Khalimpur Plate of Dharmapāla, year 32

Amandine Wattelier-Bricout and Arlo Griffiths

Authors of digital edition: Amandine Wattelier-Bricout, Arlo Griffiths

Contributor: Amandine Wattelier-Bricout

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〈Page 1r〉 〈1〉 □ svasti〈.〉

1. Vasantatilakā

sarvvajñatāṁ śriya_m iva sthiram āsthitasya
vajrāsa〈2〉nasya vahu-māra-kulopalambhāḥ(|)_
devyā mahā-karuṇayā paripā〈3〉litāni
rakṣantu vo daśa valāni _ diśo jayanti□

2. Mālinī

śriya Iva subhagā〈4〉yāḥ sambhavo vāri-rāśiś
śaśadhara Iva bhāso viśvam āhlādayantyāḥ|
prakṛtir avanipānāṁ santater uttamāyā
A〈5〉jani dayita-viṣṇuḥ sarvva-vidyāvadātaḥ□

3. Anuṣṭubh

Āsīd ā sāgarād urvvīṁ
gurvvībhiḥ kīrttibhiḥ kṛtī|
maṇḍayan(·)<6> khaṇḍitārātiḥ
ślāghyaḥ śrī-vapyaṭas tataḥ□

4. Śārdūlavikrīḍita

mātsya-nyāyam apohituṁ prakṛtibhi<r> lakṣmyāḥ karaṅ grāhitaḥ
śrī-gopā<7>la Iti kṣitīśa-śirasāṁ cūḍā-maṇis tat-sutaḥ|
yasyānukriyate sanātana-yaśo-rāśir diśām āśaye
śvetimnā ya<8>di paurṇṇamāsa-rajanī jyotsnātibhāra-śriyā□

5. Śārdūlavikrīḍita

śītāṁśor iva rohiṇī hutabhujaḥ svāheva tejo-nidheḥ
śarvāṇī<9>va śivasya guhyaka-pater bhadreva bhadrātmajā|
paulomīva purandarasya dayitā śrī-deddadevīty abhūd
devī tasya vino<10>da-bhūr mura-ripor lakṣmīr iva kṣmā-pateḥ□

6. Sragdharā

tābhyāṁ śrī-dharmmapālaḥ samajani sujana-stūyamānāvadānaḥ
svāmī bhūmī<11>patīnām akhila-vasumatī-maṇḍalaṁ śāsad ekaḥ<|>
catvāras tīra-majjat-kari-gaṇa-caraṇa-nyasta-mudrāḥ samudrā
yātrāṁ ya<12>sya kṣamante na bhuvana-parikhā vi¿śv?<ṣv>ag āśā jigīṣoḥ□

7. Sragdharā

yasminn uddāma-līlā-calita-vala-bhare dig-jayāya pravṛtte
yāntyā<ṁ><13> (v)iśvambharāyāṁ calita-giri-tiraścīnatāṁ tad-vaśena|
bhārābhugnāvamajjan-maṇi-vidhura-śiraś-cakra-sāhāyakārthaṁ
śeṣe<14>ṇodasta-doṣṇā tvaritataram adhodhas tam evānuyātaM□

8. Mandākrāntā

yat-prasthāne pracalita-valāsphālanād ullaladbhir
dhūlī-pūraiḥ pihi<15>ta-sakala-vyomabhir bhūta-dhātryāḥ|
samprāptāyāḥ parama-tanutāṁ cakravālaṁ phaṇānāṁ
magnonmīlan-maṇi phaṇipater lā<16>ghavād ullalāsa□

9. Anuṣṭubh

viruddha-viṣaya-kṣobhād
yasya kopāgnir aurvavaT|

Anirvṛti prajajvāla
catur-ambhodhi-vāritaḥ□

10. Śārdūlavikrīḍita

〈17〉 ye 'bhūvaN pṛthu-rāma-rāghava-nala-prāyā dharitrī-bhujas
tān ekatra didṛkṣuṇeva nicitān· sarvāN samam vedhasā|
dhva〈18〉stāśeṣa-narendra-māna-mahimā śrī-dharmmapālaḥ kalau
lola-śrī-kariṇī-nivandhana-mahāstambhaḥ samuttambhitaḥ□

11. Sragdharā

yāsāṁ〈19〉 nāsīra-dhūlī-dhavala-daśa-diśāṁ drāg apaśyann iyattāṁ
dhatte māndhātṛ-sainya-vyatikara-cakito dhyāna-tandrīm mahendraḥ|
〈20〉 tāsām apy āhavecchā-pulakita-vapuṣām vāhinīnām vidhātuṁ
sāhāyyaṁ yasya vāhvor nikhila-ripu-kula-dhvaṁsinor nā〈21〉vakāśaḥ□

12. Sragdharā

bhojair matsyaiḥ sa-madraiḥ kuru-yadu-yavanāvanti-gandhāra-kīrair
bhūpair vyālola-mauli-praṇati-pariṇataiḥ〈22〉 sādhu saṅgīryamānaḥ|
hṛṣyat-pañcāla-vṛddhoddhṛta-kanakamaya-svābhiṣekoda-kumbho
dattaḥ śrī-k¿a?〈ā〉nyakuvjas sa-lalita-ca〈23〉lita-bhrū-latā-lakṣma yena□

13. Śārdūlavikrīḍita

gopaiḥ sīmni vanecarair vana-bhuvi grāmopakaṇṭhe janaiḥ
krīḍadbhi〈ḥ〉 praticatvaraṁ śiśu-gaṇaiḥ〈24〉 pratyāpaṇa(m) māna¿p?〈v〉aiḥ|
līlā-veśmani pañjarodara-śukair udgītam ātma-stavaṁ
yasyākarṇṇayatas trapāvivalitānamraṁ sa〈25〉daivānanaM□

sa khalu bhāgīrathīpatha-pravarttamāna-nānāvidha-nau-vāṭaka-sampādita-setu-vandha-nihita-śaila-śi〈26〉khara-śreṇi-vibhramāTN niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha-santata-jalada-sa〈27〉maya-sandehāT Udīcīnāneka-narapati-prābhṛtī-kṛtāprameya-haya-vāhinī-khara-khurotkhāta-dhūlī-dhūsarita-di〈28〉g-antarālāT parameśvara-sevā-samāyāta-samasta-jamvūdvīpa-bhūpālānanta-pādāta-bhara-namad-avaneḥ pāṭalipu〈29〉tra-samāvāsita-śrīmaj-jayaskandhāvārāT @@@@@paramasaugato mahārājādhirāja-śrī-gopāladeva-pādānudhyātaḥ pa〈30〉rameśvaraḥ paramabhaṭṭārako mahārājādhirājaḥ śrīmāN dharmmapāladevaḥ kuśalī‖ śrī-puṇḍravarddhana-bhu〈31〉kty-antaḥpāti-vyāghrataṭī-maṇḍala-sam¡v!〈b〉addha-mahantāprakāśavi¿ś?〈ṣ〉aye krauñcaśvabhra-nāma-grāmo '!sya ca sīm[[o]]〈〈ā〉〉 pāści〈32〉mena gaṅginikā| Uttareṇa kā-dam¡v!〈b〉arī-devakulikā kharjjūra-vṛkṣaś ca| pūrvvottareṇa rājaputtra-devaṭakṛtāliḥ|

¡v!<b>ī<33> japūrakaṅ gatvā praviṣṭā| pūrvveṇa viṭakāliḥ khātaka-yānikāṁ gatvā praviṣṭā| jam¡v!<b>ū-yānikām ākramya jam¡v!<b>ū-yānaka<ṁ><Page 1v> <34> gatā| tato ¿ni?<niḥ>sṛtya puṇyārāma_____-¡v!<b>ilvārddha¿śro?<sro>tikā(ṁ?)|tato 'pi ¿ni?<niḥ>sṛtya na<35>lacarmma(ṭ-o)ttarāntaṁ gatā nala(ca)rmma_____ṭāT dakṣiṇena nāmuṇḍikāpi(he)<36>(sadūmmi?)kāyāḥ| khaṇḍamuṇḍamukhaṁ khaṇḍamukhā vedasa¡v!<b>ilvikā veda¡v!<b>ilvikāto rohitavāṭiḥ piṇḍāraviṭijoṭikāsīmā<37> U(kt)ārajoṭasya dakṣiṇāntaḥ grāma-¡v!<b>ilvasya ca dakṣiṇāntaḥ| devikā-sīmā viṭi| dharmmāyo-joṭikā| Evam māḍhāśāmmalī nā<38>ma grāmaḥ<.> Asya cottareṇa gaṅginikā sīmā tataḥ pūrvveṇārdha¿śro?<sro>tikayā Āmrayānakolarddhayānika¿ṅ?<ṁ> gataḥ ta<39>to 'pi dakṣiṇena kālikāśvabhraḥ| Ato 'pi nisṛtya śrī-phala(bh)iṣ(u)kaṁ yāvat paścimena tato 'pi ¡v!<b>ilvaṅgorddha¿śro?<sro>ti<40>kayā gaṅginikāṁ praviṣṭā| pālitake sīmā dakṣiṇena kāṇā dvīpikā| pūrvveṇa koṇṭhiyā srotaḥ<.> Uttareṇa<41> gaṅginikā| paścimena jenandāyikā| Etad-grāma-saṁpārīṇa-parakarmmakṛ¿d?<d-d>vīpaḥ| sthālīkkaṭavisaya<42>sam¡v!<b>addhāmraṣaṇḍikāmaṇḍalāntaḥpāti-gopippalī-grāmasya sīmāḥ| pūrvve¿ṇa U?<ṇo>dragrāma-maṇḍala-paścima-sīmā| dakṣi<43>ṇena jolakaḥ<.> paścimena vesānikākhyā khāṭikā| Uttareṇodragrāma-maṇḍala-sīmāvyavasthito go-mārgaḥ| eṣu ca<44>tu¿ruṣu?<rṣu> grāmeṣu samupagatāN sarvvān eva rāja-rājānaka-rājaputra-rājāmātya-senāpati-viṣayapati-bhogapati-ṣaṣṭhādhi<45>kṛta-daṇḍaśakti-dāṇḍapāśika-cauroddharaṇika-daussādhasādhanika-dūta-khola-gamāgamikābhitvaramāṇa-hastyaśvagomahiṣyajā<46>vikādhyakṣa>-n(au)kādhyakṣa-¡v!<b>alādhyakṣa-tarika-śaulkika-gaulmika-tadāyuktaka-viniyuktakādi-rājapādopajīvino 'nyāṁś cākīrtti<47>¿tāN cā?<tāṁś cā>ṭabhaṭajātīyāN yathākālādhyāsino jyeṣṭhakāyastha-mahāmahattara-mahattara-dāśagrāmikādi-viṣayavyavahāriṇaḥ<48> sa-karaṇāN prativāsinaḥ kṣetrakarāṁś ca ¡v!<b>rāhmaṇa-mānanā-pūrvvakaṁ yathārham mānayati ¡v!<b>odhayati samājñāpayati ca|

matam astu<49> bhavatāM<.> mahāsāmantādhipati-śrī-nārāyaṇavarmmaṇā dūtaka-yuvarāja-śrī-tribhuvanapāla-mukhena vayam eva¡m!<ṁ> vijñāpitāḥ yathā '!smā<50>bhir mmātā-pitror ātmanaś ca puṇyābhivṛddhaye śubha sthalyāN devakulaṅ kārita¿t?<n> tatra pratiṣṭhāpita-bhagavan-n(u)nna-nārāyaṇa-bhaṭṭārakāya tatpra<51>tipālaka-lāṭadvija-devārccakādi-pādamūla-sametāya pūjopasthānādikarmmaṇe caturo grāmāN Atratya-haṭṭikā-talapāṭaka<52>-sametān dadātu deva Iti| tato '!smābhis tadīya-vijña¿ptyā Ete?<ptyaita> Upari-likhitakāś catvāro grāmās talapāṭaka-haṭṭikā-sametāḥ sva<53>-sīmā-paryantāḥ soddeśāḥ sadaśāpacār¿āḥ?<ā> Akiṁcitpragrāhyāḥ[[|]] parihṛta-sarvvapīḍ¿āḥ?<ā> bhūmicchidra-nyāyena candrārka-kṣiti-samakālaṁ<54> tathaiva prati¿ṣṭhāpitāḥ?<pāditāḥ>| yato bhavadbhis sarvvair eva bhūmer ddāna-phala-gauravād apaharaṇe ca mahānarakapāt-ādi-bhayād dā-

nam idam anumo〈55〉dya paripālanīyaM| prativāsibhiḥ kṣetrakaraiś cājñāśravaṇa-vidheyair bhūtvā samucita-kara-piṇḍakādi-sarvvapratyāyopanayaḥ kārya〈56〉 Iti||

14. Anuṣṭubh

¡v!〈b〉ahubhir vasudhā dattā
rājabhis sagarādibhiḥ
yasya yasya yadā bhūmis
tasya tasya tadā phalaM|

15. Anuṣṭubh

ṣaṣṭim varṣa-sahasrāṇi
svarge mo〈57〉dati bhūmi-daḥ
Ākṣeptā cānumantā ca
tāny eva narake vaseT||

16. Anuṣṭubh

sva-dattām para-dattā¡m!〈ṁ〉
vā yo hareta vasundharā(m)
sa viṣṭhāyāṅ kṛmir bhūtvā
pitṛ〈58〉bhis saha pacyate||

17. Puṣpitāgrā

Iti kamaladalām¡v!〈b〉u-¡v!〈b〉indu-lolāṁ
śriyam anucintya manuṣya-jīvitañ ca
sakalam idam udāhṛtañ ca ¡vudhvā!〈buddhvā〉
na hi puru〈59〉ṣaiḥ para-kīrttayo vilopyā〈ḥ〉||

18. Śikharinī

taḍit-tulyā lakṣmī〈s〉 tanur api ca dīpānala-samā{|}
bhavo duḥkhaikāntaḥ para-kṛtim akīrtti〈ḥ〉 kṣapayatāM
yaśā〈60〉¡n!〈ṁ〉sy ācandrārkka〈ṁ〉 niyatam avatām atra ca nṛpāḥ
ka¿v?〈r〉iṣyante ¡v!〈b〉uddhvā yad abhirucitaṁ kim pravacanaiḥ||

Abhi□varddhamāna-vijayarājye〈61〉 sa¡m!〈ṁ〉vaT 32 mārga-din¿āni?〈e〉 12|| [5×]

19. Anuṣṭubh

〈62〉 śrī-bhogaṭasya pautreṇa
śrīmat-subhaṭasūnunā|
śrīmatā tātaṭeneda¡ṁ!〈m〉
Utkīrṇaṁ guṇaśālinā||

Apparatus

〈1〉 □ ◇ *Oṁ* K • Kielhorn notes that what he interprets as *Oṁ* is expressed by a symbol.

〈2〉 °lambhāḥ(|) • Correct *°labdhāḥ*?

〈11〉 bhūmī〈11〉patīnām K • Kielhorn notes: "Originally *patīnāṁ* seems to have been engraved". The rubbing of the plate shows a dot over the *nā* but it is not the circle shape used in this script to note the *anusvāra*; so we are inclined to treat the dot as accidental.

〈13〉 °kā〈r〉thaṁ ◇ *°kārthaṁ* K.

〈12〉 yāntyā〈ṁ〉〈13〉 (v)iśvambharāyāṁ ◇ *yāntyā〈13〉¡(m v)!〈ṁ v〉iśvambharāyāṁ* K.

〈16〉 Anirvṛti ◇ *Ani{r}vṛt〈t〉i* K.

〈22〉 śrī-kany¿a?〈ā〉° ◇ *śrī-k¿a?〈ā〉nya°* K.

〈33〉 -yānikāṁ ◇ *-yānikā(ṁ)* K. — 〈33〉 -yānaka〈ṁ〉 ◇ *-yānaka(ṁ)* K.

〈35〉 °rāntaṁ ◇ *°rāntaṁ|* K.

〈57〉 vasundharāN ◇ *vasundharā(m)* K.

〈60〉 ka¿v?〈r〉iṣyante ◇ *kariṣyante* K.

Translation by Kielhorn 1896–1897

〈1〉 Om. Hail!

1.

May the ten powers of Vajrāsana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort- great compassion, conquer the regions where many hosts of the Evil one are seen, protect you! {May the forces of (Dharmapāla,) seated on his diamond throne, wbo, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you}!

2.

As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitaviṣṇu, bright with all learning, became the progenitor of the foremost line of kings.

3.

From him sprang the illustrious Vapyaṭa, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries

4.

His son was the crest-jewel of the heads of kings, the glorious Gopāla, whom the people made take the hand of Fortune, to put an end to the practice of fishes; whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

5.

As Rohiṇī is the beloved of the Moon, Svāhā of the Sacrificial Fire, Śarvāṇī of Śiva, and Bhadrā of the lord of the Guhyakas; as the daughter of Puloman is of Purandara, and Lakṣmī of Mura's foe, so the illustrious Deddadevī, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy.

6.

From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the footprints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth.

7.

When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were marching, Śeṣa hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

8.

When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

9.

The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked 〈only〉 by the four oceans.

10.

Desirous, as it were, of seeing collected together in one place such kings of old as Pṛthu, Rāma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapāla, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant — the fickle goddess of fortune.

11.

For those armies of his,- not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātṛ, exhausts himself in conjectures,- for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which 〈alone〉 annihilate the whole host of his adversaries.

12.

With a sign of his gracefully moved eye-brows he installed the illustrious king of Kanyākubja, who readily was accepted by the Bhoja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kīra kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañcāla.

13.

Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights, and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

〈25–29〉 Now—from his royal camp of victory, pitched at Pāṭaliputra, where the manifold fleets of boats proceeding on the path of the Bhāgīrathī make it seem as if a series of mountain-tops had been sunk to build another causeway 〈for Rāma's passage〉; where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of the innumerable foot-soldiers of all the kings of Jambūdvīpa, assembled to render homage to their supreme lord; - the devout worshipper of Sugata, the *parameśvara paramabhaṭṭāraka mahārājādhirāja*, the glorious Dharmapāladeva, who meditates on the feet of the *mahārājādhirāja*, the glorious Gopāladeva, being in good health,-

〈30–42〉 In the Mahantāprakāśa district (*viṣaya*), which belongs to the Vyāghrataṭī *maṇḍala* within the prosperous Puṇḍravardhana *bhukti*, is the village named Krauñcaśvabhra. Its boundary on the west is Gaṅginikā; on the north it is the small temple of Kādambarī and a date tree; on the north-east the dike made by the *rājaputra* Devaṭa; ¿it goes to and enters a citron grove?; on the east it is the dike of Viṭaka, ...(Here need to reproduce the text not translated). Also the village named Māḍhāśāmmalī. On the north its boundary is Gaṅginikā; from there, on the east, ...(Here need to reproduce the text not translated); from there again, on the south, it is Kālikāśvabhra, proceeding thence as far as ...(Here need to reproduce the text not translated); on the west, from there again, ...(Here need to reproduce the text not translated) it enters Gaṅginikā. At Pālitaka the boundary on the south is the small island of Kāṇā; on the east the river Koṇṭhiyā; on the north Gaṅginikā; on the west Jenandāyikā. On the island ¿the funeral rites of this village are performed?. Of the village. of Gopippalī, which is within the Āmraṣaṇḍikā *maṇḍala* belonging to the Sthālīkkaṭa district (*viṣaya*), the boundaries are, on the east the western boundary of the Udragrāma *maṇḍala*, on the south a *¿jolaka*?, on the west the *¿khāṭikā*? named Vesanikā, on the north the cattle-path running on the borders of the Udragrāma *maṇḍala*.

〈43–47〉 To all the people assembled at these four villages, the *rājan*s, *rājanaka*s, *rājaputra*s, *rājāmātya*s, *senāpati*s, *viṣayapati*s, *bhogapati*s, *ṣaṣṭhādhikṛta*s, *daṇḍaśakti*s, *dāṇḍapāśika*s, *cauroddharaṇika*s, *dauḥsādhasādhanika*s, *dūta*s, *khola*s, *gamāgamika*s, *abhitvaramāṇa*s, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, *tarika*s, *śaulkika*s, *gaulmika*s, *tadāyuktaka*s, *viniyuktaka*s and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the *jyeṣṭhakāyastha*s, *mahāmahattara*s, *mahattara*s, *daśagrāmika*s and other district officers, including the *karaṇa*s, and to the resident cultivators,- to all these, especially honouring the Brāhmaṇas,he pays due respect, makes known, and issues these commands : -

〈48–49〉 Be it known to you that the *mahāsamantādhipati*, the illustrious Nārāyaṇavarman, by the mouth of the *dūtaka*, the *yuvarāja* Tribhuvanapāla, has preferred to us the following request:

〈49–55〉 For the increase of our parents' and our own merit we have had a temple built at Śubhasthalī. To the holy lord N〈u〉nna-Nārāyana who has been installed there 〈by us〉, and to the Lāṭa Brāhmaṇas, priests and other attendants who wait upon him, may it please your Majesty to grant four villages, with their *haṭṭikā* and *talapāṭaka*, for the performance of worship and other rites." Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapāṭaka* and

haṭṭikā, up to their proper boundaries, with all their localities, with ⟨the fines for⟩ the ten offences, not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhumicchidra*, for as long as the moon, the snn and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over ⟨to the donees⟩ the customary taxes, means of snbsistence, and all other kinds of revenue.

⟨56⟩ (Here follow five benedictive and imprecatory verses.)

⟨60⟩ In the increasing reign of victory, the year 32, 12 days of Mārga.

⟨62⟩ This was engraved by the skilful Tātaṭa, the son of the worthy Subhaṭa and son's son of the worthy Bhogaṭa.

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