

Nepal

(Continued from No. 109)

—Sylvain Levi

XX. Inscription of the Yag Bahal

The stamping of this inscription was sent to me from Nepal in 1902 by the Maharaja Deb Sham Sher, in the short period of his administration. No indication of origin was enclosed with the parcel, but a cursory note outlined on the side and foot of the stamping, bears: Yag bahal. I ignore at present where this bahal or monastery is located; but I am led to believe that the stela is found in the neighbourhood of Patan, like all other inscriptions connected thereto.

The inscription is incomplete; the last lines are missing. The 29 lines preserved, wholly or partly, cover a total height of 0m, 72 by a width of 0m, 40. The body of the characters measure an average of 0m, 01; the average space between the lines is 0m, 015. The orthography is on the whole correct; the silent according to the style that dates from Amcuvarman, is not redoubled after 'r'. The portion of the text preserved is all in prose. It is a chart of the ordinary type, that has for object the concession of a village with its

out-houses (offices etc) to the Buddhistic community; it is addressed to the interested parties, the inhabitants of the village of Gullatanga. The territory conceded is most probably a portion of the domain of Pacupati (1.4 and key, Bhag 13, 1.5 : Pacupatan). The fixing of limits is drawn up with that over-scrupulous accuracy of late inscriptions by proceeding from North to South and from East to West. The land-marks indicated show by a further example the advanced civilization of Nepal and also the landed wealth of the Buddhistic church. There are no less than seven monasteries adjacent to the land conceded; the Manadeva vihara, the Kharjurika vihara (17) the varta kalyanagupta vihara (17-18), the Caturbha-laukasana vihara (18-19) the criraja vihara (21). The Manadeva vihara is obviously identical to the Maha vihara mentioned already in an inscription of Amcuvarman (year 32) side by side with the kharjurika vihara (1,8 and 9); at the same time the vihara with the truncated name; yama vihara is almost certainly identical to the Mana vihara namely to the Madhyama vihara, designated in the same inscription of

Amcuvarman immediately after Mana V and Kharjurika V. The other names of monasteries have not yet been encountered elsewhere; the Varta kalyanagupta is a new comer in the list of personages decorated with this title (sup, 11, 131). Three villages are met besides on the course; Gomibhudanco (12) Dhoreval-ganco (14) Kambilampra (20). Two large roads are crossed or skirted (Mahapatha, 16; vrhathanmarga 22). At last the Vagvati skirts a portion of the land to the south (12).

The particular stipulations of the concession (4-11) are expressed with an accuracy of details that decides on the ordinarily fairly vague formulary of Nepalese charts, they only have their counterpart to my knowledge in the inscription 13 of Bagvanlal dated 1 (4) 3. This inscription found at the Southern gate of the precinct of Pacupati is extremely mutilated especially in the passage that contains the stipulations (5-10); but the characters preserved suffice to warrant the perfect concordance of the two texts, in rectifying at times the readings of Bhagvanlal (5); na sarve vina, corr. na sarvetika (rtavy); hyaparah, corr. maryado 'papamah; 9; bhayaca, corr. gapaca re 10; kalpatra corr kalatra. The village conceded is subject to the stipulations bearing on the persons or fortified places" (carirakotamaryodopapanah 1.6). The same expression is again found in a charts of Civadeva year 119 (Bhag 12, 1.5, in which Bhag restores (payukta) instead of papannya), but in the translation of the Pundit I cannot follow which way he means this wording unless it is intended for 'including therein the ground the sky and the underground"; I admit that in this case the connection escapes. The inscription of the Chasal-tol dated in the year 137, also preserves a traces a this

wording (1.13; kottamaryad). The exclusion of the labour to proceed to a foreign country (1.7) bahirdecagamanadisaal vavistirahito) has for counterpart in the charts of Civadeva year 119 the obligation to supply five bearers yearly for the statute labour of Tibet. A few faults of special kind that undoubtedly necessitated in ordinary cases the intervention of the royal justice are drawn up to the benefit of the donees; the murder of a pregnant woman (7) abortive practices (7) are punished with a fine of one hundred (pa) nas; the ill treatment to a wounded animal, if it belongs to the bovine species is punished with a fine of three pana puranas (8). In short, in the case of one of the five mortal offences of theft of adultery of murder or complicity the royal justice has only claim on the culprit himself; all that belongs to him family and property passes into the hands of the clergy of the monastery of Civadeva.

The name of the king who grants the charts is mutilated; there only exists (3) the indifferent final syllable 'deva'; the traces that exist of the preceding characters sidetrack definitely the restitution introduced by Bhagvanlal in his inscription (1.3); the two aksaras cannot possibly be ci va. The most probable reading is to me Puspadeva but I dare not on the belief of an uncertain reading introduce in the history of Nepala a name that nothing warrants elsewhere. The other indications also sidetrack the conferring of this chart and of the similar chart (Bhag 13) to Civadeva. Civadeva resides in the palace of kailasakuta that has replaced the palace of Managrha since the accession of Amcuvarman. King... deva dates his charts from the palace of Bhadradhivasa; the change of palace usually denotes a dispute in the succession to the throne. King... deva flatters himself

undoubtedly of being the legitimate heir to power (ba) ppapadanudhyato 2), but by right of Licchavi. He is the 'standard of the Licchavi race' Licchavikulaketuh, 3) a title disappeared from usage since the accession of Amcuvarman and this return of the Licchavis to power is attested by his successor Jayadeva who brings back the origin of his race to the eponym Licchavi (Bhag 15, 6). This king... deva is further the first and so far the only one in the Nepalese series to take the title of 'parama-mahecvara' "fervent worshipper of Civa" (1.2 and Bhag. 13.2) so frequent in the protocol of India proper in which it seems to date back to the Indo-Scythians. In short the conclusive formulary identical in the two twin charts (24-29-- Bhag 13, 29-35), differs from the other known charts; the traditional verses are inserted in it by means of the new form: Yato dharmacastrava canam (Bhag. 13, 34-35-29) ya to dha rmacastra. Altogether the chart of the yag bahal is from the same personage and the same epoch as the inscription 13 of Bhagvanlal dated samvat 143, the figure of the tens remaining uncertain; the Pundit admits that one can as well read 123 or 133.

Text

1. bhadradhivasabhavanad apratihatacaśanao bhagavat
Pacupatibhattarakapadanugrhe
(etc., see pages 141, 142, 143, Nepal, Vol III by S. Levi)

Translation (of above text)

(1-4). From the palace of Bhadradhivasa. Nothing resists his orders; the holy Pacupati, worshipped sovereign has him for favourites; his adored father follows him in thought; the Licchavi race has him for embellishment; he is pre-eminently the devotee of Mahecvara, the sovereign above all, the king of kings;...

deva in good health addresses himself to all the heads of houses residing in the village of Gullatanga, notables foremost, and makes known to them; know this :

(5-11). This village (in the domain) of the holy Pacupati... for the performance, without any fraudulence of the labours compelled by the great canals and for the settling of orders for statute labour,—but with the entry prohibited to soldiers whether regulars or irregulars—is subject to the stipulations concerning persons and fortified places; all the corporal services are remitted to them; are remitted to them; heads of houses are exempt from all duty such as that which necessitates going to a foreign country, etc. In the case of murder of a pregnant woman or the suppression of the embryo, he will be let off with a fine of one hundred (pa) nas only; in the case of ill-treatments towards wounded animals of the bovine species a fine of three panapuranas will be imposed on him. In case of theft, adultery, murder or complicity etc. the five capital offences the person only of the guilty will be handed over to the royal officials; his house his fields his wives in short all his property will pass into the hands of the venerable clergy. These are the conditions under which we have conferred this village to the venerable clergy of monks of the four regions, in the Civadeva vihara.

(11-24) And here is the fixing of limits. To the North-East the pipe of the canal... of the convent; then by going to the south in the region of Gomibhudanco by skirting a portion of the course of the Vagvati the confluent of the streamlet; thence by proceeding to the North the junction of the Manadeva vihara and of the kharjurika vihara thence by proceeding to the west Dhorevalganco thence following a westerly direction on the side of the S. E. angle of the Madh Yama vihara by

proceeding to the North by the path of the causeway by continuing to skirt the - - of the canal at the south-eastern angle of the field of kunala the great path; thence by continuing on the road in a northerly direction, the eastern wall of the Abhayarri eastern walls of the Varta Kalyanagupta vihara; thence by proceeding in a northerly direction the south eastern angle of the caturbhalankasana vihara; thence continuing to the North and to the West, in the north western angle the great path by proceeding to the North East Kambilapra; thence by proceeding to the North—East the reservoir that receives the flow of the waters from the Raha vihara and the Indra Mulaka, thence by the North—East by skirting the causeway south of the garden south of the great path and by proceeding to the South—East, the path; thence by following

this road in a southerly direction the vihara in question; thence the pipe of the canal (24-29). In this concession the limits of which have been thus fixed if a matter ever arises concerning the interests of the venerable clergy, it will then devolve upon the supreme Tribunal (of the Rhone) to investigate into it. Let this be well understood. And nobody, whether he be of our own kind or of any other must nulify this favour we are conferring..... And he who will nulify this order personally or by instigating others we shall absolutely not tolerate him... .. As to the kings to reign if they wish for virtuous happiness in this world they will have to remember that the favour conceded by a royal predecessor demands respect because the book of law says.

(To be Continued)