

Jagadispur Charter of the Time of Kumāragupta I

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Edition

<Page 1r> <1> svasti<.> śṛṅgavera-vaitheya-pūrṇṇak<?o?<au>śikāyāḥ bhaṭṭāraka-
pādānuddhyātāḥ Āyuktakācyuto<2> 'dhikaraṇaṁ ca gulmagandhike sagohālike
brāhmaṇādīn pradhāna-kuṭumbinaḥ kuśala<3> m āśāśya bodhayanti<.> vidi-
tam <b?<v>o 'stu yathā puṇḍravarddhaneya-mūlakav<a?<ā>stukā-vāstavya-
kuṭu<4>mbi-kṣemāka<h> gulmagandhikā-vāstavya-bhoyilāḥ tatraiva-vāstavya-
mahīdāsāv iha-vīthī-mahatta<5>ra-kumāradeva-gaṇḍa-prajāpati-jeṣṭhadāmā-
kuṭumbi-yaśoviṣṇu-Umayaśa-hariśa(r)mma-<6> sarp(pa)pālita-hiraṇyagupta-
kumārayaśa<h>-kumārabhūti-śivakuṇḍa-śivāpara-śiva-somaviṣṇu-<7> satyaviṣṇu-
kaṅkuṭi-nandadāma-vīranāga-nā<<rā>>yaṇadāsa-rudra-bhava-guha-Acyuta-kuvera-
śarvvanāga-bhava<8>nāga-śrīdatta-bhavadatta-dhanaviṣṇu-guṇaratha-naradeva-
purogāḥ vayan ca vijñāpitāḥ

icch[ā]maḥ dakṣi<9>ṇā(n)śaka-vīthyāṁ pecikāmra-siddhāyatane <b?bhagavatānn
arha(tā)n?<b?bhagavatām arhatān> kārītaka-vih(ā)re gulmagandhike cārhatā<n?<m>
pūjā<10>rttham kārītaka-prānta-vihārik<a?<e> tatraiva gulmagandhike bhagavatas

sahasraraśmeḥ kārītaka-deva-kule ca bali-caru-sa[ttra]<11>pravartta<u>?<n>āya
khaṇḍa-phuṭṭa-pratisaṃskāra-karaṇāya gandha-dh<u>?<ū>pa-tailopayog<o>?<ā>ya
śaśvat-kālopabhogyākṣaya-[nī]<12>vyām apratikara-khila-kṣetrasya kulya-vāpam
ekaṃ kṛtvā dātum<.> yuṣmākaṃ ca vīthyām anuvṛtta<h> dvi-dīnārikyāpratikara<13>
-khila-kṣetrasya kulya-vāpa-vikraya<h><.> tad arhathāsmābhir hastād dīnāra-dvayam
grhītvā kṣetrasya kulya-vāpam ekaṃ<14> dātum iti<.>

yat<o>?<a> Etad vijñāpyam u<pa>la[bhya] pustapāla-si<ñ>?hanandi-yaśodāmayor
avadhāraṇayā<Page 1v><15>sty ayam asma(d)-vīthy-anuvṛtta dvi-dīnāriky-
[āpra]tikara-khila-kṣetrasya kulya-vāpa-vikkrayas tad dīyatān na<16> virod-
haḥ kaścid ity avas(th)āpya kṣemāka-bho(yi)la-mahidāsayor hastā(t ku)lika-
bhīmenopasaṃgr(h)ī<ta>>ka-dīnāra-<17> dvayam etat kṛtvā kṣemāka-
bhoyila-mahidāsayo ṣaḍ-droṇa-vāpāḥ śra<va>?<ma>ṇakācārya balakuṇḍasya
samā<18>v<i>?<e>śitāḥ<.> bhoyilenāpi sām̐bapurasyārttha droṇa-vāpa-dvayam
tatrai(kava)va-kula-samīpe puṣpa-vāṭikā-tala-vā<19>ṭaka-nimitta<m̐?<m̐> ca droṇa-
vāpam ekaṃ kārītam

ity eta<t> kṣetraṃ gulmagandhikāyā<m̐> pūrvvo{tta}tta<rāmyā?<rasyām> diśi sapta-
droṇa-vā<20>pāḥ (dai)va-kula-samīpe ca droṇa-vāpan ekaṃ

likhya<ma>? ttra sīmā pūrvveṇa puṣk<i>?<a>riṇyā<h> kandara<h> sīmā ca
dakṣiṇe<21>na dhanaviṣṇu-puṣk<i>?<a>riṇyā deva-kanda<ra-sī?<ra<h> sī>mā ca
paścimenāpi nābhraka-sataka-sīmā Uttareṇāpi yāvaddāpteta-ku<22>ṇḍa-{sīmā} Ity
eta<c> catus-sīmā-niyamita-kṣetraṃ samu<pa>sthita-kālaṃ ye 'py anye <<vi>>ṣaya-
pataya{ya}ḥ Āyu<23>ktakā<h> kuṭumbino 'dhikaraṇikā vā sa<m̐?<m̐>byavahāriṇo
bhaviṣyanti (tai)r api bhūmi-dāna-phalam a(p)e<24>kṣyākṣaya-nīvyānupālaniyā _<.>

Uktaṃ ca bhagavatā vyāseṇa

1. Anuṣṭubh

sva-<da><t>?ām para-da<t>?ām vā
yo hareta vasundha<25>rām
sa viṣṭhāyā<m̐> kṛmir bhūtvā
pitṛbhis saha pacyate _

2. Anuṣṭubh

ṣaṣṭ<a>?<m̐>-varṣa-sahasrāṇi
svargge vasati bhūmi<26>-daḥ
Ākṣeptā c<a>?<ā>numantā ca
tāny eva na<ra>ke vaseT

3. Anuṣṭubh

Iyaṁ rāja-śatair ddattā

ṛddi?<dī>ya<te> ca punaḥ punaḥ
yasya<27> yasya yadṛa?<ā> bhūmi<s>
tasya tasya tadā phalaṁ

4. Anuṣṭubh

vindhyātavīṣv anambhassu

śuśka-koṭara-vāsinaḥ

kṛṣṇāha<28>yo 'bhijāyantṛi?<e>

bhūmi-dāyā<n> haranti ye{d}

iti <.> saṁ 100 20 8 caitra di 20 likhitaṁ rudradā(se)na tāpi<29>(taṁ) s[u]siṛṇ?hana
mi ti

Apparatus

<1> *kṛo?<au>śikāyāḥ ◇ *kauśikāyāḥ DCS 1969 DCS 1973 DB • The place name *pūrṇakośikā* 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 Kalaikuri-Sultanpur Plate of the Time of Kumāragupta I, line 1.

<2> sagohālike ◇ *sa<M>ggohālike <ca>* DCS 1969; (*saṁ*)*gohālike <ca>* DCS 1973; *sa<m>ggohālike* DB • There is definitely only a single *g*. If the reading *sago-* is accepted, then the need to insert *ca* disappears. The *anusvāra* seems to have been restored by DCS on the grounds that *saṁgohāliṣu* has been read in Kalaikuri, line 1–2: *hastiśirṣe [vibhītak]yāṁ [gu]lma[gandhi]kāyāṁ dhānyapāṭalikāyāṁ saṁgohāliṣu*. But the presence of *anusvāra* there is doubtful, and there is no *ca*; *sagohāliṣu* seems to make better sense. On the meaning of the term *gohālī*, see Griffiths 2018, pp. 40–2. — <2> brāhmaṇādīn ◇ *vrāhmaṇādīn* DCS 1969 DCS 1973 DB. — <2> kuṭumbinaḥ ◇ *kuṭum(b)inaḥ* DCS 1969 DCS 1973 DB.

<3> puṇḍravarddhaneya-mūlaka° ◇ *puṇḍravarddhane ya mūlaka°* DCS 1969 DCS 1973 DB • DCS reads *puṇḍravarddhane ya* and emends *puṇḍravarddhane ye*. See his discussion Sircar 1973, p. 13. I reject this arguments and his emendation in the light of Mahatī-Raktamālā I, lines 4–5. For my interpretation, see the translation below, and that of *dakṣiṇāmśakavītheya-* in the parallel passage in the Paharpur plate. A similar *-eya* adjective without *vṛddhi* in the first syllable is *dugdhotikeya* in the Mahatī-Raktamālā plate I, line 18. — <3> kuṭu<4>mbi-kṣemāka<h> ◇ *ku[tu]mbi-kṣemāka<h>* DCS 1969 DCS

1973 DB • Furui's photo clearly shows the *akṣara* *tu* that DCS restored. Restoration of *visarga* is still necessary.

⟨4⟩ *tatraiva*- ◇ *tatraiva*- DCS 1969; *tatra va*- DCS 1973; *tatraiva* DB • Sircar 1973 seems to be a printing error. — ⟨4⟩ -*mahīdāsāv iha-vīthī-mahatta*° ◇ -*mahīdāsāv iha vīthī-maha[tta]*° DCS 1969 DCS 1973 DB • DCS emends -*dāsas tair iha*. Sircar 1969–1970 notes: “The author of the record thought of the dual number probably because Bhōyila and Mahīdāsa were residents of the same place while Kshemāka was the inhabitant of a different locality”. Another possibility would be to emend -*kṣemāka-gulmagandhikāvāstavyabhoyila-tatraivavāstavya-mahīdāsair*. But comparison with lists of witness containing the expression *atraivavāstavya* in the plate of Vainyagupta of 184 GE (Furui 2016) suggests the emendations -*kṣemākaḥ gulmagandhikā-vāstavya-bhoyilas tatraiva-vāstavya-mahīdāsaś ca Iha*- (or ...*dāsaś ceha*-).

⟨5⟩ -*jeṣṭhadāmā*- DB ◇ -*jyeṣṭhadāma*- DCS 1969 DCS 1973. — ⟨5⟩ -*Umayāsa*- • DCS emends -*Umayāso*-. One might expect a name like *Umāyāsaś*, to be spelled *Umāyāso* in the context, but since the same name *Umayāsa* appears in the same spelling in the Kalaikuri-Sultanpur plate, line 4, it seems better not to emend at all. — ⟨5⟩ *hariśa(r)mma* ◇ *hariśa(rmma)* DCS 1969 DCS 1973 DB • For the last *akṣara*, Furui's photo shows the *mma* but not the *repha* expected on top of it.

⟨6⟩ -*kumārayaśa*⟨h⟩- ◇ -*kumārayaśa*- DB • Already emended by DCS. — ⟨6⟩ -*somaviṣṇu*- ◇ -*somavi(ṣṇu)*- DCS 1969 DCS 1973 DB • Furui's photo clearly shows the *akṣara* *ṣṇu* about which DCS hesitated.

⟨7⟩ -*kaṅkuṭi*- DCS 1969 DB ◇ -*kaṅkaṭi*- DCS 1973 • Sircar 1973 seems to be a printing error. — ⟨7⟩ -*nā*⟨⟨rā⟩⟩*yaṇadāsa*- ◇ -*nā*⟨⟨ra⟩⟩*yaṇadāsa*- DCS 1969 DCS 1973 DB • DCS reads the interlinear addition as *ra*; but *rā* seems possible on Furui's photo. — ⟨7⟩ **nāga-bhava*° ◇ **nāga-(bhava)*° DCS 1969 DCS 1973 DB • The last two *akṣaras* are clear on Furui's photo.

⟨8⟩ *Icch[ā]maḥ* DB ◇ *I[cchā]maḥ* DCS 1969 DCS 1973. — ⟨8⟩ *dakṣi*- ◇ *da[kṣi]*- DCS 1969 DCS 1973 DB • The last *akṣara* is clear on Furui's photo.

⟨9⟩ -*vīthyām pecikāmra*- ◇ -*vī(th)yā mecikāmra*- DCS 1969 DCS 1973 DB • The word *pecikā* is found *inter alia* in *Bṛhatsamhitā* 87.4. — ⟨9⟩ *ḥbhagavatānn arha(tā)n?* ◇ *bhagavatām arhatān* DCS 1973 DB • Emend *bhagavatām arhatān*; as already emended by Sircar 1969–1970 (the representation of these words in Sircar 1973 is erroneous) and by Balogh 2019. Cf. Paharpur, line 7. — ⟨9⟩ *cārhatāḥn?*⟨m⟩ *pūjā*° ◇ *cārhatām (pū)[jā]*° DCS 1969 DCS 1973 DB • The *akṣaras* *npūjā* are clear on Furui's photo; emend *cārhatām pūjā*°.

⟨10⟩ -*vihārik*⟨a?⟩⟨e⟩ ◇ -*ḥvihārika?*⟨*vihārikāyām*⟩ DCS 1969 DCS 1973 DB • DCS proposes

to emend -*vihārikāyām*. I propose -*vihārike*. — <10> bali- ◇ *ḷv?ali*- DCS 1969 DCS 1973; *ḷv?ali*- DB • It seems possible simply to read a *b* here, as in line 2 *brāhmaṇādīn*.

<11> °pravartta $\dot{\text{ḷ}}\text{ṇ?}<\text{n}>\text{āya}$ DCS 1969 DCS 1973 DB • Already emended °*pravarttanāya* by DCS. — <11> -dh $\dot{\text{ḷ}}\text{u?}<\text{ū}>\text{pa}$ - ◇ -dh $\dot{\text{ḷ}}\text{u?pa}$ - DCS 1969 DCS 1973 DB • Already emended by DCS. — <11> °payog $\dot{\text{ḷ}}\text{o?}<\text{ā}>\text{ya}$ DCS 1969 DCS 1973 DB • Already emended by DCS. — <11> °kṣaya-[nī]-<12>vyām apratikara- DCS 1969 DCS 1973 DB • DCS suggests to emend -*kṣayanīvyā aprati*-. In other words, the -*m*- is a hiatus bridger.

<12> anuvṛtta<ḥ> DCS 1969 DCS 1973 DB • Already emended by DCS. — <12> dvi-dīnārikyāpratikara- ◇ *dvi-dīnārikyāpratika[ra]*- DCS 1969 DCS 1973 DB • DCS suggests to correct *dvidīnārikyo pratikara*-, but it seems that the same spelling recurs in line 15

<13> -vikraya<ḥ> DCS 1969 DCS 1973 DB • Already emended by DCS. — <13> arhathās-mābhir DCS 1969 DCS 1973 DB • Emend *arhathāsmākam* (DCS). — <13> ekam ◇ *e(kam)* DCS 1969 DCS 1973 DB • The last *aḥsara* is clear on Furui's photo.

<14> dātum ◇ *dā{ṛṇ}tum* DCS 1969 DCS 1973 DB • DCS reads *dāntum*, emending it to *dātum*; I assume the ostensible *anusvāra* is a mere deficiency of the plate. — <14> yat $\dot{\text{ḷ}}\text{o?}<\text{a}>$ ◇ *yato* DCS 1969 DCS 1973 DB • Already emended by DCS. — <14> vijñāpyam u<pa>la[bhya] ◇ -*vijñāpyam u(pa)la(bhya)* DCS 1969 DCS 1973 DB • DCS's representation *vijñāpyam u(pa)la(bhya)* confounds an omitted *aḥsara* (*pa*) with one lost due to damage (*bhya*). — <14> -yaśodāmayor DCS 1969 DCS 1973 DB • Emend -*yaśodāmnor* as Sircar 1973 did. — <14> avadhāraṇayāsty ◇ *avadh(ā)raṇayāsty* DCS 1969 DB; *ava(dhā)raṇayāsty* DCS 1973 • Emend *avadhāraṇayāvadhṛtyāsty* or *avadhāraṇayāvadhṛtam asty*? In the light of Paharpur, lines 10–11, I presume the latter.

<15> ayam asma(d) ◇ *a(yam a)smad* DCS 1969 DCS 1973 DB. — <15> -vīthy-anuvṛtta ◇ °*vīthy-anuvṛtta<ḥ>* DCS 1969 DCS 1973 DB • Correct *asmadvīthyām anuvṛttaḥ*. Cf. line 12 above, and Kalaikuri, line 18: *asty ayam iha-vīthyām apratikara-khila-kṣettrasya*. — <15> kulya-vāpa-vikkrayas ◇ *kulya-vāpa-vikkrayas* DCS 1969 DCS 1973 DB.

<16> avas(th)āpya ◇ *avasthāpya* DCS 1969 DCS 1973 DB. — <16> -bho(yi)la- ◇ -*bhoyila*- DCS 1969 DCS 1973 DB. — <16> -mahidāsayer DCS 1969 DCS 1973 DB • Emend -*mahidāsānām* (DCS). — <16> hastā(t ku)lika- ◇ *hastāt kulika*- DCS 1969 DCS 1973 DB. — <16> °saṁgr(h)ī<ta>>ka ◇ °*saṁgrhītaka*- DCS 1973; °*saṁgrhītaka*- DCS 1969 DB.

<17> dvayam etat DCS 1969 DCS 1973 DB • Emend -*dvayena kṣetram etat*- (DCS). — <17> -mahidāsayo DCS 1969 DCS 1973 DB • Emend -*mahidāsānām* (DCS). — <17> śra $\dot{\text{ḷ}}\text{va?}<\text{ma}>\text{ṇakācārya}$ ◇ *śra $\dot{\text{ḷ}}\text{va?ṇakācārya}$* DCS 1969 DCS 1973 DB • Already emended by DCS. — <17> °kuṇḍasya samā- DCS 1969 DCS 1973 DB • Emend °*kuṇḍasya vihāre samā*-?

<18> ° $\dot{\text{ḷ}}\text{i?}<\text{e}>\text{śitāḥ}$ DCS 1969 DCS 1973 DB • Already emended by DCS. — <18> °purasyārt-

tha DCS 1969 DCS 1973 DB • Emend °purasyārtthe (DCS) or °purasyārtthañ. — <18> tatrai(kava)va-kula-samīpe ◇ tatra (ca de)vata-kula-samīpe DCS 1969 DCS 1973 DB • For the shape of trai, see line 4. Emend tatraiva deva- or tatraivakāritakadeva-, after line 10?

<19> -nimittaṛmñ?<rn> DCS 1969 DCS 1973 ◇ nimittaṛmñ? DB • Already corrected by DCS. — <19> kāritam DCS 1969 DCS 1973 DB • Emend krītam (DCS). — <19> eta<t> kṣetram DCS 1969 DCS 1973 DB • Already emended by DCS. — <19> °gandhikāyā<rn> DCS 1969 DCS 1973 DB • Already emended by DCS. — <19> pūrvvo{tta}ttaṛrāmyā?<rsyām> DCS 1969 DCS 1973 DB • Already emended by DCS. — <19> diśi sapta- DCS 1969 DCS 1973 DB • Emend diśi Aṣṭa-. The akṣaras sapta and Aṣṭa are close enough to each other to make a scribal error plausible. The required total is aṣṭa.

<20> °pāḥ ◇ °(pāḥ) DCS 1969 DCS 1973 DB. — <20> °pāḥ (dai)va-kula-samīpe ◇ °pāḥ rdde-(de)-kulasamīpe DCS 1973; °pāḥ rdde-devakula-samīpe DCS 1969; (pāḥ) rddeva-kula-samīpe DB • Sircar 1969–1970 suggests in note :“. . . vāpa ekaḥ”. Emend -vāpā devakulasamīpe. — <20> ekañ likhyaṛma? ttra ◇ ekañ na likhyam atra DCS 1969 DB • Sircar 1969–1970 adds in note: read likhyate ’tra. eṛkam?<kam /> likhyaṛma?<te>tra DCS 1969. There certainly is no akṣara na. The emendation to likhyate seems to be supported by the parallel passage in the Kalaikuri-Sultanpur plate, lines 28–29: likhyate ca samupasthita-kā[lañ] [ye ’py anye] viṣaya-patayaḥ āyuktakāḥ kuṭumbino ’dhikaraṇikā vā ṛsambya?<samvya>vahāriṇo bhaviṣyanti tair api bhūmi-dāna-phalam avekṣya akṣaya-nīvy anupālaniyā. — <20> puṣkṛi?<a>riṇyā<ḥ> kandara<ḥ> DCS 1973 ◇ puṣkṛi?<a>riṇyā<ḥ> kandara- DCS 1969; puṣkṛi?<a>riṇyā kandara- DB • Emend puṣkariṇyāḥ kandaraḥ (Sircar 1973); Sircar 1969–1970 only emends puṣkariṇyāḥ kandara.

<21> -puṣkṛi?<a>riṇyā deva-kandaṛra-sī?<ra<ḥ> sī>mā DCS 1973 ◇ -puṣkṛi?<a>riṇyā deva-kandara- DCS 1969 DB • Emend -puṣkariṇyā devakandaraḥ sīmā (Sircar 1973); Sircar 1969–1970 only emends puṣkariṇyā devakandarasīmā. The reading deva is uncertain and in my view rather unlikely to be correct. — <21> nābhraka-sataka-sīmā DCS 1969 DCS 1973 DB • Or read nābhokasantakasīmā? DCS notes that “In this expression, sataka may be Sanskrit svatvaka (proprietary right), Nābhrakasvatvaka meaning ‘Nābhraka’s property’. If my alternative reading is correct, then -santaka would express the same meaning. — <21> yāvaddāpteta-ku<22>ṇḍa-ṣīmā} ◇ mā [ca. 3×] ta-ku<22>ṇḍa-sīmā DCS 1969 DCS 1973 DB • The word sīmā is redundant here.

<22> Ity eta<c> DCS 1969 DCS 1973 DB • Already emended by DCS. — <22> samu<pa>sthita-kālañ ye ◇ samu<pa>sthitam kālañ DCS 1969 DCS 1973 DB • DCS emends samupasthitakāliyāḥ. I emend samupasthitakālañ, after Kalaikuri-Sultanpur plate, line 28. — <22> -pataya{ya}ḥ DCS 1969 DCS 1973 DB • Already corrected by DCS. — <22> Āyu<23>ktakā<ḥ> DCS 1969 DCS 1973 DB • Already emended by DCS.

⟨23⟩ sa_ḥm?⟨m̃⟩byavahāriṇo ◇ sa_ḥm?⟨m̃⟩vyavahāriṇo DCS 1969 DCS 1973 DB. — ⟨23⟩ a(p)e⟨24⟩kṣyākṣaya ◇ a[ve]⟨24⟩kṣyākṣaya- DCS 1969 DCS 1973; a(ve)⟨24⟩kṣyākṣaya- DB • Cf. the corresponding paragraph in Baigram and Nandapur.

⟨24⟩ nīvyānupālaniyā ◇ ḥnīvyānupālaniyā?⟨nīvy anupālaniyā⟩ DCS 1969 DCS 1973 DB.

⟨25⟩ ṣaṣṭḥa?⟨im̃⟩-varṣa-sahasrāṇi ◇ ṣaṣṭim̃ varṣa-sahasrāṇi DCS 1969 DCS 1973 DB.

⟨26⟩ c_ḥa?⟨ā⟩numantā ◇ cānumantā DCS 1969 DCS 1973 DB. — ⟨26⟩ tāny eva ◇ tāny e(va) DCS 1969 DCS 1973 DB. — ⟨26⟩ na⟨ra⟩ke DCS 1969 DCS 1973 DB • Already emended by DCS. — ⟨26⟩ ddāttā ◇ ddatt{v}ā DCS 1969 DCS 1973 DB. — ⟨26⟩ yasya ◇ ya(sya) DCS 1969 DCS 1973 DB.

⟨28⟩ 'bhijāyant_ḥi?⟨e⟩ ◇ bhijāyant_ḥi? DCS 1969 DCS 1973 DB • Already emended by DCS. — ⟨28⟩ ye{d}iti ◇ (ye){d}iti DCS 1969 DCS 1973 DB. — ⟨28⟩ rudradā(se)na ◇ rudradā(sena) DCS 1969 DCS 1973 DB. — ⟨28⟩ tāpi⟨29⟩(taṁ) ◇ tāpi⟨29⟩(ta)m̃ DCS 1969 DCS 1973 DB.

⟨29⟩ s[u]si_ḥñ?hana mi ti ◇ s(u)si_ḥñ?hanamiti DCS 1969 DCS 1973 DB • DCS emends *susīnhena iti*.

Translation

Plate

⟨1–3⟩ Hail! From Pūrṇakauśikā in the Śṛṅgavera territory (*vīthī*), the officer Acyuta, favored by the feet of the (Gupta) Sovereign, and the council (of this territory), greet the principal peasant householders, beginning with the Brahmins, at Gulmagandhika with its hamlets (*gohālī*) and inform them:

⟨3–14⟩ Be it known to you that:

The householder Kṣemāka residing in the habitation (*vāstuka*) of the capital (*mūlaka*) ; Bhoyīla residing in Gulmagandhikā; and Mahīdāsa residing in the same place — (both of these locations) appertaining to Puṇḍravardhana — ⟨by them⟩ have been respectfully requested

- - the notables of this division, (namely) Kumāradeva, Gaṇḍa, Prajāpati, Jyeṣṭhadāman;
- - the peasant householders beginning with Yaśoviṣṇu, Umayāśas, Hariśarman, Sarpapālita, Hiranyagupta, Kumārāśas, Kumārabhūti, Śivakuṇḍa, Śiva, another Śiva, Somaviṣṇu, Satyaviṣṇu, Kaṅkuṭi, Nandadāman, Vīranāga, Nārāyaṇadāsa,

Rudra, Bhava, Guha, Acyuta, Kubera, Śarvanāga, Bhavanāga, Śrīdatta, Bhavadatta, Dhanaviṣṇu, Guṇaratha, Naradeva;

• - and ourselves :

For offerings of *bali*, *caru* and *sattra*, for carrying out the repairs of breaches (*khaṇḍa*) and cracks (*phuṭṭa*), (and) for requirements of perfumes, incense, and oil in the monastery built for the venerable Arhants in the shrine of Pecikāmrāsiddhi in the Dakṣiṇāñśaka division, and in the little peripheral monastery built for the purpose of worshipping the Arhants at Gulmagandhika, and in the temple built for the Lord Sahasraraśmi (i.e., Sūrya) in the same Gulmagandhika, we wish to purchase and give one *kulyavāpa* of uncultivated land without revenue charges by way of permanent endowment to be enjoyed in perpetuity. And in your division the custom is sale for two *dīnāras* of a *kulyavāpa* of uncultivated land that is without revenue charges. Thus (tad), be so kind as to take from our hand two *dīnāras* and to give one *kulyavāpa* of land.

<14-20> Wherefore, after receiving this respectful request, and after having established through the investigation of the record-keepers Simhanandin and Yaśodāman that

- this sale for two *dīnāras* of a *kulyavāpa* of uncultivated land without revenue charges is customary in our territory, so that it ought to be given
- there is no conflict (with the interest of the king)

and after having purchased this (land) with the two *dīnāras* received by the artisan (*kulika*) Bhīma from the hands of Kṣemāka, Bhoyila and Mahīdāsa, the six *droṇavāpas* of Kṣemāka, Bhoyila and Mahīdāsa were entrusted (to the monastery) of the *śramaṇaka* master Balakuṇḍa. And by Bhoyila were bought, for the purpose of (the temple called) Sāmbapura two *droṇavāpas*, and for the purpose of (use as) a flower garden and (as) adjoining land, in the vicinity of the temple in that very place, one *droṇavāpa*. So (*iti*) this land is seven (recte: eight) *droṇavāpas* to the Northeast of Gulmagandhikā, and one *droṇavāpa* near the temple.

<20-24> It is written in this regard that also by those other district chiefs, officers, peasant householders or councillors who in the near future will be administering this land, delimited by four boundaries — the boundary in the East is the hollow (? *kandara*) of the pond; and the boundary in the South is the hollow of Dhanaviṣṇu's pond; and the boundary in the West is Nābhrakasataka (?); the boundary in the North is the ... pit — the permanent endowment is to be protected, with a view to the fruit of land donation.

<24-28> And it has been said by the Lord Vyāsa:

1.

The one who would steal land given by himself or another becomes a worm in shit and is cooked with his ancestors.¹

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.²

3.

This <land> given by hundreds of kings is given again and again. Whoever holds land at a given time, to him does the fruit belong.³

4.

Those who steal a land donation are born (again) as black snakes living in dry caves in the waterless Vindhya forests.⁴

<28–9> Year 128, (month of) Caitra, day 20. Written by Rudradāsa, heated by Susiṅha.

Amwb's suggestions

<1–3> Hail! From Pūrṇakauśikā in the Śṛṅgavera territory (*vīthī*), the officer Acyuta, favored by the feet of the (Gupta) Sovereign, and the council (of this territory), greet the principal peasant householders, beginning with the Brahmins, at Gulmagandhika with its hamlets (*gohālī*)⁵ and inform them:

<3–14> Be the following request brought to your attention :

<3–8> The peasant householder Kṣemāka residing in an estate (*vāstuka*) rooted in (*mūlaka*) and belonging to Puṇḍravardhana and the couple <of householders> Bhoyila and Mahīdāsa residing both in the same place, i.e. Gulmagandhikā, led by (**purogāḥ*)

¹This verse corresponds to the verse numbered 132 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

²This verse corresponds to the verse numbered 132 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.

³This verse corresponds to the verse numbered 23 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), but shows a different reading of the two first *pādas*.

⁴This verse corresponds to the verse numbered 150 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), but shows a slightly different reading of the beginning of the *pāda* d.

⁵On the meaning of the word *gohālī*, see Griffiths 2018, pp. 40–2.

- the notables of this territory (*iha-vithī*), (namely) Kumāradeva, Gaṇḍa, Prajāpati, Jyeṣṭhadāman,
- (and) by the householders beginning with Yaśoviṣṇu, Umayāśas, Hariśarman, Sarpapālita, Hiranyagupta, Kumārayāśas, Kumārabhūti, Śivakuṇḍa, Śiva, another Śiva, Somaviṣṇu, Satyaviṣṇu, Kaṅkuṭi, Nandadāman, Vīranāga, Nārāyaṇadāsa, Rudra, Bhava, Guha, Acyuta, Kubera, Śarvanāga, Bhavanāga, Śrīdatta, Bhavadatta, Dhanaviṣṇu, Guṇaratha, Naradeva,
- as well as ourselves,

respectfully requested (*vijñāpitāḥ*):

⟨8–13⟩ After purchasing it, we wish give one *kulyavāpa* of uncultivated land without revenue charges by way of permanent endowment to be enjoyed in perpetuity to these (three) recipients⁶ —

- the monastery built for the venerable Arhants in the shrine of Pecikāmrāsiddhi in the Dakṣiṇāśaka territory,
- the little peripheral monastery built for the purpose of worshipping the Arhants at Gulmagandhika
- and the temple built for the Lord Sahasraraśmi (i.e., Sūrya) in the same Gulmagandhika

— for these (three) achievements: :

- - offerings of *bali*, *caru* and *sattra*
- - carrying out the repairs of breaches (*khaṇḍa*) and cracks (*phuṭṭa*)
- - consuming of perfumes, incense, and oil.

And as⁷ in your territory the sale of a *kulyavāpa* of uncultivated land that is without revenue charges is customary for (the price of) two *dīnāras*, be so kind as to accept from our behalf two *dīnāras* and to give one *kulyavāpa* of land.

⟨14–16⟩ Wherefore, after receiving this respectful request, it has been established through the investigation of the record-keepers Simhanandin and Yaśodāman that :

- - this sale for two *dīnāras* of a *kulyavāpa* of uncultivated land without revenue charges is customary in our territory, so that it ought to be given

⁶I consider the locative case as an indication of the destination of the gift (see Renou 1975, N° 223.C, p. 310).

⁷The causal relationship contained in the syntactic structure *ca ... tad* (lines 12–3) is rendered by the syntactic construction “And as ...”.

- - there is no conflict (with the interest of the king).

<16–20> And after having purchased this (land) with the two *dīnāras* received by the chief of the guild (*kulika*)⁸ Bhīma in person from Kṣemāka, Bhoyila and Mahīdāsa, six *droṇavāpas* of (the land purchased by) Kṣemāka, Bhoyila and Mahīdāsa were entrusted (to the monasteries) of the *śramaṇaka* master Balakuṇḍa, two *droṇavāpas* were allocated (*kāritam*) precisely by Bhoyila to (the temple situated at) Sāmbapura - among these (two *droṇavāpas*) (*tatra*), one in the vicinity of the temple (e(kava)vakulasamīpe = ekam+devakulasamīpe) and one *droṇavāpa* was earmarked (by Bhoyila) for (using as) flower-garden and adjacent park - so (*iti*) this land (consists of) seven *droṇavāpas* in the Northeast of Gulmagandhikā, and one *droṇavāpa* near the temple⁹.

<20–24> In this respect, it is written that the land delimited by these four boundaries — the boundary in the East is the valley (*kandara*) of lotus ponds ; and the boundary in the South is the (divine)¹⁰ valley of Dhanaviṣṇu's pond; and the boundary in the West is Nābhrakasataka (?); the boundary in the North is the ... pit — is acquired on this day (I emended *samupasthitam kālām*) : whether it is they or others, the district chiefs, officers, peasant householders or councillors who in the near future will be administrating this land, after considering the fruit of land donation, they will have to protect (this land) as a permanent endowment.

<24–28> And it has been said by the Lord Vyāsa:

1.

The one who would steal land given by himself or another becomes a worm in excrement and is cooked with his ancestors.¹¹

2.

The giver of land resides sixty thousand years in heaven; the one who challenges

⁸I choose to translate the word *kulika* by “chief of the guild” instead of “artisan” which doesn't render the high position of this man. If we consider the meaning of the unique compound with *kulika*- referred in Monier-Williams 1899 and Apte 1890, p. 887, *kulikavelā* is related to business and means “certain portions of time on each day on which it is improper to begin any good business”. Consequently, in the present context, I get the feeling that this Bhīma has an official role in transactions that I try to render by the translation “chief of the guild”.

⁹This temple may be the one built for the Lord Sahasraraśmi (i.e., Sūrya) mentioned as *devakula* in line 10.

¹⁰The word “divine” tries to translate *deva*, even if its reading in line 21 is not sure.

¹¹This verse corresponds to the verse numbered 132 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

(a donation) as well as the one who approves (of the challenge) will reside as many <years> in hell.¹²

3.

This <land> given by hundreds of kings is given again and again. Whoever holds land at a given time, to him does the fruit belong.¹³

4.

Those who steal a land donation are born (again) as black snakes living in dry caves in the waterless Vindhya forests.¹⁴

<28–9> Year 128, (month of) Caitra, day 20. Written by Rudradāsa, heated by Susiṃha.

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¹²This 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.

¹³This verse corresponds to the verse numbered 23 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), but shows a different reading of the two first *pādas*.

¹⁴This verse corresponds to the verse numbered 150 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), but shows a slightly different reading of the beginning of the *pāda* d.

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