Kalaikuri-Sultanpur Plate of the Time of Kumāragupta I

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〈Page 1r〉 〈1〉 svasti〈.〉 śr̥ṅgavera-vaitheya-pūrṇṇak¿o?〈au〉śikāyāḥ Āyuktakācyutadāso 'dhikaraṇañ ca hastiśīrṣe (vibhītak)y(āṁ gulmagandhi)〈2〉kāyāṁ dhānyapāṭalikāyāṁ saṁgohāl¿i?ṣu brāhmaṇādīn grāma-k(u)ṭumbina(ḥ k)uśalam anuvarṇya bodhayanti〈.〉

(vi)ditam bo〈3〉 bhaviṣyati yathā Iha-vīthī-kulika-bhīma-kāyastha-prabhucandra-rudradāsa-devadatta-lakṣmmaṇa-k[āntide]va-śambhudatta-kr̥ṣṇa〈4〉dāsa-pustapāla-si¿ṅ?hanandi-yaśodāmabhiḥ vīthī-mahattara-kumāradeva-gaṇḍa-prajāpati-Umayaśa-rāmaśarmma-jyeṣ(ṭha)〈5〉dāma-svāmicandra-harisi¿ṅ?ha-kuṭumbi-yaśoviṣṇu-kumāraviṣṇu-kumārabhava-kumārabhūti-kumāra-ya(śagu)pta-vailinaka-〈6〉 śivakuṇḍa-vasuśivāparaśiva-dāmarudra-prabhamitra-kr̥ṣṇamitra-maghaśarmma-īśvaracandra-rudra-bhavasvāmi(deva)〈7〉 śrīnātha-hariśarmma-guptaśarmma-suśarmma-hari-Alātasvāmi-brahmasvāmi-mahāsenabhaṭṭa-ṣaṣṭhirā[ta]-gu[5×][śa]〈8〉rmma-Uṇṭaśarmma-kr̥ṣṇadatta-nandadāma-bhavadatta-

Ahiśarmma-somaviṣṇu-lakṣmmaṇaśar(mma)-kānti-dhovvoka-kṣemaśar(mma)-śu〈9〉kkraśarmma-sarp(pa)pālita-kaṅkuṭi-viśvaśaṅkara-jayasvāmi-kaivarttaśarmma-himaśarmma-purandara-jayaviṣṇu-Uma [ca. 1×]〈10〉 si¿ṅ?hatta-bonda-nārāya¿n?〈ṇ〉adāsa-vīranāga-rājyanāga-guhamahi-bhavanātha-guhaviṣṇu-śarvva--yaśoviṣṇu-ṭakkakuladāma[...]va-〈11〉 śrīguhaviṣṇu-rāmasvāmi-kāmanakuṇḍa-ratibhadra-Acyutabhadra-loḍhaka-prabhakīrtti-jayada(tta?)-kāluka-Acyuta-naradeva-bhava〈12〉 -bha(va)rakṣita-piccakuṇḍa-pravarakuṇḍa-śarvvadāsa-gopāla-purog(ā)ḥ vayaṁ ca vijñāpitāḥ〈.〉

Iha vīthyām apratikara-khila-kṣettra〈13〉sya śaśvat-kālopabhogāyākṣaya-nīvyā dvi-dīnārikya-khila-kṣettra-kulya-¿b?〈v〉āpa-vikraya-maryādayā Icchemahi prati〈14〉 prati mātā-pitroḥ puṇyābhivṛddhaye pauṇḍravarddhanaka-cāturvvidya-vāj¿i?saneya-caraṇābhyantara-brāhmaṇa-deva〈15〉bhaṭṭa-Amaradatta-mahāsenadattānāṁ pañca-mahāyajña-pravarttanāya nava-kulya-¿b?〈v〉āpān krītvā dātuṁ〈.〉 Ebhir evopa〈16〉ri-nirddiṣṭaka-grāmeṣu khila-kṣettrāṇi vidyante tad arhathāsmattaḥ Aṣṭādaśa-dīnārān gṛhīt[v]ā Etān nava-kulya-¿b?〈v〉[āpā]〈Page 1v〉〈17〉n{y} anumodayituṁ

yataḥ Eṣā(ṁ) kulika-bhīmādīnāṁ vijñāpyam upalabhya pustapāla-si¿ṅ?hanandi-yaśo[dāmnoś cā]〈18〉vadhāraṇayāvadhṛt¿ā?〈o ’〉sty ayam iha-vīthyām apratikara-khila-kṣettrasya śaśvat-kālopabhogāyākṣayanīvyā dvi-dī(nā)〈19〉rikya-kulya-¿b?〈v〉āpa-vikkrayo ’nuvṛttas tad dīyatāṁ nāsti vi{ḥ}rodhaḥ kaścid〈.〉 ity avasthāpya kulika-bhīmādibhyo Aṣṭāda(śa)〈20〉 dīnārān upasa¿ṅ?haritakān āyīkṛtya hastiśīrṣa-vibhītakyāṁ dhānyapāṭalikā-(gu)[lma](ga)ndhikā-grāmeṣu khanī[2×]〈21〉dyāṁ dakṣiṇoddeśeṣu Aṣṭau kulya-¿b?〈v〉āpāḥ dhānyapāṭalik¿a?〈ā〉-grāmasya paści-mottaroddeśe(ṣv ā)dyakhāta-parikhā-veṣṭi(ta)〈22〉¿m?-uttar(e)ṇa vāṭā-nadī paścimena gulmagandhikā-grāma-¿sīmānam? iti kulya-¿b?〈v〉āpa〈〈m〉〉 eko gulm¿ā?gandhikāyāṁ pūrvv(e)〈23〉ṇādyapathaḥ paścima-pradeśe droṇa-¿b?〈v〉āpa-dvayaṁ hastiśīrṣa-prāveśya-tāpasa[potta]ke dayitāpottake ca vi〈24〉bhītak¿a?〈ī〉-prāveśya-citravātaṅgare c¿ā?〈ai〉va kulya-¿b?〈v〉āpāḥ sapta droṇa-¿b?〈v〉āpāḥ ṣaṬ Eṣu yathopari-nirddiṣṭaka-grāma-pra〈25〉deśeṣv eṣāṁ kulika-bhīma-kāyastha-prabhucandra-rudradāsādīnāṁ mātā-pitroḥ puṇyābhivṛddhaye brā(hmaṇa)〈26〉 devabhaṭṭasya kulya-¿b?〈v〉āpāḥ pañca ku 5 Amaradattasya kulya-¿b?〈v〉āpa-dvayaṁ mahāsenadattasya kulya-¿b?〈v〉ā(pa-dvayaṁ)〈27〉 ku 2 Eṣāṁ trayāṇām pañca-mahāyajña-pravarttanāya nava-kulya-¿b?〈v〉āpāni pradattāni

tad yuṣmākaṁ [3×] (ni?)(vedya)〈28〉ti likhyate ca〈.〉 samupasthita-kāla[ṁ] ye ’py a(n)ye viṣayapatayaḥ Āyuktakāḥ kuṭumbino ’dhikaraṇikā vā sam(bya)va〈29〉hāriṇo bhaviṣyanti tair api bhūmi-dāna-phalam avekṣya Akṣaya-nīvy anupālanīyā〈.〉 Uktañ ca mahābhārate bhagava〈30〉tā vyāsena

1. Anuṣṭubh

sva-dattāṁ para-dattām ¿b?〈v〉ā
yo hare〈ta〉 vasundharāṁ
sa viṣṭhāyāṁ k¿ri?mir bhūtvā
pi(tṛ)bhiḥ saha pacyat¿ai?〈e〉

2. Anuṣṭubh

ṣaṣṭiṁ varṣa-sahasrāṇi
〈31〉 svargge vasati bhūmidaḥ
Ākṣeptā cānuma(ntā ca)
tāny eva narake vaseT

3. Anuṣṭubh

kṛśāya kṛśa-(vṛttā)ya
vṛtti-kṣīṇāya sīda(te)
(bhūmiṁ)〈32〉 vṛttikarī¿n? da¿tv?ā
sukhī bhavati kāmada〈ḥ〉

4. Anuṣṭubh

bahubhi(r vasudhā) bhuktā
bhujyate ca punaḥ punaḥ
yasya yasya yadā bhūmi(s)
(ta)sya tasya〈33〉 tadā phalaṁ

5. Anuṣṭubh

pūrvva-dattāṁ dvijātibhyo
yatnād rakṣ{y}a yudhiṣṭhira
mahīm mah¿i?〈ī〉matāṁ śreṣṭha
dānāc chreyo 'nu(pālanam)

(iti)〈.〉〈34〉 saMvvaT 100 20 1 _____ vaiśākha di 1

Apparatus

〈1〉 k¿o?〈au〉śikāyāḥ ◇ *k(au)ś(i)kāyāḥ* DCS NBS; *k(au)ś(i)k(ā)yāḥ* DB • Sircar 1943 notes that the reading may be *-kośikāyāḥ*. The place name *pūrṇṇakośikā* is regularised in Pūrṇakauśikā in the translation but it is found with the same spelling and with the same location in the territory of Śṛṅgavera in the Jagadispur Charter of the Time of Kumāragupta I line 1. — 〈1〉 Āyuktakācyutadāso 'dhikaraṇañ ca ◇ *Āyuktakā(cyutadāso 'dhika)raṇaś ca* DCS; *Āyuktak[o]cyutadāso 'dhikaraṇañ ca* NBS;

Āyuktakā(cyuta)dās(o) 'dh[i]kara(ṇañ ca) DB. — ⟨1⟩ hastiśīrṣe (vibhītak)y(āṁ gulmagandhi)⟨2⟩kāyāṁ ◇ *hastiśīrṣa(vibhītakyāṁ gulmagandhi)kāyāṁ* DCS; *hastiśīrṣe (vibhītak)y(āṁ gulmagandhi)kāyāṁ* NBS; *(ha)stiśīrṣe (vibhītak)y(āṁ gulmagandhi)kā(yā)ṁ* DB • The last four *akṣara*s of line 1 are almost unreadable, but their reading can be ascertained from parallel passages in lines 20 and 22.

⟨2⟩ dhānyapāṭalikāyāṁ DCS NBS ◇ *(dhā)nyapāṭalikāyāṁ* DB. — ⟨2⟩ sagohāl¿i?ṣu NBS ◇ *saṁgohāliṣu* DCS; *sa(ṁ)gohāl¿i?ṣu* DB. — ⟨2⟩ -k(u)ṭumbina(ḥ k)uśalam ◇ *-kuṭumbi(naḥ kuśa)lam* DCS; *-kuṭumbi[naḥ k]uśalam* NBS; *kuṭumbi(naḥ k)uśalam* DB. — ⟨2⟩ bodhayanti DCS ◇ *bodhyanti* NBS; *bo(dhayant)i* DB • Sircar 1943 suggests reading *bodhayati* in the note 1b. In my view, no emendation is necessary.

⟨3⟩ bhaviṣyati • Sircar 1943 proposes to emend this to *bhavatu*. But use of future forms in the meaning of imperative is found throughout the corpus, notably in Mahatī-Raktamālā I. — ⟨3⟩ -lakṣmmaṇa- ◇ *-lakṣmaṇa-* DCS NBS DB. — ⟨3⟩ -k[āntide]va-vaśambhudatta- ◇ *-kā[2×][vinayada?]vatta-* DCS; *-kā(ntide)va-śambhudatta* NBS; *-kā(ntide)va-vaśambhudatta-* DB.

⟨4⟩ si¿ṅ?hanandi DCS ◇ *-si(ṁha)nandi-* NBS; *-si¿(ṁha)?nandi-* DB. — ⟨4⟩ -Umayaśa-rā° ◇ *-Umaya(śo)-rā°* DCS; *-Umaya¿(śa)?⟨śo⟩-rā°* NBS; *-Uma(yaśa-rā)°* DB • Since the name Umayaśa appears again in precisely the same spelling in Jagadishpur, line 4, it seems better not to emend here. — ⟨4⟩ -jyeṣ(ṭha)° ◇ *-jyeṣṭha°* DCS NBS; *-jyeṣṭha°* DB.

⟨5⟩ -ya(śagu)pta-vailinaka- ◇ *ya[śa?][1×]sta-vailina(ka)* DCS; *ya[śogu]pta-vailina[ndi?]* NBS; *ya(śogu?)pta-vailina(ka?)* DB • Sircar 1943 suggests the alternative reading *-khilinaka-* instead of *-vailinaka-*.

⟨6⟩ -bhavasvāmi(deva)- ◇ *-bhava[4×]* DCS; *-bhavanā[tha][2×]-* NBS; *-bhava(svā)(mideva?)-* DB • Sanyal 1955–1956 adds in a note : "the reading seems to be *Rudrabhava-svāmi[deva]*. -Ed.".

⟨7⟩ bhaṭṭa-ṣaṣṭhirā[ta]-gu[5×][śa] ◇ *bhaṭṭa-svāmya[3×](rū)paśa* DCS; *bhaṭṭa-ṣaṣṭhirā[ma]-gu[4×](śa)* NBS; *bhaṭṭa-(ṣaṣṭhirā)(ma)-(gu)[4×](śa)* DB.

⟨8⟩ somaviṣṇu- DCS NBS ◇ *s(o)maviṣṇu-* DB. — ⟨8⟩ -lakṣmmaṇa- ◇ *-lakṣmmaṇa-* DCS NBS DB. — ⟨8⟩ śar(mma)-kānti-dhovvoka-kṣemaśar(mma)- ◇ *śarmma-kīrttiviṣṇu-kramaśarmma-* DCS; *śar[mma]-[...]-dhaivvaka-kṣemaśarmma-* NBS; *śa(r)(mma)-(kānti-dho?)vv(oka)-kṣemaśarmma-* DB.

⟨9⟩ -sarp(pa)pālita- ◇ *-sarppapālita-* DCS; *-sa[rppa]pālita-* NBS; *-sarp(p)apālita-* DB. — ⟨9⟩ purandara-jayaviṣṇu-Uma° ◇ *purandara-jayaviṣṇu-[4×]* DCS; *pu[ra]ndara-[ja]yaviṣṇu-Uma°* NBS; *(p)u(ran)da(ra-ja)yaviṣṇu-(uma?)* DB.

〈10〉 si¿ṅ?hatta- DCS NBS DB • Sircar 1943 and Sanyal 1955–1956 both emend *siṁha-datta*. — 〈10〉 -yaśoviṣṇu-ṭakkakuladāma[...]va- ◇ *-viṣṇuvi[3×]kuladāma[2×]-* DCS; *-ya[śo]viṣṇuṭaṅkakuladāma[...]va-* NBS; *=ya(śo?)vi(ṣṇu-taṅ)ka-kuladāma [ca. 2×]* DB.

〈11〉 -śrīguhaviṣṇu- DCS NBS ◇ *-śrīgu(ha)viṣṇu-* DB. — 〈11〉 -kāmanakuṇḍa- DCS NBS ◇ *-kā(ma)nakuṇḍa-* DB. — 〈11〉 -prabhakīrtti- DCS DB ◇ *-prabhukīrtti-* NBS. — 〈11〉 -jayadatta-kāluka-Acyuta- ◇ *-jayadatta-kālaka-Acyuta-* DCS; *jayada[ra]-kā[...] Acyuta* NBS; *jayada(tta?)-(ko)bha(ka?)-* DB • Sircar 1943 suggests reading *kālācyuta* — 〈11〉 -loḍhaka- NBS DB ◇ *-līḍhaka-* DCS.

〈12〉 -bha(va)rakṣita- ◇ *-bhavarakṣita-* DCS NBS DB. — 〈12〉 -purog(ā)ḥ ◇ *-purogāḥ* DCS NBS DB. — 〈12〉 khila-kṣettra ◇ *khila-kṣetra* DCS NBS DB.

〈13〉 -kṣettra-kulya-¿b?〈v〉āpa- ◇ *kṣetra-kulya-¿b?〈v〉āpa-* DCS NBS; *kṣetra-kulya-bāpa* DB. — 〈13〉 Icchemahi • Sircar 1943 suggests reading *icchāmaḥ*. Indeed the use of an optative with the verb iṣ- seems quite redundant, but as the form is correct, I suggest seeing the redundant use as intentional and translating it by using an intensity adverb. See translation part

〈14〉 -cāturvvidya- DCS ◇ *-cāturvvedya-* NBS DB.

〈15〉 °¿b?〈v〉āpān krītvā DCS NBS ◇ *°bāpā(n kr)ītvā* DB. — 〈15〉 evopa DCS NBS ◇ *evo(pa)* DB.

〈16〉 khila-kṣettrāṇi DCS ◇ *khila-kṣetrāṇi* NBS DB. — 〈16〉 nava-kulya-¿b?〈v〉[āpā]〈Page 1v〉〈17〉ny ◇ *nava-kulya-bā[pā]n{y}* DCS; *nava-kulya-b(ā)[pā]ny* NBS; *nava-kulya-b(ā)[pā]* DB • Sanyal 1955–1956 already suggests the emendation *navakulyavāpān*.

〈17〉 anumodayituṁ ◇ *anu[po]dayituṁ* DCS; *anumoday[i]tu[ṁ]* NBS; *anumoday(i)tu(ṁ)* DB. — 〈17〉 bhīmādīnāṁ DCS NBS ◇ *bhīm-ād(ī)nāṁ* DB.

〈18〉 dhāraṇayāvadhṛt¿ā?〈o '〉sty DCS ◇ *dhāraṇayāvadhṛto 'sty* NBS DB. — 〈18〉 -dvi-dī(nā)° ◇ *-dvi-dīnā°* DCS NBS; *-dvi-dī(nā)°* DB.

〈19〉 vi{ḥ}rodhaḥ ◇ *virodhaḥ* DCS NBS DB. — 〈19〉 °dibhyo Aṣṭāda(śa) ◇ *°di[bhyo Aṣṭā-daśa]* DCS; *°dibhyo Aṣṭādaśa* NBS DB.

〈20〉 upasa¿ṅ?haritakān • Emend *upasaṁhṛtakān* or *upasaṁhāritakān*? Sircar 1943, p. 22, note 23, already emends *upasaṁhṛtakān*. — 〈20〉 °kā-(gu)[lma](ga)ndhikā- ◇ *°kā[yā saṁgohālika]-* DCS; *°kā-[gulma]gandhikā-* NBS; *kā-(gu)(lma)(ga)ndhikā* DB. — 〈20〉 -grāmeṣu khanī[2×]〈21〉dyāṁ ◇ *-grāmeṣu [4×]〈21〉dyāṁ* DCS NBS; *-grāmeṣu (v)i(bh)ī(ta?) [1×]〈21〉dyāṁ* DB.

〈21〉 dhānyapāṭalik¿a?〈ā〉-grāmasya ◇ *dhānyapāṭalika-grāmasya* DCS; *dhānyapāṭalikā-*

grāmasya NBS DB • According to its earlier mention in line 20, one could emend *dhānyapāṭalikā*. — ⟨21⟩ °(ṣv ā)dyakhāta- ◇ *°[sadyaḥ khāta]-* DCS; *[ā]dyakhāta-* NBS; *[1×] dy(o) [1×] (ta)-* DB. — ⟨21⟩ -veṣṭi(ta)⟨22⟩¿m?-uttar(e)ṇa DCS NBS DB • Read *-veṣṭita uttareṇa*, already suggested by Sircar 1943. — ⟨21⟩ parikhā-veṣṭita DCS NBS ◇ *(pa)rikhā-veṣṭi(ta)* DB.

⟨22⟩ -uttareṇa DCS NBS ◇ *-uttar(e)ṇa* DB. — ⟨22⟩ kulya-¿b?⟨v⟩āpa⟨⟨m⟩⟩ eko° ◇ *kulya-bāpa [e]ko°* DCS; *kulya-bāpameko°* NBS; *kulya-bāpa(m eko)* DB • Emend *kulya-vāpa eko*. — ⟨22⟩ pūrvve DCS NBS ◇ *pūrvv(e)* DB.

⟨23⟩ vi⟨24⟩bhītak¿a?⟨ī⟩- • I assume *vibhītaka-* is a scribal error for *vibhītakī*: Indeed this village name is twice spelled *vibhītakī* in lines 1 and 20.

⟨24⟩ c¿ā?⟨ai⟩va ◇ *[ca]* DCS; *yāva⟨t⟩* NBS; *(yāva)⟨t⟩* DB • Emend *caiva* ? — ⟨24⟩ ṣaṬ Eṣu ◇ *ṣaṭ⟨.⟩ eṣu* DCS; *ṣaṭeṣu* NBS; *ṣat eṣu* DB.

⟨25⟩ brāhmaṇa DCS NBS ◇ *brā(hmaṇa)* DB.

⟨28⟩ -kāla[ṁ] ye 'py a(n)ye ◇ *kāla [yepyanye]* DCS; *-kālam-apy-anye* NBS; *-kāla(m a)py anye* DB. — ⟨28⟩ sam(bya)va ◇ *[sambyava]* DCS; *¿sambya?⟨saṁvya⟩va* NBS; *sambyava* DB.

⟨29⟩ mahābhārate DCS NBS ◇ *mahā(bhā)ra(te)* DB.

⟨30⟩ ¿b?⟨v⟩ā DCS NBS ◇ NBS DB. — ⟨30⟩ pi(tṛ)bhiḥ ◇ *[pitṛbhiḥ]* DCS; *pi(tṛbhiḥ)* NBS; *pi(tṛbhiḥ)* DB. — ⟨30⟩ pacyat¿ai?⟨e⟩ ◇ *[pacyate]* DCS; *pa[cyate]* NBS; *pa(cyate)* DB. — ⟨30⟩ ṣaṣṭiṁ varṣasahasrāṇi ◇ *[ṣaṣṭiṁ varṣasahasrāṇi]* DCS; *ṣaṣṭi{ṁ} varṣasahasrā[ṇi]* NBS; *(ṣa)(ṣṭiṁ varṣa-sahasrā)(ṇi)* DB.

⟨31⟩ cānuma(ntā ca) ◇ *cānumantā [ca]* DCS; *cānuma[ntā] ca* NBS; *cānuma(ntā) ca* DB. — ⟨31⟩ -(vṛttā)ya ◇ *-[vṛttāye]* DCS; *-vṛttāya* NBS; *-vṛttāya* DB.

⟨32⟩ sukhī ◇ *[sukhī]* DCS; *s[ukh]ī* NBS; *s(ukh)ī* DB. — ⟨32⟩ punaḥ punaḥ DCS ◇ *punaḥ puna⟨ḥ⟩* NBS DB. — ⟨32⟩ bhūmi(s ta)sya tasya ◇ *[bhūmis tasya tasya]* DCS; *bhūmis [tasya ta]sya* NBS; *bhū(mis)(tasya) (tasya)* DB.

⟨33⟩ tadā DCS NBS ◇ *ta(dā)* DB. — ⟨33⟩ rakṣ{y}a DCS NBS DB • Read *rakṣa*, as one can read in Raktamālā #1, line 24, Baigram Charter of the Time of Kumāragupta I, line 24, A grant of land in the Tāvīra district, line 20, Paharpur Charter of the Time of Budhagupta, line 24 and Raktamālā #2, lines 23-24. — ⟨33⟩ yudhiṣṭhira DCS NBS ◇ *(yu)(dhi)ṣṭhira* DB. — ⟨33⟩ dānāc chreyo 'nu(pālanam) DCS ◇ *dānāc chreyo 'nupā[la]nam* NBS; *dānā(c chreyo nu)(pāla)(na)(m?)* DB. — ⟨33⟩ (iti) ◇ *i[ti]* NBS; *iti* DB • Sircar 1943 seems to have omitted *iti*.

〈34〉 saMvvaT ◇ *saṁvat* DCS; *sammvat* NBS; *sa(ṁ) [[(mba?)]]¿vv?aT* DB. — 〈34〉 100 20 1 NBS DB ◇ *100 20* DCS.

Plate

〈1–2〉 Hail ! From Pūrṇakauśikā in the Śṛṅgavera territory (*vīthī*), the officer Acyutadāsa[1] and the council greet the village tenants beginning with the brahmins, (residing) next to Hasti (*hastiśīrṣe*), i.e. in Vibhītakā,[2] in Gulmagandhikā, in Dhānyapāṭikā, as well as in their hamlets (*sagohāliṣu*)[3] and inform them :

〈2–12〉 It will be known by you that the chief of the guild (*kulika*) Bhīma,[4] the scribes

[1]The incipit of this plate is almost identical to the one of Jagadispur Charter of the Time of Kumāragupta I. Nevertheless we can notice that here the officer is called Acyutadāsa and that here there is no mention to the fact that his authority depends on the emperor. As the localisation of these two plates is the same and as their dates are relatively close, one can ask if the two officers, called in one plate Acyutadāsa and in the other Acyuta, are the same person. If so, it is interesting to observe the loss of the name ending *-dāsa*.

[2]As the previous translations of this inscription show it, there are several possibilities to interpret *hastiśīrṣe*. The translation of Sircar 1943 is somewhat unclear. Indeed, in his translation of the line 1, he reads *hastiśīrṣavibhītakyāṁ* and translates "residing in Hastiśīrṣavibhītakī". In line 20, his translation of *hastiśīrṣa-vibhītakyāṁ* by "Hastiśīrṣavibhītakī" might be supported by the singular locative. But in lines 23-24, the text compells him to consider Hastiśīrṣa an independant place name. At the end of his translation, he adds a note and criticizes the understanding of the place names suggested by Sanyal : "It will be seen from the note that Sanyal has failed to decipher many important passages of the record including several geographical names. His suggestion regarding the two villages Hastiśīrṣa and Vibhītakī is not supported by the passage *hastiśīrṣa-vibhītakyāṁ* of the text." Indeed Sanyal 1955–1956, pp. 58–9 doesn't follow Sircar 1943's understanding and he considers Hastiśīrṣa and Vibhītakī two different names of village. To clarify the problem, I give below the three contexts where the word *hastiśīrṣa* appears in the text :

- in association with the place name Vibhītakī, but not in compound: *hastiśīrṣe vibhītakyāṁ*, line 1
- in association and in compound with the place name Vibhītakī: *hastiśīrṣavibhītakyāṁ*, line 20
- in compound and in association with another place name Tāpasapotaka : *hastiśīrṣaprāveśyatāpasapottake*, line 23

The first interpretation could be to understand a place name 'Hastiśīrṣa' as Sanyal 1955–1956 did. A second possibility is to see *hastiśīrṣa* as a compound indicating a large aera. This interpretation is based on my previous observation according to which the geographical indication is presented from the larger to the smaller entity. So it could be possible to consider *śīrṣa-* a word used in a geographical manner to indicate that some place is near another larger place and *hasti-* a name of place like Hastināpura? If so, the translation could be "in the upper part of Hasti", "collateral of Hasti", "close or next to Hasti". A third possibility could be to consider *hastiśīrṣa* a compound composed by the derivated word of the constellation name Hasta followed by *śīrṣa*, like in the compound *mārgaśīrṣa* "the month under the constellation of Mṛga" (i.e. november-september) which is recorded in Monier-Williams 1899 and by several inscriptions (for example: Betul Charter of Samksobha, year 199, line 3). But the irregular derivation in *hastiśīrṣa* and the context of its use do not allow a such interpretation.

[3]On the meaning of gohālī, see Griffiths 2018, pp. 40–2

[4]Here I adopted the same translation of the word *kulika* than in Jagadispur Charter of the Time of

(*kāyastha*) Prabhucandra, Rudradāsa, Devadatta, Lakṣmaṇa, Kāntideva, Śambhudatta, Kṛṣṇadāsa, the keeper-records (*pustapāla*) Siṁhanandin and Yaśodāman, all belonging to this territory (*vīthī*), preceded by the territory-chiefs (*vīthīmahattara*) Kumāradeva, Gaṇḍaprajāpati, Umayaśas, Rāmaśarman, Jyeṣṭhadāman, Svāmicandra and Harisiṁha, (preceded by) the householders (*kuṭumbi*) Yaśoviṣṇu, Kumāraviṣṇu, Kumārabhava, Kumārabhūti, Kumāra, Yaśagupta, Vailinaka, Śivakuṇḍa, Vasuśiva, Aparaśiva, Dāmarudra, Prabhamitra, Kṛṣṇamitra, Maghaśarman, Iśvaracandra, Rudrabhava, Svāmideva, Śrīnātha, Hariśarman, Guptaśarman, Suśarman, Hari, Alātasvāmin, Brahmasvāmin, Mahāsenabhaṭṭa, Ṣaṣṭhirāta, Gu ___, __ śarman, Uṇṭaśarman, Kṛṣṇadatta, Nandadāman, Bhavadatta, Ahiśarman, Somaviṣṇu, Lakṣmaṇaśarman, Kāntidhovvoka, Kṣemaśarman, Śukraśarman, Sarppapālita, Kaṅkuṭi, Viśvaśaṅkara, Jayasvāmin, Kaivarttaśarman, Himaśarman, Purandara, Jayaviṣṇu, Uma. . . , Siṁhatta, Bonda, Nārāyanadāsa, Vīranāga, Rājyanāga, Guhamahi, Bhavanātha, Guhaviṣṇu, Śarva, Yaśoviṣṇu, Ṭakkakuladāma . . . . va, Śrīguhaviṣṇu, Rāmasvāmin, Kāmanakuṇḍa, Ratibhadra, Acyutabhadra, Loḍhaka, Prabhakīrti, Jayadatta, Kāluka, Acyuta, Naradeva, Bhava, Bhavarakṣita, Piccakuṇḍa, Pravarakuṇḍa, Śarvadāsa and Gopāla, as well as ourselves inform :

〈12–15〉 In accordance of the rule allowable in this territory (*vīthī*) that the sale of one *kulyavāpa* of waste land in exchange of two *dīnāra*s is used for a permanent endowment of a waste land without revenue charges to be enjoyed in perpetuity, we really wish,[5] in order to increase the merit of both mothers and fathers of each of us,[6] after purchasing nine *kulyavāpa*s (of waste land), give 〈this land〉 for the purpose of the performance of the five great sacrifices to the brahmins (named) Devabhaṭṭa, Amaradatta and Mahāsenadatta residing in Puṇḍravardhana and belonging to the Vājasaneya school.

〈15–17〉 Precisely in the above-mentionned villages, there are lands recognised as waste by those who are following (*ebhis*, i.e. the record-keepers?).[7] Thus (*tad*), after receiving an amount of eighteen *dīnāra*s from us, be so kind as to endorse 〈the sale of〉 these nine *kulyavāpa*s.

〈17–18〉 Wherefore, after having heard the request of those beginning with the chief of the guild Bhīma, through the investigation of the record-keepers Siṁhanandi and Yaśodāman, what is followed has been established :

Kumāragupta I line 16. Indeed, these two plates seem to be close to each other (only two years between their redaction, several identical place names, the same officer) and it is likely the *kulika* called Bhīma here is identical to the one named Bhīma in Jagadispur Charter of the Time of Kumāragupta I.

[5]The redundant use of the optative mode with the verb *iṣ-* is rendered in the translation by the addition of an intensity adverb.

[6]I attribute to the repetition of *prati* a distributive function and translate it by 'each of us'.

[7]I am not sure to understand if *ebhis* qualifies persons or information. Maybe it refers to the record-keepers mentioned in line 17.

〈18–19〉 In this territory the sale of one *kulyavāpa* in exchange of two *dīnāra*s to be used for a permanent endowment of a waste land without revenue charges to be enjoyed in perpetuity is customary. So (tad), let the gift be made! There is no conflict whatsoever 〈with your own cultivation〉.[8]

〈19–24〉 Once all this (iti) has been established, eighteen *dīnāra*s collected (upasaṁhṛtaka) are taken in cash from those beginning with the chief of the guild Bhīma. The eight *kulyavāpa*s[9] are located in the south in Vibhītakī next to Hasti,[10] in the villages Dhānyapāṭalikā and Gulmagandhikā,[11] in Khanī[2+]dī:

- one *kulyavāpa* is located in the north-west of the village Dhānyapāṭalikā surrounded by a recently excavated ditch, with Vāṭā river in the north (and) bordered by the village Gulmagandhikā the in the west;
- two *droṇavāpa*s are located in the west in Gulmagandhikā with the first road at the east;
- and also (caiva) seven *kulyavāpa*s and six *droṇavāpa*s (are located) in Citravātaṅgara falling under (*prāveśya*) Vibhītakī,[12] in the hamlets Dayitā and Tāpasa / in

[8] As there is no mention of the king's authority in this plate and given that the expression *rājārtthavirodha* found in lines 12-13 of the Baigram Charter of the Time of Kumāragupta I seems relatively rare by comparing the use of the expression *svakarṣaṇāvirodhisthāna* found in Baigram Plate line 18, in Paharpur Plate line 19, Nandapur Plate line 13 and in A grant of land to monasteries at Śiṣīpuñja, Madhyamasṛgālikā and Grāmakūṭagohālī line 23, I suggest supplying "with your own cultivation" instead of "with the king's interest". Sircar 1943 translates this sentence by "There is no inconstency 〈of the petitioners' prayer with the interest of the state〉 whatsoever".

[9] One could be surprised that the scribe mentions here eight *kulyavāpa*s instead of the nine given at the end. Actually the description given below of these eight *kulyavāpa*s includes the localisation of two smaller aeras measuring respectively two *droṇavāpa*s (line 23) and six *droṇavāpa*s (line 23). Precisely, Sircar 1965, n. 1, p. 361, n. 10, p. 293, n. 9, p. 288 mentions in the context of the Paharpur Plate, the Damodarpur Copper-plate Inscription of the time of Kumāragupta I, the Dhanaidaha Copper-plate Inscription that one *kulyavāpa* equals eight *droṇavāpa*s. Consequently the description made here does include the total of the nine *kulyavāpa*s given.

[10] Here there are three possibilities to understand, analyse or correct *hastiśīrṣavibhītakyāṁ* :

- consider *śīrṣa-* as an geographical indication and translate "in Vibhītakī next to Hasti"
- analyse the singular as a scribal error and correct it by a duel form : *hastiśīrṣavibhītakyor* "in both Hastiśīrṣa and Vibhītakī"
- as Arlo suggests, read *vibhītakī* in order to have a long compound *hastiśīrṣa-vibhītakī-dhānyapāṭalikā-gulmagandhikā-grameṣu* "in the villages Hastiśīrṣa, Vibhītakī, Dhānyapāṭalikā and Gulmagandhikā"

[11] Here one would have prefered a dual instead of a plural.

[12] I consider *vibhītaka* a scribal error as the place name Vibhītakī is well spelled in lines 1 and 20.

Dayitāpotaka and Tāpasapotaka,[13] the latter one falling under (the region) close to Hasti (Hastiśīrṣa).

〈24–27〉 In the regions of the above-mentionned villages,[14] in order to increase the merits of each mother and father of them, those beginning with the chief of the guild (*kulika*) Bhīma, the scribes (*kāyastha*) Prabhucandra, Rudradāsa etc. give nine *kulyavāpa* are given to these three recipients for the performance of the five great sacrifices (as follows):

- five *kulyavāpa*s, *ku* 5, to the Brahmin Devabhaṭṭa,
- two *kulyavāpa*s to 〈the Brahmin〉 Amaradatta,
- two *kulyavāpa*s, *ku* 2, to 〈the Brahmin〉 Mahāsenadatta.

〈27–28〉 Thus (tad), it is known (nivedyate?) through our [request?] and it is written.

〈28–29〉 Those who (live) in the present time (samupasthita-kālaṁ), i.e., the district officers (viṣayapati), the officers, the peasant householders, the council members, as well as the others who in the near future will be administrating (this land),[15] after considering (*avekṣya*) the benefits of land donation, they will have to protect (this land) as a permanent endowment.

〈29–30〉 And the venerable Vyāsa said in the *Mahābhārata*:

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.

[13] It seems to me that the term *potaka* could refer to a subtype of geographical toponym like in french words "lieu-dit, maison, domaine, propriété, bourgade, hameau, patelin".

[14] One can note the parallelism between the expression *eṣu yathopari-nirddiṣṭaka-grāma-pradeśeṣv* and the one used in line 15-16 : *ebhir evopari-nirddiṣṭaka-grāmeṣu*.

[15] The lines 28-29 are really close to the lines 22-24 of the Jagadispur Charter of the Time of Kumāragupta I.

[16] This verse corresponds to the verse numbered 132 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[17] This verse corresponds to the verse numbered 123 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), except for the verb used in the *pāda* b.

A man who gives land to a miserable, to someone become poor, to someone emaciated by his way of life, to someone who is dying, by this conduct, he becomes happy and obtains all his desires.[18]

4.

Numerous holds land and it will be the case again and again. Whoever holds land at a given moment, to him does the fruit belong.[19]

5.

You, Yudhiṣṭhira, most excellent of kings, must strenuously protect land previously given to brahmins. Safeguarding is even better than giving.[20]

〈34〉 Year 121, (month of) Vaiśakha, day 1.

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[18]This verse corresponds to the verse numbered 78 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[19]This verse corresponds to the verse numbered 23 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[20]This verse corresponds to the verse numbered 131 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

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