

Copperplate Grant of Naravarman from Ujjain

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Naravarman (CE 1094-1130) belonged to the Paramāra dynasty, which was an early medieval royal Rajput family that ruled over the Malwa region in Central India from early 9th century CE to early 14th century CE with Dhārānagara (present day Dhar in western Madhya Pradesh) as its capital. His predecessor Bhoja I (CE 1010-1055) is considered to be the most illustrious ruler of this clan. The main sources for the history of the Paramāra dynasty are the *Navasāhasāṅkacarita* of Padmagupta and a series of inscriptions issued by the rulers, most prominent being the *Udayapur Praśasti* at the Udayeśvara Temple in Udayapur, Vidisha district, Madhya Pradesh, which was issued during the reign of Naravarman's grandfather Udayaditya (CE 1070-1086). However, Siyaka II (CE 948-972) is the earliest known Paramāra king attested by his own inscriptions, whose Harsola Copperplate Inscription (CE 949) is the earliest available inscription of the dynasty. The Paramāra rule came to an end in CE 1305 when its last ruler Mahalakadeva was killed and Malwa was conquered by the Sultan of Delhi Ala-ud-din Khilji.

The Jñāna-Pravāha Museum houses a set of two rectangular Copperplates [Acc. No. 2015.8a-b; Size : 40 x 28 cm (first plate) and 40.6 x 28.6 cm (second plate)] issued during the reign of king Naravarman. This land-grant was issued on 3rd day of *Mārgaśīrṣa* in the year V.S. 1182 (CE 1125) after the occasion of *Vibhūti Dvādaśī*¹ (*Kārttika Śukla Dvādaśī*). There are two holes at the lower part of the first plate and upper part of the second plate through which they must have been tied together by means of two rings (Figs.1-2). There is no seal attached to them but a kneeling



Fig. 1



Fig. 2

figure of Garuḍa, facing left with wings spread and holding hooded snakes in both the hands, is incised within a decorated frame at the proper right lower corner of the second plate, occupying a space that reduces the length of the last four lines of the inscription. Although this corner is slightly damaged but the figure of Garuḍa is intact (Fig.3).



Fig.3

The language of the inscription is chaste Sanskrit and script is Nāgarī of the 12th century CE. The calligraphy is beautiful and engraved only on one side of the plates. There are thirty-one lines in all; the first plate contains sixteen lines and the second plate contains fifteen lines. The second plate has the sign-manual of the king at the end, the letters of which are bigger as compared to rest of the charter (Fig.4). With the exception of two ślokas (verses) at the beginning and five at the end, the rest of the record is written in prose.

The inscription opens with *om-svasti* followed by the customary short sentence *śrīrjjayobhodayaśca* (wealth, victory and prosperity), further followed by two verses which are generally to be found at the beginning of a Paramāra grant. The first of these verses eulogizes *Vyomakeśa* and the second invokes the blessings of *Smarārāte*. It refers itself to the reign of the *Paramabhaṭṭāraka-Mahārājādhirāja-Parameśvara*, the illustrious Naravarmadeva, who meditated at the feet of the



Fig.4

Paramabhaṭṭāraka-Mahārājādhirāja-Parameśvara, the illustrious Udayādityadeva, who meditated at the feet of the *Paramabhaṭṭāraka-Mahārājādhirāja-Parameśvara*, the illustrious Bhojadeva, who meditated at the feet of the *Paramabhaṭṭāraka-Mahārājādhirāja-Parameśvara*, Sindhurājadeva.

The king informs that certain pieces of lands from several villages located in the southern region of Śvetapālaka in the Ujjainī *viṣaya* (district) have been donated to Bhaṭṭaraka Brahmaśivā of Śrīpāleśvara Maṭha at Dhārā. He further announces - Let it be known to you that while residing at Dhārā, having bathed and worshipped Bhagvān (Lord Śiva), the ruler of the world and the lord of Bhavānī and having perceived the worthlessness of the world, being in good health, informs the various officers, Brāhmaṇas and others, Paṭṭakilas and inhabitants of towns and *janapadas*, assembled in the villages of Senabālakagrāma and Satalaka, total about one hundred and five *bhūhalas* (plough measures) of land, according to measures of Brāhmaṇas of Senabālakagrāma, is donated in the villages of Senabālakagrama (five *bhūhalas*) and Satalakagrāma (more or less one hundred *bhūhalas*) to the resident of Patanī village, situated in the Madhyadeśa (Middle-country), Brāhmaṇa Dviveda Upādhyāya Śubhaṅkara, son of Śrotriya Govinda and grandson of Dviveda Gaṅgādhara and the student of Bahvṛca (*Ṛgveda*) *śākhā* belonging to the Dālabhya *gotra* with the five *pravaras*, viz. Bhārgava, Cyavana, Āpnovān, Aurva and Jāmadagnya.

The inscription records that above mentioned villages, in its regular order, with its boundaries, with rights of grass and trees, together with pasturage, with rights of mining gold, of shares and easements with additional taxes and with all other income is given for the increase of the merit and fame of our own self and of our father and mother, by means of a (copper)-plate after a previous libation of water. Having regard to this, all shares, easements, taxes, rights of gold mining, etc., hitherto given by the Paṭṭakilas and the townsmen inhabiting the place, are to be given to him (the donee).²

This is followed by the usual five imprecatory verses to curse anyone who revokes the grant :

Sagar and many other Kings have enjoyed the earth: he gets the fruit to whom the land belongs for the time being. [1]

What good man takes away again those gifts which were given before by Kings for virtue, wealth and fame; for those gifts are like left off garlands and vomiting. [2]

This donation should be consented upon by our family members and others. The fortunes are unstable and move like bubble of water or lightening (so) fruit of donation and fame of others should be protected. [3]

Rāmabhadra makes request to all future Kings 'all of you should all times maintain this religious duty common to all men'. [4]

These words are said after understanding that just like temporary stay of water-droplets on lotus-petals, money and life also does not last long. Therefore, one should refrain oneself from harming other's reputation. [5]

After these verses, following the issuing date, the names of *dūtaka* who prepared this grant are given as Ṭhakkura Purohita Śrī Vāmanasvāmī and Rājaputra Śrī Kumārapāla. It ends with the signature of the king - *Svahastoyam Mahārāja Śrīmannaravarmmadevasya*.

The Inscription in modern Devanāgarī script

- 1 ओं स्वस्ति श्रीर्जयोभ्युदयश्च । ।
जयति व्योमकेशोसौ यः सर्गायविभर्तिताम् ।
ऐन्दवीं सिरसा लेखां जग-
- 2 द्वीजाङ्कुराकृतिम् । । [1]
तन्वन्तु वः स्मरारतेः कल्याणमनिशं जटाः ।
कल्पान्तसमयोद्दामतडिद्वलयपिङ्ग -
- 3 लाः । । [2]
परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीसिन्धुराजदेवपादानुध्यातपरमभट्टारकमहारा-
- 4 जाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीउदयादि-

- 5 त्यदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमन्नरवर्मदेवः कुशली । । श्रीमदुज्जय-
- 6 नीविषये दक्षिणतो श्वेतपालके चानुर्व्वरिकधरणि गाधीनां भुक्तेरनुतडागार्थेओडानां भुज्यमान-
- भूहलषट्कं तथा नं -
- 7 दनवनीय भूहलपंचकमुभयं स्रोत्रोत्तरस्यांदिशि निगदप्रामाण्येन भूहलेकादशकं विहाय शेषकरणप्रति
- 8 क्रियमाणढक्कारियकग्रामविभागद्वाह्वणानां माप्यकेन पादोनभूहलषड्विंशतिस्तथा अत्रैवपालकवेल-
- 9 म्बकीयतलकं नन्नवासकेन सह सोरठवासकग्रामद्वाह्वणां माप्यकेन सपादभूहलत्रयस्त्रिंशतथामापाल-
- 10 के चौलुक्यवरिष्ठकसोमपालभुज्यमानं तथा मांजिष्ठपालकवेलम्बकीयविभागेन सह ढक्कारापद्रग्रामा-
- 11 द्वाह्वणानां माप्यकेन भूनिवर्त्तनसप्ताधिकभूहलविंशतिस्तथा श्रीमद्द्वारायां श्रीपालेश्वरमठीय
भट्टारकश्रीब्रह्म-
- 12 शिवादानं । शासनेन भुक्तेरनुकरणप्रतिक्रियमाणसेनवालकग्रामाद्वाह्वणानां माप्यकेन भूनिवर्त्तन
- 13 त्रयोदशाधिकभूहलपंचविंशतिस्तदित्थं विभागद्वयसतलकग्रामद्वये च
समुपगतान्समस्तराजपुत्राणांब्राह्मणा-
- 14 न्तरान्प्रतिनिवासी पट्टकिलजनपदादीश्च संबोधयत्यस्तु वः सम्बिदितं यथा विभागद्वयाद्-
ग्रामद्वयाच्चषण्णवतिप-
- 15 र्व्वदण्डप्रमाण्येनोभयद्विचत्वारिंशन्माप्यकेन भूहलपंचाधिकशतैकश्रीमद्द्वारावस्थितैरस्माभिः स्नात्वा
चराचरगुरु-
- 16 म्भगवन्तम्भवानीम्पतिं समभ्यर्च्य संसारस्यासारतां दृष्ट्वा तथा हि । वाताभ्रविभ्रममिदं
वसुधाधिपत्यमापातमात्रमधु-
- 17 मध्यदेशान्तः पातिपतनीस्थानविनिर्गतदालभ्यगोत्रभार्गवच्यवनाप्नवानौर्वजामदग्न्येति
पंचप्रवरबह्वृचशाखा-
- 18 ध्यायिद्विवेदगंगाधरपौत्रश्रोत्रियगोविन्दसुतद्विवेदउपाध्यायशुभंकरायास्मिन्नेव संवत्सरे
कार्तिकशुदिविभूतिद्वादशी-
- 19 व्रतोद्यापनेनुमन्तायैव कल्पितम्वा उपरिलिखितसेनवालकग्रामाद्भूहलपंचकं तदिच्छन्
ब्राह्मणजनषड्विंशताय यथायथं भू-
- 20 हल उनाधिकशतैकसम्बाध उपरिलिखितविभागद्वयं सतलकग्रामद्वयं च ससीमातृणयुतिगोचरपर्यन्तं
सवृक्षमालाकुलं स-
- 21 हिरण्यभागभोगसोपरिकरं सर्वादायसमेतं च मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये शासनेनोदकपूर्व-
कतया प्रदत्तं तन्म-
- 22 त्वा तन्निवासीपट्टकिलजनपदैर्यथादीयमानभागभोगकरहिरण्यादिकमाज्ञा श्रवणविधेयैर्भूत्वा सर्व्वममुष्मैः
समुपनेतव्यं सामा-

- 23 न्यं चैतत्पुण्यफलं बुध्वा अस्मद्वंशजैरन्यैरपि भाविभोक्तृभिः रस्मत्प्रदत्तधर्मादायोयमनुमन्तव्यः
पालनीयश्च । उक्तं च । बहुभिर्बुध्वा-
- 24 सुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलम् । । [3]
यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयश-
- 25 स्कराणि ।
निर्माल्यवान्तिप्रतिमानि तानि को नाम साधुः पुनराददीत । । [4]
अस्मत्कुलक्रममुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्य-
- 26 नुमोदनीयम् ।
लक्ष्यास्तडिद्वलयबुद्बुदचंचलाया दानं फलं परयशः परिपालनं च । । [5]
सर्वानितान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते
- 27 रामभद्रः ।
सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः । । [6]
इति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य-
- 28 मनुष्यजीवितं च ।
सकलमिदमुदाहृतं च बुध्वा न हि पुरुषैः परकीर्तयो विलोप्या इति । । [7] सम्ब-
- 29 त्1182 मार्गशुदि 3 दू. ठक्कुरपुरोहितश्रीवामनस्वामी राजपुत्रश्रीकुमारपालो । । मंगलं महाश्रीः । ।
- 30 स्वहस्तोयं महाराज श्रीमन्नरवर्मदेवस्य । ।
- 31 श्रीः । ।

Transliteration

1. *om svasti śrīrjjayobhyudayaśca// jayati vyomakeśosau yaḥ sarggāyavibhartitām/
aindavīn sirasā lekhām jaga-*
2. *dvījāṅkurākṛtaṁ// [1] tanvantu vaḥ smarārāteḥ kalyāṇamaniśaṁ jatāḥ/
kalpāntasamayoddāmataḍidvalayapiṅga-*
3. *lāḥ// [2] paramabhaṭṭāraka mahārājādhirāja parameśvara śrī sindhurājadeva
pādānudhyāta paramabhaṭṭāraka mahārā-*
4. *jādhirāja parameśvara śrī bhojadeva pādānudhyāta paramabhaṭṭāraka
mahārājādhirāja parameśvara śrī udayādi-*
5. *tyadevapādānudhyāta paramabhaṭṭāraka mahārājādhirāja parameśvara śrī
mannaravarmmadevaḥ kuśalī// śrīmadujjaya-*

6. *nīviṣaye dakṣiṇato śvetapālake cānurṣvarikadharāṇi gādhīnām
bhukternutaḍāgārtheoḍānām bhujyamānabhūhalaṣaṭkaṁ tathā nan-*
7. *danavanīya bhūhalapañcakamubhayaṁ srotrottarasyāndīśi nigadaprāmāṇyena
bhūhalekādaśakaṁ vihāya śeṣakaraṇaprati*
8. *kriyamāṇadhakkāriyakagrāmavibhāgādvāhmaṇānām māpyakena
pādonabhūhalaṣaḍviṁśatistathā atraivapālakavela-*
9. *mbakīyatalakaṁ nannavāsakena saha sorathavāsakagrāmādvāhmaṇām
māpyakena sapādabhūhalatrayastrinśatathāmāpāla-*
10. *ke caulukyavarīṣṭhakaśomapālabhujyamānaṁ tathā
mānjiṣṭhapālakavelambakīyavibhāgena saha dhakkārāpadragrāmā-*
11. *dvāhmaṇānām māpyakena bhūnivarttanasaptādhikabhūhalavīnśatistathā
śrīmaddhārāyām śrīpāleśvaramaṭhīya bhaṭṭārakaśrībrahma-*
12. *śivādānaṁ/ śāsanena
bhukteranukaraṇapratikriyamāṇasenabālakagrāmādvāhmaṇānām māpyakena
bhūnivarttana*
13. *trayodaśādhikabhūhalapañcavīnśatistaditthaṁ
vibhāgadvayasatalakagrāmadvaye ca samupagatānsamastarājaputrāṇām
brāhmaṇā-*
14. *ntarānpratīnivāsī paṭṭakilajanapadādīśca sambodhayatyastu vaḥ samviditaṁ
yathā vibhāgadvayādgrāmadvayāccaṣaṇṇavatipa-*
15. *rṣvadaṇḍapramāṇyenobhayadvicatvārinśanmāpyakena
bhūhalapañcādhikaśataikaśrīmaddhārāvasthitairasmābhiḥ snātvā carācaraguru-*
16. *mbhagavantambhavānīmpatiṁ samabhyarcya saṁsārasyāsāratām drṣṭvā tathā
hi/vātābhraṇvibhramamidaṁ vasudhādhipatyamāpātamātramadhu-*
17. *madhyadeśāntaḥ
pātipatanīsthānavinirggatadālabhyagotrabhārgavacyavanāpnavānaurovajāma
dagnyeti pañcapravarabahṛṣṭcaśākhā-*
18. *dhyāyidvivedagaṅgādhara
pautraśrotriyagovindasutadvivedaupādhyāyaśubhaṅkarāyāsminneva
saṁvatsare kārttikaśudivibhūtidvādaśī-*
19. *vratodyāpanenumantāyāiva kalpitambā
uparīlikhitasenabālakagrāmādvāhmaṇānācakaṁ tadīcchan
brāhmaṇajanaśaḍviṁśatāya yathāyathaṁ bhū-*
20. *hala unādhikaśataikasambādha uparīlikhitavibhāgadvayaṁ
satalakagrāmadvayaṁ ca sasīmātrṇayutigocaraparyantaṁ savṛkṣamālākulaṁ sa-*

21. *hiranyabhāgabhogasoparikaram̐ sarvādāyasametam̐ ca mātāpitrorātmanaśca*
22. *pun̐yayaśobhivṛddhaye śāsanenodakapūrvoakatayā pradattam̐ tanma-
tvā*
23. *tannivāsīpaṭṭakilajanapadairyathādīyamānabhāgabhogakarahiranyādikamājñā*
*śraṇavidheyairbhūtvā sarvāmamuṣmaiḥ samupanetaṣyaṁ sāmā-
nyam̐ caitatpun̐yaphalam̐ budhvā asmadvam̐śajairanyairapi*
24. *bhāvibhokṛbhīhrasmatpradattadharmādāyoyamanumantavyaḥ pālanīyaśca/
uktam̐ ca/ bahubhirva-*
25. *sudhā bhuktā rājabhiḥ sagarādibhiḥ/ yasya yasya yadābhūmistasya tasya tadā*
*phalam̐// [3] yānīha dattāni purā narendrairdānāni dharmmārthayaśa-
skarāṇi/ nirmmālyavāntipratimāni tāni ko nāma sādhuḥ punarādadīta// [4]*
26. *asmatkulakramamudāramudāharadbhiranyaiśca dānamidamabhya-
numodanīyam̐/ lakṣmyāstaḍidvalayabudvudacañcalāyā dānam̐ phalam̐*
parayaśaḥ paripālanam̐ ca// [5] sarvānetānbhāvinaḥ pārthivendrānbhūyo
bhūyo yācate
27. *rāmabhadraḥ/ sāmānyoyam̐ dharmaseturnṛpāṇām̐ kāle kāle pālanīyo*
bhavadbhiḥ// [6] iti kamaladalāmbubindulolām̐ śriyamanucintya-
28. *manuṣyajīvitam̐ ca/ sakalamidamudāhr̥tam̐ ca budhvāna hi puruṣaiḥ*
parakīrttayo vilopyā iti// [7] saṁva-
29. *t 1182 mārggaśudi 3 dū. ṭhakkurapurohitaśrīvāmanasvāmī*
rājaputraśrīkumārapālo// maṅgalam̐ mahāśrīḥ//
30. *svahastoyam̐ mahārāja śrīmannaravarmmadevasya//*
31. *śrīḥ//*

References & Notes

1. *Vibhūti Dvādaśī* is a twelve-day *vrata* (vowed religious observance) of Viṣṇu which begins on the tenth day of *Śuklapakṣa* (bright fortnight) during the month of *Vaiśākha*, *Kārttika*, *Mārgaśīrṣa*, *Phālguna* or *Āṣāḍha*. Among its procedures, it is prescribed that one should donate *lavaṇācala* (mountains of salt), household objects, clothes and cow to his *guru* or *ācārya* on completion of the *vrata*. If the donor is a king, then he should also donate a village or a fertile land along with cows and clothes to other Brahmanas as well. This procedure should be followed for three years. Completing this *vrata* liberates one from all sins and also satisfies at least hundred of his deceased ancestors (Raj Bali Pandey, *Hindū Dharmakośa*, Uttar Pradesh Hindi Sansthan, p.590).
2. Reference books : *Corpus Inscriptionum Indicarum*, Vol.VII, Part 2, Inscriptions of the Paramāras, Ed. Harihar Vitthal Trivedi, Archaeological Survey of India, New Delhi; *Epigraphia Indica*, Vol.XX, Archaeological Survey of India, New Delhi, 1983.