%%p. 077

NO. 16

PATNA MUSEUM PLATES OF RAṆABHANJA YEAR – 22 (?)

1. Donor … . . . Śrī Vijyā (Vidyā) Mabādevī, daughter of Rāṇaka Niyārnama and wife of Rāṇaka Raṇabhañja, son of Śrī Satṛbhañja and grandson of Śilabhañja.

2. Title … … ….Parama – Vaiṣṇava, Ubhaya – Khiñjalyādhipati, Rāṇaka.

3. Place of issue … …Dhṛutipura.

4. Date … …. Samvat 22 (?) Please see notes.

5. Officers … .Vaṇik-Sivagaṇa, the Suvarṇakāra, son of Pāṇḍi, the royal engraver.

6. Topography … (1) Dhṛutipura—(1)

(2) Khiñjalimaṇḍala—(P)

(3) Dakshiṇa-Pali—(D)

(4) Vāhiravāḍā—(V)

7. Donee …. God Vijaesara (Vijaeśvara), evidently a Śiva-liṅga.

8. Authority … Edited by Mr. R.D. Bānerji in E. J. Vol. XX, pp. 100-104 ff.

Remarks … … …

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TEXT

First Plate

(1.) oṃ<1> oṃ svasti . saṃhārakāla hutabhugvikarāla ghora saṃbhrānta kiṃka-

(2.) ra ku(kṛ)tānta[nitānta] bhinnaṃ bhinnāndhakāsura

mahāgahanātpatra(tapatra)tadbhe(dbhai)ravaṃ ha-

(3.) ravapubha (rbha)vataḥ prapātu(ḥ) .. durvāra vāraṇa raṇapratipa[kṣa]

[la]kṣmī haṭha pra-

(4.) haṇa suprasṛta pratāpā[ḥ] [ ] bhañja(ñjā)nnarādhipatayo

vahavo(vo) vabhu(bhū)vurudbhūta-

(5.) yau(ye)tra bhuva(vi) mu(bhū)ri sahasra sa[ṃ]khyā[ḥ] teṣāṃ

kule sakala bhu(bhṛ)ta[la]pā-

(6.) la maulī(li)mālārccitāghṛ(ghri)ju(yu)galo valavāṃ(n)

nṛpobhu(bhū)t . śrī-

(7.) śilābhañjadeva[ḥ] pravakraṭa<2> pauruṣa raśmicakra nirdāritāri-

(8.) hṛdayosya pitā nṛpasya . gāmbhīryeṇa payonidhi[ḥ]<\*> .

thi(sthi)ratayā bhu(bhū)mi-

(9.) rvalenā[ni]la[s]tejobhiyalano<3> samatayā . <\*>

śubhraijjaśobhi<4> śasi(śī)

(10.) ātmā sarvvajagana(na)mana[ḥ] sthitatayā dattāvakāśo

viyajā(jjā)ta[ḥ] .<\*> śrī-

(11.) sa(śa)trubhañja ityatuladhī[ḥ] tasyātmaja[ḥ] svayaṃmvu(śambhu)-

vata(ta) .. anyonyamada-

<1. Expressed by a symbol.>

<2. Read prakaṭa . >

<3. Read jvalano . >

<4. Read yyaśobhiś . >

<\* Punctuation superfluous.>

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Second Plate (First Side)

(12.) māna mī(mi)lita samuddhata nṛpacakra caturaṅga valakṣobha calī(li)ta dha-

(13.) rā maṇḍala gajaturagakhura nirddāraṇa prasaradatula dhu(dhū)lī(li)vitānasaṃ-

(14.) cchana(nna) janyāṅgaṇa ga[ja]skandhavedikā svayaṃmvarāyata ..<\*> pariṇīta jayalakṣmī

(15.) samānandita paurajana ma(mā)nasaḥ śrīmadbhañjabhu(bhū)patiḥ purāddhūti pura nā-

(16.) mna[ḥ] .. sa(śa)radamala dhavalakara yaśaḥ paṭala dhavalita digva-

(17.) dano(naḥ) . <\*> ā(a)navarata pravṛta(tta)samna(mmā)na dānā[na]ndita

sakalajano(naḥ) .<\*>

(18.) ā(a)ṇḍaja vaṃśaprabhavaḥ paramavaiṣṇava(vo) mātāpitṛpāda(dā)nu-

(19.) vyāta[ḥ] bhañjāmalakulatilaka ubhayakhiñjalā(lyā)dhipati[ḥ] samadhigata-

(20.) pañcamahāśabda(bdo) mā(ma)hāsāmanta vandita[caraṇaḥ] stambheśvarī

lubdhavara prasā-

(21.) dai[ḥ] .<\*> rāṇaka śrī raṇabhañjadeva[ḥ] kuśalī ihaiva khiñjalimaṇḍale-

(22.) bhaviṣadūrājarāja(jā)nakāntaraṅga<1> kumāra(rā)mātya mahāsāmanta brāhma-

Second Plate (Second Side)

23.) ṇa pradhānā[na]nya[ṃ]śca daṇḍapāśika cāṭa bhaṭṭa(ṭa)valabhajātīnā .. ya  
(24.) thāha(rha) mānayati vai(vo)dhayati samā(di)sa(śa)(ti)  
cānyat .. savvata[ḥ] si(śa)vama-  
(25.) smākaṃ . viditamastu bhavatāḥ(ṃ) dakhi(kṣi)ṇapa(pā)li  
prativaddha . mā(ma)hānadi(dī) vima-  
(26.) lajala viji(vīci) prakṣālita taṭa vāhiravār̤ā  
grāmaca(śca)tu[ḥ]si(sī)mā paryyanta[ḥ] .

<\* Punctuation superfluous.>

<1. Read antaraṅga . >

<\* Daṇḍa are unnecessary.>

%%p. 080

(27.) niṣyaüpanidhi<1> sahitaṃ(taḥ) mātāpitroyā(rā)tma[na][śca]

yaśa[ḥ] puṇyābhivṛddhaye

(28.) saliladhārā[ḥ] puraḥsareṇa vidhinā . śrīvijyā(dyā) mā(ma)hādevyā .<\*>

(29.) [para]mamāhesvarī(śvarāya) . rāṇaka śrīniyārnamasutā(tayā)

vijae(ye)sa(śva)rāya

(30.) datvā vidhividhānena savidheya tāmbra śāsana[ḥ]

pratipāditoya .. pāraṃma<2>

(31.) paryyakulāvatāreṇa ya(yā)vadve<3> sarvvavacanena yathā

dharma(rmā)[ḥ] prarohanti ..<\*> sā(yā)

(32.)sa(śa)ne(te)na pratinā(tano)si sahasreṇa virohasi eva[ṃ]

vuddhā(dhvā) parārddhañca parato

(33.) vaṃśāvatāreṇa(ṇā)pyasmadantaro[uparodhād] dharmmagauravā-

ca(cca)na kenaci[t] sma(sva)lpāpi

Third Plates (First Side)

(34.) vādhā karaṇīyā . tathā cau(co)ktaṃ dharmmaśāstreṣu  
phalakṛṣṭā[ṃ] mahī[] dadyā[t] sa-  
(35.) vīja(jā)[ṃ] sa(śa)sya medinī[ṃ] (śālinīṃ) . yāva[t]  
su(sū)ryyakṛtāloka[s] tāva[t] svargga mahīyate .

<\* Daṇḍas are unnecessary.>

<1. Read niṣyopanidhi . >

<2. Omit ma . >

<3. Read yāvadvedārthavacanena . >

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(36.) vedavāmasmayoji<1> vadanti ri(ṛ)pidevatāḥ bhu(bhū)mi

hartrā(rttā) tathānya cca ā-

(37.) hā mā hara māhara . yathāpsu patitaṃ śakra te(tai)lavindu-

vi(vi)sappa(mppa)ti

(38.) eva bhu(bhū)mi kṛta dānaṃ sa(śa)sya(syaṃ) sa(śa)sye prarohati .

āditye varu-

(39.) ṇo viṣṇubra(bra )hmā sāma(mā) hutāśana[ḥ] . śulapāṇī(ṇi)stu

bhagavā(n) a-

(40.) bhinandra(nda)nti bhu(bhū)mida(ṃ) āsphoṭayati(nti) pitaraḥ pravalgaya-

(41.) nti pitāmaha(hāḥ) . bhu(bhū)midātākule jātā sa me trātā

bhaviṣyati . vva(va)hu-

(42.) bhivvasudhā datā(ttā) rājānaiḥ<2> sārādibhi[ḥ] . māru(bhū)da

phala sa(śa)ṃ kāya(va)[ḥ] paradate(tte)ṣu(ti)

(43.) pālita<3> yasya yasya yadā bhu(bhū)mi[sa] tasya tasya tadā

phala[ṃ] svadatā(ttā)[ṃ] paradatā(ttā)-

(44.) mbā yo haredū(ta) vasundharāṃ . sa viṣṭhāyā[ṃ] kṛmirbhu(rbhū)rtvā

pitṛbhi[ḥ] saha pacyate . hiraṇya-

(45.) makaṃ gāmeka(kāṃ) bhu(bhū)mimapyarddhamaṅgulaṃ . hara[n]naraka-

māyāti yāvadābhu(bhū)ti

<1. Read vedavāksmṛtayo jihvā . >

<2. Read rājābhiḥ . >

<3. Read pārthivāḥ . >

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First Plate (Second Side)

(46.) saṃplava(vaṃ) bhu(bhū)mi[ṃ]yaḥ pratigṛhṇāti yacca(śca)

bhu(bhū)mi[ṃ] prayacchati ubhau tau puṇyakarmmāṇau

(47.) niyatau(taṃ) sa(sva)ggagāminau harate hārayate bhu(bhū)mi[ṃ]

mandhavuddhistamā(mo)vṛtaḥ . sava-

(48.) ddho vāruṇaiḥ pāśaiti(sti)yya(g)yonī(ni)ṣu yāyate .

mā pāthiva[ḥ] kadāci[d] brahmasvaṃ mana-

(49.) sādapi . padha(ra)mabhesva(ṣa)jyaṃ etat halāhalaṃ viṣa .

ā(na)viṣa[] viṣamityā-

(50.) hu(ha) brahmasvaṃ viṣa[mu]cyate . viṣamekākino(naṃ) hanti

brahmasvaṃ putra pautri(tra)ka[ṃ] lauhacu(cū)-

(51.) rṇṇāśva(śca) cu(cū)rṇṇañca viṣañca jaraye[na]naraḥ . brahmasvaṃ

triṣu lokeṣu kaḥ, pumāṃ(n)

(52.) jaramājvaramiṣyati .. vājapeya sahastrāṇi yyāśvamedha śatāni

(53.) ca . gavāṃ koṭi pradattena (dānena) bhu(bhū)miharttā na

śudhya(ddha)ti . iti kamaladalā-

(54.) mbu vi[ṃ]ndu lolā[ṃ] śrī(śri)yamanucintya pa(ma)nta(nu)-

sya(ṣya)jīvitañca sakalamidamudāhṛtañca

(55.) vudai (vudhvā) na hi puruṣaiḥ paraki(kī)tta(rtta) yo vilopyā[ḥ] .

vijayarājye samba(samba)t sarenduvvāgaviḥ

(56.) santivariṣe(varṣe) uk(t)kīṇṇañca vaṇiksuvarṇṇakāra

sivaṇāga(ge)[na] pāṇḍisuta(te)[na] mahā-

(57.) rājakīyamudreṇa(ṇe)ti .

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NOTES

These plates were sent to the late Dr. D. B. Spooner by Mr. L. E. B. Cobden-Ramsay, I. C. S., Political Agent, Orissa Feudatory States in 1915-16. Later on it was sent to Mr. R. D. Banerjee by Sir Edward Gait, I.C.S., K.C.I.E. the then lieutenant Governor of Bihar and Orissa, for publication.

The plates are three in number and joined together by a copper ring with a seal of 1 7/8” x 1 5/8”, bearing the legend “Śrī Raṇabhañjadevasya”. Each plate measures 7¼” x 4½”. There are altogether 57 lines of writing. The record is written in defective Sanskrit.

The learned editor R.D. Banerji reads the date in lines 55 and 56 as Vijayarājyē Saṁva(Saṁvat) sarēnduvvāg visantivarishē (varshē) and remarks in the footnote that the word vāk which stands for number ‘1’ might also stand for 4, but according to Dr. Hiranand Śāstri, the reading of Mr. Banerji “is not certain”. But Mr. Banerji remarks that the date is in a half chronogren as Indu-Vākvisanti-Varishe which ordinarily denote 2011. So he thinks that the number should be interpreted as 22, if the word Visanti is corrected as Viṁsati and Vāk as one. But he overlooked the long prevailing system of “Aṇkānām Vāmoto gatiḥ”, of putting the numbers from right to left instead of left to right. According to this system the word Indu which stands for one should be placed in the right hand corner that is in the unit’s place while the next number Vāk representing one should cover the tenth place and the last number will be either Viṁsati or Visvati.

We cannot accept this view of Mr. Banerji that two numbers were expressed by chronogren and another number in the form of numbering which was rare in epigraphical records. We may suggest to read the word Viśva for Visvaṁnti. So our reading will be Saṁvatsarēndu-Vvāk-Visva{nti}varishē.

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Then the total number of the year will be 1411, if Viśva is interpreted as “Chaturdaśa bhuvana” on the 14 worlds. Viśva also stands for the numbers 3 (Svargga, Martya and Pātāla). But we cannot account for any known year of the time of Raṇabhañja reckoning the era 311 if it is suggested that the Bhañja kings who sometimes used the Bhauma era in their records, might have used here also the same era. That also cannot be accepted owing to the extension of the Bhauma rule in the time of Raṇabhañja. Palaeographically this inscription cannot be assigned beyond the 13th or 14th centuries A. D. Therefore instead of any other Samvat we stress upon the Vikrama Samvat which may answer the corresponding Palaeography of this record. If the year 1411 is taken as the Vikrama era, the corresponding English date will be (1411-58) – 1353 A.D. Although there is every possibilities of accepting this date, we have still doubt in our mind about the correct reading of the date for the reason that the Vikrama era was not used in any epigraphical records of Orissa during this period. While comparing the system of writing of this king in his other grants, we believe that the date is in the regnal year of the king which is the number 11, the word ‘Visanti’ being unintelligible or spurious.