Baigram Charter of the Time of Kumāragupta I

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Edition

〈Page 1r〉 〈1〉 svasti〈.〉 pañcanagaryyā bhaṭṭāraka-pādānuddhyātaḥ _ kumārāmātya-kulavṛddhir etad-viṣayādhikaraṇañ ca _〈2〉 vāyigrāmika-trivṛt¿a?〈ā〉-śrīgohālyoḥ _ brāhmaṇottarān samvyavahāri-pramukhān grāma-kuṭumbinaḥ _ kuśalam anu〈3〉varṇya bodhayanti〈.〉 _

¿vijñāpayator atraiva?〈vijñāpayato 'traiva〉-vāstavya-kuṭumbi-bhoyila-bhāskarāv〈.〉 āvayoḥ _ pitrā śivanandi〈4〉nā kāritak¿a?〈o〉 bhagavato govindasvāminaḥ deva-kulas tad-asāv alpa-vṛttikaḥ〈.〉 Iha viṣaye samudaya-〈5〉 bāhyādy-astamva-khila-kṣ¿a?〈e〉ttr¿a?〈ā〉ṇām akiñcit-pratikarāṇāṁ śaśvad-ācandrārkka-tāraka-bhojyānā¿ṁm? akṣaya-nīvyā〈6〉 dvi-dīnārikkya-kulya-vāpa-vikkrayo 'nuvṛttas〈.〉 tad arhathāvayos sakāśāt ṣ¿ī?〈a〉ḍ dīnārān aṣṭa ca rūpakān āyī〈7〉kṛtya bhagavato govindasvāmino deva-kule khaṇḍa-phuṭṭa-pratisaṁsk¿a?〈ā〉ra-karaṇāya ⊔ gandha-dhūpa-dīpa- _〈8〉 sumanasā〈ṁ〉 pravarttanāya ca trivṛtāyām bhogilasya khila-kṣettra-kulya-vāpa-trayaṁ ⊔ śrīgohālyā〈ṁ〉 Api〈9〉 tala-vāṭakārtha〈ṁ〉 sthala-

vāstuno droṇa-vāpa¿p?<m> ekaṁ _ bhāskarasyāpi sthala-vāstuno droṇa-vāpañ ca dātu<10>m iti<.>_

yato yuṣmān bodhayāma<ḥ><.> _ pustapāla-durgg(ā) dattārkkadāsayor avadhāraṇayā Avadhṛta _<11>m astīha-viṣaye _ samudaya-bāhyādy-astamba-khila-kṣettrāṇā<ṁ> śaśvad-ācandrārkka-tāraka-bhojyānāṁ dvi-dī<12>nārikya-kulya-vāpa-vikkrayo 'nu-vṛttaḥ<.> Evaṁ-vidhāpratikara-khila-kṣettra-vikkraye ca na kaścid rājārttha-<13> virodha Upacaya Eva _ bhaṭṭāraka-pādānāṁ dharmma-phala-ṣaḍ-bhāgāvāptiś ca <.>_ tad dīyatām iti Etayoḥ<14> bhoyila-bhāskarayos sakā<śā>t ṣaḍ dīnārān aṣṭa ca rūpakān āyīkṛtya bhagavato govindasvāmino<15> deva-kulasyārtthe bhoyilasya trivṛtāyāṁ _ khila-kṣettra-kulya-vāpa-trayaṁ tala-v¿a?<ā>ṭakādy-artthaM <.>

<Page 1v> <16> śrīgohālyā<ṁ> sthala-vāstuno droṇa-vāpaṁ _ bhāskarasyāpy atraiva sthal¿i?<a>-v¿a?<ā>stuno droṇa-vāpa _<17>¿p?<m><.>

eva<ṁ> kulya-vāpa-trayaṁ sthala-droṇa-vāpa-dvayañ ca _ Akṣaya-nīvyās tāmra-paṭṭena dattaM<.> ninna<18> ku 3 sthala-dro 2<.>

te yūyaṁ sva-karṣaṇāvirodhi-sthāne darvvīkarmma-hastenāṣṭaka-navaka-naḷābhyā<19>m apaviñcchya ⊔ cira-kāla-sthāyi-tuṣāṅgārādinā cihnaiś cāturddiśo niyamya dāsyathākṣaya-<20> nīvī-dharmme¿n?<ṇ>a ca śaśvat-kālam anupālay-iṣyatha _ varttamāna-bhaviṣyaiś ca saṁvyavahāryy-ādibhir eta<21>d dharm-māpekṣayānupālayitavyam iti<.> _ Uktañ ca bhagava<tā> veda-vyāsa-mahātmanā<.>_

1. Anuṣṭubh

sva-dattāṁ para-dattāṁ<22> v{v}ā
yo hareta vasundharā(ṁ)(|)
sa viṣṭhāyāṁ k¿ri?mir bhūtvā
pitṛbhis saha pacyate_

2. Anuṣṭubh

ṣaṣṭiṁ varṣa-saha<23>srāṇi
svargge ¿p?<m>odati bhūmidaḥ_
Ākṣeptā cānumantā ca
tāny eva narake vase(T)

3. Anuṣṭubh

pūrvva<24>-dattāṁ dvijātibhyo
yatnād rakṣa yudhiṣṭhira_
mahī<ṁ> mah¿i?<ī>matāṁ śreṣṭha
dānāc chreyo 'nupāla<25>nam

iti〈.〉 saṁ 100 20 8 māgha di 10 9〈.〉

Apparatus

〈1〉 -pādānuddhyātaḥ _ ◇ *-pādānuddhyātaḥ* DB. — 〈1〉 °karaṇañ ca _ ◇ *°karaṇañ ca* DB.

〈2〉 -śrīgohālyoḥ _ ◇ *-śrīgohālyoḥ* DB. — 〈2〉 -kuṭumbinaḥ _ ◇ *-kuṭumbinaḥ* DB.

〈3〉 bodhayanti〈.〉 _ ◇ *bodhayanti〈.〉* DB. — 〈3〉 -bhoyila- DB • This name is spelt thus also in lines 14 and 15, but *-bhogila-* in line 8. — 〈3〉 āvayoḥ _ ◇ *āvayoḥ* DB.

〈4〉 kāritak¿a?〈o〉 ◇ *kāritaka-* DB • Note that *devakula* here rather clearly is taken to be masculine; tad seems to bear adverbial function.

〈5〉 astamva-khila-kṣ¿a?〈e〉ttr¿a?〈ā〉ṇām ◇ *astamba-khila-kṣ¿a?〈e〉ttr¿a?〈ā〉ṇām* DB • Correct *-stambakhilakṣettrāṇām*. Basak 1931–1932 reads thus, but the plate clearly shows *-mva-* and *-ttra-*. — 〈5〉 śaśvad-ācandrārkka- ◇ *śaśvad ācandrārkka-* DB.

〈6〉 ṣ¿ī?〈a〉ḍ DB • Basak 1931–1932 reads *ṣaḍ* but this is clearly not what the plate shows; cf. line 14, where *ṣaḍ* is clear.

〈7〉 -kṛtya DB ◇ *-[kṛ]tya* RB • On this shape of *kṛ*, recurring also below in line 14, cf. the Nandapur plate, line 15. — 〈7〉 -phuṭṭa- DB • Basak 1931–1932 suggests to emend *sphuṭita*. But *phuṭṭa*, being 'evidently a Prakrit form' (Basak 1931–1932), must be retained. See von Hinüber 2013 on this case. — 〈7〉 °saṁsk¿a?〈ā〉ra- DB • Already corrected by Basak 1931–1932. — 〈7〉 -dīpa- _ ◇ *-dīpa-* DB • This space left blank at the end of the line shows the scribe respects the segmentation of word in the compound.

〈8〉 sumanasā〈ṁ〉 DB ◇ *sumanasā[M]* RB. — 〈8〉 śrīgohālyā〈ṁ〉 Api ◇ *śrīgohālyāś cāpi* RB; *śrīgohālyā¿(ś)?〈m〉 api* DB • Correct *śrīgohālyām api*. RB reads *śrīgohālyāścāpi* and corrects this to *śrīgohālyāñ cāpi*.

〈9〉 -vāṭakārtha〈ṁ〉 ◇ *-vāṭakārtha[M]* RB; *-vāṭakār(t)tha〈ṁ〉* DB. — 〈9〉 -vāpa¿p?〈m〉 ◇ *-vāpam* RB; *-vāpa(m)* DB • Correct *-vāpam*. Basak 1931–1932 reads *-vāpam*, but the required m has not been written here. See shape of *pe* in line 21; same error *p* for *m* in lines 16–17 and 23.

〈10〉 bodhayāma〈ḥ〉 DB • Already corrected by Basak 1931–1932. — 〈10〉 -durgg(ā)da° ◇ *-durgāda°* RB DB • Or is the reading *-durggada-*? — 〈10〉 °ṇayā Avadhṛta _ ◇ *°ṇayā Avadhṛta°* DB; *-ṇayāvadhṛta-* RB.

〈11〉 astīha-viṣaye _ ◇ *astīha viṣay(e)* DB. — 〈11〉 -kṣettrāṇā〈ṁ〉 DB • Already corrected by Basak 1931–1932. — 〈11〉 -bhojyānāṁ DB • *-bhojyānām* Basak 1931–1932 (misprint).

〈13〉 Upacaya Eva _ ◇ *Upacaya Eva* DB. — 〈13〉 ca〈.〉 _ tad ◇ *ca〈.〉 tad* DB.

〈14〉 bhoyila- DB • Understand *bhogila-*, as in line 8. — 〈14〉 sakā〈śā〉t DB • Emend *sakāśāt* (Basak 1931–1932).

〈15〉 bhoyilasya DB • Understand *bhogilasya*, as in line 8. — 〈15〉 tala-v¿a?〈ā〉ṭakādy-artthaM ◇ *tala-vāṭakādy-artthaM* DB • Correct *talavāṭakādyarttham*, as Basak 1931–1932 reads.

〈16〉 śrīgohālyā〈ṁ〉 DB • Already corrected by Basak 1931–1932. — 〈16〉 droṇa-vāpaṁ _ bhāska° ◇ *droṇa-vāpaṁ bhāska°* DB. — 〈16〉 atraiva ◇ *atr¿ī?〈ai〉va* DB. — 〈16〉 sthal¿i?〈a〉-v¿a?〈ā〉stuno DB ◇ *sthalevastuno* RB • Correct *sthalavāstuno*. RB reads *sthalevastuno* and makes the same correction. The *akṣara* he reads *le* has a slightly different shape than the *le* in line 7. — 〈16〉 -vāpa _〈17〉¿p?〈m〉 ◇ *-vāpam* DB RB • See note on line 9.

〈17〉 ca _ Akṣa° DB • Basak 1931–1932 proposes in note to read *cākṣa-*, but the punctuation space between the two words means that non-application of sandhi is intentional. — 〈17〉 °kṣaya-nīvyās ◇ *°kṣaya-¿nīvyās?〈nīvyā〉* DB. — 〈17〉 dattaM DB ◇ *dattan* RB.

〈18〉 te DB • In Basak 1931–1932, one reads this note: “The Paharpur plate gives *tad-* instead *te* (l. 19) which is a much better reading.—Ed.”. But the precise collocation *te yūyaṁ* is also found in the Mahatī-Raktamālā (line 20) and Nandapur (line 13) plates.

〈19〉 -sthāyi-tuṣāṅgār-ādinā DB • Correct *-sthāyituṣāṅgārādināṁ* or *-sthāyituṣāṅgārādi-* (thus Nandapur, line 14)? The latter option is reflected in the translation. Basak 1931–1932 reads *-sthāyi-*. — 〈19〉 cāturddiśo DB • Corr. *caturdiśo* or *cāturddiśe*? Cf. Nandapur, line 14–15 *caturddiṅniyamitasīmānaṁ kṛtvā*.

〈20〉 dharmme¿n?〈ṇ〉a DB • Already corrected by Basak 1931–1932. — 〈20〉 anupālay-iṣyatha _ vartta° ◇ *anupālayiṣyatha vartta°* DB.

〈21〉 bhagava〈tā〉 veda- DB • Basak 1931–1932 emends bhagavadveda-.

〈22〉 vasundharā(ṁ) ◇ *vasundharāṁ* DB • The sign for final *M* does not have its usual shape.

〈23〉 ¿p?〈m〉odati ◇ *modati* RB DB • See note on line 9. — 〈23〉 vase(T) ◇ *vaseT* DB • The sign for final *-T* does not have its usual shape.

〈24〉 dvijātibhyo ◇ *dvijātibhy¿ā?〈o〉* DB. — 〈24〉 -dattāṁ DB • *-dattām* Basak 1931–1932 (misprint)

Translation

〈1–3〉 Hail! From Pañcanagarī,[1] the princely advisor Kulavṛddhi, favored by the feet[2] of His Majesty the (Gupta) Sovereign,[3] and the council of this district, greet the village tenants of 〈the hamlets〉 Trivṛtā and Śrī-Gohālī of 〈the village〉 Vāyigrāma[4] — consisting chiefly of Brahmins,[5] led by the administrator (*saṁvyavahārin*) — and inform them:

〈3–10〉 The two tenants Bhoyila and Bhāskara who reside in this very place[6] respectfully request:

This temple of Lord Govindasvāmin, founded by our father Śivanandin, has limited means. In this district, the custom is sale for two *dīnāra*s of one *kulyavāpa* of uncultivated land that is without revenue charges, covered with original shrubs,[7] and yields no tax, as permanent endowment to be enjoyed in perpetuity as long as the moon, the sun and the stars 〈will last〉. Thus (tad), be so kind as to take from us in cash (*āyīkṛtya*)[8] six *dīnāra*s and eight *rūpaka*s and — for the purpose of carrying out the repairs of breaches (*khaṇḍa*) and cracks (*phuṭṭa*)[9] in the temple of Lord Govindasvāmin, and for offerings of perfume, incense, lamps and flowers — give

- in 〈the hamlet〉 Trivṛtā, to Bhogila, three *kulyavāpa*s of uncultivated land;
- and in 〈the hamlet〉 Śrī-Gohālī, to serve as parcel adjacent 〈to the temple〉,[10] one *droṇavāpa* of inhabitable terrain;

[1] See Sircar 1965, p. 356, n. 2 which identifies this with modern Panchbibi in Bogra District — a place I cannot identify. Perhaps it is the same as Panchanagar, substrict Kushmundi, dt. Dakshin Dinajpur, West Bengal, India, which seems a safe identification for Pañcanagarī.

[2] The expression *bhaṭṭāraka-pādānuddhyātaḥ* can also be found in Raktamālā #1 line 1 : *paramabhaṭṭāraka-pādānuddhyātaḥ kumārāmātya-yūthapatir*.

[3] According to the table in Willis 2005, p. 135, Kumāragupta's reign lasted till 477, after which date we enter Skandagupta's reign.

[4] Vāyigrāma is also mentioned in Damodarpur #3, line 9.

[5] The expression *brāhmaṇottarān* occurs in several other plates: Raktamālā Grant no. 1, year 159, line 2; A grant of land in the Tāvīra district, line 6 ; Paharpur Charter of the Time of Budhagupta, line 3; Nandapur Plate of 169 GE, line 1 and A second grant concerning the Raktamālā line 2. The translation suggested here corresponds to the specific meaning of the compound *brāhmaṇottara-* reported by Apte 1890, p. 1174. If we only follow the meaning given by Apte 1890, № 8, p. 408 and Monier-Williams 1899, p. 178 for the word *-uttara in fine compositi*, the translation would be "followed by Brahmins".

[6] Presumably in Vāyigrāma.

[7] See Sircar 1965, p. 356, n. 9 for this interpretation of *ādya-stamba*.

[8] *āyīkṛtya* is derived from *āya* in the sense of "income", so "having made income from ...". This expression can be found in Kalaikuri Copper-plate of Kumāragupta I (line 20), in Paharpur plate (line 18) and in Damodapur Plate #3 (line 8).

[9] See von Hinüber 2013. Originally Buddhist terms used in Vaiṣṇava context! See also other trace of Prakrit as administrative language in *ninna* = *diṇṇa* l. 17. See also Sircar 1965, n. 2, p. 357.

[10] Note on *talavāṭaka*: see Sircar 1966, pp. 334–335.

- and ⟨in the same hamlet⟩ to Bhāskara, one *droṇavāpa* of inhabitable terrain.

⟨10–13⟩ Wherefore we (Kulavṛddhi and the council) inform you: "It has been ascertained through the investigation of the record-keepers Durgādatta and Arkadāsa that the custom in this district is sale for two *dīnāra*s of one *kulyavāpa* of uncultivated land that is without revenue charges,covered with original shrubs, to be enjoyed in perpetuity as long as the moon, the sun and the stars ⟨will last⟩. And in the sale of such uncultivated land that yields no tax there is no conflict with the interest of the king; there is only benefit, and obtainment by His Majesty the Sovereign of a sixth part of the merit (accruing from the donation);[11] so that it ought to be given"

⟨13–18⟩ After six *dīnāra*s and eight *rūpaka*s had been taken in cash from these two, Bhoyila and Bhāskara, for the purpose of the temple of Lord Govindasvāmin,

- to Bhoyila, in ⟨the hamlet⟩ Trivṛtā, three *kulyavāpa*s of uncultivated land to serve as parcel adjacent ⟨to the temple⟩ etc.;
- in ⟨the hamlet⟩ Śrī-Gohālī,[12] one *droṇavāpa* of inhabitable terrain;
- and in this very place to Bhāskara, one *droṇavāpa* of inhabitable terrain;

in this way three *kulyavāpa*s and two *droṇavāpa*s have been given with a copper plate for a permanent endowment. Low (*ninna*): 3 *ku⟨lyavāpa⟩*; inhabitable: 2 *dro⟨ṇavāpa⟩*.

⟨18–21⟩ You there (mentioned at the start of the grant) shall separate them off using two reeds, eight by ninefold with the ladle-work (darvīkarma) cubit,[13] in a place that does not conflict with your own cultivation; shall limit them in the four directions with long-lasting markers such as (pots filled with)[14] chaff or charcoal; shall make the donation and shall protect it in perpetuity according to the rule of a permanent

[11] Indeed, the king usually takes a sixth of each transaction as it is mentionned in *Manusmṛti* 7.131-132. Here, as the land yields no tax, the benefit for the king is only meritorious and due to his act of protection. This understanding is also confirmed by the final stanzas which emphasises the act of protection and by the verse I.331 from Yājñavalkya's *Dharmaśāstra*: "*puṇyātṣaḍbhāgamādatte nyāyena paripālayan | sarvadānādhikaṁ yasmānnyāyena paripālanam ||*" "He (the king) takes a sixth portion of the merits by providing protection justly, because providing protection justly greater than all gifts." (Translation Olivelle 2019, p. 107).

[12] The place name Śrī-Gohālī can also be found in a A fragment of a second plate from Baigram and in A grant of land to monasteries at Śiṣīpuñja, Madhyamasṛgālikā and Grāmakūṭagohālī.

[13] A note is necessary on this translation. Predecessors have assumed Darvīkarma was a proper noun, and that it designated the person after whom the standard had taken its name.

[14] This interpretation is based on the Smṛti passages cited in the commentary. Others sources give details about the manner to mark boundaries. For example, *Manusmṛti* 8.249-50 suggests demarcating boundaries by several objects (translation Olivelle 2005) : "*upachannāni cānyāni sīmāliṅgāni kārayet | sīmājñāne nṛṇāṁ vīkṣya nityaṁ loke viparyayam ||*" "*aśmano 'sthīni govālāṁs tuṣān bhasma kapālikāḥ | karīṣam iṣṭakāṅgārāṁś śarkarā vālukās tathā ||*" "Seeing that in the world controversies constantly arise due to people's ignorance of boundaries, he should also have other concealed boundary markers ensconced stones, bones, cow's hair, chaff, ashes, potsherds, dried cow dung, bricks, coal (*aṅgāra*), pebbles, and sand."

endowment. And out of deference to this rule it is to be protected by present and future administrators, etc.

〈21–25〉 And it has been said by the magnanimous Lord Vedavyāsa:

1.

The one who would steal land given by himself or another becomes a worm in excrement and is cooked with his ancestors.[15]

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.[16]

3.

You, excellent Yudhiṣṭhira, must strenuously protect land previously given to brahmins by kings. Safeguarding is even better than giving.[17]

〈25〉 Year 128, (month of) Māgha, day 19.

Commentary

Regarding the indication *ninna ku 3 sthala dro 2* (line 17), in Basak 1931–1932 one reads the following note: "This word (*ninna*) put before the abbreviated totalisation of the amount of land purchased does not appear to me explicable. [*Phuṭṭa* (= Skt. *sphuṭṭa*) in line 7 would suggest that it might stand for Skt. *nimna* meaning low land.—Ed.]". The editor's hypothesis is confirmed by the fact that *nimna* and *sthala* form a fixed pair.

Yājñavalkya's *Dharmaśāstra* 2.154-5 gives also a list of materials used to mark boundaries (translation Olivelle 2019):

"*sīmno vivāde kṣetrasya sāmantāḥ sthavirā gaṇāḥ | gopāḥ sīmnaḥ kṛśāno'nye sarve ca vanagocarāḥ ||*" "*nayeyur ete sīmāntaṁ sthalāṅgāratuṣadrumaiḥ | setuvalmīkanimnāsthicaityādyair upalakṣitam ||*" "When there is a dispute regarding a boundary of a field, neighbours, elderly people, persons from an association, herdmen, others famers near the boundary, and all men roaming in the forest should ascertain the boundary revealed by mounds (*sthala*), charcoal (*aṅgāra*), chaff (*tuṣa*), and trees, and by dikes, anthills, trenches, bones, shrines, and the like.". See also Sircar 1965, n. 7, p. 358

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

[16]This verse corresponds to the verse numbered 123 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[17]This verse corresponds to the verse numbered 131 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), but shows a different reading of its first *pāda*.

See *Rāmāyaṇa* 6.93.19 *sthalanimnāni bhūmeś ca*, but particularly these stanzas from the *Nāradasmṛti* (11.3–5):

"*grāmasīmāsu ca bahir ye syus tatkṛṣijīvinaḥ | gopaśākunikavyādhā ye cānye vanagocarāḥ || samunnayeyus te sīmāṁ lakṣaṇair upalakṣitām | **tuṣāṅgāra**kapālaiś ca kumbhair āyatanair drumaiḥ || abhijñātaiś ca valmīka**sthalanimno**nnatādibhiḥ | kedārārāmamārgaiś ca purāṇaiḥ setubhis tathā ||*"

"In the case of the village boundaries, those who make their living by farming outside it, cowherds, bord catchers, hunters and others who inhabit the forest should delineate the boundary which is marked by such things as pots–of chaff, charcoal or crockery–shrines, trees, and by familiar markers such as ant hills, **mounds, depressions**, elevations, etc., and paddies, groves, roads, or old dikes." (edition and translation Lariviere 1989)

In the context, the word *ninna* serves as an equivalent to *(khila)kṣetra*.

The *Nāradasmṛti* passage just cited also clarifies another word figuring immediately after this indication in the inscription, viz. *tuṣāṅgāra*. The somewhat cryptic statement of the *Nāradasmṛti* passage is in turn clarified by the following passage translated from fragments of the *Bṛhaspatismṛti* (Jolly 1889, p. 351):

1.

This rule regarding rescission of purchase and sale has been declared. Hear the laws concerning boundaries of villages, fields, houses, and so forth.

2.

The determination of boundaries should be settled at the time of foundation, and it should be marked by visible and invisible signs, so as to dispel doubt.

3.

Wells, tanks, pools, large trees, gardens, temples, mounds, channels, the course of a river, reeds, shrubs, or piles of stones:

4.

By such visible signs as these a boundary line should always be caused to be marked; also, by other (marks) deposited underground which the earth is not likely to destroy.

5.

Dry cowdung, bones, chaff, charcoal, stones, potsherds, sand, bricks, cows' tails, cotton seeds, and ashes:

6.

After having placed these substances in vessels, one should deposit them underground at the extremities of the boundary.[18]

Bibliography

First reported and edited in Basak 1931–1932. Recorded in ARIE 1956–57, p. 27, № 15, appendix A and ARIE 1961–62, p. 38, № 22, appendix 1. Re-edited by Arlo Griffiths, using photos furnished by Ryosuke Furui. The text has been encoded by Amandine Wattelier-Bricout using a digital edition created by Dániel Balogh for the Siddham project as starting point. Since some readings differ from this previous digital edition, they are reported in the apparatus. Some notes in the translation has been added by Amandine Wattelier-Bricout.

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[RB] Basak, Radhagovinda. 1931–1932. "Baigram copper-plate inscription of the [Gupta-]year 128." EI 21, pp. 78–83.

[S] Sircar, Dines Chandra. 1965. *Select inscriptions bearing on Indian history and civilization. Volume I: from the sixth century B.C. to the sixth century A.D.* 2nd edition revised and enlarged. Calcutta: University of Calcutta. Item III, entry no. 41, pages 355–9, figures pl. L–LI.

[A] Agrawala, Prithvi Kumar. 1983. *Imperial Gupta Epigraphs (□□□□□□□□□□□□□□□□□□□□)*. Ancient Indian Epigraphical Sources (□□□□□□□□□□□□□□□□□□□□) 10, pt. 1 / 2. Varanasi: Books Asia, Distributed by Prithvi Prakashan. Entry 29.

[G] Goyal, Śrīrām. 1993. *□□□□□□□□□ □□□□□□/Guptakālīna Abhilekha (Inscriptions of the Gupta Age)*. Jodhpur: Kusumanjali Prakashan. Pages 183–8.

[18] These translated stanzas seem to correspond to the following in the *Bṛhaspatismṛti* as reconstructed by Aiyangar 1941, *Vyavahārakāṇḍa*, chapter 19, pp. 159–162:
krayavikrayānuśaye vidhir eṣa pradarśitaḥ | *grāmakṣetragṛhādīnāṁ sīmāvādaṁ nibodhata* || 1 ||
niveśakāle kartavyaḥ sīmābandhaviniścayaḥ | *prakāśopāṁśucihnaiś ca lakṣitaḥ saṁśayāpahaḥ* || 7 ||
vāpīkūpataḍāgāni caityārāmasurālayāḥ || 8cd ||
sthalanimnanadīsrotaḥ śaragulmanagādayaḥ | *prakāśacihnāny etāni sīmāyāṁ kārayet sadā* || 9 ||
nihitāni tathānyāni yāni bhūmir na bhakṣayet | 17ab |
karīṣāsthituṣāṅgāraśarkarāśmakapālikāḥ || 20ab || *sikateṣṭakagobālakārpāsāsthīni bhasma ca* || 20cd ||
prakṣipya kumbheṣv etāni sīmānteṣu nidhāpayet | 21ab |
On these stanzas, see Renou 1963, pp. 99–100.

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Secondary

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