Bhatera Plate of Īśānadeva, year 17

Ryosuke Furui

Author of digital edition: Ryosuke Furui

Identifier: DHARMA_INSBengalCharters00097

Repository: Bengal Charters (tfb-bengalcharters-epigraphy)

File path: texts/DHARMA_INSBengalCharters00097.xml

Language: Sanskrit [Gauḍī]

Commit: 2026-10-31 08:09 (4311b30), last modified 2026-09-14 08:32 (cc07d0b)

Edition

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□ oṁ̃ namo nārāyaṇāya||

1. Anuṣṭubh

mahā-nīla-maṇi-śyāmaḥ suvarṇṇa-rucirāmvaraḥ|
pā〈2〉tu vaḥ kamala-kāntaḥ sa-vidyud iva vāri-daḥ||

2. Anuṣṭubh

tuṅgātuṅgatamaḥ stoma-nāga〈3〉-yūtha-mṛgādhipaḥ|
mauli-ratnaṁ maheśasya jayaty amṛ̊ta-dīdhitiḥ||

3. Upajāti

tad-anvaye 〈’〉bhū〈4〉d bhuvanāvatan〈s〉a〈ḥ〉
svīyodaye yo 〈’〉tula-kīrtti-rāśiḥ|
sa śa[ᴗ–]-[ma]ṇḍala-[–]sa-sārtha
〈5〉-kalpa-drumo śohuṇa-bhūmi-pālaḥ||

4. Upajāti

tasyātmajaḥ śastra-bhṛ[tāṁ] vi[–⏑]
sambhrāṁ[ta-vi]gnā〈6〉rṇṇava-mandarād〈r〉iḥ|
śrī[–⏑––]-kṣata-mañju-mūrttir
vabhūva nārāyaṇadeva [E]ṣaḥ||

5. Upajāti

nidhiḥ [ka]〈7〉lānāṁ bhavanaṁ guṇānāṁ
[śau]ryyasya rāśir vinayasya bhūmiḥ|
sauja[nya]-[––⏑]dhir u〈8〉n〈n〉ata-śrīḥ
prakhyāta-kīrttir bhuvanāvata〈ṁ〉saḥ||

6. Indravajrā

tasyor¿a?〈u〉-tejā ripu-rāja-gopī
-govi〈9〉nda-vīr¿u?〈a〉-druma-nātha-saṁj[ñ]aḥ|
kṣmā-pāla-cūḍā-maṇi-maṇḍitāṁghriḥ
putro 〈’〉bha[vat· keśa]〈10〉vadeva-devaḥ||

7. Upajāti

guṇair yadīyaiḥ śravanābhirāmair
ākṛṣyamāṇā guṇinas sa〈11〉mantāT|
Āgatya sampūrṇṇa-mano-[ra]thān na
sasmarur janma-bhuvaṁ dvijendr[āḥ]||

8. Upajāti

〈12〉 yasmin mahīṁ ¿g?〈ś〉ā¿bh?〈s〉ati bhūmi-pālā
nidrāṁ rajanyām api nādhijagmuḥ|
sañci〈13〉ntayantaḥ paritoṣa-hetor
amu¿n?〈ṣ〉ya viśrāṇayituṁ vasūni||

9. Upajāti

niḥsīma-nau-vāṭaka-pa〈14〉tti-vāji
-prabhinna-dantā-vala-sainya-sampat·〈|〉
sa rāja-rājaḥ kumudāvadātair
yyaśo〈15〉bhir urvvīṁ vimalī-cakāra||

10. Upajāti

sa mandiraṁ kaṁsa-nisūdanasya
śilābhir uccair vidadhe〈16〉 mahaujāḥ〈|〉

yat-tuṅga-śṛṅga-sthita-cakra-dhārā
-kṣatāḥ kṣaranty amvu-ghanā diva-sthāḥ||

11. Anuṣṭubh

〈Page 1v〉 〈17〉 tulā-puruṣa-dāne 〈’〉sya saṁprāpya draviṇaṁ dvijāḥ|
kal¿y?〈p〉a-vṛkṣā Ivābhūvan〈·〉 hemāla〈18〉ṅkāra-bhūṣitā〈ḥ||〉

12. Indravajrā

tasmān maheśād iva vāhuleyaḥ
pīyūṣa-raśmer iva rauhiṇyaḥ ʻ
〈19〉 śrīmān abhūn nirmmala-kīrtti-rāśir
īśānadevaḥ kṣiti-pāla-ca¿t?〈nd〉raḥ||

13. Upajāti

yaj-jaitra-yātrā-pra〈20〉calaT-¿g?〈p〉adāti
-turaṅga-dan¿ḍ?〈t〉ā-vala-sainya-kīrṇṇaiḥ,
rajobhir urvvyāḥ parimṛśyamānaś
ca〈21〉[–⌣]m¿a?〈ā〉-ha〈ṁ〉sa{ṁ}-nimīla-śakraḥ||

14. Upajāti

yadīya-nau-vāṭaka-keli-pāta
-ghātocchalad-vāribhir u〈22〉s¿ū?〈ra〉-raśmeḥ|
rathy¿e?〈ai〉s turaṅgair atisantapadbhiḥ
santāpa-śāntiḥ s¿a?〈u〉tarām alambhi||

15. Upajāti

vini〈23〉rmmame 〈’〉sau madhu-k¿e?〈ai〉ṭabhāreḥ
prāsādam abhra〈ṁ〉 lihan ūrjjita-śrīḥ|
yat-t(u)ṅga-śṛṅga-pracalaT-patāk¿a?〈ā〉
〈24〉 ¿l?〈n〉abhas-taror m¿ā?〈a〉ñjarikeva bhāti||

16. Anuṣṭubh

Etasya p¿a?〈ṛ〉thivī-bhartur ākṣapaṭalikaḥ kṛtī|
vaidya-va〈ṁ〉〈25〉śa-pradīpaḥ śrī-vanamālikaro 〈’〉bhavaT||

17. Anuṣṭubh

Asya ¿p?〈v〉ijñāpanāt nṛpaḥ śāsanaṁ kṛtavān ayam〈·〉|
rāja-pu〈26〉tro yaḥ sthaviraḥ putra-śūnyaḥ sva-ha¿kr?〈st〉ataḥ||

〈26〉 pālyaṁ bhū-hala-dvayaṁ sa-vāstu 〈’〉sya sariś-cita〈ṁ〉__

18. Anuṣṭubh

〈27〉 mṛtasya rāja-putrasya ¿ṣ?〈p〉atnī yā kula-pālikā|
śiśuś ca tanayas tiṣṭho pālyam eva tayo〈28〉r api||

19. Upajāti

Āde¿s?〈ś〉ik[o ’]bhūt samara-pravīraḥ|
śrī-vīradattaḥ pṛtanādhināthaḥ〈|〉
dig-a〈29〉nta-saṅg¿ā?〈ī〉ta-yaśaḥ-praśasti[ḥ]
pratāpa-[bh]ānūrjjita-peśya-rāśiḥ||

20. Anuṣṭubh

sva-dattāṁ para-dattāṁ vā yo〈30〉 haret{v}a vasundarām·|
sa viṣṭhāyām kṛmir bhūtvā pitṛbhiḥ saha pacyate||

21. Indravajrā

Etāṁ praśastiṁ vidadhe vi〈31〉vekī
śrī-mādhavo dāsa-kulāvataṁsaḥ〈|〉
yāvat samudrā gi[ra]yaś ca yāvaj
jīyāT kṣitau [t]āvad iya〈ṁ〉 ca śa[st]i〈ḥ||〉

〈32〉 _____saṁ 17 vaiśākha-dine 1_____

Apparatus

〈1〉 □ ◇ RLM.

〈4〉 bhuvanāvatan〈s〉a〈ḥ〉 ◇ *bhuvanāvataṁsaḥ* RLM; *bhuvanāvata〈ṁ〉sa〈ḥ〉* KKG. — 〈4〉 yo 〈’〉tula- ◇ *projjvala-* RLM; *p〈r〉oj〈j〉vala-* KKG. — 〈4〉 śa[2+]- ◇ *śastrabhṛn-* RLM; *śa[strabhṛn]-* KKG. — 〈4〉 -[ma]ṇḍala- ◇ *-maṇḍala-* RLM. — 〈4〉 -[–]sa- ◇ *haṁsa* RLM; *-[haṁ]sa-* KKG.

〈5〉 śohuṇa- ◇ *gokula-* RLM; *goṅgūṇa-* KKG. — 〈5〉 -bhṛ[tāṁ] ◇ *-bhṛtāṁ* RLM. — 〈5〉 vi[–˽] ◇ *viśiṣṭaḥ* RLM; *vi[śiṣṭaḥ]* KKG. — 〈5〉 sambhrāṁ[ta-vi]gnā ◇ *sambhrāmta-śastrā* RLM; *sambhrāṁ[ta-śa]strā* KKG.

〈6〉 śrī[–˘––]- ◇ *śriyā hṛdā saṅgata-* RLM; *śr¿ī?〈i〉[yā hṛdā sa]kṣata-* KKG. — 〈6〉 [E]ṣaḥ ◇ *Eṣaḥ* RLM. — 〈6〉 [ka]〈7〉lānāṁ ◇ *ka〈7〉lānāṁ* RLM.

〈7〉 guṇānāṁ ◇ *g¿ū?〈u〉ṇāmāṁ* KKG. — 〈7〉 [śau]ryyasya ◇ *śauryyasya* RLM. — 〈7〉 sauja[nya]-[––˘]dhir ◇ *saujanya-pātho-nidhir* RLM; *sauja[nya-payo-ni]dhir* KKG. — 〈7〉 u〈8〉n〈n〉ata- ◇ *u〈8〉nnata* RLM KKG.

〈8〉 bhuvanāvata〈ṁ〉saḥ ◇ *bhuvanāvataṁsaḥ* RLM. — 〈8〉 tasyor¿a?〈u〉- ◇ *tasyoru-* RLM.

〈9〉 -vīr¿u?〈a〉- ◇ *-vīro* RLM; *-vīra-* KKG. — 〈9〉 -saṁj[ñ]aḥ ◇ *-saṁjñaḥ* RLM KKG. — 〈9〉 -maṇḍitāṁghriḥ ◇ *-maṇḍitāṁghri-* RLM.

〈11〉 -[ra]thān na ◇ *-rathāś ca* RLM.

〈12〉 ¿g?〈ś〉ā¿bh?〈s〉ati ◇ *śāsati* RLM KKG.

〈13〉 amu¿n?〈ṣ〉ya ◇ *amuṣya* RLM; *muṣya* KKG.

〈14〉 -sampat·〈|〉 ◇ *-sampat·|* RLM.

〈16〉 mahaujāḥ〈|〉 ◇ *mahaujāḥ|* RLM.

〈17〉 -dāne 〈'〉sya ◇ *-dānasya* RLM. — 〈17〉 saṁprāpya ◇ *samprāpya* RLM. — 〈17〉 draviṇaṁ ◇ *draviṇan* KKG. — 〈17〉 kal¿y?〈p〉a- ◇ *kalpa-* RLM KKG.

〈18〉 -bhūṣitā〈ḥ||〉 ◇ *-bhūṣitāḥ||* RLM.

〈19〉 -ca¿t?〈nd〉raḥ ◇ *-candraḥ* RLM; *-chatraḥ* KKG.

〈20〉 -¿g?〈p〉adāti ◇ *-padāti* RLM KKG. — 〈20〉 -dan¿d?〈t〉ā- ◇ *-dantā-* RLM KKG. — 〈20〉 ca〈21〉[–⏑]m¿a?〈ā〉--ha〈ṁ〉sa{ṁ}- ◇ *cha〈21〉nnonmahāḥ sannya-* RLM; *cha〈21〉[nnon] maha〈ḥ〉 saṁ-* KKG.

〈21〉 -nimīla-śakraḥ ◇ *-mimīladarkaḥ* RLM; *-nimīlaṇarkaḥ* KKG. — 〈21〉 -keli- ◇ *-keni-* RLM. — 〈21〉 u〈22〉s¿ū?〈ra〉- ◇ *u〈22〉gra-* RLM; *u〈22〉sra-* KKG.

〈22〉 rathy¿e?〈ai〉s ◇ *rathyais* RLM KKG. — 〈22〉 atisantapadbhiḥ ◇ *abhisantapadbhiḥ* RLM KKG. — 〈22〉 s¿a?〈u〉tarām ◇ *sutarām* RLM KKG.

〈23〉 -k¿e?〈ai〉ṭabhāreḥ ◇ *-kaiṭabhāreḥ* RLM. — 〈23〉 abhra〈ṁ〉 ◇ *abhraṁ* RLM KKG. — 〈23〉 ūrjjita- ◇ *ūrjita-* KKG. — 〈23〉 -patāk¿a?〈ā〉 ◇ *-patākā* RLM.

〈24〉 ¿l?〈n〉abhas- ◇ *nabhas-* RLM KKG. — 〈24〉 m¿ā?〈a〉ñjarikeva ◇ *mañjarikeva* RLM. — 〈24〉 p¿a?〈ṛ〉thivī- ◇ *pṛthivī-* RLM. — 〈24〉 ākṣapaṭalikaḥ ◇ *ājapaṭṭanikaḥ* RLM. — 〈24〉 -va〈ṁ〉〈25〉śa- ◇ *-vaṁ〈25〉śa-* RLM.

〈25〉 ¿p?〈v〉ijñāpanāt ◇ *vijñāpanād* RLM KKG. — 〈25〉 nṛpaḥ ◇ *bhūpaḥ* RLM KKG. — 〈25〉 ayam〈·〉 ◇ *ayam* RLM KKG.

〈26〉 -ha¿kr?〈st〉ataḥ ◇ *-hastataḥ* RLM KKG. — 〈26〉 -vāstu ◇ *-vāstu〈ḥ〉* KKG. — 〈26〉 sariś-cita〈ṁ〉 ◇ *vistṛtaṁ* RLM; *sariścita〈ḥ〉* KKG.

〈27〉 ¿ṣ?〈p〉atnī ◇ *patnī* RLM KKG. — 〈27〉 tanayas ◇ *tanayaḥ* RLM. — 〈27〉 tiṣṭho ◇ *tasyāḥ* RLM; *tiṣyā* KKG.

〈28〉 Āde¿s?〈ś〉ik[o ’]bhūt ◇ *Ādeśiko bhūt* RLM. — 〈28〉 pṛtanādhināthaḥ〈|〉 ◇ *pṛtanādhināthaḥ|* RLM.

〈29〉 -saṅg¿ā?〈ī〉ta- ◇ *-saṁkrānta-* RLM. — 〈29〉 -praśasti[ḥ] ◇ *-praśastiḥ* RLM. — 〈29〉 -[bh]ānūrjjita- ◇ *-vānūrjjita-* RLM. — 〈29〉 -peśya- ◇ *-dhairyya-* RLM; *-paśya-* KKG.

〈30〉 haret{v}a ◇ *hareta* RLM KKG. — 〈30〉 vidadhe ◇ *vidādha* KKG.

〈31〉 -kulāvataṁsaḥ〈|〉 ◇ *-kulāvataṁsaḥ|* RLM. — 〈31〉 [t]āvad ◇ *tāvad* RLM. — 〈31〉 iya〈ṁ〉 ◇ *iyañ* RLM KKG. — 〈31〉 śa[st]i〈ḥ||〉 ◇ *śaśvat·||* RLM; *śa[śvat·||]* KKG.

〈32〉 _____saṁ 17 vaiśākha-dine 1_____ • Mitra 1880 puts this line at the end of the last line.

Translation

〈1〉 Success! Oṁ, salutation to Nārāyaṇa!

1.

May the lover of Kamalā (Viṣṇu), who is black like a large sapphire, wearing a garment bright with gold, like a rain cloud with lightning, protect you!

2.

May the nectar-rayed one(the Moon), the crest jewel of Maheśa, the lord of beasts (lion) among a flock of elephants that are hymns, and very tall and short 〈at once〉, be victorious!

3.

In his lineage was born the king Śohuṇa, the garland of the world, who had a heap of unequalled fame in his rise. He was the wealthy wish-fulfilling tree for [...] circle of [...].

4.

To him was born the son, this Nārāyaṇadeva, who was [...] of sword-bearers, the Mandara Mountain in the agitated and shaken ocean, and had the body beautiful with wounds [...].

5.

〈He was〉 a storehouse of arts, a house of virtues, a heap of heroism, the land of good conduct, [...] of friendship, having upraised fortune, with well-known fame, and was a garland of the world.

6.

To him was born the son, King Keśavadeva, who had great energy, called Govinda for cowherdess that were his enemies and the Lord of trees that were heroes, whose feet were decorated by crest jewels of kings.

7.

By whose virtues pleasing to listen, virtuous people are drawn from all around. After coming to the fulfilment of their wish, best brāhmaṇas did not remember their native land.

8.

When he was ruling the earth, kings did not go to sleep even in night, thinking over goods to give to that cause of delight (the king).

9.

That king of kings, who had an abundance of army consisting of troops of innumerable great ships, foot soldiers, horses and rutting elephants, cleansed the earth by his fame pure like white waterlily.

10.

He, who had great energy, built a temple of the destroyer of Kaṁsa (Kṛṣṇa) by lofty stones. Hails staying in the sky, broken by the edge of the discus installed at its lofty pinnacle, melt away.

11.

After obtaining wealth at his donation of tulāpuruṣa, brāhmaṇas became like wish-fulfilling trees, decorated with gold ornaments.

12.

From him, as if the son of Bahulā (Skanda) ⟨was born⟩ from Maheśa, the son of Rohiṇī (Budha) ⟨was born⟩ from the nectar-rayed one (the Moon), illustrious Īśānadeva, the moon among kings, who had a heap of spotless fame, was born.

13.

Touched by dust scattered by the army of troops of foot soldiers, horses and elephants moving on his victorious march on the earth, [...] swans [...] Śakra had his eyes shut.

14.

By water spring up by blows of sporting fall of his great ships, the pacification of heat from the sun ray was gained still more by horses of chariots, which were heating up excessively.

15.

He built a high temple of the enemy of Madhu and Kaiṭabha (Viṣṇu) with excellent beauty, licking cloud. The banner on its lofty pinnacle appears like flowers of the tree of sky.

16.

There was a skilful ākṣapaṭalika of this master of the earth, the light of the lineage of vaidya, illustrious Vanamālikara.

17.

This king was the one who made the edict according to the request of him, who was a rājaputra and sthavira without son, from his own hand.

〈26〉 His two halas of land with homestead placed in line with creek should be protected.

18.

The wife of the demised rājaputra, who is the guardian of family, and a child installed as the son of the both should also be protected.

19.

The ādeśika (conveyer of order) was illustrious Vīradatta, the one excelled in battles, the supreme lord of army, whose eulogy of fame was sung at the ends of quarters, who had a multitude of excellent decorations of the Sun that were his valour.

20.

Either given by himself or given by the others, the one who stole land, he would be boiled with his ancestors after becoming an insect in excreta.

21.

Illustrious Mādhava, wise, the garland of the Dāsa family, created this eulogy. As long as oceans and mountains exist, may this praise also be victorious on the earth!

〈32〉 Year 17 month Vaiśākha day 1.

Bibliography

First notified and edited by Rajendra Lal Mitra (1880, pp. 151–153), then re-edited by Kamala Kanta Gupta (1967, pp. 181–191). Now re-edited by Ryosuke Furui on reading from the photographs taken by himself at Indian Museum.

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