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NO. 44

BĀṆATUMVA PLATES OF NETTABHANJADEVA

1. Donor … . . Three queens of Neṭṭabhañja

1) Rājñī Kshatri Devī

2) Kaivarta Devī

3) Rājaputrī Meghāvali Devī

2. Title … … ….. Parama Māheśvara

3. Placeof issue … … Vārāḍḍā

4. Date … …. … …Regnal Year 26

5. Officers … …. …. 1) Written by Vandya Devabhadra

2) Engraved by Dhārabhogika

6. Topography … . .. 1) Vāraḍḍā ― (d)

(2) Kāmverāla vishaya — (d)

(3) Vaṇḍutuṅga — (v)

7. Donee …. . . .Vāsudeva Svāmī of Kauśika gotra and Vājasaneya-Charaṇa along with thirteen Brāhmaṇas who belonged to different gotras and Charaṇas

8. Authority … … Edited by Pandit S. N. Rajguru in O. H. R. J. Vol. I, pp. 265-70 ff. Re-edited by Dr. D. C. Sircar in E I. Vol. XXVIII, pp. 258-63 ff.

9. Remarks … … …

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TEXT

First Plate (First Side)

(1.) oṃ svasti [..] jaṭādharaḥ khaṇḍaśaśāṅkaśekharaḥ kapālamālā sitabhasmadhūṣa(sa)raḥ [.]

(2.) .phuranmahāpannagavaddhakaṅkanaḥ(ṇaḥ) sadā śivavo vidadhātu śaṅkaraḥ [..] dviradavara

(3.) turagapadātipadoddhṛta bahala dhavala dhulīvitānīkṛta nabha[ḥ]sthalāt

(4.) jājvalyamāna vividharūcira praharaṇā varaṇāt devoddāna va-

(5.) na ṣaṇḍamaṇḍopaśobhītāt sṛṣṭa tuṣṭa pramudita janakālāhalāt

(6.) kalikalaha ḍimbar̤ambara taskaradurbhikṣa rogāpagatāt prasravaṇa-

First Plate (Second Side)

(7.) jalagambhīrakandarāntaravinasṛta vicittra(tra) puṣpaphala pādopapetāt

(8.) śrīmadvārāḍḍāvāsita vijaya skandhāvārāt kulaṅga (?) <\*> pasṛta guṇavi-

(9.) stara prabhāvaḥ svabhūjā(ja)valaparākrānta sakalārātipakṣa vikṣobhi-

(10.) tā pratihata prabhāvā(va) prasaraḥ drumarājakula sambhūtaḥ navanavati pu-

<\* The letter ‘ṅga’ is not decipherable. The letter ‘ṅga’ found in the second line of the third obverse is different.>

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(11.) ruṣāntarā praccha(cchi)nna rājya(ja ?) santatiḥ pradāna pradāna śūrat<1> aneka śatasahasra go kadalī<2>

(12.) ghanapradāyī aneka tāmrapaṭakāṅkita dvijakarasamarpita bhūvanatala a-

Second Plate (First Side)

(13.) paraloka āropita eva hi(dvi)nayaḥ<3> sākṣādha(ddha)rma iva ācāryya iva

(14.) kṛta yuga iva vinaya iva pitena ca anukampamāna prajā tāmramakāra pra-

(15.) vṛttaḥ pūrṇṇānduvat saumya[ḥ] tejasvī śaradarkavat sāgara-iva gambhīra[ḥ] sthiradharmmā

(16.) sumerūvat radhu nadhu(hu)pa māndhāta(tṛ) kalpaḥ paramabrahmaṇyape(pa)rama

(17.) māheśvaro mānā(tā) pitṛpādānudhyātaḥ prakaṭābhidhānā śrīneṭṭabhañjadevaḥ

(18.) kuśalī [..] kāmverāla viṣaye śrīsāmanta mahāsrā(sā)manta rājarājana(nya)ka rājaputrānta-

(19.) raṅga kumārāmātyoparikatadāyukta varttamāna bhaviṣyadadhikaraṇā-

Second Plate (Second Side)

(20.) nanyāṃśca rājapādopajīvikān yathārha[ṃ] satkṛtya samājñāpayati vidi-

(21.) tamastu bhavatāṃ etadviṣaya sambadha(ddha) vaṇḍutuṅgānnā(nā)ma grāmaḥ catuḥ-

<1. It may be read as pradhānaśūra dattātanaka ―>

<2. The meaning of the word is not clear.>

<3. The letters here are not free from doubt. The letter ‘e’ looks like ‘dha’.>

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(22.) sīmā parikṣiptaḥ karādānavarjitaḥ sarvavādhāparihṛtaḥ akarīkṛ-

(23.) tya masmābhiḥ kauśikagotrāya vājasaneya caraṇāya vāsude-

(24.) vasvāmine golasvāmine ādityadeva yajñasvāmi charampasvāmi

(25.) śivasvāmi apara charampasvāmi gopendrasvāmi kayārasvāmī

(26.) charampasvāmi-

Third Plate (First Side)

(27.) nārāyā(ya)ṇasvāmi dhoyisvāmi jayasvāmi aparajayasvā-

(28.) mi raviṅgaṇasvāmi ebhyo dvija(jo)ttamebhyaḥ nānā gotṛcaraṇebhyaḥ

(29.) saliladhārāpurassareṇa vidhinā rānti<1> kṣatti(ttrī)devī kaivatadevī

(30.) rājaputtri(ttrī) meghāvalīdevī asvo<2> nṛpatilagdha prasādānū-

(31.) jñebhyo devyaḥ paralokagamana pātheya sva svargagamana sopāna

(32.) mālādhigataye pratipāditaḥ tadbhavahūtaḥ somakṣayāya puṇyābhi-

(33.) vṛddhi tāmrapaṭṭakadarśānāt yathākāla phalasadhīkṛtyopaḥ(va)

Third Plate (Second Side)

(34.) rṇa(rṇṇa)nebhyaḥ nṛpagauravāt deyānurodhād(t) caṃ(ca)ndrāka kṣiti-

(35.) samakālaḥ(laṃ) narkeścid vidhāta karaṇīyaṃ . uktaṃ ca dharme(rmme)śāstre [..] mābhu-

<1. Read rāṇī or rājñī .>

<2. Read ābhyo .>

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(36.) [da] phala śaṅkāvaḥ paradatteti pābhivāḥ, sva dānāt phalamānantyaṃ pa-

(37.) radattānupālane .[.] ṣaṣṭhi varṣa saha{maha}<\*>srāṇi svage(rge) modati bhū-

(38.) midaḥ [.] ākṣeptā [cā]numantā ca tāyeva narake vaset [..] iti kamaladalāṃ-

(39.) vi(vu) vindulolāṃ śriyamanucintya manuṣyajīvitaṃ ca [.] sakalamidamudāhṛtaṃ ca vu-

(40.) dhvā na hi puruṣaiḥ parakīta(ttaṃ)yo vila(lo)pyā [..] saṃva[t] ṣaṭ(r̤a)viṃśati[ta]me rājye likhitaṃ

(41.) vandyadevabhade(dre)ṇa utkīrita[ṃ] dhārabhogikena [..]

<\* The two letters ‘maha’ after ‘saha’ are superfluous.>

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NOTES

In 1949 one Raghunath Raut of Bāṇatumba Village near Bellagunṭha in Ganjam District found a set of copper plate inscription from under a field, which he was ploughing for agriculture purposes. Sri Ananta Padmanabha Pattnaik of Tannaraḍā Village secured the plates from the owner and handed them over to Ananta Ratha, ex-Headmaster of Upendrabhañja High School, Bhañjanagar, who again, in 1950 handed over the plates to the late Chintamani Acharya, the then Vice-Chancellor of the Utkal University. In 1952 the plates were given to Sri S. N. Rajguru for examination, who edited them in O. H. R. J. Vol. I, pp. 265-70 ff.

The set consists of three copper plates each measuring about 9” X 3½”. They are attached to a copper ring, shouldered to a circular seal on which neither any emblem nor legend is traceable. The diameter of the ring is about 4”.

The inscription is written in Sanskrit and the scripts employed may be attributed to the 8th century A. D. on palaeographical grounds. The Baud plates of Neṭṭabhañja published in J. B. O. R. S. Vol. XVII, pp. 104-118 ff. also belong to the same period. According to Dr D. C. Sircar, the king Neṭṭabhañja, who is the donor of the present grant and the Baud plates referred to above might be identically one and the same.

The important part of this inscription is the invocatory verse which is also found in Chhoti Deori Stone Inscription of Śankaragaṇa whose period is assigned to the first half of the 8th century A. D. <\*> The same verse is also found in lines 8 and 9 of an unpublished Stone Inscription of Brahmadeva,

<\* E. I. Vol. XXVII, p. 171.>

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now preserved in the Nagpur Museum. What caused the praśasti writers of Neṭṭabhañja of the Bhañja dynasty. Śankaragaṇa of the Chedi and Brahmadeva of an unknown dynasty in adopting the same verse in their inscriptions, is not known. We presume this popular verse invoking Śiva was composed by some famous Saivite Pandit of the 8th century or before when Śrī Śaṅkara started his teachings of Advaitavāda throughout India. Although we are not coming across this verse in any literary work, it is quite clear that the Saiva Acharyas used such verses, which influenced several poets of the royal courts.