Nandapur Plate of 169 GE

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Palaeographic description

Noteworthy shapes of M, ṅha. Line 4: -svāmine: the ne has a special shape, apparely meant to reinforce the fact that the akṣara marks the end of a clause, a fact also indicated by following space. Line 18: shape of gg in svargge.

Edition

〈Page 1r〉 〈1〉 svasty amvila-grāmāgrahārāt sa-viśvāsam adhikaraṇaM _ jaṅgoyikā-grāme brāhmaṇottarān saṁvyavahā〈2〉ryy-ādi-kuṭumvinaḥ kuśalam anuvarṇṇya bodhayanti likhanti ca _

vijnāpayati naḥ viṣaya-pati-chattramahaḥ〈3〉 I(cch)āmy ahaṁ sva-puṇyābhivṛddhaye _ nanda-vaitheya-khaṭāpūraṇāgrahārika-cchāndoga-kāśyapa-sagottra-brāhmaṇa〈4〉-[2×]-svāmine _ pañca-mahā-yajña-pravarttanāya khila-kṣettra-kulya-vā(pa)-⟦tu⟧〈〈ca〉〉tuṣṭayaṁ kkrītvātisraṣṭuM〈5〉 yuṣmad-viṣaye ca _ samudaya-vāhyādya-stamva-khila-kṣettrāṇāṁ _ śaśvad-ācandrārka-tāraka-bhojyā〈nā〉〈6〉m akṣaya-

nīvyā{ḥ} dvi-dīnārikya-kulya-vāpa-vikkrayo 'nuvṛttas tad arhatha _ matto 'ṣṭau dīnārān upa〈7〉saṁgṛhya jaṅgoyikā-grāme khila-kṣettra-kulya-vāpa-catuṣṭayam akṣaya-nīvyās tāmra-paṭṭena dātum iti

〈8〉 yataḥ pustapāla-pradyotasiṅha-vandhudāsayor a〈〈va〉〉dhāraṇayāvadhṛ-tam astīha viṣaye _ samudaya〈9〉-vāhyādya-stamva-khila-kṣettrāṇām akiñcit-pratika␣rāṇāṁ dvi-dīnārikya-kulya-vāpa-vikkrayo 'nuvṛttaḥ〈10〉 Evam-vi(dho)tpratikara-khila-kṣettra-vikraye ca na kaś cid rājārttha-virodhaḥ dīyamāne tu parama-bhaṭṭāraka〈11〉-pādānāṁ dharmma-ṣaḍ-bhāgāvāptis tad dīyatām ity etasmād viṣaya-pati-chattramahād aṣṭau dīnārān upa〈12〉saṁgṛhya _ jaṅgoyikā-grāme ␣ gorakṣita-tāmra-paṭṭa-dakṣiṇena _ gopāli-bhogāyā〈ḥ〉 paścimena khila〈13〉-kṣettra-kulya-vāpa-catuṣṭayaṁ dattaM _ ku 4 _

te yūyam evaṁ viditvā kuṭumvināṁ karṣaṇāvirodhi-sthāne〈14〉 darvvī-karmma-hastenāṣṭaka-navaka-nalābhyām apaviñchya _ cira-kāla-sthāyi-tuṣāṅgārādi-cihnaiś catur-ddi〈15〉ṅ-niyamita-s(ī)mānaṁ kṛtvā dāsyatha _ datvā cākṣaya-nīvī-dharmmeṇa śaśvat-kālam anupālayiṣyatha〈Page 1v〉 〈16〉 varttamāna-bhaviṣyaiś ca saṁvyavahāribhir etad dharmmāpekṣayānupālayitavyam iti _ Uktañ ca bhaga〈17〉(vatā vyā)se[na] _

1. Anuṣṭubh

[sva-da]ttāṁ para-dattāṁ vā
yo hareta vasundharāṁ
sa viṣṭhāyāṁ kṛmir bhūtvā
pitṛbhiḥ saha〈18〉 pacyate _

2. Anuṣṭubh

[ṣa]ṣṭi(i) varṣa-sahasrāṇi
svar(gg)e modati bhūmidaḥ _
Ākṣeptā cānumantā ca
tāny eva na〈19〉rake vaseT _

saṁ _ 100 60 9 _ vai śu di 7

Apparatus

〈1〉 adhikaraṇaM ◇ *adhikaraṇ¿ā?〈a〉M* M S • Reading *ṇā* here would imply that the akṣara has a different shape from all other cases of *ṇā* in this inscription, which show a clockwise stroke at the bottom to make the *ā* (e.g. in line 9 *pratikarāṇāṁ*). By contrast, we can avoid the need to make any emendation by simply reading the expected *ṇa*,

which does not seem problematic if we compare the forms of *ṇa* and M observed, e.g., in line 8 *avadhāraṇayā*, line 4 *atisraṣṭuM*, line 13 *dattaM*. — 〈1〉 saṁvyavahā〈2〉ryy- ◇ *saṁvyavahā〈2〉ry-* M S.

〈2〉 bodhayanti likhanti S ◇ *bodhaya¿nti?〈ti〉 likha¿nti?〈ti〉* M • Majumdar proposes to emend to *bodhayati likhati*, but he has not understood that *adhikaraṇam* is the subject of the sentence; the editorial note 1 on p. 55 of Majumdar's article provides a manner to escape from the necessity of emendation, but likewise misunderstands *adhikaraṇam* as object. Sircar refrains from making the emendation in the text, although he proposes it in a note (p. 382 n. 2), where he correctly explains the situation as follows: "Plural number was used through confusion apparently because the *adhikaraṇa* or board of administration consisted of several members: cf. *vijñāpayati naḥ* below."

〈3〉 -brāhmaṇa- ◇ *-brāhmaṇā-* M S • The akṣara that was read *ṇā* by Majumdar and Sircar but is read *ṇa* here has the same shape as the one read thus in *adhikaraṇaM* in line 1. See the apparatus entry thereon.

〈4〉 kkrītvāti° ◇ *krītvāti°* M S.

〈6〉 -nīvyā{ḥ} ◇ *-nīvyāḥ* M; *-nīvyā* S • Sircar's reading is a silent emendation. Removing the visarga is justified by the fact that we find *akṣaya-nīvyā* in parallel passages in the Baigram plate, l. 5, and the Paharpur plate, l. 9.

〈10〉 -vi(dho)pratikara- ◇ *-vidhotpratikara-* M S • We find *-vidhāpratikara-* in the parallel passage in the Baigram plate, l. 12. With reference to a term *udbalika* (Sircar 1966, p. 348), Sircar argues (1965, p. 383, n. 3) that *-vidha-utpratikara-* is acceptable because the otherwise unattested word *utpratikara* could mean the same same as *apratikara* and *akiñcitpratikara*. Although the very unclear akṣara *dho* could equally well be read as *dhā* to take us one step closer to *-vidhāpratikara-*, we would still be stuck with an intrusive *t* to be removed by emendation, and so I accept Sircar's explanation. Even if *utpratikara* is otherwise unattested, *ut* as a negative prefix is relatively well attested (e.g., *utkaca*, *uddāma*).

〈12〉 gopāli-bhogāyā〈ḥ〉 S ◇ *gopāli-bhogāyā* M.

〈15〉 -s(ī)mānaṁ ◇ *-saṁmānaṁ* M; *-paṁmānaṁ* S • Sircar's reading must be a printing error.

〈19〉 7 M ◇ *8* S • Majumdar's edition as printed contains the reading *7*, which is corrected to *8* in the *Additions and Corrections* to this article in EI. Obviously Sircar failed to take notice of that correction when he copied Majumdar's text for his own edition.

Translation

〈1–2〉 Hail! From the *agrahāra* of the village Amvila, the 〈members of the〉 council which enjoys 〈the king's〉 confidence, having offered greetings to the administrator(s) and other landholders (*kuṭumbin*) at the village Jaṅgoyikā, brahmins being foremost among them, inform and write:

〈2–7〉 The district chief Chattramaha respectfully requests from us: "In order to increase my own merit, I wish to buy four *kulyavāpa*s of uncultivated land and give 〈them〉 to the Chandoga (i.e., Sāmavedic) Brahmin [...]svāmin of the Kāśyapa gotra and (resident) of the Khaṭāpūraṇa *agrahāra* in the Nanda territory (*vīthi*), for the purpose of the regular performance of the five great sacrifices. And in your district, it is customary to sell for two *dīnāra*s a *kulyavāpa* of uncultivated land that is without revenue charges and covered with original shrubs, as permanent endowment to be enjoyed in perpetuity as long as the moon, the sun and the stars 〈will last〉. Therefore, be so kind as to accept from me eight *dīnāra*s and to give four *kulyavāpa*s of uncultivated land in the village Jaṅgoyikā with a copper-plate of permanent endowment."

〈8–11〉 Wherefore it has been ascertained through the investigation of the record-keepers Pradyotasiṁha and Bandhudāsa that it is customary in this district to sell for two *dīnāra*s a *kulyavāpa* of uncultivated land that is without revenue charges and covered with original shrubs, yielding no tax at all; and that there is no conflict whatsoever with the interest of the king in selling such uncultivated land that yields no tax; but that, when it is given, his majesty obtains a sixth of the merit; so that it ought to be given.

〈11–13〉 After eight *dīnāra*s had been accepted from this district chief Chattramaha, four *kulyavāpa*s of uncultivated land have been given in the village Jaṅgoyikā, to the south of Gorakṣita's gift land (*tāmrapaṭṭa*), to the west of Gopālibhogā (Gopālī's property). 4 *ku[lyavāpa]*.

〈13–16〉 You there (mentioned at the start of the grant), having understood 〈this〉, shall separate them off using two reeds, eight by ninefold with the ladle-work (*darvīkarma*) cubit in a place that does not conflict with the cultivation of the landholders; shall make a boundary delimited in the four directions with long-lasting markers such as 〈pots filled with〉 chaff or charcoal; shall make the donation and shall protect it in perpetuity according to the rule of a permanent endowment. And out of deference to this rule it is to be protected by present and future administrators.

〈16–19〉 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.

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.

〈19〉 Year 169, (month of) Vaiśākha, waxing day 7.

Commentary

Line 1: the expression *saviśvāsam adhikaraṇam* may be compared with Raktamālā charter, no. 1, l. 21; Raktamālā charter, no. 2, l. 20; and with Damodarpur plate of the time of Budhagupta (163 GE), ll. 2–3.

Line 9: the qualification *ādya-stamba* is found also in the Baigram plate, ll. 4–5, the only other inscription in the group of Gupta-period land-sale grants with the precise string of characteristics found here; the interpretation "covered with original shrubs" is that of D.C. Sircar 1965, p. 382, n. 4, accepted by R. Furui [2019] 2020, pp. 42–43.

Line 14: on *darvīkarma*, see Griffiths 2018, pp. 43, 53, n. 32.

Lines 14–15: the phrase *cira-kāla-sthāyi-tuṣāṅgārādi-cihnaiś catur-ddiṅ-niyamita-sīmānaṁ kṛtvā* recalls expressions in the Baigram plate and the Tāvīra grant. See Griffiths 2018, pp. 42–43.

Bibliography

First edited, with English translation and photos of estampages of the plate, by N. G. Majumdar ([1940] 1935–1936); basically the same text was published again, with addition of some explanatory footnotes, by D. C. Sircar (1965, № 48A, pp. 382–384). The text is re-edited here by Arlo Griffiths and Dániel Balogh based on RTIs of the plate, using a digital edition created by Dániel Balogh for the Siddham project as starting point. (Since the readings in that digital edition don't differ from the printed editions, its variant readings are not recorded in our apparatus.)

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