Jayarampur plate of the time of Gopacandra, Year 1

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Identifier: DHARMA_INSBengalCharters00076

Repository: Bengal Charters (tfb-bengalcharters-epigraphy)

File path: texts/DHARMA_INSBengalCharters00076.xml

Languages: Sanskrit [Northern Brāhmī (unspecified)], Undetermined [Script (unspecified)]

Commit: 2026-10-31 08:09 (4311b30), last modified 2026-09-18 17:55 (cf0e1f2)

Palaeographic description

Tripathy 2010, p. 77: “eastern variety of northern class of alphabet of about the sixth century AD”

Edition

〈Page 1r〉 〈1〉 svasti〈.〉 catur-udadhi-salila-sīmāntāyām aneka-dvīpa-nagara-pattanādhiṣṭhānādri-saro(vara-pravāha)-siddha-devatāyatana-śreṣṭha(mā)nyāṁ sva-dha〈2〉rmma-karmma-nirata-cātu[r]-varṇyāsrama-prakṛti-janapada-samagrāyām aneka-dvija-gṛheśvarāgnihottra-havana-havir-dhūma-surabhī-kṛta-pavana〈3〉-Arkkendu-mayūkhāvabhāsitāyām avirata-vedādhyaya¿nā?〈na〉-nyāsa-dhvani-nnirasta-dūritāyāṁ t¿ṛ?〈ri〉-bh¿ū?〈u〉vana-sādhāraṇān arkka-vipanna¿s?〈ś〉asya

sa(rvva)〈4〉ttr¿ā?〈a〉-surabhi-svādu-kusuma-phala-bhār¿e?〈a〉-vividha-tar¿a?〈u〉-viṭapa-latā-pratānavatyāṁ sudṛ¿s?〈ś〉ya-¿ś?〈s〉ārasa-rūpa-gandha-guṇa-sampat-¿si?〈sthi〉tāyāṁ pṛthivyāṁ catuḥ〈5〉-samudrātikrānta-yaśasām udāra-guṇa-samudayāruḍha-gauravāṇām asaṁbhinna-dhyāmaya-dānāva(lī?) (mā?) yad-ācāra-par¿o?〈i〉graha〈6〉-pratyant¿ā?〈a〉śe¿s?〈ṣ〉a-kali-do¿s?〈ṣ〉āc chrīmato dhanacandrāt sakala-jana-sādhāraṇa-dharmma-pratilabdhāvigrahā(t sukṣa)ttrāryyāḥ śrī-giridevyā〈ṁ〉 va〈7〉rṇṇāśrama-vyavasthā-hetuḥ sākṣ(ā)d dharmma ivopātta-janmā samastābhikāmika-guṇa-(yogā?) (A?)mānasābhi¿rmmā?〈mā〉nar iva pra〈8〉jābhir āropitādhirājyaḥ śakti-tray¿a?〈o〉pahatārā¿tri?〈ti〉-pakṣe tv antāpakārāṣv api prāṇā(ddha-māttra)-(ma?)ddharotsāritāmarṣānuraktāpra〈9〉ti-dveśāsopanatāśeṣa-rāja-maṇḍalaḥ paropakā(reṣu) (A)bhiniviṣṭa-cetāḥ parama-māheśvar¿o?〈e〉 mahārājādhirāja-śrī-gopa〈10〉candre rājyaṁ praśāsat¿a?〈i〉 pravarddhamāna-vijaya-rājya-(samva)tsare prathame phālguṇ(e) māse viṁśatitame divase śvetavā-likā〈11〉-vīthī-samupagatā(m) varttamāna-bhaviṣyat-kālīyā(ṁ) kārttākṛtik(opari)ka-kumārāmātya-rājānaka-vijayavarmma-viṣayapati-tad-āyuktakān anyāṁś ca rāja〈12〉-pāda-prasādopajīvino yathārhaṁ mānayitvā śirobhiś ca praṇamyāsmad-adhivāsa-viṁśatyāgrahāra-tāmra-paṭṭa-paṭa-śāsana-hiraṇya-(lābha?)〈13〉-sāmudāyika-grāma-vāṭakebhyo mahāmahattara-mahattara-pradhāna-(sītā?)la Adhikaraṇañ ca vijñā-payanti〈.〉

Astu vas samviditaṁ prārthitā〈14〉 vayaṁ śrī-mahāsāmanta-mahārājācyutena yuṣmad-vīthyāṁ sādhubhir anekair ācandrārkka-kālīna-tāmra-paṭṭa-paṭa-śāsana-sthityā satā-mūlyena〈15〉 grāma-kṣettra-vāstūni yuṣmat(·) krītv¿a?kṛtvā deva-dvija-maṭha-vihārāvasathebhyo 'tisṛṣṭā¿t?〈n〉y atisṛjyamānāni (ta)th(ai)va samyak prati〈16〉 pālyamānā¿ny eti?〈nīti〉 samīkṣya ma(hati ca) saṁsārārṇṇave sarvva-prāṇināṁ jala-budbudāvaśyāya-preṣita-gaja-kal¿ā?〈a〉bha-kaṇṭhāgra-bhujaga-jihva-taḍi〈17〉t-sampāta-capalāni jīvitā[ni] tyāja(vañ ca vi)bhāva(ñ ca) dṛṣṭvā mamāpi dharmma-n(i)mittam utsāho jāta so 'ham i(cche) ratna-caityodbhava-khyāpitāśeṣa-ttri-bhuvana-pratāpa〈18〉-māhātmyātiśaya-bhagavad-āryyāvalokiteśvarāddhyāsita-śrī-vodhipadraka-mahāvihāre vihāra-karaṇāya tasmiṁś ca vali-caru-gandha-puṣpa-pradīpā〈19〉di-kriyā-pravarttanāyāryya-saṁghāya ca yathākālaṁ (cī)va(ra)-piṇḍapāta-śayanāsana-glāna-pratyaya-bhaiṣajya-pariṣkārāyātis¿ra?〈ṛ〉ṣṭuṁ tad arhatha〈20〉 śvetavālikā-grāmaṁ krayeṇa dātuṁ tāmra-śāsanī-kṛtyeti〈.〉 yato 'smābhir yyuktamayā prārthayati (sa) ca grāmas samudr¿a?〈o〉pasarppita-pratyantatvāt saha da(tto)〈21〉 guṇāddhyāsana te pratibhayānāstha-sañcitārtheya-deyārthāḥ kāś cāṭa-bha(ṭa)-dāsayituṁ naditthaṁ bhūtena tas tata〈ḥ〉 ko 'rthaḥ Asti cā¿s?〈ś〉uddha-nyāsāḥ [U]〈22〉tpadyamānātyaika-prayojana-prata-sama-dhāna-grāma-kṣettra-vāstunāṁ vā samasta-pravṛtti-suddhāyatām asmai dīyam(ā)na punaḥ paramabhaṭṭārakasyāpi〈23〉 dharmma-ṣaḍ-bhāgopacayo

nirde¿s?<ś>āyeti yataḥ pustapāla-bhogibhaṭenā(vadhāraṇa)yā (I)t(y) avadhṛtya daṇḍa-bhukty-ādhikṛta-mahāsāmanta-mahārāja-śrī-(graha)<24>varmma-viniyuktaka-kumārāmātya-rājānaka-vijayavarmmā(trā)dhikṛta-śvetavālikā-vīthī-vyāvahāri-prāptavyam parivodhya deśācā(rā)rtha-[5×]<25> śvetavālikāgrāmas sakala-samudayaḥ kraye¿n?<ṇ>a viṣayādhikaraṇa-mahāmahattara-gṛhasvāmyādibhiḥ yatra mahāmaha(ttara-guha)svāmi-mahattara<Page 1v><26>-[2×](svāmi-mahatta)ra-bhavarata(svāmi?) ta-(maha)ttara-dharmmasvāmi-mahattara-devasvāmi-mahattarendrasvāmi-Aśunapadrakīya-pradhāna-yogrīdā(sa-dharmma)<27>-padrakīya-tanṛka-pra¿th?<dh>āna-(maṇi)ta(pa)drakī(ya)-vauddhasvāmi-hulavaṇajeya-cittrakarmaṇi-mukhīya-pra¿th?<dh>ānā-sāhu-śvetavālakī(ya)-pra(tyako)narāḥ-[4×]<28> [pra]bhūṣuṇḍa-dharmmaṣeṇa-pradhāna-dharmmagonamak¿a?<ā>ya-bhavarāta-vantokaś ca karaṇika-da¡t!<tt>anandi-karaṇika-Anudatta-karaṇikādityadāsa-pusta{sta}(pāla)-nāga-sthāyapā(la)<29>-prabha(ve)ṣṭā(di)bhiḥ vikrītena niṣpa¿tt?<nn>aḥ krītvā mātā-pittror ātmanaś ca sarvva-satvānāṁ ca puṇyābhivṛddhaye da¿kṣa?<kṣi>ṇā¿ya?<yāṁ>-diśi sa śrī-vodhipadrak(īya)-[2×]-mahāyānika<30>[1×]bhi(kṣu)-saṁghāya pratipāditaḥ yatra śrī-bhārolāṅgalā-vaitheya-pustapāla-candradharmmā-karaṇikājatāḍhya-sthāyapāla-khaghāś ceti sarvāde<31>ya-varjjitaḥ prati-varṣañ cāripiṇḍaka-cūrṇṇikā-śatam ekaṁ deyam ity upanivaddhya śrī-mahāsāmantācyutasya dattam asya ca grāmasya sīmā-liṅgāni<32> Utkira-khāṭikā pūrvvataḥ dakṣiṇasyā[ṁ] diśy aprameya-dyuti-v(e)l(ā)-dharaḥ nān¿e?<ā>-nidhānāptāpamācintyāmṛtādyayāparama-sthira-va(nā)pt(ādi)-pravala<33>m āhatoddhūta-kṣubhita-jala-tara{ṁ}ṅga-saṁṭasaṭṭa-janita-kalakalā-rāva-phe¡ṇ!<n>a-puñjāṭṭahāsaḥ kari-makara-jhaṣa-¿v?<n>akra-gr(ā)ma-va(nitā)di-vivi<34>dha-vihaga-gaṇ¿ā?<a>-virutopagīta-pulinas surāsura-muni-gaṇa-siddha-cāraṇa-manuja-mānujendrādibhis saṁstutānyānya-(ni)v(e)śācita-puṇya<35>-salila-kali-kalu¿s?<ṣ>āpahara-vividha-ratna-nicayo bhagavāñ jalanidhiḥ paścimato ḍaṅga-grām¿i?<ī>ya-guṇadeva-maṇḍala-vāstu paścimotta¿tta?<ra><36>ta[ḥ] sṛgālapadrikā-nāmoddeśaḥ tato py uttarataḥ gṛhādhi(ṣṭha)kādityadāsasya vṛtti-kṣettraM yāvaT‖ tato 'pi bhagavato goveśvarasya maṇḍala-kṣettra(ṁ)<37> pūrvvottarasyāṁ diśi vaṭa-vṛkṣa-cchara-pota-dvayam ¿ā?<a>nte pūrvvasyā(ṁ) dig-bhāge (vana)ra-puṣkiraṇyaḥ pūrvādir ¿ī?<i>ti<.> tad etad uddeśa-samudayañ ca pra¿vi?<ti>vibhajya ya<38>thā śarīram asmābhir voḍhavyaṁ tad yuṣmābhir api yathopari-likhitako dharmma-gauravā(t) viṣayādhikaraṇaṁ vijñāpyānya-pratipālanānugrahaparair tato (tasya)<39> Asmā<ṁ>ś ca bhūmi-dāne yo <'>sma¿k?<t>-kulyo <'>nyatamo vā (rā)ga-dve(ṣa-lobha)-moha-prerito <'>nyathā kuryyāt sa pañca-mahāpātakopapātakādi-saṁyukta<s> syād eva<40> cānuśrūyate dharmma-ś¿a?<ā>stre‖

1. Anuṣṭubh

ṣaṣṭi(iṁ) varṣa-(saha)[srā]ṇi
svarge modati bhūmidaḥ
Ākṣeptā cānumantā ca
tāny eva narak[e] vase(T)

2. Anuṣṭubh

sva-dattā(ṁ) paradattām vā
yo hareta vasundharāṁ〈41〉
sa viṣṭhāyā[ṁ] kṛ(mir bhūtvā)
(pi)tṛbhis saha pacyate‖

3. Anuṣṭubh

pūrvva-dattāṁ dvijātibhyo
yatnād ra¿kṣya?〈kṣa〉 yudhiṣṭhira
mahīm mahīmat(āṁ) śre〈42〉ṣṭha
dānāc chreyo 'nupālanaṁ‖

4. Anuṣṭubh

vahubhir vasu(dhā dattā)
r(āja)bhis sagarādibhiḥ
yasya yasya yadā bhūmi(s)
tasya tasya tadā phalaṁ‖

5. Anuṣṭubh

Āsphoṭayanti〈43〉 pitaraḥ
pravalganti pitāmahāḥ
bhū(mi-do 'smat-kule) jātaḥ
so 'smān vai ttārayiṣyati‖

6. Anuṣṭubh

Ādityā vasavo rudrā
somo viṣṇur hutāśanaḥ
〈44〉 daṇḍapāṇiś ca bhagavān
abhinandanti bhū(m)i-(daṁ‖)

7.

bhūmy-u(pāsāyā)m āśr¿ū?〈u〉ta-rasyāya dadyāt sasyavatī sa(tī)
sa cāvaddhate gṛhītyaś ca punā¿my?〈ty〉 ubhayata(ḥ)〈45〉 śataṁ‖

8. Anuṣṭubh

Ā-janman ā-sahasreṣu
pāpaṁ yat kṛtavān nara[ḥ]
Api go-carmma-mātreṇa
bhūmi-dānena śuddhy¿o?〈a〉ti‖

9. Anuṣṭubh

vṛṣa-(graha)-śataṁ yattra
gavān tiṣṭhaty ayan trita(ṁ)
〈46〉 vālavat sa prasūtānāṁ
go-carmma(ṁ) tad iti smṛtaṁ‖

10. Vasantatilakā

bhūmi-dātā yāti lokaṁ surāṇāṁ ha¿ts?〈st〉ir
yyuktayā (nā)¿mā?〈nā〉-(ratna-dān)ām alohe
kumbha-pakva-dhanaila-pūrṇṇa〈47〉-harttākaraḥ
kṣipyati kāla-dūter atr(ai)vam anucintya

11. Vasantatilakā

yānīha dattāni purā narendrair ddānāni dharmmārtha-yaśas-karāṇi
(Abhilā)sāt nṛpa-gauravāc ca mayā〈48〉py anujñāta-¿y?〈ph〉alāṇi tāni

12. Vasantatilakā

Api ca Etāni dāridratayān manuṣyair dhanānī dharmmāyatanī-kṛtāni
Utsṛṣṭavāɴ pratibhānaṁ loke kosāva(nī)〈49〉paḥ punar avadītaḥ

13. Āryyā

kṣiti-tala-jala-candra-lolā(ṁ) śriyam anu[ci]ntya manuṣya-dharmmatā(ṁ) ca
nikhilam idam udāhṛtaṁ ca budhv(ā) na hi (na)bayastamasā vi(lo)〈50〉tanīyā

Iti ¿etanya?〈etac ca〉 śāsanaṁ tāpitaṁ pustapāla-bhogabhaṭṭena likhitaṁ kāyastha-mānadatteneti〈.〉 saṁvvatsara 1 phālgu di 20〈51〉 khatta(ṁ) cillukena

Apparatus

Here I reported only the readings of the first edition; i.e. Srinivasan 1972 when they differ to our reading. In this case, I also report the reading of the edition of Tripathy 1997.

〈1〉 -saro(vara-pravāha)- T ◇ *saro[2×]-prava(ha)-* SPR. — 〈1〉 -śreṣṭha(mā)nyāṁ sva- T ◇ *-śreṣṭhāyām-avanyāṁ sva-* SPR.

〈2〉 °rmma-karmma- T ◇ *°[r]mma-karmma-* SPR. — 〈2〉 nirata-cātu[r]-varṇyāsrama- ◇ *[...]ṇyāsrama-* SPR; *nirata-cātu[r]-varṇyāśrama-* T • Emend *-varṇyāśrama-*. — 〈2〉 -gṛheśvarā° ◇ *-[vare]śvarā* SPR; *-vareśvarā°* T. — 〈2〉 °hottra- T ◇ *°hotra-* SPR.

〈3〉 -mayūkhāvabhāsitāyām ◇ *-mayūkh[eva] bhāsi[tāyām]* SPR; *-mayūkhevabhāsitāyām* T. — 〈3〉 °¿nā?〈na〉-nyāsa-dhvani-nnirasta-dūritāyāṁ T ◇ *°nānyāsanvanany-[...] yā* SPR. — 〈3〉 t¿r̥?〈ri〉-bh¿ū?〈u〉vana- ◇ *tṛ-bhuvana* SPR; *tṛ-bh¿ū?〈u〉vana* T. — 〈3〉 -sādhāraṇān arkka- T ◇ *-sādhāra[ṇenartu?]-* SPR. — 〈3〉 -vipanna¿s?〈ś〉asya T ◇ *-vipa[nna?]sasya* SPR. — 〈3〉 sa(rvva)〈4〉ttr¿ā?〈a〉- ◇ *sarva〈4〉ttra-* SPR; *sa(rvva)〈4〉ttr¿ā?〈a〉-* T.

〈4〉 -phala-bhār¿e?〈a〉- ◇ *-phala-bhāra-* SPR; *-phala-bhāre* T. — 〈4〉 -vividha-tar¿a?〈u〉- T ◇ *-vividha-tara-* SPR. — 〈4〉 -latā-pratānavatyāṁ ◇ *-[latā-pradhā]navaty[āṁ]* SPR; *-latā-pratānatyāṁ* T. — 〈4〉 -¿ś?〈s〉ārasa- ◇ *-[sā]rasa-* SPR; *-sārasa-* T. — 〈4〉 -sampat-¿si?〈sthi〉tāyāṁ T ◇ *-sampatsthitāyāṁ* SPR.

〈5〉 asaṁbhinna-dhyāmaya-dānāva(lī?) (mā?) yad- ◇ *[...]dānāva[li][...] yad* SPR; *asaṁbhāraprameyadānāva [lī][...] yad-* T.

〈6〉 -pratyant¿ā?〈a〉śe¿s?〈ṣ〉a- ◇ *-pratyantāśe¿s?〈ṣ〉a-* T; *-pratyantāśeṣa-* SPR. — 〈6〉 -kali-do¿s?〈ṣ〉āc chrī° T ◇ *°nale cchri°* SPR. — 〈6〉 vigrahā(t sukṣa)ttrāryyāḥ T ◇ *vigrahā[...]ttrāryyāḥ* SPR.

〈7〉 sākṣ(ā)d ◇ *sākṣād* SPR; *sākṣ¿a?〈ā〉d* T. — 〈7〉 -(yogā?) (A?)mānasābhi¿rmmā?〈mā〉nar iva pra ◇ *-yogā [...]sātyormya ari[...] (pra)* SPR; *-yaśa [...]mānasābhir¿mmā?〈mā〉nar iva pra* T.

〈8〉 -tray¿a?〈o〉pahatārā¿tri?〈ti〉- T ◇ *-tray[o]pahatārā[1×]-* SPR. — 〈8〉 tv antā-pakārāṣv T ◇ *(tya)nt(ā)pakāriṣv* SPR. — 〈8〉 prāṇā(ddha-māttra)- ◇ *prāṇāttrāso attra-* SPR; *(prāṇāddha)-[...]-* T. — 〈8〉 (ma?)ddharo° ◇ *[...]* SPR; *[...]ddharo* T. — 〈8〉 pra〈9〉ti-dveśāso° T ◇ *pra〈jñā?〉〈9〉bhir-viśrāmo°* SPR.

〈9〉 kā(reṣu) (A)bhiniviṣṭa- T ◇ *[...]ahhiniviṣṭa-* SPR. — 〈9〉 -māheśvar¿o?〈e〉 ◇ *-māheśvaro* SPR T.

〈10〉 praśāsat¿a?〈i〉 SPR ◇ *praśāsata* T. — 〈10〉 -(samva)tsare ◇ *-(saṁvatsare)* SPR; *-(saṁva)tsare* T. — 〈10〉 phālguṇ(e) māse ◇ *phālguṇa-māse* SPR; *phālguṇe māse* T.

〈11〉 -samupagatā(m) varttamāna- ◇ *-samupagatān varttamāna-* SPR; *-samupagatā¿vd?〈dv〉arttamāna-* T. — 〈11〉 -kālīyā(ṁ) ◇ *-kālīyān* SPR; *-kāloryāt°* T.

〈12〉 -hiraṇya-(lābha?) ◇ *-hiraṇya-[...]* SPR; *-hiraṇya-[2×]* T.

〈13〉 -(sītā?)la ◇ *-[...]la* SPR; *-sītāla* T.

〈14〉 -vīthyāṁ ◇ *-vīthyā(ṁ)* SPR; *-vodhyāṁ* T.

〈15〉 krītv¿a?kṛtvā ◇ *(krītva-kṛtvā)* SPR T • Here it seems to have a problem in the text. The expression *krītva-kṛtvā* seems impossible. Several possibilities of emandation can be suggested : a juxtaposition of two absolutives *krītvā kṛtvā*, a scribal error with a repetition in which one of the two absolutives would be superfluous, an attempt of correction made by the scribe in order to change *krītvā* into *kṛtvā*. As *yuṣmaT* precedes, I would conserve the absolutive *krītvā*. — 〈15〉 (ta)th(ai)va ◇ *tathaiva* SPR; *vithaiva* T.

〈16〉 pālyamānā¿ny eti?〈nīti〉 ◇ *pālyamānānīti* SPR; *pālyamānānyeti* T. — 〈16〉 ma(hati ca) ◇ *maha(tāñ ca)* SPR; *mahatāñ ca* T. — 〈16〉 saṁsārārṇṇave sarvva- T ◇ *[...]īsarvva-* SPR. — 〈16〉 kal¿ā?〈a〉bha ◇ *kalabha* SPR; *kalābha* T.

〈17〉 (vañ ca vi)bhāva(ñ ca) dṛṣṭvā mamāpi dharmma-n(i)mittam u° ◇ *va[...] u°* SPR; *vañcavibhāvañ ca dṛṣṭvā mamāpi dharmma-n¿a?〈i〉mittam u°* T. — 〈17〉 so 'ham i(cche) ◇ *so 'ham (icche)* SPR; *°sohamittra°* T. — 〈17〉 -bhuvana- ◇ *-bhuvane* SPR T.

〈18〉 -śrī-vodhipadraka-mahāvihāre T ◇ *[...]hāre* SPR.

〈19〉 -saṁghāya T ◇ *-saṁghasya* SPR. — 〈19〉 (cī)va(ra)-piṇḍa° ◇ *bhaviṣya-piṇḍa°* SPR; *havi¿sa?〈sya〉-piṇḍa°* T. — 〈19〉 °ātis¿ra?〈ṛ〉ṣṭuṁ T ◇ *°ā(ti)sraṣṭu(ṁ)* SPR.

〈20〉 saha da(tto) ◇ *sa[...]* SPR; *saha da(ttaM)* T.

〈21〉 guṇā° ◇ *gaṇā°* SPR T. — 〈21〉 -sañcitārtheya-deyārthāḥ kāś cāṭa-bha(ṭa)-dāsayituṁ nadi° ◇ *[...](ād)i°* SPR; *-sañcit¿o?〈ā〉rthai 'yarthaḥ kāś cāṭatamadā¿sa?〈śa〉yituṁ nadi°* T. — 〈21〉 Asti cā° ◇ *As(t)i cā°* SPR; *Astiha* T. — 〈21〉 °¿s?〈ś〉uddha- T ◇ *[...]* SPR. — 〈21〉 °nyāsāḥ ◇ *[...]* SPR; *°nyāsaḥ* T.

〈22〉 vā ◇ *[...]* SPR; *ca* T. — 〈22〉 -pravṛtti- ◇ *-[...]-* SPR; *-pravṛtta-* T. — 〈22〉 -dīyam(ā)na- ◇ *deyam a(na)°* SPR; *dīyamana* T. — 〈22〉 paramabhaṭṭārakasyāpi SPR • *paramabhaṭṭārakasyāpi* is omitted in Tripathy 1997.

〈23〉 -ṣaḍ-bhāgo° ◇ *-ṣa(ḍ-bhā)go°* SPR; *-¿ṣaḍgo?〈saṁgho〉 go°* T. — 〈23〉 nirde¿s?〈ś〉āyeti ◇ *(ne) (dā)[...] yati* SPR; *nirdesayeti* T. — 〈23〉 bhogibhaṭenā(vadhāraṇa)yā ◇ *[...]* SPR; *bhogibhāgamavadhāraṇayā* T. — 〈23〉 mahārāja-śrī-(graha) ◇ *mahārāja-[...]* SPR; *(mahārājācyutena)* T.

〈24〉 varmma- ◇ *dharmma-* SPR T. — 〈24〉 vijayavarmmā(trā)dhikṛta- ◇ *[...]* SPR; *vijayavarmmādhikṛta-* T. — 〈24〉 -vīthī- ◇ *[...]* SPR; *-vīthi-* T.

〈26〉 -[2×](svāmi-mahatta)ra- ◇ *-[...]* SPR; *-[...]-mahattara-* T.

〈27〉 -tanṛka- ◇ *-tanuka-* SPR T. — 〈27〉 -pra¿th?〈dh〉āna- T ◇ *-prā(rtha)na-* SPR. — 〈27〉 -vauddhasvāmi- T ◇ *¿vo?〈bo〉ddhasvāmi* SPR. — 〈27〉 hulavaṇajeya- ◇ *hula¿va?〈ba〉lajeya-* SPR; *-hulavaṇajīya-* T. — 〈27〉 -cittrakarmaṇi- ◇ *cittrakarmaṇa* SPR;

vettrakarmaṇi T. — 〈27〉 -pra¿th?〈dh〉ānā- ◇ *-prathānā-* SPR; *-pra¿th?〈dh〉āna-* T. — 〈27〉 -śvetavālakī(ya)- ◇ *-śvetavāli(kā)[...]-* SPR; *-śvetavālukī(ya)-* T.

〈28〉 [pra]bhūṣuṇḍa- ◇ *(tṛ)(ṣa)ṇḍa-* SPR; *[2×]bhūṣaṇa* T. — 〈28〉 -dharmmaṣeṇa- ◇ *-dharmma(ṣe)ṇa-* SPR; *-dharmmaprāṇa-* T. — 〈28〉 °gonamak¿a?〈ā〉ya- ◇ *°gon(a)mak(a)ya* SPR; *°gonamakāya* T. — 〈28〉 -bhavarāta- ◇ *-(ta)varāta-* SPR; *°ta-varāta-* T. — 〈28〉 -pusta{sta}(pāla)- ◇ *-pu(stapāla)-* SPR; *-pustapāla-* T.

〈29〉 -prabha(ve)ṣṭā(di)bhiḥ ◇ *-prabhave(ṣṭa)bhiḥ* SPR; *-prabhaveṣṭabhiḥ* T. — 〈29〉 niṣpa¿tt?〈nn〉aḥ ◇ *niṣpannaḥ* SPR T. — 〈29〉 śrī- ◇ *[...]* SPR; *dhi-* T.

〈30〉 -khaghāś ◇ *-[...]ś* SPR; *-(khaghā)ś* T.

〈32〉 -v(e)l(ā)-dharaḥ ◇ *-v(e)lā-dhara-* SPR; *-velā-vibhā°* T. — 〈32〉 nān¿e?〈ā〉- ◇ *-nāne* SPR; *°sini-* T. — 〈32〉 nidhānāptā° ◇ *nidhānānā°* SPR; *°vornānu°* T. — 〈32〉 °ācintyāmṛtā° ◇ *°(a)cintya [mu](tā)°* SPR; *°ācintyāmṛta°* T.

〈33〉 °oddhūta- SPR ◇ *°oddhṛta-* T. — 〈33〉 -kṣubhita- SPR ◇ *-kṣobhita-* T. — 〈33〉 -saṁṭasaṭṭa- ◇ *-saṁ(gha)ṭṭa-* SPR; *-saṁghaṭṭa-* T. — 〈33〉 -¿v?〈n〉akra- ◇ *-nakra-* SPR T. — 〈33〉 -gr(ā)ma-va(nitā)di- ◇ *-grāhā-(vana)-* SPR; *-gr¿ā?〈a〉hādi-* T.

〈34〉 -(ni)v(e)śācita- ◇ *°ta-vātani°* SPR; *-niveśañcita-* T.

〈35〉 -kalu¿s?〈ṣ〉ā° T ◇ *-kaluṣā°* SPR. — 〈35〉 -grām¿i?〈ī〉ya- T ◇ *grāmīya-* SPR.

〈36〉 gṛhādhi(ṣṭha)kā° ◇ *gṛhādhiṣṭhakā°* SPR; *gṛhādhikṣakā* T.

〈37〉 ¿ā?〈a〉nte ◇ *ānte* SPR; *attra* T. — 〈37〉 (vana)ra- ◇ *ganara-* SPR; *grāma-* T.

〈38〉 -gauravā(t) ◇ *-gauravā[t]* SPR; *-goravā[t]* T. — 〈38〉 viṣayādhikaraṇaṁ ◇ *viṣayādh¿a?〈i〉karaṇān* SPR; *vi¿s?〈ṣ〉ayādh¿a?〈i〉karaṇaṁ* T. — 〈38〉 tato (tasya) ◇ *[...]* SPR; *tato (hi)* T.

〈39〉 yo 'sma¿k?〈t〉-kulyo ◇ *yo 'sma¿k-krū?〈t-ku〉lyo* SPR; *ye 'smat-kulyo°* T. — 〈39〉 -saṁyukta〈s〉 ◇ *-sa[ṁ]yukta〈s〉* SPR; *-saṁyukta〈ḥ〉* T • Here I follow the emendation made by Srinivasan 1972 and restore a final *-s* in accordance of the sandhi rules observed in this plate. Indeed, in this plate, when a final *-aḥ* meets a word begining with *s*-m the visarga is replaced by a *s*-, see for example in line 13 *vas samviditaṁ* and other occurrences of this sandhi in lines 20, 25, 34, 41 and 42. — 〈39〉 eva ◇ *(iti)* SPR; *(api)* T.

〈40〉 cānuśrūyate ◇ *(c)ān(u)śrūyate* SPR; *cānuśruyate* T.

〈43〉 bhū(mi-do 'smat-kule) ◇ *bhūmi(-dā)¿(tā)nku?〈tā-ku〉le* SPR; *bhūmidātā kule* T.

〈44〉 bhūmy-u(pāsāyā)m ā° ◇ *bhūmyu[...]yo mā°* SPR; *bhūmyevā[4×]yogā°* T. — 〈44〉 °śr¿ū?〈u〉ta ◇ *°śrūta* SPR; *°śruta* T. — 〈44〉 sa cā° ◇ *[...]* SPR; *cā°* T. — 〈44〉 gṛhītyaś ◇ *gṛhītuś* SPR T.

〈45〉 śuddhy¿o?〈a〉ti ◇ *śuddhyati* SPR T.

〈46〉 yyuktayā ◇ *yyunuyā* SPR T. — 〈46〉 (nā)¿mā?〈nā〉-(ratna-dān)ām alohe ◇ *[...]* SPR; *mā[3×]marloha°* T.

〈50〉 phālgu ◇ *ph¿o?〈ā〉lguṇa* SPR; *phālguna* T.

Translation

〈40〉 And it is well-known in the treatise on Dharma:

1.

The giver of land enjoys 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.[1]

2.

The one who would steal land given by himself or another becomes a worm in excrement and is cooked with his ancestors.[2]

3.

You, Yudhiṣṭhira, most excellent of kings, must strenuously protect land previously given to brahmins. Safeguarding is even better than giving.[3]

4.

Land has been given by several kings beginning with Sagara. Whoever holds land at a given time, to him does the fruit belong.[4]

5.

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

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

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

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

The Fathers are agitating and the Grand-Fathers are bounding ⟨when they can say⟩ "A giver of land is born within our lineage, sure, he will deliver us !".[5]

6.

The Ādityas, the Vasus, the Rudras, Soma, Viṣṇu, Hutāśana (Agni) and the lord Daṇḍapāṇi (Yama) approve a giver of land.[6]

7.

If a virtuous wife with qualities makes a gift to someone whose blood is well-known and the one who applies it, by this perception, I purify both hundred times.[7]

8.

The man who have committed sins since his (first) birth ⟨and⟩ for the next thousand (births), is purified by a gift of land, even measuring the size of a *gocarman* (literally a cow's skin, here it is a unit of measurement).[8]

9.

Where a triad of one bull, one hundred of milk cows with their calves firmly stands, this is called a *gocarman*.[9]

10.

No translation available for the moment.[10]

11.

No translation available for the moment.

12.

No translation available for the moment.

13.

No translation available for the moment.

[5]This verse corresponds to the verse numbered 20 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200), except for the final verb in the *pāda* d.

[6]This verse is almost the same as the verse numbered 20 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200).

[7]The text of this verse is very uncertain and I didn't find any occurrence of it. So here it is just an attempt of translation which needs to be improved.

[8]This verse corresponds to the verse numbered 159 among the Stanzas on Bhūmidāna listed by Sircar (see Sircar 1965, appendix II, pp. 170–200)m except for the two first *pāda*s.

[9]The translation is based on the meaning given by Monier-Williams 1872, p. 364, which seems to be found on the *Gṛhyasūtra*. For the moment, I didn't find any occurrence of this verse.

[10]No parallel found. The state of preservation of this verse doesn't permit an appropriate translation.

Bibliography

According to Rajaguru 1963, the copperplate has been discovered in 1960 near a mound in the village Jayarāmpur in the Bhogorao sub-division, Balasore District, Orissa. First published by Rajaguru 1963. Re-edited here by Ryosuke Furui, Arlo Griffiths and Amandine Wattelier-Bricout based on photos of the plate furnished by Ryosuke Furui. The text has been encoded by Amandine Wattelier-Bricout using a draft edition created by Ryosuke Furui as starting point.

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