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) sa jayati narendracandraḥ śrīmānnā(mannā)gānvayo raṇaślāghī [ ।\* ] yena sapiturggotrasya ca kṛtā

(2) yugāntācalā kīrttiḥ [ ।।\*1 ] sa jayati punareva devaputra[ ḥ\* ] samaraśateṣu a(ṣva) khaṇḍitaḥ<2> pratāpaḥ[ ।\* ]

(3) mahitaladhanado(da) guṇaikavṛkṣaḥ saptaturaṅgaḥ hṛvai sa teja(jo)rāśi[ ḥ\*।। ] [ 2\* ] mahārājā(ja) śrīmāṇa(na)bha(ñjā)-

(4) tmajena mahādevyāṃ damayantyāmutpannā(nne) [ nā\* ]neka samarasaṅghaṭṭavijayinā nāgavaṅśo(vaṃśo)-

(5) dbhavena prabhāvopaha(na)tasarvvasāmantādhipatinā vindhyāṭavīnāthena svabhujopārjjita-

(6) kīrttinā pāṭalīputragayākrimilaḥ(lā)dalā(?) <3>varddhana<4>puṇḍravarddhanavarddhamāna gaukkhaṭikhadraṅgatām(mra)liptī-

(7) ubhaya<5>tosalīṣu gavā(vāṃ) lakṣapradena nānādeśāgatacāturvvaidyajāmvārāmībṛhaspadhu<6>

(8) āhicchatrakaśaṅkhakāramaṭha(ṭhe) yākṣeśvaramaṇibhadramaṭhe cānyeṣu maṭhasthāneṣu

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(9) dattisahasrānekahiraṇyalakṣapradena brahmacārī(ri)carakaparivrājaka-

(10) bhikṣurnnigra(nirgra)nthakavarṇṇāntakā(rā)vasathavihārakārakena(ṇa) pāṣaṇḍabhikṣadena

(11) bhāratha(ta)purāṇetihāsavyākaraṇasamīkṣanyāyamīmānsā(māṃsā)cchanda[ ḥ\* ] śra(śru)ti-

(12) bauddhaprakaraṇasāṃkhyajñena vijñānarāśinā sarvvakālābhijñena mahārājaśrī-

(13) śatrubhañjena devāyatanaṃ kāritamiti [ ।।\* ]

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 samaraśaptaṣvakhaṇḍitapratāpaḥ .>

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

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

<5. Read. liptyubhaya.>

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

<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.>