Stray Būrhīkhār Plate of Śūrabala

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Edition

〈Page 2r〉 〈2r1〉 gurudevatādhidaivataviśeṣaḥ ◯ śrīmāṁ śrīmatyāṁ devyā〈ṁ〉 droṇabha〈2r2〉ṭṭārikāyām utpannaḥ śrīmahārājanāgabalaḥ

1. Upajāti

nāgai〈ḥ〉 kṣara〈2r3〉tprasrutadānagaṇḍai〈r〉
bhramatpatākākulitāntarālaiḥ
sainyaṁ〈2r4〉 sphuracchastrarucā par¿i?〈ī〉taṁ
virājate yasya raṇāgry¿i?〈a〉bhūmau

2. Vasantatilaka

〈2r5〉 suśco¡ddhaḥ!〈titaṁ〉 khuranipātarajo 'tidūraṁ
yasyānuyātam iti mā〈2r6〉rgagataṁ karī〈n〉draiḥ
tac chāmyate pṛthukarapras¿ru?〈ṛ〉taiḥ payobhi〈ḥ〉
t¿ai?〈e〉〈2r7〉n¿ā?〈a〉 hy asau nṛpatināgabaleti nāmnā

tatas tasya puttras ta〈2r8〉tpādānudhyātaḥ paramamāheśvaraḥ paramabrahmaṇyaḥ pa〈2r9〉ramagurudevatādhidaivataviśeṣaḥ śrīmāṁ śrīmatyāṁ devyāṁ〈2r10〉 Indrabhaṭṭārikāyām utpannaḥ śrīmahārājabharataḥ

3. Upajāti

〈2r11〉 I〈n〉dro dayāśīlaguṇānvitāyā
Audāryyacāturyya

〈Page 2v〉

Apparatus

〈2r1〉 śrīmatyāṁ • The character for *śrī°* seems to be corrupted.

Translation

〈2r1–2r2〉 [His (Vatsarāja's) son - who was favoured by him (his respected father), who was entirely devoted to Śiva, who was the foremost patron of brahmins,] the distinguished one who was entirely devoted to his teacher/elders and deities – was the illustrious Mahārāja Nāgabala, born from the illustrious queen Droṇabhaṭṭārikā

2r2–2r4.

He whose army – surrounded by the glittering of flashing weapons, with elephants that have their temples moist with the flow of rut-fluid and the space in between 〈their temples〉 filled with fluttering banners – shines on the van of the battlefield.

2r5–2r7.

The dust scattered over a long way by the falling hoofs 〈of his horses〉, along the road that his elephants are said to have followed, that 〈dust〉 is settled by the water sprouting from 〈their, i.e. the elephants'〉 large trunks. Therefore he is known by the name of king Nāgabala ("Elephant Force").

〈2r7–2r10〉 After him, his (Nāgabala's) son – who was favoured by him (his respected father), who was entirely devoted to Śiva, who was the foremost patron of brahmins, the distinguished one who was entirely devoted to his teacher/elders and deities – was the illustrious Mahārāja Bharata, born from the illustrious queen Indrabhaṭṭārikā.

2r11.

[Like Kārttikeya to Śailendraputrī, to her (Indrabhaṭṭārikā)] – who possessed the virtues of compassion and integrity, [and who was fully endowed with] generosity and amiability – [was born a son] "Indra", [whose beauty was spotless and lovely.]

Commentary

It is clear from the contents of the text that this plate was meant to be the second plate in a set. The fact that the backside of the plate is not used is peculiar and raises the suspicion that either the charter has never been finished, or the engraver deviated from the standard and used more plates.

Sircar 1965, pp. 347–3481974, p. 265 has argued that the epithet *paramagurudevatādhidaivataviśeṣaḥ* in the introduction should be emended to *paramagurudaivatādhidaivataviśeṣaḥ*, as an elaboration of *paramadaivata*. He translates the compound with "one who is a great teacher (of his subjects) and devotee of the gods and the supreme god". It seems unlikely that the word *adhidaivata* refers to the king's devotion to "the supreme god", however, because that devotion is already expressed in the epithet *paramamāheśvara*. The interpretation of the compound as translated here is provided by Yuko Yokochi, cf. Bosma 2018, p. 274

The translation of incomplete passages is based on parallel passages in the Bamhanī and Malhār plates of the same king.

Bibliography

First mentioned by Bajpai 1977–1978; edited by Bosma 2018, pp. 273–277 from a photograph of the original; re-edited here by Natasja Bosma.

Primary

[NB] Bosma, Natasja. 2018. *Dakṣiṇa Kosala: A rich centre of early Śaivism*. Groningen: Barkhuis. [URL]. Pages 273–277.

Secondary

Bajpai, K.D. 1977–1978. "New light on the early Pāṇḍava dynasty of South Kosala." ABORI 58-59, pp. 433–437.