NO. 30: ASANPAT NAṬARĀJA IMAGE INSCRIPTION OF ŚATRYBHAÑJA

Provenance : Asanpat, Keonjhar district, Orissa.

References : A. Das, OHRJ, Vol. XIII, No. 2 (1965), pp. 1 ff. and plate; S. Tripathy, JOR, Vol. I, No. 2 (1980), pp. 5-10; and D.C. Sircar, EI, Vol. XI (1973), pp. 121-26 and plate.

Language : Sanskrit, partly in prose and partly in verse.

Metre : Verse 1 āryā; verse 2 āryāgīti.

Script : Eastern variety of the north Indian alphabet of about the sixth century A.D.

TEXT<1>

(1) स जयति नरेन्द्रचन्द्रः श्रीमान्ना(मन्ना)गान्वयो रणश्लाघी [ ।\* ] येन सपितुर्ग्गोत्रस्य च कृता

(2) युगान्ताचला कीर्त्तिः [ ।।\*१ ] स जयति पुनरेव देवपुत्र[ ः\* ] समरशतेषु अ(ष्व) खण्डितः<2> प्रतापः[ ।\* ]

(3) महितलधनदो(द) गुणैकवृक्षः सप्ततुरङ्गः हृवै स तेज(जो)राशि[ ः\*।। ] [ २\* ] महाराजा(ज) श्रीमाण(न)भ(ञ्जा)-

(4) त्मजेन महादेव्यां दमयन्त्यामुत्पन्ना(न्ने) [ ना\* ]नेक समरसङ्घट्टविजयिना नागवङ्शो(वंशो)-

(5) द्भवेन प्रभावोपह(न)तसर्व्वसामन्ताधिपतिना विन्ध्याटवीनाथेन स्वभुजोपार्ज्जित-

(6) कीर्त्तिना पाटलीपुत्रगयाक्रिमिलः(ला)दला(?) <3>वर्द्धन<4>पुण्ड्रवर्द्धनवर्द्धमान गौक्खटिखद्रङ्गताम्(म्र)लिप्ती-

(7) उभय<5>तोसलीषु गवा(वां) लक्षप्रदेन नानादेशागतचातुर्व्वैद्यजाम्वारामीबृहस्पधु<6>

(8) आहिच्छत्रकशङ्खकारमठ(ठे) याक्षेश्वरमणिभद्रमठे चान्येषु मठस्थानेषु

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(9) दत्तिसहस्रानेकहिरण्यलक्षप्रदेन ब्रह्मचारी(रि)चरकपरिव्राजक-

(10) भिक्षुर्न्निग्र(निर्ग्र)न्थकवर्ण्णान्तका(रा)वसथविहारकारकेन(ण) पाषण्डभिक्षदेन

(11) भारथ(त)पुराणेतिहासव्याकरणसमीक्षन्यायमीमान्सा(मांसा)च्छन्द[ ः\* ] श्र(श्रु)ति-

(12) बौद्धप्रकरणसांख्यज्ञेन विज्ञानराशिना सर्व्वकालाभिज्ञेन महाराजश्री-

(13) शत्रुभञ्जेन देवायतनं कारितमिति [ ।।\* ]

ABSTRACT

The charter begins with two verses in lines 1-3 introducing the reigning king with a few epithets. He is described as having been born into Nāga family, the moon among the kings, the illustrious raṇaślāghin of his family, who made the fame of his family and his father last as long as the end of kṛta-yuga (kali-yuga). Further, he has been described as dēvaputra, whose valour remained unchecked in hundreds of battles, who was like the kalpa-vṛkṣa, having the quality of the god of wealth on earth and who was like the sun having a mass of splendour. Lines 3-13 contain a passage in prose, which records that the reigning king Mahārāja Śatṛubhañja, son of Mahārāja Mānabhjañja, born of Mahādēvī Damayantī, who was born in the Nāga family and called the lord of Vindhyāṭavi, the forest kingdom in the Vindhyan region, made gifts of lakhs of cows at the holy places of Pāṭalīputra, Gayā, Kṛimila, Dalā (or Lalā)vardhana, Puṇḍravardhana, Gōkkhaṭi, Khadraṅga and Tāmralipti, and also in both the Tōsalis.<7> He made gifts of lakhs of hiraṇya or gold (coins) and made grants at various maṭhas, such as the maṭha called Śaṅkhakāra situated at Ahichatra and the Maṇibhadra maṭha at Yakṣēśvara. He built houses and monasteries for monks, who belonged to different religious communities, such as the brahmacārins, the parivrājakas, the bhikṣus and the nirgranthakas. He gave alms to the heretics. The king claims to have studied the Bhārata<8> (Mahābhārata), Purāṇa, Itihāsa, Vyākaraṇa (grammar), Samīkṣā, Nyāya, Mīmāṁsā, Chanḍas (metrical science), Śruti (Vēda), the scriptures of the Buddhists and Sāṁkhya. He has been described as the storehouse of superior knowledge and an expert in all the arts. He is stated at the end of the record to have built a temple for god (Śiva).

<1. From the original and impressions. This inscribed slab bearing the image of Naṭarāja-Śiva is now preserved in the Orissa State Museum, Bhubaneswar.>

<2. The visarga is redundant. Read समरशप्तष्वखण्डितप्रतापः .>

<3. D.C. Sircar reads it doubtfully as लला.>

<4. A mark is given slightly over न to indicate the omission of the following name, which is written below.>

<5. Read. लिप्त्युभय.>

<6. The meaning of this is not clear, Sircar suggests the intended reading to be ब्राह्मणेभ्योग्रहारादिप्रदेन.

<7. Ubhaya Tōsali is evidently the Uttara Tōsali and Dakṣiṇa Tōsali of the latter Orissan epigraphs, comprising the region from Balasore district up to the northern part of Ganjam district in Orissa, up to Chilka lake, the river Mahanadi being the dividing line between the two Tōsalis.>

<8. The expression seems to have been intended to indicate both the epics, namely, the Rāmāyaṇa and the Mahābhārata.>