

No. 26.—GANJAM PLATES OF PRITHIVIVARMADEVA.

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This inscription³ is on three copper-plates, which were received by Dr. Hultsch from Mr. C. J. Weir, I.C.S., Collector of the Gañjām district. It is not known when and where they were originally found. The size of the plates is about $7\frac{1}{2}$ " broad by $3\frac{3}{4}$ " high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between $\frac{3}{16}$ " and $\frac{3}{8}$ ". The characters are Nāgarī, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.⁴ They include a final form of *t*, which is five times employed in lines 16 and 17.⁵ The language is incorrect Sanskrit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the Māgadhi Prākṛit.⁶ Thus, *ś* is six times employed instead of *s* (as in *śamādīśati* for *samādīśati*, l. 11) and twice instead of *sh* (in *viśāē* for *viśhayē*, l. 8, and *puruśai* for *purushaiḥ*, l. 33); *sh* twice for *ś* (as in *shatki* for *śakti*, l. 3) and three times for *s* (as in *shutaḥ* for *sutaḥ*, l. 8); and *s* three times for *ś* (as in *śasāṅka* for *śasāṅka*, l. 1) and once for *sh* (in *manuśya* for *manuśhya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

³ It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32, No. 214.

⁴ This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

⁵ The sign of *virāma* is not used in the text.

⁶ Compare my remarks on the India Office plate of Vijayarājadēva, above, Vol. III. p. 312.

The inscription is one of **Mahindravarmadēva's** son, the devout worshipper of Mahēsvara (Śiva), the *Mahārājādhirāja Paramēsvara Paramabhāṭṭāraka*, the ornament of the spotless family of the **Gaṅgas**, the lord of the excellent city of **Kôlâhala**,¹ . . . the *Mahārāja Prithivivarmadēva*, who had obtained a store of merit by worshipping the lotus-feet of the holy lord Gôkarnēsvara, dwelling on the summit of mount **Mahendra**,² and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all **Kaliṅga**. From his residence at **Śvêtkā** (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the **Ja[nô]râ vishaya** to the *bhāṭṭaputra*³ **Śubhamkara**, (a Brâhmana) of the *Vatsa gôtra*, who was a student of the *Vâjasaneyâ Vêda*, belonged to the *Kânva sâkhâ*, and had the fivefold *pravara* *Bhârgava*, *Chyâvana*, *Âpnavâna*, *Aurva* and *Jâmadagna*,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver.⁴—The inscription was written by the *samdhivigrahin*, or minister of peace and war, **Sâmantha**, engraved by the brazier **Sâmantha-Svayambhu**, and furnished with a seal (P *lânchhitâ*)⁵ by the chief queen

The inscription is not dated. On palæographical grounds it may perhaps be assigned to the 12th or 13th century A D—The town of **Kôlâhala**⁶ has been identified by Mr. Rice with the modern **Kôlâr**, in the east of **Mysore**.

TEXT.

First Plate.

- 1 Ôm⁸ svasti [||*] Śvêtk⁹-âdhishṭhânâd=bhagavataḥ sacharâcha[ra*]-gurô¹⁰ | sakalâśasâ(śâ)ṅka-[śêkhara ?]sya¹¹ | [sth]i-
 2 ty-utpati(tti)-pralaya-kârâṇa-hêtôhr=¹²Mahêndrâścha(cha)la-śikhara-ra-nivâśi(si)naḥ śrîmad-Gôkanê(rṅê).¹³
 3 śvara-bhāṭṭârakasya | charaṇakamal-ârâdhan-â- | vâtpa(pta)-punya(nya)nichayaḥ
¹⁴shatkitrayâ-prakarsh-ânuraṅdi(ṅji)-
 4 t-â- | śvê(śê)sha-sâmantha-chakra[h*] śva(sva)bhujâ-va(ba)la-¹⁵parâkram-âkrânta- | sakala-Kaliṅg-âdhirâjê(jyah) pa-

¹ This is a hereditary title; see p 200, note 1.

² It will be seen that some of these phrases are borrowed from the inscriptions of the earlier Gaṅga kings; compare e.g. above, Vol. III. p. 221.

³ Literally 'the son of a learned Brâhmana,' formed on the analogy of *râjaputra*, and used here and in other inscriptions from Orissa as a title of respect.

⁴ Some of the more uncommon terms in the formal part of the grant occur in the Katak plates of Mahâbhavagupta and Mahâśivagupta, and in the Buguḍa (Gaṅjâm district) plates of Mâdhavarman; see the notes on p. 200 f.

⁵ See the same term above, Vol. III p. 42, note 3.

⁶ For a fanciful explanation of the name see the Purî (Jagannâth) plates of the Gaṅgavamsa king Nṛsiṃha-dêva IV, *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

⁷ From impressions supplied by Dr. Hultzsch.

⁸ Expressed by a symbol.

⁹ These two *aksharas* are clear in the impressions and cannot be read differently.

¹⁰ Read -gurôh; all the signs of punctuation up to the middle of line 11 are superfluous.

¹¹ In the place of the *aksharas* in brackets four *aksharas* seem to have been originally engraved, the first three of which perhaps were *śrakara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śâśṅka-chûdâmanêh* of cognate inscriptions.

¹² Read -hêtôhr=; of the two words *kârâṇa* and *hêtû* one is superfluous

¹³ The *akshara d-Gô* is denoted in the original by the sign for *dg*, preceded by the sign for *r*, and followed by that of *â*. The god here named *Gôkarnēsvara-bhāṭṭâraka* is usually called *Gôkarnasvâmin*.

¹⁴ Read -śakti°. Compare *avâtpa* for *avâpta* in the immediately preceding compound. In an unpublished copper-plate inscription from the Gaṅjâm district I find similarly *bhôkavayam* for *bhôktavayam*, and *râtsavya* for *vâstavya*.

¹⁵ Originally *pûrd*? was engraved.

- 5 ramamâhêśvarô mâtâpitri-pâdânudhyâtô mâ(ma)ha(hâ)râjâdhirâja-
paramêśva(śva)rah(ra-)paramabha-
6 t[ā]raka- | Gaṅgāmalakulatilaka- | śrīKôlāulapurapaṭṭana-kasyah-kavalya-²
7 varayaghôsha- | mahârâjah(ja-)śrī-Prithivivarmmadêva[h*] kuśalî | śrī-
Mahindrava-
8 rmmadêva-shutaḥ³ | Ja[nô ?]ra-visâ⁴ || yathâkâl-âdhyâsiḥ⁵ mâhâśamanta- |
śrîsha-⁶
9 mânta- | râjanaka-râjaputraḥ(tra-)kumârâmâty-utpari⁷-daṇḍanâyaka- | vishayapati-
10 grâmapati⁸ | anyâś=cha châṭa-bhaṭa-vallabhajâtiyâ⁹ | janapadânâ râtrakuta-
kuṭu-
11 mvinâ | sânavâjikaḥ | yathârhi(rham) mânayati vô(bô)dhayati śa(sa)mâdisha(śa)ti |
Vidita-

Second Plate; First Side.

- 12 m=astu bhavâtâ¹⁰ êtad-vishaya-śamandha-grâmô yaḥ grâma-dvayamdôl=[i]ti nâma |¹¹
13 sajalasthalârânya¹² chatuḥśimôpalakshitaḥ | bhâṭaputra-Śu-
14 bha[m]karâya | ¹³Vâjasêna-charanâya | ¹⁴Kanva-śâkhâya ¹⁵Vachha-gôtrâya
15 ¹⁶itya têshâm=adhivâs=têshâm | pañchârishaya-pravarô bhavati | Bhârgavaḥ
Chya-
16 van-Âpnôvâ- | n-Aurva-Jâmadagn=êti | Jamadagnivat d-Urvava-
17 t | d=Apnuvânavat | Chyavanavaṭ Bhrîguvat | ta-pravarâya | ih=êva
18 vishuka(va)-sañkrânyâ¹⁷ mâtâpitrôr=âtmanâś=cha | pany-âpivirdhayô¹⁸
19 yathâ saliladhârâ-purasarêṇâ¹⁹ | chandrârka-sthiti- ||

¹ For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kôlâbala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial *u* and for *ha* are similar in this inscription, the *Kôlâbala* of the text most probably is a mistake for *Kôldhala*. On *Kôldhalapura* see *Ind. Ant. Vol. XVIII. p. 167*, and on the hereditary title of the Gangas '*Kôldâla* (or *Kovalâla*- or *Kuvalâla*-) *puravarêśvara*' e.g. *ibid. Vol. VI. pp. 102, 103*, and *Vol. XVIII. pp. 311, 312*. To Gôkarṇasvâmin the Gangas owed the kettledrum (*bhêrt*); *ibid. Vol. XVIII. pp. 163, 173* (also 311 and 312).

² Originally *kamvâlya*- was engraved.

³ Read *-sutô*; the compound so ending should properly have been placed before *mahârâjâdhirâja* in line 5.

⁴ Read *-vishayê*; the compound so ending has clearly been engraved in the place of another word which has been effaced.

⁵ Read *-âdhyâsinô*.

⁶ Read *mâhâśamanta-sâmanta-*.

⁷ Read *kumârâmâty-ôparika-*.

⁸ Read *patn=anyâmś=cha-*.

⁹ Read *°jâtyân=janapadân=rđshêtrakûṭa-kuṭumbinah sâmanvâtyikân-*.—*Sâmanvâtyika* occurs in line 27 of the Katak plates of Mahâśivagupta (Yayâti), *Jour. Beng. As. Soc. Vol. XLVI. P. I. p. 154* (above, Vol. III. p. 352); the same and cognate inscriptions have *râjavallabha* for the *vallabha* of the present inscription.

¹⁰ Read *bhavâtâm* | *êtad-vishava-sambaddha* (?); about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grâma* up to *Vâjasêna-cha* in line 14 is engraved over another passage that has been effaced.

¹¹ The signs of punctuation up to the end of line 19 are superfluous.

¹² Read *°rangyâś=chatuḥśim-ôpalakshîtô*.

¹³ Read *Vâjasanêya- or Vâjasana-*.—The reading *Vâjasêna-* we have also in the Katak plates of Mahâbhavagupta, *Ind. Ant. Vol. V. p. 56*, and *Proceedings Beng. As. Soc. 1882, p. 11* (above, Vol. III. p. 348, l. 12).

¹⁴ Read *Kânva-*.

¹⁵ Read *Vatsa-*.

¹⁶ The following passage I take to be intended for: *ihâ têshâm=* (for *ihâ mvasinê*) *têshâm* (for *tasya*) *pañchârshêya-pravarô bhavati Bhârgava-Chyâvan-Âpnâvan-Aurva-Jâmadagn=êti | Jamadagnivad=Urvavad=Apnavânavaach=Chyavanavad=Bhrîguvat | tat-pravarây=êh=aiiva.* Compare the similar passage above, Vol. III. p. 46, lines 38-39, and note 6—*Pañchârshêya-pravarah* is evidently intended also by the *yaśvârîshaya-pravarah*, "the Yaśvârîshaya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc. Vol. LXIV. P. I. p. 126*.

¹⁷ Read *-sañkrântyâm*.

¹⁸ Read *puny-âbhivirdhayê*, and omit the following *yathâ*

¹⁹ Read *-purâhsaram*.

Second Plate ; Second Side.

- 20 samâkalam¹ sakarikṛitya prativarsha[m] ru(rû)pya-palâni chatvâri
 21 dēyam² | ēvam pratipâditô=shmâ(smâ)bhir=yatam(tah)³ | sâsana-darśa-
 22 nâd=dharmma-gaurav[â*]d=asmâ(sma)d-gaurav[â*]ch=cha na kênachit=paripanthinâ
 bha-
 23 vitavya[m*] || Tathâ cha dharmma-sâ[strê*]shu paṭhyatê || Vahubhi⁴ vasu-
 24 dhâ datâ | râjâna Sagar-âdibhi [*] yasya yasya yadâ bhumi bhu-
 25 mi | tasya tasya tadâ phalam |(II) Shaḍâsiti-sahasrâpâ[m]
 26 yôjanânâ vasu[m]dharâ | ahô punyâya kâtyaya svarg[ô]

Third Plate.

- 27 gâma-pradâinô |(II) Mâ bhud=vaḥ phala-sâmkâ vâ para-da[t=ê]-
 28 ti pârarthivâ | sva-dânât=phalam=ânantya | para-dat-âtip[â]-
 29 lanê |(II) Bhumim yaḥ pratigrirhnâtî | ya cha bhumi prayachhati |
 ubhau ttô
 30 puṇya-karmmanau | niyatô svarga-gâminau |(II) Sva-datâ para-datâm=vâ yô
 31 harêti vasundharâ [*] sa vishṭhâyâ kṛimi bhutvâ pitṛibhi saha pachyatê |(II)
 Iti⁵
 32 kamaladal-âmvuvindu-lôlâ[m] śrīyam=anuchintya manusya-jivitañ=cha [*] sakala-
 33 m=idam=udâhritam vudhvâ na hi puruṣai para-kirtayô vilôpyâ |(II)
 Likshitamñ=cha⁶
 34 sandhivigrahi-śrī-Sâmantêna | Utkirnañ=cha⁷ śrī-Sâmanta-Svayambhu-kânsarê-
 35 na⁸ | Lanñchhitamñ=cha⁹ śrī-mâ(ma)hâdêvyâ | ¹⁰Uṇyâksh[i]ram=adhikâksharam=
 vâ tat=ta-
 36 ch=chharva pramâṇam=iti ||

¹ Read *samakalam=akarikṛitya*. Compare above, Vol. III. p. 45, l. 40.

² Read *dēyan=ēvam*.

³ The sentence should end with =*smdbhiḥ*; *yataḥ* connects the preceding with what follows and means 'such being the case.'

⁴ Metre: Ślōka (Anushtubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.

⁵ Metre: Pushpitâgrâ.

⁶ Read *Likhitamñ=cha*.

⁷ Read *Utkirnañ=cha*.

⁸ Read *kânsarêna* for *kâmsyakârêna*.

⁹ Read *Lanñchhitamñ=cha*.

¹⁰ Read *Uṇyâksharam=adhikâksharam vâ yat=tat=sarvam*. The copper-plate referred to above, p. 200, at the end of note 16, has *uṇyâksharam*.