either written as  or , añka (the Añka cycle of reckoning) is either written as  or as  (For the modern method of writing these, see MIAV, P. 126, I. Ant. 1933).

§8.

SEMIVOWELS & |

All the semivowels of the Sanskrit syllabary namely y, r, l, v, occur in initial and medial positions ; | occurs only in medial position.

The occurrence of y in the initial position is confined to very few words. In No. 9 we get 'yehi' (this) (modern O. ehi), yethako (?-ki) (for this) (mod. O. ethaku). The Skt. y in initial position is generally represented in the inscriptions either by the j symbol or by the Nagari y symbol which is pronounced like j as in modern Oriya¹. In the medial position Skt. y generally retains its semi-vowel character when it is represented by the Nagari y symbol with a tail-like stroke attached to it as in modern Oriya.

The occurrence of v in the initial and medial position in words is confined to the few Oriya inscriptions which are written in Telugu script. Otherwise it is replaced by the labial consonant b except when it follows a non-vowel as is the case with modern Oriya. The only exception to this is found in Serial No. 9 where we have 'Baiṣṇava' corresponding to 'Baiṣṇaba' elsewhere. The significance of this solitary exception has been pointed out previously. So we are justified to generalise that

¹ The evidence is found in Serial No. 1, line 2 where 'bije' (Skt vijaya) is written as 'biyē'.

the Skt labial semi-vowel has converged with the bilabial plosive sound in Oriya.

§9. THE SIBILANTS & THE VOICED
ASPIRATE i.e.h.

Of the three sibilants of the Skt syllabary *s* and *ś* occur in initial and medial positions while *ṣ* occurs in medial position only.

h occurs in initial and medial positions.

§10. Some of the inscriptions are written in the Telugu script and the rest in the Oriya or allied scripts. The Telugu alphabet uses both short and long forms of *e* and *o*. Actually this distinction is absent in the inscriptions in the Oriya or allied scripts. In transcribing an inscription from the Telugu script, the distinction between short and long forms of *e* and *o* has been maintained.

Sometimes if an inscription belongs to an area where the Telugu influence is strong, then the text even if inscribed in a script other than Telugu, seems to show traces of the Telugu pronunciation which is different from the normal Oriya pronunciation. For instance in serial No. A, the word 'daya' (kindness or favour) in the 9th line should be pronounced as *dayā* (Skt *dayā*) for the Telugu 'a', especially if it is final, approximates to Oriya 'ā' or at least it has a sound value which comes midway between the Oriya 'a' and 'ā' sounds.

In line 13 of the same inscription we find the word 'maṇica' (Skt *mānuṣa*). Here 'c' perhaps corresponds to the affricate sound *ts* in Telugu¹ and not to the Oriya sound of 'c' which is more or less a palatal plosive.²

1. "The letters *ch* and *j* are pronounced in Telugu in certain situations as *ts* and *dj* but no additional characters are employed to represent those sounds." (OGD, P. 130-31). See also TG (yr. 1873), 449 ; m) T. G., P. 42-43 (pronunciation of 'c' in Tamil).

2. For Chatterji's views about the affricate element in NIA palatal consonants see 'BSOS, vol. 2, pt. 1(1921), P.5.

CHAPTER VIII

PHONOLOGY OF VOWELS

§1. For the purpose of this chapter, syllables* of words are divided into four categories, namely—

1. an open syllable with a short vowel, e.g. in 'nanu' both the syllables na and nu are open and short ;
2. an open syllable with a long vowel, e.g. in 'mātā' both the syllables mā and tā are open and long ;
3. a closed syllable with a short vowel, e.g. in 'hastah' both the syllables has and tah are closed and short ;
4. a closed syllable with a long vowel, e.g. in āstām both the syllables are closed and long.

In 'sādhoḥ' the first syllable sā is open and long while dhoḥ is long and closed.

In 'vāstu' the first syllable vās is long and closed while tu is open and short.

§2. VOWELS IN OPEN SYLLABLES

(a) All simple vowels except ɾ occurring in open syllables do not normally undergo change.

a			
(initial syllable)			
Oriya	Skt.	Oriya	Skt.
naara	nagara	naa	nava
dahi	dadhi	nai	nadi, etc.
(medial syllable)			
dharai	dharati	samac	samaye, etc.

* Each sound which constitutes a peak of prominence is said to be syllabic and the word or phrase is said to contain as many syllables as there are peaks of prominence'. © 211 OEP.

A syllable is said to be open when it ends in a vowel and closed when it ends in a consonant.

From the next page, commencing with @ 2 and closing with @ 8 we shall generally deal with vowels in the body of words.

ā

(initial syllable)

Oriya	Skt	Oriya	Skt.
gāṅṅa	gāyana	dhāna	dhānya
nāā	nāvā	pāṅi	pāṅiyam
	(medial syllable)		
anāi	anādi	pāhānti	prabhāntī, etc.

i

(initial syllable)

niti	nitya	bibhaa	bibhava, etc.
------	-------	--------	---------------

(medial syllable)

paḍiā	patitā
-------	--------

u

(initial syllable)

kua (ṁ) ra—	kumāra	guā	guvāka
puruṅā	purāṅaka	suā	śukaka

e

etc	ettaa (Prkt)	desa	deśa, etc.
	(cf. ND. p. 522)		

o

bhoi	bhogī	soi	srotī, etc.
			or
			srotyā

As there is confusion in orthography between short *i* and long *i* and between short *u* and long *u*, it may be concluded that the distinction between short *i* and long *i* and between short *u* and long *u*, became lost and that long *i* and long *u* converged with short *i* and short *u* in respect of their sound values.

(b) There are some words which do not obey the general principle laid down in §2. a) i.e. the vowels a, ā, i, u, e, o occurring in open syllables in some words are changed. Such change is to be explained by specific circumstances, e.g.

the change of a to u in Kaluma (Kadamba), jāu(ṁ)li (yāmali) and Bāmuṇa (Brāhmaṇa) may be due to the contact with a labial ;

the change of ā to i in liā (lājā) and u to i in bāli (vālukā) may be due to the palatal resonance of l.

(See also §8 on the assimilation of vowels).

(c) The Skt diphthongs ai and au are simplified into e and o, e.g.

śateka (śataika) pora(paura).
 (śateka has given rise to 'śaeka' in spoken O).
 Sometimes e and o are further reduced to i and u, e.g.
 siuḷi (śaiyāla) in the compound 'pāṇi-siḷā (?),
 punei(paurṇamī).

In Skt loan words they are generally simplified into ai e.g. Baiṣṇava (Vaiṣṇava) and au e.g. Gauḍesvara (Gauḍeśvara).

§3. Vowels in closed syllables.

(a) When the initial syllable is closed and has a short vowel, the conjunct is assimilated in the MIA stage. In Oriya the assimilated consonants are simplified and the preceding short vowel is lengthened in compensation, e.g.

Oriya	Skt	Oriya	Skt
āga	agra	āḥa	aṣṭa
kāna	karṇa	cāsa	*carṣa
nāti	naptṛ	pāṭa	paṭṭa
pākha	pakṣa	pāna	parṇa
pālaṭa	paryasta	bhāta	bhakta
sāṭhi(e)	ṣaṣṭi	hātha	hasta

The effect of compensatory lengthening is found in

Oṛa Uṛa (pokhari) puṣkari

but owing to the loss of l & u sounds at some stage we find piḥa piṣṭaka muthā mustaka,

(b) When the initial syllable is closed and has a long vowel, the conjunct is assimilated and the preceding vowel shortened in MIA ; in Oriya the assimilated consonant is simplified and the short vowel of the MIA is lengthened, e.g.

Oriya	Prkt	Skt
āpaṇā	appaṇā	ātmanā
māgai	maggai	mārgati.

(c) If the group in the MIA consists of a nasal and a stop the preceding short vowel is lengthened and the nasality transferred to it, e.g.

āba (written—āmba)	amba	āmra.
--------------------	------	-------

§4. In the inscriptions we find some words where the change or the dropping of the vowel in the initial syllable of the original Skt words is evidently due to their occurrence in syllables which were not stressed, e.g.

Oriya	Prkt	Skt
bhaṇḍāra	bhaṇḍāra (ND, 464)	bhāṇḍāgāra
bhitara	abhintara (ND. 477)	abhyantara.

§ 5

(TREATMENT OF ṛ)

A, (i) In the initial position ri is the substitute of ṛ in the following tatsama words—

Oriya	Skt	Oriya	Skt
riṇa	ṛṇa	Risidāsa	Rṣidāsa

(ii) In the final position i is the substitute of ṛ, e. g. in

nāti	naptṛ	bhāi	bhātṛ
------	-------	------	-------

(iii) In the medial position the following are the substitutes of ṛ—

(1) a	in	Kan(h)a(Kanāi) Kṛṣṇa
(2) ar	in	ghara gṛha (? See N D, P, 154)

(3) i	in	ghi (text-ghī)	ghṛta
		Bicchā	Vṛścika
		singāra	ṣṅgāra
(4) u	in	buḍhā	Vṛddhaka
(5) e	in	beṇṭa	Vṇta

In Bicahe i is perhaps due to the assimilation with i in sci at some stage.

B. In loan words from Skt ṛ in written as—

(1) ī	in	Kiṣṇa
(2) ī	in	Kittibāsa
(3) ir	in	Kirṣṇamā
(4) ri	in	sukrita

C. The symbol ṛ is used in the loan word ṛṭṭiyā (written as ṛṭiā)- In other words it is sometimes used in place of ru, o. g. in

Pṛsottama for Prusottama	Skt-Puruṣottama
pṛṇā	,, pruṇā (=puruṇā) ,, —purāṇaka

These and other examples in the inscriptions indicate that the normal pronunciation of ṛ came to be established as ru by the second half of the 15th century.

§ 6 Vowels in the body of the word (in contact). (Hiatus and Sandhi).

(1) The language of the inscriptions (as well as modern O.) generally tolerates the hiatus caused by the dropping of intervocalic consonants, e. g.

Oriya	Skt	Oriya	Skt
cauda	caturdaśa	baḍhai (cf. N.D. 417)	varddhakī
bhiāṇa	vidhāna		

See §2 (a) for other examples.

(2) Sometimes however the neighbouring vowels in the body of a word, especially, the final vowel of the first member and the initial vowel of the second member in compounds are combined into a single vowel.

When the first vowel is short or long and is followed by a short or long vowel, they generally combine into the long vowel ; (for the purpose of this rule ā will be deemed as the long form of a).

- (a) $a+a=\bar{a}$ (one of the members is a final vowel) ghoḍā (ghoḍaka)
baḷā (Valaya).
(b) $a+\bar{a}=\bar{a}$ kumbhāra (kumbhakāra).
(c) $\bar{a}+a=\bar{a}$ rāuta (rājapura)
(d) $\bar{a}+\bar{a}=\bar{a}$ pāika (pādātika), bhaṇḍāra (bhāṇḍāgāra).
(e) $i+i=\bar{i}$ aśi (aśīti)

The general rule laid down above may not apply to cases where i or \bar{i} occurs owing to the confusion between \bar{i} and i and between u and \bar{u} ; for the same reason it may not apply where i or u occurs; in Serial No. 1 where the last example occurs, \bar{i} has been used through out to the exclusion of i .

The process of change in rāeguru (Skt-rājaguru), an exception to (c) seems to be as follows—

rājaguru : rāaguru : rāyaguru : rāeguru.

The following developments may be noted—

- (a) $a+pa$: ava : au , e.g. kapardi : kavaḍi : kauḍi,
(b) $a+pā$: $avā$: $auā$: $oā$, e.g. daṇḍapāsi finally in O. daṇḍoāsi,
(c) $a+ya$: ae : e , e.g. vijaya : bijae : bije,
(d) $a+va$: au : o , e.g. lavaṇa : loṇa,
(e) $a+vi$: i , e.g. Uḍra-viṣaya : Oḍisā.

The O. word deuḷa (variant-deoḷa) is traceable to devekula.

7. Anaptyxix (Svarabhakti).

The language of the inscriptions is generally free from the overriding influence of Skt unlike the modern literary Oriya. The colloquial language does not tolerate consonantal groups. So Skt loan words containing groups of consonants are normally simplified by the insertion of auxiliary vowels. The quality of these vowels is normally determined by the vowels following or preceding the consonantal groups in the loan words. This also illustrates, to a limited extent, the principle of 'vowel harmony'. The anaptyctic vowel is never a back open vowel (\bar{a}) which requires more effort.

The following anaptyctic vowels occur in the text.

	a		
Colloquial	Skt or Standard O	Col.	Skt or Skt O
garabha	garbha	dharama	dharma
paraba	parvan	barasa	varṣa
rakata	rakta	Sukara	Sukra
sukaḷa	śukla	samparadā	sampradāya.

	i		
tirisa	triṃṣat		
nigrihibi		nigrahibi	from nigraha
nirimāila	nirmālya		
	u		
kuruma	kūrma		
caturudesi	caturdaśi		
mukutā	muktā		
	e		
Standard	Colloquial :—		
kraya-patra	kerepatra : the development seems to be—		
„	: kraepatra : krepatra : kerepatra ;		
drohā	dorehā.		
	o		
drohā,	dorohā.		

The exceptions to the rule about the quality of the anaptyctic vowel laid down above, are illustrated in

kirati instead of the expected form kiriti from Skt kirtti
 Diraghasi „ „ „ „ „ „ Dirighāsi „ Dirghāsi.

In modern colloquial Oriya, the first word is articulated as kiriti and the word dirgha is articulated as dirigha.

Perhaps, in the utterance of the author of each text, the anaptyctic vowel was not a clear i.

§8

ASSIMILATION OF VOWELS.¹

When a particular vowel in a certain word is changed to another vowel, similar in quality with a contiguous vowel the phenomenon may be called assimilation of vowels. If the contiguous vowel be preceding, the assimilation may be called progressive, if succeeding, regressive.

In progressive assimilation, the original vowel i. e., the preceding vowel converts the vowel of the succeeding syllable while in regressive assimilation, the preceding vowel is itself converted by the vowel of the succeeding syllable. In either case, there is no audible change in the point of articulation, as far as the two vowels in the neighbouring syllables are concerned. This levelling of sounds may be ascribed to an unconscious attempt at economy of effort.

¹ For various types of assimilation, see OEP, P, 205-912.

This phenomenon is observable in the text both in the inherited and loan words.

Illustration of P. assimilation,

Skt	O.	Skt	O.
pratiṣṭhā	prataṣṭhā	uttariya	uturi
purāṇaka	puruṇā	sthānapati	sthānāpati
paura (: pora)	poro	Viśva	Bisu : Bisi.

Illustration of R. assimilation.

paryantake (L. sg.)	paryanteko	Mahāpātra	Māhāpātra
prabhānti	pāhānti	Mahārāja	Māhārāja

DISSIMILATION OF VOWELS.

The reverse process of assimilation may be called dissimilation which takes place when, of two similar vowels in contiguous syllables, one becomes dissimilar in quality. This may be due to various reasons such as contamination, analogy, shift of accent etc.

Final Vowels.

In Oriya, words generally end in vowels as has been stated previously.

The final vowels of the MIA are generally retained. This statement may not apply to long i and long u for reasons already stated.

Skt loan words with a final consonant, end in a vowel in Oriya, e. g.

Sanskritic form	Oriya form
tāvat	tābata
yāvat	jābata etc. (cf ch, 7, §6)

Sometimes, especially in Southern Oriya inscriptions stems ending in -a are found to end in -u, e. g.

Rāma	Rāma	Rāmu
parṇa	pāna	pānu
sapta	sāta	sātu
śiṣṭa	śiṣṭa	śiṣṭu

The pronoun sabu (skt-sarva) always appears in that form.

We find in the inscriptions, a number of contracted forms, mostly of Skt loan words. The syllables which are contracted, contain a liquid and rarely a labial (p or m) or the labial semi-vowel (v). In many cases, we also find their normal (i. e. undistorted) forms used in the inscriptions. These contractions are not confined to any particular time or locality.

In the following words, we find contractions in respect of initial syllables.

Grubāre	19.2,28.3,	Gurubāre
pramesvara	26.3,27.4 (with ś),	parameśvara ¹
Prusotmadeba	28.2, cp. 27.5 with s),	Puruṣottamadeba ²
Prusotamadeo	32.1,	„
Pṛsotmadeba		„
Pṛsotmadāsa	39.6,	Puruṣottamadāsa
pṛṣā	27.3,	Puruṣā
Prikṣā	18.16	Parikṣā
bhrāibhāe (?)	3.10,	bharāibā
smac	18A.4	samac or samaye

In the following, there are contractions in respect of medial syllables.

Uttresara	1.11-12,	Uttareśvara
Gauḍeśra	18.1-2,	Gauḍeśvara
gocre	8.6,	gocare
Gajapti	(or-i) 17.1-2, 18A.5,22.1-2, also in Nos. 24, 26, 28, 34, 35, 42, 44, 47,	Gajapati
narka	51.4,	naraka
pramesruṅkara	13.26,	Parameśvaraṅkara (-ṅkara=of)
Bhīmākra	26.3,	Bhīmākara (?=Bhīma Kara)
Bhubanesra	37.4-5,	Bhubaneśvara
Māhāpātraṅkara	33.3 ⁴	Mahāpātra-ṅkara (of M.)
Māhāmaṇḍlika	3.4,	Māhāmaṇḍalika

¹ The word has about 7 forms ² Cp also 'Parastama' in mod. O.

³ On Scribes' influence on orthography cp P. 116. The French Lang.—Ewert, A., London.

There are also some words in the inscriptions, such as *prabe* (standard O. *parbe*=on a festive day), *prabradhamāne* (St. O. *prabardhamāna*, Nom. case), etc. where the change is of a different type.

§ 11. It may be held that some of the contracted forms quoted above, represent the speech habits of the people. In mod. Oriya, some of these forms or similar forms seem to be occasionally used in speech by the common people.

Such forms are found in old Oriya poetry where one is justified to explain them as due the exigencies of metre.

Even now professional Oriya scribes write some contracted forms, c. g.

sna for sana (year)

smandha for samandha (connection) (Skt *sambandha*) etc., evidently for securing orthographical brevity, for, the written forms do not seem to represent the popular pronunciation of these words.

It may be assumed that owing to the stressing of certain syllables, the neighbouring unstressed syllables became contracted but it seems difficult and perhaps unsafe to draw any reliable conclusion as to accent from the contracted forms in the inscriptions¹.

1. See ODBL, P. 107.

Contracted forms are found in many languages both old and modern. Without suggesting any affinity or even parallelism with the Oriya inscriptional forms, we may point out that contractions occur in the Vedic language and in Classical Sanskrit. Forms in the latter, such as *'mahādhra, grīdhra* etc. listed under '*Mulabibhujādigana*' which is an '*ākṛti-gaṇa*', are justified by the '*vārttika*'—'*ka-prakarāṇe mulabibhujā-dibhya upasaṃkhyānam*'.

For contraction in Latin, one may consult P. 37 and pp. 98-100 comparative Grammar of Greek & Latin by Buck, C. D. Chicago 1948.

CHAPTER IX.

PHONOLOGY OF CONSONANTS.

§ 1. (i). (a) Initial k, c, t, p of OIA after passing through the MIA stage survive in Oriya, e.g. in

karaī (karoti)	caa(ṃ)ra	(cāmarā)
tu (tvam)	pāna	(parṇa).

(b) If any of them forms a consonantal group with the semi-vowel r, the latter drops, e.g. in

tini (triṇi)	timuṇḍi	(trimuṇḍi)
pathara (prastara).	pāhānti	(prabhānti)

(ii). (a) In medial position k, c, t, p represent Prkt kk, cc, tt, pp resulting from the assimilation of particular consonantal groups in Skt, e. g., from

Skt. kr	caka	(cakra)
rk	Kakaḍā	(Karkaṭaka)
ty	nāca	(nṛtya)
tt	uturi	(uttariya)
pt	sāta	(sapta)
	nāti	(naptṛ)
kt	bhāta	(bhakta)
tr	kheta, rāti,	(kṣetra) (rātri)
rp	kapura	(karpūra)
tm	āpaṇā	(ātmanā)
tv	-paṇa	(-tvana).

§ 2. (i) (a) Initial g, j, d, b represent the MIA g, j, d, b traceable :

to	Skt g, e, g. in gāi	(gavi ?)
	j jaṇa	(jana)
	d duāra, dahi.	(dvār), (dadhi),
	b bāhāra bāhira	(Prkt) (Skt. bahiḥ) ND. 428.

Note—Skt medial k, t, p generally disappear in MIA and Oriya. Hence in Oriya—śuā, māā, rāuta (Skt śuka, māṭā, rājaputra). (In some semi-tatsama words, they may soften to g, d, b). Sometimes medial k is traceable to Skt. ṣ (e.g. bhēka < O, bekha < veṣa) and to kṣ (e.g. bhika < bhikha < bhikṣā). Sometimes p is traceable to Skt. kt as in sipa (skt. śukti).

- (b) If in Skt any of them forms a group with a semivowel, the latter drops,

gāā(m)	(grāma.)
jaḷai	(jvalati)
Bāmuṇa	(Brāhmaṇa)
doha	(droha.)

- (c) In initial position Skt y and v are represented by j and b respectively.

jāu (m)ḷi	(yāmalī)
jāi	cp. (yātvā)
bāgha	(vyāghra).

- (ii) In medial position g, j, d, b represent Prkt gg, jj, dd, bb resulting from the assimilation of

skt gr e. g. in āga	(agra)
rg	Magusira (Mārgaśiras)(Duggā-, a Prktism in 1.8)
dy	khajā (khādyak)
rj	khajura (kharjūra), mājaṇā (mārjanā)
dr	mudā (mūdrā)
rd	cauda (caturdaśa)
rv	puba (pūrva), sabu (sarva),

- (iii) A medial b preceded by a nasalised vowel represents Prkt mb arising out of Skt mr, e. g. in āmba, taṃbā, (āmra), (tāmra), (cp. ND, 280)

§ 3. kh, ch, th, ph.

- (i) (a) Initial kh, ch, ph represent Skt kh, ch, ph through the intermediate MIA stage, e. g.

Skt kh in	khajura (kharjūra), khaḷa (khaṭvā),
ch	chati (chatri), cheḷi (chāgaḷi),
ph	phula (phulla).

Note—Medial y and v, normally, drop in tadbhava (i. e. inherited words), e. g.

āyṣa	(āyuṣa)
guā	(guvāka).

Sometimes they are reduced to e and u.

Note—Skt medial g, j, d generally (and b sometimes) disappear in Prkt, hence O. bhoi, liā from skt. bhogī and liājāh.

- (b) Kh represents Skt
kṣ in kheta (kṣetra).
- (c) Ch represents Skt
ṣ in cha (ṣaṭ),
s chāmu (sanmukha),
kṣ churā (kṣuraka).
- (d) Th represents Skt sth in thāna (Sthāna).
- (ii) kh, ch, th, ph. (Medial).

Various consonantal groups of OIA containing a sibilant and a velar or a dental or a palatal or a labial are assimilated in MIA. These are simplified into kh, ch, th, (ph) in Oriya. So we have

- kh from Skt kṣ pākha (pakṣa), dakṣiṇa (dakṣiṇa), sākhi (sākṣi)
kṣm Lakhi (Lakṣmī), Lakhaṇa (Lakṣmaṇa),
ṣk pokhuri (puṣkarī), Bākhara (Bhāṣkara),
- ch kṣ parichā (parikṣā), sācchi (sākṣi)
tsy mācha (matsya) (old O. & Prkt-maccha)
śc pachima (paścima),
- th pathara (prastara),
- ph ṣp bāmpa (bāṣpa), (this is not in the text).

§ 4. gh, jh, dh¹, bh.

- (i) (a) Initial gh, jh, dh¹, bh have come down to Oriya through the MIA except in the case of verbals from the root bhū which are reduced to forms beginning with h.

ghāi (ghāti) ghoḍā (ghoḍaka)

jhaḷāi (adj. meaning welded, from Skt jhalā=splendour)

cf. N. D. P. 231

dharai (dharati) dhāna (dhānya)

bhāta (bhakta) bhoi (bhogī).

Note. (1) Skt medial kh, th are generally reduced to h in Prkt and Oriya, e.g. mukham : muha (ṃ), kathayati ; kahai ; instances of ph reducing to h do not occur in the text ; cp however Skt. sephāllikā : sehāllā (in Prkt. cp Pischel @ 201) ; Siuḷi in Oriya.

Note. (2) Skt thy develops to cch in Prkt & old O, e. g. rathyā : racchā.

Note. (3) Skt ch stands for IE sk ; for ch & jh in OIA, see @ 42 Cp @ 102 & @ 107 L¹M, @ 131-135 & 141-142 AIG.

1 Sometimes Skt. and MIA dh > jh in Oriya e.g. dhunoti > jhūnai, duhitā > dhitā > jhā.

- (b) An initial bh represents Skt bhr in bhāi (bhrātṛ)
- (c) If a syllable containing an aspirate, follows g+r or v or b+a vowel, the aspiration is transferred to the preceding syllable after v has changed to b.
ghetalā (from Skt gṛhīta with the O. verbal suffix lā),
bhīāṇa (vidhāna), bhairo-(bahir-). (Mod. O. (bāhāra)
- (d) The (aspirate) jh in jhari (jari in the text) reproduces the Prkt jh (ND, 230-). 'jhaḷāi' may come under this rule.
- (ii) (a) Medial gh and dh represent Prkt ggh and ddh arising out of Skt ghr in bāgha (vyāghra)
rdh adhā (ardhaka).
- (b) Oriya (and Prkt) gh with the preceding vowel nasalised represents Skt ṃh in siṃgha (cp. Ap. 1. 21), (Pischel @ 267).
- (c) The medial consonantal group dhy developes into Prkt jjh and Oriya jh ; majhi (madhya), Bimjha (Vindhya), samjha (sandhyā).

§ 5. t, ṭh, ḍ, dh.

- (i) An initial ḍ represents Prkt ḍ going back to Skt ḍ in ḍāhāṇa Prkt-ḍāhiṇa Skt-dakṣiṇa

An initial ṭh represents Skt sth in ṭhāru, after analogy of forms such as tiṣṭhati (?).

- (ii) (a) A medial ṭ developes out of a consonantal group of which t is a member owing to the influence of r or r e. g. in beṇṭa (vṇta), pālaṭā (paryasta ?), kāṭi (*kartati) (Prkt kaṭṭai).
- (b) The consonantal group ṣṇ developes into ṣṭ, e. g. in Kriṣṭa(m) (kṛṣṇa). (See IX L'Indo-Aryen, P. 88).
(For the form Kan (h) āi, see under h).
- (c) A medial ṭh represents Skt ṣṭ in piṭhā (piṣṭaka), āṭha (aṣṭa-), muṭhā (muṣṭa(ka)) ṣṭh in koṭha (koṣṭha).

* Skt medial aspirates are generally reduced to h in Prkt & Oriya.
Skt initial bhṭ h in the NIA word hāṇḍi (a cooking pot).

The intrusive g in siṃgha (Skt siṃha) is also found in Bengali (ODBL, P. 364), in Bhojpurī (PPB, P. 266), in Eastern Hindi (CGGL, P. 35).

(d) A medial ḍ represents Skt
 ṭ in Kakaḍā (Karkaṭaka), taḍa (taṭa), bāḍi (vāṭi),
 t in paḍiā (patitā),
 rd in kauḍi (kapardī), chāḍai (chardati),
 ḍr in Oḍa (Uḍra) baḍa (vadra ? Cp. ND, P. 417).

(e) A medial ḍh represents Skt.
 ṭh in maḍha (maṭha), Cp. puḍhai (paṭhati=reads).

(f) A medial ḍh develops out of a consonantal group in which ḍh
 is a member owing to the influence of ṛ or r.
 buḍhā (vṛddhaka), baḍhai (varddhaki).

§ 6. ṇ

A medial ṇ represents the Prkt ṇ arising from

- (a) Skt ṇ in karaṇa (karaṇa), koṇa (koṇa), Nāraṇa (Nārāyaṇa),
 text-Narāṇa.
 māṇiṅka (māṇikya), loṇa (lavaṇa), suṇi (from the root
 śru+nu) : Prkt suṇia.
- (b) Skt ṇ in āṇi (āṇiya), gāṇa (gāyana), jaṇa (jana),
 jāṇu (cp. jānihi), pāṇi (pāniya), pāṇā (pālanā)
 Bhāṇu—(bhānu—), māṇa (māna) māṇica (mānuṣa) :
- (c) Skt ṇ in the feminine suffix—uṇi in the word
 nācuṇi and in the negative prefix aṇa in aṇahite.

§ 7. n

1. (a) An initial n represents

Skt n in naara (nagara), nai (nadi), nāhi (nāsti, Pali-natthi).

2. (a) A medial n represents Prkt ṇṇ (sometimes written nn) develop-
 ing from

Skt nn in Jaganātha (a tatsama, Skt—Jagannātha), ana (anna)

Skt ny dhāna (dhānya)

Skt ṇṇ in pāna (parṇa), kāna (karṇa), sunā (svaṇṇaka), punei
 (paurṇami).

1 For cerebral in IA, see CS & CGD, P. 147-150. P. S. For initial ḍh in Oriya
 cp. ḍhilā < ṣithilaka.

(b) A consonantal group consisting of a sibilant and a dental *n* or a cerebral *ṅ* develops into *ṅh* in Prkts and (*nh* in Oriya). The latter i. e. *nh* is reduced to *n* in the only one instance in the inscriptions.

Skt *ṣṇ* : O. *nh* e. g. *Kaṅhā* (Kṛṣṇaka) reduced to *Kanāi* (i pleo nastic).

§ 8. m

i. An initial *m* represents.

Skt *m* in *mājanā* (*mārjanā*), *mudā* (*mūdrā*) and in many other words.

ii. -m-

(a) A medial *m* represents Prkt *mm* arising out of Skt *nm* in *jamilā* (denominative past p. from Skt *janma*).

(b) A medial *m* represents.

Skt *mh* in *Bāmuṅga* (*Brāhmaṅga*)

OIA *sm* in *āme* (Rg Veda—*asme*), (see ND, P. 636).

Skt *mb* in *samandha* (a semi-tatsama, Skt—*sambandha*).

(Cp *jāmu*, Skt—*jambu*).

§ 9. r

(i) An initial *r* represents

Skt *r* in *rāti* (*rātri*), *rāuta* (*rāja-putra*) and in many other words.

(ii) A medial *r* represents a Prkt *r* going back to

Skt *r* in *karai* (Cp. *karoti*), *duāra* (*dvār*), *ciāri* (*catvāri*), *kumbhāra* (*kumbhakāra*).

Skt *d* in numerals like *bāra* (*dvādaśa*), *aṅhāra* (*aṣṭādaśa*),

(iii) The group *ry* develops into *jr* in *sūjro* (*sūrya*) (modern O. *suruja*).

Note—Whereas *r* alternates with *l* in some words in Skt e. g. *raghu*, or *laghu*, roman or loman, it alternates with *ḷ* in a number of Oriya words. In the inscriptions we get the alternative forms *jora* and *joḷa* (a channel).

§10.

l & |.¹

(i) An initial l represents.

Skt l in lāgi (from the denominative root lagg=), liba—
(Skt root likh-), liā (lājā), loṇa (lavaṇa).

(ii) (a) A medial l represents Prkt ll traceable to

Skt ll in palī (palli), phula (phulla),

Skt ly in palaṅka (palyaṅka, see ND, P. 363),

Skt lv in Belasara (Vilveśvara).

A medial l represents Prkt ll in pāḷaṭa (Prkt pallaṭṭa).

(b) A medial l represents Prkt l going back to

Skt l in bāli (vālukā, Prkt—vāluā, see ND, P. 436).

(c) The past tense affix l represents the Prkt -ll-.

(iii) The medial | represents the intervocalic

Skt l e. g. in kāḷiā (kāla+the suffix iā in Oriyā),

cheli (chāgalikā), jāu (ṁ) ḷi (yāmali), jāḷ-(the root jvāl), deula
(devakula), thaḷa (sthala), thāḷi (sthāli) baḷā (valaya)

Skt ḍ in tentuḷi (tintiḍi), cuḷa (cuḍā),

Skt r in the numeral cālīśa (cātvāriṁśat).

§ 11.

sibilants.²

i. (a) An initial s represents

Skt s in Saṁjha (sandhyā), satāisa (saptaviṁśati), sabu (sarva)
sāant (sāmanta), sātu (sapta), sācchi (sākṣi), siṅghu (siṁha),
sutā (sūtraka), sunā (svarṇaka), se (saḥ),

Skt sr in soi (sroti), cf srotyā).

Skt ś in sae (śata), saraṇa (śaraṇa), siṁgāra (śiṁgāra), siba (śiva),
suṇa (from the root śru + nu).

¹ As a rule, every medial l in Skt loan words is pronounced as | in Oriya when it occurs singly and when it forms part of a consonantal group; if it occurs in two contiguous medial syllables, the one in the final syllable is retroflexed. In some words ḷ & | alternate in Oriya.

² ś which is always medial represents Skt ṣ in Rīṣi-, Baiṣṇava (Vaiṣṇava), Kṛṣṇa, Viṣṇu, Vaiṣṇava,

Skt ś in some tatsama or semi-tatsama words, e.g. sata (śata) sateka (śataika), sukaḷa (śukla), sikhara (śikhara), sudra (śūdra), subha (śubha), sevata (śveta),

Skt ṣ in sāṅhi-e (ṣaṅṭi).

ii A medial s represents

Skt s in Kittibāsa (Kṛttivāsa),

Skt sv in sarbasa (sarvasva),

Skt ś in aśi (aśīti), dasa (daśa), desa (deśa), rāsi (rāśi).

§ 12. The palatal sibilant ś represents

Skt ś in śikhibe (from the root śikṣ-), śrāhi (śaradi ?).

Skt sy in debaśa (devasya),

Skt ṣ in āśa (āyuṣa), āuśa (āyuṣa).

§ 13.

h. ¹

i. An initial h represents the h in Prkt, traceable to—

Skt h in harai (harati), hātha (hasta), hāra (hāra), hirā (hiraka),

Skt bh in hoi (bhavati), hoiba (cp. bhavitavyam) and other verbals from the root hu (Skt-bhū).

ii. (a) A medial h represents the Prkt h, traceable to Skt h in rahibe (cp the Skt root rah+ṭavya), bāhāra (bahir), behorā (vyavahāraka).

(b) A medial h represents the Prkt h, reduced from

Skt kh in lihāilā (cp the Skt root likh), timuhāṅi (tri+mukhāyana+i), [Skt gh in Kanyamā-hāṣi (?) (Kanyamā-ghāṣi)],

Skt th in kahai (kathayati),

Skt dh in dahi (dadhi), bihibi (cp the root vi+dhā),

Skt bh in pāhānti (prabhānti),

Skt kṣ in dāhāṅa, Prkt-dāhiṅa).

(c) A medial h in pronominal forms such as jāhāku, tāhāra etc. represent the MIA ss, s, h (see* 425, Pischel) traceable to

Skt sya (the gen sg ending of a-stems).

¹ For the beginning of the process of the reduction of aspirated consonants to h in the Indo-Aryan, see, 'The Phonetic Weakness of Terminational elements in IA' -Turner, JRAS. 1927. Page 227.

(d) The h in the negative verb *nāhi* is perhaps reduced from Prkt *tth*, traceable to Skt *st* in *nāsti* (Prkt-*natthi*).

(e) A medial consonantal group consisting of a sibilant and a dental nasal or a cerebral nasal is reduced to *ṅh* in Prkt and *nh* in Oriya, For instance-

O-Kan (h) a	Skt- Kṛṣṇa.
(cp <i>janha</i> .	„ <i> jyotsnā</i>)
(<i>panhā</i>	„ <i> prasnavā</i>).

(f) A medial vowel standing by itself, may sometimes be breathified, so that we get an alternative form with an intrusive h sound, e. g.

<i>duiṅkara</i>	<i>duhiṅkara</i> (of two),
<i>sabuem</i>	<i>sabuhem</i> (all).

In an old inscription from Bhuvanesvara we find the word *pujāhāri* (a priest or worshipper). This is traceable to Skt *pūjākāri* through the intermediate form *pujāāri*. Here *ā* (preceding the syllable *ri*) has been breathified. Cp. *sthāi* and *sthāhi* (Skt-*sthāyi*) in 49.5,54.7.

§ 14.

Deaspiration (and aspiration).

i. A large number of the inscription is found in southern parts or frontiers of Orissa where the language bears traces of the Dravidian influence.

It is wellknown that unlike Sanskrit or even the NIA languages, the Dravidian languages do not tolerate aspirated sounds. In other words, these sounds do not belong to the genuine speech pattern of the Dravidian languages. Tamil is destitute of aspirated consonants. Though Telugu and Canarese have provided orthographically for the aspirated consonants in the Skt words, these sounds do not seem to belong to the speech habits of the common man in the Telugu and Canarese countries.

In some of the inscriptions belonging to the southern parts of Orissa or to the northern parts of the ex-Madras Presidency we generally find aspirated sound deaspirated.

This Southern (or Dravidianised) Oriya represents Oriya *ch* in *Bicā*, *cāmu*,

jh in *māji*, *jari*,

th in *tāli*, *tāṃṃa*, *stūl*, *nāta*,

dh in *adiṣṭhāṇe*, *darama*, *Padmanidi*, *Bidāna*, *madyāna*,

ph in sappala (=saphala in Northern Oriya).
bh in Bāṇudeba.

In bojhya (=bhojya), the aspiration is transferred to the 2nd syllable. It may, however, represent Skt. 'bodhya'.

ii. (Aspiration)

Sometimes unaspirated consonants are aspirated due to the influence of other aspirated sounds in the words or phrases, e. g.

bharāibhā=bharāibā,
bhallibhākai=bharibākai ?

In dhīpadhūpa (=dīpadhūpa, lamp and incense), the aspiration is due to analogy.

All the instances cited above occur in southern inscriptions.

§ 15. Voicing and devoicing.

i. In S. No. 3 (an inscription found at Simhacalam), sometimes medial k and p in tatsama words are represented by the corresponding voiced sounds. Here we find nāyaga (nāyaka), oḍa-balli (oḍa-palli or oḍa-pali, Skt-Uḍrapalli).

It may be noted that the Jaugaḍa version of Asokan inscriptions substitutes g in place of k of the Dhauli version.

The tendency to change an intervocalic unvoiced stop to its voiced correlate is found in some MIA dialects and is illustrated in several Oriya words, e. g. śāga (śāka) śagaḍa (śakaṭa).

ii. The reverse process of devoicing voiced consonants is illustrated in the tadbhava words taṇḍa (danḍa) and bicanā (vyajanaka), perhaps used all over Orissa and in the words cāutibbā, apasare, Buthabāre, jāpacan-drārka, confined to southern inscriptions (IA words, corrupted in southern Oriya).

Note—The substitution of surds for sonants characterised the Paīśāci Prkt in which Guṇāḍhya of South India wrote.

In the inscriptions there are several expressions which illustrate the kind of linguistic change called haplology "where when a phoneme or group of phonemes recurs within a word, one occurrence, together with the intervening sounds may be dropped."¹ For instance, in the expression 'Paṭanāe-ñkara, the phoneme k with the intervening vowel sound 'a', i. e. ka preceding the genitive suffix-ñkara, has dropped. When we restore this ka, the expression reads 'Paṭanāe-ka-ñkara' (of Paṭṭanāyaka).

Similarly in bāleñkā, there has been the loss of l from the compound word bāḷa-leñkā (the boy servant). Likewise the honorific Oriya title Maṅga-rāja represents the compound Maṅgala-rāja (the auspicious lord). Cp also the Oriya surname 'sāmala' from sāsamala (Skt sāhasamalla, the valiant wrestler).

&

Like the assimilation of vowels, there may be assimilation of consonants either progressively or regressively "When a sound or a group of sounds becomes similar to or identical with a following sound", we have regressively assimilation, e. g. in the Oriya name 'Danārdāna' (Skt-Janārdana).

The reverse process of regressive assimilation may be called progressive assimilation (when a sound or a group of sounds becomes similar to or identical with a preceding sound), e. g. in the Oriya name 'Jujīṣṭira' (Skt-Yudhiṣṭhira).

Both the words cited above, do not occur in the inscriptions. We have however the following word.

Oriya	Sanskrit	Intermediate
Sanimigra	Sāndhi-vigraha	Sanni-migra

1. See P. 391, Language—L, Bloomfield; also P. 19, Introduction to Linguistic Science—Sturtevant. Haplology is a variety of phonetic change involving 'varṇa-nāṣa'. The typical example in Sanskrit, cited by ancient Indian grammarians is 'pṛṣṭadara' (—pṛṣṭadudara) which means 'the cloud'.

The word *Sanimigra* is not an inherited word, for, otherwise we would expect 'viggaha' for the second member. So in this loan word, used as an official title, designating an officer dealing with war and peace (*Sāndhi-vigraha*), there has been assimilation of *dh* to *n* (and of *v* to *m*).

It is interesting to note that in S. N. 26 the engraver

writes māñīñka	ñkañṭhī	ñkañkaṇa
(Skt-māñīkya	kañṭhī	kañkaṇa).

This writing 'in the most corrupt orthography' illustrates the progressive and the regressive nasalisation (prosody of nasalisation).

§ 18.

A note on *n* and *ṇ*.¹

The sound *ṇ* is the retroflexed correlate of *n*. It is this sound together with the sound *ḷ* which is the chief distinguishing phonetic feature of Oriya vis a vis the other sister languages of the North-Eastern Group, Assamese, Bengali and the languages of Bihar.

At present, the sound of cerebral *ṇ* occurs in a wide belt of contiguous languages. They are the Himalayan languages of Central and Western Pāhāḍī (or Pahāri) (See P. 182, LSI, vol. I, pt. 1), Panjabi, Lahnda,

¹ In Oriya *n* and *ṇ* are respectively called 'dantya' (dental) and 'mūrdhanya' (cerebral). Judging from the writer's utterance the first is alveolar in articulation. In uttering *n* even in combination with the front vowel *i*, the tip of the tongue touches the teeth ridge. In articulating *ṇ*, the tip of the tongue curls i. e. turns back slightly against the hard palate and flaps forward, just touching the hard palate near the teeth ridge. In both cases some air passes out through the nose.

The sounds of *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ* and *ḷ* are generally called cerebral or retroflex. Some writers called them lingual, dorsal or cacuminal though these terms are now seldom used in linguistic circles.

The sound of *ṇ* does not, at present, belong to the regular sound system of Assamese, Bengali, Bhojpuri, Maithili, Magahi though the symbol *ṇ* is retained in the orthography of at least some of these languages.

"The use of intervocalic and final *ṇ* in Bhojpur is made by the educated speakers only in certain tatsama and semi-tatsama words, e. g. praṇām, kāraṇ, vāṇ" (PPB, P. 268, 362).

Sindhi, Rajasthani, Gujarati, Marathi, Oriya. The sound η also occurs in Pasto which is an Iranian language, adjoining the Indo Aryan.¹

Historically speaking, the sound η occurs in the Rigveda, in classical Sanskrit (where it is usually a product of n due to particular phonetic context) and has continued progressively through the Prakrits and Apabhramśas to many of the NIA languages.

Generally speaking, every intervocalic η in Prkt becomes η in Oriya while $\eta\eta$ in Prkt becomes n in Oriya.²

The distinction between n and η is maintained in all the Oriya inscriptions and there is no confusion in spelling with regard to n and η .³

§ 19. A note on l and $ḷ$.⁴

These are two different sounds in Oriya, each represented by a distinctive symbol of its own in Oriya orthography. A retroflex $ḷ$ also occurs in Central and Western Pahaḍi, Punjabi, Lahnda, Rajasthani, Gujarati and Marathi (see MIAV⁵. Like η , it never occurs initially in Oriya.

Historically speaking, the sound l occurs in the Vedic language along with the aspirated form lh . Both these sounds are used respectively for $ḍ$ and $ḍh$, occurring between vowels in the Rigveda, e. g. $iḷe$ (I praise) but $iḍya$ (praiseworthy). It does not seem to occur in classical Sanskrit or rather its occurrence in the latter is not proved. It occurs however in Pali and Prakrits.⁶ Dr. H. Luders, in a paper entitled. 'The lingual la in the Northern Brahmi Script' (JRAS, October, 1911, P. 1081-1089) points out several instances of l in Northern Indian inscriptions e. g. in the pillar edicts of Asoka, in the Mathura inscriptions and notes that in the Buddhist Dramas discovered in Chinese Turkestan we find l in $dālīma$ and $lavaḷi$ which are old 'Saurasenī.

1. CS, P. 580, JRAS (1924).

2. Cp. Note on the past tense in Marathi-Sten Konow, JRAS (1902 P. 418).

3. The observations made in ODBL, P. 525, about the spelling in respect of n and η , obviously based on the previous interpretation of the inscriptions, requires modification in the light of the text offered in this thesis.

4. The sound l is a lateral and a dental in articulation. But accurately speaking, it is alveolar in contact (in the utterance of the writer). The tip of the tongue touches the teeth ridge during its articulation. (See foot note, next p.)

5. IA, 1933, @ 316. 6. Pischel @ 246 ; PLS. P. 59 ; Cp. GSL. P. 11,

Sten Konow pointed out¹ that "every single l between vowels in the Prakrits becomes | in Marathi, while ll becomes l." Grierson, following him writes that in those modern Indo-Aryan languages which use |.

"an original medial single dental l becomes cerebralised to | and that a medial double dental ll is reduced to a single l" (adding that the same holds good with regard to n and ṇ). e. g.

(a)	Skt	Apabhramśa	Oriya	Marathi
	phulla (expanded)	phulla (flower)	phula	phul
	kalyam (tomorrow)	kallu (Prkt-kallaṃ)	kāli	kāl
	ṭāla (oil)	tella	tela	tel
	ṣoḍaśa (sixteen)	soḷaha	soḷa	soḷā
			(written- soḷa)	
(b)	Skt	Prkt		
	kāla (time)	kāla	kāḷa	kāl
	phala-	phala-	phaḷa	phaḷ

The origin of | in the following Marathi words is clear but the origin of l in the corresponding Oriya words remains obscure.

Vālukā (sand)	vāluā (ND, 436)	bāli vāḷu (ND, 436)
kokilikā (f. cuckoo)	koiliā (?)* koilliā	koili
kokila (m. ,,)	koila,* koila (ND, 106)	koil
laghu (kā) (adj. light)	(See ND, 633)	hālukā hāḷu

In the earliest Oriya inscription of the XIth century the existence of a retroflex | sound is not proved, for, in the variety of Northern Indian script akin to Deva-nāgari in which it is written, only the l symbol is used. But in the Oriya text of Serial No. 1, -an inscription dated about 1156 A. D.-l and | are distinguished by the use of two distinct symbols as pointed out in a previous chapter.

In the subsequent Oriya inscriptions whether they are written in Telugu script (cp. S. Nos. 2, 3) or in the Oriya script, distinct symbols are used for l and |. In S. No. 15, however we find 'Kapilesvara', 'Kaliṅga' which might be due to scribal error or dialectical use of l.

* In articulating the Sound |, the front part of the tongue curls backward against the hard palate-more backward than in the case of Cerebral ṇ-and then suddenly flaps forward, touching the hard palate. It appears to be the retroflex flapped correlate of | much the same as ṇ is the retroflex flapped correlate of n. It appears to be the most prominently flapped sound in O.

1. JRAS, April 1902, P. 418 IA, 1933, P. 316.

In Marathi \lrcorner is said to appear in a work of about 1400 A. D. (See P. 148, LFIM ; P. 184, *ibid* (Marathi translation)).

Dr. Dave notes that in the 15th century Gujarati MS of his study, \lrcorner is used both initially as well as medially "but there seems to be a difference in its pronunciation, as some of the OG. - \lrcorner : MG. - \lrcorner (when the OG. - \lrcorner : ML. - \lrcorner). . . .".

It might be suggested that the existence of \lrcorner in Oriya is due to the influence of Non-Aryan substratum in Orissa. But it may be pointed out that in Orissa, the correct pronunciation of \lrcorner is observable in the higher strata of the society, e. g. among Brahmins, Kṣatriyas, Karaṇas etc. while the uneducated of the lower strata of the society, especially women, generally confuse \lrcorner with \lrcorner . For instance they would say

bara for baḷa (strength)
cāura for cāuḷa (husked rice)
deura ,, deuḷa (temple)
neura ,, neuḷa (mongoose).

Grierson agreeing with Beames ascribes the existence of \lrcorner in Oriya to Dravidian influence.¹

In the light of what has been stated above, especially in view of the existence of a retroflex \lrcorner in the Rig-Veda, in Pali, in some Brahmi inscriptions and dialectionally in Prakrits and considering its use in a number of NIA languages of Northern India, one may conclude that Oriya inherited the sound of \lrcorner (along with the sound of \lrcorner) from the MIA stage though a distinct symbol for \lrcorner (i. e. the symbol for Nāgarī \lrcorner with a tail-like diacritical mark) was probably introduced later on (as evidenced by Serial No. D).

Prof. Turner ascribes the beginning of the great wave of cerebralisation which turned - \lrcorner - and - \lrcorner - into - \lrcorner - and - \lrcorner - conjecturally to the 2nd century B. C. (CS. P. 582).

§ 20.

CONSONANT GROUPS.

The language of the inscriptions like the modern Oriya does not normally tolerate consonant clusters initially nor for the most part medially.

1. MIAV (P. 316, IA, 1933) ; Beames—Vol. I, P. 245. Bu¹ see ODBL, P. 538 Cp the speech of the mother of the hero in 'Māṭira maṭiṣa'.

It has been shown how Sanskrit words such as *sthāna*, *prastara*, *var-dhaki*, *vyaya* etc. have survived as *thāna*, *pathara*, *baḍhai*, *baya* etc.

But those groups where the nasals are combined with the homorganic plosives are generally retained in Oriya as in *aṅka*, *pāṅca*, *bhaṅḍāra*, *kumbhāra* etc. The nasals are assimilated to the plosives in point of articulation, as in *Biṅjha* (*Vindhya*), *saṅjha* (*sandhyā*), though orthographically represented as *Biṃjha*, *Samjha*.

(It may be noted here that, the only Sanskrit consonantal groups sometimes remaining unchanged in the Asokan inscriptions of Orissa are "khy, tr, tv, ny, pr, my, vy, śv (becoming sv), sm, sy, sv". While in the Khāravēla inscription we find *anusvāra* plus a plosive or m plus h only.

There are many words in the inscriptions which contain geminated or reduplicated forms of one and the same consonant e. g. *uttara*, *datta*; *Puruṣottama*, *Bhaṭṭa*. The same words are more often written with a single consonant e. g. *utara*, *data* (cp. 10.25) etc. This indicates that double consonants sometimes preserved in the orthography were normally articulated as single ones as in modern colloquial Oriya. In other words double consonants did not belong to the regular phonetic structure of the language.

The treatment of certain typical Sanskrit consonantal groups (Conjunct consonants) in Oriya may be noted in a tabular form.

1. Kṣ : (1) kh e.g. *śakhi*, *dakhiṇa*.
- (2) ch e.g. *sāchi* (cp. 49. 7)

(Note: Sometimes ch is written as kṣ which indicates that occasionally or dialectically Sanskrit kṣ was pronounced as ch. In modern Oriya the Sanskrit conjunct kṣ. is pronounced khy unless followed by a front vowel, when it becomes kh e.g. *durbhikhya*, *dakhya*, *bhikhyā*, *bhikhyuka* but *dakhiṇa*.)

2. kṣm : kh e.g. *Lakhaṇa*.

3. jñ : gy(ā), e.g. *āgyā*, written *āgyā(ṃ)*.

Note. *Jñāna* is written only once after the Sanskrit fashion. The normal orthography of the inscriptions indicates that *jña* was pronounced as *gyā* (written *gyaṃ*) as in modern Oriya.)

4. ण्य : ny cp. punaṃ (in 55) which seems to be a scribal error for punyam. Skt. ṇy is articulated as ny in modern Oriya.

5. nn : rn e.g. arna (Skt. anna), Jagannātha or Jagaranātha (Skt. Jagannātha). The present Oriya practice of articulating nn as rn dates from olden times as evidenced by the inscriptions.

6. mh : mbh cp. 18 A. 5.

7. ṃh : ṅgh e.g. siṅgha (Skt. siṃha)

(Notes. The same holds good in Bhojpuri. cp. p. 203 Prasad.)

8. र्ण : rn e.g. barna (23.16, cp. 29, 1)

Note. The same holds good in Bhojpuri. cp. p. 203 Prasad.)

9. ry : (1) jr e.g. sujra (Skt. surya).

(2) rjy > rij e.g. parijante (No. 51)

(Note : In modern Oriya Skt. ry is pronounced as rjy e.g. parjyanta.)

10. śv : s e.g. Kapilesura (cp. 18.A)

11. ण्न : (1) sn

(2) hn > nh (in the case of inherited words).

(3) ण्न(म्) e.g. kṛṣṇa(m) or kṛiṣṇa(m).

12. ह्य : hij e.g. bāhija (bāhya)

(In modern Oriya bāhya is pronounced as bājhya. Similarly asahya is pronounced as asajhya, and nyāyā as nyājya.) Most of these show the treatment of medieval loanwords from Sanskrit.

CHAPTER X.

NUMBER & NUMERALS

§ 1. The dual number of OIA does not survive in the Pali and other MIA languages. So Oriya, like other MIA languages has only the singular and plural numbers.

§ 2. The grammatical categories which are affected by these are—

1. substantives (nouns),
2. finite verbs,
3. adjectives when used as nouns, e. g. *aśikṣita* (the uneducated person), *aśikṣite* or *aśikṣita-māne* (the uneducated persons). Otherwise as in English the adjectives in Oriya are not affected by the category of number.

§ 3. Singularity is indicated in case of nouns by using (1) the bare stem (which is the normal practice), (2) the bare stem+*e* (generally in case of the inanimate), e. g. *ratnahāre* (-*hāra+e*) (one jewelled necklace); similarly *khaṇḍe* (one piece). Cp *jane*, *dāne* etc. in the Eastern dialect of Asokan inscriptions (P. civ, CII). Sometimes the bare stem ends in *u*.

§ 4. Plurality is indicated in case of nouns either by using the suffix

1. *e* which is also used in the honorific sg
2. *māne* or *māna*,

or by prefixing or suffixing

3. *sabu*, *samasta* (words meaning all);

words denoting multitude, such as, *jāka*, *guḍā* (in case of the inanimate) are also used.

The suffixes *-e* and *-māne* are generally not used in case of lower creatures and the inanimate.

The pl suffix is sometimes not added to the stem if the plurality is indicated from the pl ending of the verb. But this is rare.

It is clear, therefore, that there can be no notion of plurality unless the verb be in the pl number.

§ 5. As a rule the noun and the verb should agree in respect of number in all the tenses and moods. Let us first illustrate from the three Participial Tenses. (Cp. Chap. 15 § 1)

Simple Past.

(Derived from or affiliated to Skt past P.)

sg. (3rd p.)	pl. (3rd p.)
loka prabeśa kalā	loke prabeśa kale (s in 26.4)

Simple Future.

(Derived from or affiliated to Skt fut. P)

loka prabeśa kariba	loke prabeśa karibe
---------------------	---------------------

Simple Conditional (also Subjunctive)

(Derived from or affiliated to Skt present P).¹

loka prabeśa karantā	loke prabeśa karante.
----------------------	-----------------------

§. 6. The sg and pl endings in the three persons in the present tense, Indicative-mood which have survived into Oriya from the OIA through the MIA, are as follows.

They are here suffixed to the root kar (do) which is followed by the theme -a- unless merged with the endings.

	1st p.	2nd p.	3rd p.
sg	kar-a-i (or kar-e)	kar-u	kar-a-i (or kar-e)
pl	kar-uṃ	kar-a	kar-a-nti.

§ 7. These endings, i. (or e), uṃ, u, a, i (or e) and nti are added to all verbs (i. e. roots) in all the 15 tenses and moods (with the exception of the Imperative) except in the 3rd p. of the Participial Tenses as illustrated in § 5. In the latter, the pl ending -e is identical with the Nom. pl ending -e.

In the Imperative, the bare root is used in the 2nd p. sg while -a is added to the root in the 2nd p. pl. (The Imperative like the Simple Present i. e. The Present Tense in the indicative-mood, has survived to Oriya from the OIA through the MIA.)

1. ODBI, § 693.

§ 8. The use & sources of Oriya pl suffixes

(e) (māne & māna).

In Oriya, nouns indicating rational beings (sometimes, animate creatures) form their plural by means of the suffix-e (which is an example of inflexional ending surviving into Oriya from the MIA), e. g.

sg	pl
jhia (daughter)	jhie
pua (son)	pue
śikṣaka (lw, teacher)	śikṣake
māṣṭara (lw, master)	māṣṭare
pilā (child)	pilāe or pile
bhuāṣuṇī (married girl)	bhuāṣuṇie
bohu (daughter-in-law)	bohue

The pl ending e is also used as an honorific sg ending, e. g. śikṣake (or māṣṭare) paḍhānti may mean (1) 'the teacher teaches' or (2) 'teachers teach'. So in order to convey clearly the sense of plurality, the suffix māne is added to the words. Thus śikṣakamāne or māṣṭaramāne paḍhānti, 'teachers teach' conveys the idea of plurality without ambiguity.

There is a distinction between the suffix-māne (with -e) and the suffix-māna (without-e). The latter is generally used with reference to inanimate objects, e. g. (emāne) emāna āṇī prabesa kale (cp 26.3) (these) arrived, bringing these', where the first word refers to people and the last to things.

The Oriya pl suffix -e (sometimes called the simple pl suffix as distinguished from-māne which is likewise called the compound pl suffix) is a relic of the MIA and is according to Bhandarkar (WPL, p. 519) the pl suffix -e in 'ghoḍe' in Marathi and Hindi. It is used in Eastern Hindi (cp CGGL, p. 186) ; also GHIL, p. 97). It occurs in Bengali.

It has been suggested that this -e is traceable through the MIA, to -ebhiḥ, the Instrumental pl ending in the Vedās (ODBL, p. 724 and p. 743). In Skt -e is the pl ending of pronouns (1st and 2nd Pers. pronouns excepted).

In an Oriya inscription of A. D. 1288 (=S. No. 3, written in Telugu] Script and found at Simhācalam in the Madras Presidency), the pl suffix -māna is used thrice, e. g.

- (i) sukrita-māna (3.10-11) (good deeds),
- (ii) Nāyaka-māna (3.7)(Nāyakas),
- (iii) grāma-mā(nya) (3.9-10) (villages) ; cp. also the following—
- (iv) e-māna (26.3) (these),
- (v) nācaṇimāna (42.5) (dancing girls),
- (vi) e-māne (42.5) (these persons).

Note—In (iii) nya may be a misspelling or misreading for na.

The suffix-māna is not restricted to words signifying rational or animate beings either in the inscriptions or in modern Oriya, though in the latter -māne and the inflexional base mānañka are confined to nouns signifying beings that are rational or viewed as stamped with a personality as in stories.

The suffix -māna is also used in parts of Bengal, Bihar, Madhya-pradeśa or Central Provinces which are contiguous to Orissa and in Assam. In other words, it is found as a dialectical feature in Bengali, Bhojpuri, Eastern Hindi and in Assamese in different provinces or States of Eastern India (as is shown in the following table).

A Table showing the forms of the pl suffix māna(-e) and the areas over which it is used :—

Province	District or locality	language or dialect	forms
1. Orissa	all districts	Oriya	māne, māna
2. Bengal	Midnapur	S. W. Bengali	mana (ODBL @ 492)
3. Bihar	Manbhūm	W. „	mīnā („ @ 492)
4. „	Chotnagpur	Nāgpuriā of Bhojpuri	man (LSI, V-II) (P.280)

The pl suffix -māne, used in Early Assamese, survives in a restricted sense in modern Assamese, e. g. 'lorā-māne ābā' (Come all who are boys). (AFD, P. 277). The word 'māna' (=man) is said to occur in the Haijong dialect of East Bengal (Maimansing) (ODBL, @ 492). In Bhojpuriyā, 'manal' signifies man in general (ibid).

- | | | | |
|----|--------------------|--------------|--------------------|
| 5. | Central Raipur | Chattisgarhi | man (GCDH, P. 34) |
| | Provinces Bilaspur | of E. Hindi | |
| 6. | Assam | Old Assamese | māne (AFD, P. 277) |

(Cp the pl suffixes of the following)

Bihar	Central Bihar	Magahi	-n (LSI, V-II P. 38)
„	E. & S. „	Bhojpuri	-ni -nh. -n. (LSI, V-II, P. 50)
„	North „	Maithili	-ni (LSI, V-II, P. 26)
U. P.	Oudh	Awadhi	-e, -ne, -n (LSI, VI, P. 16)
„	Baghelkhandā	Bagheli	-ē, -āī. (LSI, ibid, P. 22).

The source of the pl suffix -māne, is almost certainly, a Skt word or an OIA word meaning 'persons' and used extensively in popular speech as a second member in compound words just as loka (pl loke) is used. Words which fulfilling this function, would dwindle phonetically to the form māne, appear to be either mānava or manuṣya or mānuṣa. Of this triad, the last word with the suffix e, i. e. mānuṣe may be held to be the source of -māne. The reason for this preference is specified below.

The word 'mānava' or its derivative 'mānaba' is not used in old or modern Oriya in the specific sense noted above while 'manisa' (derived from manuṣya) and loka are commonly used, e.g.,

pilā	manisa (or loka)	a child (or children)
bheṇḍā	„ „ „	a youth (, youths)
buḍhā	„ „ „	an old man (or old men)
māipi	„ „ „	a woman (or women).

These word groups are also used in their pl forms, ending in e (e. g. buḍhā manise) to convey clearly the sense of plurality. In these instances manisa or loka is used in the sense of 'folk' (or person), conveying naturally the idea of plurality on occasions.

Hoernle was first to suggest the equation of O. pl suffix -māne with manai (men) which he calls the pl of 'manukh' in E. Hindi (= Bihari of LSI). (See CGGL, P. 189, P. 185).

While 'manisa', written *manisa* (and its variant 'maṇiṣa') and even the original word 'manuṣya' are commonly and freely used in Oriya, the word 'mānaba' (Skt. *mānava*) is not so used. It is a dignified lw in Oriya, confined to literature.

The treatment of *mānuṣe* (*mānuṣa*+e) (=men) as the source of the suffix *māne*, appears to be different from that of the same or similar words occurring elsewhere in the sentence (Cp. The phonetic weakness of terminational elements in Indo-Aryan—by Turner JRAS, April, 1927). The word *mānuṣe* perhaps changed to forms like *māniṣe* : *mānihe* : *mānie* and ultimately to *māne*. (From some of the derivatives of the word, occurring in NIA, the following process of change, may also be postulated—*mānuṣe* : *mānse* : *mānhe* : *māne*).

It is interesting to note that in Nepali (ND, P. 503), there are several words, meaning man, e. g. *mānuṣ*, *mānis*, *mānche*'. Of these, the first is a lw from Skt and the second is a derivative from Skt *mānuṣa*, Prkt *mānuṣa*. About the third, it is noted "Exact relationship with Skt *mānuṣaḥ* (v. s. v. *mānis*) is not clear".

In the contiguous NIA languages or dialects, using variants of the pl suffix *māna* (*māne*), it seems that the words *mānuṣ*, *mānukh* (or their variants) are used in popular idiom (the same seems to hold good in Marathi and Gujarati). In Sindhi we find the word *māṇhu*, traceable to Skt *mānuṣa*

§9.

NUMERALS.

The following numerals are used in the text—

(Cardinals one to ten)

eka	ḍui
tini (Archaic-tinni)	cāri (Archaic-ciāri)
pāñca	cha
sāta (dial.-sātu)	āṭha
na	dasā

Foot note—The epigraphic texts from the 13th century onwards and the old O. literature so far known to me invariably use *-māna* or *māne*. In a few places of the inscriptions, Mr. M. M. C. read *n* for *ṇ* and *ṇ* for *n*. At least the text in JASB reads as such. My impressions invariably and clearly read *māna*, not *māna*.

So the statements as to the retroflexed variant of the O. Pl suffix *māna* in ODBL, P. 737 & in L' Indo-Aryen P. 155 needs modification in the light of the reading offered in this thesis.

Others.

bāra—twelve, cauda—fourteen, bāisa—twenty two,	
pañcisa—twenty five	triṃseka (text triḥseka)(ka pleonastic)—thirty
chatisī—thirty six	cālisa (text cālisa)—forty,
pañcāsa—fifty	sāṭhie—sixty,
asi — eighty	sa — hundred,
ciāri sa cālisa na —	four hundred fortynine,
„ „ pañcāsa —	„ „ fifty,
naa sa	— nine hundred,
koṭi	— ten millions,
naba koṭi	— ninety millions.

CHAPTER XI.

GENDER

§ 1. Colloquial Oriya has lost the grammatical gender which is found in Sanskrit (and in the Prakrit languages). Though words may be masculine, feminine or neuter on the popular notion of natural genders, the gender of these words does not affect the forms of other grammatical categories such as pronouns, verbs, etc. in the sentence¹. In this respect Colloquial Oriya may be compared with English. It differs from some NIA languages such as Hindi and Marathi which may be compared with French and German, in retaining the grammatical gender. Bengali and Assamese of the Eastern Group have also lost the grammatical gender as far as the colloquial style is concerned.

§ 2. In the ornate or literary style of Oriya, however, the grammatical gender of Skt grammar is recognised.² Only the form of the adjective which qualifies the substantive is then affected, i.e., the corresponding feminine suffix is added to it, e.g.

(a) sundara bāḷaka	a fine boy
(sundara ghara	a fine house)
sundarī bāḷika	a fine girl
(b) kusumita taru	a tree in blossom
kusumitā latā	a creeper in blossom
(c) surupa hradā	a beautiful lake
'surupā Aṃśupā'	the beautiful Aṃśupā (lake).

1. In Oriya, there are some adjectives like 'baḍa', sāna, 'choṭa' which are not affected by the gender of the words which they qualify. But there are some qualitative adjs like 'choṭā' (lame), kodā (fat), 'ṭerā' (squint-eyed), 'deṅgā' (tall), etc. which are so affected, e.g. choṭā buḍhā but choṭī buḍhī. These adjs are often used as substantives, e.g. choṭā (a lame man).

2. But 'Devatā' (Skt) is usually considered masc. in O, the fem. form being 'Devatī' (Cp. Grāmadevatī)

If however the adj is used predicatively, the agreement in gender is optional, except in the case of an adj with Skt 'vatup' suffix, e.g.

- (a) 'asmitā bismaye helā nimagana' (nimagana=nimagna)
(Self-consciousness became submerged in wonder)
- (b) 'manohara yāra niḷa-nīra-benī'
(Whose blue stream of water is charming).

§ 3. Case-endings, postpositions or postpositional words are added only to the substantives and not to the adjs which they qualify, i.e., the termination is added to the word-group, e.g.

sundara bāḷaka-ku	to the fine boy
(sundara ghara-ku	to the fine house)
sundari bāḷikā-ku	to the fine girl.

It is clear that in Oriya there is no distinction in form between words of masculine gender and words of neuter gender.

§ 4. In Oriya there are a number of feminine suffixes (borrowed or derived from Skt) such as

1. —ā
2. —ī
3. —ṇī
4. —āṇī
5. —īṇī
6. —uṇī

which are added to substantives or adjs for the formation of feminine forms. Of these, ī with the variant i, is also used as a diminutive suffix, e.g., chati (41.6) (an umbrella), corresponding to 'chatā' which is not diminutive in sense. (-uli is sometimes used as a feminine and diminutive suffix).

§ 5. In the inscriptions where the rule of grammatical gender is absent just as it is in spoken or Colloquial Oriya we find the use of the feminine suffixes—ṇī, āṇī, uṇī besides ā and ī (borrowed intact from Skt).

In S. No. 18.12-13, we find the sentence 'phuluāni sāniki bhāta goṭī' ; it means—one dish of rice (is to be given) to 'phuluāni sāni'. The word sāni means a girl or a woman and is a lw from Telugu. In 'phuluāni', the use of dental n is not regular. We expect phuluāni (with

a cerebral n). It might be a dialectical variation or a scribal error. Assuming 'phuluāṇi' as the correct text, we may derive it from 'phuluā', one dealing with or concerned with 'phula' (flower) with the addition of the feminine suffix āṇi or its variant āṇi.

The point to be noted here is that inasmuch as the word sāni is feminine in gender, the word phuluāṇi which may be taken as an adj qualifying it, is feminine in form. There is also the alternative explanation that phuluāṇi is a noun, feminine in gender, which is in apposition with sāni.

In S. No. 42 (circa 1499 A.D.) we find the following "Kapiṣevaraṅka dilā nacaṇimāna (,) puruṇā samparadā Telangisamparadā" which means—the dancing girls provided by K., the early troupe, the Telugu troupe—. Here the adj Telangi is feminine in form because either it qualifies in sense 'nacaṇimāna' which is understood after samparadā or qualifies the word samparadā which is confused as a Skt lw ending in ā in feminine gender.

On the other hand, the past participle 'dilā' (provided) which is used as an adj and qualifies nacaṇimāna, remains unaltered in form. This indicates that past participles, without the addition of fem. suffixes or undergoing any change can qualify nouns of any gender, as in modern Oriya.¹

In S. No. 33.11-12, we find—"caa(m)radhāri nāma dei Dukhāsānira Amalāsāni dui dhūpe.....e.....caa(m)ra dhari khaṭiba." It may be translated as follows, "Amalā-sāni (the daughter) of Dukhā-sāni, assuming the designation of Chowry bearer (Skt cāmaradhāri) will attend with chowry in hand." Here the word Amalā-sāni is a noun of feminine gender but the adj 'caa(m)radhāri' which logically qualifies it, is exhibited in masculine form (the corresponding fem. form being 'caa(m)radhāriṇi' i.e. caāradhāriṇi). This indicates that when the adj is used like a predicate, it need not usually agree in gender with the substantive, i.e., a fem. suffix may not be added to it.

The O. fem. suffixes such as —ṇi, —āṇi, —iṇi, etc. are traceable through the MIA to Skt —nī, —ānī, —iṇī.

* 1 For —i—particles, taking the feminine affix —i, i in Old Bengali Cp. ODBI, P. 958.

§ 7. In the expressions 'tohāri kuḍiā' (thy cottage) 'tohāra antare' (for thy sake), occurring in the Caryās¹, the difference of form of the Genitive (=possessive adj) may be due to grammatical gender². In an early inscription (S. No. 11) the Genitive pl suffix —ñkari is once used, (in the expression 'duhiñkari gocare' which means 'in the presence of the two'). Its variant or allied form —ñkara which occurs in the same inscription, is frequently used in other inscriptions. In the quotation from the Caryās, 'tohori' may be feminine in form, on the assumption that 'kuḍiā' is grammatically feminine. But the inscriptional form 'duhiñkari' does not seem to be feminine in the context. In modern Oriya tohori and tohora, duhiñkari and duhiñkara are used without any distinction. Cp., however, S'āsamala-ri Ao nācuṇī in No. 33.6.

§ 8. Besides using distinct feminine suffixes as noted above, Oriya prefixes separate words signifying male or female before substantives to indicate the masculine or the feminine gender. This is usually done in case of beasts, birds and other small creatures, e.g., bāchuri (Skt vatsatari) may mean, in Oriya, a he-calf or a she-calf but with the word 'māi' prefixed to it, it means a she-calf. The word 'māi' meaning female, is traceable to Skt mātṛ (or mātṛkā), the mother. In the expression 'māigomuṇāpoka' (?) in 55.11 which may be the name of a village, the occurrence of the word 'māi' in the sense of 'female' is not likely.

1 ODBL, pp. 720—721.

2 For analogous forms in Hindi, cp. GHL, pp. 101—102.

CHAPTER XII

CASE

(Case-endings; postpositions, their origin)

§ 1. It is customary for the native Oriya grammarians and even for some European Philologists dealing with the NIA to record that there are 7 cases in Oriya, viz. Nominative (which includes the Vocative), Accusative, Instrumental (Agentive), Dative, Ablative, Genitive (Possessive), Locative. But as Oriya has almost discarded the synthetic or organic inflexion of Sanskrit grammar and has adopted the new and simpler device of expressing the case relations of Sanskrit (and of Prakrit) grammar by taking recourse to postpositions, it is convenient to write an Oriya grammar without applying to it the elaborate framework of seven (or eight) cases of Classical grammars. In that scheme, only the different postps (including the few remnants of MIA organic case endings which more or less behave as postps) are to be enumerated and their application and uses are to be specified.

In this work however, the customary method is followed while dealing with declension in the next chapter where case endings and postps occurring in the inscriptions are shown (and their use illustrated) under each of the cases enumerated above. In the Index or Glossary of this thesis, the remnants of MIA case endings and the postps are listed, split up from the stems (of nouns and pronouns).

The six cases of Oriya grammar (along with the possessive which is not recognised as a case or 'kāraka') are named and usually defined after the Skt grammar.

§ 2 Organic case inflexion in O.

The regular organic case inflexion in modern Oriya takes place when the ending

(1) —e is used in the—

(a) Nominative case, plural number (See Chapt. 10, @8),

(b) Instrumental sg., e. g. hāta (the hand) but
hāte (=hāta+e)(by the hand),

(c) Locative sg., e. g. ghara (the house) but
ghare (ghara+c) (in the house),

(2) —u is used in the—

(a) Ablative sg., e. g. gharu (ghara+u) (from the house)
hāṭu (hāṭa+u) (from the market).

These case endings which are remnants of the synthetic inflexion of the MIA, are used in the inscriptions, along with their nasalised variants except in the case of —e in the Nom. pl.

§ 3. The Instr. sg. ending —e, through the intermediate form —ē (which occurs in the inscriptions) may ultimately be connected with Skt—ena.

The Loc. sg. ending —e, through the intermediate forms ē :: āi ammi, may ultimately be traceable to Skt —asmin or strictly speaking, —smin, the Loc sg ending of all pronouns (the 1st & 2nd Pers. pronouns excepted).

The Abl. sg. ending -u or u may be connected with Prkt -hu or -hū (Pischel @ 363).

§ 4. Postpositions (seperable terminational elements).

With a view to examine the postps which are added alike to all stems, it is helpful to show their application to a particular stem or word (e. g. nara=man) in a tabular form

	sg.	pl. & hon. sg.
Acc.	nara—ku nara—ṭhā—ku	naraṅku (: naraṅka+ku) naraṅka—ṭhā—ku
Ins.	nara—re nara—dei,—dvārā	naraṅka—re ,, dei, —dvārā

Dat.	nara—ku	narañku (: narañka+ku)
Abl.	nara—ru	narañka—ru
	nara—ṭhā—ru	„ —ṭhā—ru
Gen.	nara—ra	„ —ra
Loc.	nara—re	„ —re
	nara—ṭhā—re	„ —ṭhā—re

The Acc. uses the Dat. forms (nara—ku and narañku), generally, in case of rational beings. So the two forms are common to them, as is shown in the table.

The pl suffix —māna may be inserted between nara and ñka in the examples given above. Forms with māna, e. g. naramānañku (to men), naramānañkara (of men) should never be used for hon. sg., Hoernle observes (CGGL, P. 187), "the Oriya and Eastern Hindi compound pl. sigas māne and log form a regular oblique pl. mānan and logan". This would presuppose the splitting up of Oriya —ñka into n-ka.

Of the two forms of the Gen. pl., namely narañkara and its condensed form narañka, the latter is usual in Spoken O., It forms the inflexional base to which postps are added.

In the Dative pl. the —ñka of the Genitive which forms the inflexional base is reduced to —ñ- due to special phonetic context. In this connection the pronominal forms 'tāhā—ku', 'kāhāku' where the postp —ku is added to Genitive forms 'tāhā' and 'kāhā', may be compared.

The short forms of the gen. forms the inflexional base in the declension of all nouns (with the exception of nouns of neuter gender) and in the case of pronouns. In case of neuter nouns, the Nominative pl. forms the inflexional base. This bears resemblance with the system of declension in Telugu and Tamil¹

§ 5. Analysis of Instrumental-Locative & Ablative postps. (their sources).

The case endings (i. e. the MIA survivals) and the postpositions which are added alike to form the sg and pl of the oblique cases of

1. TG, @s 90-91 & @131 (1873 ED) ; T. G @s 120, 128, 158 ; P. 83 Ibid.

all nouns and nearly of all pronouns, may be tabulated below in order to show their inter-relationship

MIA survivals (case-endings)	New (?) creations (postps)	periphrastic postps.
Inst —e	—re	re·kari, dei
Abl —u	—ru	ṭhā·ru, thi·ru
Loc —e	—re	ṭhā·re, thi·re
Poss. —	—ra	—
Dat. —	—ku (—ki)	—

It will be seen that the postps of Inst-Loc & Abl have invariably incorporated —e & —u (the MIA survivals).

In other words -e and —u are added to an 'r' which represents -ra (the postp of the possessive). It should be mentioned however that —ru —ra and—re are felt as single entities by the native speaker.

The —ra of the possessive may, on the basis of the analysis given above, be called a simple or basic postp vis-a-vis —ru and —re which are complex in their constituents.

Along with this —ra we should class, as a simple postp the Dative sign —ku which appears as —ki after —i(—ī) stems and which figures in old Oriya, sometimes, in the form of kai or kai (or ke).

The word 'kari' in 're·kari' (of the Instrumental) means 'doing' while the postp 'dei' (of the instrumental) literally or apparently meaning 'giving', may be derived from 'dehe' Inst. sg) by the body or person'. This derivation is supported by the analogous use of 'hāte' (by the hand) as an Instrumental sign in Oriya. Forms resembling this occur in Bengali and Assamese.

§ 6. Source of —ñkara (Gen. pl) and —ra (Gen. sg),

The Gen pl sign -ñkara whose condensed or reduced form ñka is used in the formation of the inflexional base in the pl, seems to contain the relic of the OIA Gen pl ending -nām (Prkt -ṇam), followed by the

syllables 'kara'. This (latter) suffix, i. e. kara seems to represent the Prakrit Adjective-Genitive suffix -kera which was added to the inflected Genitive.

As to the origin of the Gen. sg suffix -ra (which is common to Oriya, Bengali, Assamese, akin to Rājasthāni -ro and surviving in pronominal forms in Bhojpuri, Magahi, Maithili) it may be traceable to the same Prakrit suffix -kera. It may be mentioned that this suffix occurs many times in the Dramatic Prakrits. The Prkt suffix -kera, well visible in the Oriya Gen pl, survives as -r in the Gen sg.¹

§ 7. The source of the Dative postp —ku.

The Oriya Dat. postp —ku with its variant —ki and its old variants —kai and —kum is almost identical in form with the Telugu —ku with its variant —ki and cognate —kai and slightly differs from the postp of the Eastern Group of NIA where it appears as —ke. None of this Group, such as Bengali, Bhojpuri, Magahi, Maithili and Assamese possesses —ku or —ki even as variants though Bhojpuri has as a variant —ko which is the Acc-Dat. postp of Hindi and though Maithili uses as variants kai or —kau either with or without the vowel nasalised and also —ke with the vowel nasalised.

Marathi and Gujarati use, as their Dat-Acc. postp, —si or —s and —ne respectively.

1. The Hindi Gen postp -kā may be traceable to Prkt -kera. (See GHJ, @ 115 and @ 194).

The view that most of the NIA Gen postps are traceable to the Prkt suffix -kera or keraa (Skt kṛta or kṛtaka) is an old one.

The derivation of Oriya-Bengali -ra (-er) from Prkt -kera has been disputed (P. 290, HBL) but the alternative suggestion that the MIA -sa developed into -ra, is without parallelism in the MIA.

In Prkt we find a form in the Gen. sg. with r, cp. 'tudhra' (thine) (GPS, P. 296).

Kaṅkaṅi however uses —k e. g. putāk (to or for a son)¹.

In Oriya, (as in Telugu —ku appears as —ki after a word ending in i or ī. The Oriya —ku also resembles the Dat suffix in other Dravidian languages which is in Tanūl “—ku (in construction kku); in Malayalam kku; in old Canarese ge or ke; in the modern dialect ge or kke, and in construction ige; in Tuḷu ku, gu, k', g'; . . .”(CGD, P. 279). (See CGT, P. 115.)

The similar or slightly differing forms of the Dat—Acc. postp of most of the NIA languages including Sindhi where it appears as —khe and those of the Dravidian family of languages, do not appear to be of common origin. At any rate, it is definite that the latter has not borrowed it from the former, since, inter alia, —ku appears in Tamil at an early period before the formation of the NIA.

On the other hand, the suggestion as to the Dravidian origin of the NIA Dat—Acc. suffix, cannot be seriously maintained. Caldwell to whom it seemed at one time “highly probable that some relationship existed” between the NIA Dat—Acc postp and the Dravidian Dat—Acc postp, later on accepted the independent origin of the former from Skt through Prkts.²

In Old Oriya poetry, the form —kai sometimes appears instead of —ku (See TAOPP, P. 85) and in inscriptions in the form of —kai which is simply an orthographic variant of —kai. In the early inscriptions of this thesis, —ku with its variant —kum, is also met with but not so frequently as —kai

1. Kōhkaṅi, a dialect of Marathi (for whom an independent status has sometimes been claimed), is bounded on the east and south by Canarese. In some features, it resembles the Eastern group of I. A. languages. With its forms 'putāk' 'vāṭer' Cp. 'putāṅku' 'bāṭare' in O. Like mod. K., O. was sometimes written in a Dravidian script (For K. see LSI, VII, P. 190)

2. B. C. M. however argues for accepting Caldwell's first suggestion (HBL, P. 73), citing Oriya Dat—ACC -ku. kai and kū occur as Dat—Acc. postps in Kumāni and Garhwāli respectively (LSI, IX, pt. IV, P. 118, P. 282). Also see ND., P. 82

In Old Hindi poetry, e. g. in the Rāmāyaṇa of Tulsidas we find the forms —kaḥaṃ, —kaḥuṃ and even —kāhuṃ (WPL, P 526-7). With the dropping of the aspirate, we get —kaḥuṃ which resembles the old Oriya form —kai or more closely —kuṃ, which occurs rarely in the inscriptions. The Oriya —kuṃ and —ku may be traced to a form like —kaḥuṃ. R. G. Bhandarkar observes that Oriya kuṃ is another form of the old Hindi kaḥuṃ. We may maintain that old Oriya —kai (from —kahi) and old Oriya kuṃ (from —kaḥuṃ) and old Hindi —kaḥuṃ are traceable to a common origin in the MIA.

Though nearly all philologists of NIA, such as Beames, Hoernle, Bhandarkar, Grierson, Chatterji agree either expressly or impliedly that the Hindi Dat-Acc suffix —ko, Bengali —ke (Oriya —ku), Sindhi —khe are related to one another and are cognate to the early Hindi form —kaḥu, there is great difference of opinion as to the exact source of these.

These views about the source of NIA Dat-Acc suffixes referred to in the last para and the names of their chief protagonists may be noted in a tabular form.

Skt	MIA or early NIA		
1. kakṣe (Loc sg)	*kahi	Beames (1875),	Hoernle (1880)
kakṣa (stem) (=proximity or enclosure)	kaḥū	Kellog (1892), Chatterji (1926).	
2. kṛte kṛta (stem)		Trumpp. (1872), Grierson (1927).	Hoernle (1903)
3. (an inflected form— of kim (what) (Apabhraṃśa)	kehiṃ	Bhandarkar (1877)	

The arguments for and against each view will be found in the works noted below—

CGMAL, II, pp 252-259 ; CGGL, P. 224, @ 375 ; Hoernle in JRAS (1903) P. 615 ; GHL, @s. 195 & 179 ; ODBL, @ 505 ; SG, P. 115 ; LSI, vol I, pt. I, p. 131 ; WPL, pp. 526-530. Trumpp derives Sindhi —khe from kṛta & Hindi —ko fr. kṛta.

The first derivation appears to accord most with all the NIA Dat-Acc suffixes with an initial k or kh from the phonetic standpoint. Thus from 'kakṣe' —whence the Bengali postpositional word 'kāche'—by a special treatment of the group kṣ, can be explained almost all the forms of NIA.

So the Oriya Dat-Acc suffix ku and ki with *kai* and *kuṃ* as early forms, along with Bengali ke and other cognate forms, may be held to go back to an Indo-Aryan origin, probably to the Skt form kakṣe. But since the Oriya Dat-Acc suffixes are almost identical with those of the contiguous Telugu language from an early period as evidenced by earliest of the inscriptions (Cp S. No. 1) going back to the 11th century, it may be that their evolution to their present shape is due to the influence of parallel forms in Telugu.

CHAPTER XIII.

DECLENSION.

§ 1. The striking features of the language of the inscriptions in the matter of declension of nominal stems are the disintegration of nominal flexion with a few survivals of MIA case endings like *hū* (abl. sg.), *-e* (instr. & Loc. sg.), the absence of oblique¹ forms of stems in the sg. and the expression of different case relations by the addition of postpositions directly to the stems in the sg. and to the inflexional base in the plural. In the nominative case no postp. is necessary. In the accusative case the postp. *-ku* is rarely used. Sometimes instead of postpositions distinct words like *lāgi* (23.15), *sahite* (6.7), *bhitare* (48.11), *nimite* (49.4) are added to the stem to denote case relations, these postpositions or postpositional words are basically the same in both numbers.

Plurality is often expressed by adding the suffix *-māna* to the stem and to the suffix *-māna* followed by the suffix *-ñika* of the genitive, both forming an inflexional base with the stem, distinctive postpositions are added. Sometimes instead of *-māna* simply the genitive suffix *-ñika* is added to the stem before adding postps.

To all stems of all genders ending in different vowels postps are generally added alike.

§ 2. The following are some of the instances in the text where the bare stem is used to express different case relations.

Nominative †--

sg.—*māhāmuni baṇdhā kalā* (1.10).

„ „ *añka* „ (1.16).

ratana-padārtha achi (19.5). cp. *kāyā taruvara Pañca bidāla* (caryā 1)

¹ The modified forms of the stem to which case terminations are added in the NIA are called oblique forms. Marathi has such forms : both in the sg. and the pl. ; Sindhi, Punjabi, Gujarati and Hindi have oblique forms ; they are said to be absent in Bengali and Assamese.

pl.—No instance occurs in the inscriptions but it may be used in modern Oriya, e. g. *chātra paḍhanti*, *bālikā kheḷanti*, *goru caranti*.

Accusative:—

sg.—a—stem—

aṅka kalā (1.16). *śata deḍha ghetalā* (1.12).
bhiāilā bhoga (2.7). Here the object follows the verb.
bhāta harai (18.16).
bibhaa dhili (24.4).

ā—stem—

debatā pratiṣṭhā kari (29.3) (*se*)*bā karuthibe* (34.3)

i—stem—

pāṇi dhilā (1.26). *bhumi dilā* (10.10).
padmanidhi dilā (10.12). *bhumi māāpi* (18A. 10).
bhumi deluṃ (31.14).

pl.—

(The bare stem is used without any pl. suffix when the plurality is indicated by a numeral adjective e. g.) *delā cheḷi śata* (9.13). (He gave one hundred goats). *grā. 5 data kari dhilu* (52.6). (We granted 5 villages as a gift). cp. *Pañcha dāla* (caryā. 1)

Locative :—

pl.—*dui beḷā* (33.12). (at two times). cp. *Paḍaa caudisa* (caryā. 6)

Note—For the use of the bare stem 'dina' in the sentence—*sitaḷa tini dina hoiba*—(41.10) cp. the rule "atyanta—samyoge" of Skt. grammar. Cp. *Pāṇini* (2.1.29.)

The use of suffixes, case endings and postps.—

(For the frequency of occurrence of all these the Index may be consulted).

§ 3.

Nominative

sg.

(1) —e used with sg. verb, e. g.

Ācāye hoilā (1.23). Ācāye pāṇi dhilā (1.26). cp. kumbhīre khāe
(caryā. 2)

(2) —e the pl. ending used in honorific sg. e.g.

Māhāpātre dhīle (29.3).

.. bāṇṭi .. (53.7).

kosikāre āe karibe (35.7).

kuluāe bhīāile (23.13-14),

kapiḷes (v) ararājāe dile (26.2).

pl.

(1) e— ete loke prabesa kale (26.4).

(2) —māna. The use of the suffix māna is not restricted to words signifying rational or animate beings in the inscriptions or modern O, though in the latter it is generally used with regard to rational and animate beings. Examples from inscrip—

sukritamāna (3.11) (good deeds). grāmamā (nya) (3.9-10) (villages).
Dt. 1288 A. D. Nāyakamāna (3.7). (Nayakas). nācaṇīmāna (42.5) (dancing
girls).

(3) —māne (A compound suffix made up of māna & e. In this form it is generally used as the plural suffix in modern O). samasta sebakamāne karuthibe (?) (34.3).

(4) —jāka (It signifies entirety, multitude and is added to the stem. Then the whole word is declined like any other word; jāka cannot be used separately in Oriya. It is used as a suffix in Assamese).

Rāijajāke (24.3)(in the whole kingdom). Here the loc. sg. ending —e is added to rāijajāka (all the kingdom). (Also—taka is used as pl. suffix).

There is no suffix or postp which is exclusively used in the accusative i. e. it has no suffix or postp exclusively of its own. The use of the bare stem in the singular has already been noted. The Prakrit ending —*m* appears to be used only once in an early inscription.

In the pl. the bare stem is used with the pl. suffix —*māna* or with an adj. which indicates plurality. But on a few occasions —*ku* which is the postp for the dative is used in the accusative.

In modern Oriya —*ku* is generally used in the accusative with reference to rational beings and to indicate definite objects. If the verb be transitive the object is commonly used without the postp —*ku*. With a verb indicating motion, the place of destination is normally indicated by adding —*ku*, e. g. *se gharaku gale* (He went home).

The real old Oriya case ending for the accusative pl. is —*nta* or —*nti*. It is either added directly to the stem or to the stem ending with the pl. suffix —*māna*, e. g. *'asuranta māri* (having killed the giants), *rājāmānanta nipāta kale*, (extirpated the kings). In the inscriptions —*nti* occurs only once.¹

The following may be noted from the inscriptions.

sg.

(1) —*ku* : *pāikarāutaku kari* (24.3) (including the infantry and cavalry). cp. *Avidya karikū* (caryā 9)

pl.

(1) —*ku* : *bhiaiḷa cāri nrimālyaku* (17.9) (instituted the four sacred offerings).

(2) —*ku* (forming a part of —*mānaṅku*):
sāntamānaṅku posi ānḷi (24.3) (I maintained the lords).

1 My facsimile is defaced at this point.

- (3) —nti: samastanti thoi dele (26.5) (They put up every thing).

Note—In the following sentences the stem (with the plural suffix māna) is used in the accusative sense without any other ending.

e abadānamāna harai (27.9) (takes these gifts away) (Dt. A. D. 1470).
e dharmakiratimāna je hari (55. 3) (He who takes away these endowments of piety and fame).

§ 5.

Dative

sg

- (1) —ku: Debarathācāryaku (8.10 & 8.38). (cp. Mokū ṇathā caryā. 35)
- (2) —ki: Tapacakra(r)ṭikī (1.25) (Dt. 1256 A. D.)
Sūrāsānikī bhāta (10.8)(Dt. 1307 A. D.)
The use of —ki is restricted to —i or ī stems. It appears to be a variant of —ku, conditioned by the final vowel of the stem.
- (3) —kai: Viṣṇukai (5.17). The extended form —kaika also occurs e. g. Praharājakaika debā (7.10) (We should give to P.).
- (4) —ke: The form ke forming a part of ŋke is used in honorific sg. e. g. U.—Nāyakaṅke dei (1.16) having paid to U. Nayaka).

Note—All these postpositions of the dative viewed from the normal standpoint of native grammarians, which is the basis of the arrangement of this chapter—have their corresponding pl forms, viz. —ṅku, —ṅki, —ṅkai, —ṅke.

All these pl. forms may be used in honorific singular. In the inscriptions we find —ṅku, —ṅkai and —ṅke used in this way, e.g.

Poteśvarabhaṭaṅku (31.6).

Pramesvara (ṅ) ku dhilu (53.6). cp. also 35.5.

Acāyaṅkai baṅdhā kalā (1.10).

Utres(v)ara Nāekaṅke dei (1.16) (paying to U. N.). (Dt. 1256 A. D.)

(2)

—e

Duggābhate (1.15) (through? Durgābhata).
 pramāṇe lāgi karāile (26.5) (.....according to prescription).
 āgyāe (text-āigyae) (29 2) (by order).
 pañcisa guṇṭhac (text-pañcisa guṇṭhāe) (54.6) (by twenty five
 'gunthas'), cp. Joiṇi-jāle (caryā. 19)

(3)

—re

ājñādire (text-ājñāmdire) (41.3) (by order etc.).
 ekasvarare (42.8) (with one voice).

(4) A Sanskritism in—eṇa ('Padmanidirupeṇa') also occurs in. 6.10

pl.

(No instance occurs in inscriptions)

§ 7.

Ablative.

sg.

(1) —tahu (ṁ)

Nāekaṅkara tahu(ṁ) ghetalā (1.12) (He received from Nayaka)
 Kurumanāekatahu(ṁ) kereba (48.10) (He will perform....from
 Kurma Nayaka, i. e., he will relieve KN of the service). 'tahuṁ'
 is a pronominal suffix literally meaning 'from him.' The form
 'tahiṁ' (literally in him) is also used in old O. literature as a
 suffix in the loc. sg.

(2) —hū (or huṁ), (cp. khepahū. caryā. 4)

Gīta (text-Gītī) gobindahuṁ āna (42.6) (other than the G.),

cp. Prkt —hū, e. g. puttahū (from the son), Pischel, Page 248.¹

(3) —u or uṁ

ehāu... āna dhana (19.5) (wealth other than this).

bālakāḷu (24.4) (from childhood). bhandāru (32.5) (from the
 treasury. deuḷu (33.12) (from the temple).

(4) —tho (= ṭhā + u) (ṭhā means place in O.).

Brāmbhaṇadārikāṭho (34.3) (from the Brahmin girl).

In modern O. —ṭhu or ṭhuṁ is used.

1 Cp. Mod O. su in Belasu (from tme)

- (2) —ra (the normal non-honorific postp. used in modern O.).
 sidhesvaramaḍhara (or —maḍhara) (1.5) (of S. math). (1256)
 sunnāra kaḷaṃttara —(3.6 & 10) (the interest on gold). (1288)
 māipira (34.5) (of a woman). (text—māipāra)
 dinara ghṛu (32.5) (a day's ghee).
 chāmura (42.6) (lit. of the auspicious face).
 simāra (52.5) (of the territorial division). (cp. Hariṇira nilaa.
 caryā, 6)

3. —ko (occurs 4 times only in S. No. 9 dated 1403 A. D. ; its occurrence in 35.4 is doubtful ; the donee in S. No. 9, a horse-dealer, was perhaps a Hindi speaker trading in Kaḷinga ; so his Oriya record presents a form which appears to be of Hindi origin resembling the modern —kā and —ki.)

Byāsa-Upādhyāko paṇati/Bisṇudāsa-Upā(dhyā)ko nāti/(9. 4 and 5).

4. —ṅka or —ṅkara (really pl. postps used in honorific sg ; —ṅka seems to be the abbreviated or short form of —ṅkara). Sri Kurmmanāthadevaṃka (6. 4). rājāṅka (11. 6) (55. 10).

Narasiṅghadebaṅkara (1.6).

Mahārājāṅkara data (18A. 6 & 7).

pl.

1. —ṅka, —ṅkara, —ṅkari, tapasṅka (text-tapasāṅka)(1.32) (of the hermits) samasta Nāyakaṅkara (text-Nāyagaṃkkara)(3.4)(1288 A. D.) samasta lokamkara thāuṇa (in the presence of all people) (3.4). duhiṅkari (11.4) (of the two). In 9.12 & 13 dvikara should read dviṅkara.

—ka & —kara in 3.2 & 3.5 should perhaps read —ra & —ṅkara.

2. —mānara (may be shown as māna+ra) (occurs thrice in S. N. 27, used with reference to the inanimate). deśamānara (27.4 and 3) (of the territories)(Dt. 1470).

3. —mānaṅkara (may, after the native gram., be shown as māna+ṅkara*) (this form along with the shortened form —mānaṅka is used

* Mr. Beames, on page 199, of his Comp. Gram. 2nd. Vol., observes the genitive sign is mānaṅkara, erroneously written manaṅkara'. But mod. O. orthography sanctions the latter only.

in modern O. with reference to the animate). Reḍikāramānaṅkara sanamata (49. 8 and 9). yātrimānaṅkara (51. 5) (of the pilgrims), Brāmbhaṇamānaṅkara (53.6) (of the Brahmins). ku(text-kur)mbhārani-jogimānaṅkara dhilā kerepatra (54.4) (sale deed executed by the potters in service).

§ 9.

Locative.

sg.

1. --em cp. kāa vak ciē (caryā. 34)
sanmukhem (A. 1') (in the presence).
gocarem (49.2) (in the cognisance).
rajyem (51.1) (in the kingdom).

2. --e
bāṅkiāe (7.6) (on the throne).

2. (a) --e (coalescing with the a-stem used in old and modern O.). Rabibāre (1. 3 and 4). samamḍhe (1. 8 and 9), mājaṅābe|e (47.11) (at the time of bath).

3. --re (used universally in modern Oriya but in the inscriptions --e appears to be more extensively used than --re).
chāmure (18.10) (in the auspicious presence).
hāthare (19.6) (in the hand). manare (26.15) (in mind).
mukābilāre (36.3) (in the presence).
harilāre (53.4) (on having appropriated).

4. --i cp. divārai (caryā. 2)
bhaṅḍārai (34.6) (in the store house)
māsi (8.14 and 10.9) (per month) (may be a Sanskritism).

5. --rai
hātharai (1.25)(1256) (in the hand).

6. --|hi (text--|ti) (=|hā + i).
sabu|ī (=sabu|hi ?) (every where).

Note—The first two i. e. --em & --e as well as --re are common to the instrumental and the Loc. sg. ; bhaṅḍārai and hātharai under 4

in modern O. with reference to the animate). Reḍikāramānaṅkara sanamata (49. 8 and 9). yātrimānaṅkara (51. 5) (of the pilgrims), Brāmbhaṇamānaṅkara (53.6) (of the Brahmins). ku(text-kur)mbhārani-jogimānaṅkara dhilā kerepatra (54.4) (sale deed executed by the potters in service).

§ 9.

Locative.

sg.

1. --em cp. kāa vak ciē (caryā. 34)
sanmukhem (A. 1') (in the presence).
gocarem (49.2) (in the cognisance).
rajyem (51.1) (in the kingdom).

2. --e
bāṅkiāe (7.6) (on the throne).

2. (a) --e (coalescing with the a-stem used in old and modern O.). Rabibāre (1. 3 and 4). samamḍhe (1. 8 and 9), mājaṅābe|e (47.11) (at the time of bath).

3. --re (used universally in modern Oriya but in the inscriptions --e appears to be more extensively used than --re).
chāmure (18.10) (in the auspicious presence).
hāthare (19.6) (in the hand). manare (26.15) (in mind).
mukābilāre (36.3) (in the presence).
harilāre (53.4) (on having appropriated).

4. --i cp. divārai (caryā. 2)
bhaṅḍārai (34.6) (in the store house)
māsi (8.14 and 10.9) (per month) (may be a Sanskritism).

5. --rai
hātharai (1.25)(1256) (in the hand).

6. --|hi (text--|ti) (=|hā + i).
sabu|ī (=sabu|hi ?) (every where).

Note—The first two i. e. --em & --e as well as --re are common to the instrumental and the Loc. sg. ; bhaṅḍārai and hātharai under 4

& 5 may be variants of bhaṇḍāre and hāthare ; so 4 & 5 may not represent separate types. In mod O. —{hi as well as —{hāre is used.

pl.

1. —mānaṅka-re (here —re is affixed to the pl. suffix —māna followed by the genitive sign —ṅka). Reḍamā(na)ṅkare (54A. 1) (among the Reḍḍ(i)s) The sign —mānaṅkare is now generally replaced by māna—ṅka-thāre when rational beings are referred to.

§ 10.

Vocative

sg.

In the inscriptions the bare stem is used with the interjection 'bho', e. g.

1. Bho Jaḡaranātha (24.2) (Oh ! Jagannatha).
- Bho Jaḡaranātha (24.5) (.. ..).
- Bho S'ri Jaḡarnātha (19.4) (Oh ! Sri ..).
- Bho Jaḡannātha (51.4)

pl.

(No instance occurs but the following may be construed as an illustration)

1. Samasta sebakamāne (34.3) (Ye) All servants.

(In the Mādala Pāñji, the nom. pl. form is used with 'bho', e. g. Bho —rājāmāne i. e. Ye kings).

In modern O. the interjections āhe (honorific or formal) and āre (non-honorific) are usual in addressing men while āgo or ālo is usual in addressing women (indicating inferiority or affectionate intimacy). The initial vowel usually drops when the interjections follow the nouns. But the nom. sg. and pl. forms may alone be used (usually with some change in the intonation).

Postpositional words.

§ 11. The following are used more or less as postpositions and express different case relations.

1. āge (in presence).
2. utāru or utāre (after).
3. kari (by, as, lit. doing) e. g. maharā kari (34.4) (by poison), cp. 52.7.
4. nimite or nimitye (for).
5. pare (after).
6. parijante (up to)
7. pāip (for).
8. prati (to, against).
9. bāhāra (out, outside).
10. bitarake (without).
11. binā (").
12. boli (by reason of, lit. speaking) e. g. eka rāsī boli (1.22).
13. bhītare (in, inside).
14. majhire (=majhi+re) (inside, in the midst of).
15. muḷe (with, under the care of). e. g. —Nāeka muḷe (48.7-8).
16. lāgi (for) e. g. rātira-dina lāgi (23.15) (for day & night).
17. sahite (with).

All these are used in modern Oriya with the exception of muḷe (No. 15). In the educated style pariyante, pronounced as parjyante (No. 6) and byatireke (No. 10) are used.

CHAPTER XIV.

DECLENSION OF PRONOUNS.

§ 1. All the pronominal bases in Oriya are traceable to Skt through the MIA. Case endings and postpositions are affixed both in the singular and the plural to oblique forms which are forms of the genitive sg. and pl.

In Oriya all the pronouns are used with reference to nouns of all genders without undergoing any modification e. g. *se manuṣya*, *se strī*, *se karma*.

The following pronouns are used in Oriya—

1. The First Personal pronoun.
2. The Second Personal pr,
3. The Third, the Remote Demonstrative, the Correlative,
4. The Proximate Demonstrative,
5. The Relative,
6. The Interrogative,
7. The Reflexive and the Honorific,

Pronouns such as *sabu* (Skt *Sarva*), *āna* (Skt *anya*) and their synonymous forms are also used.

All the pronouns mentioned above are used in the inscriptions with the exception of No. 6.

The compound pronominal forms and the reduplicated pronominal forms which are used in modern O, hardly occur in the inscriptions.

§ Certain pronominal forms, e. g. *kaṇ* (what), *tābhā* (that) generally refer to the inanimate.

The First Pers. pronoun,

§ 2. muiṃ, 'I' (sg).

Inscriptional forms.	modern forms.
Nom. muiṃ (3 times),	mu,
Acc. mo-te (once),	mo-te,
Ins.	mo-dvārā, mo-dei,
Dat.	mo-te, mo-pāi, etc.
Abl.	mo-ṭhāru,
Gen. moho-ra (3 times),	mo-ra, moha-ra,
Loc.	mo-ṭhāre, moho-ṭhāre,

In old O. literature *mu-ku* (to me), *tu-ku* (to thee) are sometimes used in place of *mo-te* (TAOPP, P. 87 and 91). The suffix *-te* of *mo-te* may be a pronominal postp perhaps a contracted form of 'tahiṃ' (See *GHL* @ 320).

In all the forms given above the inflexional base 'mo' (my) may be taken as a reduced form of 'moha' or 'moho' the 'h' of which is a survival of the MIA and ultimately traceable through intermediate forms 'sa' and 'ssa' to 'sya', the Skt genitive sg suffix of a-stems.

ambhe, 'we' (pl.)

Insc. forms	Mod. forms
N. āmbhe (5 times),	āmbhe.
Ac. & D.	āmbhanku,
I.	āmbha-dvārā,
Ab.	āmbha-ṭhāru,
G. āmbha (2 times). āmbhah (once), āmbha-ra (5 times),	āmbha, āmbha-ra,
L.	ambha-ṭhāre,

The compound plural forms such as *āmbhe-māne*, *āmbhamāna-ṅku*, *āmbhamānaṅka-dvārā*, *āmbhamānaṅka ṭhāru*, *āmbhamānaṅka* or *āmbhamānaṅkara*, *āmbhamānaṅka ṭhāre* are also used in modern O. Unlike the simple plural forms given above, they cannot be used for the honorific singular.

In the inscriptions 'āmbhamānaṅkara' occurs twice.

§ 3. The 2nd Personal pronoun.

tu, (thou) ; tumbhe, (you).

Inscriptional forms

Inscriptional forms.

Singular

Plural.

N. tu (once), tum (once)

tumbhe (once).

Ac. D. tumbhañku (twice).

tamukum (once).

G. toho (twice), toho-ra (once) ;

All the forms given above are used in modern O. except the form 'tum'.

The aspirate sound bh of the plural forms of the First and Second Personal pronouns drops in spoken Oriya. Hence the form 'tamukum' (modern O.—tamuku).

The rest of the declension of the Second Pers. pro. follows the model of the First Pers. pronoun.

In O. three pronominal forms are used in addressing the Deity or speaking to a person, namely—tu, tumbhe or tume and āpaṇa ; tu is used like 'tu' in French in addressing inferiors, children or sometimes very intimate relations and the Deity ; tumbhe or tume in addressing equals who are more or less familiar or persons where moderate formality is due while āpaṇa is used where high formality or respect is due. In the inscriptions tu is used in addressing the Deity Jagannatha and tumbhe in addressing Brahmins (the donees). The Honoric pronoun āpaṇa is not used in the text though the Reflexive pronoun āpaṇā is used.

§ 4.

The 3rd Personal pronoun.

(also the Remote Demons. and the Corr. pr.)

se, (he).

Inscriptional forms.

sg.

- N. se (24 times), sa (once), sehī,
 Ac. tāhā, tā, (both refer to the inanimate).
 Dat. Ac. tāhāku,
 Gen. tāhāra.

The Nom. sg. form 'sa' may be a scribal error for 'se'. The form 'se' along with 'je' (who) and 'ke' (who), also used in neighbouring Magadhan languages, seems to have survived from the Māgadhi Prakrit. Cp. 'se kamme' (that occupation or work) in the fisher-man's speech in S'akuntalā (Act VI),

In 42.7 and 8 se is used as an expletive. In modern O. se as well as je may be used in this way.

The oblique form of 'se' is 'tāhā' (or its reduced form tā).

Neither the simple pl. forms nor the compound pl. forms of the 3rd Pers. pronoun occur in the inscriptions. We have however, a simple pl. form 'vahōṃkkara' in 3.10 (meaning 'their').¹ Can it be connected with 'uha' (ODBL @ 571) or 'wah' (GHL, @ 253)?

§5. The Proximate Demonstr. pronoun.

e. (this) (refers to all genders).

The forms occurring in the inscriptions are given below—

Singular.	Simple pl. (Hon. sg).	Compound pl.
N. e, ehī, yehi.		emāne.
D. Ac. ehā-ku, yā-ku.	ehāṅku (35.5).	emānaṅku (24.5).
Ac. ehā.*		emāna* (26.3).
Ab.	ehāṅka-ṭhāru.	

The forms marked with asterisks are used with reference to the inanimate.

In the Prox. Demonstr. pr. ehā is the oblique form in the singular and ehāṅka in the Simple pl.

In 26.4 we find the expression '....ete loke' (these people) where ete though identical in form with Skt ete (these) may mean 'so many' as it does in modern Oriya.

¹ 'Unkar' gen. pl. (Remote demonstrative) used in Agghriā Sub-dialect of W. Orissa.

There is a word *etha* (Pali—*ettha*, Skt—*atra* ?) which is used in the inscriptions and in modern Oriya. Postposition and case endings such as —*ku* or —*ki*, —*tu*, —*u* (as in *ethu*) are affixed to it to denote case relations. It is not used with reference to the animate. Cp. *yethaki* (?=*yethiki*) in 9.13.

§ 6.

The Relative pronoun.

je (who).

(in modern O. written as *ca yē*).

In the inscriptions this pronoun is also used as an indefinite pronoun as is the case with modern Oriya, e. g. *je* (whoever), *jāhāku* (whomsoever).

Inscriptional forms which occur in the singular only are given below—

N. *je*

D. Ac. *jāhāku* (used with reference to a person).

G. *jāhāra*.

The expression *je—jāhā* (34.3), corresponding to *je—jā* of colloquial Oriya, signifies a reflexive sense (each his own).

The Interrogative pronoun which is also used as an Indefinite pronoun does not occur in the inscriptions. In declension, it follows the model of the Relative pronoun, e. g.

Sg.	Simple Pl.	Cd. Pl.
N. <i>ke</i> or <i>kie</i> ,		<i>keū-māne</i> ,
D. Ac. <i>kāhāku</i> ,	<i>kāhāñku</i> ,	<i>keū-mānañku</i> ,
etc.		

The forms *ki* (which or what), *kichi* (some thing) (Skt. *kiñcit*), *kañ*¹ (what) are also used in Oriya.

¹ For derivation of *kañ*, see ND, P. 98 ; in modern Oriya, however, it does not mean 'who'.

§ 7. The pronouns *sabu*, *samasta*, *āna*, also used as adjectives, are declined practically like nouns.

The following forms of 'sabu' occur in the sg.

N. *sabu*, *sabua*, *sabuhā*, *sabuhem*, *sabihem*.

Ab. *saburu*.

L. *sabuḥim* (text—*sabuḥi* or *sabuḥim*).

The word *samasta* occurs as a bare stem and also in the form of the accusative plural *samasta-nti*.

The bare stem 'āna' is used as an adj. and also as a pronoun in the accusative singular.

In modern O. *āna* (or its tatsama form *anya*) as well as *apara* are used and are declined like nouns.

§ 8. The Reflexive pronoun. *āpaṇā* (self)

The Honorific pronoun *āpaṇā* as well as the Reflex. pro. *āpaṇā* is traceable to Skt *ātman*. The Reflex. pro. is declined like a noun in the singular. In the inscriptions it occurs once only e. g. in the G. sg. *sabuhem āpaṇā-ra sadācāre thibe*. (All should live, every one in his own good conduct.)

The Reflexive adj. 'nija' is also used in O. as a Reflexive pronoun and is declined in the singular. It occurs once in the inscriptions in the genitive c. g. *nijara prati* (37.4) (against own self).

§ 9. Pronominal Derivatives.

The following adjectives derived from pronouns are used in the text—

(a) (ending in *manta*)—*cmanta* (such).

(b) („ „ *te*)—*jete* (as much), *ete* (so many).

(c) („ „ *sa*)—*jisa* (whatever) (Skt—*yādṛśa*).

The following pronominal adverbs occur in the text—

(a) (ending in *bata*)—*jābata*.

(b) („ „ *be*)—*kebe* (when), *jebe* (when, if), *tebe* (then).

- (c) („ „ thā)—anyathā (otherwise), it is a Skt lw.
(d) („ „ dā)—sabadā (always).

Of the pronominal postp.s *tahum* and *tahim* which are used in old O. literature, the former occurs in the text.

- § 10. Other adverbs used in the text are—
agrate, *utāre*, *bāhāra*, *bhitara*, *niti*, etc.

The following conjunctions occur in the text—
abā (or), *āra* (and) (Skt. *aparam*), *ābara* (and), *majha* (also) (Skt-*madhya*).

The following enclitics occur in the text—
hi (30.4), *ta* (19.4). Both mean 'verily'.

The only interjection used in the text is 'Bho' (Oh !)

CHAPTER XV.

THE VERB.

§ 1. The Oriya verbal system "at once simple and complete" consists of 15 'tenses', reckoning the Imperative as a variety of tense. All verbs with the exception of the few 'defective verbs' e. g. *achi*, *ate*, *thâo* etc. may be conjugated in each of these 15 tenses. They may be enumerated and named as follows.

1 Present Simple	2 Present Imperfect	3 Present Perfect
4 Past ..	5 Past ..	6 Past ..
7 Future ..	8 Future ..	9 Future ..
10 Conditional ..	11 Conditional ..	12 Conditional ..
	13 Habitual ..	14 Habitual ..
15 Imperative (mood).		

Historically, these 15 tenses fall into the following types—

- A. Radical (Nos 1,15)
- B. Participial (Nos 4,7,10)
- C. Peripharastic (all the rest)

A. Oriya has inherited through the MIA, the radical conjugation of the Skt Present tense and the Imperat^{ive} mood. They may be called the two Radical tenses.

B. The Skt Potential participle (Future Passive participle) in '-tavya' through Prkt '-abba', became the base of the Future tense in Oriya. Likewise the Skt past participle in '-ta', Prkt '-da' or '-a' plus a Prkt -l suffix (cp the Prkt suffix -illa used in the sense of '-vat' or '-mat') became the base of the Past tense in O. Finally, the Skt present Participle through the Prkt form in '-anta' became the base of the Conditional tense in Oriya.

C. Here the Imperfect and Perfect parts, combine with tense forms of ,ach' and 'thâ'.

§ 2 Conjugation of 'kar' (do), thā (remain), ach (is)

	Simple	Imperfect	Perfect
Present. 1st P.	sg. karai, thāi, achi ;	karu—achi	karī—achi
	pl. karu, thāu, achu ;	.. —achu	.. —achu
2nd P.	sg. karu, thāu, achu ;	.. —achu	.. —achu
	pl. kara, thāa, acha ;	.. —acha	.. —acha
3rd P.	sg. karai, thāi, achi ;	.. —achi	.. —achi
	pl. karanti, thānti, achanti ;	.. —achanti	.. —achanti
Past 1st P.	sg. karili	.. —thīli	.. —thīli
	pl. karilu	.. —thīlu	.. —thīlu
2nd P.	sg. karilu	.. —thīlu	.. —thīlu
	pl. karila	.. —thīla	.. —thīla
3rd P.	sg. karilā	.. —thīlā	.. —thīlā
	pl. karile	.. —thīle	.. —thīle
Future. 1st P.	sg. karibi	.. —thībi	.. —thībi
	pl. karibu	.. —thību	.. —thību
2nd P.	sg. karibu	.. —thību	.. —thību
	pl. kariba	.. —thība	.. —thība
3rd P.	sg. kariba	.. —thība	.. —thība
	pl. karibe	.. —thībe	.. —thībe
Conditional.			
1st P.	sg. karanti	.. —thānti	.. —thānti
	pl. karantu	.. —thāntu	.. —thāntu
2nd P.	sg. karantu	.. —	.. —
	pl. karanta	.. —thānta	.. —thānta
3rd P.	sg. karantā	.. —thāntā	.. —thāntā
	pl. karante	.. —thānte	.. —thānte

The signs of Past, Future, Conditional are —i—, —u—, —nt—. For conditional or subjunctive in Oriya See OHRJ Vol. VIII Nos. 3 & 4. The verbal suffix 'pl' when added to above mentioned forms convey different senses. See under Ch. XVIII.

§ 3. The forms of 'thā' in the present tense, coming after the Imperfect participle in '-u', denote sometimes past habitual action, e. g.

karu—thāi (or —thāle) I (or he) used to do.

Coming after the Perfect participle in '-i', the forms of 'thā' sometimes imply habit and the completeness of the action. (See also CGMAL, Vol. 3, P. 212).

In the list of tenses, given on the first page of this chapter, they are numbered as 13 and 14 respectively.

	Imperative.	
1st P.	2nd P.	3rd P.
sg.	kar, thā	karu, thāu
pl.	kara, thāa	karantu, thāantu

The only verbal root in Oriya which can be conjugated by itself and used in almost all the tenses is 'thā'. The forms of 'thā' in the present tense, used by themselves, generally refer to a past action, usually habitual.

§ 4 (i) The verb in the inscriptions has the following tenses and moods—

the Present, the Past and the Future (in the Indicative mood) and the Present in the Imperative mood.

- The first three are Simple tenses (Nos. 1, 4, 7 of §1) and the last is the Imperative (No. 15 of §1)

Foot notes to § 2 & 3—

The 3rd l. e. the 'Perfect' column (on Page 165) repeats the auxiliaries of the 2nd col. i. e., the 'Imperfect' column. The Personal endings of 1st & 2nd Pers are identical throughout while the endings of all Pers of Past, Future and Conditional are identical (Future 3rd Person sg. excepted).

The origin of Personal endings have been dealt with in Chapt 9.

It may be noted with regard to the forms of the C (i. e. Periphrastic) tenses that the native speaker feels them as single expressions. For functions of the affix ni or gi in Oriya verbal system See OHRJ Vol. VIII Nos. 3 & 4.

Besides these, there are a few instances of Periphrastic tenses. They are as follows—

Present Imperfect	= Present Definite (Grierson)
Future ..	= Future Conditional (..)
Past Perfect	= Pluperfect (..).

The last three tenses, like all Periphrastic tenses are formed by combining the participial forms ending in —u and —i of the principal verb with the tense forms of the roots 'ach' and 'thā'. It should be noted that the conjugational forms of 'ach' and 'thā' are used in the text, as in modern Oriya, both as substantive and auxiliary verbs.

(ii) Voice.

Verbs—either transitive or intransitive—are used in the Active Voice. The Simple Passive which is an inheritance from the MIA, is rarely met with. There is no instance of the Periphrastic Passive form like 'karā jāe' (is done), 'karā galā' (was done) which are used in Oriya and some other NIA languages especially of the Eastern Group. cp. §6 infra.

(iii) Compound Verbs.

Compound Verbs consisting of a Skt verbal noun and a conjugated form of the root *kṛ* (=kar), e. g. *prabesa* (Skt *praveśa*) *kale* (lit. made entry or arrival) are used many times. Other types like 'thoi dele' (put up), *posi āñili* (brought up), 'dei pārai' (I can give), 'hoi jibāka' are also found. cp. §10 infra.

(iv) The Root.

The root of the verb may be Primary or Secondary (=Denominative).

The Primary root is traceable to

- (a) the Skt verbal root, e. g. in *harai*, *dharai*
- (b) the Skt root plus a preposition, e. g. in *āñili*

There are a number of verbs in O. whose roots, either Primary or Secondary are not traceable to Skt sources. Such verbs are rare in the text.

- (c) the Skt root p + the theme, e. g. in jāpai.
 (d) the Skt root minus the theme, e. g. in karai, thāi, pāi
 (e) the Skt Causal stems or similar stems, e. g. in pārai,
 kahai

The Denominative is derived from

- (a) the noun, e. g. in jamilā from Prkt Jamma (skt janma)
 in kaṭakāi from kaṭaka (camp or cantonment)
 (b) the adj., e. g. in lāgai from Prkt lagga (skt lagna)

(v) The Negative Verb

The text, like the modern Oriya uses the negative particle na and also the negative verbal nāhi which, as in Marathi, has a regular conjugation in the Present tense in Oriya.¹

§ 5. Verbal forms in the inscriptions

(1) Present tense (Indicative) (No. 1 of §1).

1st pers sg—

—ai e.g. (dei) pārai

2nd pers sg—

—u e.g. karu, jāṇu

3rd pers sg—

—ai e.g. karai, kahai, dharai, lāgai, marai harai

—i e.g. achi, nei, pāi, brati, hari, hoi

1st pers pl—

—u e.g. achu

(causal in

form) —āu e.g. tulāu

2nd pers pl—

—(No instance occurs)

3rd pers pl—

—anti e. g. achanti

—nti e. g. upnti (= hunti), jānti (= dyanti)

¹ For 'Negative conjunction in Oriya' by K. M. See OHRJ Vol. VII No. 1 (April 1938) P. 61ff.

3rd pers. sg.—Sometimes the termination i is written as ī e.g. hoi; the variants of harai such as haroi (haroi), harai are also found; kahai (20.15), a variant of kahai also occurs.

3rd pers. pl.—The forms upnti for buanti, jānti for dianti may be dialectical.

(2) Past Simple (No. 4 of § 1)

1st pers sg—

—ii e. g. posi-āṅṅi, chādii

—ḥi e. g. dii (27.9), dhii (24.4)

2nd pers sg—

3rd pers sg—

—ilā e. g. boilā, hoilā, karilā

—alā e. g. ghetalā

—llā e. g. dillā (45A.5), dhilla (45A.10)

—lā e. g. kalā (short form of karilā), thilā, dilā

—lo e. g. thilo. (May be read as thilā) (A. 13)

1st pers pl—

—lup (or ū) e. g. delup, chādilū

—lu e. g. delu, chādilu

2nd pers pl—

3rd pers pl—

—ile e. g. chādile

—le e. g. kale (short form of karile), dile,
thoi-dele, banṭi-dhile

(3) Future Simple (No. 7 of § 1)

1st pers sg—

—ibi e. g. bihibi (text bihibi)

—bi e. g. debi

—mi e. g. nemi (text nemi)

2nd pers sg—

3rd pers sg—

—iba e. g. sebā kariba, bāiba

—ba e. g. deba, haba

—bo. e. g. karibo (33.9)

—ma e. g. nema

3rd pers sg—The form in—ilā and the form in—llā occur in S. No. 1, as read by some previous scholars. Two other forms in—llā (quoted above) occur in a 16th century inscription found at Nellore. Cp. 3.14. The form containing the ending —lo, occurs only once (S No. A) of the XIth century. The form in —alā occurs once (S No. 1). In modern O, the endings —ilā (and —llā) are used.

1st pers pl—

—ibā e. g. lekhaṇa karibā

—bā e. g. debā

—mā e. g. nemā

2nd pers pl—

3rd pers pl—

—ibem e. g. na rahibem (11.6)

—ibe e. g. gāibe, pājanā (or sebā) karibe, hoibe

—be e. g. debe, thibe.

(4) Periphrastic—Present Imperfect (No. 2 of § 1).

1st pers sg—

—u achi e. g. japāu-achi

1st pers pl—

—u achu e. g. tīgru-achu

(5) Periphrastic—Past Perfect (No. 6 of § 1).

3rd pers sg—

—i thilā e. g. hoi-thilā

(6) Periphrastic—Future Imperfect (No. 8 of § 1).

1st pers sg—

2nd pers sg—

3rd pers sg—

—u thiba e. g. deu—thiba (52.8), hou—thiba (25A. 1)

(41.11)

1st pers pl—u thibā e. g. deu—thibā

2nd pers pl—

—u thiba e. g. bhoga karu—thiba (7)

3rd pers pl—

—u thibe e. g. deu—thibe (32.6)

1st pers pl—the forms in —ibā, bā and —mā convey the sense of 'should' or 'wish' (inherent in the Skt potential participle in —tavyam). The normal pl forms in —iba, —ba (not found in the text) convey the sense of 'shall'. For example 'debā'. We would (or should) give; but 'deba', We shall give.

The alternative forms in m are dialectically used in mod O.

(7) Imperative mood (No. 15 of §

2nd pers sg—

—a e. g. bicāra (24.6) (The subject 'tu' is to be supplied from the context).

3rd pers sg—u e.g. (na) pāu

2nd pers pl—a e.g. kara.

§ 6.

The Passive.

The Periphrastic Passive otherwise called Compound Passive (Hoernle, P. 322) is formed in modern Oriya by combining the form of the past participle of a root with the conjugated forms of 'yā' (Skt yā) 'to go', e. g. dekhā—jāc (is seen) (written as dekhā yāc in standard O. orthography). Similarly the tense forms i. e. the conjugated forms of 'yā' are attached to past participles like karā, kuhā, khīā, diā etc.

The verbal forms of 'yā' (=jā in the text) are used periphrastically as members of Compound Verbs, e.g., hoi jiba, kiāya hoi jiba which however are not Passive.

A few instances of Simple Passive are found in the inscriptions. They are relics of the Passive of the MIA.

The word 'jāni' is used in 42.9, e. g. 'parikṣā āna gita nāṭa karāile jāni se Jagannāthānka droha karai'. Here 'jāni' seems to be used as an Impersonal Passive in the sense of 'be it known' (Skt jāyātām). The word 'jāni' used in A. 10-11 appears to be a variant of 'jāni' (42.9). In 11.6 the verb 'hari' may be in the Passive construction. Judging from the context, it may be taken as a variant of 'harai' (confiscates).

Similar passive forms in -i occur in old O. literature. The following instances are quoted from the Xth & XIth Books of Jagannāthānka's Bhāgavata—na gaṇi ? x. 26. 7 ; prakṛta boli kahi xi. 3.47 ; (Cp se bolī ibid) ; parināṇi xi. 3.51 ; dami xi 4.27 ; etc lakṣaṇe bhakta

The form 'hoi thiba' in 23.22 does not come under Future P. Since 'hoi' (an Absolutive) is separate from 'thiba' as is known from the context.

jāṇi xi. 15. 23 ; boli xi. 21.7 ; bhaṇi xi. 23.14 ; chedi xi. 24.45 ; pūi xi. 30.19.

§ 7.

The Causal.

The Causal which is used in the sense of causing to do or permitting to do (Cp 35.7), is normally formed by adding the Causal suffix —ā (Prkt —āva, Skt āpa) to the root and then conjugating it like an ordinary verb, e. g.

Non-Causal	Causal
harai	harāi (33.9) harāui (4.6) (mod O. harāe).*
karibā	karāibā (18.11)
lihāilā (sg), lihāile (pl)	lihāilā (sg), lihāile (pl) (11.3).
karu-thiba	karāu-thiba

When the Causal suffix —ā is added to the root, ending in a consonant, the vowel ā of the first syllable, is usually shortened, e. g.

jāṇu-achi	jaṇāu-achi
jāṇile	jaṇāile
jāṇi	jaṇāi

Foot Note to § 6—

In the later MIA period when normalisation of forms in declension and conjugation became a chief feature of the Indo-Aryan languages or dialects, it was impossible to comprehend the exact meaning of a nominal or verbal form, apart from its context. Early Oriya has inherited from the MIA a number of such forms, e. g. the word 'kāṭi' from the root kāṭ (cut). (Prk kaṭṭi, Skt kṛṭ) in old Oriya may be a noun (cutting) or an absolutive (having cut) or a passive (is cut) or a present indicative (cuts) or a non-1 past form (Cp ODBL § 690, P. 954) etc.

In old O. literature and in the inscriptions we find a few verbal forms which are identical in form with the Simple Passive (or the Absolutive) but are used in the Active Voice in the sense of 'should', e. g. the verb 'gaṇi' in the sentence 'uttama-bhakte tūku gaṇi' (Bhagavata xi. 3.48) is used in the Active Voice, governing 'ta-ku' (H. to him) as its object. The sentence may be thus translated— 'One should consider him as an excellent devotee'. Here the word 'gaṇi' corresponds to Skt 'gāṇayati' and is different from the word 'jāṇi' (xi. 15. 23) in construction where jāṇi appears to be Simple Passive (Skt jāṇyate). So instead of taking the verb 'gaṇi' as quoted above, to be Simple Passive in form but Optative in function, it may be taken to be Optative both in form and function. The inscriptional form 'Padmapādaku praṇāma kari' (One should adore the Lotus-Foot) may be taken likewise. (See ODBL § 655, § 657) ; (AFD § 752—P. 323).

Sometimes the vowel of the first syllable is changed to u, (No instance in the text ; the following are from mod O)

kahai (speaks)	kuh ^h e
khāai (cats)	khu ^h e

If there is a Compound Verb, consisting of a verbal noun and a conjugated form of the root 'kar' (do), the latter only is changed to its corresponding Causal form in order to impart to the Compound Verb a causal se nse, e. g.

lāgi kari	lāgi karāi
(Cp. also, nāṭa karile	nāṭa karāile
.. .. . se kariba	se karāiba)

§8. The Absolutive (Conjunctive).

The Absolutive generally expresses an action before the commencement of the action expressed by the finite verb. (Sometimes both actions are simultaneous but the text does not illustrate this use.)

The Absolutive is formed by adding the suffix -i to the root, e.g. kar+i=kari ; similarly āṇi, āsi, kahī, chāḍī, dhari, pheḍī, hoi.

Sometimes in the inscriptions the Absolutive ends in a nasalised i i.e. ī (written as ip), e. g. kariṃ (10.11), gheniṃ, suṇiṃ. This is also found in old O. literature (Cp TAOPP, p. 87.)

The suffix -i is sometimes used in Oriya poetry with the affix -ṇa or in modern Oriya with the quasi pleonastic —kari, attached to it, e. g. dekhiṇa or dekhi-kari. Only one instance of the former, i.e. the Absolutive in —ṇa occurs in the inscriptions, e.g., āgyāṃ bolīṇa hoile (11.4) (His Majesty commanded)¹. Here it may be taken as an instance of Imperfect Participle.

Note—The form 'hāṅai' (22.22 : 23.22) is also found.

1 - Cp. B. P. p. 34.

Forms like the Absolutives are used in the construction of the Periphrastic tenses, Compound Verbs. Some of these forms, at least in the case of Part. tenses, function like Imperfect participles and are taken as such in this thesis. Forms like *kari*, *boli* are sometimes used as postps; *kari* is even used as an adverbial ending, e.g., *dīḍha-kari* (firmly).

The Absol. ending — *i* in Gujarati, Oriya and Assamese is traceable through Prkt *-ia* to Skt *-ya* as also the strengthened—*iyā* of literary Bengali where *y* is euphonic. For *-iā* forms in old O, see *Rāma-bībhā* p. 78.

The Marathi *-ūn* e.g., in *karūn* and Hindi *-kar* e.g., in *dekh-kar* may be compared with the archaic Oriya *īṇa* (now confined to poetry) and mod. Oriya *—kari* illustrated above.

In Apabhraṃśa-kāvya-trayī we find the Absol. in *-i* e.g. *suṇi* (8th verse), in *-iya* e.g. *saṃvariya* (eleventh v.), in *-aviṇu* e.g. *nisuṇeviṇu* (15th v.).

With the Absolute forms in MIA or NIA containing 'n' (either dental or retroflex) we may compare the Vedic form in *—tvānam* (See Whitney, § 993 c). (*Pārṇini* 7.1.48 = Sk 3570).

The Absol. ends in *-tvāna* and *-tvā* in Pali. Cp. PLS., P. 153,

§ 9.

The Infinitive.

In Oriya, the inf. is made by adding apparently the suffix *—ibāku* to a root e. g. *kar+ibāku* gives us the form *karibāku* (in order to do). But really *karibā* is a verbal noun in Oriya in the sense of 'doing' though it is derived from the future passive participle (Prkt *—abba*, Skt *—tavya*). Like any noun it may be declined in all the Cases normally by adding postps. So in the Dat-Acc sg we get the form *karibā-ku* and this is used as the inf. in Oriya.

As regards the Oriya infinitives see the observations of Grierson, (JSL, V. 11, P. 368) that in using case-forms of nouns as inf., O bears resemblance with the Vedic language and "O. grammar does not know the so-called inf. at all"

The inscriptions illustrate this type of infinitives—e. g.

karibā-ku (52.7) kabibāku (53.14)

jālibā-ku (39.7) nācibā-ku (18.10)

Rarely a form ends in —kuṃ e. g.

dharibā-kuṃ (10.7).

The variant in—kai also occurs e. g.

chāḍibhā-kai (5.15) (to release).

We have also the inf. suffix —ilāku e.g. karāilāku (14.6)

Assamese uses the infinitive endings —iba, iba-lai.

The infinitive ending —ite, now used in Bengali and rarely used in old Oriya poetry e. g. in *suṇite* (Bhāgavata x. 35.11) *jāṇite* (ibid xi. 4.1) is not used in the inscriptions. The form *suṇita* (to hear) is used in O. Oriya. (e.g. Rāmabibhā 1.27). cp. *khujita* (to seek)—(AFD P. 346)

§10.

Compound Verbs.

Compound Verbs of NIA may be broadly classified into two categories. The first may be a combination of a verbal with a nominal, the second a combination of a verbal with a verbal. Compound Verbs consisting of three parts are also found cp Oriya 'dekhi jāi pāre' (I may go to see), *kṣaya hoi jāiba* (will continue destroying).

The first category is illustrated in the text in examples like *prabesa kale*, *lekhana karibā*, *sebā kariba*, *anubhaba kari*, etc. The use of these and similar forms in NIA is paralleled, to some extent, in Skt literature, e.g.

prabhrāṇāyāṃ yo Nahuṣāṃ cakāra

taṃ pātayāṃ prathamam=āsa—

Similarly 'babbhūva' can be used with a verbal noun in —īm, e.g. *gamayāmbabbhūva* or *-cakāra* (cp Whitney § 1072). Expressions like *vidān=karotu* may also be compared.

The second category of Compound Verbs is more complex and seems to be a phenomenon of the NIA with no striking parallels in OIA.¹

¹ However one instance of Cđ. Verb occurs in *caryā* 15.5 (*bulathāu*).

In this category where a verbal is combined with a verbal, we find that the combination implies a sense which is distinct from the meaning of the two parts taken separately. In the text we have Compound Verbs of this category, e. g. *thoi dele* (26.5) (put up), *bāṅṅi dhile* (53.7) (divided up). Here the idea of the first verbal is modified or implemented when combined with the finite verb *dele* or *dhile* (here used as servile or auxiliary verb). So the auxiliary verb *dele* or *dhile* (lit. gave) imparts the sense of completeness to the idea of the first verbal which literally means 'putting' or 'distributing'.

In the text we find the following types of Compound Verbs where the first member is Absolutive in form—

1. Potential—In this type, the root 'pār' denoting ability to do an action, is conjugated with the Absol. form of another verb. It often conveys the sense of the Potential mood, e. g.

dei pārai (19.6) (I can give).

2. Progressive—In this type, the root *yā* (Skt *yā*) is conjugated with the Absol. form of another verb, denoting progress of the action, e. g.

(na) *saphaja* (text *sappaṅa*) *hoi jibāka* (3.11)

3. Completive—In this the root *di* (*de*) or *dhi* (*give*) or the root *āṅ* (*bring*) denoting completeness of the action, is conjugated with the Absol. form of another verb, e. g.

thoi dele, bāṅṅi dhile, posi āṅṅi (24.4) (brought up). For other types of Cd. Verbs, see *GHL*, pp. 257-279; *VCIA*, Chap. 4. The Periphrastic tenses in Oriya with forms of 'ach' and 'thā' may be taken as Cd. Verbs.¹

As regards the origin of Compound Verbs it has been suggested that Dravidian languages where such Cd. Verbs are used, might have exerted some influence (See *ODBL*, § 777). For the view that the origin and growth of Cd. Verbs in Indo-Aryan was independent of such influence, see *VCIA*, Chapt. 7.

¹ For Cd. verbs in Bengali, see P. 374. *Samkṣipta bhāṣāprakāśa bhāṣya Vyākaraṇa* by Dr. S. K. Chatterji 4th Ed., 1947

Some of the auxiliary verbs, i.e., serviles in Compound verbs are identical in meaning in Telugu and Oriya. e. g.

Telugu	Eng.	Oriya	illustration
iccu	let, give	dī (Skt dā)	dēi dīa (give up), thoi dīa (put up)
povu	go	ḡā(Skt yā)	kahi ḡāa (go on speaking) basi „ (sit down), paḡi ḡiba (will fall down),
vāyu	throw	pakāa	kahi pakāa (speak out).

For illustrations where the Telugu verbs mentioned above are used as Serviles, P. 27 of 'Introduction to Telugu Grammar—A. Master, may be consulted.

Such parallelism may be partly due to common human psychology. Such English idioms as 'fall asleep', 'go to speak' have parallelism in Oriya. e.g., *ioi paḡa*, *kahibāku ḡibā* (=be ready to speak) and perhaps in many other languages.

For Cd. Verbs in Oriya literature, see pp. 574, *Bhāṣitattva* by Gopinatha Nanda, Cuttack.

CHAPTER XVI

PARTICIPLES

§ 1. The participles of Oriya may be divided into three categories—

1. Present participles.
2. Past ..
3. Future ..

There are several varieties of each of these.

§ 2. The varieties of the Present participle are the following—

- (i) the part. (*i. e.* participle) ending in -nta (Archaic) or -antā. It is connected with the Skt. part., ending in the 'sat₁' affix (Paṇini 3.2.124).

Examples—bo+nta=honta (A. 12-13), to|+antā=to|antā (6.8),
kar+antā=karantā.

The latter which occurs once in the inscriptions, is used in modern O. as an adj. usually preceding the noun *e. g.* karantā manusya (the working man), jiantā mācha (the living fish). But it may be used predicatively, *e. g.* mācha jiantā achi (The fish is alive). Since this use is rare it may be called a verbal adjective.

Sometimes this ending has a variant in -anti (or -anti) *e. g.* ca|anti gāḍi (the moving cart) besides cālantā śagaḍa (the moving cart). Here the forms in anti appears to resemble the Skt. present part. feminine in -anti but in Oriya it is sometimes used with reference to masculine nouns.

In the inscriptions we have an instance of this variant *e. g.* khaṭanti buḍhā-leṅkā (the 'buḍhā-leṅkā' in attendance).

- (ii) the participle ending in -u. This is not used as an attributive adj. like the participle No. 1, but it follows the substantive. e. g. bhaṅḍāriā thāu (the treasurer remaining or being present). (thā-Skt. sthā-plus u=thāu, lit. remaining). We can say thāantā (or thāanta) manuṣya (not thāu manuṣya but only manuṣya thāu (lit. the man remaining) (it being an incomplete sentence). The part. in -u occurs about 3 times in the text (7.7, 8.9, 8.13-14) and survives in modern Oriya.

This part. is the first member of the verbs in periphrastic tenses which indicates the progress or continuity of the action either actually or prospectively, e. g. karu achi (is doing), karu thilā (was doing), karu thiba (would be doing), karu thāi (was in the habit of doing), karu thāntā (would be doing). The last is usual in conditional sentences.

This part. may be repeated to indicate the sense ('while in the act of', e. g. āsu āsu paḍilā, 'He fell down while coming'.

This part. occurs in Old O. literature also in its nasalised form *i. e.* in -ū e. g. āmbhe thāū Puriā rājā hoilā (MP, P. 47).

In view of its uses specified above, it may aptly be called 'the Imperfect Participle'.

As regards its origin, scholars are doubtful (CCGL, § 301), (ODEL, P. 1026), (LIA, P. 385). Identical forms are used in Asokan inscriptions at Girnar. See Gir. XI & XII (Page 19-20, CII) and see JAOS, Vol. 31, P. 244. Of the '14 rock-edicts' Nos. XI, XII and XIII are wanting in Orissan versions. The Girnar 'karuṃ' and 'karu' are used in participles.

- (iii) the part. ending in -uṅa. This is simply a variant of the last form (No. ii) and occurs in the text as follows 'samasta lokamkkara tāuṅa' (3.5) (all the men being present). In Standard (or Northern O.) the form is 'thāuṅa'. This part. which may be taken as an extended form of the variety in -u, survives in Colloquial Oriya. Following what may be called 'vowel harmony', -uṅa often assumes the form of -uṅu in colloquial speech, Cp. ṅāuṅu (=jāuṅu) LSI, V, II, P. 383.

§ 3.

Past Participles.

The varieties of the Past P. are the following—

- (i) the form ending in -ā, e. g. the word 'bikā' (Skt. vikṛita, sold) in the expression 'bikā hoiba' (25A. 2) will be sold. Here -ā is added to the root 'bik' (sell). Similarly we have in Oriya kar+ā=karā (done), khā+ā=khā (eaten), di+ā=diā (given) dekh+ā=dekhā (seen), etc. This participial ending may, through the MIA, be connected with Skt. -ta (=kta of Skt. Gram.) plus the pleonastic ka. (See WPL, P. 495; ODBL, § 734).

The ending -ā also occurs in the text, as in mod. O., as the ending of some verbal nouns, e. g. the word 'bikā' is used in the sense of 'sale' or 'sale proceeds' just as the Skt. vikṛita may be used in the sense of vikraya.

- (ii) the participle (or form) ending in -ī, e. g. thā (Skt. sthā, remain)+i=thāī (having been present). The form 'thāī' occurs about four times in the text.

Examples—bāra-pāṭeka thāī nirne kalā (34.3),
Mahāpātre thāī bāṅṅi-dhile (53.7),
Raghudeo...jaṅṅim.....āigā(m) hoilā (14.6).

In Periphrastic tenses, the form ending in -ī is used as the first part,
e. g.

kari-achi	'has done'
.. -thilā	'had ..
.. -thiba	'might have done'
.. -thāntā	'would have dooe' (used in conditional sentence)

The form ending in -ī is not used as an attributive adj. but like ii of § 2 follows the substantive. It is commonly or popularly thought to be the same as the Absolute. But from uses illustrated above, it is proper to take it as a variety of past participle as has been done by Grierson and Chatterji. In this thesis however we specify it by calling 'the Perfect Participle' in contrast with ii of § 2.

- (iii) the part. ending in -iṅa e. g. the word 'boliṅa' in the sentence 'āgyāṁ boliṅa hoile' (11.4) (His Majesty commanded. This may be taken as an extended form of the last variety. This occurs only once in the text as quoted above.
- (iv) the part. ending in -lā. It is identical with the verbal form lā (in the past tense) and is extensively used in modern Oriya. In the inscriptions, the form in -lā is used more frequently as a noun than an adjectival participle. The participial use is illustrated in the following examples—

- dayā (text daya) karilā paṭṭa-sṭhitti (A. 9) (the settlement of the charter granted as a favour or grace).
- acū(ra)baṅṭa hoilā tapasā-(or tapasi) (1.31—32) (the hermits who have become pure in conduct).
- kalā sukritamāna (3.11) (the good deeds or meritorious actions performed -by- etc.)
- pāṅi chāḍilā bhūmi-dāna (18A.4) (the gift of land which was accompanied with libation of water).
- droha kalā hoi (33.10) (lit. becomes -one who- has committed faithlessness).

The Past participle in -l- is used in Bengali dialects and the languages of Bihar. The Marathi which does not use the Past part. in ā, uses the Past part. in -l-.

Note—Besides the Past part. in -lā which is used as a Relative part. as evidenced by the preceding illustrations Oriya sometimes uses the Plu. perfect Past part., e. g. tume kahi-thilā kathā' (the story that you had told). But no instance occurs in the text.

§ 4. Future Participles.

The following varieties of Future part. may be noted—

- (i) the form ending in -ibā (dialectically -imā or mā). e. g. deuja debā bhāta (6.5) 'the rice to be given by the temple', thoga āṅ (i) mā suāra- (29.6) 'the cook who is to bring the 'bhoga'.

This ending is traceable through Prkt -abba to Skt. -tavya.

The form in -ibā is frequently used as a verbal noun than as an adjectival participle in the text.

It is evident from the last example that the participle in -ibā or -imā may be used in an 'active' sense. In Skt. we find words ending in -tavya used in a similar sense, e. g. *vas+tavya=vāstavya* (one who resides *i. e.* a resident). In 3.10 we find 'je (be) nebā (h) nṛṣṭi' which (even though the text is corrupt) means 'if (they) would take (these) away', (to be equated with mod. O., 'yebe nebā huanti'). Here 'nebā (corresponding to Skt. *netavyāḥ*) means those who take or would take'. In mod. O. such construction is used in polite speech, e. g. 'āpaṇamāne āsibā huantu' which may be put in a Skt. form 'bhavanta āgantavyā bhavantu'.

- (ii & iii) The future participial form 'thibā' from the root 'thā' (Skt. *sthā*) may be used periphrastically with the Perfect or Imperfect participles of a transitive verb, e. g. 'ghusuri khāuthibā taṣu', 'mu deithibā taṅkā' (LSI, V-II, P. 381). (In mod. O. such forms -which are examples of relative part. s) do not convey a future sense). Such forms do not occur in the text.

(iv) The Future Passive or Potential part.

In the inscriptions the part. in -ibā is sometimes used either by itself or with the pleonastic affix *ka* in the sense of 'should' or 'may' e. g.

- (a) *Bhikṣā karāibā* (1.28) 'Charity should be done', *pra(be)ja karibā* (9.16) 'Entry should be made', (Cp. 36.4).
 (b) *sa(?=se) bratibāka* (1.33-34) 'May that endure', (Skt. *tena varttitavyam*),
dibā (9.14) 'It should be given',
 Cp. *beharage debā* (text *debbā?*) (20.13) (text *debba*).

Note—In Oriya, it is even now said 'tumara mora Kaṣaka yibā' which corresponds to Skt. 'tava mama (ca) Kaṣakam yātavyam' (Cp. Pāṇini 2.3.71). This is an instance of the use of the future passive participle.

§ 5. Conditional Participle.

This always ends in -ile (or -le) irrespective of the number, gender or person of the subject, e. g.

thile (49.6, 50.5, 54.8)	'if there be'
nijojile (35.5)	'if (you) employ'
bratile (11.6)	'if they or he would live'
holle (34.4)	'if he or she be'

The Perfect, Conditional part., e. g. *dekkithile (kaha)* '(Speak) if you have seen' does not occur in the text.

§ 6. Locative Absolute.

It ends in -ante (or -nte), i. e. -ante (or -nte) and is added to the root, e. g. *kar+ante=karante*. Cp. '*muja-kalantara karante*' (1.17), 'On calculating as principal and interest'. Cp. also the Sanskrit-like form '*muni siba praptam*' (L. 18-19).

§ 7. Verbal Nouns.

Both old and modern O, besides using many of the verbal nouns of Skt., e. g. *anubhava, droha, prabesa, gayana, sthiti*, etc., use the following types of verbal nouns—(examples are cited from the text).

- (i) in -a, e. g. *casa* (ploughing), *chada* (release) ;
- (ii) in *ana, -ana, ani*, e. g. *basana* (imposition), *majana* (bath)
rahani (balance) 4.4.
- (iii) in -a, e. g. *bhina* (earning), *bikana* (selling) (29.6), *bahuca*
(return).

The word '*adyamva*'—a lv fr. Skt.—occurs in (2.5-6 ; 13.11 ; 20.7 ; 23.5) in loc. sg. ; *datta* (given) occurs 3 times and *data* 13 times. 1 or: parallelism in O. and Dravid., see JHBRAŚ, N. S. Vol. 8, 1932 (pp. 60-), (especially on the use of relative particle) (Article by A. Masler, I. C. S.)

- (iv) in *i*, e. g. *kāṭi* (cutting), *kaṭakāl* (encamping ?-), *boli* (statement) *bheṭi* (presentation).
- (v) in *-lā* or *-ila* (identical in form with Past part. *s* in *lā*, *ilā*) (are declined like ordinary nouns), e. g.

galā-nimite (for going), *delāra* (53.7) (of giving),
pātaka-kalāra phaḷa (the result of committing sins),
sarilā-ṭhāru (from the closing), *harilāre* (in appropriating).

- (vi) in *-bā* or *-ibā* (identical in form with Future part. *s*), (are declined like ordinary nouns) dialectically interchangeable with *-mā* or *-imā*, e. g. *debāra* ? (47.8) (of giving), *Dekhi āsibā* (*-yibāre*) (in coming and going to behold), *nemāre* (in taking).

In the inscriptions, verbal nouns in *-lā* or *-ilā* seem to be more frequently used than those in *-bā* or *-ibā*. In mod. Oriya, especially in literary style, the latter are normally used. Verbal nouns in *-lā*, *-ilā* or *-bā*, *-ibā* are not always restricted to an idea of the past or future respectively. They are almost interchangeable in Colloquial speech, e. g. *tume kahibā-ru* or *kahilā-ru mu kali* (I did on account of your speaking.)

The Verbal nouns in *b* and *l* occur in Bengali and Bihāri dialects ; Cp. *māraḷ* (killing), *mār 'lāme* (in killing) (SGBL, P. 11—13).

§ 8. Stem formation.

I—Affixes.

A. Stem forming affixes—

<i>-āḷa</i>	forms agentive nouns,	e. g. <i>rakhuāḷa</i> (keeper),
<i>-kāra</i>	„ „ „	e. g. <i>bāi(m)śikāra</i> (flutist),
<i>-paṇa</i>	„ abstract „	e. g. <i>gālu-paṇa</i> (obstinacy),
<i>-iā</i>	„ adjs.	e. g. <i>bāliā</i> , <i>Bāṅgaṇiā</i> , <i>drohiā</i> ,
„	indicates connection	e. g. <i>khajuriā</i> , <i>bhaṅḍāriā</i> ,
„	„ resemblance	e. g. <i>bāhiā</i> , <i>caḷaliā</i> (?)
<i>-ī (-i)</i>	„ the idea of 'made of', 'related with' etc.	e. g. <i>hirāmāṇiṅki</i> , <i>Bāṅgaṇi</i> , <i>naipāri</i>

B. Stem enlarging
 suffixes (generally pleonastic)—

-āi	Kaṇ(h)āi, Keḷāi, Ramāi,
-iā	Kāḷiā (50.3),
-kāra	Reḍḍikāra, sanamatakāra (after the analogy of svikāra),

II. Prefixes

ā- & -aṇa	indicates the negative sense (used before nouns, adjs) akhaṇḍa, adosa (24.6), alaṇḍā, aśikṣitamāne, asad(a)mārge, aṇahite,
pra-	pratāḍa (26.10),
sa-	indicates the sense of 'together with', e. g. sakāḷa (morning, originally a Bahuvrīhi compound consisting of sa or saha and kāla, perhaps used to qualify a substantive like samaya or belā).
ā-	indicates inclusion, e. g. ākosikāra (including the treasurer).

CHAPTER XVII.

SYNTAX.

§ 1. In the literary style of mod. Oriya, a simple sentence begins with the subject and ends with the finite verb. The object is inserted between the two, the direct object being nearer the verb. The adjective precedes the substantive it qualifies. The adverb is generally placed just before the verb. If there are more than one subject or object the last two are normally joined by a conjunction like 'o' or 'ebam'. If there are words in other oblique cases, *e. g.* the Instrumental, the Dative etc., they normally precede the object. The finite verb agrees with the subject in number and person.

This order of words in the sentence which prevails more or less in many NIA languages, bears resemblance with the word-order of the sentence in Dravidian languages. (For word order in Telugu and Tamil, see TG, Chapt. VIII & T. G., Chapt. VI).

The texts of the early Oriya Prose inscriptions do not always manifest the normal word order or the stereotyped style of modern Oriya prose. The following features of the syntax may be noted.

- (i) Frequently the object follows the verb, *e. g.*

dilā cheji śata (9.13) (text cheli śatā),
dilā gaṇḍamāḍa 12 (10.12), Cp. also 10.6—7,
bhiāllā...cha taṅkā lekhāe (17.8),
dhilā...sāṅhic ta(n)kā (32.4).

- (ii) Sometimes the object precedes

- (a) the subject (with words intervening between the two),
(b) the infinitive *e. g.*

e tini dese jamillā hoi (,) maṭhāmaṭhe dīkṣā kari (,) (ācāra)
banta (text ācābanta) hoillā tapasāṅka bhikṣā (1.30—32).
(read ācārabanta). See also 18A & 50.
aṅahite bratīle...tāhāra sarbasa hari (11.6).

- (8) In the Imperative, the subject of the sentence is omitted, e. g.
mohora dosa-adosa bicāra (24.6), dhī (a) (53.6).
- (9) In the Indicative, sometimes the subject is omitted, e. g.
loṇa kauḍi suḷakara nyāyya chāḍili (12.7) (sub: ka—
acc to MMG).
Sri Pṛsottamara Puṇḍarikṣa Gopa chāḍi delu (14.7).
- (10) The verb is omitted in the following—
e kauḍi e dhānasunā muḷa kaḷantara karante māḍha ṣateka
asi (1.17—18)
e bhikṣā (text bhakṣā).....tapasāṅka bhikṣā (1.29—32),
se tohora (19.5).
- (11) Absence of conjunction with regard to substantives is a conspicuous feature of the syntax. Sometimes substantives are used having connections with other words in a sentence without the use of any conjunction or punctuation marks which leads to the difficulty of interpretation (Cp. 27.3—4). The two frequently used conjunctions of mod. Oriya, namely o and ebaṃ are conspicuously absent in the text. There is hardly any Compound sentence the parts of which are joined by a conjunction corresponding to 'and'.
- (12) The Complex sentence *i. e.* a sentence with a relative clause occurs normally at the end of an inscription in its stereotyped form 'ehā je harai se' etc. It is rare elsewhere. (Cp. 19.6). As such the use of oblique cases of Rel. pron. is scarce.

§ 2.

Negative sentence.

Negation is expressed by the negative particle na (with its variant no which occurs once only) and by the negative verb nāhi.

- (1) The negative particle immediately precedes the verb, the participle or the verbal noun and the absolutive, e. g.

na ligai (37.4), na karai (41.12), na pāi (50.6),
 na kariba (36.5), no haba (42.6—7), na rahibeṃ (11.5),
 na sikhibe (-gāibe) (42.5—8), na galā nimate (40.9),
 na ka (hi) (53.12).

- (2) The negative *nāhi* is placed last in the sentence. It occurs once only in the text, *e. g.*
āna kahibāku nāhi (53.14).
- (3) There is another verb of negation in O., *viz.* *nuhe* (short for *nuhai* from *na + huai*) which RM (a previous decipherer) read as the concluding word of S. No. 19, but the reading is not warranted by my facsimiles. The reading of RM is 'se mohora kebe nuhe (19.6) (that is never mine).
- (4) The O. negative verbs *nāhi* and *nuhai* (short form—*nuhe*) seem to be derived from Skt. *nāsti* and *na bhavati* respectively. Each of them has a separate conjugation and is not to be used for the other. The negative verb *nāhi* (not to be, no to remain) is both substantive and auxiliary and is the correlate of *achi* (to be, to remain) which is both substantive and auxiliary. On the other hand, the negative verb *nuhe* is solely a substantive verb and is the correlate of *aṭe* or *aṭai* (Skt. *varttate*). (For conjugation of *nuhe*, see LSI, V, II, P. 381). When the predicate is an adj. and denotes something habitual, *nuhe* is generally used, *e. g.*
se bhala nuhe (He is not good),
se bhala nāhi (He is not well).

§ 3. There is no instance of an interrogative sentence in the text.

CHAPTER XVIII

Section A

So far we have generally dealt with the features of Early and Mediaeval Oriya with special reference to contemporary inscriptions. This brings us to the 17th century. In comparison with other sister Aryan languages such as Bengali, and other Indo-European languages such as English, Oriya has been very conservative. The abovementioned features with some exceptions characterise the modern Oriya language. In this chapter we shall generally deal with some characteristics of the Modern Oriya including its western dialect under Sections A, B, C, D, E, F. Section B was published under joint authorship of the writer and K. Mahapatra.

§ A. THE SUBJUNCTIVE IN ORIYA.¹

(THE SIMPLE CONDITIONAL IN ORIYA).

(Reprinted from the Orissa Hist. Research Journal,
Vol. VIII Nos. 3 & 4).

Some eminent Indo-Aryan philologists of India and Europe, while writing on the use of conjugational forms of the subjunctive in Oriya, are not very accurate. Some of their observations occurring in their outstanding works, are likely to mislead such students of language who are not native speakers of Oriya. Hence the present attempt, is made to elucidate on the subject.

In Oriya the conjugational forms of the subjunctive are also used in conditional sentences in the present tense. These may, therefore be alter-

1 Dr. Brough M. A., D. Litt., Prof. of Sanskrit and Comp. Philology of the University of London, was kind enough to go through this paper and offer his criticism. He observed that he was not happy about the term Participial tense as applied to the Simple Conditional in Oriya because it might be mistaken to refer to Compound (or Periphrastic) tense, e. g. 'karu achhi' where 'karu—' is a participle.

natively called the Present Conditional forms (or Simple Conditional forms).

From the historical point of view of the Indo-Aryan languages, their verbal system has been divided into three categories, namely (1) Radical Tenses, (2) Participial tenses, (3) Periphrastic tenses. The Simple Conditional in Oriya comes under the second category, *i. e.* it is a Participial tense in as much as its basic form is the present participle of the Middle Indo-Aryan stage. Its personal terminations are identical with those of the Simple Past in Oriya.

The forms of the Simple Conditional or Subjunctive are as follows :—

('kar' = 'do')		
1st. Person	2nd. Person	3rd. Person
Singular : (mu) karant-i	(tu) karant-u	(se) karant-ā
Plural : (āmbhe) karant-u ¹	(tumbhe) karant-a	(semāne) karant-e

In the conjugational forms, given above, 'karant' is the basic form to which the terminations or endings such as 'i', 'u', etc. are added.

This tense occurs in almost all Neo Indo-Aryan languages. Some of the Marathi forms closely resemble the Oriya forms. Bengali and Oriya unlike Marathi, Hindi, etc., have only masculine forms, used for all genders.

I will now illustrate the use of the Subjunctive in Oriya.

(A) Use as Subjunctive :—

- (a) "....Karanti tū darśana"
(Would that I behold that)
Or
(I wish I might behold that).
- (b) "āśī-rāśī gheni āsanti...."
(Would that I come, receiving the blessings)
Or
(I wish I might come, with the blessings".

1. 'āmbhe karant—e' is also used so as to include the person addressed.

- (c) “....yāi dekhante tāhā”
 (Would that we go and see that)
 Or
 (I wish we might go and see that).

The quotations are from the poem ‘Sītā-vanavāsa’ by the late poet Nandakīśora Bāl.

The use of similar subjunctive forms occurs in the district of Tipperah and in the neighbourhood. (See page 300, History of the Bengali language by B. C. Mazumdar).

(B) Use in Conditional Sentences :—

- (1) when the condition is expressed by a participle, e. g. tumbhe kahile mu karanti.
(I would do if you tell me).
- (2) when the condition is expressed by a sentence containing ‘yādi’, ‘yēbe’, etc., meaning if, e. g.
- (a) “thānta yādi mora bibhaṅga-pakṣa
laṅghi bhīṣaṅa giri-samudra-bakṣa
dekhanti priya-jana-mukha-kamaḷa
huanā e santapta-prāṇa śītaḷa”
(If I had the wings of a bird,
crossing the bosom of awful mounts and seas,
I would behold the lotus face of my beloved,
this distressed heart would, then, be pacified.
(from the Oriya version by M. S. Rao of a poem by Cowper)
- (b) ** “Subhānkari santha-buddhi yēbe so thāntā,
khaḍaga-kamāṅga-bāṅga kimpāi rahantā.
(from Rahasya-manjari a medieval poem)
(If all had a saintly mind,
why should the sword, the gun, the arrow exist.)
- (c) “jinisa dānā āmbhara na thāntā bāruda guḷi abā sarithāntā
tebe be huanā āmbha ohara.

(If we had not articles and food and if our guns and bullets would have run short, then there would be retreat on our part).

It is to be noted that all the forms like 'huantā' etc. have corresponding perfect and imperfect forms *e. g.* 'hoi thāntā' 'hou thāntā' etc., all of which are used in the past conditional tense. The only exception is 'thāntā' which denotes past tense and as such it has no other corresponding form.

In Oriya, the subjunctive forms (the forms of present participial) are not used to indicate habitual past as one would conclude from the writings of some well to known philologists though ⁱⁿ some Neo Indo-Aryan languages they are said to be used to indicate habitual past and conditional past. Its use as conditional past in Oriya is limited to one verbal form, viz. 'thāntā'.

In view of what has been stated above, the sentence 'yebe sūrya udaya huantā, tebe andhakāra na rahantā' should not be translated as 'If the sun had arisen, the darkness would not have remained.'¹ Its proper translation is—'If the sun would arise, there would be no darkness. The first English sentence in inverted commas, is the proper translation of 'yebe sūrya udaya hoi-thāntā tebe andhakāra na rahi-thāntā'.

The present participial tense is used as a conditional tense even in the Middle Indo-Aryan stage, *e. g.* 'aham..... akaya-paraloya-sambalo samsāre chūḍho honto 'i. e.' 'If I had not earned provisions (=sambala) for the next world then I would have been forsaken in this world.' (This quotation is due to the courtesy of Mr. Williams, Lecturer in Indo Aryan Philology in S. O. A. S., University of London.)

1 See page 500, Wilson Philological Lectures by Bhundarkar Poona 1829 Ed. For the Present Participial tense in N. I. A. languages see, also pages 353-54 (see 509). A Comparative Grammar of the Gaudian languages by Hoernle, London 1880. Cp. also pages 901-902, 959-960. The Origin and Development of the Bengali language by Chatterji Calcutta, 1926.

Section B

§ B. FUNCTIONS OF THE AFFIX -NI OR -ŃI IN ORIYA VERBAL SYSTEM.

In the Oriya verbal system we come across a peculiar particle -*ni*- which is suffixed to the conjugated forms of the verb in all the tenses and moods except in the present indicating and the Habitual. Its treatment has so far escaped due attention of the linguists and grammarians, both native and foreign. Grierson, however, has just noticed it in his *Linguistic Survey of India, Vol. V, Part-II*, while giving the skeleton grammar of the language. He has mentioned it as an expletive along with -*ta*- and -*ti*- and has observed that it is added to the verbal forms "without affecting the meaning much". Of course, the particle is so singular in its use in Oriya among the neighbouring Aryan and non-Aryan languages that for a non-native scholar it is difficult to assess its functions properly. Actually the particle, whenever suffixed to an Oriya verbal form¹, does make certain change in the meaning and its use to convey those meanings is quite inevitable in the ordinary speech of the people.

In studying the functions of -*ni*- in the Oriya verbal system it will be very interesting to note that the affix imparts different meanings with different verbal forms. Somewhere it conveys a sense of strong affirmation and certainty, else-where a sense of probability and in other places even of impossibility. It is not suffixed to the forms in the present Indicative. (There is a single occurrence in 'Rudra Sudhānidhi' of Narayan

1 In the Oriya Verbal system there are altogether fifteen tenses and moods. The present writer, has arranged them as follows :—(1) Simple, (2) Imperfect, (3) Perfect forms in the present, past and future tenses and in the conditional mood, thus making up twelve, Habitual in Imperfect and Perfect making up two and simple Imperative making up one which altogether make up fifteen tenses and moods. In this article this arrangement and terminology have been followed. Scholars like Grierson have given a somewhat different terminology to them, in *L. S. I., Vol. V, Part II*.

Abadhuta Swami, Circa 15th century where -ni- is suffixed to a form of the present perfect)¹ and the Habitual and appears like an expletive addition in Imperative mood though by such an addition the mood changes its colour and tone (see below para 6).

In the simple and perfect forms of the Past tense the affix -ni- is treated as a completive affix. -Ni- suffixed to the simple past form like गलेनि means 'has indeed or certainly gone'. It expresses almost the same sense as the Present Perfect जाइबनि (has gone) means. Also in some instances the sense is same as the present Imperfect. Here -ni- suffixed to the simple Past form e. g. जासिलेनि may equate with Present Progressive जानुबछनि (is coming) implying he is quite near, so near that he may be regarded as having actually arrived. -Ni- is more frequently suffixed to the Simple Past forms and its use is found in the early literature written in the language². In the Past Perfect forms like जागि पिने (had come) an addition of -ni- implies strong affirmation and completeness.

The affix -ni- with the Imperfect forms of the Past tense as जाइबिने (was going) makes the sense totally different. Such a form is only a negative statement in disguise and implies impossibility and irony, as an use like जाइबिलेनि only means 'won't go'. Of-course this sort of slight difference in use can not be marked out at first, but it is heard from the lips of the native speakers when sarcasm is intended.

The affix -ni- has a unique use in the Future tense and conditional mood. One can find an altogether different mood in Oriya conjugational system if -ni- is suffixed to all the forms in Future and Conditional. With the use of such verbal forms an Oriya supposes the completion of the action, as for example Simple Future forms like जिबे (will go) and simple conditional forms like जानान्ते (would go) mean with the -ni-

1. See Types of Ancient Prose and Poetry edited by A. B. Mahanty Prachi Publication 1932, p. 77, where occurs जाबने अबजुनि कहि (we have already told.)

2. e. g. in the Kalam Chontia of Batsa Das Circa 1400 A. D. we find जानघट होइलानि" (Has lost his sense, see Ibid p. 75.)

suffix 'might have gone' and 'would have gone' respectively. But without this little addition these ideas would have been expressed with longer periphrastic forms like *बोधहुए जाइ जाइरिखि* and *बोधहुए जाइ सारि पावान्ते* as it is done in some other sister languages. So the affix *-ni-* has a completely novel use in Oriya and as seen in the above examples this new mood in its conjugational system helps much in the economy of expression. In the ancient Oriya literature use of such verbal forms is traceable to a great extent.¹

Ni- is also added to the Imperative forms as *-ni-* and brings certain change in the sense of the mood. The Simple Imperative *देख* means 'see' but with the *-ni-* suffix *देख नि* means 'Pray see' or 'please see'. Poets of the early age like Sarala Das (Circa 1450 A. D.) and Balaram Das (Circa 1500 A. D.) have used such forms in their epics whenever a request is made or any order is issued on the affectionate ones.²

As suggested above the affix is always *-ni-* and never *-ni-* with the Imperative forms. But with the other verbal forms both *-ni-* and *-ni-* can be used. In the literatures of the early and middle ages, the affix is frequently used in the form of *-ni-* in respect of all verbal forms to which it is suffixed.³ Of-course exceptions are there as in *Rukmini Bibhā* of *Kārtika*

1. For example (1) in *Rasra Sudhanidhi*—*स्वपाकु लेखि भूयै भूमिगत हुअन्तानि* (The sun would have come down to the earth leaving Chhaya) *Ibid.*, p. 64. (2) in *Rasika Haravali* of *Kavisamrat Upendra Bhanja* (Circa 1700 A. D.) *बनजासी हेवनि चहुनचहुन* (the lotus eyed maiden might have been thrilled).
2. *e. g.* In *Sarala Das's Mahabharata* *देख-नि के बनसो मन्दर, आम्बकु देखानि* (Please see who is in the wood, please show us) *Types of Oriya Prose and Poetry* p. 57 and 59 and in *Balaram's Ramayana* *सु मते सुपलेखि न बील-नि जाउ* (*Supalekhi* : Please do not say me any more) *Palm-leaf Manuscript of Kiskindya Kanda*, dated 1840 in the possession of K. Mahapatra.
3. In addition to the examples given above, we need mention also—In *Rāma Bibhā* of *Arjuna Das* (1480—1510) *पड़िला-नि* (the way has been forsaken) *Prachin Publication*, 3rd. Chhanda. Some full Chhandas have been written with these forms as the 7th Chhanda of *Braja Bihara* by *Kropasindhu Das* (18th century A.D.) 40th Chhanda of *Jugala Rasajineta Lahari* by *Eduasanda Kavisurya* (18th century A. D.) and 25th Chhanda of *Bidagdha Chintamani* by *Abhimanyu Samanta Singhara* (18th century A. D.)

Das (Circa 1600 A.D.) Where we see राज पाहिलानि.¹ In the present day standard Oriya -णि- is used perhaps due to a stronger tendency of Progressive cerebralisation and perhaps also to avoid its confusion with the negative affix -नि- which is the contracted form of the negative verb नाहि traceable to Sanskrit नास्ति.

In the western Oriya dialect the corresponding affix is -ना- e. g. गमान (has certainly gone). In some parts of Orissa, especially in Cuttack and Balasore districts, जाइनि and करनि are dialectically used in place of जाइनि (had gone) and करनि (was doing). In these expressions the final -नि- has no connection with the affix -णि- discussed here.

The affix does not appear to be used in the surrounding sister Aryan languages. In the Nepalese language we find the use of the interrogative particle -नि- which is placed at the end of the sentence.² This is however different from the Oriya affix -णि- under discussion. Coming to the M. I. A. Languages we find use of -णि-, -णु-, -णुणा-, -णे-, -णु- etc. which had functions like the Oriya -णि- affix. In Ardha Magadhi -णि- was used to express the sense of 'Indeed', -णु- and -णुणा- to express interrogation and supposition or imagination, -णु- for doubt and 'णे- as an expletive.³ In the Paia Sada Mahannava these particles are said to impart also such meanings as certainty, nearness, sarcasm, question etc.⁴ Even in Prakrits -णि- was used in the sense of certainty as well as doubt.⁵ So it is likely that the Oriya has inherited the affix -णि-, from the M.I.A. stage. In O.I.A., both Vedic and Sanskrit, corresponding to these we find use of -नु-, -ननु-, -नुना- in the sense (1) (with the Indicative Present)—now (2) (with the perfect—) an action has just been completed and (3) (with the Imperative—) Pray, Please.⁶ Moreover these Particles mean in Sanskrit—certainly, surely, indeed, no doubt.⁷

1. Prachi Publication, 6th Chanda.

2. Turner—Nepali Dictionary.

3. Ardha Magadhi Dictionary by Muni Ratna Chandraka Mahataj Vol. II (1927). Vol. III.

4. Compiled by Pandit Hari Gobind Das T. Sheth, 1928, Calcutta.

5. Abhidhan—Rajendra Kosh, Vol. IV.

6. Maconnel—Vedic Grammar for students 120.

7. Monier Williams—Sanskrit English Dictionary.

Section C.

MONOSYLLABIC PARTICLES (NIPĀTAS) IN ORIYA

In Oriya a large number of indeclinables is used, some of which are purely borrowed from Sanskrit. Others are usually traceable to Sanskrit. The first category, such as :—Athava, Athavā, Kadācana, Kadāpi, Kintu, etc. will not be discussed in this paper. Of the second category some of the monosyllabic particles, which are frequently used in Oriya, will be dealt with here.

Some Scholars classify the nipatas into simple and complex. In the latter category they list many particles, which are combinations of simple particles, such as :—Athavā, Kadācana etc. The same classification may be applicable to the Oriya 'Nipātas'.

In this article, however, the following will be specifically discussed.

'i', 'o', 'ki', 'ti', 'ta', 'nā', 'prā', 'bā', 'bi', 'ma', 'je', 'hī'.

i—See under *hī*.

o—Though 'o' is usually used as a conjunction in the sense of 'and' e. g. (1) Rāma O Hari—(Rāma and Hari), (2) Mu lekhibi O paḥhibi—(I shall read and write), it has other peculiar uses also. It is used in the sense of 'even' e. g. Se O jibāku nāhi kalā—(He also (even) refused to go). Suffixed to 'Sattve' which means 'inspite of', 'O' indicates emphasis, e. g. Mu kahibā sattveo se kalā nāhi—(He did not do inspite of my instruction). Suffixed to *jadi*, 'O' is used in the sense of 'inspite of'.

ki—This nipāta is used in Oriya in the sense of 'or' e. g. 'Jhia ki nātūṇi prāye' (Like a daughter or a grand-daughter). It is also used as a conjunction preceding a reported speech in direct narration e. g. Se Kahilā ki mu jibi—(He told 'I will go'). Placed at the end of the sentence 'Ki' also indicates interrogation e. g. Tume kuāde jiba ki ?—(where will you go?). Here in Western Oriya *kī* quates with 'ki'.

ଅବଶ୍ୟକ ସମ୍ପର୍କ ନାମାବଳୀ (ନିପାତ) - ଲାଟ୍-ଲିନ ୧୨, ୨୦୧୫

Sometimes we get a compound nipāta with 'ni' prefixed to 'ki' to indicate interrogation, e. g. 'Mu niki kahi pārai' (Can I tell it?). Sometimes 'Ki' is used with 'nā' Suffixed to it, to indicate a cause, e. g. Se maphasalara pilā kinā. (Because he is a boy belonging to country side). 'Ki' is also used between two verbs as an alternating conjunction, e. g.

Tu khāibu ki jibu. (Either you eat or you go).

Ti—See 'The definitive enclitic-*ti* in Oriya'—Indian Linguistics
—Turner Jubilee Vol. II. and intra.

Ta—Grierson refers to the use of 'ta' as an expletive giving emphasis (L. S. I.—Vol. V. Part II, P. 381). But he does not specify its uses. 'Ta' is used in Oriya in various senses.

- (a) In old Oriya it is used at the beginning of the sentence in the sense of 'then', simply to introduce a sentence, e. g. ta so manumatha lajjā pāi (Then the god of love being filled with shame—T. A. O. P. & P.—p. 68),¹ ta jarmādi...dukhe nu chāmure kahibi—(Then I shall relate...the miseries arising out of birth etc.—T. A. O. P. & P.—p. 69). Sometimes this 'ta' seems to appear in the form of 'tā', e. g. tā kāhī pāi haṣṭu kaha—(Then tell me what made you laugh—T. A. O. P. & Pp. 57).
- (b) It is used to denote emphasis on the word immediately after which it is used, e. g.
- (i) Kemanta prakṛti ta tohara bujhita nuāri—(I am not able to understand your nature indeed—T. A. O. P. & Pp. 83).
- (ii) Muhita bahuta bicāri napārili anta—(Reflecting much I indeed could not perceive the end—Bhāgavata—Ed. Rajkishore—X. 15.38).
- (iii) Galāṇita galā kathā (what is past is past indeed—K. Campu by Baladeva Rath—3rd song).

¹ T. A. O. P. & P.—Types of Ancient Oriya Prose and Poetry—Ed. A. B. Mohanty, 1932, Cuttack.

- (iv) Half of the canto No. 71 of the epic *Vidagdhaśintāmaṇi* has been composed with 'ta' at the end of each stanza.
- (c) Sometimes it is used at the end of the sentence to indicate something unexpected *e. g.* *Bhāri Sāhasa ta* (Oh ! a great act of boldness).
- (d) 'ta' is also used to indicate a condition, *e. g.* *Kichi kārya nahi ta Bhāgavata smaraṇa kara*—(If there is no work, think of the glory God).
- (e) Sometimes it is used between two sentences in the sense of 'and' *e. g.* *Keūthāra reḷa pola bhāngi jāichi ta keūthāre rāstā dhoi hoi jāichi*—somewhere the railway bridge has been broken and somewhere the road has been washed away).

'ta' occurs in *Dohakoṣa*, *e. g.* *Ko ta ramai na*. Here the commentator explains the above line as 'Ko vira puruṣa statra (na) ramate (Baudha gāna O dohā—2nd edn. Ed. By H. P. Sastri—p. 112). The commentator seems to be mistaken. Here 'ta' seems to indicate emphasis. It is also used in other N. I. A. languages, such as : Bengali, Nepali and Bhojpuri (see *Origin and development of Bhojpuri—Tiwari—1960, Calcutta* § 760).

The origin of 'ta' or 'tā' may be traceable to Sanskrit 'tat' (See N. D. p. 271) or to 'tāvat'. This 'ta' also occurs in Assamese (See—*Assamese; Its formation and development—Kākati—*§ 833).

Nā—It is used in various senses.

- (a) Sometimes it is used to denote emphasis, *e. g.*
- (i) *jayimānā ebe* (Now we shall surely know),
- (ii) *ebe he bhunjiba nā tāhā* (Now he will have surely to reap the fruit—*Bhāgavata—Ed. Rajakishore—X. 47, 49*).
- (b) It is used in the sense of 'or' *e. g.* *Pua nā jhin*—(son or daughter).

- (c) It is used in the sense of 'tathāpi' or 'still', e. g. jīe jāhā kahunā kāhiki tāku sāhāyā kara—(Let people speak anything still render him help).
- (d) It is used in the sense of 'neither' or 'nor' e. g. nā deba nā diāiba—(He will neither give nor allow to give).

This 'nā' is traceable to Sanskrit 'nāma'. Sometimes this 'nā' appears to have been suffixed with Sanskrit 'cit' giving us the compound 'cinnāma', which might be the origin of the Oriya nipāta 'Sinā'. It is used sometimes in the sense of nā, e. g. Kāḷe jāni sinā ethira tadanta—(The truth in it will verily be known in time—Sāraṅā Mahābhārata—T. A. O. P. & Pp. 82). In western Oriya the corresponding term is sine (sinhe).

Prā—It is used in old Oriya in the same sense as 'parā' in modern Oriya. Parā is used in various senses as interrogation, probability etc. It may be traceable to Sanskrit 'Prāya'.

Bā—

- (a) Bā is used as a disjunctive. It is also used in the sense of Sanskrit 'api' e. g. Ekāma karibāku kāhāra bā mana jība ? (Who else will desire to do this work?)
- (b) It is used in addressing persons, where there is intimacy or familiarity, e. g. Kapa bā?—(What ?) Here the particle 'bā' appears to be a form of 'ma' or the word may be traceable to Sanskrit athavā, though it has changed in sense, in Oriya. In Oriya there is a type of lyrical poem known as cautiśā, where the initial letters of the stanzas begin with 34 consonants and semi-vowels in order. Some of these poems have all their stanzas closing with bā, used expletively.

Bi—The word 'bi' is used in Oriya in the sense of 'also', 'even', e. g.

- (i) Se kukuraṅka thāru bi hina—(He is more downtrodden than even dogs).
- (ii) Kāyā tarubara paṅca bi dāḷa—(The body is a great tree and (it has) also five branches—Charyā No. 1). In W. Oriya 'bi' is aspirated to 'bhi'.

Ma—The particle 'ma' has two forms in Oriya

- (i) a more nasalised form, (ii) a less nasalised form. The first form is used at the end of a sentence, which is normally interrogative. Here the use of *ma* (i) signifies intimacy or familiarity. It is not used in addressing superiors, *e. g.* *Kāhiki emiti ḍarāuca ma?*—(Why are you scaring (me) like this?). Rarely it is used also at the end of a positive statement, *e. g.* *Mu jibi nāhi ma*—(See, I will not go).

The second form of *ma* (ii) is used as an interjection expressing wonder or indignation, *e. g.* (i) *ma ! Ki kāmāte na kalā*—(What a work he did !) (ii) *Se māchiki ma kabē nāhi*—(He is not even harmful in speech to a fly).

The use of *ma* (ii) appears to occur in *caryāpada*, *e. g.* *Toe sama karibo ma Sāṅga* (I shall unite with you—*Charya X. 2.*)

Ye (Pronounced as 'Jc')—It is used as an expletive or verse-filler, *e. g.* (i) 'Dine je Kruṣṇa beṇu nāde
Kānane miḷe ānane'.

(One day playing on the flute Krishna arrived in the woods—*Bhagavata*—Ed. Rajakishore—X. 16. 14).

- (ii) 'Kautuke Kāṁsa ratha bāhu je thilā—(Kansa was sportively driving the charriot—*Rasa Kallola*—*Dinakrushna Das*—2nd Canto.)

Hi—The word 'hi' in Oriya indicates emphasis or certainty, *e. g.*—
(i) 'Purūhi kete dine' (Verily again within a few days), (ii) *Kahiḷe teḍe nicatā hi*—(If this be told, verily it will be meanness of that magnitude).

The *hi* as exemplified above may be simplified to 'i' in the same sense. This 'hi' appears to be borrowed from Sanskrit 'hi'.¹

1. I am thankful to Sri B. Mishra, the Research Scholar in Oriya for some of the illustrations and to my colleague Sri G. Ch. Udayata for some examples in W. D. dialect.

Section D

(Reprinted from *Indian Linguistics, Turner Jubilee Volume*, Vol. II, 1959.)

THE ENCLITIC DEFINITIVE '-TI' IN ORIYA

1. The particle *ti* plays various parts in Oriya. It may be added to a verbal or a non-verbal. The non-verbal is generally a noun or a pronoun or a numeral. It is added to the first two categories (*i. e.* noun and pronoun) indicating thereby singular number in a definitive sense. It also implies honour or sympathy for the animal or thing denoted by the word to which it is suffixed. Briefly speaking therefore, *ti* may be said to be a definitive honourific enclitic. Its corresponding form *tā* may, similarly, be said to be a non-honorific definitive enclitic. *ṭi* may also be looked upon as the diminutive form of *tā* which may imply grossness. For example, *stri-ti* may mean 'the woman' ('already spoken of'); it may also mean 'the poor woman' (*i. e.* the woman who deserves sympathy); whereas *asura-tā* may mean 'the giant' in a definitive sense or the 'giant' who does not deserve sympathy. Likewise *ghaṭi-ti* and *ghaṭi-tā* usually mean 'the watch' and 'the clock' respectively. Of course, in the last case, *ti* and *tā* are, sometimes, promiscuously used. As instances of *ti* and *tā* suffixed to pronouns, we may use *se-ti* or *se-tā* *keṭi-ti* or *keṭi-tā* *yeṭi-tā* or *yeṭi-ti* (here *y=j*, the palatal semi-vowel occurring initially in a word is orthographically represented by the original sign of *y* but is pronounced as *j* in Oriya). When suffixed to a numeral, it may refer to persons or things or hours of the day, *e. g.* *dui-tā* may be used in respect of two persons or things or hours.

2. The case-endings in the singular number are added to *ti* or *tā* after the latter are suffixed to nouns or pronouns or numerals, *e. g.* *tārā-ti-e* ('a single star') in the Nominative case; *se-tā-ku* (to that person or thing) in the Acc. case; *dui-tā-re* (by or in two persons or things or two o'clock) in the Instr. or Loc. case. Sometimes case-endings are first added

1. GUNNING lists *ti* along with *ta* and *ṭi* under expletive additions (p. 381, *LSI* Vol. V, pt. II.)

2. *Yāskah Śāstrāṅga hāsa, se-ti Duryodhana* (Mh, by Śāstrāṅga—15th century).

to pronouns and then *ji* is added e.g. *chāku-ji boli hāde pralabāha* (Rudrasudhānidhi, circa 15th century).

3. In a few instances, *ḥ* is suffixed to an adjective and is then sometimes used as an adverbial ending, e.g. in the sentence '*birāḍi aneka-ḥa bhāha pari*, '*aneka ḥ*' means 'in many ways'. Similarly *tuḥḥ-ḥ-re* means 'in vain'. It will however be mainly seen from the above that *ji* along with *ḥ* bears some resemblance in their function with the definite article 'the' in English.

4. The quasi-article *ji* along with *ḥ* is also commonly used in Bengali³ and Assamese⁴ in both of which, it also assumes the form *jo*. In Nepali it appears to be rarely used under the guise of *waḥ* or *uḥ*, e.g. *ek-waḥ* means 'one' (emphatic), corresponding to Bengali *ek-ḥ*⁵. In Hindi it is used after numerals, under the form *ḥo*, e.g. *ek-ḥo*.

5. The particle *ji* may also be suffixed to a finite verb in Oriya in all its fifteen tenses and moods, in a definitive or interrogative sense. When restricted to such use, it has no corresponding form in *ḥ*. When used in an interrogative sense, the pronominal form *ki* is sometimes added to it. Examples : *dina gald-ji re sari* (O, verily, the days have passed by) ; *āsiba-ji* (Come definitely) where as *āsiba-ji ?* or *āsiba-ḥki ?* means 'Are (you) coming ?'

6. In similar senses, the particle has also been used in old and medieval Oriya literature :—

*esena achi-ji dharma-śāstra-yākye*⁶
devatā-brāhmaṇe hoḥḥa-ḥki bhagati
*ethira sampāe ye achi-ḥki jāḥi*⁷
*kemante sahiba-ḥi dharma*⁸

3. *Baṅla Bhasarā vyākaraṇa*—SEN and GHOSH 5th Ed. p. 182 ; *Bāsarā dīpta*—SEN, 5th Ed. 1957 p.150 ; *L'Indo-Aryen*—Jules BLOCH, 1934, p. 187 ; ODBL—S. K. CHATTERJI, p. 486, 760.

4. *Assamese, Its formation & development*—KAKATI, pp. 267, 356.

5. *Nepali Dictionary*—Sir R. L. TURNER, 1921, p. 58.

6. From *Mbh.* by Saraladās middle of the 18th century.

7. From *Ramayana* by Balarjmadās, 15th and 16th centuries.

8. From *Bhāgavata* by Jagannātha dāsa, *ibid.*

mu tāhā jāpai-ṭi sarva
ataśi-kutuma-sama, S' yāma he, mu heli-ṭi⁹

7. The particle *ṭi* as illustrated above, should be distinguished from the affix *ṭi*. The latter is used in Oriya both as a *kṛt* and *taddhita* affix; (*i. e.* as a verbal and nominal affix), *e. g.* from the root *khāda* (Skt. *khād*) we have the word *khāṭṭi* meaning 'one who eats' or 'a voracious eater'; from the words *bāhu* (an arm) and *khara* (scorching rays or rays), we get the derivatives *kharaṭṭi* and *bāhuṭṭi* the latter meaning 'an armlet' and the former signifying 'summer' as in the expression *kharaṭṭi phasal* (=summer crop).

8. The origin of the particle *ṭi* is not quite certain. And scholars have suggested various sources. Pt. Gopinātha NANDA listing the quasi-article *ṭi* along with *goṭi* and *khāṭṭi* says that *ṭi* is formed after the analogy of *ṭi* in Sanskrit words like *badhūṭi* (bride). According to him, however, *goṭi* is 'deśaja' (not traceable to Skt.).¹⁰ While explaining Nepali *ekwāṭā*, Sir Ralph problematically traces it to Skt. *varṭaḥ* m. turn.¹¹ KAKATI writes that S. K. CHATTERJI would affiliate *ṭā* with *tā* and that BLOCH suggests the latter's connection with *tāvat*.¹² SEN proposes its origin from *guṭi* (*goṭi*)¹³ which are used in almost all the major Neo-Indo-Aryan languages in some form or other as pointed out by Sir Ralph.¹⁴ Considering the fact that *ṭi* as a non-verbal enclitic can alternate with *goṭi* in many cases in Oriya, I am inclined towards the last view. But *ṭi* as a verbal enclitic, may have a different source. This source may be ultimately Skt. *varṭatte* whence Bengali *waṭe* (*baṭe*) used in the sense of 'truly'¹⁵ and Oriya *aṭe* or *aṭai* meaning 'it is'.

9. From Campu by Balasēva 19th century. Nos. 6 to 8 are from *Pracīnā-gadya-pāthyācāra* by Dr. A. B. MAHANTY.

10. *Bhasatattva*, Cuttack, 1927, p. 245.

11. *N. D.*, n. 58.

12. *Assamese its form, etc.*, p. 356.

13. *Bhasva iliveta* (ibid), p. 150.

14. *N. D.* (ibid), p. 248 (vide under *goṭi*)

15. *B. vyakarana* (ibid), p. 349.

Section E

ECHO-WORDS AND SIMILAR ALLITERATIVE WORDS IN ORIYA.

Echo-words may be defined as those words which apart from the principal words to which they hang on, have no independent use and meaning in a language. The echo-word is a partial repetition of the principal or original word and when attached to it, impart a sense of comprehensiveness. The use of echo-words is a feature of colloquial speech. The following examples may be cited from the Oriya language :—

āsana-phāsana	seat and the like,
uṣunā-phuṣunā	parboiled rice and the like,
kāṭha-phāṭa	wood and the like,
gacha-phāca*	tree and the like,
cāṣa-phāṣa	rice and the like,
dhāna-phāna	paddy and the like,
bāgha-phāga	tiger and the like,
bhāu-phāu	price and the like,
bhāta-phāta	boiled rice and the like,
bhika-phika	alms and the like,
mācha-phāca*	fish and the like,

In these expressions the second constituents such as *phāṣi*, *phuṣunā*, etc. have, by themselves, no separate existence and meaning in Oriya language. In particular context, they echo the sound and sense of the preceding words. Hence they are called echo-words.

In Oriya the principal word is designated as '*kathā*' i. e. speech proper while its attachment, unmeaningful by itself, is called '*lathā*' which also means patch-work and is traceable to Sanskrit '*latā*' meaning a branch, off-shoot or creeper.

It will be observed in the above-mentioned examples that if the original word begins with a vowel, then that vowel is suffixed to the consonant 'ph' in the echo-word ; if it begins with a consonant, then the

latter is substituted by 'ph'. In the echo-words marked with an asterisk, the aspirated letters, coming after those of the preceding syllables, have lost their aspiration for the sake of easy pronunciation.

2. Echo-words are likewise formed in respect of Perso-Arabic, English and other European loan-words in Oriya :—

āin-phāin	law and the like,
ālmāri-phālmāri	almirah and the like,
iñjeksan-phīñjeksan	injection and the like,
ceār-pbeār	chair and the like,
ṭebal phebal	table and the like,
salām-phalām	salutation and the like,
ṣṭesan-phesan	station and the like.

In these examples, the first and the sixth are of Perso-Arabic origin, the second is of Portuguese origin and the rest are of English origin.

3. If the original word begins with 'ph' with any vowel immediately following it, then its echo-form begins with 'phā' the remaining part being unaltered. *e, g.*

Pharak-phārak	difference etc.,
phikar-phākar	cleverness etc.,
phīṭ-phāṭ	very fit,
phesan-phāsan	fashion etc.,

4. Though echo-words with 'ph' as initial are used as a general rule, still there are many echo-forms with other consonants as initials. These are also repetitions of the original words except in respect of their initial syllables. It may be some of them had separate existence and meaning in times gone by but have now lost them. Examples are given below in order of their initials :—

k	bāsana-kusana	utensils etc.,
	barṭā-kuṭṭā	distribution etc.,
	locā-kocā	shrunken etc.,

c	anđirā-caṇđirā māpa-cupa	masculine and the like. measurement etc.,
jh	aḷi-jhaḷi kaṇṭā-jhaṇṭā pīlā-jhilā	entreat etc., thorn etc., child etc.,
ṭ	baṅkā-ṭaṅkā*	zigzag etc.,
d	kāma-dāma* khaṇḍiā-danḍiā*	work etc., torn or injured etc.,
p	gādhuā-pādhuā hāuḷi-pāuḷi goṭei-poṭei	bathing etc., terror-stricken etc., gathering etc.,
b	cākara-bākara loka-bāka kaceri-bāceri saja-bāja bodha-bādha kharcā-barcā cāṣa-bāṣa* khusi bāsi	servant etc., people etc., court etc., preparation etc., consolation etc., expenditure etc., cultivation etc., happiness etc.,
bh	caṣā-bhuṣā	cultivator etc.,
m	kaṣṭe-maṣṭe kānduṇu-mānduṇu	with difficulty etc., lamenting etc.,
ś	budhi-ṣudhi*	intelligence etc.,
s	gapa-sapa bujhā-sujhā moṭā-soṭā	story etc., consideration etc., fat and the like, very fat.
h	dara-hara dāka-bāka	fear etc., calling etc.,

In these instances the echo-forms marked with an asteriks have a meaning but that meaning appears quite different from that of the

principal words. For example 'ṭāṅkā', 'dāma', 'daṇḍiā', 'bāsa', 'śudhi', 'sujhā' respectively mean in Oriya rupee, price, one who holds the scales, residence, purity, paying off. In the rest, the echo-forms are meaningless. Some of the echo-forms listed above, have parallelisms in other Indo-Aryan and Dravidian languages (see below).

5. It is interesting to note that though as a general rule the echo-forms are suffixed to the original words, yet there are a few instances where they appear as prefixed to them, e. g.

adaḷa-badaḷa	exchange etc.,
ākha-pākha	vicinity etc.,
ābaḍā-khābaḍā	rough and the like, very rough.
ābā-kābā	wonder-struck,
āsa-pāsa	neighbourhood etc.,

In these instances, the second elements only have independent use and meaning in Oriya language. Some of the first members might be old words, now obsolete. For example, Sanskrit 'akṣa' and 'āśya' might have given rise to 'ākha' and 'āsa' (written 'āśa') respectively.

6. There are many instances in Oriya where the echo-words are just repetitions of the original words with a change or changes in respect of vowels only, e. g.

(a) nouns or adjectives used as nouns :

gariba-garubā	poor people and the like,
jantu-juntā	beasts and the like,
hākima-hukumā	men in authority and the like,
cp. pilā-pilī	children and the like,

(b) verbal nouns :

jāki-jukī	huddling up,
bodha-bādha	consoling etc.

(c) adjectives, adverbs or nouns (in case of adj. indicates intensity).

cup cāp	very silent,
tuni-tāni	very silent,
gol-gāl	round,
ṭhik-ṭhāk	all right,
jhāṭ-jhāt	very quickly,
ḍhāṅ-ḍhāṅ	manners,
bhul-bhāl	mistakes.

7. In western Oriya dialect, the formation of the echo-words follows the pattern which is noticeable in 6(a) above, e. g.

pān-punā	betel leaf etc.
bhāt-bhutā	rice and the like.
śag-śugā	salad and similar things.

8. There are certain alliterative quasi-compound words in Oriya where one element or member has no separate use and might have been an absolute word, e. g.

gacha-brucha	trees	
gāñi-gulaj	censure	
gā-gaṇḍā	villages	
chua-chuti	untouchability	
ṭankā-ṭokara	rupees	
tokā-ṭākara	youths	
piḷā-kabilā	children	cp. also pua-pāti
piḷā-picikā	"	
pani-paribā	vegetables	
bāhā-coḍā	marriage	
bhoga-baṭā	list	
māl-matā	things	
māli-makadamā	law-suits	
jāni-yātrā	festivals	
hāri-guhāri	complaints.	

9. The word 'patra' when suffixed to many a word in Oriya such as khātā, jinisa, bahi, bichāṇā, hisāba, imparts the sense of 'et cetera'. Cp. also lugā-paṭā (clothes) corresponding to Western Oriya Kapḍā-jatā.

10. There are a number of compound words in Oriya where one member is rarely used separately with that particular meaning. In these compounds both the members have analogous meanings, e. g.,

bandhā chandā	mortgaging.
bācha-bichāra	consideration,
bhoga-rāga	offerings (to a deity),
roga-bairāga	ailment.

11. Echo words are found in other Neo Indo-Aryan languages, such as, Assamese¹, Bengali², Maithili, Hindi³, Marathi, Gujarati and Sinhalese³.

1. Indian Linguistics Vol. XVII, 1957, page 161.

2. O. D. B. L.—Dr. S. K. Chatterji, 1926, page 176.

3. A Grammar of the Hindi Language—Dr. Kellog, 3rd Ed. page 366.

In Assamese, the usual initial consonant in echo-words is 's' and in special context 't'.

In Bengali, the characteristic initial of the echo-words is 't', e.g.

goru toru	cattle, and the like,
chātā-tātā	umbrella and the like,
māch-tāch	fish and the like,
tarkāri-tarkāri	curry and the like.

As in Oriya, 'ph' as initial, characterises a number of echo-forms. But in this case, a sense of disapproval appears to be implied also, e.g.

māch-phāch	tarkāri-pharkāri.
------------	-------------------

12. In Hindi, the characteristic initials of the echo-words are the vowels 'u', 'o', and the semi-vowel 'v', e.g.,

Pustak-ustak	books and the like,
ghoḍā-oḍā	horse
roṭi-oṭi	bread
sonā-onā	sleep
jānā-vānā	going
dekhnā-vekhnā	seeing
bhāṣaṅ-vāṣaṅ	speech

Other initials, e.g. 'dh' and 's' are sometimes found in echo-words in Hindi, e.g.

kām-dhām	work etc.,
cāy-sāy	tea etc.,
ronā-dhonā	weeping etc.

13. In Marathi, the characteristic initial of echo-words is 'b', e.g.

kutā-bitā	dog etc.,
ghaḍyāk-biḍyāk	clock (watch) etc.,
ghoḍā-biḍā	horse etc.,
tonḍ-biḍ	mouth etc.,
pāni-bini	water etc.,
pustak-bistak	book etc.,
māñjār-biñjar	cat etc.,
loṭā-bitā	water-pot etc.,
hāt-bit	hand etc.,

14. Echo-words are found in Dravidian languages such as Telugu, Kannada¹, Tamil² and Malayalam.

The characteristic initial of echo-words in Telugu and Kannada is 'gi' and that in Tamil and Malayalam is 'ki', e.g.,

Telugu—

illu-gillu	house etc.,
pustaka-gistaka	book etc.

Tamil—

arici-kirici	rice etc.,
kācu-kicu	small money.

Malayalam—

ānayum-kinayum	elephant and the like,
paṇavum-kiṇavum	money and the like.

In Telugu we have a number of compound words where the 2nd member resembles an echo-word in that it has no separate use.³

1. A Grammar of the Kannada language—Dr. Kittel, Mangalore, 1903, page 304—305.

2. A Progressive Grammar of Common Tamil—Arden, 5th Ed. Madras, 1942, page, 301.

3. e.g. ānu alam (leaves and the like), caṇu vema (trees and the like), piḷu-jela (children and the like), purugu-putra (worm etc.), bhūmi-putra (land etc.) In Kannada, some echo-forms are prefixed to original words.

Section F.

(Reprinted from *Indian Linguistics*, Vol. 18, (1956-57), September 1957,
Parts 1-2.)

WESTERN ORIYA DIALECT.

1. Oriya which is the principal language of the State of Orissa is affiliated to the Eastern Group or Magadhan Group of the Indo-Aryan languages, the other members of the Group being Bengali, Assamese and the Bihari Speeches, *i.e.*, Maithili and Magahi and Bhojpuri. GRIERSON recognizes Bhatari which is spoken in the north-east of the erst-while feudatory state of Bastar, to be the only true dialect of Oriya.¹ Popularly, however, besides Standard Oriya which is generally based on the dialect of Cuttack district and its surrounding regions belonging to other districts, three other dialects are recognised. They are Western Oriya, Northern Oriya and Southern Oriya.

2. Western Oriya is commonly known in Orissa as the Sambalpur Oriya, Sambalpur having been the chief cultural and commercial centre of Western Orissa. The State of Orissa with an area of 60,136 sq. miles and a population of 1,46,45946 (in 1951) comprises thirteen districts.² Among these, Western Oriya is spoken in five districts. These districts are specified below with their area and population.

<i>District</i>	<i>Area in sq. miles</i>	<i>Population</i>
Sambalpur	6765	1,301,804
Sundargarh	3788	552,203
Balangir	3412	917,875
Boudh-Kondhmal	4282	456,895
Kalahandi	5057	585,781
Total	<u>23,304</u>	<u>4,087,558</u>

1. *Linguistic Survey of India*, Vol. V, pt. II, p. 370.

2. Now Orissa's population has risen upto 175.66 lacs.

Of the total population noted just above, a small minority speak languages other than Oriya. Outside the State of Orissa, Western Oriya is spoken in parts of the district of Raipur in Central Provinces and in the erstwhile Feudatory States of Sarangarh and Raigarh. The Oriya which is spoken in the district of Singhbhum in the State of Bihar, appears to approximate to Western Oriya.

Some striking features of the Western Oriya dialect especially those in respect of which it differs from St. O. *i.e.* Standard Oriya, are noted below :—

VOWELS

3. Though Western Oriya uses the same vowel symbols as the St. Oriya, the phonetic values of the symbols are not always identical.

In St. Oriya, it may be stated as a general rule that every word ends in a vowel. In this respect it differs from Bengali, Hindi, Marathi, etc. For instance the final *a* at the end of words *ghara* (a house), *mada* (liquor) *vana* (pronounced as *banā*) (forest), *āta* (an apple), *kāma* (work), *māpa* (measurement), *jībha* (tongue), *kānana* (forest) is pronounced in St. Oriya whereas it is silent in the above mentioned languages. In this respect, Western Oriya differs from St. Oriya and follows Hindi, Marathi, etc.

In Western Oriya, the silencing of the final vowel in the words cited above, is due to the fact of stressing of the penultimate vowels. In other words the vowel *a* of *gha*, *ma*, *va*, and *ā* of *kā*, *mā*, and *i* of *jī* in the above-mentioned words, have been stressed or accented resulting in the slurring over of the final vowels. Hence, it is clear that the phonetic value of the stressed vowels *a*, *ā* and *i* in the words noted above, differs from that of the same letters in St. Oriya, the latter being unstressed. Likewise, the phonetic value of *i* in *nīda* (sleep), of *u* in *mug(a)* (a kind of cereal), of *e* in *peṭ(a)* (belly), and of *o* in *lok(a)* (people) is not identical in Western Oriya and St. Oriya.

It has been held that the vowel *a* in St. Oriya is somewhat a back vowel, being something like the sound of *o* in the English word *hot*.¹ At any rate, it is not a purely central vowel. Whatever be its nature, generally speaking, the vowel symbol *a* represents only one sound in St. Oriya. But in Western Oriya, it appears to represent two sounds (1) its usual sound (which is said to be 'sharper'), more or less corresponding to the sound of the St. Oriya *a* as the sound of the first syllable in the word *masan* (*ś*) (cupid) and (2) its occasional sound which is still further back and an open sound as in the word *kaṭa* (what). The vowel symbol *a* in the

1. See the chart at the end of this treatise.

CONSONANTS

8. The phonematic structure of Western Oriya differs mainly from that of St. Oriya in the following respects (as far as consonants are concerned) :—

(1) The retroflex nasal *ṅ* which is extensively used in St. Oriya, is used in a very limited number of words in Western Oriya, e.g. in the word *kaṅ* (what).

(2) The retroflex and highly flapped consonant *ḷ* which distinguishes Oriya from other Magadhan languages, is conspicuous by its absence in Western Oriya.

In St. Oriya *ṅ* and *ḷ* do not occur initially. They occur medially. Their occurrence in the final position is very rare as in *kaṅ* (what) and in *kheḷ* (Do thou play) in Imperative, 2nd person, singular.

The phoneme *ṅ* in St. Oriya, as far as tadbhava words are concerned, is traceable through Prakrit to two different phonemes in Sanskrit, viz. to *ṅ* and *n*.

	St. Oriya	Skt.
(a)	<i>kaṅga</i>	<i>kaṅga</i>
	<i>māṅḡika</i>	<i>māṅḡikya</i>
	<i>luṅga</i>	<i>lavāṅga</i>
	<i>suṅgi</i>	from <i>sru + ṅa</i>
		Māgadhī through Prkt.
		<i>ṣuṅḡa</i> ,
(b)	<i>ḡṅi</i>	<i>ḡṅiya</i>
	<i>gāṅga</i>	<i>gāyana</i>
	<i>jaṅga</i>	<i>jana</i>
	<i>pāṅgi</i>	<i>pāṅḡiya</i>
	<i>māṅga</i>	<i>māṅga</i>

In all these words and in other numerous words Western Oriya uses *n*, not *ṅ*.

In the tatsama words, e.g. in *kāraṅga*, *gaṅga-gaṅga*, *carāṅga* (foot), etc., *ṅ* is pronounced as *n* in Western Oriya.

In St. Oriya, an original medial single dental *l* is cerebralised to *ḷ* where as a medial double dental *ll* is attenuated to a single *l*. In either case what remains in Western Oriya, is a single *l*, e.g.

(a) Skt.	Apabhraṃśa	St. Oriya	W. Oriya
<i>phulla</i> (expanded)	<i>phulla</i> (flower)	<i>phula</i>	<i>phul</i>
<i>kalyam</i> (tomorrow)	<i>kallu</i> (Prkt. <i>kallam</i>)	<i>kāli</i>	<i>kāl</i>
* <i>ṣaiḷya</i> (oil)	<i>tella</i>	<i>tela</i>	<i>tel</i>

(b)

<i>phala-</i>	<i>phala-</i>	<i>phaḷa</i>	<i>phal</i>
<i>kāla</i>	<i>kāla</i>	<i>kāḷa</i>	<i>kāl</i>
<i>kola</i>	<i>kola</i>	<i>koḷa</i>	<i>kuḷ</i>
<i>vela</i>	* <i>velā</i> or <i>vela-</i>	<i>beḷā</i> or	<i>belā</i> or
<i>velā</i>		<i>beḷa</i>	<i>bel</i>

9. Western Oriya sometimes uses *r* in place of *ḍ* of St. Oriya, e.g.

W. Oriya	St. Oriya
<i>ḍauri</i> (rope)	<i>daurī</i>
<i>ḍāmur</i> (he-calf)	<i>dāmuri</i>
<i>māk*ra</i> (spider)	<i>mākaraḷaṣā</i>
<i>mākar</i> (monkey)	<i>mākaraḷa</i>
<i>nuribā</i> (to search)	cp. <i>lodiba</i> (to want)

10. The consonantal group *ṇḍ* (= *n+ḍ*) in Sanskrit words does not undergo any change in St. Oriya but it is diversely treated in Western Oriya, e.g.

Skt.	St. Oriya	Western Oriya
<i>tuṇḍa</i> (mouth)	<i>tuṇḍa</i>	<i>tūr</i> or <i>tūṅ</i>
<i>ḍaṇḍī</i> , <i>ḍaṇḍikā</i>	<i>ḍaṇḍī</i> (nose ring)	<i>ḍāṇī</i> or <i>ḍāṇī</i> or <i>ḍaṇī</i>
<i>bhāṇḍī</i> , <i>Lhāṇḍikā</i>	<i>bhāṇḍī</i> (earthen pot)	<i>bhāṇī</i>

11. In order to indicate case-relation (the cases, apart from the Possessive and Vocative being six in number after the pattern of Sanskrit Grammar), both Standard Oriya and Western Oriya sometimes use (1) a few (organic) endings such as *-e* and *-u* which are inherited from the MIA stage, (2) various post-positions, e.g., *ru* (from), *re* (in or by) and (3) a number of post-positional words, e.g., *thāru* (lit. from the place of), *thāre* (lit. in the place of), *lāgi* (for), etc. Some post-positions and post-positional words used in Western Oriya are, however not used in St. Oriya; some are used with slight modification. Both, however, use as plural endings or suffixes *-e*, *māne* and *gudāka* (*gurāka*), the first two being usually applicable to rational beings.

Name of case,	Endings,	Post-positions	Post-positional words
Accusative		<i>ku</i> , <i>ke*</i>	
Instrumental	<i>-e</i>	<i>re</i>	<i>dei</i> , <i>dvārā</i> , etc.
Dative		<i>ku</i> , <i>ke*</i>	<i>kāje</i> ,* <i>lāgi</i> , <i>pāḷī</i> , etc.
Ablative	<i>-u</i>	<i>nu</i> ,* <i>ru</i>	<i>thāru</i> , <i>thū</i> (<i>thū</i>), <i>thū</i> , etc. <i>thānu*</i>
(Possessive)		<i>na</i> , <i>ra</i>	
Locative	<i>-e</i>	<i>na</i> ,* <i>ne*</i>	<i>thāre</i> , <i>thī</i> (<i>thī</i>) <i>thāne</i> ,* <i>thī</i> , <i>thī</i> , etc.

The post-positions and the post-positional words that are marked above with an asterisk, are confined to Western Oriya. In several pronominal forms in St. Oriya such as *eṇu*, *teṇu*, *jeṇu* and *eṇe*, *teṇe*, *jeṇe* (= *jeṇe*), *keṇe*, the Western Oriya post-positions *nu* and *ne* are traceable in their retroflex forms. All the endings, post-p.s and post-p. words are added directly to the substantive in the sg. In the pl. the post-positions and the post-positional words preceded by *-āka* (*ākara*) or *mānaṅka* are added to the substantive.

12. The following pronouns are used both in St. Oriya and in Western Oriya. The forms marked with an asterisk are used in Western Oriya :—

	sg.	pl.
1. The 1st Personal pro.	<i>muī*</i> , <i>mu</i>	<i>āme</i> (<i>āmbhe</i>), <i>ām-māne*</i> , <i>āme-māne</i> .
2. The 2nd Personal pro.	<i>tui*</i> , <i>tu</i>	<i>tume</i> (<i>tumbhe</i>), <i>tum-māne*</i> , <i>tume-māne</i> .
3. The 3rd Personal pro.	<i>se</i> , <i>he*</i>	<i>semāne</i> , <i>he-māne*</i> .
The Remote Demonstrative
The Co-relative
4. The Proximate Demonstr.	<i>i*</i> , <i>e</i>	<i>i-māne*</i> , <i>e-māne</i> .
5. The Relative	<i>je</i> , <i>jen*</i> , <i>jeū</i>	<i>je-māne</i> , <i>jen-māne*</i> ; <i>jeū māne</i> .
6. The Interrogative	<i>ke</i> , <i>ken*</i> , <i>keū</i>	<i>ken-māne*</i> , <i>jeū-māne</i> .
7. The Honorific	<i>āpan*</i> , <i>āpana</i>	<i>apan-māne*</i> , <i>āpana māne</i> .
The Reflexive	<i>apnā*</i> , <i>āpanā</i> (<i>āpe</i>).	

Pronouns such as *sabu* (Skt. *sarva*); *ana* (Skt. *anya*) and their synonymous forms are also used.

In the Accusative Dative sg. of the 1st. Pers. pro. and the 2nd Pers. pro. St. Oriya uses *mote* and *tote*, Western Oriya also uses occasionally *make* (*mōke*) and *toke*.

Evidently corresponding to the Sanskrit Proximate Demonstrative *etad*, Western Oriya uses the basic form *itū*. The Genitive sg. form *itar(a)* (=of this) is used in an old Oriya inscription at Hari Śaṅkara in Western Orissa.

Case endings and post-positions and (post-positional words) are affixed both in the sg. and pl. to oblique forms which are forms of the Genitive sg. (e.g. *mora*, *mor**, *mo*; *tara*, *tor**, *to-*; *tāra*, *tār ta-*) and pl. (e.g. *āmbhamānaikara*, *āma-mānaikara*, *ām-mānaikar**, *tumbha-mānaikara*, etc., *semānaikara*, etc.).

The pronominal forms *hāde* (there, now) and *ihāde* (here, now) are now confined to Western Oriya.

THE VERB

13. Conjugation of *kar* (do) in Western Oriya.¹

		Imperfect	Perfect
Present	1st P. sg. <i>karē</i>	<i>karu-che</i>	<i>karī-chī</i>
	.. pl. <i>karu</i>	.. <i>-chū</i>	.. <i>-chū</i>
	2nd P. sg. <i>karu</i>	.. <i>-chu</i>	.. <i>-chu</i>
	.. pl. <i>kara</i>	.. <i>-cha</i>	.. <i>-cha</i>
	3rd P. sg. <i>karē</i>	.. <i>-che</i>	.. <i>-chī</i>
	.. pl. <i>karam</i>	.. <i>-chan</i>	.. <i>-chan</i>
Past	1st P. sg. <i>karī</i>	.. <i>-thīlī</i>	<i>kar¹-thīlī</i>
	.. pl. <i>karlu</i>	.. <i>-thīlu</i>	<i>kar¹-thīlu</i>
	2nd P. sg. <i>karlu</i>	.. <i>-thīlu</i>	<i>kar¹-thīlu</i>
	.. pl. <i>karlā</i>	.. <i>-thīlā</i>	.. <i>-thīlā</i>
	3rd P. sg. <i>karlā</i>	.. <i>-thīlā</i>	.. <i>-thīlā</i>
	.. pl. <i>karle</i>	.. <i>-thīle</i>	.. <i>-thīle</i>
Future	1st P. sg. <i>karbi</i>	.. <i>-thībi</i>	.. <i>-thībi</i>
	.. pl. <i>karbu</i>	.. <i>-thību</i>	.. <i>-thību</i>
	2nd P. sg. <i>karbu</i>	.. <i>-thību</i>	.. <i>-thību</i>
	.. pl. <i>karba</i>	.. <i>-thība</i>	.. <i>-thība</i>
	3rd P. sg. <i>karba</i> , <i>karbā</i>	.. <i>-thība</i>	.. <i>-thība</i>
	.. pl. <i>karbe</i>	.. <i>-thībe</i>	.. <i>-thībe</i>

1. The signs of Past, Future, conditional are -ī, -ū, -ā in St. Oriya; in Western Oriya -e- has been further simplified. In these tenses under the Simple column a shorter *i* is used in between the root and the tense-signs -ī, -ū, -ā, hence *karī* should read *Karīi*. In conditional Imperfect the portion *thī* is frequently simplified into *thi* in colloquial style.

Conditional 1st P. sg.	<i>karti</i>	<i>karu-thāiti</i>	<i>kari-thāiti</i>
pl.	<i>kartā</i>	.. -thāitā	.. -thāitā
2nd P. sg.	<i>kartu</i>	.. -thāitu	.. -thāitu
pl.	<i>kartā</i>	.. -thāitā	.. -thāitā
3rd P. sg.	<i>kartā</i>	.. -thāitā	.. -thāitā
pl.	<i>karte</i>	.. -thāite	.. -thāite

It is noticeable that in Present Imperfect and Perfect the *a* of the auxiliary root *och* of literary Oriya has dropped. The Present Imperfect form *karu-che* has an alternative form *karu-chi* (*karu-chī*).

In Colloquial style of Western Oriya, the following forms are used in Simple Present ;—

(<i>muī</i>) <i>kar-si</i>	(<i>tuī</i>) <i>kar-su</i>	(<i>se</i>) <i>kar-si</i>
(<i>āme</i>) <i>kar-xu</i>	(<i>tume</i>) <i>kar-sa</i>	(<i>semāne</i>) <i>kar-san</i>

These forms are obtainable from the Present Imperfect forms by dropping *u* from the Imperfect Participle *karu* and by changing the (affricate) sound *ch* in to the sibilant *s*.¹

In Western Oriya, especially in colloquial style, in place of the future sign *-b-*, *-m-* is frequently used.

kar- imperative

1st Pers.	2nd Pers.	3rd Pers.
sg. <i>kare</i>	<i>kar</i>	<i>karu</i>
pl. <i>karū</i>	<i>kara</i>	<i>karun</i>

Habitual (Past) Imperfect

sg. <i>karu-thāisi</i>	<i>karu-thāu</i>	<i>karu-thāisi</i>
pl. <i>karu-thāisa</i>	<i>karu-tha</i>	<i>karu-thāisan</i>
	cp. or <i>karu thāisa</i>	

P. S.—In Conditional Imperfect, *thi* is usually used in colloquial style in place of *thāi*.

14. In St. Oriya when *-ṅi* is suffixed to the verb in Simple Past it imparts the sense of completeness to the action. The same function is performed by suffixing *-na* in Western Oriya to the verb in Simple Past. (*karilā-ṅi* St. O. equates with *karlā-na* in W. O.)

In Western Oriya, the negative particle *nāi* is prefixed to the verb as in Hindi where as the same is suffixed to the verb in St. Oriya.

1. For change of *ch* into *s* in MIL, see *Marathi bhāṣāśāstra*, p. 140.

15. Unlike St. Oriya, Western Oriya uses the particle *gā* in addressing intimate or inferior persons and uses the interjections *kho* or *khu* to indicate disapproval and *hantā* to indicate surprise, pity, etc.

Western Oriya uses the expression *pare* to convey the sense of interrogation or unexpectedness and the like. St. Oriya uses *parā* to convey the same.

DIALECTICAL WORDS

16. The vocabulary of Western Oriya consists of *inter alia*, numerous dialectical words a large number of which are unintelligible to Oriya speakers living outside Western Orissa. They have not yet been systematically and correctly compiled and explained.

The present writer has collected, mostly from the lips of Western Oriya speakers, about 350 such words.¹ A comparative study of these words is highly interesting.

A few of these words, like the following, are traceable to (or loan words from) the South Indian family of languages, especially to Telugu.

<i>kāṇḍul</i> (<i>a</i>)	a kind of gram.
<i>guḍi</i>	temple.
<i>gurram</i>	ram.

A large number of these words are, however, traceable to the OIA (=Old Indo-Aryan) (with analogous forms in other Neo Indo-Aryan languages), e.g.

āchi (napkin), Hindi *āgauchā*, cp. Nepali Dict. by TURNER, P. 6.

āṅhi (end or border of cloth), Gujarati *oṅi*, cp. ND. P. 64.

kira (worm), Hindi *kiḍā*, Skt. *kīṭa* or *kīṭaka*.

cāṅṅi (ant), Hindi *cāṅṅi*.

thir (rice gruel or creap), Nepali *thar*, Lahndā *thiri*, cp. ND. P. 294. For *thir* cp. P. 63, *The Bhalesī dialect* by Dr. VARMA.

pakhan (stone), Skt. *pāṣāṇa*.

paru (*r*) (last year), Skt. *parut*.

1. These have, now, been largely supplemented and he is compiling an Etymological and comparative dictionary of Western Oriya dialect.

SERIAL No. A.

Dated Saturday, the 5th. day of the bright fortnight of Tula
(=Karttika), Saka Era 973 (Current), corresponding
to 1051 A, D.

In the 15th. Samvatsara of Anantavarmmadeva

On a slab lying in front of the Daba(=Dhava) lesvara temple at
village Urajam, Taluk—Chicacole, Dist.—Chicacole.

Script—Nāgarī (Southern variety)

(cp. A. R. 1930, Page 5, No. 3).

- 1 Svasti samara mu-
- 2 khānekari-pudarppa-
- 3 mard(d)ana bhujabalaparākrama
- 4 Gangānvyābalambanastambha
- 5 Srīmad Anantaba(r)mmadeba bija-
- 6 yarájyasambatsara 15 Tu-
- 7 lā māsa śukla pakṣa dina
- 8 pañcamī Sañibāraim Yuruja melā-
- 9 na daya karilā paṭṭa sthitti (!)
- 10 Polākhisa Yurujamasa ja-
- 11 ni (!) gau Palākhisa tinni bhā-
- 12 ga Yurujamasa okku bhāga-
- 13 hāinta māñcañku bojhya thilāi (!)
- 14 Yurujameleṃ gau Polākhī-

1. The date of this record, as first read by me, was Śakabda 933.
If Saka 933 be taken as current, (not elapsed) the details correspond to the
14th Octo., 1010 A. D. ; I am indebted to the Govt. Epigraphist, India, for this kind
information.

In A. R. 1930 the date is given as Śaka 973 (=A. D. 1051).

The stone slab is now in the Madras Museum and I am grateful to the Supdt.
for sending me two fresh estampages of the record.

Handwritten text in Devanagari script, likely a manuscript or inscription, covering the majority of the page. The text is arranged in approximately 21 horizontal lines, though some lines are partially obscured or faded. The script is dense and appears to be a form of classical or historical Indian writing.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21

- 15 (me)lāṇa jyaubante na labhe.
 16 u lantihileṃ (?) kaleṃ rākhake.
 17 . ṇa sahasra suborṇadaṇḍa pada-
 18 jya dhilā (j) ānati sāburāyī
 19 cou sannukheṃ sarasvātī
 20 Ballabha salā (=silā) lekhitam
 21 Sakābda 973 (j)

From the 15th up to the 20th line the impression is not legible at the margins.
 Ls. 15—16 not indexed.

L. 8. The Locative ag. ending *siṃ* may read as *ep* :

Ls. 10 & 11 read *jaṃ* as *jāṃ* ;

L. 16 the first 4 syllables may read—*umthileṃ* (uj—rising of a planet) ; the reading *rakhake* is doubtful ; it may read 'rāke'

On the whole, the reading of lines 15 to 20 may be taken as tentative. The Oriya of this record is not free from Prakritisms especially in the matter of inflection. It also reflects some Dravidian influence. For the pronunciation of *c* in *magasāku* (lit. to or for men) in line 13, cp. the following—In Tamil "they pronounce *c* in *tecam* (Skt.—*deśa*, a country) like *sh* ; and *c* in *caniyaci* (Skt.—*satnyāsi*, a hermit), like the English *s* in *sun*". Page 42—43.

Ardens Gram. of common Tamil, 1942. cp. *c* in No. 20 lines 7 & 11.

This inscription should have figured as Serial No. L. But its facsimile reached me too late. In order to avoid dislocation of other inscriptions it figures as S. No. A.

Translation.

A Royal Charter recording gift of a 'mailān' (melan).

Hail : On Saturday, the fifth day of the bright fortnight (of) the month of Tula (during) the 15th year of the victorious reign of Sri Anantavarmadeva, the destroyer of the pride of many a foe at the front of the battle, whose great prowess lies in the strength of his (own) arms, who is like a pillar that supports the Ganga dynasty, this is the settlement of the (Royal) charter, granted as a favour, in respect of the festive gathering at Urajam.

Be it known in respect of Polakhi and Urajam. It was due for enjoyment on the part of the people, three shares being of Polakhi and one share being of Urajam. He granted a 'mailān'.....
.....to.....during.....so that at the (festive) gathering of Urajam the (festive) gathering of Polakhi may not obtain
.....

Vallabha Sarasvati engraved this command on stone (*i. e.* completed the engraving of this charter) on the 7th (tithi), at the place of the assembly in the suspicious presence of (the deity?).....Saka era 973.

List of villages of the Madras Presidency, Madras, 1933, P. 212 Polakhi, P. 214 Urajam.

For the script of this inscription cp.—E. I. IV, P. 183 E. I. III, P. 220. Ind. Antiquary XVIII, P. 168.

The term 'maitāya' used in this record occurs in the form of 'maitāna' in the old Oriya Kāvya 'Rāmabibhā' and is prefixed to the word 'maṇḍapa' (a pavillion).

BHUBANESWAR INSCRIPTION OF GANGANARASIMHA

Front

Left



2
4
6
8
10
12
14
16
18
20
22
24
26
28



2
4
6
8
10
12
14
16
18
20
22
24
26
28

SERIAL No. 1

The Oriya text of the Bhuvanesvara bilingual stone inscription.

In samvat 22 of Vira Narasiṅhadeva.

J. A. S. B. (N. S.), Vol. XX, Page 43.

E. I. Vol. XXXII, P. 229 text, plates etc. by Sircar

1. svast(i) Śrī Bīra Nara Nārasīṅhad e)ba-
2. śa prabradhamāne bi̇yē rāje sa-
3. mbata 22 śrāhi Kātrika kṛiṣṇa 7 Rabibār-
4. re Śrī Kittibāsakhetraṃ Sīdhe-
5. svara maḍhara Baḍa Nārasīṅhadēba-
6. ŋkara ā(u)śakāmārthapūrbake
7. Bāghamarā bārabāṭi bhūmī Ekāda-
8. śa Rudra bhikṣādebā bhūmī samaṃ-
9. dhe Taparāja Māhāmuni Duggā-
10. bhaṭa Ācā'yāṅka^ā baṃdhā kalā e
11. māḍhā śatadeḍha 150 Utresva-
12. ra Nāekaṅkara tahu(ṃ) ghetalā
13. e māḍha-dasa dhānya-pāiṭi trīṃ-
14. seka Taparāja Māhāmuni e du-
15. ī dhānyasunā Duggābhaṭe Utres(v)a-
16. ra Nāekaṅke dei āṅka kalā (j) e kauḍi e
17. dhānasunā muṣa kaṣantara karante māḍha
18. śateka asī 180 (j) Taparāja (Mahā)muni sī-
19. ba prāpteṃ Tapa Cakrabatī sthānāpatī ho-
20. ilā (j) e Tapa Cakrabatīṅkara Duggābhaṭa A-
21. cā'yāṅkara rāsī Duggābhaṭa Ācā'yē
22. suṇi eka-rāsī bolī māiṭrapakṣa ho-
23. ilā (j) e Bāghamarā bhūmī bārabāṭi pha-
24. ḷabhogya asīā satake kālāke
25. Tapa Cakrabatīkī hātharai Duggābha-
26. ṭa Ācā'yē pāṇi dhīlā (j) e Śrī Bīra

Line 1 begins with a symbol which may stand for Om. The portions enclosed in brackets are not in the original. The sign (j) indicates the end of a sentence.

L. 1 reads in the original 'svasta śrī bīranaranārasīṅhadaba' without their māṭrā in svasti and e māṭra in deba. In this inscription ī (long) has been used for i (short). For the reading śrāhi.

(L. 3), cp. plate of S. No. 24. In L. 16, text Kauti in place of Kauḍi.

27. *Nara Nārasīṅghadebaṅkara āśakā-*
 28. *māthe Ekādaśa-Rudra-bhīkṣā karāi-*
 29. *bā (l) e bh(i)kṣā Coḍa-desa Paṇḍi-desa Kā-*
 30. *ñcī-desa e tīnī dese jamilā ho-*
 31. *i maṭhāmaṭhe dikṣā karī ācā(ra)bantā*
 32. *hoilā tapasāṅkā bhīkṣā (l) jete*
 33. *kāla candra-sujra brata eteka kālaṅkara sa*
 34. *bratibāka (l)**

TRANSLATION

A royal endowment to a Maṭh for feeding the
 Saivite saints of Coḍa, Pāṇḍya and Kāñcī
 countries, its mortgage, and redemp-
 tion due to waiver.

Om ! Hail ! On Sunday, the 7th of the dark fortnight (of the month of) Kārttika, (in the) year Samvat XXII, during the victorious and prosperous reign of Sri Vira Nara Nārasīṅgha Deva.

In regard (samamḍhe) to the Bāghamarā land, measuring twelve Vātis (240 acres) of Siddhesvara Maṭh (which was granted) for offering of food (in charity) in honour of the Eleven Rudras and to wish long life to the Great Narasīṅgha Deva, Taparāja Mahāmuni executed a mortgage in favour of Durgā Bhaṭṭa Ācārya (and) he took one hundred and fifty māḍhas (75 tolas) of gold. He too took 10 māḍhas (of gold) and 30 pauṭis of rice from Uttaresvara Nāyaka. He Taparāja Mahāmuni causing paying off 10 māḍhas of gold and thirty pauṭis of paddy (rice)—both this paddy and gold—by Durgā Bhaṭṭa to Uttaresvara Nāyaka made an account or calculation. Calculating this money and this paddy and gold as capital and interest it became

* The inscription closes with three symbols the last two of which resemble the symbol with which the inscription begins. L. 31, text maḍāmaḍe.

In this inscription the symbol for l i.e. the Nagari symbol for l with a stroke attached to it in the fashion of a tail as in kalā

(L. 10 & 16), ghetalā

(L. 12), hoilā

(L. 22-23), kāḷāke

(L. 24), dhilā

(L. 26), jamilā

(L. 30), or with two strokes attached to it in the same fashion as in bolī

(L. 22) and in hoilā

(L. 32) has, previously, been read as ll e. g. kallā etc.; but cp. the Komarka inscription and the later O. symbol for l (with a tail); the present reading justifies the reading kāḷā, muḷakaṅantara cp. Ls. 17 & 33. L. 24, last word: Sircar reads kilākal.

(altogether) one hundred and eighty (180) māḍhas (due from Taparāja). When Taparāja Muni attained Siva (*i. e.* died). Tapa Cakravarti became the head of the Matha (lit. master of the place). When Durgā Bhaṭṭa Ācārya heard of the rāsi (Zodiacal sign or the planetary conjunction at the time of birth) of Tapa Cakravarti and of Durgā Bhaṭṭa Ācārya (*i. e.* of his own), he became friendly towards him as they were of the same rāsi (*i. e.* were born at the time of the same planetary conjunction).

Durgā Bhaṭṭa Ācārya offered (libation of) water in the hands of Tapa Cakravarti (transferring) this Bāghamarā land of twelve vātis the usufruct of which was due to be enjoyed until the amount of one hundred and eighty māḍhas was cleared off (lit. made up—kalāke).

This (charitable) offering of food in honour of the Eleven Rudras should be made for wishing long life to the illustrious Vira Nara Nārasimha Deva. This (offering) is the offering for the hermits who being born in the three countries of Cola, Pāṇḍya and Kāñci and entering the monastic life in all sorts of Mathas have become pure in conduct (ācārabanta).

May that offering for the hermits endure as long as the sun and moon (endure).

SERIAL No. 2.

S. I. I. VI. 720

A R No. 253-A of 1899.

In the 3rd niche of the verandah round the central shrine* of the Lakṣmī-Narasimha temple at Simhacalam.

Language—Oriya, Script—Telugu.

1. *Vira Śrī B(H)AN UDEVArājula samasta 8 srā(hi) maka.*
2. *ra kṛ 11sī ravivārē Kulīṅga-damḍapaṭu-parīkṣa.*
3. *maṅā-pātra Bhuvanānaṅda sandhimigrāṅkore¹ adhi(kārē).*
4. *Kalīṅga-parīkṣā Mahāpātra Parihārānaṅda² sani.*
5. *migrāṅkara adhikārē maji samasta beharaṅa bidya-*
6. *mānē ṭākuruṅkara³ āyuṣkamārta⁴ Śrī Narasiṅganāta dē-*
7. *uṅkara amṛta-maṅahiki (cī)yāilā⁵ Niṣāṅkabhānu⁶.*
8. *bhōga 1 la ārsa⁷ 4 bāghalā 4 korāḍabaḍa 4 jeuṭa(gha)lu-*

1. sandhivigrahaṅkara 2. Harihārānaṅda 3. ṭākuruṅkara 4. āyuṣka-
mārtha 5. bhāsilā 6. Niṣāṅkabhānu 7. ārisā

9. *līdika* 1 *paṇa*^{1a} *kaṭisi* 2 *panubidiya* 5 *guvago* 5 *doṃḍa-*
10. *māḷa* 1 *patripaḷa* 2 *kapuramaṣā*² *capdana-kalisi* 1 *tiguṣi*.
11. *duda-kunṇa* 1 *etaka*² *khaṃḍamaṃṇe etaka nitya prasādaku*.
12. *madye*.

TRANSLATION

Institution of 'Nisankabhanu-bhoga'.

(Endowment for offering food to the deity for long life of King Nisankabhanu.)

S. I. I. VI. 720.

On Sunday, the eleventh day of the dark fortnight of Makara, the Samasta year 8(7) of King Vira Sri Bhanudeva, during the tenure of office of Bhuvananda Mahapatra, steward (pariksa) of the province (dandapata) of Kalinga and Sandhivigrahika and also of Hariharananda Mahapatra, steward (pariksa) of Kalinga and Sandhivigrahika and in the presence of all chiefs and leaders, the Nisankabhanu offering was instituted for the Amṛta-manahi⁴ of the deity Sri Narasimhanath, with a desire for the long life of the King :—

4. Rice (anna) or cakes (ṛisa)
4. Baghala?
4. Large sweets (Korabada)
1. Jēta fruits⁵ (Jēta (ṇas) lu lādika, phalu, etc.)
1. Water (pani)-jar (pani Kalisi)
5. Betel-leaves (panubidiya)
5. Betel-nuts (guvago)
1. Long garland (Doṃḍāmāḷa)
2. Small plate and dipper (Patripaḷa)
1. A jar for sandalpaste mixed with camphor
1. A coarse chawri with three strands,
for all this (there is supplied) one shelf.
All this (is) also for daily offering.

1. miss 2. etiki 3(a) pāṇi doubtful: bāghals (L. 5).

L. 2. Text—ravivare. Ls. 3, 4. Text—Mahapatra

Text based on the tentative transcript originally prepared and now revised in the office of the Govt. Epigraphist, India.

4. Amṛta-manshi—nectar food.

5. Jēta—a tree bearing sourish edible fruits like mango-steen. Bhāṇa-koṣa.

SERIAL No. 3

S. I. I. VI, 940

A. R. No. 302-C of 1899

In the 26th niche in the verandah round the central shrine
of the Laksmi-Narasimha temple at Simhacalam

Language—Oriya, Script—Telugu.

1. (Svasti śrī) Vīra (Na)rasimghadevaṃknara¹ vijaya-rājya samvatsa 13
śrāhi mithuna Kṛṣṇa 4 sa(ni).

2. vārē Kaṣṭha-parikṣa śrī Jaḷe(śva)ra bhoga-paga(ha)¹ Śrī Jō gesvara-
dē va Jē nāṃkkara datia Jahārataḷaka Jaga(hā)ta-

3. ma²...ṣṇabhatiraḷa³ Sirādvāra nuṃḍa⁴ bhāibākai Tāḍitora vapa u
svagrāmasahita samasta-nāyaga-

4. ṃkkara sanamata Kaṣṭha(ga)ra māji mānadamḍa pasāita bevāhāru
Māhānamḍliku tim̄ bā-

5. lemkkā sātu pasāita paḍā lemkkā e samasta lohamkkara tāūṇa
ē hāṃkkara jñāna⁵ Tāḍitokara Oḍḍā-

6. valli āura Ētaropallisahita sabuhā oḍu caratahā⁶ sunā (gu)ttā āe e
sunnāra kaḷamttaraka e maṃḍolā.

7. duā i maṃḍo|sabādākāḷa⁷ cāūtijāe⁸|Naruvā (i) samasta Nāyakamāna
gutta ā su(nā)ra kaḷamttā.

8. Jihārara Jagahāta⁹-maṃḍo|Bhairabappāra taḷira maṃḍo sabhadākāḷa
cāūtibhāe⁸ e (grā)ma.

9. ṃkkara lokamkka(ra) sanamata|e satsu¹⁰ jāvēta Naisimghanāta|
jāvēta ehāṃkkara barasa|jāvēta e grāmamā-

10. (nya) tāvatakāḷa e sunā(ra) kaḷamttarake bhrāibhāe|je(śe) nābāumtti¹¹
tebā¹² vahomkkara sabua kalā su-

Read: 1. devamkkara i parikṣa 2. Jaganāta maṃḍo 3. vaiṣṇavatajara
4. Śrī dvāramamḍo 5. jāne 6. baratana. 7. sabadā (sarbada) 8. jāuthibae
9. Jaganāta (Jagannātha) 10. satva (sattva) 11. jeve (jebe) nebs umtti(hunti
i. e. hunti) 12. tebe

La. 2 & 8—Text—Jihara.

Text based on the tentative transcript originally prepared in the office of the
govt. epigraphist India

cp. No. 692 ibid.

Line 10 -bhrāibhāe contraction of bhrāibhāe (St. O. bhrāibā).

The inscriptional form 'umtti' (Skt. bhavanti) may be compared with Prkt.
'hunti' (see Kumarapalapaṭibodha by Alsdorf, Hamburg, 1928).

11. *kṛitavānāḥa kṛpaya jibāka/mātāpātāku i pāṇi jāṇṇi sa¹.*
 12. *sappa[ā hoi jibāka]emittaka²/sri Narasiṅghaṇā-*
 13. *thadeva sāksi/(sya)dattāṇi parādattāṇi (vā) yo hareta vasuṇḍarāṇi/*
sasṭhāṇi varuṇa zaharāṇi viṣṭhāyā(ṇi)
 14. *jā(ṇṇ)iyate krimiṇi/satruṇāpi sṛto da . . . yo manṣi*

TRANSLATION

Grant of two villages by a Kalinga-Pariksa for erecting and
 maintaining Mandapas for deities.

S. I. I. VI. 940.

(a) Hañ ! On Saturday, the 4th day of the dark half (fortnight) of
 Mithuna, Samvatsa (-Ankar) year 13 of the victorious

(b) reign of Sri Vira Narasimha Deva ; there is given by Jogesvara
 Deva Jena, the steward of Kalinga, and the steward of offerings of Sri
 Julesvara for erecting the Jagannatha pavilion (Mandapa) of the place of
 Jihara and the Siradvara³ pavilion (Mandapa) of the (holy) place of god
 Visnu.

(c) Consent (is given) of Vapa (father?) of Tadito and of all the
 Nayakas including the people of their own village.

In the presence (thāuṇa) of all these people of Kalinga
 (namely) the headman (of the village) (māji) the officer-in-charge of
 charitable endowment with measuring staff, the manager, the governor of
 the great province (Mahāmaṇḍala), the three boy-servants (bāla-leṅkā),
 the seven officers of charitable endowment or land and the principal
 servants—in the cognisance of all these (there is given) the remuneration
 of gold—the leasehold income due from all the Oriyas (included) in
 Oddapalli and Etarapalli, belonging to Tadito.

(d) The interest of this gold is for these two pavilions (Maṇḍas).
 May the pavilions (Maṇḍas) last for all times.

(e) The lease of all the Nayakas of Naruvā, the interest of that
 gold, the Jagannath Maṇḍa and the Maṇḍa of the place of Vairavappa
 —may these last for all times.

(f) Consent (is given) of all the people of these villages.

(g) May this interest of the gold last as long as there is god
 Narasimhanath, as long as (their?) years last, as long as these villages
 (last).

(h) If people take them away then all the good deeds performed by

1. sa (negative particle) 2. eṣṭtaku(ethako).

3. Śrīdvāra

them will go to destruction. The water (libation) which they offer to their parents may not be fruitful. (na saphala hoijibāka).

May the deity Sri Narasimhanath be a witness to this.
(Then the imprecatory Sanskrit ślokas).

SERIAL No. 4

S. I. I. (South Indian Inscriptions) Vol. V, No. 1132.

(A. R. No. 256-A of 1896)

On the right of the southern entrance into the Asthanamandapa
of the Mukhalingesvara temple at Mukhalingam,
(previously) Parlakimedi taluk, Ganjam District.
Now in Chicacole Dist.

Script—Proto-Oriya.

Printed text (S. I. I. Vol. 5, No. 1132)

1. (Svasti śrī) Bira Narasiṅghadebaṅ(ka)ra bije raje samba..
2. ..Jyeṣṭha kri 3 Gurubāre saurādḥikaraṇa..
3. na mārādhi 4 madhyera..maje ṅka..
4.bākaī māṅka 2 jāi raha—
5. ṅā māṅka 1..samā..
6.ra duī Madhukesva..
7.jāi

(Text based on the reading of the photo-print)

1. Śrī Bira Narasiṅghadebaṅkara bije raje..
2. ..Jyeṣṭha (?) kri..Gurubāre porādḥikaraṇa..
3. na mā cāri 4 Ma....ṅka(?ṅku) data
4. dipudhumbākaī māḍha du 2 jāi raha—
5. ṅī māḍha du 2.....
6. eh(i) t(h)ara(ma) harai harāui Madhukesvade
7. beṅka dhrohau (ka)rai....

The text based on the photo print may be taken as tentative as the photo print is partly illegible; the gap in L. 5 may read camaladhari pa(?)ksa..; this inscription is definitely anterior to A. D. 1405 and appears to be much earlier.

L. 4. The first word may read dipudhumpakai.

Last two lines not indexed.

TRANSLATION

Gift of gold for the burning of a lamp
and incense.

(Hail !) On Thursday, (the third?) of the dark fortnight of the month of Jyestha?, (in the year) during the victorious reign of the illustrious Vira Narasimhadeva there is provided four māḍhas (of gold) by the town magistrate? for....

Leaving two māḍhas for (the offering of) the lamp and incense the remaining two māḍhas....

He who takes away or causes to be taken away this endowment commits an act of faithlessness against the deity Madhukesvaradeva.

SERIAL No. 5

S. I. I. V, 1213

(A. R. No. 331 of 1896)

On the 27th pillar in the Tiruchuttu-Mandapa of the Kurmesvara
temple at Srikurman T. Chicacole D. Ganjam
(now Chicacole)

Lang. Sanskrit & Oriya, Script—Telugu

Saka yr. 1252—A. D. 1330

1. Śākābde Śāsinetrabāṇa nāyane tvāsāḍa kru
2. sne tithā^{au} Saptamyāṃ kkuppināmā Kamaṭhapura
3. pateḥ sāhasāgrānyamallāḥ bhogāyā^{ak}āya
4. paryāptaṃ catvāriṃśadviniśkānyapi gaṇa—
5. nayā tvekabhogāya dīpam pradādācamādra
6. tāraṃ sakalāni jamanova(ṃ)cchitāritha
7. siddhā^{ih} Prat(ā)pa-Śrī-Vira-Naranarasimṅga
8. devaṃkkara vijaya-rājya saṃvatso ā śrā
9. yini karkkaṭaka kṛiṣṇa 7 ravivāre bhoga-parikṣa
10. Narasiṅgha Dāsu Puṇḍyāṃkkara addhikāre [Kuppisāhasama-
11. lla datta madyāṇna-be(lā)-uttare bhoge^{ai} bhāta
12. tāti 13|āpāṭu-peṭu 10 gāraṭu-piṭha 22 papuā I pāpuka

13. *tu I e bhoga ācāṃdrārgga stāi hoī bhallibhākai|śrībhāmdā*
14. *rakkai ddhilla gaṃṃaalu 40 e bhoga bhalibhākai|taḷi 2|kaṃsā vi*
15. *śya 4|pāṇi chaḍibhākai pitaḷa-pratimā-kaṃḍaru kāpu-jari-*
16. *e I viccū 2 kkavva 2 akhaṃḍadīpakai gāi 25 beṭi eI|e bho-*
17. *gārū mannana-addhikāri Siṣṇukai bhātu kuṃcca I|gāryālu masi*
18. *15|vaṣṇama prakaraṇakai bhātu kuṃcca I|gāryālu*
19. *musiki 15|stānāpati prakaraṇakai bhātu kuṃcca I|gāryālu*
20. *māsiki 2 pradaṇatvara bhātu pasapaḷuduyiki kuṃśal*
21. *Kāliṃggi prakaraṇakai sa|bha|*

TRANSLATION

A private endowment for offering of food to the deity.

(S. I. I. V, 1213, Ls. 7—21)

On Sunday, the 7th day of the dark fortnight of Karkataka, in the 4th samvats (—Anka) year of the victorious reign of Pratapa Sri Vira Naranarasimha Deva, during the tenure of office of Narasimh Dasa Panda the steward of offerings, there is given by Kuppi Sahasamalla for (sacred) offering after the midday :—

- 13 plates of rice
- 10 flakes of cake
- 22 round cakes (of black gram)
- 1 Papua (a cake made of split pulse)
- 1 Panukatu, a kind of cake.

For the enduring of this sacred offering as long as the sun and the moon endure, he paid to the Treasury :—

- 40 Ganda (—madhas)
- 2 plates (for putting the offerings)
- 4 visas of bell-metal, (weighing 4 visas)
- 1 Pit-jar for drawing water from the Tub of the brass idol
- 2 'Viccus'¹—2 balls of thread
- 2 'Kavva's'²—2 churning sticks.
- 25 Cows (for an undying lamp) and one more (cow) as a present.

L. 13. *bhallibhākai* may read *calibākai*,

L. 19. (1st word) *māsiki*.

L. 17. Text—*gārū* for *garu*.

1. *Vitṣa*, P. 1174, T.D.

2. *Kavvamu*, P. 263, T. D.

From these offerings

1. For Visnu in charge of toilet (mandana)
 - (a) Rice, measuring 1 kunca
 - (b) 15 cakes of black gram per month.
2. For the Vaisnava assembly?
 - (a) Rice, measuring 1 kunca
 - (b) 15 cakes of black gram per month.
3. For the party? of the head of the establishment
 - (a) Rice, measuring 1 kunca
 - (b) 2 cakes of black gram per month.
4. For the two toilet-makers of the Prakarana establishment
 - (a) Rice, measuring 1 kunca.
5. and for the Prakarana of Kalinga....

SERIAL No. 6

S. I. I. V, 1156

(A. R. No. 277 of 1896)

On the 3rd pillar in the Tiruchuttu Mandapa of the Kurnmesvara temple at Srikurman, T-Chicacole, D-Ganjam.
(now Chicacole)

Language—Oriya, Script—Telugu.

1. *Śrī Vīra Bāṅṅa¹ devaṅkara vijayarājya samvatsara 12 tra.mesa*
2. *sukla II guruvāre Śrī Kūrmanabhogaparikṣa Kaṅṅaparikṣa pātra*
3. *Śrī Puruṣotamaḍeva jenaṅkara athikāre²/samastapaṅcādiviharāṅa*
4. *vidyamāne/Śrī Kūrmanāthadevaṅka I Tuṅṅastigrāmā māji (Nāyā*
5. *yaṅṅināṅ³ kara datu akhaṅṅadīpadūki/ḡoru sayeka I rakhuḡā*
6. *la bhātubaratanaḡai nita⁴ deḡadebābhāta bhā⁵ māṅa 6 māṅ⁶ Kanā*
7. *ira phalaka⁷ bhātubaratanaḡaḡite/dūlmāpakumbhā⁸ bhāta Nāyāṅa*
8. *phalaka⁷ bhāta dū māṅa dū oḡḡi/ī dīpa tolaṅṅā meḡkapaḡai⁹ bhā*
9. *ta māṅeka/ḡā bhātu 6 ka¹⁰ Śrī Kūrmanāthadevaṅkara bhāṅṅāraka¹¹*
10. *padmamiḡirūpeṅa preveṅa sunā gaṅṅḡapāṅcāsamāḡa 50 e nyḡe japuḡ*
11. *drāka stāida*

Read: 1. Bhāṅṅa 2. adhikāre 3. jena 4. nitya 5. cha 6. māṅi
7. phalaka 8. kuṅṅa 9. meḡ kōpaka 10. jāvacaṅṅāraka 11. aḡhāḡa.

Cp. S. S. I. V, 1157 (Telugu inscription where the donor is Narayana of Tulasi grāma)

TRANSLATION

Gift of 100 Cattle etc. for the upkeep of
two undying lamps.

S. I. I. V, 1156.

On Thursday, the XIth day of the bright half of Mesa, in the Samvatsara (Anka?) year 12 of the victorious reign of the illustrious (sri) Vira Bhanudeva, during the tenure of office of the officer (Patra) Sri Purusottamadeva Jena, the steward of Kalinga and (also) the steward of offerings of Srikurmma; in the presence of all the leading men including the Council of five and others, by Narayana Jena, the chief of this village Tulasi there are given to the deity Sri Kurmmanath, one hundred cows for the sake of two undying lamps, to be given by the temple daily :

1. For the food and salary of this cowherd 6 mānas of rice.
2. For the share of the gardener Kanhai, including food and salary 2 mānas and 1 kunca of rice.
3. For the share of Narayana 2 mānas and 2 aḍās of rice.
4. For the body-guard (mei-kāpa)¹,
lifting this lamp 1 māna of rice.

For the total of six? he made an entry of 50 gaṇḍa māḍhas of gold, in form of Padmanidhi to the treasury of the deity Sri Kurmmanath.

So be it as long as the sun and the moon last.

1. Kapu—guard, P. 271, T. D.; me or mei—body, P. 1032 T. D.

SERIAL No. 7

J. A. S. B. Vol. LXIV, Part I¹, (1895),

Page 149—Text by M. M. C.²

A Copper plate inscription found in Trimali Math, Puri,
of
King Nṛsiṃhadeva IV of Orissa (A. D. 1384).

Re. date Cp. Ind. Ant. Vol. 25, P. 285.

Language—partly Sanskrit & partly Oriya.

Script—Intermediate between the 10th century Kutilla and
modern Devanagari (according to M. M. C.)

Plate—VI (obverse), beginning from the 13th. line.
(the passage regarding the grant)

1. (=L. 13, Pl.) Śakanṛpateraṣṭeṣu pañcādhikeṣu trayoda-
2. śaśatasam̐bachchareṣu caturdaśadhanādhipatītyādibirudābali-
3. bīrājamānaḥ Śrinān Nṛsiṃhadebanṛpateḥ svarāḥyasya aṣṭāṅke.
4. abhīlikhyamāne Caṭtre māsi śukle pakṣe trayodaśyāṃ tithau
Rabibāre Bā.
5. rāṇasi Kaṭake bīścakai bhūbedaka samaye Śricaraṇe bhitaranabara
kanyā-maṇḍapa.
6. bāṅkiāe bijayasamaye duāra-parikṣa Gaḍeśvara Jenā budhā-leṅkā
Lāṅḍu—
7. Sanimītra bhaṇḍārīā thāu poro-parikṣa mād̐pātra Narendradeba
Cakrabartī.
8. mād̐pātra Naraharidāsa Praharāja mād̐pātra Śripati Maṅgala
rāja a-
9. badharilā tā | e porośrikaraṇa Svapneśvara Mād̐senapati Baidī
Mād̐senāpa—
10. tī mudalena mād̐pātra Naraharidāsa Praharājakaika Kinari
grāmara nāma Bijaya-Na.

1. The text of the inscription follows the Nagari transcript of M. M. C.
The writer of the present thesis suggests the emendations in the foot notes.
L. 2—read bhūbana for dhana, cp. No. 8.
L. 5—(after Śricaraṇe) read puṣānantara or puṣā uttara, cp. No. 8.
L. 9—ta e—doubtful. L. 7—read Sanimītra.

11. *rasin̄hapura catuḥśimsāsamākrānta-śāsana kari debā* | Kalabhora utara-khaṇḍa-madhye Ki—
12. *nari grāmara nāma Bijaya-Narasin̄hapura* | Rāstapaḍā pākḥara rasambandha jita clārīsa.
13. *pañcāsa mādha 450 Cāndalo pākḥara rasambandhā clārīsapañcāsa mādha 450 gā.*
14. *brihi abadāna madhya-kari jita nāsa 900 mādhakal porośrikaraṇa Baḍa(i) Tādāsi.*
15. *Mahāsēnāpatira sīmā-kalā-pramāṇe* | *asya gramasya pūrbbā sīmā* | *Malae grāmara.*
16. *Kapileśvaradebañkara deutara paścima Bibāda-Soladaṇḍāra Baḍa-Kaṇkaḍā-daṇḍāra.*
17. *ardha ādhikari Āḍala grāmara Solaḍūra paścima sārḍha Kaṇkaḍālunḍādaṇḍāra a—*
18. *rddha Cudpādī grāmara anāībr̄kjabhūtra cattara daṇḍā-ardha-paryyanta sīmānamādī—*
19. *kṛtvā* | *dakṣiṇasīmā Bhākharasādhigrāmara cakaliā alaṇḍā bidli otvabhūtra u—*
20. *ttara daṇḍā arddha Bathapadāgrāmara uttara rācchāra arddha Basākhāṇḍagrāmara dosīmānta baṇ—*
21. *dha upara nāpathara kalumādīkari Laṅkābaḍagrāmara uttara Gā—*
22. *lināra arddha Makubhḍāgrāmara naitaḍa pāñiilā khañbhāra pūrbbā—*
23. *hiḍa paryyanta sīmānamādīkṛtvā* | *paścima sīmā* | *Makubhḍāgrāma*
24. *ra pūrbbā Pātuā ghūira Koṇābandhara baḍa baragacha Bokanāgrāmara pū—*
25. *rba dosīmā paḍā-basata-ardha ādikari Saṅghaḍā grāmara Khāju-*
26. *riā joḍa paścima-taḍa e grāmara basantara pūrba dosīmā rācche a—*
27. *rddha paryyanta sīmānamādīkṛtvā* | *uttara sīmā* | *Ulaḥapura-śāsana*
28. *dakṣiṇa kaṇkaḍā joḍa-ardha ādikari Bālapura grāmara dakṣiṇa*
29. *Alakṣepaḍāra madhyaka daṇḍāra arddha Aṭṭahāsapura śāsana* *dakṣiṇa Roṇḍoi.*
30. *daṇḍāra bandha-paryyanta-sīmānamādīkṛtvā* | *chaṇi catuḥśimsāsamākrānta Kalambhora utta—*

Lines 12 & 13—read *rasambandha* for *rasaṇbandha* ;

L. 14—Baidi (cp. line 9) for Baḍa(i).

L. 18—read *uttara* for *cattara*.

Between L. 12 & 13. insert—Plate VI reverse.

L. 22—Read *khammāra* for *khañbhāra*.

L. 26—read *yoḍa* for *yoḍa* cp. *joḍa*

L. 28—read for *basantara* L. 26—*basantara*.

31. rakhaṇḍa madhya madhya/sīnaḥ naasa 900 mādhaparimita
śāsanākhyā Bijaya-Narasimhapu-
32. ranāmānaṃ Kiṃnarigrāmaṃ svāyurārogyaśvāryyasāmṛājya-
samṛddhaye mahāpātra Naraharidā—
33. sa Praharājāya sajala-sthala-machcha-kacchapapādapāraṇya-
bālukā-bhīṣasahitamā—
34. candrārkamakarikṛtya prādāt|asya śāsanasyāṃgatayā
Kaundinyagoatrāya Ya—
35. jurvedāntargata-Kāṇvaśakha|kadeśādhyāyine śāsana-tāmrādhikā-
riṇe Śrīman-mahāpātra—
36. sandhibigrahika-Svapneśvara-nāmadheya-Brahmaṇāya
gṛhabhīṣasahitaṃ bhāṭicatuṣṭayaḥ|

Plate VII

37. etattāmralekhaka-Durgādāsa-Senāpater bāstusahitametadarddhaṃ|
maddānaphalasi.
38. ddhyarthaṃ tadrakṣāpnalasiddhaye|maddharmaḥ paripālyeyaṃ
dhūmerācandratārakaṃ * * * śubhaṃ bhavatu|śubhaṃ bhavatu|śubhaṃ.
× × ×
bhavatu|Srī Srī Srī

TRANSLATION

Translation of a Copper-plate inscription of Nṛsimhadeva IV (A. D. 1384) recording the grant of a village to a Brahmin (a Mahapatra). (The passage about the grant only, mostly the Oriya portion).

Vide J. A. S. B. Vol. LXIV, part I, P. 149 (1895)

"On the expiry of 1305 years of the Saka Era (lit. King) when the blessed King Nṛsimhadeva, adorned with the titles such as the Lord of 14¹ worlds, etc., was (after prayers) at the Gracious Feet, occupying auspiciously the throne in the Kanyamandapa (*i.e.*, the pavilion adorned with the carved figures of maidens) in the inner palace at Varanasi-kaṭaka at the time of.....on Sunday, the 13th day of the bright half of

L. 31—read madhyam adhyasīnaḥ for madhya madhya/sīnaḥ (cp. J. A. S. B. Vol. LXV (1896), Page 229—A copper plate inscription found in Kenduapatna of Nṛsimhadeva II of Orissa (A. D. 1296) Plate VI, obverse, line 2). The words of this page are not indexed. The l of jala, sthala, phala etc. are retroflexed in modern Oriya and y of Yajur is pronounced like j. In the space marked with * signs, there are 8 more verses like the one in lines 37-38.

1. Lord of 14 kinds of wealth according to M. M. C. but cp. No. 8.

the month of Caitra, during the 8th current Anka year of his own reign, and when there were in attendance.

1. Gandesvara Jena—the Dvara-pariksa,
2. Landu Sandhivigraha—the attendant in chief (Budha Lenka),
3. Mahapatra Narendra Cakravarti—the Paurapariksa (town superintendent) and treasurer,
4. Mahapatra Naraharidasa Praharaja (the donee),
5. Mahapatra Sripati Mangalaraja,
he (the King) addressed as follows :

“Paura Sri Karana Svapnesvara Mahasenapati and Vaidya Mahasenapati, We shall grant by (our) seal by means of a chartered proclamation to Naraharidasa Praharaja, the village Kinari, (situated) in the northern part of Kalambho, after marking the boundaries on the four sides, under the name of Vijaya-Narasimhapur.”

Vijaya-Narasimhapura is the name of the village Kinari, (situated) in the northern part of Kalabho.

We grant the village as demarcated on the authority of the Pura Sri Karana Vaidya Mahasenapati, the village which is valued altogether 900 māḍhas ($\frac{1}{2}$ tolas) of gold including the 450 māḍhas which is the value of the land lying to the proximity of Rautapada¹, and the 450 māḍhas which is the value of the land lying to the proximity of Candola¹, and which includes the value of the (standing) crops.

The eastern boundary of this village (is as follows) :—

1. Beginning from half of the Vadakankadadanda (which is a part) of Bibada-Soladanda (lying) to the west of the temple of god Kapilesvara of the village Malae;
2. Including the western half of Soladui (Solatank) of village Adala and half of Kankada-lunda danda;
3. And including the boundary up to the half of the danda to the north (uttara) of the wild woodland of village Guapadi.

The southern boundary :—

1. (Beginning from) half of the Danda lying to the north of the wet land of Alanda vjali (a kind of paddy) in the area (lit. circle) of village Bhakharasahi.
2. (Beginning from) half of the highroad to the north of the village Vathapada.

1. Rautapada and Candola are parts of the village Kinmari which is surrounded by 14 villages.

3. Beginning from the stone pillar for boats and the Kadamba tree on the embankment, which is the dividing boundary (lit. at the junction of two boundaries) of the village Vasakhanda.

4. Up to half of the river Gali to the north of the village Lankavada.

5. Up to the eastern embankment of the riverside ditch of watery moss of village M(u)kulunda.

The western boundary :—

1. (From) the large banian tree of the Kona embankment (or embankment at the corner) of Patua-channel which is to the east of the village Mukulunda.

2. Beginning from half of the site of the field which is the junction of two boundaries, lying to the east of village Vokana.

3. (From) the western bank of Khajuria Channel of village Sanghada, including the boundary up to half of the highroad, which is at the junction of two boundaries lying to the east of the site of this village.

Northern boundary :—

1. Beginning from half of the Kankada-joda which is to the south of Ulatapur-Sasana, (the boundary extends) up to half of the Danda, belonging to (or included in) Alaksepada, which is to the south of village Balapur and up to the embankment of Rondoidanda, lying to the south of Attahasa-pura Sasana.

Thus, marked by the four sides, there is the village situated in the middle of the northern part of Kalambho, valued at 900 māḍhas. The King has granted the village Kimnari, called by the name of Vijayanarasimhapur to Naraharidasa Praharaja, for the sake of his long life and for the increase of his health, wealth and empire, the village with land and water, fish and tortoise, plants and forest, sand and building-sites, after making it immune from taxation up to the existence of the Sun and moon.

(The closing Sanskrit portion has not been translated.)

SERIAL No. 8¹

J. A. S. B. Vol. LXIV, (1895) Part I*, Page 151.

A Copper plate inscription found in the Sankarananda Math
(to the south of the Jagannath temple), Puri,
of
King Nṛsiṃhadeva IV (A. D. 1395? or 1396
cp. Ind. Ant. 25, 285)

In the 22nd Anka(= 8th. regnal yr. of the king.)

Language-partly Sanskrit and partly Oriya;

Script-Proto-Bengali mixed with Devanagari.

The portion in Oriya is given below with the date etc. in Sanskrit ;
Plate-VI, Obverse, Line 19th. and onwards.

1. Śakanpater atiteṣu ṣoḍaśādhikeṣu trayodaśasatasambatsareṣu
ca—
2. turdaśabhūbanādhipatītyādibirudābalibīrajamānah Śrī Bīra
Nṛsiṃhadebanpātīḥ svarājyasya dvābīṃśatyañike abhīlikhya—
3. māne Bichā sukta ekādaśyāṃ Maṅgalabāre Bārāṇāsī-Kaṭake
Śricarāṇe bhītanabare puṅgāntara . . . tara bi—
4. jayasamaye pārīve Mahāpātra Kṛṣṇānanda Sāṃdhībigrahi—
ka Mahāpātra Lāṅḡu Ratha . . . Mahāpātra Gopinātha Sāṃdhībigrahi—
5. ka Pātra Bhūbanānanda Sāṃdhībigrahika Pātra Siddheśvara
Jenā Dvārparikṣā Tribikrama Sāṃdhībigrahika . . . Senābhyaḥḥya eteṣu.
6. sthīteṣu Śricarāṇa Bīśvanātha Mahāsenāpatī gocre abadhāyita
mudala Śrīhastena . . . Deharathācāryyayo bhūmi.

* Pages 128-154 Two Copper plates. .by M. M. C.

The text of the inscription follows the Nagari transcript of M. M. C. ; the present writer after examining the facsimile, suggests the emendations in the foot notes.

Read Nṛsiṃhadebanpātīḥ (L. 2), abadhārita (L. 6).

1. Another edition of this record with plates, has been published in E. I. Vol. 28, p. 7.

Pl. VI, reverse.

7. data bhā¹ triṃśatbāṭiparimitabhūminimittam asmin rājye trayobīṣatyāṅke Bichā dvitīya kṛṣṇasaptamī Paṇḍitabā—
8. re Debakūṭa kaṭake Śrīcarane puṣānabare² japa samaye³ pārśve Pātra Māhāmuni Purohita Dvāraparikṣā Tribikrama Sandhi—
9. bigraha⁴ Buḍhā-leṅkā Somanātha Bāhinīpati Bhitaraḥṇḍāra—adhikāri Narahari Saṃdhibigraha⁴ thāu Puro Śrīkaraṇa
10. Biśvanātha Māhāsenāpti-gocare abadharita mudale Deba—rathācāryyaku Āṭhakaṇḍa Koṣṭhadeśa Madanakhaṇḍaḥṇḍāra Sāiso—
11. grāmara⁵ daci(?)ghare⁶ Dakṣiṇa Rāḍasoo grāma e dui grāma śāsana karī bhūmi śae bāṭi debāje srāhi Mīnasamkrānti Kṛṣṇa ekā—
12. daśī Sanibāre Nārāyaṇapura-kaṭake Śrīcarane puṣā uttāru bijekariāsibā-samaye pārśve Buḍhā-leṅkā Somanā—
13. tha Bāhinīpati Bhubaneśvara Saṃdhibigraha Lakṣmaṇānanda Saṃdhibigraha Bhitara-ḥṇḍāra-adhikāri Narahari Saṃdhi bigraha thā—
14. u Dvāra-parikṣā Tribikrama Saṃdhibigraha gocare abadharita mudale e māsi Puro-parikṣā Māhāpātra Gateśvaradāsa Śrī—
15. candana āge aba(dha)rita⁷ ājñā hoilā⁸ mudale Debarathā—cāryyara Sāisa Dakṣiṇa-Rāḍasoo ca(e) duḥ grā—
16. ma Koṣṭhadeśa Ugreśvaradebankara deulī-bhūmi deula madhya-karī catuḥśimāsamākrānta śāsaneka.
17. paṣā debā|Oḍamo|Madanakhaṇḍa-madhye Sāiso grāma brihiabadāna madhya karī koṣṭhabyāpā—
18. rara bhāga tinisa bāisa māḍha 322 kaṭ Puro-Śrīkaraṇa Biśvanātha Māhāsenāpatira pa—
19. ḍihaha (?)tha⁹ Maṭhi Nāekara simā kalā pramāṇe e grāmara pūrba simā Bhagabatīpuraśāsana paścima Candrapra—
20. bhā daṇḍā adha ādikari Bāṅgariso-grāmara puḍa-koṇa Poḍāpoḍā pokhurira dvijala¹⁰-paryyantake simā|U—
21. ttara simā|Bāṅgariso-grāmara dakṣiṇa Cidiciḍi bāṭira utara daṇḍāra adha Brāhmaṇa bāṭira timu—
22. ṇḍi gopatha adha ādikari Bāṅgani-nadī bā(?)dha—iham¹¹ adhā soi paryyantake simā|paścima simā|Rāḍa—
23. sao grāmara pura(ba) Bāṅgaṇinadira adhā soi ādikari naipāri Gopināthapurā-śāsana nadī-taḍā
24. āmba-toṭāre¹² dakṣiṇa-koṇa Kucia-ghāira gopatha adha—paryanteke simā|dakṣiṇasimā|Gopināthapurā utara harāgau¹³
25. adhākarī Bhagabatīpura-śāsana Gopināthapura-śāsana timuṇḍi gopathara ardha nai-utara-kūla paryanteke simā go¹⁴ catuḥ—

1. doubtful-bhū. 2. cf. puṣānantara in l. 3. 3. cf. bijayasamaye in ls. 3-4.
 4. Saṃdhibigraha. 5. grāma. 6. dakṣiṇare. 7. abadharita. 8. hoilā(?).
 9. Paḍiḥaṭha in l. 19. 10. hijala. 11. bāhā. 12. toṭāra. 13. goharā. 14. gṛṇ.
 l. 7—read dvitīya.

26. *śimā-samākrānta-grāmekaje* *biṣaya*—*madhye Rāḍasao brihi*
salka¹ abadhāna² madhyakari majhi—(?)ghoḍra Purusottama
prasadā-nabara-bhā

27. *ga sae-satḍisa māḍha* 127 *kai e śimā kalā pramāṇe e*
grāmara pūrba-śimā|*Sāisogrāmara paścima Bāṅgagāṇādī* *adhā*—

28. *soi ādikari deullbhūmīra dakṣiṇa Rakatapaṭā-dāḍḍā*—
ardha-paryanteke śimā|*utara śimā*|*deull bhūmīra dakṣiṇa*
Rakatapaṭā dāḍḍā

29. *ra adha ādikari Bārago-nai-adhāsoi-paryanteke śimā*
paścima śimā|*Bijaya-Lakṣmīpura śāsana pūrba Bārago*—
nai-adhāsoi

30. *ādikari Gopināthpura śāsana Suduṅghāi baṅdhatala*
gopatha-adha-paryanteke śimā|*dakṣiṇa śimā*|*Gopinātha*—
pūra śāsana uta—

31. *ra()** *naikūla āmbatojāra paścima gopathara adha*
Bāṅgagāṇānāra adhā-soi-paryanteke śimā|*ga³ catruḥṣi*

32. *māsamākrāntagrāmekaje* *biṣaya madhye Ugreśvaradebaṅka*—
ra deull abadharita-mudala-pramāṇe bhūmi trimṣa bāṅi 30
k⁴ e śimā—

33. *kalā-pramāṇe e grāma pūrba-śimā Bāṅgariso-grāmara paścima*
Bāṅgagāṇānai ādikari Bāliāgrāmara pūrba naikūla

34. *gopatha-adha-paryanteke śimā*|*utara śimā*|*Baliāgrāma*
dakṣiṇa-kheta-muṅḍora Bohaladaḍḍā ādikari Bārago-nai—

Plate VII (seven), obverse.

35. *ra arddha-paryanteke śimā*|*paścima śimā*|*Bijaya-Lakṣmīpura*
śāsana para⁴ Bārago-nadīra aiḥā-soi ādikē śimā

36. *dakṣiṇa śimā*|*Rāḍhasoogrāmara utara Rakatapaṭā-dāḍḍā-arddhe*
paryante śimā|*gā⁵ catuṣśimāsamākrāntagrām⁶ka*|

37. *gā grāma-tiniki jita cārisa-cāḍisa-na māḍha* 449 *bhūmi*
tirisa bāṅiki catuṣśimākrānta yalastha(ṣa)

38. *machakachapapādapāraṅya madhyakari ācandrārka-thāikari*
Debaratha Acāryyaku deula Ugreśva(ra) dela⁶ madhyakari

39. *catuṣśimākrānta śāsana data paṭāka*||*Atrayā[†] sagotrāya*
Yarju⁷ ve(dā)ntargatakāṅvaśakḥā[†]kadeśādhyāyine Debaratha—

1. salka. 2. abadana, Read (in l. 25) madhyakari for adhākarī.

For text—'salka' in line 26, cf. Skt. Śatika—(a tax per hundred).

* The name of the river is omitted and space left blank. † Ātreya. (L. 36)

Read 3. ga(e). 4. puruba.

Read 5. gā(e), 6. deula, 7. Yarju.

Read Baliāgāṇā l. 33.

Read yala(37)as jala.

Of the Skt. portion of Serial Nos. 7 & 8, the proper nouns and Oriya words, if any, have been indexed.

40. *Śarmaṇe Brāhmaṇāya Atreyasagotraḥ Śrīmān Śrī Narasiṃ(ha)—
debabarmṇā Oḍamolo-Madanakhaṇḍabisaya-madhya(?)madhyā*

41. *si¹ yathālikhita-catuhśimāsamākrānta-sa(ja)lasthalamacha
kachapapādapā(ra)nyabālukābhīṣasahita-Sāisogrāma-Da*

42. *kṣiṇa Rāḍasaogrāma etat-grāmaḍvayaṃ ācandrārkaṃmakarīkrītya
prādāt||subhamastu||asya śāsanasya sāṅgatayā*

43. *tāmvrādhikārino Narahari-Sanibigrahikasma²|etadgrāma—
mahājāna-bhāga-vyabasthayā e kāma³e tāmralekhaka—
Gurudāsa-Senāpateḥ etadarddham||*

TRANSLATION

Royal grant of two villages to a Brahmin (A. D. 1395)

Plate VI, obverse lines 19—24.

On the expiry of thirteen hundred and sixteen years of the Saka Era (lit. King) on Tuesday, the eleventh day of the bright fortnight of Vṛścika, during the 22nd current Anka (year) of his own reign, when the blessed King Vira Nṛsimhadeva adorned with titles such as the Lord of fourteen worlds etc., was, after prayers at the Gracious Feet, occupying auspiciously (bijaya samaye)...in the inner palace at Varanasi kataka and when there were with him in attendance

1. Mahapatra Kṛṣṇananda, the Sandhivigrahika
2. Mahapatra Landu Ratha
3. Mahapatra Gopinatha, the Sandhivigrahika
4. Patra Bhuvanananda, the Sandhivigrahika
5. Patra Siddhesvara Jena
6. Trivikrama, the Dvarapariksa and the Sandhivigrahika.
7., the Commander (senadhyaksa).

(The king) announced with the cognisance of Visvanatha Mahasena-pati, the Srikarana "by (our) royal seal (order) and hands (we would grant) land to Devaratha Acarya."

Plate VI, reverse lines 1—5.

. . . . for the land measuring thirty 'vatis' (600 acres)

During the same reign, on Thursday, the 7th of the dark fortnight, the 2nd day of Vṛścika in his 23rd Anka year, at the time of his

1. madhyam adhyāśinaḥ, 2. Narahari San (dh)ibigrahikasya,
3. (text doubtful and incomplete),

auspicious presence, after prayers at the Gracious Feet, in camp at Devakuta when, by his side, there were (in attendance)

1. Mahāmuni, the priest and official
2. Trivikrama, the Dvarapariksa and Sandhivighraha
3. Somanatha Vahinipati, the attendant in chief (Buddhā lenka)
4. Narahari, the Sandhivighraha and the officer in charge of the palace storehouse and treasury.

(The King) announced (as follows) with the cognisance of Visvanatha Mahasenapati, the Pura-srikarana,

“by our royal order, we shall grant to Devaratha Acarya land, as a ‘śāsana’ measuring one hundred vatis (2000 acres) comprised in the two villages Saiso and Daksina Radasao which lie in the district of Madanakhandā of Kosthadesa and Athakhandā.

This year on Saturday, the eleventh day of the dark fortnight (corresponding to) the Sankranti of the month of Mina, at the camp of Narayanapura when the King was auspiciously returning after offering prayers at the Gracious Feet and when there were in attendance

1. Somanatha Vahinipati, the attendant in chief (Buddhā lenka)
2. Bhuvaneshvara, the Sandhivighraha
3. Laksmananda, the Sandhivighraha
4. Narahari, the Sandhivighraha and the officer in charge of palace storehouse or treasury.

The King decreed the inscribing (of the charter) with the cognisance of

5. Trivikrama, the Dvarapariksa and Sandhivighraha.

In the same month, there was the following decisive decree (of His Majesty) in the presence of Mahapatra Gatesvara (?) dāsa Sri-candana, the Purapariksa (the superintendent of the town?)

“by (our royal) order or charter, we shall grant to Devaratha Acarya a tax free estate surrounded by boundaries on the four sides, consisting of the two villages Saiso and Daksina Radasao with the temple and temple land of god Ugreshvara in the middle of Kosthadesa.

Plate VI, reverse lines 11—20.

The village Saiso (is) in Odamolo Madanakhandā.

(Of this, we grant) three hundred and twenty-two madhas worth of share of crown property (Kottha-byāpāra) including the income from the crop.

In accordance with the demarcation effected by Visvanatha Senapati, the Purasrikarana and Mathi Nayaka, the Paḍihatha, the eastern boundary of the village (is as follows)

Beginning from half of the Candraprabha danda (lying) to the west of Bhagavati pura Sasana, the boundary (extends) up to the 'Hijala' (a kind of tree) of the pond Podapoda to the east corner of the village Bangariso.

The northern boundary :—

Beginning from half of the 'danda' (lying) to the north of Cidicidivati and to the south of village Bangariso and beginning from half of the cattle path lying at the junction of the three roads of Brahmanavati, the boundary extends up to half of the stream (soi) which is a branch of the river Baingani.

The western boundary :—

Beginning from half of the bed (soi) of the river Baingania, to the east of village Radasao, the boundary (extends) up to half of the cattle path of Kuciaghai (lying) to the south-corner of the mango-grove on the river bank belonging to Gopinathapur Sasan on the other side of the river.

The southern boundary :—

Beginning from half of the cattle path (gohara or haragau?) (lying) to the north of Gopinathapur, the boundary (extends) up to the northern bank of the river, (including) half of the cattle path lying at the junction of three (fields) of Bhagavatipur Sasana and Gopinathapur Sasana.

Thus demarcated on four sides (there) is one village.

Plate VI, reverse lines 20—26.

In the same district (viṣaya), there is Radasao. (We grant) the share of the value of 127 madhas (of gold) of the Purusottamaprasada palace of Majhigada (central fort area) including the income from the crops. In accordance with the demarcation effected by the same person; the eastern boundary of this village (is as follows) :—

Beginning from half of the bed of the Baingania river (lying) to the west of village Saiso, the boundary (extends) up to half of Rakatapata Danda (which is) to the south of the Temple land.

Northern boundary :—

Beginning from half of the Raktapata Danda (lying) to the south of the Temple land, the boundary (extends) up to half of the bed of the river Barago (mod. Bhargavi).

Western boundary :—

Beginning from half of the bed of the river Barago (lying) to the east of Vijayalaksmipura, the boundary (extends) up to half of the

cattle path, lying below the Sudunaghai bank (embankment) of Gopinathapur Sasana.

Southern boundary :—

The boundary extends up to half of the bed of Baingania river (beginning from) half of the cattle path to the west of the mango grove on the side of the river lying to the north of Gopinathapur Sasana.

Thus demarcated on four sides there is one village.

Plate VI, reverse lines 26—28

and two words in line 1 of

Plate VII, obv.

To the 30 vatis of land, as settled by the royal charter () belonging to the temple of god Ugresvara, situated in this district, according to the demarcation effected by the same (person).

The eastern boundary of this village is as follows :—

Beginning from the Baingania river to the west of village Bagariso, the boundary (extends) up to half of the cattle path on the river bank to east of village Balia.

The northern boundary :—

Beginning from Bohala Danda at the head of the cornfield to the south of village Balia, the boundary extends up to half of the river Barago.

Plate VII, obv, lines 1—5.

The western boundary :—

The boundary (extends) up to half of the bed of the river Barago next to (or east of) Vijaya-Lakshnipur Sasana.

The southern boundary :—

The boundary (extends) up to half of the Rakatapata Danda (lying) to the north of village Radasao.

Thus demarcated on four sides there is one village.

This is the deed of the grant bestowed on Devarath Acharya, made permanent up to the existence of the sun and moon, of the Sasana, demarcated on four sides with the temple of Ugresvara, including land and water, fish and tortoise, plants and forests in the area, surrounded by the boundaries on the four sides of land measuring 30 vatis and of land valued at 449 madhas belonging to these three villages.

Plate VII, obv, lines 5—9.

The village Saiso and the village Daksina Radasao¹, together with

1. Besides the villages granted, five other villages are mentioned in describing the boundaries.

the land and water, the fish and tortoise, the trees and forests, sand and building sites, surrounded by the boundaries on the four sides as recorded (above) and situated in Dist. Madanakhandā of Odamolo—these two villages after making them tax-free as long as the sun and the moon last, the illustrious (King) Narasimha Deva Varma of Atreya gotra, has bestowed on the Brahmin Devarath Sarma, the Reader of a part of the Kanya recension of the Yajur Veda. May there be blessing.

As a part of this Sasana, (one share? is granted) to Narahari Sandhibigrāha, the keeper of the Copper (plate) which is his prescribed share as a Mahajana (Elder) of this village. Half of this belongs to Gurudasa Senapati, the engraver of the copper (plate).

SERIAL No. 9

S. I. I. V (five), No. 1176 (A. R. No. 295 of 1896)

Cp. ibid No. 1180 (The Telugu version)

On the 10th pillar in the Tiruchuttu Mandapa Kurmesvara temple at Srikurmam, T—Chicacole, D—Ganjam, now Chicacole

Lines 1 to 11, North face,

Ls. 12 to 17, West face.

Language—Oriya, Script—Nagari.

Date—A. D. 1403.

1. *sidhi Gaṇeśaya¹ namaḥ sambat 1459/sā*
2. *ke|1325|samaye sarbbadhārīnāma saṃ*
3. *batsere|Paṭaṇāurakaṭake|Byāsa U—*
4. *pādhyāko paṇati|Bisṇudāsa Upā—*
5. *ko² nāti|Paṅgu Upādhyāko putraḥ|*
6. *Kaliṅga byāpāri Laḍā³ Usuratāṇa⁴—*
7. *ko bhāi Rīṣidāsa Kurmakṣetra⁴ ākhaṇ—*

Read—1. Gaṇeśaya 2. Upa(dhyā)ko 3. Laḍānu Suratāṇa 4. kṣetre

L. 1—sambat may read sambatu.

L. 3—Text—paṭaṇa etc.

In this thesis, this appears to be the only inscription in a Northern Script which orthographically distinguishes between b & v and represents 'kh' by the symbol for ḥ; cp. GL, P. 2 & Padumāvati (by L. D., London 1949), P. 1—last line; cp. S. V. P. 130—pāṣāṇi (stone) and P. 58—bhaṣi (having eaten).

8. *ḍa dipa data ghoḍābaṅjārā Rīṣilā—*
9. *sa Nāyeka Śrī Kurmanātha caraṅa śaraṅa*
10. *Śrī Narasimhacaraṅa śaraṅa/subaṅ*
11. *mastub/*
12. *Dirarghāsi Gopālobhoi Pallābhoi śubhika*
13. *ra gocare dīla cheliata¹ 100/yethaki*
14. *nīya dibā ghī āḍalekhat barsakā² cāra*
15. *puṭṭi dāsa māṅga yehilekha prati srahi*
16. *Kurmanāthadeba pra(be)ṣa³ karibā/ye dharamma TI*
17. *rupati Śrī Bṛāhṃa rakṣa*

TRANSLATION

A merchant's gift of 100 goats for the upkeep of an
undying lamp.

Success, Adoration to Ganesa.

In the Samvatsara called Sarvadhari, during the Samvat (year) 1459 and the Saka year 1325, at the township of Patana(ura), Risi Dasa (who is) the great-grandson of Vyasa Upadhya(ya), the grandson of Visnudasu Upadhya(ya), the son of Paigu (Prayaga) Upadhya(ya) and the brother of Kalinga merchant Laḍau usuratana (has) given an undying lamp to the Kurmaksetra.

The feet of Kurmanatha (are) my refuge. The feet of Narasimha (are) my refuge. May there be blessing.

(West face)

In the presence of these two—Gopala bhoi and Palla Bhoi—of Dirghasi, he gave 100 goats. For this purpose (or to this place) ghee should be given daily at the measure of one aḍā. Every year entry should be made to the foundation of the deity Kurmanatha at the rate of four 'puṭṭis' and ten 'māṅgas' per year.

May Tirupati, the exalted Visnu protect this charity.

1. *ḍata* 2. (nagare) praḍeṣa etc.

SERIAL No. 10

S. I. I. V No. 1244 (A. R. No. 362 of 1896)

On the 47th pillar in the Tiruchuttu Mandapa of the Kurmesvar temple at Srikurmam T. Chicacole, D. Ganjam now Chicacole

Date—A. D. 1307, March 19, Sunday.

In the 33rd Anka (27th regnal year) of Narasimhadeva II(2rd)

Language—Oriya, Script—Telugu.

1. *Vira Śrī Narasimhyadevara vijayarājya saṅg—*
2. *va(m)tsara 33 anka srāhi Cāitra¹ luddha pavynnami*
3. *rayivāre Kaṣṅgaparikṣa Mahāpātra Gaṅgādharadāsa*
4. *Praharajaṅkara² adhikare chāṅkara śiṣṭu Śrīkū(r)mmara*
5. *bhogaparikṣa Kalīṅga-mā(u)³ Gaṅḍa Sāhasamaṅ(ḍa)ṣaṅ*
6. *kara⁴ datta tujbābhēṅṣi sevata⁵ cāmara Śrī Kūrnma—*
7. *nāthadevaṅkara ubhayadhūpe dharibākuṅ⁶ i kṣētrara*
8. *Bhadrāsānira vou surāsāniki nitya deṅṣe basā—*
9. *vaṅga bhata⁷ i māsiṅṣhā 15 vidiyā 30 ba(r)ttana*
10. *basāku gaṅḍamāk⁸ bhūmi dīlā māpa 10 e be—*
11. *vasdhā ācamdrārka sdhāyi karṅṅ Śrī Kūrmanātadebaṅ—*
12. *kara bhōṅṣāraku padmenidhi dīlā gaṅḍamaḍa 12 e bha—*
13. *tapīḥā bidiyābaritana bhogukari ācambrā(r)kka sdhā*

TRANSLATION

Gift of a Camara and provision for its use.

On Sunday, the full moon day of the bright fortnight of Caitra, the 33rd Anka year, in the victorious reign of Vira Sri Narasimha Deva, during the tenure of office of Gangadhara Dasa Praharaja Mahapatra,

Read—1. caitra 2. praheṅṣaṅkara 3. Kaṣṅga-māji 4. Sāhasamaṅkara
5. śveta 6. dharibāku 7. basāga bhāta.

L. 3—text rayivāre, L. 4—chāṅkara, L. 5—māra, L. 11—natadēbaṅ.

The inscription is left unfinished. Its text is based on the tentative transcription originally prepared and now revised in the office of the Govt. Epigraphist, India. It is noticed by R. S. Rao in J. A. H. R. S. VIII, P. 1, Page 48.

the steward of Kalinga, there was given a white Camara with handle made of copper by his 'Sistu' Ganda Sahasamalla, a chief of Kalinga and the steward of offerings of Sri Kurmanatha.

For waving (lit. holding) (the Camara) at both the incense ceremonies before the deity Sri Kurmanatha, he provided for (the girl) Surasani daughter (mou)¹ of Bhadrāsani, belonging to this holy place.

- 1 dish of rice daily from the establishment of the temple
- 15 cakes per month
- 30 betel leaves per month

(He also) gave 10 acres of land to provide money for remuneration.

Making this endowment permanent as long as the sun and moon exist, he gave a Padmanidhi—12 Gandamadhas to the treasury of Sri Kurmanatha.

May this rice and cake, betel and remuneration be enjoyed and be permanent as long as the sun and moon endure !

SERIAL No. 11

No. 2 on the right side of the doorway in the temple of Mahādeva (Lingarāja) at Bhubaneśvara.

J. A. S. B. LXII (1893) ; (text, trans. etc. by M. M. C.)

In Samasta Anka year 4 of Kapileśvaradeva
(Dt. 1436 A. D. acc. to M. M. C.)

1. *Śrī Bira Kapilesaradeba Mahārājānkara bije rājye Samasta 4 Anka śrāhi.*
2. *Mithuna Saṅkrānti kṛṣṭa 9 Maṅgalabāra kṛtibāsakaṭake bhītara puḷā abakāse*
3. *Rāeguru Bāsu Māhāpātra Bhubanesara Māhāpātra e duihe āst lihālle e*

1. For 'mou' cf. moga (in Telugu)—a girl and 'magu' in Canarese—a girl, daughter.

In the inscript No. 11 M. M. C. does not distinguish between l and |, sometimes between n and ŋ and between y and ŷ; on the evidence of facsimiles of contemporary inscriptions we should distinguish between the pairs of letters cited above; so read Kapileśara (L. 1), Maṅgalabāra (L. 2), mā|a (L. 5) with retroflexed l symbol and āpaṅā with retroflexed n symbol and ye (L. 5) with derivative y symbol.

4. *duhasara¹ gocaro āgyāṃ boli hoilā āmbhara Oḍisā rājye jete rājā*
5. *mūla sabuḥeṃ rājāṅku hite brati ye āpanā sadācāre thibe asad mārge*
6. *na rahibeṃ rājāṅka anahite bratile rājābhāra kari tāhāra sarbasa hari*

A fresh reading of the same.²

1. *Sri Bira Kapilesaradeba Māhārājāṅkara bije rājye Samasta 4 (Anka śrāhī)*
2. *Mithuna Saṅkrānti krīṣṇa 9 Maṅgaḷabāre Kritibāsakaṭeke bhītara(pujā abakāse)*
3. *Rādeguru Bāsu Māhāpātra Bhubanesāra Māhāpātra e duiha āṣī (ihālle e)*
4. *duhākarī gocare āgyāṃ bolīna hoile āmbhara Oḍisā rājye jete rājā*
5. *suja sabuḥeṃ rājāṅkra hite brati e āpanāra sadācāre thibe (asad mārge)*
6. *(na rahibeṃ rājāṅka anahite bratī)le rājā bhāra kari tāhāra sarbasa hari*

TRANSLATION

A sovereign's warning to vassal kings against misconduct.

No. 2 on the right side etc. of the L. temple.

On Tuesday, the 9th of the dark fortnight corresponding to the Sankranti of Mithuna, Samasta Anka year 4, in the victorious reign of Maharaja Vira Sri Kapilesvara Deva, at the town of Kṛttivāsa on the

1. Read duhāṅkara gocare (L. 4) for duhasara gocaro and rājyabāhara (L. 6) for rājābhāra.

2. I sent, with my emendations, to the Supdt., Orissa Museum, Bhubanesvara, the readings of the two Oriya inscriptions (Serial Nos 11 and 37 of the present work) of the Lingaraja temple at Bhubanesvara edited by Mr. M. M. C. in the J. A. S. B. 1893, P. 106. In compliance with my request the same authority sent me the text of the inscriptions referred to, as deciphered by Mr. S. N. Rajaguru. This fragmentary text is transcribed above. The portions enclosed in brackets are taken from Mr. M. M. C.'s reading. Mr. Rajaguru writes "It seems that they (the aforesaid inscriptions) were subsequently removed from the temple wall. A fragmentary inscr. is now preserved in the Archaeol. office."

Bhītara puja abakāse may signify some ritualistic worship in the sanctuary of the temple.

occasion of Worship inside (the temple) both Rajaguru Vasu Mahapatra and Bhuvanesvara Mahapatra came and caused to be inscribed :—

In the presence of these two, it was ordered (as follows) :—

“The (vassal) kings that are in our kingdom, Orissa, listen!

All should, working for the good of the (paramount) King, remain each on his good behaviour. (They) should not continue on the path of evil conduct. If any (of them) engage in what is not beneficial to the (paramount) King, he is to be banished from the kingdom and all his property confiscated.”

SERIAL No. 12¹

J. A. S. B. Vol. LXII (1893), Page 92

(text, trans. etc. by M. M. C.)

Antiquities of Orissa by R. Mitra (1880) Vol. 2, P. 165.

In Samasta Anka yr. 4 of Kapilesvaradeva

(A. D. 9-12-1436 acc. to M. M. C).

No. 3 on the left side of the Jayavijaya door way in the temple of Jagannatha at Puri.

1. *Bīra Śrī Pratāpa Kapile śvaradeba Māhārājānkara bijaya rājye Samasta 4 Aṅka śrāhī*

2. *Dhanu amābhāṣe Sauribāre Śrī Purusottamakaṭake Parameśvaraṅka darśana samae Mahāpātra*

3. *Kakāi Sāntarā Mahāpātra Jalasarasena Narendra Mahāpātra Gopinātha Maṅgarāja Mahāpātra*

4. *Kāsibidyādharma Mahāpātra Belaśvara Praharāja Mahāpātra Lakhana purohita Paṭanāyaka Dāmodara mahā—*

5. *senāpatī thāi parameśvaraṅka Sricaraṇa agrate bhogaparikṣā pātra Agnisarmā mudrahastara goca—*

6. *re boilā mudale Śrī Purusottamadebaṅka deuladvāre lekhana— karibā āmbhara Oḍisā rā—*

1. See the remarks in the foot note of S. No. 11 which apply mutatis mutandis to this inscription ; so read with retroflexed l symbol—Kapileśvara (L. 1), Jalasara (L. 3), deoḷa or deuḷa (L. 6), suḷakara (L. 7) and with retroflexed n symbol—Lakhana (L. 4). R. M. reads Somabāre (L. 2), Maṅgarāja (L. 3), Biśveśvara (L. 4), parichā for Sauribāre ,, Maṅgarāja ,, Belaśvara ,, parikṣā (L. 5), for Jalasara cp. Jaleśvara, M. P. P. 44.

7. *iyara loṇa-kaṇḍī-sulakara nyāyya chādillī chādillī chā rājā hoī je laṅghai se Śrī*

8. *Jagānāthadebaṅku droha kara*

TRANSLATION

Royal remission of the duties on salt and cowry shells.

No. 3 on the left jamb of the doorway leading to the Audience Hall, Jagannath Temple, Puri.

On Saturday, the day of the new moon of Dhanu, Samasta Anka year 4¹, in the victorious reign of Maharaja Sri Pratapa Kapilesvara Deva, at the time of beholding the Great God at the town of Sri Purusottama, Mahapatra Kakei Santara, Mahapatra Jalesvara Sena Narendra, Mahapatra Gopinatha Mangaraja, Mahapatra Kasi Vidyadhara, Mahapatra Vesvara Praharaja, Mahapatra Laksmann the chaplain, and Pattanayaka Damodara, the Mahasenaspati, being present, in front of the holy feet of the Supreme Lord and with the cognisance of Patra Aganisarma, the Keeper of the Seal and the steward of offerings, (the king) said,

"By means of an inscription, we would record on the door of the temple of God Sri Purusottama (the following)

"The tax payable on salt and cowries which is due to us of our kingdom of Orissa, I have remitted, I have remitted, I have remitted."

"(He) who being a king, violates this, rebels against the deity Sri Jagannath."

1. The 4th anka, in the total of the victorious reign etc.
(Ep. Ind. XIII, 12).

SERIAL No. 13

S. I. I. Vol. VI. No. 1089

(A. R. No. 340-A of 1899)

On the 44th. pillar of the Verāndah round the central
shrine of the L. N. temple, Simhacalam.

- | | | |
|----------------------------------|----------------------------------|-------|
| 1. Śrī Bīra Śrī Gaṅapati Gau | 15. ṭi paṭa 2 | koho- |
| 2. ḍesvara Pratāpa Kapīḷe- ? | 16. rā 4 pulli ? 2 ārisā 4 pa 2 | |
| 3. svaradeba Māhārājāṅka- | 17. kapurākānti | |
| 4. ra bije rāṅje Samasta | 18. ra pāṭtu ? piṭā goṭi 22 | |
| 5. 28 śrāhī Bicchā sūkḷa 13 Bu- | 19. kurā 3 pāna 2 guā 5 ete | |
| 6. dhabāre Bāṅarāsi-Kaṭe- | 20. kaku data bhuidāna ye pāṭa ? | |
| 7. kara Mallinātha Māhāpā- | 21. paṅḍā ? | |
| traṅka | 22. | |
| 8. ra pou Kalinga-daṅḍapāṭa- | 23. | |
| pari- | 24. | |
| 9. kṣā Mahāpātra Śrī Bīrisi- | 25. e desaku bhīāna | |
| dāsa? Sa- | 26. pramāṅje pramesruṅkara bho | |
| 10. nīmigrāṅkra adhīkārara behe- | 27. gaku hoilā eḥā je harai | |
| 11. raṅṅka bidiyamāne eḥāṅkra | 28. Śrī Narasūṅghanāthāṅka dorō | |
| data- | 29. ho karai e grāmaku Narasi- | |
| 12. dibasara arṅe ? Posa pune- | 30. ṅghanāthadebe rakṣā Śrī Śrī | |
| 13. i abakāsa apasare bhoga- | Śrī | |
| 14. lāgi hoiba e bhogaku na | | |
- (?=ru)

In L. 1—3 Gaṅḍesvara and Kapīḷesvara may read Gaṅḍesura and Kapīḷesura;
In L. 5 SII has 18 in place of 28; For the reading in L. 6 (after bare) cp. J. B. O.
R. S. Vol. 31—32 (1945—46) "Surya-vamāi kings of Orissa"—G. Ramdas, Page 186
Appendix A No. 4. L. 12 reads Māgha acc. to S. I. I. L. 17—Kapuru—(S. I. I.).

TRANSLATION¹

Endowment of a village by a Kalinga-Pariksa
to provide offerings of food to the
deity on Pausa-purnami.

On Wednesday, the 13th⁷ of the bright fortnight of (the month of) Vṛścika, Samasta year 28 in the victorious reign of Maharaja Pratapa Kapilesvaradeva the illustrious hero, the illustrious Lord of elephants, the Lord of Gauda (S. W. Bengal), in the presence of the chiefs (beherana) during the tenure of office of Mahapatra Sri Vira Sridasa (text—Biresidasa) Sanimigra (Sandhivigraha), the steward of the province of Kalinga and the son of Mallinatha Mahapatra of Benarasa-Kaṣṭaka.

There will be offering of food (bhoga-lāgi) (to the deity) at the time of Avakasa on the occasion of the full moon day in the month of Pausa with the provision made by him (this) day

- 2 pieces
- 2 sarasarima ?
- 4 cakes
- 2 Puli (cakes)
- 4 arisa (cakes)
- 2
- 1
- 2 ...
- 22 ..cakes prepared from karpurakanti rice,
- 3 kurā (sweets)
- 2 betel-leaf
- 5 betel-nut

for all these there is the grant of land...

(Lines 20 to 24 are unreadable).

Lines 25—30.

.....will be. This estate is (lit. has been granted) for the 'bhoga' (offering of food) for the great deity as prescribed above. He who takes this (endowment) away rebels against Sri Narasimhanatha. May (the deity) Narasimhanatha protect this village ! Sri, Sri Sri.

1. Cp. Serial No. 18 which belongs to Samasta year 28.

SERIAL No. 14

J. A. S. B. Vol. LXII (1893)—M. M. C. ;
Anti. of Orissa—R. M.

In Samasta Anka year 19 of Kapilesvaradeva ;
(Dt. 12-4-1450 acc. to M. M. C.)

No. 2 on the right side of the Jayavijaya door way in the
temple of Jagannatha at Puri.

1. *Bira śrī Gajapati Gauḍeśvara Pratāpa Kapileśvaradeba*
2. *Māhārājāṅkara bije rāḷye Samasta 19 ṅka śrāhi Mesa amā-*
3. *baī Rabibāre Malikā Parisā diga-bije kari bahudā kaṭakāi*
4. *Śrī Puruṣottamakaṭake bira-manoi bije samae śrīcaraṇa-*
5. *agrate koṭhaghara-sāntarā parikṣa mahāpātra Raghudeo Narindra*
6. *janāṃ chāḍa karāilāku āṅgāṃ hoilā Śrī Puruṣottamara*
7. *Puṇḍarikṣa-Gopa sādhi deli ethaku ye abā lamghai se Jaga-*
8. *nāthadebaṅku droha karai e mudale Kelāi Khuṭṭiyā lihāilā*

A Fresh Reading* of Serial No. 14

No. 2 on the right side of the Jaya Vijaya door way
in the temple of Jagannatha at Puri.

(The following text is based on the reading
from the estampage.)

1. *Bira śrī Gajapati Gauḍeśvara Pratāpa Kapileśvaradeba*
2. *Māhārājāṅkara bije rāḷye Samasta 19 ṅka śrāhi Mesa amā-*
3. *bai Rabibāre Malikā Parisā diga-bije kari bāhūdā kaṭakāi*

R. M. reads parichā (L. 5) for parikṣa, puṇḍarikagopasāṭi delu for Puṇḍarikṣa-Gopa sādhi (L. 7), mudala for mudale (L. 8), Raghū Deyāna for Raghudeo (L. 5) ; munali for monoi (L. 4).

The remarks in the foot note of S. No. 11 apply also to the text as given above ; hence substitute the retroflected corrolate of 1 and n in Kapileśvara (L. 1), monoi (L. 4), janāṃ (L. 6), Kelāi (L. 8), read ye for ye (L. 7).

Is the word Puṇḍarikṣa (L. 7) connected with Puṇḍarikṣa (= Viṣṇu) ?

* The portions of the text enclosed in brackets are inserted from the reading of M. M. C. They are not legible in the estampage. This estampage or impression together with the impressions of Serial Nos. 26 and 28 (and of some others) have been kindly supplied by Sri P. Acharya the Supdt, Orissa Museum.

4. *Sri Prsotama-kaṭake bira-maṇoi-bije-samae Sri caraṇa*
5. *agrate Koṣṭhara-ānta ?ra-parikṣa Māhapātra Raghudeo Narindra*
6. *jaṭāi chāḍa karāilāku āga hoḷā Sri Prsottamata*
7. *Puṇḍarikṣa Gopa chāḍi dehu utaku je abā lūṅhai se Jaga-*
8. *(nāthadebaṅku droha)karai e (muda)l(e) Ka(lāi Khunt'ya) lūhāi,lā)*

TRANSLATION

Royal gift of a village ? for the service
of the deity Jagannatha.

No. 2 on the right jamb etc. Jagannatha temple,
Puri.

On Sunday, the day of the new moon (of) Mesa, Samasta Anka year 19, in the victorious reign of Maharāja Kapilesvara Deva, of great prowess, the hero, the illustrious Gajapati and the Lord of Gauda, during the auspicious presence (of the King) at the Warrior Repast, while encamping on return at the city of Purusottama, after his victorious expedition against Malika Parisā (army of Mallikā), after the prayer before (His Majesty's) gracious feet of Raghudeva Narendra, the superintendent of the treasury* and Mahapatra, the (following) order for grant was issued :—

"I assign (the estate) Puṇḍarikṣa Gopa.¹ (or Puṇḍari(kā)kṣa gopa) for the use of the (deity) Sri Purusottama. Whosoever violates this, he rebels against the deity Jagannath.

Kelai Khuntia caused this inscription to be engraved.

SERIAL No. 15

S. I. I. Vol. VI No. 1155

(A. R. No. 363—XI of 1899)

On the west wall of the Mandapa in front of the
Alvar shrine, Lakṣmi-Narasimhasvamin temple,
Simbachalem, Vizagapatam.

1. *Bira Sri Pratāpa Gajapati Ga-*
2. *uḍesvara Pratāpa Kapile-*

1. The grant of a village or an estate is more likely than the gift of a precious garment. There is a village Gopa in the Puri district. The name Mallikā stands for Mallikārjuna of Vijayanagar empire and the word pariṣā is a corruption of Skt. 'pariṣad'. See the author's paper in I. H. Congress—Proceedings 19th Session.

* Koṣṭhara may be a place name.

3. *svarodeba Māhārājānka-*
4. *ra bje rāje Samasta*
5. *sata(?) 22 śrāl Sīgha saka-*
6. *3 Somabdre Kalinga da-*
7. *śāpāṭa parikṣā*

TRANSLATION

On Monday, the 3rd of the bright fortnight of Simha, Samasta year 22 (? 32) in the victorious reign of Maharaja Kapileśvaradeva, the powerful, the hero, the mighty Lord of elephants and the lord of Gauda, the steward of the province of Kalinga.....

SERIAL No. 16

S.I.I. Vol. V, (1926) No. 1006 (A.R. No. 141 of 1896).

On a pillar which contains, among others, a Skt. inscrip. of Anantavarma Codagangadeva, standing to the right of the entrance into the Central shrine in the Mukhalingesvara temple at Mukhalingam, Parlakimedi Taluk, Ganjam district. (now Vizag. Dist.)
North Face, Bottom.*

5. *Bira Śrī Gaṅgāpti Gaṅdeśvara Pratāpa*
6. *Kapileśvarade(ba) Māhārājānka*
7. *ra bje rāje Samasta 24 śrāl—*
8. *i Mīna Sukaṣa 13 Soma—*
9. *bāre Śrī Madhukēśvaradevānka*
10. *dhīpadhūpa bīśāke a(?) jādma*

The inscription is incomplete or it is partially reproduced in the impression.

L. 5—22 may read 32; Sīgha may read Sīgha.

L. 5—text—śrāl for Śrāl

L. 6—Kālīga may read Kālīga.

Note—The letters 'sata'—śata (hundred) after Samasta in the inscription do not seem to be relevant in the context.

* Above this is carved.....an image of a man standing to the left and facing the entrance into a shrine; above this image there are the first four lines of the inscription; this part seems to contain a Skt. verse according to the transcript of Mr. G. Ramdas. This part of my photo print is very much illegible. For a different interpretation see J. A. H. R. S. Vol. III, Pages 207-8.

11. *data kari gāi pale d(i)lā*
12. *Athagaḍa Parikṣā Ramāi*
13. *Jenā (d)ihā*
14. *ja gāi pale(?) | Yethāki te—*
15. *te kāḷa prati sṛāhi . . .*
16. *. kāḷe*
17. *jeje hoi | ehā je*
18. *haroi pramesraṅku dro*
19. *ha karoi (?)*

TRANSLATION

Gift of cattle for providing a lamp and incense for the deity
Madhukesvara (by a Parikṣa of Athagaḍa)

Lines 5—10.

On Monday, the 13th of the bright fortnight of Mīna, Samasta Year 24, in the victorious reign of Maharaja Pratapa Kapilesvaradeva, the hero, the illustrious lord of elephants, the Lord of Gauda.

Lines 10—14.

Ramāi Jenā, the Parikṣa of Athagaḍa provided a herd of cows—a herd of milch cows—as a gift, up to their old age and death, in order to institute the burning of a lamp and incense for the Holy deity Madhukesvaradeva.

Lines 14—15.

For this purpose, every year (there should be provided) as long as

Lines 16—17.

that time, there will be great prosperity (jeje—jaya jaya ?)

Lines 17—19.

He who takes this away, commits an act of faithlessness against the Supreme God.

The blank portion (L. 13) reads in SH—dhāḥiku jārita, (j)ihāta.

L. 16 reads there—pu 3 - ja - tekale.

SERIAL No. 17

S.I.I. Vol. VI, No. 1152 (A.R. No. 363—VIII of 1899).

On a round pillar in the Mandapa in front of the Alvar shrine,
L. N. temple, Simhacalam.

1. *Bira Śrī Gajaptī Gauḍesvara Praratāpa Kapile—*
2. *svaradeba Māhārājāṅkara bije rāje Sa—*
3. *masta 25 śrāhi Tuḷa sukkaḷa dasami Somabāre*
4. *Māhāpātra Hari Sricandanāṅka adhikāre bhogapari—*
5. *(kṣā) Gurudāsa Jenā adiṣṭhāne Śrī Narasinghanātha*
6. *(de)baṅṅku sakāla mājaṅā abakāsaku bhoga bhīai—*
7. *(lā) cakā eṅḍāri 2 i sāre āpāṅḍāra paṅā kuṅcāe ethuku bha—*
8. *(ga) bhīdīlā bhoga—parikṣā—basāṅṅa māsi cha 6 taṅkā lekhāe e—*
9. *cāri nrimālyaku tā sahite ehā bhoga-parikṣā hoi je harai*
10. *se Narasinghanāthadebaṅṅkara dorehāe dharamuku*
11. *Śrī Narasinghanāthadebara ichā Śrī Śrī Śrī*

TRANSLATION

Endowment for providing offerings of food to the deity.

On Monday, the tenth day of the bright fortnight (of the month of) Tula, Samasta year 25 in the victorious reign of Maharaja Kapilesvaradeva (of great) prowess, the hero, the illustrious Lord of elephants, the lord of Gauda, during the tenure of office of Mahapatra Hari Sricandana and during the term of office of Gurudasa Jena, the steward of offerings, he provided offering of food (bhoga) for the Avakasa after the morning bath of the deity Sri Narasimhanatha.

2 sets of round 'enduri' cake.

1 kunca of whitish (sweet) drink.

For this (he) provided (for) bhoga ?—at the rate of Rs. 6 per month (as) the dues of the Bhoga-pariksa.

The person who holding the office of a bhogapariksa takes this away—these four sacred offerings (lit. purities) along with that—is faithless to the deity Narasimhanatha.

L. 8 (ga) may read (ja).

L. 10 in *debaṅṅ* ṅ represents the Anuṣvara sign with a slanting stroke below it, cha in *ichā*. (L. 11) and cha in *cha 6 taṅkā*. (L. 8) are orthographically different in the impression, the latter looks like the kṣa-symbol

L. 10 the last word reads dharamuku in the impression.

May there be the pleasure of the deity Sri Narasimhanatha for this pious endowment (lit. piety).

SERIAL No. 18

S.I.I. Vol. VI, No. 1151 (A.R. No. 363—VII of 1899)

On the south wall of the Mandapa in front of the Alvar shrine,
L. N. Temple, Simhacalam.

1. *Bira śri Gajapati Gauḍe*
2. *īra Pratāpa Kapileśaradeba*
3. *Māhārājāṅkara bije rāi*
4. *ye | Samasta 28 śrāhi Kāliṅga da—*
5. *ṅṅhapāja priksā Birexi Māhāpātra*
6. *ṅkara adhikāreṅa | Jara bho—*
7. *ga priksā Tukhāi Sāsamalaṅka*
8. *adiṅṅape | priksā basāṅga*
9. *bhāta na goṅiru | pramiśraṅka*
10. *chāmure | niti nācibāku | nā*
11. *cuṅi c Samodramāṅkāśānīki*
12. *bhāta goṅi 2 phuluāni sā—*
13. *nīki bhāta goṅi 1 gāe bhā*
14. *ta 3 goṅi e prameśraṅka chāmu—*
15. *re niti khaṅibe | e bhāta ye*
16. *abā priksā hoi harai se Na*
17. *rasīṅghanāthadebaṅku droha ka*
18. *rai Śrī*

The 1st line begins with a symbol (resembling the Telugu letter *ḍ*) which may stand for OM.

ḷ in *rāiye* (L. 3 and 4) and in *ya* in L. 15 is the derivative *ḷ* (pronounced like *ḍ*).

L. 5—SII reads *lidesi* for *birexi*.

L. 7 *Tukhāi* may read *Dukhāi*.

L. 11 (read) *cuṅi 'c' Samodramāṅkāśānīki*; the peculiar symbol for (h) in *śrā(h)i* (L. 4) may be compared with the same symbol in *śrā(h)i* in the Oriya text of the Tamil-Oriya Inscrip.

L. 14—the *ḷg. 3* is written like *Nāgari 6*.

L. 10 and 14 *chāmu* looks like *kjāmu* in the impression.

TRANSLATION

Provision for the dancing girl and for two other maids of the temple.

In Samasta year 28 in the victorious reign of Maharaja Kapilesaradeva, the mighty, the hero, the illustrious Lord of elephants, the Lord of Gauda, during the tenure of office of Virasri (text—Biresi) Mahapatra, the steward of the province of Kalinga and during the term of appointment of Dukhai Sasamala the steward of offerings of Jiara (there will be given) from the nine dishes of rice which are the dues of the steward.

- | | |
|---|----------|
| 1. To this (?) Samodramankasani, the dancing girl
for dancing daily before the great deity | 2 dishes |
| 2. To the flower girl | 1 dish |

Total	3 dishes
-------	----------

These will work daily before (the image of) the great god. The steward who takes away these (dishes of) rice rebels against¹ god Narasimhanatha.

SERIAL No. 18A

Oriya text (in Oriya script) of the tri-lingual Copperplate grant of Kapilesaradeva, Bapatla, Dist. Guntur. Dt. Saka 1380, (A. D. 1458), (In the 28th Anka yr. of the king.) (Śakābde Vahudhānyanāmnī gaṇite vyoma-ibha-vahni-indubhiḥ) Cp. A. R. 1934-35, P. 68 ; J. B. H. S. Vol. VI, P. 94-111 ; Sahakāra (Oriya Journal) Vol. (bhāga)—20, No. 9.

1. *Meḍura thaḷa madhye Belapāli pāim (?) (/) (ā)mbha Karīḷanāmā-khaṇḍe Ant—*
2. *tobhogyama daṇḍapāta muḷa-koṭhadesaru phedi Śrīhastā—*
3. *santake Gautamināḍīgarabhāhitara Siṅgabrehalati purṇa—*
4. *kāḷi smae Śrīhastā pānī chāḍilā bhūmidāna (/) nānāgotra Brā—*
5. *mbhaṇṇiku Bira Śrī Gajaptī Gauḍesara -r- Nṇabakoṭi Karnṇāṭa*
6. *Kalabaragesara Pratāpa Kapīlesaradeba Māhārājā—*
7. *ṅkara data (/) Jāgesarapura sāsana Belamapura sāsana Pratāpa*
Ka—

1. or—will be false to.

The (/) sign which is not in the original indicates the probable end of a sentence. This sign may be shifted from L. 7 to L. 8 and put after sāsana.

L. 1 may read Meḍura thaḷamadhye Belapāli phāṅki (ā)mbha Karīḷanāmā etc. ; the Rāja of Tekkali reads—Merusthalya madhye Belapilimāijā Karīḷanāmā khaṇḍe Au—

In this record the Oriya symbol for 'kṣ' is used for 'ch'.

8. *piṣesarapura sāsana e tini sāsanaḥ bhā 40 lekḥāe bhāga 120*
 9. *bā(ṅ)ṅi tolā jaḷabhūmī madhyakari dei boilā e gāra bhūmī*
 10. *māāpi (tu)mbhe sarbamāinnā chatiṣī ābadānā madhyakari chāḍī*
bhātaka bho—

(2nd. side of the plate)

1. ga karāibā (/)

TRANSLATION

Royal grant of a village to 140 Brahmins.

(This is) for ? (pāṁ) Belapali in the land (sthala) or territorial division of Meḍura¹; this is the gift of land accompanied by libation of water with a mark from the Royal Hand on the occasion of the full moon (pūrṇa a Kāḷi=paurṇamī) at Simhabrehala on the bed of the river Gautami²; after dividing (the land) from the principal crownland in the 'daṇḍapāṭa' of Anitobhogyama and in the division (khaṇḍa) of Karila.

The Sasanas of Jagesvarapura, Belamapurs and Pratapa Kapilesvarapura are granted to Brahmins of different families (gotra) by Maharaja Pratapa Kapilesvaradeva, the hero, the illustrious Lord of elephants, the ruler of Gauda and the ruler of Nabakoti-Karnata and Gulbarga; dividing these three sasanas each into forty shares and altogether into 120 shares and granting the village, together with the dry and wet land, (His Majesty) said: "Distributing (lit. measuring) the land of the village (among yourselves), you are to enjoy (the land along with) the produce (lit. paddy or rice) excluding the thirth-six kinds of demands (i.e., taxation) as a Sarvamānya gift".

Notes :

For the last sentence cp. the penultimate Skt. verse of the grant—
 "āvedanāni ṣaṭtriṃśa tyaktvā kapileśvaraḥ...grāsānviṭam grāmam sarvamānyaṃ sadā akarot."

sarbamāinnā may be translated as 'altogether' or it may be translated as 'a Sarvamānya gift'.

L. 8—after 120 there is some letter.

* An incomplete set of 10 plates—pl. Nos. I to III, XI, XIII missing.

1. Meḍura may be taken as short form of Harigukameduri sima of the Skt. portion (cp. vers. No. 11).

2. The grant is made on the bed of the river Godavari (Gautami) but the village or the land is situated to the east of the confluence of the Krisna river with its tributary Veni, cp. the Skt. verses Nos. 11 and 12 of the grant in Telugu script.

SERIAL No. 19

In the Anka year 31 of Kapilesvaradeva (Dt. 12.7. 1459 acc. to M. M. C.)

J.A.S.B., LXII (1893)

No. 3 on the right side of the Jaya Vijaya door way
in the temple of Jagannatha at Puri.

1. *Bira Śrī Gajaptī Gauḍesvara Nabakoṭi-Karnāṭa-Kalabaragesvara
Pratāpa Kapiḷesvara*
2. *deba Māhārājāṅkara bije rāj(y)e Samasta 31 ũka śrāhi Kakaḍā su 13
Grubāre Śrī Puru*
3. *sotamakateke dakhīṇa ghare mājanā maṇḍape bije smae abadhārita
āgyā(ṇ)*
4. *hoilā mudale bho Śrī Jagarnātha mohora bāhija abhyantara samasta
ta tu jāṇu*
5. *mohora jete ratana padārtha achi se tohora | chāu ābara āna dhana*
6. *ye achi muī Brāhmaṇa hāthare tāhā jete deipāra(i) tāhā debi*
7. *e bhumikhaṇḍa tuṇ jāhāku anugraha karu | mohora se ne pa ? da*

TRANSLATION

No. 3 on the Right jamb,

The King's vow before the deity Jagannath to bestow all his jewellery
on Him and as much wealth as possible on Brahmins.

On Thursday, the 13th of the bright half of Karkata, Samasta Anka
year 31 in the victorious reign of Maharaja Kapilesvara Deva of great
prowess, the hero, the illustrious Lord of Elephants, the Lord of Gauda
and the Lord of Navakoti-Karnata and Gulbarga.

During his auspicious presence at the bathing pavilion at the Southern
doorway or chamber, in the town of Holy Purusottama the (following)

See also Antiquities of Orissa by R. L. Mitra, Vol. 2nd, P. 165.
Some readings by R. L. M. and by M. M. C. (cp. J. A. S. B. above) :—
L. 3 dakhīnaghare (MMC), dakhina dāre (RLM), (dāre from dvāre),
L. 4 hoilā (RLM), hoilā (MMC),
L. 6, 1st word—yasa (RLM), jisa (MMC).
In the impression it looks more like jasa if not ye (or jāhā),
L. 7 (AFTER se) kebe nuhe (RLM), bepa . be(MMC).
L. 2. Text—rāj(ye) [not rāj(y)e],
L. 6. Text—hathara,

decree was issued for inscription "Oh Jagannath, Thou knowest indeed all (things) of mine—(both) within and without. Whatever jewellery I have, that is Thine, whatever treasure (wealth) I possess, other than this. I shall bestow on Brahmins, as much as I can. Favour anyone with this kingdom (lit. patch of land). He (will be) my"

SERIAL No. 20

S.I.I. Vol. VI, No. 793 (A.R. No. 278 of 1899)

On the 12th pillar in the verandah round the central shrine, Laksmi-Narasimhasvamin temple, T. & D. Vizagapatam. Lang-Oriya, Script-Telugu.

1. *Vira Śrī Gajapati Gauḍesvara pratāpa*
2. *Kapilesvaradeva Mahārājāṅkara*
3. *vīje rāje Samasthu 32 Aṅka sea—*
4. *1 Makara su 10 ni Guruvāre Kaṣṭh(gā)*
5. *daṇḍapāṭa parikya Mahāpātea Go—*
6. *ṇḍadevu Ratūyaṅkara adikare Kaṣṭh(gā)*
7. *beharāṇa bilyomana¹ Ci² Narasiṅhya(nā)—*
8. *thadevaṅkara Jitakāra desa Ambikāra)—*
9. *ṇi Gaṇḍiyasānira Peṇḍoru-grāmāre*
10. *Bidāna Ruatrāya Mahāpātraṅka (re)³*
11. *igāri⁴ Ci⁵ Nārasihyanāthadevaṅkara ka—*
12. *ṇḍulu bhogakū datta biri Sa 1 ana⁶ Sakān—*
13. *ṇi (ja)⁷ 12 Jāyyare beharāṇe debha⁸ ubhaya*
14. *(dū)pa sābure ju 1 saba karāṇṇ*
15. *ja⁹ harai āna kaha(i)⁹ se Śrī Narasiṅgha—*
16. *nāthadevaṅkara drohtiyā ja⁵ āna kaha—*
17. *i tamāre¹⁰ vaṃsakṣaya kol e*
18. *artthakū Śrī Narasiṅ(gaṇ) ghaṇā—*
19. *thadeva sākyī Śrī Śrī Śrī*

Read—1 bidyamane 2 Śrī 3 (ra) 4 adbhakṣro 5 Śrī 6 anna 7 Sa(sa)ka ni(ja)
8 deba . . . (dhu)pa 8 je 9 kaha(i) 10 tāhāra.

L. 10—text—Bidāna ;

L. 14—may read amāre dui for sābu re ju.

L. 15—text—ji.

Ls. 12-13—may read Śrī Narasiṅga . Jāyyara beharāṇe debha' for 'ana debha'.

TRANSLATION

A woman's gift for providing offerings of food to the deity.

S.I.I. VI. 793.

On Thursday, the 10th of the bright fortnight of Makara, Samasta Anka year 32 in the victorious reign of Maharaja Kapilesvaradeva, the hero, the illustrious or glorious Lord of elephants, the Lord of Gauda, the powerful, during the tenure of Office of Mahapatra, Gandadeva Rauta, the steward of the province of Kalinga and in the presence of the leaders of Kalinga, in the village of Pendoru under the authority of Mahapatra Bidhana Rautaray and belonging to Ambikarani Gandiya, the lady of the Jitakara country of the god Narasimhanath there are provided for the 'Känduli'¹ offering to god Narasimhanatha.

- | | |
|---------------------|---------------|
| 1. saskani coin | Biri (gram) |
| 12. saskani coins ? | Anna (rice) ? |

In both and all the Dhupas (the ceremonies of incense) (these) should be provided by the leader (beharane) of Jiyara,.....

He who takes (this) away and speaks otherwise, is a traitor to Lord Narasimhanath. He who speaks otherwise, his family will become extinct. To this fact, may the holy god Narasimhanatha be a witness !

SERIAL No. 21

S.I.I. Vol. VI, No. 1150 (A.R. No. 363—VI of 1899)

On the south wall of the Mandapa in front of the Alvar shrine,
L. N. temple, Simhacalam, Dist. Vizagapatam.

1. *Bira Śri Gajapati Gauḍe—*
2. *svara Pratāpa Kapileśvara—*
3. *deba Māhārājāṅkara hīje*
4. *vāḍje Samasta 33 brāhmi Mī—*
5. *thuna rukṣa E 11 Rabibā—*
6. *re śjaradesadeu—*
7. *ṣa adhikāra parikṣā Le—*
8. *āka Udāsa Behorāṅkara a—*
9. *āṅkāre deṣa-behorā*

1. (Tel), a kind of pulse.

Alternative readings—

1. 5. Sulla for sukla.

10. *samudra dīaJenāhkra āi—*
11. *su-kāmārthe Śrī Narasiṅgana—*
12. *thadeoṅku rātidhupa āba—*
13. *kāse pañcabarna phula-cuḷa*
14. *goṅhīe 1 eihiki barata—*
15. *na māḷiki deṅḷabeho—*
16. *rāra basāṅa bātamidā ti 3*
17. *ru goṅhāe 1 lekhāe ne—*
18. *utlba māḷi*
19. *. e cuḷa*
20. *karibe e dha(r)ma ācandrā ārka*
21. *hoi tiba e dharmaku Śrī Ba—*
22. *isyama rakṣā e jo hārai Na*
23. *raṣ(i)ṅganāthoṅku droho ka*
24. *raḷ ? Śrī Śrī Śrī*

TRANSLATION

Provision for a tiara of flowers for the deity.

On Sunday, the 11th day of the bright fortnight of Mithuna, Samasta year 33, in the victorious reign of Maharaja Kapilesvaradeva, the mighty, the hero, the illustrious lord of elephants, the Lord of Gauda, during the tenure of office of Lenka Udasa Behera (Venkatadasa Behera ?), the steward in charge of the temples of Jiara, with the desire for the long life of Sumudraḍihu Jena (text—Jana) the administrator of the temple, there is provided a crown of flowers of five colours for the occasion of the incense-burning ceremony at night in the temple of god Narasimhanatha.

For this, the remuneration of the gardener (is provided as follows) :—

He would be receiving one out of the three 'mudas' (balls) of rice, which are due to the administrator of the temple.

May this pious endowment endure as long as the sun and moon. May Sri Vaisnava grant protection to this charity. He who causes this to be taken away, rebels against Narasimhanatha. Śrī, Śrī, Śrī.

L. 10. *Samudra dīaJenāhkra* for *Samudra dīa Jenāhkra*, *Samudra dīaJenāhkra* acc. to S. I. L. ;

L. 12. *tha deṅhkra rātri* etc. for *tha deṅhku rātri*.

LA. 14 & 17—*goṅhīe* and *goṅhāe* may read either *goṅhīe* or *goṅhāe*;

L. 22. *emend-ehā je hārai* for *e jo hārai* ;

L. 18. May read *āna hāri ri ?* or *āna gallāri* (acc. to SIT)

L. 19.—*ḡgākṣatdik₂allatipuk₂a* (.. ..)

.. ..—*ḡgays₂ hāṅḡa ta mayi ?*

Note—One of the verbs in the last sentence is *hārai* (causes to take away) which is most likely a scribal error for *hārai* (takes away).

there is provided by Vira Nayaka, the treasurer (Koṣṭha—Karaṇa) for (the purpose of) waving the Chowry.....

(She ?) is to receive two dishes (lit. balls) of rice out of the rice provided by the treasurer.

May it last as long as the sun and the moon last. He who takes this away becomes a rebel against god Narasimhanatha.

SERIAL No. 23

S.I.I. Vol. VI, No. 1157 (A.R. No. 363—XIII of 1899)

On the south wall of the same Mandapa,
L. N. Temple, Simhacalam.

Samasta year 33 of Kapilesvaradeba

1. *Bira Śrī Gajapati Gauḍe—*
2. *svara Pratāpa Kapiḷesvara—*
3. *deba Māhārājāṅkara bije—*
4. *rāije¹ Samasta 33 śrāhī Ka—*
5. *rkaṣa ? duti(yā) sukaḷa² 10 Gāru—*
6. *bāre Jiara desa deula*
7. *adikāra³ parikṣā Lokaudā—*
8. *sa Beherāṅkara adhikāre*
9. *bhoga parikṣā Birudāsa Khulu—*
10. *āṅkara adīṣṭhāne⁴ Śrī Narasi—*
11. *ṅganāthadebaṅku Lokaudā—*
12. *sa Behorāṅka āsyakāmā*
13. *rthe⁵ bhogaparikṣā Birudāsa Ku—*
14. *luāe bhiāile rātira*
15. *dinalāgi⁶ apasare Premesu—*

La. 9 & 10—SII reads Khajjāṅkara for Khuluāṅkara,

L. 20. Arnata saku for Anātaaku,

La. 11 & 12—Loka ḍadāsa for Loka (- Leṅka) udāsa.

Some Standard Oriya equivalents—1 bijayarajye 2 ṅukja 3 adhikāra

4 adhiṣṭhane 5 āyusḱāmārthe 6 rātradināgi

16. *raṅku⁷ lāgihoiḥa pañcabarna plu—*
17. *lacuṣa goṭie 1 ethiki ba*
18. *rtana bhogaparikṣābasapa⁷ bhā—*
19. *ta mudā āṣṭa 8 ru māṣi Mākīā*
20. *Anātaaku⁸ bhāta goṭi 1*
21. *lekāe⁹ e dharmā ācandārka¹⁰*
22. *hoiṭhība eḥā je harai ze*
23. *prameśvaraṅku dorehā¹¹ ho—*
24. *ī Śri Śri Śri*

TRANSLATION

Provision for a crown of flowers for the deity.

On Thursday, the 10th day of the bright fortnight and the second day of Karkata 7, Samasta year 33, in the victorious reign of Maharaja Kapilesvaradeva, the mighty, the hero, the illustrious lord of elephants, the Lord of Gauda, during the tenure of office of Lenka udasa Behera, the steward in charge of the temples of the territory of Jiara and during the term of office of Birudasa Kulua, the steward of offerings, with the desire for the long life of Lenka udasa Behera, Birudasa Kulua provided for god Sri Narasimhanatha a crown of flowers of five colours, which will decorate the Highest Lord (or the great god) throughout (lit. for) day and night during the (periods of) Avakasa.

For this, the remuneration is, at the rate of one dish of rice, to (be given to) the gardener Makia Anatia (text-Anatau) out of the 8 dishes (mudas) of rice which are due to the steward of offerings.

May this pious endowment endure as long as the sun and moon. He who takes this away becomes a rebel against the Highest God.

7 parameśvaraṅku. 7 basapa 8 Anāthā (—Anātha) 9 lekāe 10 ācandārka 11 droki.
L. 22. read—hoi thība (as two separate words).

SERIAL No. 24

In Samasta year 35 of Kapilesvaradeva Date—the 25th April, 1464 A. D.
acc. to M. M. C. (J. A. S. B. 1893) No. V on the left side of the Jaya-
Vijaya doorway in the temple of Jagannatha at Puri.

1. *Bira Śrī Gajapati Gauḍes(v)ara Pratāpa Kapileśvara deba Māhārā-
jāṅkara bije rājye*
2. *Samasta 35 śrāhīlī Mesa kṛ 4 Budhabāre | bho Jagaranātha | toho
sebaka e*
3. *mata jagānuachi | rāijajāke e sāmānānku | muṅṅ | pāika | rāutaku/
kari*
4. *bibhua dhili | bājākāfu posi-dhili | emāne mote | sabuḥe | chādile*
5. *emānānku | muṅṅ | jejhā anurūpe | bihībi | nigīrihībi | bho Jagara-
nātha*
6. *e kathā mohora | dosa adosa bicāra |*

TRANSLATION

The king's resolution before the deity Jagannatha to take disciplinary
measures against his ungrateful nobles, infantry and cavalry.

No. 5 on the left side etc. Jagannath temple, Puri.

On Wednesday, the 4th of dark fortnight of Mesa, Samasta Anka
year 35, in the victorious reign of Maharaja Kapileśvara Deva, of great
prowess, the hero, the illustrious lord of elephants, the lord of Gauda—

“Oh Jagannath ! Thus prayth Thy servant. Throughout the king-
dom; I maintained from childhood, these (feudal) lords (or nobles) includ-
ing the infantry and cavalry and gave them wealth. All of them have
forsaken me. I shall deal with them (and) punish them each according
to his desert. Oh Lord ! Jagannath ! do Thou judge this fact whether I
am right or wrong (lit. my guilt or innocence).”

In J. A. S. B. n & g. l & j. y & j are not always distinguished, Mr. Cakra-
varti leaves “bibhua dhili” undeciphered, reads Jagannātha in place of Jagaranātha,
niyogibi bibho for nigīrihībi bho etc.

muṅṅ may be transcribed as muṅ, or muṅ. The slanting stroke represents the
daḍḍa sign of the original.

L. 3.—in achi (—achi) ch is written with ky symbol.

SERIAL No. 25

S.I.I. Vol. VI, No. 1153 (A.R. No. 363—IX of 1899)

In the same place (See No. 1152) L. N. Tomple, Simhacalam.

1. *Bīra Śrī Gajapati Gauḍesara Pratāpa Kapilesaradeba Mahārājāṅkara bije rāi—*
2. (je)Samasta 38 ṅka śrā | | na 2? i b(i)c(hā) 8 Budhabāre Kalinga daṇḍapāṣa parikṣā | Jairā
3. *Kua(ṅ)raguru Māhāpāt(ra)ṅkara adhik(ā)re Jiara Narasiṅganāthadebaṅkara*
4. *bhoga-parikṣā Paṣanāēka māhāpasāite | bhogajasāmuduurāra sodhā | jeu—*
5. (lā) pākādhiprakaraṇa | pākaprakaraṇa | prab(e)horaṇa bid(ya)māne | prames(vara)ṅkaraṅka Taḷa-Ji—
6. *ara.....dhilu ?*

SERIAL No 25A

S.I.I. Vol. VI, No. 1154 (A.R. No. 363—X of 1899)

In the same place.

1. *houthiba baḍa . . . si ṭāka māje go 5 lekhāe hoi | eka go 10*
2. *Kumuṭi muḷe bikā hoiba | dokānike kadaḷi go 20 lekhāe | e*
3. *hāka | ekaduṣi dīnaku bāhāra (de)uḷa bije beḷā Kumuṭi-sāhir(e) pra..*
4. *..jaialāgi hoiba | e bhoga-parikṣā thāi |prakaraṇa | emāna*
5. *Kuaraguru Māhāpātraṅkara bhīṅṅa | ehā je harai se Narasiṅghanāthadeba.....*
6. *i Narasiṅghanāthadebaṅkara sanamata | | Śrī Śrī Śrī*

TRANSLATION

Provision for offering of plantains ? on the Ekādaśī day

On Wednesday, the 8th of . . . Samasta Anka year 38 in the victorious reign of Maharaja Kapilesvaradeva, the mighty, the illustrious lord of elephants, the Lord of Gauda, during the tenure of office of Jaira Kumara-guru Mahapatra, the steward of the province of Kalinga and in the presence of the steward of offerings of god Narasimhanatha, the principal 'nayaka',

Nos. 1153 & 1154 seem to be one inscription, some portion appears to be missing between L. 6 of 1153 & L. 1 of 1154. S. No. 25, L. 2—for b(i) c (hā) S I I has S
c doubtful—No. 25 L. 4—sodhā.

the principal 'pasaita',, the seal-bearer ?,, pakadhiprakarana, pakaprakarana, pravehorana, of the temple.

.the Lower Jiara territory of the great God.

This would continue ; big (plantains ?) at the rate of four, medium sized at the rate of five andat the rate of ten. All will be sold by Kumuti (a man of the trading caste) ; at the rate of twenty plantains for each Dukani coin. This will be offered to god with pouring of water in Kumuti sahi whither the god will be taken in procession at the XIth day. All this will take place in the presence of the steward of offerings.All this offering is the endowment or provision of Kumaraguru Mahapatra. He who takes this away (rebels against god Narasimhanath). May there be the approval of god Narasimhanatha in this.

SERIAL No. 26

No. IV (four) on the left side of the Jaya Vijaya doorway
in the temple of Jagannatha at Puri.

Antiquities of Orissa—R. Mitra, Vol. 2, P. 165

J.A.S.B. Vol. LXII (1893)—14 Oriya Inscript. s—M.M.C.

Inscript. dated Samasta yr. 41 of Kapilesvaradeva (14 th. Dec.
1466 A.D. acc. to M. M. C.)

From L. 1 to the fig. 84 in L. 6 the text is acc. to M.M.C. with variants and emendations suggested in the foot notes ; the rest is given after comparing also with the impression.

Part (I)—Lines 9. (? Lines 8).

1. *Śrī Bīra Pratāpa Kapilesara Nabakoṣī Karṇāṣa Kalabarageśvara Gajapti Gauḍeśvaradeva Māhārājaṅka bijerāje Samasta 41 śrāhī*
2. *Dhanu sukala saptami Rabibāre Śrī Puruṣotma Jagannāthadebaṅka padmapādaku bhaktīnimitye Kapilesvara rajāe sebākari dile ratna—*

Read Kapilevera & sukala (with l retroflexed), yogāḍa & yodā (with y articulated lik j), L.—3 Mitra's re ḍing soṅā for sunā not likely (cp. L. 13), R. M. & M. M.

3. *toḍharamāna Śrī bhūjara ratna śaṅkha-cakra dui prameśvaraṅka manahiṅki sunā-yogāda emāna āni prabesa kale Hāsika Māhā—*
 4. *pātra Jamasara Māhāpātra Biśveśvara Māhāpātra Karamu Māhāpāra Nātha Māhāpātra ete loka prabesa kale Nandi Māhāpātraṅka adhikāri*
 5. *mājāṅā-maṅdape caudaśata prakaraṇa bhogarāgara samastaytt thoideḷi pramāne lāgi karāille ratna-makuṭa 8 kāṅa-phula joḍā tuṅga*
 6. *la 4 noḍakā nisabbā kari yoḍā 84 hīrāmāṅiṅka bicitramāla 2 nānā nāeka mudī ? 12 mukutā*
 7. *yāuḷi 8 mukutā baḍakaiṅhimāḷa 4 māṅiṅka sutā mā 8? marakata jāuḷi 8 marakata mukutā mā 5 nānāratna krapaduka 4 ? marakata*
 8. *tīsarīsare māṅiṅka mu(ku)ṭā cā. sa ?ri 4 mukutā tīsarā uturī 2 ekā ratnahāre 1 mukutā dho? dhari 2*
 9. *pādapalaba 2 nānānāeka bāhuḷi joḍā 12 hīrāmāṅiṅki baḷā jo 3 jāli toḍhara ? 2 ?*

Part 2, 6 lines.

10. *nānā? paratāḍa joḍā 1 pā?hu?ra 4 mukutā kaṅkaṅmapaṭa 6*
 11. *kānti?-jara kabara ? . kaṭimekhaḷā kanaka-jhaḷāi māḷā 5*
 12. *sunā? jogita rtha saṅkhacakrara . . mā?—*
 13. *dha? 197 sunā goṭie Śrī Kapīlesura ra—*
 14. *jā ehā Jaganātha mahāprabhuṅku dilā ehā nemī bo—*
 15. *li je manare dharai se Śrī Jaganāthaṅku droha karai*

C. read ani but ep aṅgali in S. o. 24, l. -4, l. 5—R. M. reads samastāṅku kānaphula & in L. 6 madhya kari for nisabbā kari, T. A. O. P. P. has Śrībhūja rajata for Śrībhūja ra ratna (L. 3), L. 5 read dile or dele for M. M. C. 'deli & R. M.'s delu.

L. 7—mā³ may read mā¹, R. M. & M. M. C. read māla but 1 should be retroflexed; for mānāratnakrapadaka R. M. reads nānāratna padaka, M. M. C. nānāratna-krapadraka.

L. 8—for māṅiṅka mu(ku)ṭa . . sari M. M. C. reads māṅika suā padasarj, R. M. māṅika muktā sari; for dho? dhari M. M. C. reads toḍhara.

L. 10—for pāhura (not clear in the impress.) M. M. C. reads pāhuḷa.

E. 11—kānti-jarakobara may read kāntikara kabaca, M. M. C. reads kāntiyara kabara, R. M. kāntijara kabara, jhaḷāi mao read j(h) aḷāi.

L. 12—for sunā? jogita M. M. C. reads sunā yogibra, R. M. reads yogibrata.

L. 12—after saṅkhacakrara R. M. reads durāḍur¹, M. M. C. reads ratna. M. M. C. reads the line-sunā yogibra 1 nānā padār-tha etc.

L. 10—for pāhura (M. M. C.—pāhuḷa) B. M. reads sindura.

L. 7. text—jāuḷi for yāuḷi.

L. 8. cā sa riḷ may be cāpasari.

A Fresh reading of the same from estampage :

1. (Śrī Bira Prata)pa Kapileśvara Nabakoṭi Kanāṭa Kalaborege svara Gajapṭī Gnddevāra Deba Māhārājāṅka bije rāje Samasta 41 vrāhi
2. (Dhanu sukala sa)ptamī Rabhāre Śrī Purusottma Jagannāthadebaṅk-
kra padmapādaku bhakti nīmṭye Kapileśvara rajāe sebā kari dile ratna—
3. (toḍharamāna) Śrī bhujara ratna saṅkha cakru duī prameśvaraṅka maṅahiki sunā-jogāḍa emānā aṅī prabesa kale Bhīmākra Māhāpātra—
4. (pātra Jamasara) Māhāpātra Bixvesvara Māhāpātra Karamu Māhā-
pātra Nātha Māhāpātra ete loke prabesa kale Nandi Māhāpātraṅka adhi-
kāre
5. (mājanā-maṅḍape cauda-śata) prakaraṅa bhogobhaṭṭā ra samastanti
thoidele

TRANSLATION

King's bequest of his precious jewellery for the service of the deity Jagannath (as promised in his 31st Anka, cp. Serial No. 19)

No. IV on the left jamb, Jagannath temple.

On Sunday, the 7th of the bright fortnight of Dhanu, Samast year 41, in the victorious reign of Maharaja Sri Kapileśvara Deva, of great prowess, the hero, the Lord of Nabakoti Karnats and Gulbarga, the lord of elephants and the Lord of Gauḍa, the king Kapileśvara, serving the lotusfeet of (the deity) Sri Purusottama Jagannatha bequeathed out of devotion, the jewelled wrist-ornaments, the two jewelled conch-shell and discus for the Gracious Arms and the supply of gold for the service of the supreme deity. Bringing these, there arrived Bhimākra Mahapatra, Jamesvara Mahapatra, Visvesvara Mahapatra, Karamu (Kambu) Mahapatra, Natha Mahapatra—all these people arrived with Nandi Mahapatra in charge, and put everything of the 1400 kinds (of offerings and toilet articles) of the inventory on the bathing pavilion. They put the following (objects) (as decoration on the deities) according to the prescribed order :—

- 8 Jewelled crowns
- 4 Flower-shaped ear-ornaments attached to Tungala

The portions enclosed in brackets are inserted from the reading of M. M. C. His reading of the last word as *dele* is emended as *dele*.

L. 3—Bhimākra seems to stand for Bhīma Kara, (Kara being a surname of a section of Brahmins in Orissa).

L. 4—for Kuruma—read Kurumu (Skt. Kūrma—an incarnation of Viṣṇu).

L. 5—text—Bhogobhaṭṭāra.

- 84 Pendants? (nisabba Kari ?)
 - 2 Necklaces variegated with diamonds and rubies
 - 12 Rings with different central gems
 - 8 Pairs (jauli) of pearls
 - 4 Large necklaces of pearls
 - 4 Chains of rubies (strings)
 - 8 Pairs (jaulis) of emeralds
 - 5 Necklaces of emerald and pearls
 - 4 Medals (lockets) (set) with various precious stones
 - 4 (One string with rubies and pearls or with a ruby—
(parrot (as pendant) along with a three-stringed
(necklace of emeralds
 - 2 Three-stringed pearl breast-ornaments (uturi)
 - 1 Jewelled necklace
 - 2 Wrist-ornaments of pearls
 - 2 (Leaf-shaped) foot-ornaments
 - 12 Pairs of armlets with various lockets
 - 3 Pairs of bangles (set) with diamonds and rubies
 - 2 Netted wrist-ornaments
 - 1 Pair of variegated wrist-ornaments
 - 4 Foot-ornaments
 - 6 Pearled bracelets—single ones (paṭa)
 - 4 Graceful armour or bracelets (Kāntikara Kabaca ? or Kaṭaka)
 - 5 Waist chains welded with gold
 - 1 Golden jogibra? or jogita?
- and many (other) articles e.g. conch, discus, (jewels and gold) altogether 192 māḍhas.¹one

King Kapilesvara bequeathed these to Jagannatha, the Great Lord. He who entertains in his mind (the idea) "I shall take these away" rebels against Holy Jagannatha.

¹ māḍha—(approximately) $\frac{1}{2}$ tola.

SERIAL No. 27.

J.A.S.B. LXII (1893)—M.M.C. ; Anti. of Orissa-R.M.

No. 2 on the left side of the Jaya Vijaya doorway in the temple of Jagannatha at Puri.

1. *Bīra Śrī Gajapati Gauḍeśvara Nabakoṣṭi Karṇḍja Kalabara—geśvara Pratāpa Śrī Puruṣottama¹ deba Māhārājāṅka Samasta 2śrāhī Mesa zu 12 Grubāre Śrī Puruṣottamakṛṭake bīje samae Puruṣottamadeba Māhārājāṅkara data*

3. *dakṣiṇadīga daṇḍapāṭje Śrī Puruṣottama Jagannāthadebaṅkara pṛṣṭā māladeśamānara(,) dakṣiṇadīga-abadāna-sebaka*

4. *ākara deśamānara (,) prameśvaraṅka bhogadeśamāna(ra) (,) abadāna(,) prameśvaraṅku(,) ni²drālu² sebakamānaṅku (,)*

5. *abadāna-sebakamānaṅku(,) chāḍḍili e Pṛṣottamadeba Māhārājāṅka bhogaku Antarodha-bīje Mādholila-grāma*

6. *dāna bha 500 kauḍi kā 2000 Kāmalapura-grāma e bhogaku hollā parabade(?—parabare) diaṅ mājanā*

7.² mahādebaṅka bhogaku dakṣiṇa

8. *dīga daṇḍapāṭja Bācāsa-bīje Gopa—*

9. *pura grāma dill⁴ e abadānamāna e bhoga—*

10. *deṣa je harai ze Jagannāthaṅku droha*

11. *karai*

TRANSLATION

Confirmation of old grants and foundation of fresh endowment for the deity Jagannath and his priests.

No. 2 on the left jamb (or side) etc. Jagannath temple, Puri.

On Thursday, the 12th of the bright fortnight of Mesa, Samasta year 2 (of the victorious reign) of Maharaja Sri Puruṣottamadeva of great prowess, the hero, (the illustrious lord of elephants), the Lord of Gauda, the lord of Navakorti-Karnata and Gulbarga, the endowment is made by Maharaja Puruṣottama Deva during his auspicious visit to the city of Puruṣottama.

What is given above is after the transcript of M. M. C. except the bracketed portions. R. M. reads 1 Puruṣottama, 2 niḍrāku 3 ropapa samaye dal 4 dāna. In the light of these last two readings, amend—mājanā āropapa—samaye dvi mahādebaṅka etc. & delu. Both M. M. C. & M. M. read parabade (L. 6) Read māja (L. 3), Kāmaja para (L. 6), mājanā.

"I have confirmed the grant to the Supreme Lord, to the Sevakasand to the Avadana-Sevakas (i) of the forest countries of Jagannatha of Sri Purusottama already granted of old in the Southern Vicerealty, (ii) of the countries of the Avadana-Sevakas of the South and (iii) of the income of the territories as a sacred offering to the Supreme Lord.

As for the offerings of Maharaja Purusottamadeva, the present king, the village Madhotil in District Antarodha, 500 bharanas of rice, 2000 kahans of cowry (and) the village Kamalapur—(all) this is granted as an offering (bhoga).

For the bhoga of the two great deities at the time of the bathing and installing ceremony, I grant the village Gopapura in the District Bāacāsa.

He who takes away these endowments and territories for offerings, rebels against lord Jagannatha."

SERIAL No. 28.

J.A.S.B. Vol. LXII (1893) ; Anti. of Orissa—R.M.

In Samasta year 2 of Purusottamadeva.
(Dt. A.D. 12-4-1470 acc. to. M.M.C.)

(Dt. A.D. 16-4-1467 acc. to G. Ramdas †)

No. 1 on the right side of the Jaya Vijaya door way in the temple of Jagannatha at Puri.

1. *Bīra Śrī Gajapati Gauḍesvara Nabakoṭī Karṇāta Kalabarageśvara*
2. *Pratāpa Pṛṣottamadeba Māhārājāṅkara Samasta 2 śrāhī Mesa*
3. *sukala 12 Gṛbāre Śrī Pṛṣottamakatake bije samae*
4. *dantaratanpalaṅka 1 ratnakalaśadhajasimhāsane 1 ratnachati 1*
5. *ratnakhaṭa 1 sunā māryyaṇī paṭa 1 ratnabeṇṇa cāra 2*

† J. B. C. R. S. Vol. XXXII (1946), Part I, P. 43.
R. M. reads—

L. 4—ratnakalasa baṅṣī śiṅga svarṇachudī 4 for ratnakalaśa dhaja simhāsane
1 ratnachati. emend 'datta' for 'daṭa'.

L. 5—ratnoghata for ratnakhaṭa, biṅcanī 18 for māryyaṇīpaṭa 1

6. *Pr̥ṣottama Māhārājāṅkara datta ra—*
7. *tna palaṅka 2*
8. *ratna kānaphula*
9. *4 merugaṛbha*
10. *bāhuṭi yoḍā 2*
11. *ratna biñcanā 1*
12. *candiā go 1*
13. *ratnadarpaṇa goṭie*
14. *1 ehā nemā*
15. *re ye manaredharai*
16. *se Jaganāthadebaṅka*
17. *droha karai*

A Fresh Reading of the Same from estampage

1. *Bira Śrī Gajaptī Gaṇḍesvara Nabakoṭi Kārṇṇaṣa Kalabarage svara*
2. *Pratāpa Prusotmadeba Māhārājāṅkara Samasta 2 Śrāhi | Mesa*
3. *sukaṣa 13 Grubāre | Śrī Prusotmakaṣake bije samae*
4. *datta ratnapalaṅka 1 ratna kaṣapa-taru sīṅghāsane 1 ratna chati 1*
5. *ratna khaṣa 1 sunā(?) mārjaṇi (?) paṣā 1 ratnabeṅṣa caara dui 2*
6. *Śrī Prusotma Māhārā—*
7. *jāṅkara data | ratna pa—*
8. *daka 3 ratna kānaphula*
9. *jo 4 meru tāḍa*
10. *bāhuṭi joḍā 2*
11. *ratna bicaṇā go 1*
12. *hirā bandiā go 1*
13. *ratna drapaṇa goṣā*
14. *e 1 ehā nemī bo—*
15. *li je manera dharai*
16. *se Jagarnāthade(ba)ṅku*
17. *droha karai*

TRANSLATION

Royal gift of jewellery for the service of the
deity Jagannatha.

On Thursday, the 12th of the bright fortnight (of) Mesa, Samasta year 2, of Maharaja Pratapa Purusottama Deva, of great prowess, the

L. 6—Śrī sonṣpāga ratnadantapalaṅka for Pr̥ṣottama—palaṅka, Read sukaṣa, kaṣaṣa, yoḍa, ye.

* The impressions kindly sent by the Supdt., Orissa Museum. They are in 3 parts and are quite legible. In L. 5 paṣa seems to be a scribal error for paṣa.

L. 15—read manare.

illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga, on the occasion of his (auspicious) visit to the city of Purusottama (there were presented for the service of Holy Jagannatha)

- 1 couch (set) with gems
- 1 jewelled throne with a kalpataru made of jewels
- 1 jewelled umbrella
- 1 jewelled bedstead
- 1 golden broom
- 2 camaras with jewelled handles.

(There were also) presented by Maharaja, Purusottama :

- 2 jewelled medallions
- 4 jewelled flower-shaped ear ornaments
- 2 pairs of armlets inset with gold
- 1 jewelled fan
- 1 head ornament ?
- 1 jewelled mirror

He who bears in mind (the idea) of taking these away, rebels against the deity Jagannatha.

SERIAL No. 29.

In the 2nd Anka of Purusottamadeva

S.I.I. Vol. VI, No. 703 (A.R. No. 247—D of 1899)

In the same pillar (see S.I.I. VI. No. 700) Simhacalam.

1. *Bira Śrī Gajapati Gauḍesvara Nabakoṭi-Karnāṭa-Kalabaragesvara Śrī Purusottamadeva Māhārājāṅkara subha rāje samasta*

2. *2 Anka Irāhi Mīna su 15 Rabihāre bāre [Śrī Jaganāthāṅkara ḍigyae] Sāmu Mudulīṅkarā pou Kurumu Muduli Māhāpā—*

3. *tre bhairōdvāre Hanumānta-debatā prat()yāhā kari Navasiṅgha— rāthadevaṅka bhōṅḍārulpa Sasa ṭa 50 dhile ethaku koṅantaraku Hanumānta*

L. 2—repetition of bāre—a scribal error, L. 5 sagire may read sargare (sajj are acc. to S. I. L.), L. 8 4, 5, 6—11 may read 1 ṭi, 11 may read 2 ṭi, two Daṅḍa signs in the impression have been taken to signify $\frac{1}{2}$, L. 5 guḍa pa may read guḍa pa. (—pa.) The letter or the symbol transcribed as ṭi in this foot note in lines 4, 5 & 6 is difficult to interpret. The orthography of DAKHINI indicates its later addition. L. 2. u may read poo.

4. *debañka bhogaku di 11/puḷi piṭhā go 21/ do 11/ dalama cāḷa so 3 biri sola 1 ghū so ½(?) guḍa pu 1½(?) nuṇa mā*

5. *2 gāe etakaku sagire(?) du 1 oreā go 11 cāḷa a 21 du || gāe...adu 1 || madh(y)e bae e debatā puḷā karibā Bāmbhaṇaku ore*

6. *ā go 11 du ½ puḷi samalaradu / e bhoga āṇimā suāraku puḷi samalaradu / gāe du . jāi nirimāila bikāru ½ lekhā—*

7. *e bhaṇḍāraku āe karibā / svadatāṇ paradatā(ṇ) bā na sayanti haranti ca saṣṭhir barsa sahaśrāṇi biṣṭhāyāṇ jāyate kri*

8. *mīh /*

TRANSLATION

Consecration of a statue of the deity Hanuman and provision for worship.

On Sunday, the 15th of the bright fortnight (of) Mina, Samasta Anka year 2, in the victorious reign of Maharaja Purusottamadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga, by the command of Sri Jagannatha, Mahapatra Kuruma Muduli, the son of Samu Muduli, consecrating the deity Hanuman at the outer gate, paid Saskani Rupees 50 to the treasury of god Narasimhanatha. From the interest of this, the following are provided (daily?) for the 'bhoga' of the deity Hanuman :—

11	'di' ?
21	'puḷi' cakes
11	'do' ?

Raw foodstuff (for preparing the above) :—

3 solas	rice
1 sola	blackgram
½? sola	ghee
1½? pala ?	molasses
2 ma . s	salt

For the total of all this :—

1	sweet (sama? (la) radu)
1	savoury rice with pulse (Orea)
2'adu	rice (caḷu)

Total expenditure within

3 ma and 1½ adu.

To the Brahmin conducting the worship of this deity :—

1	'Orea' dish
$\frac{1}{2}$	'du'
1 (each of)	puli and samalaradu.

For the cook bringing this sacred offering :—

1 (each of)	puli and Samalaradyu.
-------------	-----------------------

Deducting a total of 1 he will earn for the treasury at the rate of $\frac{1}{2}$? (8 annas?) from the sale of (surplus) offering (lit. purities).

SERIAL No. 30.

No. 1 on the left side of the Jaya Vijaya door way
in the temple of Jagannatha at Puri.

J.A.S.B. LXII (1893)P. M.M.C. ; Anti. of Orissa—R.M.

1. *Bīra Śrī Gajapati Gauḍeśvara Nabakoṭī Karṇāṭa Kalabara keśvara Pratāpa Śrī Pṛṣottama*
2. *deba Māhārājāṅka prabardhamāna bije rājye Samasta 3 Aṅka śrāhī Magusira kṛ*
3. *trayodasi Bhaumibāre Śrī Puruṣottamakaṣake āigāṅ hoilā dakhīṇa digara*
4. *daṅḍoāsi ohora āmbhe Brāhmaṇaṅku chādīludaṅḍā-gopatha-haraṇa hi chādīlū*
5. *chā ye harai se harilā doṣa pāi*

The text given above, follows the transcript of M. M. C., R. M. reads Triṣoṇa for Śrī Pṛṣottama (L. 1).

(L. 2), Samasta 4 for Samasta.

(L. 4), orithimne Bramnanaki for ohora ambhe Brahmanāṅku.

(L. 5), abalu prahā je for cha ye. Read ye

The date of the inscription is A. D. 20th. Nov. 1470 acc. to M. M. C. but 25th. Nov. 1467 acc. to G. Ramdas. See J. B. O. ? R. S. vol. 32(1946), part I, Page 43—Inscriptions of Puruṣottama Deva (A. D. 1466-7 to 1497-8).

TRANSLATION

A royal edict exempting the Brahmins of the South from the payment of police-tax and prohibiting the appropriation of cattle-paths etc. in the realm.

On Tuesday, the thirteenth (day) of the dark fortnight of Margasira, Samasta Anka year 3, in the victorious and prosperous reign of Maharaja Sri Gajapati Purusottamadeva, the mighty, the hero, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga ; the (following) edict was issued (by this Majesty) at the city of Purusottama :—

“We have exempted Brahmins from payment of the tax for the village watchman in (lit. of) (our) southern dominion. We have also given up the appropriation of water-courses and pasture-lands (lit. cattle path).”

“He who appropriates this, incurs the sin of having appropriated this”.

SERIAL No. 31.

The axe head copperplate grant of Purusottamadeva
(c. 1472 A.D., Garhapada, District-Balasore)

1. ŚrīJayadurgā—
2. yaⁱ namaḥ|Bīra Śrī Ga—
3. japati Gauḍeśvara Na—
4. bakoṭi-Karnāṭa-Kalabargeśva
5. ra Śrī Puruṣottamadeba Mahārā—
6. jāṅkara | Poteśvarabhaṭaṅku dāna śā—
7. sana paṭā | e 5 Aṅka Mesa di 10 aṃ Soma—
8. bāra grahaṇa-kāḷe Gaṅgā-garbhe Puruṣo—
9. ttamapura śāsana bhūmī caudasa-aṣṭo
10. ttara bā 1408 ṭi dāna deluṃ e bhūmī
11. yābaccāndrārke putra-pā^utrādi—
12. puruṣānukrame bhoga ka—
13. rutiḥba jalārāmanikṣe—
14. pasahita bhūmī deluṃ

(REVERSE)

15. *yābaccandraśca sur yā*
16. *śca yābattiṣṭhati medini*
17. *tābaddattā mayā hyeṣā sasya—*
18. *yuktā basuṇḍharā || svadattāṃ pa—*
19. *radattāṃ bā brahmabṛttiṃ hareta yah*
20. *saṣṭhir barṣa-sahasrāṇi biṣṭhāyāṃ jā—*
21. *yate krimiḥ || || Sri Madanagopālaṃ*
22. *saraṇaṃ mama(marks of ankuṣa conchshell etc.)—*

TRANSLATION

Royal grant of a tax-free estate to a Brahmin.

Adoration to Sri Jayadurga. This is the deed of gift of a Sasana granted to Potesvara Bhatta by Maharaja Sri Purusottamadeva, the illustrious Gajapati, the hero, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga.

On Monday, the day of the new moon (corresponding to) the 10th day of Mesa, (of) this 5th Anka year, on the occasion of the (solar) eclipse, on the bed of the Ganges, we have made a grant of 1408 Vatis (28160 acres) of land as Purusottampura sasana (rent-free estate). You are to enjoy this land from generation to generation, from son to grandson and onward. We have granted the land, together with its waters, parks and deposits, as long as the sun and moon (endure).

(Two imprecatory Sanskrit verses)

(May the deity) Sri Madana-Gopala (be) my refuge.

SERIAL No. 32.

S.I.I. Vol. VI No. 1160 (A.R. No. 363—XVI of 1899)

On a round pillar in the Mandapa in front of the Alvar shrine
in the same() temple, Simhacalam.

1. *Śrī Bīra Gajapati Gauḍesvara Pratā(pa) Prusotamadeo Māhārā-
rājāṅkara bije rā—*

2. *ije Samasta 3 śrāhi Mīthuna su 13 Śukarabāre Dagārāṇī Āmikārānīra*
3. *data akhaṇḍa-dīpa-pratima goṭie e dīpa-pratimāku padmanidhi kari*
4. *deuḷa-bhaṇḍāraku dhilā Sasukāni sāṅhie ṭa(ṅ)kā 60 e ṭaṅkāku kaḷantara dīpa*
5. *jaḷibāku dinara ghīu tīni solā 3 lekḥāe deuḷa-bhaṇḍāru jā—*
6. *bata cāndarāṇa—arke deuthibe Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī*

TRANSLATION

Gift and provision of an undying lamp by a woman

On Friday, the 13th of the bright fortnight of Mithuna, Samasta year 3, in the victorious reign of Maharaja Gajapati Purusottamadeva, the mighty and the illustrious hero (śrī bīra) and the Lord of Gauda, there is given an image with an undying lamp by Dagarani-Amikarani (to the temple). For this image with the lamp, she has paid to the temple treasury 60 Saskani rupees in the form of Padmanidhi.

The interest on these rupees (is to be utilised as follows) :—

They would provide from the temple-treasury 3 solas of ghee per day (lit. a day's ghee at the arate of 3 solas) for the burning of the lamp as long as the sun and moon (endure).

Sri, Sri, Sri, Sri, Sri, Sri, Sri,

SERIAL No. 33.

S.I.I. Vol. VI, No. 895 (A.R. No. 289—K of 1899)

On the 21st round pillar in the same verandah (No. 748) Simhacalam.

1. *Bīra Śrī Gajaptī Gauḍesara Pratāpa Śrī Puruṣotamadeba Māhārājāṅkra bije*
2. *rāje Samasta 9 Aṅka śrāhi Kaliṅga daṇḍapāṭa parikṣā Beharā Māhāpātra Śrī Karṇa—*

L. 2—Āmikārāṇī cp Ambikārāṇī in serial No. 20.

Last line is not in the impression, it is in a separate impression.

Read jabatacandarāṇa as one word.

L. 2—text may read bije.

3. mala¹ Kua(ṃ)ra-guru Māhāpātraṅkra adhikāre Jiara deuḷa bhoga-parikṣā Lo—
4. hāgaḷa Māhāpātraṅkra data Kakaḍā mbau² 75 gurubāre Śrī Nara-siṅghanāthadeoṅku dui
5. dhūpe dui beḍhāre³ pañca prabe khaṭibāku nacuṅi kari dhile baḍa samparadā Mugu—
6. Singu Sāsamaları o nācuṅi Potāsāniki dueḷa bhaṅḍāraku padmanidhi Sasakāni ko—
7. ḍie ṭaṅkā 20 dei ehāku deuḷe basāṇa bhāta mudāta gā 2 ore(ḍ) eka I dahiku I puḷ(i)
8. go I tāṭaru dukāni eka I Koṭha-desa Naruā-grāmaru dhāna-bhu(ṃ)i bāṭie I etako o
9. nāc(u)ṅi āe kari pramesvaraṅku sebā karibo e dharma je haroi je harāi se Śrī Narasi—
10. ṅghanāthadeoṅku droha kaḷā hoi e dharma Śrī Baiṣṇa(ba) rakṣā Śrī Śrī Śrī
11. e dara(ma) Kanya K(r)iṣṇa 13 Somabāre caa(ṃ)radhāri nāma dei Dukhāsānira Amalāsāni dui
12. dhūpe dui beḍhāe pañca paraba bāhāra beḍhāre caa(i)ra dhari khaṭiba ehāku deuḷu basāṇa bhāta mudā 2
13. kheiru pull go I tāṭaru dokāni du I hadā kheiru dahi ku(ṅ)caē e ehā āe kariba

TRANSLATION

Provision of a dancing girl for dancing before the deity, and of another girl for waving the 'Cāmara'.

Samasta Anka year 9, in the victorious reign of Maharaja Sri Gajapati Sri Purusottamadeva, the mighty, the hero, the Lord of Gauda, during the tenure of office of Sri Karnamalla Kumara-guru Mahapatra, the steward of the province of Kalinga, on Thursday, the 5th of the bright fortnight of Karkata, (the following) is provided by Lohagala Mahapatra the steward of offerings of the temples of (the territory) of Jiara.

L. 2.—SII has rājire for rājye and 7 for 9. L. 9. text rpramesvaraṅku.

Alternative readings 1. Śrī Kirtimāla etc. 2. Kakaḍā sau 5 or di 5(acc. to S. I. I.),

3. beḷare, Emended readings—beḷare for beḍhāre, e nācuṅi for o nācuṅi, bhātamu data for bhāta mudāta, kariba for karibo (written below the line).

read beḷae or beḷa e for beḍhāe, beḷare for beḍhāre Dukhāsānira, may read Duḡāsānira; (du i may be a scribal error for du 2).

Lines 11, 12, 13 make up a separate inscription.

Line 12—text-Lasāṇa for basāṇa.

He provided Potasani, the dancing girl of Singu Sasamal of the 'great order' for offering service as a dancing girl to the deity Sri Narasimhanatha, at two times (i.e., both morning and evening) during the two incense-burning ceremonies, on the five festal days.

Having paid to the temple treasury Saskani Rupees one score (20) in the form of Padmanidhi he also made (the following) provision for her (She will get) from the temple establishment

- 2 rice-dishes (lit. balls)
- 1 Oreñ
- 1 kunca of curd
- 1 Puli-cake
- 1 'dukani' coin ? from the (pilgrims' ?) tray¹ per day.
- 1 vāṭi (20 acres) of paddy-land from village Narua of Kothadesa,

Receiving all this as her income this dancing girl will serve the supreme Lord. He who takes away or causes to be taken away this pious endowment becomes rebellious against god Narasimhanatha. May Sri Vaisnava grant protection to this pious endowment.

Sri, Sri, Sri,

This pious endowment (made) on Sunday the 13th of the dark fortnight in (the month of) Kanya.

Designating herself as the Chowry-bearer (Camera-dhari) Amalāsani, (the daughter ?) of Dūśāsani will attend (on the god), waving (lit. holding) the Chowry during the two incense-burning ceremonies at both times (i.e. in the morning and evening) on all occasions except the five festal days.

For her (there will be provided) from the temple establishment,

- 2 mudas of rice
- 1 puli-cake, from the fixed share.
- 1 dukani (coin) from the tray.
- 1 kunca of curd, from the fixed share.

She will receive all this as (her) remuneration (lit. income).

1. *ṣiṭa* is a large flat basket where pilgrims were perhaps invited to put their donation to the temple.

SERIAL No. 34.

S. I. I. Vol. VI No. 1159 (A. R. No. 363—XV of 1899)

On the slab above the door-way inside the Mandapa in front of the
Alvar shrine in the L. N. temple Simhacalam.

1. *sva(sti) Bira Gajapti Gauḍesvara Praratāpa Śrī Pṛsotimadeba Māhā-
rājānkara bije rāje Samasta 12 śrāhī | Kakaḍā 2 su patipa 1 Rabibāre Kaḷ-
inga daṇḍa—*
2. *pāṭa parikṣā Lakhīdāsa Māhāpātraṅkara adhikāre Jiarabhoga-
parikṣā Bihānasara Māhāpātra Behoraṇe kṣetrara pākādhiparakaraṇa
Reḍikā—*
3. *ra bāra pāṭeka thāi nirṇe kalā | Brāmbhaṇa-dārikāṭho ā-kosikāra
a. paramesvaraṅkara samasta sebakamāne jejāhā se(bā) kar(u)thiba se
kāraṇa thī—*
4. *thole rājasadana tāti rājasadana t(h)ilāku je kṣurāmaharā i.ari
marai pahāhai s(e) kāhāku pā(pa) na lāgai | brāmbhaṇa hoile muṇḍare | sudrara
muṇḍakāṭi | māi*
5. *pāara nākakānakāṭi ethaku je abā pari(kṣā) hoi āna kahai se
Narasīṅganāthadeara dorehā tāhāku khetaru bāhāra kari e? ta sa?rata*
6. *bhaṇḍārai thānati e kathāku parikṣā prakaraṇa bāra pāṭaka
samastaṅkara sanamata |*

TRANSLATION

An ordinance prescribing penalties for
killing in the holy place.

Hail ! On Sunday, the new moon day of the bright fortnight, the
2nd of Karkata (lit. Karkata 2), Samasta year 12, in the victorious reign
of Maharaja Sri Purusottamadeva, the illustrious lord of elephants, the hero,
the Lord of Gauda, the mighty, during the tenure of office of Laksimdsasa
Mahapatra, the steward of the province of Kalinga ; Behora Vidhanesvara
(text—Bihanasara) Mahapatra, the steward of offerings of (the territory of)
Jiara, along with the officers of the Ksetra viz. the attendants in charge of

a letter(ra?) at the margin (at some distance) Read Praratāpa Śrī Pṛsotama etc.
kale; thile for thithole thāi for tāti; dahahai? for pahahai; muṇḍane for muṇḍare ;
brāmbhaṇa may read brāmupa; thānati may read ānati ;

L. 4—(after marai) may read—tāhā durkama kāhāku pāpa lāgai etc.

L. 4—text—Kāṭi ;

L. 5.—text—Narasīṅgha.

cooking and the rest, the Reddikaras, and the twelve caste-people (pātaka) arrived at the (following) decision :—

All the attendants of the Supreme god, beginning from the Brahmins and girls up to the treasurer and . . . are to continue performing their respective duties of service. If there is that cause of offence (then) there is the King's court (for redress). In spite of the existence of the King's court, if a person dies (kills?) by means of dagger or poison, then, that is *his* misdeed (duṣkarma, text—durkama). He commits a sin (lit. to whom else does the sin accrue?)

If he be a Brahmin his head will be shaven ; if he be a Sudra (i.e., a non-Brahmin by caste) then his head should be cut off ; if the person be a woman, then her nose and ears should be cut off.

The steward who speaks otherwise with regard to this, becomes a rebel against god Narasimhanatha. He should be expelled from the holy place.

(This was decided) at the treasury.

To this, (there is) the consent of all—the Steward, the Prakaranas, and the twelve caste people (pātakas).

SERIAL No. 35

S. I. I. Vol. VI, No. 903 (A. R. No. 291—F of 1899)

In the 17th Anka of Purusottamadeva.

On the 22nd round pillar in the same verandah (see S. I. I.—
Vol. VI No. 748), Simhacalam.

1. *Bira Śrī Gajapṭi Gaṇeśvara Praratāpa Prsotamadeva Māhārājānkara bīje rāje Samasta 17 sarāhi¹*

2. *Dhanu kri 10 Buthabāre Kaṣṭhiga-dandapāṭa-parikṣā Balakhidāsa Māhāpātraṅkara athikāre Jiara desa dev—*

3. *Ja bhoga parikṣā Biddā(?)nas ra² Māhāti adīṣṭhāṇe pañcādhi pāñca parakraṇa behoraṇe*

4. *ko(?) nirthāra³ Māṇikīra jīta-deśa Mucapal(i)⁶—grāmaku pālaṭa rajāṅkara āigā(ṇi) pramāṇe*

5. *amuta-maṇāhī-deśaru chāṅku jīti kari dilā Kachamikoṭasimāra Lālāpal(i)⁵ grāma e grāma jā—*

6. *bata candrāṇe bhoga kariba| e grāmara bhuiru| Ācārijama⁶ Kasai-dāsiki bhui dui*

7. *bāṭi bhogaaku āe karāiba e gāra āura jete bhui sabu Māṇiki kosikāre āe karibe*

8. *ethaku bhoga-parikṣā rāja-parakaraṇa p(ā)kādhi- pāka-parakara-ṇaṅkara sanamatakāra e kāṅhalaku Naresi—*

9. *(ṅ)ganāthabedamachau śrī śrī śrī śrī śrī śrī | |*

TRANSLATION

An endowment of a village in exchange
for another.

Cp. the grant of Samasta Anka year 22
(No. 6 in the Appendix)

On Wednesday, the 10th of the dark fortnight (of) Dhanu, Samasta year 17 during the victorious reign of Maharaja Purusottamadeva, the illustrious lord of elephants, the hero, the Lord of Gauda, the mighty, during the tenure of office of Balakhidasa Mahapatra, the steward of the province of Kalinga and during the term of office of Bidhanesvara Mahanti, the steward of offerings of the territory of Jiara, this is the decision of the council of five, of the five Prakaranas and of the manager (behorana). On the authority of the King's order there is an exchange for the village Mucapalli which was the remuneration estate of Maniki ; he (the King) granted him as his remuneration, the village Lalapalli of the Sima of Kancamikota, from the Amrtamanohi territory. He will enjoy this land as long as the sun and moon endure.

Form the land of this village, he will allow Acaryam Kasai Dasa (text—Dasi) to receive the income from two vatis (—40 acres) of land for sacred offering (bhoga). The treasurer (Koṣakāra) Maniki will receive the income from all the remaining land of this village.

To this, there is the consent of the steward of offerings, of the King's Prakaranas, of the Prakaranas in charge of the cooking and the rest.

For this (pious) cause (kānnala or Skt. kāraṇa) (Thou) art (there) Oh god Narasimhanatha.

(If the reading be 'achai' not 'achau', then 'For this pious cause, there is god Narasimhanatha'.)

3. nidhāra 4. Mura-palli 5. Jajapalli 6. Ācarija Dasai. Read bhuiṇ, āigāṇ etc. & e karanaku Narasi(ṅ)ganathadeba achai In L. 4—Daṇḍa sign after āigāṇ in the original is a scribal error. Cp. appendix inscrip. of 22nd Anka for Maṇiki & Mucapalli

SERIAL No. 36

No. 4 on the right side of the Jaya Vijaya doorway in the temple of
Jagannatha at Puri.

In Samasta Anka yr. 19 of Purusottamadeva

(Dt. 18-8-1485 A. D. acc. to M. M. C.)

J. A. S. B. LXII (1983) & Antiquities of Orissa—R. Mitra.

(Compared with the impres. which apart from the introductory part
is hardly readable, especially lines 4—6)

1. *Bra Śrī Gaṅapati Gaṅgeśvara Nabakoṣi-Karnpādhitā Kalabara-
geśvara Prajāpa Śrī Gaṅapati Puruṣottamadeva Māhārājānkara*
2. *bijaya-rājye Samasta 19 Anka śrāhī Siṃha sukṣa 8 Gurubāreṃ
Bāraṅāsi Kajake Śrī naara Gopālapriya jagatīra dakṣiṇa meḍhare baḍa
abakāse*
3. *samasta behorā-māhāpātra māhāpātra pātra sanimigra kha(?)
ṭanti buḍhā-leṅkā samastaṅka (mukābī)lāre āgāṃ hoilā (ambhe anubhaba
karī) ṣunīm] dekhī e pṛtībī ṣete kāla*
4. *thāi tete kāṣa e (o)ḍṣā rājyara (rājāmānaṅku tiāruachu) sabu rā-
jāmāne Brāhmaṇaṅku dāna debā jāntipurbbaka manajoga karī dhana-trī-
prāṇa-rājya ehi cāri kathāra kebehem*
5. *Brāhmaṇaṅku niyoga na kariba | ehi cāri karmmare nijolle Brāh-
maṇa jāgakarma hi se karai chu(?) lana karai mū (?) satadhā...neka
tiārā jya jātra . dhi mānaṅku ādeśa*
6. *bacana laṅghana karī ye abā āṇa karai se Jagannāthaku droha
karai | se mahāpātaka | atipātaka hi . ko samasta pātaka kulāra phala pai*
7. *sabuhe e kathā dṛḍha karī manare dhari āmbhara upadeśa kara*

TRANSLATION

A Royal edict urging the kings of Orissa
to be charitable and generous to Brahmins.

On Thursday, the 8th of the bright half of Simha, Samasta Anka
year 19, in the victorious reign of Purusottamadeva, the great king, the

The bracketed portions in L. 3 are quite illegible in the impres.,

Ls. 4—7—are the reading of M. M. C. ;

L. 5—R. M. reads apakarma for jagakarma ; read ṣete (L. 3), ṣe (L. 6), kāṣa
(Ls. 5 & 4), chājana, phāṣa ; R. M. & M. M. C. do not differentiate l & ṣ, y & ṣ.

L. 7—Kara repeated thrice.

A fresh but fragmentary reading of the same :
(By Mr. S. N. Rajaguru, & received on the 19th March '51).
(see the foot note of Serial No. 11).

1. *Bira Śrī Gajaptī Gauḍesvara Nabakoṭī Karṇṇā (ja Kalabara keśvara Pratāpa Puruṣottamadeba)*
2. *Māhārājāṅkara bije rāje Samasta A(19 ṅka srāhi Tula kṛ 2 Raibāre Kṛtibāsa ka)*
3. *ṣake pujā abakāse āgyaṃ hoi(lā e ye Bisi Behārā Candra-bāṇa ye)*
4. *koṅarai(?) sehi tāhāku na lāgai (ete tāri ye tārakartā nijara prati Bhubane—)*
5. *sradebaṅku hoi se rāja-droha (āgyaṃ hoilā Bisi Behārā lihāilā)*
6. *saradeba 7*

TRANSLATION

A Royal order prohibiting the use of
black magic against an officer.

No. 1 Right side, Bhuvanesvar temple.

On Sunday, the 2nd of the Dark half of Tula, Samasta Anka year 19, in the victorious reign of Maharaja Purusottama Deva, of great prowess, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga, on the occasion of worship in the town of Krttivāsa, the (following) order was issued :

He who casts magic arrows at this Visi Behera, cannot affect him. After this, he who uses magic, rebels against himself and against god Bhuvanesvara, and has been declared to be guilty of treason.

Visi Behera caused (this) to be inscribed.

The deity Bhuvanesvara.

The portions enclosed in brackets are inserted from the reading of Mr. M. M. C. The rest is transcribed after the reading of Mr. S. N. R.

For the reading jāka karai (or karei) of M. M. C. in L. 4 S. N. R. reads koṅarai which he admits to be doubtful ; one would suggest tāku karai. In place of M. M. C.'s tāhāi in L. 5 S. N. R. reads hoi ; one would suggest drohi for or before hoi. For M. M. C.'s sararbbe S. N. R. reads saradeba which seems to be a scribal error for Bhubanesaradeba (see foot notes S. No. 37 for other suggestions)

1. Its impression is now with me. The first four syllables of line 4 read.

'Kṣomarai' meaning 'applies magically' cf. 'chāṅṅyāhā'. N. D. b. 204.

A fresh but fragmentary reading of the same :
(By Mr. S. N. Rajaguru, & received on the 19th March '51).
(see the foot note of Serial No. 11).

1. *Bira Śrī Gajaptī Gauḍesvara Nabakoṭī Karṇṇā (ja Kalabara keśvara Pratāpa Puruṣottamadeba)*
2. *Māhārājāṅkara bije rāje Samasta A(19 ṅka srāhi Tula kṛ 2 Raibāre Kṛtibāsa ka)*
3. *ṣake pujā abakāse āgyāṃ hoi(lā e ye Bisi Behārā Candra-bāṇa ye)*
4. *koṅarai(?) sehi tāhāku na lāgai (ete tāri ye tārakartā nijara prati Bhubane—)*
5. *sradebaṅku hoi se rāja-droha (āgyāṃ hoilā Bisi Behārā lihāilā)*
6. *saradeba 7*

TRANSLATION

A Royal order prohibiting the use of
black magic against an officer.

No. 1 Right side, Bhuvaneshvar temple.

On Sunday, the 2nd of the Dark half of Tula, Samasta Anka year 19, in the victorious reign of Maharaja Purusottama Deva, of great prowess, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga, on the occasion of worship in the town of Krttivāsa, the (following) order was issued :

He who casts magic arrows at this Visi Behera, cannot affect him. After this, he who uses magic, rebels against himself and against god Bhuvaneshvara, and has been declared to be guilty of treason.

Visi Behera caused (this) to be inscribed.

The deity Bhuvaneshvara.

The portions enclosed in brackets are inserted from the reading of Mr. M. M. C. The rest is transcribed after the reading of Mr. S. N. R.

For the reading jāka karai (or karei) of M. M. C. in L. 4 S. N. R. reads koṅarai which he admits to be doubtful ; one would suggest tāku karai. In place of M. M. C.'s tāhāi in L. 5 S. N. R. reads hoi ; one would suggest drohi for or before hoi. For M. M. C.'s sararbbe S. N. R. reads saradeba which seems to be a scribal error for Bhubanesaradeba (see foot notes S. No. 37 for other suggestions)

1. Its impression is now with me. The first four syllables of line 4 read.

'Kṣomarai' meaning 'applies magically' cf. 'chāṅṅyāhā'. N. D. b. 204.

SERIAL No. 38

S. I. I. Vol. VI (six) No. 908 (A. R. No. 293—c of 1899)

On the 23rd round pillar in the same Verandah (cp. 748 & 903)

1. *Bira Śrī Gajapati Gauḍeśvara Prātāpa*
2. *Śrī Purusotamadeo Māhārājāṅkara*
3. *bije rāje Samasta 29 ś(r)āhi*
4. *Mīthuna 2 tiyā s(u)kaṣa 3 tiā Rabibāre*
5. *Śrī Narasiṅghanāthadeoṅku Dabaḷā Bisai*
6. *Māhāpātraṅkara data chāmure padasa(?)ri.*
7. *akhaṇḍa dīpa pratimāku di(lā)*
8. *bhaṇḍāraku kaṣantara*

No. 909 (A. R. No. 293—D of 1899)

On the same pillar.

9. *sāṅhie ṣaṅkā ta 60 dei e ṣaṅkā kaṣa—*
10. *ntaraku deuṣa-bhaṇḍāru debe niti*
11. *naḍapa aḍāe a 1 lekhāe barasaku*
12. *pu 4 mā 10 debe e(hā)je harai se*
13. *Narasiṅghanāthadeoṅku dore(hā)*
14. *hoī Śrī Śrī Śrī.*

TRANSLATION

A private gift of an undying lamp and provision for its upkeep.

On Sunday, the third of the bright fortnight (corresponding to) the second (day) of Mithuna, Samasta year 29, in the victorious reign of Maharaja Sri Purusottamadeva, the mighty, the hero, the illustrious lord of elephants, the Lord of Gauda, there is given to Sri Narasimhanatha by Dabala Bisoi (text—Bisai) in from of Padmanidhi ? an image with an undying lamp (for burning) in the presence of the god, paying rupees 60 as interest to the temple treasury.

At the beginning of L. 1 there is a symbol which may stand for Om ;

L. 1—the fig. 4 above Śrī perhaps indicates the repetition 4 times ;

L. 3—S. I. I. has 28 for 29 ;

L. 6—chamure may read kṣamure ; padasa(?)ri may read padamani(dhi) ; below padasa(?)ri there are 4 illegible letters ;

L. 12—the measure pu 4 mā 10 is the same in Serial No. 9.

1. See—Serial No. 10.

As interest on this amount, they would provide from the treasury of the temple at the rate of one 'aḍā' of oil daily. They would provide 4 puṭis and 10 mā¹ (of oil) per annum.

He who takes this away becomes a rebel against god Narasimhanatha.

SERIAL No. 39

In the 31st Anka of Purusottamadeva,

S. I. I. Vol. VI, No. 1163 (A. R. No. 363—XIX of 1899)

On the base, left side of the east wall of the same Mandapa (see 1162 & 1150) L. N. temple, Simhacalam.

1. *Bira Śrī Gajapati Gauḍesvara Nabakoṭi Karṇāṭa Kalabarage—*
2. *svara | Pratāpa Śrī Pṛsotmadeba Māhārājāṅkara|bije rāje*
3. *Samasta 31 Aṅka śrāhī | Siṅgha su 8 Sanibāre| Kaṭiṅgara Śrī ?*
4. *daṇḍapāṭa parikṣā | Behorā Māhāpātra Śrī Naraharidāsa Sanibi*
5. *gra(ha)ṅkara adhikāre Jiara desa deṣa bhogaparikṣā Pṛso—*
6. *tmadāsa Māhāntiṅka aḍiṣṭhāne | e Pṛsotmadāsa Māhāntiṅkara*
data Śrī
7. *Narasīṅghanāthadebaṅkara chāmure | niti akhaṇḍadīpa jāḷibāku*
trisaṭ(h)i
8. *ṭa(ṅkā) dīpa-pratimā goṭie dei | e akhaṇḍadīpa kaṣantaraku*
Sasakāni
9. *ṭa...dei.....Padmanidhi kari dhīle | ehā*
10. *(y)e harai akhaṇḍadīpa....(Śrī Narasiṅganātha ?)....*

TRANSLATION

A private gift of an undying lamp and provision for its upkeep.

On Saturday, the 8th of the bright fortnight of Simha, Samasta Anka year 31, in the victorious reign of Maharaja Sri Purusottamadeva,

L. 7—chāmure may read kṣāmure; after chāmure read— niti akhaṇḍadīpa a jāḷibaku / trisaṭi etc.

/ indicates the danda sign in the original.

L. 9—read ṭa...ṭaṅka bhīḷile / Padmanidhi etc.

of great prowess, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga ; during the tenure of office of Sri Naraharidasa, the steward of the province of Kalinga, who is a Behora-Mahapatra and a Sandhibigraha ; and during the term of office of Purusottamadasa Mahanti, the steward of offerings of the temples of the territory of Jiara ;

Purusottamadasa Mahanti has provided an undying lamp to burn daily before the deity Sri Narasimhanatha. Providing rupees 63 (and) an image with an undying lamp, he endowed Saskani.....the interest on which is for the upkeep of the undying lamp. He paid this in the form of Padmanidhi.

He who takes this away, the undying lamp.....

SERIAL No. 40.

S. I. I. Vol. V, No. 1152 (A. R. No. 273—A of 1896)

On the 1st. pillar from the left in the Tirucuttu Mandapa of the Kurmesvara temple at Srikurman, T & D—Chicacole.

1. *Bira Śrī Gajapati Gauḍexvara Pratāpa*
2. *Śrī Purusotnudeu Mahārājaka sa²*
3. *bije rāje Samasta 35 Aṅka śrā—*
4. *hi Bicchā saṅkarānti su 1 Guruhāre*
5. *Pratāparudradeu Jenāṅka adhikā—*
6. *re bhoga-parīkṣā Anāidāsa*
7. *Beharāṅkara adhiṣṭhāṅe āra—*
8. *ā prakaraṅa niṣci³ hoi(lā) nite⁴ (j)*
9. *e sebā bhayāṅa na galā nimate*
10. *chi deṅḅara Sikhara Nāeka | Ra*
11. *macchikū⁵ ūilā⁶ | e sebā (bha)lāiba |*
12. *e sebāra jāsa(ja)ttināna (bha)lī—*
13. *ba | e sebā jābataandrārke e bho—*
14. *ga kariba | jārua⁶ parkaraṅara*

The text given above follows the Nagari transcript of Mr. Ramadas as found in S. I. I. Vol. V under No. 1152. The facsimile is not before me ; the following are my suggestions. Read : 2a, 3 nimate, 5 dilā, 7 jisa basaga 8 haroi 9 Bira 10 Kṛma ; 2 niṣci—niṣce(akt. niṣeṅya) ; 4 Ramacchakā ; 6 jārua may be aruā ; line 17 is perhaps a scribal error.

La. 13—14—text—roga in place of bhoga (in S. I. I.) ;

L. 12—doubtful.

15. *desa deuḷe (jāsa basāṇa^{7?}) acchi*
 16. *e bhoga kariba | ehā je duroi⁸ (j)*
 17. *bi⁹ Śrī Bīra Śrī Gajapati Gauḍesvara*
 18. *se Kṛpa¹⁰nāthādebaṅkara drohā (j)*

P. S. After the abovementioned text of S. No. 40 and the footnotes to the same, had been written, I read the inscription on the spot. For text, see Oriya monthly Jhankāra, Vol, VIII No. 1. bhayāṇa, bhalāiba, Ramacchī, ṅilā, bhaliba, jā i tināna are misreadings for tulāna, tulāiba Rameyā, dhilā, tulāiba, āḍaṭimāna L. 8. text 'nuchā.

TRANSLATION

A change in service in the establishment
of Arua rice of the temple.

On Thursday, the first of the bright fortnight (corresponding to) the Sankranti of Vr̥seika, Samasta Anka year 35, in the victorious reign of Maharaja Sri Purusottamadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, of great prowess, during the tenure of office of Prince Prataparudra Deo (and), during the term of office of Anadidasa Behera, the steward of offerings ; this (arrangement) is (made) for ('nimite') the insurance of the establishment (prakaraṇa) of Aruā (rice).

(And because this service could not be managed. Sikhara (Sekhara) Nayak of this temple transferred (or passed it on to Rameyā).

He will manage (tulāiba) this service.

He will manage whatever works relate to this service.

He will enjoy this service as long as the sun and moon (endure). He will enjoy whatever tax or fees (jisa basāṇa) is levied for the temple on the territory for the Aruā Prakaraṇa.

He who takes this (endowment) away, rebels against the deity Kurmanatha and against Vīra Sri Gajapati Gaudeswara.

SERIAL No 41

S. I. I. Vol. VI, 1162 (A. R. No. 363—XVIII of 1899)

On the base of the east wall of the Mandapa in front of the Alvar shrine
in the L. N. temple, Simhacalam.

1. *Bīra Śrī Gatapatī Gauḍesvara Nabakoṣi Karnāṭa Kalabaragesvara
Pratāpa Śrī Prurusotmade—*

Line 17 would appear to have been engraved through a mistake of the sculptor.
Read L. 1—Gajapati ;

2. *ba Māhārājāṅkara bije rāje Samasta 38 śrāhī Mesa su 1 Somabāre | e śhākuraṅkara aba—*
3. *dharita āigāmdire jīara-desa-deuḷa bhogaparikṣā Śrikaraṇa Lakhī-dāsa Paṭanāeka.....*
4. *Paṭanāeka Ananta Behora, tinimalla Māhāpasāita Behoreṇe (bidyamāne)Jiara Śrī Narasiṅghanātha debaṅkara Narasiṅgha—*
5. *caturudusi nimite..Māgha sukaḷa 14 dina. | Purusotama Māhā-rajāṅkara bhiāilā | Kaliṅga*
6. *bhaṅḍāra deba aguruḷa tolā 20 kapuru to 5 la candana ? bi 1 agarāṇa pa 5 | sītaḷaku ṭa 100 | kanaka chatī go—*
7. *ṭie | jāgaraku 10000 | naḍapa...5..bi 20 khadarala ?..ta*
5. *deuḷa-bhiāru māhāyanā*
8. *...dāna.....debe ṭa..*
9. *.....Narasiṅghanāthe tinidī—*
10. *ne bāhāra-bije hoib(e) -ītaḷa tinidina hoiba e—*
11. *mata hoi jābatacandrā(r)ke houthiba | tinidina*
12. *ehā je na karaī se Narasiṅghanāthadebaṅkara*
13. *dorehā | Maṅgu Māha Śrī Śrī Śrī | |*

TRANSLATION

A Royal endowment to the deity for
observing the Nrsimha-caturdasi
festival.

On Monday, the first of the bright fortnight of Mesa, Samasta year 38, in the victorious reign of Maharaja Sri Purusottama deva, the mighty, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and the Lord of Gulbarga, at the decisive command and the rest? of His Majesty (in the presence of) Sri Karana Laksmidasa Pattanayaka, the steward of offerings of the temples of the territory of Jiara, . . . Jiara, and in the presence of . . . Pattanayaka, Ananta Behora, the three Mallas, the Mahapasaita, and the Beharana.

For the occasion of Nrsimha-caturdasi¹ of the deity Sri Narasimhanatha of Jiara the (following) endowment was made by Maharaja Puru-

L. 3—āigāmdire—ajñādire ;

L. 3—the dotted portion may read "rabarada" (S. I. I.) or kara(ṇa) Rad(h)a ;

L. 8—after dāna—sandhabharalapatisapa

1. Nrsimha caturdasi is the 14th day of the bright fortnight of the month of Baisakhs (Bhāṣa-koṣa).

sottama deva on the 14th day of the bright fortnight of Māgha. The royal treasury of Kalinga is (authorised) to supply (the articles).

20 tolas	Aloe wood
5 tolas	Camphor
1 bi(ṣā)	Sandal-wood
5 pa(las)	(agara(na))
Rs. 100 for offering cold food (for the deity) and one golden umbrella.	
For the 'Jāgara' observance	
10,000	(lamps?)
5 bi(ṣā)	of oil
20	khadarala? and
5 ?	rupees?

Sri Narasimhanatha will be (taken) out (in procession) for three days. Cold food will be offered to the deity for three days. In this way it should take place for three days as long as the sun and moon endure. He who does not do this become a rebel against god Narasimhanatha.

Mangu Māharaṇā (is the engraver?)

Sri, Sri, Sri.

SERIAL No. 42

No. VI on the left side of the Jaya Vijaya door way in the temple of Jagannatha at Puri.

Antiq. of Orissa by R. M. Vol. II, P. 165—167 ; J. A. S. B. Vol. LXII (1893), P. 96—(Article) by M. M. C. ; T. A. O. P. P., Page—50.

(Compared with the estampage which is partly illegible)

1. *Bira Śrī Gajapti Gauḍeśvara Nabakoṣi Kurṇāṭa Kalabaragesa-ra (Birabara Śrī Pratāparudradeba)*
2. *Māhārājārikara Samasta 4 Aṅka śrāhī Kakaḍā su 10 Budha—bāre abadhārīta(aṅgān pramāṇe baḍa—)*
3. *ṭhākuraṅka Gīti-Gobinda ṭhākura-bhoga-beṣe e nāṭa hoiba(i) saṅgha dhupa surilāṭhāru*
4. *baḍa siṅgāra pari yānte e nāṭa hoiba (i) (baḍa)ṭhākuraṅka saṅparadā Kapiśeśvaraṭhākuraṅka dī'lā*
5. *(nācaṅimāna puruṣā saṅparadā Telamgl saṅparadā emāne sabihenī) baḍa ṭhākuraṅka Gīti-Go*
6. *bindahum (āna gīta na sikhibe | āna gīta na) gāibe(i) āna nāṭa hoī paramēśvaraṅka chāmura no*

7. (ha)ba (e nāṭa bitarake Baiṣṇama gāṇa cārī jana achanti emāne)
Gīti-Gobinda gīta hi se gāibe

8. (ehāṅkaṭhāru aśikṣitamāne ekaśvarare śuṅi Gīta-Gobinda gīta
hī se śikhībe āna gīta na śikhībe (ehā

9. je parikṣā āna gīta nāṭa karāile jāni se Jagannāthānka droha
karai)

TRANSLATION

A Royal order prescribing the singing of
the Gitagovinda in the Puri temple.

On Wednesday, the 10th of the bright fortnight of Karkata, Samasta Anka year 4 of Maharaja Sri Pratapa Rudradeva, the hero, the best of warriors, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga, on the authority of His Majesty's command (it is ordained as follows) :—

The Gitagovinda of Baḍa-Thākura¹—this will be played at the time of offering of food to the deities. This will (also) be played from the close of the evening incense-burning ceremony up to (the time of) the principal (dressing ceremony).

The troupe of dancing girls of Baḍa-Thākura, the dancing girls provided by King Kapileśvara, the early troupe, the Telugu troupe—all these should not learn any song other than the Gitagovinda of Baḍa-Thākura, they should not sing other song. No other play will take place before the great deity.

Besides this dancing troupe there are four Vaisnava singers. They will sing only the Gitagovinda. Listening to them singing in chorus, the uneducated should learn only the Gitagovinda, they should not learn any other song.

If a steward causes other songs to be recited be it known he rebels against (god) Jagannatha.

The portions enclosed in brackets are inserted from the reading of M. M. C. ; for jana (L. 7) & jāni (L. 9) read jaṇa & jāṇi.

For di?la R. M. reads khilā (khangilā) & M. M. C. reads bandhā ; equate R. M.'s khangilā(?) with khaṅjilā (arranged) : R. M. & A. B. M. (in T. A. O. P. P.) have—bairagi unapañcāṣa for Baiṣṇama gāṇa cārī (in L. 7)

M. M. C. reads aḅṅga (L. 2) . Read beje (L. 3), Kapileśvara (L. 4) Read u for je (L. 9), y in pariyanite (L. 4).

1. Baḍa-Thākura—King Purusottamadeva ? father of Prataparudra

SERIAL No. 42A

In the 5th (?) Anka of Prataparudradeva.

No. VII on the left side of the Jaya Vijaya door way in the temple of Jagannatha at Puri.

Lines—9

JASB Vol. LXII (1893) P. 97 ; Antiquities of Orissa
Vol. 2.

1. *Bīra Śrī Gajapati Gauḍesvara Nabako(ṭi Karṇāṭa)*
2. *Kalabaragesvara Pratāpa Śrī Rudradeba (Mahārājāṅka)*
3. *Samasta 5(?) śrāhi Dhanu ki 3(?) Maṅga....*

(Rest illegible except a few letters)

TRANSLATION

On Monday the (7th of the dark fortnight) (of the month) of Dhanu, Samasta Anka year 5 ? of Maharaja Sri Rudradeva, of great prowess, the hero, the illustrious Gajapati, the Lord of Gauda, the Lord of Nabakoti-Karnata and Gulbarga, during the auspicious presence at the city of.....
(remainder illegible.)

SERIAL No. 43.

S. I. I. Vol. VI, No. 1164 (A. R. No. 363—XX of 1899).

In the base (right side) of the east wall of the Mandapa in front of the Alvar shrine, L. N. temple, Simhacalam.

1. *Bīra Śrī Gajapatī Gau*
2. *koṭī Karnāṭa Kalaba*
3. *Śrī Rudradeba Māhārājāṅka*
4. *sta 8 śrāhi Mīna 2 kri 2 Suka*

L. 3—(after Dhanu) M. M. C. reads tina dina (?) Somabare...kaṭaka bije samae ; R. M. reads tina dina Somabare ;

L. 1—R. M. reads Indradeba in place of Rudradeba.

The impression does not contain a part of the text on the right hand margin. Much of the missing text seems to be conventional and may be restored.

L. 4—S. I. I. has Sani for Suka ;

5. *nāthadebañkara bhañḍāraku/bhia(?)*
6. *dhilā | Sasakāni ja 12 . de*
7. *uḷabae dhilā*

TRANSLATION

A payment to the temple.

On Fri(day) the 2nd of the dark fortnight and the 2nd of the month of Mina, (Sama) sta year 8, (in the victorious reign) of Maharaja Sri Rudradeva the hero, the illustrious lord of elephants, the (Lord of) Gau(da and the Lord of Nava)koti-Karnata and Gulbarga.

(He?) provided....to the treasury of god (Narasimha) natha and paid Rs. 12 as expenditure of the temple.

SERIAL Nos. 44 & 45

(comprising Pt. s D & E of the following.)

S. I. I. Vol. VI, No. 654 (A. R. No. 208 of 1899). On a boulder near the fort on the hill at Kondapalli, T—Bezwada, D—Kistna.
Text after S. S. I.

- A** 1. *Samasta 15 Añka śrāhi Karkaṭa Kru 12 Sukarabāre*
2. *Jagannāthaprasādagaḍa Su(la?)mūhā(ñke) āṭha (prakṣana?)*
3. *(sūka?)*
- B** 1. *karana....*
2. *..debu Bāhubala Śrī Pitāmaha Mahārājāñkara*
3. *adhiṣṭhāṇe Jagannāthadebañka*
- C** 1. *.....(Puruṣo ?)tamanāthañka drohā*
2. *prajāku dorehā | ṣe sapata puru(ṣa narake ?)*
3. *..gannātha parikṣā.....*
- D** 1. *Bīra Śrī Gajapti Pratāparudradeba Mahārājāñka bije rāije Samasta*
12 (A)—
2. *ñka (śrāhi) (Karkaṭa ?) 5 Sukarabāre Jagannātha prasādakū..*
....jagatta
3. *....Jagannāthadebañka debañka1 sadāpādaku2 praṇām kari*
Māhārājāñka ā(ijñā ?)
4.
5.

L. 6—(after 12) S. I. I. has kala :

L. 7—reads kṛlaba in S. I. I.

Script—Oriya. Kondapalli is 8 miles N. W. of Bezwada which is on the north bank of the Krisna. cp. Sewell (Antiquities, Page 40)

1. drop debañka 2. read padma for sadā.

- E 1. *Bīra Śrī Pratāparudradeba*
 2. *Māhārājāṅkara bije rāi—*
 3. *je Samasta 15 Aṅka śrāhi....*
 4. *Sūkrabāre Jagannāthapra—*
 5—7.

TRANSLATION

A Royal exhort for the adoration of the deity Jagannatha.

S. I. I. VI, No. 654. D¹.

On Friday the 5th of (Karkata), Samasta Anka year 12, in the victorious reign of Maharaja Vira Pratapa Rudradeva the illustrious lord of elephants.

The world (depends on) the grace of Jagannatha. One ought to adore or bow down at the Lotus-feet of the deity Jagannatha.—This is the command of the great king.

S. I. I. VI, No. 654. E¹.

On Friday Samasta Anka year 15, in the victorious reign of Vira Sri Pratapa Rudradeva Maharaja, the (favour) of Jagannatha.

S. I. I. VI, No. 654. A. (not indexed)

On Friday the 12th of the dark fortnight of Karkata, Samasta Anka year 15.

The castle of Jagannathaprasāda.....

S. I. I. VI, No. 654. B. (not indexed)

Karana.....during the tenure of office of Deba ? Bhaubala (strong-armed) of Sri Pitamaha Maharaja or of grand uncle of (the present Maharāja) :-

Of the deity Sri Jagannatha.....

S. I. I. VI, No. 654. C. (not indexed)

..... (he) rebels against the Lord Purusottama (and) against the people. He (along with his) seven generations (will be) in the hell ?
 the steward of (Ja) gannatha

SERIAL No. 45A

Script-Telugu, Lang.—partly Oriya & partly Telugu.
 Cp. A collection of the inscriptions on copperplates & stones in
 the Nellore District, Madras (3 pts.)
 by
 Butterworth & Chetty, Madras, 1905,
 Page 182—Copperplate No. 22.

1. *Vīra Śrī Gajapati Gauḍeśvara Navakoṭi Karnā—*
2. *ṁṣa Kalubarigeśvara Kāketa Rudra Venṅka—*
3. *ṭarāyā Śrī Pratāparudradevu Mahā—*
4. *rājāṅkaru vijaya rājye Kākollī Timmā*
5. *paṇḍitulaku dhillā dharmma śāsana pa—*
6. *ṭṭa Samasta 19 sāmṅka śrāhi Makara kṛ—*
7. *ṣṇa 30 So Velupukoṁḍakaṭakāyini*
8. *Ardhodaya punyakālāna Śrī hastā—*
9. *nanu dhārāpurvvakamgānu pāni cca—*
10. *ḍā dhillā Addamṅki damḍapāṭaloni Vaṁ—*
11. *kāyapāḍunnu Ammanāmboli damḍa—*
12. *pāṭaloni Guṁḍimaḍḍānu yī grā—*
13. *mālu reṁḍunnu miku yekabogamgānu*
14. *catri āvedanalunnu māni yistimi aṁdu—*
15. *la phalaṁ nī patrapautrapāraṁparyam—*
16. *gānu acamdrārṅka sdāyigānu anubha—*
17. *viṁcci bratikedi|ekāṭva bhagini loke sa—*
18. *rveṣāmeva bhubujāṁ | na bhojyā na ka—*
19. *ragrāṁhyā vipradattā vasuṁdharā |*
20. *kha*
21. *.*

TRANSLATION

A royal grant of two villages (in Nellore
 District) to a Brahmin.

This is the charitable deed of gift of tax free land granted to Kakolli
 Time Pandita in the victorious reign of Maharaja Sri Pratapa-Rudradeva,
 the hero, the illustrious Gajapati, the Lord of Gauda, the Lord of Nava-
 koti-Karnate and Gulbarga, (and bearing the titles of) Kaketa Rudra and
 Venkata-Raya.

B & C' readings—L. 8—*śrīvasta* for *Srīhasta*

Read L. 14—*catri* (ṣi) for *catri*.

Cop. plate got from the Karnam of Guḍimelapadu, Ongole tal.

cp. the end of S. No. 37

On Monday, the 30th Kṛṣṇa, Makara, Samasta Anka year the 19th, while encamping at Velupukonda on the holy occasion of 'Ardhodaya' and at an auspicious place (the king) after a libation of water from the graceous hands, granted the village Vankayapadu in the province of Addanki and the village Gundimada in the province of Ammanamboli (with the following words) :

"I have granted these two villages to you as an absolute gift (lit. as a gift of sole enjoyment) remitting 36 kinds of demands (or all royal demands). You should remain enjoying their usufruct from son to grandson from generation to generation. in perpetuity as long as the sun and moon endure."

(An imprecatory verse in Sanskrit)

SERIAL No. 45B

Copper plate No. 21 of the same work (See under S. No. 45A)

Script-Telugu, Lang—partly Oriya & partly Telugu.

A grant of the village Somavarapadu, Ongole taluk, Dist-Nellore

1. Śrīmat paramabhaṭṭāraka paramaVai—
2. ṣṇava paramaMāhesvara rū—
3. paNārāyaṇa niramtarāvya—
4. stavīdya abhinava Paraśurāmā—
5. vatāra naraKaṇḍarpāvātāra sama—
6. ranīsaṅka raṇaraṅka Drāvilamaṅ—
7. ḍaleśvara NavakoṭīKaṇḍātaKalu—
8. barageśvara Mahārāya mahā—
9. nubhāva Śrī Virabhadrarāyaṅka—
10. ra Samasta 23 Aṅka śrāhi Ku—
11. mbha sukla 15 Gu Koṇḍavi—
12. ṣare Kākollī Nārāyaṇa
13. Paṅḍ(i)tulaku datta paṭṭa paṭṭa—
14. nīrnaya Addaṅki simalōni So—
15. mavara grāmam sarvākrā
(2nd. side)
16. ṛtaṅgānu sarvamānyaṅgā—

Note : catri—Skt. chattrī (a king) or chatrisa (Oriya for 36)

L. 17—read (p)osi yistimi for osiyintimi ;

L. 14—B. & C's reading is śrīmalōni for simalōni.

L. 21—kha stands for khaṇḍā(?sword).

for Ls. 1—9—cp. Virabhadra's Canarese inscrip.

17. *nu dhāra osiyintimi acam—*
18. *drārkaṃ anubhaviṃcidi | dānapā—*
19. *lanayor madye dānācchreyonu*
20. *pālanam | dānāt svargamavā—*
21. *pnoti pālanādacyutaṃ padaṃ()kha (or The mark of a goad)*
(figure of a sword is engraved here)

TRANSLATION

A prince's grant of a village (called Somavarapadu) (in Ongoli Taluk), Dist. Nellore.

This is the deed of gift granted to Kakolli Narayana Pandita at Kondavida on Thursday, the 15th of the bright fortnight, Kumbha, Samasta Anka year 23 by Sri Virabhadra Raya, the blessed, great prince, eminent in glory, highly venerable, a great devotee of Visnu and Siva, resembling Narayana in beauty of form, ceaselessly pursuing learning, a fresh incarnation of Parasurama, an incarnation of the god of love in human form, fearless in battle, fond of fighting, the Lord of the Dravida country, the Lord of Navakoti-Karnata and Gulbarga.

The following are the terms of the deed of gift :—

“We have granted (to you) with libation of water the village Somavaram in the Division (Simā) of Addanki, with the entire surrounding area (belonging to it), as an absolute gift. You should enjoy it as long as the sun and moon endure.”

(An imprecatory verse in Sanskrit)

SERIAL No. 46

S. I. I. Vol. V, No. 1119 (A. R. No. 247 of 1896)

On a slab to the right of the 2nd entrance in to the Mukhalingesvara temple, Mukhalingam. Parlakimedi taluk, Dist.—Ganjam.
(now in Chicakole Taluk, Dist—Chicakole or Srikākulam)

1. *Bīra Śrī Gajapati Gauḍesvara Naba*
2. *koṭi Karṇāṭa Kalabaragesvara Pra—*

On the left hand margin against the 1st line there are two symbols which have been transcribed as śaka in Telugu script in S. I. I. ; the ṇ in L. 2 (in Karuṇaṣa) appears different from the ṇ (in ḍāhāṇābarta) in L. 5 ; the latter word is dakṣiṇā—barata in S. I. I.

On a slab to the right of the same entrance there are 2 inscriptions (Nos. 1121 & 1122) of Anantavarma Vajrahatta deva written in the Sanskrit language with Prakritisms (cp. there the Oriya verb 'dīlā' meaning 'gave').

3. *tāparudradeo Māhārājāṅkara bije*
4. *rājye Samasta 33 Aṅka śrāhi Mesa su 5 So—*
5. *mabāre Gautamagoṭra ḍāhāṅābarta*
6. *saṅkha 20*

TRANSLATION

A gift of conch-shells with left-hand spirals, to a temple.

In the Saka year (. . .) on Monday, the 5th of the bright fortnight (of) Mesa, Samasta Anka year 33, in the victorious reign of Maharaja Sri Gajapati Pratapa Rudra Deva the hero, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga.

(There were given) conch-shells with left-hand spirals belonging to Gautamagoṭra.

SERIAL No. 47

S. I. I. Vol. VI, No. 1149 (A. R. No. 363—V of 1899)

On the wall at the proper left of the northern entrance of the L. N. temple, Simhacalam.

In Samasta year 34 of Prataparudradeva.

1. *Śrī Gajapti Gauḍe—*
2. *svara deba Māhārajā—*
3. *ṅkara bije rāje sa—*
4. *masta 34 śrāhi | śiṅga śuka—*
5. *la 15 Gur(u)bāre Naraśi*
6. *ṅganātha deṅḷaru ja—*
7. *parāśi Udāsa Māhānti—*
8. *ṅkara japarā basāṅa bhāta—*
9. *ru 1 ṭi bhāta goṭie*
10. *khei t(i)ṅṅe ne—*

L. 1&2 (emend thus) Śrī Bīra Gajapti Gauḍesvara Rudradeba etc.

Ls. 7 & 8 may read bāra/S(r)ī Udāsa Māhāntinkara jabāra / etc. The sign / stands for the danda sign in the original. In this reading jabāra may be taken as equivalent to dabāra meaning giving (lit. of giving), assuming, of course, orthographical confusion on the part of the scribe.

L. 2—text—rajā.

L. 14—text—nathara.

11. *Dhīmādalāma-peṭa—bhitare Oba—*
12. *lu —Māhārāja-bhui dui paḍiāku*
13. *bui mā 1 ṅa? jābatacandrāke seba*
14. *kariba |*

TRANSLATION

An endowment providing for blowing conch-shell early in the morning before the deity.

On Saturday the 5th of the bright fortnight and the 2nd day of Mesa, Samasta Anka year 42, in the prosperous reign of Maharaja Pratapa Rudradeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga and the best of warriors ; (the following) is assigned by Mahapatra Narayana Dasa, the steward of the province of Kalinga to, the charge of Aprati Nāyaka

He will blow conch-shell before the great deity during the early morning watch. From Kuruma Nayaka (i.e. in place of Kuruma Nayaka) (he) will perform this service. There is a (stretch of) land of Obalu Maharaja in the centre (lit. belly—'peṭa') of Dhima-dalama (or in the Dhima-dalama market place 'peṅṭha'). Out of this he will enjoy (as service tenure) the two patches of uncultivated land of Obala or Tubala Mahārāja measuring an acre, as long as the sun and the moon endure.

SERIAL No. 49.

S. I. I. Vol, VI, No. 748 (A. R. No. 266—A of 1899)

In the 3rd Anka of Govindadeva

On the 8th round pillar in the verandah round the central shrine of the 1. Narasimhasvamin temple, Simhacalam

1. *Śrī Bīra Śrī Gajapati Gauḍesvara Nabakoṣi-Karṇāṭa-Kalabara
gesvara Subarnakesari Gṣobindadeo Māhārājāṅkara bije subha rāje*
2. *samasta 3 Aṅka śrāhiḥ Kaṅṅa di 9 su 13 budhabāre Gadādhara
Māhāpātra—
ṅka gocareṃ Jīrakṣetrara baḍasampradā dasa Gokṣi Reḍikāra—
mānaṅkara*

L. 12—text-paḍiāku.

L. 2—S. I. I. reading kaunadi 8 ;

3. *dhilā kerepatra | | āmbhaḥ bartanadesa Padarabādabhui bhitarerṇi*
Rautā—
toṣāku utara Rāpitāmaha-toṣāku pachima Kanyama-ghāṭiki da—
4. *kṣiṇa | e majhīre bhui-khaṇḍe Paramesvaraṅku toṣākaribā nimite*
e bhuiṇ puriṇā -toṣāra bhui paḍiā hoī bana-parbata ho—
5. *iṣhilā e nimitye e bhuiḷḷi pāḥca ṣaṅkā gheniṇi e bhui tumbha—*
ṅku ācandrārka iṣṭhāi kari nidhinikṣepakupapāsāṇasahita kari
dnārāpu—
6. *rba kari dhilu | ethiki gyāṭisāmantapurabādhiḍnakere*
bīrodha thile āmbhe tulāu ethaku āna bolī na pāu
7. *ethaku sāchi pāḥca parakarāṇe NarasiṅgaPātra SiṅguPāsāpāḷaka*
ĀceāPāsāpāḷeka NarasiṅgaPaṇḍite KuṣasekhuraĀnagāra
8. *mudrahasta Kīṣṇamā Narasiṅgareḷḷi Pāṇḍareḷḷi Bhagabāna—*
Pātra ubhae anumate sāksī bāḍasamparadā dasa GokṣiRedḍikāra
mā—
9. *naṅkara sanamata | |*

TRANSLATION

A deed of sale.

S. I. I. VI, No. 748

Hail ! On Wednesday the 13th (tithi) of the bright fortnight, the 9th day of Kanya, Samasta Anka (year) 3, in the victorious and auspicious reign of Maharaja Suvarna-Kesari Givindadeva, the hero, the illustrious lord of elephants, the Lord of Gauda and the Lord of Navakoti-Karnata and Gulbarga.

This is the deed of sale executed by the ten Gokṣi Reddis—belonging to the higher order of the holy place of Jiara—in the cognisance of Gadhadhara Mahapatra.

In our maintenance estate (called) Padarabada there is a patch of land, to the north of Rauta grove, to the west of Rapitamana grove, to the south of Kanyamahati. This land is (sold) for providing a grove for the Great God. The land of the old grove, lying untended had become a wilderness (lit. full of hills and forests). For this reason receiving Rupees 5 (as the consideration) for this land, we have, with libation of water, trans-

L. 3—last word may read hāṭiki ;

L. 6—lu represented by vowel sign ;

L. 8—2nd word may read Kīṣṇama ; in the 3rd word repetition of ḍi is a scribal error.

L. 7—ḷg may read ḷgh ;

L. 5—thilā ;

L. 6—bīrodha..

ferred this land to you (permanently) as long as the sun and moon endure, together with its treasures, deposits, tanks (lit. wells) and quarries. If there be any opposition to this disposal and sale, on the part of (our) kith and kin, of the feudal lords, and former owners, we shall deal with it.

With regard to this let not another accept responsibility. The 5 Prakaranas are witnesses to this. (They are) Narasingha Patra, Singhu Pasupalaka, Acea Pasupalaka, Narasingha Pandita and Kulasekhara Anagara, so also seal-bearer Kṛṣṇamā. Narasingha Redi Paında Redi and Bhaga Vana Patra, both are approved witnesses.

Consent (is given) of the 10 Goksi Reddis of the higher order.

SERIAL No. 50

In the 4th Anka of Govindadeva

S. I. I. Vol. VI, No. 778 (A. R. No. 274—A of 1899)

On the 11th round pillar in the same (cp. Serial No. 49) Verandah.

L. N. Temple, Simhacalam.

1. *Bh̄ra*) Śrī Gajapati Gauḍesara Nabakoṣṭi Karnāṭa Kalaba(rā)kesara
| Subanakesari Gobindadeva mahārājāṅkara bje subha rāje samasta 4
2. *irāni* Bicchādi 13 ki 13 Samabāre Śrīkaraya Paṇāṅka Śrī Hāḍu
Paṇāṅka gocarē Jara deṣara baḍasamparadā dasa Gokṣireḍḍikāramāna—
3. *nkara* delā kerepatra(j)āmbhara baratanadesa Padrabā ḍa bhui
bhitare Kāṣṭhārajā toṣṭaku utora rājadāṣṭaku purba gaḍāḷu dakṣiṇa tentuḷi ga
4. *ēchaku* pachīna e majhira bhui khaṅḍe | paramesvaraku toṣṭa karibā
ni natoh se bhūiki sasakāni ja 8 āṣṭha jaṅkā gheni e bhui tumbhaṅku ā
5. *cyandrārka* sthāli kari nidhānikṣepakupapāsāpasahita kari
dhārāpurba kari dhili | ethil i gyātivāmantapurbaādhdhānakere biroḍhat hile
6. *āmbhe* tulāu ethu āna holi na pāl ethaku sākhi pāncaparaka—
parakaraya Narasiṅgha Pātra Siṅghu Pasupāṣṭeka Āceā Pasupāṣṭeka Napa —
7. *siṅgha* Paṅḍ(i)te Kulasekhara Ānagāri mudrahasti. Kiṣṇa nā|Nara-
siṅgha Redi Paṅḍa Redi Bhagabāna Pātra ubhoē anumate sākṣi baḍa sampa—
8. *radā* dasa Gokṣi|Reḍḍikāramānānkura sanamata

L. 3—*ju* in *dhili* is written with the vowel sign in the original

L. 4—*pachīna* appears like 'pakṣīna'; *nimatoh*—a wrong sanskritism.

L. 6—repetition of *paraka* a scribal error.

L. 5—text *biroḍha*.

TRANSLATION

A deed of sale.

S. I. I. VI, No. 778

On Monday, the 13th of dark-fortnight (corresponding to) the 13th day of Vṛścika, Samasta Anka year 4, in the victorious and auspicious reign of Maharaja Suvarna-Kesari Govindadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and Gulbarga.

This is the deed of sale executed by the ten Goksi Reddis of the higher order of the Jiara temple, in the presence (lit. cognisance) of Sri Karana Patanaeka and Sri Hāḍu Patanaeka.

In our maintenance estate (called) Padrabada (there is) a piece of land to the north of the Kaliaraja grove, to the east of the King's highway, to the south of the ditch and to the west of the tamarind tree. (The transfer of) this land is for providing a grove to the Great Lord. Accepting Rupees 8 (as the consideration) for that land, with libation of water, we transfer that land to you permanently as long as the sun and moon endure—together with (its) treasures, deposits, wells and quarries. If there be any opposition (on the part) of the kith and kin, feudal lords and former owners to the disposal and sale, we shall deal with it. No one else accepts responsibility. To this the 5 Prakaranas are witnesses, viz : Narasingha Patra, Singhu Pasupaleka, Acea Pasupaleka, Narasingha Pandita, Kulasekhara Anagari, and (there is the attestation of) the (seal-keeper) Kṛṣṇamā. Narasingha Redi-Painda Redi and Bhagavana Patra—both of them are the approved witnesses. Consent is given by the ten Goksi Redikāras of the higher order.

SERIAL No. 51.

J. A. S. B. LXII (1893)—Page 101 Fourteen O. Inscriptions—M. M. C. ;

&

Antiquities of Orissa—R. Mitra, 2nd. Vol. ;

In the 4th Anka of Govindadeva (Dt. 7-11-1452 A. D.—M. M. C.)

No. 5 on the right side of the Jaya Vijaya door way in the temple
of Jagannatha at Puri.

1. *Śrī Bīra Gaṅgapatī Gauḍeśvara Nabukoṭī Karṇāṭa Kalabarageśvara*
(*Śrī mathā*)rājādhirāja Mānagobinda Śrī)
2. *Gobindadeba rājā Śrī (Śrīmad Bīrabara) Parīāpa Śrī Śrī*
Pratāpadeba Māhārājāṅkara bīje rājyem Samasta
3. 4 *Aṅka śrāhi Bichā sukāṣa tṛitā Maṅgaṣabārem Jagamohana*
maṅḍape Śrī Jagannāthachānurem ja—
4. *ḡāle bho Jagannātha toho paṅmapāda dekhī āsibā (jībāre)binā*
sabūṅṅ narka(Biṅḡha Udayagīri sa—)
5. *ri sari parijante svadeśī paradeśī jātri) mānāṅkara (dā)ma (prati)...*
6. (*Gaḡajātara*)rājāmāne..... ..
7. *pāṅānā karibe je e kathā anyathā ka—*
8. *rūi ze Śrī Jagannāthāṅku droha karai*
9. *hasteṅ Brāhmaṅa badha kaṣā pāpa.*
10. *natvā bhābino bhāmipālā.*
11. *cate Rāmacandraḡ / sāmā.*
12. *pāṅāṅ kāfe kā.*
13. *pāṅāṅyāṅ bhā...*

TRANSLATION

A King's prayer to the deity Jagannatha

No. V. Right side.

On Tuesday, the 3rd of the bright fortnight of Vṛścika, Samasta Anka year 4, in the victorious reign of Śrī Maharajadhiraja Managovinda Śrī Govindadeva, the illustrious warrior, the lord of elephants, the lord of

The parts of the inscrip. bracketed above are given after the reading of M. M. C.. Their authenticity can not be attested here as the letters in the impression are not legible.

The impres. does not warrant the reading 'Gaḡajāta'; the skt. verse (in fragment) is a quotation from 'Yogavaḡiṣṭha'?

Gauda, the Lord of Navakoti Karnata and Gulbarga (and) of Maharaja Sri Sri Pratapadeva of great glory, of great prowess and the hero of heroes¹

On Jagamohana Mandapa, before (the deity) Sri Jagannatha, (the King) prayed as follows :—

“Oh Jagannatha ! Without (my) coming in order to behold Thy Lotus Feet all else is hell. In regard to the gift of the pilgrims whether belonging to this country or to a foreign country up to the vicinity of the Vindhya and Udayagiri Mountains.....the Kings.....should observeHe who violates this, rebels against Lord Jagannatha. (He incurs) the sin of murdering a Brahmin with his own hands.”

(Lines 10 to 13 consist of a fragmentary Skt. verse which is a quotation embodying a prayer of Ramacandra to future Kings for the protection of charity.)

SERIAL No. 52.

S. I. I. Vol. VI, No. 927 (A. R. No. 296—q. of 1899)

In the 5th Anka of Gobindadeva.

On the 24th round pillar in the verandah round the central shrine of the Laksmi-Narasimhasvamin temple, Simhacalam.

1. *Śrī Jaganātha | Bīra Śrī Gajapati Gauḍesvara Nabakoṭi Karṇāṭa Kalabarakesvara Śrī Subarṇakesari Śrī Gobindadeba*
2. *Māhārājāṅkara bije subha rāje samasta 5 Anka śrāhi | makara di 5 kri 5 Somabāre | sāta 7 śa Behorā—*
3. *Māhāpātra Bāluṅki Bhañja Haricandana Māhāpātraṅkara data | Śrī Narasiṅghanāthadebaṅkara bhogabhāṭaku bhāta—*
4. *ra muḷabhogaparikṣā Gadādhara Māhāpātraṅkara adhiḱāre Lakhamārara bhui Āsvā?dhara Robbapaligrāma I Siṅgā—*
5. *ragaḍa bhui Ārakoṭāpaligrāma 1 Birakoṭara Uriti grā 1 Doḍisala bhui Āranābarama grā I Tintābi? simāra*
6. *Coḍabarama grā I gāe grā 5 data kari dhīlu ethu bhitaru deuḷe parabesa kauḍiru barasaku barasa Śrī Narasiṅgha*
7. *nāthadebaku sebā karibāku Bairṣṇaba Arakṣita Raghuku sasakāni ṭa 200 jābatacāndrāka kari dhīlu e paramosau—*
8. *raṅka lāgi biri 5 ānamu 10 tuṅaku 4 dahiku 1 nityani jābata cāndrāna kari deuthiba | savadattā pradattaṃ hā na saha—*
9. *nti haranti ca sarṣṭhīr barṣasahaśrāṇi biṣṭhāyāṃ jāyate krimih Śrī Narasiṅghanāthāṅkara sarāṇa*

1. The conventional royal titles may also apply to Maharaja Pratapadeva.

He may be a son of Prataparudradeva.

In lines 3, 6 and 7 the vowel-sign is used in the original in the words Bāluṅki, and dhīlu (for lu) ;

L. 8—text ribi for biri.

TRANSLATION

An Officer's endowment of five villages
for providing offering of rice to the deity.

Sri Jagannatha ! On Monday the 5th of the dark fortnight and the 5th of Makara, Samasta Anka year 5, in the victorious and auspicious reign of Maharaja Sri Suvarna-Kesari Sri Govindadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti Karnataka and the Lord of Gulbarga, the following (villages) are granted for the offering of rice (bhoga-bhata), for the god Narasimhanatha by Mahapatra, Mahapatra Balunki Bhanja Haricandana, the leader (and) the chief officer over a squadron of 700, during the tenure of office of Gadadhara Mahapatra, the principal steward in charge of the offering of rice :—

1. village Robbapali (or Coppapali) of Asvatha (or Asmadha) of the region of Lakhamara.
2. village Arakotapali of the region of Singaragada.
3. village Uriti of Virakota.
4. village Aranavarama of the region of Dodisala.
5. village Codavaram of the Sima of Tintabi ?

We have granted altogether five villages. We have given 200 saskani rupees to Araksita Raghu, the Vaisnava, as long as the sun and moon endure, for his serving or worshipping the god Narasimhanatha out of the money provided for the temple from these villages.

He would be providing (the following) daily for the sacred offering of the great deity as long as the sun and moon endure :

5	(for) Ribi (?biri—black gram)
10	(for) Anamu (?Annam—rice)
4	for curry
1	for curd.

(Skt. imprecatory verse)

(I seek) refuge (at the Feet) of Lord Narasimha.

SERIAL No. 53.

In the 8th Anka of Govindadeva.

S. I. I. Vol. VI, No. 749 (A. R. No. 266—B of 1899).

On the 9th. round pillar in the verandah round the central shrine
in the L. N. temple, Simhacalām.1. Bira Śrī Gajapati Gauḍesvara Nabakoṭi—Karnāṭa-Kalabarakesvara
[Śrī Gobindadeva Māhārājānka bje subha-rāje Samasta2. āṣṭha 8 Anka śrāhiki Kakaḍā di 8 kri 14 Sukarabāre | aruā dui pra-
karaṇa pasāpāleka prakaraṇa Narasiṅga Paṇḍita Siṅga . . .3. ṅkara bhāga—nirṅṅe | āmbhamānaṅkara sāsana-desa Oḍādi bhi-
tare | Uṅḍela gāe | Boḍāḍa gāe | e dui gā purba āmbhamānaṅkara sāsana . . .4. ja(?) | galuṇa kari harilāre | Horicandana Māhāpātre e galuku
sādhyā kari | purba tamāpadā pramāṇe rāja—pramāṇe | Oḍādi simāra
Narasiṅga-deuḷara5. Narisīṅganāthadevaṅkara tarāpa . . . mbhe | āmbha Brāmbhaṇa
niti prakaraṇaṅkara dui gā Gobindadeva—[hākuraṅka āisi kāmārthe | pra-
māṇapū—6. rbaka kari delu | Gadādhara Māhāpātraṅka āigā debāra? |
pramesvaraṅka desa parmesvaraku dhilu | e Brāhmaṇa—mānaṅkara dui
gā ehaku dhī.7. boli āigā delāra. | Gadādhara Māhāpātre thāi bāṅṅi—dhile | Uṅḍela
gā bhāga 32 na prathamāruāprakaraṇaku dasa bhāga 10 pasapa8. āṣṭha aruāprakaraṇaku bhāga 10 NarasiṅgaPaṇḍitaku bhāga 10
Opuḍisiṅganā Bhaṭaku bhāga 1 gāe bhāga 32 |
Boḍāḍa grāma 1 . bhāga.9. . . [leka bhāga 1 Āceā Pasapāleka bhā 1 Purusotama Pasā-pāleka
bhā 1 Balabha Pasapāleka bhā 1 sāna Siṅgu Pasa-pāleka bhā 1 Rāmu Pasa-
pāle(ka)10. . . 1 Acāri Pasapāleṅka Siṅgu Pasapāle bhā 1 Raṅgu Pasā—(pā)leka
bhā 1 Āceā Bhaṭa p^{au} (?) Siṅgu Pasāpāleka bhā 1 . . . ā Pasapāle bhā 1
Rāme.11. . . sapālekara leā bharujā bhā 1 Narasiṅga Paṇḍita bhā 1 Opuḍi
Siṅganā Bhaṭa bhā 1 Biḍā Narasiṅga Pasā(?) . . . ku bhāga ½ (?) Udirugu.

The oblique sign/ indicates the danda sign in the original.

L. 4—purba tamapada pramaṇe may read purbatama paḍi pramaṇe ;

L. 5—tarapa . . . mbhe may read tarapaku . . . mbhe ;

L. 6—delu looks like ḍeru ;

L. 11—Biḍā may read Buḍā ; ½ corresponds to two danda signs in the estampage
or facsimile ;L. 15—for the skt. verse see 45A In the inscription ru appears like r̄ and [u
like the corresponding vowel symbol.

L. 6—text Brāmbhaṇa.

12. . gā 1. ehi p(r)amā(ṅe) je jāhāra bhāge se ae karibe | rājāparikṣāk-
ṣāmure khaca kathā na ka pramāhaku jele

13. . Narasiṅganāthadebaṅku droha kalāra dosa paiba | deuṣa- bhaṅḍā-
ruku Sasakāni pāncasa ba|e dui desaru

14. ehi nirṅṅeku saburu sanamata | ethiki āna kahibāku nāhi| ethaku
abā e dui de.

15. eka iba bhāgīni loke sarbeṣāṅ meka bhūbhūjāṅ na bhojyā na
ka

TRANSLATION

A deed of surrender and partition.

On Friday, the 14th of the dark fortnight, the 8th day of Karkata, Samast Anka year 8 in the victorious and prosperous reign of Maharaja Sri Govindadeva, the hero, the illustrious lord of elephants, the Lord of Gauda, the Lord of Navakoti-Karnata and the Lord of Gulbarga, this is the settlement of the shares of

- (i) the two establishments (Prakaranas) regarding Arua (rice).
- (ii) the establishment (Prakarana) of Pasupalaka (a class of priests)
- (iii) Narasimha Pandita.
- (iv) Simhana Bhatta.

The village Undela and the village Bodada in (the territorial division) of Odadi (were) our ancient Sasana estates (i.e., tax free royal grants). Whereas Haricandana Mahapatra has appropriated these by affrontery (we) putting a check on that, surrender these two villages with due legality to wish long life to the King Govindadeva,— the two villages which belonged to us, who discharge the priestly functions, having been held in trust for god Narasimhanatha of Narasimha temple of the territorial division (simā) of Odadi—on the authority of ancient copperplates and royal authority.

We surrender this land of the Great God to the Great God on the Order of Gadadhara Mahapatra Gadadhara Mahapatra divided up the shares saying "These two villages belong to the Brahmins. . . ."

The village Undela (is divided into) 32 shares.

- 10 shares for the first Arua-parkarana
- 10 shares for the Arua prakarana of the Pasupalakas
- 10 shares for Narasimha Pandita
- 1 (?) shares for Opudi Simhana Bhatta.

32 shares Total

The village Bodada (is divided into) 16 ? shares

1 share (for)	Pasupalaka
1 share	Acea Pasupalaka
1 share	Purusottama Pasupalaka
1 share	Ballabha Pasupalaka
1 share	Sana (younger) Singu Pasupalaka
1 share	Rama Pasupalaka
1 share	Acari (skt. Acarya) Pasapalenka
1 share	Singu Pasapala
1 share	Rangu Pasapaleka
1 share	Acea Bhatta's son—Singu Pasapaleka
1 sharea Pasapaleka
1 share	Rame...sa Pasapaleka (frying of grain)
1 share	Narasimha Pandita
1 share	Opudi Singanabhatta
½? share	Bida Narasinga
1 share	Udirugu....

In accordance with this division (of shares) every one will receive the income, each according to his own share. A maliciously false report (should) not (be made) to the King's Steward. If any one would raise objection to the legality of this document he would incur the sin of rebelling against God Narasimhanatha. A sum of five hundred Saskani rupees will be (paid) to the temple treasury from these two estates (i.e., the two villages). There is the consent of (lit. from) everybody to these terms. There is nothing else to say regarding this. In regard to this another? (apara).....protection. These two estates.....

(An incomplete imprecatory Skt. verse.)

SERIAL No. 54.

S. I. I. Vol. VI (six), No. S—700 (A. R. No. 247—A of 1899)

Date—A. D. 1547.

On the 3rd round pillar in the same place (see No. 697).

Simhacalam.

1. bira Śrī Gajapati Gauḍesvara Nabakoṭī Karnāṭa Kalabaragesvara Śrī Subaranakesa
2. rī Gobindadeo mähārājāṅka bije¹ bije subha rāje samasta āṭha 8 aṅka śrāhi Ka

3. *kaḍā di 12 su(?)¹ 11 sukarabāre|Gadādhara Māhāpātraṅka bhāt
Kriṣṇa Māhā(n)tiṅka go—*
4. *care Taḷa-Jiara kurmbhānījogimānāṅkara dhilā kerprata|āmbhara*
5. *baratanadesa Nandacarama grāmara bhūibhitare Gopāḷapāṭaṅā
aṅgali Gātrakhoḷāi sarahada bhitare*
6. *e hadaku utara ṭhākuraṅka toṭāku dakhīṇa e majhira bhūi aṭhā-
rahātha naḷe pañcisa guṅṭhāe māṇe lekhāe bāramāṅara*
7. *bhūi⁵ khaṅḍe paramesvaraṅku toṭākaribānimate e bhūiki⁵ kamada
ghenī ācāndrārka sthāhi⁶ kari nīdhīnikṣepa—*
8. *kūpapāṣāṅasahitakari dhārāpūrbaka kari delu⁵ ethiki gyati—
sāmantapubādhidāmakerebirodha thile āmbe tulāu ethaku āna*
9. *boli na pāi ethakū sākṣī deoḷa Saṅgu Pāṭarā Siṅgu Pasapāḷeka
Āceā Pasapāḷeka Narasiṅha Pa(ṅ)ḍite Kuḷasikhara*
10. *Anāgāru |*

Serial No. 54A (S. I. I. VI, No. S—701-702)

11. *mudaratha Kriṣṇamā thāi Reḍamaṅkare? BhagabānaPātra e bhūiki
sasakāni bāra ṭaṅkā ja 12*
12. *ghenī tamūkuṅ e bhūi jābacarcārndārka⁷ kari dhilu⁸ Kumbāra-
sebā dasajaṅara sanamata*

TRANSLATION

A deed of sale.

(Cp. Serial No. 50)

S. I. I. VI, No. 700

On Friday, the 11th of the bright (?) fortnight, the 12th day of Karkata, Samasta Anka year 8, in the victorious and auspicious reign of Maharaja Suvarnakesari Govindadeva, the hero, the illustrious lord of elephants, the Lord of Gaudā, the Lord of Navakoti-Karnata and Gulbarga.

This is the deed of sale executed by the potters in service belonging to Tala Jiara in the presence of Krisna Mahanti, the brother of Gadadhara Mahapatra.

1. L. 2—repetition of *bije* is a scribal error, 2 S. I. I. reading-sudi, 3 L. 5—*angali* is perhaps *ancali*, 4 L. 8—*lu* of *delu* is written with the vowel sign, same with *dhilu* (54A—2), 5 *bhūi* (L. 7) *gyati* (L. 8) without any nasal sign, 6 L. 7—correct word-sthāyi, last L.—*jābaccandrārka*.

L. 11—after *Reḍamaṅkare* there is a letter like *n* in the impres. The sign / in Ls. 3, 4 & 10—represents the *daṅḍa* sign of the original.

There is a patch of land of 12 acres, each acre consisting of 25 Gunthas according to (the measurement by) the eighteen cubit staff, in the area of the village Nandacarama, our maintenance estate in the region of Angaligatakholai of Gopalapatna, (lying) to the north of this region and to the south of the Thakura grove.

Receiving (due) consideration for this land of 12 acres (māgas) we, with libation of water, transfer this land for the service of the Supreme Lord, permanently, as long as the sun and moon endure, with treasures, deposits, wells and quarries. If there be any opposition on the part of (our) kith and kin, feudal lords and former owners to the disposal and sale, we shall deal with it. For this no-one else accepts responsibility. To this there are the witnesses, Deola Sangu paṭarā, Singhu Pasupaleka, Acea Pasupaleka, Narasingha Pandita and Kulasekhara Anagaru.

SERIAL No. 55.

S. I. I. Vol. VI, No. 697 (A. R. No. 245—A of 1899)

In anka years 9 & 11 of Mukundadeva (A. D. 1568)

On a round pillar in the verandah round the central shrine of the Lakṣmī-Narayansimhasvamin temple at Simhacalam.

(Vizianagram Estate), Taluk & District-Vizagapatam.

1. *sadātād duguṇaṃ punaṃ*
2. *paradatānupāṣaṇe*
3. *paradatāta upahāreṇob*
4. *sadatam nixphaṣaṃ bhabet*
5. *Bira Śrī Gajapati Gauḍesvara Nabakoṣi-Karnāṭa-Kalabarakṣvara*
Bira Pratāpa
6. *Śrī M(u)kunda Deo Māhārajānkara bije subha rāje samasta 9 anke*
7. *prakṛaṇaki kalāṭṭa 1255 kā amṛtakunḍaku ṭa 365 kā goṣiku*
ṭa 160 kā
9. *gāe ṭa 525 ṅkā dhilā Kalīṅga-danḍapāṭara Tala-jiara Ankāpali-*
peṭara Kapā—
10. *pakhimūṭhā abadāna kari dilāṭṭa 525 kā e rajāṅka 11 anke*
samp(r)adā

L. 11.—doubtful up to *haratana*. It may read as follows *ru baka bhāru māi gonuṅṅāpoka* etc. S. I. I. VI, 697 reads as *ri kebhi ācandramārka gonuṅṅāpo kara thila haratana* etc.

L. 9.—in the impres. *poṣarata* or *peṭarara* might be an error for *peṭara*.

L. 11.—*Māigomūṅṅāpoka* may read *māipo muṅṅāpok(n)*.

APPENDIX S. No. 1

J. A. S. B. Vol. LXV (1896), P. 229 Text, Notes etc. by N. N. Vasu.

J. A. H. B. S. Vol. VIII, Pt. 1 (1933), P. 53 (summary)

A copperplate inscription discovered at Kenduapatna
(Kendrapada, Dist. Cuttack) of Nṛsimhadeva II (A. D. 1296)
(The 19th. Sept. 1295—N. N. Vasu).

Plate—V, reverse, from the 16th. line.

(Script—Proto Oriya, Lang.—Skt. with several Oriya words).

APPENDIX S. No. 2

A stone inscription from the Sun temple at Konarka,
District—Puri.

J, B. O. R. S., 1917, Page—282—Text, Plate Notes etc. by
M. M. Chakravarti.

Approximate Date—A. D. 14th. century (paleographically).

1. S'ri Bayabhaṇḍāra-adhikāri Balāi Nāeka/Bhaṇḍāra-nāeka
2. Alālu Nāeka//Koṣṭha-karaṇā Aṃgāi Nāeka // //

APPENDIX S. No. 3

On a stone in the entrance into the Pottesvara temple, village—
Pottangi, T—Ichchapuram, D—Ganjam.

Script—Oriya.

Dated the year 4477 of the Kali Yuga Era.

(corresponding to A. D. 1376) ; In Anka year 29 of
S'ri Vīra Bhānudeva (III)

Cp. A. R. 1933, Page—46. Cp. J.A.H.R.S., vol. VI. P.—51

1. Jagābde Kaḷijuga gate 4477.
2. S'ri Bira Bhānudebaṅka 29 śrāhi

The sign / represents the 'danda' sign of the original.

The y of Baya(skt—vyaya meaning expenditure) is written in the original with the Nagari y symbol which is articulated in modern Oriya like j; the scribe should have put or marked a stroke in the fashion of a tail to that symbol. The Bhuvanesvara stone inscription (Serial No. 1) of the middle of the 13th century A. D. indicates that the the Nagari y symbol was articulated like j.

L. 1—M. M. C. reads dapa for baya & Baliki for Balāi.

L. 2—He also reads Aṅṅṅṅṅ for Alālu.

This inscription was edited in the aforesaid journal by M. M. C. from an inked estampage which was taken by P. C. Mukherjea from a stone in the Sun temple (as evidenced by his notes). The sun temple also known as the Black Pagoda is one of the world's greatest architectural monuments. It was built by Nṛsimhadeva I (1238—1264 A. D.).

3. Katri (ka) sukja.
14 Bhu (?) bāreṃ data Gurdāsa.
4. Rāuta (/) ga . mi chāga 17 e puṇḍara.
5. polu kra . . dudha dei mā 2 dudha ka . 2.
6. . . batakai mā 8 ṭānkā bhui.
7. bhātaku ki . . kalā bhui.
8. māṅa 1 . emanta mahiki (?) śri u (?) da.
9. . . dhaja (?) hebāka).

APPENDIX S. No. 4

Inscription on a stone slab affixed to the Narasimhanatha temple,
Borasambar Zamindari, Dist.—Sambalpur.

Script—Old Oriya, Lang.—Oriya.

Date—17th, March, 1413 A. D. (17-3-1413 A.D.) Cp. J. A. H. R.
Vol. XIII, Pt. I (April, 1940)—Mr. L. P. Pandeya's article ; Indian
Historical Quarterly, Vol. XII (1936)—Text, Notes etc. with an ink
impression by Pandit B. Misra ; Ibid, Vol. VIII—(1932), Text, Notes by
Mr. L. P. P. ; Ibid, Vol. V. (P. 345)

Cp. also Report of Arch. Survey of India, Vol. XIII (1882), pp. 140-143;
Annual Report of Arch. Survey of India for 1904-5, pp. 121-125.

The following text is based on the reading of the said impression ;

The portions enclosed in brackets are inserted from the reading
of other scholars as they are not quite legible in the photostatic copy
and their authenticity is not attested.

1. (Om namah) Śri Nṛsiṃhāya (svasti svasti) Śri Bikārināmasam-
batsare Caṭrapaṇṇami Śukrabāre Hastānakṣatre Pāṭaṇānagarasthiti
Baccharājadebarājānōkara putra Śri Bāljala.

2. Debarāja (Narasimha?) tirtha Gandha (?) mārḍanaparbatō
Birāṣa Narasimhanāthasvāmīnōkara deṃja tojāilā... bhusaṅa ratnamāḷa
gāi-śateka Loṣiṅgā.

3. grā(ma) dilā/Adityacandrā Vanīḷonaśca dyaur bhumi rāpoh-
dayamjamaśca ahaśca rātriśca ubhe ca sandhye dharmopi jānāti narasya
kṛtyam.

4. (. . . . delā/prasastikāra Aghā) S'ri Narasimhasya prīṭaye.

The text of the inscrip. has been transcribed here from the original impression.
The brief notice about this inscrip. in the A. R. referred to, has to be modified in the
light of the text given here.

L. 5—the last fig. 2 may read 2. the letter dha before ka in L. 5 & the letter
ba in L. 2 are written below the lines. The cha of chāga in L. 4 may read as kṣa as
in some other Oriya inscriptions. In L. 3, the reading of Katri(ka) is uncertain.

Cp. District Gazetteer of Sambalpur (2nd. Ed.) by King, Patna, 1932. Dr. G. H.
Bhandarkar on the genealogy of the kings, ascribed the inscrip. approximately to
1359-60.

APPENDIX S. No. 5

In Samasta Anka 19 ,

S. I. I. Vol. VI. No. 1156 (A. R. ? No. 363—XII of 1899).

On the south wall of the Mandapa etc. Alvar shrine,
in the L. N. temple, Simhacalam.

- | | |
|------------------------------|--------------------------|
| 1. Samasta 19 ŋka śrāhi Tuḷa | 10. māi Beharāṅku e- |
| 2. kṛiṣṇa 12 ? Rabibāre Ka- | 11. kāṅkha sebāku To— |
| 3. ḷiṅga daṇḍapāṭa pariḷṣā | 12. capitapālli grāmaru |
| 4. Birabhadradāsa Māhā- | 13. śr (r) Nārāṇi. i na. |
| 5. pātraṅka adhikāre. | 14. . ru dui e māṇi |
| 6. Jiara bhoga pariḷṣā | 15. kiā mudāe e |
| 7. Gaḍa Mahāntiṅka a- | 16. je harai Nara- |
| 8. diṣṭāṇe pāṅca paraka- | 17. siṅghaṅku dore. |
| 9. raṅa sanamate Pe ? | 18. hā. |

APPENDIX S. No. 6

In Samasta Anka year 22nd (of Purusottamadeva ?, Cp. Serial
No. 35) S. I. I. VI. No. 1147 (A. R. No. 363-111 of 1899).On the base of the outer wall of the Asthana Mandapa of the
L. N. temple, proper left of the western gate Simhacalam.(A part of the inscription is missing from the impression from its
right hand side).

1. Bira S'ri Gajapti Gauḍesvara/Nabakoṭi Ka (r) nāṭa Kalabara.
2. biḷe rāḷe Samasta 22 ŋka śrāhi Dhanu sukaḷa 10 Budhabāre
bi (?) ra.
3. Maṇiki jitaku hoithila e pāḷaṭa āna desa dhilā e.
4. nāthadebaṅkara baḍ (h) ai pathariā dui sebāku ehā deuḷe.
5. Mucapali dhilā/22 (A)ṅke Kaliṅgapariḷṣā Bhujabalasiṅgha
Māhāpā.
6. se ? Narasiṅghanāthadebaṅkare dorchā. . . . kalā.

L. 2—S. I. I. reading Buddhabāre for Rabibāre ;

Ls. 9 & 10—ekānta for ekāṅkha ;

In S. I. I. the inscrip. has been printed as consisting of 7 lines, the 1st. line con-
sisting of six Telugu letters. These letters have been transcribed as narapyaciṭatra. .
They are visible in the impression but do not seem to be a part of the Oriya inscription.

L. 4—deuḷe may read Debaḷe (S. I. I. text) (?—badaḷe, 'in exchange').

L. 6—Kalā may read ilā.

APPENDIX S. No. 7

In Samasta Anka year 22nd (yr. 2 as printed in S II). S. I. I.
Vol. VI. No. 1161 (A. R. No. 363—XVII of 1899).

On a round pillar in the Mandapa in front of the Alvar shrine,
L. N. temple, Simhacalam.

1. Samasta 22 Añka śrāhi Makrara¹ sukja 1 Grubāre/Kaliñgapari.
2. rikṣā Mghāpātra Kuṇḍalesara Jenāñka adhkāre/Jia-
3. (ra) bhogaparikṣā Gadai Mahāsenāpti/bhiāle/pra
4. rikṣā bhūti² cāñja / ecāi-cāñja mā 2 ṅa ghu śolā 2 prarame-
5. sañku³ bhāta thāñi dui hoi canda (na) lañi beje hoi-
6. ba / lañi karāi parikṣā nema / amāñeha⁴ je.
7. nei / se praramesu (ra) ṅkara dorehā hoi.

APPENDIX S. No. 8

In Samasta Anka year 25

S. I. I. Vol. VI, No. 1165 (A. R. No. 363—XXI of 1899)

On a round pillar in the Kalyana Mandapa of the L. N. temple,
Simhacalam.

1. Samasta 25? Añka śrāhi Bichā su 13 Gurubāre Jiara de
2. sa deuñja bhogaparikṣā Muñai Jenāp(?)ka (adhiṣṭhāne) ye
samasta pāñca para—
3. karuñja samasta bebasāti jana (Nā)yaka(ṅka)ra (bōdyamāne) /
Jiara kṣetra bhi—
4. tare je riṅa debe / chā nimā lokañkara bāpamāku
5. kohl (śe) deb(e) na kehi dhile kaudl je
6. mā(?) na pāi māññe bhañḍaruku tañḍā sa ta 100 ṅkā(?)
7. debe / e tharbaku aṣṭa Lokapāñja Dharuma sāksī Ji—
8. a(ra) samasta lokañkara sanamata

L. 1—drop ti.

Read Makara : parikṣā-bhūti 3 paramesaranku 4 amāñohi

L. 4—ecāi may read haru ?

L. 3—read bebasātyi (skt. vyavasātyi) for bebasāti.

L. 4—nemā for nimā ;

L. 5—kahl for kohl & kehi ;

L. 7—dharmaku for tharbaku.

La. 4 & 7—debe / may read debo.

APPENDIX S. No. 9

On the pillar of a ruined temple on the top of the hill at Kondavidu,
Taluk—Narasaravupeta,

District—Guntur ; Madras.

A. R. 1910, Page—46, No. 537.

Script—Oriya, Lang.—Oriya

1. Śrī srāhi Śrī Chandana Mā—
2. hāpātraṅka adhikāre Dakṣiṇa ?
3. sāhi ? uparaḡaḡara Pānapasa
4. grāmaku ji(?)u Śrī Narasiṅghanātha—
5. ṅka amṡtamohohiki dilu
6. ehā je harai se Narasī—
7. ṅghanāthaṅka droho kara(i)

APPENDIX S. No. 10

S. I. I. Vol. VI, No. 1145 (A. R. No. 363—1 of 1899)

On a round pillar in the Ardha—Mandapa of the L. N. temple,
Simhacalam.

(The following is the reading from the original impression sent by the
Govt. Epigraphist of which no copy has been kept)

1. Ātreya
2. gotrabatī
3. Śrī Śrī Śrī Gajapati Niḡamaṅi
4. pāṡamahādei sadā sebā
5. Raghunā
6. tha Hari

The 1st. L. may read—Śrī dutiya aṅka srāhi Śrī Candana Mā— ;

L. 5—lu is written with the vowel sign which is similarly articulated in Oriya.
On paleographical grounds, the inscription may be assigned to the second half of the
15th century.

This inscription transcribed here from facsimile, is not known to have been
published before.

Cp. S. No. 17.

L. 6—S. I. I. reads svāri in place of Hari.

Paleographically, Ap. S. No. 10 appears to be a very late record.

APPENDIX S. No. 11

In the 3rd (?) Anka of Mukundadeva

S. I. I. Vol. VI, No. 1148 (A. R. No. 363—IV of 1899)

On a pillar in the portico in front of the northern entrance
of the L. N. temple, Simhacalam.

1. Śrī Mukundadeo rajāṅka
2. 3 Aṅkare (?)..sāhā(?)..
3. mahā...Jiara
4. rima(?)..sohani (?)
5. bhūmi paḍiā hoi.....
6. prameśraṅka deujaru 50 ṅkā
7. dei ehāṅkara e rajā
8. ṅka Aṅka 3 mesa di(?)ṅa

(Rest not found in the impression which is very illegible)

Text in the S. I. I.

1. Sri Mukunda deu rajāṅka
2. ..ṅka...sājahi (67) So—
3. mahāsare Jiara—
4. dea debata (somaba?)
- La. 5—8

APPENDIX S. No. 12

In the eleventh Anka of Mukundadeva.

S. I. I. Vol. VI, (six) No. 1146 (A. R. No. 363—II of 1899)

On the base of the outer wall of the Asthana - Mandapa of the
L. N. temple, proper left of the western gate, Simhacalam.

1. Om ? Śrī ? subhamastu / Bira Śrī.....deśvara Nabakoṭi Karnāṭa
Kalabaragesvara...kundudeba Māhārājāṅkara 1 1 Aṅka śrāhi /
Kakaḍā di 12(?) duti. Budhabāre parikṣā
2.Māhāpātre(ṅka) adhikāre Ka/iṅhgara(?) Rāja (?) Māhā-
pātra(ṅka) adi(e)ṭāṅge beharaṅge parikṣā parakarāṅa pāṅca parakarāṅa
thāi bhiāṅa / paramesvaraṅku Mukundudeba rājā—
3. ṅkara data / Taḷa-Jiara.....koti . ku karāi Taḷa-Jiara la .
Goti Nāeka muḷem / se / ..adae ? kari ? da ? ka ri ? 0(Zero)/..12.

4. baratana mā 12 . baratana ka(?).....kari sa ta
150 hitaka ba 5...bhiāṅge daṅḍapāṭa-abadāna-kaṅḍirup
5. ehi baratanaku dilāra . cara ?.....kari delā ... Bedaragaḍa
grā 1 ehāku....ra data ta 1 lekhāe
6. ..kari bhogaru.....dānakari delā / e.....lāgikarāu thiba

APPENDIX S. No. 13

The Tamil version of Serial No. 1

(Inscribed on the same stone which contains the Oriya text)
Script—Grantha & Tamil. (Mark Grantha 'm' in L. 10 &
Tamil 'm' in L. 14)

Two types of r & ṛ are not distinguished in the following transcription
For reference cp. S. No. 1

1. Svasti Śrī Vira Nā
2. rasimhadevakku yāṅṅ(u)
3. 22 āvatu Kārtti(k)(ai)
4. māṣattu kṛṣṇa saptamī
5. Ravivāramumāna Vanañ
6. Śrī Kittivāsattil Sidhe—
7. śvaramaḍhattil at Taparāja
8. munikaḷ Durggābhattarku
9. immaḍhattil Vāghramārā
10. vil bhumi 12 vaṭṭi Periya
11. Narasimhadevan Ekāda—
12. śa Rudra priityartham-ā
13. ka Māheśvara bhōjanam? pa—
14. ṅṅivikka kkuḍutta bhumi
15. paṅṅayamāka vāṭṭu itani—
16. cu vāṭṭina māḍai 140 um im
17. māḍai 140 um kuṭāte śi—
18. valokaprāpti paṅṅina vi—
19. ḍa viṭṭu immaḍham a-t Tapacca
20. kavarttikaḷukku āṅṅaviṭṭu iva
21. rukkum Durggābhattarkum rāśi
22. māṭṭramāka yivaivara kāṅṅiyile
23. dhārāpurvvamāka immaḍai 100
24. 40 um iḷantu ivara māmanār—
25. āṅṅa Uttareśvara-Nāyakkar
26. pakkal? tapacu? vāṅṅiṅa mā—
27. ḍai 10 um nel 30 potṭiyum ta
28. ra moṭṭaṭṭu ? kkoṅḍu ? iva—
29. ra kāṅṅiyile nīrvārttatu

(On another side of the stone slab)

(to be read from top to bottom in the original)

1. Kuḍuttu V(i)ra Nārasimhadevarku āyurārogyaaiśvaryaṭham māka mūḡru maṇḍalattille pi—
2. ranta maḍhāmaḍattilla sampradāyamāyācāravāṅkaḷāna tapasikaḷ bikṣai..
3. paṅṅakkaḍavatu idukku sāksi ādityacaṃdrāvanilā ityādi (/)
(The figure in Ls. 16, 17, 23-24 is 148 acc. to the reading in E. I. Vol. XXXII, P 237)

APPENDIX S. No. 14

Telugu version of Serial No. 9.

S. I. I. VOL. V, No. 1180 (A. R. No. 299 of 1896)

On the 10th pillar (east face) in the Tiruchuttu mandapa, Srikurman, T—Chicacole, Dist—Vizagapatam (after 1936) now D—Chicacole.

1. Vira Śrī Narasimhyadevaṅkara vijayarājya samvatsa—
2. raṃbulu¹ 1324 agunneṃṭi² Puṣya śukla paṅṅnamī Ca—
3. mdravārānanu Kāśyapagotrulaḷḷa Viṣṇudāsa Upādhyā—
4. yala manumaṅḍu⁴ Prayāga Upādhyāyala kodḍuku⁵ Ka—
5. ḷiṅga vyāpāri Laḍḍe Surathāṅṅu tammumaṅḍu⁶ Reṣidāsa Nā—
6. yumaṅḍu⁷ tamaku⁸ āyurārogyaaiśvaryaḷbhivṛydhigānu
7. putrapaṅṅuraḷbhivṛddhiyumaṅḍu⁹ Śrī Kūrmanāthuni sannidhini ā—
8. caṃdrārḷkka sthāyamaṅḍu¹⁰ akhamḍadipamunaku¹⁰ Dīrgāsi Pola Bo—
9. yamaṅḍu¹¹ Palla Boyamaṅḍu¹² viri gocarānanu peṭṭina goṛya—
10. lu¹³ 100 imḍulaku¹⁴ neyi¹⁵ nitya aḍyamaṅṭi lekkanu eṃḍādi—
11. kini¹⁷ nāḷḷu¹⁸ puṭḷu paṅḍu¹⁹ lekkanu Śrī Kūrmmarāyani nagara—
12. nu praveṣamu ceyamaṅḷāru²⁰ i dammamu Tirupāti
13. Śrī Vaiṣṇava rakṣa (P/)

APPENDIX S. No. 15

A Canarese inscription of Virabhadra.

(containing a part of the text of his Telugu-Oriya inscr. cp. S. No. 45B Epigraphis Carnatica (Mysore Archaeological Series), Vol. XI, (year 1903), No. 107 (Page 127, Canarese text on P. 176)

On a stone at Malebennuru, Taluq—Davanagore,
District—Chitaldroog, Mysore.

Data—A. D. 1516

(cp. L. 5 & Ls. 13-16 of the inscription with 45B)

Published in Orissa Hist. Research J. in Vol. VII, No. 1 by the author.

* The figure of a horse with a saddle and the Telugu numeral 4 above it, are engraved at the bottom of this inscription". In the plate of the Oriya version the mark resembling Oriya 4 above the figure of the horse with a saddle may represent the figure of a man. In L. 1 the gen. pl. suffix—ṅkara is Oriya; Cp. S. I. I. Vol. VI, No. 988 (an inscription of Kapilesvara deva). & No. 1362.

1 years, 2 in the yr. 3—who is of the K. gotra, 4 grandson, 5 son, 6 younger brother, 7 Nayaka, 8 for himself, 9 ganu—for, 10 for, 11 of both, 12 placed, 13 rams, 14 for the purpose, 15 ghee, 16 in measure, 17 every yr., 18 four 19 ten 20 they should make.

PART III

PART III

INDEX

The Index is divided into the following parts :—

Note 1—In the arrangement of words, the Nāgarī alphabetical order is followed. Different conjugal forms of a verb are grouped together under its Present Indicative form found in the text. While quoting the references in the Index, as in the grammatical, Palaeographical and Historical portions, the first number refers to the Serial No. of the inscription and the second to the line thereof.

	<i>Pages</i>
1. Proper nouns—deities, persons, people (including the names of heavenly bodies and the name of the months and days).	336—343
2. Terms of chronology.	343
3. Proper nouns—places, things, etc.	344—350
4. Verbs and verbals.	351—356
5. Case-endings and post-ps.	357—359
6. Select words.	360—380
7. Some Telugu words.	381
8. Oriya words and some proper names in Appendix (Sanskrit inscription).	382

INDEX OF PROPER NAMES

(deities, persons, people.)

M.=(usually) Mahāpātra

- Agniśarmā 12.5.
Acāri Pasapāleka 33.10. Standard O. Acārya Paśupāḷaka.
Anantaba (r) mmadeba A.5
Ananta Behorā 41.4.
Anāidāsa Beherā 40.6-7.
Aprate Nāeka 48.7 Cp. mod. O. name Aparti. Skt. 'Apratyaya'
Ambikārāṇi Gaṃḍiyasāni 20.8-9.
Ācāyā— 1.10.
Ācārija 35.6.
Ācā (text Aceā) Pasāpāleka 49.7,50.6,53.9,54.9.
Ācā Bhaṭa 53.10.
Ugreśvarabeda 8.16,8.32,8.38. Name of a deity.
Utresara Nāeka 1.15-16, 1.11-12 (Utsesvara). Uttareśvara.
Udāsa Māhānti 47.7.
Oḍu 3.6. a people ;= Oḍa, a cultivating caste.*
Opuḍi Siṅganā 33.8,53.11
Kakaḍā a solar month (Skt Karkaṭaka) 11.2, 22.4,33.4,42.2,53,2, 54.
2-3. Kakaḍa 34.1.
Kakāi (?Kahnāi) Sāntarā 12,2-3. (skt sāmanta+rāja).
Kapiḷeśvaradeba a deity (god Śiva) 7.16.
Kapiḷeśvaradeba a king (Skt Karileśvaradeva). The word occurs in 17
inscrips (Nos 11 to 26) thrice in 26.
Karamu Mahādātra 26.4. (Mitra's reading—Kambu).
Karkaṭā 44.2,23.5,5.9.
Karṇamala Kua (ṃ)
raguru M. 33.1-3.
Kākoli Timmā Paṇḍitu 45A.4-5.
,, Nārāyaṇa ,, 45B.12-13.
Kātrika a lunar month, 1.3. Skt Kārttika.
Kāśi Bidyādhara 12.3. (a companion of king Kapila Cp MP.)
Kīrṣṇamā 49.8, Cp 50.7,54A.1.
Kuppi-sāhasamalla 5.10-11.

* In mod. Orissa. Skt. Uḍra or Oḍra. ND 61. Connected with the mod. name Oriya (Gḍiyā). The Oḍas are found in parts of C. P., namely in the district of Chanda (P. 92), OM are found in parts of Gujarata where they are a wandering tribe of workers. They are mentioned in old Gujarati literature of 1355 A.D. (SV—Index) (GLL, P. 61). Cp. ISI, IX, II, P. 18. See Maru XV. 44. See JRASB Vol. 13, No. Cp. KM, chap. 4.

- Kumuti 2^sA.2,25A.3.
 Kumbha a solar month 5>B.10-11.
 Kuruma Nāeka 48.10.
 Kurumu muduli M. 29.2-3.
 Kuṣasekhara Anagāra 49.7,50.7,54.9 10.
 Kṛmanāthadeba a deity (Viṣṇu incarnate as Tortoise). 40.18. Skt.
 Kūrmma.
 Kṛṣṇānanda M. 8.4. Same? as the author of Sahṛdayānanda.
 Kelāi (?Keḷāi) Khuṇṭiyā 14.8.
 Kaina 49.2. a solar month, Skt Kanyā.
 Koṭhara Sāntarā 14.5. Read Koṭhara āntara (parikṣā). a title, 'Kothara'
 is a place in Cuttack D.
 Kriṣṇa (text Kriṣṇa)(n)ti 53 54.3

 Gaṃgādhara dāsa Praharāja 10.4
 Gajapati a title of Orissan monarchs. 13.1 (with ī) 14.1-2, 15.1(Gajapti),
 etc. Cp SII, Vol. VI, Nos 731 & 753 where it is a title of Orissan
 kings. In SII, V, No. 1v25, Coḍagaṅgadeva is callg 'lord of 99,000
 elephants.
 Gaḍeśvara Jenā 7.6.
 Gaṇeśa 9.1.
 Gaṃḍa sāhasa-maṃ (d) ala 10.5,
 Gateśvara-dāsa Śrīcandana 8.14.
 Gadādhara M. 49.2.52.4, 53.6, (53.7), 54.3.
 Grudāsa Jenā 17.5.
 Gurudāsa Senāpati 8.44.
 Gurubāra (text-e Loc sg) Thursday. 4.2, 33.4, 36.2(-em), 40.4, 47.5, Cp.
 also 6.2, 20.4, 23.5-6. Grubāre in 19..2 & 28.3.
 Gokṣi Reḍikāra 49.2, 49.8, 50.2, 50.8. Reḍi is a Telugu caste. Cp. Gocchi-
 kāra—a class of attendants, Puri temple.
 Goṃḍadevu Ratu(ya)ṃkara 20.5-6. of (ṃkara)G, R.
 Gopāla Bhoi 9.12.
 Gopinātha M. 8.4.
 Gopinātha Maṃgarāja 12.3, See MP with regard to king Kapiḷa.
 Gobindadeo a king 49.1, 50.1, 51.1, 52.1, 53.1, 53.5(—ṭhākura) 54.1.
 Grubāre 27.2.
 Jagannātha the celebrated deity enshrined in the famous temple at Puri
 on the east coast of India in Orissa. Skt & Standard O. Jagannātha.
 27.10 ; 19.4, 29.2, 52.1 ; 26.14 ; 12.8, 14.8, 28.16, 44.3 ; 36.6,
 42.9 ; 51.8 ; 51.3.
 Jagaranātha Variant of Jagannātha 24.2, 24.5 ; cp. 19.4.
 Jamaśara M. 26.4. Skt Yameśvara.
 Jalaśara Sena Narendra M. 12.3. mentioned on P. 47 MP.
 Jaḷeśvara 3.2 a deity. (or a person).

- Jogesvaradeva Jenā 3.2.
 Jyeṣṭha 4.2. a lunar month, Skt. Jyeṣṭha.
 Tapa Cakrabatī 1.19, 1.20, 1.25, 1.20, 1.24, Skt -vartti.
 Taparāja 1.9, 1.14, 1.18.
 Tādīto 3.5, 3.3.
 Tirupati 9.16-17. a name of god Viṣṇu, a famous holy place of Southern India (in Chittoor district). 10.53 N. 79.8 E. ; tiru is the Tamil word for Skt Śrī (Brown). tiru-p-pati—Tirupati, a Viṣṇu shrine (P. 1907, TL).
 Tuḷa 17.3, 37.2, A.6-7 (Tuḷā). lit. scales, a sign of the Zodiac, name of a solar month.
 Telangi 42.5. a Telugu woman.
 Tribikrama 8.5, 8.8, 8.14.
 Dagārāṇī Āmikārāṇī 32.2.
 Debaḷā bisā(?so) i M. 38.6.
 Dāmodara Mahāsenāpati 12.4-5.
 Dukhāi Sāsamala 18.7.
 Duggā-bhaṭa 1.21, 1.22 ; —Ācāya 1.9-10.
 Duśā(-khā) sāniro Amalāsāni 33.11 (A. daughter ? of D.)
 Debarāthācāryāya Skt. Dat. sg. 8.6, 8.10, 8.15, 8.38.
 Drāvīḷamamḍaleśvara 45B.6-7. ruler of the Tamil country. Cp. A. R. 1918, para 72 ; EC, XI, p. 127(=Ap. 15).
 Dhanu 12.2, 26.2, 42A.2, 35.2. a solar month.
 Nandi M. 26.4.
 Narasiṅgha(or ṅga)nāthadeba (Man-Lion Form of Viṣṇu) 25.3, 41.12, 53.13 ; Śrī—17.5-6, 17.10 & 11, 39.7 ; Śrī—deo 35.8, 38.5 ; Śrī—deo 41.4 ; Cp. also 52.3, 55.7, 41.9, 13.29-30, 33.4, 43.5, 33.10, 13.28, Nari—53.5 ; Naresi(ṅ)ganātha 35.8 ; (after 13.28) 18.17, 29.3, 53.5, 23.11, 57.6-7 ; —śiṃṅganāthadeo—21.11-12, cp. 21.23 ; —ṅganāthadea 34.5 ; —śiṅga 47.14, —śiṅganāthadeuḷa 47.5-6 ; 53.4 ; —siṃganāthadeu 2.6-7 ; —ssiṃghanātha deva 3.11-12, 20.15 & 18 ; —si(m)ha-caraṇa 9.10 ; Ci(=Śrī) Narasiṃhya(nā)thadeva 20.7-8 ; Ci(=Śrī) Narasiḥyanāthadeva 20.11 ; Naisiṃghanāta 3.9.
 (Narasiṃhadeva-name of several Ganga kings-occurs in varying forms).
 Baḍa Narasiṅghadeba 1.5-6, Bira Nara Nārasīṅghad(e)ba 1.2, 1.26-27 ; Vira (Na)rasīṅghadeva 3.1 ; Bira Narasiṅghadeba 4.1 ; Vira Nara Nārasīṃgga deva 5.7-8(c. A. D. 1330) ; N;siṃhadeba 7.3 ; Bira Nar(?=r) siṃha-8.2 ; Vira Śrī Narasiṃhyadeva 10.1 (19-3-1307 A. D.).
 Narasiṃgha Dāsu Paṃḍyāṃ 5.10 (Cp. S. I. I. Vol. V, 1219 line 4).
 Narasiṅgha Paṃḍita 53.8, 53.11 ; Paṃḍite 49.7, 50.6-7, 53.3(-ta), 54.9.
 Narasiṅgha Pātra 49.7, 50.6.
 Narasiṅgha Reḍi Paṃḍa Reḍi 50.7 ; —siṅgareḍiḍi Paṃḍareḍi 49.8.
 Naraharidāsa Praharāja 7.8 7.10.
 Naraharidāsa (Saṃdhibigraha) 8.9, 8.13, (Saṃdhibigrahaka in 8.43).

- Naraharidāsa Sanibigra—(Behorā M.) 39.5.
 Narāṇa dāsa M. & (Kaliṅga-daṇḍapāṭa-parikṣā) 48.7. Read Nārāyaṇa
 or Nārāṇa.
 Narendradeba Cakrabarti 7.7.
 Nātha M. 26.4.
 Nārāyaṇa 6.7, —Jenā 6.5.
 Niṣamka-bhānu a king of Ganga dynasty ; —bhoga 2.7.
 Nrsimhadeba a king of Ganga dynasty ; 7.3.
 Paṭanāe(ka) (a surname) 25.4.
 Paṇḍa? (a surname) 13.20.
 Paṇḍitabāre (Loc sg—on Wednesday) 8.7-8.
 Paraśurāma a Paurāṇic hero 45B.4.
 Pariharānaṇḍa (Kaṭiṅga-parikṣā-M.—Sandhivigraha) 2.4.
 Palla Bhoi 9.12.
 Pātra a surname lit. an officer (in Nos. 6, 8, 12, 36, 52).
 Puruṣottamadeba a deity (Jagannātha) 12.6, 14.6, 27.3 ; Puruṣotma
 26.2.
 Puruṣottamadeba a king of Orissa (A. D. 1467-97). The name occurs
 19 times (S. No. 27 to 41).
 Puruṣottama deva Jenā 6.3. (a prince ? cp. Pratāpa-rudra-deva Jenā
 40.5 where P. is a prince).
 Puruṣotama Pasapāḷeka 53.9.
 Prsotmadāsa Māhānti 39.6, 39.6.
 Paigu Upādhyā 9.5. Prayāga Upādhyāya in Telugu version.
 Potāsāni 33.6.
 Poteśvara Bhaṭa 31.6.
 Pratāpa-rudradeba the last great king of Solar dynasty mentioned
 in 40.5 as a Governor and in Nos 42 to 48 as a king. (Not mentioned
 in 45B which is a record of his son). The name occurs 10 times
 (without titles in 40). For his titles in 45A and the titles 'Veṅkata-
 Gajaraja & Pañca-Gaṇḍādhināyaka' Vide A. R. 1921, para 70.
 Prameśvara The Supreme Lord 26.3 ; Prameśvara 27.4. (Skt. Para-
 meśvara). For other forms cp. 13.26, 18.9, 23.16, 23.23, 25.5, 33.9,
 48.8.
 Praharāja a title (Skt. prahara-rāja) lit. the Lord of 'prahara' (—a period
 of 3 hrs.) 7.8, 7.10.
 Bairā.—kua(ṅ)raguru M. 25.2-3. Read Jairā. etc. Skt.—kumāraguru-
 (preceptor or tutor to the prince).
 B(i)c(hā) ? a solar month 25.2. Skt. Vṛścika, 0. Bichā.
 Baidi Ma(-Mā)hāsenāpati 7.9-10, cp. 7.14(-dāsa ?) ; Skt. Vṛdya, 0. Baidya
 Col. 0.—Baida, cp. 0. name—Baidā.
 B... Paṭanāeka 41.4.
 Balakhidāsa M. 35.2.
 Balabha Pasapāḷeka 53.9.
 Ballabha Bhala A. 20. Cp. mod. 0. title 'bhoḷa'.
 Basu M. 11.3.

- Bāluṅki Bhañja Hari-candana M. 53.3. Cp. MP., P. 57.
 Bāhini-pati 8.9. an official title (a surname in Orissa)
 Bichā a solar month 8.3, 8, 7, 51.3 ; cp. 13.5, 40.4, 50.2.
 Bihānasara M. Behoraṇe 34.2. Skt. Vidhāneśvara (Vidhāna+iśvara)
 Bidesi (or Biresi) M. 18.5.
 Biddā(?Bithā)nasara Māhā(n)ti 35.3.
 BidānaRautrāya M. 20.10. Standard 0. Bidhāna Rautā-rāya.
 Bisvesvara M. 26.4.
 Bisṇudāsa Upādhyā 9.4-5. Scribal error for Biṣṇu. Skt. Viṣṇu.
 Bisi Behārā 37.3 & 5.
 Bisvanātha Mahāsenāpati 8.6, 8.10, 8.18.
 Biḍā (?Buḍā or Baraḍā) Narasiṅha Pasā. 53.11.
 BiraNāe(ka) 22.11. He is an 'Accountant of the Treasury'.
 Birudāsa Khuluā 22.9, 23.9-10 ; —Kuluā 23.13-14 ; —Khajiā in SII.
 Birisidāsa Sanimigra 13.9-10 ; a Mahāpātra & a son of Mallinātha
 Mahāpātra of Bāṇarāsi-Kaṭeka.
 Buḍhā-Leṅka 8.9, 8.12, 7.6 ; An Official title ; see leṅkā.
 Buthabāre On Wednesday. Skt. Budhavāre., 35.2.
 Budhabāre On Wednesday. 13.6, 42.2, 49.2 ; occurs in 2 other places.
 Beṅkaṭa-dāsa Behorā(reading in SII. for Leṅka Udāsa—of this thesis)
 21.8. Veṅkaṭa, name of a hill in S. India & a god enshrined in that
 hill, frequently identified with Viṣṇu.
 Belaśvara Praharāja 12.4.
 Bairṣnaba Arakṣita Raghu 52.7. lit. Raghu, the Vaiṣṇava and helpless
 (arakṣita) ; here (i.e., in Bairṣnaba) is an r which is superfluous
 just as in Nepalese MSS. (e.g. ryyathā) Cp. 18A.5 for an intrusiver.
 Byāsa Upādhyā 9.3-4.
 Brāhmaṇa a Brāhmin 8.21, 36.5, 51.9 ; 30.4, 36.5 ; Brāmbhaṇa 18A.5,
 53.6 ; cp. 34.3.
 Bhagabāna Pātra 49.8, 50.7, 54A.1.
 Bhadrāsāni-ra mou Sūrāsāni 10.8. Sūrā-sāni, the daughter of Bhadrā-
 sāni. sāni(Telugu) means a lady, a wife (commonly) a dancing girl.
 (Brown's Dict P. 1330). cp. moga(Telugu)=a girl ; magavu (K. D.,
 p. 1183).
 Bhāpudeva name of several Ganga kings of Orissa. 2.1 ; Bāpudeva 6.1.
 Bhīmākra M. 26.3 ; =Bhīma Kara M. ? Bhīma or Bhīmā is a name
 used in Orissa.
 Bhubanānanda (Pātra, Sandhibigrahika) 8.5.
 Bhuvanānanda (M. , Sandhibigrahika) 2.3.
 Bhubaneśvara (Sandhibigrahika) 8.13.
 Bhubanesara (M. 11.3.
 Bhubanesradeba the famous deity at Bhuvaneshvara in Orissa. Skt.
 Bhubaneśvaradeva. 37.5.
 Bhairabappā 3.8.
 Makara a solar month. 2.1-2, 20.4, 45A.6, 52.2.
 Magusira a lunar month. Skt. Mārgasīras. 30.2.

- Maṅgaḷabāra Tuesday. 11.2(cp. text),—bārem (loc sg.) 51.3.
 Maṅgaḷa-rāja a title. 7.8.(see footnotes to the text).
 Maṭhi Nāeka 8.19.
 Madhukeśvara-dea the famous deity at Mukhalingam. 16.9(text Madhukesvara dea) ; Madhukesva(ra) 4.7.
 Malikā name of a Hindu ruler. 14.3. Cp. MP, P. 44.
 Mallinātha M. 13.7. May be the well-known commentator of Skt. Classics of the 14-15th century who belonged to Āndhra-deśa. He may have lived for some time in the city of Benaras on the Ganges or in Cuttack on the Mahānadī. On Mallinath, see p. 120, S.L.
 Mahādeba name of Śiva. 27.7.
 Mahāpātra a high officer (pātra), a title, a surname in mod Orissa. 2.3, 2.4, 7.7, 7.8, 7.8, 7.10, etc.
 Mahārājā The Great Sovereign. 11.1, 12.1, etc.
 Māigomuṇi (or —ṇā)poka ? 55.11. (name of a village ?).
 Māgha a lunar month. 41.5, —punci, full moon day of M—13.12, May read Posa(Skt. Pausa).
 Māṅki n. of a treasurer 35.7, 35.4.
 Mithuna a solar month. 3.1, 11.2, 21.4-5, 32.2, 38.4,
 Mīna a solar month (a fish, a sign of the Zodiac). This word, among others, is said to have been borrowed by Skt. from Dravidian languages. see K.D.
 Mukunda Deo the last independent king of Orissa 55.5-6.
 Raghu (Arakṣita) 52.7.
 Raghudeo Narindra 14.5. mentioned in the Tirupati temple inscr. (Godavari Dist.) as Kapila's Governor of Rājamundry (see S. I. I., Vol. 5, No. 100—a Telugu inscr.).
 Raṅgu Paṣapāleka 53.10.
 Rabibāre On Sunday. 26.2, 29.2, 34.1, 38.4 ; Rabibāre 1.3-4, 21.7 ; Ravivāre 2.2, 5.9, 10.3, 14.3 ; Raibāre 37.2,
 Rāmesa ?Pāleka 53.10-11 (? Rameśa Paśu-pāleka). Rāmu Paṣapāle 53.9.
 Rāutrāya 20.10.
 Riṣidāsa 9.7.
 Rudra, (Ekādaśa—) Śiva (E. Rudra—a group of 11 gods-inferior manifestations of Śiva). 1.8, 1.28.
 Reḍi-kāra Cp. Reḍḍi(Telugu) name of a caste, a lord ; —Kāra is pleonastic. Cp. sāu & sāukāra, banker. 34.2-3 ; Reḍa in 54A.1—mistake for Reḍi.
 Lakhaṇa Purohita 12.4. mentioned in the Skt. inscr. of Gopināthapur temple, 10 miles N. E. of Cuttack. Cp. VK, P. 532.
 Lakhidāsa Paṭanāeka 41.3-4. a 'Śrī karaṇa'.
 Lakhidāsa M. 34.2.
 Lakṣmanṇānanda 8.13. a 'Sandhibigraha'.
 Laḍau Suratāṇa 9.6. (text Laḍāyu Suratāṇa) ; Laḍde Surathāṇu in the Telugu version ; = ?laḍhau(lit. fighting)

- Lāṇḍu Sanimigra 7.6-7 —L. Sāndhivīgraha(Skt).
 Lāṇḍu Ratha M. '8.4. Ratha' is a Brahminical surname in Orissa.
 Leṅka(or Loka)—Judāsa Behorā 21.8, 22.7, cp. 23.7.
 Lohagaḷa M. 33.4. (it. iron bar, skt. loha+argala.
 Virabhadra a prince (son of Pralāparudra) 45B.9.
 Saṅkrānti (lit. passage or shifting) the point of time or day at which the
 sun enters a fresh Zodiacal sign(rāṣi). 22.4, 40.4, (also 8.11, 11.2).
 Saṅibāraṅga (or —ṅga) On Saturday A.8.
 Saṅibāre On Saturday 3.1-2, 8.12, 39.3, 48.5.
 Saṅabāre On Monday, 50.2 ;
 Saṅudra-dīu Jenā =Saṅudra-dheu J. ; Jenā is the surname of the person
 aṅudra-dheu (lit. wave of the Sea) appears to be his nick name.
 The alternative reading 'saṅudra dīndī ajanā—' may mean 'people
 (concerned with) the lamp or light of the sea. This is not likely in
 the context.
 Saṅodramāṅkāsāni 18.11. name of a temple dancing girl ; may be the
 names of 2 temple dancing girls(see text).
 Sarbba (or Sarvva)dhāri—, is the name of one of the 60 years of the
 Jovian cycle. For the cycle of Bṛhaspati see P. 73, ESIP.
 Sāmu Muduli 29.2.
 (sāna)Siṅgu Pasapāḷeka =S. P. (the younger) ; sāna=small or young ;
 53.9.
 Siṅha a solar month. 15.5, 36.2.
 Sikhara Nāeka 40.10. short for Skt. (Candra—)śekhara Nāyaka. kha
 may read—ṅgā.
 Siṅgu Pasapāḷeka 49.7 ; Siṅghu Pasapāḷeka 50.6 ; cp. also 53.2, 53.10,
 54.9.
 Siṅgha a solar month (Skt. siṅha) 39.3 ; Śiṅga 47.4.
 Sīdhesvara-maṭha 1.5. (text—maḍha). For S. temple and the deity,
 see P. 93, A0.
 Siddhesvara Jenā (Pātra & Dvāra-parīkṣā) 8.5.
 Sujra 1.28. Skt Sūrya (the sun) ; mod Col, 0. suruja. The inscriptional
 form indicates that 'sūrya' was pronounced like 'surja' whence the
 further corruption 'sujra'.
 Sudra a non-Brahmin (in the context). Skt sūdra. 34.4.
 Somanātha Bāhinipati 8.9, 8.12-13.
 Somabāra Monday, 31.7-8 ; loc sg in in Nos 15-17, 22, 33, 41, 42A, 46.
 Saṅuribāre On Sunday Skt. Saṅuri=sun. 12.2.
 Svapneśvara (a name of Śiva but in the context) n. of a person 7.9.
 ŚiṅguSāsamala 33.6.
 Śukarabāre On Friday Skt. Śukravāre (loc. sg) 32.2. Often written with
 S(dental sibilant) as in 44.2, (Sū—in 44.2), 53.2, 54.3, 45.4(Sukra—),
 Suka(ra) 43.4.
 Śri-Kūmma (or —Kūrma), The Holy Tortoise (the Vaisnavite god at
 Srikurman in Chicacole Taluk. 6.2, 10.4—nātha ; 9.9 ; 6.4, 6.9,
 10.6 ; —nagare 9.16 ; —nātadeba 10.11.

- Śrīpati Maṅgala-rāja 7.8. (text after MMC's reading).
 Hāḍu Paṭanāe(ka)— 50.2.
 Hauumanta-debatā the deity H. 29.3, 29.3-4.
 Hari-śricandana M. 17.4. Cp. Ap. No. 9 for Śrī-candana.
 Hari-chandana M. 53.4. For śrī cnadana cp. 8.14-15.
 Hari-rāja Narindra M. 55.12. (-ṅdra ? in the text).

TERMS OF CHRONOLG

Aṅka The Aṅka Cycle of 59 luni-solar years used in Orissa. "it begins the year on the 12th Bhādrapada, Śuddha. A singular feature is that, in their notation, the years whose numerals end with 6 or 0 (except 10) are dropped. When a prince dies in the middle of an Aṅka year, his successor's 1st Aṅka which commences on his accession to the throne, does not run its full term of a yesar but ends on the eleventh day of Bhādrapada—Śuddha following" (P. 38, 1C).

Aṅke, in the Aṅka year, 7.3, 8.2, 8.7 ; cp. also 55.6, 55.10 ;

Aṅka, the Aṅka yr. used in 10 to 12, 14, 19, 25, 29 to 31, 33, 36, 37, 39, 40, 42, 42A, 44, 45, 46, 48 ; Aṅka in 20 ; Aṅkka in 45A e. g. 19 sāmṅka.

Jugābda Kali-Yuga Era (Commencement—B. C. 3101). Cp. Appendix No. 3.

Śakābda The Ska Erā (Commencement—A. D. 78). A. 21 ; Sāke—in the Saka Era, 9.1-2 ; Śaka-ṅṅpateḥ (Skt) etc. 7.1, 8.1.

Sambata Skt. Samvat. The Vikrama Era (Commencement—B. Ç. 56). 9.1. (text reads Sambatu?)

Samasta This word is used in connection with the Aṅka Cycle of reckoning noted above. It is used either with the term Aṅka e. g. Samasta 4 Aṅka(No. 11) or without it e.g. Samasta 28(No.13), Samasta 24 (No. 16). In this context the popular meaning of the word 'samasta', i.e., 'all' is not applicable. Perhaps it means or originally meant 'completed' or 'expired' or 'elapsed'. It occurs 42 times in Nos. 2, 11-19, 21-27, 29-30, 32-35, 37-45B, 47, 49, 51-55. Cp. also samasthu in 20.

INDEX OF PROPER NAMES

(places, things)

c=country, d=district, p=province, n=name, r=river,
t=town v=village.

- Atṭahāsapura v 7.29. lit v or t of Atṭahāsa (Śiva, n of a prince, see P. 116, H0)
 Adāla-grāma v 7.17.
 Adḍamki-simā p 45B.14. Adḍamki, now a t in Ongole taluk, Nellore
 d, lat 15°49', long 80°01'' ; from Madras North 185 miles ; Ongole
 N. N. W. 21 miles ; from the sea W. 28 miles (See MM., page 16 ;
 N M., page 431).
 Adḍamkki- p 45A.10. Adḍamkki-damḍḍapāta—A-simā.
 Anakāpalipeṭa 55.9. a v or a markert place.
 Antarodha biṣe d 27.5. a mod Pergunnah acc. to M. M. C.
 Ammanamboli— p 45A.11-12. Ammanabrolu (Telugu), now a village.
 lat 15°35' long 80° 11'' ; from Nellore N. N. E. 78 miles, from Ongole
 N. E. 8 miles, from the sea W. 6 miles (See MM., P. 606) (See also
 E I, XIII, 12). amma means mother ; boli represents prolu which
 means 'town' in Telugu.
 Alakṣapaḍā v 7.29.
 Āsvādha d 52.4. may read Āsvādha.

Ā

- Ātha-khaṇḍa 8.10. a territory.
 Ātha-gaḍa 16.12. an estate in Ganjam.
 Ānito-bhogyama 18A.1-2. a 'damḍapāta' or p.
 Āra-kotāpali-grāma v 52.5.
 Āranāharama grāma v 52.5.
 Āsvādha d 52.4.

U

- Uṇḍela gā(m) v 53.7. Uṇḍela gā(m)e 53.3.
 Utara-khaṇḍa 7.11. a territory lit the Northern region.
 Udayagiri 51.4 a hill or a mountain (1) the famous hill and the town
 in the Nellore District of Madras which was for sometimes tradi-
 tionally 400 yrs ?) under the Gajapatis (see N.M., p. 431). 52 miles
 NW of Nellore LAR, Vol. I, P. 140 (2) the mythical hill of the
 rising sun.
 Uriti grā(ma) v 52.5.
 Uluṭapaḍā-śāsana v 7.27.

E

- Etarapalli v 3.6.

O

- Oḍamola 8.17. a division of a territory ; Oḍamolō 8.40.

Oḍādi-sīmā p 53.3, 53.4.

Oḍisā-rājya(-ye) c 36.4, 12.6-7 ; 11.4 ; Uḍra-viṣaya : Oḍa-viṣā : Oḍisā ;
For Uḍra & Uḍradeśa cp JRASB., Vol. 13 No. 2 (Article by P.
Achārya). Cp. E.I. IX, P. 232.

Oḍḍāvalli v 3.5-6.

Opuḍi Siṅganābhaṭ

K

Kaṃkaḍā-joḍa 7.28. a channel lit Crab-channel.

Kaṃkaḍa-daṇḍā 7.16. a water course ; —luṇḍā daṇḍā 7.17.

Kachamikoṭā-sīmā p 35.5 (or-koṭa—) ; Cp. Kasimkoṭa (P. 20, ROC.).

Kapāpakhimūṭhā v 55.9-10.

Kapilesarapura(see Pratāpa—K.)

Kanyama-ghāṭi 49.3

Kariṇanūmā-khaṇḍe 18A.1. in the territorial division called Kariṇa.

—Kārṇṇāṭa— c 18A.5. (text—Kārṇṇāṭa ?) ; Skt. Kārṇāṭa (in Bṛhat-
samhitā c. A. D. 550) (Tamil kar 'black', naḍḍu 'country'), originally
denoted the Telugu & Canarese people & their language (HJ, P. 164).

See JAHRS., X. p. 89. The word occurs 25 times in the text in
slightly differing forms (cp.—Kārṇṇāṭa—in 45A.1-4).

Karpūra-kānti 13.17. a species of excellent rice or plantain or betel leaf.

Kalabaraga in the compound—Kalabaragesara 18A.6(—Śvara) Gul
barga, now in Hyderabad ; 17.19 N, 76.54 E. ; the ancient capital
of the Bahmanis of Bidar. The word occurs about 25 times in slightly
varying forms.

Kalabho d 7.11. Kalambo 7.30.

Kaliṅga an ancient country or province partly corresponding to Southern
Orissa at present ; occurs 19 times often as a member of the compound
'Kaliṅga—daṇḍapāṭa—' province of Kalinga'.

3.4, 9.6 ; 2.2, 2.4 ; 13.8-9 ; 20.4-5 ; 18.5, 25.2, 33.2, 34.1-2, 35.2 ;
15.6 & 7, 48.5-6 ; 39.3-4 ; 55.9 ; 10.3 ; 20.6-7 ; K—bhaṇḍāra 41.6 ;
10.5 ; cp. MM. P. 114—"Modern Calingas are a quasi Brahmanical
agricultural class in Vizagapatam ;... ; speak Oriya".

Kāñci-deśa c 1.29-30. (text desa). a territory of S. India corresponding
to the modern city of Conjeeveram, (46 miles S. W. of Madras) &
the surrounding region. See Conjeeveram, P. 245, H.J.

Kāmaḷapura v 27.6 (text has 1 acc. to MMC.'s reading). Mod. V. & P.
O. Kamaḷapura, Dt. Cuttack.

Kāḷiā-rāma-toṭā 50.3. may read —rajā—. name of a grove.

Kāḷiṅgi adj of Kaliṅga 5.21.

Kinnari-grāma v 7.10, 7.12 ; name changed to Vijaya-Narasimhapura ;
long 86.5-30, lat 20.22-30. acc. to M.M.C. Mod. Kenduḷi in Puri
Dt.

Kittibāsa-khetraṃ 1.4 mod Bhuvanesvara.

Kuciā ghāi 8.24. a channel ; lit. the stream of kuciā (a serpent-like fish).

Kumuṭi-sāhi 25A.3. lit. the street of the Kumuṭis.

Kurma-kṣetre 9.7 in the holy place of Kūrmma(Śrīkūrmma).

Krtibāsa-kātake 37.2-3. lit. at the town of Kṛttivāsa (Śiva).
 Komḍaviṭa see P. 350.

KH

Khajuriā joḍa 7.26. a channel ; lit. a channel relating to date-palm trees.

G

Gauḍa (in the compound Gauḍesvara (Skt.—śva)—. South West Bengal occurs in the texts dated after the 19th Aṅka of Kapila.)

Gautamagoṭra 46.5—saṅkha, a variety of conch shell.

Gautaminadi r Godavari 18A.3.

Gaṅgā r The Ganges. 31.8.

(Gaḍajāta said to occur in 51.6, but the occurrence is not attested in this work).

Gātra-khoḷāi 54.5. a region.

Gāli nai r 7.21-22.

Gīta-Gobinda 42.8. Gīti-Gobinda in 42.3, 42.5-6. cp. also 42.7. The work referred to may not be the celebrated Skt. lyric of Jayadeva of the 12th century, said to be connected with the Court of Lakṣmaṇasena in Bengal. For the story of the connection of Jayadeva and his Gīta-Govinda with Orissa and the Temple of Jagannath, see the medieval Skt. work Bhaktamālā and a Skt. play Pīyūṣa-lahari by one Jayadeva Ed. Dr. K. Kar, Cuttack. A rival work by Puruṣottamadeva, a king of Orissa now known by the name of Abhinav. Gītagovinda appears to be referred to here.

Guṇḍimaḍā— v 45A.12.

Gopapura v 27.9.

Gopāla-pīṭhanā v 54.5.

Gopīnāthapūra v 8.23, 8.24, 8.30, 8.30.

Candalo v 7.13.

Candra-prabhā 8.19-20. a water course.

Candra-bāṇa 37.3. (Crescent-shaped ?) Magic arrow.

Ciḍiciḍi bāṭi 8.21. a garden.

Cuāpāḍi v 7.18.

Coḍa-desa 1.29. The country of the Coḷas (a Tamil people). Cp. Coromandal from Cora-maṇḍala.

Coḍabarama v 52.6. See GM, P. 29 for a village of the same name.

Coppapali v 52.4.

J

Jaganātha M. 3.3, 3.8.—Jagannātha Maṇḍa(pa) ; text Jagatrāta.

Jagamohana 51.3. The pavilion (maṇḍapa) called Jaga-mohana.

Jajapalli v 35.5.

Jayyare c 20.13. in J(i)yara (country), see Jiara.

Jāura-kṣetra 49.2. Read Jiara—. In the holy place of Jiara. Cp. 40.14-15 Jārna etc.

Jāgesarapura v 18A.7. a tax-free v granted to Brahmins by king Kapila in the name of his father. The village seems to be in the valley of the Kistna river.

Jiara c The country round about modern Simācalam is called Jitakāra, Jiara, Jihāra, etc. and Simācalam is called Jiara-kṣetra. Jiara with its variant Jiara occurs 13 times, sometimes as a member of compound words, e.g., Jiara-desa 55.11-12. Jiara-desa 21.6, Jiara deṇḷa 50.2. see Nos 18, 22, 23, 25, 33-35, 39, 41.

Jitakāra-desa 20.8. see Jiara,

Jihāra 3.8.—taḷa-ka 3.2(=sthala-ka)=of Jihāra sthala.

T

Taḷa-Jiara c 25.5-6. lit. the Lower Jiara.—Jiara 54.4, 55.9 & 12.

Tāḍito 3.5.

Tintābi-simā ? 52.5. a territory. (may read Tundrāgi—).

Tirupati— t 9.16-17 (Tirupati). (in Chittoor District).

Tentuḷi 50.3. a variety of tree, Skt. tintiḍi, Tel. Cintā,

D

Dakṣiṇa Rāḍaso v 8.11, 8.15.

Diraghāsi v 9.12. see EI, IV, P. 314 for Dirghāsi & its inscr. ; 4 miles NE of Kalingapatam, LAR Vol. I.

Debakaṭa-kaṭaka 8.8. Bhāṣā-koṣa P. 3866.

Dodiśala bhui(ṁ) 52.5. a region.

Drāviḷamaṇḍala 45B.6-7. in (the compound D—maṇḍaleśvara).

DH

Dhīmādalāma— 48.10. a region.

N

Nandacarama v 54.5.

Nabakoṭi— The word occurs 25 times ; for the 1st time in 18 spelling differs

A slightly. (Cp. 18A.5 with 31.3-4). It always precedes 'Karnāṭa' in the Royal title 'Nabakoṭi-Karnāṭa-Kalabarageśvara'. This title appears once as 'Nabakoṭi-Karnāṭādhiśa Kalabarageśvara' (36.1-2). 2 meanings of the word* (1) nine crores (2) the country of 9 forts ; the 1st meaning seems preferable.

Naruā v 33.8. Naruvā in 3.7.

Nārāyaṇapura-kaṭake 8.12. loc. sg=at camp(kaṭaka) N. ; Nārāyaṇgarh is a village with remains of fortifications, 21 miles south of Midnapur is the Midnapur district, Bengal.

Paṭaṇā-ura 9.3. It occurs as Pāṭaṇā-ura-kaṭake. a v or t.

Paḍihaṭiya 8.19. belonging to Paḍihaṭa(a v or markert-place). It should read paḍihatha (Skt. pratihasta), a representative.

Paḍarabāḍa— 49.3. a region (or land) or estate. Padrabāḍa 50.3.

Pāṇḍī-deśa 1.29. The Pāṇḍya country, (mentioned in Aśoka & Khāra-vela inscrips). (text—P. deśa).

* For 'nine crores' cp EI, XIII, No. 12 by Barnett ; JBORS, XXXII, pt I, P. 53 by P. Mukherjee ; NI, Copper plates Nos. 21-22. In SII, Vol. XI pt. I, see Nos. 36, 38, 109 (cp. XV, P. 14) ; cp. SII, IX pt. I, No. 245. For the 2nd meaning cp. IA, i P. 355 by Beames & JBRS, XXXI, pt. III, P. 176 by G. Ramdas. N—Karnāṭa—9 times 10 millioned K. (SV Preface).

- Pātuā-ghāi** 7.24. a channel (ghāi). Pātua, a Munda tribe in Orissa. see I.S.I., IV, P. 209. Skt. ghāti, 0. ghāi (a corroding stream). So lit. The Pātua channel or stream.
- Puṇḍarikṣa-Gopa** 14.7. may be a village.
- Puruṣottama-kaṭaka** the town of Puruṣottama (=Jagannatha). the town of Puri on the sea coast in Orissa. Cp. 12.2, 14.4, 19.2-3, 27.2, 28.3, 30.3.
- Puruṣottama-pura** 31.8-9. an estate, named after the Royal Donor modern Gharpaḍā 15 miles N. W. of Balasore.
- Puruṣottama-prasāda** 8.26. a place.
- Peṃḍoru** v 20.9. now a Ry. Station near Vijayanagaraṃ.
- Polākhi** v A.10, A.11, A.14. mod 'Polāki' in Chicacole Taluk. See Page 212, ALVM. 2 miles NW of Kalingapatam, LAR Vol, I, P. 9.
- Pratāpa-Kapilesarapura-sāsana** 18A.7-8. an estate or village (granted to Brahmins, free of all taxation—), named after the Royal Donor, identifiable with Kapileśvarapuram in Nuzviḍu (Division) in Kistna district (See MK., Page 10). There is another village called 'Kapileśwarapuram' in the East Godavari district (see P. 328, ALVM.). The religious formalities of the grant are completed on the bank or sands of the (holy river) Godavari (Cf. the Skt. text as to the situation of the land to the east of the Kistna river.)

B

- Bathapaḍā** v 7.20. paḍā—hamlet; batha=pain, boil fr Skt vyath—
- Basākhaṇḍa** v 7.20.
- Bāncāsa-bise** 27.8. a subdivision or d(Skt viṣaya) now a Pergunnah called Bāncās-bisi acc. to M. M. C.
- Bāiṅgaṇi-nadi** 8.22, 8.23. Bāiṅgaṇi in 8.27. lit. the river or stream relating to 'bāiṅgaṇa' or bāiṅgaṇa(eggfruit or brinjal).
- Bāghamarā** v 1.7. a v or a region of cultivated land. lit.—'Tiger-killing', Skt. Vyāghra-māra. Tamil version reads 'Vāghramārāvil'. i.e., in Vāghramāra or —mārā, identifiable with the village Bāghamāra in the Puri district. location—long 86'.5", lat 20'.5", (see Survey of India—Map No. 73/4/4). Bāghamāri is the name of another village with a hot spring, about 20 miles S. W. of Bhuvanēsvara. For Bāghamāri in Ganjam see P. 220 & P. 273, ALVM.
- Bāṅgariso** v 8.20, 8.21, 8.23.
- Bāṅarāsi-Kaṭaka**— 13.6. identifiable with Biḍānāsi-Kaṭaka, i.e. Cuttack of Orissa (rather than with the city of Benares); Skt. Vārāṅasi, Oriya Bāṅarāsi, (metathesis). In Col. 0. Bāṅarāsi (or-ī) is used with ref. to Benares. See Bārāṅasi—.
- Bārago nai** 8.29, 8.29; —nadi 8.34, 8.35. may be mod. Bhārgabī.
- Bārāṅasi-Kaṭake** 7.5, 8.3; Bārāṅasi-Kaṭake in 36.2; lit. in B—Kaṭaka (mod Outtack). Biḍānāsi, formerly perhaps a suburb of Cuttack, is now a village to the west of Cuttack. The word may be a corruption of Skt. Vārāṅasi due to contamination with 0. words biḍā & nāsi.

Bālapura v (text given after M. M. C.'s reading). 7.28. We expect
Bālapura.

Bāliā v 8.33, 8.34, lit. 'Sandy' (village).

Bijaya-Narasimha-pura v named after the Royal donor 7.10-11, 7.12

Bijaya-Lakṣmi-pura v 8.29, 8.35.

Bimjha 51.4. The Vindhya (mountain).

Bibāda-Sola-daṇḍā ? 7.16, a channel.

Bīra-koṭa 52.7. a subdivision of territory.

Belapāli v (718A.1).

Belamapura 18A.7. a tax-free village granted to Brahmins by king Kapila
in the name of his mother. perhaps it should read Belamā—.

Bokaṇā v 7.24.

Boḍāḍa v 53.3, 53.8.

Bohāja-daṇḍā 8.34. a water course.

BH

Bhagabati-pura 8.19. a tax-free brahmin village (śāsana).

Bhākhara-sāhi v (in the Puri district), 7.19.

Bhairabuppā ? 3.8.

M

Makuluṇḍā v (Puri district) 7.22, 7.23.

Majhighaḍa 8.26. a region lit 'the Central fort'.

Madana-khaṇḍa d 8.10, 8.17, 8.40.

Malae v 7.15.

Māigomupāpoka v (7) 56.11.

Mādhotile v 27.5.

Mucapalli v 35.4.

Meḍura-thāja (the territorial division of Meḍura) 18A.1. Meḍuru is
now the name of a v in Guḍivaḍa taluk, Kistna District see ALVM.,
p. 375. Meḍuru in Palnad taluk, 22 miles SE of Bezvada, LAR
Vol. I.

Y

Yuruja(m) v A.8 ; Yurujamasa(Prakritism)—of Y, A.10 & A. 12 ; —melem
A.14. identifiable with a village of the same name in Chicacole Taluk.
2 miles N. of Kalingapatam, LAM Vol. I P. 10.

R

Rakatapaṭā-daṇḍā 8.228, 8.28 ; a shallow water course (daṇḍā) ; Rakata-
paṭā (lit. blood-grant) is a post-mortem grant for valour to the deces-
sed's family.

Raṇḍoi daṇḍā 7.29-30. a water course.

Rāuta-paḍā v 7.12.

Rāutā-totā 49.3. a grove.

Rāḍasao v 8.23, 8.26, 8.36, 8.42.

Rāpitāmaha toṭā 49.3. a grove. Cp. TSOL., Vol. 3, P. 5. (Rā=Rāja 7).

L

Lakhamāra 52.4. a region.

Lakkābaḍa v 7.21.

V

Vankāya-pāḍu v 45A.10-11. (in Addamkki). For a village Vankāyala-pāḍu, in Chirala subdistrict, Bapatla Taluk, Guntur district, see P. 22. 'Names of towns & villages of Guntur'; (yr. 1927).

Virakotta in Palkonda taluk (JAHS Vol. II, pt II, P. 129.)

Velupakomḍa—45A.7. (a place where the king was encamping).

S

Samghaḍa v 7.25.

Sasakāniṭa(=ṭamkā), a Sāsakāni Rupee, (= half of a Fanam or Skt. Paṇam. Cp. 29.3, 32.4, 33.6-7, 50.4, 53.13. Cp. 0. 'kāṇi ṭamkā').

Sāiso v 8.11, 8.17, 8.27, 8.41, Sāiso in 8.15. On the left bank of the Bhārgavi in the Puri dist; approx. long. 85-56-45, lat. 20-10-27 acc to M. M. C.

Sāṅgabrehala 18A.3 (text Si—).

Sāṅgāragāḍa—52.5. a region, a fort.

Sudupāka-grāma v 55.13.

Somabara-grāmaṃ v 45B.14-15. identifiable with Somavarappāḍu of Ongole Taluk in Addamkki sub-district of Guntur. Serial No. 34 in 'Names of towns & villages of Guntur' (yr 1927, Madras).

Ś

Śrī-ncara-Gopālapriya-jagati 36.2. a pavilion of the Royal palace (at Cuttack).

Śrīhastāna-nu (Telugu) 45A.8-9.

(To follow Kṛtibāsa-kāṭake, on Page 346).

Koṇḍaviṭa— r 45B.11-12. —re—at Koṇḍaviḍa. Here in writing.

Koṇḍaviṭa—re. for Koṇḍaviḍa-re the scribe seems to follow the principles of Dravidian orthography. Koṇḍa(rock)+viḍu (town). Koṇḍaviḍu is a village (lat. 16'—15", long. 80'—17") 13 miles SW of Guntur in Narasaravipeṭa Taluk, Guntur dist, (previously in Kistna dist. ?) Cp. 1A, XX, P. 300 for Koṇḍaviḍu grant (A. D. 1455) of Kapila's Viceroy (Gaṇadeva). For Koṇḍaviḍu & Koṇḍapalli (find spots of 0. insers), see MM, P. 207. LAR Vol. I, P. 70.

INDEX OF VERBS & VERBALS.

achi is pres. 3rd sg 19.5, 19.6, 40.14-15 ; achanti 3rd pl. 42.7 ; achī 3rd sg. 24.3. (It is a scribal error for 'achi') achu 1st pl. 36.4.

The paradigms of this verb are used in Assamese, Bengali, Maithili, Gujarati and in some Pāhāri or Himalayan dialects. It occurs in Jaina Mahārāṣṭri, traceable to (1) Skt. ā+ksi or ksi (Vedic root=dwell), B.S.O.S., VIII, P. 795. (2) es-sko-ti (O.D.B.L., P. 895 & P. 1035).

abadhārīlā, stated, past 3rd sg 7-9 ; abadhārīta past part. cp. 8.6, 8.10, 8.14, 8.15, 8.32. ; 19.3, 41.3, 42.2.

ā

āṇīli (in posi āṇīli) I brought (up), past 1st sg. 24.4. ; āṇī absol. 26.3 ; āṇimā fut. part. 29.6.

āsi having come, absol. 11.3 ; āsibā, coming, vn 51.4.

k

karai does, pres. 3rd sg. 18.17-18, 36.6 ; 41.12 ; 12.8, 14.8, 27.11, 28.17, 36.6, 42.9, 51.8 ; 47.15 ; 13.28 ; 21.23-24 ; 37.4 ; karaim (text obscure) 20.14 ; karu pres. 2nd sg (non-honour) 19.7. kara, imper. sg. 36.7. past 3rd sg.—kalā 1.16, 55.8 ; 3rd pl.—kale 26.3 & 4. fut. 3rd sg.—kariba 35.6, 40.13-14, 40.16, 48.14 ? , karibo 33.9, kereba, a variant or dial. of the above 48.10 ; cp. Prkt keredi (128, IP.) ; fut. 3rd pl(=honor. sg)—karibe 21.20, 35.7 ; 51.7 ; 1st pl.—karibā 12.6 ; (It seems better to take the last form in—bā like the similar forms in 9.16, 29.7, 33.13, 36.5 ? as an example of future potential participles in the sense of 'it should be done' or 'one should do', corresponding to Skt. part. s in —tavya). fut. imperfect 2nd pl.—karuthiba 31.12-13 ; simple passive—kari 34.5 ; cp. 44.3 ; absol.—1.30, 7.11, 8.38, 8.11, 50.5 ; 36.3 ; 33.9 ; 55.10 ; 54A.2 ; 52.7 ; 49.5-6, 50.5 ; 54.8 ; 36.7 ; 33.5 ; 49.5, 54.8 ; 14.3 ; 29.6 ; 29.3 ; 53.5-6 ; 32.3, 39.9 ; 53.4 ; 10.13 ; 11.6 ; 36.4 ; 36.6 ; 26.2 ; 34.4 ; 49.5, 54.7 ; karim—variant of the above — 10.11 ; —ku kari including 24.3 ; ādikari beginning from or including 7.17(12 times in Nos. 7 & 8). Madhyakari, including (8 times in Nos. 7, 8, 18A.) ; karante loc. absolute 1.17 ; infin. (or vn in the Accusative)—karibāku 52.7 ; —nimite cp. 49.4, 50.4, 54.7 ; past part. 3.10, 34.3 ; 7.15, 8.19, 8.27, 8.33 ; 33.10, 51.9, 55.13 ; 36.6(pātaka kalāra phaḷa) ; A.9 (dayākarīlā paṭṭa sthitti) (text days).

causal—karāiba 35.7, karāibā fut. part 1.28-29, cp.18A.11 karāilā-ku vn 14.6, karāile, conditional part. 42.9.

kahai says, pres. 3rd sg. 20.16-17, 34.5, kohai ? (variant of kahai) 20.15 ; absol.—kahi 53.12 ; infin.—kahibāku 53.14.

Kāṭi is cut, simple passive 34.5.

kh

khaṭanti attending, pres part. 36.3 ; khaṭiba, fut. 3rd sg. 33.12 ; khaṭibāku, infin 33.5.

g

- galā going, verbal n. 40.9.
gāibe fut. 3rd pl. (they will sing) 42.7.

gh

- ghetalā took, past 3rd sg. 1.12 ; standard 0.—ghenilā, dial.—ghitilā ;
for parallel forms see W.P.L., P. 499 ; absol.—gheni 50.4, 54.7, 54A.2 ;
ghanim, variant of above 49.5. gheti—absol, is used in Rāmabibhā,
P. 9. Cp. also *śūtile* P. 15, *ibid.*

c

- cūtibhā ?(dial.)=jāuthibā or jāuthiba (it will continue) fut. imperfect
3.8 ; cāūtijā, scribal error for the above, 3.7. See jā (to go) from Skt.
root yā.

ch

- chāḍilā released past part, or relative part ; pāṅī chāḍilā—bhumidāna
(gift of land for which libation of water has been made) 18A.4 ;
past 3rd pl.—chāḍile 24.4 ; 1st sg. —chāḍili 12.7 ; 1st pl.—chāḍilu
30.4 ; chāḍilū 1st pl. (30.4) ; absol.—chāḍi, excluding 18A.10 ;
chāḍu, release vn 14.6.

j

- jānti give, pres 3rd pl. (dial., standard 0.—dianti or dyanti) 3.11.
jamilā born, past part ; jamilā hoī, being born 1.30 ; see G. P. S. 540—
'jammai weist darauf hin, dass Denominative zu jamman, Pkt.
jamma—' ; cp. Mārkaṇḍeya's specimen of Auḍhrī Vibhāṣā 'jamau
acchai' (P.S. Chap. 15) (text—acchani ?) ; jamilā cp. the resuscitated
0. form 'jaamilā'.

- Jānu thou knowest, imper. sg. 19.4 ; jāṅī, be it known simple passive 42.9,
cp. jāṅī A.10-11 ;
casual forms—jāṅāchi (text—achi) pres imperf. 1st sg. 24.3, jāṅāile
—past 3rd sg. 51.4 jāṅāi—impref. part. or absol. 14.6.

- jāḷibāku for illuminating or burning—infm. or acc. of the vn 'jāḷibā' 39.7,
jāḷibāku 32.5 ; jāḷai pres 3rd sg. casual form of jāḷai.

- jibāka will attain (lit. will go) (ka pleonastic) fut. 3rd sg. or should attain
—fut. potential part. 3.11 ; jāi (lit. having gone) deducting absol
4.4, 29.6 ; cp. 51.4 (yibā—vn ; from Skt yā 'to go', in mod 0.—
yibāka, yāi, yibā.

t

- tāi (dial., standard 0. thāi) exists pres 3rd sg. 34.4 ; * tāṅṅa (being present)
imperf. part 3.5 ; tilā-ku) for or in spite of the existence), vn 34.4 ;
see 'thāi'.

- tiāru-achu we are advising pres impref. 1st pl. 36.4 ; the basic form or
root of the imperf part. 'tiāru' is traceable to Arabic ; the verb 'tiārai'
is a denominative from the adj tiāra.

- tulāu we settle, pres 1st pl. 49.6, 50.6, 54.8. tulāṅa 40.9, tulāiba 40.11,
tulāiba 4, 12-13.

- toḷantā lifting, pres. part., 6.8.

* tība (dial)—fut 3rd sg.

th

thāi remains, pres 3rd sg. 36.3 ; fut. 3rd sg.—thiba (context—hoi thiba) 23.22 ; pl.—thibe ; thilā(text thilo ?)—past 3rd sg. A.13 ; conditional part.—thile 34.3-4, 49.6, 50.5, 54.8 ; absol or perf part—12.5, 25A.4, 34.3, 53.7, 54A.1.

thāu—imperfect part. (being present) 7.7,8.9, 8.13 ; thāi (permanent, Skt. sthāyi) adj. 8.38, etc. sthāhi 54.7.

thoi-dele see t̄ai. put up (compound verb) past 3rd pl. 26.5.

d

dekhi-āsibā— coming to see, compound verbal noun 51.4. (text dekhi—).

dyanti (contraction of danti) (Text—janti ?), they give—pres 3rd sg. 3.11 ; past 3rd sg.—dilā 9.13, 10.10, 10.12, 26.14, 35.5, 38.7(?), 55.10 ; (in 9.13 the text is dila ; may be a scribal error) ; dhilā in 45A.5 & ddhila in 5.14 ; delā 50.3 ; (dilā is used in S. I. I., Vol. V, No. 1121) ; pl.—dile (hon. sg.) —dile 55.7 (bhīai dile), 26.2 ; 1st sg.—dili 27.9 ; pl. (hon. sg.)—delu 14.7, 54.8, deluṃ in 31.10 & 31.14 ; conditional part. dele (text jele ?) ; fut. 3rd sg.—deba 41.6 ; pl.—debe 38.10, 38.12, 41.8 ; 1st sg.—debi 19.6 ; pl.—debā? 7.11, 8.11, 8.17 ; potential part.—36.4, 20.13 (beharāṇe debhā) ; fut. part —6.6. (deuṣa debā bhāta) ; vn—53.6 (Māhāpātraṅka āigā debūna) ; (—ra may be taken as the sign of the genitive or a pleonastic suffix) ; potential part.—dibā 9.14 (in the sense of 'should be given') ; fut. imperfect 3rd sg.—deu-thiba 52.8 ; pl.—deuthibe 32.6 ; 1st pl. (or fut. imperfect potential part.)—deuthibe 32.6 ; 1st pl. (or fut. imperfect potential part.)—deuthibā absol.—dei 1.16, 18A.9, 33.7, 33.11, 38.9, 39.8, 39.9 ; compound verb—dei p̄arai 19.6 ; Skt. lws—dāna, datta (or usually data) are also used.

dhilā placed, gave, granted, etc. (seems to be used in the same sense as dilā) 1.26, 32.4, 43.6, 54.4, 55.9, 55.11 ; dhilā—A.18, 49.3 ; 3rd pl.—dhile 29.3, 53.7 (bāṅṭi-dhile) ; dhile—33.5, 39.9 ; 1st sg.—dhili 24.4 ; pl.—dhilu 59.5, 49.6 ; (with i) 52.7, 53.6 54A.2.

dh

dharai holds, bears pres 3rd sg. 28.15 ; absol—dhari 33.12 ; dhari (a variant of dhari) 36.7 ; vn—dharibā 22.12 ; infin.—dharibākum 10.7.

dhilā or dhilā placed, gave granted, etc. past 3rd sg. A.18, 49.3 ; 1.26, 32.4, 43.6, 54.4, 55.9, 55.11 ; pl.—dhile in 33.5, 39.9 ; dhile in 29.3, 53.7 (bāṅṭi-dhile) ; 1st sg. dhili 24.4 ; pl.—dhilu 50.5, 49.6 ; dhilu 52.7, 53.6, 54A.2. (All these forms are given at the end of the last section for comparing with dilā & the related forms)

n

nācibā-ku to dance, infin. 18.10 ; (cp. nācuṇī or nācaṇī in 18.10-11, 33.5 & 6 & 9, 42.5.)

nāhi is not, pres 3rd sg. 53.14 ; cp. Marathī nāhim(sg), nāhit(pl)

nigrihibi I shall punish—fut. 1st p. sg. 24.5 ; st. 0.—nigrahībi.

nijojile if you (he or she or they) employ—conditional part. 36.5.

nuhe (7R. M.'s reading) is not, pres 3rd sg. 19.6 ; nuhe (na+hue from na+huai traceable to Skt. na bhavati).

nema he will take (Standard 0. neba) fut 3rd sg. 47.10-11 ; 1st sg.—nemi (text nemi) 26.14 ; pl.—nemā (may be the reading of nemi in 26.14) ; fut. 3rd imperf.—neutiba 21.17-18 (=Standard 0. neuthiba) ; nebā huanti (text nebā humtti) 3.10 ; here the expression means 'those who (=je) would take' and 'nebā' seems to be as far as the form is concerned, a fut. part. ; vn—nemā (taking), text nemā-re i.e. (in taking) 28.15.

p

pāi incurs receives or gets, pres 3rd sg. 30.5, 36.6, 50.6, 54.9, 55.13, 55.14 ; fut. 3rd sg.—pāiba (text pāiba) 53.13 ; prāpati : pāvai (cp. verse No. 6 of A.K.T.) ; pāai or pāi.

pārai I can ; dei pārai, I can give pres 1st sg. 19.6, Skt. pārayāmi.

posiāṇili I brought up (compound verb) past 1st sg. 24.4.

ph

phedi seperating, absol 18A.2.

b

bandhā mortgaged, pledged, past part. (pres 3rd sg. bāṇdhai or bāndhai) 1.10 ; verbal noun—bandha (embankment, tank) 7.20, 21, 7.30, 8.30.

Skt. root bandh(bind)-badhnāti (he binds)

bāiba he will blow or play on, fut. 3rd sg. 47.11-12, 48.9 ; Skt. vādayati : Oriya bāai ; cp. Skt. khādati Oriya khāai.

bāṅṭi-dhile divided up (compound verb) past 3rd pl. used as honorific sg. 53.7 ; Skt. root vaṅṭ(divide) (vaṅṭati—he divides).

bikā sold-past part. from bikai (he sells) Skt. vikrīṇāti ; bikā hoiba will be sold 25A.2 ; bikā (sale)—verbal noun 29.6.

bihibi I shall deal with—fut. 1st sg. (text bihibi) 24.5 ; Skt. root vi+dhā (vidadhāti) ; past part. vihita.

boilā said-past 3rd sg. 12.5, 18A.9, 19.4 (hoilā or boilā ?) ; absol.—boli 53.7 ; absol. used in the sense 'on account of', 'as' etc. 1.22 ; (boli or) boliṇa may be used as a perfect 'part.', e.g. in āgyāṃ boliṇa hoile

11.4 ; *va*—*bolī* (text *bolī*) statement 49.6, 50.6 ; in 1.22 where *bolī* is used as an indeclinable, the text is 'bolī', cf. N. D. 461.

brati (the text reads *brata* which seems to be a scribal error for *brati* i.e. *bratai*—*barttai* in standard Oriya) remains, endures, exists 1.33 ; absol—*brati* 11.5 ; fut. potential part.—*bratibāka* (with *ka* pleonastic) 1.34 ; conditional part.—*bratile* 11.6 ; Skt. root *vṛt* (*vartate*).

bh

bhallibhā-kai (7—*bhalibā-ku* from the denominative verb 'bhalibā' from *bhala* meaning 'good') to remain well absol. 5.13. It may read *calibākai*—for continuation.

bhañibhā-kai to keep (standard 0. *bharibā-ku*) 5.14.

bhāibā-kai to establish (standard 0. *bhāibā-ku*) 3.3 ; see below.

bhīāilā arranged, founded, created, past 3rd sg. 2.7 (text *ciāilā*) 17.6 & 8 (text *bhīāi(7)ā*) ; pl.—*bhīāile* 23.14 ; past part.—41.5 (*Māhārājā-ñkara bhīāilā*) ; absol—*bhīāi* 55.7 (text—*bhīāi dīle*) ; verbal n—*bhīā* income 55.11 ; (text *bhīā*) ; verbal n—*bhīāga* arrangement or endowment 13.25, 25A.5.

bhrāibhā one should make over or deposit fut. potential part. 3.10 ; contracted form of *bharāibā*.

m

marai dies, pres 3rd sg. 34.4 ; Vedic *marati* & *marate*, Skt. *mriyate*.

māāpi having measured absol 18A.10. Skt. *māpayati* (causative of the *mā*, 'to measure')

miśā mixed, adj. 2.10.

r

rahībem will remain (or should remain) fut. 3rd pl. 11.6 ; Assuming the reading (*rahībem*) to be correct, the nasal after-sound (*Anusvāra*) or rather the nasalisation of the last vowel i.e., *e* remains obscure.

l

lañghai transgresses pres 3rd sg. 12.7 ; Skt. *lañghati*.

lāgai attaches, clings, pres 3rd sg. 34.4, 37.4 ; from Prkt *lagg*—(denominative from Skt. *lagna* 7). verbal n—*lāgi*, putting on or dressing 23.16, 26.5 ; *lāgi* used as postp. (—for) 23.15, 52.8.

lihāilā caused to be inscribed (causative of *lihilā*) past 3rd sg. 14.8, 37.5 ; pl.—*lihāile* 11.4 ; Skt. *likhati*, caus.—*lekhayati*.

lekhi inscribed or engraved past 3rd sg. A.20, this is a non-1 past form (Archaic use) ; verbal n—*lekhana* 12.6, (*lekhana karibā*).

s

sarilā-ñhāru from the time of completion (*sarilā* lit. completed or concluded, past 3rd sg.) 42.3 (*sañjha-dhupa sarilā-ñhāru*) ; here the postp.

—*thāru* seems to govern the entire sentence 'samjha-dhupa sarilā'
lit. from the time 'the evening incense ceremony has concluded i.e.,
from the closing of the incense ceremony,
(sādhyā kari ? 53.4 ; controlling ? Skt. sādhyam kṛtvā.)
(sikhibe they will learn fut. 3rd pl. 42.6 (sikhibe), 42.8 ; see sikhibe). 42.8.
suṇa listen-imper. 2nd sg. 11.5 ; absol.—suṇi(text suṇi) 1.22.
sikhibe 42.8 ; (they will learn—fut. 3rd pl.) Skt śikṣate.

h

harai takes away, misappropriates, pres 3rd sg. 13.27 ; 17.9, 18.16, 23.22,
27.10, 30.5, 38.12, 39.10, 47.13 ; alternative forms—*harā* 20.15,
hari 55.13, *haroi* 33.9 & 40.16 ; simple passive—*hari* 11.6 ; verbal
n—*harilā* dosa (the sin of appropriation) = *haraṇa*-dosa, 30.5, *harilā*-
re (in having misappropriated) used in the sense of 'bhāve saptamī ;
53.4.
hoi becomes pres 3rd sg. 23.23-24, 33.10, 38.14, *hoi* 20.17 ; past 3rd sg.
—*hoilā* 1.19-20, 1.22-23, 1.32, (in these three, previously read as
'hoillā') ;
past 3rd sg.—*hoilā* (normal spelling & mod. 0. spelling 8.15, 13.27,
14.6, 19.4, 27.6, 30.3, 36.3, 37.3, 37.5, 40.8 ; 3rd pl. used as honor-
rific, sg.—*hoile* 11.4 ;
fut 3rd sg.—*hoiba* 41.10, 42.4, *haba* 42.7, 13.14, 3rd pl. used as honor-
sg.—*hoibe* (text *bije*—) 41.10 ; fut. imperfect 3rd sg. *hou-thiba* 41.11 ;
past perfect 3rd sg.—*hoi-thilā* 49.4-5 ;
pres part.—*honta* (Archaic) A.12-13 ; conditional part—*hoile* 34.4 ;
absol.—*hoi* 1.30-31 (text *hoi*), 12.7, 17.9, 18.16, 21.21, 23.22, 34.5,
41.11, 49.4 ; absol. used in the sense of 'verily' 42.6 ; compound
verb with pleonastic *ka hoi-jibāka*, will continue 3.11 ; in mod. 0.
orthography 'hoi yibāka'.

Of the 'periphrastic verbal expressions' such as 'anugraha karu,
(thou favourest), 'anubhaba kari' (experiencing) 'paṇānā karibe' (will
observe), 'prabesa kale' (entered), etc. only the paradigms of the verbal
root 'kar—', have been listed under the heading 'karai'.

Besides the verbal forms listed in the foregoing Index, we can easily
detect a number of verbal roots in the formation of nominal stems or com-
pound words such as 'rakh'—(protect) in 'rakhūāḷa' (text—*rakhuvāḷa*),
'khol'— (dig) in 'Gātra—*kholāi*', 'jhal'— (brighten or weld) in 'kanaka-
jhalāi' etc. .

It is worth noting that almost all the verbs occurring in the text are
traceable to O. I. A. through the Prkts.

INDEX OF CASE ENDINGS & POSTPS.

The figures indicate the approximate no of occurrence.

i

—i(1) 'in' loc sg. bhaṇḍāra—i 34.6.

u

—u(1) 'from' abl sg. chā—u 19.5.

u(5) 'from' abl sg. bāḷa-kūḷu from child hood 24.4, cp. also bhaṇḍāru 32.5, —bhaṇḍāru 38.10, ethu from this 50.6, bhitaru from the midst 52.6.

e

e(123) in, on ; ending of loc sg. of —a stems (coalescing with the stem which, apart from the ending, ends in 'a', e.g. samaya(time)+e=samaye(in time).

1—(lines) 2, 2, 4, 9, 30, 31 ; 2-2, 3, 5 ; 3-2, ; 5-9, 10 ; etc.

—e(1) in, on ; ending of loc sg. of ā stems bāṅkiā(a royal seat)+e=bāṅkiāe (on the royal seat) 7.6.

e(12) by, with ; ending of inst. sg. of a stems (coalescing with the stem which apart from the ending ends in -a) ; naḷa(a pole, a staff)+e=naḷe (by a pole or staff) ; 7.15, 8—(lines) 19, 27, 30, 31, 33 ; 13.12 ; 18A.3, 4 ; 31.12 ; 53.12 ; 54.6.

e(2) by ; ending of inst. sg. (not coalescing i.e. not joining in sandhi with the vowel of the stem) āḡya-e (by command)—āḡyā-e 29.2, guṇṭhā-e by 'guṇṭhas' 54.6.

e(9) an adverbial ending coalescing with the vowel of the stem ; ā(v)-śakāmārthapūrbake 1.6 ; 1.28. ; cp. 8.25, 8.28, 8.32, 8.34, 8.35, 8.36 ; yābaccandrārke 31.11.

e(11) ending of nom. pl. or nom. sg. (honorific) ; 1—15, 21, 26 ; rājāe (=the king) 26.2 ; 29.2 & 3 (Mahāpātre) ; 35.7 ; 41.9 ; 50.7 (ubhae) ; 53.4 ; 53.5 ; 53.7 ; 54.9.

e(8) indicates sg. number or simply 'measure'.







e.g. bāṭi(=20 acres)+e=bāṭie (measuring 1 bāṭi) 33.8 ; ku(m)cā 33.13 ; ṣāṭhie (numbering 60) 38.8 ; aḍāe 38.11 ; goṭāe 47.9 ; khaṇḍe (one piece) 49.4 & 50.4 ; 54.6.

eṃ(4) variant of e (loc. sg.) 1.19, 36.2, 49.2 (gocareṃ), 49.3. cp.A.8.

eṃ(1) variant of e(inst. sg.) svahasteṃ 51.9.

k

- ka in 3.2, 7.29, (3.6? & 3.11?) ; —kaika in 7.10.
 —ki(18, for or to ; 2.7, 5, 20, 6.5, etc. ; this postp. seems to occur also about 4 times with the spelling ki cp. 18.13, 21.15.
 —ku(81) for, to, against ; the postp. —ki is really a variant of —ku ; the number 81 includes its occurrence as the sign of the infinitive ; 211, 3.11, etc.
 —ke(1) to ; kaḷamttarake (lit. to the interest) 3.10.
 —kai (18) to, for ; sometimes it occurs as kai ; cp. —kkai in 5.14 ; 4.4 ; 6.6, 6, 8, 6.9, 6.9 ; 7.14, 7.15 ; 8.18, 8.27, 8.32 ; 3.3 ; 5.11, 5.13, 5.14, 5.15, 5.16, 5.17, 5.18, 5.19, ; 9.14 ; cp. —kahi OHRJ Vol. 2, P. 2.
 —ko (4) of ; 9.4, 9.5, 9.7, 9.5,

The postpositions of the pl. number, transcribed below as —ñka, ñkara, ñku, etc. are sometimes written as , ,  and frequently as  or ,  etc. This orthographic difference, perhaps, did not stand for any distinction in pronunciation. (this practice has continued up to modern times though the first way of writing is approved in mod. Oriya)

In Oriya inscriptions inscribed in the Telugu script, they are written as ṁka, ṁkara, ṁku, etc. and they are transcribed after the Telugu script.

ñ

- ñka (55) of, postp. gen. pl. or honorific sg. ; 11.6, 12.2, 12.5, 12.6 ; 13.10, 13.11, 13.26 ; 17.4 ; etc.
 —ṁka (1) of, 6.4 ; cp. 20.10.
 —ñkara (86) of, postp. gen. pl. or honorific sg. ; 1.6, 1.12, 1.20, 1.21, 1.27 ; 1.33 ; 4.1 ; 7.16 ; 8.15, etc.
 —ñkra (5) contraction of —ñkara ; 13.10, 21.10, 33.1, 33.3, 33.4.
 —ṁkara (21) —ñkara of the 0. inscrips engraved in 0. script or an allied script ; 2.3, 2.5, 2.6, 2.7 ; 3.1, 3.2, ; 6.1, 6.3, 6.5, 6.9 ; 10.4, 10.4, 10.4-5, 10.7, 10.11-12 ; 20.2, 20.6, 20.8, 20.11, 20.16 ; in 45A.4, —ṁkaru seems to be a scribal error (assuming the reading to be correct) for —ṁkara.
 —ṁkkara (9) =the last form with a different spelling ; 3.4 ; 3.5, 3.5, 3.9, 3.9, 3.9, 3.10 ; 5.8, 5.10.
 —ñku (30) for to, towards, against ; normally postp. of the dative-accusative pl. or honorific sg. ; 11.5 ; 13.28 ; 14.8 ; 17.6 ; 18.17 ; 18A.5, 23, 16 ; 27.4, 27.5, 27.10 ; 29.7 ; 30.4 ; 31.6 ; 33.4 ; 33.9 ; 35.4 ; 36.4 ; 36.5 ; 38.5 ; etc.
 —ñkai (1) to ; 1.10. cp. 6.4.
 —ñke (1) to ; 1.16.

ṭh

- ṭhāru (2) from ; (used as the postp. for the ablative) ; sarilā-ṭhāru (from the closing) 42.3 ; chāñka-ṭhāru (from these)—42.8.

—tho (1) from or beginning from ; —dārikā-tho (beginning from the
—girl) 34.3.

—t(h)i (see ti)

t

—tahu(m) (2) from ; a pronominal postp. lit. or originally from him ;
1.12 ; 48.10.

—ti(2) =t̄hi ? ; in or at ; (t̄hā+i) ; 18A.3 ; 34.6.

n

—nti (1) to (ending n of the acc. pl.) e.g. Samastanti. 26.6.

m

—māna (7) suffix of the nom. pl. (sometimes accusative pl.) ; 3.7, 3.11, 26.3,
27.4 (7), 27.9, 42.5, 55.13 ;

—mānya (1), a variant of the above but the reading is doubtful ; 3.9-10.

—māne (6) Nom pl. suffix used with reference to rational beings ; 24.4 ;
34.3 ; 42.5 ; 42.7, 42.8 ; 51.6.

—mānaṅku (2) to ; dat-acc. pl. ; 24.3 ; 36.4.

—mānara (2) of ; genitive pl. of nouns (inanimate beings) 27.3, 27.4.

—mānaṅkara (7) of ; genitive pl. of nouns (rational beings) 49.8-9 ;
50.3 ; 51.55 ; 53.3, 53.3 ; 53.6 ; 54.4.

r

ra (12) of ; postp of the gen. sg. (non-honorific or unceremonial, the
pl. postp. —ṅkara being honorific) ; 1.5 ; 3.3 ; 3.6, 3.7, 3.8, 3.10 ;
5.20(7) ; 6.4 ; 32 times in 7 ; 33 times in 8 ; etc.

—ral (1) in ; 1.25.

—ra (17) from ; postp. of the abl. sg. ; 5.15 ; 18.9 ; 18A.2 ; 29.6 ; 33.8,
33.13, 33.13, 33.13, ; 35.5, 35.6 ; 41.7 ; 47.6 ; 52.6 ; 53.13, 53.14 ;
55.11, 55.12. (Elsewhere —rum also occurs).

—re (25) in, at ; postp. of the loc. sg. ; (in modern Oriya, used some-
times for the instrumental sg. in the sense of 'by' or 'with') ; 18.1.0 ;
19.6 ; 20.9 ; 28.15, 28.15 ; 33.5, 33.12 ; 36.2, 36.3, 36.5, 36.7 ; 38.6,
38.11 ; 39.7, 42.6, 42.8 ; 45B.12 ; 48.8 ; 49.4 ; 50.4 ; 51.3, 51.4 ;
53.12 ; 54.6 ; 55.14. The loc. sg. postp. —ral (cp. hātha-ral in
1.25) may be a variant of —re.

ś

—śa (1) of ; perhaps a wrong Skt. ism or Prktism ; 1.1-2.

s

—sa (4) of ; perhaps a Prktism ; A.10, A.10, A.11, A.12.

h

—hup from ; abl. ending (Archaic) ; Gita(text Gill 7)—Gobinda hup
āna (other than the G.) 42.6.

Note 4—In this Index, reference is made to the earliest occurrences
of the case endings & postps ; for instance, the reference in case of —ru
begins with 5.15 ; this indicates that it does not occur in S. Nos. A.1, 2,
3, 4,.

INDEX OF SELECT WORDS.*

- aṭhāra eighteen 54.6.
- aḍā a measure used in Orissa & Madras 6.8, 9.14, 38.11.
- apa-hite =Skt. a-hite 11.6.
- adiṣṭhāṇe in the establishment or management 17.5, 23.10, 35.3, 40.7 ;
adiṣṭāṇe 22.10 ; adiṣṭhāṇe 39.3 ; Skt. adhiṣṭhāṇe.
- adha half 8—20, 21, 22, 24, 29, 30, 34.
- adhā half 8—22, 23, 27, 29, 31, 35.
- adhikāre in the jurisdiction 2-3 & 5, 5.10, 6.3, 10.4, 13.10, 22.8, 23.8,
26.4, 39.5, 40.5-6 ; 52.4 ; 25.3, 33.3 ; adhikāre 17.4, 34.2 ; adikāre
20.6 ; adikāre 21.9 ; athikāre 35.2 ; adhikāreṇa 18.6.
- adhikāri manager 8.9, 8.13 ; mannana (=maṇḍana)—addhikāri the per-
son in charge of dressing 5.17.
- adhikāra-parikṣā 22.6-7 ; adhikāra-parikṣā 21.7 ; adikāra-parikṣā 23.7.
- anāi-bykṣa-bhūi the land of wild trees 7.18 ; anāi fr. Skt. anādi (that
has no beginning).
- abakāsa leisure, hour of audience ; 13.13 ; puḍā-abakāse 37.3 ; baḍa
abakāse 36.2 ; Skt. avakāśa.
- apasara occasion, recess, time, ; apasare 13.13 ; 23.15 ; Skt. avasara.
- abadāna income 7.13, 8.17, 8.26, gift 53.10 ; —māna gifts 27.9 ; —sebaka-
mānaṅku 27.5.
- amābai new-moon day 12.2 ; amābai 14.2-3 ; am (abbreviation) in
31.7.
- amṛta-kunḍa a variety of delicious food (prepared with milk, sugar, ripe
plantain) 55.8 ; lit. the ambrosial tray.
- amṛta-maṇahi food offered to a deity, lit. nectar food, 2.7 ; —moṇohi
55.8 ; —maṇahi desa 35.5 cp.amṛtapaḍi, p. 1328, N.L.
- aruā rice the husk of which has been removed without boiling 53.2 ;
—prakaraṇa 53.7.
- arṇe by the food, standard 0.—anne. Skt. annena.
- ardha half (Skt lw) 7.17-18, 7.18, 7.18, etc.
- ardhodaya 1. partial rise, 2. the rising of the half-moon, 3. a kind of
'parvan'. (see Apte's Skt. Dict.). The word in 45A.8 signifies the
last sense ; the word perhaps means (an especial holy occasion of)
the partial rise of the sun on a Sunday of the month of Māgha.
cf. 1E, p. 37.
- arna food 2.8 ; Skt. anna.
- alaṇḍā =a+laṇḍā(devoid of hair or foliage) ; in 7.19, it may mean a
variety of paddy. cf. N.D. p. 556.
- aśi eighty 1.18, aśiā 1.24 ; Skt. aśiti .

* Excluding especially some Skt, lwa.

k

- kigā(ṁ) order, command ; 53.6, 53.7 ; cp. 44.3 ; 35.4. Skt. kīṅā.
 kisa— long life 21.11 ; kisi—53.5 ; kisa—23.11-12 ; kisa—1.27-28.
 Skt. kisa.
 kura and 35.7 ; kura 3.6 ; mod. O. ku ; cp. Hindi कुर.
 ke income 3.6, 29.7, 33.13, 35.7 ; —karibe, will earn 35.7, 53.12 ; Skt.
 kya.
 ke in presence 8.15 ; Skt. agre.
 kyāṁ order, command 11.4, 37.3 ; Skt. kīṅā. (used in 8.15).
 kē(ra)banta, of pure conduct 1.31 ; cp. Tamil version.
 kha eight 50.4, 53.2.
 kati work 40.12.
 kana other 19.5, 20.15 & 16, etc.
 kati order, messenger A.18 ; Skt. kīṅāpti. cp. E.I. III, 222 ; Prkt.
 katti, cp. E.I. VIII, 146.
 kapa one's own 11.5.
 kamba-toṭā mango-grove 8.24, 8.31.
 kambha our pro. gen. pl. (hon. sg.) 18A.1 (?), 53.5, —h 49.3 ; —ra our
 11.4, 12.6, 36.7, 50.3, 54.4 ; —mānaṅkara gen. pl. 53.3 ; ambhe
 we, nom. pl. 30.4, 36.4, 50.6, 49.6, 54.8.
 kana— (kana ?) 40.7-8.
 kisa a kind of cake 13.16.

i

- i this 10.7 ; used in Western Oriya cp. I.L. XVII, P. 48 Standard O. 'e'.
 ichā wish 17.11.

i

- i this (see i) (Tel. i) 3.7, 3.7 ; 3.11 ; 6.5, 6.7 ; 6.8, 6.8, 6.8.

u

- u and? 3.3.
 utara north 49.3, 50.3 ; Skt. utara (also used in Nos 7 & 8).
 uturi any thing to put on or wear on the upper part of the body ; a kind
 of ornament ; 26.8.
 uttāru after 8.12 ; cp. 5.11.
 ubhae both 49.8, 50.7 ; ubhaya (skt lw)used in 10.7, 20.13.

e

- e (95) this (man woman, thing) demonstrative pronoun sg. ; = e when
 written in Telugu script ; pl. —emāne as in 24.4 etc. ; occurs in Nos. 1
 (8 times), 3, 5, 6, 9-11, 13, 14, 17, 21, 23-24, 27-29, 32-36, 38-40, 42,
 48-55.

o

- o that 33.6 (may read e)
 okku one A.12 ; cp. Telugu oka or okka ; standard 0, eka.
 otva— ? wet 7.19 ; mod. 0. 'odā'. cp. N. D. p. 645.
 oreā a food prepared from rice 33.7 ; in standard 0. 'oriā' is used for a
 special preparation of rice cp. B.K. P. 1174 where the word is quoted
 as used by Śāralādāsa.
 ohora a kind of tax or cess ; 30.4 cp. E.I. XXIX, P. 108 ; For ohara
 (=acquisition), cp. N.D. p. 63.

k

- (—ka a pleonastic suffix cp. etaka 29.5, bratibāka 1.34).
 ka(u)ṭhi-karaṇa accountant of the treasury 22.10-11 ; Skt.—koṣṭha,
 standard 0. koṭha.
 kauḍi money lit. a cowri shell (formerly used as money) ; 1.16 ; kauḍi
 (a cowri shell) 27.6 ; see J.A.S.B. LXI, P. 43.
 kapsā bell metal 5.14.
 kaṭaka town camp, cantonment ; 8.8 ; 8.12.
 kaṭakāi expedition, encamping ; 14.3.
 kaṭi-mekhaḷā a girdle or waist chain 26.11.
 kaṇṭhi-māḷa a neck-lace 26.7.
 kanyā-maṇḍapa a pavilion sculptured with figures of maidens 7.5.
 kapura camphor 2.10 ; kapuru 41.6 ; Skt. karpūra.
 kamada price 54.7 ; from qīmat of Arabic origin.
 kaḷantara interest 1.17, 32.4, 38.8, 39.8 ; —ku for the interest 29.3, 38.9-10 ;
 kaḷamttara-ka (?-ku) 3.6 ; kaḷamttara-ke 3.10 ; kaḷamttara 3.7.
 kaluma a kind of tree 7.30 ; Skt Kadamba ; Prkt kalamba cp. Pischel
 .. 244.
 kaḷisi a jar 2.10 ; Skt. kalasa, kaḷasī.
 kā abbreviation for kāhāṇa ; 1 kāhāṇa=16 paṇas. 1 paṇa=20 gaṇḍās,
 1 gaṇḍā=4 kaḍās ; Skt. kārṣāpaṇa (?).
 kāna-phula a flower-shaped ear ornament 26.5-?, 28.8 ; 'kāṇa—' in 26.5
 is doubtful.
 kāntikara-kaṭaka ? bright (lit. lovely) armlet 26.11.
 kuñca a measure 17.7 ; cp. 33.13 ; kuṇcca 5.17, 5.18 ; cp. 6.7.
 kumbhāra-sebā dasa jaṇa ten people serving sa potters 54A.2-3.
 kurmbhāra-nijogī the serving potters (correct—kumbhāra) (Skt. kumbha-
 kāra-niyogī) 54.4.
 kere-patra sale-deed 49.6, 50.5, 54.8 ; Skt. kraya-patra.
 koḍie one score, twenty ; 33.7 ; (said to be of Munda origin).
 koṇa corner 8.20, 8.24 ; Skt. koṇa.
 koṣikāre treasurer hon. sg. of koṣikāra 35.7 ; Skt. koṣa—.
 krapadraka a medal ? 26.7 ; Skt. & St. 0. kapardaka.(=a cowrie)
 kṣurā-maharā dagger and poison 34.4. maharā or mahurā or mahurā seems
 to be a deśī word.
 kṣetra holy place 10.7 ; Skt. lw.

kh

- khaca false & malicious 53.12.
 khajuriā lit. relating to date palm. 7.26 ; Skt. kharjūriya.
 khei an attendant's share or quota from the food offered to a deity
 33.13, 33.13 ; 47.10 ; from 0. khā—(eat) ?
 kheta paddy field 8.34.
 khammā (text khambhā ?) ditch 7.22 ; fr. Skt. khan— (7).

g

- gau(ṃ) —gāū, village A.11.
 gaccha a tree 7.24, (gacha), 50.3-4 ; Pāli—gaccha (a shrub). See P.T.S.D.
 gaḍā a ditch, a sloping low ground, 50.3.
 gaṃḍa-māḍa (=gaṃḍa-māḍha) a gold coin higher in value than a māḍha
 10.12, cp. 5.14 (where the Skt. word 'nikṣa' is used for gaṃḍa i.e.,
 gaṃḍa-māḍha ; gaṃḍa (Telugu) lit. means big. (māḍha—about
 half a tola).
 garabha-bhitare on the bed or bank (of the river) 18A.3.
 gā(ṃ) village 8.25, 8.31, 8.36, 8.37 ; 53.5, 53.6 ; —ra 18A.9, 35.7 ; gāe
 (=gāe) 53.3 (3times).
 gā short for gāe (see below), 6.9, 7.13, 29.5.
 gāe total 18.13, 29.5, 29.5, 29.6, 52.6, 53.8, 55.9.
 gāi cow 5.16.
 gālu— disobedience 53.4 ; fr. Oriya gāla (cheek), Prkt galla ? ; with 0.
 'gāluā' (disobedient) cp. 'cheeky' (colloq. Eng.).
 gu(vā)ka betel nut 2.9 ; gūā in 13.19.
 gutta lease 3.6, 3.7 ; (of Telugu origin).
 gaḍa 'gur' molasses 29.4.
 gaṃṭha a measure of land used in Orissa & Madras 54.6 ; (1/25 i.e., 25th
 part of an acre—in Orissa—).
 goṭi(-tā) a piece, a measure, a dish of food of a particular measure, (go.
 is sometimes used as a short form). 23.20, cp. 21.14 & 17 (goṭhie).

For goṭi (=a dish of food e.g. rice of a particular measure) cp. 18.9,
 18.12, 18.13, 18.14 ; 55.8, 55.12 ; for goṭi used by itself (in the
 form goṭie) i.e. one or after a numeral (generally used with reference
 to things) cp. 13.18 ; 26.13 ; 28.13 ; 32.3 ; 39.8 ; 41.7 ; for dis-
 tinction between goṭi (goṭi) and goṭā, see L'Indo-Arien, P. 166.

- goru cattle 5.5.
 goharā narrow path or lane 8.24.
 gyāti (=gyāti) kinsmen 49.6 ; 50.5 ; 54.8 ; Skt. jāti ; Skt. jā is pro-
 nounced as gyā or gya in Oriya, Bengali, Bhojpuri (see P.P.B, P. 201).

gh

- ghara 19.3 ; 1E. *gwhoro see ND., P. 154.
 ghāi a corroding stream 8.24 ; cp. Skt. ghāti (that which has an impact—
 'ghāta'—)
 ghī ghee 9.14 ; ghiu 29.4, 32.5 ; Skt. ghrta ; cp. ghlu in Bhojpuri (P.P.B.,
 P. 139).
 ghoḍā-baṅjāra horse dealer 9.8 ; Skt. ghoṭaka-vāṅjīyakāra ; for baṅjāre
 nom. pl. see Bhāgavata X. 21.49.

e

- caa(m)ra 33.12 ; —dhāri bearer of the cāmara 33.11.
 cauda sa 31.9 ; —śata 1400 26.5 ; Skt. caturdaśa-śata.
 cakaliā (text cakaliā ?) pertaining to a circle (Skt cakra) of land 7.19.
 caturdesi 41.5 ; Skt. caturdaśi.
 cati ? (=chatri) 45A.14 cp.18A.10 for 36 royal demands).
 cati may mean a king. Skt. chatri ; so cati āvedana—lunnu—to
 royal demands.
 caparāśi(text japarāśi) a messenger or other servant, so called from his wear-
 ing a caprās(a badge or buckle) H.D. 47.6-7.
 cāuḷa rice 29.4, 29.5 ; in D.N. cāuḷā ; cp. Skt. taṇḍulam.
 cāmu— dial. for chāmu (see chāmu) ; may read chāmu or kṣāmu 18.9 & 14
 cāri four 4.3, 36.4, 36.5. cp. 17.9 ; cāri 42.7 ; cāra 9.14 ; catvāri (Skt).
 cāliśa (text cāliśa ?) 8.37 ; Skt. catvāriṃśat ; St. ; 0. cāliśa.
 cāsa cultivation cp. carṣaṇi, 'folk' (cultivator ?) in Vedic Index—Mac-
 donnell & Keith.
 ciāri-sa-cāliśa-na four hundred forty-nine 8.37 ; ciāri occurs in Marathi.
 Old Hindi, Old Gujarati (O.D.B.L., P. 106).
 ciāri-sa pañcāsa four hundred fifty 7.12-3.

ch

- cha six 6.6, 17.8 ; Skt. ṣaṭ.
 chati parasol, umbrella ; diminutive of chatā. 41.6.
 chatisi thirty-six,—ābadāna=36 royal demands (āvedana) 18A.10. ṣaṭ-
 triṃṣat.
 chāmu—auspicious presence 42.6, 48.8, 51.3, 53.12 ; cp. Skt. sanmukha.
 See 18.9, 18.14.
 cheḷi-śata one hundred goats 9.13 ; cp. Skt. chāgalikā ; in S.I.I. ; V, No. 1180
 (the Telugu version) 'gor. yalu' is used.

j

- jagati pavilion, terrace as in Śrīnaara Gopā]a-priya jagati 36.2 ; Skt.
 jagati means 'earth', 'world' ; so semantic change—narrowing—,
 see Language by Bloomfield, P. 426.

jāṇa people 54A.3 ; Skt. jana.

japarāśī see caparāśī.

jāu(ṁ)li pair, twin 26.7 ; Skt. yāmala+I (fem.suffix).

—jāka a pl. suffix denoting entirety or multitude ; rājajāke throughout the kingdom 24.3 ; (used in Assamese).

jāgara waking (used as the name of a particular festival) 41.7.

jīta value, salary 7.12, 7.14, 8.37, jīta-desa 35.4 ; jīta (Tel.)

jīsa whatever 19.6 (text jasa ?) ; Skt. yādrśa ; cp. 0 kisa.

je who 12.7, 13.27, 17.9 etc. jāhāku whom, whomsoever, acc.sg. 19.7 ; jāhā-ra whose gen. sg. 53.12 ; je jāhā every one of his (or her) own 24.5, 34.3.

jete whatever, of whatever number or quantity, pronominal adj. 1.32, 11.4, 19.5, 35.7, (jete kāḷa as long as) 36.3 ; .

jenā a title, a surname, (lit. or originally a prince as opposed to jemā 'a princess') 3.2, 8.5 ; 40.5 ('prince').

jebe if 3.10.

joḍa a channel 7.28 ; cp. jori (a river) in the Kandha dialect.

jh

j(h)ari a small pitcher, a tumbler with a side spout cp. kāpujari 5.15.

jhaḷāi welded adj. 26.11.

ṭ

ṭaṅkā a rupee (a silver coin) 17.8, 33.7, 38.9, 49.5, 50.4, in No. 55(5 times) ; cp. 32.4 ; 38.10 ; 39.8, 39.9, 54A.2 ; "In the Lahore coinage of Mahmūd of Gazni A.D. 1027-28, we find on the Skt. legend of the reverse, the word ṭaṅkā...." Hobson-Jobson.

Skt ṭaṅkaḷa a stamped coin, Prkat ṭaṅka, see ND., P. 241. As for the suggestion of a Central Asian origin (Mongol) of the word, see C & M.

ṭh

ṭhākura a god, a king ; ṭākuru (dial) (=a king) in 2.6 ; ṭhākura (with ref. to Puruṣottamadeva, the king) in 41.2, (with ref. to Kapileśvara-deva, the king) in 42.4, (with ref. to Govinda deva the king) in 53.5 ; cp. the word 'baḍa-ṭhākura' in 42.3, 42.4, 42.5 ; in 42.3, ṭhākura-bhoga means offering to the deity ; Skt. ṭhakkura, an idol, a deity, an honorific title ; "ṭhākura fr. Prkt thākkai or its possible variant thākkai (exists)" L.S.I., IV, P. 31, f.n. ; fem.—ṭhākuraṇī (usually a goddess).

d

- dāhānābarta śaṅkha conch-shells with left-handed spirals ; 46.5 ; Skt. dakṣṇāvartta śaṅkha.
 diu ? (=dheu) lit. wave in Samudra-ḍiu Jenā (samudra-ḍiu lit. the wave ocean) which appears to be the name of a person perhaps his nickname ; Jenā is a surname ; 46.5.

t

- ta a particle which gives emphasis or a sense of contrast ; 19.4 ; see L.S.I., V—Part 2, P. 381—'Expletive additions' ; this particle occurs in old Gujarati, also in the 16th century Hindi (Avadhi) ; see Padumāvati by Lakshmidhar, P. 254.
 taḍa bank or side (of a river) 7.22, 7.26 ; taḍā 8.33.
 tamāpaḍa ? copper-plate, (mod. or st. 0. tambā paṭā) 53.4.
 tambā-beṅṭi (with handle made of copper) 10.6.
 taḷi (dial.) place 3.8.
 taḷi (dial.) plate 5.12, 5.14 ; Skt. sthāli.
 tāṭa a flat basket or tray 33.8, 33, 13 ; cp. taṭṭam (Tamil) a plate.
 tāra— monosyllabic mystic incantation 37.4.
 tiṅṅa curry 52.8 ; cp. tīmanam in DN.
 tigunī dudu kuṅca (1) a measure for milk thrice as big as a kuñcā (2) a three-fold coarse chowri ; cp.—"kunche (Tel)—a brush, a 'chauri' made of peacock's feathers" Brown, P. 287 ; cp. "duḍdu(Tel) n. the pericap (of a lotus), ear—ornament adj. coarse" Brown, P. 601.
 tini three 8.37, 18A.8, etc. ; tinī 1.30 ; tinni A.11. Skt triṇi (Neuter pl.)
 tini sa bāisa 8.18.
 ti-muṅḍī the junction of three terminations (lit. heads) 8.21-22.
 tīrisa 8.37. ; trisa.. ? 39.7 ; triṃsa 8.32 ; Skt. triṃśat.
 tu thou pronoun 2nd p. nom. sg. (Skt tvam) 19.4, 19.7 ; pl.—(tu)mbhe 18A.2 ; dat. (acc.)pl. — tumbha-ṅku 49.5, 50.4 ; colloquial—tamu-ṅku (text tamūkuṃ) 54A.2 ; gen. sg.—(1) toho 24.2, 51.4, (2) tohoral 19.5 ; cp. toharā 'your' in Bhojpuri (P.P.B., P. 143) (S.G.B.L., P. 16).
 tumgala (text tumgala ?) an ornament 26.5-6.
 tritā the 3rd 'tithi' of the fort-night 51.3 ;
 tete so many or so much ; tete Kāḷa so long 36.4 ; (tentuḷi tamarind 50.3)
 toṭā grove, tope ; 8.24, 8.31, 49.3, 49.3, 49.4, 49.4, 50.4, 54.6, 54.7 ; cp. Telugu toṭa.
 toḍhara a kind of ornament for the anklet or the wrist ; ratna toḍharamāna 26.3 ; mukutā toḍhari (or ḍhoḍhari) 26.8 ; jāli—(netted 'toḍhara') 26.8.
 tolā-jaḷa-bhumi (text bhumi) i.e. tolā bhumi (high land reclaimed from jungle) & jaḷa bhumi (wet land=paddy land) 18A.9 ; cp. Skt. tolita-bhūmi ; (raised land) see tailā & toḷā-bādi in BK.
 triṃśeka (text triḷseka ?) thirty (ka pleonastic).

d

- daṇḍa-pāṭa province or viceroyalty cp. 2.2 ; 13.8 ; 20.4 ; daṇḍapāṭa-
loni 45A.10, 45A.11-12 ; loni (TELUGU)='in' (post-position ;
see para 143 (lonu) in Arden's Telugu Grm. ; Skt. daṇḍa-pāṭa=the
expanse or jurisdiction (pāṭa) of authority or control (daṇḍa) ; cp.
M. Williams—Skt. Lexicon, P. 614, 'pāṭa'.
- daṇḍā water course 7.18, 7.20, 7.29 ; 8.20, 8.21, 8.28, 8.28, 8.34, 8.36 ;
—gopatha-haraṇa appropriation of water course & cattle path (pas-
ture land) 30.4 ; cp. DN., P. 41—for this word (=road).
- daṇḍoṣi tax for payment to the village watch-man (daṇḍa-pāṭi) (= 'chowki-
dari tax') 30.4.
- daṇḍa-māḷā (St. 0.—dhaṇḍā—) a long garland 2.10 ; daṇḍa (Tel.) n.
a garland, adj. large, cp. Brown's Dict. P. 574.
- dalama food stuff (before cooking), raw materials 29.4.
- dasa ten 1.13, 9.15 (daśa), 53.7 ; dasami 17.3.
- dahi 33.7, 52.8, cp. 33.13 ; Skt. dadhi.
- diam 27.6 ; Skt. deva.
- dipa lamp 9.8 ; akhaṇḍa dipa a perpetual votive lamp 5.16, 6.5 ; dipu-
dhumpa lamp & incense 4.4 ; for dipa (dīpa), —pratimā, akhaṇḍa—
etc. cp. 6.8, 32.3, 32.4, 38.7, 39.7, 39.8, 39.10.
- duā ? (dial.) two 3.7.
- duāra-parikṣā a guard at the door 7.6, 8.5, 8.8, 8.14.
- dui two 17.7, 26.3, 48.12. etc. ; dui 1.14-15 ; 6.5 etc. ; duyī (5.20).
- dukāni see dokāni 33.8.
- dupa (dial) incense (text dupo ?) 20.14.
- duhiṅkari of the two 11.4.
- deu cp. 2.7, (deu—) ; 40.5 ; Skt. deva.
- deuḷa temple (denḷa ? as read by M.M.C. in 7.16, 8.16, 8.38).
6.6, (denḷa ? as read by M.M.C. in 12.6), 22.6, 23.6, 43.7, 55.7 ;
cp. also 33.12 ; 40.10 ; 52.6 ; 53.13 ; 32.4 ; 33.6 ; 38.7-8 ; 32.5,
41.7 ; deoḷa 54.9 ; deuḷi (printed text—deuḷi) 8.16, 8.28, cp. 8.32.
- deḍha one and a half 1.11.
- desa country 1.30, 53.6, 53.13 ; dese loc. sg. 1.30 ; defamānara of coun-
tries 27.4, Skt. deśa.
- dokāni a variety of coin, a double coin 25A.2, 33.13 ; (do=two ?) ; for
kāni see C & M P. 395(d)-398.
- dorohā a rebel ; doroha (Skt. droha)+ā (a variant of 0. suffix—iā) ;
text—dorehā in 34.5 ; also in 17.10, 23.23, 41.13 ; cp. 47.14.
- do-slmā junction of two boundaries 7.25, 7.26 ; —nta 7.20.
- dosa fault 55.13 ; —adosa 24.6.
- dvāra-maṇḍo pavilion (in front) of the door 3.3 ; Skt. maṇḍapa.

dh

- dhāna paddy 1.17, 27.6, 33.9 ; Skt. dhānya.
- dhūpa incense cp. 16.11 (—dhūpa), 10.7, 33.12 ; 33.5 ; 21.12-13. Cp. 4.4.

n

- na negative particle 11.6, 36.5, etc. cp. no in 42.6.
naa sa nine hundred 7.14, 7.31.
nai river 7.22, 8.25, 8.29, 8.31, 8.33 ; —kula ? (—|a) 8.33 ;—taḍa 7.22 ;
—pāri 8.23 ; Skt. nadi ; cp. 8.22, 8.23, etc.
naḍapa oil 38.11 ; used in S.I.I., X. No. 704 (Telugu inscrip.), line 15 ;
cp. also S.I.I., V, No. 1028.
nabara palace 7.5 ; nabare loc. sg. 8.3, 8.26.
narka hell 51.4.
naḷe by a bambo pole 54.6.
nāeka central gem. of a necklace 26.9. Skt. nāyaka.
nāka-kāna nose and ears 34.5.
nā-pathara the stone pillar for roping the boat 7.21.
nācuṇi dancing girl 33.5, 33.6, 33.9 ; nācuṇi 18.10-11 ; nācuṇi-māna
pl. 42.5. Skt. nrtya ; 0. nāca.
nāṭa dancing, a dramatic performance 42—lines 3, 4, 6, 7, 9 ; cp. Skt.
nāṭaka (a drama), nāṭa (an actor).
nāti grandson 9.5 ; Skt. napt ; ; cp. Vedic napāt, nati used in Asokan
edicts ; nāti in Bhojpuri (P.P.B., P. 172).
niti duty 18.10 ; Skt. nīti.
niti daily 38.10, 39.7 ; Skt. nityam.
nirne (text-nir ?) decision settlement 34.3 ; cp. 53.3, 53.14 ; cp. 45B.14 ;
Skt. nirṇaya.
nirimāila-bikā— sale of 'nirmālya' (sacred offering) 29.6 ; cp. nirmālya
17.9.
nucchā 40.8 cp. Skt. nyañe.
nuṇa salt 29.4 ; a variant of luṇa (Skt. lavaṇa) ; cp. loṇa in 12.7 ;
the interchangeability of initial l with n which prevails in mod. 0.
goes back to c. A.D. 1470 as evidenced by the inscriptions.
noḍakā a pendant 26.6.

p

- pachima 49.3 ; Skt. paścima ; cp. pacchima in Khāravēla inser. line 3.
pañca-parakaraṇa the establishment or management or council of 5
members 49.7 ; cp. 35.5 & 50.6 ; the names of 5 parkaraṇas men-
tioned in 49.7 & 50.6-7.
pañca-parbe during the 5 parva days e.g. the full moon day, the new moon
day etc. 35.5, —paraba 33.12.
pañca-barnaphula-cuḷa, a crown of flowers of 5 colours 21.13, 23.16.
pañcādi the council of five 6.3.
pañcisa twenty-five 54.6 Skt. pañca-vimśati.
paṭa one piece, one of a pair 26.10.
paṭā a document or charter, a deed of gift ; 8.17, 31.7 ; paṭāka 8.39 ;
paṭṭā 45B.13 ; paṭṭa-sthitti A.9.
Skt. patrakam 0. a leaf, a plate), 0. paṭā.

- pāṭa (text paṭā ?) chief, principal 3.5 ; Skt. paṭṭa.
 paḍiā fallow land, field 7.25, 48.12, 49.4 ; Skt. paṭita ; cp. 0. uṭhiā (cultivated), Skt. utthita.
 paḍihatha agent, representative 8.19 ; Skt. pratihasta.
 —paṇa a suffix denoting status, quality 53.4 ; Vedic—tvana ; in Old Gujarati —paṇaum (cp. 5. v., P. 28) ; in Bhojpuri-pan (cp. P.P.B., P. 446).
 (pa)ṇa ? 53.7.
 paṇā drink ; āpāṇḍara paṇā, a kind of drink lit. a whitish or yellowish drink 17.7 ; Skt. āpāṇḍura (—dara) pānakam.
 paṇḍā ? a priest 13.20 ; cp. Paṇḍyā (a surname) in 5.10.
 pratipa 34.1 ; Skt. pratipat (new moon day).
 patri-paḷa a small tray or plate & a dipper or a spoon 3.10 ; St. 0. pātri-paḷā.
 padma, lotus, —nidhi a variety of gold coin ? stamped with a lotus mark (lit. lotus treasure) 32.3 ; padma—nidhi Sasakāni-koḍie ṭaṅkā=padmanidhi equivalent to 20 Sasakāni rupees 33.6-7 ; —rupeṇa in form of padmanidhi 6.10, 6.1239.9 ; padma-pāda lotus feet i.e. graceful or auspicious feet 26.2, 44.3, 45.3, 51.4.
 pānu-vidiyā betel leaves (or betel packet) ; St. 0. pāna Skt. paṇṇa (a leaf) ; vidiyā (Tel) betel & nut.
 pappuā (text papuā) cake made of split pulse 5.12 ; pappu (Tel) split pulse of any kind.
 paratāḍa wristlet 26.10 ; (pra+tāḍa).
 paraba 27.6, 33.5 ; Skt. parvan.
 parikṣā a steward, an inspector, a supervisor, a superintendent, a governor ; occurs sometimes with slight difference in spelling ; 2.2, 2.4, 3.2, 5.9, 6.2, 10.3, 10.5, 13.8-9, 14.5, 20.5, 21.7, 22.7, 34.6, 35.3, 42.8, 53.12.
 parijante up to 51.5.
 pasāita an officer in charge of 'pasāya' Skt. prasāda i.e. "land set apart for the maintenance of the village artisans or for religious and charitable purposes", see P. 752, G.D. ; mahā—the chief 'pasāita 3.5, 3.6 ; 25.4 ; pasāyita used in Canarese inscription No. 113 of S.I.I. Vol. I, pt. I ; cp. gantāita, sebāita with—ita affix.
 pasupāḷeka a temple-priest who attends to the dressing of the idol 50.6 ; cp. 5.20 ; 49.7 ; 53.2, 53.7-8, 53.10 ; 54.9 ; St. 0. paṣu-pāḷaka ; may be a corruption of Skt. veśapāḷaka, contaminated with Skt. paṣu-pāḷaka.
 pāim ? for postp. 18A.1 fr Skt. ātmane.
 pāika-rāuta infantry & cavalry lit. the foot-soldier & cavalier 24.3 ; Skt. pādātika-rājaputra ; cp. Rāuta-paḍā in 7.12 ; rāuta used in Gujarati.
 pākāḍhi parakaraṇa 25.5 ; Skt. pākāḍi(?)—prakaraṇa ; cp. 35.8.
 pākha side 7.12, 7.13 ; Skt. pakṣa ; Prkt. pakkha.
 pāñca five 49.5, 53.13.
 pāṇi water 1.26 ; pāṇi 5.15, 18.12-13, pāṇi 18A.4 ; —silā (text silā ?)

- water moss, cp. Skt. *śaivāla*, 7.22 ; —*khammā* water pit 7.22 ; —*chāḍilā* in 18A.4 & —*ccaḍā* in 45A.9 ; Skt. *chard* Prkt *chaḍḍ*—0. *chāḍ*— . See N.D. P. 194.
- pātaka* sin 36.6 ; *ati*—a very heinous sin 36.6 ; *mahā*-heinous sin, one of the 5 heinous sins such as killing a Brahmin, drinking of 'surā' (a spirituous liquor), theft, etc. ; *pāteka* Col. of *Pātaka*, (which is a ts i.e. *tatsama* ; 55.14.
- pāda*-*palaba* an ornāment for the foot ; 26.9 ; *pallava* (an armlet).
- pāna* see after 'padma'.
- pālaṭā* exchanged 35.4,
- pāhānti*-*pahare* during the watch of early morning 48.9.
- pāhuḍa* anklet cp. 26.10 ; cp. *ghuṭa* (the ankle).
- piṭā* (dial) cake 10.9, 10.13 ; St. 0. *piṭhā*.
- pitaḷa*— brass 5.15.
- puṭi* a measure of grain 9.5 ; St. 0. *pauṭi* Cp. 1.13.
- punei* full moon day 13.12 ; *paurṇamī*.
- puba* eastern 8.20 ; Skt. *pūrva*.
- puruṇā* old 42.5 ; 49.4 ; Skt. *purāṇaka* ; cp. also *purātana*. Cp. 27.3.
- puḷi* a kind of cake 29.4 ; cp. 29.6, 33.13, 13.16.
- peṭa* centrala area lit. belly 48.11.
- poo* son 13.8 ; *pou* 29.2 ; St. 0. *pua*.
- pokhuri* pond 8.20.
- poro*— (Skt. *paura*) ; —*parikṣā* 7.7 ; —*Śri-karaṇa* 7.9, 7.14 ; 8.9, 8.18 ; *porādhikaraṇa* 4.2.
- prabardhamāna* *bije rājye* 30.2 ; *prabradhamāne*...1.2 ; cp. *Udyotakeśari's* inser. on *Khandagiri* (EI, XIII, P. 165) ; cp. also EI. III, No. 2 & No.21).
- pravesa* (dial) (in Telugu script) entry 6.10 ; 26.4 ; St. 0. *prabeśa* cp. *pra*(be)śa 9.16 ; Col. 0. *parabesa* in 52.6.
- prikṣā* contraction of *parikṣā* 18.16.

ph

- phalaṃ* produce 45A.15 ; *phaḷa*-*bhogya* usufructuary 1.23.
- phāḷa* (text *phala*—) share, division, part ; 6.7, 6.8.
- phula* flower 18.12 ; —*cuḷa*, a tiara of flowers 21.13, 23.17 ; Skt. *phulla*.

b

- baiṣṇama* a devotee of Viṣṇu 42.7 ; Skt. *Vaiṣṇava*.
- bae* expenditure 29.5, 43.7 ; Skt. *vyaya*.
- baḍa* great, principal, senior, large ; higher 1.5, 7.16, 7.24, 25A.1, 42.3, 42.4, 42.4, 50.2, 50.7 ; —*samparadā* 49.2, 49.8, (50.2, 50.7).
- bandiā* an ornament for the fore-head or for the ear ; 28.12 ; fr. Skt. *vindu* (a drop)?.

- bara gacha the banyan tree.
- baratana remuneration 21.15, 23.18, 55.11; bartana 10.13, —desa, maintenance estate 49.3; ba(r)ttana-basaku, for charging remuneration 10.9-10.
- barasa year 3.9, —ku, per annum 38.11; —ku barasa, from year to year 52.6; barsa 9.14; Skt. varṣa.
- baḷā jo(dā) pair of bangles 26.9; Skt. valaya, 0. baḷā, Malayalam 'vaḷā'.
- basata site 7.25, cp. 7.26; cp. Skt. vasati cp. 0. basti.
- basāṅga tax, imposition, dues (verbal n.) 17.8, 21.16, 23.18, 40.14-15, 47.8; denje—33.7, 33.12; parikṣā — 18.8.
- bāi(m)āli flute 47.12; bāi(m)āli-kāra, flute player 47.12-13; Skt. varṣāli.
- bāisa twenty-two 8.18, Skt. dvāvimśati.
- bāiharṇ (=bāhiā) arm, branch 8.22; bāhu+iā; Skt. bāhu.
- bāghalā (?) (a variety of food ?), 2.8.
- bāṅkiā a royal seat, a slanting chair 7.6.
- bāṭi a measure of land in parts of southern India including Orissa (1 bāṭi usually amounting to 20 acres in Orissa) 1.7, 8.11, 8.32, 8.37, 31.10; bāṭie measuring 1 bāṭi 33.8.
- bāṭi garden 7.36, 8.21; Skt. vāṭi.
- bāra twelve 1.7, 54A.2; —pātaka 12 castes 34.6, —pāṭeka 34.3; —bāṭi 1.25; —māga-ra of 12 acres 54.6.
- bāḷa-kāḷa from childhood 24.4; cp. Skt. bāla-kāla.
- bāleṅka i.e. bāḷa-leṅkā boy servants (junior attendants) 3.4-5; see leṅkā.
- bāhija (may read bāhija) external 19.4; Skt. bāhya; cp. 'bāiji hāṅḍi' in 'Chamāṅga-āṭhagunṭha' (0. novel).
- bāhuṭi armlet 26.9.
- bāhuḍā-katakāi return-camping i.e. encamping on return 14.3; bāhuḍā adj. or noun; pres. 3rd sg. bāhuḍai.
- bijaya-rājya-sambatsara (probably refers to the Aṅka yr) A.6.
- bijaya-rājye in the victorious reign 12.1, 36.2, 45A.4 (—rājye); bije rājye 11.1, 14.2, 19.2, 24.1, 30.2, 51.2 (—rājyem); bije rāije 15.4, 17.2, 22.3, 23.3-4, 25.1-2, 32.1-2, 34.1, 35.1, 37.2, 38.3, 39.2, 40.3, 41.2, 44.1, 45.2-3, 47.3, bije rāyie 18.3-4; bije rāije 21.3-4; bije rāje 4.1, 16.7; bije subha rājye 49.1; bije subha rāije 50.1, 52.2, 53.1, 55.6; bije bije subha rāje 54.2.
- bijaya-samaye at the time of presence or visit (used with reference to kings) 7.6, 8.3-4, 8.8; bije samae 16.4, 27.228, 8.3, 42A.2, ; bije smae 19.3; cp. bije kari āsibā samaye (while coming auspiciously) 8.12; bije karibā is used in the sense of 'coming' or 'being present' in respect of deities, kings or very respectable persons.
- biḍiyā betel 10.9 & 13, (see pāna); cp. biḍiā (Rāmabibhā, P.3).
- bitarake without 42.7; cp. Skt. vyatireka.
- bidyamāne in being present i.e. during the presence (of) 2.5-6; cp. 25.5; 13.11; 20.7.
- bibhāa wealth 24.4, ; Skt. vibhava.

- birī black gram 20.12, 29.4 ; St. 0. birhi, Skt. vrīhi (grain).
 bisa poison ; —delā pāteka the sin of giving poison 55.14. Skt. viṣa ; (in Skt. bisa means lotus stalk).
 biyē (text biyē) victory 1.2 ; usually written 'bije' ; Skt.—vijaya ; St. 0. bijaya ; cp. rāiyē (=rāije i.e. rājyo) in 18.3-4 ; ȳ(of this thesis)=j̄(of L.S.I., V. pt. 2, P. 379).
 budhā-leṅkā the old or senior 'leṅkā' ; see leṅkā.
 būi(ṛ) (dial) land 48.13 ; St. 0. bhūi.
 beti ? a present, 5.16 ; standard 0. —bheti.
 bevasdhā arrangement 10.11 ; Skt. vyavasthā, St. 0. byabasthā, Col. 0. bebastā.
 bevāhāru manager 3.4 ; see next.
 beharaṇa manager, leader, chief ; 2.5, 6.3, 20.7 ; beharaṇe debha (=deba ?) i.e. 'beharāṇa' will supply 20.13 ; cp. 20.6-7 (Kaḷim(ga) beharaṇa) prābehorāṇa 25.5 ; behoreṇe 41.4 ; behorā-mahāpātra (text—mā) the chief & high officer, a particular officer of higher rank 36.3 52.2-3 ; (cp. 36.3 for different classes of officers) ; beharā-māhāpātra 33.2 ; deuḷa-beherā 21.15 ; deuḷa-behorā 21.9 ; Skt. vyavaharaṇa & vyavahāraka 0. beheraṇa & behorā.
 bojhya (=bhojya) enjoyable A.13, may represent Skt. bodhya'.
 byāpāra work, dealing, engazement ; 8.17-18 ; byāpāri trader 9.6 ;
 Brāmbhaṇa—Brahmin 18A.5 (for Bambhana see CII, P. 284) see P. names.
 brihi paddy, corn ; 7.13, 8.17, brihi 8.26 ; see birī.

bb

- bhairo-dvāre at the outer gate loc. sg. 29.3 ; Skt. bahir-dvāre ; for 'the Outer Gate' (=Hanumāna dvāra) at Simhacalam, see M.M., P. 839.
 bhaṅḍāra treasury store room 6.9, 7.9, 7.13, 10.11, 43.5 ; (bhāṅḍāra in 6.9) —i loc. sg. 34.6 ; —ku acc.sg. 29.3 ; 29.7 ; cp. 38.8 ; bhaṅḍāriā storekeeper 7.7, cp. Skt. bhāṅḍāgāra & bhāṅḍāgarika.
 bharāṇa a measure of grain 27.6 ; 1 bharāṇa=480 seers. (1 seer=105 toḷās).
 bhāi brother 9.7, 54.3 ; Skt. bhrātṛ cp. bhāyi (P. 146, P.P.B.).
 bhāga-nirṇe settlement of shares, terms of partition 53.3 ; (bhāga including its abbreviation 'bhā' occurs about 22 times).
 bhāta rice (cooked), 6.6, 6.7, 6.8-9, 6.9, 18.9, 23.18-19, 23.20, 23.20, 47.8 ; —goṭi a pot of cooked rice of a particular measure 18.12, 18.13, 18.13-14 ; 47.9 (bhāta goṭie—one pot of cooked rice) ; Skt. bhaktam —piṭhā rice & cake 10.13 ; —baratana food & salary 6.6, 6.7 ; —bhoga offering of rice 55.7 ; bhātu (dial) 5.11, 5.17, 5.19, 5.20 ; bhāta-ka (ka may be pleonastic) rice, produce 18A.10.
 bhīṭa building site 8.4, ; St. 0. bhīṭā. (text —bhīpa ?).
 bhītara inside ; inner—pujā-abakāse on the occasion of worshipping inside 11.2 ; bhītare loc. sg. 48.11, 53.3, 54.5, 50.3 ; bhītareṃ loc. sg. 49.3 ; bhītara—inner 7.5, 8.3, 8.9, 8.13 ; Skt. abhyantara .
 bhūmi land (occurs about 14 times with varying spellings) cp. 1.7 & 23 ;

- Skt. bhūmi, 0. bhūi (occurs 22 times usually without nasal sign) cp. 13.20, 7.9, 35.6 etc.
 (Bhūmi-bāre on Tuesday, (the day of planet Mars) 30.3; Skt. bhūmi (the planet Mars)).
 bhoi head-man, leader, a surname 9.12, 9.12; Skt. bhogin (the head-man of a village).
 bhoga enjoyment, usufruct; —kariba he will enjoy 40.13-14; —karāibā you should enjoy 18A.11; for 8 kinds of bhoga see EI, XIII. 12 —Barnett. In 40.16, correct text—'bhogya'.
 bhoga offering to a deity, food offered to a deity; 2.8, 5.13. etc. (occurs about 14 times); cp. also the following—bhoga-desa, an estate the income or produce of which is for 'bhoga' 27.9-10, 27.4; bhoga-bhāta, rice offered or to be offered to a deity 52.3; bhoga-parikṣā superintendent of offerings 5.9, 6.2 etc. (occurs 20 times with variation in spelling); cp. bhogekai for bhoga 5.11.
 bhogobhaṭṭā an inventory of articles 26.5; cp. bhogabaṭā (dial) (material) description) in Bhāṣā-koṣa.

m

- maji (?=māji) 2.5; see māji; judging from the context it does not seem to be a corruption of 'madhya' which occasionally means in 0. 'also' (the sense of inclusion developing from Skt. 'madhya').
 majhi middle —ra, of the middle (area) 54.6; may be a scribble error of for —re which is used in 50.4 and which means 'in the midst of'; Skt. madhya.
 —marpe (?=mañce i.e. mañcā) a stand, a platform, 2.11; Skt. mañch mañcakam.
 maṭhamaṭhe in all sorts of 'maṭhas' (monasteries) text. maṭhamaṭhe 1.31.
 maṭha— (St. 0. maṭha) 1.5.
 maṇḍo— pavilion 3.7, 3.8, 3.8; —lā (? pavilions) 3.6.
 madyāna (dial) mid-day 5.11; St. 0. madhyāna.
 madye (text in Tel. script—madye) (? =madhye or madhya) 2.12.
 madhya ts. used about 5 times; —kari including 7.13; 8.16, also in lines 17, 26, 38, 38; 18A.9, 18A.10; cp. ādi-kari commencing from 7.17, 7.21 etc. (occurs 12 times in 7 & 8). madhe (=madhye) 29.5.
 mana mind; —re in mind 26.15; manera (=manare) 28.15.
 maṇahi enjoyment, pleasure 26.3; bira-moṇoi-bije-samae at the time of attending 'The warrior's repast' 14.4; cp. amṛta—2.7 ('maṇahi') amṛta-moṇohi 55.14; in 0. moṇohi generally means food offered to a deity, a royal meal; cp. Skt. manas-āpa attractive or pleasing (lit. that which pleases or satisfies the mind); cp. also Pali manāpa & manāpaka; —maṇāhi 35.5.
 marakata emerald 26.7, 26.7; Skt. marakatam.
 māipi (may read māipā) a woman 34.5; a deil word.

- mājanā— bathing, bath ; —beje at the time of bath 47.11 ; —maṇḍape at the bathing pavilion 19.3 ; Skt. mārjanā.
- māji head-man 3.4, 6.4 ; māju 10.5. St. 0. mājhi.
- māḍha a measure (of gold & other precious metals) weighing about half a tolā ; 4.4, 4.5, 7.13, 7.4, 8.27, 26.12-13 ; perhaps a gold coin weighing about half a tolā ; 1.11, 1.13, 1.17 ; gaṇḍa—a gold coin higher in value than a māḍha, described as a 'niṣka' (Skt.) in 5.4, cp. 5.14.
- māṇa a measure=1 acre 6.6, 6.7, 6.8, 9.15, 10.10, 54.6 ; māṇeka one māṇa 6.9 ; bāra māṇa-ra of 12 acres 54.6.
- māṇiṅka ruby 26.7, 26.8 ; hirāmāṇiṅki made of diamond and ruby 26.9 ; Skt. māṇikyam.
- māṇica man A.13 ; cp. 20.7 & 11 where Ci stands for S(r)I (?).
- mātā-pitā lws 3.11 ; 'bāpa-mā' is used in another inscr. (A.8).
- māna-daṇḍa lit. measuring staff (may mean 'a surveyor') 3.4.
- māḷa neck-lace (necklace) 26.6.
- māḷa-deṣa forest countries or hilly countries 27.3 ; (māḷa fr. Dravidian).
- māḷi gardner, florist 6.6 ; 21.15, 21.18.
- māhāmaṇḍlika governor of a great province 3.4 ; dialectical for 0. mahāmaṇḍalika or māhā—.
- māhāmuni the great sage 1.9, 1.14 ; St. 0. mahāmuni. (misā mixed adj. 2.10.).
- muim 1st Pers. pronoun 19.6, 24.3, 24.5 ; acc. sg.—mote 24.4 ; gen. sg.—mohora 19.4, 19.5, 19.7, 24.6 ; see āmbha etc.
- mukābilā-re in presence 36.3 ; cp. Hindi-mukavalā presence or confronting (HD., P. 587) ; one of the few words in the text of Perso-Arabic origin. cp. P. 1050, H.D.
- mukutā pearl 26.8.
- muṇḍa head 8.34 ; —kāṭi beheading 34.4 ; muṇḍane ? shaving of the head 34.4. (of Muṇḍā origin ?).
- mudaratha seal-bearer 54A.1 ; Skt. mudrāhastā.
- mudala (1) seal 8.32 ; mudalena (Sktism) by (royal) seal 3rd sg. 7.10 ; e mudale, this inscription 14.8 ; mudale for inscribing or engraving 19.4 ; muḍala (Telugu)=order or command cf. T. D., p. 1008. (2) seal-bearer, mudale Seal-bearer ! voc. sg.] cp. 8.10, 8.14, 8.15, 12.6 ; cp. 8.6 ; (2nd meaning doubtful).
- mudā a portion, a lump of food of a particular measure cp. 'bhāta mudā 8 ru' from 8 portions of rice 23.19 ; bhāta mudā 33.7 ; bāta mudā tī 3 ru goṭhāe lekḥāe at the rate of 1 portion from the 3 portions of rice 21.16-17 ; mudda(Tel) n. a lump, mass see Brown.
- mudi ring ; nānā-nāeka-mudi, rings with different central jems 26.6 ; Skt. mudrikā.
- mudrahasta seal-bearer 12.5, 49.8, 50.7.
- muḷa principal or capital as opposed to interest ('kaḷantara') 1.17 ; Skt. mūla ; (muḷa=chief cp. 52.4).
- muḷe through with, under the charge of, postp. 25A.2, 48.7-8, ; Skt. mūlena (inst. sg.).

- muḷa koṭha-desa-ru from the principal crown (lit. treasury) land 18A.2 ;
cp. Skt. koṭha.
medha arched gateway 36.2.
meru tāḍa bāhuṭi, armlets with central gems or armlets made of gold
(meru—central gem, or gold) (tāḍa & bāhuṭi are different kinds
of ornaments for the arm) 28.9-10. cp. 'tāḍa' in Avadhī (P. 251).
melāṇa (St. 0. melāṇa) a gathering, a festive gathering A.8-9 ; It may read
'm^{ai}lāṇa' ; So correct f.n. on P. 224. Skt. melana.
māitra pakṣa friendly party 1.22.
moṇoi see maṇahi(m).

y

- yetha-ki for or to this 9.13.
yehi this (Demonstrative pro. n.) 9.15 ; St. 0. ehi.

ȳ

- yā(m)uḷi (St. orthography—yāūḷi) pair ; yāmala (+i). 26.7.
(may read jāuḷi).
yātri— (reading fr. the 2nd impression) pilgrim 51.5 ; previous reading
—jātri ; Skt. yātri.
yāvaccāndrārke as long as the sun & moon (endure) 31.11 ; Skt. yāva-
ccāndrārkam.
ye who ; —āpaṇā-ra each one of his own 11.5 ; this is often written as
je (see je) ; cp. also 30.5 ; ye (?), 37.3 ye (?), 37.4 ye (?), 39.10 (y)e ;
Skt. yaḥ. With regard to the reading 'ye' of S. Nos. 30, 37, see the
remarks following the text of S. No. 11.

r

- rakhuḷa (text rakhuvāḷa) keeper 6.5-6.
raṇa-raṇka eager for battle 45B.6 ; Skt. raṅka wretched ; Col. 0. raṅka
means 'very fond of', 'keenly desirous of' ; in Virabhadra's Canarese
inscription (EC. XI, P. 127, line 14) read raṅka for raṅga.
ratna jewel ; —Kaḷapa-taru siṅghāsane throne with a j. (i.e. jewelled)
Kalpa-taru 28.4 ; —kāna-phula j. flower-shaped ear-ornament 28.8 ;
—khaṭa j. couch 28.5 ; —chatī j. parasol 28.4 ; —drapaṇa j. mirror
28.13 ; —padārtha jewellery 19.5 ; —palaṅka j. bedstead 28.4 ;
—bicaṇa j. fan 28.11 ; —padaka j. medal 28.8 ; —beṇṭa
caa(m)ra chowry with j. handle 28.5 ; —makuṭa j. crown 26.5 ;
(in 19.5 text-ratana) ; Cp. Skt. khaṭvā, palyaṅka, vyajanakam, vṛtam.
rahaṅi remaining, (adj) ; surplus ; 4.4-5.
rāja-jāke in the whole kingdom 24.3.
rāuta a cavalier, a surname in Orissa 7.12 ; Skt. rājaputra Cp. PS. 4.1 ;
pāika-rāuta 24.3 ; Rāuta-rāya (text Rantrāya) 20.10 ; rāutā-toṭā
49.3.

- rāguru king's preceptor or chaplain 11.3.
 rāccha a road (? racchā) 7.20, 7.26 ; Skt. rathyā (fem.) fr. ratha (a chariot).
 rāja— (Sanskritic form as member of a cd.) —dāṅḍa public path or high way 50.3 ; —drohā rebel against the king 37.5 ; —prekaraṇa king's officer (?) 35.8 ; (text parakaraṇa) ; —sadana king's court 34.4, 34.4 ; —pramāṇe 53.4.
 rājā king 11.6, 12.7 ; 11.4 ; rājāmāne kings 36.4, 51.6 ; rājāṅku 11.5 ; rājāmānaṅku 36.4 ; rājāṅka 55.10 ; rājāṅkara 35.4 ; rājā-parikṣā 53.12.
 rājye daring the reign 8.7, 11.4, etc. (see bije rājye).
 rātira-dīna night and day 23.14-15 ; St. 0. rātra-dīna.
 rāśi a sign of the Zodiac ; 1.21 (text rāsi) ; "The India Zodiac is divided as in Europe into 12 parts, each of which is called a rāśi or sign" IC. The rāśi of a person is determined by the position of the sun with reference to the 12 rāśis (such as Meṣa, Vṛṣa etc.) at the time of his birth. See chapter VI, Antiquities of India—Barnett London, 1913.

/

- lāgi see under the verb 'lāgai' ; lāgihebā, lāgi karāibā etc. are used with reference to deities, kings in special senses ; 'candana-lāgi' (anointing with sandal paste) is used in a Telugu inscription (S.I.I., Vol. VI, No. 1055).
 lāḥ bharujā frying of grain 53.11 ; modern 0. lā bhajā ; Skt. lāja wetted grain, lājāḥ pl. parched or fried grain ; cp. Skt. verbal root bhṛjj—, pres 3rd sg. bhṛjjati (roasts or fries).
 lekḥāe at the rate (or number or quantity) of 18A.8, 2L.17, 29.6-7, 32.5, 38.11, 54.6 ; lekḥai 9.14 ; lekha 9.15 ; lekāe 23.21 ; cp. Telugu lekkanu (in number) ; Skt. lekha (writing).
 leṅkā an attendant, a surname now in use in the Khaṇḍayat caste of Orissa ; 7.6, 8.9, 8.12 ; lemkkā 3.5, 3.5 ; occurs in Telugu and Marathi and is used in Canarese inscrip. No. 104 of S.I.I. IX. pt. I ; cp. S.I.I.X. 520-21-22 ; S.I.I. V. 1028, 1030.
 loṇa salt 12.7 ; Skt. lavaṇa ; mod 0. luṇa or nuṇa.

v

- vaṃsa-kṣaya extinction of family or dynasty 20.17.
 vapa (dial) father 3.3 ; this is perhaps to be pronounced as 'bapā' ; cp. daya (—dayā 'kindness') in A.9 ; Skt. vaptā, St. 0. bāpā Col. 0. bapā. Vapa may be the name of a person.
 vahāṃkkara (dial) their, of them 3.10 ; cp. St. 0. 'tāhāṅkara' ; cp. the remote demonstrative pronoun 'u' (or o) in Bhojpuri (S.G.B.L. Page 20 of part 2) ; this seems to be lost in modern St. Oriya.*

* This is the only form of the pronominal base 'valha' or 'uha' in the text ; cp. 'vaha' and its forms in Avudhi (P. 316, Padama-atl.)

- viccu (Tel) (a ball of thread) 5.16.
 vijaya-rājya victorious reign 3.1, 5.8, 6.10.1 ; cp. bijaya—rājya—in A.5-6 ; in every one of these inscriptions the expression is followed by the word 'saṃvatsara' or one of its variants.
 vije-rāje samasthu 32 Aṃka 20.3 ; vije rāje (=vijaya rājye).
 vidyamāne while being present loc. sg. 6.4.
 visya a measure of weight 5.15 ; St.0. biṣā.
 vīra hero 3.1, 5.7, 6.1, 10.1.
 vaiṣṇava ? 3.3 ; cp. Vaṣṇama 5.18, Baiṣṇava 9.17.

§

- śateka one hundred 1.18 ; śata+eka.
 śāsana command, edict, proclamation ; royal charter ; an area or estate of rent-free land granted to Brahmins by royal charter, a Brahmin colony charitably established by royal charter ; 7.11, 27, 29 ; 8.11, 19, 23, 29, 30, 30, 35 ; 31.6-7 ; śāsaneka 8.16 ; —bhumi 31.9 ; śāsana 18A.7,7, 8 ; 53.3 ; —ku 18A.8 ; śāsanadesa 53.3.
 śītaḷa (text sitaḷa in 41.10 & sitaḷa in 41.6) adj. used as a noun ; cold food or uncooked food (as opposed to hot & cooked food) e.g. wheat fried & sweetened
 śiba bliss, the god Śiva ; —prāptem 1.18-19.
 śiṣṭu (dial) disciple, subordinate ? adj. used as a noun 10.4 ; Skt. śiṣṭa (same in St. 0.) the elite.
 śukra bright adj. A.7 may read śukla ; (śuc, be bright, Avesta—suxra).
 śuddha bright (fortnight) lit. pure 10.2 ; su. (=śu) 34.2.
 śrāhi year 3.1, 14.2, 17.3, 22.4, 26.1, 29.2, 32.2, 33.2, 40.3-4, 42A.2, 44.2, 45.3, 45A.6, 45B.10, 47.4, 50.2, 51.3, 52.2 ; śrāhi 11.1, 12.1, 13.5, 21.4, 23.4, 27.2, 30.2, 34.1, 36.2, 39.3, 42.2, 43.4, 46.4, 48.4, 54.2 ; śrāhī 24.2, 41.2, 53.2(?) ; śrāhiḷ 49.2 ; śrāyini 5.8-9 ; śāhi(=śrāhi) 38.3 ; śrāi(? or śrāi?) 1.3, 18.4, 19.2 cp. text, śrā 25.2. śrāhi 8.11, 10.2, 37.2 ; prati śrāhi 9.15 (śrāhi¹), 16.15 ; śrāi 20.3-4 ; śrā(hi) 2.1 ; śarāi 35.1 ; śra. 6.1 ; śrāhi—a form of loc. of the Apabhraṃśa derivative tiva from Skt. śarad in the sense of 'year'. cp. Persian sāl which is the same word śarad ; becomes in Apabhraṃśa saraa (cp. Pischel—355). This would have a locative saraahi. Then after contraction etc. śrāhi (frequently written in Oriya 'śrāhi'). (This note is based on Dr. Barnett's communication) ; see J.R.A.S. (1917), P. 132 ; IA. XXII, P. 222 ; IA. XXIII, P. 224 ; IA. XXV, P. 285 ; cp. Marathi 'sarāi' harvest time etc. (see Molesworth).
 śri fortune, glory, grace, prosperity etc. ; is often prefixed to the names of deities and persons, especially kings or to the names of persons associated with them or to the names of things pertaining to them ; 1.4, 1.1, 1.26, ; 2.1, 2.6 ; 3.1, 3.2, 3.2 ; etc. —karaṇa 8.6 ; 41.3, 50.2 etc. ; —Kūrmma 6.2, 10.4, —nāthadeva 6.4, 6.9, 10.6 ; cp. 10.11

(—Kūrmanāta—); cp. 9.16 ; —Candana a title 8.14-15 ; —caraṇa 7.5, 8.3, 8.8, 8.12, 12.5 ; —Jaya-Durgā—a goddess 31.1-2 ; —naara 36.2 ; —Baiṣṇa(ba) 33.10, —Baiṣṇava 9.17 ; —hāstānanu(Tel) 45A. 8-9 ; —haste 18A.4 ; —hastena (Skt.) 8.6 ; etc.

s

- s(u)kaḷa bright 38.4 ; Skt. śukla.
 sakāḷa-mājanā-abakāsa, the 'avakāśa' of morning bath 17.6 ; usually there are 3 'dhūpas' and 5 'avakāśas' in a temple ; Skt. sakāḷaḥ (adj. kālena saha vidyamānaḥ) Oriya 'sakāḷa' (morning) (forenoon) ; cp. bikāḷa (afternoon).
 saṅkha conch-shell 46.6, 48.9 ; Skt. śaṅkha.
 saṃhja dhupa lit. evening incense 42.3 ; Skt. sandhyā-dhūpa.
 satsu ? (scribal error ? for satva i.e. sattva) 3.9.
 sanamata consent 3.4, 3.9, 34.6, 49.9, 50.8, 53.14, 54A.3 ; —kāra consent 35.8, here —kāra is a pleonastic suffix after the analogy of 'svī-kāra' ; aṅgi-kāra' ; Skt. sammata ; cp. 0. sanmukha fr. Skt. sammukha.
 santaka a sign or symbol ; śri-hasta-santake by Royal Sign-Manual 18A.2-3 ; see J.R.A.S. (1900). 548 & P.T.S.D. (santaka=belonging).
 sappaḷa (dial) fruitful 3.11 ; St. 0. saphaḷa.
 sabadā-kāḷa always 3.7, 3.8 ; Skt. sarvadā ; (the same collocation occurs also in Nepalese) ; cp. Col. ; 0. 'sadā-sarvadā' (=always).
 sabu all 36.4 ; 35.7 ; (saba 20.14) ; sabua 3.10 ; sabhuā 3.6 ; sabuḥem 11.5 ; sabuḥe 24.4 ; sabūhe (?) 36.7 ; sabiḥem 42.5 ; (in these the pl. ending e is breathified ; cpmod. 0. 'sabhie') ; saburn abl. sg. 53.14 ; sabuṭim (?=sabuṭim) loc. sg. 51.4 ; Skt. sarva.
 sabhā-śthali (?) in the place of assembly A.19.
 samae 12.2 ; Skt. samaye.
 samaṃdhe in connection 1.8-9 ; Skt. saṃbandhe.
 samala-raḍu a kind of sweet 29.6 ; cp. mod. 0. 'laḍu' or 'laḍḍu'.
 samasta all adj. 2.5, 3.3, 3.5, 3.7, 6.3, 19.4, 26.5, 43.3, 34.6, 36.2, 36.3, 36.3, 36.6 ; Skt. samasta (=sam+as+ta), 'put together' cp. samasta or Samasta used in connection with the Aṅka system of reckoning.
 samparadā religious school or order or sect ; or party 42.4, 42.5, 42.5 ; baḍa—33.5, 50.2, 50.7 ; sampradā 55.10 ; Skt. sampradāya ; (occurs in line 31 i.e. line 2 of the 2nd part—in the Tamil version of Serial No. 1).
 sammukhem (? sanmukhem) in the auspicious presence A.19.
 sambata year 1.2-3.
 saṃvatsa year 3.1, 5.8 ; saṃvatsara 6.1 ; saṃva(m)tsara ? 10.1-2 ; Skt. saṃvatsara.
 (saraṇa protector 9.9-10 ; saraṇaḥ 9.10 ; text śaraṇa & śaraṇaḥ). Skt. śaraṇam.
 sarata (?) condition 34.5 ; (of Perso-Arabic origin ?).

sarāi see śrāhi.

sari proximity 51.4-5 ; cp. Skt. parisara.

sarbasa all property 11.6 ; Skt. sarvasva.

sarbamāinnā (or —ppā) a Telugu idiom meaning 'altogether' ; in the context, it does not seem to be a derivative or corruption of Skt. sarvamānya i.e. an absolute & tax-free gift ; 18A.10 ; 'sarbamānya kari' (cp. sarvamānyamgānu in 45B.16-17) is used in Kechaḷa (i.e. Kechaḷa) Cop. plate cp. J.A.H.R.S., VI, pt. 1.

sahasra? thousand, A. 17.

sāanta—noble or lord 24.3 ; Skt. sāmanta.

sākṣi witness 3.12, 20.19, 50.6, 54.9 ; sākṣi 49.8, 50.7.

sācchi witness 49.7 ; tñh i.e. tadbhava or derivative fr. sākṣi (in mod. 0. sākṣi is pronounced as sākhi and kṣura (a razor) as khura, but churi (a knife) is commonly used ; cp. kṣurā in 34.4).

sātu (dial) seven 3.5 ; Skt. sapta.

sāthie sixty 32.4, cp. 38.9 ; Skt. ṣaṣṭi.

sāna young, small adj. 53.9 ; cp. Telugu sanna. cp. N.D. 599 (sānu).

siṅgāra toilet, dressing ; —baḍa—principal dressing ceremony 42.4 ; Skt. śrīṅgāra. —nāeka 40.10

śimā territorial division 52.5 ; cp. 'simā' (text śimā) in 45B.14. where it seems to be used as an equivalent of 'daṇḍapāṭa' cp. 45A.10.

śimā boundary 7—lines 6, 15, 19 etc ; 8—19, 20, etc. catuḥ—8.25-26.

su short for śuddha or śukla 19.2, 20.4, (used about 12 times).

sukla bright (fort-night) 6.3, 13.5 (sūkḷa ?), 21.5 ; sukaḷa 16.8, 15.5 suka (ḷa), 23.5, 28.3, 38.4, 51.3, cp. 26.2 ; sukkala 17.3 ; śukḷa (?) 36.2 ; śukala 47.4-5 ; śukla 45B.11 ; Skt. śukla.

sukritamāna good deeds, merits 3.10-11 ; Skt. sukṛta ; (—māna 0. pl. suffix).

sutā chain, string 26.13.

sunā gold 1.15, 1.17, 3.6, 3.6 (sunnā), 3.7, 3.10 6.10, ; etc.—mārj(j)añi paṭa one piece of golden broom 27.5 ; cp. Skt. mārjanī fr. mṛj- (to brush or cleanse) ; cp. Skt. suvarṇa.

subarṇa-daṇḍa golden staff or compensation in form of gold coins A.17 ; cp. S.I.I. VI. 1051, line 8, presentation of silver staff.

se he (Skt. saḥ, Pali so, Māgadhī Park se) 12.7, 14.7, 18.16, 20.15, 23.22, 27.10, 28.16, 33.9, 34.5, 36.6, 36.6, 38.12, 40.18, 41.12, 42.9, 47.13, 51.8, 53.12, 55.13 ; se 'that 19.5, 19.7 ? , 34.3, 54.4 ; se (added expectively in 42.7, 42.8 ; sehi (se+hi) 37.4 ; tā-sahite with that 17.10 ; tāhā that neut. acc. sg. 19.6, 19.6 ; tāhā-ku to him 34.5, 34.4(kāhāku or tāhāku ?), 37.4 ; tāhā ra his gen. sg. 11.6.

senādhyakṣa the general or commander of the army 8.5. bāhinī-pati (commander of a particular detachment or part of the army), mahāsenāpati (the commander-in-chief) also occur.

sebaka attendant 24.2 ; —māne pl. 34.3 ; —bhiā income of attendants 55.11.

- sebā service 34.3, 40.11, etc. ; Skt. sevā.
 sevata white 10.6 ; Skt. śveta.
 soi bed of a stream of or a stream 8.22, 8.23, 8.28, 8.29, 8.29, 8.31, 8.35 ;
 cp. mod. O. sua(current) ; Skt. srota+ī ; in Skt. there are 2 words
 —srotam & srotas. cp. Vedic Srotyā.
 sola a kind of aquatic plant ;—ḍui (lit. sola-lake) name of a pond or
 or lake 7.17 ; —daṇḍā ; Skt. hrada, O. daha (by metathesis), ḍuhi
 (a small lake).
 sola a measure of about 3 'chattaks' 32.5 (text solā), 29.4 (text solā), (per-
 haps of Telugu origin).
 sthāi permanent 49.5 50.5 ; sthāhi 54.7 ; sdhāyi (dial) 10.11, sdhā (yi)
 10.13, ; stāi 5.13 ; stāida permanence, perpetuity (Skt. sthāyitva)
 6.11 ; cp. stāyigānu(Tel) permanently, sdāyigānu in 45A.16 ; Skt.
 sthāyī.
 sthānāpati the lord or master of the place or establishment 5.19 ; Skt.
 sthāna-pati.
 svadeśi belonging to one's own country (as opposed to 'paradeśi') 51.5.
 svara— voice 42.8.
 svasti hail, lit. prosperity 3.1 ; svasta in 1.1 is a scribal error for svasti.

h

- hada boundary ? 54.6 ; cp. sarahada in 54.5 ; (used in mod. O. in the
 sense of boundary or boundaries) (lit. sarahada =chief boundary) ;
 of Arabic origin.
 hadā a mass, a lump, 33.13.
 hātha— hand 1.25, (text hātharai in the hand) ; 19.6 (text hāthare in the
 hand) ; Skt. hasta, mod. O. hāta.
 hāra necklace 26.8 (text ratna-hāre a jewelled necklace).
 hi a particle denoting emphasis 36.5 ; 42.7 ; Skt. hi.
 hijala (text hijala ?) a kind of tree growing by water-side, 8.20.
 hiḍa ridge 7.23 ; (a deśi word).
 hirā— diamond 26.9 ; Skt. hīraka.

SOME TELUGU WORDS

in 0. inscrips or in Oriya cum Telugu inscrips.

(Words with Telugu affinities (e.g. toṭā) are not listed here).

anubhaviṃcidi you should enjoy 45B.18 ; anubhaviṃcci enjoying, participle 45A.17 ; cp. Skt. anubhava (experience).

aṃḍula of these 45A.14-15 ; — la is the postp. for gen. pl. cp. para 208, Arden (1927).

ura village, township 9.3.

osi yistimi (text osi yintimi) we have given 45B.17 ; read(p)osi; etc.

*Kākolli Timā Paṇḍitulaku to K. T. Paṇḍita 45A.4-5 ; (0. Paṇḍitaṅku) Kākolli Nārāyaṇa Paṇḍitulaku to K. N. Paṇḍita 45B.12-13 (la pl. ending)

Gaṃḍalu (=Gaṇḍa-māḍhas) (sg. Gaṃḍamu) 5.14.

gāryālu (gāraḷu) cakes of black gram pl. (sg. gāre) 5.18, 5.19-20.

—gānu adverbial suffix eg. sdāyi-gānu permanently 45A.16.

dhārāpūrvvakam-gānu 45A.9 ; cp. also 45B.16-17.

Guṃḍimadā-nu to (village) Guṃḍimadā 45A.12.

catri āvedanalu-nnu royal (? chatri) demands 45A.14 ; cp. 0. Index.

puṇyakālāna at holy time 45A.8.

phalaṃ produce 45A.15 ; Skt. lw.

māni yistimi having remitted, we have given 45A.14 ; māni (absol.),

mī your 45A.15 ; miru (text miru) you 45A.13.

rājula of the king gen. sg. (honorific) 2.1.

reṃḍu two, reṃḍunnu to both 45A.13.

yī this 45A.12.

Velupukoṃḍa-katakāyi-ni while encamping at Velupukoṃḍa 45B.10.

vratikedī you should remain 45A.17 ; fr. Skt. root vṛt ; signifying the sense of Skt. vartitavyam and 0. bratibāka 1.29.

simāloni of the 'simā' (territorial division) (text simaloni) 45B.14.

Śrīhastāṇaṇu from Śrī hasta=from graceous hands 45A.8-9.

INDEX OF

Oriya words & some names of persons and places etc. occurring
in the Skt. Copper plate grant of King Nrsimhadeva II dated
Saka 1217 (=A.D. 1295) ; find place : Kenduapatna, Cuttack.
J.A.S.B. LXV (1896), Page 229. (Ap. 1 of this thesis)

(The figures against the words indicate the serial No. of lines).

- Añke in the Añka year 3.
Amñai n. (=name) of a p. (=person) (coppersmith of Puruṣottamapura market) 25.
usthali ? Sanskritised from O. 'uṭhuli' lit. who rises i.e. removes his workshop after the market is over 25.
Eḍara n of a v(=village) 6.
Kailo n of a v(=village) 16.
Kaṇṭāpāḍi n of a market place 24. (text Kaṇṭāpāḍihaṭṭiya i.e. belonging to the market place of Kaṇṭāpāḍā).
Komaṭi(Tel) a man of a particular trading caste 23.
Khaṇḍasāhi n of a v 12 ; sāhi=a street.
Gaṅgā-Narasiṅgha-pura n of a 'śāsana' 21.
guṇṭha a measure of land(=1/25 acre) 9, 13, 14 ; 1 guṇṭha=27561/4 sq. feet in Madras (cp. N.I., P. 715).
gohari a low and narrow footpath, a cattle path 9, 14.
Ghoḍā-pāḷa n of a v (that which tends horses ; cp. O. gopāḷa) 12.
Candrādāsa n of a p who was a Karaṇa (& a surveyor) 16.
Jhāḍa-khaṇḍa n of a forest region 23 ; —Dakṣiṇa— 23 ; jhāḍa (forest).
Derz-biṣaya n of a district or subdistrict 6.
Tailaṅga (or Talaṅga) n of a v 7.
tāmbakāra coppersmith 22.
Tucaḍā n of a v 23.
daṇḍā shallow water course, a cattle path, 7, 7, 11, 12, 13, 16.
Dhittu Belāli n of a p who was a betel dealer 24 ; cp. Vellāla P. 62 of H.B.I.
naḷa a measuring staff, a pole 6, 11, 16.
bāṭikā a measure of land(=20 acres) 9, 10, 13, 14.
Beḍa-pa ḍā n of a v 12, 18.
Beda-pura n of a v 25.
Bhīmadeba śarmā n of a p ; he is the donee of the grant and a high official (in charge of princes) 5.
Bhīma-Nārāyaṇa-pura n of a v 11.
maccha fish 23.
Madāi n of a p (the tinker of Beda-pura) 25.
Mahādeḷa Belāli n of a p who is the father of Dhittu & a betel dealer 24.

- Māñku Śreṣṭhi n of a p (a Komaṭi by caste) 23 ; he is the father of Purāi & grandfather of Nāri (? Nori) 23-24.
- māna(Skt) 0. māṇa, an acre 9, 10, 13, 14 etc.
- Māli-pura (=Māli pura in 0.) n of a v 7 (māli=gardener).
- Remuṇā-kaṭake at the camp or town of Remuṇā (5 miles W. of Bala sore) 3.
- Yannāḍi n of a p ; he is a coppersmith ('tāmbakāra') ; seems to be the Sanskritised form of Oriya 'anāḍi' meaning 'dull' ; ignorant' etc. supposed to be a corruption of Skt. 'anārya' (Non-Aryan) 22.
- Yallālanātha n of a p. ; he is a priest (sebāyat) & the keeper of the copper pl. grant 21 ; 'yallāla (corresponding to alāra in Oriya) is ultimately traceable to Tamil ; 'Aḷvār—from azh(Tamil), to be profound—Title of the 12 ancient devotees of Viṣṇu and generally a Vaiṣṇava title' (see P. 22 of M.M.).
- Sāhasamalliyā belonging to Sāhasamalla ; 7-8 ; cp. 0. Sāsamala or Sāmala).
- Śibadāsa Nāyaka n of a p (a 'puro-śrikoṛaṇa) 6.
- Sunāilo n of a v 11, 17.
- Svāṅga-viṣaya n of a subdistrict 11.
- Śaka-batsare in the Saka era 1 ; 'This era is extensively used in over the whole of India and in most parts of South India, except in Tinnevely and part of Maḷabar.....The expired years are in use in most parts of India' I.C.
- sebāyat— a temple' priest 23 ; cp. 'sebāita—a hired priest, a trustee or manager of an endowed temple B.D. ; cp. sewāite—attendant (der. sewā) N.D. ; cp. 0. khaṇḍaita, gantāita etc. (page 105, O.G.M.A.L. 2nd Vol.). It seems to be a misreading for Senāpati (correct—senāpati). senāpati).
- Hali Prahlāda 3-4. (0. Haḷi—)
- hiḍa a ridge 8.

ADDENDA

A portion of the text of an early inscription found in Orissa.

Nibina Copper plate of Dharmarāja

of

Śaṅkodbhava Dynasty of Orissa.

Dt. about 715 A. D.

(discovered from village Nibina in Kodala taluk, Dist. Ganjam)

E I. XXI P. 34—41.

Text by Dr. N. P. Chakravarty

See also "Inscriptions of Orissa (300—700 A.D.) Vol. I pt. ii"
Ed. by Rajaguru, Museum, Bhubaneswara 1958.

3rd Plate obverse.

Line 43. pāscima diśahi tṛ(tri)kuṭa joḍa pāpādi baṅarāi bālmika
bankasila baṅarāi uta(tta)ra diśahi

L. 44. tṛ(tri)kuṭa pāḡi sākha(?) tāi maṅi bāḍh i baṅi utara diśahi
diḡhasila pūbchi atabaṅarāi

L. 45. bāḍa / pūba utara koṅchi somapita(tri)kuṭa/pūba dakṣiṅahi
se... matṛ(tri)kuṭa/pūbadisahi kho

L. 46. lāḍa / pūba dakṣiṅakoṅahi bāḡhaḡu tṛ(tri)kuṭa dakṣiṅahi
sapabadisila gāḍi srābatih

3rd plate, reverse.

L. 47. ṅḍapura dviṅpira / sambat (?) B i sākha/sudi prathama
pakṣa dvitiyā.

* "The portion showing the boundary of the gift village is written in a vernacular which appears to contain a mixture of Telugu and Oriya". Dr. Chakravarty, I have not been able to trace any Telugu term in the language of the text.

Acc. to Rajaguru 'ṅpira' denotes a measurement of land.

TENTATIVE TRANSLATION

L. 43. To the west lie the Trikuṭa (hill), a watercourse, and the Papadi (?) forest range, an ant-hill, a curved stone and a further forest range ; To the north lie

L. 44. the trikuṭa (hill), the mouth of three water courses, the Bādhai forest, To the north lie a long piece of stone, To the east lie the Ata(?) forest range (&)

L. 45. fence ; In the North-East corner lie the Somani trikuṭa, To the South-East, the Se. .ma trikuṭa, To the East kho.

L. 46. lāḍa / In the South East corner lie the Baghaguhā (lit.—Tiger cave) trikuṭa, To the South (several words illegible)*

Above merely the translation of the text quoted by Dr. Chakravarty and Rajguru is given. This is not to be taken to imply that I accept their identification of the language. Shortage of space precludes any possibility of further discussion here beyond that it seems to be a mixture of tatsama, tadbhava, and deśaja for example 'Paścīma' is tatsama, "r̥i" is tadbhava, ḥḍa is deśaja.

* Dr. Chakrabartti and Rajguru read as .— "Sapabadisila gūḍi sṛābalih", which as present cannot be interpreted.

A portion endorsement on 1st. side of the Parlakhimundi
Copperplate of Bajrahastadeva.

XIth ? century.

E. I. III. 220.

Text acc. to Rajaguru.

Line 1. Om Rājirāṇī Oḍibīśai bidagadha

L. 2. telasiḡāma imdanandaṇodaya

L. 3. taṣṭha sāhasabina homaṇḍimila

L. 4. nta dina (II) †

† My observation regarding the identification of the language of the grant portion of the Nibina plate would more or less apply to the above portion also. The original of the text was not available at the time of going to Press. So I have not attempted a translation. Regarding the endorsement, Kielhorn observes that "nothing can be said but that it is not in Sanskrit and that in line 3 it refers to Homañḍi".

There is some uncertainty regarding the identification of the kings Narasimhadeva and Bhanudeve mentioned in serial Nos. I and II respectively. They have been identified as Narasimhadeva IV by Dr. Sircar and Bhanudeva IV by Mr. Rajaguru. cp. E.I. XXXII P. 232 ; O.H.R.J. IV, P. 102.

The exact relationship of Virabhadra with King Prataparudra has also been a matter of dispute.

TABLE I

FROM THE INDIAN CALENDAR BY SEWELL & DIKSHIT

(Cp. P. 1489 Nellore Inscriptions).

1. Meṣa	Vaiśākha	April	— May
2. Vṛṣabha	Jyeṣṭha	May	— June
3. Mithuna	Āṣāḍha	June	— July
4. Karkāṭa	Śrāvaṇa	July	— August
5. Siṃha	Bhādrapada	August	— September
6. Kanyā	Āśvina	September	— October
7. Tulā	Kārttika	October	— November
8. Vṛścika	Mārgaśīrṣa	November	— December
9. Dhanu	Pauṣa	December	— January
10. Makara	Māgha	January	— February
11. Kumbha	Phālguna	February	— March
12. Mīna	Caitra	March	— April

TABLE II

NOTE ON REGNAL AND ANKA YEAR

The Anka cycle is of 59 luni-solar years. Its months are Pūrṇimānta, but it begins the year on the 12th of Bhādrapada-śuddha. The year changes its numerical designation every 12th day of Bhādrapada-śuddha. (See p. 38, *The Indian Calendar*.) "The years dropped—the 1st, possibly, the 6th, 16th, 20th, 26th, 30th, 36th, 40th, 46th, 50th, 56th." The following table gives a comparison between the Regnal and Anka year:—

Regnal year	Anka year	Regnal year	Anka year
1	1 & 2 (normally)	25	31
2	3	26	32
3	4	27	33
4	5	28	34
5	7	29	35
6	8	30	37
7	9	31	38
8	10	32	39
9	11	33	41
10	12	34	42
11	13	35	43
12	14	36	44
13	15	37	45
14	17	38	47
15	18	39	48
16	19	40	49
17	21	41	51
18	22	42	52
19	23	43	53
20	24	44	54
21	25	45	55
22	27	46	57
23	28	47	58
24	29	48	59

TABLE III

ORIYA INSCRIPTIONS IN SOUTH INDIAN INSCRIPTIONS,

VOLUMES V & VI, PRIOR TO A. D. 1568

S. I. I. Vol. V (9 inscriptions)

No. in S. I. I. V,	S. No. in thesis
1006	16
1119	46
1132	4
1152	40
1156 ¹	6
1161	48
1176	9
1213 ¹	5
1244 ¹	10

S. I. I, Vol. VI (40 inscriptions).

No. in S. I. I. VI	S. No. in thesis
654	44 & 45
697	55
700	54
701 -2	54A
703	29
720 ¹	2
748	49
749	53
778	50
793 ¹	20
895	33
903	35
908 -9	38
927	52
940 ¹	3
1078 ¹	
1089	13
1145	Ap. 10
1146	Ap. 12
1147	Ap. 6
1148	Ap. 11
1149	47

1. Inscribed in the Telugu Script.

No. in S. I. L. VI	S. No. in thesis
1150	21
1151	18
1152	17
1153 -54	25
1154	15
1156	Ap. 5
1157	23
1158	22
1159	34
1160	32
1161	Ap. 7
1162	41
1163	39
1164	43
1165	Ap. 8

TABLE IV

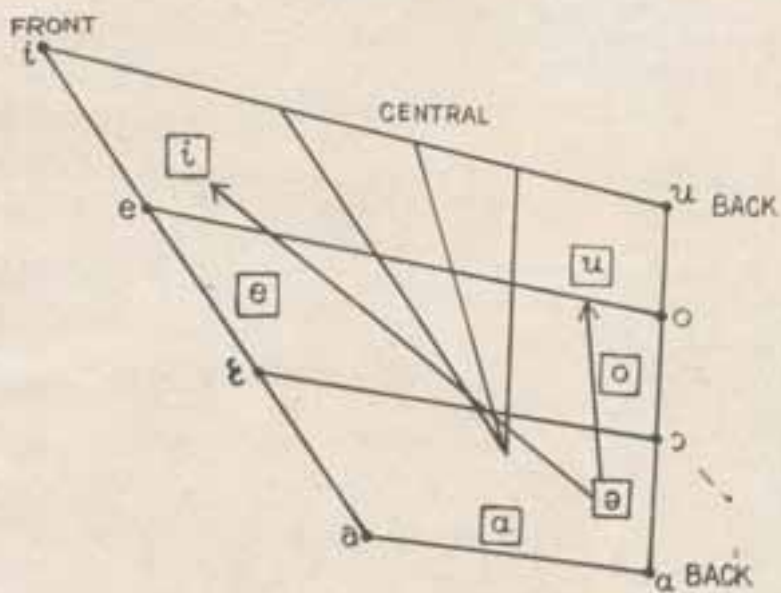
Details of the places where the inscriptions were found with the
Serial Numbers and Numbers in the Appendix noted under
the names of the places.

1. Urajam (village), T.—Chicacole, D.—Ganjam. A	(now) D.—Chicacole.	1
2. Bapatla (town), D.—Guntur. 18A		1
3. Bhuvanesvara (town), D.—Puri. 1, Ap. 13 (Tamil) Bhuvanesvara, Lingaraja temple. 11, 37		2 2
4. Garhapadī (village), D.—Balasore. 31		1
5. Gudimelapādu, T.—Ongole, D.—Nellore. 45A, 45B		2
6. Kendrapatna, Kendrapada, D.—Cuttack. Ap. 1		1
7. Konarake temple, D.—Puri. Ap. 2		1
8. Koṇḍapalli, lat. 16° 37', long. 80° 35', Bezwaḍa, D.—Kistna. 44, 45, also 2 short fragmentary inscriptions.		2
9. Kondavidu, lat. 16° 15', long. 80° 17', a ruined temple on the hill, T.—Narasaravupeta, D.—Guntur. Ap. 9		1
10. Malebennuru, T.—Dāvanagere, D.—Chitaldroog, Mysore. Ap. 15 (Canarese)		1
11. Mukhalingam, Mukhalingeśvara temple, T.—Parlakimedi, D.—Chicacole. The temple is sacred to Śiva. 4, 16, 46		3
12. Narasimhanatha temple, Borasambar Zemindari, D.—Sambal- pur, about 20 miles S. W. of Padampur, a few miles from Borasambar, is at the source of a tributary of the Anga. Ap. 4		1
		19

13. Puri (town) :—	
Trimali math—7	1
Sañkarānandamath—8	1
Puri, Jagannath temple.	
12, 14, 19, 24, 26, 27, 28, 30, 36, 42, 42A, 51	12
14. Pottāngi (village), Potesvara temple, T.—Ichchapuram, D.—Ganjam now Chicacole.	
Ap. 3	1
15. Simhachalam (village and hill), L. N. temple, D.—Vizagapatam, lat. 17° 46', long. 83° 15'.	
2, 3, 13, 15, 17, 18, 20, 21, 22, 23, 25, 29, 32, 33, 35, 38, 39, 41, 43, 47, 49, 50, 52, 53, 54, 55.	27
Ap. 5, Ap. 6, Ap. 7, Ap. 8, Ap. 10, Ap. 11, Ap. 12.	7
Remarkable temple, dedicated to the Varāha incarnation of Viṣṇu, improved by ancient kings of Orissa, 'picturesquesly situated in a wooden glen containing springs and cascades', W. 7 miles from the sea. The Hanumanadvara (gateway) is halfway up the hill.	
16. Srikurmm (village), Kurmesvara temple, T.—Chicacole, D.—Chicacole, lat. 18° 16', long. 84° 03', West 3 miles from the sea, East-South-East 7 miles from Chicacole. Temple, formerly Saiva, changed into Vaisnava by Ramanuja.	
5, 6, 9, 10, 40, 48.	6
Ap. 14 in Telugu.	1
	75
Total number of inscriptions :	

Note—T.—Taluk, D.—District, V.—Village, Ap.—Appendix.

In the chart given below the approximate tongue-position of the Oriya vowels are compared with those of the eight cardinal vowels. The arrows indicate movement in respect of diphthongs.



(A)
Naga & Proto-Bengali
Plate 2

DT notched
No. 1

1493 A.D.
No. 9

No. 10

100

No. 11

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

DT

Sl. No.	Particulars	Rs.	P.	As.	Total
1	...	5	5	5	15
2	...	5	5	5	15
3	...	5	5	5	15
4	...	5	5	5	15
5	...	5	5	5	15
6	...	5	5	5	15
7	...	5	5	5	15
8	...	5	5	5	15
9	...	5	5	5	15
10	...	5	5	5	15
11	...	5	5	5	15
12	...	5	5	5	15
13	...	5	5	5	15
14	...	5	5	5	15
15	...	5	5	5	15
16	...	5	5	5	15
17	...	5	5	5	15
18	...	5	5	5	15
19	...	5	5	5	15
20	...	5	5	5	15
21	...	5	5	5	15
22	...	5	5	5	15
23	...	5	5	5	15
24	...	5	5	5	15
25	...	5	5	5	15
26	...	5	5	5	15
27	...	5	5	5	15
28	...	5	5	5	15
29	...	5	5	5	15
30	...	5	5	5	15
31	...	5	5	5	15
32	...	5	5	5	15
33	...	5	5	5	15
34	...	5	5	5	15
35	...	5	5	5	15
36	...	5	5	5	15
37	...	5	5	5	15
38	...	5	5	5	15
39	...	5	5	5	15
40	...	5	5	5	15
41	...	5	5	5	15
42	...	5	5	5	15
43	...	5	5	5	15
44	...	5	5	5	15
45	...	5	5	5	15
46	...	5	5	5	15
47	...	5	5	5	15
48	...	5	5	5	15
49	...	5	5	5	15
50	...	5	5	5	15
51	...	5	5	5	15
52	...	5	5	5	15
53	...	5	5	5	15
54	...	5	5	5	15
55	...	5	5	5	15
56	...	5	5	5	15
57	...	5	5	5	15
58	...	5	5	5	15
59	...	5	5	5	15
60	...	5	5	5	15
61	...	5	5	5	15
62	...	5	5	5	15
63	...	5	5	5	15
64	...	5	5	5	15
65	...	5	5	5	15
66	...	5	5	5	15
67	...	5	5	5	15
68	...	5	5	5	15
69	...	5	5	5	15
70	...	5	5	5	15
71	...	5	5	5	15
72	...	5	5	5	15
73	...	5	5	5	15
74	...	5	5	5	15
75	...	5	5	5	15
76	...	5	5	5	15
77	...	5	5	5	15
78	...	5	5	5	15
79	...	5	5	5	15
80	...	5	5	5	15
81	...	5	5	5	15
82	...	5	5	5	15
83	...	5	5	5	15
84	...	5	5	5	15
85	...	5	5	5	15
86	...	5	5	5	15
87	...	5	5	5	15
88	...	5	5	5	15
89	...	5	5	5	15
90	...	5	5	5	15
91	...	5	5	5	15
92	...	5	5	5	15
93	...	5	5	5	15
94	...	5	5	5	15
95	...	5	5	5	15
96	...	5	5	5	15
97	...	5	5	5	15
98	...	5	5	5	15
99	...	5	5	5	15
100	...	5	5	5	15

...

...

...

...

...

...

...

...

...

PLATE II Letters & numerals of the Early Oriya script (1455-1555)

1	a	ୱ (19)	ୱ (19)	ୱ (19)	ୱ (19)	ୱ (19)	ୱ (19)	ୱ (19)	ୱ (19)
2	ā	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
3	i	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
4	ē	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
5	u	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
6	w	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
7	ɾ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
7(a)	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
8	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
9	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
10	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
11	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ
12	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ	ୱ

The figures below the letters & numerals indicate the Serial nos. in the thesis.

Plate 4 (D)

da	दा	दा	दा	
dha	दा	दा	दा	
na	ना	ना		ना ना
ta	ता	ता	ता	
tha	ता	ता	ता	
da	दा			दा
dha	दा	दा	दा	
na	ना	ना	ना	ना
pa	पा	पा	पा	पा
pha				पा
bo	ब	ब	ब	ब
bha	ब	ब	ब	ब
ma	म	म	म	म

THE EVOLUTION OF ORIYA LANGUAGE & SCRIPT

by *Mr. B. K. S. Murthy*