NO. 52: PARIKUD PLATES OF MADHYAMARĀJA, YEAR 26

Provenance : Parikud, Puri district, Orissa.

References : Vaṅgīya-Sāhitya-Pariṣad-Patrikā, (1911-12) Vol. XVI, p. 193; R.D. Banerji, EI, Vol. XI, (1911-12), pp. 281 ff. and plate; and S.N. Rajaguru, IO, Vol. I, Pt. 2 (1958), pp. 199 ff.

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

Metre : Verses 1, 2, 4, 12, 13, 15, 16 and 17 śārdūlavikrīḍita; verses 3, 6, 7, 9, 18 and 24 vasantatilakā; verses 5, 19-22 anuṣṭubh; verse 8 indravajrā; verses 10, 11 and 14 sragdharā; verse 23 puṣpitāgrā.

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

Date : 26th regnal year.

TEXT<1>

First Plate

(1) siddham<2> svasti [।।\*] indorddhautamṛṇālatantubhiriva śliṣṭāḥ karai[ḥ\*] komalai[rva]-

(rba)ddhāheraruṇai[ḥ\*] sphuratpha-

(2) ṇimaṇerdigdhaprabhāśo(so)ṅśu(soṃśu)bhi[ḥ] [।\*] pārvvatyā[s\*]sakacagrahavyatikaravyāvṛ

[t ।\*]tava(ba)nddhaślathā gaṅgāmbha[ḥ\*] pluti-

(3) bhi[ n\*]nabhasmakaṇikā[ḥ\*]śambhorjaṭā[ḥ\*] pāntu va[ḥ\*] [।\*1]śrīmānucai(ccai)rnabhasto

gururacalapate[ḥ\*] kṣobhajidya[ḥ\*]

(4) kṣamāyā gambhīrā(ro)mbhīyarāśeratha<3> divasakarā[d] bhāsvadālokakārī [।\*] hlādī sarvvasya ce

ndostri

(5) bhuvanabhavanaprerakaścāpi vāyo rājā sa sthāna(ṇu)mu(mū)rttija(rja)yati kalimalakṣālano mādha-

(6) vendra[ḥ\*] । [।\*2]prāṅśu(prāṃśu)rmmahebhakarapīvaracāruvā(bā)hu[ḥ\*] kṛṣṇāśma-

saṃcayavibhedaviśālavakṣā[ḥ] [।\*] rājīva-

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(7) ka(ko)maladalāyatalocanānta[ḥ\*]khyāta[ḥ\*] kaliṅgajanatāsu pulindasena[ḥ\*] । [\*3]

tene[t\*]thaṃ

(8) guṇināpi satva(ttva)mahatā nyeṣṭaṃ<4> bhū(bhu)vo mma(ma)ṇḍalaṃ śakto yaḥ paripālanāya jagata[ḥ\*] ko nā-

(9) ma sa syāditi । pratyādiṣṭavibhutsavena bhagavānārādhita[ś\*] śāśvataṃ ।<5> sta [c\*]ci-

[t\*]tānuguṇaṃ

(10) vidhitsuradiśā(śa)dvāñcachā(ñcchāṃ) svayambhūrapi । [।\*4] sa śilāsa(śa)kalodbhedī

tenāpyālokya dhi(dhī)ma-

(11) ta(tā) । parikalpitasadvaṅśai(dvaṃśaḥ) prabhu[ś] ।<6> śailodbhava[ḥ\*] kṛta[ḥ\*] ।। [5\*]

śailodbhavasya kulajo raṇa-

(12) bhīta āsīdya(dye)nāsakṛ[t\*] kṛtabhiyā(yāṃ) dviṣadaṅganānāṃ [।\*]jyotsnāpravo(bo) dhasama-

Second Plate: First Side

(13) ye svadhiye(yai)va sārdhamākampito nayanapakṣmajaleṣu candra[ḥ\*] [।।\*6] tasya(syā)

bhavadvivu(bu)dhapālasamasya [sū]-

(14) [nu] [ḥ\*] śrīsainyabhīta iti bhūmipatirggarīyā[n\*।] yaṃ prāpya naikaśatanāgaghaṭāvigha[ṭṭa]

laddha(bdha) prasāda-

(15) vijaya(yaṃ) mumude dharittri (ttrī) [।।\*7] tasyāpi vaṅśe(vaṃśe) tha yathā[rthanāmā] jātā

(to) yaśobhīta iti kṣiti(tī)śa[ḥ\*।] yena prarū-

(16) ḍhopi śubhaiścaritrairmṛṣṭa[ḥ\*] kalaṃka[ḥ\*] kalidarppaṇasya । [।\*8] jātotha tasya

tanaya[s\*]sukṛti(tī) samastasīmantī(nti)-

(17) nīnayanaṣaṭpadapuṇḍarīka[ḥ\*।] śrīsainyabhīta iti bhūmī(mi)patirmmahemkumbhasta-(stha)

līdalanada(du)-

(18) rllalī(li)tāsidhāra[ḥ\*] [।।\*9] kāleyairbhūtadhātṛ(trī)patibhirupacitānai(ne)-

kapāpāvatāraini(rnī)ta(tā) yeśā(ṣāṃ) ka[thā]pi pra-

(19) layamabhimatā kīrtti(rtti)sā(pā)lairajaśra(śraṃ) । yajñaistairaśmedhaprabhṛtibhiramarā lambhitāssri

(stṛ)ptimu-

(20) vvi(rvī) [muddṛ]ptārātipakṣakṣayakṛtipaṭunā śrīnivāsena yena । [।\*10] tasyotkhātākhilāremma-

(rmma)rudiva ja-

(21) nanā<7>dbhāsvaduṣṇāṅśu(ṣṇāṃśu)tejā[ś\*]śī[śū]ro mānī dayālu na(rna)rapati<8>

yaśobhītadevastanū(nu)ja[ḥ\*] । mātaṅgānyotī(ti)tu-

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(22) ṅgā[n] va(ba)ha[la\*]madamucaścāruvaktrapracaṇḍaḥ va(ba)dvā(ddhvā)karṣatyaśvena<9> punarapi

tapate<10> yatnata[s\*]sa pragalbha[ḥ।।\*11]

(23) kecidvahnya(nya)mṛgeṇa sārddhamaci(ca)raṃstāstā sthitiṃ li(lī)layā keci[c\*]-

coddardha(rdddhva)mukhāssahasrakiraṇajvālā-

(24) valiprekṣaṇa(ṇā)[ḥ\*] kecidvaṣka(lka)linastathājinadharā[ḥ\*] kecirjja(jja)ṭādhāriṇā-

(ṇo) nānāru(rū)padharāstapanti muna-

(25) yo<11>divyāspadākāṅkṣiṇa[ḥ\*] [।।\*12] kecidsai(cchai)laguhodareṣu niyatā dhūmāvalīpāyina

[ḥ\*] anye vāyuphalā-

(26) mvu(mbu)bhakṣaniratāḥ kecinnirāhārakā[ḥ\*।] itha<12> yogayu(ju)go(ṣo) vihāya vasatī dhyāyanti

divyaṃ padaṃ cittraṃ

(27) madhyamarājadevaguṇadhṛdrājyepi tatprāptavā[n\*]<13> । [।\*13] yasyāhva(hvā)nānma(tsa)-

ma(mī)yu[ḥ\*] surabhavanaga-

Second Plate: Second Side

(28) tā divyasatvā(ttvā)[ḥ\*] pragalbhā[s\*] ।<14> tai[s\*]sārddha[m\*] nityakālaṃ sa(su)kṛ[ta\*]

guṇakathālāpagahṛdya(dyā)[ḥ\*] prakurvva[n\*] [।\*] śambho[s\*]saṃ-

(29) sthānakārī<15> padamamarajava[ḥ\*] śāśvata(taṃ) śāntarūpaṃ lavdho(bdho)tsāha [s\*]sa vīra[ḥ\*]

kṣititalavasatī(tiṃ) nirjjitārā-

(30) tipakṣa[ḥ\*] [।।\*14] sthityupta(pta)ti(tti)vināśakāraṇaparamaṃ(raṃ) jyo- <16>vyāhata(taṃ)

vyaktāvyaktamanantaśakti niyataṃ devāti-

(31) devo mahā[n\*।] tasyānugrahakārivikramadhanu[ś\*] ceṣṭā(ṣṭāṃ) karotyadbhutā(tāṃ) sa śrīmānatula-

[ś\*]śaśāṅkā(ṅka)dhavalakṣo-

(32) ni(ṇī)yaśa[ḥ\*]khyāpitā(tāṃ) [।।\*15] ākarṇṇādatula(laṃ) vikṛśya(ṣya)tara[sā\*]

cāpadvayairlīlayā ।।<17> aṣṭābhi[ḥ\*] kapa(va)cairvviveṣṭya

(33) phalakī(kā)nārādubhābhyāmapi[।\*] pāṇibhyā(bhyāṃ)ścaturaḥ śili(lī)mukhai(kha)mukhai[ḥ\*]

. . . . <18> suti(tī)kṣṇaibhṛ(rbhṛ)śaḥ(śaṃ) jāto dī(di)vyagati[ḥ\*] pṛ-

(34) thātuśatasama[ḥ\*]<19> koṅgodaratna(tnaṃ) kṣito(tau) [।।\*16] varmmā(rma)bhyāṃ sakala(laṃ)

śarīramasakṛtsaṃvye(ve)ṣṭya līlānvitaṃ pīne(nau)

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(35) dvo(dvau) puruṣo(ṣau) nidhāya ya(yu)gavat(pat) skanddhadvaye līlayā[।\*] sadya[ḥ\*]

śātakṛpāṇabhāsurakaro dhāvatya-

(36) khi[n\*]no bhṛśa(śaṃ) bhūpālo hanuma[t\*] parākrama iti khyāta[ḥ\*] kṣamāmaṇḍale ।[।17\*]

jātena yena vapuṣā śaśi-

(37) neva yena saṃvarddhitaṅkumudaśa(ṣa)ṇḍamivātmagottra (ttraṃ) [।\*] saṃkocitaṃ ca ripupaṅkajavṛndamārādhāt<20>

kopena

(38) [yo] jayati lavdha(bdha)jayapratāpa[ḥ\*] kaṭāt<21> śrīśailodbhavakulatilako mahāmakhavājapeyāśva-

(39) medhāvabhṛthasnānanirvvi(rva)rttitaprakhyātakīrttikrama[ḥ\*] paramamāheśvarā(ro) mātāpitṛpādānudhyāta[ḥ\*]

(40) śrīmadhyamarājadeva[ḥ\*] kuśalī[।\*] asmiṃ(n) koṅgodamaṇḍale śrīsāmantamahāsā[ma\*]ntamahārājarā-

(41) ja(jā)nakarājaputrā[nta]raṅgadaṇḍanānā<22>yakoparikaviṣayapati[ta\*]dāyuktakavarttamāna-

bhaviṣyadvyava-

(42) hāriṇa[ḥ] sakāraṇyaṃ vrā(brā)hmaṇapurogādi<23> janapadāñca yathārha(rhaṃ) mānayati [bodha]ya[ti ā]-

Third Plate: First Side

(43) jñāpayati ca viditamastu bhavatā(tāṃ) śrīkaṭakabhuktiviṣa[ya\*] samva(mba)ddha pūrvvakhaṇḍa. . . .

(44) [mo] dvādaśatimpira<24> pramāṇa[s]sarvvapīḍāvarjitaścāṭabhaṭāpraveśyo na kinacidanapa[rigrā\*]<25>

(45) hya[ḥ\*] ṣaḍviṃśatime samvatsare vijayavarddhamānarājye mātāpitrorātmanaśca puṇyābhi[vṛ\*]-

(46) dha(ddha)ye saliladhārāpura[s\*]sareṇa(ṇā)candrārkakṣitisamakālamasmābhinā(rnā)nāgotrapravara-

(47) caraṇāya vrā(brā)hmaṇa golasvāmi<26> govarddhanasvāmi vanddhusvāmi kavaḍisvāmi nārāyaṇa-

(48) svāmi mādhavasvāmi bharaṇisvāmi durggasvāmi ādityasvāmi rudrasvāmi śivasvāmi-

(49) sukhasvāmine viśrake<27> pratipādita[ḥ\*] yato hyasya yathākālamupayujyato na kenaści-

(ci)dvighātā[ḥ\*] kara-

(50) ṇi(ṇī)ya[ḥ\*] । uktañca dharmmaśāstre [।।\*] va(ba)hubhirvvasudhā data(ttā) rājabhi-

[s\*]sagarādibhi[ḥ\*।] yasya yasya yadā bhu(bhū)mi[s\*]-

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(51)tasya tasya tada(dā) phalaṃ(lam) [।।\*19] mā bhu(bhū)daphalaśaṅkā va[ḥ\*] parada[t\*]teti

pāthi(rthi)vā[ḥ\*।] svadānātphalamānantya(ntyaṃ) paradattā-

(52) nupālana(ne) [।।\*20] svadatā(ttāṃ) paradatā(ttā)mvā(ttāṃ vā) yo hareti(ta) vasundharāṃ[।\*]

sva(sa) viṣṭhāyā(yāṃ) kṛmirbhu(rbhū)ttā(tvā) ।<28> pitṛbhi[s\*]saha

(53) pacyate [।।\*21] harate hārayate bhu(bhū)mi(miṃ) mandavu(bu)ddhi[s\*]tamovṛta[ḥ\*] sa

va(ba)ddho vāruṇai[ḥ\*] pāsai(śaiḥ) tī(ti)rya[g\*] yoniṣa(ṣu) jā-

(54) yati(te) [।।\*22] iti kamaladalāmvu(mbu)vi(bi)ndulolāṃ śrī(śri)yamanucintya

manuṣyajīvitañca[।\*] sakalamidamu-

(55) dāhṛtañca vu(bu)ddhvā na hī(hi) puruṣai[ḥ\*] parakīrttayo vilopyā[ḥ\*।।] [23\*]

vidyudvilāsataralāmavagamya sa[mya\*]k(g)loka-

(56) sthitiṃ yasa(śa)śi(si) śa(sa)ktamanobhirucai(ccai)[ḥ\*।] nitya(tyaṃ) paro[pakṛti\*]

māttraratai[rbhavadbhi\*]dha(rdha)rmmābhirādhanaparairanumodi[ta]-

Third Plate: Second Side

(57) [vyaṃ] [।।\*24] . . . . . . . . . .. likhita sānddhivigrahika-

(58) . . . . . . . . . .. devena[।\*] lāñci(ñchi)taṃ. . . . . . .. .

(59) dṛḍhḍhena ।। sa[mvat]. . . . . . . . . . <29> kārttika śukla. . . . . .

ABSTRACT

The inscription begins as usual with the symbol for siddham and the word svasti. All the eighteen verses, excepting the imprecatory and benedictory ones at the end of the charter, are found in most of the Śailōdbhava copper-plate grants. Verse 1 is in adoration to god Śambhū (Śiva). Verse 2 introduces the king named Mādhavēndra. Verse 3 introduces Pulindasēna, the famous hero among the people of Kaliṅga and a devotee of Svayambhū (Śiva). Verse 4 records the genealogy of the Śailōdbhava family from the very beginning. Verse 5 describes the birth of the first historical king of the family from a rock. Verses 6 to 9 record that in the family of Śailōdbhava, there was a king named Raṇabhīta, his son was Mādhavavarman-Sainyabhīta, his descendant was Yaśōbhīta, whose son was Mādhavavarman-Sainyabhīta II. Verse 10 calls Mādhavavarman as Śrīnivāsa, who is credited with performing a number of holy sacrifices. Verses 11 to 18 describe the reigning king Madhyamarāja-Yaśōbhīta and his achievements. Lines 38-50 deal with the grant of land and credit Madhyamarāja with the performance of the vājapēya and aśvamēdha sacrifices, who assumed the title of paramamāhēśvara, and who was an ornament of the family of

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Śailōdbhava. He made a declaration from his capital addressing the royal officials of Kōṅgōdamaṇḍala, such as śrīsāmanta, mahāsāmanta, mahārāja, rājanaka, rājaputra, antaraṅga, daṇḍanāyaka, viṣayapati, tadāyuktaka as well as the present and future vyavahārins, the brāhmaṇas and other citizens. Lines 43-49 deal with the grant of twelve timpiras of land by the reigning king, which was divided among a group of brāhmaṇas belonging to different gōtras and pravaras, in the victorious 26th regnal year. The names of the brāhmaṇas are mentioned in these lines as Gōlasvāmin, Gōvarbhanasvāmin, Bandhusvāmin, Kavaḍisvāmin, Nārāyaṇasvāmin, Mādhavasvāmin, Bharaṇisvāmin, Durgasvāmin, Ādityasvāmin, Rudrasvāmin and Śivasvāmin. The gift land is stated to have been situated in the Kaṭakabhukti viṣaya. But the village comprising the land cannot be determined due to the damaged condition of the plate. The land was granted after making it free from all obstructions for the increase of the religious merit of the donor and his parents. This is followed by six of the usual imprecatory and benedictory verses quoted from the Dharmaśāstra. The last line refers to the date of the issue of the grant which is now lost due to corrosion. Only the name of the month with the lunar tithi has been restored as Kārttika śukla.

<1. From the facsimile in EI, Vol. XI (1911-12), pp. 284 and 285.>

<2. Expressed by a symbol.>

<3. The Banpur plates (No. 51) read toyarāśeratha.>

<4. Read neṣṭaṃ.>

<5. The punctuation mark is superfluous.>

<6. The punctuation mark is superfluous.>

<7. R.D. Banerji reads avano (?).>

<8. R.D. Banerji reads [ṣu\*].>

<9. Banpur plates of Madhyamarāja (No. 51) reads karṣatyakhinnaḥ which is better.>

<10. The Banpur plates (No. 51) read dayate.>

<11. Banerji reads yatipā-.>

<12. Read itthaṃ.>

<13. Banerji reads rājya(jyaṃ) pitu[ḥ\*] prāptavā[n\*].>

<14. The punctuation mark is superfluous.>

<15. The Banpur plates (No. 51) read stasyānukārī.>

<16. The Banpur charter (No. 51) has yajjyotiravyāhataṃ.>

<17. The daṇḍas are superfluous.>

<18. Read the missing syllables as rbhitvā, as in the Banpur plates (No. 51).>

<19. Read pṛthāsutasamaḥ as in the Banpur plates.>

<20. Read ārāt.>

<21. R.D. Banerji suggests kaṭakācchrī.>

<22. One nā is redundant.

<23. Read sakaraṇān brāhmaṇapurogān.>

<24. Banerji reads timmira, but timpira is quite clear in the photolitho print. This is a unit of land-measure.>

<25. Read kenacit parigrāhya.>

<26. Banerji reads śīlasvāmi.>

<27. The reading is doubtful.>

<28. The punctuation mark is superfluous.>

<29. Two illegible numerical symbols have been read by R.D. Banerji as 88; but the regnal year of the king seems to have been written here as 20.6.>