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NO. 36

ORISSA MUSEUM PLATES OF NETTABHANJA

ALIAS TRIBHUVANAKALAŚA.

1. Donor … . . Śrī Neṭṭabhañja alias Tribhuvanakalaśa, son of Śrī Rāyabhañja and grandson of Prithvibhañja.

2. Title … … …. Rāṇaka, Paramamāheśvara.

3. Placeof issue … … Vañjulvaka

4. Date … …. … … Samvat 213 (Please see notes)

5. Officers … .(1) Śrī Jivaloka Mahādevī (Queen)

(2) Bhaṭṭa Arkadeva

(3) Pratihāra — Raula

(4) Akshaśāli — Napa

(5) Vārguli — Mahindapa

(6) Sandhivigrahika — Pāna

6. Topography … . .. (1) Vañjulvaka—(Capital)

(2) Nānākhaṇḍa — (d)

(3) Seḍāgrāma — (v)

(4) Vātalaviḍima — (v)

(5) Kolakhali — (v)

(6) Rāigrāma — (v)

7. Donee …. . . . Bhaṭṭa Dāuli, son of Bhaṭṭa Siḍa and grandson of Bhaṭṭa Valabhadra who belonged to Bhāradvāja gotra, Aṅgirasa pravara, Vārhaspatya anupravara, Chāndogya Charaṇa and a student of Kauthuma Śākhā and an immigrant from Vātalaviḍima and a resident of Kolakhali.

8. Authority … … Edited by Dr. D. C. Sircar and P. Āchārya in E. I. Vol. XXVIII, pp. 272-278 ff.

9. Remarks … … … …

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TEXT

First Plate

(1.) siddham<1> .. jayati kusumavāṇa prāṇa vikṣobhadakṣa[ṃ] . <\*> svakiraṇa pari[ve]śau-

(2.) ja(ji)tyaṃ rjī(jī)rṇṇendu lekhaṃ(m) . tṛ(tri) bhuvana-

bhavanātta(nta)rdyotabhāsvatpradīpaṃ. <\*> kana-

(3.) ka nikaṣa gauraṃ va(vi)bhrunetraṃ harasya .. se(śe)ṣāheriva

ye phaṇāḥ pravilasa-

(4.) ntudbhāsvadindutviṣaḥ prāleyācala sṛ(śṛ)ṅgakoṭṭa(ṭa)ya iva

tvaṅganti yetyunna-

(5.) tāḥ [.] nṛtyāṭṭo(ṭo)pavighaṭṭitā iva bhūjā rājanti ye

sā(śā)mbhavāste savvā(dhvo)ghavi-

(6.) ghātinaḥ surasaritoyomma(rmma)yaḥ pāntuvaḥ .. svasti vijayavañju-

(7.) lvakādasti śrīvijayanilaya[ḥ] prakaṭṭa(ṭa) guṇagaṇagrasta samasta-

(8.) ripuvagaḥ [.] śrītribhuvanakalaso(śa) nāma(mā) rājā nirdhu(rdhū)ta kalika-

(9.) luṣa kalmaṣaḥ [..] śrīpṛthvībhañjadevasya pa(pau)tra[ḥ] śrīrāyabhañjadevasya

(10.) sutaḥ paramamāheśvaro mātāpitṛpādānudhyāta bhañjāmalaku-

Second Plate (First Side)

(11.) latilaka rāṇaka śrīneṭṭabhañjadevaḥ kusa(śa)lī nānākhaṇḍa-

(12.) viṣaye .<\*> yathānivāsi sva(sa)karaṇa .<\*> sāmanta bhogyā-

dijanapadān ya-

<1. Expressed by a symbol.>

<\* Daṇḍas are unnecessary.>

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(13.) thārha mānayati vodhayati samādi sa(śa)ti [ca]

vivi(di)tamastu bhavatāṃ

(14.) sarvataḥ si(śi)vamasmākamanyata(ta) .<\*> etadviṣaya sambaddhaḥ

ser̤āgrāma-

(15.) ścatuḥsīmā paricchinaḥ(nnaḥ) mātāpitrorātma[na]śca

puṇyābhiva(vṛ)ddha-

(16.) ya(ye) .<\*> saliladhārā puraḥ[sareṇa] vidhinā bhāradvāja gotrāya āṅgi-

(17.) sa<1> pravarāya vārihasta<2> anupravarāya cchāndogya<3> carāṇā-

(18.) ya kai(kau)thuma śākhādhyāyine vātalavir̤ima vinirgata kolakha-

(19.) li vāstavyāya bhaṭṭa valabhadrasya pa(pau)tra<4> bhaṭṭasir̤a sutāya bhaṭṭa vā-

(20.) uli<5> rāigrāma samanvita[ḥ] tāmbra(nna)sā(śā)sanī kṛtya pradattaḥ

(21.) yāvaccandrārkatārakāḥ acāṭabhaṭṭa(ṭa)pravese(śe)na savvā(rvvā)vādhāva

Second Plate (Second Side)

(22.) ja(rji)tenākaratvena bhuñjadbhirdharmagauravāt pratipālanīyaḥ a-

(23.) smatkulakramamudāharadbhiranyaiśca(ścā)sma[d]dānamidamanumoda-

(24.) nīyaḥ(yam.) uktañca dharmasā(śā)streṣu [.] vahubhirsudhā

dattā rājabhiḥ sa-

(25.) garādibhiḥ [.] yasya yasya yadā bhu(bhū)mi stasya tasya tadā phalaḥ(m) . (..)

<\* Daṇḍas are unnecessary.>

<1. Read āṅgirasa pravarāya .>

<2. Read vārhaspatyānu pravarāya . >

<3. Read chāndoga caraṇāya . >

<4. Read pautrāya . >

<5. Read vājagrame .>

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(26.) mā bhu(bhū)daphalasa(śa)ṅkāvaḥ paradatteti pārthivāḥ . svadattā-

(27.) taphalamānantayaṃ paradattānupālane .[.] sa dattāṃ paradattāmbā (ttāṃ bā)

(28.) yo hareta vasundharāṃ(m) . sa viṣṭhāyāṃ kṛmibhu(rbhū)tvā

pitṛbhiḥ saha pa-

(29.) cyate .. satyaṃ yajñahutaṃ caiva yatkici(ki)ddharmasañcaya(yaḥ) .

arddhāṅgule-

(30.) na sīmāyāṃ haraṇena praṇasya(śya)ti .. ṣaṣṭhirva(ṣṭirva)rṣa sahasrāṇi

(31.) sa(sva)rge vasati mu(bhū)midaḥ ..(.) a(ā)kṣeptā cānumantā

ca te(tā)nai(nye)va nara-

Third Plate

(32.) ka[ṃ]vrajeta(t) [] na(ni)ndani(nti) tasya pitaraḥ prabhalganti

pitāmahāḥ [.] bhu(bhū)-

(33.) midātā kule jātaḥ sa na sa(strā)tā bhaviṣyati .[.] devotsava dvāda-

(34.) syāṃ(śyāṃ) somasya dine revati(tī) nakṣatreṇa sarvānetān-

bhāvinaḥ pārthi-

(35.) vendrān bhūyā bhūyo yācate ne[ṭṭa]bhañjaḥ [.] sāmānyoyāṃ dharmasetu rnṛpāṇā [ṃ]

(36.) kāle ka(kā)le pālanīyo bhavadbhiḥ .[.] asminbaṃ se(śe)

kṣe(kṣa)ye(ya)kṣiṇe yonyo rāja(jā)

(37.) bhaviṣyati . tasyāhaṃ pādalagnosmi mayādatta na lopayeta-

(t) .(..) iti kama-

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(38.) ladalāmbu[vindu]llo(lo)lāṃ śrī(śri)yamanuvicintya<1>

manuṣyajivitañca iti<2> sakala-

(39.) midamudāhṛ[ta]ñca vudhvā na hi puruṣaiḥ parakīrttayo vilau(lo)pyāḥ .. lā-

(40.) ñchita <\*> śrīji(jī)valokamahādevyā . anumataṃ bhaṭṭa arkadevena pra-

(41.) vesi(śi)ta pratihāra rāulena anujñāta vārguli mahindapena

(42.) [u]tkīrṇṇa [ṃ] . <\*> arkasā(śā)linā napena . likhitaṃ sandhivigrahī(hi)

pānā<3> .. samba 213 [..]<4>

<1. Read anucintya . >

<2. Omit iti . >

<\* Omit the Daṇḍa.>

<3. The name appears without the third case-ending required by the context.>

<4> Dr. Sircar and :P. Acharya read Samvat 13.>

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NOTES

The history of the discovery of these plates is the same as the Orissa Museum plates of Śilābhañja alias Tribhuvanakalaśa (No. 23). The find spot of these plates are not known. The set consists of three copper plates, each measuring 6.85” x 4”, strung together on a copper ring, 2.75” in diameter. The circular bronze seal, 1.6” in diameter, closely resembles that attached to the grant of Śilābhañja Tribhuvanakalaśa and the upper part of its surface bears the figure of a lion depicted as moving towards the left with its face turned towards the front and its tail curled above its back. Below the lion is the legend in two lines :—

1. Śrī Neṭṭabha –

2. ñjadevasya.

The language of the inscription is Sanskrit. On the grounds of Palaeography, supported by the internal evidence of the record, the charter under discussion may be assigned roughly to a date in the 10th century A.D. According to Dr. Sircar and P. Acharya, the inscription is “dated in the 13th regnal year of the issuer and not in the year of any era”. But in the last line after Samva[t] there are three numerical symbols which are distinct and readable. The first symbol is 2, the second symbol is 1 and the third is 3. So, it is 213, which must be the Bhauma Samvat. As used by some other Bhañja kings of this dynasty, the word Samvat in many inscriptions is written in abridged form as Samva (vide No. 23).

The learned editors have erred in taking the numerical symbol 2 for the letter “t” of Samvat. So far as our new information goes, this is the lattest known Bhauma era used in the inscriptions. If the Bhauma Samvat started 736-37 A.D. the corresponding English date of this inscription will be 736 – 37 + 213 = 949-50 A. D.