## %%―The Imperial Gaṅgas―

%%A. D. 1190 ― 1435

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

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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 — अभ्युला(ल्ला)स्य कला(ल)ङ्श पठ्ठरहितः

सो(त्वा)ङ्कै श्चतुस्त्रिशत ।

173 — राज्य प्राज्यमजयवन कृतिजनं

मथांदवा मेदुरः ।

जेतुं जम्भजित[ं] जगाम विमवै

र्भव्यैर्भवस्योत्तमो ।

<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.>

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174 — वीर श्रीनरसिंहदेव स मही-

नाथः प्रथीतान गुणैः । [१]

तस्माद्विस्मयनीय पौरुषतर श्रीचोडदेवीसुत

175 — स्तद्भद्रासनमध्यरोहजवनै यः कल्पभूसारुहा

गोविन्दस्य पदारविन्दरजसा सान्द्रीकृता नन्दनान्

176 — भानोरप्यधिक प्रतापभवन' श्रीभानुदेव प्रभुः ।। [२]

क्षीरोदः कलिकुल्या स्मरहर शिखरी-

मण्डपः प्रातिकृप्त(त्यः)

संख्यो(खौ)लेखा-

177 — ग्ग(द्ग)जायाः कुन्त(तु)क परिसरः

स[ ]सदज्ञासनस्य ।

इन्दुर्द्धम्मिल(ल्ल)वन्धः कुसुमसुषसि(मि)त-

श्चन्दनी पत्रभङ्गिः

178 — ष्व(स्व)गङ्गार्यस्य स्रोत्रा(ता)नलयवनलिता

कीर्त्तिवाते(मे)क्षणायाः[३]

भक्तयायुक्तः श्रीपतौ विश्वरूपे

मन्ये पो(पा)प त विश्वरूपं त्वमेषा ।

179 — भीत्या कम्पाः अस्रहस्ता कथा [ं] वा

प्रेक्षन्ते तदि(र्)क्षु सर्व्वे विहन्याः ।। [४]

180 — पाण्डित्यमण्डित महाकविमण्डलस्य

किद्र[क्]सहि(ह)स्त्र(स्र)विषये कुशलत्वमस्या

आकर्ण कुण्डलित कार्मुक दण्डमात्रे

181 — यत्रारिभूपतिगणः श्रुतिमेव याति ।। [५]

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सौ(शौ)र्याग्नेररणि र्म्मनोज्ञतरणिः

श(शा)कश्रियो[९]भ्यागमे

182 — वान्छार्थे स्त(स्थि)रनिर्भय(या)क्र(च) धरणे

स[ं]ख्ये स्व(ष्व)संख्येष्वपि ।

स नसंरथ निकिर्त्त नौ(नो)य-महहां

सारेरिवा वित्लुता

183 — प्र(म)त्ता कालकया चकास्ति जयिनो

यरयासि रेखा करे ।। [६]

आसीद् येन सपत्न धा(वा)न स वडवा-

वह्नि समुद्यो(ज्ज्यो)तिना

184 — सञ्जातः पुत(न)रुक्त(क्ति) एव भगवं(व)न्

भासामधीशश्चिरं (रम्) ।।

अस्पृश्याष्यमरैरभूत सुरधुनो-

सान्द्रोष्ण वीचीरयात

185 — नम्य(म्रा)क्षो(क्षौ)णिप-

हि(ते)रनर्ग्गलगभि(तिः)

व्रूमः प्रताप [ः] किमु ।। [७]

स्वग्गा राज्य(ध्यः) भयासये(त्) प्रभव तपन हिः

संभ(भ्रा)मभ्रान्त सत्वा

186 — भ्रष्ट द्रृणा इवा

म्वुर्द्धरणि धर घटा

यत(त्) प्रयाणे प्रणीताः ।

किञ्चित(त्) कृष्णावी(व)श(शे)ष' ब्रजति घनपथं

भूतले रेणुजालै

187 — रश्वक्षोजात(त्) कृताशाः(णा)कमठपति न(र)पि

प्रोलसत(त्) पृष्टपींठ [ः] ।। [❋]

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उन्मीलत(त्) श(सै)न्यव(वे)ली(ला) स्फुरिततरयणः(शः)

पुष्प शुभ्रीः कृतागः (ङ्गः)

188 — संग्रामे यः समन्तात प्रवल करिपति

ष्क(स्क)न्ध मध्या(ध्ये)स्य भाति

पू(शु)ण्ठ क्षो(क्षौ)णीन्द्र कण्ठक्षतजन(नि)य(त)सुरा-

सान्द्रपान प्रमत्त

189 — क्रीडद् वैतालिक भणितनुज(त)-

स्तम्भ-सम्भूतंतेज्ञाः ।। [९]

वीरश्रीश्रवणार(ग)त(ता) स महिमा-

वागदेवता भूषण [ः]

190 — क्षा(क्ष्मा)हारः स किमुच्यते गजपति-

नेत्रान्तचिन्तामणिः ।

यद्दानाद्रि(द्धि)यमाणनीर निकरः

191 — सन्धत्ते वडवा कृशानु कपटात(त्)

संताप मन्तर्गतं(तम) ।। [१०]

(Fifth Plate; Second Side)

192 — ॐ स्वस्ति शुभमस्तु [।।] शकनृपतेः {।।} चतुस्त्रिशदधिक द्वादशशत-

परिमित वत्सरेष्वतिवाहितेषु विश्वंभरा भारवह-

193 — न महनीयेत्यादि प्रशस्तिस्तोमविराजमान श्रीपुरुषोत्तमदेवस्य

प्रवर्द्धमान विजयराज्ये सप्तमेङ्के [अ] भिलिख्यमा-

194 — ने धनुः कृष्ण नवम्या शौरीवारे श्रीपुरुषोत्तमकटके

दक्षिणमहोदधितीरे वीर श्रीमद्भानुदेवराउत्तवमंस्या-

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195 — युरारोग्यैश्वर्य्याभिवृद्धये वत्ससगोत्राय भागव च्यावन-आप्नवान(न्)-

और्व जामदग्न्यप्रवराय यजुर्वेदान्तर्गत काण्व[शा]खै-

196 — कदेशाध्यायिने मा[ं]धिविग्रहिक श्रीरङ्गदासशर्म्मणे कोण्टरा-

वङ्ग-विषय-मध्यासीन पङ्गपडा सूगलपुर दण्ड-

197 — पाशिभूमि सहितं सोमनाथपडा नामकः ग्रामं रावङ्ग विषय

पूर्वखण्डमध्यासीनं आकूर्वा नामक ग्रामाथी(स्थि)त्ये

198 — तद्ग्रामद्वय' सवकरवहिर्भूतं चतुःसि(सी)मावच्छिन्न-

मकरीकृत्य प्रादात् । श्रीपुरुषोत्तमकटके अभ्यन्तरनवरे वि-

199 — जयिना वीरश्रीमद्भनू(नु)देवराउत्तेन समाज्ञापित चक्रवत्ति

नरेन्द्रदेवमहापात्र-मुखात् प्राप्त मुदल पू(पु)रो परीक्ष-

200 — क सान्धिविग्रहिक वालमुदलेन लव्ध ग्रामद्वयस्य सीमानिलि-

ख्यन्ते[।]सोमनाथपडाग्रामस्य पुरोभीकरणसेनाप्ति(पति)-

201 — कचू निर्ण्णीत लिखनप्रामाण्येन पश्चिमत[ः] पटवाडपडा

पूर्वसीमा नद्यर्द्धमादीकृत्य मुण्डिदाग्राम । पश्चिमसीमा

202 — गोपथ दण्डार्द्धपर्यन्तं पूर्वसीमा [ ] दक्षिणतो भीमराज-

शासनीयोत्तरसीमा नमादी[कृ]त्य

203 — माहावलपडा-दक्षिणसीमान्त उत्तरसीमा [।]

एवं चतुःसि(सी)मावच्छिन्नं ।।०।। राव[ङ्ग]वि-

204 — षय पूर्वखण्ड मध्यमध्यासीनस्य आकूर्वाग्रामस्य पुरोभीकरण-

माहासेनाप्ति(पति) कामु-

205 — देव प्रतिहस्तनायक माघोदास निर्ण्णीत सीमालिखन ग्रामाण्ये-

नास्य ग्रामस्य प[श्चि]-

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206 — मस्तडासम-दुग्गल-पु(पू)र्वसीमा दण्डा नद्यार्द्धमादीकृत्वा

मीरसड-सूनडा पश्चिमसीमा नद्यर्द्ध पर्यन्तं पूर्वसीमा [।।]

207 — दक्षिणत[ः] अरिलिअउ-सनलो उत(त्त)रसीमा जोडवन्ध-

मादीकृत्य वाङ्गुर्वा-मोरड दक्षिणसीमा नपर्द्ध पयन्त

208 — रसीमा [।] एवं चतुःसि(सी)मावच्छिन्नं{।} आकूवोग्राम-

मध्यात् श्रीपुरुषोत्तमदेवाय पु(पू)वराजदत्त षड्वि [ं]-

शति वाटिका परि-

209 — मित वहिःकृ(ष्कृ)त्य ग्रामद्वयं समस्तमवदान जल-स्थल-

मच्छय(त्स्य)कच्छप-पुरातनवृक्षसमाहित माचन्द्रार्कमकरी कृत्य सा-

210 — न्धिविग्रहिक श्रीरङ्गदासशर्म्मणे प्रादात् ।। ० ।। अस्य

हरिशङ्करपुरशासने पु(पू)तिमाषगोत्राय ऋग्वे-

211 — दान्तगत शाकल्य शाखाण्यायिने श्रीमत् शासनाधिकारिणे

सेनाधी(धि)पो पत(ट्ट)योषि शर्मणे वाटिकैकं ।

एतत्ताम्व्र(म्र)लेखक प-

212 — न्नाडिमाहाराणा<1> नाम्ने मानदशं । अस्य शासने देलताङ्ग-

हट्टीय स्वर्ण्णकार रविसाधु नामा ।। १ ।। तारपू(पु)र हट्टी-

य गुडिक महेश्वरसू(सु)तो वाउ साधु<2> नामा ।। २ ।। खडिओङ्ग

हट्टीय गोपाल हरि नप्ता कोणायि नामा ।। ३ ।। महन्त-

214 — पाडि हट्टीय एन्नुवाय कण्डरु सुता माङ्कु नामा ।। ४ ।।

अधञ्चओखला तेजि जागुलिश्रेष्ठि नामा ।। ५ ।। पञ्चेश-

<1. Dr. Sircar wrongly reads पन्नाडि माहाश्वगा >

<2. Dr. Sircar wrongly reads वातुसाधु >

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(Sixth Plate; First Side)

215 — तओखला तेलि दासुश्रेष्ठि सू(सु)तो कारश्रेष्ठि नां(ना)मा ।।

कुसुपिडाहट्टीय कुम्भकार न(ना)रायणश्रेष्ठि नामा ।। [७]

216 — एताः सप्तप्रजाः प्रादात् ।। ० ।।

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

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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

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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

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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).