

CHAPTER - III

*ASSEMBLAGE OF SANSKRIT
INSCRIPTIONAL COPPER-PLATE GRANTS
AND IMAGES OF MAINAMATI AND
NEARBY AREAS*

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Introduction

Mainmati excavations have unearthed a large number of antiquities, which are valuable artifacts for reconstructing the historical co-relations in the time and space of this area. For reconstructing such historical co-relations, epigraphs are the most dependable and informative sources. Various types of epigraphs are recovered from Mainmati-Lalmai hill range, which include copperplate grants, coins, stone image inscriptions, terracotta seals and sealing etc. The copperplate grants discovered from Mainamati are twelve in all. Some of these were unearthed during actual excavations on the sites. Seven copperplate grants have been found from Sālvan Vihāra, four grants from Cārpātra Murā and one was accidentally found from Dhaka-Comilla Highway area when the work of digging the earth for road construction was going on. Out of the seven copperplate grants from Sālvan Vihāra, five are heavily corroded and impossible to decipher. The remaining two also are only partly deciphered due to corrosion by Kamala Kanta Gupta [vide-bibliography]. Out of the four copperplate grants from Cārpātra Murā, A.H Dani deciphers three. S.B.Bhattacharjee deciphers the remaining one. H.T. Colebrooke deciphers the one found during the highway construction.

Seven other epigraphs- three copper-plate grants of Srī Candādeva (Candra dynasty) and four stone image inscriptions-which are found not actually from the area under study but from a nearby area are also included here in this chapter because they provided good material for reconstruction of the dynastic chronology and historical co-relation of the ruling dynasties of Samatāṭa Maṇḍala.

The Sanskrit texts of all of these copperplate grants and stone image inscriptions (along with some corrections, independent translation and my own comments) are included here.

SECTION - I
THE MAINAMATI COPPER-PLATE OF
SRI LADHAHA CANDRADEVA

Introduction

This copper-plate was traced accidentally in a mound known as *Cārptra Murā* ('the mound of the four plates') in 1954 A.D. This mound is located on the western side of Comilla town, southern side of Dhaka-Comilla road, near the Kutila Mura and Brigade Headquarters of the Bangladesh Regiment. It is now deposited in the custody of the Directorate of Archaeology, Bangladesh.

This is a single plate inscribed on both the sides. It bears a seal attached to the top from which it projects about and causes a break in the middle of the first four lines on the obverse and first two lines on the reverse. In line 55 i.e. line 24 on reverse the seal, attached to the top, is described as the *Dharmacakra Mudrā* or the 'Emblem of the Wheel of Law'. It consists of a number of concentric circles. The innermost is in the upper part, which represents a wheel flanked on two sides by two small antelopes. It is well known that this type of representation is found in the copper plate of Pala. The margin of the seal is marked by a beaded border, which goes around the overhead projection. There are forty-one beads excluding those on the projection, which has ten extra beads. The space of the seal has been divided into two parts by a line of inscription. It reads *Srī Laḍaha Candra Devaḥ*. The lower portion of the seal has a floral motif. The inscription consists of 62 lines of which 31 are engraved on the obverse and 31 on the reverse.

The text begins with benedictory "*Om Om namo bhagabate Vāsudevāya*" then 9 verses praise the origin and the ancestors and then in 10 verses are described the

birth, victories, glory and religious performances of the donor king **Ladaha Candra**; the prose portion that follows describes the exact location and area of the gifted land with markers of the boundaries and indication of authorities and powers over the land of gift and then five benedictive and imprecatory verses; the plate ends with the indication of the date of donation and witness.

The donee is **Ladaha Mādhava Bhaṭṭaraka** with reference to **Vāsudeva Bhaṭṭaraka**. The purpose is of achieving merits and fame for his parents and himself. The date is 30th day of the month **Jyāiṣṭh** in the Sixth regnal year of the king.

The characters are of the type of Northern **Nāgari**, which is allied to the orthography variety found in the copper-plates of the later Palas and current in North-eastern India towards the close of the tenth and beginning of the eleventh century A.D. Some differences noticed in the characters of the **Candras** and **Pālas** are stylistic, depending upon different hands or school. They do not show any regional variation between the character of North and East Bengal. The language is Sanskrit. There are altogether 24 verses, which are composed in a variety of meters viz. *Vasantatilaka*, *Śārdulavikṛdita*, *Upajāti*, *Anuṣṭubh*, *Viśamavṛtta*, *Sikharinī*, *Sragdhārā* and *Puṣpitāgrā*.

TEXT

श्रीलडहचन्द्रदेवः

[१] ओम् ओम् नमो भगवते वासुदेवाय ॥

ज्योतिस्तुषारशिशिरं च्युतमत्रिनेत्रा-

[२] चन्द्रः स तत्क्षणमभूद्भुवनैकदीपः ।

वङ्शस्ततः प्रववृते पृथिवीप[३]तीनां

सारोत्तरश्च सरलश्च समुन्नतश्च ॥१॥

विश्वोपकारस्य परो[४] विधाता
 धर्म्यात् पथश्चाच्युत एव जात्या।
 महेश्वरश्चाजननादतो(ऽ)भूद्-
 देवत्रयात्मे[५]व स चन्द्रवङ्शः ॥२॥

तस्याभ्युन्नतिशालिनः प्रचयिनो वङ्शस्य मुक्तामणिः
 ख्यातः क्षमावल्लयैकना[६]यकतया त्रैलोक्यचन्द्रो नृपः।
 अक्षुद्रः परिशुद्धिमानपशतत्रासः सुवृत्तो गुण -
 ग्राह्यः पुण्य[७]तमो बभूव जगतः प्रीत्यै च भूत्यै च यः ॥३॥

सम्पाद्यते प्रतिनरश्रुतिपावनीभि-
 रद्यापि यस्य गुणिनो[८] गुणसङ्कथाभिः।
 आनन्दबाष्पभरमन्थरपक्ष्मचक्षुः
 पर्युल्लसत्पुलककञ्चुकमङ्गमङ्गम् ॥४॥

तस्मात् म[९]हावनिभृतां शरणादनन्त-
 भोगास्पदात् समकरादुदधेरिवेन्दुः।
 श्रीचन्द्र इत्यजनि काञ्चनकान्ति[१०]चौर-
 स्तन्वन् श्रियं जगति काञ्चन काञ्चनेयः ॥५॥

प्राग्ज्योतिषेश्वरवधूजनलोचनानां
 बाष्पव्ययव्रतम[११]खण्डितमाततान।
 गौडावरोधवनिताधरपल्लवानि
 चक्रे च यो विगलितस्मितकुड्मलानि ॥६॥

राज्ञस्त[१२]स्य पवित्रितोभयकुलः कल्याणचन्द्रः सुतः
 प्रख्यातो विमलोज्ज्वलैस्त्रिभुवनालङ्कारभूतैर्गुणैः।
 जात्या [१३]धर्ममयो महावनिभृतां तुङ्गैः शिरोभिर्धृतः
 सद्भिः सेव्यतमः प्रवाह इव यस्त्रैस्त्रोतसः पावनः॥७॥

[१४]म्लैच्छीनान्नयनेषु येन जनितः स्थूलो[५]श्रुकोशव्ययो
 गौडीनां स्मितचन्द्रिकाविरहिणः सृष्टाश्च वक्त्रेन्दवः।
 [१५]आतस्तार निजैर्यशोभिरमलैरष्टावनष्टोदयै-
 र्यश्चैताः शशभृत्करैरिव घनत्यागप्रकाशैर्दिशः॥८॥

लक्ष्मी[१६]रिवात्यन्तमनोज्ञरूपा तस्यानुरूपा पुरुषोत्तमस्य ।
 प्रिया तदाराधनकेलिकल्या कल्याणदेवीति शुभा व[१७]भूव ॥९॥

कुन्तीव सत्यवाचं रुद्राणीवात्मजं महासेनम् ।
 सूते स्म लडहचन्द्रं सा खलु देवी महार्हगुणम्॥१०॥

दिव्यो दु[१८]न्दुभिरुन्ननाद ननृतुर्विद्याधरश्रेणयः
 पुष्पञ्च त्रिदिवात् पपात मधुकृत्क्वाणोर्मिवाचालितम् ।
 जाते यत्र व[१९]वुः सुखाश्च मरुतस्ताश्च प्रसेदुर्दिशो
 देवी दूरमुदक्षसत् किमपरं सार्द्धं समुद्रैश्च भूः ॥ ११॥

काष्ठां प्रापदहोभि[२०]रेव परमां विद्योपविद्यासु यः
 क्रूरान् यश्च षडान्तरानिव शतं बाह्यान्जैषीद् अरीन् ।

भर्तुर्यस्य च रञ्जितास्त्रि[२१]भुवनोद्गीतैर्गुणानां गणै-
र्गीश्च श्रीश्च वसुन्धरा च वशगास्तिस्त्रोऽप्यभूवन्निमा : ॥१२॥

प्रयुज्य तांस्तान् गुणवान् गुणा[२२]न् यो
महाफलं वृद्धिमवाप्य चैषाम् ।
भोक्ता च गोप्ता च नयैकचक्षु-
रभूद् भुवः सागरमेखलाया : ॥१३॥

लक्ष्मीमूर्ति[२३]तविक्रमो बलिजयप्रख्यातवीर्योदय-
श्चक्रे यः पुरुषोत्तमो निजगुणैस्तैस्तैरनन्यानुगाम् ।
अङ्गोष्वर्षयिता[२४]न्वभूतिमनघां कामं विजेता च यो
दुर्गायाः करमग्रहीद् गिरिभुवो भूतेशतामास्थितः ॥ १४॥

योऽन्तर्मग्नश्च पारं पर[२५]ममुपगतश्चाशु विद्यानदीनां
दोष्णा यः ख्यातवीर्यो जगदवनमहानाटिकानायकेन ।
क्षोणीभृन्मौलिमालाप[२६]रिमलसुरभीभूतपादाब्जरेणु-
र्यश्चानन्यातपत्राम् अकृतवसुमतीम् अप्रयासाद् अहोभिः ॥१५॥

वाराणस्यामयासीत् सह गी[२७]रिसुतया शम्भुनाध्यासिताया-
मस्नासीत् तत्र गाङ्गे पयसि गतमलः स्वान् अतर्पीत् पितृंश्च ।
पाणौ पाणौ द्विजानामथ[२८] कनकमदात् तस्य को वेत्ति संख्यां
संख्यावान् एक एव त्रिभुवनतिलकः क्षमापतिर्धिक् तदन्यान् ॥१६॥

PLATE NO. 1
 MAINAMATI COPPERPLATE GRANT OF LADHAHA CANDRADEVA
 REVERSE

[The image shows a copperplate with a large, dark, irregularly shaped hole at the top center. Below the hole, there is a dense block of ancient Indian script in Devanagari. The text is arranged in approximately 20 horizontal lines. The script is highly stylized and compact, typical of medieval Indian inscriptions. The plate itself appears aged and somewhat worn, with some surface irregularities. The text is the reverse side of a grant, as indicated by the caption.]

साक्षाद् अक्षतधीर[२९]यष्ट दशभिर्यत्राश्रमेधैः स्वभूः
 श्रीकण्ठः सह दुर्गया प्रमुदितो याम् अध्यवात्सीत् स्वयम् ।
 गङ्गाक्षालितपापपङ्कवि[३०]शदां तामेत्य वाराणसीं
 सस्नौ च प्रददौ च कोशमखिलं धर्मानुरागो नृपः ॥ १७ ॥

सुखं स्नात्वा कृत्वा तदनु पितृसन्तर्प[३१]णविधिं
 विधिज्ञः सम्भेदे शुचिपयसि गङ्गायमुनयोः ।
 द्विजानां तर्षार्त्तिं घनकनकधारावितरणान्
 महाभूतः सो-

TEXT REVERSE SIDE

[१]भूच्छमयितुमलं भीष्मचरितः ॥ १८ ॥

स्थानेऽत्रैव सुरापगा च यमुना चात्रैव विस्पन्द[२]ते
 सोप्यत्रैव युगक्षयाखिलजगद्धन्यैकसाक्षीवटः ।
 तस्यात्रैव च कीर्तिवल्लभनृप[३]स्याकल्पदानं जनाः
 सत्यं विस्मयघुण्डमानशिरसः के वा न रोमाञ्चिताः ॥ १९ ॥

स्वस्ति स खलु श्रीविक्रमपुरसमा

[४]वासितश्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराज श्रीकल्याणचन्द्रदेवपादानुध्यातः परमेश्वर प-

[५]रमभट्टारकमहाराजाधिराजः श्रीमान् लडहचन्द्रदेवः कुशली ॥ पौण्ड्रभुक्तान्तःपाति । समतटमण्डले ।

[६]श्रीपट्टीकेरके । फुल्लहडासम्बद्धस्वसीमावच्छिन्नपादोनषड्द्रोणप्रमाणचम्पावणीभूमौ । तथा डोल्लवा

- [७]यिका सं पूर्वेण दोर्धिका पश्चिमार्धसूपकारवोरक-बुद्धनन्दीग्रामभूमिपश्चिमान्तारोपितकीलकाः सी
 [८]मा । दक्षिणेन बलेश्वरवर्धकिवोरकभूम्युत्तरालिः । गोविन्दोज्ज्वलदक्षिणपाडश्च सीमा । पश्चिमेन
 ओडगो-
- [९]धानिकाभूमेः पूर्वालिगोधानीभूमेर्दक्षिणसीमाल्यारोपितकीलकघणारवभूमेर्दक्षिणसीमालिपूर्व-
- [१०]सीमालयः सीमा । उत्तरेण जयलम्भग्रामीयदक्षिणालिः सीमा । एवं चतुःसीमावच्छिन्न
 विन्दुद्वयाधिक- काकत्र
- [११]योपेतपञ्चयष्टिसहितपादोनपञ्चद्रोणान्विताष्टपाटकप्रमाणवण्यसिंहवोरकग्रामे च । तथा गुप्तिना-
- [१२]टन सं । पूर्वेण बुड्ढिगङ्गिणी सीमा । दक्षिणेन करवत्तीवोरकोत्तरालिः सीमा । पश्चिमेन
 वग्गुरभोगभूमेः पश्चि-
- [१३]मदण्डालिः सीमा । उत्तरेण शङ्करभट्टारकभुज्यमानभूमेर्दक्षिणवदिकार्द्धः सीमा । एवं चतु-
 स्सीमावच्छिन्नवग्गुर-
- [१४]भोग । धृतिपुरहडिकासमेतकाकाधिकनवद्रोणोपेतपाटकत्रयभूमिप्रमाण महादेवग्रामे च समुपग-
- [१५]ताशेषराजपुरुष राज्ञी राणक राजपुत्र राजामात्य महाव्यूहपति मण्डलपति महासान्धिविग्रहिक ।
 महासे -
- [१६]नापति । महाक्षपटलिक । महासर्वाधिकृत । महाप्रतिहार । कोट्टपाल । दौस्साधसाधनिक ।
 चौरोद्धरणिक । नौ -
- [१७]वल । हस्त्यश्वगोमहिषाजाविकादिव्यापृतक । गौल्मिक । शौल्मिक । दण्डपाशिक । दण्डनायक ।
 विषयपत्यादीनन्यां -
- [१८]श्च सकलराजपादोपजीविनोऽध्यक्षप्रचारोक्तान्नहाकीर्त्तितान् । चाटभटजातीयान् । जनपदान् ।
 क्षेत्रकरांश्च -
- [१९]ब्राह्मणोत्तरान् यथार्हं मानयति बोधयति समादिशति च । मतमस्तुभवताम् । यथोपरिलिखितभूमि
 रियं ग्रामद्व -

- [२०]यञ्च । स्वसीमावच्छिन्नं । तृणपूतिगोचरपर्यन्तं । सतलं । सोद्देशं । साम्रपनसं ।
सगुवाकनालिकेरं । सलवणं । सजल -
- [२१]स्थलं । सगर्तोषरं । सदशापराधं । सचौरोद्धरणं । परिहृतसर्वपीडं । अचाटभटप्रवेशं ।
अकिञ्चित्प्रग्राह्यं । समस्तरा -
- [२२]जभोगकरहिरण्यप्रत्यायसहितं अस्मत्कारित-श्रीलडहमाधवभट्टारकाय । विधिवदुदकपूर्वकं कृत्वा ।
पुण्येऽ-
- [२३]हनि । भगवन्तं वासुदेवभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये । आचन्द्रार्कक्षिति-
समका -
- [२४]लं यावत् । भूमिच्छिद्रन्यायेन श्रीमद्धर्मचक्रमुद्रया । ताम्रशासनीकृत्य ढौकितमस्माभिः । अतो भव
द्भिः सर्वैरनु -
- [२५]मन्तव्यं भाविभिरपि भूपतिभिर्भूमेर्दानफलगौरवाद् अपहरणे महानरकपातभयाच्च
दानमिदमनुमोद्या-
- [२६]नुपालनीयम् । निवासिभिः क्षेत्रकरैश्चाज्ञाश्रवणविधेयीभूय यथोचितप्रत्यायोपनयः कार्य इति ।
- [२७]भवन्ति चात्र धर्मानुशंसिनः श्लोकाः ।

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥ २० ॥

[२८]षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरकं वसेत् ॥ २१ ॥

स्वदत्तां परदत्तां वा यो हरेत् वसुन्ध[२९]राम् ।

स विष्टायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥२२॥

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य [३०]तदा फलम् ॥२३॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुद्ध्वा

न हि पुरुषैः परकी[३१]र्तयो विलोप्याः ॥२४॥

श्रीमल्लडहचन्द्रदेवपादीय सम्वत् ६ ज्यैष्ठदिने ३० महासान्धि नि अनु महाक्ष नि ॥

Translation of the Text

Line-1. *Om Om* Salutation to Lord Vāsudeva.

Verse-1. The light cool as snows, fallen from the eye of Atri, became, that very moment , the moon — the unique lamp of the world. From that started the genealogy of the kings (literally the lords of the earth) who were strong straightforward and high.

Verse-2. Therefore, that line of Candra was of the form of the triad of gods- viz. the greatest Vidhātā (= Creator and Lord Brahma) of the obligation of the world, by birth Acyuta (= undeviated and Lord Viṣṇu) from the religious path and Mahesvara (the great master and Lord Śiva) from the (line of its) origination.

Verse-3. There existed, for the joy and wealth of the world, king Trailokya Candra who was the crest jewel of that genealogy (always) growing and resplendent with rise, who was well-known as the only leader of the circle of earth, who was not small, had great purity, was dispeller of hundreds of terrors, of good character, attracted by (good) qualities and most auspicious.

Verse.4. Even today, the talks of the qualities of whom, the qualified person, purifying the ears, make every limb of everybody robbed by intensely rising horripilation with eye-lids slow due to the heavy tears of joy.

Verse 5. From him, who was the refuge of the great rulers and the abode of infinite enjoyments, was born **Srī Candra**, like the moon out of the ocean full of crocodiles, who was the thief of the luster of gold and who added some indescribable beauty to the gold (itself)

Verse-6. And who made the vow of the shedding of tears for the eyes of the ladies of the lord of **Prāgjyotiṣa** uninterrupted, and made the sprouts of the lower lips of the ladies of the harem of Gauda (king), with the buds of smiles dropped.

Verse-7. The son of that king was **Kalyāna Candra**, who sanctified both the families (i.e. paternal and maternal), who was famous for his pure and bright qualities, which were the ornaments of the three worlds. He, by birth of the nature of **Dharma**, was held on the high heads of the great kings and was the most resortable by the good people, like the pious Gangetic stream.

Verse-8. Who created a large flow of the mass of tears in the eyes of **Mleccha**-women, and rendered the moon-faces of the **Gauda**-women bereft of the moon-light of smile, and who spread these eight directions with his never-diminishing spotless fames like the rays of the moon bright on account of the dispersal of clouds.

Verse-9. The auspicious **Kalyāṇadevī** of extremely beautiful form was his beloved queen worthy of him, like **Lakṣmi** of **Puruṣottoma**, and (always) agreeable to the acts pleasing him.

Verse-10. Like **Kunti** to **Yudhiṣṭhira** (lit. one whose speech is always true), or like **Rudrānī** to the son **Mahāsenā**, that queen indeed gave birth to **Laḍaha Candra** of invaluable qualities.

Verse-11. At whose birth, there sounded a divine drum, danced the lines of **Vidyādharas**, flowers made noisy by the waves (groups) of humming bees were strewn from heaven, pleasing breezes blew, and the directions became cheerful and, what more, the very goddess Earth heaved a long sigh (of happiness) alongwith its Oceans.

Verse-12. Who attained highest level in (various) sciences and sub-sciences in a few days only, and who won over hundreds of cruel outer enemies as the six inner ones; and pleased with the group of qualities of which lord- sung in the three worlds all these three - the speech, the glory and the earth - became obedient (to him).

Verse-13. Who, possessing good qualities and with a singular eye to polity, having applied those appropriate qualities, and having obtained its great fruit i.e. enrichment of those (qualities), became the enjoyer and protector of the earth girded by oceans.

Verse-14. Who, with his brilliant prowess (or steps) and with his rise of strength well-known through his victory of the strong (enemies or King Bali), the best among man (or lord **Puruṣottama**) with his excellent qualities, made the (fickle) royal glory (or, **Lakṣmi**) not going to any one else, and who bestowed faultless glory upon **Anga** (Country) (or applied ashes to his limbs) and conquered **Kāma** (**rūpa** Country or Lord **Kāmadeva**), collected taxes from the people of unapproachable mountain lands, (or, held the hand of **Durga**, the daughter of the Mountain), thus attaining the position of the Lord of beings (kingship or Shiva-hood).

Verse-15. Who, as soon as he dipped into, reached quickly the other end of the rivers of sciences, who is well-known for prowess by his hands- the hero of the great drama called 'Protection of the World', and who, the dust of whose lotus-feet is scented by the fragrance of the garlands of the heads of Kings, made the earth effortlessly in a few days without any other parasol.

Verse-16. He went to **Vārānasī**- the abode of lord **Śambhu** with the daughter of the Mountains, bathed there in the **Gangetic** waters, and with his sins removed, performed obsequies for his forefathers; then gave away gold in the hands of the Brahmins- who would know their numbers? Only he, the wise, the crest-jewel of the three worlds is the lord of the earth. Fie upon others!

Verse-17. Where lord Self-Born (Brahma) of uninhibited intellect performed in person ten **Aśvamedha** sacrifices and wherein lord **Śiva** himself resides joyfully with **Dūrgā**; having come to that **Vārānasī** purified with mud-like sins washed away by the **Ganges**, that king having love for religion bathed (in the **Ganges**) and gave away his entire treasure.

Verse-18. Having bathed happily and performed thereafter the obsequious ceremony in the pure waters of the confluence of **Gaṅgā** and **Yamunā**, and by distributing thick streams of gold that knower of ceremonies,

REVERSE

the great person of staunch character, only was enough to appease the pains of thirst of the Brahmins .

Verse-19. In this place only flows the river of Gods (i.e. **Gaṅgā**)and here only ripples the **Yamunā**; even that **Banyan** tree - the blessed witness of the entire universe at the time of the end of an age, is here only; and the unimaginable gifting of that fame-loving king also is here only; really, which people would not turn their head in wondrous horripilation?

3-5 Hail, from his illustrious "Camp of Victory", situated at **Vikramapura**, **Paramesvara** (the great lord), **Paramabhaṭṭāraka** (the great warrior), **Mahārājādhirāja** (the overlord of the great kings), the illustrious **Laḍaha Candra Deva**, meditating upon the feet of the **Paramasaugata** (the great

follower of *Sagata* i.e. Buddha), *Mahārājādhirāja* **Srī Kalyān Candra Deva**, is hale & hearty.

- 5-6 Under **Paundrabhukti** (Paundra province), in **Samatata Maṇḍala** (Samatata Division), at **Srī Paṭṭikeraka** (name of the city), connected with **Phullahadā** (probably name of an area or nearly village), in the matter of the land of **Campāvan** measuring five and three-fourths of dronas separated by its own boundaries;
- 6-8 And connected with **Dollavāyikā**, on the east, the boundary (of the donated land) is pinned by the western part of the village (inhabited) **Supakaras** (cooks), **Voraka** (scribes), **Buddhists** and **Nandis** and western half of the **Dīrghika** (tank);
- 8-10 on the south, the southern boundary is surrounded by the land of **Baleśvara**, **Varddhaki** (carpenters), **Voraka** (scribes) and **Govindoñcama**;
- 10 on the west, the boundary is demarcated by the southern and eastern boundaries of the land of **Ghanārva** marked by the southern boundary of **Godhanī** (pasture land of cows) and eastern boundary of **Oḍa-Goghānī** (pasture land of cows of **Oḍa**);
- 10 On the north, the boundary is (marked by) the southern ridge of the village of **Jayalambha**;
- 10-11 Thus separated by four boundaries; measuring eight **Pātakas**, four and three-fourth Dronas together with five **Yasthis**, three **Kākas** and two **Vīndus** in the village (named) **Vappasimha** (inhabited by) **Voraka** (scribes);
- 11-12 And connected with **Guptinātana**, on the east, the boundary is (demarcated by) the **Buddhi-gaṅginī**;
- 12 on the south, the boundary is the northern ridge of **Karavatti Voraka**;

- 12-13 on the west, the boundaries demarcated by the land enjoyed by Vaggura is the western ridge;
- 13 on the north, the boundary is the southern half of the Vaddika of the land enjoyed by the lord Saṅkara;
- 13-14 Thus separated by four boundaries and the enjoyment of Vaggura, along with the market Dhrtipura; the land measuring three Patakas, nine Dronas and a Kāka in the village Mahādeva;
- 14-15 duly honours, informs and orders all those that are present viz. *Rajapurusa* (royal servants), the Queen, *Rānakas*¹ (the feudal kings), *Rājaputras* (royal princes), *Rājāmātyas* (royal ministers), *Mahāvvyūhapati* (the great general), *Maṇḍalapati* (the governor of Division), *Mahāsāndhivigrahika* (high minister of war and peace or minister of foreign affairs)
- 15-16 *Mahā-senapati* (the commander in chief), *Mahākṣapatalika* (accountant general), *Mahāsarvvādhikṛta* (chief superintendent), *Mahāpratihāra* (high chamberlain), *Kottapāla* (protector of a fort), *Dauḥsādhasādhanika* (officer in charge of difficult jobs, probably intelligence duties), *Cauroddharaṇika* (police official),
- 16-17 engaged officer-in-charge of fleet, infantry, elephant corps, cavalry, cows, buffaloes, goats, sheep, etc., *Gaulmika* (military or police officer), *Saulkika* (customs officer), *Daṇḍapāśika* (officer entrusted with the punishment of criminals), *Daṇḍa-nāyaka* (Judge),
- 17-19 Officer-in-charge of Viṣaya (district) and all other servants of the king mentioned in the list of the *Adhyakṣas* (Department) but not specified here, the people of the class of *Cātas* and *Bhaṭas*, countrymen, the tillers of the land and best among the Brahmins;
- 19-20 Be it known to you that this land as described above within the two villages as separated by its own boundaries, along with the grass, puti-plants and

pasture lands, with low and high lands, with mango and jack-fruit trees, with betelnut and coconut trees,

20-21 with salt, with water and land, with pits and barren tracts, with tolerance of Ten crimes, with police protection, immune from all kinds of forced labour, not to be entered by *Cāṭas* and *Bhāṭas*, not to be taxed at all,

21-22 along with all the income such as taxes and gold enjoyed by the king-

22-24 is presented by us to Lord Srī *Laḍaḥa Mādhava*² caused to be made by us ceremoniously after doing the water rite, on this auspicious day, having address the Lord *Vāsudeva* for the increase of the merit and fame of his parents and his own self, as long as the Sun, the Moon and the Earth endure, according to the law of *Bhūmicchidra*, by means of a copper-plate charter and affixing the illustrious *Dharmacakra* seal;

24-26 Therefore it should be approved by all of you. This gift should be approved of and protected by the future kings also considering that gift of land entails enormous merit and its taking away, the fear of falling into the great hell. The inhabitants and the peasants should be obeyed and all dues that are proper should be paid.

27 There are also verses in praise of *Dharma* in this matter:

Verse-20 One who accepts the land, and one who gifts the land are both (persons of) meritorious deed, both will definitely go to heaven.

Verse-21 The giver of the land enjoys in the heaven for sixty thousand years; the interrupter and his supporter would live in hell for so many years.

Verse-22 He, who snatches away the land given by his ownself or by others, is rotten with his forefathers having become a worm of the dung.

Verse-23 Many kings like *Sagara* etc. have donated land; whoever is the master of that land at a certain time obtains the fruit at that time.

Verse-24 Therefore, having thought wealth and human life to be as fickle as a drop of water on a petal of lotus, and having understood all the sayings above, the persons should not efface the fames (i.e. good deeds) of others.

31 On the 30th day of *Jyaiṣṭha* of the 6th regnal year of *S'rimad Laḍaha Candra Deva*. Approved by *Mahā Sāndhivigrahika*. Approved by *Mahākṣa-Patalika*.

THE MAINAMATI COPPER-PLATE OF SRĪ LAḌAHA CANDRADEVA

Introduction

The copper-plate no.2 of Sri Laḍaha Candra was also discovered accidentally in a mound known as *Cārpatra Murā*, in 1954 A. D. This mound is situated in the *Mainamati-Lalmai* hill range, on the western side of Comilla town, southern side of Dhaka-Comilla road, near the *Kutilā Murā* and Brigade Head-quarters of the Bangladesh Regiment. This plate is now preserved in the custody of the Directorate of Archaeology, Bangladesh.

This is a single plate inscribed on both the sides. A round seal is attached to the top of the middle of the plate. Due to this seal, there is a break in the middle of the first three lines on obverse and first one line of the reverse. In line 22 on reverse, the seal, attached to the top, is identified as the *Dharmacakra Mudrā*. This *Dharmacakra Mudrā* symbolizes the Buddhist faith. It is also the emblem of the wheel of law. It consists of a number of concentric circles. The innermost is in the top. It shows a small wheel flanked on two sides by two antelopes. This type of wheel is found in the *Pāla* copperplates. This seal has been divided into two parts by a small line of inscription. It is deciphered as *Srī Laḍaha Candra Devaḥ*. The lower most part of the inscribed line is a floral motif. Out of the concentric circles and lower part of the seal is also the floral motif. The margin of the seal is decorated by 41 beads and projection by ten

PLATE NO. 2
 MAINAMATI COPPERPLATE GRANT OF LADAHA CANDRADEVA
 REVERSE



extra beads. The inscription consists of 60 lines of which 30 are engraved on the obverse and 30 on the reverse.

The text beginning with benedictory "*Om, Om namo Bhagavate*", is same as that of plate no.1 of *Srī Ladaha Candra Deva*. There are total 24 verses described on the plate and they are verbatim the same as in the plate no.1 of *Srī Ladaha Candra Deva*. The only difference is about the limits of the land donated and the date. End of the plate indicates the date of donation and the witness. The date of donation is 30th day of the month of *Aṣāḍha* in the Sixth regnal year of the king.

We are therefore printing only the prose text of this copperplate in Sanskrit and the English translation of the prose portion and request the readers to refer to the text and translation of the verses in the first plate of *Srī Ladaha Candra Deva*.

TEXT REVERSE

स्वस्ति स खलु

[६] श्रीविक्रमपुरसमावासितश्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराजश्रीकल्याणचन्द्रदे

[७] वपादानुध्यातः परमेश्वरपरमभट्टारकमहाराजाधिराजः श्रीमान् लडहचन्द्रदेवः कुशली ।।

[८] श्रीपौण्ड्रभुक्त्यान्तःपाति-समतटमण्डले । पेरनाटनविषय सं । पूर्वेण मायुपाटकावस्थित-लोकनाथ-

[९] भट्टारकीयशासनभूमेः पश्चिमालिः सीमा । दक्षिणेन लोकनाथभट्टारकीयशासनभूमेरेवोत्तरालिः

[१०] सीमा । पश्चिमेन ब्राह्मणदेववोरकग्रामीयपूर्वान्तः सीमा । उत्तरेण कंसाराकद्वपोलकग्रामीयदक्षि-

[११] णखातः सीमा । एवं चतुः सीमावच्छिन्नो नत्रिंश(=द)ष्टाधिकसार्द्धद्रोणोपेताष्टपाटकप्रमाण

सुरवोरक ग्रामे ।

[१२] समुपगताशेष-राजपुरुष-राज्ञी-राणक-राजपुत्र-राजामात्य-महाब्यूहपति-मण्डलपति-महासान्धि

[१३] विग्रहिक । महासेनापति । महाक्षपटलिक । महासर्वाधिकृत । महाप्रतीहार । कोडपाल । दीस्सा-

[१४] घसाधनिक । चौरोद्धरणिक । नौबल । हस्त्यश्वगोमहिषाजाविकादिव्यापृतक । गौल्मिक ।

शौल्कि-

[१५] क । दण्डपाशिक । दण्डनायक । विषयपत्यादीनन्यांश्च सकलराजपादोपजीविनोऽध्यक्ष-
प्रचारोक्तान्निहाकीर्ति

[१६] तान् । चाटभटजातीयान् (1) जनपदान् । क्षेत्रकरांश्च ब्राह्मणोत्तरान् यथार्हं मानयति बोधयति
समादि

[१७] शति च । मतमस्तु भवताम् । यथोपरिलिखित ग्रामो(ऽ)यं स्वसीमावच्छिन्नः ।

तृणपूतिगोचरपर्यन्तः सतल-

[१८] सोद्देशः साम्रपनसः सगुवाकनालिकेरः सलवणः सजलस्थलः सगर्तोषरः । सदशापराध सचौ

[१९] रोद्धरणः परिहृतसर्वपीडः अचाटभटप्रवेश । अकिञ्चित्प्राह्यः समस्तराजभोगकरहिरण्यप्र

[२०] त्यायसहितः । श्री-पट्टीकरकेऽस्मत्कारित-श्री-लडहमाधवभट्टारकाय । विधिवदुदकपूर्वकं कृत्या ।

[२१] पुण्येऽहनि । भगवन्तं वासुदेवभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये-

[२२] आचन्द्रार्कक्षितिसमकालं यावत् । भूमिच्छिद्रन्यायेन । श्रीमद्धर्मचक्रमुद्रया । ताम्रशासनीकृत्य । ढौ

[२३] कितोऽस्माभिः । अतो भवद्भिः सर्वेऽनुमन्तव्यः भाविभिरपि भूपतिभिर्भूमेर्दानफलगौरवाद् अपह-

[२४] रणे महानरकपातभयाच्च दानमिदमनुमोद्यानुपालनीयम् । निवासिभिः क्षेत्रकरैश्चाज्ञाश्रवणवि

[२५] धेयीभूय यथोचितप्रत्यायोपनयः कार्य इति । भवन्ति चात्रधर्मानुशंसिनः श्लोकाः ।

भूमिं यः प्रतिगृह्णा[२६]ति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥ २० ॥

षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः ।

[२७] आक्षेप्ता चानुमन्ता च तान्येव नरकं वसेत् ॥ २१ ॥

स्वदत्तां परदत्तां वा यो हरेत् वसुन्धराम् ।

स विष्टायां क्रि(कृ)मिर्भूत्वा [२८]पितृभिस्सह पच्यते ॥२२॥

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२३॥

[२९]इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुद्ध्वा

न हि पुरुषैः [३०]परकीर्तयो विलोप्याः ॥२४॥

श्रीलडहचन्द्रदेवपादीयसम्बत् ६ आषाड दिने ३० महासान्धि नि अनु महाक्ष नि ॥

Translation of Reverse

- 5-7 Hail, from his illustrious 'Camp of Victory', situated at Vikramapura, *Parameśvara* (the great lord), *Paramabhāṭṭāraka* (the great warrior), *Mahārājādhirāja* (the overlord of the great king), the illustrious Laḍaha Candra Deva, meditating on the feet of the *Paramasaugata* (the great follower of *Sugata* i.e. Buddha), *Mahārājādhirāja* Srī Kalyān Candra Deva, is prosperous.
- 8 Under Srī Paundrabhukti (Srī Paundra provience) in Samatata Maṇḍala (Samatata Division),
- 8-9 And (connected with) Pernātana Visaya (Pernātana District), on the east, the boundary (of donated land) is the western boundary of a royal grant of land of lord Lokanātha situated in Māyupātaka;

- 9-10 on the south, the boundary is the northern boundary of a royal grant of land of Lokanatha;
- 10 On the west, the boundary is the East End of the village Brāhmaṇadeva Voraka (scribes)
- 10-11 on the north, the boundary is the southern trench of the village of Kāmsārakaddapolaka;
- 11 thus demarcated by the four boundaries; measuring eight Patakas and thirty-seven and a half dronas, in the village Sura -Voraka.
- 12-13 duly honours, informs and orders all those that are present viz. *Rājapuruṣa* (Royal servants), the Queen, *Rānakas* (the feudal kings), *Rājaputras* (Royal princes), *Rājamātyas* (Royal Ministers), *Mahāvīyūhapati* (the great general), *Maṇḍalapati* (the governor of division), *Mahāsāndhivigrahika* (High minister for war and peace or minister of foreign affairs);
- 13-14 *Mahāsenāpati* (the commander-in-chief), *Mahākṣapatlika* (Chief accountant), *Mahasarvvādhikṛta* (Superintendent of all works), *Mahāpratihāra* (High chamberlain), *Koṭṭapāla* (Protector of a fort), *Dauḥsādhasādhanika* (officer-in-charge of difficult jobs, probably intelligence duties), *Cauroddharanika* (Police official),
- 14-15 engaged officer-in-charge of fleet, infantry, elephant corps, cavalry, cows, buffaloes, goats, sheep, etc., *Gaulmika* (military or police officer), *Saulkika* (customs officer),
- 15-16 *Dandapāśika* (officer entrusted with the punishment of criminals), *Dandanayaka* (Judge), officer-in-charge of *Viṣaya* (district) and all other servants of the king mentioned in the list of the *Adhyakṣas* (Department) but not specified here, the people of the class of *Cātas* and *Bhātas*, countrymen, the tillers of the land and best among the Brahmins;

17-18 Be it known to you that this land as described above within the two villages as separated by its own boundaries, along with the grass, puti-plants and pasture lands, with low and high lands, with mango and jack-fruit trees, with betel nut and coconut trees, with salt, with water and land, with pits and barren tracts, with tolerance of Ten crimes,

18-19 with police protection, immune from all kinds of forced labour, not to be entered by *Cātas* and *Bhatas*, not to be taxed at all,

19-20 along with all the income such as taxes and gold enjoyed by the king-

20-23 is presented by us, at Srī Pattikeraka, to Lord Srī Ladaha Mādhava³ caused to be made by us ceremoniously after doing the water rite, on this auspicious day, having addressed to the Lord Vāsudeva for the increase of the merit and fame of his parents and his own self, as long as the Sun, the Moon and the Earth endure, according to the principle of *Bhūmicchidra*, by means of a copper-plate charter and affixing the illustrious *Dharmacakra* seal;

23-25 Therefore it should be approved by all of you. This gift should be approved of and protected by the future kings also considering that gift of land entails enormous merit and its taking away, the fear of falling into the great hell. The inhabitants and the peasants should be obeyed and all dues that are proper should be paid.

25 There are also verses in praise of *Dharma* in this matter:

Verse-20 One who accepts the land, and one who gifts the land are both (persons of) meritorious deed, both will definitely go to heaven.

Verse-21 The giver of the land enjoys in the heaven for sixty thousand years; the interrupter and his supporter would live in hell for so many years.

Verse-22 He, who snatches away the land given by his ownself or by others, is rotten with his forefathers having become a worm of the dung.

Verse-23 Many kings like Sagara etc. have donated land; whoever is the master of that land at a certain time obtains the fruit at that time.

Verse-24 Therefore, having thought of wealth and human life as fickle as a drop of water on a petal of lotus, and having understood all the sayings above, the persons should not efface the fames (i.e. good deeds) of others.

30 On the day of Aṣāḍha of the 6th regnal year of Srī Laḍaha Chandra Deva. Approved by *Mahāsāndhivigrahika*. Approved by *Mahākṣapatalika*.

MAINAMATI COPPERPLATE OF SRI GOVINDA CANDRA DEVA

Introduction

This copper plate of Srī Govinda Candra Deva was traced accidentally in a mound known as Cārpatra Murā in 1954 A.D. It is located in the Mainamati-Lalmai hill range, on the western side of Comilla town, southern side of Dhaka-Comilla road, near the Kutilā Murā and Brigade Head-quarters of the Bangladesh Regiment. This plate is in a good condition. Presently, it is in the custody of the Directorate of Archaeology, Bangladesh.

This also is a single plate inscribed on both the sides. It bears a seal attached to the middle of the top and causes a break in the middle of the first three lines on the obverse and of the two lines on the reverse. In line 19 the seal is described as the *Dharma Cakra Mudrā*. This *Dharma Cakra Mudrā* symbolizes the Buddhist faith. It is also the emblem of the wheel of law. It consists of a number of concentric circles. The innermost small circle is in the top. It shows a small wheel flanked on two sides by two gazelles. This type of characteristics of wheel is found in the Pāla Copperplates.

The projected circle is divided into two parts by a small line of inscription, which is deciphered as *Srī Govinda Candra Devaḥ*. The lower part of the inscribed line is a floral motif. Five petals of lotus decorate lower part of the seal, i.e. out of the concentric circles. The margin of the seal is furnished by 41 beads. The projection is furnished by 10 more beads. The inscription consists of 58 lines of which 29 are engraved on the obverse and 29 on the reverse.

It begins with "*Om Svasti*". Then there are 16 verses of genealogical praise mentioning in highly ornate language, the benediction (1), the origin of the royal lineage (2-3), King *Srī Candra* (4-5), King *Kalyāna Candra* (6-7), King *Ladaha Candra* (8-9), and his queen *Saubhāgyadevī* (10) and finally King *Govinda Candra* (11-16). The prose portion describes the demarcations of the donated land with usual orders to royal officers and finally five verses praising donations and deprecating its snatchers.

Strongly, the plate is not dated. There is space if the donor wanted to inscribe it. But he has chosen not to. One can only guess at the reasons for this. The plate ends with two vertical strokes, some space, a circle, and some space again and finally two vertical strokes again. Dani says, "It is difficult to say whether this circle has any numerical value". We aver it has none; it has only decorative value.

The characters are of the type of Northern Nāgari which is allied to the alphabet found in the copper-plates of the latter Pālas and current in North-eastern India towards the close of tenth and first half of the eleventh century A.D. There are only small of differences between the inscriptions of Candras and there of Palas. The letters are very stylistic, depending upon different hands or school. They do not show any regional variations between the character of North and East Bengal. The language of the inscription is Sanskrit. There are altogether 21 verses which are composed in a variety of metres viz. *Indravajrā*, *Sārdulavikṛditaṁ*, *Vasantatilaka*, *Śikharīṇi*, *Anuṣṭubh*, *Puṣpīāgrā*, *Upajāti*.

TEXT
OBVERSE SIDE

श्री गोविन्दचन्द्र देवः

[१] ओम् स्वस्ति
निःश्रेयसाप्या(=या)स्तु जिनो जनाना-
मनुत्तरं शर्म करो[२]तु धर्मः ।
संघोऽप्यघं हन्तु तयोः प्रभावा-
दुत्तीर्णसंसारमहास[३]मुद्रः ॥१॥

यदद्भुतं निर्गतमत्रिनेत्राज्-
ज्योतिः प्रकृत्या शिशिरं सितञ्च ।
सो[४]ऽभूत् क्षणात् सुन्दरकान्तिरिन्दु -
रानन्दनो लोकविलोचनानाम् ॥ २ ॥

तस्य प्रजाप्रीतिकरोद[५]यस्य
दिशान्तमःखण्डनपण्डितस्य ।
क्रमात् प्रवृद्धः सरलः सुपर्वा
समुन्नतश्च प्रससा[६]र वङ्गः ॥ ३ ॥

वागीशाधिकधीरखण्डितमहीरक्षाधिकारव्रतः
प्रत्यत्विप्रतिपादिते[७]प्सितफलः कल्पद्रुमो जङ्गमः ।
श्रीचन्द्रः शरदिन्दुसुन्दरमुखो विद्यावधूनां पतिः(ः)
[८]जातस्तत्र पवित्रितोभयकुलः क्षोणीभुजामग्रणीः ॥ ४ ॥

येनाजौ द्विषतां गणः सुर[९]वधूसङ्गोत्सवैर्योजितः
 पात्रं मित्रजनः कृतश्च धवलच्छत्रस्मितानां श्रियां ।
 लोकानां[१०] परिपालने च भरणे चात्यन्तबद्धोद्यमः
 ख्यातो यश्च सशैलसागरमहीपर्यन्तपा[११]च्छैर्गुणैः ॥ ५ ॥

तस्मात् क्षीरनिधेरिवेन्दुभवने तत्रोत्सवैकप्रसू-
 रूरोल्लासिकलाकलापनि[१२]लयः कल्याणचन्द्रो नृपः ।
 यस्त्यागेन बलिर्द्विषद्भयकृत्तारामः प्रतापेन यो
 यः स[१३]त्येन युधिष्ठिरो बलवता शौर्येण यश्चार्जुनः ॥ ६ ॥

येनासौ द्विगुणीकृतः पतिवधादु[१४]द्वेजितानां घनैर्
 म्लेच्छीनान्नयनाम्बुभिर्विगलितैः लौहित्यनामा नदः ।
 येनाजौ ग[१५]जवाजिपत्तिबहुलां सेनां गृहीत्वा बलाद्
 गौडानामधिपः कृतश्च (सु)चिरं लज्जावनप्रा[१६]ननः ॥ ७ ॥

तस्मादजायत सुतः श्रुतशीलशाली
 कौलीनभीरुहृदयः सदयः प्रजा[१७]सु ।
 विद्याधरैः कनकशैल इवाधिगम्यः
 सर्वोत्तरो लडहचन्द्र इति क्षितीन्द्रः ॥ ८ ॥

[१८]ययौ वाराणस्यां सुरसरिति सस्नौ च बहुशः
 शतं वारानर्थिष्वथ कनकवृष्टिञ्च वि[१९]दधे ।
 कवित्वात् पाण्डित्यादिशिदिशि च यः कीर्त्तिमनघां
 वितेने शत्रुस्त्रीनिधुवनकलो[२०]च्छेदचतुरः ॥ ९ ॥

देवस्य तस्येन्दुसमानकान्तेः
 सौभाग्यदेवीति महानुभावा ।
 शिवा शि[२१]व(स्येव) हरेरिव श्रीः
 प्रियङ्करा प्राणसमा प्रिया(ऽ)भूत् ॥ १० ॥

सा सुप्रशंस्ये(ऽ)ह्नि शुभे मुहूर्त्ते
 परीतम[२२]ङ्गैश्शतराजचिह्नैः ।
 मुखश्रिया निर्जितमण्डचन्द्रं
 गोविन्दचन्द्रं सुसु(=षु)वे सुखेन ॥ ११ ॥

भूते जन्मनि तस्य[२३] पुष्पमपतदिव्यं महीमण्डले
 सामोदः शिशिरः शनैर्मरुदवादासन् प्रसन्ना दिशः (1)
 वीणा[२४]वेणुमृदङ्गनिस्वनमयं शृङ्गारचेष्टामयं
 तत्तल्लास्यकलामयं पितृपुरं सान्तःपुरञ्चाभ[२५]वत् ॥ १२ ॥

ईशस्तस्य पिता शिवा च जननी सो(ऽ)भूत् स्वयं शक्तिमान्
 लोको(ऽ)यं धृतिमानजायत म[२६]हासेनस्य तस्योद्भवात् (1)
 विद्याः शैशव एव तेन दिवसैरल्पैः सुखं शिक्षिताः
 स्वभ्यस्तो[२७] गजवाजिवाहनविधिर्जाताश्च सर्वाः कलाः ॥ १३ ॥

मूर्त्तो धर्म इति क्षमानिधिरिति त्राता प्रजा[२८]नामिति
 श्रेयः पात्रमिति श्रियां वसतिरित्युद्दामधामेति च (1)
 क्षोणीन्द्रः परिकीर्त्यते प्र[२९]तिदिशं प्रत्यालयं प्रत्यहं
 सानन्दं सकुतूहलं सपुलकं लोकैः स एकः परं ॥१४॥
 आखण्डलस्ये

PLATE NO. 3
 MAINAMATI COPPERPLATE GRANT OF GOVINDA CANDRADEVA
 REVERSE



TEXT
REVERSE SIDE

[१]व विकस(=स्व)रा श्रीः

प्रचण्डरश्मेरिव चण्डमोजः।

तस्यास्तु भूमण्डलम[२]ण्डनस्य

मृकण्डसूनोरिव दीर्घमायुः (11) १५॥

शिवं स्वयम्भूः सृजतु प्रकामं

हरिः श[३]रीरस्थितिमादधातु (1)

विपक्षसंहारमुदारकीर्त्ते-

गोविन्दचन्द्रस्य हरः करोतु ॥ १६॥

स खलु श्रीवि

[४]क्रमपुरसमावासित श्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराजः श्रीलङ्गहचन्द्र-

[५]देव-पादानुध्यातः परमेश्वरः परमभङ्गारको महाराजाधिराजः श्रीमान् गोविन्दचन्द्रदेवः

[६]कुशली श्रीपौण्ड्रभुक्त्यन्तःपाति समतटमण्डले पेरनाटनविषय सं साहरतलाके पाटक-

[७]द्वयभूमौ। समुपगताशेष-राजपुरुषराज्ञीराणकराजपुत्रराजामात्यमहाब्यूहप-

[८]ति मण्डलपति महासन्धिविग्रहिक महासेनापति महाक्षपटलिक महासर्वा-

[९]धिकृत महाप्रतिहार कोटपाल दौःसाधसाधनिक चौरोद्धरणिक नौवलह-

[१०]स्त्यश्वगोमहिषाजाविकादिव्यापृतक गौल्मिक सौ(शौ)ल्किक दण्डपाशिक द(ण्ड)नाय-

[११]क विषयपत्यादीनन्यांश्च सकलराजपादोपजीविनो(ऽ)ध्यक्षप्रचारोक्तानिहा-

[१२]कीर्त्तितान् चाटभटजातीयान् जनपदान् क्षेत्रकरांश्च ब्राह्मणोत्तरान् यथार्-

[१३]हं मानयति बोधयति समादिशति च मतमस्तु भवतां यथोपरिलिखिते भूमि-

- [१४]रियं स्वसीमावच्छिन्ना तृणपूतिगोचरपर्यन्ता सतला सोद्देशा साप्रपनसा सगु-
 [१५]वाकनालिकेरा सलवणा सजलस्थला सगर्तोषरा सदशापराधा सचौरो-
 [१६]द्धरणा परिहृतसर्वपीडा अचाटभटप्रवेशा अकिञ्चित्प्रग्राह्या समस्तराज
 [१७]भोगकरहिरण्यप्रत्यायसहिता नडेश्वरभट्टारकाय पुण्येऽहनि विधिवदुद-
 [१८]कपूर्वकं कृत्वा भगवन्तं शिवभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशो -
 [१९]भिवृद्धये ॥ आचन्द्रार्कक्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन श्रीमद्धर्मचक्रमु-
 [२०]द्रया ताम्रशासनीकृत्य प्रदत्ताऽस्माभिः अतो भवद्भिः सर्वैरनुमन्तव्यं भाविभिर-
 [२१]पि भूपतिभिर्भूमेर्दानफलगौरवादपहरणे महानरकपातभयाच्च दानमि
 [२२]दमनुमोद्यानुपालनीयं निवासिभिः क्षेत्रकरांश्चाज्ञाश्रवणविधेयीभूय यथोचि-
 [२३]तप्रत्यायोपनयः कार्य इति ।भवन्ति चात्र धर्मानुशंसिनः श्लोकाः ॥

भूमिं यः प्रतिगृ[२४]ह्णाति यश्च भूमिं प्रयच्छति ।
 उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥१७॥

षष्टिं वर्षसह[२५]स्राणि स्वर्गे मोदति भूमिदः ।
 आक्षेप्ता चानुमन्ता च तान्येव नरकं वसेत् ॥१८॥

स्वदत्तां पर[२६]दत्तां वा यो हरेत् वसुन्धराम् ।
 स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥१९॥

बहुभिर्वसुधा[२७] दत्ता राजभिः सगरादिभिः ।
 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२०॥

इतिकमल[२८]दलाम्बुविन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुद्धवा

[२९]न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥२१॥

Translation of the Text

Obverse

Line-1. *Om!* Welfare (to all)!

Verse-1. May Jina (Lord Buddha) be for the weal of the people. May Dharma give highest bliss to all. And the may Saṅgha also, which has owing to influence of these two (i.e. Jina and Dharma) crossed the great Ocean of this world, destroy sins.

Verse-2. That wondrous light which came out of the eyes of sage Atri⁴ and which is cool and white by nature, turned that very moment into the moon of beautiful lustre pleasing to the eyes of the people.

Verse-3. In the order of the rise of that (i.e. the moon and the royal lineage) joyous to the people, and expert in destroying the darkness of the directions, the Vaṅga (country) prospered and extended straight and coherently to pre-eminence.

Verse-4. There was born Srī Candra, pre-eminent among the kings, of intellect greater than that of the lord of Vāk, having a vow of authority to protect the entire earth, who, the mobile desire-yielding tree, quickly accomplished the desired fruit, having the face as beautiful as the autumnal moon, lord of the ladies of learning, who purified the families of both (paternal and maternal)

Verse-5. Who, in the battlefield, united the group of enemies with the festivals of the company of divine ladies, and made the friend-folk a receptacle of the

(royal) glories smiling with white umbrellas⁵, and (who was) extremely attentive (*baddhodymah*) in the protection and nourishment of the people, and who was well-known by his pure qualities to the ends of this earth along with its mountains and oceans.

Verse-6. From him , like moon from milky Ocean, was born king **Kalyāna Candra**, the source of only joy to the eyes, the abode of the group of **Kalas**(digits or arts) risen high, who was(like) king **Bali** in (the quality of) sacrifice, who was **Rāma** by his valour creating fear in enemies , who was **Yudhishthira** in truth and **Arjuna** in the forceful prowess.

Verse-7. Who redoubled this great river called **Lauhitya** by the thick (flow of) tears shed from the eyes of the **Mleccha**-women distressed by the killing of their lord; and who made the lord of the **Gaudas** low-faced by shame by having forcefully made captive his great army of elephants, horses and foot-soldiers in the battle-field for a long time.

Verse-8. From him was born a son called **Laḍaha Candra**, the highest of Kings, shining with wisdom and character, afraid at heart of popular censure and kind towards subjects, approachable like a golden mountain by the learned (or like Mountain Meru approachable only by **Vidyādharas**);

Verse-9. Who went to **Vāranasi**, and bathed in the divine river many times, then hundreds of times bestowed golden shower upon the supplicants, and who spread his spotless fame in all directions with his poetic genius and scholarship and who was clever in snapping up the carnal arts of the females of his enemies.

Verse-10. Like **Śiva** of lord **Śiva** and **Sri** (i.e. **Lakṣmi**) of lord **Viṣṇu**, **Saubhāgyadevī** of great demeanor was the beloved (queen) of that lord of moon-like lustre, loved by him like his soul and always doing what he liked.

Verse-11. On an auspicious day and in an auspicious hour, she happily gave birth to **Govinda Candra** who was endowed with limbs possessing hundreds of royal signs, and who won the orb of moon with the luster of his face.

Verse-12. When he was born, divine flowers fell on the earth, pleasing and cool wind blew slowly, the directions were bright, and capital of his father with its female-folk, his harem became over-flowing with delicate arts full of the sounds of lutes, flutes and drums and full of artistic (lit erotic) activities.

Verse-13. His father was lord **Śiva**, his mother **Śiva**, and he himself was **Saktimān** (i.e. **Kārttikeya**). By the rise of that (king) of great army, this world become reposed, the sciences were learnt by him with ease in child-hood only within a few days and he was well studied in the science of elephants, horses, carriages and (he) learnt all the arts.

Verse-14. Only this single King is praised in every direction, in every house, everyday by people with joy, with eagerness, with horripilation as *Dharma* incarnate, as the ocean of tolerance, as protector of the subjects, as an object of welfare, as the abode of riches, and as unrestrained luster;

Verse-15. May the brightening glory of **Indra**, the severe luster of the sun and the long life of the son of (sage) **Mrkanda** be for him who is the ornament of the circle of earth.

Verse-16. Of this **Govinda Candra** of wide fame, may Lord self-born produce profuse bliss, may **lord Hari** bestow steadiness of his body and **Lord Hara** destroy (his) opponents.

3-6. Hail, from his illustrious "Camp of Victory," situated at **Vikramapura**, **Parameśvara**, **Paramabhāṭṭāraka**, **Mahārājādhirāja**, the illustrious **Govinda Candra Deva**, meditating upon the feet of the *Parama Saugata*, **Mahārājādhirāja Srī Laḍaha Candra Deva** is hail and hearty.

- 6-7. Under **Srī Paundrabhukti** in **Samataḥ Maṇḍala** connected with **Peranātana Viṣaya** at **Sāharatalāka** in the matter of two pātakas of land;
- 7-9. Duly honors informs and orders the entire group of *Rājapuruṣa, Rājñi, Rāṇakas, Rājaputras, Rājamātyas, Mahāvīyūhapati, Maṇḍalapati, Mahāsāndhivigrahika, Mahāsenāpati, Mahākṣapatalik, Mahāsarvvādhikṛta, Mahāpratihāra, Kottapāla, Dauṣādhasādhanika Cauroddhraṇika,*
- 9-11. Engaged officer-in-charge of fleet, infantry, elephant corps, cavalry, cows, buffaloes, goats, sheep, etc. *Gaulmika, Saulkika, Daṇḍapasika, Daṇḍanāyaka,*
- 11-12. Officer-in-charge of *Viṣaya* and all other servants of the king mentioned in the list of the *Adhyākṣas* but not specified here, the people of the class of *Cātas* and *Bhaṭas*, countrymen, the tillers of the land and best among the Brahmins;
- 12-17. Be it known to you all that this land as mentioned above within the Saharatalaka as demarcated by its own boundaries, along with the grass, puti-plants and pasture lands, with low and high lands, with mango and jack-fruit trees, with betelnut and coconut trees, with salt, with water and land, with pits and barren tracts, with tolerance of Ten crimes, with police protection, immune from all kinds of forced labour, not to be entered by *Cātas* (cheats) and *Bhaṭas* (soldiers), not to be taxed at all, along with all the income such as taxes and gold enjoyed by the king
- 17-19. To **Natteśvara Bhattaraka** after doing the water rite, on this auspicious day, having addressed to the **Lord Śiva Bhattāraka** for the increase of the merit and fame of his parents and his own self;
- 19-20. As long as the Sun, the Moon and the Earth endure, according to the law of *Bhūmicchidra*, by means of a copper-plate charter and affixing the illustrious *Dharmacakra* seal; is presented by us.

20-23. Therefore, it should be approved by all of you. This gift should be approved of and protected by the future kings also considering that gift of land entails enormous merit and its taking away, the fear of falling into the great hell. The inhabitants and the peasants should be obeyed and all dues that are proper should be paid.

23. There are also verses in praise of *Dharma* in this matter:

Verse-20 One who accepts the land, and one who gifts the land are both (persons of) meritorious deed, both will definitely go to heaven.

Verse-21 The giver of the land enjoys in the heaven for sixty thousand years; the interrupter and his supporter would live in hell for so many years.

Verse-22 He, who snatches away the land given by his own self or by others, is rotten with his forefathers having become a worm of the dung.

Verse-23 Many kings like Sagara etc. have donated land; whoever is the master of that land at a certain time obtains the fruit at that time.

Verse-24 Therefore, having thought of wealth and human life as fickle as a drop of water on a petal of lotus, and having understood all the sayings above, the persons should not efface the fames (i.e. good deeds) of others.

THE MAINAMATI COPPERPLATE OF RANAVANKA MALLA SRIMAT HARIKALADEVA

Introduction

This copperplate was found towards the end of the year 1803. When the repairing work of the highway, through the mainamati hills, was going on and accidentally, the workers of that area got the plate at the time of digging earth in the district Tippera (at present the district of Comilla), about five miles to the west of the

town of Comilla. It was found in good condition and was in the custody of the Asiatic Society of Bengal.

This is a single plate inscribed on one side only. The plate measures about 11" X 9", it bears an arch, and inside it is a crown, at the top of the plate which measures about 2" in height. This delineation probably shows the symbol of the Royal dynasty. The sides of the plate have a gentle curvature. The inscription consists of 24 lines. The size of the letter is about $\frac{1}{4}$ ".

The plate is in the praise of the donor **Dhādi-Eba**, horse officer, of king **Raṇavañkamalla**. The inscription opens with "*Om*". Then there are 9 verses of which first verse praises one **Hedi-Eba** whose son **Srī Dhādi-Eba** is described in three elegant verses (i.e. 2, 3 and 4). Dhadi-Eba is the chief officer of the king **Raṇavañkamalla** (5). Then the small monastery of Goddess **Durgottārā**, the city of **Pattikera**, 20 dronas of donated land in the village **Bejakhanda** (6), the fame of the donor (7), request for the protection of the donated land to the future king (8), one **Medini-Eba**(9), and the date of donation of the land are 1141s year of the Saka Era that is the 17th regnal year of the king (Line 22-24).

The characters are of the type of proto-Bengali. The language is Sanskrit. The last three lines, where the date of the copperplate grant is mentioned, are in prose. The epigraph consists of nine verses employing seven different metres i.e. *Mandākrāntā*, *Vasantatilaka*, *Drutavilambita*, *Sārdulavikṛdita*, *Anuṣṭubh*, *Mālini* and *Sragdhārā*.

**TEXT
ONLY OBVERSE**

[१]ओम्

तस्मिन्नुच्चैरमलिनकुले विश्वविख्यातकीर्ति-

विद्याधारः परमसुकृ[२]ती मण्डनम्पण्डितानाम्।

ख्यातः श्रीमानजनि स महान् हेडिएवाभिधानो

यस्य [३]स्वच्छे व्यचरदनिशम्मानसे धर्महंसः ॥१॥

तस्माद्भूदमलकीर्तिकलावितानः

[४]श्रीमानमात्यतिलको मनुजामलेन्दुः(1)

द्रष्टा शशी तमिति यस्त्रुटिवृद्धिशाट्या-

[५]ल्लज्जारजीश्वयधु (?) मानिव संविभाति ॥२॥

अविरहात्स महाश्वनिबन्धिकः

परम[६]तत्त्वमहत्त्वमधिष्ठितः(1)

रुचिररीतिषु नीतिषु गीष्पतिः

सहजधर्मसु कर्मसु [७]शोभते ॥३॥

दानध्यानमहोदधिः प्रविचलच्चित्तैककारागृहं

तप्त्वास्वाद(तृ?)षा[८]मयः कतिदयाधारः परप्राणिनां ।

धर्मस्यातुलकेलिसद्य सुकृती गुप्तैकयो[९]गीश्वरः

सो(ऽ)यं श्रीधडिण्ब एक उदभूदानन्दचन्द्रो भुवि ॥४॥

यस्यैवाश्वनिबन्धि[१०]को(ऽ)यमभवत् क्षोणीन्द्रचूडामणे-

स्तस्य श्री रणवङ्कमल्लनृपतेर्लीलापि लोको[११]त्तरा ।

आक्रामद्भिरितस्तस्त्रिजगतीं यत्तद्यशोभिः सितैः

प्रासाद्रे(=दे)ऽपि नि[१२]जे सहस्त्रनयनो जातोऽवनीनामितः ॥५॥

दुर्गोत्ताराविहारी रुचिरविर[१३]चिता पडिकेरानगर्या

ये ये धर्मस्य कामं मुकुटविरचनाप्रक्रियेवाभि[१४]भाति ।

ग्रामेऽस्यै वेजखण्डे निजसरलहृदा विंशतिद्रोणभूमि-

ईत्ताचन्द्रा[१५]र्कमास्तामतिविमलयशः शस्यसम्यक् कृषिश्च ॥६॥

युक्तस्तदस्य कीर्तेर्य[१६]त् सर्वत्र भवति भ्रमः।

दत्ता दक्षिणचित्तेन चतुःसीमेति भूः स्वयम् ॥७॥

हं[१७]हो बोधत भाविभूमिपतयो यत्ताम्रपत्राङ्कुरं

युष्मानश्वनिबन्धि[१८]को(य)मधुना कृत्वाञ्जलिं याचते ।

पाल्या भूमिरियं न वा कतिपयद्रोणे[१९]न राज्यस्थिति-

धिर्गैन्ध्र्यं विधवेव सा वसुमती यस्या [२०]न प्रीयात् पतिः ॥८॥

सहजगुणमहिम्ना यद्यपीयं स्वभावा-

दति विलसति गुप्ता वंशजानां [२१]प्रशस्तिः।

विमलकुलगुणौघैर्गाढमाकृष्यमाणः

प्रकटयति तदित्यं [२२]मेदिनीएब एषः ॥९॥

शकनृपतेन(२)तीता अब्दाः ११४१ रणवडक-

[२३]मल्लश्रीमत् हरिकालदेवपादानां सप्तदश सम्बत्सरेऽभिलिख्य

[२४]मानेपत्राङ्केनापि संवत् १७ सूर्यगत्या फाल्गुन दिन २६ (१)

Translation of the Text

Verse-1 In that high and pure family there was born a great gentleman called Hedi-Eba, the repository of learning, highly meritorious, ornament of Pandits,

well-known and in whose pure mind, there always swam the swan of **Dharma**.

Verse-2 From him was born the honorable, crest of ministers spreading the canopy of the spotless fame, the pure moon among men; having seen him, the moon appears having the shame and the swelling of dropsy under the pretext of waning and waxing.

Verse-3 That chief officer of the horses, continuously stationed in the greatness of the Supreme Element, the master of the worlds, always shines in the politics of charming courses and in the activities of the *Sahaja* cult.

Verse-4 Then there arose this **Dhādi-Eba**, the only joyous Moon on the earth, who was a great ocean of charities and austerities, the prison house of the fickle mind, full of thirst for the experience of the Supreme, support for numberless, compassion over the other animals, the incomparable pleasure-house of **Dharma**, the meritorious and a master ascetic privately.

Verse-5 And even the graceful sports of the king Ranavankamalla, the crest-jewel among the kings, whose chief horse officer he was, were extra-ordinary, for wide glories attacking all the three worlds here and there made even the thousand-eyed god (i.e., Indra) (though seated) in his own palace made to bow down on earth.

Verse-6 The small monastery of (Goddess) **Durgottārā** is beautifully created in the city of Pattikera and very much shines like the process of creating crown of this *Dharma*. For that monastery, the land of 20 dronas, in this village **Bejakhaṇḍa**, was given by him with his simple heart. May his very pure fame stay till the Sun and the Moon shine and may the farming of corns also be proper.

Verse-7 It is proper that his fame wanders in all directions as he has himself donated the land with four boundaries with an honest mind.

Verse-8 Ho! Kings of the future, may you mark the writing of this copper-plate; this horse-officer requests you now with folded hands that this land should be protected as the steadiness of a kingdom is not dependent upon a few dronas: Fie upon such miserliness; widow is that earth whose master is very small (at heart).

Verse-9 Even through this praise of the descendant of this family naturally shines brilliantly, protected by the greatness of their natural Virtues, yet this **Medini-Eba**, attracted intensely by multitude of the qualities of the pure family, thus announces:-

22-24 That 1141 years of the Saka king have passed away when this is being written in the 17th year of the honourable Ranavankamalla lord Sri Harikala Deva, whereby, even numerically the year 17, according to solar calender, this 26th day of Phalguna.

MAINAMATI COPPERPLATE OF SRI VIRADHARA DEVA

Introduction

This copperplate was discovered in a mound known as **Cārptra Murā** in 1954 A. D. This mound, **Cārptra Murā**, is situated on the western side of Comilla town, southern side of Dhaka-Comilla road, near the **Kutilā Murā** and Brigade Headquarters of Bangladesh Regiment. The plate was found in a good condition. It is now in the custody of the Directorate of Archaeology.

This is a single copperplate engraved on both the sides, measuring about 11" by 9". It bears a seal projecting about 1" to the top of the middle of the plate on both the sides. In line 8 on the obverse, the seal, attached to the top, is described as the *Srimat Visṇu Cakra Mudrā*. It presents a wheel flanked on two sides by two symbols of conch. The seal consists of one outer circle and eight thin spoke-like motif arms

around two internal circles. It represents the *Cakra* of lord Viṣṇu. At the end of the text, on the reverse, is engraved a figure of a running dog. This grant consists of 23 lines of which 11 are engraved on the obverse and 12 on the reverse. The size of the alphabets is $\frac{3}{8}$ " on the obverse and $\frac{1}{2}$ " on the reverse.

The text opens with name of Srī Laḍaha Mādhava. It is the form of lord Vasudeva. Altogether 17 patakas of land were donated for the increase of merit and fame of the doner King Srī Vīradhara Deva and his parents. The donated lands are situated in Samatāṭa Maṇḍala of Paundravarddhanabhukti.

The character of the script is proto-Bengali and the language is Sanskrit. It has a very small text, entirely in prose and contains no panygyric verses in the beginning nor imprecatory verses in the end.

TEXT OBVERSE

- [१] श्री लडह माधवाभिधान श्री वासु
- [२] देव भडारकाय श्रीमता श्री वी
- [३] रधरदेवेन पुण्येऽहनि विधिव
- [४] दुदकपूर्वकं कृत्वा भगवन्तम् वासुदे-
- [५] व भडारकमुद्दिश्य मातापित्रोरा
- [६] त्मनश्च पुण्ययशोभिवृद्धये आच-
- [७] न्दार्क क्षितिसमकालं यावत् भूमिच्छि-
- [८] द्रन्यायेन श्रीमत्विष्णुचक्रमुद्रया
- [९] ताम्रशासनीकृत्य श्रीपौण्ड्रवर्द्धन
- [१०] भुक्तान्तःपाति समतटमण्डले
- [११] वातगङ्गा विषय सं मेश्वावर्त

PLATE NO. 5
MAINAMATI COPPERPLATE GRANT OF VIRADHARA DEVA
REVERSE

विश्वेश्वर

३२३१

शुभं वनाश्रयिष्यामि तत्रैव वासं कुरुष्वन्मया
नक्षत्रं वा कश्चिन्मैत्रेयं नक्षत्रं यथा यथा
श्रीमन्मया विश्वेश्वरं नो बोधात्केतुः
मामेव यथा यथा यथा यथा यथा यथा यथा
कुम्भं यथा यथा यथा यथा यथा यथा यथा
श्रीमन्मया विश्वेश्वरं नो बोधात्केतुः
यन्मया शिवं नो बोधात्केतुः यथा यथा यथा
श्रीमन्मया विश्वेश्वरं नो बोधात्केतुः
श्रीमन्मया विश्वेश्वरं नो बोधात्केतुः
प्रयायमतिशयं यथा यथा यथा यथा यथा
श्रीमन्मया विश्वेश्वरं नो बोधात्केतुः
याथा यथा यथा यथा यथा यथा यथा

श्रीमन्मया

**TEXT
REVERSE**

- [१२] अधवसा ग्रामयोः हृष्टघटतरबलजम
 [१३] लक्षं गुवाक्कादिसमेतद्वादशपाटकाः ग
 [१४] ड्गामण्डलविषयसं नारोराके हृष्टादि
 [१५] समेत पञ्च पाटकाः एवं हृष्टादि समे
 [१६] त सप्तदशपाटकभूमिः स्वसीमावच्छिन्ना
 [१७] तृणपूतिगोचरपर्यन्ता सतला सोदेशा साग्र
 [१८] पनसा सगुवाकनारिकेला सलवणा सजल
 [१९] स्थला सगर्तोषरा अचाटभटप्रवेशा अक्कि
 [२०] ज्वित्प्रग्राह्या समस्तराजभोगकरहिरण्य
 [२१] प्रत्यायसहिता प्रदत्तेति यत्र भूयाज्ञा
 [२२] अनया ताम्रफली १ श्रीमत् वीरधरदेव
 [२३] पादीय सम्बत् १५ कार्तिक दिन ९

Translation of the text

- 1-3 For the illustrious Lord Vāsudeva (in the form of) Srī Ladaha Mādhava by name by honorable Srī Vīradharadeva, on this auspicious day,
 3-6 having made it over ceremonially first with water, having directed it to the God Lord Vāsudeva, for the growth of the merits and fame of his mother-father and his own self.
 6-9 Up to the time of (the existence of) the earth, the sun and the moon, on the principle of the bhūmicchidra (land from which no income is taxed, a hole in the entire land, a land from which all royal command is withdrawn), having copper-plated the order with the seal of the disc of Lord Viṣṇu,

- 9-13 the land of twelve patakas together with betel-nut trees etc. and not taking into account (the income) arising out of market places, water-landings, groups of boats etc. in the villages **Meśvāvarta** and **Adhabasā** connected with the area of **Vatagaṅgā** in Division of **Samataṭa** falling in the province of **Sri Paundravarddhana**, (and)
- 13-15 five patakas together with (the income of) markets etc. in (the village) **Nārora** connected with the area of **Gaṅgā Maṇḍala-**
- 15-16 thus the land of seventeen-patakas together with (the income of their) market-palaces etc,
- 16-19 demarcated by its own limits, up to the (lands of) grass-weeds-grazing fields, with their low and high areas, with their mangoes and jack-fruit trees, with their betel-nut and coconut trees, with their salt, water-places, with its pits and barren lands,
- 19-20. not to be entered by government officers and soldiers, not to be taken anything from, is granted,
- 20-23. together with its entire royal entertainment taxes, gold and income to which end, by this, (this) single copper-plate is taken to be the letter of order, (for the) 17 (Patakas) today the ninth day of Kartika of the 15th regnal year of **SrīVīradhara Deva**.

SECTION - II

RAMPAL COPPER-PLATE OF SRĪ SRĪ CANDRA DEVA

Introduction

This copper-plate was found in the village of **Pañcasār**, near the village **Rāmpāl** of the **Munshigunj** district in the possession of one **Yadunāth Banik** in 1913 A.D., by **Rādhāgovinda Basāk** who purchased it from him on behalf of the **Varendra Research Society**. According to the historical background, the village **Rāmpāl** is well

known to the historian. It is one and a half-mile distance from the village of Pañcasar. So, it seems that the original findspot of the copperplate must be somewhere in Rampal. It is now in the possession of the Society's Museum at Rajshahi.

This is a single plate inscribed on both the sides. The plate measures about 9¹/₂" X 8". A seal must have been attached to the top of the plate. It must have projected about 2³/₄". The seal is now broken away and lost irrecoverably. The breakage makes a half round gap in the middle top of the plate and breaks the first four lines on the obverse and the first two lines on the reverse. The seal is described as the *Dharma-Cakra Mudrā* in line three on the reverse. The edges of the copperplate are raised into rims. The inscription consists of 40 lines of which 28 are engraved on the obverse and only 12 on the reverse. The size of the letters is about ¹/₄".

The text begins with benedictory "*Om Svasti*", followed by verse in honour of Jina (i.e. Buddha), *Dharma* and also indirectly of *Samgha*. It then mentions, the name of Purṇa Candra of Rohitagiri (2), his son Suvarṇa Candra (3 and 4), his son Trailokya Candra; who was the king of Harikela and who became the king of Candradvipa (5), his beloved queen Srīkāncana (6), their son Srī Srī Candra (7), and his victorious and glories (8). Thus eight verses describe the origin, the ancestors, birth and the victorious glory of the donor king, Srī Candra Deva.

The prose section starts from the line 14. It mentions the location of the granted land in the village of Nehākāṣṭhi in the Nānya Maṇḍala of the Paundrabhūkti. This document was issued from his camp at Vikramapura. It records the grant of one pataka of land. The donee was Sāntivārika Pitavāsa Gupta Śarman who belonged to Śāndilya gotra. This land was granted in the presence of all royal officers. The prose portion ends in the line 34.

There are five benedictory and imprecatory verses after the prose portion on the obverse of this grant. The peculiar thing about this plate is that it bears no date of donation of the donor king Srī Candra Deva.

The characters are of the type of Northern Nāgari. There is a close similarity between the writing of this plate and that found in the copperplates of the later Palas. The language is Sanskrit. There are altogether 13 verses, which are composed in a variety of metres viz. *Vasantatilaka*, *Śārdūlyikṛdita*, *Upajāti*, *Indravajrā*, *Anuṣṭubh* and *Puspitāgrā*.

TEXT OBVERSE

[१]ओम् स्वस्ति ।

व[न्द्यो] जिनः स भगवान् करुणै(क)पात्रं

धर्मोप्यसौ[२] विजयते जगदेकदीपः ।

यत्सेवया सकल एव महानुभावः

सं[३]सारपारमुपगच्छति भिक्षुसङ्घः ॥१॥

चन्द्राणामिह रोहितागि(रि)भुजां वङ्शे[४] विशालश्रियाम्

विख्यातो भुवि पूर्णचन्द्रसदृशः श्रीपूर्णचन्द्रोऽभवत् ।

अर्च्चा[५]नाम्यदपीटिकासु पठितः सन्तानिनामग्रत-

ष्टङ्कोत्कीर्णनवप्रशस्तिषु जयस्तम्भेषु ताम्रेषु च ॥२॥

बुद्धस्य यः श[६]शकजातकमङ्कसंस्थं

भक्त्या विभर्ति भगवान् अमृताकराङ्गुः ।

चन्द्रस्य तस्य कुलजात इतीव बौद्ध(ः)

पुत्रः[७] श्रुती जगति तस्य सुवर्णचन्द्रः ॥ ३ ॥

द[र्शे](5)स्य माता किल दोहदेन
 दिदृक्षमाणोदयि चन्द्रबिम्बं ।
 [८]सुवर्णचन्द्रेण हि तोषितेति
 सुवर्णचन्द्रं समुदाहरन्ति ॥ ४ ॥

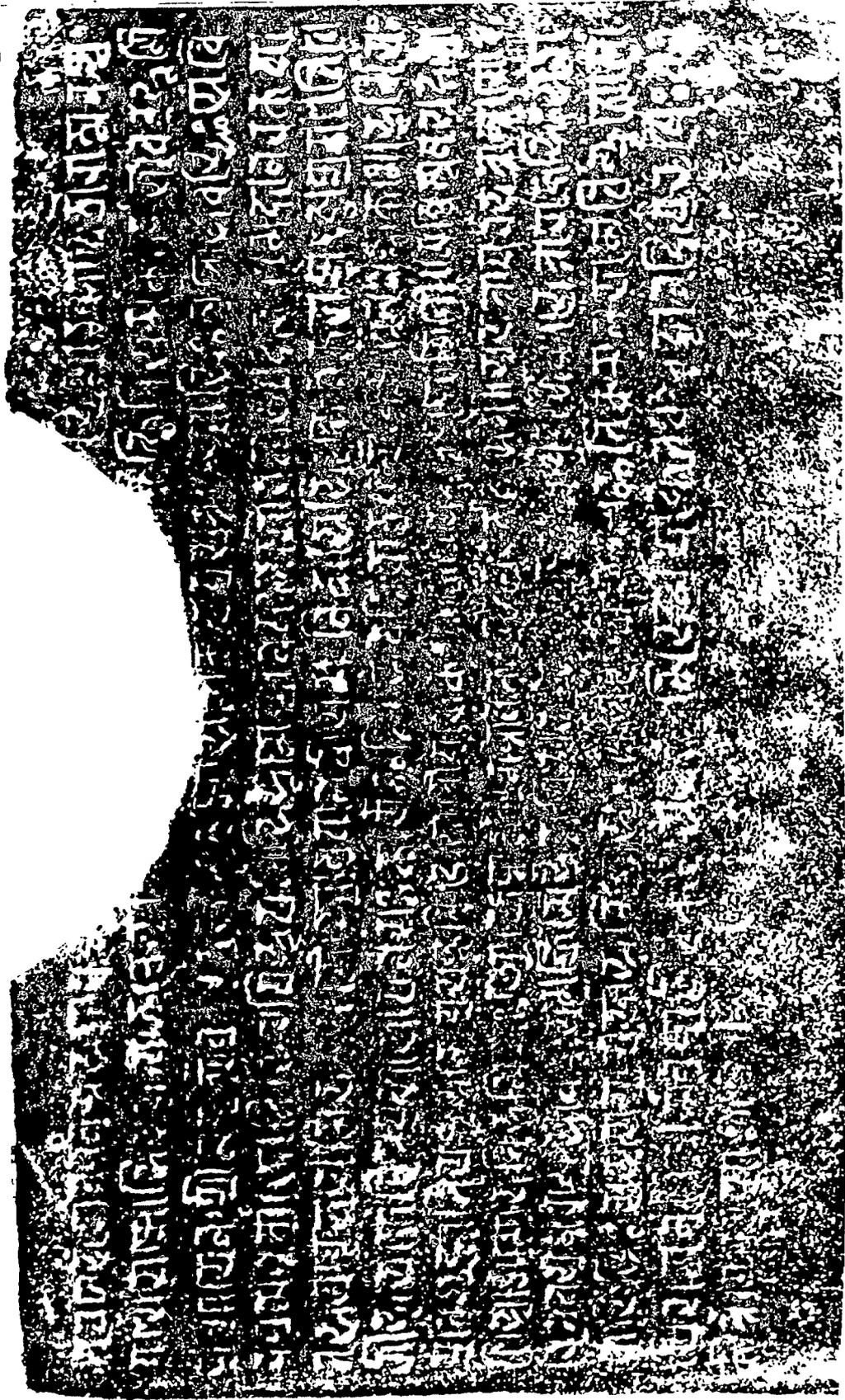
पुत्रस्तस्य पवित्रितोभयकुलः कौलीन[९]भीताशयै-
 स्त्रैलोक्ये विदितो दिशामतिथिभिस्त्रैलोक्यचन्द्रो गुणैः ।
 आधारो हरिकेलरा[१०]जककुदच्छत्रस्मितानां श्रियां
 यश्चन्द्रोपपदे बभूव नृपतिर्द्वीपे दिलीपोपमः ॥ ५ ॥

ज्योत्स्नेव चन्द्रस्य [११]शचीव जिष्णो-
 ग्गौरी हरस्येव हरेरिव श्रीः ।
 तस्य प्रिया काञ्चनकान्तिरासी-
 च्छी(च्छ्री)काञ्चनेत्यञ्चित[१२]शासनस्य ॥ ६ ॥

स राजयोगेन शुभे मुहूर्ते
 मौहूर्त्तिकैः सूचितराजचिह्नं(1)
 अवाप तस्यां तनयं [१३]नयज्ञः
 श्रीचन्द्रमिन्द(न्दू)पममिन्द्रतेजाः ॥ ७ ॥

एकातपत्राभरणां भुवं यो
 विधाय वैधेयजनाविधे[१४]यः ।
 चकार कारासु निवेशितारि-
 र्यशःसुगन्धीनि दिशां मुखानि ॥ ८ ॥

PLATE NO. 6
RAMPAL COPPERPLATE GRANT OF SRI CANDRADEVA
REVERSE



स खलु श्री विक्रमपु-

- [१५] रसमावासित-श्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराजः श्रीमत् त्रैलोक्यचन्द्रदे-
 [१६] वपादानुध्यातः परमेश्वरः परमभट्टारको महाराजाधिराजः श्रीमान् श्रीचन्द्रदेवः कुश-
 [१७]ली ॥ श्रीपौण्ड्रभुक्त्यन्तःपातिनान्यमण्डले । नेहकाष्ठिग्रामे पाटकभूमौ ॥ समुपगताशे-
 [१८] ष-राजपुरुषराज्ञीराणक-राजपुत्रराजामात्य-महाव्यूहपति-मण्डलपति-महासान्धि-
 [१९]विग्रहिक । महासेनापति । महाक्षपटलिक । महासर्वाधिकृत । महाप्रतीहार । कोट्टपाल । दौः-
 [२०]साधसाधनिक । चौरोद्धरणिक । नौवलहस्त्यश्वगोमहिषाजाविकादिव्यापृतक । गौल्मिक । [शौ]-
 [२१]त्तिक [१] दण्डपाशिक [१] दण्डनायक [१] विषयपत्य (त्या) दि (दी) नन्यांश्च सकल

राजपादो (प) जीव (वि) नोऽध्यक्षप्र-

- [२२] चारोक्तानिहाकीर्तितान् । चाटभ (ट) जातीयान् क्षेत्रकरांश्च ब्राह्मणोत्तरान् यथार्हं मान-
 [२३] यति बोधयति समादिशति च । मतमस्तु भवतां । यथोपरिलिखितभूमिरियं । स्वसीमावच्छी (च्छि)-
 [२४] न्ना । तृणपूतिगोचरपर्यन्ता । सतला । सोदेशा । साम्रपनसा । सगुवाकनालिकेरा सलवणा स-
 [२५] जलस्थला सगर्तोषरा सदशापराधा । सचौरोद्धरणा परिहृतसर्वपीडा अचाटभटप्र-
 [२६] वेशा अकिञ्चित्प्रग्राह्या । समस्तराजभोगकरहिरण्यप्रत्यायसहिता । श (शा) थ (ण्डि) ल्यस्य गो-
 [२७] त्राय त्र्य [षि] प्रवराय । मक्कडगुप्तस्य प्रपौत्राय वराहगुप्तपौत्राय सुमङ्गलगुप्तस्य पुत्रा -
 [२८] य । शान्तिवारिक श्रीपीतवासगुप्तशर्मणे । विधिवदुदकपूर्वकं कृत्वा कोटिहोमे (ङ्) ग -

TEXT

REVERSE SIDE

- [२९] तवते भगवन्तं बुद्धभट्टा (र) कमुदिश्य मातापित्रोरात्मनश्च ।
 [३०] पुण्ययशोभिवृद्धये । आचन्द्रार्कक्षितिसमकालं यावत् । भूमि (च्छि)
 [३१] द्रन्यायेन । श्रीमद्वर्म (च) क्रमुद्रया ताम्रशासनीकृत्य प्रदत्ताऽस्माभिः [१] अतो भवद्भिः सर्वे-

[३२]रनुमन्तव्यं।भाविभिरपि भूपतिभिर्भूमेर्दानफलगौरवादपहरणे महानरकपा-

[३३]तभयाच्च दानमिदमनुमोद्यानुपालनीयम्[१]निवासिभिः क्षेत्रकरांश्चऽ(आ)ज्ञाश्रवणविधे-

[३४]यीभूय (य)थोचितप्रत्यायोपनयः कार्य इति ॥भवन्ति चात्र धर्मानुशंसिनः श्लोकाः ॥

भूमिं यः[३५]प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्म्मणौ नियतं स्वर्गगामिनौ ॥९॥

षष्टिम्ब[र्ष]सहस्रा[३६]णि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरकं वसेत(त्) ॥१०॥

स्वदत्तां परदत्तां वा यो ह[३७]रित वसुन्धराम् ।

स विष्टायां क्रि(कृ)मिर्भूत्वा पि[तृ]भिः[सह पच्यते] ॥११॥

बहुभिर्व(सु)धा दत्ता राजभिः सग[३८]रादिभिः[१]

यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फलम् ॥१२॥

इति कमलदा(द)(ला)म्बुबिन्दुलोलां

[३९]श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुद्ध्या

न हि पुरुषैः पर[४०]कीर्तयो वि(लो)प्याः ॥१३॥

Translation of the Text

Line-1 *Om* Bliss!

Verse-1 Obeisance to that lord **Jina** (i.e. Buddha), the singular receptacle of compassion. Even this religion (*Dharma*), the only lamp of the world becomes victorious, by following which the entire high-minded *Saṅgha* of monks goes to the end of this world.

Verse-2 In the line of the **Candra** kings of **Rohita** Mount, of wide glory, there was Sri **Purna Candra** like the full moon well-known on earth, who first among those possessing progeny, was mentioned on the pedestals of idols in the fresh panegyrics carved with chisels, on victory-pillars and copper-plates.

Verse-3 As he was born in the family of that **Candra** who, the lord with the nectar-like rays bears with devotion the *Sāśa-jātaka* of lord **Buddha** in his lap (or in his mark), his Buddhist son was well-known in the world as **Suvarṇa Candra**.

Verse-4 His mother had a longing (= *dohada*-desire of a pregnant woman) to see the rising orb of the moon on the no-moon night, which was satisfied by a golden moon (orb of full moon artificially created from gold). Hence (they) call him "**Suvarṇa Candra**".

Verse-5 His son was **Trailokya Candra** who purified both the families (i.e. paternal and maternal), afraid at heart of popular censure, well-known in the three worlds by his good qualities- the guests of directions, who was the support of the royal glories smiling with the royal umbrella having the symbol⁶ of the kings of **Harikela** and who became a **Dilipa**-like king in the island having '**Candra**' as its penultimate word.

Verse-6 Like the moon-light of the moon, like *Sāci* of **Jiṣṇu** (i.e. **Indra**), like **Gauri** of **Hara** and **Lakṣmi** of **Hari**, **Srikāñcana** of golden hue was the beloved of him whose reign was moving (i.e. progressing).

- Verse-7 He, the knower of polity and possessing Indra-like brilliance, obtained in her at an auspicious hour, in the *Rājayoga*⁷, a son (named) *Srī Candra* comparable to moon and in whom royal signs were suggested by the astrologers.
- Verse-8 Who, not to be guided by foolish persons, having put the enemies in jails and having made the earth decorated by a single umbrella, made the faces of the directions fragrant with his fame.
- 14-16 From his illustrious "Camp of Victory", situated at *Vikramapura*, *Parameśvara*, *Paramabhṭāraka*, *Mahārājādhirāja*, the illustrious *Srī Candra Deva*, meditating upon the feet of the *Paramasaugata*, *Mahārājādhirāja Srī Trailokya Candra Deva*, is hale and hearty.
17. Under *Paundrabhūkti*, in *Nānya Maṇḍala* , at the village of *Nehākāsthī*, in the matter of one *Pātaka* of land;
- 17-18. Duly honours, informs and orders all those that are present Viz., *Rājapuruṣa*, *Rājñi* , *Rāṇakas* , *Rājaputras*, *Rājamatyas*, *Mahāvvyuhapati*, *Maṇḍalapati*, *Mahāsāndhivigrahika*,
- 19-22 *Mahāsenāpati*, *Mahakṣapatalika*, *Māhasarvvādhikṛta* , *Mahāpratihāra*, *Koṭṭapala*, *Dauḥsādhāsādhānikā*, *Cauroddhraṇika*, engaged officers-in-charge of fleet, infantry, elephant corps, cavalry, cows, buffaloes, goats, sheep, etc., *Gaulmika*, *Saulkika*, *Daṇḍapasika*, *Daṇḍanayaka*, officer-in-charge of *Viśaya* and all other servants of the king mentioned in the list of the *Adhyākṣas* but not specified here, the people of the class of *Cātas* and *Bhātas*, countrymen, the tillers of the land and best among the Brahmins;
- 22-26 Be it known to you that this land as described above demarcated by its own boundaries, along with the grass, *puti*-plants and pasture lands, with low and high lands, with mango and jack-fruit trees, with betelnut and coconut trees, with salt, with water and land, with pits and barren tracts, with tolerance of

Ten crimes, with police protection, immune from all kinds of forced labour, not to be entered by *Cātas* and *Bhātas*, not to be taxed at all, along with all the incomes such as taxes and gold enjoyed by the king-

26-31 is presented by us to *Sāntivārika*⁸ *Srī Pitavāsagupta Śarman*⁹, who is the great grandson of *Makkāda Gupta*, grand son of *Varāha Gupta* and son of *Sumaṅgala Gupta*, belonging to the *Sāndilya* gotra and *Pravara*¹⁰ of the three *Ṛsis*, has undergone the *Kotihoma*¹¹ (ceremony or who has attended or performed a crore of oblations), after doing water rite, having addressed the lord *Buddha Bhattāraka* for the increase of the merit and fame of his parents and his ownself, as long as the Sun, Moon and Earth endure, according to the law of *Bhūmicchadra*, by means of a copper-plate charter and affixing the illustrious *Dharmacakra* seal.

31-34 Therefore it should be approved by all of you. This gift should be approved of and protected by the future kings also considering that gift of land entails enormous merit and its taking away, the fear of falling into the great hell. The inhabitants and the peasants should be obeyed and all dues that are proper should be paid.

34 There are also verses in praise of *Dharma* in this matter:

Verse-9 One who accepts the land, and one who gifts the land are both (persons of) meritorious deed, both will definitely go to heaven.

Verse-10 The giver of the land enjoys in the heaven for sixty thousand years; the interrupter and his supporter would live in hell for so many years.

Verse-11 He, who snatches away the land given by his ownself or by others, is rotten with his forefathers having become a worm of the dung.

Verse-12 Many kings like *Sagara* etc. have donated land; whoever is the master of that land at a certain time obtains the fruit at that time.

Verse-13 Therefore, having thought of wealth and human life as fickle as a drop of water on a petal of lotus, and having understood all the sayings above, the persons should not efface the fames (i.e. good deeds) of others.

KEDARPUR COPPERPLATE OF SRĪ SRĪ CAÑDRADEVA

Introduction

This copperplate was discovered in the course of digging a trench at the village of **Kedarpur** in the district of **Madaripur** in 1919 A.D. N. K. Bhattasali soon noticed the plate. He got it for the Dhaka Museum, now called the National Museum, Dhaka.

This is a single plate inscribed on one side only. It is 8½" long and 7½" wide. It bears a seal on the top of the plate. The projection of this seal is about 2¾". Due to the attachment of the seal on the top, it makes a break in the middle of the first two lines, only on the obverse. The seal consists of a number of concentric circles. It is divided into two parts by a small line of inscription, which reads **Srī Srī Candra Deva**. On the upper part of the small inscription, there is a decorated motif of a wheel flanked on two sides by two deer. This type of wheel is also traced in the **Pāla** copper-plates. Lower part of the seal contains floral motif. The inscription consists of 18 lines. The size of the letter is about 3/10". It is an incomplete grant.

The text opens with auspicious *Om Svasti* followed by verses in honour of **Jina**, **Dharma** and **Saṅgha** (1), then **Purṇa Candra** (V-2), his son **Suvarṇa Candra** (V.3), his son **Trailokya Candra** (V-4,5) and his son **Srī Candra** (V-6,7). Then, lines 16-18, mention the illustrious "**Camp of Victory**" situated at **Vikramapura**.

The characters are of a type of Northern **Nāgari**, which is closely related to the alphabet of the **Pāla** copperplates. The language is Sanskrit. There are altogether seven verses, which are composed in various metres like *Vasantatilaka*, *Anuṣṭubh Śārdulavikṛīdita*, *Upajāti*, *Indravajrā* and *Sragdhārā*.

TEXT
श्री चन्द्रदेवः

[१]ओम् स्वस्ति

वन्द्यो जिनः स भगवान् करुणै(क)पात्रं

[२]धर्मोप्यसौ विजयते जगदेकदीपः ।

यत्सेवया[३] सकल एव महानुभावः

संसारपारमुपगच्छति भिक्षुसङ्घः ॥१॥

पूर्ण[४]चन्द्र इति श्रीमानासीन्नासीरजं रजः ।

यस्यो(---)मातपत्रमपत्र[५]पाः ॥२॥

नाग्नौ विशुद्धो न तुलाधिरूढः

किन्तु प्रकृत्यैव युतो गरिम्णा ।

तथापि क[६]ल्याणसुवर्णकल्पः

सुवर्णचन्द्रस्सुकृती ततोऽभूत् ॥३॥

पुण्यावलोकः परलो[७]कभीरो-

लोक्यः समाश्वासितजीवलोकः(१)

त्रैलोक्यसंकीर्तितपुण्यकीर्त्तः

त्रै[८]लोक्यचन्द्रोऽस्य बभूव पुत्रः ॥४॥

चतुःपयोराशिसमाप्तपृथ्वी-

जयाभिलाषो वि[९]षयेष्वलुब्धः ।

युद्धेषु निस्त्रिङ्शलवाजलेन
यो वैरिवहिं स(=श)मयाञ्चकार ॥५॥

[१०]श्रीमान् श्रीचन्द्रदेवः समजनि तनयस्तस्य सद्वर्त्मबन्धोः
क्रूरारम्भे स(द)यालुः[११]परगुणमुखरो दोषवादैकमूकः(१)
प्रेक्ष्यः पीनो गुणानां निधिरिति [१२]विषयासक्तिपक्षाद्विपक्षे
यस्मिन्नाधत्त वेधा श्रियमतिरभसादर्थतो ना[१३]मतश्च ॥ ६ ॥

स्पृष्टः पार्थिवपांसुदोह(द)रसश्लाघाघन(=नै)दि(दि)ग्गजै
नेत्राणामनिमे[१४]षतः परिहृतो दूरेण वृन्दारकैः(१)
केशेष्वप्सरसामपूर्वपलितभ्रान्तं [१५]समारोपयन्
सन्तानो रजसां रणेषु जयिनो यस्य द्युमार्गं गतः ॥७॥

[१६]स खलु श्री विक्रमपुरसमावासित-श्रीमज्जयस्कन्धावारात् परमसौगतो
[१७]महाराजाधिराजः श्रीत्रैलोक्यचन्द्रदेवपादानुध्यातः परमेश्वरः प-
[१८]रमभङ्गारको महाराजाधिराजः श्रीमान् श्रीचन्द्रदेवः कुशली ॥

Translation of the Text

Line-1. *Om Bliss!*

Verse-1. Obeisance to that lord **Jina** (i.e. Buddha), the singular receptacle of compassion. Even this religion (*Dharma*), the only lamp of the world becomes victorious, by following which the entire high-minded *Saṅgha* of monks goes to the end of this world.

Verse-2. There was one respectable (king called) **Purṇa Candra** the dust raised by whose army-front..... the umbrella by the (enemies) without shame (?).

Verse-3. From him was born the meritorious **Suvarṇa Candra** who though not purified by fire and not ascending the scales, still was naturally endowed with dignities like the auspicious gold.

Verse-4. Of him who was afraid of the other world, and whose fame was well praised in the three worlds was born a son (called) **Trailokya Candra** having noble appearance, handsome and in whom the living world found consolation;

Verse-5. Who, possessing desire to win over this earth bounded by four oceans and not greedy of worldly objects, extinguished the five of his enemies in the battles by the water of creeper-like sword.

Verse-6. Of that friend of good path, was born a fortunate son **Srī Candra Deva**, who was compassionate in cruel activities, eloquent about others' qualities, and absolutely silent in mentioning their faults, handsome, strongly built, treasure of qualities, opposed to the side of worldly enjoyments, in whom lord **Brahmā** placed the goddess **Lakṣmi** very forcefully both in spirit and in name (letters).

Verse-7. Of whom the victorious, the continuum of dust (raised) in the battles and rising on the heavenly path was touched by the quarter-elephants intensely happy at the joy of longing for the dust of the king (being fulfilled), was avoided from distance by gods due to the non-winking of their eyes, and which created an unprecedented confusion of white hair in the hair of nymphs.

16-18. From his illustrious "Camp of Victory" situated at **Vikramapura, Parameśvara, Paramabhṭāraka, Mahārājādhirāja**, illustrious **Srī Candra Deva**, meditating the upon the feet of the **Paramasaugata, Mahārājādhirāja Srī Trailokya Candra Deva**, is hale and hearty.

MADANPUR COPPER-PLATE OF SRI SRICANDRA DEVA

Introduction

This copperplate was discovered in the village **Madanpur**, near the old and famous village of **Sabhar**, under Dhaka district, in June 1946, when earth was being dug out for the foundation of a wall on the land belonging to one **Sekh Newajuddin**. The village **Madanpur** is situated about 15 miles north-west of the Dhaka city. The plate was found in a fair state of preservation. Unfortunately, the left corner of this plate was cut away by the illiterate worker of the foundation-wall, probably for testing its metal out of greed for gold.

This is a single plate engraved on both the sides. The plate is $8\frac{1}{4}$ " long and $6\frac{1}{2}$ " wide. It bears a seal attached to the middle of the top, measuring about $4\frac{1}{2}$ " X $3\frac{1}{4}$ " and causes a break in the middle of the first three lines on the obverse only. It consists of four concentric circles and is divided into two parts by a small-inscribed line which reads *Srī Srī Candra Devah*. There is a small wheel, on top of this inscribed line, flanked by two antelopes. The wheel consists of eight spokes. Lower part of the inscribed line is a floral motif. The basement of the seal also shows a floral motif. According to the other plate of **Srī Candra**, we know this seal as a *Dharma Cakra Mudrā*. It may be noted that seals of this types were also attached to the top of the copper charters of Buddhist **Pāla** kings of Bengal. The edges of this plate are raised into rims on the obverse, evidently for the preservation of the writing. It consists of altogether 42 lines of which 23 lines are engraved on the obverse and 19 on the reverse. The style of the writing is excellent, the alphabet in all lines being almost of uniform size, which is about $\frac{1}{4}$ ".

The text opens with auspicious *Om Svasti*. It is followed by 8 verses in praise of the predecessors of the royal donor. First verse praises **Jina**, *Dharma* and *Saṅgha*. It then mentions the name of **Srī Purṇa Candra**, like the full moon on earth, of **Rohita Mount** (V-2), his son **Suvarṇa Candra** (V.3-4), his son **Trailokya Candra**, who was

the support of the kings of **Harikela** and who, became the king of **Candradvīpa** (V-5), his beloved queen **Srī Kāñcana** (V-6), their son **Sri Candra** (V-7), his victories and glories (V-8). Thus, eight verses indicate the origin, the ancestors, birth and the victorious glory of the donor king **Srī Candra Deva**.

The first prose portion begins from line 17 and ends in 29. The illustrious Camp of Victory of the king was situated at **Vikramapura**. The location of the donated land is in the (village of) **Vāṇḍāriyaka** in the **Yola Mandala** of **Paundraḥbhūkti**. Total measurement of the donated land is not clear because of the breakage of the plate. The remaining portion of the plate mentions only 8 drons of land. The land was donated, with reference to the **lord Buddha Bhaṭṭāraka**, doing water rite for the increase of the merit and fame of the donor's parents and himself.

After this prose portion, there are 6 verses describing the genealogy of the donee, honourable **Sukra Deva**. Three ancestors of this by name **Mākha**, **Rāma** and **Dhruva** (V-9) are mentioned. From the line of these Brahmins, was born **Maha Deva** (V-10), his son **Varāha** (V-11), his son **Hari** (V-12) and his son, the donee **Sukra Deva** (V-13,14).

Again, there is a prose portion in lines 36-37 which contains a request to the future kings to protect the land otherwise, there is the fear of falling into the great hell.

After this prose portion, there are three benedictory and imprecatory verses. After all, it has mentioned the date of donation i.e. 44 regnal year of the donor king **Srī Srī Candra**, on the 28th day of the month **Mārgaśirṣa**.

The characters are the type of Northern **Nāgari** which is allied to the alphabet found in the copper-plates of the latter **Pālas** and current in North-eastern India towards the close of tenth and beginning of the eleventh century A.D. The language is Sanskrit. There are altogether 17 verses of various metres viz. *Vasantatilaka*, *Śārdulavikṛīditam*, *Upajāti*, *Upendravajrā*, *Anuṣṭubh* and *Puṣpitāgrā*.

**TEXT
OBVERSE**

श्रीचन्द्रदेवः

[The first eight verses are same as those of the Rampal Copperplate. Hence they are omitted here]

स खलु श्रीविक्रमपुरसमावासित-श्री

- [१८] [मज्जय]स्कन्धावारात् परमसौगतो महाराजाधिराजः श्रीत्रैलोक्यचन्द्रदेवपा
 [१९] [दानुध्या]तः परम(मे)श्वर[ः पर]मभट्टारको महाराजाधिराजः श्रीमान् श्रीचन्द्रदे
 [२०][वः कुश]ली(११)श्रीपौण्ड्र[भु]क्त्यान्तःपाति योलामण्डले वंगसागर सं भाण्डारियके
 [२१]...ष्टाधिकाष्टद्रोणभूमौ समुपगताशेष-राज्ञीराणक-राजपुत्र-
 [२२] [राजपु]रोहितमहासान्धिविग्रहिक।महासेनापति। महासामन्त।
 [२३][महाधर्मा]ध्यक्ष मह(हा)सर्व(व्या)धिकृत। महातन्त्राध्यक्ष। महापीलुपति। गोष्ठ[क] -

**TEXT
REVERSE SIDE**

- [२४]पति-अर्द्धनौवाटक। नौवाटक। दुस्साध्यसाधनिक। गोमहिष्यजा[ध्य]-
 [२५]क्षानन्यांश्चानुक्तान् ब्रा(ब्रा)ह्मणोत्तरान् मानयति वो(बो)धयति। वदति आ[दि]श-
 [२६]ति च। भूमिरियं। स्वसीमावच्छिन्ना। सोद्देशा। सगुवाकनालिकेरा। साप्रप
 [२७]नसा।सगर्तोषरा।अचाटभटप्रवेशा।अकिञ्चिद्ग्राह्या। सदशापराध(१)
 [२८] [स]प्रजा अगस्त्या-तृतीयायां स्नात्वा विधिवदुदकपूर्वकं कृत्वा भगवन्तं बुद्ध[भट्ट]-
 [२९]रकमुद्दिश्यमाता[पि]त्रोरात्मनश्च पुण्ययशोऽभिव(वृ)द्धये

[३०]माखरामध्रुवाकारा [यज्ञी] याःसोमपितिमः(पीथिनः)।

भूमिदेवाः किलाभूवन(न्) सुख्यातप्रवरत्रयाः ॥९॥

तदन्वये [३१][समुत्प]न्नो महादेव इति द्विजः (१)

देवेष्विव महादेवो भूदेवेषु व(व)भूव यः ॥ १० ॥

श्रुतिक्रतुपृ(प्रि)य[३२]स्तस्य वाराहाख्यः सुतोऽभवत्।

हरेरादिवराहस्य सालोक्यं प्रेत्य योऽगमत् ॥ ११ ॥

धरा[३३][ध]रसमक्षे यः साक्षाद्धर इवापरः (१)

हरो नामाभवत्तस्य तनयो विनयान्वितः ॥ १२ ॥

भावि[त] [३४]वार्धकस्त्रय्यामार्य्यस्सज्जनवासवः ।

यदुकः क्रमुकः श्रीमान् शुक्रदेवो(ऽ)भवत्त[तः] ॥१३॥

[३५]एकदेशभवस्तस्मै स्मितपूर्वाभिभाषिणे ।

श्रीमते शुक्रदेवाय श्रीचन्द्रनृप[तिर्द][३६]दौ ॥१४॥

तद्भवद्भिरनुमोदनीया भाविभिरपि भूपतिभिर्भ(भू)मिदाने महाफल[गौरवात्] हरणे [च महा]-

[३७]पातकदर्शनादनुप(पा)लनीयेति॥भवन्ति चात्र धर्मानुशंसिनः श्लोकाः ॥

भू[मिं] यः प्रतिगृ[[३८]ह्णाति यश्च भूमिं प्रयच्छति(१)

उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥१५॥

[स्वदत्तां] [३९]परदत्तां वा यो हरेत् वसुन्धरा(म्) ।

स विष्टयां कृमिर् भूत्वा पितृभिः सह [पच्यते] ॥१६॥

[४०]इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

स[कलमिदमु][४१]दाहृतञ्च वु(बु)ध्वा(द्ध्वा)

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥१७॥

श्रीश्रीचन्द्र[देवपादीय]

[४२]सम्बत् ४४ मार्गदिने २८ महा सा नि अनु नि महा[क्ष] ॥

Translation of the Text

- 17-20 From his illustrious "Camp of Victory", situated at Vikaramapura, *Parameśvara*, *Paramabhattaraka*, *Mahārājādhirāja*, the illustrious Srī Candra Deva, meditating upon the feet of the *Paramasaugata*, *Mahārājādhirāja* Srī Trailokya Candra Deva, is hale and hearty.
- 20-21 Under Pundra-Bhukti, in Yolā Maṇḍala, connected with Vaṅga Sagara at Vāṇḍāriyaka..... eight dronas..... of land.
- 21-25. (He) duly honours, informs and orders all the officers together viz, Queen, *Rānakas*, *Rājaputras*, *Rājapurohitas* (royal priests), *Mahāsāndhivigrahika*, *Mahāsenāpati*, *Mahāsāmanta* (the great feudatory prince), *Mahādharmmādhykṣa* (the supreme officer of religion matter), *Mahasarvvadhikrita*, *Mahatantradhyks* (the chief officer of administration), *Mahāpilupati* (chief of Agriculture), *Goṣṭhakapati* (chief of husbandry), *Ardhanauvātaka* (semi-ferry-stations), *Nauvātaka*¹² (ferry-stations) *Dusādhyasādhanika*, engaged officer-in-charge of cows, buffaloes and goats

and all other servants of the king mentioned in the list of the *Adhyakṣas* but not specified here, and best among the Brahmins;

25-27 Be it known to you all that this land demarcated by its own boundaries, along with high lands, with mango and jack-fruit trees, with betel nut and coconut trees, with pits and barren tracts, with tolerance of Ten crimes, not to be entered by *Cātas* and *Bhaṭas*, not to be taxed at all,

28-29 after bathing and doing water rite, having addressed to the lord **Buddha Bhaṭṭāraka** for the increase of the merit and fame of his parents and ownself.

Verse-9 There were indeed three well-known Brahmin ancestors called¹³ **Mākha, Rāma** and **Dhruva** who performed sacrifices and were partakers of Soma.

Verse-10 There was born in that line a Brahmin called **Mahādeva**, who was among Brahmin as **lord Mahādeva** among gods.

Verse-11 His son was called **Varāha** who loved Vedic sacrifices, and who, after passing away, attained the world of **Hari** (in the form of) **Ādi Varāha**.

Verse-12 His son was **Hari** by name and endowed with culture who was like another lord **Hara** incarnate before the king.

Verse-13 From him was born honourable **Sukradeva** who had attained maturity in the three Vedas, who was noble, best among good people, and who was **Yaduka** (?) and **Kramuka**¹⁴ (?).

Verse-14 King **Srī Candra**, who belonged to the same country (as that of the donee) gave (the gift of this land) to that honourable **Sukradeva** who (always) spoke with a smile.

36-37 Therefore it should be approved by all of you. This gift should be approved of and protected by the future kings also considering that gift of land entails

enormous merit and its taking away, the fear of falling into the great hell.

There are also verses in praise of *Dharma* in this matter:

Verse-15 One who accepts the land, and one who gifts the land are both (persons of) meritorious deed, both will definitely go to heaven.

Verse-16 He, who snatches away the land given by his own self or by others, is rotten with his forefathers having become a worm of the dung.

Verse-17 Therefore, having thought of wealth and human life as fickle as a drop of water on a petal of lotus, and having understood all the sayings above, the persons should not efface the fames (i.e. good deeds) of others.

41-42 The 44 regnal year of Srī Srī Candra Deva and the 28th day of the month *Mārgaśīrṣa*¹⁵. Approved by *Mahāsāndhivigrahika* and approved by *Mahākṣapatalika*.

SECTION-III

IMAGE INSCRIPTIONS OF KHADGA AND CANDRA DYNASTIES

Introduction

A large number of images are found in Eastern Bengal. Most of them are of gods like Viṣṇu Śiva, Suryā, Sakti, and Buddhist male and female divinities. The images of Visnu and Siva are the most numerous in numbers among those that are found in all over Bangladesh. It shows that Vaiṣṇivism and Śaivism were very popular during the Pre-Muslim period. Two powerful Brhmanical families of kings i.e. Varmmanas and Senas ruled over southeastern Bengal. The Varmmanas were worshippers of Viṣṇu and the Senas were the worshippers of Suryā and Śiva.

Here are described only four inscription images of Sarvvāni, Nartteśvara, Suryā and Vāsudeva. Vāsudeva is the incarnation of God Viṣṇu and Nartteśvara is

the Supreme Dancing form of Siva. Two of them were found in Comilla district, one in Noakhali and one in Munshiganj. The district of Comilla and Noakhali were under Samatāṭa Maṇḍala and Munshiganj widely known as Vikramapura, was the "Camp of Victory" of the Candra dynasty.

DEULBADI ŚARVVĀNI IMAGE INSCRIPTION

The image of Śarvvāni has been found in a small village of Deulbadi under Chauddagam Thana in the district of Comilla. It is located at about 14 miles southeast south of Comilla town.

The image is about 20 inches in height and rather heavy. A portion of the top proper left of the rim is missed. It has eight arms. The proper left four hands hold the thunderbolt, the bell, the bow and the shield from the bottom to upwards respectively. The proper right hands hold the conchshell, the goad, the sword and the wheel from the bottom upward respectively. Two maids are on her two sides. The goddess stands on a lotus-seat on the back of a sitting lion. The thin sheets of gold covered the image. It is the pious work of queen Prabhavati, the wife of Devakhaḍga.

The image inscription mentions the names of three generations of Khaḍga dynasty viz. Khaḍgodyama, his son Jatakhāḍga and his son Deva Khaḍga. This genealogy of the Khaḍga dynasty is also mentioned in the copperplate grants of Deva Khaḍga¹⁶.

It shows that Prabhavati, queen of Deva Khaḍga, caused the image of Sarvvāni to be covered with gold leaves out of reverence for the goddess. The Ashrafpur grants inform us that Deva Khaḍga was a donor of land to Buddhist monasteries. The queen Prabhavati and their son also followed the characteristics of Deva Khaḍga. The Khaḍgas were Buddhists but they showed great devotion to the Hindu gods.

The characters of the script have a similarity with the Gupta, Rāta and Nātha scripts of Eastern Bengal. Laskar suggests that the plates of Deva Khaḍga are dated the 8th or 9th century A.D. R.D Banerji suggests on palaeographical grounds and is inclined to push the date still further forward¹⁷. On the basis of the Khaḍga plates, the

PLATE NO. 9

DEULBADI SARVANI STONE IMAGE INSCRIPTION



PLATE NO. 10

BHARELLA NARTTESVARA STONE IMAGE INSCRIPTION



accounts of Seng-chi, I-tsing and Yuang-Chiwang and the comparative study of the other plate of Eastern Bengal, this image inscription can not be dated after 7th century A.D. It may be dated 3rd quarter of the 7th century A.D. The text is composed of two metres i.e. *Upajāti* and *Anuṣṭubh*.

TEXT OF THE INSCRIPTION

[१]ओम् स्वस्ति-

खड्गोद्यमोनामनृपाधिराज-

स्तत्सूनुरासीद्भुवि जातखड्गः (I)

तदात्मजो दानप[२]तिः प्रतापी

श्रीदेवखड्गो विजितारिखड्गः । (II)

राज्ञस्तस्य महादेवी महिषी श्रीप्रभावती(I)

स (१)व्याणीप्रतिमां [३]भक्त्या हेमलिप्तामकारयत् ॥

TRANSLATION OF THE TEXT

Om ! Hail !

There was a lord of the kings named Khadgodyama. His son on earth was Jata Khadga. His son was Srī Deva Khadga who was liberal (lit. master of charities), powerful and who conquered the swords of the enemies. The chief queen of that king, queen Srī Prabhavati, caused this image of Śarvvāni to be covered by gold through devotion.

BHARELLA NARTTEŚVARA IMAGE INSCRIPTION

The image of Narttesvara was recovered in the village of Bharella of Debidvara Thana in the district of Comilla. The village is situated about 5 miles west of Mainamati-Mandir of Mainamati-Lalmai hill range. It was found when a tank was being dug.

The image of Naṭarāja Śiva was made of black stone. The image was broken to pieces by a fanatic Fakir. It is originally a large image. It had twelve hands. All the proper right hands are missing. The god with a left hand shows the Anjali pose. This hand was above the crest of the god. Lower portion, below the knee, is missing. Two of the proper left hands are broken. One of the proper left hands forms the Anjali pose. Another holds the tail of a snake. The other two have the skull and the Trident. A figure of Kārttikeya is represented in the left upper corner. The image is properly ornamented. The pedestal of the image is inscribed with a long inscription. The inscription is in two lines in four sections. The third and the longest section has lost some letters.

Nartteśvara means the Supreme Dancer. This pose of Śiva is extremely interesting as found in eastern Bengal. The dancing form of Śiva is particularly found in Southern India. But how the special form of Śiva came to Eastern Bengal is not known to us. It is generally believed that there is no Nartteśvara form of Śiva in north and west Bengal. Roughly, in Vaṅga and Samatata area, the image of Nartteśvara were recovered.

The language of the inscription is Sanskrit. The characters of the scripts are of the north-eastern variety. The inscription mentions the name of a king, Laḍḍha Candra. Mainamati inscription of Ladaha Candra indicates that he was the king of at least Samatata Maṇḍala and Vaṅga. The image was made in the 18th regnal year of king Ladaha Candra Deva.

TEXT OF THE INSCRIPTION

PART-I

[१]ओम्

श्रीमल्लडहचन्द्रदेवपादी

यविजयराज्ये अष्टा[दश - (1)

---कृ]ष्ण चतुर्दश्यां तिथौ

बृहष्प(स्प)तिवारे पुष्यनक्षत्रे । (11)

कर्म्मन्तपाल- श्रीकुसुमदेव-

सुतः श्री भावुदेवकारित (1)

श्रीनर्त्तेश्वरभट्टा[रक--

--]चन्द्रगत्या आषाढदिने १४ ॥

खनितञ्च रतकेन सर्वाक्षरः

PART-II

[१]खनितञ्च श्रीमधु

[२]सु(सू)दनेनेति ॥

TRANSLATION OF THE TEXT

PART-I

Om! on thursday the 14 dark Tithi, and the constellation Puṣya, in the 18th regnal (year) of the victorious kingdom of the illustrious Laḍaha Candra Deva. Srī Kusuma Deva was the mayor of Karmmānta. (His) son, Bhavu Deva, caused to be made (the image) of illustrious lord Nartteśvara ----. And all the letters engraved by Rātaka.

PART-II

Also engraved by Sri Madhusudhana.



KULKUDI SUN-GOD IMAGE INSCRIPTION

The image of Sun-God was actually discovered from the island of Hatia in the district of Noakhali, i.e. in the mouth of the Meghna river on the northern coast of Bay of Bengal. It was collected by the progenitor of Guha family of Kulkudi in the Gosairhat Thana of the District of Sariatpur. From that time the image was worshiped by that family.

The image is made of black stone. It is an excellent specimen of East-Bengal Icons. The God stands on lotus pedestal, holding in his two hands two full-blown lotuses, which rise just above the shoulders. It represents a smiling face and the head is surrounded by a halo. The neck, ear, wrist and waist are ornamented properly. The feet and lower part of the legs are closed by high boots.

Two miniature female figures stand by two sides of the God's feet. To the proper right of the God, a fat-bellied bearded man is carrying pen and inkstand in his hands. To the proper left, a female figure stands with a sword.

Four females figures, on both the sides of the God represent shooting attitude with bow and arrows. Beneath the pedestal, the seven horses are pulling a single wheel car of the God. The eleven other *Ādityas*, in miniature form, exactly like the Sun-God, are presented on both the sides within circles. Six of them are on proper left and five of them on proper right. The sixth circle on proper right, a female figure is holding a lotusstalk in the right hand and a *Kamuṇḍala* in the left. The *Matsya Pūrāṇa* has mentioned the iconographic description of *Suryā* (Sun-God), (Chap-261, P-902) which exactly fits in with this image of Sun-God. This type of *Suryā* image is very rare in any other region of India.

PLATE NO. 11

KULKUDI SUN-GOD STONE IMAGE INSCRIPTION

श्रीतन्त्रिदिवसोऽभिषेकः
श्रीशिवोऽभिषेकः
दीपसमन्तः
दिव)०

PLATE NO. 12

PAIKPARA VASUDEVA STONE IMAGE INSCRIPTION

श्रीशिवोऽभिषेकः
श्रीशिवोऽभिषेकः
श्रीशिवोऽभिषेकः
श्रीशिवोऽभिषेकः

The inscription is in a single line in four sections on the pedestal just below the seven horses of the Sun-God. The characters of the script are of the proto-Bengali style of the early 11th century A.D. The language of inscription is Sanskrit.

TEXT OF THE INSCRIPTION

[१]श्री लक्ष्मि(क्ष्मी)दि(दी)नकारी(रि)त(1)भङ्गारक-

श्रीगोविन्दचन्द्रदेवपा -

दीय सम्वत् १२ फाल्गुन

दिने १९।

TRANSLATION OF THE TEXT

(The image of the Surya) caused to be made by Srī Lakṣmidīna in 12th regnal year of the lord Srī Govinda Candra Deva on 19th day of the month of Phalgun.

PAIKPARA VASUDEVA IMAGE INSCRIPTION

The image of Vasudeva was found in the village of Paikpara of Tangivadi Thana in the District of Munshiganj when an old tank was being excavated.

The image is about 4 feet in height. It is just an ordinary image of Viṣṇu. The god Viṣṇu has four hands in which he holds Saṅkha (conch shell), Cakra (wheel), Gadā (Mace) and Padma (Lotus). His head, neck, hand, waist and legs are properly ornamented. He stands on a lotus, which is born by Garuda, the vehicle of Viṣṇu sitting in a kneeling position. The god flanked on two sides by two Goddesses, Sarasvati, and the goddess of culture to his left and Lākṣmi the Goddess of beauty and wealth to his right. There are five miniature figures in, standing and sitting positions on the pedestal and four miniature animal representations are depicted on the edges of the background surface of the image. Two Vidyādhari are represented in flying

attitude-holding garlands in their hands. It has the *Kṛttimukha* sign at the top of the background space.

The inscription is in four lines each line being made up of three sections with the exception of the fourth line, which is finished, in a single line. The language is Sanskrit. The inscription is in prose form. The characters of the script are similar to the script of the **Kulkudi** image inscription. The image was made after eleven years of **Kulkudi** image. Both of the images were issued from the kingdom of **Govinda Candra Deva** who ruled over Samatata in the eleventh century A.D.

TEXT OF THE INSCRIPTION

[१]श्रीमद्गोविन्दचन्द्रस्य सम्वत् २३

[२]बालजिक उपरत पारदास सुतः

[३]गङ्गदास कारित वासुदेव

[४]मङ्गारक

TRANSLATION OF THE TEXT

The image of the lord **Vāsudeva** caused to be made by **Gaṅga Dāsa**, son of the expired **Bārajika Pāradāsa**, in the 23rd year of illustrious **Govinda Candra**.

NOTES AND REFERENCES

1. *Rāna*-Corruption of *Rājan* (cf. M. Monier. Williams, A Sanskrit-English Dictionary, P-875, Col-3), Hence the diminutive *Rānaka* should mean a small king, a feudatory Lord.
2. It appears that king *Ladaha Candra* caused to be made an image of Lord *Vāsudeva* or *Mādhava* which is referred to as *Ladaha Mādhava* after the name of the king who got it made and placed in a temple.
3. Refer to fn. 2 above.
4. Dani translates *atrinetrūt* as "not emanated from the three-eyed God (i.e. Śiva)". This is not correct. *Pūrāṇas* describe moon as having emanated from the eyes of sage Atri (c.f. *Bhagavata-Purana*, 9.14.2-3). Otherwise, the moon in the sky can never be dissociated from Śiva. The bard of *Govinda Candra* has no reason to refer to Śiva even indirectly, since the king is a staunch follower of Buddhism as shown in the very first verse.
5. Dani's translation is wrong. He translates "who was made by his friends the object of " etc. Actually, by the force of *ca* in line b, the passive subject *yena* is to be supplied in this line also from the previous one.
6. *Kakuda*- The word commonly known as *Kakud*, but about the form *Kakuda*, Apte.V.S. (The Student's Sanskrit-English Dictionary, Delhi, 1987, P-127, Col-1) says" According to Panini V.4.146-147, *Kakud* is the form to be substituted for *Kakuda* in adjective or *Bahuvrihi* compounds", therefore, *Kakuda* is the word in this compound.
7. Certain conjunctions of constellations, day and hour are supposed to forecast certain good or bad things. They are called *Yoga*. *Rājayoga* suggests royal achievements.
8. *Santivarika*- a peculiar word, perhaps the title conferred upon *Srī Pitavāsagupta Śarman*. The word *Sānti-udaka* is known in Sanskrit literature. It means the water

for appeasement of miseries, the propitiatory water. If Śāntivārika is a title, it must mean a person whose blessed water must have been considered very efficacious for propitiatory purposes.

9. *Śarman*- Prosperous; an affix added to the name of a Brahmin. Apte.V.S, The Practical Sanskrit-English Dictionary, 1995, P.P-910, Col-3.
10. *Pravara*- "A Muni or noble ancestor who contributes to the credit of a particular gotra or family". Apte.V.S, op. cit. P-668, Col-1 and 2.
11. *Kotihomena* (?) *Gatāvate*- "to one who has gone in (or at) a crore of oblations". The adjective shows that this Brahmin was continuously engaged in large and great sacrifices, and must have been very reputed and continuously in demand for the performances of such sacrifices.
12. *Nauvātaka*-*Nau*-boat, means of water transportation. *Vātaka*-an enclosure, garden, plantation, the site of a house, op. cit. P-939, Col-1. *Nauvātaka* should therefore mean an enclosure or a place (on waterfront) where boat-services are available. Therefore it can be translated as a Ferry-station. The word *Ardha-nauvātaka* presents some difficulty. Does it mean that part of that waterfront place was used for transportation and the other part for domestic purpose? In that case, it would be translated as we have done.
13. *Ākara* = *Ākaraṇa* 'inviting, calling'.
14. *Kramuka* = a betelnut tree(!). R.G, Basar takes *Yaduka*, *Kramuka* and *Sukradeva* to be the three sons of *Hara*, but the consistent use of singular forms of all adjectives and the verb-form go against this interpretation. Basar also has not made any comment on his peculiar grammatical interpretation throughout his article. Vide "Madanpur Plate of Srī Candra: Year 44", by R.G Basar, E.I., Vol-28, 1949(Pub-1952), PP-51-58. We acknowledge we are unable to translate these two words as adjectives of *Sukradeva*.
15. *Mārgakah*-The month called *Mārgaśirṣa*. Apte.V.S, op.cit., P-758, Col-3.

16 Laskar G.M, "Ashrafpur copper-plate grants of Devakhadga", M. A. S. B., No-1, 1906, PP-85-91.

17 Banerji,R.D, " The Palas of Bengal ", M. A. S. B., Vol-V, No-3, P-67.

NOTES OF THE MAINAMATI COPPER-PLATE(1) OF LADHAHA CANDRA DEVA:

VERSE:

२०,२१,२२,२३ = अनुष्टुभ्,
२४ = पुष्पिताग्रा
लाइन= ३४-३८ गद्य, लाइन= ६२ गद्य।

NOTES OF THE MAINAMATI COPPER-PLATE(2) OF LADHAHA CANDRA DEVA:

VERSE:

१,४,५,६ = वसंत तिलक, २,९,१३ = उपजाति, ३,७,८,११,१२,१४,१७,१९
= शार्दूलविक्रीडितम्
१० = विषमवृत्त, १५,१६ = स्रग्धारा, १८ = शिखरिणी, २०,२१,२२,२३ = अनुष्टुभ्,
२४ = पुष्पिताग्रा
लाइन= ५-२५ (Reverse) गद्य, लाइन= ३० (Reverse) गद्य।

NOTES OF THE MAINAMATI COPPER-PLATE OF GOVINDA CANDRA DEVA:

VERSE:

१,२,३,१०,११ = इन्द्रवज्रा, १५,१६ = उपजाति, ४,५,६,७,१२,१३,१४ = शार्दूलविक्रीडितम्
८ = वसंत तिलक, ९ = शिखरिणी, १७,१८,१९,२० = अनुष्टुभ्, २१ = पुष्पिताग्रा
लाइन= ४-२३ (Reverse) गद्य, लाइन= २८-२९ (Reverse) गद्य।

NOTES OF THE MAINAMATI COPPER-PLATE OF RANAVANKAMALLA HARIKALA DEVA:

VERSE:

१ = मन्दाक्रान्ता, ३ = द्रुतविलम्बित, ४,५,८ = शार्दूलविक्रीडितम्
२ = वसंत तिलक, ६ = स्रग्धारा, ७ = अनुष्टुभ्, ९ = मालिनी
लाइन= २२-२४ गद्य।

NOTES OF THE MAINAMATI COPPER-PLATE OF VIRADHARA DEVA:

लाइन= १-२३ गद्य।

NOTES OF THE RAMPAL COPPER-PLATE OF SRI CANDRA DEVA:

VERSE:

१, ३ = वसंत तिलक, ४, ७, ८ = उपजाति, २, ५ = शार्दूलविक्रीडितम्
 ६ = इन्द्रवज्रा, ९, १०, ११, १२ = अनुष्टुभ्, १३ = पुष्पिताग्रा
 लाइन= १४-२७ (Obverse) गद्य, लाइन= २८-३८ (Reverse) गद्य।

NOTES OF THE KEDARPUR COPPER-PLATE OF SRI CANDRA DEVA:

VERSE:

१ = वसंत तिलक, ३, ५ = उपजाति, ७ = शार्दूलविक्रीडितम्
 ४ = इन्द्रवज्रा, २ = अनुष्टुभ्, ६ = मगधारा
 लाइन= १६-१८ (Obverse) गद्य।

NOTES OF THE MADANPUR COPPER-PLATE OF SRI CANDRA DEVA:

VERSE:

१, १०, ११, १२, १३, १४, १५, १६ = अनुष्टुभ्, १७ = पुष्पिताग्रा
 लाइन= १७-२३ (Obverse) गद्य, लाइन= २४-२९, ३६-३७, ४१-४२ (Reverse) गद्य।