## %%―The Imperial Gaṅgas―

%%A. D. 1190 ― 1435

%%(From 5-2-1310 To 7-4-1353 A.D.)

%% p. 372

NO. 209

Panjābi Maṭha Plates of Bhānudeva-II<1>

The grant portion only was edited by Dr. D. C. Sircār in J.A.S.B. Vol. XVII, 1951, No. 1. pp. 19-26 ff. Re-edited by Sri S. N. Rājaguru including new Praśasti verses in O. H. R. J. S. Vol. IX, Nos. 1 & 2, pp. 19-27 ff. Re-edited by Dr. D. C. Sircār in J. A. S. B., Vol. XVII, pp. 19-26 ff. Dr.Sircār has not noticed the new verses added in this inscription given before the grant portion.

S. 1234<2>

(Fifth Plate; First Side)

Line 172 — abhyulā(llā)sya kalā(la)ṅśa paṭhṭharahitaḥ

so(tvā)ṅkai ścatustriśata .

173 — rājya prājyamajayavana kṛtijanaṃ

mathāṃdavā meduraḥ .

jetuṃ jambhajita[ṃ] jagāma vimavai

rbhavyairbhavasyottamo .

<1. This set of copperplates was preserved in Panjābi Maṭha at Puri town. It was noticed by B. C. Majumdar who published the text of the last plate in his book “Orissa in the Making”, pp. 202. Then, it was referred to by R. D. Banerji in The History of Orissa, Vol. I, page 276. In 1951 Dr. D. C. Sircār re-edited the last plate of the set in J. A. S. B. Vol. XVII, pp. 19-26. Then I edited the new verses of the grant in O. H. R. J. Vol. IX, p. 19.>

<2. The corresponding date is the 23rd Dec., 1312 A. D. Saturday.>

%%p. 373

174 — vīra śrīnarasiṃhadeva sa mahī-

nāthaḥ prathītāna guṇaiḥ . [1]

tasmādvismayanīya pauruṣatara śrīcoḍadevīsuta

175 — stadbhadrāsanamadhyarohajavanai yaḥ kalpabhūsāruhā

govindasya padāravindarajasā sāndrīkṛtā nandanān

176 — bhānorapyadhika pratāpabhavana' śrībhānudeva prabhuḥ .. [2]

kṣīrodaḥ kalikulyā smarahara śikharī-

maṇḍapaḥ prātikṛpta(tyaḥ)

saṃkhyo(khau)lekhā-

177 — gga(dga)jāyāḥ kunta(tu)ka parisaraḥ

sa[ ]sadajñāsanasya .

indurddhammila(lla)vandhaḥ kusumasuṣasi(mi)ta-

ścandanī patrabhaṅgiḥ

178 — ṣva(sva)gaṅgāryasya srotrā(tā)nalayavanalitā

kīrttivāte(me)kṣaṇāyāḥ[3]

bhaktayāyuktaḥ śrīpatau viśvarūpe

manye po(pā)pa ta viśvarūpaṃ tvameṣā .

179 — bhītyā kampāḥ asrahastā kathā [ṃ] vā

prekṣante tadi(r)kṣu sarvve vihanyāḥ .. [4]

180 — pāṇḍityamaṇḍita mahākavimaṇḍalasya

kidra[k]sahi(ha)stra(sra)viṣaye kuśalatvamasyā

ākarṇa kuṇḍalita kārmuka daṇḍamātre

181 — yatrāribhūpatigaṇaḥ śrutimeva yāti .. [5]

%%p. 374

sau(śau)ryāgneraraṇi rmmanojñataraṇiḥ

śa(śā)kaśriyo[9]bhyāgame

182 — vānchārthe sta(sthi)ranirbhaya(yā)kra(ca) dharaṇe

sa[ṃ]khye sva(ṣva)saṃkhyeṣvapi .

sa nasaṃratha nikirtta nau(no)ya-mahahāṃ

sārerivā vitlutā

183 — pra(ma)ttā kālakayā cakāsti jayino

yarayāsi rekhā kare .. [6]

āsīd yena sapatna dhā(vā)na sa vaḍavā-

vahni samudyo(jjyo)tinā

184 — sañjātaḥ puta(na)rukta(kti) eva bhagavaṃ(va)n

bhāsāmadhīśaściraṃ (ram) ..

aspṛśyāṣyamarairabhūta suradhuno-

sāndroṣṇa vīcīrayāta

185 — namya(mrā)kṣo(kṣau)ṇipa-

hi(te)ranarggalagabhi(tiḥ)

vrūmaḥ pratāpa [ḥ] kimu .. [7]

svaggā rājya(dhyaḥ) bhayāsaye(t) prabhava tapana hiḥ

saṃbha(bhrā)mabhrānta satvā

186 — bhraṣṭa drṛṇā ivā

mvurddharaṇi dhara ghaṭā

yata(t) prayāṇe praṇītāḥ .

kiñcita(t) kṛṣṇāvī(va)śa(śe)ṣa' brajati ghanapathaṃ

bhūtale reṇujālai

187 — raśvakṣojāta(t) kṛtāśāḥ(ṇā)kamaṭhapati na(ra)pi

prolasata(t) pṛṣṭapīṃṭha [ḥ] .. [❋]

%%p. 375

unmīlata(t) śa(sai)nyava(ve)lī(lā) sphuritatarayaṇaḥ(śaḥ)

puṣpa śubhrīḥ kṛtāgaḥ (ṅgaḥ)

188 — saṃgrāme yaḥ samantāta pravala karipati

ṣka(ska)ndha madhyā(dhye)sya bhāti

pū(śu)ṇṭha kṣo(kṣau)ṇīndra kaṇṭhakṣatajana(ni)ya(ta)surā-

sāndrapāna pramatta

189 — krīḍad vaitālika bhaṇitanuja(ta)-

stambha-sambhūtaṃtejñāḥ .. [9]

vīraśrīśravaṇāra(ga)ta(tā) sa mahimā-

vāgadevatā bhūṣaṇa [ḥ]

190 — kṣā(kṣmā)hāraḥ sa kimucyate gajapati-

netrāntacintāmaṇiḥ .

yaddānādri(ddhi)yamāṇanīra nikaraḥ

191 — sandhatte vaḍavā kṛśānu kapaṭāta(t)

saṃtāpa mantargataṃ(tama) .. [10]

(Fifth Plate; Second Side)

192 — oṃ svasti śubhamastu [..] śakanṛpateḥ {..} catustriśadadhika dvādaśaśata-

parimita vatsareṣvativāhiteṣu viśvaṃbharā bhāravaha-

193 — na mahanīyetyādi praśastistomavirājamāna śrīpuruṣottamadevasya

pravarddhamāna vijayarājye saptameṅke [a] bhilikhyamā-

194 — ne dhanuḥ kṛṣṇa navamyā śaurīvāre śrīpuruṣottamakaṭake

dakṣiṇamahodadhitīre vīra śrīmadbhānudevarāuttavamaṃsyā-

%%p. 376

195 — yurārogyaiśvaryyābhivṛddhaye vatsasagotrāya bhāgava cyāvana-āpnavāna(n)-

aurva jāmadagnyapravarāya yajurvedāntargata kāṇva[śā]khai-

196 — kadeśādhyāyine mā[ṃ]dhivigrahika śrīraṅgadāsaśarmmaṇe koṇṭarā-

vaṅga-viṣaya-madhyāsīna paṅgapaḍā sūgalapura daṇḍa-

197 — pāśibhūmi sahitaṃ somanāthapaḍā nāmakaḥ grāmaṃ rāvaṅga viṣaya

pūrvakhaṇḍamadhyāsīnaṃ ākūrvā nāmaka grāmāthī(sthi)tye

198 — tadgrāmadvaya' savakaravahirbhūtaṃ catuḥsi(sī)māvacchinna-

makarīkṛtya prādāt . śrīpuruṣottamakaṭake abhyantaranavare vi-

199 — jayinā vīraśrīmadbhanū(nu)devarāuttena samājñāpita cakravatti

narendradevamahāpātra-mukhāt prāpta mudala pū(pu)ro parīkṣa-

200 — ka sāndhivigrahika vālamudalena lavdha grāmadvayasya sīmānili-

khyante[.]somanāthapaḍāgrāmasya purobhīkaraṇasenāpti(pati)-

201 — kacū nirṇṇīta likhanaprāmāṇyena paścimata[ḥ] paṭavāḍapaḍā

pūrvasīmā nadyarddhamādīkṛtya muṇḍidāgrāma . paścimasīmā

202 — gopatha daṇḍārddhaparyantaṃ pūrvasīmā [ ] dakṣiṇato bhīmarāja-

śāsanīyottarasīmā namādī[kṛ]tya

203 — māhāvalapaḍā-dakṣiṇasīmānta uttarasīmā [.]

evaṃ catuḥsi(sī)māvacchinnaṃ ..0.. rāva[ṅga]vi-

204 — ṣaya pūrvakhaṇḍa madhyamadhyāsīnasya ākūrvāgrāmasya purobhīkaraṇa-

māhāsenāpti(pati) kāmu-

205 — deva pratihastanāyaka māghodāsa nirṇṇīta sīmālikhana grāmāṇye-

nāsya grāmasya pa[ści]-

%%p. 377

206 — mastaḍāsama-duggala-pu(pū)rvasīmā daṇḍā nadyārddhamādīkṛtvā

mīrasaḍa-sūnaḍā paścimasīmā nadyarddha paryantaṃ pūrvasīmā [..]

207 — dakṣiṇata[ḥ] ariliaü-sanalo uta(tta)rasīmā joḍavandha-

mādīkṛtya vāṅgurvā-moraḍa dakṣiṇasīmā naparddha payanta

208 — rasīmā [.] evaṃ catuḥsi(sī)māvacchinnaṃ{.} ākūvogrāma-

madhyāt śrīpuruṣottamadevāya pu(pū)varājadatta ṣaḍvi [ṃ]-

śati vāṭikā pari-

209 — mita vahiḥkṛ(ṣkṛ)tya grāmadvayaṃ samastamavadāna jala-sthala-

macchaya(tsya)kacchapa-purātanavṛkṣasamāhita mācandrārkamakarī kṛtya sā-

210 — ndhivigrahika śrīraṅgadāsaśarmmaṇe prādāt .. 0 .. asya

hariśaṅkarapuraśāsane pu(pū)timāṣagotrāya ṛgve-

211 — dāntagata śākalya śākhāṇyāyine śrīmat śāsanādhikāriṇe

senādhī(dhi)po pata(ṭṭa)yoṣi śarmaṇe vāṭikaikaṃ .

etattāmvra(mra)lekhaka pa-

212 — nnāḍimāhārāṇā<1> nāmne mānadaśaṃ . asya śāsane delatāṅga-

haṭṭīya svarṇṇakāra ravisādhu nāmā .. 1 .. tārapū(pu)ra haṭṭī-

ya guḍika maheśvarasū(su)to vāu sādhu<2> nāmā .. 2 .. khaḍioṅga

haṭṭīya gopāla hari naptā koṇāyi nāmā .. 3 .. mahanta-

214 — pāḍi haṭṭīya ennuvāya kaṇḍaru sutā māṅku nāmā .. 4 ..

adhañcaokhalā teji jāguliśreṣṭhi nāmā .. 5 .. pañceśa-

<1. Dr. Sircar wrongly reads pannāḍi māhāśvagā >

<2. Dr. Sircar wrongly reads vātusādhu>

%%p. 378

(Sixth Plate; First Side)

215 — taokhalā teli dāsuśreṣṭhi sū(su)to kāraśreṣṭhi nāṃ(nā)mā ..

kusupiḍāhaṭṭīya kumbhakāra na(nā)rāyaṇaśreṣṭhi nāmā .. [7]

216 — etāḥ saptaprajāḥ prādāt .. 0 ..

[Then follows the usual imprecatory and benedictory verses up to the 223rd line where the document ends.]

%%p. 379

Translation

(Verse No. 1-10)

Vr. 1. The powerful king Narasiṃhadeva (II) who was popular and great; who promoted the art; culture and science; who subjugated great countries and rejoiced the scholars by sumptuous grants and showed generosity to them, had at last proceeded to the heaven (i. e. expired) during the 34th regnal year.

Vr. 2. To him (Narasimha) and his queen, Choḍadevi was born Bhānudeva, the valiant hero. He is compared with the Kalpa-Vṛksha for charities. He acquired sublime bliss by accumulating the dust from the lotus-feet of Śrī GOvinda(Vishnu) when he ascended the paternal throne.

Vr. 3. This lord of the world (Bhānudeva) whose kingdom was girdled by the celestial Gaṅgā (sura-gaṅgā) has acquired the damsel of fame (Kīrtti) who used the ocean of milk (the Kshīroda) as her bathing-pool (and) the Kailāsa Mountain as her Maṇḍapam. She was attended to by heavenly maidens while the clear moon was decorating her hairs. Her fore-head was besmeared with the sandal-paste which appeared more fresh and white than a bunch of fragrant flowers. Thus being she (the kīrtti of the king), created a great curiosity even in the court of the Brahman (i. e. the king’s fame reached as high as the Brahma-loka.)

Vr. 4. Oh King ! having accomplished (thy) inflexible devotion to Srīpati (Viṣṇu), the all pervading of the universe (Viśvarūpa), you are supposed to be the possessor of His qualities, so that the stubborn enemies

%%p. 380

of your had put down their weapons with perplexity (in the battle-field) and trembled out of fear at the very sight of your divergent appearance, (as Arjuna, the great hero of the Mahābhārata war, did at the perception of the Viśvarūpa).

Vr. 5. Oh King ! how wonderfully could you acquire the knowledge in thousands of subjects (which you display during the discourse) in assembly of great poets and scholars. It is only heard (but not observed) that there lived hostile kings of your when you hold the bow, bending it right up to your ears.

Vr. 6. When the king Bhānudeva arrived at the battle fields against his enemies to gain wealth and fame, his hands were decorated with a shining sword which danced in the war-field fearlessly and delightfully, the sword which was capable enough to cut out the enemy kings in to pieces and which burnt like the fuel; signifying the strength of the king and which created the joy like Kālaka (the Rākshasa).

Vr. 7. The king whose brilliance excels the eternal-fire (i. e. the Vāḍavā) and makes the solar-light superfluous; whose greatness caused the heavenly stream (the Suradhuni) to tumble which creates the waves hot and dancing with irresistable flow of water; so great he (Bhānudeva) who could on the earth dare to stand erect before him ?

Vr. 8. The back of the king of tortoise (i. e. the globe) was greatly shaken (due to the heaviness) and the sky appears gloomy (or mystified) owing to a large quantity of dust, rising high above from the hooves of (innumerable) galloping horses of the confederation of the enemy kings while they flew from the battle

%%p. 381

field at the forward march of the king (Bhānudeva) who appeared like the rising sun (from the gloomy horizon), and thus honoured by the heavenly beings.

Vr. 9. The king (Bhānudeva), whose body appeared fresh and white with decoration of flowers in the form of a garland made of glories (which) acquired by the ocean (of his) army; whose swelling luster (Teja of XXXX is like that of the “Pillar-born” (the god Narasimha and whose fame was sung by the Vaitālakas and dancing Vetālas, fully intoxicated by the drink of liquor made of cold-blood that gushed out from the throats of the enemy kings when they were cut to pieces, while the king moved in all directions of the battle field being seated on huge elephant.

Vr. 10. He (Bhanudeva) was an ornament of the goddess of literature (Sarasvati) (and also) the garland of the world. He is said to be the divine gem (Chintāmaṇi) in the eyes of the Lord of Elepahnts (Gajapati Narasiṃhadeva, his father). His charities were so numerous that the great ocean was ashamed by looking at the flow of enormous quantity of water in the form of libations at the time of granting properties (to learned Brahmaṇas), so that it (the ocean) started burning a huge fire (at its heart) (which is the sign of sorrow).