Dhanaidaha Plate, Year 113 GE

Dániel Balogh and Amandine Wattelier-Bricout

Authors of digital edition: Dániel Balogh, Amandine Wattelier-Bricout

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Edition

〈1〉 [...] [sa]mvatsara-(śa)t[e] trayodaśotta〈2〉[re][ca. 23+]

[asyā]¿n? d(i)vasa-pūrvvāyāṁ parama-daivata-para〈3〉[ma-bhaṭṭāraka-][ca. 16+] kuṭu(mbi) [ca. 3+] brāhmaṇa-śivaśarmma-nāgaśarmma-maha〈4〉[ca. 19+]vakīrtti-kṣemadatta-goṣṭhaka-varggapāla-piṅgala-śuṅkuka-kāla-〈5〉 [ca. 21+]viṣṇu-(deva)śarmma-viṣṇubhadra-khāsaka-Umaka-gopāla-〈6〉 [ca. 18+](sa?)su śrībhadra-somapāla-rāmā(dyāḥ) grāmāṣṭa-kulādhikaraṇañ ca _〈7〉 [ca. 15+]viṣṇu(ṇā) vijñāpitā〈.〉

_ Iha khādā(ṭa?)pāra-viṣaye 'nuvṛtta-maryyādā-sthi(ti)-〈8〉 [ca. 15+]nīvī-dharmma-kṣayeṇa labhya(te)

(ta)d arhatha mamādyānenaiva kkrame¿n?〈ṇ〉a dā(tuṁ)〈9〉 [ca. 14+]samety(ā?)bhihi-tai(ḥ?) sarvvam eva (jñā?)kara-prative(śi?)-kuṭumbibhir avasthāpya ka〈10〉[ca. 14+]ri [ca. 1×] kana [ca. 1×] yad ito [ca. 2×] (ta)d avadhṛtam iti〈.〉

_ yatas tatheti pratipādya〈11〉 [ca. 11+] [aṣṭaka-na]vaka-nalā(bhyā)m apaviñchya kṣetra-kulya-vāpam ekaṁ datta[ṁ]〈.〉 tataḥ Āyuktaka-〈12〉 [ca. 14+](bhrā?)tṛ-kaṭaka-vāstavya-chandoga-brāhmaṇa-varāhasvāmino dattaṁ ta(dbhava)〈13〉[ca. 16+]bhūmyā

dā(nākṣe)pe ca guṇāguṇam anucintya śarīra-k(ā)ñcanakasya ci〈14〉[ra-cañcalatvaṁ]
[ca. 10+] [.]ā

(u)ktañ ca bhagavatā dvaipāyanena

1. Anuṣṭubh

sva-dattām para-dattām vā
〈15〉 [yo hareta vasundharām]
[sa viṣṭhāyāṁ kṛmir bhūtvā]
[pitṛ](bhiḥ) saha pacyat¿i?〈e〉

2. Anuṣṭubh

ṣaṣṭiṁ varṣa-sahasrā¿n?〈ṇ〉i
svargge modati (bhū)midaḥ
〈16〉 [Ākṣeptā cānumantā ca]
[tāny eva narake vaset]

3. Anuṣṭubh

(pū)rvva-dattāṁ dvijātibhyo
yatnād rakṣa yudhiṣṭhira
mahīṁ (mahī)[matāñ cchreṣṭha]
〈17〉 [dānāc chreyo 'nupālanam]

[ca. 10+]ya(ṁ) (su?)śrībhadrena Utkīrṇṇaṁ sth(ā)¿ṇna?〈ṇe〉śvaradāse(na) [ca. 5+]

Apparatus

〈1〉 [...][sa] ◇ *[...][śrī-kumāragupta-rāja-sa]* RDB; *[...]* RB; *[oṁ| catur-udadhi-salilāsvāditayaśaso mahārājādhirāja-śrī-kumāraguptasya?]* DSC1 DSC2; *[ca. 20+][sa]* PKA; *[siddhaM| catur-udadhi-salilāsvāditayaśaso mahārājādhirāja-śrī-kumāraguptasya?] [sa]* DB • Agrawala 1983, p. 36, note 2: "Most probably here preceded the date in numerals *saṁ 100 10 3*". Sircar 1965 Balogh 2019 suggest the following reconstruction: [*siddhaM | catur-udadhi-salilāsvādita-yaśaso mahārājādhirāja-śrī-kumāraguptasya*?] — 〈1〉 -(śa)t[e] ◇ *-śa(te)* DSC1 DSC2 PKA DB; *śata-* RDB; *śat[e]* RB. — 〈1〉 °daśotta〈2〉[re] DB ◇ *°daśutta[ra]〈2〉* RDB; *°daśotta〈2〉〈2〉* RB; *daśotta[re]〈2〉* DSC1 DSC2 PKA • Bandyopādhyāya 1909 suggests reading °daśottare in note 4. Basak 1923–1924 suggests reading °*daśottare* in note.

〈2〉 [ca. 23+] DB ◇ *[...]* RDB RB; *[saṁ 100 20 3?][...]* DSC1 DSC2; *[ca. 20+]* PKA • I suggest assuming an ordinal number of the day and the name of the month or a place name here, see my note in the translation. — 〈2〉 [asyā]¿n? d(i)vasa- DB ◇

[...]nd(i)vasa- RB; *[asyā](ndi)vasa-* RDB DSC1 DSC2 PKA • The word *asyāṁ* is an emendation based on the occurrence of the expression *asyāṁ divasa-pūrvāyāṁ* in others plates: see the Govindnagar Buddha Image Inscription of the Time of Kumāragupta I (see Balogh 2019, № IN00027), the Karamdāṁdā Stone Liṅga Inscription of Kumāragupta I (see Balogh 2019, № IN00025) and the Mathura Jaina Image Inscription of the time of Kumāragupta I (see Balogh 2019, № IN00022). — 〈2〉 -pūrvvāyāṁ RB DSC1 DSC2 PKA DB ◇ *-purvvāyāṁ* RDB. — 〈2〉 parama-daivata-para° RB DSC1 DSC2 PKA ◇ *parama-daivata-para[ma]* RDB • Basak 1923–1924 suggests reading *parama-daivata-parabhaṭṭāraka*. As the *akṣara* *°ra°* is on the border of the plate, the final one *ma* supplied by Bandyopādhyāya 1909 can be assumed but not at the end of this line. — 〈2〉 -para〈3〉[ma-bhaṭṭāraka-][ca. 16+]kuṭu(mbi) [ca. 3+] brāhmaṇa- ◇ *-para〈3〉[ma-bhaṭṭāraka-][mahārājādhirāja-śrī-kumāragupte pṛthivīpatau?] kuṭu(mbi) [ca. 3+] brāhmaṇa-* DSC2 DB; *-parama〈3〉 [...] kṣudra[ka nivāsinaḥ] brāhmaṇa* RDB; *-para〈3〉[...] [ā?] kuṭu(mbi) [...] brāhmaṇa-* RB; *[ma-bhaṭṭāraka-mahārājādhirāja-śrī-kumāraguptaḥ] [...] kuṭu(mbi)* DSC1; *-para〈3〉[ma-bhaṭṭāraka-mahārājādhirāja-śrī-kumāragupte pṛthivīpatau] [...] kuṭu(mbi) [...] brāhmaṇa-* PKA • Sircar 1942 first suggests reading *samavetānkuṭumbinaḥ grāmika-brāhmaṇa°*. In my translation, I suggest another conjecture for the gap.

〈3〉 -maha RDB RB DSC1 DSC2 PKA DB • Basak 1923–1924 suggests : "Read, perhaps, *mahattara-*."

〈4〉 [ca. 19+]vakīrtti- DB ◇ *[...]de[]vakīrtti-* RDB; *[...]vakīrtti-* RB DSC1 DSC2; *[ca. 20+]vakīrtti-* PKA. — 〈4〉 -kṣemadatta- RB DSC1 DSC2 PKA DB ◇ *-kṣamavanta-* RDB. — 〈4〉 -śuṅkuka-kāla- RB DSC1 DSC2 DB ◇ *-[śu?]ṅkuka-kāla-* RDB; *-śaṅkuka-kāla-* PKA • Bandyopādhyāya 1909, p. 461 adds in note 2 : "The word may also be read *(bru?) ṅkuka*".

〈5〉 [ca. 21+]viṣṇu- ◇ *[ca. 20+](pa?)viṣṇu-* DB; *[...] vīṣya-* RDB; *[...] [pa?]viṣṇu-* RB; *[...] paviṣṇu-* DSC1; *[...] viṣṇu-* DSC2; *[ca. 20+] viṣṇu-* PKA • Bandyopādhyāya 1909, p. 460 suggests understanding the name Viśvadevaśarman. — 〈5〉 -viṣṇubhadra- RB DSC1 DSC2 PKA DB ◇ *-viṣyabhadra-* RDB • Bandyopādhyāya 1909, p. 460 suggests understanding the name Viśvabhadra. — 〈5〉 -khāsaka- RB DSC1 DSC2 PKA DB ◇ *-khuṣaka-* RDB. — 〈5〉 Umaka ◇ *-rāmaka-* RB DSC1 DSC2 PKA DB; *Upaka-* RDB.

〈6〉 (sa?)su ◇ *[ca. 18+](sasu?)* DB; *[...] [sasu?]* RB; *[...]* RDB DSC1 DSC2; *[ca. 20+]* PKA. — 〈6〉 śrībhadra- RB DSC1 DSC2 PKA DB ◇ *śībhadra°* RDB. — 〈6〉 -somapāla- RB DSC1 DSC2 PKA DB ◇ *°stham-apaha°* RDB. — 〈6〉 -rāmā(dyāḥ) ◇ *-rāmā(dyāḥ?)* PKA DB; *-rām[ādyāḥ?]* RB; *-(rāmādyāka?)* DSC1 DSC2; *°ra[ṇa?]bhyā-* RDB. — 〈6〉 °dhikaraṇañ ca _ ◇ *°dhikaraṇañ ca* RB DSC1 DSC2 PKA DB; *°dhikaraṇ[...]* RDB.

〈7〉 [ca. 15+] • I suggest emending the expression *kuśalam anuvarṇya bodhayanti*. In support of this suggestion, one can compare it with these seven following examples,

which are all contemporary with the present inscription : Kalaikuri-Sultanpur Plate, line 2 : *(k)uśalam anuvarṇya bodhayanti*, Jagadispur Charter, lines 2-3 : *kuśalam āśāsya bodhayanti*, Raktamālā #1, line 2 : *bodhayanti*, Baigram Charter, lines 2-3 : *kuśalam anuvarṇya bodhayanti*, Nandapur Plate, line 2 : *kuśalam anuvarṇṇya bodhayanti*, grant of land to monasteries at Śiṣīpuñja, Madhyamasṛgālikā and Grāmakūṭagohālī, line 3 : *kuśalam uk[tvānu](bo)dhayanti* , Raktamālā #2, line 2 : *k(u)[śa](la)m uktvā bodhayanti*. — 〈7〉 viṣṇu(ṇā) ◇ *[ca. 15+]viṣṇu(nā?)* DB; *[...] caraṇa-* RDB; *[...] (viṣṇunā?)* RB; *[...] viṣṇu(nā?)* DSC1; *[...] viṣṇu¿nā?〈ṇā〉* DSC2; *[ca. 20+]viṣṇu(nā?)* PKA. — 〈7〉 vijñāpitā 〈.〉 _ Iha khādā(ṭa?)- ◇ *vijñāpitā Iha khādā(ṭa?)-* DB; *vijñāpita[...]mahā khuṣā°* RDB; *vijñāpitā Iha khādā(ṭā?)-* RB DSC1 DSC2; *vijñāpitā Iha khā(dyāṭa?)-* PKA. — 〈7〉 °pāra- RDB RB DSC1 DSC2 DB ◇ *°pāka-* PKA. — 〈7〉 'nuvṛtta- RB DSC1 DSC2 PKA DB ◇ *nivatta* RDB • Bandyopādhyāya 1909, p. 461 suggests reading *nibaddha* in note 4. — 〈7〉 -sthi(ti)- RB DSC1 DSC2 PKA DB ◇ *-sthiti-* RDB.

〈8〉 [ca. 15+]nīvī- DB ◇ *[...] nīvī-* RDB RB DSC1 DSC2; *[ca. 20+]nīvī-* PKA. — 〈8〉 dharmma-kṣayeṇa RB DSC1 DB ◇ *dharmma-kṣayam ā°* RDB; *dharmm(ā)-kṣayeṇa* DSC2 PKA • Sircar 1942 suggests for *kṣa* an alternative reading in brackets followed by a question mark : *kkra*. In note 3 p.281, he adds this suggestion : "Or *dharmātkrayeṇa* ?" — 〈8〉 labhya(te)(ta)d arha° RB DSC1 DSC2 PKA DB ◇ *°labhya[...]darha°* RDB. — 〈8〉 mamādyā-nenaiva RB DSC1 DSC2 PKA DB ◇ *°m-āśādya nanu va°* RDB • Sircar 1942, p. 281 suggests understanding *mahyaṁ* for *mama* in note 4. — 〈8〉 kkrame¿n?〈ṇ〉a dā(tuṁ) RB DSC1 DSC2 PKA DB ◇ *°kkra le[na?] vā[...]* RDB.

〈9〉 [ca. 14+]same° DB ◇ *[...]pa[le?]* RDB; *[...] same°* RB DSC1 DSC2; *[ca. 20+]same°* PKA. — 〈9〉 °ty(ā?)bhihitai(ḥ?) RB DSC1 DSC2 PKA DB ◇ *°ty-abhihita* RDB. — 〈9〉 sarvvam eva RB DSC1 DSC2 PKA DB ◇ *sarvva laṁva* RDB. — 〈9〉 (jñā?)kara- RB DB ◇ *[...]kara* RDB; *[2+] kara-* DSC1 DSC2 PKA • Sircar 1942, p. 281 first suggested reading *kāra* or *ājñākara* in note 5. Then he suggested : "Probably *kṣetrakara*" in Sircar 1965, p. 288, note 8. — 〈9〉 -prative(śi?)-ku° RB DSC1 DSC2 PKA DB ◇ *°prati prati ku°* RDB.

〈10〉 [ca. 14+]ri [ca. 1×] kana DB ◇ *[...]parityaktena* RDB; *[...] ri [...] kana* RB DSC1 DSC2 PKA. — 〈10〉 [ca. 1×] yad ito [ca. 2×] (ta)d avadhṛtam RB DSC1 DSC2 PKA DB ◇ *ya vi[ca. 1×]ca[ca. 1×]dahyakam* RDB. — 〈10〉 avadhṛtam iti〈.〉 _ yatas ◇ *avadhṛtam iti yatas* RDB RB DSC1 DSC2 PKA DB. — 〈10〉 °tas tatheti RB DSC1 DSC2 PKA DB ◇ *°tas t(y)ajati* RDB.

〈11〉 [ca. 11+] [aṣṭaka-na]vaka-nalā(bhyā)m apa° DB ◇ *[...]vara nalāka sa[da?]* RDB; *[...] vaka-nalā(bhyā)m apa°* RB; *[...] [aṣṭaka-na]vaka-nalā(bhyā)m apa°* DSC1 DSC2 PKA • Basak 1923–1924, p. 347 already suggests reading *aṣṭaka navaka-nalābhyām* in note 12. I follow his suggestion by comparing the different occurrences of this expression in several plates coming from the same period : see Raktamālā #1 line 21, Baigram Plate lines

18-19, Tāvīra Grant lines 16-17, Paharpur Plate lines 19-20, Nandapur Plate line 14, A grant of land to monasteries at Śiṣīpuñja, Madhyamasṛgālikā and Grāmakūṭagohālī lines 23-24 and Raktamālā #2 lines 20-21. — 〈11〉 °viñchya kṣetra- RB DSC1 DSC2 PKA DB ◇ *vi[1+]chya[...]* RDB. — 〈11〉 -kulya-vāpam ekaṁ RB DSC1 DB ◇ *kṛtya vasa-la[ka?]* RDB; *-kulya-vāp¿am ekaṁ?〈aḥ ekaḥ〉* DSC2. — 〈11〉 datta[ṁ]〈.〉 tataḥ ◇ *dattaṁ tataḥ* RB DB; *datta tataḥ* RDB; *dattaṁ〈.〉 tataḥ* DSC1 PKA; *datta¿ṁ?〈ḥ〉〈.〉 tataḥ* DSC2. — 〈11〉 Āyuktaka- RB DSC1 DSC2 PKA DB ◇ *suyuktaka-* RDB.

〈12〉 [ca. 14+](bhrā?)tṛ-kaṭa° DB ◇ *[...][bhū?] kaṭa°* RDB; *[...][1+](bhrā?)tṛ-kaṭa°* RB DSC1 DSC2; *[ca. 20+][bhrā?]tṛ-kaṭa°* PKA. — 〈12〉 -vāstavya- RB DSC1 DSC2 PKA DB ◇ *°vante[bhya?]* RDB. — 〈12〉 -chandoga- RB DSC1 DSC2 PKA DB ◇ *chānda[śa?]* RDB. — 〈12〉 °svāmino RB DSC1 DSC2 PKA DB ◇ *°svāmine* RDB • Sircar 1942, p. 281 suggests correcting *svāmino* by *svāmine* in note 7 (repeated in note 1 Sircar 1965, p. 289). — 〈12〉 dattaṁ ta(dbhava) ◇ *dattaṁ taddha(va?)* RB DB; *dattaṁ tadva[...]* RDB; *dattaṁ〈.〉 ta(dbhava)* DSC1; *datta¿ṁ?〈m〉〈.〉 ta(dbhava)* DSC2 PKA.

〈13〉 [ca. 16+]bhūmyā DB ◇ *[...]bhūmyā* RDB RB DSC1 DSC2; *[ca. 20+]bhūmyā* PKA • Sircar 1965, n. 1, p. 289 suggests restoring for the end of the line 12 and the beginning of the following by *bhavadbhiḥ sarvair evānumodyānupālanīyaṁ*. — 〈13〉 dā(nākṣe)pe RB DSC1 DSC2 PKA DB ◇ *°dānkṣe[pa?]* RDB. — 〈13〉 guṇāguṇam RB DSC1 DSC2 PKA DB ◇ *śu[nu?] guṇam* RDB. — 〈13〉 k(ā)ñcanakasya DB ◇ *ka[lyā?]nakasya* RDB; *k¿a?〈ā〉ñcanakasya* RB DSC1 DSC2 PKA. — 〈13〉 ci〈14〉[ra-cañcalatvaṁ] [ca. 10+] [.]ā DB ◇ *co[...]〈14〉śa* RDB; *ci〈14〉[...]ā* RB; *ci〈14〉[ra-cañcalatvaṁ] [...] [.]* DSC1 DSC2 PKA.

〈14〉 para-dattām vā RB DSC1 DSC2 PKA DB ◇ *para-dattām bā* RDB • Sircar 1942, p. 281 suggests *para-dattā¿m?〈ṁ〉 vā* (repeated in note 2 Sircar 1965, p. 289).

〈15〉 [yo hareta vasundharām sa viṣṭhāyāṁ kṛmir bhūtvā pitṛ](bhiḥ) DSC1 DSC2 DB ◇ *[...]tṛbhiḥ* RDB; *[...](bhiḥ)* RB; *[yo hareta vasundharām sa viṣṭhāyāṁ kṛmir bhūtvā pitṛ]bhiḥ* PKA. — 〈15〉 pacyat¿i?〈e〉 ◇ *pacyate* RB DSC1 DSC2 PKA DB; *pacyati* RDB. — 〈15〉 ṣaṣṭiṁ RB DSC1 DSC2 PKA DB ◇ *ṣaṣṭi(ṁ)* RDB. — 〈15〉 -sahasrā¿n?〈ṇ〉i RB DSC1 DSC2 PKA DB ◇ *-sahasrāṇi* RDB. — 〈15〉 (bhū)midaḥ RB DSC1 DSC2 PKA DB ◇ *bhūmida(ḥ)* RDB.

〈16〉 [Ākṣeptā cānumantā ca tāny eva narake vaset](pū)rvva-dattāṁ DSC1 DSC2 DB ◇ *[...]pūrvva-dattāṁ* RDB; *[...](pū)rvva-dattāṁ* RB; *[Ākṣeptā cānumantā ca tāny eva narake vaset pū]rvva-dattāṁ* PKA. — 〈16〉 dvijātibhyo RB DSC1 DSC2 PKA DB ◇ *dvijātibhya〈ḥ〉* RDB. — 〈16〉 mahīṁ (mahī)[matāñ cchreṣṭha] RB DSC1 DSC2 PKA DB ◇ *mahī[...]* RDB.

〈17〉 [dānāc chreyo 'nupālanam][ca. 10+]ya(ṁ) (su?)śrībhadrena DB ◇ *[...][o]yam śrī bhadrena* RDB; *[...]ya(ṁ) (su?)śrībhadre¿n?〈ṇ〉a* RB; *[dānāc chreyo 'nupālanam][...]ya(ṁ)[...]śrībhadrena* DSC1 DSC2; *[dānāc chreyo 'nupālanam][...]yaṁ [...]bhadre¿n?〈ṇ〉a* PKA • Sircar 1942, p. 282 also suggests supplying *likhitā paṭṭikeyaṁ amātyabhadreṇa* in note 1 (repeated in

note 3 Sircar 1965, p. 289. — 〈17〉 Utkīrṇṇaṁ RDB RB DSC1 DSC2 DB ◇ *Utkīrṇṇā* PKA. — 〈17〉 sth(ā)¿ṇna?〈ṇe〉śvara° ◇ *sthambheśvara°* DSC1 DSC2 DB; *sthahneśvara°* RDB; *¿stha?〈sta〉mbheśvara°* RB; *sth(ā)ṇveśvara°* PKA. — 〈17〉 °dāse(na) RB DSC1 DSC2 PKA DB ◇ *°dāse[na]* RDB. — 〈17〉 [ca. 5+] DB • Basak 1923–1924, Sircar 1942 and Sircar 1965 end the inscription without mention lost characters. Bandyopādhyāya 1909 and Agrawala 1983 both note a possible lost of characters without defining its extent. In my opinion, one could emend the word *tāpitam* or *likhitam*, as in the end of the Jagadishpur Plate, the Raktamālā #1, the Tāvīra Plate or the Raktamālā #2.

Draft of translation

〈1–7〉 ...[1] in the year one hundred exceeded by thirteen ...[2] from the [...][Xth] day [of the month X](loss of about 23 *akṣara*s at the beginning of the line 2),[3] ...[the offi-

[1]For the incipit of the plate, several emendations are possible : Sircar 1965 suggests *oṁ*, while Balogh 2019 prefers *siddham* like in the incipit of the Mathura Jaina Image Inscription of the time of Kumāragupta I (see Balogh 2019, № IN00022). If we consider the incipit of the plates produced under the authority of Kumāragupta I, we can also suggest *svasti* as in the Kalaikuri-Sultanpur Plate, the Jagadispur Charter and the Baigram Charter.

[2]Sircar 1965, followed by Balogh 2019, suggests emending *catur-udadhi-salilāsvādita-yaśaso mahārājādhirāja-śrī-kumāraguptasya*. Whereas neither of them gives an explanation, one can assume they borrow this expression from its occurences in the Karamdāṁdā Stone Liṅga Inscription of Kumāragupta I (line 2, see Konow 1909–1910 and Balogh 2019, № IN00025) and in the Gaya Grant of Samudragupta (line 2, see Fleet 1888, № 60, pp. 254–257 and Balogh 2019, № IN00004). The same expression is supplied in Bihar Sharif Pillar Inscription 2 (see line 1, Balogh 2019, № IN00048) and can be translated by “of the great king and emperor Śrī Kumāragupta whose splendour is enjoyed flowing beyond the four oceans”.

[3]Sircar 1942Sircar 1965 suspects the numeral numbers of the year for the missing *akṣara*s at the beginning of the line 2. Several inscriptions written during the reign of Kumārugupta I contain the expression *asyāṁ divasa-pūrvāyāṁ*:

- the incipit of the Govindnagar Buddha Image Inscription of the Time of Kumāragupta I: *saṁ 100 10 5 śrāvaṇa di 10 3〈.〉 Asyāṁ divasa-pūrvvāyāM* line 1 (see Balogh 2019, № IN00073)
- the one of Mathura Buddha Image Inscription of the Time of Kumāragupta I: *śr(ī)-kumāraguptasya v(i)ja(ya)r(ā)jyasa(ṁ)vva(t) 100 20 (5) (ā)śvayuja-māse di 9| Asy(āṁ) divasa-pū(rv)v(ā)y(āṁ)* (see Balogh 2019, № IN00027)
- the one of the Karamdāṁdā Stone Liṅga Inscription of Kumāragupta I: *vijaya-rājya-saṁvatsara-(śa)(te) saptadaśo(ttare)〈4〉 kārttika-māsa-daśama-divase syā¿n? divasa-pūrvvāyāṁ* (see Balogh 2019, № IN00025)
- the one of the Mathura Jaina Image Inscription of the time of Kumāragupta I: *100 7 (adhi)ka-(śrāva?)ṇa-māsa-(di)(va)(sa) 20 asyā(ṁ pū)(r)(vv)(ā)y(ā)(ṁ)* (see Balogh 2019, № IN00022)

From these testimonies, it is possible to assume the gap contains an ordinal number of the day and the name of the month (see also the line 1 of Mastakaśvabhra Grant: *svasti ma(hā)rājādhirāja-śrī-pradyumnavandhor vvijayādhirājya-samvatsar(e) pañcama Āśvayuja-māsasya dvāviṁśatime divase*; the line 1 of the Damodarpur Charter 2 (GE 128) of Kumāragupta I shows also the numeral numbers followed by the name of the month and the number of the day : *sa〈ṁ〉 100 20 8 vaiśākha di 10 3*, see Balogh 2019, № IN00028; the line 1 of Damodarpur Charter 1 (GE 124) of Kumāragupta I: *¿samva? 100 20 4 phālgu¿ṇ?a di 7*, see Balogh 2019, № IN00026).

cer](*āyukta*) [3+](probably : named XXX), [graced by the feet of] [*pādānuddhyāta*?] the Supreme Majesty and Supreme (*parama-daivata-para*)[ma-bhaṭṭāraka-?] Lord[4] and the council composed of the nobles of the eight villages (*grāmāṣṭakulādhiraṇañ ca*) Śrībhadra, Somapāla, Rāma and others (śrībhadra-somapāla-rāmā(dyāḥ?)) [...][greet and inform] (*kuśalam anuvarṇya bodhayanti*)[5] the householder [3+](line 3) (named X)[6] and the brahmins Śivaśarman, Nāgaśarman, Maha[18+](beginning of the line 4), [1+]vakīrtti, Kṣemadatta,[7] Goṣṭhaka, Vargapāla, Piṅgala, Śuṅkuka, Kāla[...], [21+](beginning of the

[4]In the line 3, Balogh 2019 suggests filling in the gap by *mahārājādhirāja-śrī-kumāragupte pṛthivīpatau*. This expression can be found in the Damodarpur Charter 2 (GE 128) of Kumaragupta I (see Balogh 2019, № IN00028, lines 1-2) and in the Damodarpur Charter 1 (GE 124) of Kumaragupta I (see Balogh 2019, № IN00026, line 1). In my opinion the two hypothetical reconstructions in line 1 and line 3 suggested by Balogh 2019 following in part Sircar 1965 are too redundant to be acceptable simultaneously. The second in line 3 could be translated by : [while] the Supreme Majesty and Supreme ...[Lord, the great king and emperor Kumāragupta was the Lord of the earth] (*ma-bhaṭṭāraka-mahārājādhirāja-śrī-kumāragupte pṛthivīpatau*). But with this assumption,we have a problem to construct the sentence. We need a subject coordinated with *grāmāṣṭakulādhiraṇañ ca* in line 6. Following the four examples of Raktamālā #1 line 1 (*paramabhaṭṭāraka-pādānuddhyātaḥ kumārāmātya-yūthapatir*), Jagadishpur Charter line 1 (*bhaṭṭāraka-pādānuddhyātaḥ Āyuktakācyuto*), Baigram Charter line 1 (*bhaṭṭāraka-pādānuddhyātaḥ kumārāmātya-kulavṛddhir*) and Raktamālā #2 line 1 (*bhaṭṭāraka[-pā]dānuddhyātaḥ kumāram(ā)[tya-g](o)pāl[o]*), I suggest that *paramadaivatapara-* could be the beginning of a compound designated an officer appointed by the king and that the gap could be filled in by something like *ma-bhaṭṭāraka-pādānuddhyātaḥ kumārāmātya-* or *ma-bhaṭṭāraka-pādānuddhyāta āyukta* followed by the name of the officer. Given the word *āyukta* appears in line 11, I choose this word in my proposition of translation.

[5]For the 15 missing *akṣara*s at the beginning of the line 7, I suggest assuming the expression *kuśalam anuvarṇya bodhayanti*. In support of this assumption, one can compare it with these seven following examples, which are all contemporary with the present inscription :

- Kalaikuri-Sultanpur Plate, line 2 : *(k)uśalam anuvarṇya bodhayanti*
- Jagadispur Charter, lines 2-3 : *kuśalam āśāsya bodhayanti*
- Raktamālā #1, line 2 : *bodhayanti*
- Baigram Charter, lines 2-3 : *kuśalam anuvarṇya bodhayanti*
- Nandapur Plate, line 2 : *kuśalam anuvarṇṇya bodhayanti*
- grant of land to monasteries at Śiṣīpuñja, Madhyamasṛgālikā and Grāmakūṭagohālī, line 3 : *kuśalam uk[tvānu](bo)dhayanti*
- Raktamālā #2, line 2 : *k(u)[śa](la)m uktvā bodhayanti*

[6]One may suppose that the 3 missing *akṣara*s in line 3 following *kuṭumbi* contain the name of the householder. The reading found in the *editio princeps* (Bandyopādhyāya 1909) is quite difficult to interpret. Indeed, according to his introduction, Bandyopādhyāya 1909 had taken photos of plate before it lost some of its fragments, which occurred during its display at the Calcutta Industrial Exhibition in 1906-7. From his reading *kṣudra [ka nivāsinaḥ] brāhmaṇa*, it is not clear if *kṣudra* corresponds to what others read as *kuṭu*. From the photo I have at my disposal, I read *(dra)kaṭu(mb?)[3+]brāhmaṇa*. Therefore we have to be cautious because a compound having both *kṣudra* and *kuṭumbi* inside is very likely when comparing the present line with lines 2 of Raktamālā #1, 6 of Tāvīra and 2 of Raktamālā #2.

[7]Bandyopādhyāya 1909 reads Kṣamavanta.

line 5)[...]viṣṇu,[8] Devaśarman, Viṣṇubhadra, Khāsaka, Umaka,[9] Gopāla, [18+](line 6) ...[residing in](*sasu*)[10]

〈7〉 [15+](line 7)...viṣṇu (4 last missing *akṣara*s at the beginning of the line 7) petition as follows :

〈7–10〉 Here, in the district of Khāḍāṭapāra, the established custom is [15+](line 8) there is destruction of the law of [permanent] endowment[11] Thus (tad), be so kind as to give me today acccording to this procedure [14+](line 9) once [the money] is collected, when the neighbouring householders executing the orders (ājñakara) who are addressed have precisely established all of this, [14+](line 10) ...(*ri*) [1+](line 10) ...(*kana*) thus (yad), from now on, it has been ascertained what it follows :

〈10–11〉 After (this request) has been accepted by the words “be it so” (tatheti), after separating (the land) by two reeds (measuring) 〈eight by〉 ninefold [11+] (line 11)[12] one *kulya-vāpa* of land is given.

〈11–12〉 Then, [by ?] the officer (*āyuktaka*) [14+](line 12) the acquiring of this land

[8]The Bandyopādhyāya 1909, the first editor of the plate, reads *viṣya* at the beginning of the line 5 and he is not able to see an *akṣara* before this word. Basak 1923–1924 suggests reading *[pa?]viṣṇu-*, but for me the *akṣara pa* is totally illegible and I follow the opinion of the *editio princeps*.

[9]My reading of the plate differs from those of Bandyopādhyāya 1909, Basak 1923–1924, Sircar 1942, Sircar 1965, Agrawala 1983 and Balogh 2019 who respectively read Upaka and Rāmaka.

[10]Maybe we have to emend *sāsu* for a feminine plural locative ? It would be logical to have the names of the eight villages mentionned by the expression *grāmāṣṭakulādhiraṇañ ca* at the beginning of the line 6.

[11]The word *nīvī* is almost always associated with the word *akṣaya* and both, they constitue the compound *akṣayanīvī*; which seems to be a epigraphical term in Gupta inscriptions. On this compound, see Kane 1941, p. 860, note 2023. However it would be necessary to make more research on the possibility of the destruction of a permanent endowment.

[12]The expression *-nalābhyām apaviñchya* is found in several inscriptions belonging to the Gupta age :

- Raktamālā #1 line 21 : *naitika-kuddālakhātika-ratny-¿ā?〈a〉ṣṭa-navaka-nalābhyām apaviñchya*
- Baigram Plate lines 18-19 : *darvvīkarmma-hastenāṣṭaka-navaka-naḷābhyām apaviñcchya* preceded by *sva-karṣaṇāvirodhi-sthāne*
- Tāvīra Grant lines 16-17 : *Aṣṭaka-navaka-nalābhyām apavi(ñ)cchya* preceded by *viṣaya-maryyādayā*
- Paharpur Plate lines 19-20 : *ṣaṭka-naḍair-apaviñcchya* preceded by *sva-karṣaṇāvirodhi-sthāne*
- Nandapur Plate line 14 : *darvvī-karmma-hastenāṣṭaka-navaka-nalābhyām apaviñchya* preceded by *karṣaṇāvirodhi-sthāne*
- A grant of land to monasteries at Śiṣīpuñja, Madhyamasŗgālikā and Grāmakūṭagohālī lines 23-24 : *ṣaṭ-kanalair apaviñ(cch)ya* preceded by *sva-karṣaṇāvirodhisthāne*
- Raktamālā #2 lines 20-21 : *(Aṣṭaka)[nava-kana-]lābhyām apaviñchya*

Given the conventional feature of this kind of inscriptions, one could suggest that the expressions *sva-karṣaṇāvirodhisthāne* (in a place that does not conflict with your own cultivation) or *viṣaya-maryyādayā* (according to the rule of this district) began the line 11.

(tadbhava-)[13] is given to the brahmin Varāhasvāmin (belonging to the) Chandoga (tradition)[14] residing in (Bhā)ṭṛkaṭaka [14+](line 12).

〈13–14〉 [16+] and after considering the merit and the demerit in the case of confiscation (*akṣepa*) of a gift of a land (and) [the unconstancy during the time] (*cira-cañcalatva*) of body and gold (*śārira-kāñcanakasya*)[15] [10+](line 14)...(ā).

〈14〉 It has been said by the lord Dvaipāyana:

1.

〈The one who would steal land〉 given by himself or another 〈becomes a worm in excrement and〉 is cooked with his ancestors.[16]

2.

The giver of land resides sixty thousand years in heaven; 〈the one who challenges (a donation) as well as the one who approves (of the challenge) will reside as many (years) in hell〉.[17]

3.

You, Yudhiṣṭhira, most excellent of kings, must strenuously protect land previously given to brahmins. 〈Safeguarding is even better than giving〉.[18]

〈17〉 [10+](line 17) ...(yaṁ) engraved by the excellent Śrībhadra (suśrībhadrena) [written by or heated by][19] Sthāṇeśvaradāsa.

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First noticed and edited in Bandyopādhyāya 1909. Re-edited in Basak 1923–1924, Sircar 1942 (revised in Sircar 1965), Agrawala 1983 and in Balogh 2019. Discussed in Basak 1925, pp. 475–496. The text is reedited here by Amandine Wattelier-Bricout based on

[13]Here I have choosen the reading of Sircar 1942, Sircar 1965 and Agrawala 1983 and emend *tadbhavaṁ*.

[14]According to the note 7 of Basak 1923–1924, p. 348, *chandoga* means one studying the *Sāmaveda*.

[15]The reading of Bandyopādhyāya 1909 *śārira-kalyānakasya* could be emended by *śārira-kalyāṇakasya* and translated by “body and auspiciousness” or “the beauty of the body”.

[16]This verse is emended on the base of its obvious link with the verse numbered 132 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[17]The pāda cd are emended on the base of the obvious link of this verse with the one numbered 123 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[18]Here I reproduced the translation of the same three verses from Raktamālā #1 made by Arlo Griffiths (see also Griffiths 2015). This verse is emended on the base of its obvious link with the one numbered 131 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[19]Following the final formulation of Jagadishpur Plate, Raktamālā #1, Tāvīra Plate and Raktamālā #2, it is possible to assume *tāpitam* or *likhitam*.

the photos of the plate and RTI furnished by Arlo Griffiths and using a digital edition created by Dániel Balogh for the Siddham project as starting point. Since some readings differ from the previous editions, they are reported in the apparatus.

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