%%A. D. 1190‒1436

%%Ś. 1112‒1358

%%( From 1184—19-9-1264 A. D.)

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No. 179

Bhubaneśwar Inscription of Gaṅga Narasiṁha<\*>

Edited by Mr. Ganapati Sircār, J. P. A. S. Bengal,

Vol. XX, 1924, PP. 41 ff Re-edited by Dr. D. C. Sircār

and K. G. Krishnan E. J. Vol. XXXII, Part V,

PP. 229—238.

ORIYĀ VERSION

(1.) siddha . svasta(sti) śrīvīranaranārasi(ṃgha)deva

(2.) śa pravradhamāne vī(vi)jerāje sa-

(3.) mbata 22 śrāhi kātrika kṛ(ṣṇa) ravīvā-

<\* While excavating a site for the foundation of a monastery near Gaurī-Kedāra area of Bhubaneśwar by His Holiness Swāmi Kesavānanda Brahmachāri in 1916, a stone tablet containing two inscriptions was discovered. This was made over to Mr. Ganapati Sircār of the Calcuttā University who published an article with a good illustration in the journal and Proceedings of the Asiatic Society of Bengal. Vol. XX, 1924, PP. 41 ff. Recently the stone was secured for the Ashutosh Museum of Indian Arts attached to the University of Calcutta.>

<The two inscriptions are engraved on a stone slab measuring about 26¾” in height 23” in breadth and 5¾” in thickness. About the middle of the top part, there is an image of Ganeśa measuring 8½” in length, 6” in breadth and 1¼” in depth, engraved in bas-relief. The space in the right side of the surface is covered by an Oriya inscription in 34 lines. The space in the left half of the stone is occupied by an inscription in the Tamil language inscribed in Tamil and grantha characters. The writing is in a fairly good state of preservation.>

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(4.) re . śrī kīrttivāsa kṣetraṃ sidhe-

(5.) svara maṭhara baḍa narasīghaṃ deva-

(6.) ṅkara āśakāmārtha pūrvvake

(7.) bāghamarā bārabāṭī bhūmi ekāda-

(8.) śa rudra bhikṣā devā bhūmī samaṃ-

(9.) dhe taparāja māhāmuni duggā-

(10.) bhaṭa ācāyaṅkai vaṃdhā kalā e

(11.) māḍha śata deḍha 150 tatramba-

(12.) ra nāekaṅkara tahū ghetalā

(13.) e mār̤ha dasa dhānya pai(pau)ṭī tri-

(14.) seka taparāja mahi(hā)munī e du-

(15.) i dhānya sūnā duggābhaṭe utresa-

(16.) ra nāyakakai ddei aṅka kalā ekaüti e

(17.) dhāna sūnā mūla kalantara karante māḍha

(18.) śateka asī 180 . taparāja munī si-

(19.) va prāpte ta pacakravartī thānapati hā-

(20.) ilā . e tapacakravatīṅkara duggā bhaṭṭa ā-

(21.) cāyaṅkara rāsī . duggābhaṭa āccārye

(22.) suṇī eka rāsī boli metra pakṣa ho-

(23.) ilā . e bāghamarā bhūmī vāra bāṭī pha-

(24.) labhogya asīā satake kilākai

<Both the Oriyā and Tamil sections of the inscription refer to a transaction between a debtor and creditor, the former being a pontiff of a Matha of Tamilian Saivas at Bhubaneśwar and the latter a local Oriyā moneyed man. That is why the document is written in two different versions, Oriyā and Tamil.>

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(25.) tapa cakrabatīkī hātharaï duggābha-

(26.) ṭa ācāye pāṇi dhillā . e śrīvīra-

(27.) naranārasiṃgha debaṅkara āśvakā-

(28.) mārthe ekādaśa rudrabhikṣā karāi-

(29.) vā . e bhikṣā coḍadesa pāṇḍīdesa kā-

(30.) ñcīdesa e tīnīdese jamīlā ho-

(31.) i maṭhāmaṭhe dīkṣā kari ācāvanta

(32.) hoilā . tapasāṅka bhikṣā yete

(33.) kāla candra suryya vrata eteka kālaṅka vasa

(34.) vratibāka

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Translation

Lines 1-4 May there be success ! In the increasingly victorious reign of the illustrious Vīra Naranārasiṁhadeva year 22 Kārttika Krishna 7 Sunday.

Lines 4-18 Formerly an area of 12 Vātis of land at Vāghamarā was granted as Ekādaśa Rudrabhikshā in favour of Siddheśvara Maṭha at the illustrious Krīttivāsa Kshetra (i. e. Bhubaneśvar ) for the longevity and fulfillment of the desires of the elder Narasiṁhadeva. This land was mortgaged by Taporāja mahāmuni to Durgābhaṭṭa Āchārya. The amount borrowed was one hundred and fifty gold Māḍhas. He also borrowed from Uttareśvara Nāyaka in this case ten gold Maḍhas and thirty Pautis of paddy. Having deposited these two items viz. paddy and gold that had been borrowed

by Taporāja Mahāmuni, to Uttareśvara Nāyaka, Durgābhaṭṭa Āchārya calculated the sum payable to him by Taporāja Mahāmuni. On the paddy and gold being considered together and the capital and interest being calculated the whole amount was found to be one hundred and eighty gold Māḍhas.

Lines 18-26 When Taporāja Mahāmuni obtained Śiva (i. e. died) Tapaśchakravarti became the sthāna-pati (i.e. head of the maṭha). The Tapaśchakravarti’s rāśi (i. e. the constellation under which he was born) was the same as that of Durgābhaṭṭa Āchārya. Having learnt this, Durgābhaṭṭa Āchārya became a friendly party to Tapaśchakravarti because both of them belonged to the same rāśi Durgābhaṭṭa

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Āchārya poured water in the hands of (i. e. made a ceremonial offering in favour of) Tapaśchakravarti in respect of written document involving one hundred and eighty gold coins and entitling him to enjoy the said twelve vātis of land at Vāghamarā.

Lines 26-34 He declared that the said land be made Ekādaśa Rudra bhikshā for the longevity and fulfillment of desires of the illustrious Vīra Naranārasiṁhadeva. This Bhikshā is meant for the ascetics who are born in the three countries viz. Choḍa deśa, Pāndya deśa and Kāñchi deśa and who have obtained initiation in the various Maṭhas of those countries and become strict followers of the āchāras (prescribed for the Māheśvaras). This Bhikshā is to last for so long a time as the Sun and Moon exist.

— Tāmil Version —

Line 1.Svati Śrī ।। [Vīra Nā]

2. rasiṁhadevaraku [Yāṇḍu]

3. 22 āvadu Kārttigai

4. māsattu Krishṇa-saptami

5. Ravi-vāram umāṇavāṇṛu

6. Śrī-Kīrttivāsatti Siddhe-

7. śvara maḍatti TTa (Ta) parāja

8. munigal Durggā bhaṭṭaṛku

9. im-maḍatti (gha) Vārgha mārā-

10. vil bhūmi 12 vaṭṭi Periya

11. Narasiṁhadevan Ekāda-

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12. śa Rudra prītyartham ā

13. ga māheśvara bhojana (m) pa

14. ṇṇi (ṇu) vikka-kkuḍutta bhūmi

15. paṇayam āga vaittu ttani,

16. śu vāṁ (ṅg) ina mādhai 148 इम

17. māḍai 148 m kuḍāde Śi-

18. vāloka prāpti paṇṇina vi

19. ḍa viḍattu im maḍam Tta (Ta) pachcha-

20. kravatti (rtti) galukku āna viḍattu iva

21. rukkum Durggābhaṭṭaṛkkum rāśi

22. maitram āga (gaī) iylivar-Kaiyyi (yi) le

23. dhārā pūrvaṃ āga im mādhai 1

24. 48 m ilandu ivark māmanār

25. āṉa Uttareṁ (re) śvara nāyakkar

26. pakkal taṇa (ni) śu vāṅgiṇa-mā-

27. dai 10 m nel 30 poṭṭiyum t-

28. āme eruṭṭu kkoṇḍu iva-

29. r kaiyyi (yi) le nir vārttu

30. Kuḍuttu iv (vi) ra Nārasiṁhadevaṛku

āyuṛā (rā) rogya yo(ai)śvary-ārtham

āgu mūnṛu maṇḍulattile pi-

31. ṛandu maḍā maḍattil sampradāyam

āy āchāra vāṇgal ānu tapasigal śikhai

32. paṇṇa kkuḍuvadu Idukku sākshi

Āditya-chandrā-vanilā ityādi.

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Translation

Lines 1-5 Hail ! Prosperity ! In the 22nd (regnal) year of Vīra Narasiṁhadeva on Sunday the seventh tithi of the dark fortnight of the month of Kārttikai

Lines 6-18 Taparājamunigal of the Siddheśvara maḍa at the illustrious Kīrtivāsa (Krittivāsa – Kshetra) after having mortgaged land to Durggābhaṭṭar-the land consisting of 12 Vāṭṭis at Vāghamārā, given for feeding the Māheśvaras in this monastery for the propitiation of the eleven Rudras by the Elder Narasiṁhadeva and taken a loan of 148 Māḍha is obtained Śivaloka (i.e. died) without repaying these 148 Māḍhais.

Lines 19-29 This Maḍa (Matha) having then come under the control of Tapachchakravarttigal and he and Durggā-bhaṭṭar being friends owing to their birth under the same rāśi, this latter gave back 148 māḍais in the hands of this (former) with the libation of water (i.e. relieved the former from the debt) and himself paid off 10 māḍhais and 30 poṭṭis of paddy that had been (additionally) borrowed from his (i.e. Durggābhaṭṭar’s father in-law or maternal uncle) Uttareśvara Nāyaka and gave the land in his (i.e. Tapachchakravarttigal’s) hands with libation of water.

Lines 30-32 Let the ascetics who have become well disciplined in the convention (of the Māheśvaras) in various Maḍas and have been born in the three Maṇdalas be trained (here) for the long life, health and pros-

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perity of this Vīra Narasiṁhadeva. Let the Sun, the Moon, the Wind etc., bear witness to this (transaction).

— Historical Note —

Both the inscriptions speak of two Narasiṁhas, of whom one has got the distinguishing epithet ‘बड़’ in Oriya and ‘पेरिय’ in Tamil; both meaning big or elder and the other was Śrī Vīra Naranārasiṁhadeva during whose reign the inscription under study were incised <\*> Dr. Sircār identifies the reigning monarch with Narasiṁha IV and calculates the date as 24th September 1396 A. D. But this identification is wrong as the details of the date given in the records, 22 Śrāhi Kārttika Kṛṣṇa Ravivāra fully tally with 2nd October, 1295 A. D. <\*\*> when the 22nd Aṅka year was current. In that case Bada Narasiṁhadeva was his grandfather the most powerful Narasiṁha I (1238-1264 A.D.) who is known from his Liṅgarāja temple Inscriptions as a great patron of Śaiva ascetics. The significance of the expression Ekādaśa-Rudra-bhikshā is clear from the Tāmil version, which states that the grant was made for the feeding of the Śaiva ascetics for gaining the favour of eleven Rudras.

The name of Nara Nārasiṁha is found in an inscription of Śaka 1203 in the Lakshmi-Narasiṁha temple at Simhāchalam, in an inscription of 1205 Śaka in the Durgā Devi temple at Bhogapuram in two inscriptions of Śaka 1215 in the Kūrmeśvara temple at Śrikūrmam, in the Chandraśekhara temple in the Pratāparudrapura Śāsana in the Puri district. It was also issued in his 22nd Śrāhi like the two records under

<\* He is called वीर श्री नरनारसिंह in inscription No. 169.>

<\*\* An Indian Ephemeris by Pillai, Vol. IV, P. 193.>

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discussion in the village of Vāghamarā (identified with the present Bhāgmāri village under Beguniā P. S. Dist. Puri) in favour of Siddheśvara maṭha at Śri Kīrtivāsa ksetra (Bhubaneśwar) by Narasiṁha I.

From the Tamil version it is known that Uttareśvara Nāyaka was the father-in-law or maternal uncle) of Durgābhaṭṭa Āchārya. It is also clear from its final portion that the

land being free from debt was re dedicated for the purpose of the training and maintenance of ascetics who hailed from the three maṇḍalas of Choḍa, Pāndya and Kāñchi deśa having being initiated in the conventional code of conduct in the various Maṭhas of these three regions in the Siddheśvara Maṭha at Bhuvaneśwar for the long life, health and prosperity of Vīra Narasiṁhadeva. The use of the word Sampradāya, no doubt refers to the conventions of a particular Śaiva school, that flourished in the Tāmil country.

There is one discrepancy in the two records. The amount borrowed by Taporāja mahāmuni is stated to be 148 māḍhas in the Tāmil version, whereas it is stated as 150 in its Oriya counterpart. The reason of this discrepancy seems to be that 2 out of 150 māḍhas were paid to the writer and the engraver of this document.