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NO. 13

KUMURAKELA CHARTER OF RĀṆAKA

ŚATṚUBHANJADEVA

1. Donor … . . . Rāṇaka Śatṛubhañjadeva, son of Śrī Āṅgaḍi.

2. Title … … ….Paramavaishṇava. Rāṇaka.

3. Place of issue … …Dhṛutipura

4. Date … …. R Y. Samvat 15 Kārttika Śuklapaksha, Mahādvādaśi.

5. Officers … (1) Sandhivigrahika:— Savaradatta.

(2) Suvarṇṇakāra—Devala

6. Topography … (1) Khinjali-maṇḍala—(P)

(2) Uttarapalli—(D)

(3) Jaintāmura—(V)

(4) Kumurakelā—(V)

(5) Dhṛutipura—(Capital)

7. Donee …. Bhaṭṭa Manoratha, son of Bhaṭṭa Nārāyaṇa, who migrated from a village called Baddhakuti and was a resident of Gandhaṭapāṭi and belonged to Kāśyapa – gotra, Garga-Āpany-Āngirasa-pravara and Bahvṛjacharaṇa.

8. Authority … Edited by Sri B. C. Mazumdar in J. B. O R S. Vol. II (1916), pp. 429—435 ff.

9. Remarks … … ….

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TEXT

First Plate (Inner Side)

(१।) ॐ सिद्धिः । अनवरत वहल पुलक लक्ष्मीकुचपीड़नेन दुरितम्बः अपह-

(२।) रत सुरभि परिमलसुषटपदमुर[ः]स्थलं विष्णुः । संहारकाल हुतमुग्वि-

(३।) कराल घोर संभ्रान्त किंकर कृतान्त नितान्त भिन्नं भिन्नान्धकासुर महागर्ह-

(४।) नात पत्रं तद्भैरवं हरवपु(ः)र्भवताः प्रपातु(ः) । दुर्वारवारण रण प्रतिपक्षप-

(५।) क्षः<1> ल्लक्ष्मी हठापहरणोच्छलित प्रतापाः । भञ्जा

नराधिपतयो वहवो वभुवुरु-

(६।) द्भूतयोत्र भुवि भूरि सहस्र संख्याः । तेसां कुले सकलं

भूतलपाल मौलिमाला-

(७।) च्चितांघ्रियुगलो बलवां<2> नृपोभूत् श्रीआङ्गड़ि<3> प्रकटपौरुष रश्मिचक्रं निर्द्दा-

(८।) रितारिह्रि(हृ)दयोस्य पिता नृपस्य नानामानापमानान्योन्य लग्न गजवाजि

(९।) भट घटा घोस्रं घट घोर समर निर्द्दारितारि नरेन्द्र वृन्द लक्ष्मी समूहः

(१०।) हंठ हरणविकट पट पुरुषकार प्रतापातिक्रान्तेरनेक सहस्र सख्या विख्या-

Second Plate; First Side

(१।) तो(ः) ख्यातः खडग भाजिष्णु भुज वज्र भञ्जभूपतिः पुराधृति पुरात् शरद-

(२।) मल वहल जलधर धवल यशः पटल कमल मालालकृतः सकल दि-

(३।) ग्बंधुवदना(ः) अनवरत प्रवर्तमान नाना सन्मान

दानानन्दित नि[ः]से(शे)षः सुजन-

<1. This second word पक्ष means an elephant.>

<2. It should be बलवान् ।>

<. The editor reads Angati but ‘ड़ि’ is clear.>

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(४।) दिनदः क्षितिनाथः<1> जनमनो वंशः प्रभवाण्डजः परमवैष्णवों माता-

(५।) पितृ पादानुष्यातः भञ्जामलकुल तिलकः श्रीशत्रुभञ्जदेव कुशली

(६।) खिञ्जलि मण्डले भविष्यद्राजराजनान्तरङ्ग कुमार(रा)मात्य

[म]हासामन्त<2> ब्राह्म-

(७।) ण पुरोग मातृनन्याश्च दण्डपासिक चाटंभट वल्लभ

जातियां यथार्ह(ः)

(८।) मानयति वौ(वो)धयति समादिशयति चान्यत सर्व्वतः

शिवमस्माकं विदितमस्तु

(९।) भवतां उड्रपल्ली प्रतिवद्धः जैन्तामुरा समेतः कुमुरक(के)ला

ग्रामः चतुः सि-

(१०।) मा पर्य्यन्तः सनिधिश्चोपनिधिश्च(ः) कार्त्तिक शुक्लपक्ष

महाद्वादश्याम् विष्णु-

(११।) भट्टारकमुदि(द्दि)श्य [पि]त्रोरात्मनश्च प(पु)ण्याभि-

वृद्धये(ः) श(स)लिलधारा पुरः—

Second Plate Second Side

(१।) सारेण(ः) विधिना (का)श्य(प)<3> सगोत्राय गर्गआपण्याङ्गीरस प्रवरायः वहृ-

(२।) ज चरणाय वङ्गकुटी विनिर्गताय गन्धटपाटि वास्तव्याय(ः) स(सु)ब्रह्मचारि(री)-

(३।) णे भटमनोरथाय[ः] भट नारायाणसुताय[ः] राणक श्रीशत्रुभञ्जदेव

(४।) द[त्ता]ं भटमनोरथस्य विधिर्व्विधेयः सुविद्धा[ं]नीकृत्य

ताम्रशासनः प्रतिपादि-

(५।) त अस्माभिः पारम्पर्य्य कुलावतारेण यावद्वेदार्धं वचनं

काण्डात् का[ण्डा]त् प्र-

<1. It should be read as क्षितिनाथः instead of सितानापः ।>

<2. This form सान्त for सामन्त is used in popular use in Orissa.>

<3. After पुरःसरेण the inscription reads विधिना र्ग्योसगोत्रायः Probably the gotra is नार्ग्योस or अर्ग्यीस गोत्र ।>

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(६।) रोहन्ति[ः] ज[ज्या] शतेन प्रतानोसि सरस्रेण विरोहसि[ः]

एवं वुद्धा परार्धाञ्च प-

(७।) रतः वद्धावतारेणापि भवद्भिः अस्मदुपरोधात्ध्वर्म्म गौरवाञ्चन के

(८।) नचित् स्वल्पमपि वाधाकरणीयं(या) ।। उक्तञ्च ध्धर्म्मशास्ते वहभिर्व्वसुधादत्ता

(९।) राजभिः सगरादिभिः पायस्य यस्य यदा भूमि तस्य तस्य तदा फलं मा भू-

(१०।) यः फल सं(शं)कावः परदत्तेति पाथ्रि(थि)वाः । स्वदाना-

त्फलमानन्त्यः परदत्तानुपे(पा)-

(११।) लने अश्वमेद्ध(ध) सहस्राणि वाजपेय. शतानि च ।

पौण्डरिक सहस्त्राणि भूमि

Third Plate; (Inner Side)

(१।) दानाद्धि(धि)कं फलं । स्वदत्तां परदत्ताम्बा यो हरेति वसुन्धरां

स विष्ठायाः कृमि-

(२।) भूत्वा पितृभिः सह पच्यते । हिरण्यमेकं गोरेकं भूमिमप्यर्द्ध मङ्गुलं

(३।) हरंनरकमायाति यावदाभूता सप्लवः । अविषं विषमित्याहुः ब्रह्मस्वं

(४।) विष उच्यते विषमेकाकिनो हौति[ः] ब्रह्मस्व पुत्रपौत्रकं ।।

सर्वेषाञ्च प्रदाना-

(५।) नां भूमिदान प्रशस्यते कल्पकोटि गतं पापं सञ्चितं जरते नरः । एक-

(६।) विंशति कुल्यान्येव कष्टं हि नरकं स्थितं भूमि दानेन मात्रेण प्रचेताभिर्व्विमु-

(७।) च्यते ।। [ः] भूमिं यः प्रतिगृह्नाति[ः] य च भूमि प्रयाच्छति

उभौ तौ पुण्य कर्म्मा-

(८।) णौ नियतौ स्वर्गगामिनौ[ः] तृणाग्र जलविन्दुश्च जलवुद्वुद

सादृशं सदृशं जीवि-

(९।) तं ज्ञात्वा कीर्त्तिद्धर्म न लोपयेत् इति कमलदलाम्बु

बिन्दुलोलां शृ(श्रि)यमनुचि-

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(१०।) न्त्य मनुष्य जीवितं सकलमिदमुदह्रि(हृ)तञ्च वुद्धा न हि

पुरुष परकीर्त्त लोप्याः

(११।) प्रवर्द्धमान विजयराज्ये सम्बत्सर पञ्चदशतमे कात्तिकाः

शुक्लपक्ष मगहाद्वा-

Third Plate (Reverse Side)

(१।) दस्यां(श्यां) लिखितमिदम सन्धिविग्रहिक सवरदत्तेन[ः]

उत्कीर्ण्णं सुवण्णक्कार देवले-

(२।) न लाञ्छितं महाराजकीय मुद्रणमिति ।।

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NOTES

This copper plate inscription was unearthed in April 1916 from the village of Kumurakela in Sonpur Sub-division of Bolangir District. The ex-Rājā of Sonpur, Mahārājā B M. Sing Deo lent the inscription to Sri B. C. Mazumdar who was unfortunately suffering from the loss of eyesight, but was very eager to edit the inscription with the help of others. He edited of course, the inscription, with an elaborate note and the text of his reading. He admits his disability to examine the epigraph in his own eyes, but made his amanuesis to draw the inscribed letters on the palm of his band for decipherment. It is however an unparallel process of reading an ancient inscription of this type. But Sri Mazumdar’s anxiety and scholistic merit can not be ignored although we are not able to accept his reading fully correct.

The litho print of the plate which is given by Sri Mazumdar although very clear, in the print, we suspect that while preparing the blocks, the press artist had made some interpolations to avoid some ficucious marks here and there in the original estampages. While doing so, we suspect he had removed some such marks from the letters which would have helped us for correct reading of the text. Anyway, depending upon these defective litho prints we have tried to revise the reading of Mr. Mazumdar.

The set consists of three copper plates containing 44 lines of writing in total. The measurement of each plate is 8.5” x 5.25”. They are attached to a ring which contains a royal seal with the emblems of a bull and a cresent moon. At the bottom there is a legend Śrī Satṛbhañjadevasya”.

The inscription is written in Sanskrit containing mistakes very often and the characters are of the Kutila type which was in vogue in Orissa during the 11th and 12th

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centuries A D. At the end of the record, the regnal year of the king is mentioned as Vijaya-rājya Samvatsara Pañchadaśatame, Kārttika Śuklapaksha Mahādvādasyāṁ. It is interesting to note here that although the Śaivayat symbols are given in the royal seal, which indicates that the king was a Śaiva, the donor Śatṛbhañja who used the title of Parama Vaiṣṇava was not a follower of Śaivism. So his grant to Brahmins was made on the occasion of Kārttika Śukla-dvādaśi which is popularly known as Mahādvādaśi and a day of great festivity for the Vaiṣṇavites. According to the Haribhakti Vilāsa and other Vaiṣṇavite Dharmaśāstras, Lord Viṣṇu rises from his long sleep during the period of Chāturmāsya.

It is interesting to note here that the occasion of the grant is mentioned in line 22 as Akshaya tritiyā Yugādi dine and Gaṅgā-Sandhi, that means, there was a festival called Gaṅgā-Sandhi or Gaṅgā-Sindhu on the day of Akshaya-tritiyā which was considered to be the first day of the Yugāvda year. This Gaṅgā-Sindhu may be the modern Gaṅgā-Sāgara-Snāna or the sacred bath at the mouth of the Gaṅges not far from Calcutta which is known as the Aśrama of Kapilamuni. According to the Purāṇic legends, this is the place where the sons of Sagara were burnt into fire by the imprecation of Kapilamuni and saved ultimately by Bhāgīratha. Therefore the Āśrama is sacred for the Hindus to take sacred bath on the day of Tila-Saptamī or Māgha Saptamī. But our present inscription discloses that Gaṅgā-Sindhu, probably the Gaṅgā-Sāgara-Snāna was considered to be a sacred day on Akshaya-tritiyā, the first day of the Yugāvda.