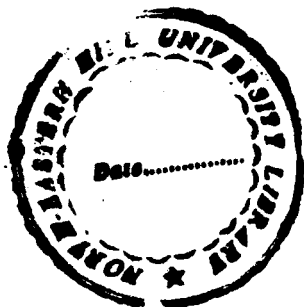


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NORTH EAST INDIA  
HISTORY ASSOCIATION**

**SIXTH SESSION  
AGARTALA : 1985**

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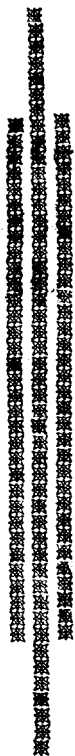
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## Preface

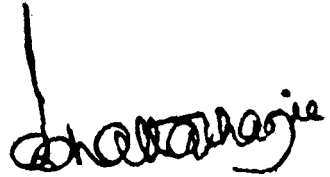
The Sixth Annual Session of the North East India History Association held at the Calcutta University Post-Graduate Centre, Agartala on October 3-5, 1985 was one of our most colourful academic meets in the region, attended by the largest number of delegates. Professor H. L. Gupta, formerly Head of the Department of History, Saugar University presided over the Session, which was inaugurated by Sri Nripen Chakravarty, Chief Minister of Tripura and graced by Dr. B. D. Sharma, Vice-Chancellor, North-Eastern Hill University as the Guest of Honour. Shri Dasarath Deb, Deputy Chief Minister of Tripura also addressed the delegates. Our colleagues, Professor J. B. Ganguly, Director, CUPG Centre, and Dr. Mahadev Chakravarti, Reader & Head, Department of Modern History at the Centre did us great honour as Chairman of the Reception Committee and the Local Secretary of the Session respectively.

We are grateful to the Calcutta University Post-Graduate Centre, Agartala for hosting the Session and warm hospitality offered to the delegates. The administration, members of the teaching faculties and the students' community in the Centre were all involved in the Session. The Centre received generous support from the Government of Tripura. The Chief Minister, Deputy Chief Minister and their cabinet colleagues generously spared time from their schedules to be with the delegates and participate in academic discussions. They entertained the delegates and offered as gifts some publications on Tripura and excellent pieces of indigenous handicrafts as token of love and affection of the people of the State. The Directorate of Information and Culture, Government of Tripura, organised colourful programmes depicting the rich cultural heritage of Tripura. Study tours were organised to the places of historical importance. On the whole, the delegates shall cherish the fond memory of the Session for a long time.

The academic standard of the Session was also very high. We have maintained our tradition of steady growth in membership pattern and the number of papers presented and discussed. Tripura is one of such areas in our region where we do not have enough historical studies. In Agartala Session, we indeed achieved a major breakthrough. Majority of the papers presented there were on Tripura. These shall certainly generate further research. The volume is a collection of sixty two papers, empirical as well as

analytical and interpretative. Some of the papers, particularly by the colleagues in other disciplines, have added to the merit of the volume by fitting well in our scheme of recording the living history.

I am personally thankful to my colleagues Dr. J. P. Singh, Dr. M. S. Sangma, Dr. O. P. Kejariwal and Dr. Gautam Sengupta for the ready help in editing and publishing the volume.



Shillong  
The 22 August 1986

(J. B. Bhattacharjee)  
General Secretary  
North East India History Association

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## Tripura in the Pre-Manikya Period

Ramanimohan Sarma

Known as 'Hill Tipperah' during the British period, the present state of Tripura<sup>1</sup> was a native state ruled by a royal family of the *Tipra* tribe with their names ending in *Manikya*. As a kingdom under the *Manikya* rulers it also included *Tippera* and portions of *Sylhet*; and in an extended sense it comprised the districts of *Noakhali* and *Chittagong*. Hence the history of Tripura in the pre-*Manikya* period is intertwined with that of *Samatata*, a region roughly corresponding to the present districts of *Sylhet*, *Noakhali* and *Chittagong*<sup>2</sup> (Bangladesh). And it is the history of Tripura in the pre-*Manikya* period that forms the subject-matter of the present paper.

Though ancient, the country of Tripura is not mentioned in any old literary or epigraphic record. Attempts to identify 'Tripura' with 'Traipura' of the *Mahabharata*<sup>3</sup> or to trace it in the Allahabad Pillar inscription of *Samudra-Gupta* (C. A. D. 335-375) have not met with any success.<sup>4</sup>

The earliest archaeological record discovered within the limits of ancient *Samatata* is a copper-plate charter of the year 188 of the Gupta Era (A. D. 507-08), the find spot being *Gunai-ghar*, *Comilla*. It proves the rule of a certain *Maharaja Vainya-Gupta* in the Tripura region. *Vainya-Gupta* was most probably a member of the imperial Gupta family and acted at first as a *de facto* ruler and subsequently taking advantage of the weakness of the central authority of *Magadha*, declared himself openly as the emperor. In any case, his direct rule over the *Tipperah* region at the beginning of the 6th century A. D. admits of little doubt.

The next important landmark in the history of the region is provided by two copper-plates<sup>5</sup> hailing from *Ashrafpur* (30 miles north-east of *Dhaka*). They disclose the names of three reigning kings of Buddhist persuasion with *Khadga* as a part of their names. They are *Khadgodyama*, *Jata-Khadga* and *Deva-Khadga*, each being the son of his predecessor. The

Plates further furnish the names of Deva-Khadga, his queen Prabhavati and son Raja-raja or Rajarajabhata. These copper-plates of Deva-khadga were issued from Karamantavasaka usually identified with Badkamta, a police station at Comilla in Bangladesh.<sup>6</sup> An inscribed image of the goddess Sarvani (a form of Durga) discovered at Deulbadi<sup>7</sup> (about 14 miles to the south of Comilla) also refers to the three kings noted above. The combined testimony of the Ashrafpur copper-plates and the Sarvani-image inscription thus reveals the existence of a royal dynasty, whom we may call the Khadgas, with their cultural and administrative centre located in the Comilla or the Tripura sector of Samatata.

Seng-chi, a Chinese pilgrim priest, also saw a certain Buddhist king Rajabhata ruling in Samatata during his visit to India in the last quarter of the 7th century.<sup>8</sup> In all likelihood he may be taken as identical with Rajaraja or Rajarajabhata of the above-noted inscriptions. Hence Rajarajabhata and his father Deva-Khadga may be said to have been flourishing in the second half of the 7th century and their family enjoyed supremacy over Tripura (Tippera of undivided Bengal).

The copper-plate grant of Lokanatha<sup>9</sup> discovered somewhere in the district of Tippera (now Comilla), contains a short history of four or five generations of *Samantas* of the *Natha* family. The name of the first member of this Natha family is lost in the copper-plate. He is described as a paramount ruler, *adhimaharaja*, but his successor Sri-Natha is mentioned as *Samanta*. Sri-Natha and his son Lokanatha were the *Samantas* of an unknown suzerain. While the identity of their suzerain is not known, we may infer on the basis of the probable date of the said Tippera-grant (i. e., middle of the 7th century A. D.) that Lokanatha was a feudatory of the Khadga dynasty.

Another copper-plate discovered at Kailan<sup>10</sup> (13 miles west of the Lalmai railway station, Comilla) apprises that a king named Jivadharana was the lord of Samatata and his son Sri dharana received from him the sovereignty over Samatata. Sri-dharana is styled *Samantesvara*, bearing the feudatory title *praptapancha-mahasabda*. Thus these two Rata kings appear to have been the nominal feudatories of some suzerain, but were practically independent. This record also furnishes that the Ratas had their headquarters at Devaparvata which was encircled by the river Kshiroda (probably Khira or Khirnai,

a dried up river course of the Gomati still traceable just west of the town of Comilla).

The Khadgas were followed by a new family of kings with the *Deva* name-ending. The history of this family is known from a copper-plate charter issued by *Maharajadhiraja* Bhava-deva from Devaparvata<sup>11</sup> presumably the region of the same name in the Lalmai-Mainamati area. The rule of this Deva family also seems to have been testified to by the coins bearing the name *Pattikera*, palaeographically assignable to the 8th century A. D. ; all of them hail from the Comilla region.<sup>12</sup> Palaeographically datable to the 8th or 9th century A. D.<sup>13</sup> the land grant of Bhavadeva refers to one Vira Deva as the founder of the family. While his son and successor Ananda-Deva is mentioned as *Parama-Saugata* and *Maharajadhiraja*, his grandson Bhava-Deva, also a *Parama-saugata*, and the issuer of this charter, is given the imperial titles *Paramesvara* and *Paramabhataraka*, in addition to *Maharajadhiraja*. It appears, therefore, that Bhava-Deva was an independent ruler. Bhava Deva extended his kingdom and enhanced the power and prestige of his family.

A few coins recovered from the Comilla area with the legend *Akara* on them tend to suggest that the Devas appear to have been immediately followed by a little-known *Akara* ruling family.<sup>14</sup>

Shortly after this flourished another Buddhist kingdom, as known from an incomplete copper-plate hailing from Chittagong<sup>15</sup>. Palaeographically assignable to A. D. 750-850, this record supplies the names of three successive members of a Buddhist family, each being the son of his predecessor ; Bhadra-Data (*sic.* Bhadra Datta), Dhana-Datta and Kanti-Deva who issued the charter. *Parama saugata* Kanti Deva was the first to assume the imperial titles *Paramesvara* and *Maharajadhiraja*. And since his maternal grand-father (father of his mother Vindurati) has been described as a great king, it may be inferred that he either inherited the royalty from his maternal grand-father or carved out an independent kingdom for himself with the help of the latter. Though there is no positive evidence in this regard, it may be surmised that his powerful grand-father was no other than *Maharajadhiraja* Bha-Deva of the above-noted copper-plate charter. This suggestion seems to be buttressed by the facts that Kanti-Deva was a Buddhist like Bhava-Deva and adopted the name-ending *Deva* of his maternal

grand-father, discarding the usual family cognomen *Datta*. The record in question seems to indicate Kanti-Deva's sway over the whole or part of Harikela, roughly corresponding to the present-day Sylhet.

Another dynasty, with names of kings ending in *Chandra*, ruled in the Vanga-Samatata region from about A. D. 825 to 1085. Like the Devas the Chandra rulers were also Buddhists. The existence of a Chandra dynasty in this region from about the 6th to 8th century A. D. is recorded by the Tibetan historian Lama Taranatha. However, it is interesting to note here that inscriptions, coins and Burmese chronicles testify to the rule of a long line of kings, with *Chandra* name-endings, in the Arakan region<sup>16</sup> from about the middle or the third quarter of the 4th century to sometime of the 8th century. Apart from 8 coins found at Sylhet about 25 years ago, as many as two hundred coins of similar type were discovered in Mainamati at a level of the time of the Chandras (i. e., 9th and 10th century)<sup>17</sup>. More recently a large number of such coins have been discovered in the Belonia sub-division of South Tripura.<sup>18</sup> The legend borne by these coins, once variously read as *Yarikriya*, *Charikota* and *Pariketa*, has now been correctly read as *Harikela* or *Harikela*.<sup>19</sup> Palaeographically some of them can be assigned to the 7th-8th century A. D., while others, later in date, may be said to have been in circulation till the 12th or 13th century A. D. Interestingly enough, a few of these coins bear legends like *veraka*, *viraka*, *Piraka*, (La) *Lagiri*, *Tayagiri* etc., and of them *Lalagiri* and *Piraka* may be reasonably identified with *Mainamati-Lalmai* region and *pilak* or *pilak-Pathar* of the South Tripura district respectively. Such coins bearing the names of different localities in the Comilla-Tripura sector of Eastern India were either put into circulation independently of the authorities responsible for striking Harikela coins (i.e., all the other coins bearing the legend *Harikela*) or rather, were minted as local varieties of Harikela coinage.<sup>20</sup> Collectively, these coins tend to suggest that the area of their regular circulation widened with the expansion of the territory signified by the name *Harikela* and most probably at one stage it comprised even the present-day Belonia sub-division of Tripura. The other thing to note about all these Harikela coins is that they are stylistically, typologically and metrologically related to the silver coins of the afore-said Chandra dynasty of Arakan, thereby suggesting that the

strikers of the Harikela specie were inspired by the Arakan coinage. However, barring these Arakan coins and their affinity with the Harikela specie there is no definite evidence to prove the connection between the Bengal and Arakanese Chandra kings. Hence it is better at the present state of our knowledge to recount the history of the Chandra kings of Bengal without any reference to the Arakanese Chandra rulers.

As many as thirteen inscriptions found in Tippera, Sylhet, Dhaka and elsewhere, have disclosed the existence of seven generations of Chandra rulers, each being the son of his predecessor. They are Purna-Chandra, Suvarna-Chandra, Trailokya-Chandra, Sri-Chandra, Kalyana-Chandra, Ladaha-Chandra and Govinda-Chandra. From the three copper-plates of Sri-Chandra it is learnt that the forefathers of Purna-Chandra were rulers of Rohitagiri, a place which has been located by some<sup>21</sup> in Rohtasgarh in the Shahabad district of Bihar and by others<sup>22</sup> in the Lalmai hills near Comilla (Sanskrit *Rohita* means 'red', Bengali *lal*, hence *rohitagiri* may be *Lalmati*, the variant of *Lalmi*). The statement in some inscriptions of the Chandras themselves that Trailokya-Chandra was the main support (or a feudatory) of the king of Harikela, viewed in the light of the discovery of three copper-plates, among other antiquities, at Mainamati in the Lalmai hills, makes out a strong case for the identification of Rohitagiri with the Lalmai hills. In other words, the seat of the ancestral dominions of the Chandras, was in the Mainamati region. The tradition of the long line of Chandra kings in Bhangala (i. e., Vangala or East Bengal), as recorded by Taranatha, may also be noted in this connection.

Trailokya-Chandra, the first politically significant member of this dynasty, added Chandradvipa (Barisal and its neighbourhood) to his kingdom. He conquered Samatata including Devaparvata and assumed the title *Maharajadhiraja*. Trailokya-Chandra was succeeded by Sri-Chandra whose capital was at Vikramapura. He assumed full imperial titles like *Paramesvara*, *Paramabhataraka* and *Maharajadhiraja*. Apart from present-day Bangladesh he established his sway over the Sylhet region and Pragjyotishpura<sup>23</sup> (Kamarupa). His son Kalyana-Chandra maintained the integrity of the kingdom and made his power felt in Gauda and Kamarupa. He is said to have defeated the Mlechchhas who lived on the Lauhitya river<sup>24</sup>. Kalyana-Chandra was succeeded by his son, Ladaha-Chandra, who was a learned man and devoted himself to religious acts.

During his reign the Chandra kingdom stood on a solid foundation. Govinda-Chandra, the son of Ladaha-Chandra and the last member of the dynasty known so far, is identical with the homonymous king, who was defeated by the army of Rajendra Chola<sup>25</sup>. Though this discomfiture had hardly any permanent effect upon the fortunes of the Chandras, their days were numbered and their kingdom was finally destroyed by the invasions of the great Kalachuri ruler Karna (A. D. 1041-C. A. D. 1070).

Nothing is known about the immediate successors of the Chandras in the Samatata region on the eastern bank of the river Meghna. The evidence of the Baghaura<sup>26</sup> and Narayanpur<sup>27</sup> image inscriptions found in Tippera district of the time of a king named Mahipala, leads us to assume that it temporarily came under the control of the Palas, the ruler concerned most probably being Mahipala II (A. D. 1072-75). But this Pala king also shortly fell on evil days and eventually succumbed to a revolt led by Divya, the Kaivarta Chief. The Kalachuri storm was over, the Palas quitted the stage. The Comilla sector of Chandra Kingdom was now a free field of political enterprise. And it is not unlikely that this region came under the occupation of the predecessors of Ranavankamalla Harikala-Deva,<sup>28</sup> whose kingdom was known as Pattikera. Although the site of this city of Pattikera cannot be ascertained, it was in all likelihood located in the vicinity of Comilla. The probability of this location is enhanced by the fact that even now there is a *paragana* named *Patikera* or *Paitkera*, which extends to the Mainamati hills, five miles to the west of Comilla. Harikala-Deva was an independent king. He came to power during the first part of the 13th century A. D. Nothing is, however, heard of this Pattikera kingdom after him. Most probably it was incorporated in the growing kingdom of another line of kings with names ending in *Deva*.

The history of this *Deva* family is known from five copper-plate grants<sup>29</sup> of which three are dated. The genealogical list supplied by these records consists of Purushottama, Madhumathana-Deva, Vasu-Deva, Damodara-Deva and Dasaratha-Deva, each being the son and successor of the former. They were Hindus and followers of the cult of Vishnu. Since Purushottama, the founder of the family, referred to simply as a *gramani* (village chief) and has not been endowed with any royal title, it is reasonable to hold that his son Madhumathana-Deva, who is mentioned as a king, was the real founder of the

greatness of the family. No details are known either of him or of his son, Vasu-Deva. Vasu-Deva's son Damodara-Deva ruled from A. D. 1230 to at least A. D. 1243. Dasaratha-Deva, the son and successor of Damodara-Deva, apparently a substantial ruler, dispossessed the Senas of their hold over East Bengal since his Adavadi grant was issued from Vikramapura, the capital of the kingdom of the later Senas. Dasaratha-Deva has been described in this record as *Paramesvara*, *Parama Bhattaraka*, *Maharajadhiraja* and *Ariraja-Danuja-Madhava*.

The rise of this Deva dynasty to power in the beginning of the 13th century seems to have taken place somewhere in the Tippera district. Though the antecedents of Damodara-Deva, are not clearly known, the internal and external evidences of his copper-plate charters suggest that his kingdom roughly comprised the territory corresponding to modern districts of Tippera, Noakhali and Chittagong. A portion of the district of Tippera, included in the neighbouring kingdom of Pattikera, appears to have been outside his jurisdiction and was under the sway of the predecessors of Ranavankamalla Harikala-Deva. Dasaratha-Deva enhanced the power and prestige of his family by occupying the Vanga kingdom of the Senas with its capital Vikramapura (see above). The neighbouring kingdom of Pattikera was also absorbed in his realm. Dasaratha-Deva was the last known Hindu king of the Samatata region.

The existence of another Deva family in the Samatata area is known from two copper-plates discovered at Bhatara<sup>30</sup> about 20 miles from Sylhet. Palaeographically both the plates belong to the 13th century A. D. The family in question consists of five members; Kharavana, Gokula-Deva, Narayana, Kesava-Deva and Isana-Deva, each being the son of his predecessor. Nothing important about them is known, except the vague praise about Kesava-Deva that he was a great warrior. Isana-Deva ruled for more than 17 years and his territory was occupied by Sikandar Khan Ghazi in A. D. 1303 during the rule of Sultan Firuz Shah. Excepting Kharavana, whose name and existence are doubtful, the remaining members belonged to the same line which was perhaps an offshoot of the family of Dasaratha Deva.

With the death of Dasaratha-Deva Hindu rule in Samatata or the Noakhali-Tippera-Sylhet region came to an end. And by the close of the 13th century this area came, *inter alia*,

under the occupation of the Muslims. Freedom-loving Hindus yet attempted to survive and moved towards north east. They found a relatively safe place for their life and culture in the Hill Tippera region (of the British days). Here they came across peoples of the Mongol race, the Kiratas of the Epico-Puranic fame, who were being ruled by a royal line, ethnically also of the same stock. The *Rajamala*,<sup>31</sup> the State Chronicle of Tripura, ascribes a Kshatriya origin to this dynasty, stating that the kingdom derived its name from the name of *Tripura*, a scion of the family of Yayati of the Lunar race and of his son, Druhyu, the ruler of the Kirata country<sup>32</sup>. All this tradition is historically useless and the first shred of noteworthy information pertains to the reign of Chhengthum-Fa, the ninety-third king of the genealogical list of the *Rajamala*. He is said to have defeated the king of Gauda. The name of his adversary is not known, but in all probability he was a Muslim. Nothing more about him is available in the *Rajamala* or in any other informative source.

Chhengthum-Fa was succeeded by his son, Achanga-Fa and latter by his son Khichanga-Fa. Khichanga-Fa's son is Dangara-Fa, the father of Ratna-Fa *alias* ~~Pratna~~ Manikya. Dangara-Fa is regarded as identical with Dharma-Manikya who ruled from A. D. 1431 to 1462. Dharma-Manikya's father was Maha-Manikya whose rule may be placed between A. D. 1400 and 1431. Maha-Manikya has been identified by some with Chhengthum-Fa<sup>33</sup>, but this is by no means certain. If we exclude the possibility of any confusion regarding the reign-periods of Chhengthum-Fa and his three successive descendants, as noted above, Chhengthum-Fa may be placed some time between A. D. 1350 and 1375, assigning an average period of 25 years to each generation. In that case he might have come into conflict with either Shams-ud-din Iliyas Shah (A. D. 1342-58) or Sikandar Shah (C. A. D. 1358-90). But, as stated above, the name of his adversary is not known, the question should be left open until further evidence is forthcoming. What can be said with a tolerable amount of certainty at the present state of our knowledge is that Chhengthum-Fa was the first member of the dynasty who endeavoured to enhance the power and prestige of his family.

#### References

1. The present State of Tripura, with its capital at Agartala, is located between 20°56' and 24°32' north and 91° 10' and

- 92°21' east and measures about 10,477 square Kilometres with a population of more than 21 lacs.
2. For the varying limits of Samatata, see J. F. Fleet's *Topographical list of the Brihat Samhita* (edited by K. K. Dasgupta), p. 86.
  3. Webster, *Eastern Bengal District Gazetteer*, 'Tippera', p. 10.
  4. The country in question which acknowledged the supremacy of Samudra Gupta was Kartripura, and not Tripura. Kartripura has been variously identified with Kartarpur in Jullundur district, Panjab; Katuria in Kumaon, Garhwal and Rohilkhand districts, U. P., and Kahrur, between Multan and Lohni, Pakistan.
  5. *Memoirs of the Asiatic Society of Bengal*, I, No. 6, pp. 85-95; *Journal of the Asiatic Society of Bengal* (henceforth *JASB*), XIX, 1923, p. 375.
  6. *Epigraphia Indica* (henceforward *EI*), XVII, p. 351.
  7. *Ibid.*, p. 357f.
  8. Beal, *Life*, XI-XLI; Chavannes, *Religieux Eminents* (I tsing) p. 128, fn. 3.
  9. *EI*, XV, pp. 301-15; *Indian Historical quarterly*, (henceforth *IHQ*), XXIII, p. 232f; Samanta Lokanatha also finds mention in the Kalapur copper-plate K. Gupta, *Copper-plates of Sylhet* (henceforth *CS*) p. 68.
  10. *IHQ.*, XXIII, pp. 221-41.
  11. The copper-plate is in the collection of the Asiatic Society. It has been edited by D. C. Sircar in *Journal of the Asiatic Society* (henceforward *JAS*), Letters, XVII, pp. 83-95.
  12. *Journal of the Varendra Research Museum* (henceforth *JVRM*), IV, 1975-76, pp. 20-24.
  13. *JAS*, Letters, XVII, 1951, p. 84.
  14. *JVRM*, IV, 1975-76, pp. 20-24.
  15. *EI*, XXVI, pp. 313-18.
  16. *Bulletin of the School of Oriental and African Studies*, XI, 1946, pp. 38ff. Traditionally the nine Chandra kings of Arakan ruled from A. D. 788 to 957, see Phayre, *History of Burma*, p. 45. For an account of the coins of these Chandra kings, see Phayre, *Coins of Arakan of Pegu and Burma* (International Numismata Orientalia, III, London, 1882, pp. 28-29, 43. For an account of their inscriptions see *ASI, AR*, 1925-26, pp. 146-47. An upto-date account of the Chandra Kings of Arakan has been given by D. C.

Sircar, *EI*, XXXII pp. 103-09.

17. F. A. Khan, *Recent Archaeological Discoveries in East Pakistan : Mainamati*, Karachi, 1955, pp. 10-11.
18. *Coin Review*, June-July, III-IV, 1976, pp. 2-3, pts. I-II.
19. *JAS*, XVIII, 1976, p. 99.
20. *Journal of the Ancient Indian History*, X, 1976-77, p. 170.
21. R. D. Banerjee, *Bangala Itihas*, I, p. 233.
22. N. K. Bhattasali, *IHQ*, II, p. 525.
23. See Mainamati Plates of Ladaha-Chandra, *Proceedings of the Indian History Congress*, XXIII, 1960, pt. I, p. 36.
24. *Ibid.*
25. *EI*, IX, p. 229f ; also see K. A. N. Sastri, *Cholas*, p. 249.
26. *Ibid.*, XVII, pp. 353-55.
27. *Indian Culture*, IX, pp. 121-24.
28. Harikal-Deva's name is known from the Copper-plate of Saka 1141 discovered in the Mainamati hills. For the plate, see *IHQ*, IX, 282f.
29. Mehar plate of Damodara-Deva, Saka 1156, *EI*, XXVII, pp. 182-91 ; Sobharampur plate of Damodara-Deva, Saka 1158, see, *ibid*, XXX, p. 184f ; Chittagong-plate of Damodar-Deva, Saka 1165, N. G. Majumdar, *Inscriptions of Bengal*, 1929, pp. 158-63.
30. Bhatara copper-plate of Govinda Kesava-Deva, *EI*, XXIX, p. 277f ; K. Gupta *CS*, p. 153f.
31. We have at present two available versions of the *Rajamala* : (1) *Sri Rajamala* in three volumes edited by Kaliprasanna Sen. Vidyabhushan (henceforth *SRM*, I, I, II, III) and (II). The Bangiya Sahitya Parishat manuscript Version, published by the Education Directorate, Govt. of Tripura, under the title of *Rajamala*.
32. *SRM*, I, I, p. 5.
33. R. C. Majumdar, *History of Medieval Bengal*, 1973, p. 353