EIAD 160. Penugoṇḍa plates — reign of Hastivarman (I?)

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Edition

Part seal

śrīha[stivarmmā]

Part

〈Page 1b〉〈marginleft: □〉 〈1〉 vijayajayapurā bhagavannārāyaṇacaraṇāravinda〈2〉rajovaguṇḍitaśirassa vāsasatāyukassa mahārājasirī〈Page 2a〉〈marginleft: 2〉〈3〉hatthivammassa vayaṇeṇa kānīrāhāre _Appaṇo〈4〉 dhammāyubalavivaddhaṇatthaṁ _svarnnayanārtthañ ca〈Page 2b〉 〈5〉 Amhapunnappāyananimitte _°mulukul(i)mududappamu〈6〉hā gāmo bhāṇitavvo Etaṁ g〈ā〉maṁ nānāgotracaraṇa〈Page 3a〉〈marginleft: 3〉〈7〉tapasajjhāyahomavrataniyamaratāṇaṁ vedavedāṅgeti〈8〉hāsapurāṇanirogachandovicitapavayaṇapāragāṇaṁ〈Page 3b〉 〈9〉 yajanayājanāddhyayanāddhyāpanadānapratigrahaṣaṭka〈10〉rmmaniradāṇaṁ _saṭthibamhaṇāṇ(āṁ) _Amhehi prathama〈Page 4a〉〈marginleft: 4〉〈11〉kalyāṇadakṣiṇ〈ā〉nimitte

saṁ(pa)dat(t)aṁ _tad evan nātūṇa〈12〉 savvabādhaparīhārehi pariharadha _Ācandatāraka(ṁ)〈Page 4b〉 〈13〉 bhuñjant(u) [2+](sa)vacchare jeṭṭhamāsakālaṭṭhamiya (sā)〈14〉 sa◯muhāṇattī _bhadrapadanakṣa(tre) saṁpaddataṁ ||

1. Anuṣṭubh

bahubhir vvasu〈15〉dhā dattā _
bahubhiś c(ān)upāli(t)ā
〈Page 5a〉 〈16〉 yasya yasya yadā (bhū)mis
tasya tasya tadā phala(m·)

2. Anuṣṭubh

〈17〉 ṣaṣṭivarṣasaha(s)r(āṇ)i
svargge modati (bhū)midaḥ
Apaharttā cānumantā ca
〈18〉 tāvan narakam ṛ(c)chati |

Am(āt)yajaya(sv)ām(īnā)

Apparatus

〈seal〉 śrīha[stivarmmā] Sircar [1966] 1963–1964 • We have not seen the seal.

〈1b, LM〉 □ • This symbol represents *siddham* according to Sircar [1966] 1963–1964, pp. 148, with n. 3.

〈2〉 -guṇḍita- • Understand *-guṇṭhita-* (Sircar [1966] 1963–1964, pp. 148, n. 4).

〈4〉 -bala- • *ba* looks like *p* with *ā* added above as in *pā*/*hā*.

〈5〉 Ahma- • Other possible readings might be *Amhaṁ-* or *Amhe-*. — 〈5〉 mulukul(i)- • Sircar suggests, with reference to EIAD 161, that one might restore *mulukuligāme*, but comparison with EIAD 159 indicates that the text may be correct as it stands, or that one might read *mulukule* as a separate word. — 〈5〉 -mududa- ◇ *-muduḍa-* Sircar [1966] 1963–1964 • Alternative readings *-mu(d/ḍ)u(d/ḍa)-* are possible.

〈5–6〉 -ppamuhā • Emend *-ppamuho*, as already proposed by Sircar.

〈6〉 Etaṁ g〈ā〉maṁ • This portion seems to have been damaged on the plate.

〈3a, LM〉 3 • This numerical figure resembling a looped *ta* logically represents “3.”

〈8〉 -niroga- • Sircar understands *-nīroga-* (Sircar [1966] 1963–1964, pp. 146, 147, 150). But we think that the word must be understood as corresponding to Skt. *nirukta*. Cf.

Kāvyamīmāṁsā: *śikṣā, kalpo, vyākaraṇaṁ, niruktaṁ, chandovicitiḥ, jyautiṣaṁ ca ṣaḍaṅgānīty ācāryāḥ.*

〈10〉 -niradāṇaṁ • Understand *-niratānaṁ*. — 〈10〉 saṭthi- ◇ *saṭṭhi-* Sircar [1966] 1963–1964 • There seems to be a dot in the subscript circle, so one must read *th*.

〈11〉 -dakṣiṇ〈ā〉- ◇ *-dakṣiṇa-* Sircar [1966] 1963–1964 • Sircar's translation implies the emendation *-dakṣiṇā-*. — 〈11〉 tad evan nātūṇa ◇ *taṁ devat-attha[the]ṇa* Sircar [1966] 1963–1964 • Sircar's reading apparently has a typographical error. Our reading is supported by EIAD 162, l. 12–13.

〈12〉 Ācandatāraka(ṁ) ◇ *Ācandatārakaṁ* Sircar [1966] 1963–1964.

〈13〉 bhuñjant(u)[2+](sa)vacchare ◇ *bhuñjantu | (dabe sa)vacchare* Sircar [1966] 1963–1964 • The apparent vertical stroke interpreted by Sircar as *daṇḍa* must have been the *u* in *ntu*. It is unclear why Sircar wanted to emend to *-vaccharā*. His reading of the numeral seems too uncertain to us to be retained.

〈13–14〉 -miya (sā) sa◯muhāṇattī ◇ *-miyaya samuhāṇattī* Sircar [1966] 1963–1964 • Sircar's reading *Aṭṭhamiyaya* as a single word and explaining it as corresponding to Skt. *Āṣṭamikāyāṁ* (Sircar [1966] 1963–1964, p. 146) seem farfetched. Although we hesitantly read (sā) and explain it as demonstrative with *samuhāṇattī*, it could also be read (ya). Comparison with EIAD 185, l. 34 and 187, l. 31, suggests that *samuhāṇattī* should follow immediately after the date in the locative, so we do not expect a separate word *ya* (= Skt. *ca*), while comparison with EIAD 185 and 187 also shows that *samuhāṇattī* stands for Skt. nom. sg. *svamukhājñaptiḥ/svamukhājñā*, so that Sircar's suggestion The intended expression seems to be *Āṇattiya*Sircar [1966] 1963–1964, p. 149 n. 6 and his interpretation as equivalent to Skt. *svamukhājñaptyā* (p. 147) are not acceptable.

〈14〉 bhadrapadanakṣa(tre) saṁpadattaṁ • It seems that the first word ought to have been placed in the dating formula, while the second is redundant because it occurred already in line 11.

〈17〉 ṣaṣṭi- ◇ *ṣaṣḍi-* Sircar [1966] 1963–1964 • With correction to *ṣaṣṭi-*. It seems to us that one can simply read *ṣaṣṭi-*. — 〈17〉 svargge ◇ *svaggi* Sircar [1966] 1963–1964 • With correction to *rgge*. It seems to us that one can simply read *svargge*. If there be an *i*, it is not a normal one.

〈18〉 Am(āt)ya- ◇ *Amāttya-* Sircar [1966] 1963–1964. — 〈18〉 -jaya(sv)ām(īnā) ◇ *-jayas(v)āmīnā* Sircar [1966] 1963–1964 • Sircar notes: The word *likhitam* seems to have been omitted for want of space at the end of the lineSircar [1966] 1963–1964, p. 149. But other interpretations of the unclear akṣaras are possible: *jayasvāminaḥ, jayasvāmī* |.

Translation

〈1–6〉 From the victorious Jayapura, by the order of the glorious great king Hastivarman, whose head is covered by the pollen of the lotus-feet of the Lord Nārāyaṇa and who is to live for a hundred years, in the district of Kānīra, the village headed by the headman of Mulukuli is to be addressed (thus):

〈4–5+6–11〉 'In order to increase (our) own merit (*dharma*), longevity and strength, and in order to lead (our ascendants and descendants) to heaven and for the sake of expanding our religious merit, on the occasion of the *dakṣiṇā* (i.e. sacrificial fee) of a first *kalyāṇa* (ritual), this village is given by us to sixty Brahmins— who belong to various gotras and caraṇas and delight in penance (*tapas*), recitation of sacred texts (*svādhyāya*), oblations (*homa*), vows (*vrata*) and observances (*niyama*); who are experts in Veda, Vedāṅga, Itihāsa, Purāṇa, etymology (*niroga*, i.e. *nirukta*), metrics (*chandovicita*) and explanation of texts (*pravacana*); and who are devoted to the six duties (of the Brahmins, that are) conducting sacrifices (*yajana*), sponsoring sacrifices (*yājana*), study (*adhyayana*), teaching (*adhyāpana*), gift (*dāna*) and acceptance of gift (*pratigraha*).

〈11–13〉 Knowing this, exempt (it) with complete exemptions from taxes! Let them enjoy (it) as long as moon and stars (endure)!'

〈13–14〉 In the ... year, on the eighth (day) of the dark (fortnight) of the month of Jyeṣṭha. This is an order from the (king's) own mouth. Given under the lunar mansion Bhadrapada.

1.

By numerous [kings], land has been given; and by many it has been protected. Whoever holds land at a given moment, to him does the fruit then belong.

2.

The giver of land revels sixty thousand years in heaven; the one who steals [land] as well as the one who approves (of the theft), [to him] will befall hell for as many [years].

〈18〉 By the minister Jayasvāmin.

Commentary

〈2〉 vāsasatāyukassa[1]

[1]Obviously this word cannot mean "who was a hundred years old" (Sircar [1966] 1963–1964, p. 149), but must imply the wish of longevity. Cf. *vasasatāya* in EIAD 21, l. 5 and the commentary thereto.

〈3–5〉 Appaṇo … Amhapunnappāyananimitte[2]

Bibliography

First described and translated by Sircar [1966] 1963–1964. The text is re-edited here from Sircar's facsimiles.

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[2] Sircar notes that these words "should properly be read in the next sentence beginning with *etaṁ* in line 6" (Sircar [1966] 1963–1964, p. 148 n. 6). Our translation assumes this transposition.