%%A. D. 1190 ― 1435

%%or Śaka 1112 – 1357

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NO. 273

The Kenduli Copperplate Grant of Narasiṃha Deva-IV,

Śaka 1305.

( Edited by me in the O. H. R. J. Vol. V, No. 1,

April, 1956, pp 1-100 )

A paper entitled ‘Two copperplate inscriptions of the king Narasiṃha Deva IV of Orissa’ was edited by M. M. Chakravarti in the Journal of the Asiatic Society, Bengal, Vol. LX V, 18 5 Pt. I, pp. 128 ff and the present grant is the No ‘A’ of the said copperplate inscriptions. As the estampages of the plates were not published by Chakravarti, there was no scope for examining the accuracy of the text published by him.

According to Chakravarti the grant numbered ‘A’ by him was found in the Trimāli Maṭha of Puri. In 1827, I tried to examine the reading of the text with the help of the original plates and with this view in mind I approached the Mahart Mahārāj of Saṅkarānanda Maṭha Puri, who immediately responded to my request and helped me in getting the Trimāli Maṭha plates and also allowed to take the estampages on condition that the plates were not to be removed from the premises of the Maṭha and that no other person should touch them. I, therefore, had the opportunity of taking the estampages in my own hand then and there. Since then the facsimiles were with me until in the month of January, 1956, when late P. Acharya, the Superintendent of Archaeology, Orissa, advised me to re-edit this set of copperplate inscription with estampages,

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found in my possession, and he insisted that as the original plates have already been missing, the publication of estampages would save the inscription from loss for historical purposes.

Regarding the history of discovery of this inscription, M. M. Chakravarti seems to have gathered no real information. Late P. Acharya accompanied by Dr D. C. Sircar the Govt. Epigraphist for India, and Sri K. N. Mahapatra Curator of the Orissa Museum, visited in January, 1956, the village of Kenduli, situated in the Balipatna P. S. of the Puri district in search of an inscription. They were told there that this set of copperplates was discovered in a stone case about 70 years back, when a tank near the present Nṛsiṃhanātha temple was excavated there and subsequently sent to the Trimāli Maṭha, Puri, as the village belongs to that Maṭha. It is for this reason, it is called The Kenduli Copperplate grant of Narasiṃha Deva-IV of Śaka 1305. After a short time of the discovery of the plates and their removal from Kenduli to the Trimāli Maṭha at Puri, these were examined by M. M. Chakravarti some time before February, 1891. The circumstance under which this set of copperplates was removed from the Maṭha and its present whereabouts could not be known to late P. Acharya who made a search for finding out this set of historical importance for proper study.

The total number of plates is seven. The first part of the first plate and the second part of the 7th plate are left blank, probably to save the writing of the document from mutilation. Each plate measures 13¼” x 10”. The ring, through which the plates must have passed, is missing. M. M. Chakravarti, who examined the plates before February, 1891, is also silent about the existence of the ring. The total number of

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lines written in all the seven plates is 277. Each side of the plates has 24 lines of writing except the first and the last which contain 23 and 14 lines respectively.

Up till now we are in possession of two copperplate grants of Narasiṃha Deva-IV of the Imperial Gaṅga dynasty of Orissa who ruled up to 1413 A. D. Both the inscriptions have been published more than sixty years ago by M. M. Chakravarti whose reading of the text of the Praśasti portion of the charters remain as yet un-revised. Dr. D. C. Sircar has recently re-edited the last portion of Chakravarti’s ‘B’ grant, i.e. the Śaṅkarānanda Maṭha inscription of Narasiṃha Deva-IV (Vide E.I, Vol. XXVIII, p. 302). According to Chakravarti, the fifth plate of that inscription was missing at the time when they were first examined by him. He noted the verse where the text of the 4th plate ended and from the facsimiles of the 6th plate given by Dr. Sircar in the Epigraphia Indica Vol. XXVIII, p. 310, we are in a position to know the portion of the text written on both sides of the missing 5th plate. By comparison of the present text we find that the 4th plate of the Śaṅkarānanda Maṭha inscription ended with half of the verse No 80 and verses from 81 to 111 of this grant were most possibly inscribed on both sides of that missing plate. On the obverse of the 6th plate of the Śaṅkarānanda Maṭha inscription, there are 9½ verses, the order of which slightly differs from that of the present inscription. This difference has been pointed out in the foot notes of the text. Had the estampages of the Trimāli Maṭha alias the present Kenduli copperplate inscription of the same ruler not been found from my old collection, complete darkness would have been enshrouded the writing of two important Gaṅga records on which major portion of the history of the Gaṅgas of Orissa depend. I am now going to re-edit the Kenduli copperplate inscription of Narasiṃha Deva-IV of Śaka 1805. In order to render a

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complete Gaṅga Praśasti, showing its development from Rājarāja of 1196 A. D. upto Narasiṃha Deva of 1396 A. D., I have made comparative study of the following five inscriptions:—

(1) The Dasgoba (2) The Nagari (3) The Kendupatna (4) The Asankhali (5) The Panjabi Maṭha copperplates for editing this grant.

Up till now we have noticed twelve copperplate inscriptions of the Imperial Gaṅga kings of Orissa.<\*>

<\* 1. Dasgoba copperplates of Rājarāja-III of the Saka year 1120 or 1198 A. D. edited by Dr. D. C. Sircar in E I Vol. XXXI.

2. Nagari copperplates of Aniyaṅkabhīma Deva-II of the Saka yuear 1151 or 1230 A. D. Edited by Dr. D. C. Sircar in E. I. Vol. XXVIII.

3. Kapoteśvara copperplate grant of Aniyaṅkabhima-II, edited by Sri A K Ratha in O. H. R. J., Vol. XII.

4. Alarpur copperplate grant of Narasimha-II of the Saka year 1215 or 1294 A. D. Edited by Dr D. C. Sircar and late P. Acharya in E I Vol. XXXI.

5. Kendupatna copperplate grant of Narasimha-II of the Saka year 1217, edited in the Bengali Viśvakosha.

6. ” S year 1217 edited in J.A.S.B. Vol. LXV, 1886.

7. . ” S year 1218 edited in the Bengali Viśvakosha.

Above three plates were edited by N. N. Vasu.

8. Asankhali plates of Narasimha-II of the Saka year 1225 or 1303 A. D. Edited by Dr. D. C. Sircar in E. I. Vol. XXXI.

9. The Panjabi Maṭha copperplates of Bhānu-II of the Saka year 1234 or 1312 A. D. Edited by Dr. D. C. Sircar in J. A. S. B. Vol. XVII, 1951. Re-edited by S. N. Rajaguru in O. H. R. J. Vol. IX Nos. 1 & 2, printed in this Volume pp. 372-378.

10. Kaijang plates of Bhānu Deva-III of the Saka year 1284 or 1362 A. D. Edited by Rajaguru in O.H.R.J. Vol. XIV Nos. 3 & 4.

11. The Kenduli copperplate grant of Narasimha Deva-IV of the Saka year 1305 or 1383 A. D. First edited by M. M. Chakravarti; re-edited by me as noted above.

12. Saṅkarānanda Maṭha plates of Narasimha-IV of the Saka year 1316 or 1394 A. D. First edited by Chakravarti along with No. 11 re-edited by Dr. D. C. Sircar in E. I., Vol. XXVIII.>

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It is very interesting to note that in the Praśasti verses there are two verses viz. Nos. 14 and 15 of the present text which have been merely copied from the Vizagapatam copperplate grant of Choḍagaṅga Deva of Śaka 1000 (vide lines 77 and 81 of the Vizagapatam Plates, published in the Indian Antiquary, XVIII, p. 168 ). The verse No. 15 is found in Vajrahasta’s earliest copperplate inscription of Saka 907 Vide E I. XI, p. 100 Lines 44-47). So this verse was used continuously for 350 years or more. It shows that the Gaṅga kings were very particular in maintaining their family Praśasti.

Regarding the palaeography of these inscriptions, I can say that the characters belong to the period when the Nāgarī and the Oriya scripts were on their way of moulding. So it may be rightly named as either Proto-Nāgarī or Proto Oriya.

The Praśasti portion of this grant is written in Sanskrit verses, while the grant is given in the old Oriya language, mixed with many Sanskrit words.

The date of the grant is given in the 13th line of the first side of the 6th plate as the 1305th year of the Sakas, the 8th Aṅka year of the king Narasiṃha Deva-IV, the 13th tithi of the bright-fortnight of the month of Chaitra and Sunday. The date corresponds to the 3rd, April, 1384 A. D., Sunday. According to ‘The Indian Ephemeris’ of Swamikannu Pillai, the 12th tithi of the bright-fortnight of Chaitra fell on that day. Probably, according to the calculation of the Astronomers of Orissa, a day was advanced due to either the wrong calculation of the tithi or the variation of time in the sunrise, i. e. the meanending moment of the tithi.

The purport of the grant portion and the historical note are given at the end of the text.

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1st Plate, 2nd side<\*>

(L. 1) oṃ namaḥ śivāya . [.]<☀>

lakṣmīpādasaroruhadvayamadaḥ śe (śra)yāspadā<1> sīṣṭavaḥ

prasphūrja - (L. 2) nnakharasmi (śmi) kesa(śa)ra śataṃ(tai<2>)bhā(rbhā)svannakhālīdalaṃ(lam) .

vispaṣṭa [0] pratibimvitaḥ praṇamanaiḥ (ṇaiḥ) krār̤ā- (L. 3) parādhodbhabaiḥ

kṛṣṇā(ṣṇo)yannakhadīptiṣu bhramaratāṃ dhatte sa lakṣmīpriyaḥ .. [1]

kṣīrābdhermathitāta(t) (L. 4) surāsuragaṇaiḥ prādurbhavantī ramā

śabhu(mbhū) vrahma purandara prabhṛtiṣu prakhyāta kīrttiṣvapi [.]

paśya. (L. 5) (śya)<3> tyambujanābhamīśamabṛṇo lo(llo)ka-trayāhlādinaṃ

bhṛṅgālī sahakāra meti ha varne(ne) phullenya<4> (L. 6) śākhinyapi . [.] [2]

<\* Panjabi Maṭha is abbreviated as P M.>

<☀ In the Nagari plates only the letter ‘oṃ’ is written after the Svastika symbol indicating ‘siddham’, whereas in the Kendupatna and the Asankhali plates of Narasiṃha-II and P. M. plates of Bhānu-II, the Praśasti begins with ‘oṃ namo nārāyaṇāya’

<1. ‘śreyāsidāsīṣṭabaḥ’ can also be read.>

<2. Nagari plates ‘saṭa’, Asankhali plates ‘satā (ṭā)’>

<3. ‘tyamvuja’ may be substituted by ‘tsambuja’ as read by Chakravarti.>

<4. Chakravarti reads ‘phullānya’. It is not correct. In the Kendupatna plates ‘phullenya’ is clear.>

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tatsābhīsa(śvīruhe)dbhava vidho(dhe)ratri va(rvva)bhūvā tata<5>

ścandraścandrikayā prākaśita jaga-(L. 7)t saṃ [0]bhūtavānnetrayāḥ(yoḥ) ..

trailokyagrasanaika dakṣa timiraṃ(ra) grāsitvasāmyepi yā

lakṣmavyāji dadhatta-(L. 8)maḥ prativapuḥ sūryā(ryyā)dhikīnirmalaḥ [] [3]

śrīdevī sodaratvādabheta sakhatayā kalpavṛkṣānu-(L. 9)jatvā-

llokānanda vidhātā timiraviṣaharaḥ sabadabāpabhāgyaḥ .

tatta (L. 10)tsasagalābhāta(tta)dadhiga[ta]malaḥ(la) svāṅkaniṣṭa<6> dadhānaḥ

svasdhaitaṃ nirmalatvaṃ (L. 11) jagati vijayate daśayannūnaminduḥ .. [4]

vaṃśe tasya nareśvarāḥ samabhavaṃ(L. 12)na(na) yeṣā[0] guṇāśandasaḥ<7>

protphulā(llā) iva tatpurāṇapathagāstatrāpimo sa (L. 13)ma(mma)tāḥ .

tattaktāvyapathā<8>śritāstribhuvane mūtti[0] dadhānā iba

bhrāmyantī (L. 14) vasucetanāḥ<9> śṛtigṛhe viśramya biśramyaca . [1] [5]

<5. Chakravarti and Vasu read ‘suta’, P. M. plates ‘sutaḥ

<6. Kendupatna plates ‘ttadadhigata guṇaṃ svāṅga niṣṭhaṃdadhānaḥ svasvaita’, Asankhali plates ‘ttadadhigata guṇaṃ svāṅga niṣṭhandadhānaḥ svasvaita’ the P. M. plates ‘tattatsaṃsarggalābhāttadadhigataguṇaṃsvāṅganiṣṭa dadhāna’>

<7. Chakravarti reads ‘yeṣāṃ guṇā banditā.’ Vasu reads ‘samabhavanteṣāṃ guṇāśchrandaśaḥ prophullāiba yat’ and ‘sammitāḥ’ in the place of ‘sammatāḥ’. In the Asankhali and P. M. plates the above is clear.>

<8. Chakravarti and Vasu ‘patha’, Asankhali plates ‘pathāśratā’ and in the P. M. plates ‘patha’ is clear.>

<9. Chakravarti—‘suvetanāḥ’. Vasu—‘sucetanā’. Dr. Sircar and late P. Acharya—‘sucetanā’ but in the P. M. plates ‘sucetanāḥ’ is clear.>

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pratyeka [0] śaśivaṃśa bhūpati (L. 15) muja vyāpāra sa kīrttanaṃ

karttu[ṃ] kaḥ kṣamate kṣitau bahumukho yatrārjunasya(syai)-(L. 16)rbaha .

dordaṇḍārjitakīrttivarṇanapara<10> tadbha rataṃ prābhava-

ta(tta)smādāhva (L. 17)ya mātramādya nṛpati<11> śreṇī(ṇiḥ)kramāllikhyate ..0.. [6]

tathāhi candraṃ[.]candrāṃnalaḥ <12>[.] analāta(t) pu(L. 18)ruravāḥ[.] pururavasovāyu<13>[] [] vāyonahuṣaḥ[.] nahuṣā ta[d] yajā(yā)tiḥ[] yajā-(yāte sturbasuḥ) [.] tato'(L. 19)ṅśu(śva)dattaḥ<14>[.] tataḥ saurāṅgadaḥ[.] tataḥ śī(śi)radhdhallaḥ[.] tato medhāvī<15> [.] tataḥ parīkṣi.(L. 20)taḥ[.] tato jayasenaḥ [.] tato vijayasenaḥ [.] tato vṛṣadhvajaḥ[.] tataḥ śaktiḥ[.] tataḥ pragalbhaḥ[.] tataḥ ko-(L. 21) lāhalaḥ [.] sa ebānantabarmā [a] bhavata (t) .

<10. Chakravarti reads ‘kathā’ for ‘para’ .>

<11. Asankhali & P. M. plates ‘mātramādi nṛpati’>

<12. Kendupatna and other plates ‒ ‘tathāhi candrādbudhaḥ, budhādanala.’ । Present grant ‒ ‘candrāṃnalaḥ’. In the Nagari plates ‘tathāhi candrādbudhaḥ, budhāt pururavaḥ’ is written, which is also found in the P. M. plates.>

<13. Read ‘āyuḥ’ and ‘āyo’. In the Korni plates of Choḍagaṅgadeva Āyu is represented as the son of Purūravā.>

<14. In the Kendupatna and the Asankhali plates the geneology runs as follows after Yayāti :‒ “tatastuvaṃsuḥ, tatogāṅgeyaḥ, tatāvirocanaḥ, tataḥ sāmbedyaḥ, tato bhāsvāna, tato dattasenaḥ, tataḥ saumyaḥ, tatośvadattaḥ, tataḥ saurāṅgaḥ, tasmācitrāṅgadaḥ, tataḥ śiraṣvajaḥ, tato dharmaiṣī, tataḥ parīkṣita, tato jayasenaḥ, tato vijayasenaḥ tato vṛṣadhvajaḥ, tataḥ pragalbhā, tataḥ śaktiḥ, tataḥ kolāhalaḥ”. In the Nagari plates the above order is given upto vṛṣadhvaja and after Vṛshadhvaja “tataḥ śaktiḥ, tataḥ pragalbhaḥ” is written. In the P. M. plates the above order is given upto Chitrāṅgada; and afterwards it mentions “tataḥ śaktiḥ, tataḥ pragalbhaḥ, tataḥ kālāhalaḥ” ।।>

<15. Asankhali plates‒‘tatā dharmmaiṣī’’.>

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dhanakanakasamṛddho gaṅgavāḍi[ḥ] prasiddhaḥ

sakala(L. 22) viṣayabhūtaḥ svargabargā(rgo)pabhogyaḥ .

tadadhipatirathādyānantavarmā nṛpendraḥ

samabhavaditi (L. 23)ruḍhā<16> gaṅganāmnātadādyāḥ [.] [7]

kolāhalaḥ samaramūrddhni tato nṛpāṇāṃ

bhūyoyataḥ<17>surapura[0]<18>

2nd Plate, 1st side

(L. 24) ba(ca)tadīyamatra .

kolāhalāhvayamabhūtsura sadma tulyaṃ

tasmin krame nṛpatibahubhi (L. 25)babhūbe . [] [8]

rājya sīṃ(pī)bhṛti nārasiṃha nṛpatau jyeṣṭhe kimatrāsmahe

dordaṇḍājita bhūtalotthita(L. 26)ramā kaṇṭhā(ṇṭha)grahā nandinaḥ .

kiścāsmākamiya[.] bhujāsi latikā saṃbeṣṭanāṃ<19> vairiṇāṃ

ka -(L. 27)ṇṭhāraṇyamiyaṃ ca kīttilatikā dyāmaḥ<20> samārohatu . [.] [9]

bhrāmyadbhibijigīṣayā kṣitita-(L. 28)le kkāpi dviṣadvanditaiḥ

kvāpi dveṣikulaprabhāthibhirapi prāptāḥ kaligāḥ kila .

<16. P. M. plates ‘rūḍho’, Kendupatna plates “rūpagaṅganāmnātadādyāḥ”>

<17. Asankhali plates ‘bhūtogataḥ’, P. M. plates ‘bhūtoyataḥ’, Kendupatna plates—‘bhūtoyataḥ’.>

<18. Chakravarti‒‘savapuraṃ’ Vasu ‒ ‘surapuraṃ’, in P. M. plates — ‘surapura’ is clearly written.>

<19. Vasu reads ‘saṃceṣṭyatā’ and in the Asankhali plates the editors follow Vasu’s reading. In the P. M. plates neither the letter ‘ca’ nor ‘ba’ is clear.>

<20. Vasu substitutes ‘dyānnaḥ’ and the editors of the Asankhali plates follow his suggestion.>

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taiḥ kāmā-(L. 29)rṇṇava paca(ñca)bhinṛ(rnṛ)pabarai<21>[ḥ] yuddha[0] kaligaiḥ sama[m]

prāptāḥ<22>draṣṭumivārṇṇavādudagamat kūrmāvatā-(L. 30)ro hariḥ . [.] [10]

kūrmasvāmini sākṣiṇi trinayane tasminmahendraṃ gate

gokaṇa[']pi mahīdadhau .ba-(L. 31)yati vā sūrye(ryye)tathemdāvapi .

kāligī<23> bhuvamāharat(d)bhujabalādanyopabhukta[0] cira [0]

lakṣmī[0] (L. 32) cetyatha<24>kā stu[ti]vadatato gagānvayasyāhave . [.][11]

tatrāsīdvaṃśakarttāsau kāmārṇṇa-(L. 33)ba mahīpatiḥ .

yatsau[mye] [ti] putrapautrādyā rājanaḥ khyātābakamāḥ .[.] [12]

śāsrātha (L. 34) niṣṭhita<25> mati dviṃṣadantakārī

sarvāthivagaṃ paritoṣaṇa hetubarggaḥ .

ācāra-(L. 35)to[']pi munipuga(ṅga)va māgacārī

nasyā(smā)dabhūnnṛpavaro bhuvi bajrahastaḥ . [.] [13]

nanā-(L. 36)mataḥ(to) kevalamarthato[']pi

sa bajrahastasrikaliṅganāthaḥ [.]

kī bajrahastā[da]-(L. 37)paraḥ pṛthivyā[0]

bajra[0]patadvārayitu[0] samarthaḥ . [14] <\*>

<21. Asankhali and P. M. plates — ‘pañcamainṛpavarai.’ ।>

<22. N. N. Vasu ‘taiḥkāmāṇaba pañcamainṛ pabarai ṣūḍraṅkaliṅgaiḥ sama prāptandraṣṭu’ । Asankhali and P. M. plates ‒‘prāpta’.>

<23. Kendupatna plates‒ ‘kāliṅgīmbhuba’ PM plates ‘kāliṅgīmbhuba’.>

<24. Kendupatna and P. M. plates ‘betyatha’.>

<25. Chakravarti ‒ ‘niścita’. In the P. M. plates ‘niṣṭhita’ is clearly written.>

<\* The 14th & 15th verses are found in the copper plate grants of Choḍagaṅgadeva.>

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vyāpta(pte) gaṅgakulottamapya(sya) yasa(śa) (L. 38)sā dikcakrabālaṃ(le) śaśī(śi)

prāya(ye)ṇā malinena<\*> yasyabhuvana prahlāda saṃpādi (L. 39)nā .

sindūrairatisāndra paṅkapaṭalaiḥ kumbhasthalī paṭṭake-

gvālimpanti punaḥ (L. 40)puna sa(śca)haritāmādhoraṇāṃ(ṇā) vāraṇāna . [.] [15]

mahiṣo nagamā<26>tasya pābatība pinākinaḥ .

tasmātta (L. 41)syāmabhūdvīro rājarājo mahīpatiḥ . [.] [16]

sa rājarājo dvijarājakāntibhujaṃgarājānanava-(L. 42)rṇa<27>kīttiḥ .

śrīmattayāghaḥ kṛtarājarājaḥ svavikramānyata(t) kṛtadevarājaḥ<28> .[.] [17]

tasyāgramahi-(L. 43)ṣīrasyā<29>(myā) nāmna(mnā)bhūdrājasundarī .

lakṣmīnā(rnā)rāyaṇasyai(sye)va candrasyai(sye)va ca<30>rohiṇī . [.] [18]

tatastasya(syā)ma (L. 44)bhūdvīra<31>ścoḍhagago nareśvaraḥ .

kṣo(kṣau)ṇībhṛtpakṣavicchityai(tyau) dibi(bī)ndrāta(t) kuliśaṃ yathā . [.] [19]

<\* ‘pradyotāmalinena’ is written in the Korni C. P. inscription. (vide J.A.H.R.S. Vol. I, No. 3, p. 117-lines 81-84.)>

<N B: Hereafter K stands for Kendupatna, A for Asankhali, P.M. for Punjabi Maṭha and SM for Saṅkarānanda Maṭha.>

<26. K, A and PM plates‒‘naṅgamā’, Chakravarti reads ‘naṅramā’, in the present inscription ‘nagamā’ is clear.>

<27. K plates‒‘bhujaṅgarājānanabat prakīttiḥ’ PM plates ‘bhujaṅgarājāna[na]vandyakīttiḥ’.>

<28. K and PM plates ‘svavikramānyakkṛtadeva[rājaḥ]’. Chakravarti reads the same.>

<29. K and PM plates ‘mahiṣo rājño’.>

<30. K and PM plates ‘candrarayebatu rohiṇī’.>

<31. K and PM plates ‘mabhūddeva’>

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ṣātrītasya (L. 45) sarasvatī sapī(ma)bhavannūnaṃ naceta(t)pītavān

tatsārasvatamārya(ryya)pālakatayā<32> śrīvoḍagaṃgaḥ payaḥ [ ]

(L. 46) tādṛgvedamatiḥ kathaṃ nipuṇatā[ṃ] sāṃ(śā)streṣutādṛka(ka)katha

tādṛka(k)kāvyamatiḥ<33> kathaṃ pariṇatiḥ śilā(lpe)-(L. 47)ṣu<34> tādṛka(ka)kathaṃ(yama) . [.] [20]

kṣo(kṣau)ṇī[ṃ] dikpālaśeṣāmayasa(ma)kṛtapadadvandametasyavairi(rī) kṣmābhṛccūḍāśriyā-

2nd Plate, 2nd side

(L. 48) pta[0] stutiriti kiyatī coḍagageśvarasya

mūna (rṇaḥ) śu(su)dhāṃśuḥ paranṛ.(L. 49)padhabajacchatra buddhyāpahattā

māmityaṅgasya vṛddhityajati {jata}<35> yataïva tra(L. 50)sta cittaḥ pravīrā (ta) . [.] [21]

gṛhṇātisma karaṃ bhūmergagāgautamagaṃgayoḥ .

sa(ma)dhye paśyatsu (L. 51)vīreṣu pro(prau)ḍha[ḥ] prauḍhi(ḍha)striyāmiva<36> . [.] [22]

pratibhaṭakaraśastragyāhati svāṃmaniya(ryya)-

gṛ(dru)dhira mi-(L. 52)va niviṣṭavā(mā)bhave yatradaiva<37> .

nijakaradhṛtaśastraścchi(chi)nna bhinnā[ṃ]gametā-

nakṛta dharaṇi śa (L. 53) yyāna(na)dvandayuddheṣu gaṃgaḥ . [.] [23]

<32. K and PM plates ‘bālakatamaḥ’.>

<33. K and PM plates ‘kāvyakṛtiḥ’.>

<34. K and PM plates ‘śilpeṣu’. But Chakravarti reads ‘śīleṣu’.>

<35. ‘jata’ is superfluous which Chakravarti did not point out.>

<36. Read ‘इब’ in the place of ‘miva’.>

<37. A, K and PM plates ‘mivaniniṣṭhaṃnobhaveyattadaiva’.>

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yattejaḥ paribhūta śatru na[ga]ra praudhū(prodbhū)ta dhūmodgamaiḥ

bhūyaḥ<38>khāṇḍava(L. 54)dāha śa[0]ki manaso devāḥ paraṃ<39>bhīravaḥ .

kharnītādasidhārayā ripugadā(ṇā)[dā]kaṇya<40>vārtā(rttā)-(L. 55)miva

prauḍhi[0]tasyanuvanti gaṃganṛpaterbhāti[0] vihāya dhruva(bam) . [.] [24]

krodhodyadvipameghamālini (L. 56)mada strotasvatī dugame

caṃcata(t)khaḍga taḍita(t) prabhāvatinada<41>nnārāca vajrodaye .

(L. 57) sata(t)sainye<42>jaladāgama pratinidhau jetu[0]pravarttatakaḥ

śūrovīti vadana(n)triloca (L. 58)na<43>vibhubaddhomunā sagare . [.] [25]

nirmatthpotkalasidhurājamapara[0]<44> gageśvara prāpta (L. 59) bā-

nekaḥ kīttisudhākara[0]pṛthutamaṃ lakṣmī[0]dharaṇyā samaṃ(mam) .

mādyaddanti saha-(L. 60)sramaśvaniyuta ratnānyasaṃkhyāniba

tatsindhoḥ kimimaṃ<45> prakaṣamathavā vrṛ-(L. 61)mastadunmāthinaḥ . [.] [26]

pādau tasya<46>dharāntarība(kṣa)makhila[0] nābhiśca<47>sarvādiśaḥ

śo(śro)tre (L. 62)netra yugaṃ rabīndu[yu]galaṃ mūrddhāpi ca dyau rasau .

<38. Read ‘prodbhūtadūmodhūgarbhairbhayaḥ’-->

<39. In the K and A plates ‘kṣaṇa’ is written in the place of ‘paraṃ’.>

<40. K and PM plates ‘ripugaṇādākalpyabārttāmiva’.>

<41. K and A plates ‘prabhābaninada’ PM plates ‘prabhāvani[na]da’.>

<42. K and A plates ‘yat sainye’ PM plates ‘matsainye’.>

<43. K, A and PM plates ‘badaṃstrilocana’.>

<44. K and other plates ‘narmatthyoktalarājasindhumaparaṃ’ >

<45. K and A plates‘kimiya’ PM plates ‘kimima’.>

<46. In K, A and PM plates ‘yasya’ is written in place of ‘tasya’.>

<47. K and A plates ‘nābhistu’, PM plates ‘nābhiśca’.>

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prāsādaṃ puruṣottamasya nṛpa-(L. 63)tiḥ konāmakarttu [0]kṣamaḥ

tasyetyādi<48>nṛpairupekṣitami(ma)ya’ cakretha gaṃgeśvaraḥ [.] [27]

(L. 64) lakṣmī janmṛha[0]payonidhirasī saṃbhābitasya sthiti

rnānāsi<49>śvaśurasya pūvyata iti kṣī-(L. 65)rā(dhigdhi)vāsa dhruvaṃ(bam)<50> .

nibiṇaḥ(ṇṇaḥ) puruṣottamaḥ pramuditastadvāsa<51> lābhādramā-

pyetat(d)bhatṛ(ttṛṃ)gṛha[0] (L 66)varaṃ pitṛgṛhāta(t) prāpya pramodānvitā . [.] [28]

tvaṃ kūmā(rmā)dhipa mācalatva<52>mapibho vyālendra dhairya(ryya)baha

(L. 67) tvaṃ pṛthvī sthiratāṃ vraja<53>tvase(ma)dhunā brahmāṇḍa gāḍha bhava .

śrīgagādhipa baddhasiha bisaradṣoṣā-(L. 68)ta(t)jagadvayāpinī(no)

diṅnāgeṣu bhayāccalatsujagatī kampetapāyata[t]kramāta(t) . [.] [29]<\*>

varṣāṇi<54>sa-(L. 69) ptatī[0]bīraḥ kṣo(kṣau)ṇī saṃbhogamācarat(t) []

diṅnāyakān pratīhārān vidhāyāmyā(śā)su sarpataḥ [..] [30]

<\* After the 29th verses the following two ślokas have been added in the Dasgoba, Kendupatna. Asankhali, Panjabi Maṭha and Sankarananda Maṭha plates :‒

“āramyā nagarāt kaliṅgajabala pratyu(tya)grabhagnākṛti

prākārāyatatoraṇāprabhṛti to<55> gaṅgātaṭasthāttataḥ .”>

<48. K, A and PM plates ‘tasyetyādya’.>

<49. K, A and PM plates ‘stitirnodhāmni śvaśurasya’.>

<50. K, A and PM plates ‘bāsāddhruba’.>

<51. K, A and PM plates ‘stadbāmalābhādramā’.>

<52. A plates ‘niścalatva’ PM plates ‘pā(mā)calatva’.>

<53. K, A and PM plates ‘sthiratāṃbhava’.>

<54. K, A and PM plates ‘ṣarṣāṇāṃ’.>

<55. Chakravarti reads ‘prabhṛtino’.>

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(L. 70) ki prāptā mahiṣī tapobhiratulaiḥ śrī ca(co)ḍagaṃgena sā

devaiḥstutya<56> guṇaivi(bi) bhūṣitatanuḥ kastu-(L. 71)rikāmā(mo)dinī<57> .

nāviṣṇuḥ<58> pṛthivīpatiḥ prabhavatītyasminharauṣābhuvau<59>

rakṣārtha dhṛta<60>janme(nma)-

pārthāstrai<61>ryudhi jarjarīkṛta lasadrādheya<62> gātrākṛti-

rmandārādhipatirgatī raṇabhuvo gaṅgeśvarānudrutaḥ .. [29-ka]

brahmāṇḍādvahirasya kīrttiyaśasā vyāptaṃ navā bhārato<63>

dattaścāthijanāya hemanicayaḥ sakalpanairbābahuḥ<64> .

nirdagdhāri ca yaśra<65> bhāṣitabalaiḥ svasya<66> pratāpairnabā

kivāno kṛtavānayaṃ stutipada śrīcoḍagageśvaraḥ<67> .. [29-kha]

<56. Chakravarti wrongly reads ‘stulyaguṇaiḥ’ for ‘stutyaguṇaiḥ’.>

<57. K, A and PM plates ‘kastūrikāmodinī’.>

<58. Vasu reads ‘nāvaṣṭaḥ’ and the editors of the A plates follow his reading. But in the PM plates ‘nāviṣṇuḥ’ is clearly written, which seems to be correct reading.>

<59. Read ‘bhuvo’.>

<60. K plates ‘kṛta’ PM plates ‘dhṛta’.>

<61. Chakravarti reads ‘yodhāstrai’.>

<62. Vasu reads ‘namadrādheya’ and the editors of the A plates follow him.>

<63. Vasu reads ‘payasālipta nabhābhāvino’ and editors of A plates follow him.>

<64. Vasu reads‘saṃkalpanebābahu’.>

<65. Vasu reads ‘nirdagdhāriparaśca’ and corrects‘nirdagdhāripuraśca’.>

<66. Vasu reads‘bhāvitanabastasya’.>

<67. Vasu reads‘cakrethagageścarā’.>

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3rd Plate, 1st side

(L. 72)ni svayasa(ma)sau lakṣmīḥ<68>prasūtāthavā . [.] [31]

tasyā[na]tatojani jayanta ibaikabīraḥ<69>

kāmā (L. 73)rṇṇabastrijagadeka badānya eṣaḥ .

sūyaṃ[ṃ]pratāpa bibhava(be)na jagatprasiddha-

kītti-(L. 74)ḥ śaśāṃkamadharīkṛtavān biśuddhyā . [.] [32]

gaṃgeśa sūnorbibudhāśrayasya<70>

dṛpyadviṣa dvaṃ-(L. 75)śabibhedaśakteḥ <71>

kāmārṇa-(ṇṇa)vasyāsya kumāra[ka]tvaṃ

nanāmataḥ kevalamathaṃto[']pi . [.] [33]

prāpyo-(L. 76)dayaṃ śaśāṃkasya baddhatāṃ kāma<72>vāridhiḥ

baddhate kītticandroyaṃ citra[0] kāmāṇaṃ (rṇṇa)bodaya(ye) . [.] [34]

(L. 77) bedarttuvyomacandra pramita śakasamāḥ<73> prāptakāle dineśe

cāparathenya grahaughe bala[ba]tiripuṣu pra-(L. 78)kṣayaṃ prāptavatsu .

<68. The Visarga symbol is not given after the word ‘lakṣmī’ in the K, A and PM plates.>

<69. K plates‘tarayāntato'nijagatriyaikabīraḥ’.>

<70. K plates ‘bibudhāśramasya’, PM plates ‘bibudhāśrayasya’.>

<71. K plates ‘śakti’ PM plates ‘śakte’.>

<72. K and PM plates ‘nāmabāridhiḥ’ Chakravarti reads ‘nāmabāridhiḥ’ although ‘kāmabāridhiḥ’ is clearly written in it.>

<73. The ‘visarga’ symbol is not given in the K, A and PM plates. Dr. D. C. Sircar suggests ‘nandartta’ for ‘bedartta’, so that the date of coronation of Kāmārṇṇavadeva, son of Choḍagaṅga, will be 1069 Śaka instead of 1064 Śaka.>

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asminmūrddhābhiṣikte nṛpabaratanaye sarvalokaikanātha(the)

śrīmat kāmāṇaṃ(ṇṇaṃ)be-(L. 79)śa(śe)jandabhavadidaṃ tattadānandapūrṇa(ṇa)[ ] . [.] [35]

kṣīrārṇṇabādajani candrakaleti bārttā

kāmārṇa(rṇṇa)bāttṛ (L. 80) sakalendu divākarābhaṃ(bham) .

kītti pratāpa mithuna [sa] habā(kā)ri loke

sthityā<74>hvayatparanṛ-(L. 81)pā<75>nanurāgaśūnyāna(na) . [.] [36]

yasyāsinirdṛlita bairikarīndrakumbha

nimu(rmu)kta mauktika pha-(L. 82)lānyanugukṣitāni<76> .

kāmārṇa(rṇṇa) basyaripu saṃhati hetu kāle<77>

saṃdhyābhrababhra bhagaṇā<78>(L. 89) ība bhānti yuddhe . [.] [37]<\*>

<\* After the verse number 37 there are two additional verses found in the Dasgoba, Sankarananda, Asankhali, and Panjabi Maṭha inscription:‒>

“dṛpyadvairicabhūrmmayā kabalitā naiva mayāsvādite-

tyanyoya (nya) kalahetu<79> nirṇaya bidho khaḍgaprabhāvecchayā<80> .”

<74. In the present inscription ‘क्षिप्ये’ instead of ‘स्थित्य’, which is found in all other inscriptions.>

<75. K, PM and A plates ‘श्लघ्यत्यहापानृपा’.>

<76. K, A and PM plates ‘न्यसृगुक्षितानि’.>

<77. K, A and PM plates ‘रिपुसङ्गति हेत्वकाले’.>

<78. Read ‘सन्ध्याप्रभातभगणा’ as is found in the K and A plates.>

<79. In K, A and PM plates correctly written ‘त्यन्योन्यं कलहे’.>

<80. In the above plates ‘प्रतापेच्छया’ is written.>

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saptāmbhoṣīnbahantī kṣitirati saralā nāgakūrmeśvarāṇāṃ

sāhā-(L. 84)yyaṃ vāṃcchatīya tadapi punarasau<81> kalpitastatra bhāraḥ .

kṣātā<82>kāmārṇa –(rṇṇa)dhākhya (vya)staba<83>(L. 85)nila tulanā [ṃ] nirdayaḥ svarṇṇabhāraiḥ

bhūyā bhūrastutā(lā)yā(ṃ)sthita īti dharaṇebhā(rbhā) ra bāhu(L. 86)lyamāptaṃ(ptam) . [.] [38]

mādhyastyaṃ gamiteva nirmalatamā kīttistvadīyāvrabī-<84>

myālocyeha mahādbharityupagatā dhātuḥ śrutīrāvarāt<85> .. [37-ka]

asrākṣo<86>tsahiraṇyagarbhamapare loke<87> maheśā pure-

tyutkṛṣṭa<88> pramadanti yetu<89> vadanavrātobiruddho[']dhunā<90>

teṣāṃ yattu<91> hiraṇyagabhamakarot kāmāṇṇaveśaḥ svataḥ<92>

sampannaṃ janita jagadyata īha pratyakṣataḥ prāṇinām ..[37-kha]

<81. Read ‘punaraya’.>

<82. Chakravarti reads ‘dhātrā’ although ‘kṣātā’ is clearly written in this inscription. K, A and PM plates ‘dhātrā’. So, ‘dhātrā’ should be read for ‘kṣātā’.>

<83. ‘sara’ is read by Vasu, Chakravarti reads ‘sa tu’ in this inscription, the editors of A plates read ‘saca’.>

<84. In the K, A and PM plates ‘nirmmalatarākīttiryadīyā vrabī’is written.>

<85. In the K, A and PM plates ‘śrutīcādarāt’ is written.>

<86. In the PM plates ‘teṣāṃ yattu hiraṇyagabhaṃ’ is written which is found at the beginning of the fourth line of the same verse.>

<87. In the K, A and PM plates ‘maparaṃlokaṃ’ is written.>

<88. In the K, A and PM plates ‘tyuptannaṃ’ is written.>

<89. In the K, A and PM plates ‘yeva’ is written.>

<90. In the K, A and PM plates ‘niruddhādhunā’ is written.>

<91. In the A plates ‘yattu’ is written. But the editors of the A plates suggest to read ‘yatra’ which Vasu reads in the K plates.>

<92. In the K, A and PM plates ‘stataḥ’ is written.>

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hṛṣṭapuṣṭa janākīrṇa(rṇṇa)[0]<93> bidvajjana manohara (ram)

daśābdānakarodrālya<94>kāmārṇa(rṇṇa)-(L. 87)va mahīpatiḥ .[.] [39]

śrīcoḍagaṅga nṛpatema(rma)hiṣī tatonyā-

ta(tta)syendirā ravikulodbhava (L. 88) rājaputrī .

yādyāpi<95>dhāturupamājani sundarīṇā [0]

seyaṃ sudhāṃśu badanāstapase(sai)bajātā<96> . [.] [40]

yadra-(L. 89)pa śīlagati(ti)baṇaṃ(ṇṇaṃ)nayā prasiddhā

dṛṣṭāntabhūgirisutetyabhidhāna doṣa <97> .

nāstyeva caṇḍa ku(ru)cikā(L. 90) saha kopanetra

tāsi(mi)ndirā<98>mudabahata(d)bhuvi coḍagaṃgaḥ . [.] [41]

tasyāttataḥ<99>samajani kṣitinātha (L. 91)nāthaḥ

śrīrāghavaḥ paranareśva[ra]dapaṃ mardī(rddī) .

<93. In the K plates Vasu suggests to read ‘ṣvasta duṣṭa janākīrṇṇa’ but, in the PM plates ‘hṛṣṭapuṣṭa’ is clearly written.>

<94. In the A plates ‘daśābdīmakarodrājya’ is written and in the PM plates ‘daśābdānakarodrājyaṃ’ is found.>

<95. Chakravarti wrongly reads ‘adyāpi’ for ‘yādyāpi’.>

<96. Vasu suggests to read ‘svaya[mevjātā’]. It is also written in the A plates. But in the PM plates ‘svayamevajātā’ is clear.>

<97. Chakravarti wrongly reads ‘tyabhidhāna doṣāḥ’. The editors of the A plates read ‘tyatibāda doṣāḥ’. But, in the PM plates ‘tyabhidhāna doṣāḥ’ is clearly written.>

<98. Chakravarti reads ‘tāsoracaṇḍakulikasaharāya drutabāmindirā’. In K plates Vasu reads ‘na styaba caṇḍarucikā[maharo yadatra tāmi]ndirā’. The editors of the A plates follow Vasu’s reading. In the PM plates ‘nāstyeba caṇḍarucikāmaharo yadatra tāmindirā mudabaha’ is clearly written.>

<99. In the K plates ‘tasyāntataḥ’ is written.>

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yatpaṭṭabandhana vidhi pabaṇātibhītāḥ<100>

sarbenṛpāḥ sva-(L. 92)hṛdi kampamabāptabantaḥ . [.] [42]

śrīrāghave rājani citrameta-

ttajobhihīnaḥ kṣitipālabargaḥ .

yatpāda<101> se-(L. 93)bā kṛta dehasiddhi-

mitrībhavantyeva<102> samasta eṣaḥ . [.] [43]

prauḍhāri prahita<103> prakāra<104> bihita prācaṇḍya pā-(L. 94)trī<105> bhavata(t)

dordaṇḍā(ṇḍo)pamiti(ti)<106>pragalbhaviṣayaḥ pracchanna <107>

saṃpratyāhabaraṃgasaṃgata (L. 95) ripuśreṇī śiraḥ kaṃduka

krīḍāsakta mu(bhu)jaḥ śarāsanabhṛtāmekopamā<108>rāghavaḥ . [.] [44]

3rd Plate, 2nd side

jaga-(L. 96)ti paraśurāmaḥ prādurāsī[d] dvitīyaḥ

kimu ripukulahantā svājñayācchaja(nna)lokaḥ .

kṣi-(L. 97)ti bitaraṇadīkṣāsakta hasta[ḥ] pratā[pā]-

dapi daśaśatabāhuyaṃsya śatrubināśī . [.] [45]

<100. In the A plates ‘śrabaṇaprabhītāḥ’ is written.>

<101. In the K and PM plates ‘tatpāda’ is written.>

<102. In the K and PM plates ‘bhavatyeva’ is written.>

<103. Read ‘prahati’.>

<104. K plates ‘prākāra’. But, the metre will not suit.>

<105. K, A and PM plates ‘mantrī’.>

<106. K, A and PM plates ‘dorddaṇḍopamiti’.>

<107. K, A and PM plates ‘prāgbhūta’. Chakravarti reads ‘prāgbhūta’ although ‘pracchanna’ is clear in it. Dr. Sircar follows Vasu’s reading.>

<108. K and PM plates ‘citropamā’.>

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bhedaṃ (L. 98) bhedasa(ma)rātiku[ṃ]jara ghaṭākṣo(kṣau)ṇīndre(ndra)ṣaṃ(paṃ)kti(ktī)raṇe

pāyaṃ pāyasa(ma)sṛka(k)payāṃsi bahudhā (L. 99) śrīrāghavāgniḥ<109> kṣaṇāt .

śubhraṃ śurbhramabau(bo)dvahana dvi(bi)jayateḥ<110> kīttipratānaṃ paraṃ

candraḥ(ndra)<111>-(L. 100)ścandrikayā prapūṇa(rṇṇaṃ) tarayā sasevyamākāṃkṣate <112> . [.] [46]

durgeṣu dāvadahanaḥ<113>kṣitibhṛtsubajra (jro)<114>

(L. 101)mādyata(ta) karīndraghaṭanātivi<115>siha eṣaḥ .

vidveṣi bhūmipatayo nibasanti yatra

śrīrāghavaḥ<116>(L. 102)kṣitipatirbitata pratāpa.<111> . [.] [47]

śrīrāghava(vo)dharādhīśaḥ kṣoṇīpālaśiromaṇiḥ .

akaro-(L. 103)drāvyamabdānāmuddāmo daśa pacaca . [ ] [48]

tasya śrīcoḍagaṃga va(rvaṃ)śa saṃtān-(L. 104)ballī-

kandaḥ<118> śrīcandralekhāsphuṭamaditiriti kṣitibalayapate <119> preyasī<120> kaśyapasya [.]

<109. K, A and PM plates ‘śrīrāghavāsiḥ’.>

<110. K and PM plates ‘vijavataḥ(te)’, A plates ‘bahadvijayate’.>

<111. K, A and PM plates ‘candra’.>

<112. K, A and PM plates ‘samevyamānākṛtiḥ’.>

<113. K, A and PM plates ‘dāvadahana’.>

<114. K, A and PM plates ‘vajra’.>

<115. Read ‘vidhisiha’.>

<116. K plates ‘śrīrāghava’.>

<117. Chakravarti reads ‘prabhāvaḥ’ although ‘pratāpaḥ’ is clear in it. But, K, A and PM plates ‘prabhāvaḥ’.>

<118. The visarga of ‘kandaḥ’ is not found in the K plates.>

<119. Chakravarti reads ‘riva’ although ‘riti’ is clear in it. K plates ‘riti’ PM and A plates ‘riva’.>

<120. K plates ‘śreyasī’, PM plates ‘preyasī’.>

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tasyā –(L. 105)muddāmadhāma kṣayitaṃ(ta)dinamaṇirya(rja)jña(jñi)bānnājarājo

rājanyakṣodalī-(L. 106)lā tilakita mahima vyāpta dika(k)cakravālaḥ . [49]

tasmina(n) digvijaya pra-(L. 107)yāṇārasike sa[ṃ]rabhamapribhrasata(ta) <121> (?)

saṃkṣurṇṇa kṣiticakrapāṃśupaṭala prasāra va (L. 108)tyu[ṃ]bare<122>

bhūsaparka<123> ghṛṇāvaśāddinamaṇeruccaiḥ plutaṃ saptibhiḥ

śūnyarataṃ<124>sura (L. 109)sindureṇa<125> dharaṇī paṭṭeradodūghāṭṭa(ṭa)naṃ(nama)<126>[..] [50]

coḍagaga narendrasya sūnuruddāmabi-(L. 110)kramaḥ .

(trikaliṅga) rājarāja iti khyāto rājarājo mahāpatiḥ [.] [51]<\*>

<\* After 51st verse, there are two new verses in the Dasgoba, Kendupatna, Sankarananda Maṭha, Panjabi Maṭha and Asankhali inscriptions ‒>

viśvakroḍayati pragalbhavacasi<127> prāleyaśailadyuto

yadgadyāddagamūja(da)<128>bhūta sadṛśaṃ santastadākarṇyatāma .

ca draḥ piṭhani laṅkati tvabhabana prāsādate tadyaśo<129>

diṅanāthāḥ pratimanti tasyaparitaḥ śatruḥ pade<130>bhṛṅgati .. [51-ka]

<121. K, A and PM plates ‘sarambha śumbhañcam’. Chakravarti reads ‘sarambhasarpañcam’ although it appears like ‘sa’ [ṃ]raṃbhamapribhrasama(ta) which is not correct.>

<122. K. A and PM plates ‘prāgaṃbhāravatyamvare’.>

<123. K and A plates ‘bhūsāṃparśa’ PM plates ‘bhūsampaka’.>

<124. K. A and PM plates ‘svamyasta’.>

<125. K. A and PM plates ‘sindhu’.>

<126. K. A and PM plates ‘radodghaṭṭana’.>

<127. K. A and PM plates ‘vayasi’.>

<128. K. A and PM plates ‘yadyadyādṛgabhūda’.>

<129. K. A PM plates ‘dhātrī pīṭhati liṅgati suracalaḥ prāsādati tvadyaśo’ A plates ‘svaracalaḥ’.>

<130. K plates ‘śraddhat padaṃ’ A and PM plates ‘aṣṭuḥ’ pada[ṃ] ‘sṛṅgati’.>

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etasyāṃ<131>bhuvi pa -(L. 111)caviśati samāḥ kṣmāpālalakṣmīdhavaḥ

kṛtvā jitvara cāpa<132>caṃcala bhuṣāda[ṃ]-(L. 112)bholirurbīpatiḥ .

vīraḥ prājya<133>yaśastuṣārakirasa(ṇa)śreṇīrasā vāsanā<134>

dudgacchata(t)(L. 113) suralokavāñchitayaśāḥ<135>śrīrājarājonṛpaḥ [] [52]

tasyānujo nṛpatirājya<136> padebhiṣiktaḥ

(L. 114) sūkti<137>priyaḥ parimitānyanṛpapraśastiḥ .

ānandaṃ<138> vidaghāti cetasibhavata kīrttiguṇagrāhiṇaḥ

sūte dohadamarthinaḥ pratidinaṃ<139> śrīrājarāja(jo)dhruvam .

yeyaṃ samprati yāti gaṇḍayugayo dikkañjarāṇāṃ dhruvaṃ

yācārāmavatāṃ susandha valayatyāśāpatīnāṃ gṛham<140> .. [51-kha]

<131. K and A plates ‘esyāṃ yo’. It should be correctly read as ‘etasyāṃ’ found in the PM plates.>

<132. Chakravarti reads ‘svīya’ for ‘cāpa’.>

<133. K, A and PM plates ‘rājyaprājya’.>

<134. K, A and PM plates ‘dāsanā’.>

<135. K. A. PM and Dasgoba plate ‘puruhūta gīta racita’.>

<136. K, A and PM plates ‘rāja’ is written.>

<137. Chakravarti wrongly reads ‘śūri’ for ‘sūkti’.>

<138. K, A and PM plates ‘ānanda’.>

<139. K, A and PM plates ‘sumanasi’ is written.>

<140. The last two lines of this verse in the K, A, PM and Dasgoba plates are different as shown below :

seyakaṇṇapathaṃ sametya hṛdaye śalyāyate vairiṇāṃ .

svātmecchānuyidhāyināṃ nahina(ni)jo bhāvaḥ kacidṛśyate ..>

%%p. 513

pṛthvīpatiḥ kalimalobhijhata dhamaśuddhaḥ

(L. 115)kārya(ryya)kṣamaḥ prabhurasāvaniyaṃgabhīmaḥ<141> . [.] [53]

vīrādhiṣṭhitasaṃgarādriśisvare śakhasvanā-(L. 116)sā dike<142>

kuṃtodbhinna mahebhakumbhavigalanmuktāvalī pu[ṃ]jite .

harṣādugranijapratāpa(L. 117)dahane khaḍgasṛba<143> vidviṣā[ṃ]

rājñāsā(mā)nanapaṅkajāni nṛpatihaṃtvā prata(tā)paśriyaḥ<144> . [ ] [54]

(L. 118)kṣīrādhe(gdhe)rmāthitāta(t)<145> surāsurabhujavyāpāravikṣobhitāta(t)

candrasyāddhaṃmabhūdabhūtapayasā-(L. 119)mīśāna<146>mekaṃ kila .

caṃcadbāhuvalena [sa0]garabhuvi tvatkhaḍgadhārājalāta(t)

jāta<147>stvaṣṭadigī-

<141. K, A and PM plates ‘baniyaḍvabhīmaḥ’.>

<142. Vasu ‘śakhasvanāśa(śā)[mi]te’ A and PM plates ‘śaṃkhasvanāsā(śā)site’.>

<143. Chakravarti ‒ ‘khaḍgaśṛvā’, Vasu ‒ ‘khaḍgaśruvā’. The editors of A plates ‘khaḍgaśṛcā’, PM plates ‘khaḍgaśṛbā’. I think, the word ‘śṛba’ is more appropriate than ‘śṛca’; because in performance of ‘Homa’ ‘śṛba’ is more frequently used by the ‘Hotā’ than ‘śṛca’ which, however, has got similarity in shape with the sword.>

<144. Chakravarti ‒ ‘haṃtvānayadyaḥśriyaḥ’. Vasu ‒ ‘rgatvānayadyaḥśriya’. The editors of the A plates ‘hutvānapadyaśriyaṃ’.>

<145. K, A and PM plates ‘ramṛtāt’.>

<146. Chakravarti reads ‘candrasyārddhamabhūttadapyadhiyayā vīśānameka kila’. K plates ‘pyadhipapā’ for ‘pyadhiyayā’. A plates ‘pyadhiyayā’. In the PM plates ‘pyadhiyayā’ is clear.>

<147. Read ‘jalājjāta’.>

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IV Plate, 1st side

(L. 120) śvarān pṛthuyaśaḥ<148>candraḥ samāliṅgati . [.] [55]

yatprayāṇasamudbhūtaralaḥ saṃha(hā)ritembare .<149>

(L. 121) abhūdviradanāthasya<150> dhūlīsundaritā<151>tanuḥ . [.] [56]

daśabarṣāṇi ṣorosau nirjitārāti (L. 122) sa(ma)ṇḍalaḥ .

anaṃgabhīma bhūpālo dharitrīṃ samapālayata(t) . [.] [57]

prauḍhānagalavikramaḥ kula-(L. 123)gṛha[0]śvo daṇḍanīteḥ(ti) śriyaḥ

satyācāravicāracārucaritaḥ puṇyaikapārāyaṇaḥ .

(L. 124) tasyāsīdaniyaṅgabhīma<152>nṛpaterarddhāṅgalakṣmīḥ svayaṃ

dehasyātiśayena<153> paṭṭama-(L. 125)hiṣī vāghalladebī bhuvi [.] [58] <148. The Visarga symbol is not found in the K plates. It should as be read ‘pṛthuyaśaścandrassamāliṅgati’.>

<149. Dasgoba ‘bhūrajapūritemvare’, K plates ‘saṃpū[ritembare]’.>

<150. Chakravarti reads ‘dviradarājasya’ although ‘dviradanāthasya’ is clearly written in it. But, ‘dviradarājasya’ is found in the K, A and PM plates.>

<151. Vasu ‒ ‘madaritā’. The editors of A plates ‘madivatā’ (It should be noted that there is similarity in the letters of ‘ra’ and ‘ca’).>

<152. K, A and PM plates ‘daniyaṅkabhīma’ (This word was changed into Aniyaṅgabhīma and Anaṅgabhīma in the latter period).>

<153. Vasu reads ‘snehāsyātiśayena’, while in the present inscription Chakravarti reads ‘dehaśrayātiśayena’. But, in the A and PM plates ‘snehasyātiśayena’ is clear.>

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tulitapitṛguṇauvaḥ sūnurāsīdamuṣyā

niratiśayitate (L. 126)jā yauvanābāptarājyaḥ .

praṇatanṛpaticūḍāratnarociḥ piśaṅgī-

kṛtacaraṇasaro-(L. 127)jo rājarājo nṛpālaḥ . [.] [59]<\*>

yasmin śāsati śāsitārinikare<154>samyaka(k) [sa]mudāmvarāṃ

pṛ-(L. 128)thvī[0] pāthi(thi)vapuṃgabe nṛpaguṇaiḥ<155>śrīrājarājo(je)nṛpe .

<\* After 59, there is another verse in the Dasgoba, Sankarananda Maṭha, Asankhali, Panjabi Maṭha and Kendupatna plates ‒>

tasyo<156>dyadvājirāji<157>prakhara khurapuṭāghātavellavgharitrī<158>

puṣṭottiṣṭadvitāna dyutiśamitadivānāthatejaḥ samūham<159> .

bistīrṇṇa kaṇaṃtālāhatibhiravirato<160>nmattasenāgajānā-

maṣṭhānāṃ diggajānāṃ mukhapaṭatulanāmādadhe dhūlijālam .. [59-ka]

<154. Chakravarti wrongly reads ‘nicaye’ for ‘nikare’.>

<155. K and PM plates ‘nayaguṇai’.>

<156. K, A and PM plates‘yasye’.>

<157. K, A and PM plates‘vṛnda’.>

<158. K, A and PM plates ‘ghātanirdāritorvvī’.>

<159. In the K, A and PM plates the whole line is different as shown here : ‘saṃbhūtaṃ bhūribhāsvatkaranikarasamāsphūtasāndraprayāṇa(ṇe)’ .

<160. K plates ‒ ‘ravitato’, A plates ‒ ‘ravirato’, PM plates ‒ ‘ravirajo’.>

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cakra<161> māghava eva taikṣṇyamadhikaṃ (L. 129) kaukṣeyake cintana[0]

śāstra bhyāsavidhau viśeṣa jaḍatā<162> kāle kale.<163> śrūyate [.] [60] <☨>

tyāge (L. 130)yo dhanado yuddhebhīmārjunadhiṣṭhiraḥ<164> .

sadṛśīya[\*]mahārājo<165> rājarājo (L. 131) mahīpatiḥ<166> .. [61] <★>

<☨ After the verse 60, there is another Śloka in the Dasgoba, Sankarananda Maṭha, Asankhali, Kendupatna and Panjabi Maṭha inscriptions ‒ >

yatkīrttidugghajaladhi<167> rbhuvanāntarālam

saṃprāpya<168> dūrataramucchalito bibhāti<169> .

bhāsāṃmaṇiḥ sphuṭaruci<170>rgagane samantāt

sūkṣmātisūkṣma īva yat paridarśanīyaḥ<171> .. [60-ka]

<★ After the verse No. 61 the following Śloka is found in the SM, A and PM plates ‒

rājarājo narapatirdaśasaptaca vatsarān .

bhuvirājyaśriyaṃ bhuktvā svārājyāya pratisthivān .. [61-ka]>

<161. Chakravarti wrongly reads ‘cakre’ for ‘cakra’.>

<162. K plates ‘vidheya laḍataḥ’. A and PM plates ‘vidhau vidhauca jaḍatā’.>

<163. K, A and PM plates‘kaliḥ’.>

<164. K, A and PM plates ‘tyāgeśauryecasatyeca karṇṇārjunayudhiṣṭhiraiḥ’.>

<165. K, A and PM plates ‘mahāvīro’.>

<166. ★ Here ends the Dasgoba plates of Rājarājadeva.>

<167. K, A and PM plates ‘yatkītti dṛgaghajala[ni]dhi’.>

<168. K, A and PM plates ‘saṃbhāvya’.>

<169. K, A and PM plates ‘sabhāti’.>

<170. The Dasgoba K, A and PM plates‘tārāgaṇāmphuṭaruco’.>

<171. K, A and PM plates ‘taralā iva visphuranti’.>

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cālukyakulasaṃbhūtā velā saundaṃrya(ryya)vāridheḥ

nāmnāsadguṇadevī<172>-(L. 132)ti mahiṣī tasya bhūpateḥ .[.] [62]

tasyāmabhūdadbhutavikramaśrīḥ śrīmānayaṃ bhūmṛdana-(L. 133)gabhīmāḥ .

virājata(te)kīttisudhātaraṃgā dhautāsu<173>digbhittiṣuyatpraśastiḥ .[.] [63]<\*>

kasṭaṃ(ṣṭaṃ)(L. 134)bhoḥ<174>kalirasmi kitu<175>visa(ma) lāḥ kasmai nivedyātmanaḥ

śokāṃbhodhi sa(ma)pāharā-(L. 135)mi kamalā<176> kiśvita(t)śivo bā hariḥ<177> .

<\* After the verse No. 63 the following Śloka is found in the SM and PM plates ‒

tasyānagaṃladoḥ pratapalaharī lāvaṇyavīcivraja<178>

krandata vairivadhū<179> vilocanajalā<180> pūraidhaṃrā danturā .

kicotsagaṃ<181> taraṅgamaṅgakalanaiḥ pāthodhiyānocchalād <182>

vrīḍāvakritakandharaḥ sagavān sindhau<183> purāṇomuniḥ .. [63-ka]

<172. Vasu reads‘maṅkuṇadevī’. In the Nagari plates Dr. D. C. Sircar reads ‘mahlaṇadevī’ which is followed by the editors in the A plates. After examining the PM plates, I fully agree with the reading of Dr. Sircar.>

<173. K, A and PM plates ‘taraṅgerdvautāsu’.>

<174. K plates ‘karatambho’, A and PM plates ‘kastvambhoḥ’.>

<175. K and A plates ‘kinna’.>

<176. Chakravarti reads ‘kuśalī’. In the K, A and PM plates ‘kalayā’ is written in the place of ‘kamalā.>

<177. K, A and PM plates ‘kambetsinomāṃhari’.>

<178. K, A and PM plates ‘yasyānargaladorvvilāsalaharīlābaṇyabairivraja’.>

<179. K, A and PM plates ‘pauravadhū’ for ‘bairivadhū’.>

<180. K, A and PM plates‘payaḥ’ for ‘jalā’.>

<181. K, A and PM plates ‘kiñcittyāga’ for ‘kiṃcotsaga’.>

<182. K, A and PM plates‘tsabāda’ for ‘cchalād’.>

<183. K, A and PM plates ‘manye’ for ‘sindhau’.>

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yaḥ[ḥ]sūra<184> kalayāsmadīyasamaye bikṣipa(pya)<185>gaṃ-(L. 136)gānvaye

jātaḥ śrīmadanaṃgabhīma nṛpatiḥ sīnartha<186> bhūto sa(ma)ma . [64]<☨>

yatyanargatavikramāji-(L. 137)tayaśā kṣīrodadānomibhi[ḥ]

dātāraḥ kila kāmago prabhutayaḥ procchāritā dūrataḥ ..

<☨ Following two Ślokas are found after the verse No. 64, in the SM and A plates‒

“dhyānānubandhi(ndha) niviḍaprasarapramodaṃ

mādhvīkamugdhamasṛṇaṃ hṛdayāravindam .

devaḥ purāṇapuruṣaḥ parirabhya yasya

rolambaḍambarakalāṃ kalayāṃcakāraḥ(ra) ..” [64-ka]

“lakṣmīrakṣaṇa sauvidallapadavīṃ pratyarṣipṛthvībhujāṃ

prāṇākarṣaṇarajju vibhramatulāmuddāmamāsañjayan<187> .

saṃgrāmasthalakelitāṇḍavakalā pāṇḍityamāmaṇḍayan

yasyāyaṃ jagadadbhutaika vilasatkrīḍānaṭaḥ sāyakaḥ . [64-kha]>

<184. In the above plates ‘eṇeba’ is written. Chakravarti wrongly reads‘yaḥ sūraḥ’.>

<185. In the above plates ‘samayotkṣepāya’ is written.>

<186. Vasu suggests to read ‘sona[rthī]’.>

<187. In the K and A plates ‘mānandayan’ is written in place of ‘māsañjayan’.>

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ki[ṃ]ca-(L. 138)yaṃca<188> hiraṇyagarbha kalanā vaidagdhyamākaṇaṃ ṇṇaṃ)yana

lajjālā(lo)la caturmukhākṣinivaho<189> manye mahā-(L. 139)na(n)padmabhūḥ<190> . [.] [65]<\*>

ākarṣatā hṛdayameṇavilocanānā

mādhunvatā ca ca(pa)rita[ḥ]pratipārthivānā<191>(nāma) .

artho-(L. 140)daya<192> praṇi(ṇa)[yi]nā kṛtinā sa(ma)naṃga-

bhīma prasiddhasa(bha)munā<193> vidadhe nṛpeṇa<194> . [66]<☨>

<\* After No. 65 the following Śloka is found in the SM and A plates ‒

yo(ye)nābhiṣekasamayaḥ kalita trayeṇa

nītaḥ tulāpuruṣada naphalānuvandhaiḥ<195> .

lavdhāpi na kṣitiramuṣyamudatathābhūd-

yādṛg dvijātijanaśāsanadānakeliḥ .. [65-ka]>

<188. In the K and A plates ‘kicāpara’ is written by mistake for ‘kicāyaṃca’. The metre will not suit if it is read as ‘kiṃcāpara’. Neither Vasu nor the editors of A plates did detect this fundamental mistake of the writer.>

<189. K and A plates ‘yugalo’ is written for ‘nibaho’.>

<190. This verse No. 65 beginning with ‘yasyānargala... etc’, is not found in the Nagari plates of Aniyaṅkabhīmadeva. But in its place the following verse is given :‒

hiraṇyagabhamāgarbhaṃ kurusvaveti seṣayā .

hiraṇyagarbho bhūtvā yaḥ kṣmāmimāṃ paripālayat .. [65-kha]>

<191. K plates ‘paripāthivānā’.>

<192. K and A plates ‘arthānvaya’.>

<193. K and A plates ‘prasiddhiramunā’ Chakravarti reads ‘prasiddhiradhunā’.>

<194. ☨ Here ends the Nagari plates of Aniyaṅkabhīma of Ś. 1151.>

<195. K plates ‒‘phalānuvandhi’; A plates ‒ ‘kalānuvandhai’.>

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yogrāma<196>dhāma devānāṃ sade-(L. 141)vaḥ sevakapriyaḥ .

bhuktvā bhujapratāpena tra[ya]stri [ṃ]śatsamāpumān<197> .[.] [67]

śrīkasturādevyāmaditau ta-(L. 142)smāca(cca)kāśyapādu(dū)rvyā .

lagaduddharttu jātaḥ pātakahaṃtā haririva kṣmāpaḥ<198> . [.] [68]

asurendraśoṇi-(L. 143)taniveśamiśrite

paridhīyasotha<199> bahudānavāribhiḥ .

karamatmānaratasa(ma)dhunā viśodhaya

nnṛsiha<200>

IV Plate, 2nd side

(L. 144) eṣa jagati sphuṭo bhavata(t) . [] [69]

śvetātapatraśi(si)tacāmara cārumūtti(rtteḥ)

digdanti<201> danta<202> pa-(L. 145)rimaṇḍalamaṇḍapasya .

<196. K and A plates ‘jagāma’. Chakravarti reads ‘jagāma’ in this inscription although ‘nṛpeṇa’ is clearly written.>

<197. K and A plates ‘catustriśat samāḥ kṣamāṃ’.>

<198. K and A plates ‘vīra nara sihaḥ’ in place of ‘haririvakṣmāpaḥ’.>

<199. K and A plates ‘niveśa viśrutāpani nipayaiṣa’. Chakravarti ‒ ‘niveśa viśratāmapanīyasotha’, Dr. Sircar and P. Acharya ‒ ‘niveśa viśra tāmapanīnayaiva’.>

<200. Read ‘nnarasiha’ for the sake of metre.>

<201. Read ‘vigadantidantaparimaṇḍalamaṇḍapasya’.>

<202. In the K plates ‘daṇḍa’ is written for ‘danta’.>

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aṃkekṛtasya śubhāyāṃ bhavayā bhavānyā<203>

sihāsane jayati<204>yasya-(L. 146)padaṃ sadaiva<205> . [.] [70]

rāḍhānarendra ja(ya)vanīṃ(nī)<206> nayanāṃjanāśrū –

pūra(re)ṇa dūraviniveśitakālimabhīḥ .

ta-(L. 147)dvipralaṃbha karaṇādbhuta nistaraṃgā

gagāṃpi nūṃ(nū)na sa(ma)munā didadhe nṛpeṇa<207> . [.] [71]<\*>

kurbanprakāśamaniśa[0]<208> dvi-(L. 148)jasācakṛtvā-

meka(ruṃ)tulāpuruṣamukhya mahārthadānaiḥ .

<\* After the verse No. 71, the following Śloka is found in the K and A inscriptions:‒

bhujabhuvi girayoṣṭhau yasya bhūmīndrabharttu :‒

kṣitibharaṇasamarthāḥ kiñcidika kuñjarendrāḥ .

atula yadihaśaśvaccet tulāpu(pī)ruṣeṇa

kva bhavatu kanakādridevatānāṃ gṛhābhṛta .. [71-ka]>

<203. K and A plates ‘sutabhāvanayābhavānyā’. Chakravarti also reads the same, although it is not written so in this inscription.>

<204. K plates ‒ ‘jagati’.>

<205. K plates ‒ ‘padan sadaiva’.>

<206. K and A plates ‘rāḍhavarendrabayanī’. Vasu suggests ‘yavanī’ for ‘bayanī’. Chakravarti wrongly reads ‘rāḍhānarendra jananī (yuvatī ?)’ in this inscription.>

<207. K and A plates‘gaṃgāpinūnamabhunā yamunādhunābhūta’.>

<208. K plates‘madaśa’, but in the A plates ‘maniśaṃ’is clear.>

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svāntaṃ(ntaḥ)suraiḥ saha sadṛka(k)kalayana(n)trikoṇā<209>-

ko-(L. 149)ṇe kuṭīra ku(ka)maṭhī<210> kṛtamuṣṇaraśmiḥ<211> .[.] [72]<\*>

kṛtvānirmathitadviṣaṃ vasumatī<212>mavdāṃ(vdā)stra(tra)yatri(stri)śatāṃ

bhuktvābhogamanu-(L. 150)ttamaṃ nara{para} patidogaṃ(ba)sarbakarṣaḥ<213> .

snehāṣya(tya)nta vinā kṛtontimadaśā māsādya dīpopamaḥ

prāptaḥ-(L. 151)kālapataṃgapu[ṃ]gavadaśa(śāṃ)yātisma<214>nirvāṇatāṃ(tām) . [.] [73]

tasya śrīmāna(n)sudinavighaye mālavendrātmajāyā[ṃ]

(L. 152)sītādevyā majanitanujo bhānuvadbhānudevaḥ .

<\* After the verse No. 72 the following Śloka is found in the SM and A inscriptions ‒

aṣṭāśā[ṃ]cakravāla sramaṇaraya<215>mahāyāsa sambhāvitakṣut

kṣāvekṣūdanbadambhasyupagata apicālavdhasatvā surāyām<216> .

sarpiḥ saṃsapadāyuḥ dadhi madhuramathāsvādya dugdhenatṛptā

yatkīrttiḥ kāntamūttiḥ salilanidhimathā kāmamācāmatīva<217> .. [72-ka]>

<209. K and A plates ‘sthātu suraiḥ saha mahatt kalayanti(yātra)koṇā’.>

<210. K and A plates ‘kamacī’.>

<211. K and A plates ‘raśmeḥ’.>

<212. K and A plates ‘dviṣadvasumatī’.>

<213. Read ‘narapatirdoggarba sarvvaṅkaṣaḥ’.>

<214. K and A plates ‘puṅgava vaśaṃ yātassa’.>

<215. K and A plates ‘bhramaṇaraṇa’.>

<216. K and A plates ‘kṣārekṣūdanvadatyopagamita mapi[vā]laṃghayitvāsurāvdhi’.>

<217. K and A plates ‘kāmasārāvatīva’. Vasu, however, suggests ‘kāmamācāmatīva’.>

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padmollāsaṃ vidaghavatulaṃ kairava (L. 153)mlāna<218>(ni)muccai-

bṛrtra(tta)dhvaṃsī paradharaṇibhṛtmauṃ(nmau)liṣinyastapādaḥ . [.] [74]<\*>

baddhamuṣṭirapi nirbharadā-(L. 154)tā vepanopi samaraikadhūriṇaḥ .

ugramūttirapi kṛṣṇaśarīro yatkareṇa kalitaḥ<219> (L. 155)karavālaḥ . [.] [75]<☨>

<\* After the verse No. 74 the following verse is found in the K and A inscriptions ‒

“pratyajjīvana kāraṇairjanapadasyābhyasta nīyāgamai-

rddaṣṭādṛṣṭaphalapradena vidhinā nitya’ nirastāribhiḥ .

pātraiḥ ṣoḍaśabhiviśuddhacaritāmoghapratijñeraya

sāmrājye mahito mahāmahimabhṛllakṣmīpaterājñayā . [74-ka]” >

<☨ After the verse No. 75, the following two verses are found in SM and A inscriptions

“pāyaṃ pāya haviravirata’ prastute yasya yajñe

jātā(te)jīṇoṃ(rṇeṃ)hariratitarāṃ yāti nidrāṃ samudre .

dhūmodgārī lavaṇasalilaṃ pīyate<220> vāḍavāgni .

prodyacchūlaḥ samajaniśivaḥ kālakūṭāśano'pi .. [75-ka]>

<218. K and A plates ‘plāni’. Chakravarti also reads ‘mlāni’ although ‘mlāna’ is clear in it.>

<219. K and A plates ‘karitaḥ’ in place of ‘kalitaḥ’.>

<220. K plates ‒ ‘prāpnute’.>

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ācandrārkaphalopabhogasulabhānyatyuccamo(sau)dhāvalī

śobhāvisphuri-(L. 156)tāni śāsanaśatānyeba kṣamāyāguruḥ<221> .

succhāyāni rasālapūgapu(pa)naśa<222>prāyai-(L. 157)starūṇāgaṇaiḥ

kṛtvā tāmvra(mra) vilekhi gāna vidhibatsatsro(śro)triyebhyo dadau .[.] [76]<\*>

<vrūmaḥ kimasya tulanāṃ laghutopanīta[0]

tattat pratikṣitibhṛtaḥ<223>kila dānaśauṇḍān<224> .

sadyo yadeṣa<225>kanakācala kāmadhenu

kalpadrumānakṛta<226>nirjita sampadastān .. [75-kha]>

<\* After the verse No. 76 there are ten ślokas in the K, A and Kaijang plates as shown below ‒>

<“cintāmaṇau suramahīruhakāmadhetā‒

vaṣṭādaśāṅkamadhitiṣṭhati bhānudeve .

jyāyānamīṣu bhavitā katamīmamati-

ghāturvicāravaśago nṛpatibabhūva .. [76-ka]”

“cālukyakulasabhūtā śrīmajjākalladevikā .

lakṣmīrnnārāyaṇasyaiva bhānudevasya tādṛśī ..” [76-kha]>

<221. In the K plates ‘śatānyekaḥ kṣamādhīśvaraḥ’, A plates ‘śatānyeṣa kṣamādhīśvaraḥ’.>

<222. K and A plates ‘gapūkadala’.>

<223. K plates ‘parakṣitibhṛtaḥ’ but in the A plates ‘tattat paraḥ(ra) kṣitibhṛtaḥ’.>

<224. K plates ‘dānaśauryya’, A plates ‘tattat paraḥ(ra)kṣitibhṛtaḥ kiladānaśauryyam’.>

<225. K and A plates ‘sabhayopadeśa’.>

<226. K and A plates ‘naditi’.>

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priyā(L. 158)vākalladevīti tasyāsīdbhānunṛpateḥ .

kaṭākṣapātanikṣipta kandarpakarasā-(L. 159)yakā . [.] [77]

tasyāṃ(syā) sūnurabhūddhīraḥ śrīnṛsiṃhamahīpatiḥ .

gaṃgavaṃśasamuddharttā harttā vairimahītalam .. [76-ga]

yathārjuna tathāśastre śāstre vācaspatiryathā .

dāne karṇṇo bale bhīmaḥ saundaryye kusumāyudhaḥ .. [76-gha]

tena datta dvijātibhyaḥ śāsanaṃ śatasaṃkhyaka(kam) .

mahādānāni dānāni śrīmanmāturanujñayā .. [76-ṅa]

vīraśrīnarasihadeva nṛpatau siṃhāsanādhiṣṭhite

bhūmīpālakirīṭakoṭikiraṇapradyātitāṃvrīdvaye .

pratyathikṣitipā bidīrṇṇahṛdayā bhītyā prahīṇāśriyaḥ <227>

prāṇatrāṇaparāyaṇāḥ samabhavan pṛthvīdharāvāsinaḥ .. [76-ca]

yasminpraśāsati bhuva <228>kulabhūdharendrāḥ

kūrmmobhujaṅgamapatirhihaṇeka pāñca<229> .

bhūbhāragaurava kṛtātiśirovikārā

viśrāntilābhamabhajanta kṛtāśiṣaśca .. [76-cha]

vīrāsanaṃ samadhitiṣṭhati kuñjarāṇā-

mvīrovahedraṇadhurāṃ bhuvi kotranāma .

īndrāyudhaprabhabhujaddhayamaddhitīye<230>

kampantanoti karavālalatāpi yatra .. [76-ja]

<227. A plates ‘prahīnaśrīyaḥ.’>

<228. A plates ‘bhuṣa’.>

<229. In the A plates ‘patirdigānekatapārśva(śra)’ is read which hampers the metre.>

<230. A plates ‘dvayasadvitīye’.>

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antaḥpuravadhūvṛndacuḍāmaṇimaricibhiḥ .

kṛtanīrājanānitya[ṃ]yatpā-(L. 160)dakamaladvapī [.] [78]

tapśāmabhūdadbhutavikramabhīḥ

kavipriya śrīnarasiṃhadevaḥ .

ākarṇa(rṇṇa)yana yasya(L. 161)kumārakāka(le)

kayāṃ kumāro[']pi jahāti gaba(rbama) . [.] [79]

<yo khaḍgacaṇḍamahasā ripurājakānā-

māhṛtya sampadamamartyataroḥ samānāṃ(nām) .

bhūdevasādakṛta bhūtalabhūṣaṇena

dānāmbhasādritalasat karapallavena .. [76-jha]

yasyātha kṣittipālamaulivaḍabhīvinyastapādāmbuja-

syāhohanta kumucyatedya mahimākīttinṛpa śrībhṛtaḥ .

yadgīta<231>kila kinnarīgaṇamukhāhindantināṃ śṛṇvatāṃ

rolambāmadamāpavanti nibhṛtaṃ nniḥkaṇaṃbhāle mukhe .. [76-ña]

yasyeṣṭā sadṛḍhatranasya vijayobandyaḥ pratāpaḥ paraṃ

sacchūlā kriyamāṇataptatarasa prakhyāḥ kulakṣmābhṛtaḥ .

myālopākamupāśrayanti ca yataścatvāra evāvdhayo

digbhrāntimbhajate yatosvaramaṇirnnāthaḥ<232> sahasratviṣām .. <\*>[76-ṭa]>

<231. A plates ‘yadgīti’.>

<232. In the said plates ‘yatombaramaṇi’ is written.>

<\* Here ends the Praśasti of Narasiṃha Deva-II of the Śaka years 1217, 1218 (K) and 1225 (A) given in three K and A plates. Again after these, ten new verses are given in the PM plates of Bhānudeva-II, (son of Narasiṃha-II) of the Śaka year 1234 which are printed in this volume on pages 372 to 375).>

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śrīvīrabhānunṛpatau tridiveśvarasya

tasminpra-(L. 162)yāti padavīṃ suravṛndavandyām [.]

varṣāṇi saptadaśa bhūvalayaṃ bhujābhyāṃ

bhuktvātu yaḥ sapadi śatru-(L. 163)kula vibheda . [.] [80]

kandarpo hariṇī dṛśyāṃ(śāṃ) ripugajaśreṇīṣu phacānano

vādevayanma(?)ti<233>rindusundaramukhaḥ(L. 164)śrīmānnṛsiṃhoṃ(ho)nṛpaḥ .

yaddordaṇḍa kṛpāṇadārita parapṛthvīpati proṃcchala-

draktovāmvu<234>nadī kṣami(ri)ta(ta)kṣavi-(L. 165)dahā<235>nādyāpi vibhāvyati . [.] [81]

ākaṇyaṃ(ṇyaṃ)viśvavibudhāvalikarṇa(rṇṇa)kūpa<236>

saṃpūraṇāmṛtavaśāpitamanyameva .

(L. 166)vācāṃvilāsamasakṛktavallata(ma)sya

vācāṃyaśo bhavati vācyātireva yasya<237> . [.] [82]

tasya prāṇapriyā coḍadevī daivata(L. 167)yallabhā .

rūpayauvata(na)saubhāgyanijitākhaṇḍalapriyā . [.] [83]

alanirajanijānī śrīriyaṃ coḍadevyā-

masita<238>nṛ-

5th Plate; 1st side

(L. 168)patiratnaṃ gaṃgavaṃśā-{vaṃśā}<239> vataṃsaḥ .

paranarapatilakṣmīrmauliratnaprabhābhi[ḥ]

śabalita iva nityaṃlakṣa-(L. 169)te yasya pādaḥ . [.] [84]

<233. Chakravarti’s reading ‘bhūdevadyutirindu’.>

<234. ‘proṃcchaladraktāyāstu’.>

<235. ‘kṣaritakṣavidaho’. >

<236. ‘ākarṇṇa viśvavalikarṇarūpa’.>

<237. ‘vācaṃyamo bhavati vākpatireva yasya’.>

<238. Reference not found.>

<239. The letters ‘vaṃśā’ are repeated by mistake.>

%%p. 528

catustri[ṃ]śadvarṣāṇyavanivalaya nirgata ripu

nirārtako bhuktvā haricaraṇasevāsura (L. 170)sikaḥ .

surādhīśasyārddhāsana vihitasammāna kunu(tu)ka[ṃ]

samaste yaḥ sakhya(ṃ)kaviku(mu)dacandro na-(L. 171)rapitaḥ . [] [85]<\*>

vidvā(dyā)nā śasarbhūnaviṣamasa(śa)rabhūdāralakṣmībhujaṃgo<240>

dhaureyaḥ śastrabhāja[ṃ] nijanaga-(L. 172)ravadhūlocanānandacandraḥ .

vīraśrībhānudevo bhujayuga purisvāyaṃtritāṃ śāsti pṛthvīṃ

tāte rpaura-(L. 173)ndarāṇāṃ<241>hariṇaśiśudṛśāṃkāmu[ka]tvaṃ prayāti[] [86]

rājña(hu ?) [ḥ]yasya gayāsadīna samara prāravdhaśauryaṃ kṣata

(L. 174)prauḍhānekanarendrakandharagalata(t)kīlāla pūrṇṇāvanaḥ(nī) .

tatkāla kṣatavakṣasāṃ karikulāsphālo<242>-(L. 175)thi(tthi)taḥśoṇitā-

mārodyapi<243>digantaresti vilasatsandhyānurāgacchalāt . [.] [87]

bhūṣaṇaṃ[ka]vra(va)carya(ryya)sva nivā-(L. 176)so bhūbhṛtāśriyaḥ .

sakata<244> (?)sarva vidyānāṃ bhānudevo mahīpatiḥ . [.] [88]

nānāmataḥ(L. 177)kevalamathaṃto [']pi

priyābhavattasya nṛpasya lakṣmīḥ .

beleva lāvaṇyasarita (t)-(L. 178)priyasya

lateva saujanyamahīruhasya . [89]

<\* The text of the 4th plate of the SM inscription ends here.>

<240. Chakravarti’s reading ‘viṣamaśarabhuvorājalakṣmībhujaṅgo’ is acceptable for the sake of metre.>

<241. Chakravarti’s reading ‘paurandarīnāṃ’.>

<242. Chakravarti’s reading ‘sphārothvitaḥ’.>

<243. Chakravarti’s reading ‘śoṇitāsāredyāpi’.>

<244. Chakravarti’s reading ‘niketaḥ’ seems to be correct.>

%%p. 529

jātastasyāṃ ripukarighaṭā bhedasiṃ-(L. 179)hā(ho)nṛsiho

yobālā[']pi kṣitipa(ti)śiro maulimalāṃ pinaṣṭi .

sṛtva prasyodaya<245>(L. 180)dinakathāḥ śatrubhūmīpatīnāṃ

hāravyājāta(t)patami(ti)hṛdaye vāralakṣmyasṛ(śṛ)pūraḥ . [.] [90]

(L. 181) vīrabhānu dharādhīśaṃ(śa)ścatuviśati vatsarāna(ma) [.]

bhuktvā mahīṃ surādhīśaśāsa-(L. 182)nasyaddhaṃ bhāga bhūta(t) . [.] [91]

tāte surendravanitānayanāravinda-

saṃdohavismayamu-(L. 183)ji kṣitipālaratne ..

yaḥ śāsati kṣitimāmāsa(ma)ri rājarāji-

rājīva śī-(L. 184)takiraṇo narasihadevaḥ . [.] [92]

karṇaḥ(rṇṇaḥ)karṇa(karṇṇa)paya[ṃ]nayāti kṛtināṃ yahānamākarṇa(rṇṇa)yana(m)

te kalpadruma(L. 185)kāmago prabhṛtayaḥ saṃprāthanādāyinaḥ .

lokebhye yadayaṃ dadāti satata[ṃ]dhyeyannataccetasā<246>

ki(L. 186)brūmo mahimā namasyanṛpaterlokatrayāhlādinaḥ . [.] [93]

tulāpuruṣadānepu śrīnṛsiṃha mahīpa-(L. 187)teḥ .

vrajantina tulā yasya bhuvi karṇā(rṇṇā)dayonṛpāḥ . [.] [94]

turagarājokhura<247>dhikṣatorvī kṣaradrajobhiḥ(L. 188)kalitentarīkṣe .

yasyaprayāṇenna(nva)yamāśrayanti mandākinī paṃkajakānanāni . [.] [95]

tasya ka-(L. 189)malā devīti priyā saddheśabhūpajā [.]

antaḥpuravadhūrmolimālya(syā)ci(cci)tapadadvayā . [.] [96]

bhānubadbhānuvoya (L. 190)jātastasyā mahīpatiḥ .

kamalānandanaśrīmānucce(ccai)ruccairmahīkṣitāṃ(tām) . [.] [97]

<245. Chakravarti’s reading ‘ścātvā yasyo’ does not suit the metre. So, correct reading will ‘śṛtvāyatvodayadinakathāḥ’.>

<246. Chakravarti’s reading ‘dhyāyanataccetasā’.>

<247. ‘kṣura’.>

%%p. 530

gaṃgānvaye naraharernṛ-(L. 191)patestanujaḥ

sanmitrapaṃkajavisāśasha(saha)srabhānuḥ .

śrībhānudeva iti bhūpatirāvirāste

yastejasā

5th plate, 2nd side

(L. 192)riputamonivahaṃ nirundhe . [.] [98]

tāte puraṃ(ra)ndarapurī tilakāyamāne

bhuktvā tu viśatisamāḥ<248> sahi-(L. 193)tāścaturbhiḥ .

yo rakṣati kṣitimanaga(rga)ladoḥ(do)pratāpa-

kkālībalī<249>kavalitārinṛṇāṃpramāṇaiḥ . [99]

(L. 194)yasya prasthānakāle turagakhurapuṭoddhṛtavūlīkalāpaiḥ

saṃcchannetigmabhānau disi(śi)diśisa-(L. 195)hasāsaṃkucantyambujāni .

khidyante cakrabākāḥ sahacarataruṇī<250>viprayoga[ṃ]bhajante(ntaḥ)

kica svecchā-(L. 196)bhisāraṃ kalayati paritaḥ svairiṇīnāṃ samṛhaḥ . [.] [100]<\*>

belollaṣa(sa)dvidrumaśaṃkhasārtha

vyājena yasyāri (L. 197)nisūdanasya .

tejoyaśaścānyanṛpairalaṃghya[0]

vyanakti nitya[ṃ]saritāmadhīśaḥ <251> . [.] [101]

<248. It may also be read as ‘mukatvānuviṃśatisamāḥ’.>

<249. Chakravarti’s reading ‘pratāpajvālāvalī’ seems to be correct.>

<250. Chakravarti reads ‘gṛhiṇī’ although ‘taruṇī’ is clear in it.>

<\* In the SM inscription (Plate IV a, lines 5-7) this verse is given after the Śloka No. 113- ka.>

<251. This verse like No. 100 is given after No. 113- kha verse in the SM inscription. In the SM inscription ‘tejoyaśakhyātanṛpairaladhyai [ः]’ is written.>

%%p. 531

hīrādevīti tasyā-(L. 198)sīnmahiṣī mahitā guṇaiḥ .

cālukyakulasaṃbhūtā lakṣmīrlakṣmīpateriva . [202]

tasyāmajāyata dayā(L. 199)vinayaprabhāba

saundarya(ryya)dhairya(ryya)nayakīrtti kalānivāsaḥ .

vīraḥ kumāra iva parvatarājaputyā

vi-(L. 200)śvaprasiddhasa(ma)himā narasiṃhadevaḥ . [.] [103]

tejodbhunaṃ kimapibhāvikamunnayadbhiḥ

sa[ṃ]-(L. 201)bhāvita si(śi)śuvayasyapi yasya pādaḥ .

nīrājya<252>iva bhūpati [mauliratna]-

mūrddhanti<253>(L. 202)bāri kamalā bikra(ka)roktarīśca<254> . [.] [104]

etena savaguṇaratnavibhūṣaṇena

vidyāvi (L. 203)vekavimalīkṛtamāname(se)na .

nārāyaṇena vasudeva ivātmajena

prīti niranta-(L. 204)ramavindata bhānudevaḥ . [.] [105]

sa ṣaḍaviṃśata varṣāṇi muktvārājyamaddaṇṭakaṃ(kam) .

nayanā-(L. 205)nandanaḥ śrīmāna(n)prāptaḥ paurandarīpurīṃ(rīm) . [106]

tataḥ kṛtajeḥ(jñaḥ) samupāsyamānaḥ

sa (L. 206)nmantrisiḥ(bhiḥ) śrīnarasihadevaḥ .

mahāmatati<255>rnīti kathānuvarttī

bibhārti pṛthvīvala-(L. 207)ya[ṃ] bhujena . [107]

<252. Chakravarti reads ‘nārājya iba bhūpati’. But the metre does not suit as the engraver omitted two letters.>

<253. Chakravarti reads ‘mūrdvaṇi’.>

<254. Chakravarti reads ‘bikrarotkarāśca’.>

<255. Read ‘mahīpati’ or ‘mahāmati’.>

%%p. 532

prastunvan kṣaṇamunmānāḥ prapataṃ(ta)ya[ṃ]<256>gītābhinīni[ṣ]kramaṃ

śūnyamyānami (L. 208)ṣānmuhurdiviṣadā <257>śaye(stre)ṣu baddhasya(spṛ)haḥ .

helānirjitapaṃcabāṇavibhavā sa ga prabhā<258>mokṣi-(L 209)tuṃ

yasyenoṣaṇi<259>yauvane suravara<260>vargaḥ kṣiti kāṃkṣati . [.] [108]

tarka[ḥ]ṣāḍaguṇyamantrī samaragurubhare bā-(L. 210)hurekaḥ<261>sahāyaḥ

sau(śau)rya(ryya) sarvāgarakṣā nijaripuhanane hetayo yasyasenāḥ .

saśrīmānuktala(le)-(L. 211)ndraḥ pratinṛpatiśiraḥśreṇipukrīḍadājo<262>

vākṣālī kelimādyata karivara<263>vilasadvīralakṣmī(L. 212)vibhāti . [.] [109]

yadduraprasayānnara[ḥ]samarabhūḥ<264>kakālamālāvulā

yalloke śatayajñato[']pi gahanaḥ ya-(L. 213)cchānavīnaiḥ sureḥ <265> .

yata(ta)kānteṣu purātaneṣu virasaḥ svarvāranārīgaṇa-

stā etāḥ khalu tasya<266>ba(bai)ri(L. 214)lapi(pi)to vīrasya vikrāntayaḥ . [] [110]

<256. Chakravarti’s reading ‘prastunvaṇa kṣaṇamunmanāḥ prarataya’ does not suit the metre.>

<257. Chakravarti’s reading ‘miṣāṇamuddudiviṣadāṃ’.>

<258. Chakravarti’s reading ‘magaprabhā’.>

<259. Chakravarti’s reading ‘noṣini’.>

<260. Chakravarti’s reading ‘suravadhū’.>

<261. Chakravarti’s reading ‘bāhucakra’.>

<262. Chakravarti’s reading ‘krīḍamāne’.>

<263. Chakravarti’s reading ‘vākṣālimādyat karībara’ does not suit the metre.>

<264. Chakravarti’s reading ‘yaddūraprāṇmarāsamarābhū’ does not suit the metre.>

<265. Chakravarti’s reading ‘yaṇmāna vīṇaiḥ suraiḥ’.>

<266. Chakravarti’s reading ‘tyeṣā’.>

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netrābuṃ(mbu)pura pari vaṃ(va)ddha mahāpā(pa)māsu<267>

lambālakāṃ bujanipīta su(mu)kha(khe)ndu(L. 215) māsu .

pratyathimandirapurandhrisamāsu yena

kluptā sadaiva vasatijaṃladāgamasya . [.] [111]

kuvvaṃna(na)kukṣi[0]bhari

6th Plate; 1st side

(L. 216)tvaṃ pratikṛti(ti)kapaṭādāhataiḥ saṃyugīnaiḥ

pratyaṃgaṃcāṃgadambhā<268>daviralapulaka vyākṛtāntaḥ<269>(L. 217)pramodaḥ .

pratyagrāśībhi<270>misra(śra)sphuritarucirayodagradhīrāgrahāso<271>

vairivrātapramāthe kaṇasa(ma)-(L. 218)pi nadadhe pakṣapāṇaḥ kṛpāyāḥ [.] [112]

īṣadroṣakaṣāyitena manasā pratyārthirājyasthiti<272>

prasthā-(L. 219)na prahitaibaṃlaistataīto yaptyottara[ṃ]gī kṛtāḥ .

adyāpisphuṭapuṇḍarīka paṭalaśrīgavasarvaṃ-(L. 220)kaṣaiḥ<273>

phenaiḥ kīttimudāharanti bivadāṃ godāvarīvīcayaḥ .[.] [113]

vīraḥśrīmāna(n)jayati sa-(L. 221)kalakṣmātalasyā(khyā)takīrtti-

netrānandaḥ sarasijadṛśāṃ bhūpatiḥ śrīnṛsiṃhaḥ .

keśākṛṣṭipratiha-(L. 222)taśiroratnanirbhinnaveṇī

yenākārī prathama samare vairiṇāṃ vīralakṣmīḥ . [] [114]

<267. Chakravarti’s reading ‘parivarddhimahāpagāsu’.>

<268. Chakravarti’s reading ‘cāṃkadambhā’.>

<269. Chakravarti’s reading ‘pulakā viṣkṛtāntaḥ’.>

<270. Chakravarti’s reading ‘pratyagrāstā’.>

<271. Chakravarti’s reading ‘jagrahāsāgrahāso’, SM inscription ‘dagradvāmāgrahāso’.>

<272. Chakravarti’s reading ‘kaliṅgarājyaśriyai’, SM inscription ‘kāliṅgarājyasthi[ti]’.>

<273. Chakravarti wrongly reads ‘karṣaiḥ’.>

%%p. 534

yaśca badvājirāji pra(L. 223)kharakhurabharodbhū tadhūlīkalāpai-

vaikuṇṭhasyāpi jātaḥ kṛtakamaṭhatanoḥ mtokabhārāvatāraḥ .

sa-(L. 224)grāmāṃbhodhigacchadviradaghanaghaṭā prakṣaraddānadhārā

sārānmukta prāyāti kṣara(L. 225)damaradhunī[ṃ]yaya(dya)śo<274>rājahaṃsaḥ . [.] [115]

ākarṇyā(karṇṇyā)karṇya(rṇṇya)yasya drabiṇa vitaraṇa prakrasā(mā)-(L. 226) nvikramāthe<275>

ratna tvāsyānti cintāmaṇi vibudhagabī kalpavṛkṣā vilakṣāḥ<276> .

sa śrīmā-(L. 227)n vairivīra pramada gajaghaṭātuṃgakumbhasthalānā [ṃ]

prauḍhaḥ paṃcānanoyaṃ jagati vi-(L. 228) jayate bhūpati śrīnṛsihaḥ ..0. [116]

<274. Chakravarti reads ‘yadyasau’.>

<275. Chakravarti reads ‘prakramānnityameva’.>

<276. The first two lines of this verse, i. e. from ‘ākarṇyā karṇyayasya’ uptp ‘bilakṣāḥ’ are not given in the SM inscription. But, the last two lines are given there. After this follows the prose portion of the grant which begins with the following verse which was omitted by Dr. D.C. Sircar who re edited the prose portion in E. I. Vol. XXVIII, p. 302 :‒

rāemaṃcaṃ gajasihe narapatisihe pratāpanarasihe

sā(śā)sati vasudhāmetāṃ dhātyaivadhavadhanetajane ..

After this “शुभमस्तु ।।” etc., follows.>

%%p. 535

<\*> śakanṛpateratīteṣu paṃcādhikeṣu prapeda-(L. 229)śaśata saṃvatsareṣu 1305 caturdasa(śa)bhuvanādhipatītyādi virudāvalī (L. 230) virājamānaḥ śrīmāna(n) nṛsihadeva nṛpatiḥ(teḥ) svarājyasya aṣṭāṅke-(L. 231) 8 abhilikhyamāne caitremāsi śukla(lke)pakṣe trayodaśyāṃ[tithau] ravivāre vā-(L. 232)rāṇasī kaṭake viśvak śurbhā(bha ?)vedaka<277> (?)samaye śrīcaraṇe bhitaranavara kanyāmaṇḍapa (L. 233) vāḍviāe(?) vijaya samaye duāra parīkṣa gaḍeśvarajenāṃ (nā) buḍhāleṅkā lāeḍu-(L. 234)sanimiśra bhaeḍuji(ri)ā thāuḥ(u) pauraparīkṣa māhāpātra narendradeva cakravartti (L. 235)mahāpātra naraharidāsa praharāja mahāpa(pā)tra śrīpati maṅgalarāja gocare<278> ā(a) (L. 236) vadhārilānya e<279>porośrīkaraṇa sapaneśvara māhāsenāpati vaïdī māhāsenāpa(L. 237)ti muvalena mahāpātra naraharidāsa praharājakaïka<280>kina ra grāmara māpa vijayana-(L. 238)rasi[0]hapura catuḥsīmā samākrāṃ(krā)nta śāsana kari devā kalāsmara uttaraścatusīmā<281>ki-(L. 239)narigrāmaranāmavijayanarasihapura . rāttatapaḍā pākhara sara [ ]vandha<282> jita ciārisa-

6th Plate, 2nd side

(L. 240) paṃcāsa māḍha 450 cāndalo pāsvara rasa vandha<282> ciārisa paṃcāsa māḍha 450 gā (L. 241) brihi a(a)vadāna madhyakari jita naasa 900

<\* As the language of the grant portion is Oriya, here only ‘व’ has been used according to pronunciation of the Oriya language.>

<277. The reading of Chakravarti is ‘viścakaïbhāvidakra’.>

<278. Chakravarti missed the word ‘gocare’ in the text.>

<279. ‘avadhārilāt . e’.>

<280. Read ‘kaï’.>

<281. Chakravarti reads ‘śāsanakaridevā, kalabhora uttarakhaṇḍamadhye’.>

<282. Chakravarti reads ‘rasavandhā’.>

%%p. 536

māḍha kaï porośrīkaraṇa vaḍadāsī<283> (L. 242) māhāsenāpatira sīmākalā pramāṇe . asya grāmasya pūrvasīmā malae grāmara (L. 243) kapileśrara devaṅkara deulara paścima virāda<284> so(ṣo)la daḍāra vaḍa kaṃkaḍā daṇḍāra (L. 244) arddha ādikari[.] aṃḍala<285> grāmara so(ṣo)la bhūīra<286> paścimasārdva[.]kaṃkaḍāluṇḍā daṇḍā a‒(L. 245)rdha(rddha)[.] cuāpāḍi grāmara anāībṛkṣabhūīra uttara daṇḍā<287> arddha parya(ryya)nta sīmānamādi (L. 246) kṛtvā dakṣiṇa sīmā . ā(bhā)khara<288>sāhī grāmara cakaliāluṇḍā<289> viāli ondha<290>bhuira u (L. 247)ttaradaṇḍā arddha [.] rathapaḍā<291> grāmara uttara rācchara arddha [.] rasākhaṇḍa<292> grāmara dosīmānna vaṃ-(L. 248)dha upara nāśra(la)pathara kaṇṭamādi<293>kari laṅka vaḍa grāmara uttara mā-(L. 249)lī naīra arddha .[.] mahu-

<283. Chakravarti reads ‘vaḍa(i)’.>

<284. Chakravarti reads ‘vivāda’.>

<In the line 236 the name is given as‘vaīdī māhāsenāpati’. But here it is found ‘vaḍadāsī māhāsenāpati’. So either of the two may be correct if the officer was the same person.>

<285. Chakravarti reads as follows: ‘āḍala’.>

<286. Chakravarti reads as follows: ‘ḍuīra’.>

<287. Chakravarti reads as follows: ‘cattaradaṇḍā’.>

<288. Chakravarti reads as follows: ‘ākhara’ or ‘bhākhara’.>

<289. Chakravarti reads as follows: ‘cakaliā alaṇḍā’.>

<290. Chakravarti reads as follows: ‘otva’ or ‘ondha’.>

<291. Chakravarti reads as follows: ‘वयपडा’.>

<292. Chakravarti reads as follows: ‘बसाखण्ड’.>

<293. Chakravarti reads as follows: ‘कलुमादि’.>

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luṇḍā<294>grāmara naītaü pāṇisi(śi)lā . khaṃḍārapura<295>(L. 250) hiu parya(ryya)nta sīmānumādi kṛtvā . paścima sīmā . mahuluṇḍāgrāma<296> (L. 251)ra purayā nugrā <297>dhāīra koṇī payā<298> vaḍa vaḍa gaccha<299> [.] vokaṇāgrāmara<300> pu(pū)-(L. 252)va(va)dosīmā paḍiā vasata śraddha(rddha) ādi kari(ri) sa dhaḍā grāmara khaja (L. 253)riāloḍa <301> paścima taḍa[.] ra grāmara vasatara<302>pu(pū)va(rva) dosīmā rācha a-(L. 254)rddha parya(ryya)nta sīmānamādi kṛtvā . uttara sīmā . ulaṭapura śāsanara (L. 255) dakṣiṇa kaṃkaḍājoḍa arddha ādikari ṣyā lipura<303>grāmara dakṣiṇa[.] (L. 256) alakṣepakhāra madhya ka[ri] daṇḍā<304> arddha[.] aṭā(ṭṭa)hāsapura<305> śāsanara dakṣiṇa roeḍāī-(L. 257) daṇḍāra vandha parya(ryya)nta mīmānamādi kṛtvā .. evaṃ catuḥsīmā samākrānta kalambora utta-(L. 258)ra khaṇḍa mavya mavyāsīnaḥ<306> naasa 900 māḍha parimita sā(śā)sanosyā<307> vijayanarasihapu-(L. 259)ra

<294. Chakravarti reads ‘makuluṇḍā’.>

<295. Chakravarti reads ‘khabhārapūvvaṃ’.>

<296. Chakravarti reads ‘makuluṇḍāgrāma’.>

<297. Chakravarti reads ‘pūrvvaṃpātuā’.>

<298. Chakravarti reads ‘koṇāvandhara’.>

<299. Chakravarti reads‘vaḍa varagaccha’.

<300. Chakravarti reads ‘vokaṇāgrāmara’.>

<301. Chakravarti reads ‘yīḍa’.>

<302. Chakravarti reads ‘vasantara’.>

<303. Chakravarti reads ‘vālapura’.>

<304. Chakravarti reads ‘daṇḍāra’.>

<305. Chakravarti reads ‘aṭṭahāsapura’.>

<306. Chakravarti reads ‘madhya madhyāsīnaḥ’.>

<307. Chakravarti reads ‘śāsanākhyā’.>

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nāmāna[ṃ] kiṃ(ki)nari grāmaṃ stā(svā)yurārogyaiśvarya(ryya) sāmrājya samṛddhaye mahāpātra naraharidā-(L. 260)sa praharājāya sajalasthala macchaya(tsya) kacchapa pādapāraṇyabālukābhīṭha sahita bhā(mā)-(L. 261) candrārkamakarīkṛtya prādāta(t) .. asya śāsanasyāṅgatayā kauṇḍinyagotrāya ya-(L. 262)jurvedātagata kāṇvaśākhaikadeśāghā(vyā)yine śāsanatāmvrā(mrā)dhikāriṇe śrīmanmahāpātra (L. 263) sāndhivigrahika<308> svapneśvara nāmadheya bra(brā)hmaṇāya gṛgavāṭī sahitaṃ vāṭīcatuṣṭayaḥ ..

7th Plate; 1st side

(L. 264) etattāmvra(mra)lekhaka durgādāsa senāpatervāstu sahitametadarddha [.] mahānaphala si-(L. 265)ddhyartha[ṃ]tadrakṣāphala siddhaye . madvamaḥ paripāloya<309> bhūmerācandratārakaṃ(kam) . [.] [117]mā-(L. 266) bhūdaphalaśaṅkāte(vaḥ)paradatteti pārthivā [ḥ] . svadattādadhikaṃ puṇya[ṃ]paradacā-(L. 267)nupālanaṃ(ne) . [.] [118] svadattāṃ paradattāṃvā yatnādakṣa yudhiṣṭhira . mahī[ṃ]mati(hi)matāṃ śre-(L. 268)ṣṭha tānāta(t) śreyonupālanaṃ(nam) . [.] [119] svadattāṃ paradattāṃ vā yo harenva(dva)<310>vasundharāṃ . sa viṣṭā-(L. 269)yāṃ kṛmibhū (rbhū tvā) pinṛbhiḥ saha pacyate . [.] [120] nijale prāntare deśe śuṣkakoṭara vā (L. 270) sinaḥ . kṛṣṇasarpāhi jāyante ye ddaranti vasundharā[m] . [.] [121] gāmekā [kāṃ]svarṇa(rṇṇa)mekaṃ vā (L. 271) bhūmerapyarddha maṅgulaṃ . harannarakamāpnoti yāvadāhu(bhū)tabhraplava[m] .[.] [122] śanṛ (tru)ṇāvi (L. 272)kṛto dharmaḥ pālanīyo manīṣibhiḥ . śatrurevahi śatruḥsyāta(t)dha(L. 273)maḥ śatrunakasyaṃ cita(t) . [.] [123]madva śajāḥ paramahīpativaṃśajā bā pā-(L. 274)pādapeta-

<308. Chakravarti reads ‘sandhivigrahika’.>

<309. Chakravarti reads ‘paripālyeya’.>

<310. Chakravarti reads ‘yoharecca’.>

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manaso bhuvi bhāvibhūpāḥ . ye pālayanti mamadharmamimaṃ (L. 275) samasta teṣāṃ mayā viracitoñjalireṣa mūddha rni [.] [124] madva śa [ḥ] paravśa(śā)vā (L. 276) yaḥ kaścinnṛpatirbhaveta(t) . tasyāhaṃ karalagna syām{ṃ} yā ma[t] kītti (L. 277) na lupyati ..0.. [125] śubhaṃbhavatu śubhaṃbhavatu . śrī śrī śrī śrī śrī [..]

PURPORT OF THE PROSE PORTION OF THE GRANT

(Plate VI, line 228‒Plate VII, line 265)

After the expiry of the 1305th year of the king of the Śakas, in the 8th Aṅka (regnal) year of the king Narasiṃha Deva who possessed of the glorious title beginning with ‘the emperor of the fourteen worlds etc.’, it is written in the month of Chaitra, the 13th tithi of the bright fortnight, on Sunday, at Vārāṇasi Kaṭaka, when the king (Narasiṃha Deva) was present in the inner compartment of the Kanyā-Maṇḍapa of the palace, during the pious moment of the ‘Śubha Vedaka(?), the Gate-Superintendent (Duāra-Parīksha) Gaḍeśvara Jennā, the Buḍhā-Leṅkā Lāṇḍusani Miśra together with the Bhaṅdāriyā (the treasurer), (and) in the presence of the City-Superintendent (Paura-Parīksha), Mahāpātra Narendradeva Chakravarti<\*>, the minister (Mahāpātra) Narahari Dāsa, the Royal representative (Praharāja) Mahāpātra Sripati Maṅgalarāja, it has been announced that, according to the boundaries fixed

<\* One Chakravarti Narendradeva Mahāpātra is mentioned in the 8th line of the second side of the 5th plate of PM inscription of Bhānudeva-II of Saka year 1234. It is not known if the same person is recorded in this inscription after about 70 years.>

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by the Chief Record Keeper (Poro-Srīkaraṇa) Svapneśvara (and) the Commander-in-chief (Mahā-Senāpati) Baidi Mahā-Senāpati, the village of Kinari, re-named as Vijaya-Narasiṃhapura, is hereby granted to Mahāpātra Narahari Dāsa Praharāja, as per the boundaries mentioned hereunder, beginning from the north :

The name of this village will be Vijaya-Narasiṃhapura; comprising a portion of Rāutapaḍā (village), yielding revenue to the extent of 450 Māḍhas (gold coin) and that of Chāndola yielding revenue to the extent of 450 Māḍhas (gold coin) the total being 900 Māḍhas (gold coin). The four boundaries of this village, as fixed by the chief Record Keeper (Poro-Śrīkaraṇa), Baḍadāsi Mahāsenāpati, is described below ‒

The eastern boundary of the village will be formed with:‒

1. the western part of the temple of Kapileśvaradeva of Malayagrāma including half of the Baḍa kaṅkaḍādaṇḍā of the Soladaṇḍā.

2. the western half of the Solabhui of the village of Aṇḍala;

3. half of Kaṅkaḍāluṇḍādaṇḍā and

4. half of the Uttara daṇḍā of the Anāivṛkshabhui of the village of Chuāpāḍi.

The southern boundary of the village will be formed with:‒

1. half of the northern daṇḍā of the Chakuliāluṇḍā Biali Ondha of the village of (Bhā)kharasāhi;

2. half of the northern portion of the village of Rathapaḍā

%%p. 541

3. the boundary stone fixed at the top of the channel dam near the village of Rasākhaṇḍa;

4. northern half of the river called Māli at the village of Laṅkābaḍa grāma (and)

5. the stone (fixed) on the bank of the river near the village of Mahulundā as far as the escape of the village at Khaṇḍārapura.

The western boundary of the village will be formed with :‒

1. big trees standing at the corner of the new escape (Nuā-ghāi) at the front of the village of Mahulunḍā including half of the ‘Vasata’ (the village proper) and the uncultivated lands which formed the boundary line of the two villages and situated to the east of the village of Baukaṇā

2 the western bank of the Khariariā-joḍa (stream) at the village of Saṅghaḍā (and) half of the Rāccha (?) near the boundary of the two villages (dosīmā) at the ‘Vasata’ (village proper) of it.

The northern boundary of the village will be formed with:‒

1. the western border of the village of Vyāvalipura including half of the Kaṅkaḍā joḍa (stream) extending to the south of the village of Ulaṭapura Śāsana (and)

2. half of the daṇḍā at the centre of the village of Alekhapaḍā extending as far as the embankment (Bandha) of the Roṇḍoi-daṇḍā to the west of the village of Aṭṭahāsapura-Śāsana.

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Within these four boundaries, in the northern part of (the district of) Kalaṁbora the Kinari grāma, re-named as Vijaya-Narasiṃhapura, yielding the annual revenue of 900 Māḍhas (gold-coin), has been granted with full permission to enjoy the land, the water, the fish, the tortoise, the tree, the forest, the sand (and) the house, for the longivity and sound health (of the king), (and also) for extention of (his) kingdom, to Mahāpātra Narahari Dāsa Praharāja, till the existence of the sun and the moon. This grant of the Śāsana consists of the additional grant (Aṅga) of four baṭis of land with dwelling houses, made in favour of the Śāsanādhikārin Mahāpātra (and) Saṅdhivigrahin (Minister of war and peace) named Svapneśvara, the Brahamin who belongs to the Kauṇḍinya-gotra, and the student of the Kāṇva branch of the Yajurveda.

The writer of this copperplate charter is Durgā Dāsa Senāpati who will receive half of it (i. e. the Aṅga) including the house.

After this follow nine verses, quoted from Dharmmaśāstras, and the document is closed with repetition of the words ‘शुभं भवतु’ for three times and that of the letter ‘श्री’ for five times.

HISTORICAL NOTES

In the present Kenduli copperplate grant the 87th runs as verse follows :‒

“rājñaḥ yasya gayāsadīna samara prārabdha śauryyakṣata

prauḍhānekanarendrakandharagalat kīlāla pūrṇṇāvanī .

tatkāla kṣata vakṣasāṃ karikulāsphālosthita śoṇitā

sārodyāpi digantaresti vilasat sandhānurāgacchalāt ..”

%%p. 543

M M. Chakravarti translated the verse as follows :‒

“The king’s (Bhānudeva II’s) war with Ghihyas-ud-din beginning, the blood flowing from the necks of the many big chiefs wounded by his valour filled the world. The blood stream gushing up profusely from the then wounded breasts of the (enemy’s) elephants was such that still shines in the sky in the disguise of sun-set glow.”<1>

It describes the horror and fury of the battle between Bhānudeva-II and ghiyās-ud-din Tughlak. From Zia Barni’s account we find that in 1321 A. D. Sultan Ghiyās ud din sent his son Ulugh Khān to attack Warangal and Telingana.<2> After subduing the above territories Ulugh Khān marched towards Jainagar in 1323 A. D. and took 40 elephants from there. Bhānudeva-II ruled from 1306 to 1327 A. D. and his achievement is recorded in this verse of the present inscription of 1383 A. D. which was incised after 60 years of Ulugh Khān’s contact with Jainagar (Orissa).

This is supported by epigraphic evidence of the age.<3> The inscription of Sri Kurma temple which was written in 1321 A. D. states that one Śrīrāma Senāpati, an officer of Bhānu was posted as the ‘kaliṅga rakṣāpāla’ or the protector of Kaliṅga. That officer used some other peculiar titles as ‘kumelībhañjana’ (the suppressor of rebellion) ‘koṃdumarddana’ (the destroyer of Kondus,<\*> and ‘khaṇḍapālaśiraśchedana’ (the killer of

<1. J.A.S.B. 1895 Vol. LXIV, p. 136.>

<2. Elliot Vol. III, p. 234.>

<3. E. I. Vol. V, p. 31; S.I.I., Vol., V, 1169.>

<\* The word ‘koṃdu’ means koṃdhu or kaṃdha referring to a turbulant aboriginal tribe of the hill tracts of Kalinga. The Telugus use the word ‘kodu’ for ‘kandha’ or khonds’.>

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Khaṇḍapālas or subordinate chiefs). No officer of Utkala except Śrīrāma Senāpati had ever used the title of ‘kaliṅga rakṣāpāla’. So, it is understood that it was felt necessary to post an officer in Kaliṅga Division to protect it from internal and external attacks. The use of the titly ‘khaṇḍapālaśiraśchedana’ by an officer indicates that there were some Khaṇḍapālas or subordinate chiefs in the hilly tracts of Kaliṅga who started some rebellion in or a little before 1321 A. D. which was suppressed by Śrī Rāma Senāpati. This is the time before Ulugh Khān marched against Warangal and Telingana and most probably he might have made some secret contact with some petty Khaṇḍapālas to conspire and rebel against their overlord Bhānudeva. His object was to create internal conflict in the south-western borders of Orissa so that the way for his expedition against Jainagar would be kept smooth while returning back after completion of his planned conquest of Warangal and Telengana. So the fire of rebellion started in that area and Śrī Rāma Senāpati’s posting as ‘kaliṅgarakṣāpāla’ was quite appropriate. The foresight of Bhānudeva II and the quick action of Śrī Rāma Senāpati in killing the rebellious Khaṇḍapālas and suppressing the revolt of some aboriginal tribes in that region no doubt saved Orissa from any loss of territory.

After gaining victory in Warrangal and Telingana, Ulugh Khan in 1323 A. D. on his way back to Delhi, attempted to march towards Jainagar (Utkala). So, the battle against Ghiyās-ud-din, narrated in this Gaṅga praśasti seems to have taken place between the Muslim soldiers of Ulugh Khān in collusion with some rebellious Khaṇḍapālas who were killed and annihilated in that battle by Bhānudeva and his commanders. So, Ulugh Khān getting no benefit out of it, took some elephants from there and returned back to Delhi which event alone is described in the Muslim history.