NO. 54: NIVINA COPPER-PLATE GRANT OF

DHARMARĀJA, YEAR 9(?)

Provenance : Nimmina, Ganjam district, Orissa.

References : N.P. Chakravarti, EI, Vol. XXI (1931-32), pp. 34 ff. and plate; and S.N. Rajaguru, IO, Vol. I, Pt. 2 (1958), pp. 206 ff.

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

Metre : Verse 1, 4, 12 śārdulavikrīḍita; verses 2, 10, 11, 14 sragdharā; verses 3, 6, 7, 9, 13 vasantatilakā; verses 5, 15, 16, 17 anuṣṭubh; verse 8 indravajrā.

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

Date : 9th regnal year (?), Vaiśākha su di prathama-pakṣa dvitīyā.

Footnote reference no. 4 and 5 are not found in the text.

TEXT<1>

First Plate

(1) siddham<2> svasti ।। indro(ndo)rddhautamṛṇāla[tantubhi]rivaḥ<3> śliṣṭāḥ karai[ḥ\*] komalai-

(2) va(rba)ddhāheraruṇa(ṇaiḥ) sphuratphaṇimaṇai(ṇe) [rdigdha]prabhā[soṃ]śubhiḥ[।\*] [pārvva]tyā[ḥ\*] sakaca-

(3) grahavyatikaraḥ(ra)vyāvṛttava(ba)nddhaślathā gaṅgāmbha[ḥplutibhinnabhasmakaṇi]kā[ḥ\*]

śambhorjjaṭā[ḥ\*]

(4) pāntu vaḥ ।।[1\*] śrīmāṃbhina(śrīmānuccai)rṇṇa(rnna)bhaste(sto)gururacalapati(teḥ) kṣo[bhajidyaḥ]

kṣamā[yā] gambhīrastoyarā-

(5) śeratha divasakarā[da\*]bhasma(bhāsva)dālokakāri(rī) । hlādī sarvvasya cendostṛ(stri)

bhuvanabhavanaprekaści(ścā)pi

(6) vāyo rājā sva(sa) sthāṇumūrttirjjayati kalimalakṣālano mādhavendraḥ[।।] [2\*]

prāṅśu(prāṃśu)rmmahebhaka-

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(7) rājīva[komalada]lāyatalo-

(8) canāntaḥ ।<6> khyātaḥ kaliṅgajani(na)ta(tā)sa(su) pulindasenaḥ ।।[3\*] tenetthaṃ guṇi[nāpi]

sa[t\*]tvamahato(tā) na(ne) -

(9) ṣṛ(ṣṭaṃ) bhuvvormmaṇḍalaṃ<7> ।<8> śaktoyaṃ paripālanāyā(ya) jagataḥ ko nāma[sa\*] syādi[ti]

pratyādiṣṭavi-

(10) bhutsavena bhagavāṃ<9>nārādhita(taḥ) svā(śā)śvataṃ(tas)tacci[ttānu] guṇaṃ vi[dhitsura]diśa[d\*]

vāñchā(ñchāṃ) śva(sva)-

(11) yambho(mbhū) [ra]piḥ<10> ।।[4\*] sa śilāsa(śa)kalo[dbhe]de(dī) tenā[pyālokya] dhīmatā

[।\*] [pa] rikalpitaḥ<11> (ta)-

Second Plate: First Side

(12) [sadvaṃśaḥ\*] prabhu[ḥ\*] śailodbhava[ḥ\*] kṛtaḥ [।।\*5] śailodbhavasya kula[jo] raṇabhīta

āsīdyenāsakṛ-

(13) tkṛtabhiyāṃ vi(dvi)ṣadaṃganānāṃ । jyotsnyā(tsnā)prava(bo)ha(dha)samaye svadhī(dhi)ye(yai)va

sārddhamākampito naya-

(14) napakṣa(kṣma)jaleṣu candraḥ ।।[6\*] tasyābhavadvivu(bu)dhapālasamasya sānuṃ<12> śrīsainya[bhīta]

iti bhūmi-

(15) patirggarīyā[n\*] yaṃ prāpya nāgaghaṭāghaṭa<13>lavdha(bdha)prasādavijaya(yaṃ) mumu[de\*] dharitṛ(trī) ।

[।\*7] tasyāpi vaṃśe-

(16) ṣu(tha) yathātha(rtha)nāmo(mā) jātoyaśobhīta iti [kṣitī\*]ṣaḥ(śaḥ) । [ye\*]na

pu(pra)ru(rū)ḍho[pi\*] śubhe(bhai)ścaritre(trai)mṛ(rmṛ)ṣṭaḥ kalaṃka[ḥ\*] kalinadala-

(17) na syāt<14> । [\*8] jāto[tha\*] tasya tanaya[ḥ] [sukṛtī\*] [samasta\*]

sīmantini(nī)nayanaṣaṭpadapurīṇḍarikaḥ<15> [।\*] śrī[sai]nyabhīta i-

(18) ti bhūmipatirmmahebhakumbhasthali(lī)dalanadula(rlla)litāsidhārā(raḥ) [।।\*9]

kalayai(kāleyai)-rbhūta dhātṛ(trī)patibhiru<16>

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(19) pacitānyai(ne)kapāpāvatāraiḥ ।। nītā<17> yeṣāṃ kathābhi(pi) pralayamabhimatā kīrtimā(pā)laira

[ja\*]sraṃ[।\*]

(20) yajña(jñai)stairaśvamedhaprabhṛtibhiramarā lamvi(mbhi)ta(tā)stṛptimu[rvvī] mṛdṛ(ddṛ)ptārātri(ti)pakṣa-

kṣayakṛtipaṭu-

(21) nā śrīnivāseni(na) yenaḥ<18> । [\*10] tasyotkhātākhilārermmaruri(di)va

[ja]nanodbhāsvatu(du)ṣṇāṃśutejāḥ ।।<19> śūro mā-

(22) ni(nī) dayālurnarapatirayaśobhītadevastanūjaḥ । mātaṅgānyotitu[ṅga]<20> va(ba)halamadamu-

Second Plate: Second Side

(23) cā(ca)ścāruvakttrāṃ(kttrān) pracaṇḍāṃ(ṇḍān) va(ba)ddhākarṣatikhinaṃ<21> punarapi navate

yatkṛtaṃ(taḥ) sampragalbhā(lbhaḥ) [।।\*11]

(24) kecidvṛ(dva)nyamṛgeṇa sārddha(rddhaṃ) ramate(nte) tatāṃ(thā)<22> sthitilīlayaḥ(yā) ।<23>

kecit(c)corddha(rddhva)mukhāmayūkha<24>-

(25) kiraṇajvālāvaliprekṣaṇaḥ(ṇāḥ) [।\*] kecit śailaguhodareṣu niratā<25>

dhūmāvali(lī)pāi(yi)na[ḥ\*] a-

(26) ne(nye) vāyuphalāṃ(lā)vu(mbu)bhakṣaniratā[ḥ\*] keci[n\*]nī(ni)rāhārakāḥ । i[t\*]thaṃ

yogajuṣo vihāya vasati(tiṃ)

(27) dhyāyaṃti(nti) divyaṃ padaṃ<26> citranma(mma) dhyamarājadevatṛ<27> guṇāṃ(ṇa)dhri(dhṛ)drājyaṃpi<28>

tatprāptavāṃ(vān) ।। [12\*] tasyābha-

(28) vatsakalaśāstraviśeṣavedī ।<29> śrīdharmmarāja iti sunuradhīti(ta)śāstraḥ।।(।)tasyā-

(29) tinī(ni)rmmalayaśaḥ parivarddhamāna(naṃ) pādau hareriu(riva) na māyati martti(rtta)lokyāḥ

(kaḥ) ।।[13\*] rājyaṃ lavdhā(bddhavā) pra-

(30) darpādavigaṇitatayo(yā) mādhavo je(jye)ṣṭha bhāvāṃ(vān) ।<29> tasyā tasmādapasttraṃ<30>

kṛtaviṣamamativi(rvi)gra-

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(31) he phāsikāyāṃ । yuddhakṣobhena(ṇa) la(bha)gno nṛpatiparamasau saṃśṛ(śri)tasttri(stī) [va]rākhyaḥ।<31> pa-

(32) ścāṃ(ścāt)tenāpi sārddhaṃ punarapi vijitā(to) vindyadhapādeṣu jīrṇṇāt(rṇṇaḥ) ।।[14\*]

śoryyaṃ śrīryauvanaṃ

(33) rājyamekaikyaṃ(kaṃ) madamā(kā)rakaṃ । sarvaṃ śrīmānabhītasya ni[rvi]kāramupasthitaḥ(taṃ)

।।[15\*] ala-

Third Plate: First Side

(34) tālaṅghapurakoṭāt । paramamāheśvaro mātāpitṛpādānudhyāto(taḥ) pa-

(35) ramabhaṭa(ṭṭā)rako mahārā[jā\*]dhirāja<32>parameśvara[ḥ\*] śrī[ ma\* ]ddharmmara(rā)jadeva[ḥ\*]

kuśalī ।। asmī(smi)tko)(nko)ṅgo-

(36) damaṇḍale śrīsāmantamā(ma)hāsāmantamā(ma)hārājanakarājaka<33>rājaputrāḥ(trā)[ntara\*]ṅgadaṇḍanā-

(37) yaka[daṇḍa\*]pāśikoparikastakadvini<34>yuktakasakaraṇavyavahāriṇa(ṇo)<35>nānyāṃśca vrā(brā)hmaṇa-

(38) purogādive(vai)ṣai(yi)kajanapadāṃ(dān) yathārha(rhaṃ) mānaya[ti\*] vo(bo) dhayati jñāpayati

viditamastu

(39) bhavatāṃ(tām) khiṇḍiṅgahāraviṣa[ya\*]saṃmaṃdha<36> nivināgrāmāt (maḥ) ।<37>

savaridevadikhida(dīkṣita) ।।<38>

(40) bhaṭṭa(ṭṭāya) vaccha (tsa)gotrāya pañcariṣapravaraanupravarāya<39> kauthuka(ma)śākhāya

cha(chā)ndo[gya\*]caraṇāya

(41) mātāpitrorātmanaśca punyā(ṇyā)bhivṛdha(ddha)yo(ye) saliladhārāpura[ḥ\*]sareṇa(ṇā)candrārka-

kṣitisamakāla[m\*] a-

(42) kari(rī)kṛtya tāmvra(mra)śāśa(sa)tve(ne)na pratiprā(pā)dita(to)smāt(bhi)na(rna)kocit

(kenacit) vighātita[vya\*]miti ।। grāmasya śī(sī)mā kata(kṛtā)

(43) paścimadiśahi(diśi) tṛ(tri)kuṭa joḍapāpadivaṇarāi vālmika vaṃṅka(vaṅka)silavaṇarāi

[।\*] uta(tta)radiśahi(diśi)

(44) tṛ(tri)kuṭa । pāṇisilasākhatarimaṇi vāḍhaivaṇi<40> [।\*] uttaradisahi(diśi) dighasila

[।\*] pūvehi(pūrvasyāṃ) joḍavaṇarāi

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(45) vaḍa [।\*] pūvautarakoṇehi somaṇi tṛkuṭa । pūrvadakhiṇa(ṇe) hi se. . . ma tṛkuṭa । pūvadisahi kho-

(46) llāḍa[।\*] pūvadakhiṇakoṇahi vāghaguhu(hā) tṛkuṭa [।\*] dakhiṇadiśa pavadisila gāḍi savatiḥ ।।

Third Plate: Second Side

(47) -para<41> dvau ṭimpiraḥ ।। samvat<42> [vai]śākha su(śu)di prathama pakṣa dvitī[yā\*]

(48) uktañca dharmmaśāstre[।\*] va(ba)hubhiḥ [vasu]dhā<43> datām[dattā] rājā(ja)bhiḥ

sagarādibhiḥ[।\*]

(49) ryasya (yasya) yasya yadā bhūmi[s \*] ।।<44> tasya tasya [tadā phalaṃ] ।। [16\*] svada[t\*]tāṃ

parada[t\*]tāmvā(ttāṃ vā) yo ha-

(50) reti(ta) vasunddharāṃ[।\*] sa viṣṭhāyāṃ kṛmi[rbhūtvā] pitṛ[bhiḥ\*] saha pacyateḥ (te)

।। [17\*] itiko(dūtako)-

(51) ttra mahākṣapaṭa[la] . . . . devo(vaḥ) pradhānatana[ya\*?]<45> lāñchitaṃ jayasiṃhena

(52) utkīrṇaṃ ccā(cha)ḍḍibhayenaḥ<46> mitiḥ <47>।।

ABSTRACT

The charter begins with the symbol for siddham and the word svasti. The following twelve verses in lines 1-27 contain the eulogistic description of the Śailōdbhava family and the achievements of the individual rulers copied from the charters of the reigning monarch. Verses 13-15 in lines 28-33 describe the achievements of the reigning king Dharmarāja, who was well-versed in all the sacred scriptures and was the son of Madhyamarāja-Ayaśōbhīta. He is stated to have had an elder brother named Mādhava, who turned out to be an enemy as soon as Dharmarāja ascended the throne. But Dharmarāja defeated him in a battle fought at Phāsikā. Mādhava then took shelter under a king named Tivara. However, both Mādhava and Tivara were defeated by Dharamrāja in a battle fought at the foot of the Vindhyas. He is stated to have assumed the secondary name Mānabhīta.

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A prose passage (lines 34-37) records that the charter was issued from Alatālaṅghapura-kōṭa. Dharmarāja is stated in this passage to have assumed the titles of paramamāheśvara, paramabhaṭṭāraka, mahārājādhirāja, parameśvara and is said to have been devoted to his parents. Lines 37-42 record the grant of the village Nivinā, situated in the district of Khiṇḍiṅgahāra of Kōṅgōda-maṇḍala, by the reigning king in favour of Savaridēvadīkṣita-bhaṭṭa of the Vatsa gōtra, Pañcārṣēya pravara, Kauthuma śākhā and Chandōga caraṇa, for the increase of religious merit of the donor and his parents. The royal order conveying the grant was addressed to the officers and feudatories of Kōṅgōda-maṇḍala such as śrīsāmanta, mahāsāmanta, rājanaka, rājaputra, antaraṅga, daṇḍanāyaka, daṇḍapāśika, uparika, viniyuktaka, the karaṇas and the vyavahārins and the brāhmaṇas. The grant was made free from all taxes. Lines 43-46 describe the boundaries of the gift village. The demarcation is enumerated as follows: to the west of the gift village were the trikuṭa (hillock), Jōḍāpāpadi-vaṇarai (?); an ant-hill, Vaṅkaśilā-vaṇarai; to the north, the trikuṭa, Sākhātarīmaṇi-Vāḍhaivaṇi (?); to the north again, the dighasilā; to the east, Jōḍā-vaṇaraivāḍa; to the north-east, Sōmaṇi-trikuṭa; to the south-east (See…ma) trikuṭa (the name of the trikuṭa, the letters are illegible, possibly denoting a hillock); to the east again, the village of Khōllaḍa; to the south-east again, the Vāgha-guhā (a cave)-trikuṭa; to the south again the Pavadisilā-gādi (the name of a tank). Line 47 refers to two ṭimpiras of land (possibly an additional plot of land), perhaps granted either to the same donee or to some other person within the above boundaries of the gift village. In the same line the date of the grant is stated, in which the reading of the year is uncertain. After the word samvat, there is no space left for the numerical symbol for the year. The grant is stated to have been issued in the month of Vaiśākha, on the second day of the first or the bright fortnight. Lines 48-50 contain two imprecatory and benedictory verses quoted from the Dharmaśāstra. Lines 50-52 contain the names of the officers associated with the execution of the grant. The dūtaka or the executor of the charter was the mahākṣapaṭala (the name is lost, only the suffix dēva is visible). The document was registered or endowed with a seal by Jayasiṁha and engraved by Chaḍḍi-bhōgin.

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

<2. Expressed by a symbol.>

<3. The visarga is superfluous.>

<4. Read sañcayavibhedaviśālavakṣāḥ.>

<5. The punctuation mark is superfluous.>

<6. The punctuation mark is superfluous.>

<7. Read bhuvo maṇḍalam.>

<8. The punctuation mark is superfluous.>

<9. The anusvāra is superfluous.>

<10. The visarga is superfluous.>

<11. The visarga is superfluous.>

<12. Read sūnuḥ.>

<13. Read naikaśatanāgaghaṭāvighaṭṭa.>

<14. Read kalidarpaṇasya.>

<15. Read puṇḍarīkaḥ.>

<16. There is a sign of punctuation or a letter before pa.>

<17. Read pāpāvatārairnnītā and the punctuation mark is redundant.>

<18. The visarga is superfluous.>

<19. The daṇḍas are redundant.>

<20. Read tuṅgān.>

<21. Read baddhavākarṣatyakhinnaḥ.>

<22. The Parikud grant has sārddhamācaraṃstathā.>

<23. The punctuation mark is superfluous.>

<24. The Parikud grant has mukhāssahasra.>

<25. The Parikud (No. 52) and Kondedda grant (No. 58) read niyatā.>

<26. The punctuation is superfluous.>

<27. The letter tṛ should be omitted.>

<28. Read rājyepi. >

<29. The punctuation mark is superfluous.>

<30. Read deśādasmādapāstuṃ as in the Kondedda grant (No. 58).>

<31. The punctuation is superfluous.>

<32. ja is written in smaller letters and inserted between rā and pa.>

<33. Read mahārājarājanaka-.>

<34. It should be stadviniyuktaka-.>

<35. Delete nā.>

<36. Read saṃbaddha. >

<37. The punctuation mark is superfluous.>

<38. The punctuation mark is superfluous.>

<39. Read pañcarṣipravarānupravarāya.>

<40. This part of the record specifying the boundaries of the gift village is full of errors due to the inadvertance of the scribe and the engraver. The meanings of the expressions are not clear.>

<41. The first letter at the commencement is not clear in the facsimile.>

<42. The editor of the grant reads the final t of the word samvat to be the numerical figure for 9. But there seems to be no numerical figure after the word samvat. The close similarity between the numerical figure 9 and the final t has induced the editor to suggest this.>

<43. Read bahubhirvasudhā.>

<44. The punctuation is superfluous.>

<45. The editor of the grant suggests pradhānatamaḥ (?).>

<46. The editor of the grant suggests cvāhibhayena; this should be chaḍḍibhogina.>

<47. Read iti.>