Sanasireipur Plate of Māṇikyatuṅga

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Edition

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〈1〉 siddhaṁ Oṁ namaḥ śivāya‖ namastuṅgaśiraś cu(ṁbi) candra-cāmara-cārave 〈.〉 trailokya-na〈2〉garārambha-mula-sthaṁbhāya ¡sa!〈śa〉ṁbhve‖ tuṅgāra bhūvurati-bhūri-sahasra-saṁkhyāḥ〈.〉 durddānta kīrtti〈3〉-kiraṇāraṇa rāy¿a?〈ā〉dīrya〈t〉 viś-vaṁbharādhipatay¿a?〈o〉 prathitā〈ḥ〉 surā〈ḥ〉mā gāyanti yad-guṇagaṇā〈4〉n-adhun āpi-mattā〈ḥ〉 svasti〈.〉 prativāsara(ma)samasya(ryo) paciyamāna tuṅgasaurājya bhūdvalānirdā-〈5〉ri babhūva nar¿i?〈e〉¡s!〈ś〉vara madānda kāra-macalā-dakṣila janā nanta sthali¿ta?〈ti〉 dhṛti jayapura koṭṭāt〈.〉〈6〉 [1×]taval(lī)¡s!〈ś〉varād-amalavahala tunga bhūpāla-kula kamala dhavakadgvahab¿n?〈m〉ālaneka puruṣa saha〈7〉sun¿a?〈ṛ〉papadvarga m¿ā?〈a〉hāgrahanigrahītātpadā¡ṁ!〈n〉puṇyaguṇa-vanta mahālaṁkkṛtavanta ś¡s!〈ṣ〉ya (stasya) tatprāde〈8〉 śrī tuṅga kulatilaka para-mamaheśvaro mātāpitṛpādānudhyata〈ḥ〉 samadhigatapañca-mahāś{v}a〈9〉¡v!〈b〉do mahāsāmantādhipati samasta-gondrama-nātha〈ḥ〉 śrī māṅkyatuṅgadevaḥ a kuśalī| {ya}〈10〉 jamalāḍa maṇḍ〈a〉le{|} khimbhāI-viṣaye bhaviṣya¿ṁ?〈t〉-rāja-rājānaka-

rāja putra-rājasthānīyām{an}rā〈11〉j¿o?〈a〉pādopajivino yathāk¿a?〈ā〉lā-dhyāsina-sāmant¿ā?〈a〉 vyavahāriṇo ¡v!〈b〉r¿a?〈ā〉hmanā〈n〉 p¿ā?〈ū〉jana purassa〈12〉raṁ sarva-janapadān yathārhaṁ manayati ¡v!〈b〉odhayati samājñapayati cānyat viditam astu bha〈Page 1v〉〈13〉vatāṁ etad-viṣaya-sam¡v!〈b〉addha-valla(śrum)gaya-grāma〈ḥ〉 catu〈ḥ〉 s¿i?〈ī〉m¿a?〈ā〉paryanta〈ḥ〉 pāśupatāmānyādin〈14〉 dvi-japari¡v!〈b〉odhitena mayā māṇesva¿k?〈r〉a-bhaṭṭārakasya pratipāditaṁ‖ ācandrārkka-m-acāṭa-bhaṭa-pra〈15〉ve¡ṣ!〈s〉am sarvavādhāvarjyaṁ sanidhi〈ḥ〉 sopanidhir mātā-pitror-ātmanaś ca puṇyābhivṛddhaye tad a〈16〉smad anurodhāt dharmagauravā¿ñ?〈t〉 ca bhavadbhi〈ḥ〉 pratipālanī〈yā〉 uktañ ca dharmaśāstre‖

3. Anuṣṭubh

bahubhir va〈17〉 sudhā dattā
rājabhis sagarādibhi〈ḥ〉
yasya yasya yadā bhūmis
tasya{‖} tasya tadā phal¿ais?〈am〉

4. Anuṣṭubh

mā〈18〉 bhūd a-phala-śaṅkā vaḥ
para-datteti pārthiv¿a?〈āḥ〉
sva-dānāt phalam ānantyam
para-dattānupālan¿aṁ?〈e〉

5. Anuṣṭubh

sva-da〈19〉ttāṁ para-dattā¡m!〈ṁ〉 vā
yo harreta vasundharām
sa viṣṭhāyāṁ kṛmir bhūtvā
pitṛbhiḥ saha pacyate

Puṣpitāgrā

Iti kamala-dalām¡v!〈b〉u-¡v!〈b〉indu-lolāṁ
śriyam anucintya manuṣya-jīvitaṁ ca
sakalam ida〈20〉m uddṛtañ ca ¡v!〈b〉uddhvā
na hi puruṣaiḥ p¿u?〈a〉ra-kīrtayo vilopyā

〈21〉

Iti śrī maṇikya〈22〉tuṅgadevasya pravarddhamāna-vijayarājya samvaccare saptame likhitam idaṁ sandhivi〈23〉grahika samā✤dityēna lā✤ñcchraṁ rāja✤kī(ya) mudreN ¡n!〈ṇ〉eti

Commentary

Texte encoded based on Tripathy 2011–2012

According to Tripathy 2011–2012, the characters employed in the inscription belong ot the eastern variety of Northern alphabet and may be assigned ot about 9th century A.D. on palaeographical consideration. The language of the inscription is Sanskrit (partly in verse and in prose) with grammatical and orthographical errors, even though the mistakes are found to be less compared with other published records of the Tuṅga dynasty. The Tuṅga kings are known to have acknowledged the supremacy of the Bhauma-Kara dynasty of Orissa during 9th and 10th centuries A.D.

Bibliographical reference : Tripathy 2011–2012, pp. 78–86 . Acharya Acharya 2014, n. 30, p. 386 : "the invocatory verse reads *namastuṅga śirascumvicandracāmaracarave trailokya nagarāmbhamūlastambhāya saṃbhave* This is only inscription of Odisha in which we come across this verse. The verse is mentioned in the *maṅgalācarmaraṇa* of Harṣacarita composed by Bāṇabhaṭṭa in the seventh century CE+ 4 customary verses the inscription begins with the saivite formula *oṁ namaḥ sivāya*". Acharya 2014, p. 387: grant in favour of the deity Māṇikyabhaṭṭāraka by the king at the request of the pāśupata teacher Śaṅkhādityadhvaja

Bibliography

Primary

[T] Tripathy, Snigdha. 2011–2012. "Sanasiripur Copper-plate Grant of Manikyatungadeva of the Tinga Dynasty Year 7." EI 43 (1), pp. 78–86.

Secondary

Acharya, Subrata Kumar. 2014. *Copper-plate inscriptions of Odisha: a descriptive catalogue (circa fourth century to sixteenth century CE)*. New Delhi: D. K. Printworld. Item 1, pages 386–387.