NO. 48: PURUSHOTTAMPUR PLATES OF

MĀDHAVAVARMAN, YEAR 13

Provenance : Purushottampur, Ganjam district.

References : S.N. Rajaguru, OHRJ, Vol. II, Nos. 3 and 4 (1953-54), pp. 6-22; idem, IO, Vol. I, Pt. 2 (1958), pp. 173-77; and D.C. Sircar, EI, Vol. XXX (1954), pp. 264-68 and plate.

Language : Sanskrit, in verse, except the grant portion in prose.

Metre : Verses 1 and 4 śārdūlavikṛīḍita; verses 2 and 11 sragdharā; verses 3, 6,7, 9 and 10 vasantatilakā; verses 5, 13-17 anuṣṭubh; verse 8 indravajrā and verse 12 āryā.

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

Date : 13th regnal year.

TEXT<1>

First Plate

(1) siddham<2> svasti [।।\*]indorddha(rddhau)tamṛṇālatanta(ntu)bhirivā(va) ślī(śli)ṣṭāḥ karai [ḥ\*] komalaiva(rba)ddhā-

(2) heraruṇai[ḥ] sphuratphaṇimaṇi(ṇe)di(rdi) [gdha] prabhāṅśu(soṃśu)bhi[ḥ\*।] pārvvatyā[ḥ\*] sakacagra-

(3) havyatikaravyāvṛttava(ba)nddhasla(śla)thā gaṅgāmbhā(mbhaḥ)pluti[bhinna] bhasmakaṇikā[ḥ\*] śa[mbho]-

(4) rjjaṭo[ṭāḥ] pāntu va[ḥ] ।। [1\*] śrīmānu(ccai)na(rna)bhasta(sto) gurura[mara]pate [ḥ\*] kṣobhi(bha)ja(ji)dya[ḥ\*] [kṣa\*]māyā

(5) gambhīrastoyarāśeratha diva[sa\*]kara(rād) bhāsvada(dā)lokakārī [।\*] āhlādī<3> savva(rvva)-

(6) sya cendostṛ(stri) bhuvana bhu(bha)vanaprerakaścāpi vāyo rājā sa sthāṇu[mū]-

%%p. 220

(7) rttijja(rjja)yati kala(li)malakṣālano mādhava(ve)ndraḥ ।। [2\*]prāṅśu(prāṃśu)mma(rmma)hebhaka[ra]-

(8) pīvaracāruvā(bā)hu[ḥ\*] kṛṣṇāśmasañcayavibhedaviṣā(śā)lavakṣo(kṣāḥ) [।\*] rājīva-

(9) komaladalāyatalocanāntā(ntaḥ) khyātaḥ kaliṅgajanatāsu pulinda-

(10) sena[ḥ] ।। [3\*] tenetthaṃ guṇināpi satva(ttva)mahatā neṣṭaṃ bhuvo mma(ma)ṇḍalaṃ [śakto]-

(11) yaḥ[ḥ\*] paripālanāya jagataḥ ko nāma sa syāditi [।\*] [pratyādiṣṭa vibhū]-

(12) tsavena bhagavāṃ(vā)nārādhita[ḥ] sā(śā)śvata[s\*]taccitā(ttā)nuguṇaṃ [vidhitsura]-

Second Plate: First Side

(13) [di]śadvāñchā(ñchāṃ) svayambhūrapi ।। [4\*] sa śilāsa(śa)kalodbhedī te[nāpyālokya]

(14) [dhī]matā [।\*] [parika]lpita[sa]dvaṅśa(dvaṃśaḥ) prabhu[ḥ\*] śailodbha[va][ḥ\*] kṛtaḥ [।।\*5] śailodbhavasya [kulajo ra]-

(15) ṇabhīta āsīdyenāsakṛtkṛtabhiyā dviṣadaṅganānā(m \*।) jyo[tsnā]-

(16) tsnā<4> pravo(bo) dhasamaye svā(sva)dhiye(yai)va sārddhamākampito nayanapa(kṣma)pakṣma<5>

(17) jaleṣu candraḥ ।। [6\*] tasya(syā)dbha(bha)vadvivu(bu) dhapālasamasya sūnu[ḥ] śrīsainyabhī-

(18) ta iti bhu(bhū)mipatigga(rgga)ri(rī)yāṃ(yān) [।\*] yaṃ prāpya naikaśatanāgaghaṭṭā(ṭā)-

vighaṭṭalavdha(bdha)-

(19) prasādavijayaṃ mumude dhārittrī [।।\*7] tasyāpi vaṅśe<6> yathārthanā[mā jā]-

(20) toyaśobhīta iti kṣiti(tī)śaḥ [।] yena praruḍhopi śubhaiścari-

(21) ttrairmṛṣṭa[ḥ\*] kalaṅka[ḥ\*] kalidarppaṇasya [।।\*8] jātasya tasya tanayaka<7> [su-]

(22) kṛti(tī) samastasīmantinīnayanaṣaṭpadapuṇḍarīkaḥ । śrīsenyabhī-

(23) ta iti bhu(bhū)mipatirmmahebhakumbha[sthalī] [dalana\*] durllalī(li)tāsidhāraḥ [।।\*9] jāte-

(24) na yena kamalākaravatsa(tsva)go[ttramu]nmīlitaṃ dinakṛteva ma-

Second Plate: Second Side

(25) hodayena [।\*] saṃkṣiptamaṇḍalarucaśru(śca) gatā[ḥ\*] praṇāśu(śa)māśu dviṣo gra-

(26) hagaṇā iva yasya dīptyā ।। [10 \*] kā[leyai]rbhūtadhāttrī । <8> pati[bhi\*]rupacitā-

(27) nekapāpavatāra(rai)ni(rnī)tā yeṣāṃ kathāpi pralayamabhimatā kī-

(28) rttimā(pā)lairajasra[m\*] । [ya]jñaistairaśvamedhaprabhṛtibhiramarā lambhitā[s\*]tṛ-

(29) pti[mu]rvvīmu[da\*] dṛptārātipakṣakṣayakṛtipaṭunā śrīnivāsena yena [।।\*11] [koṅgo]-

%%p. 221

(30) dakṛtaniketa[ḥ\*] śa(śā)radaniśākaramarīcisitakīrtti[ḥ\*।] sa śrīmādhava-

(31) varmmā ri[pu\*]mānavi[ghaṭṭa\*]nakuśalī ।। [12\*] asmiṃ(smin) [koṅgā]damaṇḍalo śāre<9>-

(32) sāma[nta]mahāsāmantamahārājarājaputtra(ttrā)ntaraṅgadaṇḍapāsi(śi) [kopa-]

(33) rī(ri)ka ।<10> viṣayapatitadāniyuktaka<11> varttamāna bhaviṣyavyavahārī(ri)ṇa[ḥ\*]

(34) sakaraṇa(ṇān) yathārha(rhaṃ) pu(pū)jaya[ti\*] mānayati[ca\*] viditamastu bhavatāṃ(tām) ।। deva-

(35) grāmaviṣayasamva(mba)ddhaḥ amva(mba)grāmoyaṃ cātu[ḥ\*] sīmopalakṣitaḥ । <12>

(36) mudgalyasagottraaṃkāśa bhramānupravara<13> chandoga[cara]ṇāya [bha]ṭṭanā-

(37) [rā]ya[ṇā] [ya\*] data(ttaḥ) ma(a)smatmā(nmā)tāpittrorātmana[śca] puṇyāva(bhi)vṛddhaye saliladhā[rā]-

Third Plate

(38) [puraḥ]sareṇā[ca]ndrārkkakṣitī(ti)samakālaṃ pratipāti(di)to yata[śca] [tāmra]-

(39) paṭṭakadarśanā[t\*] dharmagauravā[t\*] ca kāle<14> kālāntarādha(da)pi na kaiśca(ścit) pari[pa]-

(40) nthinā(bhiḥ) bhavitavyamiti । uktañca mānave dharmmaśāstre [।\*] va(ba)hubhi[rva]sudhā [bhu]-

(41) [ktā] rājabhi[ḥ\*] sagarādibhiḥ [।\*] yasya [yasya\*] yadā bhu(bhū)[s]tasya tasya tadā phala[m] । [।\*13]

(42) mā bhū[daphala] śaṅkā va[ḥ\*] paradatteti pārthiva(vāḥ) [।\*] svadānātpha[lamā]nantya(ntyaṃ) pa[ra]-

(43) [da]ttānupālane । [।\*14] svadattāmparadattāmvā(ttāṃ vā) yo hareti(ta) va[su]nddharā[m\*] [।\*]sa vi-

(44) [ṣṭhāyāṃ kṛ]mirbhūtvā pitṛbhi[ḥ\*] saha pacyate । [।\*15 ] likhitopendrasi(siṃ) [he]-

(45) na tanayaḥ<15> kuṇḍabhoginā(naḥ) [।\*] liñchita<16> jayasi(siṃ) [he] na utkīrṇṇa<17> ccheḍḍi[bho]-<18>

(46) gi[nā] [।।16] dūtaka(ko) ga(gaṃ)ga bhadra[stu\*] prātihāye(rye) vyavasthitaḥ । [\*17] samvata (t) 10.3 । [।\*]

%%p. 222

ABSTRACT

The charter up to line 29 is the same as the Buguda plates of Mādhavavarman-Sainyabhīta (No. 47), who is also the donor of the present grant. In lines 29-30, the name of Mādhavavarman occurs as Śrīnivāsa, who issued the charter from Kōṅgōda. The formal part of the grant then follows from line 31 and records that the illustrious Mādhavavarman issued the order relating to the grant, addressed to his subordinates and officials, such as śrī-sāmanta, mahāsāmanta, mahārāja, rājaputra, antaraṅga, daṇḍapāśika, uparika, viṣayapati, viniyuktaka and all the present and future recipients of royal favour. The royal order was in respect of the grant of the village Āmba-grāma, attached to the Dēvagrāma viṣaya, in favour of a brāhmaṇa named bhaṭṭa Nārāyaṇa of Maudgalya gōtra, Āṅgirasa pravara, Bhārmyāśva anupravara and Chandōga caraṇa, with the libation of water so as to last as long as the moon, the sun and the earth would endure. The purpose of the grant was to increase the religious merit of the donor and his parents. Lines 39 to 40 mention the usual admonition not to disturb the donee in the enjoyment of the granted village. Verses 13-15 are three benedictory and imprecatory verses, quoted from the Mānava-Dharmaśāstra. Lines 44-46 contain two verses recording that the charter was written by Upēndrasiṁha, son of Kuṇḍabhōgin. It was endowed with a seal by Jayasiṁha and engraved by Cheḍḍibhōgin. It was executed by the dūtaka Gaṅgabhadra, who was employed in the post of pratihāra. The date of the grant is given at the end in the regnal year of the reigning king as samvat 13.

<1. From the original. The charter is now preserved in the Orissa State Museum, Bhubaneswar.>

<2. Expressed by a symbol. The letters in the charter are greatly damaged at places. The reading of the damaged letters has been restored with the help of other extant charters of the same king containing the same verses.>

<3. The letter ā may be deleted to suit the metre.>

<4. This letter may be deleted.>

<5. The second pakṣma is superfluous.>

<6. Read vaṃśetha.>

<7. Read jātaḥ tasya tanayaḥ .>

<8. The punctuation is superfluous.>

<9. Read śrī.>

<10. The mark of punctuation is redundant.>

<11. This should be tadviniyuktaka.>

<12. The punctuation is superfluous.>

<13. This intended reading seems to be āṅgirasapravara bhārmyāśvānupravara.>

<14. Sircar overlooks this word.>

<15. Read sutena.>

<16. Read lāñchitaṃ.>

<17. Read cotkīrṇṇaṃ.>

<18. Rajaguru reads utkīrṇṇañcākṣaśālinā.>