

Nepal

(Continued)

-Sylvain Levi

XIV. Stela II of Harigaon

The second inscription of Amcuvarman in Harigaon is the exact counter part of the first. It is erected against the same platform at the other corner of the northern facing. It has the same dimensions, the same arrangement the feature and the contents are analogous. It is surmounted by a fronton on which are represented a cakra in the centre seen three fourths (like on the inscr. 10 of Bhagy) a cankha on the left; the design on the right has completely disappeared. An ordinary bead separates the fronton from the text. The inscribed portion of the stela covers a height of about 0m. 67 by a width of 0m. 37; the character has an average height of 0m. 014. An accident that does not seem due to chance alone has made disappear the higher portion of the stone on the right; the middle of the lower lines and the right brim have also suffered a mutilation. The rest is in excellent state of preservation the writing is clear and well traced. The style of writing is naturally the same as in the preceding inscription; I mention however the use of the small letter above the line for the final consonants; kulanam 15; padanam 1.16;

gansthikanam 1.18 parallelly to the anusvara in ciharanam 1.10; manusyanam 1.19. One of the numerical signs most frequent in the inscription has a dubious value (see note 1,7 'Nepal' Vol III by Sylvain Levi.)

The inscription is entirely in Sanscrit and almost entirely in prose. It ends up with a stanza in vamcastha, placed immediately before the date and in which Amcuvarman addresses himself directly to the reader. The object of the inscription is a maryadabandha (1.6 and 20) that is a bilateral engagement (see the note on verse 6, 'Nepal' Vol III by Sylvain Levi.); and indeed Amcuvarman does not show himself in it as a sovereign; not a single term evokes the idea of an order. The official situation of Amcuvarman has then not changed since the inscription of Samvat 30. It is a question of a distribution of taxes; the beneficiaries are temples, institutions or persons belonging to all the religions of Nepal. To comment upon each one of the names mentioned would mean to write a long chapter on the religious history in Nepal. I refer to the special chapters of my work and am satisfied in drawing up here an inventory classified according to the religious confessions. Civaism: Pacupati 7,2; Ramecvara 3,1; Manecvara 3,1; Dhara-Manecvara 3,1;

Parvatecvara 3,1; Kailasecvara 3,1; Bhattarakapadah 7,2. Vichunuism. Dolacikhara svamin 7,2 (Changu Narayan); Sambapure 3,1; Marasinha deva 3,1; Bhumbhukkikajalacayana (of Budha Nilkantha) 3,1.

Buddhism. Gum Vihara 7,2 (Gum Nevari word-mountain. Gumvihara is a name still in use for the Mani (cuda) caitya to the North of Samkou) cri Mana vihara 7,2 (Manavihara is even to-day another name for cakra-vihara in Patan); Cri-vihara 7,2; kharjurika vihara 7,2; Ma (dhya) ma vihara 3,1; samanya viharah 3,1.

Undetermined. Hamsagrhaddeva 3,1; Vagvateparadeva 3,1-tadanyadevakutah 2,2;

saperapancate 7,2; samamyapancate 3,1; rajakuala ... niyyktamanusya 2,2; gausthikah 2,2; gausthikah 2,2; krtaprasada 1; brahmanah 1; samanyamanusyah.

The donations are rated here like in the following inscription in pu-puranas and papanas.

The date is samvat 32; asadha month, clear fortnight the 13th tithi.

Text

1. Svasti Kailasakutabhavanad...
2. no bhagvat Pacupatibhattaraka...

(etc. see pages 93, 94, 95, 'Nepal' Vol III by Sylvain Levi.)

(Foot Note to page 93, 94, 95, 'Nepal' Vol. III by S. Levi)

1. The end of the first line contained an epithet of Amcuvarman still attested by the final syllable no of the second line.
2. The discrepancy that follows bhattaraka renders it impossible to determine the formulary employed here anugrtheta or anudhyata; and if the tah of the third line infers bappadaparigrhitah like above.
4. The specification of the grhiksetrikadi is missing in other inscriptions of Nepal. The omission must be filled up by a wording such as 'ya' (thapradhanan abha) syanu (dicati vi) ditam.
5. Crvanika is a secondary formation taken from cravana 'audit' or rather from gravana, the 5th month of the caitradi year corresponding to July-August. Perhaps the tax was collected at that moment.
6. Maryadabandha is cited in the Nachtraje of the P. W. with one reference only to the Divayadana 29.26. The passage is found in the avadana of Purna. Purna has three brothers. The eldest defends him the two others are allied against him and disdain him because he was born from a woman-slave. They decide between them to propose to the eldest brother a sharing of the inheritance "Let us think how we share. There upon they began reflecting (tan svabudhya vicarayathah). One will have that which belongs to the house (grhagata) and that which belongs to the fields (keetragata) another that which is in the shop and which belongs to the stranger; another will have Purna. If our eldest brother takes that which belongs to the house and fields, we can maintain ourselves with the things of the shop and the stranger. And if he takes that which belongs to the shop and the stranger, then we can subsist with the things of the house and the fields. And they add: Purnakasya ca maryada bandhamkartum (caknumah) Burnouf (Introd.

Translation

(of text on pages 93, 94, 95)

(1-5). Greeting. from the palace of Kailasa-kuta..... The holy Pacupti the worshipped lord, the... the gret marquis Amcuvarman in perfect health... to the proprietors of houses, fields and other Chiefs of families... let this be known by you.

(5-6). The collections of taxes on houses, fields, etc..... this is how the distribution is regulated and it will hence

forth be the practice to follow;

(7-19). To Pacupati 9 pu, 2 pa; to Dolacikharsvamin 9 pu, 2 p; to the Gumvihara 9 pu, 2 pa; to the cri-Man- vihara 9 pu, 2 pa; to the cri-Ra-vihara 9 pu, 2 pa; to the kharjurika-vihara 9 pu, 2pa; to Ma-ma vihra 9pu, 2pa; to the viharas in general 3pu, 1pa; to the Ramecvara 3pu, 1pa; to the Hamsgrhadeva 3 pu, 1pa; to the Manecvara 3pu, 1pa; to the Sahbpura 3 pu, 1pa; to the Vagvtiparadeva 3pu, 1 pa; to the Narasimha

p. 242) translates this portion of phrase by: "and we shall be able to keep Purna to make him work "However he adds in the footnote: "I translate thus conjecturally the phrase of the text that appears mysterious to me; et 'Purnam intra limits cohiberet.'" the Tibetan translates: "and make Purna suffer". yi-tsing, in his Chinese translation of the Mula Sarvastivade Vinaya Ksudrakavastu chap. 2 (Jap. ed. XVII, 4, p 8a, col, 7) adopts the same translation as the Tibetan. The editors of the Divyavadana, Messrs. Cowell and Neil, adopt in their Index of Words, the meaning given by Burnof, they translate in it maryadarbandha S. V by keeping in control. And Bothlingk in his Nachtrage adopts the same interpretation; das in den Schrankam Halten. But in default of expression maryada bankham kar, the classical language offers a perfect equivalent of the expression. In the Ramayana IV, 5, 11, (4, 13 ed. Gorresie) when Sugiva contracts an alliance with Rama, he says to him:

rocate yadi me sakhyam bahur esa prasaritah
grhyatam panina panir maryada badhyatam dhruva

"If my friendship is pleasing to you, here is my outstretched arm. Let the hand take the hand; let a firm peace to be concluded." And the commentator glosses thus; maryada amyonyakaryasampadanavisya niccayah bahyatam budhya pratijunayatam. "Maryada is a determination that has for object a reciprocal service to do each other. Badhhyatam means after mature deliberation to engage his word. It is interesting to find again in this gloss as an essential feature of the maryadabandha, the preliminary reflection expressed in the same terms employed by the account of the Divyadana (sva budhya vicarayatah) Maryadabandha implies then a bilateral (reciprocal) engagement, deeply reflected upon and elaborated by the contracting parties (in the account of the Divayavadana one must then translate thus: "And we shall make of Purana the object of a special convention between us two"). The expression is very important, because it excludes the thought of an order imposed by a superior authority. It is in harmony with all the rest of the document which contains no wording of injunction and which defines itself as an arrangement (vyavastha, 1.22).

deva 3 pu, 1 pa, to the Kailasevvara, 3 pu, 1pa; to the Bhuhhukkika-Jalacayana 3pu, 1pa; to the other temple, 2 pu, 2 pa; to the cri-Bhattaraka-padas 9pu, 2pa; to the Sapelpanci 9 pu, 2 pa; to the pancali in general 3 Pu, 1 pa; to the official entrusted with... the royal palace 2 pu, 2 pa; to the gausthikas 2 pu, 2 pa to him who has made the donation 1 pu; to the Brahamans 1 pu; to the staff in general. pu.....

(19-20). Such is the arrangement; and this distribution, no-body must... because;

(21-22). The welfare of my subjects fills up my purified heart..... my vanity, it is to have, discords. How could my subjects be happy? This is what I asked myself and have in my wisdom drawn up this arrangement.

(23) Samvat 33, month of asadha, clear fortnight, the 13th.

(to be continued)

7. The figure which I transtate by 7 is very dubious. It is not found again to my knowledge in the other inscriptions of Nepal and does not figure among the numerical signs gathered by Buhler in his Paleography of India. The most analogous sign is that which Buhler gives with the value of 7 (plate IX, Col. XIII), and as borrowed from the inscriptions of Nepal (I cannot say from which inscription exactly); it is the same sign, but turned over on its axis, exactly as has done between Manadeva and Amcuvarman.

16. The word pancali and its derivative pancalika have been exactly interpreted by Bhagvanlal (7, 1. 13 & 15; 10, 1. 16); it means the council of parish, the building (of churches).

18. The word gausthika is analogous to pancalika. The ancient designation "gosthi" applied to the council of parish survived in the actual name; gutthi.

I ignore the precise meaning of the word krta-prasada in spite of the conciseness of the terms with which it is composed—— at the end of the line one must evidently restore; brahmananam 22 and 23. Stanza in vamcastha.