Kurkihar bronze pedestal dedication, Rājyapāla year 28

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Palaeographic description

Standard Pāla-period Siddhamāṭṛkā. Example of *repha* integrated into the *akṣara* below its headline are found in line 3 *mārga* and *ācāryo*, and in line 4 *kīrttir*.

Edition

1. Anuṣṭubh

〈1〉 □ śrīmat-kāñcīm ala〈ṁ〉kurvann
asti grāmaḥ satām mataḥ
narasiṁha-caturvedi-
maṅgalākhyo mahīyasāṁ‖

2. Anuṣṭubh

dvijānām ālayo ramyo
veda-vedāṅga〈2〉-vedinā〈ṁ〉

tatra viprā¿t?〈n〉vay(e) śuddhe
lavdhajanmā guṇānvitaḥ||

3. Anuṣṭubh

yo vairocanasiṁhasya
sthavirasya guṇ(o)dadheḥ|
prajñāsiṁha Iti khyāta〈ḥ〉
śiśyo 'bhūd guṇinā〈3〉m mataḥ||

4. Anuṣṭubh

¿ś?〈s〉o 'kārayad idaṁ vimvaṁ
saugataṁ ghaṭ〈ṭ〉ano¡jv!〈jjv〉ala〈ṁ〉
śuddhar¿ā?〈ī〉ti-mayaṁ bhaktyā
nyāyāṁ mārga-samāśritaḥ ||

5. Anuṣṭubh

Anena ⊔puṇyenācāryo-
pādhyāya-sa⊔hita〈ṁ〉〈4〉 jaga¿ta?〈t·〉
mātā-pitṛ-samāyukta〈ṁ〉
saugataṁ padam āpnuyā¿ta?〈t·〉||

6. Āryā

śrīrāj〈y〉apāla-nāmni kṣitibhṛti bhuvam avati kīrttir atimahatī|
Avdi '¿p?〈ṣ〉ṭāviṁśatime kṛtā〈5〉 ¿ś?〈s〉(i)tadinā¿p?〈ṣ〉ṭa-vaiśākhe||

Apparatus

〈1〉 -caturvedimaṅgalākhyo G B ◇ *caturvedī maṅgalākhyo* BS • Banerji-Sastri's reading comprises a silent, unnecessary emendation.

Translation

1.

There is a village named Narasiṁhacaturvedimaṅgala,[1] which adorns the illustrious Kāñcī, and is esteemed by the excellent ones, the noble ones,

[1] On *caturvedimaṅgala*, an equivalent of *agrahāra* used in the Tamil-speaking South of India as a suffix to villages granted tax-free to Brahmins, see Sircar 1965, p. 377; Sircar 1966, s.v.

2.

〈and is a〉 pleasing resting place for twice-borns who master the Vedas and Vedāṅgas. There, in a pure lineage of brahmins 〈*vipra*〉, he who is endowed with virtues, took birth.

3.

He became the disciple of the venerable Vairocanasiṁha—[himself] an ocean of virtues—and [came to be] called Prajñāsiṁha, esteemed among the virtuous ones.

4.

He, relying on the correct Dharma, with devotion ordered to be made this image of the Sugata, made of pure brass, which is resplendent as it is rubbed (by devotees).

5.

By the merit, may the world, together with 〈his〉 teacher and preceptor, joined by 〈his〉 mother and father, reach the state of sugatas!

6.

While King (*kṣitibhṛt*) Śrī-Rājyapāla was ruling the earth, during 〈his〉 28th year, on the 8th day of the waxing (*sita*) 〈fortnight of the month〉 of Vaiśākha (i.e., on the Buddha's birthday), 〈this〉 most excellent memorial was made.

Bibliography

First edited by A. Banerji-Sastri (1940), whose reading was reproduced by S. Huntington (1984). An improved edition had by that time already been offered by P. L. Gupta (1965). There is even a third edition, by G. Bhattacharya (2000), but it is inferior to Gupta's, as it comprises several silent emendations and printing or typing errors. Banerji-Sastri's summary was mispresented as a translation by Huntington and Bhattacharya. In fact, no translation has been published so far. The text is edited here by Rajat Sanyal, Vincent Tournier & Arlo Griffiths, based on the photograph from the Huntington archive, and furnished with a translation by Vincent Tournier.

Primary

[BS] Banerji-Sastri, Ananta Prasad. 1940. "Ninety-three inscriptions on the Kurkihar bronzes." JBORS 26 (3), pp. 236–251. Page 246, item 52.

[G] Gupta, Parmeshwari Lal. 1965. *Patna Museum catalogue of antiquities (Stone sculptures, metal images, terracottas and minor antiquities)*. Patna: Patna Museum. Page 155, item 164.

[B] Bhattacharya, Gouriswar & Enamul Haque. 2000. *Essays on Buddhist, Hindu, Jain iconography & epigraphy*. Studies in Bengal Art 1. Dhaka: The International Centre for Study of Bengal Art. Page 95.

Secondary

Huntington, Susan L. 1984. *The "Pāla-Sena" schools of sculpture*. Studies in South Asian culture 10. Leiden: Brill. Pages 213–214.