%%A. D. 1190‒1436

%%Ś. 1112‒1358

%%( From 1184—19-9-1264 A. D. )

%%p. 124

No. 080

Liṅgarāja Temple at Bhubaneśwar<1>

O. H. R. J. Vol. I, No. 4, PP. 302 (Re-edited by

Sri Suryanārayan Dās) Noticed by M. M. Chakravarti in

A. S. B.; 1903, P. 118 ff; Edited by Dr. D. C. Sircār and

Mr. J. C. Ghosh in Indian Culture, Vol. III, PP. 124‒25 ff.

Ś. (?)

(1.) oṃ svasti [..] sva kara-karavālakampita-gaṇapati-bhūsenāpati-

gajavāji samāja-rājarājatanujātmaja-

(2.) sya marīcīparāsarācāravicāracatura-vīranarakeśarī<2> dharādhipasya

nyāya<3> namraparipanthipṛthvīpati kiri(rī)-

(3.) ṭakoṭimaṇīghṛrṇiṇaśreṇībhiruṇitapadasarojasya sāmrājyābhiṣeka-

catutha samvatsare śaśika-

(4.) lāśekharaśiraḥ srotasvatī niḥsādaranirmalaretasa....................

taraṇipratimā vyomakeśa-

(5.) padakuśeśayasevā mukharīkṛtamānasena kāyabhṛkuṭimaulikamalabandhanāda

devadvijendracaraṇā bu-

<1. On a wall to the left of the entrance to Jagamohana in the Lingarāja temple at Bhubaneswar.>

<2. M. M. Chakravarti reads rājarājatanuja anaṅgabhīmavīra and Dr. Sircār and Mr. J. C. Ghosh read ‘vīravarakeśari’ । Depending on his faulty reading Dr. Sircār advanced so far as to suggest that “Viravarakeśarī may be regarded as the successor of Udyotakeśarī or Karvakeśari” (I. H. Q. Vol. XXII, P. 306 f.) But actually the reading is corrected by Pandit Suryanārāyan Dās as shown above Dr. Sircār admits his mistake in E. I. XXX, P. 17, foot note Narasimha I is the grandson of Rājarāja III (A. D. 1198-9‒12.1-2) He ruled from A. D 1238-9‒1264-5.>

<3. Dr. Sircār and Mr. Ghosh read tyāga . >

%%p. 125

(6.) ma kānanaikahaṃsa sṛvanta . śrutastena kālasīkamānasena śrībhagavantaḥ

sānandavṛndārakavṛndavandita-pādāra-

(7.) vindasya kīttivā[sa]sya siddhalambodarasya catvāmadhikas pañcadaśa

surabhi kusumaveṣu triśatamayadyamānayukta daghi-

(8.) ghṛta vyañjana sahitaṃ ātmahitāya pratiśarada puṣparājanīlotpala-

nityāya tāmbulāya ca kalambāra-viṣaya<\*> madhya-

(9.) pāti citāgrāme mahisyagopagrāme ca pañcadaśādhikasārddha vāṭikā

pañcādāpayata itiśca .

<\* Sri Suryanārāyan Dās has wrongly included the word Cha and thus made the name of the vishaya Chakalambora. But, actually it should be read as Kalambora-vishaya which name is already known from other Garge inscriptions.>