EIAD 161. Piḍiha grant (Kānukollu plates, set I) — reign of Nandivarman I, year 14

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Palaeographic description

Lettering typical of the 4th century CE. The shapes of *d*, *ḍ* and even *ṭ* are not clearly distinguished.

Edition

〈Page 1r〉

〈Page 1v〉〈left: 1〉 〈1〉 vijayaveṁgī-purā bappa-bhaṭṭāraka〈2〉-pāda-pariggahitassa mahārāja〈3〉-sirī-naṁdivaṁmassa vacaṇena pi〈Page 2r〉〈left: (2)〉〈4〉ḍiha-ggāme mutuḍa-ppamuho gāmo〈5〉 savva-samaggo savvāyoga-pesana〈6〉-kulaputta-bhaḍa-manussā bhāṇitavvā

〈Page 2v〉 〈7〉 Iha hi Amha-dhammāyu-bala-vaddha〈8〉ṇattha(ṁ) bālaka-mahārāja-kumāra〈9〉-kha(ṁ)da-pottassa ya santisatthiyanaṁ〈Page 3r〉〈left: 3〉 〈10〉 Ic-chanteṇa mayā Etassa sāpānu〈11〉ggaha-samatthassa nānā-gotta-ca〈12〉raṇa-

tapassa(jjhā)ya-niratassa〈Page 3v〉 〈13〉 Aggahāra-rathākāra-cātuvejjassa〈14〉 Esa piḍiha-ggāmo Aggahāra-ra〈15〉thak(ā)ra-vidhānena saṁpadatto

tassa ya〈Page 4r〉〈left: 4〉 〈16〉 Aggahārassa Ime parihāre〈17〉 vitarāmi Appavesaṁ A(no)〈18〉māsaṁ Alona-kkhātakaṁ Araṭṭha〈Page 4v〉〈19〉-saṁvinaĭkaṁ Acol-lakakurakhaṭṭa〈20〉ggahaṇaṁ Aharita-paṁṇasāka〈21〉puppa-phala-duddha-dadhi-ghata〈Page 5r〉〈left: 5〉〈22〉takka-ggahaṇa-m-ādikaṁ

Etehi〈23〉 parihārehi sesehi pi A〈24〉lihita-cukka-khalitehi savva〈Page 5v〉〈left: [1×]〉〈25〉-jāta-parihārehi parihara〈26〉dha pariharāpedha ca

yo ca〈27〉 khu Etaṁ sāsanaṁ Appamānaṁ〈Page 6r〉〈left: 6〉 〈28〉 kātūṇa bādhapīlaṁ janejjo〈29〉 tassa khu na parituss¿a?〈e〉jjamha〈30〉 tti _

bhavati cātra

1. Anuṣṭubh

〈Page 6v〉〈left: [1×]〉 〈31〉 sva-dattam para-dattaṁ vā
yo nṛpo〈32〉 noddhared dhareT_
jātau jātau〈Page 7r〉〈left: 7〉 〈33〉 sa pibati
viṣaṁ hāla-halaM〈34〉 halaM

2. Anuṣṭubh

bahubhir v¿u?〈a〉sudhā dattā
bahu〈Page 7v〉〈left: [1×]〉〈35〉bhiś cānupālit¿aṁ?〈ā〉 _
yasya〈36〉 yasya yadā bhūmis
tasya tasya〈37〉 tadā phalaM~

〈Page 8r〉〈left: 8〉 〈38〉 sava 10 4 vāsa 2 diva 1 hatthis(ā)m(i)〈39〉 Āṇattī mahārājaputo koṁgala〈40〉putto hadappag(g)āhamatyavaro ya ti ~

Apparatus

〈1〉 -bhaṭṭāraka- • The reading at first sight would seem to be *-bhajṭaraka-*. But *-bhaṭṭāraka-* is expected, and what appears to be the middle horizontal of a *j* must thus be *-ā* attached in an unusual position.

〈4〉 mutuḍa- ◇ *mutyada-* KR • We accept D.C. Sircar's reading provided in editorial notes to Krishna Rao's article.

〈9〉 ya santisatthiyanaṁ ◇ *yasattisatthiyanaṁ* KR • We accept D.C. Sircar's reading provided in editorial notes to Krishna Rao's article.

〈13〉 -rathākāra- • Krishna Rao 1955–1956 proposes to emend *-rathakāra-*.

〈17〉 A(no)〈18〉māsaṁ • Or has the scribe written *Aṇamāsaṁ*?

〈29〉 parituss¿a?〈e〉jjamha • By emendation we obtain a 1st pl. opt. form with imp. ending.

〈34〉 halaM • D.C. Sircar proposes to emend *dhruvam*.

〈35〉 cānupālit¿aṁ?〈ā〉 • Or is what seems to be an *anusvāra* actually the trace of the expected *-ā*?

〈38〉 hatthis(ā)m(i) • Or read *hatthisama* = *hatthasama*? Or *hatthisam[uha]*? Cf. EIAD 160, l. 14 *samuhāṇattī*.

〈39〉 -puto koṁgala- ◇ *-puṇakoṁgala-* KR • We accept D.C. Sircar's reading provided in editorial notes to Krishna Rao's article.

〈40〉 hadappag(g)āhamatyavaro ya ti ◇ *adappaggāha chetya varohati* KR • We accept D.C. Sircar's reading provided in editorial notes to Krishna Rao's article.

Translation

〈1–6〉 From the victorious city of Veṅgī, by the command of the glorious great king Nandivarman, who is favored by (or: who has embraced) the feet of his lord father, in the village of Piḍiha, the village headed by the *mutuḍa*, all complete—the men of good family (*kulaputta*) and constables (*bhaḍamanussā*) 〈appointed to〉 all duties and services—are to be addressed (thus):

〈7–15〉 'For here by me, in order to increase our merit (*dharma*), longevity and strength, and desiring the peace and prosperity of the infant crown-prince Khandapotta, has been given this village of Piḍiha, in accordance with the rules of the Rathakāra settlement, to the community of Caturvedins of the Rathakāra settlement, which is capable of both of cursing and of showing kindness, which belongs to various lineages and schools and is steeped in austerities as well the study of the Vedas.

〈16–30〉 And I confer to this settlement these immunities: it is not to be entered (by royal officers without permission); not to be interfered with; not to be dug for salt; not to be controlled by the (superordinate) territory (*araṭṭhasaṁvinaIkaṁ*):[1] not to supply

[1]According to Sircar 1966, p. 392, this MIA form corresponds to Sanskrit *arāṣṭrasāṁvinayika* and "refers to the freedom of the gift land from the administrative control to which the district in which it was situated was subject" (Sircar 1966, p. 392). Even though it may seem counter-intuitive because of the double negation (*a-* and *vi-*), meanings of *vinī* such as "to instruct, to direct, to punish" allow this interpretation. See also

water-pots, boiled rice and cots; not to supply grass, betel leaves, vegetables, flowers, fruit, curd, milk, ghee and butter-milk; etc. With these exemptions and all other types of exemptions that have not been written due to erroneous omission, you shall exempt (this village) and (also) cause (it) to be exempted. Whosoever, failing to respect this edict, would cause trouble or harassment, of him we would not approve.'

〈30〉 And in this regard there is 〈a statement〉:

1.

The king who does not rescue or sustain what is given by himself or given by another, surely (*dhruvam*) drinks the poison (named) *hālahala* from birth to birth.

2.

By many land has been given and by many protected. Whoever holds land at a given moment, to him does the fruit then belong.

〈38–40〉 Year 14, (fortnight of the) rainy season 2, day 1. The executor is Hatthisāmi, (who is) the son of *mahārāja*, son of Koṁgala (*mahārājaputo koṁgalaputto*), and the best among ministers 〈in charge of〉 the seizure of (i.e., recovering, reclaiming) stolen goods (?).[2]

Commentary

For diverse comments on this charter, in the context of the Śālaṅkāyana corpus as a whole, see Francis 2025.

Regarding the plate numbering, Krishna Rao 1955–1956, p. 2 commented: "The plates have writing on both sides with the exception or the first and last, which bear writing on their inner side. The inscribed faces of the plates are numbered with the ancient numerals of the *aksharapalli*. The numbers appear on the left margin above the hole. The first plate contains the figure l on its reverse side, while the number 8 appears on the obverse or inner side of the last plate. The remaining plates have numbers on their obverse side.But a peculiar feature of the numbering of the plates 5, 6 and 7 is that there is a symbol on their reverse side, whose value is not clear. These symbols are not met with elsewhere." To this we add the following observations

Senart 1902–1903, pp. 67–68; Mirashi & Mahajan 1941–1942, p. 149; Sircar 1965, p. 199, n. 4. Ther term also occurs in EIAD 172. For Pallava attestations, see Francis 2017, p. 461.

[2]This passage is very obscure. Sircar believed that two executors (Hatthisāmi and Vara) are mentioned, but we tentatively propose that the second description applies to the same Hatthisāmi. We follow Sircar's suggestion that *hadappag(g)āhamatya* stands for Sanskrit *hṛtapragrāhāmātya*, "i.e. an *amātya* or officer in charge of the seizure of stolen goods" (Krishna Rao 1955–1956, p. 6).

- 2r: the sign visible on the facsimile looks more like a 1, but a 2 is expected and there is perhaps the trace of a second stroke visible that would make this 2.
- 5v: The illegible sign could be a numeral.
- 6v: The illegible sign could be a numeral.
- 7v: The illegible sign could be a numeral.

Bibliography

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