Banpur plates of Indraratha year 6

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Identifier: DHARMA_INSSomavamsin00013

Repository: Somavaṁśin (tfb-somavamsin-epigraphy)

File path: texts/DHARMA_INSSomavamsin00013.xml

Language: Sanskrit [Script (unspecified)]

Commit: 2026-10-07 18:12 (dbc7acc), last modified 2026-09-21 09:06 (63628e0)

Summary

Gift by the king Indraratha of a village called Laghukumbhi situated in the subdivision (khaṇḍa) of Saghṛtakhallā in the district (viṣaya) of Thoraṇa which belonged to Koṅgoda-maṇḍala, for defraying the expenses on the bali, caru, naivedya and dōla of the goddess Khadiravanī-bhaṭṭarikā. Written by Amṛta Candra and engraved by a smith called Vāheruka.

Edition

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□

1. Vasantatilakā

〈1〉 Indu〈ḥ〉 jaṭāsu viśado 'gniśikhā-piśaṅgī
lālāṭa-cakṣuṣi gale viṣam añjan¿ā?〈e〉 hatya〈ḥ〉

sattvaṁ rajas tama I<2>ti triguṇasya tasya
sthāna-kramaṅ gatavate 'stu namaḥ śivāya||

2. Śārdūlavikrīḍita

svasti śrīmati yatra saudha-śikhara-nyastai<3>r atīva-sphurad
bhābhiḥ kāñcana-kumbhakair atiśaya-proddīpita<ḥ> vyomani|
lokair utkaṭa-vismaya-vyati<4>kara-sphārībhaval-locanaiḥ
sthāna-sthāna-gati-krameṇa katham apy ālakṣyate 'ha<r>-patiḥ||

3. Vasantatilakā

prāsāda-mauliṣu<5> karā¡v!<b>ja-paramparābhir
ākṛṣyamāṇa-parilam¡v!<b>i-nabhaḥ-pracāraM|
yasmin niśāsu niśita-dyuti-ca<6>ndra-¡v!<b>im¡v!<b>am
āyojyate makura-kṛtya-vidhau vadhūbhiḥ||

4. Śārdūlavikrīḍita

yasminn aspṛśataḥ kṣitiṁ khurapuṭai<r> vāhā<7>n asaṁkhyān api
pratyeti sudṛśī jano na tu rājobhāraiḥ samutsarpibhiḥ|
Anyad yasya ja<8>lāśa◯yeṣu yugapad dantāvalānāṅgaṇair
anyonya-pratipanna-ḍiṇḍima-ravair amvaḥ sugapādya<9>(te)||

5. Śārdūlavikrīḍita

◯yad bhūmīvalayasya bhūṣaṇa-vidhi<r> yasyāpi saudha-śriyo
yat saudhasya mṛgīdṛśo<10> (mṛga)◯dṛśām yad varttinīnā¿n?<ṁ> na{n}vaḥ|
ya¿d?<s>yā<ḥ> toraṇa-citra-karma-kanaka-graiveyakādi-sphu<11>ṭam
vīthībhūtam athedam apy anumuhuḥ krīḍeti sampā{d}dyate||

tasmāt śrī-yayāti-nagarāt<.>

6. Śikhariṇī

<12> pinākī lokebhyaḥ kṣiti-parisare dharma-vigatim
viditvaivāhūya svayam anayad ādeśa-padavīM|
<13> vivasvan-nāmani khacaram acirād eva bhavatā
dharitrī gantavyā śamayitum adharmorjitam iti||

7. Anuṣṭubh

Akṣa<14>triyakule bhūtvā
sakuṭum¡v!<b>o mahādbhutaM|
kariṣyāmīti tenāpi
pratijajñe śivāgrataḥ||

8. Āryā

tasya〈15〉 tanayeṣu madhye mahānubhāvo maheśvare bhaktaḥ|
bhagavantam am¡v!〈b〉ikāpatim avatāre pūrvajo da〈16〉dhyau||

9. Undetermined

bhagavati ca sānukampe nija-kula-bhūṣāñ cāyācitari candre|
pitur āśayasya ca ¡v!〈b〉alād a[ca. 1×]〈17〉lam(bi/bhi)tenendra-rājya-vara-lābhaḥ||

10. Mālinī

śirasi kṛta-śivājño martya-loke vivasvān
ajani ca kula-putro bhīma〈18〉nāmottama-śrīḥ|
Ayam alabhata durgā-pūrva-patnīñ ca patnīm
ajanayad atha tasyāṁ pūrva-putrīś ca putrāN||

〈Page 2r〉

11. Śārdūlavikrīḍita

〈19〉 śrimān indraratho 'jani prathamataḥ saundarya-¿s?〈ś〉aurya-kṣamā-
-dharma-tyāga-dayā-viveka-vinaya-prāga〈20〉lbhya-satyāśrayaḥ|
prābhūtām atha vikramādika-guṇa-grāmaika-līlāspade
pūrvam vaṅkaratho 'tha〈21〉 śaṅkararathas tasyānurūpānujau||

12. Śārdūlavikrīḍita

yo 'sāv indraratho rathāṅgi-mahimā somā¿dv?〈nv〉aya-kṣmāpatiḥ
śrī〈22〉mad-dharmarathasya vallabhatayā lebhe kaliṅga-śriyaM|
sañjagrāha ca vigrahe bhuja-¡v!〈b〉alāt tām vajra〈23〉-hastād aho〈.〉
vikrāntir mahatī-padāti-¡v!〈b〉ahutālpatve tu nyastādaraḥ||

13. Śārdūlavikrīḍita

svarga¿n?〈ṁ〉 dharma-dharā-patau〈24〉 gatavati śrī-vatsarājo nṛp¿ā?〈o〉
bhṛtyān sādayati prajām iti muhuḥ śrutvā janebhyo giraḥ|
ya〈25〉 Āgatya kaliṅgato nija-bhujādarpeṇa dṛptātmak¿a?〈o〉
vyāhṛtyainam udātta-vṛtti-hṛdayo dhatt¿a?〈e〉〈26〉 'bhimanyau mataḥ||

14. Śārdūlavikrīḍita

yo vidvān abhimanyum apy anucita(ṁ) prāptādhipatyam bhuvo
va¿ṅ?〈ṁ〉śasyānadhikāriṇa〈ṁ〉〈27〉 raṇa-bhuvi vyāpādayad d〈v〉eṣiṇa〈ṁ〉|
tal-lakṣmī〈ṁ〉 dvijasattamair anumatām āsādya se(nā)〈28〉¿dyapa?〈dhipaiḥ〉
trairājyañ ca turaṅgake¿ṇ?〈n〉a jagṛhe yenātha rājyāntaraM||

parama-māheśvara-mā〈29〉tāpitṛ-pādānudhyāta-parama-bhaṭṭāraka-mahārājādhirāja-parameśvara-soma-kula〈30〉-tilaka-trikaliṅgādhipati-śrīmad-indraratha-rāja-devaḥ kuśalī‖ ko¿ngo?〈ṅga〉da-maṇḍalīya-(tho)ra〈31〉ṇa-viṣaya-sagh¿a?〈ṛ〉ta-khallīkhaṇḍīya-laghukumbhi-grāme| Atas tad viṣayīya-vrāhmaṇān āpūjya samā〈32〉ha〈r〉tṛ-sannidhātṛ-niyuktādhikārika-dāṇḍapāśika-piśuna-vetrikāvarodhajana-rājñī-rāṇaka-rāja〈33〉-putra-rāja-vallabha-bhogijana-pramukha-samasta-janapadān samājñāpayati| viditam astu bhava〈34〉tāṁ yathā 'smābhir ayaṁ grāmaḥ sa-pratīhāraḥ sarvva-vādhāvarjjitaḥ{‖} padātijīvya-Andharūpā-pratyandha〈35〉-rūpa-Adattādāna-hasti-daṇḍa-citṭola-diśāvara-dāna-karaṇa-chāyā-Anatarāva(ḍḍi)-varavalīvarda-sa〈36〉rvvoparikarādāna-sahitaḥ sa-jala-sthala〈ḥ〉 sagartto¿s?〈ṣ〉ar¿a c?〈ś c〉atuḥ sīmā-paryantaḥ sāmra-madh¿u?〈ū〉ka-prabhṛti〈Page 2v〉 〈37〉 nānāvṛkṣaḥ sa-nidhiḥ sopanidhiḥ śrī-khadiravaṇī-bhaṭṭārikāyā¿ṁ?〈ḥ〉 valicaru-naivedya-pradīpa-do〈38〉lopac¿e?〈a〉yo Ācandrārka-kṣiti-samakālopabhogāya mātā-pitror ātmanaś ca puṇya-yaśo 'bhivṛddha〈39〉ye salila-dhārā-puraḥsarasa¿ran tām?〈ram tām〉{v}ra{v}ra-śāsanenākarīkṛtya pratipādita Ity avagatya samucita〈40〉 kara-bhoga-bhāgādikam upanayadbhi〈ḥ〉 bhavadbhiḥ sukhena prativastavyam iti‖ bhāvibhiś ca bhūpatibhiḥ〈41〉 dattir iyam asmadīy¿ā?〈a〉-dharma-gauravād asmad anurodhāc ca sudattir ivānupālanīyā‖ tath¿o?〈ā〉 cokta〈ṁ〉 dharma-śā〈42〉stre‖

15. Anuṣṭubh

vahubhir vasudhā dattā
rājabhiḥ sagarādibhiḥ|
yasya yasya yadā bhūmis
tasya tasya tadā pha〈43〉laṁ‖

16. Anuṣṭubh

mā bhūd a-phala-śaṅkā vaḥ
para-datteti pārthivāḥ|
sva-d¿att?〈ān〉āt phalam ānantyaṁ
para-dattānupā〈44〉lane‖

17. Anuṣṭubh

ṣaṣṭhiṁ varṣasahasrāṇi
svargge modati bhūmidaḥ|
Ākṣeptā cānumantā ca
ca dvau tau nara〈45〉ka-gāminau‖

18. Indravajrā

Agner apatyaṁ prathamaṁ suvarṇṇaṁ

bhū<r> vaiṣṇavī sūrya-sutāś ca gāvaḥ|
yaḥ<46> kāñcana¿ṅ?<ṁ> gāñ ca mahīñ ca dadyād
dattās trayas tena bhavanti lok¿e?<āḥ>||

19. Anuṣṭubh

Āsphoṭayanti<47> pitaro
valgayanti pitāmahāḥ|
bhūmi-dātā kule jātaḥ
sa nas trātā bhaviṣyati||

<48>

20. Anuṣṭubh

bhūmiṁ yaḥ pratigr̥h¡n!<ṇ>āti
yaś ca bhūmi¿mā?<m pra>yacchati|
Ubhau tau puṇya-ka(r)māṇau
niyataṁ sva<r>ga-gā<49>minau||

21. Anuṣṭubh

taḍāgānāṁ sahasreṇa
vāja-peya-śatena ca|
gavāṁ koṭi-pradānena
bhūmi-hartā<50> na śudhyati|

22. Anuṣṭubh

suvarṇam ek¿a?<ā>ṅ gām ekā<ṁ>
bhūmer apy arddham aṅgulaṁ|
haran narakam āyāti
<51> yāvad ā<b>hūta-saṁplavaM||

23. Anuṣṭubh

harate hārayed yas tu
manda-vuddhis tamo-vr̥taḥ|
sa vaddho<52> vāruṇaiḥ
pāśais ti<r>yag-yoni¿s?<ṣ>u gacchati||

24. Anuṣṭubh

sva-dattām para-dattām vā
yo hareta vasu<53>ndharāM|

sa viṣṭhāyāṅ kṛmi<r> bhūtvā
pitṛbhiḥ saha pacyate||

25. Anuṣṭubh

Ādityo varu{r}ṇo vi<54>ṣṇu<ḥ>
vrahmā somo hutāśanaḥ|
śulpāṇis ca bhagavān
abhinanda<n>ti bhūmidaM||

26. Śālinī

sāmā<55>nyo 'yaṁ dharma-setu<r> nṛpāṇāṁ
kāle kāle pālanīyo bhavadbhiḥ|
sa<r>vān etān bhāvi<Page 3r><56>naḥ pā<r>thivendrān
bhūyo bhūyo yācate rāmabhadraḥ||

27. Puṣpitāgrā

Iti kamala-dalāmvu-vindu<57>-lolāṁ
śriyam anucintya manuṣya-jīvittañ ca|
sa-kalam idam udāhṛtañ ca vuddhvā
<58> na hi puruṣaiḥ para-kī<r>ttayo vilopyāḥ||

28. Sragdharā

yad vāṇāḥ pakṣapālī-pavana-ra<59>ya-pariṣvaṅga-sandīpta-vidyud
vahni-jvālā-samūhair anumita-jalada-vyūha-saṁcā<60>ra-līlāḥ|
Udgacchanto ghanebhyas tad-anu ca ¿s?<ś>ikhayā gumphitān eka-tārā
santāna<61>-granthitās te katham api dharaṇī-pṛṣṭha-pa<r>yantam īyuḥ||

29. Śārdūlavikrīḍita

tasyānta<ḥ> sthita-candra-¿s?<ś>ekhara<62>-pada-dvandvasya mandākinī
toyād abhy-adhikādaraṁ dvija-padābhobhiḥ samabhyukṣitaḥ|
vidyā<63><yāṁ> nija-veśmano jalanidhi<r> lokānukampā-mati<r>
viśvārādhini ¿ś?<s>andhivigraha-pa<64>de svāmi-priye jāgrati||

30. Śārdūlavikrīḍita

Udghāṭya pratikumbhi-kumbha-pha¿ru?<la>¿kantan?<kaṁ ta>mauktika-śreṇi<65>(bhiḥ)
kṛtv ātho nija-deha-maṇḍana-vidhiṁ yad khaḍga-lekhā-naṭī|
saṅgrāmāṅgaṇa-raṅga-bhūmi<66>¿s?<ṣ>u muhuḥ svacchandato līlayā
nṛtyanti hṛdayaṅgamā samabhavad vidveṣi-bhūmī-bhujāM||

31. Pṛthvī

Asau〈67〉 nija-bhujā¿s?〈ś〉ani-kṣapita-vairi-bhūbhṛt-kul¿ā?〈o〉
mahākṣapaṭalī yaśaḥ paṭala-kaumudī-candramāḥ|
ka〈68〉lā-nivaha-janma-bhūr amṛta-candra-nāmā nidhiḥ
samasta-guṇa-sampadām idam alīlikhac chāsa〈69〉naM||

parama-māheśvara-mahārājādhirāja-śrīmad-indraratha-rāja-devasya pravard-dhamāna〈70〉-vijaya-rājye ṣaṣṭhe samvatsare kārttika-māsi śukla-pakṣa-dvitīyāyāṁ tithau likhitam i〈71〉dam yatrānkenāpi samvat 6 kārttika śudi 2 vijñāni vāherukeṇa Utkīrṇṇaṁ||

Apparatus

〈1〉 'gniśikhā-piśaṅgī T S ◇ *'gniśikṣā-piśaṅgī* B. — 〈1〉 viṣam añjan¿ā?〈e〉 hatya〈ḥ〉 ◇ *viṣabhañjanābhaM|°* S; *viṣam añjanābhaM* T B. — 〈1〉 sattvaṁ T S ◇ *satvam* B.

〈2〉 gatavate 'stu B • *'stu* is omitted in Shastri 1995's edition, while it is clearly legible on the photo.

〈3〉 °sphuradbhābhiḥ S ◇ *°sphurad ābhaiḥ* B. — 〈3〉 proddīpita〈ḥ〉 B ◇ *proddīpita* S.

〈4〉 karasphā° S ◇ *kar¿aḥ?〈aiḥ〉 sphā°* B. — 〈4〉 sthāna-sthāna-gati- B ◇ *sthāna-rathāna-gati-* S. — 〈4〉 'ha〈r〉-patiḥ ◇ *('haḥ) patiḥ* S; *'har patiḥ* B.

〈6〉 makura° S ◇ *mukura°* B.

〈8〉 °valānāṅgaṇair S ◇ *°valaṅ gaṇair* B. — 〈8〉 amvaḥ ◇ *°vair a¿ma?〈mbhaḥ〉* S; *°vair a〈ṁ〉bhaḥ* B. — 〈8〉 sugapādya〈9〉(te)|| ◇ *sa¿gapā?〈muptī〉ya(te)||* B; *samu〈t〉pītate||* S.

〈9〉 vidhir T S ◇ *vidhi〈r〉* B.

〈10〉 yad vartti° S ◇ *yat vartti°* B. — 〈10〉 °nīnā¿n?〈ṁ〉 na{n}vaḥ ◇ *°nīnānnavaḥ* S; *°nī¿nānnanvaḥ?〈nām ānvayaḥ〉* B.

〈11〉 vīthībhūtam S ◇ *vīdhībhūtam* B.

〈12〉 viditvaivāhūya S ◇ *viditvaivāktaṁ(?)* T; *viditv evāhūya* B.

〈13〉 vivasvan-nāmani ◇ *vivasvannīmāna-* T; *vivasvant¿ā?〈aṁ〉 mā¿na?〈nyaṁ〉* B; *vikavasva¿nnī?〈ntaṁ〉 mā¿na?〈nyaṁ〉* S. — 〈13〉 śamayitum ◇ *śamayeT tam* T; *śama¿yetta?〈yitu〉m* B S.

〈15〉 avatāre ◇ *avatār¿e?〈i〉〈ṇam〉* T B S • For the meaning of the root √dhā with a locative case, see Monier-Williams 1872, p. 452.

〈16〉 °dhyau T S ◇ *°dhau* B. — 〈16〉 cāyāvitari ◇ *ca pāvitari* T S; *ca paṇitari* B. — 〈16〉 ¡v!〈b〉alād a[ca. 1×] ◇ *valād a°* T S; *valād ā°* B • There is enough space for an additional akṣara at the end of the line. For my emendation, see below.

〈17〉 °lam(v/bh)itenendra° ◇ *lambhi tena Indra°* T; *lambhi tenendra°* Shastri 1995; *〈la〉mbhitenendra°* B • I suggest the following emendation: *avalambitenendra°*. — 〈17〉 śivājño T ◇ *śivājñ¿ā?〈o〉* B Shastri 1995.

〈18〉 durgā° ◇ *durgā〈ṁ〉* B. — 〈18〉 pūrva-putrīś ca ◇ *pūrva-putrīṁś ca* T; *pūrva-put¿rī?〈raṁ〉 ca* S; *pūrva-put¿rī(ṁ)?〈rān〉* B.

〈19〉 saundarya-¿s?〈ś〉aurya° S ◇ *saundarya-śaurya°* T B.

〈20〉 °lbhya-satyā° S ◇ *°lbha-satyā°* B. — 〈20〉 vikramādika-guṇa° T S ◇ *vikramādi-suguṇa* B. — 〈20〉 °līlāspade T S ◇ *°līlāspad¿e?〈au〉* B.

〈21〉 yo 'sāv indra° T S ◇ *yośāv indra°* B. — 〈21〉 ratho S ◇ *°ratha〈ḥ〉* T B. — 〈21〉 rathāṅgi° ◇ *rathāṅga°* B; *rathāṅka°* T S. — 〈21〉 somā¿dv?〈nv〉aya° ◇ *somānvaya°* T B S. — 〈21〉 śrī° T S ◇ *śri°* B.

〈23〉 vikrāntir mahatī S ◇ *vikrānti〈m〉 mahatīṁ* B. — 〈23〉 ¡v!〈b〉ahutālpatve tu nyastād¿i?〈a〉raḥ ◇ *¡v!〈b〉ahutālpatve tu nyastādaraḥ* S; *vahutālpatve ¿tu?〈tva〉nyastādaraḥ* T; *¡v!〈b〉ahutālpatve ¿nya?〈nira〉sthādaraḥ* B • The correction suggested by Behera 1988 is unmetrical. — 〈23〉 svarga¿n?〈ṁ〉 S ◇ *svarga〈m〉* B.

〈24〉 vatsarājo nṛp¿ā?〈o〉 S ◇ *vatsarāj¿o?〈e〉 nṛp¿a?〈e〉* B. — 〈24〉 bhṛtyāt sādayati ◇ *bhṛtyān sādayati* B S; *bhṛtyāN sādayati* T • The previous editors read the akṣara "nsa" while they had read the same one as "tsa" in the word before (vatsarājo). — 〈24〉 ya〈25〉 Āgatya S ◇ *y¿a?〈o〉〈25〉 Āgatya* B.

〈25〉 bhujādarpeṇa T B S • Shastri 1995 suggests with a question mark *bhujāddarpeṇa*. Given that *bhujā* as a feminine noun is recorded in dictionaries with the same meanings as the masculine form, this emendation seems superfluous.

〈26〉 manaḥ ◇ *mataḥ* T B S. — 〈26〉 °patyam bhuvo B ◇ *°patya¿n?〈ṁ〉 bhuvo* S. — 〈26〉 va¿ṅ?〈ṁ〉śasyā° S ◇ *va¿ṅ?〈ṁ〉śyasyā°* B.

〈27〉 āsādya sampā ◇ *āsvādya stamyā°* T; *āsādya se(nā)°* B; *āsādya stamyase(nā)* S • The reading suggested by Shastri 1995 is unmetrical.

〈28〉 dya (ca) ◇ *dyapa(?) trairājyaṁ* T; *¿dyapattrai?〈dhipair taṁ〉 rājyañ* B; *¿dyapa?〈dhipaiḥ〉 trairājyañ* S. — 〈28〉 turaṅgake¿ṇ?〈n〉a ◇ *turaṅgakeṇa* S; *turungakena* B. — 〈28〉 yenātha S ◇ *yenāsya* B.

〈31〉 sagh¿a?〈ṛ〉ta-khallīkhaṇḍīya- S ◇ *sadyata(kha)llīkhaṇḍīya-* B.

〈34〉 Andharūpā- B ◇ *Andharūvā-* S. — 〈34〉 pratyandha〈35〉-rūpa- B ◇ *pratyandhā〈35〉rūva-* S.

〈36〉 sa-jala-sthala〈ḷ〉 S ◇ *sa-jala-sthala-* B. — 〈36〉 sagartto¿s?〈ṣ〉ar¿a c?〈ś c〉atuḥ S ◇ *garttoṣara-catuḥ-* B.

〈37〉 bhaṭṭārikāyā¿ṁ?〈ḷ〉 B ◇ *bhaṭṭārikāyā* S. — 〈37〉 valicaru- B ◇ *valicarū-* S.

〈38〉 Ācandrārka° T Shastri 1995 ◇ *Ācandrārkka* B.

〈39〉 sa¿ran tām?〈ram tām〉{v}ra ◇ *sara¿m?〈ṁ〉tāmra-* S; *sa¿rat tam?〈ram tām〉ra-* B.

〈41〉 asmadīy¿ā?〈a〉-dharma- B ◇ *asmadīyā dharma-* S. — 〈41〉 anurodhāc ca sudattir B ◇ *anurodhacci svadattir* S.

〈43〉 sva-d¿att?〈ān〉āt ◇ *sva-dattāt* B S.

〈45〉 sūrya S ◇ *sū〈r〉ya* B • Tripathy 1966 did not reproduce the text of the imprecatory stanzas in his edition.

〈46〉 lok¿e?〈āḥ〉 S ◇ *loke* B.

〈48〉 bhūmi¿mā?〈m pra〉yacchati ◇ *bhūmim prayacchati* S; *bhūmiṁ ¿mā?〈pra〉yacchati* B • Tripathy 1966 does not edit the imprecatory stanzas.

〈49〉 pradānena S ◇ *hradānena* B.

〈50〉 śudhyati S ◇ *śudhyate* B.

〈51〉 ā〈b〉hūta-saṁplavaM ◇ *āhūta-saṁplavaM* B S.

〈57〉 jīvittañ S ◇ *jīvinañ* B.

〈60〉 gumphitān S ◇ *gumbhitān* B.

〈61〉 -granthitās B ◇ *-granthilās* S.

〈62〉 -dvandvasya S ◇ *-dvandasya* B. — 〈62〉 abhy-adhikādaraṁ dvi B ◇ *asyadhikā-daradvi* S.

〈64〉 -priye B ◇ *-śriye* S.

〈66〉 ¿s?〈ṣ〉u muhuḥ B ◇ *¿m?〈ṣ〉u muhuḥ* S • Shastri 1995 suggests reading *bhūmiṣu mudā*. — 〈66〉 nṛtyanti B ◇ *nṛtyantī* S.

Translation

1.

Homage to Śiva, who gradually establishes the three gunas: *sattva*, clear as the moon in his matted hair; *rajas*, red as the flame in his third eye; and *tamas*, by destroying the poison in his blackened throat!

6.

When Pinākī was told of the decline of virtue (dharma) near the earth, he went there in person and put a guide, whom he instructed: 'In the name of Visvavat, may you reach the earth swiftly by crossing the heavens to stop the rise of evil conduct (adharma).'

7.

In the presence of Śiva, he made the following promise: 'Having been born into a non-Kṣatriya lineage, I shall perform a great miracle together with my family!'

8.

Among his sons, the magnanimous devotee of Maheśvara, the eldest focused his attention on the blessed consort of Ambikā for his descent to earth.

9.

When the Blessed One became compassionate, and whilst the moon implored to be the eternal adornment of that clan, and by virtue of his father's strong good intentions, he immediately won the favour of a kingship (like that) of Indra.

10.

Having humbly received Śiva's command, Visvasvat took birth as a son of (this) lineage under the famous and excellent name Bhīma; he took Durgā as his first wife and (another) wife; by the latter he first begot daughters and then sons.

11.

The illustrious Indraratha was born first; he is a source of beauty, heroism, patience, righteousness, generosity, compassion, discernment, humility, determination and honesty; then came the two who were the source of unique joy through the accumulation of qualities such as courage: first Vaṅkaratha, then Śaṅkararatha, both in every respect similar to him (Indraratha).

12.

This Indraratha, endowed with the power of Viṣṇu, this lord of the earth of the lunar lineage, received the fortune of Kaliṅga through the favour of the illustrious Dharmaratha; he seized it from Vajrahasta[1] in battle by the strength of his arm; ah, his great

[1] I regard Vajrahasta as a proper name, as Shastri 1995, p. 326 mentions in his summary of the inscription's

strength lies in disregarding reverence, whether there be an abundance or a scarcity of foot soldiers.

Bibliography

First published by Tripathy 1967 in 1967 and then reedited by the same author in the *Journal of the Asiatic Society*, 8, pp.271-276 with only one plate as facsimiles and without line numbers. The text was reedited by Shastri 1995 in his appendix. The plates are currently preserved at the Archaeological Museum, Departments of History and Ancient Indian History Culture and Archaeology, Utkal University, Bhubaneswar (see Amandine Wattelier-Bricout. Catalogue of the Archaeological Museum, Departments of History and Ancient Indian History Culture and Archaeology, Utkal University, Bhubaneswar. 2024. hal-04543317v2, p.10-11). The photos are available here.

Primary

[T] Tripathy, Kunja Behari. 1966. "Bāṇpur Copperplate Inscription of Somavaṁśī Indraratha." JAS VIII (4), pp. 271–278.

[B] Behera, K. S. 1988. "Banpur plates of Somavamsi Indraratha." JESI XV, pp. 37–46.

[S] Shastri, Ajay Mitra. 1995. *Inscriptions of the Śarabhapurīyas, Pāṇḍuvaṁśins and Somavaṁśins, Part II: Inscriptions*. New Delhi: Indian Council of Historical Research; Motilal Bandarsidass. Appendix I, pages 325–331.

Secondary

Tripathy, Snigdha. 2010. *Descriptive topographical catalogue of Orissan inscriptions*. New Delhi: Manohar. Pages 336–337.

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content , but he offers no identification for this Vajrahasta. I suggest here that this king could potentially be identified with a king of the Eastern Gāṅga dynasty, perhaps Vajrahasta II, also known as Aniyaṅkabhīma, mentioned in seven charters commissioned by one of his descendants (see Rajaguru 1960, n. 2, p. 353 and for the dates of this king Rajaguru 1960, p. 354).