NO. 28: PODAGADH STONE INSCRIPTION OF SKANDAVARMAN, YEAR 12

Provenance : Podagadh, Koraput district, Orissa.

References : C.R. Krishnamacharlu, EI, Vol. XXI (1931-32), pp. 153-57 and plate; and S.N. Rajaguru, IO, Vol. I, Pt. 2 (1958), pp. 94-97.

Language : Sanskrit, in verse.

Metre: Verse 1 ārya, verses 2-8 and 10-13 anuṣṭubh; verse 9 vaṁśasthāvila.

Script : Southern variety of the alphabet of about the sixth century A.D.

Date : 12th regnal year, the twenty-seventh day of the month of Mādhava (Vaiśākha).

TEXT<1>

(1) siddham ।। hariṇā jitaṃ jayati jeṣyatī[tye]ṣā guṇastutirnna[hi] [sā] [।\*] nanu bhagavā[neva]

(2) jayo jetavyaṃ cādhijetā [ca] ।।[1\*] śrīnalānvayamukkhyasya<2> vikkramakṣapitadviṣaḥ [।\*]

(3) nṛpaterbhavadattasya satputreṇāvyavaṃsthitām<3> ।। [2\*] bhraṣṭāmākṛṣya rājarddhiṃ

(4) śūnyāmāvāsya puṣkarīm [।\*] pitu ≍ pitāmahānāñca jananyā ≬ kri (kṛ)tinā [tataḥ] [।।\*] [3\*]

(5) kṛtvā dha[rmmārtha]nebhyāśāni(mi)damātmahitaiṣiṇā [।\*] pādamūlaṃ kṛtaṃ viṣṇo [rājñā]śrī[skandava]-

(6) rmmaṇā ।। [4\*] pūjārtthamasya caiveha sodakambhūridakṣiṇam [।\*] puruṣāya puraṃ [da].... <4>

(7) rkkatārakā(ka) [m]<4> ।। [5\*] satropabhojyaṃ<5> viprāṇāṃ yatīnāñca viśeṣata[ḥ] [।\*] [dīnānāma]pyanāthānāṃ....

(8) ca sarvvaśaḥ ।।[6\*] apraveśyaṃ bhaṭaiścedaṃ sadā karavisarjjitam । śrī[cakradro]ṇaputra(trā)ya....

(9) yathocita[m\*] ।।[7\*] sthitiśceyaṃ puro baddhā dharmyā stambhe nive[śi]tā [।\*] yaścemāṃ

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hanāpaye[tsaṃ]sthāmmahāpā[ta]... <6> ।। [8\*]

(10) vyatikkramedyo hi mahīpate[ḥ\*] sthiti[m] kulādhama pārtthivakilviṣampibe[t\*।]

(11) samanviyādyaśca [narendra]satpatham sa vāsudevāśra[ya]māpnuyāccira[ma\*] ।। [9\*]

(12) dvādaśebde narendreṇa mādhave māsi cottame [saptaviṃśe] dine puṇye

(13) stambhoyaṃ [gā]hitassvayam ।। [10\*] sthiti<7>rbhāgavate [naiva]m bhartu ≍ priya[cā]. . .

(14) senāpatinā kalyāṇamāline<8>hālpabuddhinā ।। [11\*] . . . .

(15) likhitaṃ [cau]lisūnunā<9> bhaktayā [jāṃ]turadāsena [।।\*12]

(16) [ā] jena viśvarupena(ṇa) nirguṇena gu[ṇaiṣiṇā] [।।\*13]

ABSTRACT

The inscription begins with the word svasti, which is followed by a verse in lines 1-2 in adoration of Hari (Viṣṇu) in His aspect as the essence of victory. Verses 2-4 in lines 2-6 refer to the reigning king, whose name seems to be Skandavarman. He has been described as the son of Bhavadatta of the Nala family, who recovered the lost sovereignty of the family by restoring and repopulating the city of Puṣkarī. He is stated to have installed the footprints of Viṣṇu for worship. Verses 5-6 (lines 6-8) record that he granted (some land or a village) along with some money which was to be availed of, for a satra for feeding brāhmaṇas, ascetics and destitutes. Verse 7 records that the donated holding was made permanent and free of all taxes in the name of the Highest Being and non-interferable by royal officers. Verses 8-9 record the king’s admonition of those who would be involved in the violation of the charity, and the promise of salvation through the grace of god Vāsudēva (Viṣṇu) to those who would follow the good path of kings and maintain the donation. Verse 10 records the date of the installation of the inscribed pillar under the personal supervision of the king, as year 12, the twenty-seventh day of the month of Mādhava (Vaiśākha). Verse 11 refers to the general (sēnāpati), named Kalyāṇamālin, the composer of the record, who has been described as devoted to god Viṣṇu as well as to his master. Verse 12 refers to the writer of the record as Jānturadāsa, the son of Cauli. Part of a verse at the end seems to refer to a person named Viśvarūpa, son of Aja, who may have been the engraver of the inscription.

<1. From the facsimile in EI, Vol. XXI (1931-32), pp. 156 and 157.>

<2. Read mukhyasya.>

<3. Read vyavasthitām.>

<4. The rest of the verse may be read as dattāmacandrārkatārakam ।।>

<5. H.N. Sastri suggests satvopabhojyaṃ but the word satro is clear.>

<6. Krishnamacharlu suggests to reads it as mahāśatakasnute.>

<7. The word sthiti is clear in the facsimile. But Krishnamacharlu reads it as prīti.>

<8. Krishnamacharlu reads kalpitā mālinehā...; Rajaguru and Krishnamacharlu read the name of the general as prītibhāgavata and that of the composer of the record as mālina. But the name of the general is Kalyāṇamālin, who is also the composer of the record.>

<9. The person seems to be the same as culla, the writer of the charters of Arthapati- bhaṭṭāraka (No. 26) and Bhavadattavarman (No. 27)>