INDIAN EPIGRAPHY
BY

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MOTILAL BANARSIDASS
DELHI :: VARANASI :: PATNA
Dedicated to the Memory of

G. Bühler, F. Kielhorn, J. F. Fleet, E. Hultsch

and other Savants to whose writings the Author owes

his little knowledge of Indian Epigraphy.
CONTENTS

Subject

Page
Preface xiii
Abbreviations xv
List of Plates xx
System of Transliteration xxii

CHAPTER I

INSCRIPTIONS AND THEIR EVIDENCE

1. Indian Inscriptions 1
2. Reconstruction of Early Indian History 7
3. Historical Perspective 13
4. Merits of Epigraphical Evidence 17
5. Demerits of Epigraphic Evidence 23

Appendix

INDO-MUSLIM EPIGRAPHY

1. Study of the Subject 31
2. Nature of the Records 33
3. Language 34
4. Palaeography and Calligraphy 36
5. Historical Importance 37

CHAPTER II

LANGUAGE OF INSCRIPTIONS 39

SECTION I

PRAKRIT AND SANSKRIT 39

SECTION II

DRAVIDIAN LANGUAGES

1. Tamil (Tamiḻ) 46
2. Kannada (Kanarese) 48
3. Telugu (Têluugu, Tênuugu) 49
4. Malayâlam and Tulu 51
SECTION III

NEO-INDOARYAN LANGUAGES 53
1. Marathi 53
2. Hindi and its Dialects and Allied Languages 55
3. Gujarati 56
4. Kashmiri and Allied Dialects 57
5. Oriya (Oḍiẏa) 58
6. Bengali (Vaṅgāli) and Maithili 59
7. Assamese (Asamīẏa) 60

CHAPTER III

WRITING MATERIALS

SECTION I

MATERIALS FOR WRITING OR SCRATCHING
1. Palmyra Leaves 61
2. Birch and Aloe Bark 63
3. Cloth and Hide 65
4. Paper 67
5. Wood 68

SECTION II

MATERIALS FOR ENGRAVING OR EMBOSsing
1. Stone 70
2. Earthen Objects 73
3. Shells and other Non-Metallic Objects 74
4. Copper 74
5. Gold and Silver 77
6. Bronze, Iron and other Metals 78

SECTION III

INK AND PEN
1. Ink 79
2. Pen and other Instruments 119

CHAPTER IV

PREPARATION AND PRESERVATION OF RECORDS
1. Writing and Engraving 83
2. Illustration and Ornamentation 88
3. Omission, Correction and Pagination 90
4. Auspicious Symbols 92
5. Preservation of Copper-plate Grants 97
6. Treatment of Letters 99
7. Preservation of Manuscripts 100

CHAPTER V
COPPER-PLATE GRANTS

SECTION I
ROYAL CHARTERS AND CONNECTED PROBLEMS

1. Rāja-śāsana 103
2. Other Types of Śāsanas 109
3. Creation of Rent-free Holdings 114

SECTION II

SPECIMENS OF RĀJA-ŚĀSANA

1. Form 120
2. Classification of Contents 126
3. Preamble 127
4. Notification 134
5. Conclusion 141
6. Seals 150

Appendix I
MEANING OF 'UPAGATA', ETC. 161

Appendix II
STANZAS ON BHŪMI-DĀNA QUOTED IN RĀJA-ŚĀSANAS 170

CHAPTER VI

INDIAN EPIGRAPHY ABROAD 202

1. Central Asia 205
2. Ceylon 208
3. Burma, Siam (Thailand) and Malay Peninsula 210
4. Indonesia 212
5. Cambodia 214
6. South Annam 217
CHAPTER VII

DATING AND THE ERAS

SECTION I

DATES IN INDIAN EPIGRAPHS

1. Nature of the Dates 219
2. Numbers expressed by Words 228
3. Numbers expressed by Letters 233
4. Regnal Reckoning and Connected Problems 235
5. Introduction of Reckoning in Eras 242

SECTION II

SOME CURRENT RECKONINGS

1. Vikrama Era 251
2. Śaka Era 258
3. Jupiter’s Sixty-year Cycle 267
4. Kollam (Kolamba) Era 269
5. Nevāri Era and other Reckonings of Nepāl 270
6. Laksmanasena Era and Allied Reckonings 271
7. Christian Era 278

SECTION III

OBSCURE RECKONINGS

1. Parthian or Arsacid Era 281
2. Kalacuri or Cedi Era 282
3. Gupta or Valabhi Era 284
4. Jupiter’s Twelve-year Cycle 288
5. Gaṅga or Gaṅgeya Era 289
6. Harṣa Era 291
7. Bhauma-Kara Era 297
8. Gālukya-Vikrama Era 302
9. Simha Era 304
10. Puḍuvaippu Era 305
11. Cochbihar (Kocavihāra) Era 306
12. Ilāhi Era 306
13. Śivāji’s Coronation Era 307

SECTION IV

HIJRI AND ITS INDIAN MODIFICATIONS

1. Hijri Era 308
2. Fasli Era 310
3. Šuhūr, Shāhūr or Sur Era 311
4. Vilāyatī Era 312
5. Amli Era 312
6. Bengali Era 312
7. Tripurā Era 313
8. Maṅ ṇ Era 313
9. Malla Era 313
10. Bhāṭīka Era 314
11. Mavūḍi Era 316

SECTION V
FABRICATED RECKONINGS AND DOUBTFUL CASES
1. Kali-yuga Era 318
2. Saptarṣi Era 319
3. Jain Nirvāṇa Era 321
4. Buddhist Nirvāṇa Era 322
5. Graha-parivṛtti Cycle 323
6. Śrī-Harṣa Era of 457 B.C. 323
7. Maurya Era 324
8. Nanda Era 324
9. Era of Samprati 325
10. Āguptāyika Era 325

CHAPTER VIII
TECHNICAL EXPRESSIONS
1. Abbreviations 327
2. Royal Titles and Epithets 330
3. Official Designations 331
4. Administrative and Territorial Divisions 376
5. Royal Prerogatives and Taxes 388
6. Land Measures 407
7. Personal and Family Names 420
8. Miscellaneous Terms 425

Appendix I
Spurious Epigraphs 435

Appendix II
Interest in Epigraphic Studies 440

INDEX 443
PREFACE

It was during my student days about thirty five years ago that I felt the want of suitable books for the study of inscriptions in the post-graduate classes of Indian Universities. While I was preparing my Select Inscriptions bearing on Indian History and Civilisation on behalf of the University of Calcutta nearly twenty-five years back, it was also my aspiration to write an introductory volume dealing with Indian epigraphy and palaeography. But the subjects appeared to me so vast and complicated that I soon became doubtful about my competence to undertake it.

In 1954, the University of Calcutta requested me to revise the Select Inscriptions for a second edition. While revising the work and correcting the proofs of the revised edition, the old desire to write a text book on Indian epigraphy and palaeography again seized me, and I planned a small work on the subjects. Soon I completed some short chapters on Indian palaeography together with a few on certain connected topics of epigraphy in the lines of G. Bühler’s Indische Palaeographie and G. H. Ojha’s Bhāratiya Prācīn Lipimālā. It was only then that I realised that Indian epigraphy required a more elaborate treatment in a separate volume.

In the present work, I have tried to discuss various aspects of Indian epigraphy. But a satisfactory treatment of the subject requires so much width of reading and depth of knowledge and the number of inscriptions in the various Indian languages is so large that I have failed to do full justice to many of the topics owing principally to my limited knowledge and want of leisure. It is a matter of regret that various pre-occupations stood in my way to devote as much time as a comprehensive work on Indian epigraphy demands. There are again topics on each of which it is possible to write a detailed monograph, and it has been necessary to be brief for want of space. Nevertheless, I hope that the book will be of some
help to the students of early Indian history and culture. The readers are requested to point out to me whatever serious flaws they may notice in the plan of the work and its execution so that I may consider them for the betterment of the work in a future edition.

While my work on this volume was progressing, I also felt the necessity of a glossary of interesting words occurring in Indian inscriptions and began to compile one. At first I wanted to append it to the present volume. But, when the glossary was ready, it was found to be too big for an appendix. I have therefore arranged for its publication as a separate volume under the name of Indian Epigraphical Glossary. My Indian Palaeography, which was taken up earlier as indicated above, is also being published as a separate volume.

Parts of the present book had been written before I left the post of Government Epigraphist for India in the Epigraphical Branch of the Department of Archaeology, Government of India, about the middle of 1961, and I am happy to record my feelings of gratitude to the members of the Branch for the help they rendered me in various ways. My thanks are due to Dr. S.K. Maity of the University of Jadavpur, who prepared the Index with the assistance of his pupils. I am also grateful to the Department of Archaeology for the photographs that have been used for illustrating the volume as well as to the authorities of the periodicals in which a few of its sections appeared either in English or in translation.

It is unfortunate that misprints and other blemishes have crept into the work in spite of my best efforts. For these, I crave the indulgence of the readers. I should also mention that some of the points of discussion have been repeated in different contexts for the benefit of average students.

Some errors and misprints have been corrected in the Addenda et Corrigenda.

University of Calcutta, D. C. SIRCAR
8th June, 1964.
ABBREVIATIONS

ABORI = Annals of the Bhandarkar Oriental Research Institute, Poona.


ARASI = Annual Report of the Archaeological Survey of India.


ASIR, A. S. I. Reports = Alexander Cunningham’s Archaeological Survey Reports.

ASR = Alexander Cunningham’s Archaeological Survey Reports.

ASSI = Archaeological Survey of South India, Vol. I, etc.

ASWII = Archaeological Survey of Western India, Vol. I, etc.

BDMRI = Bulletin of the Deccan College Post-Graduate and Research Institute, Poona.
Bhandarkar’s List

=Bulletin of the School of Oriental and African Studies, University of London.

Bull. Baroda Mus.

=Bulletin of the Baroda Museum.

Camb. Hist. Ind.

=Cambridge History of India.

CHI

=Cambridge History of India.

CII

=Corpus Inscriptionum Indicarum.

Com. Vol.

=Commemoration Volume.

Corp. Ins. Ind.

=Corpus Inscriptionum Indicarum.

DHNI


E. Hist. Ind.

=Early History of India by V. A. Smith, 4th edition, 1924.


=Epigraphia Birmanica, Rangoon.

Ep. Carn.

=Epigraphia Carnatica, Bangalore.

Ep. Ind.

=Epigraphia Indica, New Delhi.


=Epigraphia Indo-Moslemica.


=Epigraphia Zeylanica, Colombo.

Hist. Beng.

=History of Bengal published by the Dacca University.

Hist. Ins. S. Ind.

=The Historical Inscriptions of Southern India by R. Sewell, Madras, 1932.


=Iconography of the Buddhist and Brahmical Sculptures in the Dacca Museum by N. K. Bhattasali, Dacca, 1929.

Ind. Ant.

=Indian Antiquity, Bombay.

Ind. Cult.

=Indian Culture, Calcutta.

IHQ

=Indian Historical Quarterly, Calcutta.

Imp. Gaz. Ind.

=Imperial Gazetteer of India.

Ins Beng.


JAHRS

=Journal of the Andhra Historical Research Society, Rajahmundry.

JBBRAS =Journal of the Bombay Branch of the Royal Asiatic Society.


JNSI =Journal of the Numismatic Society of India.


JUPHS =Journal of the U. P. Historical Society, Lucknow.

Kielhorn's Southern List =A List of the Inscriptions of Southern India from about A.D. 500 by F. Kielhorn, Appendix to Epigraphia Indica, Vol. VII.

Lüders' List =A List of Brāhmi Inscriptions from the earliest times to about A.D. 400 by H. Lüders, Appendix to Epigraphia Indica, Vol. X.

Mem. ASB =Memoirs of the Asiatic Society of Bengal.
Mem. ASI = Memoirs of the Archaeological Survey of India.
N. Ind. Ant. = New Indian Antiquary.
Proc. IHC = Proceedings of the Indian History Congress.
SII = South Indian Inscriptions.


V. G. = Verspreide Geschriifen.


LIST OF PLATES

I. Nos. 1-2—Steatite Seals from Mohenjodaro
   No. 3—Clay Seal from Nalanda
II. Nos. 1-3—Clay Seals from Nalanda
III. No. 1—Coin of Azes
     No. 2—Coin of Spalyris (Śpalahora) and Śpalagadama
     No. 3—Coin of Vāsiṣṭhiputra Viḷivāyakura
IV. No. 1—Coin of the Yaudheya Republic
    No. 2—Gold Coin representing Candragupta I and Kumāradevi
    No. 3—Coin of Rājendra-coḷa I
V. Lauriya-Nandangarh Stone Pillar bearing Edicts of Aśoka
VI. Nasik Stone Pillar bearing Inscription of Bhaṭapālikā
VII. Inscribed Wooden Pillar from Kirari
VIII. Meharauli Iron Pillar bearing Inscription of Candra
IX. Mahakuta Stone Pillar bearing Inscription of Maṅgaleśa
X. Stone Pillar Inscription from Sravanabelgola
XI. Inscribed Stone Sculputre from Mathura
XII. Nāga Stone Inscription from Banavasi
XIII. Takṣaka-nāga Image Inscription from U.P.
XIV. Inscribed Hero Stone from Tripurantakam
XV. Inscribed Sati Stone from Devagiri
XVI. Inscribed Hero Stone from Kalukada
XVII. Stone Inscription from Mallam recording Head-offering
XVIII. Inscribed Conch-shell from Salihundam
XIX. No. 1—Inscribed Earthen Pot from Ponduru
     No. 2—Brick from Jagatgram bearing Inscription of Śilavarman
XX. No. 1—Inscription on Terracotta Plaque from Bihar
    No. 2—Embossed Writing on the same Plaque
XXI. Sanokhar Copper Image-cover bearing Inscription of Ballālasena

XXII. Pushpagiri Stone Slab bearing Inscription of Singhaṇa

XXIII. Inscribed Walls, etc., of the Saptarṣiśvara Temple at Lalgudi

XXIV. Earthen Pot from Andhavaram containing Four Sets of Copper-plates

XXV. Four Sets of Copper-plates inside Earthen Pot from Andhavaram

XXVI. Tripura Plate of Lokanātha

XXVII. A Set of Copper-plates from Andhavaram

XXVIII. Udayendiram Plates of Hastimalla

XXIX. Pullur Plates of Nandivarman II

XXX. Bronze Seal of Śravavarma-maukhari

XXXI. No. 1—Bronze Seal of the Tandantottam Plates of Nandivarman II

No. 2—Bronze Seal of the Kolhapur Plates of Gaṇḍarāditya

XXXII. Bronze Seal of the Nalanda Plate of Devapāla

XXXIII. Bronze Seal of the Karandai Plates of Rājendra-koḻa I

XXXIV. Bronze Seal of a Grant of Daṇḍi-mahādevi

XXXV. Bronze Seal of a Grant of Dharmaṇḍa of Prāgjyotīṣa

XXXVI. Crystal Seal of Avarighsa

[Nos. I—XII, XIV—XIX, XXIII—XXXV are from Ancient India, No. 9. For Nos. XIII and XX—XXII, see Epigraphia Indica, Vol. XXX, Articles Nos. 8, 16 and 40. No. XXXVI appears in Epigraphia Indica, Vol. XXXVI.]
**SYSTEM OF TRANSLITERATION**

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Dravidian palatal alveolar $n=n$

Dravidian palatal alveolar $r=r$

Dravidian cerebral voiced fricative (i.e. voiced $s$) $= ś$

anusvāra=$m$, visarga=$h$, upadhmāniya=$h$, jihvāmūliya=$h$
CHAPTER 1

INSCRIPTIONS AND THEIR EVIDENCE

1. Indian Inscriptions

Epigraphy is the study of inscriptions, and ‘inscription’ literally means any writing engraved on some object. In India, rocks as well as lithic, metallic, earthen or wooden pillars, tablets, plates and pots, as also bricks, shells, ivory plaques and other objects were generally used for incising inscriptions. Often writing in relief such as we find in the legends on coins\(^1\) and seals,\(^2\) which are usually produced out of moulds or dies, and also records painted on cave walls or written in ink on wooden tablets are regarded as inscriptions, although these writings are not actually engraved. As is usually the case with inscriptions in the Perso-Arabic script, the letters of certain late medieval records in the indigenous Indian alphabets are generally not engraved but are formed by scooping out the space around them.

Inscriptions may greatly vary in point of length. Sometimes an epigraph contains only a mark or one single word or expression, indicating the name of an individual, often a pilgrim at a holy religious establishment engraving his name on a wall or stone to commemorate his visit, or standing as the

\(^1\) Thousands of early Indian coins have been discovered at various places in different parts of India. The earliest of these bear no legend. The fashion of mentioning the name of the issuing authority in the coin-legend was popularised in India by the foreign rulers beginning with the Indo-Greeks who conquered wide areas of North-Western India about the beginning of the 2nd century B.C. Most of the indigenous Indian coins bearing legends have to be assigned to later dates. See *The Age of Imperial Unity*, ed. Majumdar, p. 159.

\(^2\) Hundreds of seals have been discovered in various ancient sites in different parts of North India. They are mostly of clay and steatite, though some of them are of ivory and other objects including metal. Royal seals affixed to copper-plate grants for the purpose of authentication were made of bronze or copper. Some of the seals bear only emblems and others only legends, while the majority bear both emblems and legends. See Chapter V, p. 6, below.
label of a sculptured scene from the epics or the Jātakas.\(^1\) Some-
what longer inscriptions may record the dedication of the images of deities\(^2\) or commemorate such events as the fall of a hero in battle or such curious social customs as the self-immolation of a widow\(^4\) and the head-offering of a devotee.\(^5\) In some cases, however, an inscription may embody a kāvya in many cantos or a drama in several acts. The Udaipur Rājasamudra inscription,\(^6\) called the Rājapraśasti-kāvya, falls in the first category, while the Ajmer Lalitavigraharāja and Harakelinātaka inscriptions\(^7\) are instances of the second type. The Kudumiyamalai (Pudukottai, Madras State) inscription\(^8\) contains a unique seventh century work on musical notations.

Epigraphic records may be broadly classified under two groups: (1) those engraved by or on behalf of the ruling authority, and (2) those incised on behalf of private individuals or organizations. The largest number of epigraphs of the second category record donations made in favour of religious establishments or installation of images for worship. They are usually incised on the object that were donated or installed, and are, as a rule, small. In some cases, however, they mention the king during whose reign the grant was made or the installation took place. Innumerable dedicatory inscriptions, big and small, are engraved on the walls, etc., of reputed religious establishments and centres of pilgrimage, such as the temples at Bhubeswar, Draksharama, Srikurmam, Simhachalam, Srirangam, Kanchipuram, Lalgudi and other places.\(^9\) The majority of the donations recorded in these epigraphs were made by pilgrims, some of whom were kings, chiefs or royal officers. In certain cases, people are known to have made donations in favour

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1. Some of the Barhut inscriptions belong to this class. The marks and names of masons fall in the category of very small inscriptions.
2. See, e.g., Ancient India, No. 9, Plate CX, Nos. 1-2.
4. Ibid., Plate CXII, No. 1.
5. Ibid., Plate CXI, No. 1.
7. Ibid., Vol. XX, pp. 201 ff.
of such temples in absentia. Pilgrims visiting the temples in the course of pilgrimage often carried with them a written eulogy with a view to getting it engraved on a temple wall after having made the desired donations.

Eulogistic compositions, called praśasti, were sometimes composed and engraved on stone tablets or pillars to commemorate public works like the excavation of a tank or step-well or the construction of a temple by a royal or ordinary personage or a group of individuals. The ruler of the country is usually mentioned in such works composed on behalf of private persons or officials. Even private records, therefore, often offer valuable information for the reconstruction of political and cultural history as well as for other allied subjects such as topography. The Uttiramerur (Chingleput District, Madras) inscriptions throw very welcome light on the village administration in Southern India during the tenth century.

By far the most important are, however, the records incised by or on behalf of the ruling authority. These inscriptions may be classified under such heads as: (1) royal edicts (e.g. the rock and pillar edicts of the Maurya emperor Aśoka), (2) epigraphs commemorating particular achievements of a king in a eulogistic kāvyā or praśasti, (3) grants in favour of learned

4. Most of these edicts have several versions. There are also other cases of inscriptions having several versions. See Ep. Ind., Vol. XXXIII, pp. 147 ff.
5. The Junagadh rock inscription of Rudradāman I and the Allahabad pillar inscription of Samudragupta fall in this class. See Select Inscriptions, pp. 169ff.; 254 ff. In later epigraphs, the word praśasti often occurs about the end of the records to indicate the composition. In some cases, the word pūrāṇa is used instead of praśasti and it has been suggested that pūrāṇa and praśasti are synonyms (cf. Ep. Ind., Vol. XXX, p. 123). But pūrāṇa really means 'the above', i.e. the above-quoted or above-mentioned thing in the feminine gender, and is often used with reference not only to praśasti but also to tīthi or the lunar day. It has to be noticed that pūrāṇa is not recognised in the lexicons as a synonym of praśasti or tīthi, even though it is very often found in epigraphic literature. The subject of the eulogies was generally called the kirti of the person concerned. The word kirti means 'fame', but is here used to indicate any performance (e.g., a temple, an image, a grant of land and the like) calculated to render the person responsible for it famous. The words kirtana and kirtanā are also sometimes used in the same sense. See CHI, Vol. III, pp. 212-13, note; Ep. Ind., Vol. XXVIII, p. 184; Vol. XXXIII, p. 170 (text line 3).

Brâhmaṇas, religious institutions or deserving individuals and officials, and (4) miscellaneous.

Some of the epigraphic records, especially those of the eulogy type, were composed by poets of great ability and their compositions are of a high order. Mention may be made in this connection of Hariśena of the Allahabad pillar inscription (c. 360 A.D.)\(^1\) of Samudragupta, Kubja of the Talagunda inscription (c. 460 A. D.)\(^2\) of Śāntivarman, Vatsabhaṭṭi of the Mandasor inscription of 473 A.D.,\(^3\) Vāsula of the Mandasor inscription (c. 532 A.D.)\(^4\) of Yaśodharman, Ravikṛti of the Aihole inscription (634 A. D.)\(^5\) of Pulakeśin II, Chittapa of the Bhilsa inscription (c. 1050 A. D.),\(^6\) Vācaspati of the Bhubeswar inscription (c. 1100 A. D.)\(^7\) of Bhavadeva-bhaṭṭa, and Umāpatidhara of the Deopada inscription (c. 1130 A. D.)\(^8\) of Vijayasena. Some of the authors of the epigraphic kāvyas are known only from the inscriptions, their other works being lost. It should be pointed out in this connection that private records were often composed by people of indifferent education and generally contain numerous errors of orthography and language. But epigraphs like the Chhoti Sadri inscription\(^9\) of Gauri and the Vasantgadh inscription\(^10\) of Pūṇapāla show that sometimes even the Pandits at the kings' courts possessed very poor knowledge of the Sanskrit language.

The epigraphs recording royal grants of land were generally engraved on copper plates and there gradually developed a tendency to introduce in the copper-plate grants an elaborate eulogy of the donor and his ancestors. Fairly detailed information about a king and his ancestors is often found in the elaborate praśastis on stone or copper plates, which are therefore of inestimable value for the reconstruction of ancient and medieval

2. Ibid., pp. 430 ff.
3. Ibid., pp. 288 ff.
4. Ibid., 393 ff.
8. Ibid., pp. 33 ff.
10. Ibid., Vol. IX, pp. 10 ff.
Indian history, especially because most of the facts supplied by them are in many cases not known from any other source. But, as indicated above, private records also often offer valuable information for the reconstruction of political and cultural history and on allied subjects.

Excluding coins and seals bearing legends which are not inscriptions in the real sense, the largest number of Indian epigraphic records belong to the category of stone inscriptions. Most of the early prāśās are incised on stone—rocks, tablets or pillars, though, in the later period, they were also incorporated in royal charters engraved on copper plates as already indicated above.

A few words may be added here about certain characteristics of Indian inscriptions though we shall have occasion to discuss many of them in detail separately. At the beginning of an inscription generally and also at its end occasionally, there is an auspicious symbol or word or a passage in adoration to a deity. The word siddham and svasti at the beginning of inscriptions are commonly found, though siddham gradually came to be represented by a symbol found at the beginning of numerous inscriptions. Among other auspicious symbols, occasionally we have the svastika, the trident-on-wheel called triṇatna, the śrīvatsa, the tree-in-railing, and certain unidentified symbols in early inscriptions.

Generally separation of words or their groups is not observed in inscriptions. In certain cases, some letters are found to be separated from others; but this was done without any system and probably according to the will of the scribe or engraver. Often the end of an epigraph was indicated by punctuation marks and occasionally the end of a sentence or section

1. ASSI, Vol. I, Plate 69; ASWI, Vol. IV, Plate 49, Nos. 5-7, 9, 11, 13-14, etc.
2. ASWI, Vol. IV, Plate 49, Nos. 8, 10, 15, etc. It is sometimes called nandipada (Rapson's Catalogue, p. cxxv).
3. See this together with the svastika symbol at the beginning of the Hathigumpha inscription of Khāravela (Select Inscriptions, Plate facing p. 208).
4. This occurs at the end of the Hathigumpha inscription (ibid., Plate facing p. 209).
5. ASWI, Vol. IV, Plate 44—Bhaja No. 7; Plate 45—Kuda Nos. 1, 6, 16; Plate 46—Kuda Nos. 20, 22, 24, 26.
or the first or second half of a stanza was also likewise marked. At the end of a section, sometimes we have the representation of a lotus, a floral design, a circle and other symbols. In the upper part of a number of medieval inscriptions, there are such representations as the Śiva-līṅga, Nandin (Śiva’s bull), a cow-with-calf, sun and moon, etc. Only in some cases an omission was indicated by a cross or kākapāda (or haṁsapāda) symbol and the omitted letter or letters were engraved in the margin. Letters wrongly engraved were occasionally erased by chiselling or the cancellation was indicated by one or more strokes.

Often, the names of the author, the writer and the engraver of a record were mentioned. The dates of the epigraphs sometimes record the year [of the regnal reckoning of a ruler or of an era], season, month, day, fortnight, tīthi, etc.

The practice of engraving eulogies on pillars or tablets of stone and charters on copper plates was not popular with the foreigners professing Islam, who conquered wide areas of India during the medieval period. They were used to the writing of books on history and issued their many farmāns generally on paper. It was the Muhammadans who were responsible for the popularity of paper in India as a writing material. The increase in the popularity of the practice of writing on paper gradually led to the decline of the custom of engraving inscriptions on stone and copper. Another factor contributing to the decline is that the number of independent Hindu rulers, who would have followed the old convention, gradually became fewer and fewer. Indeed we have copper-plate charters issued by the kings of Tripura and Assam as late as the 18th century.

2. Ibid., Vol. II, Plate facing p. 120, text line 33.
3. See ibid., Vol. XIV, Plate facing p. 185.
4. See, e.g., ibid., Vol. XXX, Plate facing p. 124, text line 17.
5. See ibid., Vol. XII, Plate facing p. 12, text line 1; Vol. II, Plate facing p. 276, text lines 3, 11 and 20.
7. See, e.g., the Arthuna inscription (1080 A.D.) of Paramāra Cāmuṇḍarāja (Bhandarkar’s List, No. 145), which was composed by the poet Candra, written by the Vālabhya-Kāyastha Asarāja and engraved by Cāmuṇḍaka.
and the engraving of pilgrims' records at holy places is popular even today in accordance with the old custom. The final blow to the practice of incising eulogies on stone was delivered by the introduction of the printing press and to that of engraving charters on copper plates by the system of registering documents introduced by the British administration.

2. Reconstruction of Early Indian History

For the ancient and medieval periods of Indian history, the study of inscriptions has a special importance. No doubt India contributed to the civilization of the world in all periods of history; but her more significant contributions to world culture were made in the early period. The study of early Indian history has, therefore, great importance to the student of the history of human civilization. Unfortunately, unlike Greece, Rome or China, ancient India has no history, because the Indians of antiquity did not care to leave written accounts of all their achievements. Ancient India did not produce a Herodotus, Thucydides or Tacitus to leave for posterity a genuine and comprehensive history of the achievements of her sons. Therefore, the information gathered from various sources, such as the literary, epigraphic, numismatic, archaeological and monumental records, has to be utilized to reconstruct this lost history of the most glorious days of India. Of all such sources for the reconstruction of early Indian history, epigraphic records are the most important, for they provided material for the major part of what we now know about the achievements of the Indians of old.

Writing in 1839, Elphinstone observed in his famous History of India that in Indian history 'no date of a public event can be fixed before the invasion of Alexander and no connected relation of the national transactions can be attempted until up to the Muhammadan conquest'.¹ In 1866 Cowell accepted the truth of Elphinstone's dictum in regard to the whole of the so-called Hindu period of Indian history,

for he pointed out that 'it is only at those points where other nations came into contact with the Hindus that we are able to settle any details accurately.' But the activities of a multitude of scholars working in the various branches of ancient Indian history led to the gradual discovery and accumulation of an unexpected wealth of material for its reconstruction. The achievements of ancient Indian rulers recorded in inscriptions on stone and copper plates were undoubtedly the most important of this.

As early as 1837, the necessity of arranging epigraphical records systematically for the reconstruction of the ancient history of India was pointed out by James Prinsep, to whom goes the credit of first placing the study of Indian archaeology on a sound and critical foundation. Many inscriptions appeared in periodicals like the *Asiatic Researches* and the *Journal of the Asiatic Society* (both published by the Asiatic Society, Calcutta, established in 1784), the *Indian Antiquary* (started by J. Burgess in 1872) and others such as the *Madras Journal of Literature and Science*, the *Journal of the Royal Asiatic Society* (London), the *Journal of the Bombay Branch of the Royal Asiatic Society* and the *Transactions of the Literary Society of Bombay*. The creation of the post of Archaeological Surveyor by the Government of


India in 1861 encouraged official and unofficial search for inscriptions and their study and publication.

Out of the numerous epigraphic records discovered respectively till the seventies and eighties of the 19th century, Alexander Cunningham, the first Director General of the Archaeological Survey of India (1871-83)\(^1\), collected those of Asoka in a volume;\(^2\) and J. F. Fleet edited the inscriptions of the Gupta age\(^3\) as Epigraphist to the Government of India (1883-86). E. Hultzsch, as Epigraphist to the Government of Madras (1886-1903), published the first volume of his *South Indian Inscriptions* in 1890.\(^4\) About a year earlier, J. Burgess, Cunningham’s successor as Director General of the Archaeological Survey of India, started an official journal entitled *Epigraphia Indica* exclusively for the publication of inscriptions.\(^5\)

1. He earlier served as Archaeological Surveyor to the Government of India from the end of 1861 to 1865, when his Report on the Archaeological Survey, Vols. I-II, were prepared. As Director General, he prepared Vols. III, V, IX-XI, XIV-XVII and XX-XXI of the said Reports. Vols. IV, VI-VIII, XII-XIII, XVIII-XIX and XXII-XXIV of the Reports were written by Cunningham’s assistants under his guidance. See Sastri’s edition of Cunningham’s *Geography of Ancient India*, pp. liii-liv, and *Ancient India*, No. 9, pp. 10-11.


4. Vol. II and Parts i-ii of Vol. III were also edited by Hultzsch, while Parts iii-iv of Vol. III, were edited by H. Krishna Sastri. The latest Volume of the series so far published is Vol. XIII.

5. The first volume of *Epigraphia Indica* (completely published by 1892 although the first fasciculus appeared in October 1888) was edited by J. Burgess with the assistance of E. Hultzsch, Epigraphist to the Government of Madras, and A. Führer, Archaeological Surveyor, North-Western Province and Oudh. The second volume was also edited by Burgess assisted by Führer. After these two volumes, which were published as a sort of supplement to the *Corpus* volumes, the *Epigraphia Indica* became a regular periodical. The next four volumes (1894 to 1901) were edited by Hultzsch as Epigraphist to the Government of Madras, and the seventh and eighth ones (1902-1906), together with a few parts of the ninth (1907-1908), by the same scholar as Professor in the University of Halle, Germany. The later parts of the ninth volume were edited by Sten Konow as Government Epigraphist for India. Sten Konow’s successor in the said post was Rao Bahadur V. Venkayya,
The Government of Madras was publishing notices of inscriptions examined by its officers in an annual report from 1887 till 1921, the name of the publication being later changed to *Annual Report on South Indian Epigraphy*. In half a century, nearly 25,000 inscriptions on temple walls and other monuments and about 500 copper-plate grants were reviewed in this periodical. With the increase in the number of epigraphic records discovered and studied, several lists of inscriptions were published for the benefit of the students of history. The earliest such work is F. Kielhorn’s *Inscriptions of Northern India*, published in 1898-1899 as an Appendix to the *Epigraphia Indica*, Vol. V.

About the beginning of the present century, V. A. Smith published his celebrated work entitled *Early History of India*, in which an attempt to ‘sort and arrange the accumulated stores of knowledge’ in a somewhat connected account of the political and cultural history of ancient India was made for the first time. The book was revised and enlarged in subsequent editions published in 1908, 1914 and 1924, the last one appearing shortly after the author’s death. The importance of the discovery and study of new inscriptions in the reconstruction of ancient Indian history and the progress made year after year becomes perfectly clear from a comparative study of the successive editions of Smith’s work and H. C. Raychaudhuri’s *Political History of Ancient India* first published in 1923 and revised in 1927, followed eight years after his death (1912) by Rao Bahadur H. Krishna Sastri. During the interval between Venkayya’s death and Krishna Sastri’s appointment, some volumes and parts of the journal were edited from abroad by Sten Konow and F. W. Thomas. A volume of the journal consists of 3 parts published quarterly in 2 years. Its publication was stopped for several years during the Second World War. For the career of the *Epigraphia Indica*, see ibid., Vol. XXXIV (pertaining to the years 1961-1962), Appendix, pp. i ff.

1. From 1945-46, the scope of the publication was widened and its name was changed to *Annual Report on Indian Epigraphy*.
1931, 1938, 1950 and 1953. But, though much progress has been made, there are still innumerable gaps in the early period of Indian history, and numerous problems still await solution by further discoveries and studies.

The work of the reconstruction of the early period of Indian history was inaugurated by European scholars in the 18th century. Later on, Indians also became interested in the subject. The credit for the decipherment of early Indian inscriptions, written in the Brāhmī and Khāroṣṭhī alphabets, which paved the way of epigraphical and historical studies in India, is due to scholars like Prinsep, Lassen, Norris and Cunningham. Indian epigraphic studies also owe a great debt to many other European savants like G. Bühler, E. Senart, F. Kielhorn, E. Hultsch, L. Rice, W. Elliot, J.F. Fleet and L.D. Barnett as well as to Indian scholars like Bhagwanlal Indraji, R.L. Mitra, R.G. Bhandarkar, R. D. Banerji, P. N. Bhattacharya, D. R. Bhandarkar, H. P. Sastri, V. Venkayya, H. Krishna Sastri, N. G. Majumdar, N. P. Chakravarti and others. Amongst the above European scholars, the most outstanding contributions to Indian epigraphic studies are those of Bühler, Kielhorn, Fleet and Hultsch. Among Indian epigraphists, the contributions of D.R. Bhandarkar and N. G. Majumdar are conspicuous while Venkayya and Krishna Sastri were good in dealing with South Indian inscriptions.1

The great part played by inscriptions, including legends on coins and seals, in the reconstruction of the history of ancient

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1. The study of inscriptions and coins formed the major and most important item of the archaeologists' work in India till the beginning of the 20th century. Even later, in the first quarter of the present century, when the study of excavated antiquities began to receive due attention, most officers of the Department of Archaeology, Government of India, were dealing with inscriptions and coins. This seems to be the reason why epigraphy, which in India is at least as great a subject as pure archaeology and is easily separable from the latter, was made the responsibility of a small branch of the Department while provision was not at all made for numismatics. The effect of this policy manifested itself in the following quarter of the century when more and more emphasis was laid by the Department on the study of prehistoric antiquities, so that the study of inscriptions came ultimately to be confined mainly to the Epigraphical Branch while the study of coins by the Departmental officers practically ceased. Indian epigraphical and numismatic studies would have thrived if the Government would have placed them in the charge of a separate Department of their own. There is a rumour that Hultsch and Sten Konow resigned from the posts they held in the Department of Archaeology as a result of the said policy.
India can be demonstrated by an example. No imperial ruler named Budhagupta was known till the first quarter of the 19th century. A stone inscription mentioning Suraśmicandra, a viceroy of king Budhagupta, was discovered at Eran in the Sagar District of Madhya Pradesh in 1838.\textsuperscript{1} The record, bearing a date in the Gupta year 165 corresponding to 484-85 A. D., states that Mātrviṣṇu, ruler of Eran, was subordinate to Budhagupta’s viceroy governing a province lying between the rivers Kālindī (Yamunā) and Narmadā. Thus we came to learn that a king named Budhagupta held sway over the Malwa region in 484-85 A.D. Some silver coins of Budhagupta were discovered in 1894, and they were found to have been issued in the Gupta year 175 corresponding to 494-95 A. D.\textsuperscript{2} It was thus further learnt that Budhagupta, king of Malwa, reigned for about ten years between 484 and 495 A.D. In 1914-15 two inscriptions belonging to Budhagupta’s reign were discovered at Sarnath near Banaras\textsuperscript{3} and were found to be dated in the Gupta year 157 (476-77 A. D.). Thus we came to learn that king Budhagupta was not a local ruler of the Malwa region, but that his dominions included considerably large portions of the U. P. It was also clear that he ruled not for about ten years but at least for about eighteen years between 476 and 495 A.D. The extension of Budhagupta’s dominions from Malwa in the west to Banaras in the east led to the suspicion that he might have belonged to the Imperial Gupta house of Magadha. This possibility was nearly proved in 1919-20, when two copper-plate inscriptions\textsuperscript{4} of the same king were found at Damodarpur in the Dinajpur District of North Bengal. These indicated the inclusion of the northern part of Bengal within the vast empire of Budhagupta. But, even then, we were in the dark about the exact position of Budhagupta in the genealogy of the Imperial Guptas of Magadha. In 1943, however, the study of the legend on a damaged clay seal\textsuperscript{5} of Budhagupta, discovered at Nalanda (Patna District,

\textsuperscript{1} CII, Vol. III, pp. 88 ff.
\textsuperscript{5} IHQ, Vol. XIX (1943), pp. 119 ff. and 272 ff.
Bihar), proved that he was the son of Pūruguța, grandson of Kumāragupta I Mahendrāditya, great-grandson of Candragupta II Vikramāditya and great-great-grandson of the mighty Samudragupta of the Imperial Gupta dynasty of Magadha. Thus, after the lapse of more than a century from 1838 to 1943, fairly complete information about the position of an ancient Indian monarch named Budhagupta was available to the students of early Indian history. Unfortunately, however, many facts associated with the reign of this ruler have still to be recovered. But this gathering of information bit by bit is of absorbing interest to all investigators in the field of Indian historical research. The students of Indian history, who studied the Eran inscription in 1838, Budhagupta's coins in 1894, the Sarnath inscriptions in 1914-15, the Damodarpur plates in 1919-20 and the Nalanda seal in 1943, must have felt like 'some watcher of the skies when a new planet swims into his ken.'

There is a popular belief that all important inscriptions have already been discovered and studied and utilised for the reconstruction of early Indian history. That this is a wrong notion is very clearly demonstrated by the articles appearing in the pages of the Epigraphia Indica during the past few years.¹

3. Historical Perspective

Fleet observed, "It is indeed very questionable whether the ancient Hindus ever possessed the true historical sense in the shape of the faculty of putting together genuine history on broad and critical lines."² A study of such epigraphs as the Hāthigumpha inscription³ (first century B. C.) of Khāravela, Junagadh rock inscription⁴ (150 A. D.) of Rudradāman, Aihole inscription⁵ (634 A. D.) of Pulakeśin II and official records of

¹. In the present quarter of the 20th century, circumstances have so developed that suitably qualified and serious students are not easily available for conducting research work in subjects like epigraphy mainly because they are attracted by other avenues of life. The study of Indian inscriptions and coins is not longer popular among European scholars.

⁴. Ibid., Vol. VIII, pp. 96 ff.
⁵. Ibid., Vol. VI, pp. 1 ff.
such royal families as the Coḷas, Eastern Cālukyas and Imperial Eastern Gaṅgas side by side with chronicles like Kalhaṇa’s Rājatarāṅgini (c. 1150 A.D.) and works like Bāṇa’s Harṣacarita (first quarter of the 7th century) and Bilhaṇa’s Vikramāṅkadevacarita (close of the 11th century) would suggest that the observation can only be regarded as partially justifiable.

It has to be remembered in this connection that many inscriptions as well as literary works of a historical character are lost. We know that, of no less than twelve chronicles dealing with the ancient history of Kashmir, including the works of Nīlamuni, Helārāja, Chavillākara, Padmamihiira, Suivrata and Kṣemendra (11th century), which were available to Kalhaṇa in the 12th century, only a part of Nīlamuni’s chronicle has so far been discovered. It is well known that the Indian climate is not favourable for the preservation of manuscripts, written on leaves, birch-bark sheets and similar other perishable materials. Even first rate dramas of poets like Rāmila and Saumilla, which were widely popular in the days of Kālidāsa (4th-5th century A.D.), have not come down to us. Fortunately some of the documents were engraved on lasting materials like stone and metal and a large number of these has been discovered.

It is clear from the reference to numerous earlier chronicles in the Rājatarāṅgini (12th century) that works dealing with the activities of the ancient kings of Kashmir began to be written at a very early date, long before the secluded vale came into close contact with history-minded foreigners like the Musalmans. That chronicles at least of the Vamśāvali type were prepared and preserved at the courts of various royal families ruling over other parts of India is also suggested by several factors. In the 11th century, Al Birūnī referred to the ‘pedigree’ of the Sāhis of Afghanistan and North-Western Bhārataravāra, written on silk, which is stated to have been preserved at the fortress of Nagarkot in the Punjab. What he says about the Sāhis seems to indicate that this was a dynastic account of the Sāhi kings from the foundation of Kuṣaṇa power about the beginning of the Christian era down to the fall of the Brāhmaṇa Sāhis in the 11th century. From about the 6th and 7th centuries
A.D., official charters of most of the imperial families ruling over various parts of India began to incorporate historical accounts from their foundation to the date of the records. In many cases, such an account covers several centuries and it is impossible to believe that it could have been prepared without the help of earlier written records. It has to be noticed, for instance, that the reference to the 18 years' duration of Kubja-Viṣṇuvardhana's rule is found only in the Eastern Cālukya charters of the time of his distant descendants who ruled three centuries later.\(^1\) That the practice of preparing dynastic annals was popular from very old times is suggested by the inclusion of many such accounts of ancient ruling families in the Purāṇas. It is well known that the Puranic Vamsāvalis quote the names of the rulers of a family in a chronological order often with the duration of the rule of each king and his relation with his predecessor. Achievements of particular monarchs (e.g. the foundation of the city of Puṣpapura or Pāṭaliputra by Udayin of Magadha during the fourth year of his reign)\(^2\) are mentioned only occasionally. Kālidāsa's Raghuvamśa, which is essentially a chronicle of the traditional rulers of the Ikṣvāku house, based on legends and dynastic accounts as those contained in the Purāṇas, would, however, suggest that the composition of bigger chronicles on the achievements of imperial families was not quite unknown or unpopular in ancient India.

While describing the ideal historian in his Rājatarāngini,\(^3\) Kalhaṇa pays homage to the genius of a gifted poet, which immortalises the glory of the author as well as the subject of his narration and without which it is impossible to vivify before the reader's eyes the events of the bygone age. It is further said that the poet should possess divine perception so as to be able to show, through intuition, his awareness of the existences he is going to reveal to his readers. Above all, Kalhaṇa praises the poet of merit whose language, like that of the judge, has discarded love and hatred, i.e. bias or prejudice, in recounting the

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3. I, verses 4 ff.
events of the past. The qualities of a historian emphasised here are the ability to see the facts in their proper perspective by linking one of them with others by means of intuition and to describe them in a pleasant and impartial manner so that the narrative becomes intelligible and agreeable to the readers and the presentation of facts true to the author's knowledge and belief. Kalhaṇa's conception of history may fall short of the modern western standards; but the concluding sections of the Rājatarāṅgiṇī would hardly suffer from a comparison with earlier historical works written in different parts of the world, especially those of the contemporary Muslim chroniclers.

The author of the Rājatarāṅgiṇī had before him no less than twelve works of earlier authors; but he justifies his attempt to write a new chronicle by pointing out that the earlier works were defective, apparently because their authors did not strictly follow the principles postulated and followed by him. The sources consulted by Kalhaṇa to free his own composition from mistakes are referred to in a stanza saying, "By a scrutiny of the ordinances of former kings regarding religious foundations and grants, laudatory inscriptions as well as written records, all wearisome errors have been set at rest." Similarly, the author of the Kumbhalgarh inscription of 1450 A.D. had before him both written and oral traditions of the Rajput bards, although he claims to quote the genealogy of the kings of Mewar after having examined numerous old inscriptions of the praśasti type. These authors therefore utilised epigraphic evidence for checking the details of the chronicles, as historians have to do in other countries for which written history is available. Unfortunately, modern writers on the early history of most parts of India are not as fortunate as the authors of the Rājatarāṅgiṇī and the Kumbhalgarh inscription were. No early work even of the type of bardic chronicles is available for most of the other areas of India. Historians therefore have to depend often almost entirely on informations supplied by inscriptions, including legends on coins and seals.

1. I, verses 9 ff.
We have no doubt what may be called historical kāvyas on the careers of some ancient Indian monarchs, such as Bāna’s Harṣacarita on the early life of the Puṣyabhūti king Harṣavardhana (606-47 A. D.) of Thanesar and Kanauj, Sandhyākarana-ndin’s Rāmacarita on the career of Rāmapāla (c. 1077-1120 A.D.) of Eastern India and Bilhaṇa’s Vikramāṅkadevacarita on the life of Cāluṇya Vikramāṇitya VI (1076-1126 A.D.) of Kalyāṇa. But the number of such works so far discovered is meagre. Another class of semi-historical works is represented by Viśākhadatta’s dramas, Muddrārāksa (on the life of Candragupta Muṇya, c. 322-298 B.C.) and Devicandrāgupta (on the career of the Gupta emperor Candragupta II, 376-414 A. D.), written in the 6th or 7th century A.D. Unfortunately, not only is their number few, but, in the absence of corroborative evidence from other sources, it is often extremely difficult to distinguish their historical substratum from imaginary elements. Kālidāsa’s Mālavikāgnimitra, Bhāsa’s Pratījñāyaugandharāyana, etc., are similar works written on the bases of historical traditions, although they obviously contain a good deal of what is legendary and imaginary. But even such compositions are not many. More important from the historian’s point of view are casual references to historical personages and events in works like Patañjali’s Mahābhāṣya, Rājaśekhara’s Viddhaśālabharjikā, Bāla-dbhārata (Pracanda-Paṇḍava), etc., and others. Works of the type of Pampa’s Vikramārjunavijaya (Kannada), and Jayaṇkoṇḍan’s Kaliṅgattuparaṇi (Tamil) dealing with the achievements of the Coḷa-cāluṇya king Kulottuṇga I (1070-1120 A.D.) are of some importance.

4. Merits of Epigraphical Evidence

The great importance of inscriptions lies in the fact that they generally offer information about personages and events of Indian history, about which nothing is known from any other source. Only in some cases, we have recorded traditions about such subjects, the details of which can be compared with epigraphic information. Such a comparison very often shows that the details of the traditions are mostly wrong. There are
cases of a personage or an event or a subject being merely referred to vaguely in some source and inscriptions clothing them with interesting details.

Among the merits of epigraphic records as a source of Indian history, the formost is the fact that their authors in most cases described contemporary events. In describing the ancestors of his royal patron, the court poet had sometimes to deal with past events and personages. But the material for the description of events of the near past was easily available to him. As regards the distant past, sometimes he depended on recorded or unrecorded tradition. There are also instances (e.g. in the Kumbhalagarh inscription) to show that the author of an epigraphic record tried to ascertain the correct facts with the help of old documents either in his patron’s archives or elsewhere. The author of the Junagadh inscription of 150 A.D., while recounting the early history of the Sudarśana lake, says that it was created by Rāṣṭriya Puṣyagupta during the reign of Candragupta Maurya (c. 322-298 B. C.), and that Yavunarāja Tuṣāspha endowed it with irrigation canals on behalf of Aśoka Maurya (c. 272-232 B.C.). It appears that some genuine records about the lake, belonging to the 4th and 3rd centuries B.C., were available for consultation to the author of the Junagadh inscription in 150 A.D.

As already indicated above, from the early medieval period, inscriptions of the imperial families generally incorporated a historical account of the particular dynasties from their foundation down to the date of the records. The Aihole inscription of 634 A.D. gives a fairly clear and trustworthy, if not satisfactorily elaborate, account of the rise and early history of the Cālukyas of Bādāmi covering a period of about one century. The story begins with Jayasimha-vallabha, founder of the Cālukya dynasty, and his son Raṅarāga. Raṅarāga’s son Pulakesin I, who made Vātāpipuri his capital, established the greatness of the family by performing an Aśvamedha sacrifice. His son and successor Kirtivarman I subdued neighbouring powers like the Nalas, Mauryas and Kadambas. He was succeeded by his younger brother Maṅgaleśa who extended his power
in the north by conquering Revañdvipa and defeating the Kalacuri king Buddhharaja. His attempt to appoint his own son as his successor led to a civil war between the king and his nephew Pulakeśin II, son of Kṛtivarman I. The whole kingdom fell into a chaotic condition; but ultimately Pulakeśin II succeeded in killing his uncle and gaining the throne. Soon after his accession, Pulakeśin II had to face the invading forces of Appāyika and Govinda who had reached as far as the northern bank of the Bhimarathi. He succeeded in winning over Govinda and driving out Appāyika. Next, in the south, he subdued the Kadambas of Vanavāsi on the Varadā and their neighbours like the Gaṅgas and Āḷupas and, in the north, the Lāṭas, Mālavas and Gurjaras. Then he defeated Harsha in the region of the Revā (Narmadā) and became the undisputed lord of the three Mahārāṣṭras. Later, in the course of a dignjaya in the east, he subdued [South] Kosala and Kaliṅga, conquered Piṣṭapura and Lake Kuñāla and defeated the Pallava king of Kāñci. He next crossed the Kāveri, made friends with the Coḷas, Pāṇḍyas and Keralas, and defeated the Pallavas once again before his return to Vātāpi.

This account of early Cālukya history by the author of the Aihole inscription may be compared with many similar accounts of various imperial families (e.g. the Pālas, Rāṣṭra-kūṭas and others) found in their epigraphic records. It has to be noticed that the treatment of the subject in the inscriptions is not as elaborate as in works like the Rājatarāṅgini. This is mainly because their space was considerably limited. Often the authors of inscriptions had to recount the history of several centuries for being engraved only on a few copper plates. Another defective feature of the account is that, although the Aihole inscription quotes the date of its incision on the occasion of the construction of a Jain temple as the Kali year 3735 corresponding to Śaka 556, it gives no date for any of the past events described nor does it quote the duration of the reign of any of the past rulers. Such defects are, however, less prominent in the official charters of some other families. Thus the grants of the Eastern Cālukyas quote the reign-period of each of the past
rulers in some cases in years, months and days,\(^1\) while those of the Eastern Gaṅgas quote, in addition to the reign-periods of most of the rulers in years only, the exact date of the coronation of a few of the issuer's predecessors.\(^2\)

Another important characteristic of inscriptions is that their texts are generally free from variant readings as they were not usually liable to modification like those of literary works which were copied and recopied by people in later times. Casual references to historical events or personages found in epigraphic records are generally more useful than similar mention in literary works. This is because such works are usually known from late copies and the date of their composition is very often uncertain while an inscription can be assigned to a definite period on palaeographic grounds even when it does not bear a date in any era.

Although Kalhaṇa’s extraordinary impartiality in describing the events of the reign of the contemporary king Jayasimha and of the latter’s father and uncle cannot be expected in the official prādastis composed by court poets, some inscriptions are known to describe facts which could not have been quite palatable to the patrons of the authors. Attention in this connection may be drawn to the later charters of the Cālukyas of Bādāmi (such as the Kendur plates)\(^3\) describing Cālukya Vijayāditya having been captured by the enemies as well as to the Dubi plates\(^4\) of the Bhauma king Bhāskaravarman of Prājyotisā giving a vivid description of the discomfort and capture of the brothers Supratiṣṭhitavarman and Bhāskaravarman, soon after the death of their father, by the Gauḍa invaders who carried off the princes to their own country and released them afterwards apparently on their acceptance of Gauḍa supremacy.

An important feature of epigraphic evidence is that many of the knotty problems of early Indian chronology have been solved by inscriptions dated in eras. Of course the use

4. Ibid., Vol. XXX, pp. 287 ff.
of popular eras in the dating of documents was originally unknown in India and even royal charters used to be dated in the regnal reckoning of the kings who issued them. But the Vikrama Śaṅvat of 58 B. C. was introduced by the Scytho-Parthians and the Śaka era of 78 A. D. by the Kuṣāṇas and there are numerous inscriptions dated in these eras as well as others introduced later (e.g. the Traikūṭaka-Kalacuri era of 248 A.D., the Gupta-Valabhi era of 319 A.D., the Eastern Gaṅga era of about 497 A.D., the Harṣa era of 606 A.D., the Bhauma-Kara era of about 831 A.D., the Cālukya-Vikrama era of 1076 A.D., etc.).

There are some inscriptions mentioning past events with reference to particular dates. Thus an inscription from Manda-sor tells us how a temple of the Sun-god was built in the said locality in [Vikrama] Śaṅvat 493 (436 A.D.), Pauṣa-sudi 13, when Bandhuvarman was ruling over the area as a feudatory of the Gupta emperor Kumāragupta I and how the same temple was repaired in [Vikrama] Śaṅvat 529 (473 A.D.), Phāṅguna-sudi 2. Of course, in areas where the use of an era was not popular, a past event was usually associated with the regnal reckoning of bygone monarchs. Thus the Madras Museum plates of the 16th regnal year of Uttama-coṭa refer to two earlier events respectively of the 22nd regnal year of Parakesarin (Parāntaka I) and the 9th regnal year of Kampavarman.

We have also inscriptions containing a record of events happening at different dates arranged in a chronological order. The Siron Khurd (Siyāḍonī) inscription in 46 lines records twentyseven donations made at different dates between Vikrama Śaṅvat 960 and 1025 by some subordinates and subjects of the Gurjara Pratihāra emperors of Kanauj in favour of the Brahmānical deities worshipped at the locality. Some of the records of these donations are undated while a few of the dated records refer to the reigns of the Gurjara Pratihāra monarchs. But there is little doubt that the records were arranged in strict chronological order. The dates, Vikrama Śaṅvat 960 (903 A.D.) and

964 (907 A.D.), are associated with the reign of Mahendrapāla, successor of Bhoja, and Vikrama Samvat 1005 (948 A.D.) with that of Devapāla, successor of Kṣitipāla. The inscription was drawn up by people who were apparently endowed with a sense of chronological order. Similarly, in the Nagari plates\(^1\) of Eastern Gaṅga Anaṅgabhima III (c. 1211-38 A.D.), we have not only an account of the predecessors of the donor for many generations together with the duration of their rules and the date of the coronation of one of them in the Śaka era, but also the description of seven grants made by the king within a period of about one year quoting the exact date of each one of them.

Chronological representation of the events of a particular reign is also noticed in inscriptions. Thus the Hathigumpha inscription of the thirteenth regnal year of Khāravela first tells us how he was made a Yuvarāja in his sixteenth year and was installed as Mahārāja in his twenty-fifth year and then recounts his achievements in each one of the thirteen years of the reign beginning from the first regnal year. The inscriptions of the Imperial Coḷas similarly quote the achievements of the kings in a strict chronological order although the events are not specifically assigned to particular years. It has been noticed, e.g., that a record of the 6th regnal year of Rājendra-coḷa copies the account of his exploits found in a record of the 5th year of his reign and adds to it his activities during the current year, while a record of his 7th year quotes what is given in the previous year’s record with the addition of that year’s success.\(^2\)

With reference to the introduction of popular eras in ancient India, it may be noticed that even in earlier times there appears to have been a tendency to regard the dates of the death of the Buddha and of Mahāvīra and that of the battle of Kurukṣetra as some sort of epochs of eras. But the Buddhist and Jain Nirvāṇa reckonings were nothing like popular eras and often particular events were placed in a century of such a reckoning.

\(^1\) Ibid., Vol. XXVIII, p. 235.

Thus the Milindapañha places Milinda, the Yavana or Greek king of Śākala, 500 years (i.e. in the 6th century) after the Buddha's prar nirvāna. As regards the date of the battle of Kurukṣetra, there were several different traditions: (1) about the beginning of the Kali-yuga in 3102 B.C., (2) 653 years after the beginning of the Kali-yuga, i.e. 2449 B.C., and (3) 1015 or 1030 years before the accession of Mahāpadma Nanda (4th century B.C.), i.e. about the middle of the second millennium B.C. The third of these dates was arrived at by the Puranic chroniclers by adding together the durations of the reigns of a succession of kings from Parikṣit down to the predecessor of Mahāpadma Nanda. The above reckonings are certainly not of much use for purposes of chronology; but they appear to show that the Indians of old were not absolutely devoid of a chronological sense.

3. Derivits of Epigraphic Evidence

Although inscriptions have contributed largely to the reconstruction of the lost history of ancient and early medieval India, their evidence is not free from defects. Some of these are briefly discussed below.

It has to be admitted that only some of the inscriptions can be regarded as truly historical documents. No doubt many of them deal with historical events and personages; but history is often shadowed in them by poetical, eulogistic and conventional elements. Most records therefore give the impression that references to historical events in them are incidental. Their evidence is thus often indirect and leaves many things to be surmised and inferred. It is only rarely that we get in inscriptions fairly full and satisfactory information regarding an event or a person. As already pointed out, the authors of inscriptions always suffered from a limitation of space and their treatment of history was never elaborate. Sometimes the genealogical section of the inscriptions quotes the names of past rulers with the barest detail or without any details at all.

We have seen above how the use of popular eras in dating documents was unknown in ancient India, how even royal
records were dated in the regnal reckoning of the rulers of the land, and how eras were introduced and popularised in the country by foreign rulers. But, even after the popularity of the eras had been well established in wide areas of the country, documents of many parts were not endowed with verifiable dates. Moreover, a large number of records of all ages and of all parts of the land are altogether undated. In many cases, the details of the dates quoted in dated records contain errors owing to mistakes in the calculation of astronomical data either by the persons responsible for the records or by the astronomers on whom they depended. Although, therefore, dated inscriptions have solved many of the knotty problems of chronology in ancient and medieval Indian history, a number of problems still remain unsolved owing to the said defects of epigraphic records. In the absence of a date in a known era, an epigraph can only be approximately referred to a period, but not to a definite date.

A tendency is often noticed in ruling families from the early medieval age to fabricate a respectable genealogy. The process began with the elaboration of the genealogy on the basis of the gotra name of a royal family. The Pallavas of Kāñci claimed to have belonged to the Bhāradvāja-gotra which offered them the opportunity to trace their descent, through a number of mythical and imaginary personages, from the sage Bharadvāja, famous in the epics and the Purāṇas, and through him to the god Brahman, the creator. Among royal families of the early medieval period, it was a fashion to claim descent from the solar, lunar, Yādava and other dynasties, well-known from ancient Indian literature. Many of the rulers claiming such respectable descent belonged really to aboriginal families. Legends were often fabricated to explain the name of a royal family, sometimes with reference to an eponymous hero.

3. Note the cases of the Gurjara-Pratihāras, Rāṣṭrakūtas and Imperial Ganges claiming descent respectively from the solar, Yādava and lunar dynasties.
4. Note the cases of families like Pallava, Paramāra, Pratihāra, etc.
In some cases, the fabricated element in the genealogy can be easily detected. In the records of Vajrahasta III (1038-70 A.D.) and Rājarāja I (1070-78 A.D.) and also in the earlier epigraphs of Anantavarman Coḍagaṅga (1078-1147 A.D.), Vajrahasta III of the Imperial Gaṅga dynasty of Orissa is represented as the grandson's great-grandson of a king named Guṇamahārṇava (Guṇārṇava) of the Ātreya-gotra. But, in the later records of the family, including inscriptions belonging to the later years of Anantavarman Coḍagaṅga himself, the origin of the family is traced to the god Viṣṇu through his navel-born son Brahman, his mind-born son Atri, his eye-born son Čandra (the Moon), his son Budha, his descendants Purūravas, Āyus, Nahuṣa, Yaśāti and Turvasu—all known from epic and Puranic literature, and a host of apparently imaginary personages standing between Turvasu and Guṇārṇava who was the progenitor of the family according to the earlier account, but is here represented as Guṇārṇava II. Names of Kolāhala, founder of Kolāhalapura in the Gaṅgavādi-viṣaya in Mysore, and his successors, some of whom are said to have migrated to Kaliṅga, are inserted before the reference to Guṇārṇava obviously in an attempt to connect the Gaṅgas of Orissa with those of Mysore, even though the latter claimed the Kāṇḍava-gotra. The genealogy was fabricated on the basis of the gotra claimed by the Eastern Gaṅgas; but it also exhibits their eagerness to claim descent from the lunar dynasty and some connection with the god Viṣṇu, to whom Anantavarman Coḍagaṅga transferred his allegiance from Śiva during the latter part of his career.¹

The authors of the praśastis were mostly attached to royal courts and eager to exaggerate the achievements of their patrons and the latters' ancestors. Such exaggeration often mars considerably the value of inscriptions of the praśasti type as a source of history. A few illustrations will make the point sufficiently clear.

According to the Mahakuta pillar inscription,² the Cālukya

king Kirtivarman I (566-98 A.D.) of Baḍami defeated the rulers of Vaṅga, Aṅga, Kalinga, Vaṭṭūra, Magadha, Madraka, Kerala, Gaṅga, Mūṣaka, Paṇḍya, Drāmila, Choliya, Āluka and Vaijayaṇṭi. It is impossible to believe that Kirtivarman I actually came into conflict with such far off lands as Vaṅga, Aṅga, Magadha and Madraka, especially in view of the fact that, in the Aihole prāṣasti of his own son Pulakeśin II who can hardly be expected to have concealed any of his father’s glorious achievements, Kirtivarman I is credited with military success only against the Nalas, Mauryas and Kadambas, all of whom were neighbours of the Cālukyas of Baḍāmi. The real basis of the tall claim made on behalf of Kirtivarman I in the Mahakuta pillar inscription seems to be imagination.

The Candella king Dhaṅga (c. 950-1002 A.D.) is described in a stanza of an inscription at Khajuraho\(^1\) (Chhatarpur District, Madhya Pradesh), which implies that the monarch crushed many kings, including the rulers of Kāṇci, Andhra, Rāḍhā and Aṅga, and had the queens of all the defeated rulers imprisoned in his capital. There is little doubt that the claim is an exaggeration. In the first place, it is doubtful if Dhaṅga at all came into collision with all the four kings mentioned in the record, even if the rulers of Aṅga and Rāḍhā are regarded as merely viceroys of the contemporary Pāla emperor of Eastern India. Secondly, even if Dhaṅga actually fought with the four kings, it is more doubtful that he succeeded in defeating all of them. Thirdly, even if he was victorious in all the four cases, it is difficult to believe that he succeeded in carrying off the queens of all his adversaries. Fourthly, even granting that Dhaṅga actually captured the queens of his enemies, he would normally be expected to have placed the ladies in his harem or in the charge of his favourite subordinates rather than in the prison.\(^2\)

Gross exaggerations are, however, less conspicuous in the description of kings found in records of the earlier period. For this reason, in spite of the fact that there is always an amount of exaggeration in the royal prāṣastis composed by the court

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2. See my *Studies in the Geography of Ancient and Medieval India*, pp. 1 ff.
poets of Indian monarchs, the earlier the king is the greater is our reliance on his claims. Vague claims are generally less reliable than definite statements involving the mention of the personal names of adversaries. Whatever be the nature and amount of exaggeration, there is undoubtedly a very considerable amount of truth in the claims put forward in records like the Allahabad pillar inscription of Samudragupta and the Tirumalai rock inscription of Rājendra-coḷa. The manner in which the personal names of adversaries are mentioned in epigraphs like the Deopada inscription of Vijayasena (c. 1095-1158 A.D.) of Bengal appears, however, to be too poetic and artificial and therefore suspicious. But there is no doubt that the kings so named were contemporaries of the Sena monarch.

In some cases, the poets are found more eager to display their skill in rhetoric rather than in the accuracy of their statements. The Candella king Yaśovarman (middle of the 10th century A.D.), who was a feudatory of the Gurjara Pratihāra emperor of Kanauj, is described in a Khajuraho inscription as a subduer of the Gauḍas, Khaśas, Kośalas, Kaśmiras, Mithilas, Mālavas, Cedis, Kurus and Gurjaraśas, though during the period in question neither were Kośala, Mithilā and Kuru separate states nor was the Candella king likely to have had anything to do with them. It seems that the lure of alliteration (cf. kośalāḥ Kośalānām, śīhiliṭa-Mithilāḥ, Kuru-taraṣu marut, etc.) carried the poet far away from historical accuracy.

The authors of the praśastiś were reluctant to take notice of the defeat and discomfiture of their patrons and their ancestors. Such unpalatable facts were often completely suppressed, and at times they were only vaguely and euphemistically referred to. Powerful feudatories were sometimes described deli-

4. Ibid., p. 126.
5. Note the poet’s eagerness to exhibit his knowledge of the Kāmaśāstra in a verse ascribed to Mayūra (Tripathi, History of Kanauj, p. 121), in which the words anāga, kuntalā, cola, madhyadeśa and kāśī are used in the description of the king’s enjoyment of the earth, conceived as a lady, in two senses; e.g. anāga refers to the seizure of ‘the body’ [of the lady] as well as of the Anāga country. Cf. Bhār. Vīd., Vol. XV. No. 3, p. 26.
berately in ambiguous language that can be interpreted as applicable both to a paramount sovereign and to a subordinate ruler.\(^1\) In medieval inscriptions, the evidence of which can be checked with that of various sources, we have instances not only of an indecisive battle described as a victory but even of a defeat represented as a victory. Rāṇā Kumbhā of Mewar fought an indecisive battle with the Sultān of Malwa, but went back to Chitor to raise a kirti-stambha bearing a praśasti\(^2\) in commemoration of his victory over the Sultān! Rāṇā Udayasimha is represented in an inscription\(^3\) as having shadowed the glory of Akbar, even though wide areas of his dominions, including the capital city of Chitor, had passed to the Mughals.

The description of kings in the praśastis often contain claims that are conventional and therefore of little historical value. One of these conventions is the representation of an imperial ruler either as the conqueror or as the ruler of the entire ‘earth’ meaning the Cakravarti-kṣetra or ‘the sphere of influence of a paramount ruler.’\(^4\) This ‘earth’ was conceived as identical with ancient Bhāratavarsa; but sometimes it was regarded as conterminous with either Āryāvarta (for North Indian kings) or Dakṣināpatha (for South Indian monarchs). We know that the Pāla king Devapāla (9th century) ruled over Bengal and Bihar; but he is sometimes described in inscriptions as the ruler of the entire land bounded by the Himalayas in the north, Setubandha-Rāmeśvara in the south, the Bay of Bengal in the east and the Arabian Sea in the west, although sometimes the southern boundary is given as the Vindhya instead of Setubandha. In the Nagpur praśasti\(^5\) of the Paramāras, king Lakṣmavarman (c. 1087-97 A.D.) is represented as the conqueror of the Gauḍas, Aṅgas and Kaliṅgas in the east, the Coḷas and Pāṇḍyas in the south in the region of the river Tāmraparṇī

\(^2\) Bhandarkar’s List, No. 797.  
\(^3\) Ep. Ind., Vol. XXIV, p. 68.  
and the bridge of Rāma, and the Turuṣkas (Muhammadans) on the banks of the Vaṅkṣu (Oxus) in the north. There is little doubt that the description is a modification of Raghu’s digvijaya as described in Kālidāsa’s Raghuvansha. It is impossible to think that the Paramāra king had any opportunity to encamp on the banks of the Oxus and to have come into contact with the Turuṣkas there. This exploit reminds us of the mythological Raghu’s advance as far as the banks of the same river inhabited by the Hūnas in the age of Kālidāsa. Similar is the case often with titles assumed by some medieval Indian monarchs. King Kapilendra (c. 1433-66 A.D.) of Orissa called himself Gauḍēśvara-
Navakoti-Karnāṭa-Kalavargēśvara, i.e. lord of Gauḍa as well as of Karnāṭa-nine-crores and Kalavarga (Gulbarga). The claim is, however, tall enough even for the mighty Kapilendra. But it is more interesting to note that petty Oriya rulers, who claimed to be his descendants, continued to assume the same title till recent times. But such instances are not too many, although the same description is often noticed to have been applied to royal residences situated in different localities.¹

We often see that a mere present from the ruler of a distant land could be pompously represented by the court poet as tribute, and contact of any kind with a king put up as his subordination to the poet’s patron or his ancestors.²

Often illiterate and semi-literate stone-cutter-goldsmiths were entrusted with the task of engraving records on stone or copper plates, and this fact accounts for the numerous errors noticed in a large number of epigraphs, especially those engraved on behalf of private individuals. There are many instances of indifferently drafted and badly engraved records even among royal charters, particularly those issued by minor ruling families. Mistakes committed by the scribes and engravers of inscriptions often lead to difficulties of interpretation and to controversies. Some of the controversies are due to ambiguity of expression from which many epigraphic passages suffer. As we have already noticed, in several cases such ambiguity

¹. Cf. the description of the jayaskandhāvāras in the charters of the Pālas.
was purposely resorted to in the description of feudatories aspiring for an independent status.

There are often discrepancies in the same account quoted in different records of a family. Thus the date of the accession of the Eastern Gaṅga king Kāmārṇava (1147-56 A.D.) is quoted correctly in the Dasgoba plates\(^1\) of 1198 A.D. and the Nagari plates\(^2\) of 1230-31 A.D. as the Śaka year counted by nanda (9), rītu (6), vyoman (0) and candra (1), which according to the vāma-gati principle would yield Śaka 1069, corresponding to 1147 A.D. But all the later charters of the family, so far discovered, wrongly read veda (4) in the place of nanda (9) and thus make the date five years earlier. This mistake must have crept into the later records of the Gaṅgas exactly as errors usually creep into manuscripts in the process of copying.

\(^1\) Ep. Ind., Vol. XXXI, pp. 259 ff.
\(^2\) Ibid., Vol. XXVIII, p. 242.
APPENDIX

Indo-Muslim Epigraphy

1. Study of the Subject

The contributions of the pioneers in the study of Indo-Muslim epigraphy since the middle of the 19th century can be assessed from the list of published inscriptions compiled by J. Horovitz about half a century ago. A large number of Arabic and Persian inscriptions were received by the Asiatic Society of Calcutta from officials in various parts of India and these were deciphered and published in the Society's journal by H. Blochmann. The Asiatic Researches and Journal of the Asiatic Society of Bengal did valuable work in this direction, which was followed by other periodicals such as the Indian Antiquary, Journal Asiatique and Journal of the Royal Asiatic Society of Great Britain and Ireland. Among books published in the last century and dealing specially with inscriptions, mention may be made of the Corpus Inscriptionum Bhavnagari which is a collection of fiftyone inscriptions from Kathiawar and Gujarat, published in 1889 by the former State of Bhavnagar.

A few such inscriptions were published in the Epigraphia Indica, a publication of the Department of Archaeology, which was, however, meant primarily to deal with epigraphs in the Sanskritic and Dravidian languages. A biennial supplement to the Epigraphia Indica to deal specially with Indo-Muslim inscriptions was later conceived and its issue for 1907-1908 was

1. See Z. A. Desai’s survey in Ancient India, No. 9, pp. 224 ff.
2. Epigraphia Indo-Moslemica, 1905-1910, pp. 30-44. For the notices and copies of some inscriptions, see also Sangin Beg, Sairu’l Manâzil (published about 1835); Sayyid Ahmad Khan, Aihârâ’s 3ânâdîd (1846), J. H. Rovershaw, Gaur; its Ruins and Inscriptions (London, 1878); Saiyid Muhammad Latif, Lahore: its History, Architectural Ruins and Antiquities (Lahore, 1862) and Agra: Historical and Descriptive (Calcutta, 1896); Muhammad Akbar Jahan, Abasan’s Siyar (Agra, A. H. 1320); Razudoddin Bismil, Kanzu’l Taawârikh (Badaun, A. H. 1319); and M. Nur Ahmad Chishti, Taḥqîqât-i-Chishti (Lahore, A. H. 1324)
published under the editorship of E. Denison Ross. Its next issue for 1909-1910 was, however, published under the independent title *Epigraphia Indo-Moslemica* which was edited by J. Horovitz who was appointed Government Epigraphist for Muslim Inscriptions. The next issue of the periodical was edited by Ghulam Yazdani who succeeded Horovitz in the said honorary post and successfully ran the series for about quarter of a century, bringing out in all fourteen issues and one supplement, the last issue being for 1939-1940. The fifteenth issue was published as the one for 1941-1950 due to the conditions created by World War II. In 1946, the post of Assistant Superintendent for Epigraphy for Arabic and Persian inscriptions was created and the issue for 1941-1950 was published under the editorship of Muhammad Ashraf Husain who had been appointed to the post. The issues for 1951-1952 and the following years are being published under the new name *Epigraphia Indica: Arabic and Persian Supplement*.

The prominent Indian contributors to the said periodical of the Department of Archaeology, besides Yazdani, are Zafar Hasan, M. Nazim, Shamsuddin Ahmad, Ramsingh Saksena and Khwaja Muhammad Ahmad. Most of the inscriptions published in it came from the former Hyderabad State and Bombay Presidency, though many inscriptions were found also in other parts of the country.¹ From time to time, the Archaeological Survey published inscriptions in its series of Memoirs. A monograph on the Qurānic and non-historical epigraphs in the protected monuments in Delhi, edited by M. Ashraf Husain, and another on the inscriptions of Bijapur, edited by M. Nazim, were published as Memoirs Nos. 47 and 49 in 1936.

Amongst epigraphical works recently published by scholars unconnected with the Department of Archaeology, mention may be made of *Important Inscriptions of the Baroda State*, Vol. II, edited by G. Yazdani and R. G. Gyani and a monograph containing fifty-nine inscriptions, mostly from Ahmedabad,

with facsimiles of 46 out of them, edited and published by M. A. Chaghtai in the Bulletin of the Deccan College Research Institute, Vol. III, No. 2, 1942. A few inscriptions studied by different scholars have also appeared in Indian periodicals like the Journal of the Asiatic Society of Bengal, Indian Historical Quarterly and Oriental College Magazine (Lahore). V. S. Bendrey's Study of Muslim Inscriptions (Bombay, 1944) deals specially with the inscriptions published in the Epigraphia Indica-Moslemica from 1907 to 1938 and contains summaries of epigraphs, arranged chronologically, with four appendices. The introductory portion of the work explains the principles on which a methodical study of epigraphical material should be based and contains suggestions to be followed by the students of Indo-Muslim epigraphy.

2. Nature of the Records

Indo-Muslim inscriptions in Arabic and Persian are available in India from the last decade of the 12th century A.D. The earliest epigraphs were found in the Qutb premises at Delhi, the Arhai Din ka Jhonpra at Ajmer and the tomb of Shāh Ni'matullāh Shahīd at Hansi. The number of records of the subsequent centuries is large; but it is the largest in the 16th and 17th centuries. Later inscriptions in Arabic and Persian are not so numerous. Punjab, Uttar Pradesh, Bengal, Bombay and Hyderabad are comparatively rich in Indo-Muslim inscriptions, while Madras is the poorest. Among single places yielding a large number of inscriptions mention may be made of Bijapur, Delhi, Ahmedabad, Fatehpur Sikri and Agra, Ajmer, Gulbarga, Hansi, Gaur, Biharsarif, and Pandua and Malda.

Indo-Muslim inscriptions are generally found on mosques, tombs and similar religious buildings and give the date of their construction or repairs often with the names of the reigning monarch and the builder or repairer. There are some deeds of endowment made in favour of mosques and other religious

1. The article has been separately printed under the title History of Muslim Monuments of Ahmedabad through their Inscriptions, Poona, 1942.
institutions for their maintenance. Occasionally we find them removed from their original places. Epitaphs sometimes appear on mosques and inscriptions relating to mosques on graves. Another kind of Indo-Muslim epigraphs are those recording the construction or repairs of forts, bastions, fort-walls, gateways, roads, granaries, etc. There are also some administrative records containing orders or mandates proclaiming the abolition of taxes and prohibition of undesirable practices or relating to the amelioration of public grievances. A few inscriptions appear on stones indicating boundaries or on slabs commemorating the visit of eminent personages or their halt at particular places. Some such stone slabs of Akbar's time, mostly carved by Mir Muḥammad Maṣum Nāmbī of Bakkar, commemorate the Mughal emperor's expedition to and conquest of Khandesh and the Deccan as well as his halts at various places in the course of his journeys. Some inscriptions are also found on slabs attached to tanks, wells, schools, palaces, gardens, bridges, caravansarais, etc.

Besides stone inscriptions and, of course, also the legends on coins, there are inscriptions on arms, seals, signets, vases, vessels, precious stones, etc. A few inscriptions on guns and swords have been published. The Muslim rulers did not generally engrave their records on copper plates, though a few copper-plate inscriptions are also available.¹

3. Language

The majority of Indo-Muslim inscriptions are written in Persian. Many of them are in Arabic and some partly in Arabic and partly in Persian. There is another kind of bilingual records which are written in Arabic or Persian on the one hand and Sanskrit or a regional language like Marāṭhī, Kannāḍa or Telugu on the other.² Inscriptions in more languages than

2. For some bilingual records, see A. R. Ep., 1952-53, Nos. A 15 (C-87); B 53-A, 193-A (C-78), 623-A (C-107), 566-A (C-166); 1954-55, Nos. B 89-A (C-98); 513 (C-136), 517 (C-155), 521 (G-71). The language of one such record is Hindi written in both Persian and Devanāgarī characters
The earliest Indo-Muslim inscriptions are in Arabic except the epigraph in the Quwwatu‘l Islām mosque at Delhi, which is written in Arabic and Persian. Its date is 1191-92 A.D., though it may have been set up some years later. Arabic continued to be the language of Indo-Muslim epigraphy till the latest decades of the 13th century. But, with the rise of the Khaljis, from about the beginning of the 14th century, Persian is found more frequently in epigraphical records and its popularity gradually increased, though Arabic was not totally ousted since religious inscriptions continued to be written in that language. Arabic was more popular than Persian in Bengal. With the establishment of Mughal rule in India in the 16th century, Persian began to be generally used in State records as well as in inscriptions and, in the first half of the 18th century, it ousted Arabic almost completely. There is an Urdu inscription of the middle of the 18th century.

With few exceptions, the Arabic inscriptions are in prose. Of the versified records in Arabic, one dated 1313-14 A.D. from Tribeni (Hooghly District, West Bengal) is the earliest of its kind in India. It also provides the earliest chronogram among Indo-Muslim inscriptions. Earlier Persian inscriptions are generally in prose. The earliest dated inscription in Persian verse is the Hansi epigraph of ‘Alāu’ddīn Khalji. Versified Persian inscriptions became more common at a later date. The majority of the inscriptions are not good literary compositions and exhibit grammatical inaccuracy and disregard for the rules of prosody.


1. For an inscription in Persian, Sanskrit and Gujarati, see Bull. Baroda Mus., 1953-55, pp. 73 ff.
4. Ibid., p. 19. For a fragmentary inscription from Mathura, see ibid., 1937-1938, p. 60.
4. Palaeography and Calligraphy

As in other parts of the Muslim world,\(^1\) Arabic and Persian epigraphy in India is interesting from the historical and paleographic points of view. It exhibits a diversity of scripts often beautifully executed and ingeniously ornamented. As specimens of extraordinary calligraphy, some of the inscriptions can favourably compete with certain records on paper.

The scripts principally used in the Muslim epigraphs are Kūfic, Nasta'liq, and Naskh including its variety called Thulth. Each of these writings was executed with its distinctive conventional style which varied according to the period and locality as well as the ingenuity of particular calligraphists.\(^2\) We have only a few inscriptions in Kūfic which was written in a simple and an ornamental style.\(^3\) The inscriptions of the pre-Mughal period are mostly written in Naskh.\(^4\) The characters are vigorous, rigid and also bold at times. The Naskh script, as used in such areas as those under the Sultāns of Bengal and Gujārat, developed an individuality of its own. The decorative Tughrā style of Bengal, which is also noticed in a large number of records from Gujārat, exhibits distinctive ornamentation.\(^5\) In this style of writing, the elongated shafts and curves of the letters are arranged so as to form different motifs. The arrangement of the curved letters across the arrow-headed ones representing the motif of bow and arrow is commonly found, so that some scholars prefer to call it 'the bow-and-arrow style'. A slightly modified form of this motif is that of the arches or railings.\(^6\) Another motif represents the parade or march of an army with raised banners, 'the flags being either conspicuous or disturbed by the

1. Cf. ibid., 1913-1914, Appendix C, p. 46. For illustrations of a few inscriptions from foreign countries, see M. Ziauddin, Moslem Calligraphy, Calcutta. 1936.
2. See Ancient India, No. 9, Plates CXIII and CXIV.
3. Cf. ibid., Plate CXIII-A. Kūfic took its name from the town of Kūfa on the Euphrates, which was famous for its copyists (D. C. Phillott, Higher Persian Grammar, p. 35).
4. For its different forms, cf. Ancient India, No. 9, Plates CXIII-B and CXIV-C.
5. See ibid., Plate CXIV-A.
intervention of a row of knotted ropes representing the halters sometimes hung below banner heads, the cluster of letters at the foot of the straight-drawn vertical lines presenting the thick mass of soldiers which in old times formed an interwoven group during a march.¹

In the Tughrā style, sometimes the letters look like the outlines of birds and animals, the forms being intended to serve as a security against evil. The lion and tiger, which are the symbols of the valour of 'Alī, 'the Lion of God', are often found carved on forts in the Deccan, which were rebuilt in the 13th and 16th centuries by the Muslim kings of the Shiite faith. Such inscriptions generally contain a prayer comprising a religious text or a passage quoted from the holy Qurān, the Nād-i-'Alī being a frequent quotation.²

Nasta'liq is seen in inscriptions from the first half of the 16th century A.D. It is a beautiful combination of the Naskh (the ordinary hand) and the Ta'liq or the 'hanging' writing which is the elegant court hand of the Persians.³ During the following two centuries, it almost entirely replaced Naskh, although the latter's artistic variety known as Thulth was used for religious epigraphs in Arabic exactly as Kūfic was employed in the earlier period.

Inscriptions in beautiful Thulth and Nasta'liq have been found in all parts of the country.⁴

5. Historical Importance

From the historical point of view, the Indo-Muslim inscriptions are not as important as the epigraphs in the Sanskrit and Dravidian languages, because there is no dearth of historical works dealing with the activities and achievements of the Muslim monarchs. Moreover, State documents of the Muslim rulers,

1. bid., 1923-1924, p. 18 and Plate VII.
4. Cf. Ancient India, No. 9, Plates CXIII-C and CXIV-B. The Shikasta or 'broken' hand is the name of the cursive writing, in which the dots are omitted and the letters are joined together so that it is difficult to read (D. C. Philott, op. cit., p. 36).
such as *furmāns* and *sanads*, were written generally on paper. Nevertheless, inscriptions as well as coins sometimes supply valuable data for the reconstruction of political, social and religious history. In some cases, they supply the missing links in the chronology of rulers\(^1\) and throw light on events and personages unknown from literary sources.\(^2\) At times they also correct anachronism or incongruity and settle the dates of historical events in cases where the information from literary sources happen to be confusing or conflicting.\(^3\) Although, in most of the cases, they merely corroborate the statements in historical works, sometimes they offer details left out in the chronicles and provide links in the reconstruction of the succession of public officials and the history of noble families.\(^4\) Often they give the correct names of places and persons, thus correcting the wrong or conflicting spellings found in the manuscripts of the chronicles.\(^5\) The inscriptions on buildings are important to the student of the history of architecture.

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1. That Kaikā'ūs, son of Nāṣiruddīn Bughrā Khān, actually ruled over Bengal is not indicated by the Persian historians and is only known from inscriptions (*Ep. Indo-Mosl.*, 1917-1918, pp. 8-15). Inscriptions have shown that Mahmūd Tughlaq was a ruling king in A.H. 795 (1392-93 A.D.) and did not begin to rule in the following year as stated in the chronicles (ibid., 1919-1920, pp. 12-15; 1933-1934, Supp., pp. 22-23). Cf. also the evidence of a Sanskrit inscription referring to Muhammad bin Tughlaq (believed to have ascended the throne in 1325 A.D.) but dated June 3, 1324 A. D. (*Ep. Ind.*, Vol. XXXV, p. 141).


3. See, e.g., ibid., 1939-1940, pp. 11-12.

4. Cf., e.g., ibid., 1917-1918, pp. 33-34.

CHAPTER II

LANGUAGE OF INSCRIPTIONS

The earliest records in a foreign language discovered in India are those written in Aramaic and belonging to about the 3rd century B.C. They are found in the north-western region, now in West Pakistan. The coins of the Indo-Greeks and other foreign rulers of Noth-Western Bhāratavarṣa bear legends in the Greek language. A bilingual Greek and Aramaic inscription of the Maurya king Aśoka (c. 272-232 B.C.) has recently been discovered in Afghanistan which formed in ancient times a part of the Uttarāpatha division of Bhāratavarṣa. Coins issued by the rulers of foreign countries with legends in their own languages, e.g. those of the Roman emperors, have also been discovered in India. Most of the medieval Indian records of the Muslim rulers are written in Arabic and Persian. Among medieval and modern inscriptions, there are some written in Tibetan, Burmese and many other languages including those of Europe. The language of the legends on the prehistoric seals from Mohenjodaro and other places has not been determined.¹

Section I

Prakrit and Sanskrit

The earliest epigraphic records of the indigenous rulers of India are written in the Prakrit language. Originally the epigraphic language of the whole of India was mainly Prakrit and Sanskrit is first noticed in the inscriptions of North India from about the second half of the 1st century B.C. Sanskrit gradually ousted Prakrit from the field of Indian epigraphy in all parts of the country. In North India, the establishment

¹. See the section on foreign alphabets used in Indian records in our Indian Palaeography to be published shortly. The Indian records are mostly written in the Kharoṣṭhī and Brāhmi alphabets and the derivatives of the latter, which are also dealt with in the said work.
of Sanskrit in the place of Prakrit in inscriptions was nearly complete by the end of the 3rd century A.D. But the suppression of Prakrit in the epigraphs of South India took place as late as the second half of the 4th century.1

The pillar edicts of Aśoka and the same king’s rock edicts at Dhaulig, Jaugada and Erragudi are written in the so-called Magadha dialect, some of its main characteristics being the representation of ra by la, of all the three sibilants by sa and of reduplicated consonants by single letters as well as the avoidance of conjuncts to a considerable extent. But the language of Aśoka’s inscriptions in the western half of Northern India, viz. at Girnar, Sopara, Shahbazagdi and Manshehra, is characterised by the retention of ra and the occasional change of la to ra. The Shahbazagdi and Manshehra edicts often exhibit especially the tendency of using conjuncts as in Sanskrit. The minor rock edicts of Aśoka discovered in South India and the rock edicts at Kalsi exhibit the influence of both of the dialects in a more or less conspicuous degree. The language of Aśoka’s rock edicts found in North-Western Bhāratavarṣa is closer to Sanskrit in comparison with that of his other records.2

The inscriptions of North-Western Bhāratavarṣa, belonging to the age of the Indo-Greeks, exhibit linguistic peculiarities similar to those of the Shahbazagdi and Manshehra inscriptions of Aśoka.3 It is interesting to note in this connection that the Besnagar (Bhilsa or Vidisa District, Madhya Pradesh) inscription of Heliodorus, who hailed from Taxila in the Rawalpindi District of West Pakistan and was an envoy of the Indo-Greek king Antialcidas (last quarter of the 2nd century B.C.) at the court of king Bhāgabhadraka of Vidiśā, exhibit some influence of Sanskrit and literary Prakrit.4

2. See IHQ. Vol. XV, p. 40; Ep. Ind., Vol XXXII, pp. 4-5, 29-30. The Sopara fragment of Rock Edict IX exhibits the change of Sanskrit la to ra in Prakrit in all cases.
3. See the Bajaur casket inscriptions (Select Inscriptions, pp. 102 ff.).
4. See ibid., pp. 90-91 (cf. the words putrena and Takhhasilakena for putena and Takhhasilakena expected in early inscriptive Prakrit).
Some of the inscriptions of the Scytho-Parthian and Kuṣāṇa rulers of North-Western Bhāratavarṣa are written in a mixture of Prakrit and Sanskrit and some of the earliest epigraphs in Sanskrit are also noticed amongst the records of the foreign rulers of Śaka nationality. Thus a few Mathura inscriptions\(^1\) of the time of Śaka Śoḍāsa (first quarter of the 1st century A.D.) contain stanzas in Classical Sanskrit and in ornate metres like Śārdulavikrīḍita and Bhujanagavijaybhita, while the Junagadh inscription\(^2\) (150 A.D.) of Śaka Rudradāman is a good composition in Sanskrit prose in the Classical kāvyā style. It appears that Sanskrit was patronised at the courts of the foreign rulers of North-Western Bhāratavarṣa whence its popularity spread gradually over other parts of the country. One of the earliest authors of works in Classical Sanskrit was Āśvaghoṣa who, according to tradition, lived in the 1st and 2nd centuries A.D. first at Pātaliputra in Bihar and later at the court of the Kuṣāṇa king Kaniṣka at Puruṣapura (Peshawar). It has, however, to be noted that, in spite of the occasional use of Sanskrit noticed in the inscriptions of the time of the Śaka rulers belonging to the 1st and 2nd centuries A. D., some of their West Indian epigraphic and numismatic records of the following two centuries exhibit the use of Sanskrit with an admixture of Prakrit.\(^3\)

Essentially, the popularity of Sanskrit at the courts of the rulers either of foreign or indigenous extraction was due to the influence of grammarians. Classical Sanskrit was codified as a result of the efforts of a number of early grammarians, the most outstanding amongst them being Pāṇini (5th century B.C.) who was an inhabitant of Śālātura in Gandhāra (i.e. the Rawalpindi-Peshawar region) in North-Western Bhāratavarṣa. Gradually Pāṇini’s Aṣṭādhyāyī eclipsed all the other works of earlier authors. The well-known story\(^4\) of the association of the grammarian Śarvavarman, author of the Kātantra (Kauśāra or Kālāpa), with the court of king Śātavāhana (probably Simuka

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3. Ibid., pp. 175 ff. As in palaeography, so in epigraphy, West India was thir allied to South India at least partially.
Śatavāhana who flourished in the second half of the 1st century B.C.) shows that indigenous Indian kings patronised Sanskrit grammarians. But the fact that the records of the kings of the Śatavāhana family are all in Prakrit indicates that the influence of the grammarians at the Indian courts was acting rather slowly. We have, however, some inscriptions in Sanskrit (slightly influenced by Prakrit) belonging to Indian rulers who flourished about the second half of the 1st century B.C., that is to say, some time before Śaka Śoḍāsa, the Sanskrit records of whose age have been referred to above. One of the earliest such inscriptions from Western India is the Ghosundi-Hathibada (Chitorgadh District, Rajasthan) epigraph¹ (in duplicate) of king Gājayana Sarvatāta while the earliest such record in East India is the Ayodhya (Fyzabad District, U. P.) inscription² of Dhanadeva, both of whom flourished in the said age. It is interesting to note that, whereas the grammarian Patañjali, author of the Mahābhāṣya on Pāṇini's grammar, is known to have taken part in one of the two Asvamedhas celebrated by Puṣya-mitra Suṅga,³ the sixth ancestor of Dhanadeva, Sarvatāta was also the performer of an Asvamedha sacrifice.

The Sanskrit language as used in the early inscriptions shows that the influence of the grammar of Pāṇini was not fully established even in the central part of India, which was the home of its great commentator, Patañjali (2nd century B.C.) of Gonarda (between Ujjayini and Vidiśa),⁴ as late as the 3rd century A.D. This is indicated by Prakritic forms occurring in Sanskrit epigraphs, e.g. khānāpita (for khānita preferred by the Paninean school) noticed in a Sārdulavikridita stanza in the Kanakhera (near Sanchi) inscription⁵ (3rd century A.D.) of Śaka Śridharavarman.

¹ Select Inscriptions, pp. 91-92.
² Ibid., p. 96. The Pabhosa cave inscriptions (ibid., pp. 97-98) of about the end of the 1st century B.C. are written in an admixture of Sanskrit and Prakrit.
⁵ Select Inscriptions, pp. 180-81. Cf. bandhāpita and a few other cases of Prakritism in a Sanskrit inscription dated 181 A.D. belonging to the Śakas of Western India (ibid., p. 176).
Of the 2nd century epigraphs of Eastern India, the Kailvan (Patna District, Bihar) inscription\(^1\) (186 A.D.) of Ärya-Visākhamitra is written in a mixture of Prakrit and Sanskrit, while the language of the epigraphs\(^2\) of the kings of Kauśāmbi flourishing in the second and third centuries A.D. are written in Sanskrit slightly influenced by Prakrit. But the Jagatpur (Dehradun District, U.P.) brick inscriptions\(^3\) of Śilavarman, who seems to have flourished about the end of the 3rd century A.D., are written in Sanskrit verse. By the time of the rise of the Guptas of Pātāliputra (near Patna in Bihar) in the 4th century A.D., Sanskrit is found to be holding the field of North Indian (excluding West Indian) epigraphy. The Guptas were great patrons of Sanskrit literature. The celebrated dramatists Bhāsa and Kālidāsa flourished in their age and the great epics and some sections of the Purāṇas appear to have reached their final form in the first half of the 4th century.

The earliest Sanskrit inscriptions in South India are a few records of the time of the Ikṣvāku king Ehuvala Sāntamula (close of the 3rd and first half of the 4th century A.D.), which have been discovered at Nagarjunikonda.\(^4\) But that Prakrit continued to enjoy popularity at the courts of South Indian kings till the latter half of the 4th century A.D. is clearly indicated by numerous inscriptions. As we have seen above, the earliest form of insessional Prakrit indicated reduplicated consonants by single letters. This characteristic is noticed in the Śatavāhana inscriptions\(^5\) of the 2nd century A.D. and in the records\(^6\) of the time of the Ikṣvāku king Virapuruṣadatta who flourished about the third quarter of the 3rd century A.D.

But many of the records\(^7\) of the age of Virapuruṣadatta's

5. See Select Inscriptions, pp. 191 ff.
6. Cf. ibid., pp. 219 ff. Some of their silver coins have legend in a Dravidian variety of Prakrit. See Rapson's Catalogue, pp. xc-xci.
son Ehuvula Śāntamūla, which may be assigned to the close of the 3rd century and the first half of the 4th, are written either in the old inscriptive Prakrit or in a language which may be regarded as literary Prakrit in so far as they use reduplicated consonants. The language of the latter group of records is nearer Sanskrit than that of the former group. The Basim plates¹ of Vākāṭaka Vindhyāsakti II (middle of the 4th century A.D.) are written partially in this language, a portion of the record being couched in Sanskrit.

The same story is told by other records of the Deccan such as those of the Śālaṅkāyana of Veṅgi in the Telugu-speaking area. The earliest inscriptions of the Śālaṅkāyana dynasty are in Prakrit of the literary type.² They may be assigned to the 4th century. The 5th century records of the family are, however, written in Sanskrit.³ It is also interesting to note that the Mattepad plates⁴ of Dāmodaravarman, who probably ruled over the Guntur region about the close of the 4th century A.D., are written partly in Sanskrit. The latest inscription written in literary Prakrit and discovered in the Kannada-speaking region is the Chandravalli epigraph⁵ of the Kadamba king Mayūraśarman who flourished about the middle of the 4th century A.D. But the Halsi plates⁶ of his great-grandson Kākusthavarman, who flourished in the first half of the 5th century, are written in Sanskrit. Thus the suppression of Prakrit by Sanskrit in South Indian epigraphy may be assigned to the second half of the 4th century A.D.

The language of the Prakrit charters of the Pallavas of Kāñcī belonging to the 4th century A.D. tells us the story of the supercession of Prakrit by Sanskrit in the southern-

3. Cf., e.g., ibid., pp. 7 ff.
most areas of the country, the tale being similar to that of the progress of Sanskrit in the epigraphy of the Telugu- and Kanada-speaking areas. Thus the Mayidavolu and Hirahadagalli plates of Sivaskandavarman (middle of the 4th century) are written in literary Prakrit; but the legend on the seals affixed to them is in Sanskrit. A maṅgala passage at the end of the Hirahadagalli plates is also written in the Sanskrit language. The Gunapadeya plates of the time of Skandavarman, who flourished about the last quarter of the fourth century, are likewise written in literary Prakrit, but have two of the imprecatory and benedictory stanzas in Sanskrit at the end of the document. The later grants of the Pallava kings who flourished in the 5th and 6th centuries are written in Sanskrit.

Some of the early Prakrit inscriptions such as the Hathigumpha inscription of Khāravela (close of the 1st century B.C.) and the Nasik cave inscription of the 19th regnal year of Puḷumāvi (middle of the 2nd century A.D.) are written in the kāvya style. The Piprawa vase inscription of the 3rd century B.C. appears to contain a Prakrit stanza.

There are some medieval Jain inscriptions in Prakrit; e.g. the Ghatiyalā inscription of Pratihāra Kakkuka, dated 862 A.D. Specimens of Prakrit are also found in a few medieval records in Sanskrit. An inscription in characters closely resembling those of the Dhar inscriptions of the time of Paramāra Bhoja (c. 1000-55 A.D.) contains specimens of various kinds of Prakrit speech. The Dhar inscriptions referred to above contain the text of the Prakrit poem entitled Kūrmaśataka ascribed to Bhoja.

2. Ibid., pp 43 ff.
4. Ibid., pp. 206 ff.
5. Ibid., pp. 196 ff.
6. Ibid., p. 84.
8. Cf. e.g., verse 12 (in Prakrit) in the Banaras plates (Ep. Ind., Vol. II, pp. 305 ff.) of the Kālacuri king Karna, dated 1041 A.D.
Section II

DRAVIDIAN LANGUAGES

1. Tamil (Tamil)

The earliest use of a regional language in Indian inscriptions is noticed in certain small records discovered in the Tamil country. Their language is believed to be Tamil and they belong to the early centuries of the Christian era probably to the 2nd and 3rd centuries A.D. From the 6th century A.D., Tamil began to be used along with Sanskrit in the copper-plate grants of the Pallava kings and from that time its use in inscriptions increased gradually. The charters of the Imperial Pallavas discovered in the Telugu-speaking area are written in Sanskrit, while those of their grants which were meant for the Tamil-speaking region are written partly in Sanskrit and partly in Tamil. To the first group belong the Vunnaguruwayapalem plates of Parameśvaravarman I (c. 669-700 A.D.) and the Reyuru plates of Narasimhavarman II (c. 700-25 A.D.). Both these records are written in early Telugu-Kannaḍa script. The Kuram plates of Parameśvaravarman I, the Kasakudi and Tandantottam plates of Nandivarman II Pallavamalla (c. 730-96 A.D.) and the Bahur plates of Nṛpatuṅgavarman (9th century A.D.) are written in the Sanskrit and Tamil languages in Grantha and Tamil characters respectively. The Udayendi-ram plates of Nandivarman II Pallavamalla are, however, written in Sanskrit.

The copper-plate charters of the early Coḷa kings are

3. Ibid., Vol. XXIX, pp. 89 ff.
5. Ibid., Vol. II, pp. 346 ff.; pp. 520 ff.; see also pp. 507 ff.
7. SII, pp. 363 ff.
generally written partly in Sanskrit and partly in Tamil like the second group of Pallava grants referred to above. Mention may be made in this connection of the larger Leiden plates\(^1\) of Rājarāja I (985-1016 A.D.), the Tiruvalangadu plates\(^2\) of Rajendra-coḷa I (1012-43 A.D.) and the Anbil plates\(^3\) (c. 960 A.D.) of Sundara-coḷa. But the Tirukkalar copper plate grant\(^4\) of Rājendra-coḷa I is written in Tamil and so are the Tirukkalar plates of Rājādhirāja I, Kulottuṅga I, Rājarāja II and Kulottuṅga III written in Tamil only.\(^5\) The Tirunelveli plate\(^6\) (1021 A.D.) of Bhāskara Ravivarman of Kerala is written in the Tamil language and the Vaṭṭeḻuttu script excepting the passage Oṁ namo Nārāyaṇa namah at the end, which is in the Sanskrit language and in the triangle-headed North Indian alphabet. The smaller Leiden plates\(^7\) of Kulottuṅga I (1070-1120 A.D.) are also written completely in Tamil. Thus Tamil was more frequently used alone in Coḷa official charters from the 11th century A.D. Early Pāṇḍya charters are written in Sanskrit and Tamil; but, unlike the Pallava and Coḷa grants, the Tamil part is written in the Vaṭṭeḻuttu alphabet instead of the Tamil script.\(^8\) Later Pāṇḍya documents, such as the copper-plate grant\(^9\) of Vira-pāṇḍya, dated Śaka 1392 (1470 A.D.), are, however, written in Tamil.

The early copper-plate grants of the subordinate families, e.g., the Udayendiram plates\(^10\) of the Gaṅga-Bāṇa chief Prthvi-pati II Hastimalla who was a feudatory of Coḷa Parāntaka I (907-53 A.D.), are similarly written partly in Sanskrit and partly in Tamil. But late medieval rulers like the Nāyakas of Tanjavur and Madurai issued their charters either in Telugu (some-

\footnotesize
3. Ibid., Vol. XV, pp. 44 ff.
5. Ibid., pp. 469 ff.
8. See the two Pāṇḍya grants from Sinnamanur (*SII*, Vol. III, pp. 441 ff.).
times Telugu and Sanskrit) or in Tamil while the grants of the Setupatis of Ramanathapuram are generally only in Tamil.  

There are also some Tamil charters of the Vijayanagara kings, one of them being issued by Mallikārjuna in Śaka 1340 (1418 A.D.) and two others by Sadāśiva in Śaka 1468 (1546 A.D.). The majority of the private records of the Coṭa-Pāṇḍya age and later epochs are written in Tamil.

2. Kannāḍa (Kanarese)

Among the other languages of the Dravidian group, Kannāḍa appears in inscriptions from the 6th century A.D. An inscription of Cālukya Manigaleśa (598-610 A.D.) outside the Vaiṣṇava cave at Badami is one of the earliest records in the Kannāḍa language. The Halmidi inscription of about the end of the 6th century is also written in Kannāḍa while there is a Kannāḍa endorsement at the end of the Aihole inscription (634 A.D.) which may be slightly later than the main record. The copper-plate grants issued by the Cālukyas of Badami are written in Sanskrit, though most of the stone inscriptions of their age, both official and private, are in Kannāḍa. The introductory part of an inscription (699 A.D.) of Cālukya Vinayāḍitya is written in Sanskrit. But its latter part containing the details of the grant is in Kannāḍa which is called Prākṛta-bhāṣā in the epigraph.

Similar is the case with most of the official records of later


imperial dynasties of the Kannada-speaking area, such as the Rāṣṭrakūṭas, the Later Cālukyas, the Kalacuris and the kings of Vijayanagara. Among the copper-plate grants of the time of the Rāṣṭrakūṭas, a few like the British Museum plates (804 A.D.) of Govinda III are written in the Kannada language. The Haldipur plates of the Pallava chief Gopāla, who seems to have flourished in the 8th century A.D., are written partly in Sanskrit and partly in Kannada. The Kalas inscription (930 A.D.) of the time of Govinda IV contains good specimens of Kannada poetry in various metres.

A few copper-plate grants of the Vijayanagara kings, who generally used the Sanskrit language and Nandināgarī characters for their charters, are written either in Sanskrit and Kannada or in Kannada only. Late rulers like the chiefs of Keladi and Mysore generally used Kannada for their official charters.

Private stone inscriptions of the age of the medieval dynasties are, in the majority of cases, written in Kannada, although some of them have a portion written in Sanskrit.

3. Telugu (Telugu, Tenugu)

The official charters of the early ruling families of the Telugu-speaking area belonging to the 5th and the following centuries are written in Sanskrit, grants written in Telugu appearing only from about the 9th century A.D. A number of stone inscriptions dating from the close of the 6th century A.D. are, however, written in Telugu.

The earliest Telugu inscriptions are those belonging to the Telugu-Coḍas of Renāṇḍu, which have been discovered in the

5. For the charters of the Keladi chiefs, see ibid., 1951-52, No. A 8; 1954-55, Nos. A 7-8; etc., and for those of the Mysore chiefs, cf. ibid., 1947-48, Nos. A 1-2; 1952-53, No. A 11; etc. For miscellaneous late copper-plate grants in Kannada, see ibid., 1953-54, Nos. A 20-21; etc.
Anantapur and Cuddapah Districts and assigned to the period between the 6th and 8th centuries A.D. Some of the earliest amongst them, written completely in Telugu, are the Kalamalla and Erragudipadu inscriptions\(^1\) of Erikal Muturāju Dhanañjaya who flourished about the close of the 6th and the beginning of the 7th century A.D. The Pottadurti-Malepadu inscription\(^2\) is another early epigraph in Telugu belonging to the Telugu-Coḍa family. Records like the Bhairavakonda inscription\(^3\) of the time of Vikramāditya, probably belonging to the same royal house and flourishing about the middle of the 8th century, are written in Telugu, with an admixture of Sanskrit. Most of the private records of the following centuries are in Telugu.

Of the copper-plate grants of the Telugu-Coḍa family, the Malepadu plates\(^4\) of Puṇyakumāra and the Madras Museum plates\(^5\) of Śrikanṭha-coḍa are written in Sanskrit; but the Madras Museum plates\(^6\) of Balliya-coḍa, who seems to have flourished about the middle of the 9th century, are written in Telugu. This is the earliest copper-plate grant in Telugu so far discovered.

The copper-plate grants of the early Cālukya kings of Veṅgī are written in Sanskrit; but a few charters like the Ahadanakaram plates\(^7\) of Viṣṇuvardhana IV or V are written partly in Sanskrit and partly in Telugu. The stone inscriptions of the Cālukya age are generally written in Telugu. Thus the Vipparla inscription of the time of Jayasimha I and the Lakshmipuram inscription of the reign of Maṅgi-yuvarāja, both of the 7th century A.D., are in Telugu.\(^8\) There are also some Telugu inscriptions of the 7th and 8th centuries quoting regnal years of the Cālukya kings of Badami,\(^9\) whose copper-plate grants found in the Telugu-

6. Ibid., p. 257.
9. See, e.g., the Dimmagudi inscription (*A. R. Ep.*, 1920, No. 864) of the time of Vikramāditya and the Kondupalli inscription (ibid., No. 359) of the reign of Vijayāditya.
speaking area, however, are all written in Sanskrit. Among the 10th century copper-plate grants in Telugu, mention may be made of the Madras Museum plates¹ (Saka 893 for 891) of Bhuvanatriṇēṭra.

The stone inscriptions of the medieval rulers of the Telugu-speaking area, e.g., the Eastern Gaṅgas, Cālukyas, Chindas, Telugu-Coḍas, Kākaṭīyas, Reḍḍis, Gajapatis, the Vijayanagara kings, the Qutub Shāhīs of Golconda and others, are generally written in Telugu, while the copper-plate grants of some of these rulers so far known are written in Sanskrit although often they contain a section in Telugu especially in the description of the boundaries of the gift lands.

Some of the copper-plate grants of the Reḍḍis, e.g., the charters of Komaragiri dated 1385 and 1403 A.D., are written partly in Sanskrit and partly in Telugu.² The Vijayanagara kings generally used Sanskrit in their charters; but there are a few of their copper-plate grants in Telugu; e.g., some of Kṛṣṇadevarāya and Acyutarāya.³ Among late medieval rulers, the Nāyakas of Madurai and Tanjavur sometimes used Telugu in their charters, in some cases along with Sanskrit.⁴

4. Malāyāḷam and Tulu

Tamil was exclusively the epigraphic language of the Malayāḷam-speaking area till the 14th century A.D. and inscriptions in Tamil were engraved in that region in the Vaṭṭeḷuttu alphabet. But Malayāḷam influence is noticed in a few records of the 13th century such as the Suchindram inscription

3. See ibid., Nos. A 9-10 (of Kṛṣṇadevarāya); 1953-54, No. A 17. No. A 5 of 1823-53 and No. A 34 of 1957-58 referring themselves to Bukka and Harīhara respectively, though in Telugu, were apparently forged at a much later date. For Telugu charters of later rulers of the family, see ibid., 1948-49, No. A 26. A few such records are written in both Sanskrit and Telugu (cf. ibid., 1956-57, No. A 61; Ep. Ind., Vol. XVI, pp. 88 ff.).
of the Kollam year 403 (1228-29 A.D.).\(^1\) One of the earliest epigraphs in the Malayālam language is the Attingal inscription\(^2\) of 1452 A.D. written in Vaṭṭeluttu characters. Another 15th century epigraph in that language is the Tonnal inscription\(^3\) of 1474 A.D., only the first two lines of which are in Sanskrit written in Grantha. Of the 16th century epigraphs in the Malayālam language, mention may be made of the Tripunitura inscription\(^4\) of 1584 A.D. Out of later records, we may refer to the Parur inscriptions\(^5\) of 1624 A. D., Manambur inscription\(^6\) of 1635 A. D., Vettikkavila inscription\(^6\) of 1648 A. D. and Verapoli copper-plate grants\(^7\) of 1718, 1760 and 1780 A.D.

The Tulu language, spoken in the South Kanara District of Mysore State and written in the Malayālam alphabet, has no literature and alphabet of its own. A few late medieval inscriptions written in the Tulu language and Malayālam characters, have been discovered.\(^8\) The palacography of these epigraphs is comparable to that of an inscription\(^9\) of Kulaśe-khara Āḻivar who may possibly be identified with the Āḻupa ruler Kulaśekhara Āḻupendra IV flourishing in the first half of the 15th century.

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3. Ibid., pp. 34-35, No. 23.
4. Ibid., p. 196, No. 146.
6. Ibid., Vol. VI, p. 82, No. 67.
In the tracts where the Neo-Indo-Aryan languages are spoken, Sanskrit was in general use in the early medieval period in preference to the regional languages. Independent Hindu rule was ousted by the Muhammadans from wide areas of the region in question. But, wherever in this area independent or semi-independent Hindu rulers flourished during the late medieval period, we notice occasional use of the regional languages in their official charters. Private records of the said period were often written in the regional languages in many parts of the country.

There are many bilingual epigraphs in Sanskrit and one of the regional languages. Some records are written in more than one regional language. There are also inscriptions written in more than two languages.

1. **Marathi**

Among the Neo-Indo-Aryan languages, Marathi appears first in epigraphic records. One of the earliest specimens of the Marathi language is found in the Marmuri copper-plate grant (974 A.D.) of the Calukya prince Içiva-beḍaṅga Satyāśraya. Certain private records of the 11th century, such as the Dive Agar plate of 1060 A.D. and the Sravana-Belgola epigraph of c. 1118 A.D., are written in Marathi. In this connection, reference may also be made to the Ambe-Jogai, Ranjali, Chiplun, Tera, Savargaon, Parel, etc.

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Patan (1206 A.D.), Navasem (1239 A.D.) and Ranebennur (1252 A.D.) stone inscriptions. The earliest Marathi literary work is the Jñānetvari (the popular name of the Bhāvrthadipikā by Jñānadeva), a commentary on the Gitā, which was composed much later than some of the above records in 1296 A.D. The Velapur stone inscriptions of 1300 A.D. are slightly later than the date of the composition of the said work.

The popularity of Marathi in the epigraphic field increased with the rise of the Yādavas who patronised the language and used it in some of their charters. Yādava grants like the Tasgaon (1250 A.D.) and Nandgaon (1254-55 A.D.) plates of Kṛṣṇa are written partly in Sanskrit and partly in Marathi. The same is the case with certain Silāhāra grants, e.g., the Kaseli plate of 1279 A.D.

A number of epigraphs of the time of the 'Adil Shāhī Sultāns are written in Marathi. Among bilingual inscriptions written in Marathi and another language, mention may be made of the Kandarpur plate of the Yādava king Jaitugi (1191-1210 A.D.) and the Lepakshi (Anantapur District) temple inscription of the 16th century, both in Kannaḍa and Marathi, the Cuddapah Telugu-Marathi inscription of 1689 A.D. and several Persian and Marathi inscriptions. The Dabhoi inscription of 1652 A.D. records the purport of a fārmān of Muhammad 'Adil Shāh of Bijapur. Two of the three Marathi inscriptions,

2. Talpule speaks of the Jyotisāratnamāla of 1050 A.D. and the Lilācaritra of 1278 A.D.
12. Ibid., 1933-1934, p. 9.
discovered in the Bidar District and containing dates in the Shāhūr years 979 (1579 A.D.), 1001 (1601 A.D.) and 1010 (1609 A.D.), have their Persian counter-parts. The first of them mentions 'Ali Barid (1542-79 A.D.).

There are several copper-plate grants in Marāṭhā issued by Marāṭhā rulers such as the chiefs of Tanjavur. 1

2. Hindi and its Dialects and Allied Languages

A number of Hindi inscriptions, mostly on images and hero or satī stones, were discovered in the former Gwalior State now merged in Madhya Pradesh. 2 The earliest of these records is on a Jain image from the Shyopur region and the date in it has been tentatively read as V. S. 1078 (1022 A.D.). 3 The Bhonnasa (old Gwalior State) inscription of 1483 A.D. referring to Sultān Ghiyāṣuddīn of Malwa is written in Persian and Hindi. 4 Among Hindi records of the time of the Gond rulers of Madhya Pradesh, reference may be made to a grant (1550 A.D.) of Dalpat Shāh, son of Saṅgrām Shāh. 5 The Damoh inscription 6 of the time of Muḥammad Shāh II of Malwa is dated in 1512 A.D.

There are many official and private records of the late medieval period, which are written in Hindi or one of its dialects. 7 Among the dialects of Hindi, some late medieval copper-plate grants issued by the Hindu rulers of the Kumaun-Garhwal region in the Himalayas are written in the local dialect. 8

2. H. N. Divvedi, Gāliyar Rājiyaka Abhilekh, Nos. 36, 44, 50, 52, 62, etc.
Rājasthānī was used by the rulers of the various states in Rajasthan in writing their official charters. An early charter in this dialect is the copper-plate grant of Guhila Mokalasimha of Mewar, which is dated in V. S. 1431 (1375 A.D.). Numerous private records in Rājasthānī belonging to the late medieval period are found in different parts of Rajasthan.

There are a few copper-plate grants of the rulers of Sambalpur, which are written in a dialect of Hindi. Late medieval private records in the various dialects of this language have been discovered in large numbers.

Very few inscriptions in the Nepāli language have so far been published. A few short Punjabi and Hindi epigraphs were found near Baku, U. S. S. R.

3. Gujarāti

The language of a number of inscriptions, discovered in Kathiawar and belonging to the second half of the 14th century, is an admixture of Sanskrit and Gujarāti while, from about the middle of the 15th century, we have inscriptions in the Gujarāti language written in the Nāgarī alphabet slightly modified by the later Gujarāti or Poḍiyā script. Some of the earliest private records entirely written in the Gujarāti language, so far discovered in Kathiawar, are the Khambad and Kutiyan inscriptions of 1474 A.D., the Gosa inscription of 1480 A.D., and the Khodu inscription of 1488 A.D.

6. See D. B. Diskalkar, ‘Inscriptions of Kathiawad’ in N. Ind. Ant., Vols. I-III (December 1938-March 1941); cf. op. cit., December 1938, pp. 587 and 588. For inscriptions in the mixed language, see loc. cit.: the Thān inscription (No. 36) of 1376 A.D., the Nagichana inscription (No. 37) of 1377 A.D., the Phulka inscription (No. 50) of 1391 A.D., etc.
9. Ibid., p. 125.
There is a large number of similar late medieval private inscriptions in Gujarāṭī, while many of them are bilingual being written partly in Sanskrit or Persian and partly in Gujarāṭī. Records like the Sathod (Baroda District) inscription of 1369 A.D. are trilingual being written in Persian, Gujarāṭī and Sanskrit. Most of the private Gujarāṭī inscriptions are found engraved on hero or satī stones called pāliya in Gujarāṭī.

Among later inscriptions in the Gujarāṭī language mention may be made of the Borsad (1496 A.D.), Lasundra (1522 A.D.), Junraj (1620 A.D.), Sojitra (1627 and 1781 A.D.), Lal Darwaja (1782 A.D.) and Juna (1782 and 1794 A.D.) inscriptions.

4. Kashmir (Kasmīrī) and Allied Dialects

We have few epigraphic records in Kashmiri so far discovered and published. There are some written in an admixture of Sanskrit and Kashmiri.

The charters issued by the early rulers of Chamba are written in Sanskrit while those of the later rulers are mostly in the local dialect. There are also numerous private records in this dialect.

A large number of the official and unofficial records published recently by Dr. B. Ch. Chhabra in the Antiquities of Chamba State, Part II, are bilingual being written in Chambyāli (called Bhāṣā in the records) and Sanskrit. The bilingual charters of the Chamba rulers generally begin and end in Sanskrit while their middle portion constituting the deed proper is written in the local dialect.

7. See, e.g., ibid., pp. 159 ff., pp. 182 ff., for the Sanskrit grants. For a private record in the local dialect, see op. cit., p. 251 (No. 49).
5. Oriya (Odiyā)

In Orissa, the influence of the Oriya language in inscriptions written in Sanskrit appears as early as the 10th century. Records, both private and royal, written entirely in Oriya appear in the 13th century. A few official charters of the later members of the Eastern Ganga dynasty such as the Puri plates of Narasimha IV (c. 1378-1402 A.D.) are written partly in Sanskrit and partly in Oriya. Similar is the case with Gajapati charters like the Veligalani grant of Kapileśvara (c. 1435-66 A.D.), which has a section in Oriya, its other sections being written in Sanskrit and Telugu. But we have the same king's stone inscriptions, together with a number of records of his successors, in the Jagannātha temple at Puri, which are all written wholly in Oriya. Some official charters of the Gajapati kings and many issued by the later rulers of Orissa are written entirely in Oriya. Private inscriptions in Oriya belonging to the late medieval period are numerous.

1. See the Madras Museum plates of the time of Narendrádhavala (Ep. Ind., Vol. XXVIII, pp. 44 ff.).
2. See, e.g., the Puri inscriptions of the time of Anaṅgabhima III (ibid., Vol. XXX, pp. 197 ff.). For the Kapilas inscriptions of Narasimha I, one in Sanskrit and another in Oriya and the Sonpur inscription (1268 A.D.) of Bhānu I, see ibid., Vol. XXXII, pp. 325 ff.; Vol. XXXIII, pp. 41 ff.
3. Ibid., Vol. XXVIII, pp. 302 ff. For a private record of the same king's reign written completely in Oriya, see ibid., Vol. XXIX, pp. 105 ff. For another private record of the reign of Narasimha IV in Oriya and Tamil, cf. ibid., Vol. XXXII, pp. 229 ff.
7. For various official and private Oriya records of the medieval period, mostly of the age of the Gaṅgas and Gajapatis, see III, Vol. V, Nos. 1005, 1119, 1152, 1161; Vol. VI, Nos. 697, 700-03, 720, 748-49, 778, 793, 893, 903, 948-09, 927, 949, 1078, 1089, 1110; etc.
6. Bengali (Vaṅgālī) and Maithili

In the Bengali-speaking area, Sanskrit was more popular than the regional language for official purposes. It has been suggested that lines 29-51 of the Bhatera copper-plate grant\(^1\) are written in the Sylhet dialect of the Bengali language. But the language is really Sanskrit influenced by the local dialect as in the case of 13th century inscriptions of Bengal and also of various other localities. The date of the epigraph has been read as Pāṇḍava 4328 (1245 A.D.) or Kāli 4151 (1049 A.D.), the first of which is more probable.

Official and private records of the medieval period such as the Tripura platt\(^2\) (1488 A.D.) and Maharani inscriptions\(^3\) of the reign Vijayamāṇikya, the Dhurail inscription\(^4\) (1533 A.D.) of the time of Maḥmūd Shāh, the Muhammadpur stone inscription\(^5\) (1703 A.D.) of Sitārāma-rāya, etc., are written in Sanskrit. The coins of the Tripura kings and other ruling families of the Bengali-speaking area and its neighbourhood, also have legends in the Sanskrit language.\(^6\)

Epigraphic records were written during the late medieval period in this area mostly in Sanskrit and only rarely in Bengali.\(^7\) Thus a few copper-plate grants, such as those issued by king Govindamāṇikya (15th century) of Tripura,\(^8\) are principally written in Bengali, although many of the charters issued by the Tripura kings including the successors of Govindamāṇikya, e.g. Kṛṣṇamāṇikya (17th century), are written mainly in Sanskrit.\(^9\)

3. *IHQ*, Vol. XXXII, pp. 99 ff., where another Sanskrit epigraph of the same area and age has been noticed.
5. Ibid., No. B 433.
Similar was the condition in Mithila or North Bihar. Very few epigraphs in the Maithili language have so far been published, one such being an inscription dated 1665 A.D.¹

7. Assamese (Asamiyā)

The Ahom kings of Assam originally issued copper-plate charters in the Ahom language.² But, when their Hinduization was more or less complete, they adopted Sanskrit and Assamese as their official languages. The charters of the later Ahom rulers are written partly in Sanskrit and partly in Assamese. They are dated in the Šaka era. The coins of the early rulers have legends in the Ahom language and alphabet while the legends on the coins of the later kings are in Sanskrit in Assamese-Bengali characters exactly as their epigraphic records are.³

Among the Sanskrit-Assamese copper-plate grants known to us, mention may be made of those (1) of Śivasimha and his queen Ambikā granted in 1732 A.D. and renewed by Rājēśvarasimha in 1760 A.D., (2) of Lakṣmīsimha issued in 1775 A.D., and (3) of Gaurināthasimha issued in 1892 A.D.⁴ The stone inscriptions of the time of the later Ahom kings are generally in Sanskrit.⁵


² I saw one such record with the Pāndās of the Kāmākyā temple near Gauhati. For an Ahom pillar inscription of the 16th century, see ASIR, Vol. XXIV, pp. 157-58; A. R. Ep., 1957-58, No. B 75.

³ See Smith's Catalogue, pp. 298 ff., for the coins of Šukleṁmuṇ (1539-52 A.D.), Šupāṭpāḥa aliaś Gadāṭharaśimha (1681-95 A.D.) and Šuneṭhā pāṭar Pramathasimha (1744-51 A.D.) with legends in Ahom and those of Šueṭpāḥa (Cueṭpāḥa) aliaś Svarganārāyaṇa Pratāpāśimha (1611-49 A.D.), Rudrasimha (1696-1714 A.D.) and others with legends in Sanskrit.


⁵ See ibid., Nos. B 62 ff.
CHAPTER III

WRITING MATERIALS

Section I

MATERIALS FOR WRITING OR SCRATCHING

1. Palmyra Leaves

Palmyra leaves, separated from the lengthwise joint in the middle and cut at both ends according to the required size, were used for writing letters as well as manuscripts of literary works in Sanskrit and other languages. That sometimes royal charters written on palmyra leaves were issued to the donees is clearly established by the Kurud plates of the 6th century. The originals of some of the documents later copied on copper plates or stone must have been written on palmyra leaves.

For writing manuscripts of important works, the leaves were seasoned in the following way. They were at first dried, then soaked or boiled in water for a considerable time and again dried. Both sides of the leaves were then rubbed with conch- or cowrie-shells or a smooth piece of stone. Excluding certain parts of the Punjab-Kashmir region, palmyra leaves were in general use throughout India.

In North India, the general practice was to write on the leaves with pen and ink, while, in the South, the letters were

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1. This is tāla (tāḍa) and tāḷi (tāḍi) respectively called Borassus flabelliformis and Ceyxa umbraulifera (or taliera). Rājāśekhara's Kārya-mimāṁsā (G.O.S. ed., p. 50) suggests that tāḍi-patra and birch-bark was used for writing with pen and ink while the lōha-kaṇṭaka or iron needle was used to write on tāla-dala.

2. The size of the leaves in manuscripts varies between one and three feet in length and between one and a quarter and four inches in breadth.

3. In the 11th century Al-Birūnī said, "The Hindus have in the south of their country a slender tree like the date and coconut palms, bearing edible fruits and leaves of the length of one yard and as broad as three fingers one put beside the other. They call these leaves tāri (Sanskrit tāli or tāḍi) and write on them" (Sachau, Alberuni's India, Part I, p. 171).

incised on the leaves with a sharp-pointed needle and were made black by besmearing ink on the writing.

The leaves for writing a particular book were cut to the same length and a wooden plate each was placed at the top and the bottom of the leaves arranged according to order. A hole was made about the middle of the leaves of a manuscript (and sometimes also of the covers) for a string to pass through. The string was meant for binding the material about the middle of the packet and it string prevented the leaves from moving away from their proper places.\(^1\) Sometimes, manuscripts of several books were preserved together in the same way. When the leaves of the manuscripts were considerably long in size, two holes were made instead of one, one of them about the middle of the left half and another about the middle of the right half. The availability of paper as a cheap writing material gradually pushed palmyra leaves out of use. Early Buddhist literature refers to \textit{parṇa} or \textit{parṇa} (i.e. leaf) as a popular writing material.\(^2\) The reference is no doubt to palmyra leaves.

In the 7th century, the Chinese pilgrim Hiuen-tsang spoke of the general use of palmyra leaf as a writing material throughout the country.\(^3\) The popularity of this material is also indicated by the fact that the birch-bark sheets of the Bower manuscripts as well as such early copper plates as the Taxila plate\(^4\) of Patika (21 A.D.) are cut according to the shape of a palmyra-leaf sheet. According to a Buddhist tradition, the canon was written on palmyra leaves immediately after the Buddha’s death.\(^5\)

1. Al-Birūnī says, “They (i.e. the Indians) bind a book of these (i.e. palmyra) leaves together by a cord on which they are arranged, the cord going through all the leaves by a hole in the middle of each........They write the title of the book at the end of it and not at the beginning” (Sachau, loc. cit. and p. 182). The string holding the leaves of a manuscript together was called \textit{sūtra or śratāntaka} (cf. \textit{Vasavadatta}, Hall’s ed., p. 250).

2. Bühlcr, \textit{Indian Palaeography}, p. 94.


4. See \textit{CH}, Vol. II, Part i, pp. 23 ff., Plate V, 1. The size of the plate is 14 inches by 3 inches and it weighs 3\(\frac{1}{2}\) ounces. See also the Kālwan copper plate measuring 8.85 inches by 2.65 inches and weighing 879 grains (\textit{Ep. Ind.}, Vol. XXI, pp. 251 ff.).

5. Beal, \textit{Life of Hiuen Tsang}, p. 117. Cf. also the story regarding \textit{Sahgabhadrā’s ‘dotted manuscript of the Vinaya” (JRAS, 1896, pp. 436 f.).}
Some of the earliest palmyra-leaf manuscripts have been discovered outside India. A few works copied on palmyra leaves in the early centuries of the Christian era were discovered in Central Asia,\(^1\) while the Horiuze (Japan) manuscript of the Buddhist work entitled *Uṣṇiṣavijayadhāraṇī* is believed to have been written in India in the 6th century A.D.\(^2\)

Among the early palm-leaf manuscripts found in Nepal, mention may be made of the *Skanda Purāṇa* (supposed to have been copied about the 7th century A.D.), the *Paramēśvara Tantra* copied in the year 252 (probably of the Harṣa era and corresponding to 859 A.D.) and the *Laṅkāvatāra* copied in the Newari year 28 (906-07 A.D.).\(^3\) Manuscripts of the 11th and later centuries on palmyra leaves have been discovered in numbers in Gujarat, Rajasthan, Nepal and other regions, while those written in the South Indian style with sharp-pointed needle are generally not earlier than the 15th century. The hot climate of the South is likely to have led to the destruction of earlier manuscripts on palmyra leaves.

Even about the beginning of the present century, in the rural areas of some parts of India, e.g. Bengal, small boys in the primary schools used to practise their knowledge of the alphabet on palmyra or plantain leaves.

2. *Birch and Aloe Bark*

Sanskrit *bhūrja-patra* (literally, ‘the birch leaf’) is in reality a sheet of the required size cut out of the inner bark of the Bhūrja or birch tree grown in the Himalayas. In the 11th century, Al-Bīrūnī said, “In Central and Northern India, people use the bark of the *tŭz* tree, one kind of which

1. *JASB*, Vol. LXVI, p. 218, Plate VII, 1, etc. For palm-leaf manuscripts from Turfan, which contain parts of Aśvaghosa’s Sanskrit drama entitled *Sāriputrāprakāraṇa*, see N. P. Chakravarti, *India and Central Asia*, p. 31. As regards various other manuscripts from Central Asia, see ibid., pp. 35ff. for the manuscript of the Sanskrit *Udānavarga*, pp. 39 ff. for that of Kumāralātha’s *Kulpamāṇḍitikā*, and pp. 41 ff. for the Bower manuscripts.


is used as a cover for bows. It is called bhūrja. They take
a piece one yard long and as broad as the outstretched fingers
of the hand, or somewhat less, and prepare it in various ways.
They oil and polish it so as to make it hard and smooth, and
then they write on it........Their letters and whatever else
they have to write they write on the bark of the tūz tree."

Q. Curtius seems to refer to the Indian practice of
writing on birch bark when he says that, at the time of
Alexander's invasion, the Indians used the tender bark of tree
for writing. A synonym of bhūrja is lekhana, i.e. 'writing'
or 'a written document', while it is also recognised in the
sense of other words meaning 'a written document'. The
use of birch bark is supposed to have started in the north-
west, although copper plates of the central, eastern and western
regions of India, cut to the shape of birch-bark sheets, suggests
the spread of the custom in early times. In North India,
letters were generally written on birch-bark sheets.

As in the palmyra-leaf manuscripts, the sheets in the
manuscripts written on birch bark also had a hole or two for
a string or two to pass through. Generally, space was left,
while writing on the sheets in ink, for the perforation to be made
afterwards. Some Kashmirian manuscripts written on
birch-bark sheets during the Mughal age were bound with
leather like the contemporary Arabic and Persian manuscripts.
The introduction of cheap paper led to the disappearance
of birch bark as a writing material, though it is still used in
some areas for writing spells for insertion in talismans.

Among the earliest birch-bark manuscript so far dis-
covered, we may count the Khotan copy of the Prakrit
Dhammapada written in Kharoṣṭhī characters of about the
2nd or 3rd century A.D., the manuscripts of the Sanskrit
Buddhist work Sānyuktāgamasātra copied about the 4th
century A.D., the Bower manuscripts (the sheets of which
have a hole in the middle for a string to pass through) and
the Bakhshali manuscript of a mathematical work copied about

2. Bühler, Indian Palaeography, p. 6.
the 8th century A.D. But the majority of birch-bark manuscripts are of the 15th and later centuries.

The originals of many of the royal charters and other records later copied on copper plates or stone were apparently written on birch-bark sheets.

The inner bark of the Aguru or Aloe tree (Aquilaria agallocha), called Sāci in Assam, was the most popular material for writing manuscripts in the north-eastern corner of India. The sheets of this bark, made specially ready for writing, were called Sāci-pāt (literally, 'the Sāci leaf') in Assamese. A large number of manuscripts written on this material have been discovered in Assam and some of them have found their way to the libraries and museums of the Western countries.

A manuscript of the Sundarakand of the Rāmāyana, written on aloe-bark sheets in the Bengali-Maithili-Assamese characters of about the 15th century, is preserved in the Bibliothèque Nationale, Paris. It is believed that some of the bark sheets of the manuscript contain a layer of wood with them.

3. Cloth and Hide

Pieces of cotton cloth (called pāta or kīrpāsika-pāta in Sankrit), cut according to the required size, were used for writing after applying on it a paste of rice or wheat powder and making its faces smooth by rubbing them with conch- or cowrie-shell, etc. The Bhaḍli or Gurḍe astrologers of Rajasthan are stated to have prepared illustrated almanacs on such cloth sheets, which they explained to the public for earning their livelihood. The mercantile community of the Mysore region are stated to have prepared their account books with such sheets of cloth seasoned with a paste made out of the powder of tamarind seeds and afterwards blackened.

4. Cf. ibid., Plate IX, p. 86.
6. Ojha, Bhāratiya Prācīna Lipīmālā, p. 146.
with charcoal. These books, called Kaditam or Kadatam, are said to have been written with chalk or steatite pencil so that the writing became white or black. Such account books of several centuries are preserved in the Sringeri Maḥa. A copy of Śrīprabha-sūri’s Dharmavidhi (with Udayasimha’s commentary), preserved in a Jain library at Anhilwada Patan, is written on 93 sheets of cloth, each of them 13 inches long and 5 inches broad.

About the last quarter of the 4th century B.C., Nearchus seems to have noted that the Indians used to write letters on well-beaten cotton cloth. According to the Life of Hiuen Tsiang by Hwuı Li, king Harṣa ‘wrote some letters on fine white cotton stuff and sealed them with red wax (or a composition) and they were handed over to the official guides (called Mahattaras) of the Chinese pilgrim for presenting them to the authorities of the countries through which the pilgrim would pass. The Harṣacarita (Ucchvāsa V) mentions a lekha or letter brought to Harṣa by a person, which is stated to have been ‘tied in his forehead-wrap of rags of deep indigo blue’, i.e. in his blue turban.

A stone inscription of about the first quarter of the 8th century A.D. refers to itself as a kraya-cīrīkā, i.e. ‘a deed of purchase written on a piece of cloth’. The original document must have been later engraved on the stone.

According to Yājñavalkya (I, 319), the royal charters were written on cloth (pata explained as karpāśika-pata by the commentator Vijñāneśvara) or copper plate (tāmra-patā). Some of the Śatavāhana charters later engraved on

1. Al-Bīrūnī says, “They (i.e. the Hindus) use black tablets for the children in the schools and write upon them along the long side, not the broad side, writing with a white material from the left to the right” (Sachau, Alberuni’s India, Part I, p. 182).
3. Peterson’s 5th Report, 1916, pp. 18, 113. The manuscript is dated 1351-52 A.D.
5. Beal’s trans., p. 190.
cave walls refer to themselves as *paṭikā*.

It is however difficult to determine whether this word is derived from *paṭa* (cloth) or is an inscriptional Prakrit form standing for *paṭikā* derived from *paṭa* (plate).

Al-Birūnī says that he was told about the existence of a pedigree of the Shāhī royal family of Kabul in the fortress of Nagarkot and this is stated to have been ‘written on silk’. Bühler noticed a list of Jain Sūtras written in ink on a piece of silk in a Jain library at Jaisalmer. Some fragmentary records on silk were discovered from Central Asian sites.

Parchment was in general use as a writing material in early and medieval times in Western Asia and Europe. But it was rarely used in India, if at all. Reference to hide as a writing material is however found in Buddhist literature, while Subandhu’s *Vāsavadatti* speaks of *ajīna* (skin of an antelope or tiger) as a writing material. Some leather documents have been discovered from such Central Asian sites as Niya and Endere.

4. Paper

It is generally believed that the Chinese first made paper in 105 A.D. Indians must have known paper through the Chinese travellers and I-tsing seems to refer to Indian paper, though it was certainly not a popular writing material.

5. Bühler, op. cit., p. 95.
6. Hall’s ed., p. 182. A blank piece of parchment was found among the manuscripts in a library at Jaisalmer. The Petersburg collections are said to possess some pieces of leather with writing in Indian characters, which were secured from Kashgar. See Bühler, loc. cit., pp. 95-96.
8. See P. K. Gode’s ‘Migration of Paper from China to India’ in K. B. Joshi’s *Paper Making as a Cottage Industry*, pp. 205 ff. Al-Birūnī says, “It was in China that paper was first manufactured. Chinese prisoners introduced the fabrication of paper in Samarkand, and thereupon it was made in various places, so as to meet the existing want” (Sachau, *Alberuni’s India*, Part I, p. 171). The Arabs are supposed to have begun to use paper from the middle of the 8th century A.D. (Wayriffe, *Arabica and Islamica*, p. 11; cf. Barnett, *Antiquities of India*, p. 229).
9. See Gode, loc. cit.
There is no doubt that the practice of writing on palmyra leaves and birch bark was much more popular, even though the word साया, Sanskritized from Chinese  tsie meaning ‘paper’, occurs in Sanskrit-Chinese lexicons of the 8th century A.D., which also recognise ककली or ककरी no doubt Sanskritized forms of कागाज़.\footnote{1}{P.C. Bagchi, Deux Lexiques Sanskrit-Chinois, Tome I, p. 287.}

In writing manuscripts of books on paper, the sheets were generally cut according to the size of palmyra-leaf or birch-bark sheets and perforation for the string was made in the same way as in the leaf and bark manuscripts. For writing the manuscripts of important works, sometimes a paste, prepared by boiling rice or wheat powder in water, was applied to both sides of the paper sheets and, when it was dried, the sheets were rubbed with conch-or cowrie-shell, etc., to make the surface smooth.

The earliest paper manuscript discovered in Gujarat was copied in 1223-24 A.D.\footnote{2}{Böhler’s Catalogue of Mss., Vol. I, p. 238, No. 147.} M.A. Stein\footnote{3}{Catalogue of Jamma Mss., 1894, p. 8. The Bulletin of the Ramavarma Research Institute, Vol. VI, Part ii, July 1938, p. 125, contains the statement: “Paper Mss. begin with the date 1236 Samvatsara, i.e. 1180 A.D.” But the statement is doubtful.} refers to a Kashmirian manuscript of the Śatapatha Brāhmaṇa on paper which was copied in 1089 A.D. Some manuscripts, written on paper, covered with a layer of gypsum, in North Indian characters of about the 5th century A.D. or a slightly earlier date, were discovered near Yarkhand in Central Asia.\footnote{4}{JASB, Vol. LXII, p. 8; Vol. LXVI, pp. 213 ff. For some paper documents from Central Asia, see also N. P. Chakravarti, India and Central Asia, pp. 24-25.} But they may have been written outside India.

5. \textit{Wood}

Wooden slabs or planks with four legs were used in some parts of India in the schools before the introduction of slates. Some mud or chalk was applied to the surface of the wooden slate on which brick powder was evenly spread. Figures of sums were then written with the help of a blunt
stick, called bartanā or barthā in Rajasthan. The astrologers and merchants of Rajasthan made their rough calculations on such wooden 'slates' which were also used in some other parts of India even down to recent times.\(^1\)

The phalaka, mentioned in the Jātaka stories in connection with young learners in elementary schools, was apparently wooden slabs or planks while the Vinayapitāka refers to the early use of wooden boards or bamboo chips as writing material.\(^2\) Bamboo chips called ālakā, with the names of the bearers incised on them, served as passports to Buddhist monks. Kātyāyana and Daṇḍin speak respectively of plaints written on boards with pāṇdu-lekha (chalk) and of royal declarations written on a varnished board.\(^3\) A large number of wooden sheets with Kharoṣṭhī writings have been discovered in Central Asia. They are mostly of the nature of letters.\(^4\) Some of these wooden records are wedge-shaped (called kila-mudrā in the documents themselves) and some are rectangular tablets.\(^5\)

There are also some Indian records engraved on wooden subjects, e.g., the pillars from Kirari, the ceiling rib of a Bhaja cave,\(^6\) etc., which properly form the subject of the following section.

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1. Ojha, Bhāratya Prācin Lipiśā, p. 146.
2. Bühlcr, Indian Palaeography, pp. 5, 93.
3. Loc. cit. Manuscripts on varnished boards are common in Burma. The Bodleian Library, Oxford, is said to possess a manuscript on wooden boards, which was secured from Assam. They may however really be sheets of Aloe bark with a layer of wood attached to them (cf. Journ. As., 1958, p. 86). Poor people of U. P. copied religious works on black boards with chalk (R.L. Mitra in Gough’s Collection and Preservation of the Records of Ancient Sanskrit Literature, 1878, p. 18).
5. See N. P. Chakravarti, India and Central Asia, pp. 21 ff.
Section II

MATERIALS FOR ENGRAVING OR EMBOSHING

1. Stone

Stone was used from the earliest times for engraving writing for the purpose of making it cira-sthitika or everlasting. Inscriptions were often engraved on rocks, stone pillars or slabs, stone images or their pedestals and stone articles such as jars or their covers, etc.

Sometimes epigraphs were incised without making the surface of the stone sufficiently smooth; but often, especially when an inscription of the eulogy (praśasti) type was engraved, the stone was carefully dressed and made very smooth by chiselling and sometimes it was even made shiny by rubbing it with smooth pieces of stone. A record was often composed by a poet or learned man or a high royal officer and was written with ink or chalk on the surface of the stone by a calligraphist, sometimes only a few lines at a time, and ultimately the letters were engraved by an artisan with the help of a chisel. To ensure the straightness of the lines, straight lines were sometimes drawn on the stone with the help of a ruler and chalk or a pointed instrument or of a string dipped in ink or dye as even now used by the carpenters for drawing straight lines on wooden blocks for splitting them into planks.

Generally stone slabs were at first inscribed and then fixed into their proper place in the foundations or walls of temples, step-wells, etc. Such slabs had often raised or lined borders. Stone slabs bearing carefully engraved inscriptions, such as the Lalitavigraharāja and Harakelināṭaka inscriptions

1. Various kinds of stones were used for engraving inscriptions. We have inscriptions on blocks of basalt or trap, columns of sandstone, prisms of crystal, etc. Precious stones were sometimes used for making seals or medals. For a cornelian seal, see CII, Vol. II, Part i, pp. 7-8. Among stone inscriptions, we have official and private records, royal proclamations, treaties between kings, agreements between private individuals, grants and donations, poetical effusions, etc.
in the Ajmer Museum, show that sometimes a break or damage in the stone was covered up with metal.

A single slab of stone was generally used for engraving an inscription; but in some cases it was incised on several slabs, especially when it was a big eulogy or a book. Rāṇā Kumbhā's inscription in the Kumbhasvāmin or Māmādeva temple at Kumbhalgadh is written on five stone slabs while the kāvya entitled Rājapraṇasti, written in 24 cantos by an Āndhra poet named Ranachoḍa on the occasion of the excavation of the Rājasamudra tank by Rāṇā Rājasimha of Mewar, was engraved on no less than 24 slabs. The Rājapraṇasti slabs were fixed into the embankment of the said tank. Among other such works incised on stone slabs, mention may be made of Paramāra Bhoja's Prakrit poem entitled Kūrmasataka and Madana's Pārijatamañjari (or Vijayaśrināṭikā). The Harakelināṭaka by the Cāhamāna king Vīgraharaṇāja IV (1153-64 A.D.) and the Lalitavigraharaṇāṭaka by his court poet Some-vārā were similarly engraved on stone slabs. A Digambara Jain work called Unnataśikhara Purāṇa, composed in 1170 A.D., was engraved on the flat surface of a rock at Bijolia in the Bhilwara District of the Udaipur Division of Rajasthan.

Inscribed and uninscribed pillars of stone, found in different parts of India, are innumerable. They were raised for various purposes in all the ages of Indian history. Amongst the inscribed pillars, the earliest belong to the days of the Maurya emperor Aśoka (c. 272-232 B.C.). These are called stambha or śilā-stambha (i.e. stone pillar) in the epigraphs they bear. There are some pillars which may be classified as dhvaja-stambha or flag-staff (often standing before a temple and bearing inscriptions in some cases), jaya-stambha or

2. Ibid., Vols. XXIX-XXX, Appendix, pp. 1-123.
4. Ibid., pp. 101 ff.
5. See Bhandarkar's List, No. 289 and note.
6. Ibid., No. 1854; Qina, Bhāratīya Prācīn Lipimāla, p. 150, note 6.
8. Cf., e.g., the Eran pillar inscription of 484 A.D. (ibid., Vol. III, pp. 88 ff.).
victory-pillar\(^1\) (often bearing the eulogy of a conqueror) and kārtti-stambha or fame-pillar\(^2\) (often bearing the eulogy of a person who performed a pious deed calculated to render him famous). Certain memorial pillars known as hero-stones\(^3\) (often with inscriptions recording the death of warriors while fighting against enemies) and satī-stones\(^4\) (often bearing epigraphs recording the death of widows burning themselves in fire) are found in large numbers in the southern and western regions of India, though they are also known from other parts of the country. Besides these, we have also other kinds of inscribed pillars bearing small inscriptions. Some of these are votive pillars set up in religious establishments by pious men, especially pilgrims, for acquiring religious merit. They are also generally called stambha in the records incised on them. Instances of such votive pillars are numerous in the inscriptions discovered in the ruins of old Buddhist stūpas like those at Barhut, Sanchi and Nagarjunikonda.\(^5\) There is yet another class of memorial pillars similar to the hero- and satī-stones. The erection of such pillars in honour of one’s dead relatives is referred to in several records of the early centuries of the Christian era,\(^6\) which mention the object on which they are engraved as yaśī. Sometimes the memorial pillar bore the representation of the person in whose memory it was raised. Such a pillar was called chāyā-stambha (image-

1. The Eran and Mandasor pillars bearing the inscriptions respectively of Samudragupta and Vasodharman fall in this class. Cf. Select Inscriptions, pp. 260 ff.; 393 ff. A jaya-stambha could sometimes be regarded as a kārtti-stambha.

2. The Talagunda pillar bearing a prāṣasti of the Kadamba king Kākūsthavarman, who excavated a tank near a Śiva temple, belongs to this category. Cf. ibid., pp. 450 ff.


4. See, e.g., Hirralal’s List, p. 46 (No. 78), p. 53 (No. 95), etc. In many cases, the inscriptions on the pillars record both the death of a hero and the self-immolation of his widow (cf. ibid., p. 49, No. 83). The satī-stones are called mātī (mahāśati) in Kannada (A. R. Ep., 1951-52, Nos. B69-70, 83); cf. Gujarāti pāliyā.


6. See, e.g., Select Inscriptions, pp. 35-26, 167-68. They are also called gottā for gottā-śailkā (Ep. Ind., Vol. XXXIII, p. 172).
pillar). Sacrificial pillars were called yāpa. We have a number of inscribed yāpas of the early period. We have also inscriptions on various other objects of stone besides a large number of images and seals.

2. Earthen Objects

Among inscriptions on bricks, mention may be made of a number of Buddhist Dhāraṇīs and Sūtras incised on such material as well as royal epigraphs recording achievements like the celebration of the Aśvamedha. Bricks bearing inscriptions of the latter class were apparently fixed into structures like the platform constructed for the performance of the horse-sacrifice.

Sometimes votive records were also engraved on lumps of clay, which were later baked and burnt. Clay seals and sealings, both burnt and unburnt, have been discovered in various sites of North India in large numbers. These seals belonged to private individuals, offices and officials, religious institutions, etc. Earthen pots were often inscribed, generally before being burnt. A large number of potsherds bearing inscriptions have been discovered. Some such pots were meant for being dedicated in favour of religious institutions or were specially made for some particular purpose such as interring

1. Cf. A. R. Ep., 1957-58, No. B 26. While arranging for the burning of a perpetual lamp before a deity, sometimes the lamp was placed in the hands of the image of a dead person made for the purpose. Such lamps were called chāyā-dīpa (SII, Vol. V., No. 1205).

2. See Select Inscriptions, pp. 92-93.

3. For an inscription of votive character on a stone vase, see Indian Archaeology, 1955-56, Plate XLIV.


the relics of a Sati. As indicated above, the letters were generally either embossed or scratched on moist clay before the earthen material was baked.

Inscribed bricks were sometimes fixed into brick-made pillars.

3. Shells and Other Non-Metallic Objects

Some inscribed conch-shells were discovered in the ruins of a Buddhist establishment at Salihundam in the Srikakulam District of Andhra Pradesh. The inscriptions are votive in character.

Seals made of ivory plaques and bearing legends are also known. There are mantras engraved on tortoise shells.

Inscriptions were sometimes engraved on wooden objects such as beams and pillars, to which reference has already been made.

4. Copper

Among metals, copper was the most popular writing material in ancient and medieval India.

Official charters, especially grants made by kings and subordinate rulers (called tāmra-patra, tāmra-śāsana, tāmra, etc.) were generally engraved on copper plates which served the donees as title-deeds. Fa-hien's statement that, about 400 A.D., Buddhist monasteries in India possessed copper-plate grants some of which dated from the Buddha's time may not be trustworthy; but the practice of issuing copper-plate grants is certainly very old.

Many North Indian royal families incised their charters on one or both sides of single copper plates while most

3. See Indian Archaeology, 1953-54, Plate XVII.
6. The Sohagaura plate is really a bronze plaque cast from a mould. For details of copper-plate grants, see below.
of the royal families of South India engraved their charters on a number of plates held together by a copper ring passing through holes made in the left or upper margin of the plates. Certain West Indian royal families incised their documents on the inner side of two plates strung often on two rings. Some North Indian royal families like the Bhauma-Nárakas of Assam had their grants engraved on many plates. Royal grants were sometimes engraved on peculiar objects of copper.

The plates, which were small, medium or big in size, were generally oblong in shape. The royal seal, previously fashioned from a mould, was usually fixed to the upper or left margin of single plates and on the joint of the ring holding several plates together. The seals were generally of bronze and were so cast from moulds that the emblems and legends on them appeared on a counter-sunk surface. On plates having the seal fixed at the top, the lines were incised breadthwise, while those having the seal at the left margin had the lines engraved lengthwise. Similarly, the writing on multiplate charters is lengthwise or breadthwise according as the ring holding them passes through holes made in the left or top margin of the plates.

When the holes were made in the upper margin, it was often in the upper margin of the obverse of the plates and in the lower margin on their reverse. When two rings were used to hold the plates together, they generally passed through holes in the upper margin of the plates. For the protection of the writing, the rims of the plates were sometimes thickened or raised and generally the outer sides of the first and last plates of a set were kept blank.

1. See Bhāskaravarman's charters from Nidhanpur and Dubi both engraved on no less than six plates (P. N. Bhattacharya, Kāmarūpaśāsāndvai, pp. 1 ff.; Ep. Ind., Vol. XXX, pp. 287 ff.).
2. Cf. the Balasore copper axe-head grant of Gajapati Puroṣottama (Bhandarkar's List, No. 1753).
3. According to Bāna's Haraśarita (Nirmaysagar Press ed., p. 227), the state seal of king Harṣa was made of gold. The royal seals on cheaper material like bronze or clay were prepared for various purposes. The moulds were probably of metal or burnt clay.
The engraving was done sometimes from a draft. Often the text was written on the plates with ink or was scratched with a needle and the letters were cut according to their shapes thus drawn by means of a chisel. Sometimes, especially in certain South Indian records, the engraving looks like scratching and it is possible that, in such cases, the surface of the plate was covered with a layer of a substance like mud and the writing was done, when it was in a semi-dried condition, by means of a graver. The engraving of the letters in some early epigraphs like the Kalwan plate is done by dots instead of continuous strokes.

Mistakes in the grants engraved were generally left uncorrected. But, in certain cases, the wrong letters were rubbed off or beaten in by hammering and the correct letters were re-engraved on the erasures. In some of the medieval copper-plate grants, the corrections were engraved in the margins of a plate occasionally with indications of the omission or correction.

Occasionally old or rejected copper plates were utilized for engraving fresh charters. Although they were often thoroughly refashioned, in some cases the old writing was beaten in by hammering and the new text was re-engraved. In the latter case, traces of the older writing are often still noticeable. We have a number of such palimpsests.

The plates of copper were fashioned with hammer by the brazier and some of them still exhibit traces of hammering. A number of the plates are small, thin and light while others are big, thick and heavy. The Taxila plate of Patika is so thin that it was found bent double and it weighs only 3½ ounces. The size of a plate depended on factors like the length of the writing to be engraved (i.e. the nature of the draft used in a particular area), the size of the letters in the copy prepared by the clerk, etc. The smiths made the plates according to the size of the clerks' drafts received by them. When the drafts were written on palmyra leaves, the

2. See, e.g., ibid., Vol. XXV, Plate facing p. 191.
plates were narrow and long, while, for copying drafts on birch bark, the plates required to be much broader, sometimes almost square. The plates used by the Vijayanagara kings were shaped like stone stelae. The copper-plate grants of the kings of the Maitraka dynasty of Valabhi clearly show how the size of the documents increased with the increase in the length of the eulogies. The eulogies in the records of the later members of the family had to mention a much larger number of predecessors.

Some inscriptions engraved on copper plates are not grants. A few such records are the yantras of the Brähmaṇas and Jains, engraved on copper plates of various shapes and sizes. The practice of engraving books on copper plates is also known. According to a tradition recorded by Huien-tsang, Kaniska caused the Buddhist religious texts to be engraved on copper plates.¹ There is also a story that Sāyana's commentary on the Vedas was engraved on copper plates.² Whether these traditions are genuine or not, we have actually the Tālāpāka-rāvari works in Telugu engraved on many copper plates preserved at Tirupati.³

We have a number of copper statues bearing inscriptions on their bases. Objects of general use made of copper were often inscribed⁴ and the custom is still prevalent. Such inscriptions were usually either votive or indicative of the ownership of the objects. There are also small Buddhist texts engraved on copper plaques or seals.⁵

5. Gold and Silver

There are references in Buddhist literature to family

². Cf. Burnell, Elements of South Indian Palaeography, p. 86.
⁴. See the Taxila copper vase and ladle inscriptions (CII, Vol. II, Part i, pp. 87 ff.), the Jamalgari lamp inscription (ibid., p. 116), the Palatū Dheri jar inscriptions (ibid., p. 120), the Wardak (Khawat) vase inscription (ibid., pp. 165 ff.), etc. For an inscribed copper cauldron, see Ep. Ind., Vol. XVI, p. 15.
records of rich merchants, royal orders and religious regulations being engraved on golden plates while Burnell refers to the practice of engraving royal letters and land grants on such plates. We have some gold records including a plate bearing a votive inscription in Kharoṣṭhī discovered in the ruins of Taxila. But gold is too precious a metal to be generally used for such purposes.

Among the few inscriptions on silver plates, mention may be made of the Bhattiprolu and Taxila inscriptions. The Jains sometimes write certain yantras on plates of silver, which are found in some Jain temples. But, being a precious metal, silver was rarely used for such purposes.

The engraving of the owner’s name on silver objects is old.

6. Bronze, Iron and Other Metals

Many bronze images bear inscriptions, in most cases on the pedestal. An inscribed bronze casket was discovered

1. See Bühler, op. cit., p. 95; Ojha, op. cit., p. 5, notes 6-8. Gold plates with Buddhist Dhāranis inscribed on them have been discovered outside India (cf. Bulletin of the Archaeological Survey of the Republic of Indonesia, No. 4, 1958, p. 3).

2. Elements of South Indian Palaeography, pp. 90, 93.


4. See Burnell, Elements of South Indian Palaeography, p. 87; Rea, Mem. Archr. Surv. Ind., No. 15, p. 13, Plate XXII; Journ. Pali T. Soc., 1883, pp. 134 ff. In the British Museum, there are manuscripts on silver-plated palmrya leaves (Bühler, Indian Palaeography, p. 95).

5. Bühler, op. cit., p. 95.

6. Ep. Ind., Vol. XIV, p. 295; CII, Vol. II, Part i, pp. 70 ff.; Select Inscriptions, pp. 129-30. This is the Taxila silver scroll inscription of 79 A.D., which is very thin and measures only 6½ inches by 1½ inches. Silver inscriptions from Taxila include cups, plate with three legs, a circular plate, a silver sieve, a disc, etc. See CII, Vol. II, Part i, p. 97 ff., p. 151.

7. Ojha, Bhāratya Prācin Lipimalā, p. 152, note 5.

8. See the Taxila silver vase inscription of 34 A.D. (Select Inscriptions, p. 131).
at Manikiala. The early inscription known as the Sohgaura copper plate is really written on a small bronze plaque. The seals affixed to the copper-plate grants are generally made of bronze. They often bear a legend along with the royal emblems and were cast in moulds and later affixed to the plates on the copper rings on which the plates were strung or on the plates themselves when the charters were incised on single plates.

Canons of the late medieval period often bear inscriptions. The Mehrauli (near Delhi) iron pillar bears an inscription of king Candra who is probably identical with Candragupta II (376-413 A.D.) of the Imperial Gupta dynasty of Magadha. A huge iron trident in the Acaleshvara temple on Mount Abu bears an inscription of Vikrama 1468, Phalguna-sudi 15.

The bells in many temples bear inscriptions recording their gift in favour of the temples in question. The practice of incising the owner's name on bell-metal utensil is well known, although it cannot be regarded as a popular material for engraving.

Inscribed plates or plaques of brass, etc., were sometimes nailed on the doors of temples.

2. JAS, Letters, Vol. XVIII, pp. 1 ff. The plate, which was not fashioned by hammering as in the case of most copper plates, was cast in a mould of sand. The letters and emblems were previously scratched into the mould with a pointed instrument. They therefore appear on the plate in reliev0.
6. There are inscribed bells, e.g., in the Bodhagaya and Tripurâsundari (Udaypur, Tripura State) shrines.
7. Amongst other rare metals used for writing, mention may be made of tin and lead. A Buddhist manuscript on tin sheets is preserved in the British Museum (Bühler, op. cit., p. 96) while lead coins sometimes bearing legends were issued by the kings such as those of the Sûtavâhana dynasty.
Section III

INK AND PEN

1. Ink

Ink for writing is called *maṣi, maṣi, maṣi* or *maṣi* and *melā* in Sanskrit. It was prepared with lamp-black or charcoal mixed in water with gum, sugar, etc. The ink was put in pots called in Sanskrit *maṣi-bhājana, melāmandā, melāndhu, melāndhukā, maṣimaṇi, maṣi-pātra, maṣi-bhāṇḍa, maṣi-kūpikā*, etc.

Writing ink was generally of two kinds, viz. lasting and washable, the first of which was used in copying manuscripts and the second for writing things like letters and the account-books of shop-keepers. Cheap ink was made of lamp-black mixed with catechu, gum, etc.

For preparing lasting ink, the resin of the pipal tree was ground nicely and mixed with water kept for sometime in an earthen pot. It was then boiled on fire and a quantity of nicely ground borax and *loḍhra* was mixed with it while boiling. This thing was ultimately strained through cloth. To the liquid thus prepared was mixed lamp-black, made by burning sesame oil in lamps, in order to make the colour of the liquid sufficiently black. This process of preparing black ink was prevalent in Rajasthan till recent times.

The ink for writing manuscripts on birch-bark sheets was made by boiling the powder of the burnt husk of almond in cow's urine. Writing in this ink could not be washed away with water.

Among coloured inks, red ink was the most popular. Often *alakta*, referred to above, was used for writing. Another kind of red ink was made of vermilion mixed with gum in

1. This was called *alakta* used by women for dying certain parts of their body especially the feet and the lips.
2. See Ojha, op. cit., p. 155.
water. Red ink was used to write particular expressions and passages (e.g. colophons of chapters) in a manuscript, on which the copyist wanted to put special stress.

By mixing green colour with gum in boiling water, people prepared green ink. Similarly yellow ink was made from the yellow orpiment. Such special inks were used as red ink was done. For deleting a letter or a group of letters, often it was covered with yellow orpiment or encircled by a line or endowed with one or more small vertical strokes above the letter or letters. These marks were sometimes made in coloured ink. Coloured ink is mentioned in the Puranic sections dealing with the donation of manuscripts.\(^1\) Chalk, red lead or minium (hiṅgula) was generally used as a substitute for ink.\(^2\)

Gold and silver powder was mixed with gum in boiling water in order to prepare golden and silvery ink respectively. Such costly inks were used generally by painters. But sometimes they were used in writing letters and manuscripts on behalf of rich people.\(^3\)

The writing on cloth and birch bark referred to by Nearcatus and Curtius suggests that ink was used by the Indians in the 4th century B.C. The word lipī, from the root lip, found in Pāṇini's grammar (c. 5th century B.C.) and the inscriptions of Aśoka (c. 272-232 B.C.), points to the same conclusion. A pre-Christian record written in ink has been found on a relic vessel from the ruins of Andher.\(^4\) One of the earliest manuscripts written in ink is the Kharoṣṭhī Dhammapada from Khotan. Several records painted in ink on stone have been discovered in different parts of India.\(^5\)

2. Pen and Other Instruments

Lekhana (literally ‘the instrument for writing’) is a

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2. Bühler, op. cit., p. 98.
general name for the stilus, pencil, brush, pen, etc.¹ Varnikā, mentioned in early Indian literature, was a wooden pen, pointed at the end without a slit. It was used by young learners at the elementary schools. Iṣikā or iṣikā was originally a pen made of reed or bamboo branch. It was used by the copyists of manuscripts. The varṇa-varṭikā mentioned in the Daśakumārakarita (Ucchvāsa II) may have been a kind of brush. The word kalama may have been adopted in Sanskrit from Greek through Arabic. But it is recognised as a Sanskrit word in the Sanskrit-Chinese lexicons of the 8th century A.D.²

For scratching letters on palmyra leaves, iron pens with sharp points were in use especially in the southern parts of the country. Sometimes ornamental designs at the end of chapters in palmyra-leaf manuscripts written in ink were drawn with such iron pens. The prevalent Sanskrit name for the instrument is śalākā (Marāṭhi saḷāi). Rājaśekhara's Kavyanīmāṁsā³ refers to it as loha-kaṇṭaḷa or iron needle used to write on vīladaḷa whereas lekhanī and māśi-bhījana are mentioned in connection with writing on tādi-patra and birch bīk. The work also mentions other writing materials as śh laka (a board) and khaṭīkā (a piece of chalk), both preserved in a small box, and refers or the practice of writing on well-cleaned bhittis meaning floors or walls.

A kind of ruler (called vāmbī or kambā in Rajasthan) was used for drawing straight lines in order to keep the lines of writing straight. Another instrument for drawing straight lines used by the copyists of manuscripts was called rekhā-pāṭi or samāṣa-pāṭi which was a piece of wood or cardboard with strings fixed at equal distances.⁴

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1. Cf. however the information from the Kavyanīmāṁsā referred to below.
4. See Ojha, op. cit., pp. 157-58. For its probable predecessors, see Annedola Oxoniensis, I, iii, p. 66; Anzeiger d. W. Akademie, 1897, No. VIII.
CHAPTER IV

PREPARATION AND PRESERVATION OF RECORDS

1. Writing and Engraving

The practices of writing the letters of a record with ink on a softer material and of scratching or engraving them on a hard substance were both popular in ancient India. The royal charters were generally written at first on a perishable material and then engraved usually on copper plates and occasionally on stones.

In ancient and medieval India, specialised learning in various branches of the sciences and arts and in the sacred lore was more or less the monopoly of the Brāhmaṇa community. But secular learning of the three R’s was available to the upper classes among the non-Brahmanical communities, members of which sometimes acquired proficiency in Sanskrit and produced poetical works of considerable merit.¹ Literate people of these classes often took the writer’s profession and, as a result, the communities of professional writers gradually came into being even in the early period.

The common expression for the writer of a document or the copyist of a manuscript was lekhaka which also indicated a professional clerk.² Often people of the Brāhmaṇa community also adopted this profession. Among copyists of manuscripts there are many Brāhmaṇas. Buddhist and Jain monks are known to have copied works of their religious literature.

¹. See the poems composed by the Māthura-Kāyastha brothers Jayasimha and Śivanābhaka in Ep. Ind., Vol. XXXII, pp. 336 ff.; Vol. XXXIII, pp. 31 ff., pp. 65 ff.
². Cf. the word lipikara in the inscriptions of Aśoka (Select Inscriptions, p. 40, text line 6; p. 53, note 9) and the designation rāja-lipikara sometimes occurring in early inscriptions (Ep. Ind., Vol. II, p. 102).
In copper-plate grants, the writer is generally called Kāyastha\(^1\) and Karanika\(^2\) or Karanin\(^3\) (i.e. an officer belonging to the Karan\(^4\) meaning ‘the office of administration’). The epigraphic records sometimes mention the Karanika-Brāhmaṇa\(^5\) and Karana-Kāyastha\(^6\). While early legal authorities\(^7\) mention Karana as a tribe, medieval lexicons\(^8\) recognize Kīyaṭha and Karan as synonymous terms meaning a ‘scribe’ or ‘a member of the writer class.’ These facts may suggest that the tribal people called Karana adopted, in some parts of India, the profession of scribes while the Kāyasthas were originally a professional class of accountant-scribes, the whole group of writers being later crystallised into a sort of caste called Kāyastha or Karana. The Persian word dabir, ‘writer’, is found in Indian epigraphs as dibīa or dizira.\(^9\) It was probably introduced into the western areas of India, which once came under the influence of the Śakas and the Sassanians of Iran.

1. The Kāyasthas first occur in the inscriptions of the Gupta age (cf. Select Inscriptions, p. 284; etc.). Vijñāneśvara explains the word occurring in the Yājñavalkyasmṛti (I, 336) as ganaka lekhakaśca, i.e. an accountant-scribe, for which see also the Mahābhārata, 11, 3, 72. The word kāya-stha literally means ‘one who stays in the body [of another]’. An officer who sat beside his master in discharging his duties and was generally the chief intermediary between his master and the latter’s clients may have been called Kāyaṭha because he was staying in the person of his master as it were. See Bhār. Vid., Vol. X, 1949, pp. 280 ff.

2. Ep. Ind., Vol. I, pp. 81, 129, 162; etc. Kielhorn explains Karanika as ‘a writer of a karana (a legal document)’. The Karanika is the same as Karanabālās (Sanskrit Karanastha?) of Tamil inscriptions (Ep. Ind., Vol. XXV, p. 132), mentioned along with Kanaṅku (Sanskrit Ganaṅka), i.e. the present day Karanam (accountant-scribe) of South India.


8. Cf. Vaiḍūryanti, p. 78, l. 147 (Karana, writer of the king); p. 137, l. 4 (Karana, writer); p. 137, l. 45 (Kāyastha, writer). The Karana community of Orissa is similar to the Kāyasthas of Bengal and elsewhere in North India. For the mention of the Kāranas in the early medieval inscriptions of Orissa, see Ep. Ind., Vol. XXIV, p. 175, textline 15.

9. CII, Vol. II, p. 122 (Khoṭ plate of 496 A. D.); Ind. Ant., Vol. VI, p. 10; etc.
PREPARATION AND PRESERVATION OF RECORDS

As regards private records on stone, their text was usually prepared by a professional writer and a copy of it was given to the engraver who was generally a mason called a sūtra-dhāra, śilākūṭa, rāpakāra, silpin, etc. The mason at first dressed the stone and drew the letters on it with ink, etc., under the supervision and guidance of the writer and then engraved the letters. Sometimes the professional writer himself copied the text of the document on the stone for the guidance of the engraver. We have some records, the letters of which are painted on stone, the intention of engraving them at a later date remaining unmaterialised. The amount of carelessness noticed in a large number of private epigraphs on stone however indicates that often incompetent masons engraved the records without getting the letters drawn previously on the stone.

6. For royal records, a learned man of the court was engaged to prepare a fair copy of the text on a sheet of birch bark, etc., or to write it on the stone slabs or copper plates with ink or a pointed instrument. The copy of the document was written on a sheet of the size of the stone on which it had to be engraved. The text of a copper-plate grant was generally prepared by a high officer of the king, although the eulogistic poems appearing in medieval grants were composed by the court poets.

The practice of writing the text of a document on the plates first in ink is clearly indicated by a copper plate discovered at Kasia (Gorakhpur District, Uttar Pradesh), which bears 13 lines of writing of which only the first is incised while the remaining 12 are written in black ink. This was meant to facilitate the work of engraving and also to ensure the correctness of the inscription. In many of the cases, the writing was done by a professional scribe of the court and the engraver incised the letters according to the drawing, although some-


2. An Rep. Arch. Surv. Ind., 1910-11, p. 74. This inscription must have been first written out in ink on the plate and then the plate was given to the engraver to cut the written letters into the metal.
times, especially in the case of minor ruling families, the engravers themselves wrote the text on the plates or engraved the text on the plates without previously drawing the letters on them.

The Deopada stone inscription\(^1\) of king Vijayasena of Bengal is known to have been engraved by a renowned artist named Śūlapānī who was the head of a guild of the artisans of Varendra (North Bengal) and enjoyed the feudatory title of Rāṇaka. The neat and beautiful incision of the inscription excites the readers' admiration. The Talagunda inscription,\(^2\) which is a prasasti composed by Kubja, the court poet of the Kadamba king Śāntivarman of the Kannada country, was written on the stone slab by the poet himself so that the engraver succeeded in performing his work neatly without committing mistakes. The number of inscriptions carelessly written and engraved is, however, by far larger than those written and engraved carefully.

On some early copper plates the letters are formed by means of dots instead of continuous strokes.\(^3\) The engraving on some copper-plate grants from South India is so shallow that the letters appear to have been scratched on them by a sharp-pointed needle, as on the palm leaf, probably after putting a layer of mud on the plates.\(^4\)

According to Kalhana's Rājatarāṅgini,\(^5\) the officer-in-charge of the preparation of documents at the Kashmirian court was called Paṭṭopādhya (i.e. a professional teacher in charge of the preparation of title-deeds), who belonged to the Aksapatala department which Stein understands as the Accountant General's office and Bühler as the Record office or the Daftar or Court of Rolls.\(^6\) In inscriptions, a similar

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2. Ibid., Vol. VIII, pp. 31 ff. and Plate. See verse 34 of the record.
3. See the Taxila and Kalwan plates (ibid., Vol. IV, pp. 55 ff. and Plate; Vol. XXI, p. 259 and Plate); above, p. 76.
4. Cf. ibid., Vol. XXVII, Plates between pp. 128 and 129, 130 and 131; above, p. 76.
5. V, verses 397 ff.
royal officer is sometimes mentioned as Dharmaekhin, Śāsanika, Śāsanādhikārika, Śāsanādhikārīn, etc.¹

Often illiterate or semi-literate stone-cutters or goldsmiths were entrusted with the task of engraving records on stone or copper plates, and this fact accounts for the numerous errors noticed in a large number of epigraphs, especially those engraved on behalf of private individuals.² We have also many instances of badly engraved records even among royal charters, particularly those issued by minor ruling chiefs.³

The Banaras plate⁴ of Kalacuri Karna (c. 1040-71) offers an instance of an imperial charter written and engraved by irresponsible and incompetent persons. But the grant was made when the king was stationed at Prayāga (Allahabad) in the course of a tour of pilgrimage and it is possible that the work of engraving the charter was entrusted to a local artisan who could not read the writing of the draft properly. Usually, however, powerful kings had in their service trained and competent engravers who performed their work creditably. The minor errors noticed in the records of imperial ruling families are due generally to the scribes and not to the engravers.

The name of the person who engraved the copper-plate grants is often mentioned in medieval records. The word for ‘engraved’ is generally utkīrṇa and rarely utkiliita, etc. These engravers were artisans styled the pitalahāra, lohakāra or ayaskāra, i.e. a brazier, blacksmith or coppersmith,⁵ the sūtradhāra, i.e. a mason,⁶ the hemakāra or sūnāra, i.e. a goldsmith,⁷

2. See, e.g., Ep. Ind., Vol. XXVIII, pp. 44 ff., p. 145; JBRŚ, Vol. XXXVII, Parts 3-4, pp. 7 ff.; Vol. XLI, Part 2, pp. 1 ff.; etc. According to the Mitāksarā on the Tājñātaḥkāyaṃtī (II, 89), a royal deed had to be written in correct and elegant language, although documents of ordinary people were not required to be written in correct Sanskrit and could be written in local dialects.
5. See ibid., Vol. IV, p. 179; Ind. Ant., Vol. XVII, pp. 227, 230, 236; etc.
the śilpin, vijñānin or vijñānīka, i.e. an artisan, etc. In the inscriptions of the Ganjam-Srikakulam region, the engraver is often mentioned as the aksāsālin, āksāsālikā, arkasālin akhasāle, etc. This refers to the goldsmith caste now called Akasāle in the Telugu- and Kannada-speaking areas.

There were manuals for the guidance of the clerks for the preparation of documents. Kṣemendra Vyāśadāsa’s Loka-prakāśa shows how different kinds of bonds, bills of exchange (huṣṭi), etc., were to be drafted while the Lekhapāncālikā indicates how private letters as well as land-grants, treaties, etc., should be drawn. One such work entitled Lekhapaddhati containing numerous specimens of letters and documents of various kinds has been published in the Gaekwad Oriental Series. The prāśastāvalī works of Mithilā deal with the epistolary art and contain forms of communications to be addressed to feudatory and imperial rulers, both indigenous and foreign, as well as to one’s feudatories, learned men, private citizens, etc. They also contain specimens of private communications. A notable work of this class is the Patrakaumudi ascribed to Vararuci.

In the schools, pupils generally copied their text books from their teachers’ copies. Rich men used to engage professional scribes for copying manuscripts for them. These manuscripts were generally written with great care.

2. Illustration and Ornamentation

Some medieval inscriptions contain illustrations of the artificial arrangement of the letters of verses in bandhas known as padma-bandha, sarpa-bandha, etc. In a few cases, the lotus symbol is found without letters in it. Sometimes the letters of an inscription, especially the signs above and below the letters,

2. See Bühlére, Indian Palaeography, p. 102.
4. See, e.g., Ep. Ind., Vol. XXXI, Plate facing p. 85; cf. Plates facing pp. 28-29. See also ibid., Vol. XXXIV, Plate facing p. 82; Sreenivasachar, op. cit., Part II, Plate 49; Part III, Plates 22, 37.
5. Sreenivasachar, op. cit., Part II, Plate 47.
are given an ornamental shape.\textsuperscript{1} In some cases, this was
done in respect of only some of the letters.\textsuperscript{2}

Sometimes the contents of the inscription are indicated
by an engraved or sculptured representation. Thus the symbols
of the sun and the moon or the stars are found incised on numer-
ous medieval records in order to indicate that the epigraphs
record grants made for as long a time as the sun and the moon
or the stars would endure.\textsuperscript{3} Similarly the engraved repres-
tentation of a female or a sow under a donkey on inscribed
stone slabs indicates the curse that the father of a violator of
the grant recorded would become a donkey and his mother a
sow or that his mother would be molested by a donkey.\textsuperscript{4}

The sculptured representation of one or more females
with the right hands raised upwards or only of hands raised
upwards (i.e. pointing to heaven) indicated that the inscrip-
tions in question recorded the commitment of \textit{Satī} by a lady
or several ladies who went to heaven as a result of the meri-
torious act.\textsuperscript{5} Inscriptions recording the deaths of heroes
in battle generally bear sculptures depicting a warrior some-
times as dead or as engaged in fighting.\textsuperscript{6} In many cases, the
\textit{Satī}- and hero-stones bearing such representations do not bear
any inscription apparently because the meaning of the repre-
sentations was easily understood.

Some other kinds of memorial inscriptions also bear
sculptured representations of the persons concerned.\textsuperscript{7} An
interesting class of these records depicts devotees offering their
heads to a god or goddess.\textsuperscript{8}

Besides the above kinds of ornamentation, some medieval
records, especially copper plates, sometimes bear the repre-

\textsuperscript{1} See Ojha, op. cit., Plates XV and XXI.

\textsuperscript{2} Ibid., Plates XX and XXI.

\textsuperscript{3} See, e.g., \textit{Ep. Ind.}, Vol. XXXII, Plate facing p. 170; Sreenivasas-
char, op. cit., Part II, Plate 43. In the medieval records of the Andhra
region, a figure of the \textit{Sivalinga} is sometimes added to the above symbols.

\textsuperscript{4} See Sreenivasaschar, op. cit., Plate 52; ibid., Part III, Plates 28-29.

\textsuperscript{5} See, e.g., \textit{Ep. Ind.}, Vol. XII, Plate facing p. 28; Vol. XXXV, p. 187.

\textsuperscript{6} See, e.g., \textit{Ancient India}, No. 9, Plate CXII, No. 1.

\textsuperscript{7} Cf. \textit{SII}, Vol. IX, Part i, Plate facing p. 20. For inscribed

\textsuperscript{8} See, e.g., \textit{Ancient India}, No. 9, Plate CXI.
sentation of the royal crest instead of the regular seal or the royal coat of arms. Mention need not be made here of inscriptions which are labels to sculptures or are incised on the pedestals of images.

Manuscripts were sometimes illustrated.

3. Omission. Correction and Pagination

In both manuscripts and inscriptions, a letter omitted by the scribe through oversight was generally written above or below the line near the spot of omission with or without any indication. Often letters or groups of them thus omitted were engraved in the margin and, in such cases, generally the number of the line, in which the matter written above or below the record would have to be read, was indicated by mentioning its number counted in the first case from the top and in the latter from the bottom. Sometimes the place of omission is indicated by a sign.

In line 31 of the Kalsi inscription (Rock Edict XII) of Asoka, the passage ti apaśalahā vā, wrongly written originally, is struck out by cancellation strokes and the correction pala-paśamɡa-galāhā va is incised above the line. On copper plates, such passages are generally rubbed off by chiselling or beaten in by hammering and the correction re-engraved on the erasure. But a letter or a group of them, when detected to have been wrongly engraved, was sometimes altered to other letters without erasing the former. Old and invalid copper-plate records coming into the possession of the Government were no doubt melted in order to fashion new plates for fresh use.

1. See, e.g., Ep. Ind., Vol. XXXI, Plate facing p. 156.
2. See JAS, Letters and Science, Vol. XXIII, pp. 13ff., Plate B.
3. See, e.g., Ep. Ind., Vol. XXXI, p. 116, note 6; p. 120, note 1; p. 123, note 3.
4. See, e.g., ibid., p. 122, note 2; p. 125, note 4; p. 126, notes 1, 4-7; p. 127, notes 2-3.
5. See, e.g., the cases cited in the previous note.
6. Hultzsch, op. cit., p. 42, note 14. For cases of scoring off on the copper plates, see, e.g., Ep. Ind., Vol. XXXI, p. 117, notes 1 and 3; p. 118, note 2; p. 119, notes 2, 3-4; p. 120, note 2; p. 123, notes 2, 4; p. 125, note 6; p. 126, note 2.
But occasionally the entire writing of an inscription on copper plates was beaten in by hammering and a totally new record was re-engraved on them. This kind of palimpsests is often met with.\(^1\) In manuscripts, wrong passages were often covered with turmeric paste and the erasure was either kept blank or the correction was re-written on it.

In later inscriptions and manuscripts, the spot of omission was indicated often by a small upright or inclined cross, generally called \textit{kāka-pāda} or \textit{hainasa-pāda}.\(^2\) Instead of the cross, the \textit{svastika} symbol was also used.\(^3\)

In South Indian manuscripts, the cross was used also as an indication of intentional omission which, as well as defective passages in the original quoted in the commentaries, were marked elsewhere in the country by dots or short strokes above or beneath the line.\(^4\) The symbol of an ear-ring (\textit{kundala}) or a \textit{svastika} was sometimes used to mark unintelligible passages.\(^5\) A globular mark was sometimes engraved below a letter to indicate that it was wrongly engraved and should not be taken into account.\(^6\) A similar practice is referred to in Śrīharṣa’s \textit{Nāṭadhiya} which speaks of a circle being drawn round a letter as a mark of cancellation.

The leaves of a manuscript, not their pages, were given consecutive numbers. The number of a leaf was usually put on its reverse except in the southern areas where it was generally written on the obverse of the leaf.\(^8\) In royal charters engraved on more than two copper plates, the numbering of the plates is sometimes noticed. Such multiplate royal records were more popular in the central and southern regions of India and only in some cases the plates are numbered. Some-

\(^1\) See, e.g., \textit{Ep. Ind.}, Vol. XXV, Plate facing p. 191; Vol. XXIII, Plate facing p. 106; above, p. 76.

\(^2\) See, e.g., \textit{ibid.}, Vol. III, p. 52, Plate 2, line 1; p. 276, line 11.; above, p. 6.

\(^3\) See, e.g., \textit{Ind. Ant.}, Vol. VI, p. 32, Plate 3.

\(^4\) See Bühler, op. cit., p. 91.


\(^6\) See \textit{Ep. Ind.}, Vol. XXVIII, p. 262 and Plate, text line 12 (cf. the mark below \textit{pa} at the end of the line).


\(^8\) See Bühler, \textit{Indian Palaeography}, p. 92.
times they bear the numbers on the obverse as in the case with the southern manuscripts; but the first plate, with its obverse often blank, bears the number on the reverse. In rare cases, the obverse and reverse of a plate in multiplate records are both numbered as in the case of a modern book.

4. Auspicious Symbols

A maṅgala, i.e. a benediction or an auspicious word, at the beginning, in the middle and at the end of a composition was believed to ensure its completion and preservation. The auspicious word siddham is found at the beginning of numerous early records. This word was in later times generally indicated by a symbol of varying shape. The symbol was sometimes followed by the auspicious word svasti which, in some cases, stands singly at the beginning of epigraphic records. Sometimes the maṅgala: siddhir=asti, having the same import as siddham, as also a bigger maṅgala sentence beginning with svasty=asti, is found at the end of the documents. In some cases again a symbol, which is apparently a variant of the siddham sign, appears at the end of a document and, in rare cases, also in the body of its text especially at the end of a section of it. Besides the siddham symbol, various other auspicious symbols also appear in inscriptions.

Al-Birûnî regarded the auspicious symbol at the beginning of inscriptions as indicating the pranava or the sound Om.

N. K. Bhattachari challenged the authority of Al-Birûnî and

2. See, e.g., Ep. Ind., Vol. XXXI, Plates between pp. 4 and 5.
4. See, e.g., Select Inscriptions, pp. 157, 160, 164, 165, 169, 176, 191, 193, 196, 200, 203, 204, 205, etc. For the contractions sdha and sdhi, see ibid., pp. 150, 156.
5. See, e.g., ibid., p. 331, text line 1; p. 403, text line 1; Ep. Ind., Vol. XXVIII, Plate facing p. 62, text line 1; etc.
6. See, e.g., Select Inscriptions, p. 297; text line 24; p. 385, text line 41; p. 409, text line 30; p. 327, text line 9; p. 397, text line 8; p. 441, text line 55; p. 455, text line 15.
suggested that the symbol indicates *siddham* or *siddhir = astu.*

There is no doubt that the symbol stood for the word *siddham* found at the beginning of numerous early inscriptions. But there is evidence to show that sometimes the symbol was pronounced as *Oṃ siddhiḥ* and Al-Birūnī seems to have confused this *Oṃ siddhiḥ* with *Oṃ.* Instances of such confusion are also noticed in Indian epigraphs like the Baud plates of Raṅgabhāṇja which begin with the symbol followed by the word *siddhiḥ* and the Belabo plate of Bhojavaran, which has the symbol followed by *Oṃ siddhiḥ* at the beginning. The symbol was generally used till recent times in the eastern areas with the sign of nasalisation placed above the Bengali figure for 7 or as the figure 4 as found in medieval inscriptions from Bengal. The sign is called *pillaìyar suli* (Gaṇeśa’s curl) in Tamil.

The *svastika* (of both the vāma-aṭāra and daksin-vārta types) and taurine symbols are found in Aśoka’s separate edicts at Jaugaḍa. The triskele symbol, which is a modification of the *svastika*, is found at the beginning of the Erṛaguṭi and Rājula-Maṇḍagiri M. R. Edicts of Aśoka. The *svastika* is also found at the beginning and the end of many other records generally belonging to dates earlier than the 3rd century A.D. While occurring at the beginning of a document, it is sometimes placed before, and rarely after, the word *siddham* (*sidha, sidham*, etc. in Prakrit and sometimes in contractions like

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2. Certain medieval charms, composed in the form of royal charters, have *Oṃ siddhiḥ* at the beginning, which is apparently the pronounced form of the symbol at the commencement of numerous inscriptions including copper-plate grants. See *Proc. IHC*, 1939, pp. 471 ff. See also below, p. 95.
9. See, e.g., *ibid.* Vol. VII, Plate III (No. 6) facing p. 76; Plate VII (No. 16) facing p. 88; etc.
10. *ibid.*, Plate III (No. 6) facing p. 76, and Plate IV (No. 10) facing p. 78.
sdha or sdhi). At the beginning of the Ḥāthigumpha inscription, the svastika appears beneath a crown-like symbol called 'rī: tsa, while the inscription ends with the ‘tree-within-railing’ symbol. Other symbols found in some cases are the trident or triratna resting on the dharma-cakra, and the lotus. The praṇava, generally represented by a symbol, is sometimes found at the beginning of medieval inscriptions.

In early medieval epigraphs and manuscripts, a circle, with a smaller circle or dot (or dots) inside, sometimes indicates fullstop. As the circle with a central dot is the old Brāhmī letter thā, modified forms of the same letter came to be used in later times. In some medieval records, the symbol stands midway between thā and cha, and this confusion led to the growth of the popular use of the letter cha as the concluding mark at the end of literary or epigraphic records and sections thereof. Cha is recognised in this capacity in early medieval works like Śrīharṣa’s Naisadhiya and Hemacandra’s Ekākṣarakoṣa. Sometimes the auspicious word śrī also appears in the same way at the end of documents.

In the inscriptions of the Gupta age, the auspicious word siddham at the beginning of epigraphs was sometimes repre-

3. See, e.g., Ep. Ind., Vol. XVIII, Plates facing pp. 96, 150, 151; Vol. XIX, p. 81, text line 41; Plate facing p. 60, text lines 6, 16, 20; Vol. XXX, p. 219, text line 11; Vol. XXXI, p. 128, text lines 205 and 212; Corp. Ins. Ind., Vol. III, No. 63.
4. See, e.g., Ep. Ind., Vol. XXXI, Plate facing p. 165. The symbol usually looks like oṁ, aubh, etc., as written in the East Indian (Bengali) script.
5. See, e.g., ibid., Vol. XVIII, p. 298, text line 39; Vol. XIX p. 81, text line 41; Plate facing p. 331, text line 21; Vol. XXX, p. 125, text line 17; Vol. XXXI, p. 166, text line 20 (not śrī; but cf. p. 16). The same symbol is found in some old Jain manuscripts as a circle with a globular mark at the centre and drawn under a horizontal line. See Journ. Or. Inst., Baroda, Vol. III, No. 4, June 1954, p. 368.
7. Ibid., Vol. XXIII, pp. 140-41 (text lines 4 and 15); Vol. XXV, p. 63 (text line 94), p. 221 (text line 141); etc. It is really not a variety of the siddham symbol (as stated in op. cit., Vo. XXX, p. 218).
10. See, e.g., Ep. Ind., Vol. XXXI, p. 16, text line 26. Medieval South and West Indian records often end with mahālaṁ mahā-śrīḥ sometimes preceded by sūbhām bhavatu. They begin with svasti ḫayaḥ = c = abhyudayaḥ = ca.
presented by a crescent-like curved stroke opening towards the left. This mark resembles the symbol or mark of punctuation at the end of many of Aśoka's edicts at Kalsi. It has been pointed out that some scholars regard it as standing for the praṇava, i.e. the auspicious syllable om, even though the sign occurs in typical Buddhist epigraphs and the Buddhists did not attach any importance to the praṇava.

We have seen above that, though this view is supported by a statement of Al-Birūnī, there is some evidence to show that the symbol was read as siddham or siddhir-astir. The suggestion seems to be supported by the fact that some medieval inscriptions begin with the symbol followed by a vandāna passage like Oṁ namah, Oṁ namah Śiva, Oṁ nama Nārāyana, Oṁ namah śri-Viṣṇu-vanē, etc., and also by the mar,ala: Oṁ svasti.

We have explained the confusion of the symbol with the praṇava by the fact that sometimes it was read as Oṁ siddhiḥ.

The symbol was gradually modified to the shape of a stroke slanting towards lower right with its top curved or looped inwards to the right or slanting towards lower left with its top curved or looped inwards to the left. Sometimes the lower end of the stroke exhibits an ornamental downward flourish or upward bend. Both the vām-avarta and daksīṇ-avarta types were used in some cases in records of the same

1. See, e.g., Corp. Ins. Ind., Vol. III, Nos. 22 (Plate VII A), 20 (Plate XII B); etc.
2. Ibid., p. 46, note 3.
7. In rare cases, the symbol is followed by the word siddhiḥ or Oṁ siddhiḥ as we have already noticed above (p. 93). Cf. also the text of the mantra (in the shape of a royal charter) beginning with the mūrgala: Oṁ siddhiḥ guru-pādabhya namaha svastī (Proc. IHC., 1939, p. 472).
8. See, e.g., Ep. Ind., Vol. XXVII, Plate facing p. 328, text line 1; Vol. XXVIII, Plate facing p. 50, text line 1; Plate facing p. 84, text line 1; Plate (B) facing p. 189.
9. See, e.g., ibid., Vol. XXVIII, Plate facing p. 66, text line 1; Plate facing p. 88; Vol. XXXIX, Plate facing p. 68; Vol. XXXI, Plate facing p. 266.
10. See, e.g., ibid., Vol. XXVIII, Plate facing p. 50; Vol. XXIX, Plate facing p. 88; Vol. XXXI, Plate facing p. 72.
locality and also of the same age. In the medieval inscriptions of Eastern India, the symbol resembles the Bengali numerical figure 7 (a vertical stroke with its top curved towards the left and ending in an inward bend) and it was used in the central parts of Bengal with the addition of a sign called *candra-bindu* or *ānunāsika* above. But, in the easternmost areas of Bengal, the same symbol was written with the lower end curved considerably towards the right and was called *āṇji,* and the Bengali alphabet with this symbol at the head was called *āṇji-ka-kha.* In Western India, however, the symbol appearing in medieval inscriptions looks like a numerical figure and often a globular mark looking like a cypher is placed after it. In South Indian records of the early and medieval periods, the symbol is often a *tām-āvarta* spiral, sometimes resembling the representation of a conch-shell, which is called *pillaiyār-śuśi* or Ganesa's curl and is first taught to the children before they begin to learn the alphabet.

Certain Nepal inscriptions exhibit auspicious symbols representing the conch-shell, the lotus, the bull, the fish, the sun-wheel and the stars. In the medieval epigraphs of the Andhra region, the lotus symbol is sometimes found about the beginning.

The Kailvan (Patna District, Bihar) inscription of about the second century A.D. exhibits four symbols between the beginning and the end of a circular line of writing. These are a long-necked pitcher, a double *svastika* (one of the *vām-

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1. See, e.g., the Valgudar (Monghyr District, Bihar) inscriptions illustrated in *Ep. Ind.*, Vol. XXVIII, Plate facing p. 145.
āvarta and the other of the daksīṇ-āvarta type), and another looking like a sacrificial altar. At the end of the Guakuchi copper plate grant\(^1\) of king Ratnapāla of Assam, there are the representations of a bird (Garuda) carrying a snake, the lotus, the conch-shell and the discus, all connected with the god Viśṇu.

5. Preservation of Copper-plate Grants

Copper-plate grants were very valuable documents for the donees and their descendants, since their loss or destruction rendered the revenue-free holdings, created by them, ordinary rent-paying lands unless fresh charters were issued in the place of the old ones. There are instances of charters written on palm leaves or engraved on copper plates being destroyed by fire and the re-issue of copper-plate grants by the later rulers of the territories in question.\(^2\) The donees therefore preserved the documents received from the donors generally with special care.

Monks dwelling in artificial caves sometimes engraved the texts of the copper-plate grants, received by them in respect of rent-free lands, on the walls of the caves.\(^3\) In the ruins of the ancient city of Valabhi at modern Wala in Kathiawar, copper-plate charters have been found immured in the walls or foundations of the houses of the donees or their descendants, while in many places the charters have been dug out from the fields, to the donation of which they refer, usually hidden in small caches made of bricks.\(^4\)

Sometimes several documents were preserved together. An urn containing four sets of copper plates was dug out from the ground near the foot of a tree at the village of Andhavaram in the Sriakulam District of Andhra Pradesh.\(^5\) The

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1. P. N. Bhattacharya, Kāmarūpaśāsanāvalī, Plate facing p. 140.
2. See the Kurud plates of Narendra (Ep. Ind., Vol. XXXI, p. 267) and the Dūbi and Nidhanpur plates of Bhāskaravarman (ibid., Vol. XXX, p. 290). See below, p. 106.
3. See Proc. IHC, Lahore, 1940, pp. 54 ff.; below, p. 106.
grants were issued by different rulers of different ages to different donees and may have been interred in the ground when the owners left the village at one time on an occasion like pilgrimage. The sets of plates were suspended by means of an iron rod passing through their seal-rings, which was inserted across the deliberately broken rim of the urn having a wide circular mouth. The urn was covered by a hemispherical lid and the plates, kept inside it in paddy-husk, were found in a good state of preservation.  

Sometimes the plates were preserved in a specially made stone casket or coffer. Thus the Kalegaon plates of Yādava Mahādeva were found inside a stone box made of two slabs of stone firmly joined together. The upper slab measures 22 inches by $15\frac{3}{4}$ inches by 7 inches and has a hollow ($4\frac{1}{4}$ inches in depth) curved in the inner surface of it while the lower slab measures 24 inches by $16\frac{3}{4}$ inches by 7 inches with a similar hollow ($1\frac{3}{4}$ inches deep) in its upper surface. The set of three plates, each measuring 15 inches by 11 inches by $\frac{1}{4}$ inch and together weighing 1075 tolas, was found inside the box which was dug out of the ground.

There are instances of copper-plate grants being discovered at localities far away from their places of issue. Thus the Kamauli plate of Vaidyadeva is a record which was issued by a ruler of Assam in respect of a gift of land in favour of a Brāhmaṇa, but was discovered at a place near Banaras. It is possible that the donee or one of his descendants in this case settled at Banaras at a later date, although it is difficult to determine whether he was still enjoying the gift land or had sold it out. If the land had been sold out, the plate was only of some sentimental value to him. It is also not impossible that he went to Banaras on pilgrimage and carried the plate

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1. For the preservation of copper plates in paddy-husk, see also Ep. Ind., Vol. XXVII, p. 268 and note 2. The interment of copper-plate grants may be compared to that of coins. In the pre-British days, life and property were generally insecure and hiding one’s valuables under the ground was a common practice because there were no locks of the modern type.
2. See ibid., Vol. XXXII, pp. 31-32.
3. See Bhandarkar’s List, No. 1638.
with him as a valuable possession, but could not return home owing to sudden death.

The originals of the grants from which the plates were prepared, probably written on perishable material, must have been preserved in the records office of the kings. As we have seen, an officer called Aksapatalika, very often mentioned in inscriptions, is regarded by some as an Accountant and by others as a Record-keeper,
A number of royal seals, both metallic and earthen, belonging to kings, who had their capitals far away from Bihar, have been discovered at Nalanda in the Patna District of Bihar.\(^1\) It appears that these seals accompanied the letters of the kings in question, which were addressed to the head of the Buddhist establishment at Nalanda. It also seems that the seals were either tied up with the letters or were carried by the letter-carriers separately in order to prove to the addressee the genuineness of the letter he received. A person carrying a verbal message also carried a seal or a ring bearing the name of the sender of the message, which had to be shown to the person to whom the message was to be delivered.\(^2\) This sort of token was generally called abhijñāna. Some of the Nalanda seals are big and heavy and could not have been carried by the letter-carriers on their heads along with the letters, since they came from a great distance. These therefore should better be regarded as abhijñānas carried by the messengers separately.

7. Preparation of Manuscripts

Manuscripts were preserved in a library called Bhāratī-
banjāgara or Sarasvatī-banjāra (literally, 'the store-house of the goddess of learning'). Books written on palmyra leaves or on bark or paper sheets had wooden covers on the top and bottom and the whole was tied up with a string. Often this string passed through the leaves or sheets and sometimes also the covers through holes made in them and was wound round the cover and knotted. These practices are referred to by Al-Biruni\(^3\) and Bāna.\(^4\) In Nepal, the covers of important manuscripts were often made of embossed metal and manuscripts were wrapped up in dyed or embroidered cloth.\(^5\) In Jain libraries, palmyra-leaf manuscripts were often

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2. See *Rājatarā*, VI, verses 33-36.
4. Nirmayasagar Press ed., p. 95, referring to sūtra-veṣṭana of a manuscript. See above, p. 62, note 1, for sūtra or śrayantraka.
kept in small sacks of cloth, the sacks being preserved in small boxes of white metal. We have noticed above that, in Kashmir, manuscripts were sometimes bound in leather and kept on shelves in accordance with Muhammadan practice.

In the libraries attached to colleges, royal courts and monasteries, the manuscripts were generally preserved in boxes of wood or cardboard under the charge of a librarian. The collections of such libraries were often catalogued. Individual scholars are also known to have sometimes possessed good collections of manuscripts.

Among royal libraries, mention may be made of the celebrated collection of the Paramāra king Bhoja (c. 1000-55 A.D.). In the first half of the 12th century, the Caulukya king Siddharāja Jayasīṁha (c. 1094-1144 A.D.) conquered Malwa and carried away the books of Bhoja’s library to Anhilwada where they were apparently amalgamated with the Caulukya collection of manuscripts. The Caulukya royal library at Anhilwada is often mentioned in the 13th century works. The Caulukya-Vāghelā king Visaladeva (Viśamalla, c. 1244-62 A.D.) is stated to have supplied a copy of Śrīhara’s Naiṣadhiya to Vidyādhara for writing his commentary on it and also a copy of Vātsyāyana’s Kāmasūtra to Yaśódhara who composed the Jayamāgalā commentary on it. A copy of the Rāmāyaṇa in Visaladeva’s collection is known to be preserved now in the library of the University of Bonn, West Germany.¹

As regards libraries of individual scholars, it is interesting to note that, in the early years of the 7th century, Bāna in his Harṣacarita mentions his pustaka-vācaka or ‘the reader of books’ and describes the latter’s manipulation of a manuscript of the Vāyu Purāṇa.² There were numerous collections of manuscripts pertaining to individual scholars or families of scholars in all parts of the country. One of the biggest such libraries of the medieval age was the collection of manuscripts made by

¹. See Bühler, Indian Palaeography, p. 99.
Kavindrācārya Sarasvatī (16th-17th century) at Banaras. A manuscript of Vāmana’s Kātyāyanaṅkara in Kavindrācārya’s collection bears the seal of Prince Salīm (the earlier name of the Mughal emperor Jahāṅgīr, 1605-27 A.D.). Some of the works mentioned in the old catalogue of manuscripts in Kavindrācārya’s library are not available now.¹

According to the Purāṇas, it was a sacred duty of rich men to make donations of books to temples and other institutions.² Such donations were obligatory on the followers of the Buddhist and Jain creeds.³ There is evidence to show that both local scribes as well as copyists hailing from the neighbouring territories were employed for the purpose of copying manuscripts.⁴

2. See Hemādri’s Dānakhaṇḍa, pp. 544 ff.
CHAPTER V
COPPER-PLATE GRANTS

Section I
ROYAL CHARTERS AND CONNECTED PROBLEMS

1. Rāja-śāsana

The word śāsana means a rāja-śāsana or royal charter, and tāmra-śāsana 'a royal charter engraved on [a plate or plates of ] copper'. Ancient Indian authorities classify rāja-śāsana under three heads, viz. (1) dāna-śāsana recording gifts, (2) prasāda-śāsana recording various kinds of favour, and (3) jaya-patra declaring the victory of one of the parties in a dispute. Most of the records of ancient Indian rulers so far discovered however belong to the first category.

Revenue-free lands granted by ancient Indian rulers in favour of persons, deities or religious establishments were usually endowed with a deed engraved on durable tāmra-patā, i.e. 'a plate or plates of copper', although we also know that such documents were sometimes incised even on stone. By lakṣanā, a tāmra-śāsana was sometimes called tāmra-patā. Often again the word indicating the deed or charter (e.g. tāmra-śāsana) was applied, by lakṣanā, to indicate the land granted by means of such a charter. But, besides tāmra-śāsana, this modified sense of revenue-free land was in many cases indi-

1. The deeds of gift were often called dāna-patra, tāmra-patra, śāsana-patra, etc. The word patra in these compounds suggests that the records were written on bhūra-patra (birch-bark sheets) or tāla-patra (palmyra leaves) and only some of them were later engraved on copper plates.


3. In the place of patā, we have also the use of the words paṭṭaka, paṭṭikā, phalaka, phali, patra, patraka, pāṭhikā, etc., in the same sense.

4. Cf., e. g., tāmra-patā-dharmena in Select Inscriptions, p. 352, etc.

5. Cf. ibid., p. 353, text line 24, etc.
cated either by āṭāmaḥ or by śāsana.² The word śāsana in this sense is widely used not only in the medieval records of Orissa but even in modern Oriya. Numerous villages in Orissa still bear names ending with the word śāsana, indicating that originally they were gift villages. In early records of different parts of India, rent-free holdings under the possession of gods and Brāhmaṇas were usually called deva-dēya or deva-dāya and brahma-dēya or brahma-dāya respectively. In the southern part of India, the word agraḥāra was more popular in the sense of a rent-free village in the possession of Brāhmaṇas.

Works of a few of the early writers on law, such as Viśṇu³ and Yājñavalkya,⁴ give us some idea about the rāja-śāsana or charters recording grants of land, property, etc., made by kings. According to Viśṇu, "[The king] should grant land to Brāhmaṇas. For the information of future kings, he should also give the donees of the grant a charter written on cloth or copper-plate endowed with his own seal and with a description of the boundaries of the land, of his own ancestors and of the measurement of the area. He should not confiscate land granted by others...The king should kill persons who prepare spurious charters, and also those preparing spurious documents."⁵ According to Yājñavalkya, "After granting land or making a nibandha, the lord of the soil (i.e. the king) should have a document prepared for the information of noble kings of the future. He would then cause the preparation of a lasting charter written on cloth or copper-plate, adorned with his own seal on the outer side,

1. See, e. g., IHQ, Vol. XXIII, p. 240, text line 33; Ep. Ind., Vol. XXVIII, p. 308, p. 311 (text line 9-10), etc. See also tāmra in the same sense (Ep. Ind., Vol. IV, pp. 128, 131).


3. In the matter of the rāja-śāsana, Viśṇu agrees with Yājñavalkya, although the former is assigned to a later date (cf. Camb. His. Ind., Vol. I, p. 279).

4. The Yājñavalkyasūtra is assigned by scholars to a date about the fourth century A.D. (ibid., pp. 279 f.)

5. See III, 57-59; V, 9-10.
with his own signature and date and with a description of himself and his ancestors and the amount of the gift and the boundaries of the gift land. As regards the preparation of a document, Vyāsa says that it should be written first by chalk on a slab or on the ground and, after the elimination of all errors, should be finally written on a leaf (or, metal tablet).

The Mitakṣara, a medieval commentary on the Yājñaval-kyaṃśīti by Vijñāneśvara, also furnishes some valuable information regarding the preparation of royal charters. According to this work, the passage 'on cloth or copper-plate' and the word 'date' in the original should be explained respectively as 'on cotton cloth, copper plate or copper tablet' and 'the expired year of the Śaka kings and the [regnal] year [of the donor], the solar and lunar eclipses, etc.'

The information drawn from the above sources may be summed up as follows: (1) After making a grant of land, etc., the king prepared the preparation of a lekhyā or document for the guidance of future kings of the land. (2) It was then written on a piece of cloth or engraved on copper plates or a copper tablet, and thus was made a permanent charter. (3) It contained a description of the king and three of his immediate predecessors and of the land granted together...


2. Vyāsa quoted in the Śabdakalpadruma says: Pāṇdu-lekhyena phalake bhūna vā prathamam likhet 1 ūnādikān = tu saṁhārya paścāt = haunte nīcāyey 1 The same authority as quoted in the Kṛtyakalpataru (op. cit., pp. 157-58) says: Rājñā tu soyaṃ = adhikāḥ sandhicigrāha-lahhakāḥ 1 tūmā-pattē pate v = āpi pralikhed = rāja-sāsanam 1 Sthānaṁ vahā-ānapāri ca deśaṁ grāman = upe-gatān 1 Brāhmaṇāṁ = ca tathā c = ānyaṁ = mānyāṁ = adhikānāṁ likhet 1 Kuṭum-bino = tha kāyaṣṭha-dūta-vaidya-mahattārān 1 Mleccha- cādāla-paryantān = sarīrān = sansārāḥ 1 iṣṭita = iti 1 Mātā = hitor = ātmāva = ca phuyā = āmuka-sūnāya 1 datān māy = āmukīyāpā dānam = sarvānca 1 Candrārāka-kālānaḥ putra-paññāvay-āgatām 1 ānáchedāya = anāhārāṁ sarvābhāya-vimarṣitām 1 Dānāḥ pālāyitaḥ svargaḥ htarām = harakam = eva ca 1 jātāṁ māy = eti likhitām tadā vyaktā-ākārāraṇ 1 yutaṁ 1. Ābhā-sāsāvaḥ-ādīho rāja-mudrāνākāraṁ tatha 1 avena vīdhinā lekhyām rāja-sāsanakāṃ likhet 1 The word abhāya means 'tax', although it is wrongly quoted and explained in the Kṛtyakalpataru.

3. As regards the marking of boundaries, Manu (VIII, 250-51) says, Aśman = sthīta go-bālaṁ = tūśān = bhasma-kaṭālikāḥ 1 kaśmām = iṣṭāk-āṅgārāḥ = chakrārāḥ bālukāś = tathā 1 Yāni c = aiśvā-prakārāṇi kālād = bhūnir = na bhaṣayet 1 tāni sandhuśu śīlamāyāṁ = apakāsāṁ kārayet 1 According to Yājñavalkya (II, 151), Nayeṣu = ete simānam sīhal-āṅgāra = tuṣa = ārumāṭu = setu-calma-k- nīmnāṭhi-cātyāṅgārā = upākāśītaṁ = while according to Bṛhaspati, prakāśāya kumbhāya = eteṁ simāṇaṁ māhāyey. See Select Inscriptions, pp. 345 (text line 19), 363 (text lines 15-16), etc.
with its boundaries and measurement; it was also endowed with the king’s seal, signature and date. (4) There is no explicit statement regarding the donee by Yājñavalkya, though it is supposed that the donee is implied in his language and that his name should also be written in the charter. (5) A high official was entrusted with the drafting of a document according to the Mitakṣarā. As will be seen below, the above characteristics are noticeable in the copper-plate charters discovered in different parts of India, though the paucity of early charters may suggest that many of them were written on cloth which is an easily perishable material.

Very interesting light on the nature of the rāja-śāsana is also thrown by the section entitled lekhya-prakaranā in Yājñavalkya’s work, though the verses deal with bonds. Vijñāneśvara points out that, of the two kinds of documents called śāsana and jānapada, the section deals with the latter, although he admits that there was no great difference between the two varieties. From this section we learn that the year, the month, the fortnight, the day, the names [of both the parties], the case, gotra, sabrahmacārika, the fathers’ names [of both the parties] and similar other details were specified in the documents. It is also said that a duplicate document could be prepared when the original one was left in a distant land or was illegible, lost, damaged, stolen, broken, burnt or torn. The jānapada documents were evidently not written on durable material. Ancient Indian authorities also dealt with the problem of spurious charters and the ways of distinguishing such documents from genuine records.²

Treatises like the Lekhapaddhati and Lokaprakāśa³ quote some specimens of different types of documents as they were written in the late medieval period respectively in Gujarāt and Kashmir.

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1. We have some instances of the issue of a duplicate rāja-śāsana (cf. the Nidhanpur plates of Bhāskaravarma and Kāmatapālāśasanātali, pp. 1 ff.). See Ep. Ind., Vol XXX, p. 290; Vol XXX1, p. 267; above, p. 97.
2. Cf. Kṛtyakalpataru, op. cit. it., pp. 161 ff
COPPER-PLATE GRANTS

Metallic plates or tablets, especially of copper, are known to have been used in India for writing documents since very early times. The Sohgaura (Gorakhpur District, U.P.) inscription of the 3rd century B.C., which is written on a bronze tablet, the Taxila copper-plate inscription (21 A.D.) of Patika and the Kalawan (near Taxila) copper plate inscription of 77 A.D. are some of the early instances of this practice. But these are not copper-plate charters of the proper type described above.

The earliest copper-plate charters of the usual type, so far discovered, come from the southern areas of India. They are the Prakrit charters of the Pallava kings of Kānci, viz. the Mayidavolu and Hirañadagalli plates of Śivaskandavarman, both assignable to the middle of the 4th century A.D. The Gunapadeya plates of Pallava Skandavarman’s time and the Kondamudi plates of Jayavarman, both from the Guntur District of Andhra Pradesh, the Basim (Akola District, Bombay State) plates of Vākāṭaka Vindhyaśakti II and the earliest charters of the Śālankīyanas of Veṅgī should have to be assigned to the same century. In the north, the Dhanai-daha (Rajshahi District, North Bengal) plate, issued in the Gupta year 113 (433 A.D.) during the reign of the Gupta emperor Kumāragupta I, is one of the earliest copper-plate grants as yet discovered. But a recently discovered plate of Iśvararāta, a ruler of the Kathiawad region, appears to belong to the end of the 4th century A.D.

1. Select Inscriptions, pp. 85-86.
2. Ibid., pp. 120-21.
4. For early inscriptions on vases of copper and silver and other metallic objects, see ibid., pp. 84, 109, 129 f., 131, etc. See also above, pp. 74 ff.
8. Select Inscriptions, pp. 466 ff.
10. Select Inscriptions, pp. 280 ff. Samudragupta’s Gaya and Nalanda plates (ibid., pp. 262 ff.) are spurious.
But some of the West Indian cave inscriptions belonging to the Kṣaharāta and Śātavāhana rulers of the 2nd century A.D. were undoubtedly copied on the cave walls from original rāja-sāsanas on cloth or copper plate. Thus the Nasik cave inscriptions of Gautamiputra Śātakarni (c. 106-30 A.D.), dated in his regnal years 18 and 24, another epigraph at the same place belonging to the reign of Nahapāna and dated in 120 A.D. and several others of the same type engraved on the walls of the excavated caves in Western India are copies of original rāja-sāsanas. These records resemble the known specimens of early copper-plate grants and generally agree with the specifications of the ancient legal writers discussed above. The records of Gautamiputra Śātakarni actually refer to themselves respectively as a paṭikā (regarded as standing for Sanskrit paṭṭikā meaning a copper-plate grant) and a lekhya (document) while the epigraph of Nahapāna’s reign refers either to the engraving of the document on phalakas (plates or tablets [of copper]) or to the preservation of such documents in the store-house of phalakas.

The above Kṣaharāta and Śātavāhana records and others of the same type in the caves of Western India are thus rāja-sāsanas originally engraved on copper plate. The system of engraving royal charters on copper plates is therefore not later than the beginning of the second century A.D. It is possible to think that it was the ascetic donees, and not the donors, who were responsible for copying the charters on the walls of the caves in which they lived either for a considerable period of time or only for the rainy season. The aim was evidently to have a charter which, unlike copper-plate grants, could not be lost. The copying therefore may not have been

1. Proc. IHC., Lahore, 1940, pp. 52 ff.
4. The minor differences that are noticed in this regard are also found in the charters of different ages, of different parts of the country and of different ruling families. See the Section on the structure of the rāja-sāsanas below.
5. The word paṭikā may also be derived from pata meaning ‘cloth’, though its derivation from Sanskrit paṭṭikā is generally accepted by scholars. See above, p. 67.
done exactly when a charter was issued and the records may have been engraved on the walls several at a time without special regard to their chronological order. Their nature thus seems to resemble that of the medieval votive inscriptions engraved on the walls of temples of renown.\footnote{Ep. Ind., Vol. XXX, p. 19, note 7; p. 159; Vol. XXXIII, p. 239.}

We have many later instances in which royal grants were copied on temple walls or stone slabs. Among such records found in North India, the Shergadh stone inscription,\footnote{Ibid. Vol. XXIII, pp. 132-36.} originally affixed to the wall of the local temple of the god Somanātha, is a careful copy of a regular charter of the Paramāra king Udayāditya \footnote{Ibid., Vol. VI, pp. 89 ff.} (c. 1060-87 A.D.) of Malwa recording the grant of a village made by the king in favour of the said deity. Of the many well-known instances from South India, mention may be made of the Gadag inscription\footnote{Ibid., Vol. XIII, pp. 16 ff.; pp. 27 ff.} (1192 A.D.) of the Hoysala king Vīra-Ballāla II, the Belgaum inscriptions\footnote{Ibid., Vol. XII, pp. 189.} (1204 A.D.) of Raṭṭa Kārtavīrya IV and others.

2. Other Types of Śāsanas

Sometimes rāja-śāsanas were characterised by different names. Thus the Motupalli inscription\footnote{Ep. Ind., Vol. XXX, p. 19, note 7; p. 159; Vol. XXXIII, pp. 239.} (1244-45 A.D.) of the Kākatiya king Gaṇapati calls itself abhaya-śāsana, i.e. an edict [assuring] safety. It is stated, ‘Formerly kings used to take away by force the whole cargo, viz. gold, elephants, horses, gems, etc., carried by ships and vessels which, after they had started from one country for another, were attacked by storms, wrecked and thrown on shore. But we, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty (klpta-śulka) to those who have incurred the great risk of sea voyage with the thought that wealth is more valuable than even life.’ The fixed duties are enumerated in the record and the stone pillar bearing the document is styled a śāsana-stambha.
Similarly a stone inscription\(^1\) (1531 A.D.) of the Vijayanagara king Acyutarāya, found in the Viṣṇupāda temple at Gayā, is called his *dharma-sāsana* since it records how a person visited Gayā on behalf of the king and performed the *śrāddha* ceremony of the king’s dead ancestors. Although it is called an edict for religion (i.e. religious merit), it is not a *sāsana* in the real sense of the term. It is so called because in the late medieval period any royal record was a *sāsana*. A similar stone inscription\(^2\) (1521 A.D.) of king Kṛṣṇadevarāya, the predecessor and brother of Acyutarāya, recording the king’s performance of a pilgrimage to Gayā through a proxy, is styled a *vijaya-sāsana* (a document relating to victory) although this *vijaya* can only be regarded as *dharma-vijaya*, i.e. success relating to religion or religious merit.

Early Orissan epigraphy knows of a type of *sāsanas* called *kṛaya-sāsana*. The Madras Museum plates\(^3\) (10th century) of the time of king Narendradhavala of Orissa record a *kṛaya-sāsana* which literally means ‘a charter of purchase’ and is similar to an ordinary ‘sale deed’. The expression also indicates ‘land sold or purchased by means of a *kṛaya-sāsana*.’ The inscription does not record any royal charter, although it refers to a village originally sold by a king. According to it, a person named Seḍā sold a village to three other persons on receipt of an amount of *rūpyaka* or silver.\(^4\) It has been called a *sāsana* or charter apparently because the village was originally purchased by Seḍā from a king named Śilābhānja. A private deed of purchase or sale has been called a *kṛaya-cīrikā* in the Mangara inscription and a *kṛaya-lekhyā* in Bṛhaspati’s work while *cīrikā* and *cīhikā* are both used in the sense of ‘a private document’ in the *Lekhapaṭhā*.\(^5\)

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1. Ibid., Vol. XXXIII, pp. 113ff.
2. Ibid., pp. 116ff.
3. Ibid., Vol. XXVIII, pp. 49 ff.
4. See *J.R.A.S.*, 1952, 11, 4 ff. The amount is specified as *pāla* 2 *ga. 4*. *Pāla* is the well-known weight unit (22.5 *rāsas*) while *ga* stands for *gu~ra* (6 *rāsas*) and *ga* for *gānja* (3 *rāsas*).
It is interesting to note that the Madras Museum plates, specifically called a *krra-yasana*, quote the usual imprecatory and benedictory verses meant for the *tama-yasananas* or charters recording revenue-free gifts of land. This is because, as the *Mitakṣara*¹ explains, the Indians of old extolled the gift of land and rather deprecated the sale of landed property, which they also preferred to represent as a gift. This attitude of the ancient Indians was responsible for the representation even of a sale of land in the form of a gift in the record referred to above.

The Chichacole plates² of the Gaṅga king Madhukāṃravāya has the passage: ‘[the amount of] 150 Rūhyas [is paid] to the donor.’ This shows that the donor received from the donee 150 silver coins. The charter thus records what was actually a *krra-yasana*, although the *vaiy-ahāra* created by means of the document may have been made a rent-free holding.

There was another kind of *sasana* called *kara-yasana*,³ a number of which have been traced among the early epigraphs of Orissa and Andhra Pradesh. The expression *kara-yasana* means ‘a charter recording a revenue-paying grant’. Thus it can refer to a piece of land either sold, the purchaser being allowed to enjoy some privileges, or given away subject to the payment of a small rent regularly.

In the Bengal Asiatic Society’s plate⁴ of Gayādatunaṅga, we have: ‘Toro-grāma is made a *kara-yasana* at nine *palas* of silver’, while the Talcher plate⁵ of the same king speaks of the fixation of *tyodaka* for the gift land at four *palas* of silver without using the word *kara* or *kara-yasana* in the context.


4. See *JARAS*, 1952, pp. 4-10. The inscriptions referred to in this section were mostly wrongly read and interpreted by previous writers.

The expression *tyodaka* (literally, '[tax for] grass and water') has here the technical sense of a cess due to the king even when the gift land was declared to be revenue-free.\(^1\) There is also no doubt that the village, granted by the second of the two charters to several Brāhmaṇas, was subject to the payment of an annual cess at the rate of four *palas* of silver. Similar is the case with the Talcher plate\(^2\) of the Śukki king Kulastambha, which says that the gift village was made a rent-free holding, though elsewhere *tyodaka* is stated to have been fixed for it at two *palas* of silver. Thus, although the village was made a revenue-free holding, a cess styled *tyodaka* was levied at the annual rate of two *palas* of silver. Five *palas* of silver appear to be mentioned as the *tyodaka* for the gift village in the Narasinghpur plate\(^3\) of Devānanda.

The use of this special term *tyodaka* in preference to the usual *kara* points to the eagerness of the ancient Indian rulers to represent even a rent-paying holding as a rent-free one, as indicated by the Mitākṣarā quoted above. It seems that the land was given away (and not sold) to the party and that this transaction had to be distinguished from an ordinary sale of land. This may explain the use of the word *tyodaka* for *kara*.

The Jurāḍā grant\(^4\) of Neṭtabhaṅja shows that a village was made a rent-free gift, though its *rājakīya-pratyāya* (i.e. the dues payable to the king) was fixed at the rate of four *palas* of silver, while another four *palas* of silver were also due for the taxes called *khandaśāla-mundamola*.

The Angul plate\(^5\) of the Bhauma-Kara queen Dharmamahādevi seems to state that the queen granted the village of Śakembā in favour of a Brāhmaṇa as a *tāmra-tāsana*, i.e. a revenue-free gift, and that she also gave to the same Brāhmaṇa

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1. It is actually mentioned in a list of taxes in the Sonapur plates of *Kumāra Somesvara* (*Ep. Ind.*, Vol. XII, pp. 239 ff.).
a part of another village called Deśalā, which was subject to the annual payment of three *palas* of silver. The Ganjam plates\(^1\) of Gaṅga Prīthvīvarman of Śvetaka do not use the expression *kara-sāsana* but clearly state that the gift village was made a rent-paying holding at the fixed rate of four *palas* of silver to be paid every year by the donee as rent. The Patna plates\(^2\) of the Somavamśi king Mahābhavagupta I Janamejaya similarly state that a village was granted by the king as a *kara-sāsana* with its annual rent fixed at eight *palas* of silver. The Chicacole plates of the Gaṅga king Anantaravārman record a grant, for which the dues payable to the king (apparently, annually) were ten *māṣakas* (i.e. one-fourth *pala*) probably of silver.

The Adava-Kannayavalasa plates\(^3\) of the Maṭhara king Prabhaṅjavārman record the gift of a locality as an *agrahāra*, but state at the same time that the annual rent (*kara*) was fixed for it at two hundred *panas* probably of cowrie-shells. The same amount is mentioned in the Bobbili plates\(^4\) of Acaṇḍavārman as the annual dues payable for a rent-free *agrahāra*.

The records discussed above come from the ancient country of Kaliṅga covering parts of Orissa and of Andhra Pradesh. As instances of the grant of a rent-paying village outside the said area, reference may be made to the recently published Bhaturiya inscription\(^5\) of Rājyapāla of Bengal and Bihar and the Nesarikā grant\(^6\) of Govinda III.

Many of the *kara-sāsanas* discussed above quote the imprecatory and benedictory stanzas meant for rent-free gifts. The reason for this is indicated by the *Mitākṣarā* passage quoted above.

Some of the copper-plate records of the Gupta age discovered in Bengal were issued by the district officers. These

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6. Ibid., Vol. XXXIV, p. 140.
were official records but not royal charters in the strict sense. They record the purchase of plots of State land for the purpose of creating rent-free holdings in favour of gods and Brähmanas. With this end in view, a person had to apply to the district authorities and the record-keepers of the district office had to certify about the availability of land at the price offered by the applicant. The price was then accepted and the creation of the rent-free holding sanctioned. In many cases, such holdings were created out of fallow land in the possession of the State.¹

3. Creation of Rent-Free Holdings

As indicated above, some charters² record the sale of Government land (often fallow land) to an applicant paying the usual price and the Government’s acceptance of his proposal to create a rent-free holding out of the purchased land in favour of Brähmanas or religious institutions. In such a transaction, it was believed, according to an ancient Indian convention, that five-sixths of the religious merit for the creation of the revenue-free holding would go to the purchaser of the land and one-sixth of it to the king of the country, whose government alone could create such a holding.³

There is another kind of charters which, instead of speaking of the sale of the land that was created into a rent-free holding by the king in favour of Brähmanas or religious institutions, merely state that the particular holding was created at the request of a certain officer or feudatory of the king or some other persons. In spite of the absence of any reference to sale in such records, some of them appear to be based on a transaction involving sale.⁴ Thus the Nalanda plate⁵ of Devapāla records a grant of five villages by the Pāla king to

². Ibid., pp. 337 ff., 342 ff., etc.
³. Cf. ibid., p. 344, text line 13; p. 348, text line 16; etc. Cf. tapah-
ṣādhāgām=ākṣayam in the Abhijñānakuntala, Act II, verse 13.
⁴. As we have seen, sale of land was generally represented in ancient India as a gift. See above, p. 111, note 1.
⁵. Bhandarkar’s List, No. 1613.
a Buddhist monastery at Nalanda at the request of Māhārāja Bālaputra-deva who was the lord of Suvarṇadvipa (Sumatra) and was responsible for establishing the monastery. The five villages were apparently purchased by Bālaputra-deva from Devapāla as otherwise the whole of the religious merit accruing to the pious act of endowing the monastery with a rent-free holding for its maintenance would go to Devapāla and nothing at all to Bālaputra-deva. 1 This was no doubt an undesirable position for the king of Sumatra. If he really purchased the villages, as he no doubt did, five-sixths of the merit would be his and only one-sixth would go to Devapāla according to the convention referred to above.

But as regards the land made into a rent-free holding at the request of an officer or feudatory of the king, it was no doubt in many cases lying within their jāgīr, i.e. fief or estate. In the case of land forming part of jāgīrs which royal officers of ancient India enjoyed temporarily, 2 their occupants lost the rent of or income from the land in question so long as they were in their possession. But the king's loss of revenue was greater as the land remained rent-free when the jāgīr reverted to him or was later allotted to some other officer. It therefore seems that the occupants of jāgīrs had to compensate the king's loss at least partially for the creation of revenue-free holdings within their fiefs, as otherwise they could scarcely expect the full share of merit accruing to the pious act. We have also cases 3 where a king is found to ratify the rent-free holdings created in their jāgīrs by members of the royal family.

But it appears that a number of the grants of rent-free lands issued by the kings were really made on behalf of persons whose names are not mentioned in the documents. This seems to be suggested by the fact that, in a few cases, even

though the grants are recorded in the king’s name, an endorsement at the end of the documents says that they were made by others and in reality there is a contradiction between the facts as stated in the charter proper and the endorsement. An important document of this type is the Bangaon plat of Vigrahapāla, which purports to record the grant of a village by the Pāla king in favour of a Brāhmaṇa, although in an endorsement at the end it is summarily stated that the grant was made by an officer of the king named Ghaṇṭiśa out of his own jāgīr.

Another interesting fact is that the indication of a particular grant being actually made by one of the king’s officers or feudatories but represented as one made by the king is not clear in the documents, though some of them appear to suggest the fact in a vague way. There are many records which introduce a person without any ostensible relation with the charter stated to have been granted by the king. Such an introduction is often found at the end of the documents exactly in the position of the endorsement in the Bangaon plate of Vigrahapāla III, referred to above. In a few cases, such an enigmatic name is also met with in the body of the charter without any justification for its introduction. Since it is inexplicable why a person without anything to do with the grant should be mentioned in a royal charter at all, it seems that they might have been the real donors of the grants in question and that this fact was intended to be rather vaguely indicated in the said way. It also appears that there was an amount of reluctance on the part of the Government to admit such a fact.

The Mehar plate of Dāmodara records a grant of lands in favour of a number of Brāhmaṇas. But at the end of the king’s description in verse, there is one stanza introducing Gaṅgādhara-deva who was the officer in charge of the royal elephant force. The introduction of this person cannot be explained unless it is supposed that he was the real donor of

2. Ibid., Vol. XXVII, pp. 182 ff.
the grant although the king was not eager to mention the fact explicitly in the document.  

The Andhavaram plates\(^2\) of the Eastern Ga\(ṅ\)ga king Indravaraman record the grant of a village as an agrah\(ā\)ra or rent-free holding in favour of several Br\(ā\)hmaṇas. The king is clearly mentioned as the donor. But the record is stated in the end to have been written under orders of Lok\(ā\)r\(ṇ\)avadeva, the vanquisher of many foes. The charter was issued in the Ga\(ṅ\)ga year 133. But, instead of describing it as the usual pravardhamāna-vijaya-rājya-sāṅvatsara or Ga\(ṅ\)geya-vanīśa-pravardhamāna-vijaya-rāyija-sāṅvatsara as we find in other Ga\(ṅ\)ga records, the inscription in question calls it Tumburu-vanīśa-rājya-sāṅvatsara. This reminds us of the Santa-Bommali plates\(^3\) issued by a Kadamba feudatory of a Ga\(ṅ\)ga king, which describe the Ga\(ṅ\)ga era as Ga\(ṅ\)ga-Kadamba-vanīśa-pravardhamāna-vijaya-rājya-sāṅvatsara even though the Kadambas had nothing to do with the establishment of the era. It appears that the grant recorded in the Andhavaram plates of Ga\(ṅ\)ga Indravarman was really made by his feudatory Lok\(ā\)r\(ṇ\)ava of the Tumburu dynasty. Unless such was the case, it is difficult to explain why he was introduced as ordering for the writing of the document and why the Ga\(ṅ\)ga era is described only in this record as associated with the Tumburu dynasty.\(^4\)

There is a stanza about the end of a charter issued by the Śailodbhava king Sainyabhīta Mādha\(v\)arman II Śrīnivāsa.\(^5\) The verse seems to refer to a ruler named Varamora or Varanara who is described as varadi\(k\)ta-lokanā\(h\)a-sakha. It appears that lokanā\(h\)a mentioned in the passage quoted above is no other than the Śailodbhava king himself and Varamora or Varanara was his feudatory who was the real donor of the grant. The word varadi\(k\)ta means, ‘[the king] who was made the giver of boons [by Varamora or Varanara]’ and refers to the

1. Ibid., Vol. XXX, pp. 52-53.
2. Ibid., pp. 37 ff.
favour shown by the king to the feudatory by agreeing to the creation of the rent-free holding recorded in the inscription no doubt at the feudatory’s request.

There is an endorsement at the end of the Balangir Museum plates of the 8th regnal year Mahāśīvagupta Yayāti I. It speaks of Prince Durgarāja as the son of Svabhāvatunga who seems to be identical with Mahāśīvagupta Yayāti himself. The introduction of the prince is really inexplicable unless he was the real donor of the grant which was ratified by his father. Similarly the enigmatic endorsement at the end of the Mahada plates of the Telugu-Cōla king Someśvaradevaravarman of South Kosala appears to show that Yaśogaja, described in it as a ruling chief born in the family of the donor, was the real donor of the grant which was ratified by the king. If this was not the case, the endorsement is quite meaningless.

In this connection, reference may be made to the epithet dāpaka applied to a person in a number of copper-plate grants of the Imperial Paramāras. The word is generally understood by scholars in the sense a Dūtaka or executor. Since, however, the epithets dāpaka and dūta are sometimes both applied to the same person, it is difficult to support the suggestion. It is not impossible that the dāpaka was the real donor whose grant was ratified by the king.

Rent-free holdings in the possession of gods, Brāhmaṇas and others were generally called agrahāra, sarva-māṇya, sarva-namasya, namasya-vṛtti, etc. Sometimes particular names were applied to such holdings in order to indicate the special character of a gift. Thus the Garra plates (1205 A.D.) of Candella Trailokyavarman refer to the rent-free holding granted to the son of one who died while fighting the Turuṣkas (Muhammadans) on the king’s behalf as a mṛtyuka-vṛtti (literally ‘death-grant’). In the inscriptions of the Sāta-

5. Ibid., Vol. XVI, pp. 272 ff.
vāhanas, the expression bhikṣu-hala is used to indicate a rent-free holding to be enjoyed by the Buddhist monks while the privileges of the donees are collectively styled as pariḥāras.¹ The same records² show that sometimes an aksaya-nīvī or permanent endowment was created by means of land instead of a sum of money.³

2. Ibid., p. 200, text line 2.
3. For the technical terms, see below.
Section II

SPECIMENS OF RĀJA-SĀSANA

1. Form

There are various kinds of copper-plate records. Sometimes they contain official orders or the record of the construction of a monastery, etc. The yaustras of the Jains and the Brāhmaṇas are also engraved on copper plates of various sizes—big, small or medium, and triangular, rectangular or round. But the most important among copper-plate records are those issued by kings in respect of the grants they made for the purpose of attaining religious merit. These also greatly vary in size and shape. As regards shape, the plates were usually rectangular though some of them resemble squarish blocks of stone, or stone stelae. Among rectangular plates, there are some which are somewhat longer or broader in the middle than at the ends or at the ends than in the middle. They have either rounded or angular corners. In rare cases, royal charters were written on peculiarly shaped lumps of copper such as an axe-head, as we have seen above.

Copper plates of small size resembling palmyra leaves or bark sheets were originally employed in writing royal documents recording grants of land. Thus the Kanas plate of Lokavigraha measures $4\frac{1}{2}$" in length and $2\frac{1}{2}$" in height while the Kesaribeda plates of Arthapati are each $7\frac{3}{8}$" long and $1\frac{1}{2}$" high. These resemble sheets cut out of palmyra leaves. As regards copper-plate records resembl-

4. Ibid., Vol. XXVIII, p. 329.
5. Ibid., p. 12. The smallest plate in the Rajputana Museum, Ajmer, is $4\frac{1}{2}$ inches by 3 inches and weighs twelve tolās (Ojha, op. cit., p. 153, note 6). Cf. above, pp. 75-76.
ing bark sheets, reference may be made to the charter\textsuperscript{1} of Viṣṇuṣeṇa, which is engraved on plates measuring 17.2 inches by 7.3 inches.

The shape of the plates is generally oblong or rectangular and the corners are usually rounded off. The earlier records, especially those written on more than one plate, have thin sheets. But the bigger plates of later days were often thick and the borders of the inscribed faces of the sheets in multi-plate documents were in many cases slightly raised in order to avoid friction so that the writing might not be rubbed out. For the protection of the writing, the charters of the Candella kings, when written on more plates than one, generally had narrow copper bands fixed with copper rivets on the margins of the inscribed sides of the plates.\textsuperscript{2}

Single plates had the royal seal affixed to the left or top margin while, in the case of records engraved on more sheets than one, the plates were strung on copper ring and the seal was soldered on its joints.\textsuperscript{3} The ring passed through holes made in the plates in the left or the top margin. The seal was usually of bronze, but occasionally of copper, and it was cast from a mould. The royal emblem or the legend or both are noticed in relief on the counter-sunk surface of the seal. The seals were affixed to the single plates by means of knobs passing through holes made in the plate.

Sometimes the plates of the early rulers were slightly bigger in size when only one was used in writing a charter than when several of them were employed. Small records often mentioned the donor alone as in the records of Lokavigraha and Arthapati referred to above; but, in some cases, the name of his father was added.\textsuperscript{4} In many cases, however, the donor is found to be introduced as the son and grandson or the son, grandson and great-grandson of particular rulers\textsuperscript{5} and is also

\begin{itemize}
  \item \textsuperscript{1} Ep. Ind., Vol. XXX, pp. 163 ff. and Plates.
  \item \textsuperscript{2} Cf. ibid., Vol. XXXII, p. 119.
  \item \textsuperscript{3} Cf. above, p. 75.
  \item \textsuperscript{4} See, e. g., Ep. Ind., Vol. XXIII, p. 251, text lines 9 ff.
  \item \textsuperscript{5} See, e. g., Select Inscriptions, pp. 445 f. and pp. 456 f. for four generations and pp. 378 and 407 for three generations.
\end{itemize}
often mentioned along with a large number of his ancestors.\textsuperscript{1} But such details are not generally found in single-plate records of smaller size. An elaborate description of the achievements of the donor and his ancestors does not usually find place in the earliest copper-plate inscriptions.

Some kings of the Kathiawar region issued charters incised on the inner sides of two plates, their outer sides being kept blank.\textsuperscript{2} The majority of the multi-plate documents of the early period were, however, written on three plates. The records of the Somavarnīśi kings of Orissa speak of such charters as \textit{triphālī-tāmrasāsana},\textsuperscript{3} i.e. a deed written on three plates or tablets of copper. The outer sides of the first and third plates of these records are usually uninscribed. This practice was no doubt meant for the preservation of the writing. We have stated above how, for the same purpose, the borders of the inscribed sides of the plates were sometimes slightly raised.

One of the biggest of the three-plate records is the Paithan epigraph\textsuperscript{4} (1272 A.D.) of the Yādava king Rāmacandra. The plates are each 20\frac{1}{2} inches by 15 inches and together weigh 2,300 \textit{tolās}. They are strung on two rings weighing 457 \textit{tolās}, one of which bears the royal seal with the emblem of Garuḍa. The total weight of the charter is thus 2,757 \textit{tolās} (about 70 lbs.). There are altogether one hundred and eighteen lines of writing on the plates.

A tendency to introduce an elaborate eulogy of the donor and his ancestors in the copper-plate grants gradually developed. This is specially noticed in the charters issued by imperial rulers. As a result of this, even those dynasties which engraved their charters on single plates (e.g. the Pālas and Senas of Eastern India) had to use plates of a bigger size. Thus, the Monghyr plate\textsuperscript{5} of Devapāla measures 18\frac{1}{2} inches by 13\frac{1}{8} inches and the Naihati plate\textsuperscript{6} of Ballālasena 15

\begin{itemize}
\item \textsuperscript{1} See ibid., pp. 371, 375, 419-20, etc.
\item \textsuperscript{2} See, e.g., the Maitraka charters in \textit{Ep. Ind.}, Vol. XXXI, pp. 299 ff.; cf. above, p. 75.
\item \textsuperscript{3} Cf. ibid., Vol. III, pp. 346 ff.
\item \textsuperscript{4} \textit{Ind. Ant.}, Vol. XIV, pp. 314 ff.
\item \textsuperscript{5} \textit{Ep. Ind.}, Vol. XVIII, pp. 304 ff.
\item \textsuperscript{6} Ibid., Vol. XIV, pp. 159 ff.
\end{itemize}
inches by 13\frac{5}{8} inches. Such epigraphs often contain about seventy lines of writing. The weight of a single plate (19 inches by 13 inches), without any seal, bearing an inscription (in twentyfour lines of writing) of the Gāhāḍavāla king Govindacandra (c. 1114-55 A. D.) on only one of its faces, is 372\frac{1}{2} tolās.\footnote{1} The Daulatpura plate\footnote{2} of Pratihāra Bhoja I (c. 836-85 A. D.), together with the seal affixed to it, measures 29\frac{1}{2} inches by 16\frac{1}{2} inches and weighs 1580 tolās. A single-plate charter\footnote{3} issued by the Ahom king Gaurināthasimha of Assam in 1792 A. D. measures 24 inches in length and 17\frac{1}{2} inches in breadth.

Among the early dynasties that used more than one copper plate for their documents, we may mention the Pallavas of South India, the Vākāṭakas of Berar, the Maitrakas of Valabhi and the Bhaumas of Prāgjiotīṣa. The Nidhanpur inscription\footnote{4} of the Bhauma king Bhāskaravarman (first half of the 7th century) was originally written at least in about one hundred and seventy lines on as many as six or seven plates. The records of the Eastern Gaṅga emperors of medieval Orissa were usually incised on six or seven plates which, together with the seal-ring, generally weigh more than one thousand tolās. One of the Puri copper-plate inscriptions\footnote{5} of Gaṅga Narasimha IV, who ascended the throne about 1378 A. D., contains no less than two hundred and seventy-eight lines of writing. But the biggest copper-plate inscriptions so far discovered belong to the Coḷa dynasty of the Tanjore-Tiruchirapalli area of South India. The Leiden inscription\footnote{6} of Rājarāja I (985-1016 A.D.) has four hundred and forty-three lines of writing engraved on twentyone plates. The Tiruvalangadu inscription,\footnote{7} dated in the sixth regnal year of Rājarāja's son Rājendra I (1016-43 A. D.), is written on

\footnotesize
thirtyone plates which, together with the massive seal-ring, weigh 7,980 tolās (about 200 l.s.) and bear eight hundred and sixteen lines of writing. But the biggest copper-plate charter so far discovered is the Karandai inscription of the eighth regnal year of the same Coḷa monarch.1 It is engraved on no less than fifty-five plates which measure 16\(\frac{3}{4}\) inches by 9\(\frac{1}{2}\) inches each and together weigh, even without seal-ring, 8645 tolās (about 216 lbs.). The weight of one of the two seal-rings found with the plates is 753 tolās. The inscription contains upwards of two thousand and five hundred lines of writing. The first three plates, containing one hundred and thirtyone lines, give the genealogy of the Coḷas up to Rājendra I and record the gift of a village in favour of certain Brāhmaṇas. The next twentytwo plates contain a eulogy (in one thousand and fortyone lines) of the king as well as a description of the boundaries of the gift village and the names of the officials and other persons associated with the grant. The last thirty plates quote (in one thousand three hundred and sixtyseven lines) the names of the donees together with those of their gotras, places of residence, etc. The number of donees thus enumerated is no less than one thousand and seventythree.

We know that, while describing the boundless liberality of a king, a poet sometimes speaks of the death of copper that resulted from the issue of innumerable copper-plate grants by the former.2 Considering the great bulk of the copper charters of the Coḷa monarchs, we have to admit that the statement, hyperbolic though it is, may not, at least in some cases, be entirely without foundation.

In this connection, it has also to be noticed that sometimes old or rejected copper plates were utilised for the preparation of fresh charters. Often they were melted to make a sheet of copper and smaller sheets were cut out of it for parti-
cular charters. In such cases, the old writing is completely lost even though sometimes traces of hammering are noticeable on the plates. But, in some cases, the old writing was merely beaten in by hammering and the text of the new document was written on the erasure. In such records, traces of the old writing are often visible under the later writing. We have a number of palmsests of this kind.¹ In certain cases, only a part of the old writing is beaten in by hammering or erased by chiselling.²

Late copper-plate grants like those of the Ahom kings of Assam and the rulers of Chamba are generally written on one side of a single plate, though the size of the plate varies according to the requirement in individual cases. The donor's seal is usually engraved on such plates. The copper-plate grant of the Chamba rulers is provided with a handle to its proper right and the plate thus puts on the appearance of a takhti or wooden board used formerly by school children. A hole is sometimes noticed in the centre of this handle probably for hanging it on to a peg with a string. The predilection for engraving only on one side of the plate is much in evidence in certain cases where the writing runs on into all the margins not excluding the handle, and the size of the letters in the concluding part of a record gradually diminishes.³

The seal engraved on these charters has the shape of a rosette or some other ornamental design, the space in the centre being occupied by a legend containing the name of the donor. Sometimes the seal is replaced by the word sahi which has been compared to the word ḍṛṣṭa found in early charters and taken to mean 'correct'.⁴ The word, however, also means 'a signature'⁵ and may really stand for the donor's

². Ibid., Plates IVa and IVb facing pp. 307 and 308.
⁴. Ibid., p. 72. In East Indian charters of the early medieval period, we have often the contraction ni which is generally taken to indicate nibaddha (i.e. registered), but may also stand for niṅkṣita meaning 'seen' (i.e. approved), the same as ḍṛṣṭa. See below, p. 137 and note 2, pp. 149-50.
⁵. See Wilson's Glossary, s. v.
signature on the original document. In certain late medieval copper plates of the Orissa region, the word śrī is found to stand for the donor’s signature.¹

Late Orissan charters are also generally written on both sides of a single plate. But a peculiarity is that the first few lines mentioning the donor’s name are engraved on the obverse, then the writing of the major part of the document is continued on the reverse and finally the closing lines are engraved on the lower part of the obverse, to be read now from the opposite side.

2. Classification of Contents²

The contents of royal charters, which were generally engraved on copper plates but sometimes also on stone slabs, may be divided into three broad sections, viz. (a) Preamble, (b) Notification and (c) Conclusion. But the grants of different ages, different royal families, different rulers of the same family and different categories of rulers often exhibit differences and there may be omissions and alterations in the details in each one of the sections.

The Preamble generally comprises the following items: (1) invocation, (2) the place of issue, (3) the name of the donor with his titles and ancestry, and (4) the address in respect of the grant. The Notification similarly comprises: (1) specification of the gift, (2) the name of the donee, (3) the occasion of the grant, (4) the purpose of the grant, and (5) the boundaries of the gift land. The Conclusion likewise contains: (1) an exhortation in respect of the grant, (2) the names

¹. In the charters of the Senas of Bengal, we have the contractions śrī-mi probably standing for śrī-nirikṣita (i.e. seen or approved by the illustrious [king]). In Orissan charters, sometimes the king is mentioned as śrī-hasta or śrī-caraya (cf. Ep. Ind., Vol. XXVIII, p. 304; Vol. XXXIII, p. 292, text lines 181, 183; below, p. 150).

². See B. Ch. Cihabra, ‘Diplomatic of Sanskrit Copper-plate Grants’ in The Indian Archives, Vol. V, 1951, pp. 1 ff., especially pp. 6 ff. The author uses the word ‘diplomatic’ in the sense of ‘a critical study of diplomas’ and ‘diploma’ in that of ‘documentary source of history’. The Roman ‘diploma’ (from a Greek verb meaning ‘to double’) was so called because it was formed of two sheets of metal, which were shut together like the leaves of a book. Similar is the case with the grants of some West Indian rulers, which were incised on the inner side of two plates of copper with two rings passing through holes in their upper margin holding them together (cf. above, pp. 75, 122).
of the officials responsible for the preparation of the document, and (3) the date and authentication of the record.

The language in which these items are indicated is generally similar in different charters of the same king and of the kings of the same family. Some medieval copper-plate grants are, however, entirely written in verse and do not follow such stereotyped drafts.\(^1\)

3. Preamble

Generally a charter opens with a maṅgala or auspicious invocation.\(^2\) Early records\(^3\) often begin with the auspicious word siddham which means the same thing as siddhir–asti, 'Let there be success.'\(^4\) Sometimes the word svasti was used instead of siddham.\(^5\) Later on, siddham began to be expressed by a symbol\(^6\) which was often followed by the word svasti.\(^7\) Medieval records sometimes show Om at the beginning generally along with the siddham symbol and other invocatory passages.\(^8\)


2. Before this, some early copper-plate grants, especially of certain South Indian royal families (e.g. the Vākūtas, Pallavas, etc.), have the word āryam (Prakrit āryam or āryam) meaning. 'It has been seen', to indicate that the original of the document on the plate had been examined by the proper authorities who found it all right. See Select Inscriptions, pp. 406, 412, 416, 433, 537, etc. In some early medieval charters of East India, e.g. those of the Pālās, the letter m is found about the beginning or the end of the first line of writing or at its both ends. See Ep. Ind., Vol. XV, p. 295, note 4; Vol. XXIX, pp. 2, 6, 49. This letter may be taken to be an abbreviation of nīvarṣā meaning 'registered', or, as we have seen, nīrīṣita which means 'seen' or 'approved' exactly as the word dīṣṭa found in a similar position in certain South Indian grants referred to above. See J. IS, Letters, Vol XX, pp. 216-17. Cf. also above, pp. 92 ff., p. 125, note 4; below, pp. 149-50.

3. See e.g., Ep. Ind., Vol. I, p. 5; Vol. XXVI, p. 151; etc.

4. The antiquity of this word is proved by Patañjali's Mahābhāṣya on the first vārtika (siddha śākhā-atha-sambandhe) of Kātyāyana on Pāṇini's Astādhyāyī. Patañjali says that Kātyāyana employs the word siddha at the very outset for the auspicious completion of his scientific treatise. See Chhibra, loc. cit.

5. See e.g., Ep. Ind., Vol. XVII, p. 326.

6. Al-Bīrūnī is wrong in stating that the symbol stands for the Praṇava or the auspicious sound Om (Sachau, Alberuni's India, Part I, p. 173). The mistake is clear from its use by the Buddhists who had no regards for the Praṇava (cf. Pec. IHC, 1939, pp. 471 ff.; above, pp. 92-93, 95).

7. See, e.g., ibid., Vol. XXVI, p. 317; Vol. XXVII, p. 199. Sometimes we have siddhir instead of svasti (ibid., Vol. XII, p. 323).

8. Cf. ibid., Vol. XV, p. 282 (symbol followed by Om namaḥ Śivāya, etc.).
Gradually the invocation became more and more elaborate, and it ran from mere symbols and words to more or less big sections in prose and verse in praise of the favourite deities of the grantors or the writers of the document. Thus the charters of the Early Western Gaṅgas begin with the symbol denoting *siddham*, followed by a passage hailing the god Viṣṇu in the words: *jitāṁ bhagavatā gata-ghanā-gagan-ābhena Padmanābhena.* A still more elaborate type of invocation is illustrated by records like the Rewah plates of Trailokya-malla, which begin with *Om namaḥ Śivāya Gaṇapataye namaḥ,* followed by three invocatory verses, the first in praise of the god Kṛṣṇa, the second of the god Śiva and the third of the goddess Sarasvatī. Sometimes the same stanza is found in many records of the same family or area and such a verse may be borrowed from a well-known work. In the charters of some dynasties, e.g., the Pālas of Bengal and Bihar and the Imperial Gaṅgas of Orissa, an invocatory stanza as well as the genealogy of the donor in verse was copied by him from his predecessors' grants. As in the case of most dynasties, this invocatory verse refers to the deity worshipped by the donor’s family. But in charters like those of the Early Kadambas of Banavasi, the different grants of the same ruler often begin with invocation to different deities. In such cases, the deity referred to in the invocation seems to have been worshipped by the particular scribe who drafted a charter.

The name of the place, from which a grant was issued,

1. See, e.g., the Sarasvatioka plates of Mādhavavarman I (ibid., Vol. XXIV, pp. 234 ff.).
2. Ibid., Vol. XXV, p. 5.
3. The verse *Labhate sara-kārṣaṇa pūjāya gaṇāṇa yaḥ kahā vīghaṁ nighnan= sa vah pāya= apāyā= Gaṇāṇyakaḥ* in praise of Gaṇāṇyaka is found in most of the grants of the Śilāhāras of the Northern Konkan as well as some other rulers of the same region. See, e.g., Ep. Ind., Vol. XXV, p. 55; Vol. XXXII, p. 66, text lines 1-2; p. 74, text lines 1-2; etc.
4. The verse *Cautumukha-nākh-āmbara-canda-ka駿a-cadhir= nama 1 mānasattasāṁ niyam sarvā-lukā Sarasvatī* in praise of Sarasvatī is quoted from Daudīn’s *Kāyādarśa* (cf. ibid., Vol. XXV, p. 5) while the stanza *Namaṁ tungsūrambhum-camdra-camdra-camara-camara-cāraṁ! trailokya-nagar-ānabhata-mula- stambhāya Sambhāye* in praise of Sambhu, quoted from the *māṅgala* in Bāna’s *Horacapita,* is found in numerous epigraphs especially from South India (cf., e.g., Ind. Ant., Vol. XIII, p. 92).
was sometimes mentioned after the *maṅgala* or invocation. Charters were generally issued from the capital of the donor and, in such cases, the place of issue was often omitted as it was taken for granted. Sometimes the place of issue happens to be a royal camp, either in the course of a military expedition or of a pilgrimage, and it was specifically mentioned in the charter.\(^1\) In some cases, the place of issue is mentioned in connection with the donor’s name, either before or after it, and not immediately after the *maṅgala* or invocation at the beginning of a document.\(^2\)

As in the case of invocation, so too in mentioning the place of issue, we have in later records sometimes an elaborate description of the city or camp instead of a mere mention of its name. Thus, while the Sasanakota plates\(^3\) of the early Western Gaṅga king Mādhavavarman I omit this item altogether, the Prince of Wales Museum plates\(^4\) of Gurjara Dadda III have merely: ‘from the prosperous [city of] Bharukaccha’ without any embellishment and the Chittagong plate\(^5\) of Kāntideva has only: ‘from the glorious and victorious campresidence at the city of Vardhamāna.’ Similarly, Mādhavavarman’s Ipur plates\(^6\) have: ‘from the victorious camp [pitched] at Kuḍavāḍa’, after the donor’s name and not after the *maṅgala* or invocation. An elaborate mention of the place of issue is illustrated by records like the Sonepur plates of the Somavamśī king Mahābhavagupta I Janamejaya of South Kosala, in which the invocation is followed by a long

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1. See Bāṇa’s *Kūdambari*, N. S. Press, p. 225, for the issue of grants by kings while on their marches. The Banaras copper-plate grant of Kalacuri Karna (Bhandarkar’s List, No. 1229) was issued when he was on a pilgrimage at Prayāga in connection with his father’s annual Śrāddha ceremony.

2. Cf. the *śīdham* symbol followed by *svasti* Valabhitah at the beginning of the Bhamodra-Mohota plate of Maitraka Dronasimha and *Cahitā-grama-samāvāsa* in line 15 of the Mahoba plates of Candella Paramārdin (Ep. Ind., Vol. XVI, p. 18 and p. 12); also *śri-Vikramapura-samācāśita-śrīmaṭ-jaya-skandhācārī* before the king’s name in the prove passage after the versified introduction in the records of the kings of Bengal (ibid, Vol. XXXIII, p. 139, text lines 17-18).

3. Ibid., Vol. XXIV, p. 238.


5. Ibid., Vol. XXVI, p. 317.

prose passage in nine lines of writing, describing the city of Ārāma.\(^1\)

The mention of the name of the donor in the preamble of a grant is an important source of historical information. In the earlier charters, only the name of the donor is mentioned, with or without a royal title, and occasionally the name of his father and, in some cases, also of his grandfather are mentioned in his description. In certain early records like those of the Sātavāhanas, the king is mentioned only with a metronymic like Gautami-putra indicating his birth from a lady born in a family belonging to a particular gotra.\(^2\)

The above bare outline gradually expanded into elaborate genealogies and strings of epithets in later records. We have often racy and ornate descriptions, in prose or verse or in a mixture of both, in the introduction of the donor, which cover a considerable part of his charter. The military exploits of the donor and his ancestors received special attention of the court poets who composed the said section called praśasti or eulogy and often attributed vague and imaginary achievements to the personages described. Physical charms and qualities of head and heart, sometimes real but often imaginary, were generally made the subjects of description. Thus while the Sātavāhana charters usually introduce the king’s name with a metronymic but with or without any royal epithet, eleven out of the twenty four lines of writing on the Sasanakota plates, referred to above, are devoted to the introduction of the donor. After the invocation, the Jāhnaveya family and the Kānvāyana gotra, to which king Nādhavavarman I claimed to have belonged, and his father Koṅganivarman are gradually introduced. This is followed by the donor’s own name, the intervening spaces being filled up with epithets describing the father and the son. Some of these epithets

2. See *Select Inscriptions*, pp. 191ff. This was apparently done to distinguish the ruler in question from his namesakes as well as his stepbrothers born of his father’s other queens. For the absence of gotr-āntara (the change of the wife’s gotra to that of her husband) in some forms of ancient Indian marriage, see *Proc. IHC*, 1945, pp. 48 ff.
are of little importance to the student of history, e.g. when
the father is described as 'one who has produced lands [in-
habited by] good people by the conquests born of the im-
petuosity of his own arms.' The description of king Kántideva
and his parents in the Chittagong plate consists of six ornate
verses followed by a prose passage, while Dadda's charter
describes in ornate prose, in about 14 lines out of a total of
about 30, not only his father or parents, but also some of his
distant ancestors.

The charters of imperial dynasties like the Eastern Gaṅga,
Kalacuri, Rāṣṭrakūṭa, Coḷa, Cālukya, Paramāra and Pāla,
contain an elaborate genealogical description in connection
with the introduction of the donor. Thus the Asankhali
plates¹ (1303 A. D.) of Gaṅga Narasiṁha II of Orissa have
212 lines of writing, 165 of which are covered by an elaborate
genealogical description introducing the donor. It consists
of 105 stanzas in various metres and a passage in prose between
verses 6 and 7. Of the many ancestors mentioned (some
of whom are mythical or imaginary), the achievements of 10
beginning with Vajrahasta III (1038-70 A. D.) are specially
dealt with. The same introductory section is not only found
in the other charters of the same king, but the verses are
mostly copied from the grants of his ancestors.² The real
grant begins in line 165 with the word svasti. The intro-
ductive composition of this nature was often kept ready for
adding the grant portion at a later date. We have several
copper-plate grants with only the introductory portion engraved
on them.³ Important historical information is generally
scattered here and there in these descriptions which are, as
indicated above, in most part full of vague praises for the king
and his ancestors. Records like those of the imperial branch

². The stanzas describing the end of the rule of the donor's predecessor
and those dealing with the donor himself were newly composed and added
to those found in the charters of the predecessor.
³. See, e.g., the Chittagong plate of Kántideva and the Kedarpur
plate of Śrīcandra (*Ep. Ind.*, Vol. XXVI, pp. 313 ff.; *Vcl. XVII*, pp. 188
ff.) which illustrate the practice of keeping such blanks in readiness in the
office.
of the Eastern Gaṅga dynasty of Orissa give the duration of the different kings’ rules in years in round numbers while those of the Eastern Cālukya kings give it more accurately sometimes mentioning months and days.

The order in respect of a grant was often addressed to subordinates and officials as well as to the inhabitants of the area where the donated land or village was situated. In early charters sometimes the item is altogether absent or only the governor or the villagers are addressed in respect of the grants. But the list of state officials is generally more or less lengthy in some of the later records especially of Northern India. Such big lists often include subordinate rulers, fiefholders, officers of the revenue department as well as those of the police, the judiciary and the military department and some members of the royal household.

While issuing the order in respect of a grant, the king often shows the courtesy of greeting the addressees and enquiring after their welfare. The expressions indicating the command is generally samādiśati or ādiśati; but sometimes other words like bodhayati, mānayati, kuśalayati, etc., are added to it. According to the legal etiquette of those days, the donor is usually described as kuśalin, ‘in good health’. The implication is that the donation was made when the donor was in his full senses and was not under the influence of any disease or intoxicant and that therefore the deed issued in favour of the donee should have to be recognised as a valid document.

The item of address is absent in charters like the Sasana-kota plates referred to above and the Parbatiya plates of king Vanamālavarm of Assam, who flourished in the 9th century A.D. The Ipur plates contain an address only to the residents of the village granted and the expressions kuśali and viditam = astu vah are missing in the record. The persons addressed in Dadda’s grant include the subordinate rulers

and chiefs and the donor's own officers, but not the villagers. In certain Sātavāhana and Early Pallava records, the order is issued to the governor of the district in which the gift land was situated. The above-mentioned Chittagong plate of Kāntideva has: 'the illustrious Kāntideva, being in good health, informs the future kings of the Harikelā maṇḍala as follows, for their own good: "Be it known to you".' Passages like viditam=asti vaḥ, viditam=asti bhavatāṁ, astu vaḥ saṁviditam, matam=asti bhavatāṁ, etc., calling attention to the notification that follows immediately, are of frequent occurrence. In the Svalpavelura grant of the Gaṅga king Anantavarman, the fairly long list of officers is headed by the Brāhmanaśas and the expressions used are: 'being in good health, duly honours and commands,' while the Baripada Museum plate of Devānanda has: 'duly honours, intimates to, enquires after the health of, and commands.' The persons addressed in these cases include both officials and villagers.

A very long list of officials and non-officials addressed by the donor in connection with a grant is found in the early medieval charters of some parts of Northern and Eastern India such as those issued by the Pāla and Sena kings of Bengal and Bihar. Thus the Anulia plate of Lakṣmaṇasena has twenty-five entries in the list while the Bangadh plate of Mahīpāla I has no less than forty-four including those of peoples like Gauḍa, Mālava, Khasa, Hūṇa, etc., who were probably mercenaries in the Pāla army, not to mention certain other classes including the Brāhmaṇas, Medas, Andhras and Cāndālas.

1. See, e.g., Select Inscriptions, pp. 191 ff., 193 ff., 433 ff., etc.
4. Ibid., Vol. XXVI, p. 79.
7. The officials and others referred to in the Pāla records are: rājan (subordinate king); rājanyaka (subordinate chief); rājaputra (possibly, nobleman); rājāmātya (minister or executive officer); mahāsāndhisigrahika (minister for peace and war); mahāksapatahīka (accountant and record-keeper); mahāśāmantra (foulatory); mahaśāmantra (general); mahāpratibhāra (officer in charge of palace-gates, etc.); mahākārtikrita; dausādhasadhanika (emergency officer); mahādaṇḍanāyaka (commander, etc.); mahākumārāmātya (minister of the rank of a prince of the royal blood); rājasthān-oparīka (viceroy); dāsāparā-
4. Notification

As indicated above, the items in notification, which is the central theme of a charter, are: (1) the specification of the gift, (2) the name of the donor, (3) the occasion and purpose of the grant, and (4) the boundaries of the gift land. These items, however, do not always appear in the records in the said order, neither do all charters have all the five of them. The recorded details in different grants sometimes differ widely.

The gift generally consists of a plot of land or a field or a village or several plots, fields or villages. The name and location of the gift land are often indicated with reference to the district and other territorial divisions such as grāma, visaya, maṇḍala, bhakti, vithi, ṭattalā, etc. The area of a plot of land is usually specified in the current land measure called hala, nivartana, pāḍāvarta, kulyavāpa, dronavāpa ādhavāpa, nālikavāpa, kalasikāvāpa, ṭimpīra, etc. It is difficult to determine the exact area of these land measures with reference to particular ages and localities, though the words ending in vāpa give some vague indication. Thus drona-vāpa no doubt meant originally an area of land on which one drona measure of the seeds of the principal crop could be sown.¹

In connection with the measurement of land, sometimes particular measuring rods are mentioned and its length, occasionally according to the length of the forearm of an individual, is vaguely or specifically indicated. Thus the land granted by means of the Barrackpur plate² of Vijayasena is
dhika (police magistrate); caurodāhambika (prefect of the police); dāṇḍika-dāṇḍapāśka (police officers); śāvikā (customs officer); gaulmika (officer in charge of police-station, etc.); kṣetrapa (officer in charge of the royal lands); prāntapāla (warden of the marches); koṭīpāla (governor of a fort); khaṇḍaraṅga or aṅgarakṣa; those in charge of elephants, horses, camels, navy and army; those in charge of foals, mares, cows, she-buffaloes, goats and sheep; dūla, presanika, gamāgnikā, abhitvaramāna; head of a district; head of a village; ferry-man; cēta, bhata and other servants of such nationalities as Gauda, Mālava, Khasa, Hūni, Kulika, Karnāta and Lāṭa; and other non-mentioned subjects and servants of the king. See Ep. Ind., Vol. XXIX, p. 5, note 1; also below, Chapter VIII, Section iii.

¹ See Bhārata Kaumudi, Part II, pp. 943 ff. One of the reasons for the difference was that the cubit was measured according to the length of the forearm of an individual and, consequently, the length of the measuring rod differed. See below, Chapter VIII, Section vi.
stated to have been measured according to the standard measuring rod (nala) used in the Samataṇa country, while one of the Faridpur plates of Dharmāditya states that the gift land was measured with a rod, the length of which was determined according to that of the forearm of the pious Śivacandra.\

1. The measurement of the gift land was sometimes entrusted to a high officer of the king.\

2. The party, in whose favour the grant was made, sometimes consisted of a single person and sometimes of a number of persons. Some of the royal charters record grants of land to hundreds of donees often specifying the allotment to each one of them. The Chammak plates³ of Vākāṭaka Pravarasena II record the grant of a village to 49 Brāhmaṇas without specifying their shares. The donees in this case were probably entitled to enjoy equal shares of the gift village. The Brāhmaṇa donees of the Nidhanpur plates⁴ of Bhāskaravarman are more than 200 in number and their shares in the land are carefully specified. The largest list of donees is probably found in the Karandai plates⁵ of Rājendra-coḷa I, which enumerate the names, etc., of no less than 1073 Brāhmaṇas. The donees were generally Brāhmaṇas whose names are often mentioned along with those of their fathers⁶ and occasionally also with those of their grandfathers⁷ and great-grandfathers as well as those of their gotras, pravaras, carānas and the Vedic śākhās to which they belonged.⁸ In some cases, later inscriptions mention the place from which a donee’s family originally hailed.⁹ The list of donees sometimes throws welcome light on the social history of the country.¹⁰

1. Select Inscriptions, p. 336, text line 17.
2. Cf. Ep. Ind., Vol. XXVIII, p. 188.
3. Select Inscriptions, pp. 418 ff. Sometimes the donees are mentioned as a group and not individually (Ep. Ind., Vol. XXXI, pp. 5, 9).
7. See, e.g., ibid., Vol. XXIII, p. 205.
10. Thus the list in the Nidhanpur plates shows how the second part of personal names was stereotyped as family designations at a fairly early
When a religious institution like a temple was the recipient of a grant, the name of the deity (sometimes together with that of the priest or priests) is mentioned.¹

Though gifts were made for acquiring religious merit, some grants do not specifically mention either the purpose or the occasion on which they were made. But most of the donations are known to have been made on occasions like a saikrānti, an eclipse of the sun or of the moon, a religious festival, or a visit to a sacred spot such as a temple or a confluence of rivers.² In a number of cases, the donor is stated to have made the grant after taking a ceremonial bath in the waters of a holy river.³ Similarly, the grant is sometimes stated to have been made to the donee in the name of the family-deity of the king.⁴

A gift of land was sometimes made at the request of the donor’s mother, wife or some other relative and, in some cases, also of an official or subordinate or a different ruler.⁵ There are cases of grants made in return for a service done by the donee or his ancestors for the donor. Such donees sometimes belonged to communities other than the Brāhmaṇa. Thus the Pedda-Bammidi plates⁶ of Gaṅga Vajrahasta III record the grant of a village to a non-Brāhmaṇa for his satisfactory military service, while the Garra plates⁷ of Candella Trilokayavarman record the grant of land as mṛtyuka-vṛtti (literally, ‘death-grant’) in favour of a noble whose father died fighting the Muhammadans on the king’s behalf. The gifts were date in East India where the Brāhmaṇas were then enjoying cognomens now prevalent only among the non-Brāhmaṇa classes. Cf. IHQ, Vol. XIX, pp. 17-18; Vol. XXIII, p. 236.

2. Cf. ibid. Vol. XXVIII, p. 64 and note 3; etc.; Garuḍa Purāṇa, Pūrva-khaṇḍa, Ch. 51, verse 29; Ayane vijaye c=āiṣa grahane candra-stūrayoh 1 saikrānty-adhiṣu kāṇeṣu daiteṁ bhauvatī c=ākṣayaṁ  See below, p. 145.
3. Cf. the expression vidhīcāḍa=Gaṅgāyāṁ snātvā in the Pāla charters (Ep. Ind., Vol. XXIX, p. 8, text line 46).
5. See above, pp. 114 ff.
generally sanctified by the libation of water,¹ although this ritual is not mentioned in some of the charters.

The purpose of a grant, which was generally the accretion of merit to the donor and his parents, is specifically mentioned in many cases. A number of early charters are stated to have been issued for ensuring the longevity, strength, glory and prosperity of the donor. In some cases, a grant is known to have been made in order to enable the donee to perform his daily rites if he was a Brāhmaṇa, for the maintenance of the worship of a deity, for conducting repairs to a temple, or for feeding monks, etc., as the case may be, the expenses involved being met from the income derived from the gift land. Sometimes, however, no such specification was made and the donee was to enjoy the gift as he pleased. The donee’s and his descendants’ rights and privileges, including exemptions and immunities in respect of the gift land, are often clearly stated. In some cases, as already indicated above, the donee had to pay certain taxes while he was rarely allowed to enjoy the fines from thieves and some other transgressors of law.²

In cases where the plot of land or the village granted happened to have its boundaries well known to the villagers, the limits were not specifically defined, though mention was sometimes made of the fact that it went with its wellknown boundaries. In other cases, the boundaries of the gift land are properly defined. Natural land-marks generally resorted to were hillocks, brooks, trees or groves. Often boundaries were demarcated by erecting posts or pillars³ or by interring husks, charcoal, etc., in the ground.⁴ Where a large area was involved, such records as those of the Coḷa and Pāṇḍya kings of South India sometimes speak, in connection with the

1. Cf. Agni Purāṇa, Ch. 209, verses 49-50:
   "Dravyasya nāma ghṛṇiyād = dadān = īti lathā vade ¹
   tavyam dādāt = tato haste dāne vidhīr = ayām smṛtaḥ ¹¹"

2. Cf. also below, Chapter VIII, Section v.

3. The Mallasarul plate (Select Inscriptions, p. 363, text lines 15-16) speaks of the demarcation of boundaries with posts or pillars having the representations of lotuses and rosary. See also Ep. Ind., Vol. XXXI, p. 12 and note 1; etc.

4. See, e. g., Select Inscriptions, p. 345 (Bagram plate, line 19) and note 1.
determination of boundaries, of a karini-bhramaṇa. A high official, seated on a she-elephant and followed by a number of subordinates, took a ride round the gift land and the subordinates marked off the boundary and noted down the details as the procession proceeded.¹

For a simpler notification we may refer to the Sasana-kota plates,² in which we have: “On the 10th day of the bright fortnight in the month of Phālguna in the first year of his own [reign] with his extensive sovereignty ever on the increase, [the illustrious Mādhavavarman] has given to Dhāraśarman of the Vatsa gotra and the Taittiriya caraṇa, for his own welfare, the village named Velputtoru in the district of Paru, as a gift for the Brāhmaṇa, carrying all the [customary] exemptions, with the libation of water.” The notification in Dadda’s grant,³ which is a lengthier one, begins with the statement of purpose which is ‘the increase of the glory and merit in this world and the next’ for the donor and his parents. This is followed by the name of the district and of the village granted, together with the specification of the privilege to be enjoyed by the donee, which included the collection of various taxes in cash and kind. The gift is stated to have been a perpetual one to be enjoyed by the donee and his descendants. Then come the names of the donee, his father, his gotra and the place of his origin, etc., as well as a reference to the libation of water. The occasion of the gift, which was omitted from this place, is recorded towards the end. It was the Rathasaptami, the 7th day of the bright fortnight of Māgha, on which day, the gift of vehicles was supposed to be specially meritorious. It is thus interesting in this connection to note that the gift of land is stated in this case to have been accompanied with that of an elephant and a chariot. Boundaries are specified in the notification of such records as the Chevūru

¹. See, e.g., Ep. Ind., Vol. XXV, pp. 67-68. Jājuka, an ancient king of Kanyakubja, is said to have granted to a Brāhmaṇa, by means of a sāsana, as much land in the Jodhpur region of Rajasthan as he could traverse in 4 praharas on horse-back (cf. Bhandarkar’s List, No. 200).
³. Ibid., Vol. XXVII, pp. 200-01.
grant of Amma I,\(^1\) which records a gift made in favour not of a Brāhmaṇa but of a warrior who received a village along with certain distinctions, as a reward for his meritorious services and devotion to the king, on the occasion of the anna-prāšana ceremony of a prince.\(^2\)

The privileges to be enjoyed by the donees are not exactly the same in the records of different ages and areas. But an idea may be formed from their specification in certain early and medieval records. Thus the Early Pallava grants speak of the following immunities (parihāra): ‘not to be dug for salt’ (a-lavaṇa-khāṭaka); ‘to be treated as different from other parts of the district’ (a-rāṣṭra-sāṁvīnayika); ‘free from the obligation of the supply of bullocks by the villages successively for royal officers on tour’ (a-paramparā-balivarda); ‘free from the entry of royal agents’ (a-bhāṭa-praveśa); ‘free from the obligation of supplying boiled rice, pots, fire-wood, cot and shelter to royal officers on tour’ (a-kūra-collaka-vināśi-khaṭvā-sāṁvāsa); ‘free from the obligation of supplying milk and curds, grass and wood, and myrobalan, vegetables and flowers’ (a-dugdhadhi-grahaṇa, a-triṇa-kāśṭha-grahaṇa, a-haritaṅka-sāka-puṣpa-grahaṇa); ‘free from the obligation of paying various levies, etc.’ (a-kara-viṣṭi-koṇjalla); etc.\(^3\) The Vākāṭaka inscriptions similarly speak of: ‘free from payment of taxes’ (a-kara-dāyī); ‘free from the entry of royal agents’ (a-bhāṭa-cchātra-praveśa); ‘free from the obligation of supplying flowers and milk’ (a-puṣpa-kṛṣṭra-sandoha); ‘free from the obligation of supplying free passage (or, ferry), camping, hide-seats and charcoal’ (a-cār-āśana-carm-āṅgāra, a-pār-āśana); ‘not to be dug for salt and other objects’ (a-lavaṇa-kliṅṇa-κreṇi-khaṇaka); ‘together with hidden treasure and deposits’ (sa-nidhi, s-ōpanidhi); ‘together with fixed and occasional

2. The ceremony is observed during the sixth month after the child’s birth (cf. *Manusmṛti*, II, 34). For grants made on the occasions of the birth-day and the naming ceremony of a prince, see Bhandarkar’s List, Nos. 368-69.
taxes' (sa-klpt-opaklptas); 'for so long as the moon and sun endure'; 'for transmission to sons and grandsons'; etc.¹ According to the charters of the Pālas, the privileges of the donees were: 'upto the boundaries, grass and pasture lands [of the gift village]' (sva-simā-trṇayūti-gocara-paryanta); 'with the ground' (sa-tala); 'with the space [above the ground]' (s-oddeśa); 'with the mango and madhūka trees' (s-āmra-madhūka); 'with the waters and dry land' (sa-jala-sthala); 'with the pits and saline spots' (sa-garti-ōsara); 'with the tax from temporary tenants, etc.' (s-oparikara); 'with the daś-āpacāra or daś-āparādha' (i.e. fines realised for ten minor offences); 'with things recovered from thieves' (sa-caur-oddharana); 'with exemptions from all oppressions'; 'not to be entered by cātas and bhātas (i.e. royal agents; probably, policemen and peons); 'nothing to be taken [by way of tax, etc.]; 'together with all revenues such as bhūga (i.e. royal share of the produce), bhoga (i.e. periodical supply of fruits, etc.), kara (taxes), hiranya (tax to be paid in coins), etc.); 'according to the maxim of bhūmi-cchidra (i. e. the custom of allowing one bringing a piece of fallow or jungle land under cultivation to enjoy it without paying rent); 'to last as long as the moon, the sun and the earth endure.'²

In some cases, the donees were required to observe certain conditions such as that the land should not be sold or mortgaged, prostitutes should not be given quarters there, the donees should not form into an armed band, gambling should not be permitted on the land, etc.³ A condition was sometimes added to the effect that nonfulfilment of the specific conditions including loyalty to the king and good

1. Select Inscriptions, pp. 414, 417, 422.
2. See Ep. Ind., Vol. XXIX, p. 5 and note 3. See also below, Chapter VIII, Section v.
3. See Ep. Ind., Vol. XXV, p. 218:

Ā-candr-ākamaṁ īdāṁ bhujyam ebbhir esāṁ ca tāṁśajaiṁ 1
n-ādheyaṁ na ca vikṛeyaṁ sadā samārga-varitthiṁ II

Pany-āṅganāṁ nidadamaṁ na deyam
dyātu-pracāro = 'pi nivāraṇiṣyaḥ 1
śastra-ādikāṁ v = āpi na dhāraṇiṣyaṁ
sūt-karma-niṣṭhāṁ = bhāvitācyam = ebhiḥ II
relations with the neighbouring localities by the donees would lead to the confiscation of the gift land.¹

5. Conclusion

The concluding part of a charter is important for it often contains the date. As indicated above, its items are: (1) an exhortation, (2) the names of the officials responsible for the preparation of the document, and (3) the date and authentication, though there may be difference in different records in respect of details and some of the items may be omitted in some charters as in the other cases.

The notification of a grant is often followed by an exhortation or admonition which was addressed by the donor to the future kings of the land whether of his own or of any other royal house, to the contemporary rulers and those who might replace him or his descendants and to his own officials, dependants and subjects including the villagers of the area where the gift land was located. It was requested that the addressees should respect the grant made by the donor. The residents of a gift village were then generally advised to pay all their dues in cash and kind regularly to the donee and to obey him. The appeal for the preservation of the grant was sometimes accompanied by passages in prose and verse referring to the transitory nature of wealth and worldly existence, to the permanent character of meritorious deeds like the gift of land, to the merit accruing to the grant of land and to the maintenance of such a grant, and to the suffering that would befall the confiscators or violators of it. Some benedictory and imprecatory verses are usually quoted in this context often as the sayings of the sages or of a particular sage or as occurring in one of the religious texts.² The number of such stanzas may be as small as one³ and as high as more than a

¹ Cf. Select Inscriptions, pp. 423-24: rājhām sapt-āinge rājye a-droha-

² See below, Appendix, pp. 169 ff.

score. A commonplace among these is a saying to the effect that the maintainer of a grant derives as much merit as the donor. The grants in the South Indian languages often end in a passage like the following: "the kings ruling over the area should protect this righteous deed; those who do not do so will incur the sin of slaughtering a thousand cows at Vāraṇāsi (i.e. Vārānasi)."

Some early documents like the Damodarpur plates have no exhortation as such, while many charters of the early period have a simple exhortation. Thus in the Ipur plates, the king advises his own officials to collect no rent from the gift village and to see to the protection of the gift. Only one customary verse is quoted in this connection. The item is not elaborate also in records like the Sasanakota plates, in which we have a prose passage threatening the violators of the grant with the commitment of the five major sins, though this is reinforced by three beneficary and minatory stanzas ascribed in this case to Manu. The more elaborate exhortation in Dadda’s grant covers about 9 lines of writing out of the total of 30. A long passage in ornate prose in this case is followed by four of the customary verses, here ascribed to Vedavyāsa. The prose passage first states that nobody should interfere with the donee who was entitled to enjoy the gift land in whatever way he pleased, by cultivating it himself or by leasing it out to others. After this, the donor addresses the future rulers of his own lineage and others requesting them to approve of the grant and to maintain it in view of the fact that the merit of the grant is to be shared by the donor of land and the protector of the donor’s grant and that fortune is fickle and life

3. Ibid., Vol. XV, pp. 113ff. But they have a few beneficary verses.
4. Often the minor sins are also added to this. Ancient Indian works on law recognise five major sins (mahāpātākas) and fiftyone minor sins (upāpātākas). The five major sins are: killing a Brāhmaṇa, drinking liquor, theft or robbery, incest, and the company of persons guilty of such crimes. Cf. Manu-ṇiti, XI, 54; Yājñavalkya-ṇiti, III, 227 ff.
impermanent. The violator of the grant is next threatened with the commitment of the five major sins.

The royal order regarding the grant of a village or land was not always issued by the king himself, but was often conveyed through an intermediary who was generally a high officer, sometimes even a prince. He is generally called Dūta or Dūtaka (literally ‘the messenger’) in North Indian records and Ājnā, Ājnāpti or Ājnāpti (literally, ‘the order’) in the charters of South India. When the order emanated from the king himself, the fact is indicated in passages like ājnā svayam, ‘the order is [from] the donor himself’, sva-mukh-ājnā, ‘the order [is] from the [donor’s] own mouth’, etc. The words dūta, dūtaka, ājnā, ājnāpti and ājnāpti are generally translated by the word ‘executor [of a grant],’¹ though it is believed that the dignity in question merely carried the king’s order relating to the grant to the officials by whom the charter was later drawn up and delivered to the donee.² The interpretation is supposed to be suggested by the passage sva-mukh-ājnayā utkiriṇam, ‘engraved at the verbal order of [the king] himself’, found in some records,³ and the passage svayam=ājnā noticed in certain charters is believed to mean the same thing.⁴ But, in some cases, the Dūtaka’s function is indicated by the expression praveśita suggesting that he also looked into the entry of the charter into the donee’s possession.⁵ It

² Corp. Ins. Ind., Vol. III, p. 100, note 3; Ind. Ant., Vol. VIII, p. 79.
³ Corp. Ins. Ind., Vol. III, p. 194, text line 23.
⁴ In the same sense, we have sometimes svayam=ājnāpanā also (Ep. Ind., Vol. XXVII, p. 36, text line 19). It may be pointed out that the designation Ājnā-dāpaka was wrongly created out of the passage svayam=ājnā dāpaka=i=ātra śrī-Radhādityah in the Ujjain plates of Paramāra Vākpatirāja (Ind. Ant., Vol. XIV, p. 160, p. 161 and note 28). Similar passages are found in many of the Paramāra charters. The designation Dāpaka is sometimes believed to stand for Dūtaka. This is, however, impossible in view of the fact that sometimes the same person is represented both as the Dāpaka and the Dūta (Ep. Ind., Vol. XXII, p. 76, text line 68). The word dāpaka possibly means the real donor whose grant was ratified by the king, as already suggested above, p. 118.
⁵ See, e. g., Bhandarkar’s List, No. 1501, stating that the grant was taken to the donee’s home (praveśita) by Keśava as Dūtaka. See also ibid., No. 1502. These records come from the Ganjam region of Orissa. Cf. also the passage svayam=ādityo rājā dūtaka=i=ātra śrī-Bhaṭṭa-Stambhadevaḥ (Ep. Ind., Vol. XXVIII, p. 278, text lines 33-34; cf. Vol XVIII, p. 29, text lines 38-39).
is also interesting to note in this connection that the Jethwai plates\(^1\) (786 A. D.) represent Śaṅkhayya as the Dūtaka, but state at the same time that Vasudeva, the minister of foreign affairs, wrote the document at the order of the donatrix of the grant. It therefore appears that the Dūtaka was the real executor of the grant at least in some areas of the country in certain ages of history.

The item is omitted in some records like Dadda's grant, while the Sasanakota plates have: 'by the order from the king's own mouth.'\(^2\) The Ipur plates mention the donor's son as the agent: 'its order (ājñā) is [from the king's] dear son, Maṅcaṅga-bhaṭṭāraka.'\(^3\) The Svalpavelura grant\(^4\) has the illustrious Mahāśāṁanta (i.e. a subordinate ruler) Aśokadeva as its Dūtaka.

While many charters bear no date at all, in some of them only the year is quoted. When a detailed date is given, it may come at the beginning, in the middle or at the end of a charter. Thus the date of a grant may form the part of any of the three broad divisions of a charter, referred to above. Sometimes a date expressed in words is quoted again in figures. In certain cases, the date mentioned in the Notification in words is repeated in the Conclusion in figures. The year mentioned may be according to a regnal reckoning or to an era prevalent in the area and age in question. The month, fortnight and day, and sometimes also the week-day, are often mentioned in later charters. Occasionally, the date contains additional details such as the nakṣatra, etc. The specification of the week-day is helpful in verifying the details of a date and finding out its equivalent in a known calendar. The date of the actual grant is sometimes earlier than that of the issue of the plates on which it was recorded.\(^5\)

To quote a few illustrations, the Ipur plates\(^6\) were

2. Ibid., Vol. XXVII, pp. 197 ff. Ibid., Vol. XXIV, p. 238.
5. See below, Chapter VII.
issued 'in the thirty-seventh year of [king Mādhavarman's] reign of increasing victory, the 15th day of the 7th fortnight of the hot season.' This date refers to an old practice of dividing the official year into three seasons instead of twelve months.¹ The date of the Sasanakota plates is given as the first regnal year of the donor and the details quoted indicate the 10th tithi of the bright fortnight of the month of Phālguna. These dates cannot be verified owing to the want of the week-day and a known era. The date of Dadda's grant² is quoted as the year 427 apparently referable to the Kalacuri era and corresponding to 675 A. D., the day being the Rathasaptami or the 7th of the bright fortnight of the month of Māgha.

As indicated above, the occasions regarded as specially auspicious for purposes of making grants of land, etc., recorded in a large number of copper-plate inscriptions, were the full-moon, the new-moon, the solar or lunar eclipse, the vernal or autumnal equinox (visuva), the saṅkrānti, the vyatipāta (when the new-moon falls on a Sunday and the moon is in certain nakṣatras, or when the full-moon falls on a Monday), ayana (the beginning of the sun's southerly or northerly course, i.e. the sun's appearance on or crossing of the equinoctial or solstitial point), etc. Certain grants are known to have been made on particular holy tithis like the Śiva-caturdaśī (14th day of the dark half of Māgha), Damanakacaturdaśī (the 14th day of the bright half of Caitra), etc.

A high officer was generally entrusted with the task of drafting or writing out a charter. His name is mentioned in many cases and occasionally also his designation and his father's name. By way of illustration, reference may be made to the Sasanakota plates which simply record: 'this tāmra-ṭāṭikā (i.e. copper-plate [charter]) has been written by Somaśarman',³ while Dadda's grant has: '[this] has been written by Durgabhaṭa's son Saṅgulla, the Mahāśāndhivigrāhika (i.e. chief officer in charge of peace and war or the minister

¹. See below, Chapter VII, Section i, Subsection 4.
³. Ibid., Vol. XXIV, p. 238.
of external affairs). The mention of the names of the officer and his father is sometimes helpful in the determination of the chronology of their masters when the order of succession of the latter is otherwise uncertain. Reference may be made in this connection to the help rendered by such details to the elucidation of certain knotty problems in the genealogy and chronology of the Gaṅgas of Śvetaka and the Somavamśis of South Kosala.

Often it is difficult to interpret with certainty whether the word likhita, 'written', used in a copper-plate grant, refers to the drafting or composition of the charter or to the copying of the draft on the plates for the guidance of the engraver. This is because, besides the composition of a document and its incision on the plates, the function of writing it on the plates with ink or a pointed instrument in order to help the engraver is sometimes referred to. A calligra'phist was entrusted with this work, though the engravers must have incised the documents without such help, in a large number of cases, directly from the drafts. Sometimes the correct position can be inferred. Thus the Salem plates of Śrīpuruṣa end with the passage: 'this charter has been written by Guruśiṣya, an expert in the art of painting which is the basis of all arts', even though the names of the composer and the engraver are not mentioned in this case.

In many records, the name of the person who engraved a document on the plates of copper is mentioned occasionally with that of his father and an epithet indicating his skill or profession. Thus the Bahmani plates of Bharatabala state: 'and [it] has been engraved (ukīrṇa) by the goldsmith (swarṇakāra) Iśvara's son Mihiṇaka'. The engraver of copper plates was generally a goldsmith or brazier whose profession is indicated by epithets like swarṇakāra, kāṁsyakāra,

2. Ibid., Vol. XXV, p. 240; *IHQ*, Vol. XX, pp. 76 ff.
3. In rare cases, we have references to the composer, the writer and the engraver (cf. Bhandarkar's *List*, No. 156).
5. Ibid., p. 143.
taṭṭhakāra, sekyakāra, akṣaśālin (arkaśālin, agasaśē), pitalahāra, etc. In some cases, an engraver is described as a ṭvaṣṭr, śilpig or viṣṇānin and is endowed with high-sounding epithets indicating his skill such as varna-ghaṭanā-vadagdhi-viṣvakarman.¹ In certain records of the Eastern Gaṅgas and Coḷas, the writer and the engraver are stated to have received each a share in the land granted, no doubt as fees for their services.²

Some charters like the Neulpur plate³ of Śubhākara state that the record ‘was written by the Mahākṣapatalika (chief officer in charge of accounts and records) Bhogīka (Jāgīrdaṛ) Brahmadatta; heated by the Peṭṭapāla (keeper of the record-boxes) Nārāyaṇa; and incised by the Taṭṭhakāra (brazier) Eḍadatta.’ The expression ‘heated’ refers to the process of heating the plate or the ring holding the plates together for affixing the seal to it. An additional function, viz. that of authentication, is referred to in this connection in records like the Ganjam plates⁴ of the Bhāṇja king Vidyādhara-bhāṇja Amoghakalaśa, in which we have: ‘registered with a seal (lāṅchita) by [the queen] Trikaliṅga-mahādevi, Maṇtrin Bhaṭṭa-Kesavadeva and Vārguliya (bearer of the king’s betel-box) Cācika; written by Sāndhivigrahika Stambha; engraved (utkīrṇa) by Akṣaśālin (goldsmith) Kumāracandra.’ The Nidhanpur plates⁵ of Bhāskaravarman mention the designations Ajñā, Simā-pradāṭṛ, Śāsayitr, Lekhayitr and Sekyakāra respectively meaning the executor, the demarcator of the boundaries, the composer of the document, the writer on the plates and the brazier (engraver).

In the copper-plate charters of some medieval dynasties, such as the Bhauma-Karas of Orissa, there is often a stanza in the concluding part praying for the permanence of the

¹ See, e. g., ibid., Vol. XXXII, p. 124.
² See, e. g., ibid., Vol. XXVIII, pp. 189, 193.
³ Ibid., Vol. XV, p. 5.
⁵ P. N. Bhattacharya, Kāmarāpaśāsanācali, p. 26, text lines 132 ff. The passage seems to be wrongly interpreted by Bhattacharya.
grant or the donor's fame resulting out of it. Such a verse is sometimes also found in the eulogies engraved on stone.

Copper-plate charters usually bear some indication as regards their validity and genuineness. Generally this authentication is indicated by the royal seal affixed to the top or left of single plates and to the copper ring on which the plates of multi-plate records are strung. In some cases, the donor's signature on the original document, later incised on the plates, is also copied at the end. Thus Dadda's grant concludes with the passage: sva-hasto mama śrī-Daddasya, 'This is the own sign-manual of me, the illustrious Dadda.' Sometimes the words mataṁ mama, 'approved by me', are used. The word mata here may also mean the same thing as sva-hasta. But the records of the Candella king Madanavarman, e.g., have sva-hasto = 'yam śrīman-Madanavarmadevasya mataṁ mama. To such a sentence is in some cases added two others stating that the donor made his decree public through the language of the charter as drafted by the scribe and that the authoritative character of the grant could not be challenged on the basis of mistakes of omission and commission creeping into the text.

With reference to the representation of the donor's signature on the copper-plate grants, it may be pointed out that, in most cases, the signature on the original record later engraved on plates was omitted, while, in certain medieval documents, it is not actually the donor's name that was engraved. The copper-plate grants of the Vijayangarā kings, which are generally written in Nandināgarī, have the name Virūpākṣa written in bold Kannāda characters at the end, Virūpākṣa probably being the family deity of the kings in question.

2. Cf., e.g., ibid., Vol. XXXII, p. 342, text lines 19-20 (verse 21); p. 346, text line 19 (verse 26); etc.
3. Ibid., Vol. XXVII, p. 201.
5. See, e.g., ibid., p. 65.
In many late medieval documents, we have the word śri or sahi in place of the donor’s signature.¹ In the grants of the Suryavamśi Gajapatis of Orissa, there is the curious representation of a dagger or sword in its place.²

We have referred above to some documents containing the expression lāńchita which really means ‘endowed with the lāńchana or emblem’, i.e. ‘stamped with the royal seal’. This is generally noticed in the inscriptions of the Gajam-Srikakulam region on the borders between Orissa and Andhra Pradesh such as the Gajam plates³ of Vidhyādhara-bhaṇja referred to above and the Svalpavelura grant⁴ which was attested or registered by the king’s seal (lāńchita) by the queen (maha(devi) Śrīvāsa-bhaṭṭārikā.⁵ The same process is referred to in the East Indian records of the early medieval period, which speak of the stamping of the original document, later copied on a copper plate, by a seal bearing the representation of the royal family’s emblem.⁶

The metallic representation of the seal used in stamping the original document is generally found, as indicated above, affixed to the top or left margin of single plates or to the ring holding several plates of a charter together. These seals sometimes exhibit the representation of one or more emblems forming the royal crest or insignia or coat-of-arms. Sometimes legends take the place of the emblem, the seals of some royal families having a metrical legend without any emblem. Most of the royal seals affixed to charters, however, contain both a legend and one or more emblems.

At the end of certain early medieval copper-plate grants of East India, e.g. those of the Senas, we have abbreviated endorsements like śri-ni, śri-ni mahāsā-ni, śri-ni mahāsām-karaṇa-ni,

¹. Above, p. 123; Or. Hist. Res. Journ., Vol. V, No. 1, p. 120; etc.
⁴. Ibid., Vol. XXIV, p. 136.
⁵. Cf. the expressions śrīmad-Dharmacakrā-mudrayā, Sadāśiva-mudrayā mudrayitoa, etc., in the early medieval charters from Bengal (Majumdar, Ins. Beng., Vol. III, p. 5, text line 31; p. 125, text line 56; etc.).
etc. In these endorsements, *ni* is generally taken to stand for *nibaddha* meaning ‘registered’, though the intended expression may also be *nirikṣita* meaning ‘seen’ (i.e. ‘approved’). *Śri* is a contraction of *śri-haṣṭa* or *śri-caṇa* meaning ‘the king’ conventionally, while *mahāśāa* or *mahāśāī* stands for *mahāśāṇḍhi-vigrahika* (minister for peace and war) and *mahāśāī-karaṇa* for *mahāśāṇḍhivigrah-ādikaraṇa* (the office of the minister for peace and war). The mention of other officers is also noticed in such endorsements by their designation. Sometimes we have the endorsement as *ni anu makāśa-ni* which seems to stand for *śri-haṣṭa-nirikṣitaś tad-anu mahāśāpaṭalika-nirikṣitam*, ‘[It has been] seen by the king and then by the *Mahāśāpaṭalika* (officer in charge of records and accounts).’ Here *ni* at the beginning may also be the same as the contraction *śrimat-karaṇa-ni* (i.e. seen by the palace staff of the king).

6. Seals

We have seen how, in order to assure the authenticity of copper-plate grants issued by kings, royal seals were attached to them. These seals are of various kinds and shapes. They are of small, medium or big size and generally round or elliptical in shape. The seals of the early kings of Assam had the peculiar shape of a laddle. Some of the royal seals are shaped like a lotus.

The small seals generally contain only the representation of the emblem that was the crest of the family to which the issuer of the grant belonged. Often, however, the name of the king is found in addition to the emblem. Such emblems were generally associated with the religious persuasion of particular royal families. As Śaivism was the dominant

2. The word *nibaddha* actually occurs, e.g., at the end of grants like the Bārah plate of Bhoja (*Ep. Ind.*, Vol. XIX, Plate facing p. 18).
4. Ibid., Vol. XXIX, Plate facing p. 155; Vol. XXVII, Plate facing p. 207.
5. Ibid., Vol. XXVIII, Plate facing p. 257.
religion in different parts of the country in all the ages of history, the representation of the bull (Śiva’s vāhana called Nandin) is very often noticed on the seals of royal as well as private personages. The boar (representing an incarnation of Viṣṇu), Garuḍa (Viṣṇu’s vāhana), Lakṣmi, Śiva, Viṣṇu, Dharmacakra (the Buddhist wheel of Law), etc., are found on many seals. A number of seals also bear emblems without obvious religious association. Thus animals like the elephant and tiger figure on the seal of certain royal families, while on some seals we have representations like a gate-way, a pair of fish, etc.

In many cases, the royal seals are large in size. The legends on such seals often mention the name of the king and those of his ancestors reigning before him. Of some of the large seals, the upper half is generally covered by the emblem or emblems and the lower half by the legend.

The emblem on the seal of a family of rulers represented its crest or coat of arms, often called the lañchana. In many cases, the same emblem is also found on the coins of the kings in question, both seals and coins being called the mudrā. Often the banner of the rulers of a particular family, generally called the dhvaja, bore a different emblem sometimes called cihna. Thus the Raṭtas of Saundatti and Belgaum had the Suvara-garuḍa-dhvaja (i.e. the banner of gold-colored Garuḍa) but the Sindhura-lañchana (i.e. the elephant crest) and the Kadambas of Banavasi and Goa the Sākha-carendra-dhvaja or Vānara-mahādhvaja (i.e. the monkey banner) but the Simha-lañchana (i.e. the lion crest).

The seal of the Pāla kings of Bengal and Bihar bore the representation of the Buddhist wheel of law and was mentioned in the charters of the family as the Dharmacakra-mudrā. But

2. Ibid., Vol. XXVIII, Plate facing p. 85; Vol. XXII, Plate facing p. 213.
4. Other Buddhist rulers of Bengal, e.g., the Candras, had the same seal. The Sena seal bearing the figure of the god Sādāśiva was called the Sadāśiva-mudrā in the Sena epigraphs. See N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 5 and Plate facing p. 12; p. 125 and Plate facing p. 116.
the Nesari plates of Rāṣṭrakūṭa Govinda III suggest that the banner of the Pāla king Dharmapāla bore the figure of the Buddhist goddess Tārā. The Nanda or Nandodbhava kings of Orissa had the bull crest on their seals, but are stated to have had Sitadhātumayī-godhā-sikharikīta-lohitalocan-āmbaravādhva, probably meaning a piece of cloth having the representation of a white alligator above that of a snake or of two eyes in red. There were, however, cases where the same emblem was represented on the seal and banner of the kings of a family. The Nesari plates quoted above show that the Pallavas, Gaṅgas, Cāluṅka, Coṇa and Pāṇḍyas had respectively the bull, elephant, boar, tiger and fish represented on their banners. But the bull also occurs on the seals of the Pallava kings. The elephant adorning the banner of the Western Gaṅgas is also found on their seal. That

1. See Ep. Ind., Vol. XXXIV, p. 137; also G. H. Khare, Sources of the Medieval History of the Dekkan, Vol. I, p. 21 (cf. pp. 82-84) and Plate; cf. JAS, Vol. XXII, p. 133. The stanzas read as follows after correction of scribal errors: Pāṇḍyadeśādhipān = mātyām vṛṣabham Pallavāvācārāt | Colād = vyāghram gajam Gāṅgāc = cāpa-yōṣṭita ca Keralō | Andhra-Cāluṅka-Mauryabhya vārahām Gūrjara-vācārā | phalakaṁ pratiyāp-dhāryam vṛṣabham Pallavāvācārā | Kosalā-Avanti-nāthāvāyān Simhālā = api nāmakam | Tārām bhagavatim khyātaṁ Dharmāt = Vāṅgāla-bhāmpāt | II. The passage vṛṣabham Pallavāvācārā seems to have been repeated unnecessarily, although it may be that two different victories or the defeat of two Pallava kings are referred to. It is stated that Govinda III snatched away the cihnaśa (cihnāni occurring in the verse following the above and apparently meaning the emblems on the banners) of his enemies whom he had defeated: the fish from the Pāṇḍya king; the bull from the Pallava king; the tiger from the Coṇa king; the elephant from the [Western] Gaṅga king; the bow from the Keralā king; the boar from the Andhra (Eastern Cāluṅka), Cāluṅka and Maurya and the phalaka bearing pratiyāp and hārya from the Gūrjara king; the bull from the Pallava king; the nāmakā from the Kosala, Avanti, and Simhāla kings; the goddess Tārā from Dharma, king of Vāṅgāla. The word phalaka means a board, pratiyāp a kettle-drum, hārya a serpent, and nāmakā the name of the kings in question. The Nalas had a peculiar banner called Triptākā-dhva, the word triptākā being explained as ‘the hand with three fingers stretched out’ or ‘three pennons’ (Ep. Ind., Vol. XXVIII, p. 13).


3. See, e.g., SII, Vol. II, pp. 342, 362. The bull-banner of the Pallavas is referred to in Tamil literature, although in their inscriptions the Pallavas are stated to have had the banner having the emblem of the Khatvāṅga (a club with a skull fixed on top). See Mahalingam, South Indian Polity, pp. 85-86. According to one of the Vaikuṇṭha Perumāl temple inscriptions, the marks of Pallava sovereignty were the Vidēvīduṅgu, Samudra-ghosa, Khatvāṅga-dhvaja and vṛṣabha-lāṅchana. See JAS, Letters, Vol. XIII, p. 77.

the Eastern Cālukyas had the boar on their seal is well known.\footnote{Cf. CII, Vol. III, p. 151, note 4.}

The Coḷa and Pāṇḍya seals bear the representations of the tiger, double-fish and bow,\footnote{See Ep. Ind., Vol. XXII, Plate facing p. 213; Vol. XXVII, Plate facing p. 125.} although it is difficult to say whether, on their banners, the same group appeared or only one of the three emblems.

It appears that, in some cases, the emblem was an image fixed at the top of the banner-pole; but sometimes it may have been painted on the flag-cloth. That the dhvaja was often an image on a pole is suggested by the statement of Curtius that an image of Heracles (i.e. Vāsudeva-Kṛṣṇa) was being carried in front of the army of Pōrus (i.e. the Paurava king) as it advanced against the Greeks led by Alexander the Great.\footnote{Mc’Crindle, Invasion of India by Alexander the Great, p. 208.} In this connection, it is interesting to note that some coins of the Imperial Guptas, who had the Garuḍa emblem on their dhvaja and seal, bear the representation of a standard surmounted by the figure of Garuḍa.\footnote{See Allan, Catalogue (Gupta), pp.1ff., Plate I, Nos.1ff.; CII, Vol. III, p. 255. For the Gupta seal called Garūmad-aṅka, see Allan, op. cit., p. xxv.}

The epic and Purānic literature suggests that the image of the individual emblems of particular archers were fixed at the top of their chariots. In an excellent survey of this evidence, Hopkins has shown that dhvaja is sometimes used as a synonym of ketu, but that sometimes the former means the whole arrangement including the staff and image or banner, while the latter means only the symbol or banner. Ketu is sometimes also synonymous with pāṭākā or flag, while dhvaja is the metallic top-piece of the staff or that together with the staff. It has also been shown that the staff bore flags beneath the emblem.\footnote{Journ. Am. Or. Soc. Vol. XIII, pp. 243 ff.}

Sometimes a dynasty had its dhvaja and ketu clearly distinguished or had more than one emblem for the dhvaja. We have already referred to the bull and Khaṭvāṅga dhvajas of the Pallavas. The Imperial Rāṣṭrakūṭas claimed to have
the Pāli-dhvaja,¹ the Oka-ketu and the Garuḍa-lāṇchana. It may be that originally they had the Garuḍa emblem on their seal and the Oka or bird on their banner, while the Pāli-dhvaja² was acquired by them at a later date after defeating their enemies. This is suggested by the fact that, though the Cālukya kings of Badami had the figure of the boar on their seal, and also on their banner according to the Nesari plates, Vinayāditya claimed to have acquired the Pāli-dhvaja after defeating some northern enemies.³ Hopkins has shown that a charioteer had at times at least two ensigns. One of the two may have been depicted on the flag. Bhīṣma had the Tāla-dhvaja (banner of the palmyra tree) and the ensign of five yellow stars and a blue silk flag. Similarly, Droṇa had a kamanḍalu (pot) and also a vedi of gold as his emblems.⁴

Some royal families preferred the engraving of their charters on single plates of copper, while others incised their records on a number of plates.⁵ In the former case, the seal was soldered to the top or left margin of the plate. But, when a grant was engraved on several plates, they were strung together on a ring which passed through a hole in the left or top margin of each plate, and the seal was affixed to the ring. The seal, usually moulded in bronze, was placed on the joint of the copper ring, and its inner part was fixed with the ring with the help of a lump of molten metal completely covering that particular part of the ring. The rings were generally round in shape. But copper-plate grants of some kings of Kathiawar and Assam exhibit longish rings, the side of one end of which touches the side of the other end and not the face of one end the face of the other end as is usually the case.⁶

2. The expression Pāli-dhvaja is said to have denoted an arrangement of flags in the following kinds of rows: garland, cloth, peacock, lotus, goose, eagle, lion, bull, elephant and wheel. See Ind. Ant., Vol. XIV, pp. 104-05.
5. See above, pp. 75, 121.
As to single plates, the seals were so made as to have one knob or a few of them on their back side. The plates had a projection with one or more holes, and the knob or knobs on the back of the seals had to pass through them. The back of the seals was then affixed to the projected part of the plates with a lump of molten metal which totally covered the projection. In some cases, such single plates had no projection and the holes, meant for the knobs on the back of the seal to pass through, were made on the border of the plate itself. In some multi-plate charters (e.g., the records of the Maitrakas of Valabhi), the plates were strung on two rings, but the seal was soldered to only one of them.

We may describe here a few of the royal seals affixed to the copper-plate grants by way of illustration. Thus the seal of the Śasanakota plates shows only the figure of an elephant, standing, facing the proper left, and there is no legend. As it is a multi-plate record, the seal is affixed to the ring holding the plates together. The seal of the rulers of some families, on the other hand, bears a legend without any emblem. Thus seals affixed to the charters of Vākāṭaka Pravarasena II has for its legend the following stanza in Anuṣṭubh:

Vākāṭaka-lalāmasya krama-prāpta-nṛpa-śrijaḥ 1
rājñāḥ Pravarasenaṁya śāsanam rīpu-śāsanam 2

arranged in four lines. The seal of Kāntideva’s charter is more elaborate in design. It is soldered to the top of the plate above the writing and has a raised rim with pointed end. “It is divided into two panels. The upper one bears in relief the figure of a seated lion inside a temple. The temple is indicated, as in many sculptures in Bengal, by a trefoil arch with flagstiffs on both sides. The seated lion is represented with mouth open and all the four paws

1. CII, Vol. III, p. 164, etc.
3. Ibid., Vol. XXII, Plate facing p. 173. The legend means: “[This is] the order (or, charter) of king Pravarasena, the ornament of the Vākāṭakas (i.e. of the Vākāṭaka family), who has attained royal dignity by inheritance—an order (or, a charter) for the observance [even] of his enemies.”
in front. Across the lower panel of the seal is the legend śrī-Kāntīdevaḥ. The letters are engraved in bold relief on a raised space. The seal is supported, at its lower end, by two figures of serpents, with raised hoods, whose interlaced tails and parts of the bodies are soldered both to the raised rim of the seal and the plate.”¹ The circular seal of the Ipur plates has been described in the following words: “It is divided by a cross-line into two sections. The lower section bears, in relief, the legend śrī-Mādhavavarmanā in two lines. Above the line seems to be a figure of Lakṣmi or a svastika on a pedestal, flanked by two lamp-stands and surmounted by the sun and the crescent of the moon.”² The seal of the kings of Šarabhapura has a double-line demarcation in the middle of the surface, the upper field being occupied by the representation of Gaja-Lakṣmi and the lower by a legend in a stanza in the Anusṭubh metre arranged in two lines.³

The seal of some royal families like the Imperial Gaṇgas of Orissa bear no legend but a large number of emblems. Thus the seal attached to the Nagari plates⁴ of Anaṅgabhima III (c. 1211-39 A. D.), which is 3½ inches in diameter, has the form of an expanded lotus, the centre of which is occupied by an embossed figure of a seated bull, caparisoned and bedecked with ornaments, facing the front and having raised neck and head. To the proper left of the bull, there are the representations of a conch, the crescent moon, a dagger pointed downwards, and a damaru. To the right of the bull, are similarly found a trident and a goad or flywhisk. In the front of the bull, there is an emblem representing the solar orb. In some cases, the royal emblem is separately made and later attached to the seal. This is the case with the figure of Garuḍa on the seal of the Banda plates⁵ of Paracakraśalya.

². Ibid., Vol. XVII. p. 334. Plate facing p. 335. The sun and the moon indicated the permanency of the rule of the family to which the king belonged or to that of the grant made under the seal.
³. Ibid., Vol. XXII. Plate facing p. 231.
⁵. Ibid., Vol. XXX, Plate facing p. 139.
We have some good specimens of the royal seal of the Coḷa kings of South India. Thus the seal of a copper-plate grant\(^1\) of king Rājendra-coḷa is about 4\(\frac{1}{2}\)\(^{\prime}\) in diameter and has 16 projections around the margin at about equal intervals, the whole of it apparently designed to give the appearance of an expanded lotus. The central area of the seal, which is flattened, is marked off by a circular line and exhibits the emblems, constituting the Coḷa coat of arms. The most conspicuous among these are a pair of fish with the scales, fins, gills, eyes and snouts clearly delineated and a tiger, seated like a dog, with its tail brought forward between the legs and touching one of the two fish which it faces. Above the figure of the tiger is a parasol which is flanked by two flywhisks. A miniature representation of the sun occupies the space between the parasol and the left flywhisk, while the crescent is seen to the left of this flywhisk. Two lamp-stands are also found among the emblems, one to the left of the fish and the other to the right of the tiger, in a straight row with them. Each of the stands has a piece of cloth tied round the middle of it, while a wick-lamp is shown burning on each. Below this row of emblems appears a strung bow, with its string forming the pedestal for the emblems. Around the circle which encloses all these symbols, is engraved the following metrical legend in Choḷa-Grantha characters:

\[
\text{Etad—Rājendra-coḷasya Parakesarivarmanāḥ}^1
\]
\[
rājad—rājanyā-mukuta-śreṇi-ratnesu sāsanam}^2
\]

But the legend on the seals of some of the North Indian royal families was much bigger. Thus the seals of the Imperial Guptas exhibit the figure of Garuḍa, the emblem of the family, in the upper part and sometimes as many as eight lines of writing below the emblem.\(^3\) The seal of king Harsavardhana, measuring about 5\(\frac{7}{8}\)\(^{\prime}\) by 6\(\frac{2}{5}\)\(^{\prime}\) has the bull

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2. The legend means: "This is an order (or, a charter) of Rājendra-coḷa alīas Parakesarivarman, which [rests] on the crest-jewels of [all] the reigning kings."
emblem in the upper part and a legend containing no less than 13 lines of writing.\textsuperscript{1} Similarly, the seals of the early kings of Assam exhibit the elephant emblem occupying the upper part of the surface, the legend in the lower part being big in some cases but smaller in others.\textsuperscript{2} The legend was fairly big in the cases where the king, to whom the seal belonged, was described along with all his ancestors beginning with the founder of his house. Thus the legend on the oval seal ( 3\(\frac{3}{8}\)" long and 3\(\frac{1}{10}\)" broad ) of king Bhāskaravarman of Assam containing 11 lines of writing mentions no less than 14 of his ancestors together with the queens of 9 of them. The regal title \textit{Mahārajādhirāja} is applied to 4 of the rulers while one of them is called ‘the lord of Prāgjyotisā’ and two ‘the performer of two horse-sacrifices.’\textsuperscript{3}

The legend on the seals of some royal families does not bear the name of the king who issued the charter bearing the seal. Thus the seals of the Maitraka kings of Valabhi in Kathiawad has the legend \textit{śrī-Bhaṭakkaḥ} (\textit{śrī-Bhaṭāraḥ}), Bhaṭārka being the name of the progenitor of the royal family in question.\textsuperscript{4} Similarly, the seals of some Eastern Cālukya kings attached to their copper-plate grants bear the legend \textit{śrī-Tribhuwanāṅkuṣa} which seems to have been a \textit{vīruda} of one of the earlier rulers of the dynasty.\textsuperscript{5} It is difficult to say whether the Maitraka and Eastern Cālukya kings enjoyed the general name Bhaṭārka and Tribhuwanāṅkuṣa respectively, since there is no such indication in the epigraphic records of the two families.

Some kings preferred to engrave the royal emblem on the copper plate (or on the first or last of the plates when the grant was written on several plates) instead of affixing the seal on the plate or on the ring holding several plates together.

\textsuperscript{1} \textit{CII}, Vol. III, pp. 231-32, Plate XXXII B. According to Bāga’s \textit{Harṣacarita} (Nirnayasagara Press ed., p. 227), the state seal of king Harṣavardhana was made of gold. That was probably smaller in size.
\textsuperscript{2} \textit{Ep. Ind.}, Vol. XXIX, p. 146 and Plate facing p. 155; Vol. XXX, p. 288 and Plate facing p. 305.
\textsuperscript{3} Ibid., Vol. XXX, p. 288.
\textsuperscript{4} See ibid., Vol. XXXI, Plate facing p. 304.
\textsuperscript{5} \textit{SH}, Vol. I, pp. 31, 37; etc.
Thus the Mandhata plates (1274 A.D.) of Paramāra Jayasiṁha-Jayavarman has the representation of Garuḍa on the reverse of the fourth plate at the end of the document, while the two rings holding the four plates together do not bear any seal. Similarly, the charters of the Candella kings have the figure of Lakṣmī or Gaja-Lakṣmī engraved about the middle of the first few lines of the inscription on a single plate or on the first plate where there are more plates than one.

In records like the Sobharampur plate of Dāmodaradeva, the emblems are engraved on a projection at the top of the plate. But there is no legend. In late medieval documents like the copper-plate grants of the rulers of Chamba, the seal was engraved by the side of the writing in the shape of a rosette or some such ornamental design, the space in the centre being occupied by the legend containing the king’s name.

Large numbers of seals (of clay and other materials) of kings, royal officials and private individuals as well as administrative, mercantile and religious organizations have been discovered in different parts of North India. Hundreds of seals and sealings have been found at places like Basarh, Kasia, Sahet-Mahet, Bhita, Nalanda, Rajghat and Kausambi, not to mention innumerable minor hoards. Some of these belonged to rulers, royal officials, members of the royal household and other dignitaries. But

2. Ibid., Plates facing pp. 122, 126, 127.
3. Ibid., Vol. XXX, Plates between pp. 186 and 187.
5. It is interesting to note that such seals have not been discovered in large numbers in South India where the practice of using seals does not appear to have been popular.
8. Ibid., 1910-11, pp. 19 ff.
9. Ibid., 1911-12, pp. 44 ff.
10. Mem. ASI, No. 66.
a large number of them contain the names of private persons, deities, temples, monasteries, guilds, etc. They throw welcome light on many topics. Indeed, the most important epigraphical discovery of the present century in India is that of the prehistoric seals at Harappa, Mohenjodaro, etc., which have pushed back the history of Indian civilization to the 3rd millennium B. C.¹ The writing on the seals is usually positive, although we have many sealings with legends in negative writing as well, the latter being apparently used for sealing documents or for the preparation of seals.²

As indicated above, some of these seals served the purpose of letters of introduction. They were what was called abhijñāna. The carriers of letters from a king often carried a royal seal to be delivered to the addressee in order to prove his bona fides and the genuineness of the letter he carried. The bigger and heavier seals discovered in the ruins of Buddhist religious establishments as those of Nalanda appear to be of this kind. Some of the smaller seals discovered at such places may have been tied to the letters to be delivered to the head of the religious institutions.

The legends on the seals are generally in the sixth case-ending, but rarely in the first case-ending or without any case-ending. The same is the case with coin legends.

¹. J. Marshal, Mohenjo-Daro and the Indus Civilization; Annual Reports of the Archaeological Survey of India, 1923-24 to 1929-30; M. S. Vats, Excavations at Harappa; etc. For similar seals from Lothal (Ahmedabad District, Gujarat) and Kalibangan (Ganganagar District, Rajasthan), see Indian Archaeology, 1958-59, Plate XVIII; 1960-61, Plate XLVIII.

². Cfr. the Rohtasgarh seal matrix of Śaśāṅka believed to have been used for casting metal seals in relief to be fixed to copper-plate grants (CIH, Vol. III, p. 283).
APPENDIX I

MEANING OF ‘UPAGATA’, ETC.

Different versions of Minor Rock Edict I of Aśoka contain the Prakrit words corresponding to Sanskrit upagata, upayāta and upeta (derived respectively from upa-gam, upa-yā and upa-i) in the same sense which has been variously understood.1 Elsewhere2 we have suggested that upagata=upayāta=upeta in the said context means saṅgata, ‘intimately associated’. In our opinion, the passages in question indicate Aśoka’s intimate association with the Buddhist Saṅgha. The lexicons, however, do no bear out this meaning quite clearly. In this connection, a study of similar words, often used in copper-plate grants to indicate the relation of the subordinates and officers of a king with the gift land or the district in which it was situated, may be of interest. These words are generally understood in the sense of ‘assembled’,3 though really some of them appear to support the above interpretation.

From the standpoint of the recording of grants of land, copper-plate charters can be primarily divided into two classes, viz. (1) those that merely announce that some land or a village was granted by the donor, and (2) those that contain an order of the donor in respect of the grant addressed to certain people. Among the records of the first category, mention may be made of a number of charters issued by the Imperial Gaṅgas of Orissa.4 Copper-plate grants written in verse (e.g. many

of the charters issued by the Vijayanagara kings)\(^1\) and those written mostly in verse\(^2\) generally fall in the same class. The passage \(s-\text{ānunayaṁ} \ prāha bhūpālān\) occurring in the versified part of a charter\(^3\) from Orissa is one of the few exceptions.

The second category of copper-plate grants, in which the donor’s order is addressed to certain people, is important for our enquiry as it is some of these that contain the words in which we are interested. Such records can be broadly subdivided into five classes: (1) those in which the addressees are vaguely and generally indicated; (2) those in which the order is primarily addressed to the inhabitants of the gift village or the village wherein the gift land was situated or the district wherein the gift land or village was situated; (3) those in which the order is primarily addressed to the royal officers or agents including also the subordinate rulers, Jāgīr-dārs, etc., in some cases; (4) those in which both the inhabitants of the locality in question and the royal officers or agents, etc., are mentioned; and (5) those in which the donor addresses neither the inhabitants nor his officers but only the future kings.

The first and last of these subdivisions are simple. The first of the two is illustrated by the charters of the Cālukyas of Badami, in which we have the passage \(\text{sarvān=evam=ājñā-payati.}\)\(^4\) The other is likewise illustrated by the passage \\
\(\text{sarvān=eva bhāvi-bhūmīpālān=samanubodhayati\) occurring in the grants of the Rāṣṭrakūṭas of the Gujarat region.\(^5\) The other cases are complicated.

The order addressed to the inhabitants of a locality is simpler in passages like the following: (1) \(\text{śrī-Skandavarmano vacanena Kudrāhāra-Kompare grāme yakā vaktavyāḥ;}\)\(^6\) (2) \(\text{grāme}\)

1. See ibid., Vol. XXXI, p. 144. For such records belonging to other families, see ibid., Vol. XXX, p. 75; Vol. XXIX, pp. 103, 198; Vol. XXVIII, pp. 153-54.
2. Ibid., Vol. XXIX, p. 32; Vol. XXX, p. 304.
3. Ibid., Vol. XXX, p. 225, text lines 15-16. In this section, we have quoted the epigraphic passages after removing scribal errors, etc.
4. Ibid., Vol. XXVII, p. 118, note 2; p. 190, text line 54.
5. Ibid., Vol. XXVI, p. 253, text lines 29-30.
6. Ibid., Vol. XXXI, p. 9, text lines 8-9.
MEANING OF 'UPAGATA'

sarva-samavetān=kutumbinaḥ samājñāpayati;¹ (3) Goṣṭha-vāda
nivāsinaḥ kutumbinaḥ samājñāpayati;² (4) Sunikāyāṁ pratīva-
sinaḥ samājñāpayati;³ (5) Prastaravāṭa-vāsinaḥ sarva-samavetān=
kutumbinaḥ samājñāpayati;⁴ (6) Revūru-grāme grāmeyakān=
itham=ājñāpayati;⁵ (7) Pherava-grāme yathā-nivāsī-janapadaṁ
samājñāpayati;⁶ (8) Andoreppa-grāme sarva-samavāgatān=
kutumbinas=samājñāpayati;⁷ (9) Pratiṣṭhāpura-nivāsinaḥ sarva-
samavetān=kutumbinaḥ samājñāpayati;⁸ etc. But slight elabo-
ration is noticed in such passages as follows: (1) Brāhmaṇa-
pūrogān=grāmāṁ=chariṭādi-kusalam prēṭvā likhati;⁹ (2) Kuntinika-
grāme Brāhmaṇān=sampūjya pratīvāsinaḥ samājñāpayati;¹⁰ (3) Keśāvake Brāhmaṇa-purāsaṁrān=pratīvāsī-kutumbinas=samājñāpayati;¹¹ (4) uktaṁ=s ca rājā tad-grāma-nivāsino mahattama-janapadān;¹² (5) Keśelaka - grāme Brāhmaṇa-ottarān=kutumbinaś=śirṣakaṁ=
c=ājñāpayati;¹³ (6) sarva-samavetān=kutumbino bhojakāṁś=ca
samājñāpayati;¹⁴ (7) Guḍrava-vaśya-nivāsino rāṣṭrakaṭa-
pramukhān=kutumbinas=saṁāhāy=ettham=ājñāpayati;¹⁵ (8) ovaśya Vardhamānake grāmakūṭa-dronāgraka-nāyaka-devavārika-
ganḍaka-pramukhān=sarvān=eva yathā-pratīvāsinaḥ samājñāpayati;¹⁶ (9) Mehāra-grāma-nivāsī-yathā-pradhāna-janapadān=mahattarāṁś=ca
samāđiśantā;¹⁷ etc.

In the first group of these passages, the inhabitants
of a village (grāmekāya, kuṭumbin, pratīvāsin, janapada, etc.;

¹. Ibid., p. 200, text lines 9-10; Vol. XXX, p. 27, text lines 13-14;
   p. 117, text line 5.
². Ibid., Vol. XXXI, p. 203, text lines 24-25.
³. Ibid., p. 315, text lines 4-5.
⁴. Ibid., Vol. XXX, p. 277, text lines 2-3 (on first plate, second side).
⁵. Ibid., Vol. XXIX, p. 96, text lines 12-13.
⁶. Ibid., Vol. XXVII, p. 113, text lines 8-9.
⁷. Ibid., Vol. XXVIII, p. 178, text lines 5-6.
⁸. Ibid., p. 219, text lines 8-9.
⁹. Ibid., Vol. XXXI, p. 92, text lines 5-6.
¹⁰. Ibid., p. 221, text lines 10-11.
¹¹. Ibid., p. 263, text lines 3-4.
¹². Ibid., Vol. XXX, p. 149, text line 18.
¹³. Ibid., Vol XXVIII, p. 16, text line 3.
¹⁴. Ibid., Vol. XXVII, p. 35, text lines 2-3.
¹⁵. Ibid., p. 43-46, text lines 15-16.
¹⁶. Ibid., p. 142, text lines 35-36.
¹⁷. Ibid., p. 188, text lines 15-16.
cf. grāma, jānapada, etc., in the second group) are referred to, while, in the second group, they are mentioned along with their social or administrative leaders and with several village officials in a few cases. Rarely, the villagers of a whole district are stated to have been ordered after having been summoned (samāhiya). The word used in some cases in respect of the villagers is sarva-samaveta which may mean ‘assembled from all sides’. This seems to be supported by the expression sarva-samanvāgata rarely used in place of sarva-samaveta. As will be seen below, the expression samupasthita is used in some cases in a similar context in respect of the villagers and local officials. Sometimes sarva-samupeta is also found in place of sarva-samaveta. The reference may be to an announcement to the people summoned by the beat of drums in respect of the grant in the gift village or the village containing the gift land or at the headquarters of the administrative unit in which the gift land or village was situated.

There are some charters in which the order is addressed not to the villagers but to others such as the subordinates, officers and agents of the king often with reference to a district. Cf. (1) śri-Kāpāliyarnāma vacanena Śivapura-viśaye varṭamāna-bhavisya-bhojak-āyukta-sthāvy-ādayo vaktavyah; (2) sarvāṁ = eva svāṁ = āyukta-mahattara-drāṅgika-cāṭa-bhaṭa-dhruvasthānādhikarana- daṇḍapāśik-ādīn = anyāṁś = ca yathā-sambadhyamānakān = anudarśayati; (3) asmin = Koṅgoda-maṇḍale śrīsāmanta-mahāsāmanta-mahārāja-rāja-putrāntaraṅga - daṇḍapāśik-oparika - viṣayapati-tadāniyuktaka - vartamāna - bhavisya - vyavahāriṇah sa - karanāṁ = yathārham puṇyayati mānayati ca; (4) sarvāṁ = eva āgami-vartamāna-nrupati-sāmanta-viṣayapati-bhojika-rāstragrāmākūra-desīlāka-mahattara-ādhikārikādīn = samantarāśayati; (5) sarvāṁ = eva samupagata-viṣayapati-rāstragrāmamahattarādāhikārikān = samanudarśayati; (6) Uttamāloka-viśaye samupāgataṁ = vartamāna-bhovisyan-mahāsāmanta-

1. Ibid., Vol. XXXI, p. 233, text lines 1-3.
2. Ibid., p. 300, text lines 11-12; p. 303, text lines 16-18.
4. Ibid., Vol XXVIII, p. 21, text lines 15-17.
5. Ibid., p. 201, text lines 12-13.
MEANING OF 'UPAGATA' 165

mahārāja-rājaśutra-kumārāmāy-eparaka-visayapati-tadāyuktaka-danda- 
-pāsika-sthānāntarikān═anyāṁ═ca ca ca-ca bhaṭ-i-ādin═adhikarānāṁ═ 
ca pūjayati;¹ (7) yato═'smat-sanatkāḥ sarv-ādhyakṣa-niyoga- 
niyuktā ājñāsaṃcāri-kulaputra-ādhikṛtāḥ bhaṭāś═chātraś═ca 
visruto-pūrvay═ājñāy═ājñāpayitavyāḥ;² etc. In these, the 
expressions varāmāna-bhaviṣyat and yathā-sambhāvyamāna, 
used in several cases, show that the order was meant 
for the king's officers, etc., who were associated with 
the administration of the area containing the gift 
village or land for the time being and also those who would 
be so associated in future.³ Sometimes the word samupāgata 
has been used in relation to 'the present and future' subordi-
nates and officers of the donor in the district containing 
the gift village (No. 6). It is difficult to take samupāgata here 
in the sense of 'assembled' since the whole district seems 
to be too big a place for an assemblage, while it is not so easy to 
understand how the 'future' subordinates and officers also 
assembled.

In a large number of copper-plate charters, the order 
regarding the grant is addressed to both the local people or 
people in general and the royal officers, etc. This is simply 
indicated in the records of some dynasties, while the charters 
of some areas have it in a somewhat elaborat form. But 
it is the most elaborate in the records of some of the early 
medieval ruling families of Northern India, especially those

1. Ibid., p. 334, text lines 3-6. Cf. Kārtikeyapura - viṣaye samupāgatān═ 
sarvān═eva nīyogasthān═rāja-rājanaka, etc. (ibid., Vol. XXXI, p. 280, text 
line 11; cf. p. 287, text line 10; p. 294, text line 13).


3. For sambadhya-mānaka, see Lalitapuravāla-sambadhya-mānaka-Taudā- 
grāme (ibid., Vol. XXXI, p. 312, text line 9). In the charters of the Bhauma-
Karas of Orissa, a distinction is generally made between the subordinates 
and officers of the district or province and those of a village or a group of 
villages; e.g., Dakṣina-Tosālayāṁ varāmāna-bhaviṣya-mahāśāntara-rājjasatka-
rājaśutra-kumārāmāya-eparaka-visayapati-tadāyuktaka-danda-pāsika-sthānāntari kān═ 
anyān═a ipī rāja-prasādana═scā-lālābha-jātiyān═Tamara - viṣaya-Pāścima-khanda 
 mahāmahāttara-bhadbhiṣgi-pustakapāla - kūṭakolas-ādy-adhikarānāṁ yathāharām 
mānayati bodhyatī samājāpyayati ca. Here the local officers of the western sub-
division of the Tamura district have been mentioned separately from the sub-
ordinates and officers associated with the province of South Tosālā in which 
Tamura-visaya was situated. See ibid., Vol. XXIX, pp. 88-89, text lines 
26-30; cf. p. 217, text lines 23-26; p. 219, text lines 25-27; Vol. XXVIII, 
pp. 215-16, text lines 213-16.
of its eastern regions. The simple and semi-elaborate forms of indication are illustrated in the following quotations.

For simple indication, cf. (1) \textit{Pāki-viśaye viśaya-vṛddhān = adhikāriṇāḥ Kunda-grāma-kuṭumbinās = ca samājāpayati};² (2) Kālinganagarā…………………samast-āmāyā-pramukha-janaṇapāṇān = samāhāya samājāpayati;³ (3) sarvān = eva svān = āyukt-aviniyuktaka-cāla-bhāta-kuṭumbi-mahattara-drāṅgikān = bodhayati;⁴ (4) Ramalava-viśaya-Paścima-khande yathā-nivāśi-sa-karaṇa-sāmanta-bhogyādī-janaṇapāṇān = yathārham mānayati bodhayati samādiśāti ca;⁵ etc.


1. Ibid., Vol. XXXI, p. 135, text lines 12-13.
2. Ibid., p. 196, text lines 44-47; p. 308, text lines 40-41.
3. Ibid., Vol. XXX, p. 4, text line 1.
5. Ibid., Vol. XXXI, p. 42, text lines 31-34.
6. Ibid., p. 72, text lines 7-9.
8. Ibid., Vol. XXX, p. 207, text lines 30-32.
9. Ibid., Vol. XXIX, p. 188, text lines 27-29. Cf. Vol. XXVI, p. 79, text lines 24-27; also Vol. XXVII, p. 330, text lines 25-27, where we have \textit{yathā-kal-aḍhyāṣīn for yathā-kāla-bhāvin.}
In these instances, the word upagata has been used once in relation to the inhabitants and local officials of the gift village (No. 2 of Group II). In one case (No. 4 of Group II), the local people and officials are stated to have been samupasthita at the gift land, while the subordinates, etc., are separated from the said class by the epithet yathā-kāla-bhāvin. The same distinction is also made in another case (No. 5 of Group II) by using the expressions bhavisyad-yathā-kāla-bhāvin and sāmanta-nivāsin. Similar use of the expressions pratīvāsin and yathā-kāl-ādhyāsin are noticed in one case (No. 6 of Group II) and yathā-kāl-ādhyāsin and nivāsin in another (No. 7 of Group II). This distinction is made clear in the Gāhāḍavāla records in which, in the course of an elaborate indication, we have grāma-nivāsin nikhyal- janapadān = upatatān = abhi ca rāja-rājñī, etc. Here the relation of the subordinates and officers of the king with the gift village is indicated by the word upagata. Some charters indicate the same distinction by enumerating the two classes as sarvān= ev = ātmīyān = mantri-purohitā, etc., and tan-nivāsi-Brāhmaṇottarān, etc.

The word found in the Gāhāḍavāla records as upagata is often found in the form samupagata or sanupāgata in the same context in many other charters, especially in the elaborate indication in the grants of the Pālas and Senas of Eastern India. We have seen above how the ‘present’ and ‘future’ subordinates, etc., of a ruler are described as

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1. Ibid., Vol. XXVII, p. 290, text lines 6-9; cf. p. 323, text lines 6-8.
2. Ibid., p. 339, text lines 11-14.
3. Ibid., Vol. XXVI, p. 73, text lines 12-14.
5. Ibid., Vol. XXXI, p. 280, text lines 11-17; p. 287, text line 10; p. 294, text line 13.
6. Ibid., Vol. XXIX, pp. 7-8, text lines 31-41; pp. 11-12, text lines 29-38.
samuṇḍagata with reference to a viṣaya or district. The question now is what the words ubagata, samuṇḍagata and samuṇḍagata in this context really mean. In our opinion, they mean the same thing as sambadhyamānaka, yathā-kāla-bhāvin and yathā-kāl-ādhyāsin as found in the same context in many records. This may be clear from the quotation of a few corresponding passages from the charters of the Gāhaḍavālas, Pālas and Senas.

The Gāhaḍavāla grant referred to above has: upa-gatān = api ca rāja-rājñī-yuvarāja - mantri - purohita - pratihāra-senāpati - bhāṃḍāgārika - āksapata lika - bhīṣag - naimittik - āntāja-purika - dāta- karituragapattanakarastāhanagokulādhikāri-puruṣān = ājñāpayati bodhayaty = ādiśai ca. It is difficult to believe that all the said kinds of subordinates and officers of the king would have assembled in a gift land or village whenever a grant was made, especially in view of the fact that the Gāhaḍavāla kings are known to have often issued such charters. The number of the classes of people is much higher in the Pāla and Sena charters. It has also to be noticed that often the subject of the gift was a plot or several plots of land including tanks, etc., and the assemblage of subordinate rulers, their queens and sons and of all the officers (cf. aśeṣa-rājapuruṣān) therein becomes inconceivable. The list sometimes includes also, besides others, the mercenary soldiers of various nationalities such as Gauḍa, Mālava, Khasa, Kulika, Kannāta and Lāṭa and even people performing menial services such as Meda, Andhra and Cauḍāla. An assemblage seems to be physically impossible in such cases.


Thus the words upagata, etc., in the above context seem to refer to the close relation of the king's officers and subordinates with the land as administrators or fief-holders.

¹. Ibid., Vol. XXIX, pp. 7-8, text lines 31-41. In the Sena charters, the list of subordinates and officers is concluded with the passage: anyāṁŚī = ca sakala-rāja-pād-opajivino = dhyakṣa-pracār-ektān = ih = ākīritiṇī = caṭṭha-bhaṭṭa-jātiyāṇ = janapadāṅkṣe = trakaraṇ = Brāhmaṇāṇ = Brāhmaṇ-ottarāṇ = yathārham mānayanti bodhayanti samādiśanti ca. Cf. ibid., Vol. XXVI, p.8, text lines 32-34. Some records make it clear that the grant was made at the capital of the donor in the presence of officers, etc. See ibid., Vol. XXXIV, p. 222; cf. Vol. XXVIII, p. 309.
APPENDIX II

STANZAS ON BHŪMI-DĀNA QUOTED IN RĀJA-ŚĀSANAS

We have seen above how, while making grants of land, the donor often emphasized the virtue of giving such gifts, especially to Brāhmaṇaṣa, and the sacred nature of rent-free holdings created by past rulers, by inserting one or more benedictory and minatory verses in the deeds of grant. The stanzas generally extoll the donor of gifts and affirm the merit accruing to those who respect the inviolability of grants made by others and denounce the inequity of those who deprive donees of the gift land, and declare the punishment which awaits those who resume such gifts. The verses are sometimes also quoted in connection with the sale of land since there was a tendency to represent a sale of land also as a gift by a sort of popular fiction.

The verses are sometimes quoted without any introduction and often without any reference to the source, merely introducing them by a passage like uktān=ca, “It has also been

1. See JRAS, 1912, pp. 248 ff., p. 476; 1913, pp. 368-89; IHQ, Vol. III, p. 433; Vol. VI, pp. 775 ff.; S. Lévi, Le Népal, III, pp. 122 ff.; P. V. Kane, History of Dharmasāstra, Vol. II, pp. 1271 ff. G. H. Khare quotes, without references, a large number of stanzas in his Marāthi work Samādha-kācā Mitra, pp. 20-37. But many of the verses quoted by him have nothing to do with gift of land and are apparently not quotations from ancient works. By way of illustration, we may refer to the stanza Kārmanā manasa vācā, etc. (p. 24), quoted from the charters of Harṣavaradhan (cf. Ep. Ind., Vol. IV, p. 211, text lines 13-14) and the two verses Ṭasa=ānvaya bhūpatir= eṣa jātaḥ, etc. (p. 32), which really form part of an endorsement at the end of the Mahāda plates (cf. ibid., Vol. XXVIII, p. 292, text lines 32-38). An early copper-plate grant quoting two of the stanzas, Bahubhir= vasudhā dattā, etc. (No. 23, note) and Sva-dattāḥ para-dattāḥ va, etc. (No. 132), is the Gunapadeya plates (c. third quarter of the 4th century) of the time of Pallava Skandavarman (Select Inscriptions, p. 445). The inscription is in Prakrit and the quotation has not been referred to any source. For such verses in an early Śālaṃkārya charter of about the same age, see Ep. Ind., Vol. XXXI, p. 6.


3. See, e.g., Ep. Ind., Vol. XVIII, p. 257, text lines 149 ff.; p. 292, text lines 25 ff.; Vol. XXIX, pp. 156, 189. Many of them were so well known that they are sometimes quoted by the first foot only (cf. Ep. Carn., Vol. XI, Dg. No. 68).
said", but they are very often assigned to Vyāsa" and are sometimes attributed specifically to the Mahābhārata. Some of the stanzas quoted in the inscriptions are actually found in the Mahābhārata (especially in the Dānadharma section of the Anuśāsana-parvan) as well as in the Purāṇas. In some cases, they are stated to be the sayings of Manu, Brahman or Brhaspati and often of the sages. They are represented in a few cases as quotations from the Mānavadharmastra or Vaiṣṇava-Dharmastra, but often from the

1. See, e.g., CLI, Vol. III, p. 289, text line 12. Other such passages are api e=oktam, thātā e=oktam, api e=āpi ślokāḥ, bhavanti e=ātra dharma-anuśāsanaṁ ślokāḥ, bhavanti e=ātra pūnaya-ślokāḥ (also pūna-ślokāḥ), bhavanti e=ātra prāghabhāhaṁ ślokāḥ, bhavanti e=ātra bhūmi-dāna-sambandhaṁ ślokāḥ, etc. See Lévi, op. cit., p. 132; IHQ, Vol. VI, pp. 775-76; Ep. Ind., Vol. XI, p. 145; Vol. XII, p. 3; Vol. XXIX, p. 8, etc.

2 Vyāsa is mentioned in a large number of early inscriptions such as those of the Traikūṭakas, Maitrakas, Parivrājikas, Uccakalpyas, Śaraḥapūryas, Pāṇḍuvahāsīs, Early Cālukyas, Gujāras of Nāṇḍipuri, Vākāṭakas and others (Lévi, op. cit., pp. 130-31).


4. The section is in the form of a dialogue between Bhīṣma and Yudhiṣṭhira, while it contains smaller dialogues such as that between Brhaspati and Indra. A large number of stanzas from this section are quoted by Hemādri in the Dānakhaṇḍa (of his Caturusargācintāmani), Banaras, Vol. II, pp. 477 ff. Some scholars think that the stanzas quoted in inscriptions belonged to a recension of the Mahābhārata, which is now lost (IHQ, Vol. III, p. 432). The Itihāsasamuccaya (cf. XIX, 39, 44, 52), stated to have been composed in verses taken from the Mahābhārata, has some of these stanzas (IHQ, Vol. VI, p. 777).

5. See, e.g., Ind. Ant., Vol. VI, p. 29, text line 13; Ep. Ind., Vol. VI, p. 18, text line 20; p. 97, text line 47 (Mantuśādyo mah-asadyah). For an explanation of Manu's mention, see IHQ, Vol. VI, pp. 777-78. Sometimes people were not quite confident and ascribed the stanzas to both Manu and Vyāsa; cf. Manu-Vyāsa-gitau ślokau in Ep. Ind., Vol. XXVIII, p. 179, text line 14. See No. 164.

6. Ep. Ind., Vol III, p. 146; Vol. VIII, p. 235, 240; etc. It is difficult sometimes to say whether Brahman is the god of that name or the word means the Brāhmaṇa class (i.e. the sages) or a Brāhmaṇa par excellence.

7. Ibid., Vol. III, p. 146; Vol. XXII, p. 95, text lines 12-13. In medieval records, the grant is sometimes stated to have been made according to the recommendations of Brhaspati (ibid., Vol. XXVIII, p. 245).

8. See, e.g., ibid., Vol. XXIV, p. 303, text line 23; Gauḍalekhamatā, p. 36. See also Ep. Ind., Vol. II, p. 219, where some of the stanzas are represented as the sayings of the sages Parāśara, Vatsa, Kutsa, Āṅgirasa, Gautama, Manu and Yājñavalkya.

9. See, e.g., Ep. Ind., Vol. III, p. 45; p. 268, text line 40. Out of the stanzas quoted below, only No. 164 (Tā=ṣitam, etc.) belongs to the Manusmṛti.

Dharmaśāstras and rarely from the Smṛtis and the Purāṇas.¹

The subject of gifts of all kinds is dealt with more or less elaborately in the epics and the Purāṇas² as well as in the Dharmaśāstras.³

Since the Mahābhārata and the Purāṇas, both of which are regarded as Dharmaśāstra, are ascribed to the authorship of the sage Vyāsa, it is interesting to note that some of the imprecatory and benedictory stanzas generally quoted in the copper-plate grants have been traced to the said sources and also that some of these charters specifically mention Vyāsa as the author of the verses. Thus some records introduce a few of the stanzas with the words Vyāsa-gitāmī = c-ātra ślokān = udāharantii,⁴ while others have uktam ca bhagavatā param-ārīṇa Vedavyāsenā.⁵ The Mahābhārata is particularly mentioned in another group of early charters in which we have uktam ca Mahābhārata bhagavatā Vedavyāsenā Vyāsenā⁶ or more fully


2. Mahābhārata, III, 199; XIII, 57-81; Agni Purāṇa, Chapters 208-13, 271; Gītā Purāṇa, Chapters 51, 98; Kūrma Purāṇa, II, Chapter 26; Liṅga Purāṇa, Chapters 28-44; Matsya Purāṇa, Chapters 82-91, 223, 274-89; Padma Purāṇa, III, 24 VI, 33; Vaiśṇava Purāṇa, Chapters 4-111; Bhaviṣya Purāṇa, IV (Uttara-parvan), Chapters 148-192; cf. also Saura Purāṇa, Chapter 10; etc. For gifts of land, cf. Mahābhārata, XIII, 62; Agni Purāṇa, III, 213; Kūrma Purāṇa, II, 26, 12-15; Matsya Purāṇa, 284; Padma Purāṇa, III, 24 VI, 33; Bṛhaḥṣṭīya Purāṇa, IV, 164; Brahma Purāṇa, 155, 5-9; etc. See also Skanda Purāṇa, op. cit., Chapter 34; Bhār. Vid., Vol. VI, 1945, p. 237, note 4.


4. CII, Vol. III, pp. 194, 198, 238, 247, 296. See also Ep. Ind., Vol. VI, p. 358 (Vyāsa-bhṛttaraka); Vol. XXI, p. 81 (Vedavyāsa-mahātman); etc.


6. Ibid., pp. 119, 122, 127.
STANZAS ON BHŪMI-DĀNA

uktāṁ ca Mahābhārata śata-sāhasryāṁ saṁhitāyāṁ param-arṣīṇā
Parāśara-sutena Vedaśāsena Vyāsena.¹ As will be seen below,
some of the stanzas are found in the Mahābhārata and the
Purāṇas. The fact that all the stanzas specifically attributed
to the Mahābhārata cannot be traced in the present texts of
the work may be due to the confusion of the scribes or to the
loss of the version that contained the verses. The second
alternative is not improbable since some verses assigned to the
Mahābhārata by Hemādri in the thirteenth century cannot
be traced in the available versions.

The few stanzas ascribed to Vyāsa or his Mahābhārata
in the earlier records were later quoted often along with
various additional verses which were assigned to Vyāsa or
any of the other sources referred to above.² The introduction
of Bṛhaspati as the author of the verses is easily explained by
the fact that the Mahābhārata puts some of the stanzas in Bṛ-
haspati’s advice to Indra³ and that they are also found in the
Bṛhaspatisamhitā. This double authorship ascribed to some
of the stanzas gradually led to further confusion. It seems
that the word ‘sage’ as the author of the stanzas, which was
originally intended for Vyāsa or Bṛhaspati or both of them,
was later confused with a sage in general and therefore some-
times used in the plural. This may have also been due to
the fact that some of the verses are found in works ascribed
to various sages. Similarly, the expression Dharmaśāstra,
originally intended for the Mahābhārata or the Purāṇas or a
work of Bṛhaspati, was later confused with the Mānava-Dharma-
śāstra and, as a result, the sage Manu was confused with the
author of the stanzas in question. It is not impossible that the
c婷er inscriptions influenced the later compilations of the

¹. Ibid., p. 137. As has been noticed by scholars, the epithet śata-
sāhasrī saṁhitā applied to the Mahābhārata refers to the large text such as we
have it today.
² In a few cases, the verses are separately ascribed to Vyāsa and to
the old sages (Ep. Ind., Vol. XXV, p. 60, line 51; p. 62, line 79; p. 63,
line 86).
³ Cf. op. cit., XIII, 62, 51 ff. See also Ep. Carn., Vol. XII, Si.
No. 95 for a number of stanzas ascribed to Bṛhaspati.
Purāṇas and Dharmaśāstras which themselves influenced the imprecatory section of the medieval inscriptions.1

While many records quote only one or a few of the stanzas, certain medieval charters quote 20 or more verses.2 The most frequently quoted stanzas are the two in the Anuṣṭubh metre, viz., Bahubhir=vasudha bhuktā, etc. (No. 23) and Śaṭṭiin varṣa-sahasraṇī (No. 123), though they are often quoted with the addition of one or more of the other verses. The two stanzas beginning with Sva-dattāṁ para-dattāṁ vā (Nos. 131-32) in the same metre are equally popular, though they are not generally found together in the earlier epigraphs. Most of the other verses are also in Anuṣṭubh. Among these, some are found in the records of different parts of India, while some occur occasionally in those of a particular area. Certain royal families (e. g. the Imperial Gaṇgas of Orissa) generally favoured a group of stanzas, a few of which are not usually met with elsewhere. The stanzas such as Nos. 30 (Bhūmi- pradā, etc.) and 99 (Niśamya doṣanī, etc.) and others like Nos. 80-81 (Kṣudra-pāśa-anṣāte, etc.; Hantī jātān, etc.) are rarely quoted. Sometimes verses quoted from works other than the Dharmaśātras are also noticed. Thus No. 88 (Madhu- Kaitabha², etc.) is quoted from Murārī’s Anargharāghava in an inscription of 1521 A. D. There are many other stanzas of this nature, which do not appear to be quotations, but were probably composed by the court poets of the donors, who were responsible for drafting the documents.3 This seems

1. Of the stanzas quoted below, Nos. 3-6, 78,80-81, 93, 106, 119, and 155-59 have been traced in the Mahābhārata, while Nos. 127 and 150 are assigned to the Mahābhārata by Hemādri (cf. Nos. 93,96). Nos. 5, 20, 23, 29, 98, 106, 119, 123, 132 and 137 have been traced in the Padma Purāṇa. Nos. 20, 23, 43, 53, 90, 117, 123, 137 and 150 in the Skanda Purāṇa, and Nos. 103, 106, 131-32 and 150 in the Bhaviṣya Purāṇa. Nos. 4-5, 13, 20, 23, 29, 34, 55, 64, 100, 106, 119, 121, 123, 126, 132, 137, 142 and 158 have been traced in the Bṛhadāpiśāchāhita, Nos. 5, 121 and 161 in the Saṁvartakaśāhita and Nos. 4, 29, 124 and 164 respectively in the works of Atri, Vyṛddha-Hārita, Laghu- Sātātapa and Manu. No. 132 occurs in the Brahma Purāṇa and No. 98 in the Baudhāyana Dharmasastra and Vasiṣṭhasaṃhitā.


3. See, e. g., Ind. Ant., Vol. V, p. 207, text lines 13-14; Vol. VI, p. 12, text line 14; p. 29, text lines 9-10; Vol. XIV, p. 73, text lines 112-13; Ep. Ind., Vol. XIX, p. 45, text lines 32 ff.; p. 73, text lines 32-33, 36 ff.; Vol. XXII, p. 157, text lines 46-48; p. 191, text lines 28-34; Ep. Carn., Vol. XI,
to be supported by the fact that a few of the stanzas are sometimes found outside the usual list of imprecatory and benedictory verses.¹

In some cases, stanzas which look like the composition of the court poets are mixed up with the usual benedictory and minatory verses to create the impression that they are also quotations from ancient authors.² A number of pseudo-quotations of this kind have been omitted by us. They do not appear to be quotations from the Dharmaśāstras, although some of them may be quoted from poetical works. Stanzas not directly connected with gift have often been omitted.³

There are cases where two consecutive stanzas have to be read together in order to get the complete sense. We have kept them together, although the position of the second verse in the couplet has also been indicated in its proper place in the alphabetical order.⁴ But there are a few instances where more than two stanzas have to be read together for the sake of sense and we have found it difficult to accommodate them in our scheme.⁵

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¹ See, e.g., Cala vihpūtī, etc. (No. 36). cf. No. 30.
² Cf. the following stanza among those ascribed to Vyāsa (Ind. Ant., Vol. VI, p. 209) : Tātā yānti mahībhujah kṣitimaṁ yāsyantī bhuktāṁ dākīlāṁ no yātā na ca yātī na yāgyāḥ na kṣetram yātīrīh kṣetram dārāḥ | vai = kiści = bhūti tād = vināśī sakalam kirtīlī param sthāyīṇī matā = avajā vasudēhiḥ para-kṛtā lohayā na sat-kṛtayāḥ ||
³ For another stanza in a similar position, see Iha hi, etc., ibid., p. 207. Cf. Ep. Ind., Vol. XVII, p. 303, verse 19 (lines 144-46); Vol. XXII, p. 191. See also Chhabra, Antiquities of Chamba State, II, p. 177 : Te e = aitāda = grāma-ratnam, etc.
⁴ See Ind. Ant., Vol. XII, p. 186 :
N = ayam = alyanta-sārmāsah kṣatryaḥ = kṣatryaḥ = kṣatryaḥ = saka 1 asti svahā śaṁ-
rena kim = ut = ānyaḥ pṛthiḥ-jñapaḥ || Prāṇena dhārayate kāyāh sa ca prāṇah
sāmīravaṇā 1 samīravaṇā 1 1 samīravaṇā 1 viṣṇora = aśi mahāmanah 1 n = eyam niyata-cādā Śrīṅ kṣatryaḥ kṣatryaḥ kṣatryaḥ ||
⁵ See, e.g., Nos. 37-38.
⁶ The following verses are often found in the inscriptions of the Kannada-speaking area (cf. Ep. Carn., Vol. III, Sr. No. 64; Vol. XI, Jl. No. 41; Vol. XIV, Gu. No. 148, Nj. No. 295):
Indrāḥ pṛiṣchati Candgālam kim = idam pacyate śūhe 1
śca-māṁsāṁ suryāṁ siktam kapālaṁ cīt-dāgninā 1
kim = arthaṁ vada kalyāṇī carmanā pithitaṁ tuvā ||
Bṛahma-swarov Bhṛumana-kṣetram hūrayanti haranti ye 1
tēṣām pāda-rajasā-hātyā carmanā pithitaṁ mayā ||
The following stanzas, quoted from epigraphic records and arranged alphabetically, may be divided primarily into two groups, viz. (1) those extolling the merit accruing to gifts in general and particularly to gifts of land especially those made in favour of the Brāhmaṇas, and (2) those denouncing the resumption of gift land in the possession of Brāhmaṇas in particular. Some of the stanzas have been quoted after removing the linguistic and metrical errors in their texts as found in the inscriptions, while a few could not be quoted because their full texts are either not decipherable owing to unsatisfactory preservation\(^1\) or too erroneous to be reconstructed.\(^2\)

It is felt that some genuine quotations from the Dharmāsātras and medieval poems in epigraphic records may have escaped our notice.

Adbhītram tribhīr bhuktaṁ saddhīś ca paripālitam

etāni na nivartante pūrva-rāja-kṛtāni ca \(1\)
Āditya-candrāv anilo 'nalaś ca
dyaur bhūmir āpo hṛdayaṁ manaś ca \(1\)
ahaś ca rātriś ca ubhe ca sandhye
dharmasya jānanti narasya vṛttam \(2\)
Ādityā iva dipyyante tejasā divi mānavaḥ \(1\)
ye prayacchanti vasudhāṁ Brāhmaṇāyāṁ ahit-āgniye \(3,5\)

We have kāka-māṁsaṁ sura-siktāṁ in op. cit., Vol. V, Arkalgud No. 9. For Brahma-svaṁ, etc., sometimes we have Deva-Brahmaṇa-vittāni balād=apaharanti ye (ibid., Vol. III, Sr. No. 157; Tn. No. 64).


2. See, e.g., Ep. Carn., Vol. IX, Dv. No. 15 (Śivam, etc., and Indraś=ca, etc.); Vol. XI, Cld. No. 14 (Deva-svaṁ, etc.); Vol. XI, Cld. No. 82 (Catuḥ-sāgara\(^5\), etc.). The following stanza quoted from the Atrisaṁhitā in Vol. XI, Cld. No. 82, does not give a complete idea:

\[
\text{Bhramanti sucirāṁ kālam kṣut-pipās-ādī-pṛditāḥ} \ 1
\text{aghora-narakaṁ yātī yāvac caandra-divākaram} \ 11
\]

The verse is not found in the work as incorporated in the Unaviṁśati-samhitā, Calcutta.


STANZAS ON BHŪMI-DĀNA

Ādityo Varuṇo Viṣṇur = Brahmā Somo Hūtāsanaḥ
Śūlapāṇiś = ca bhagaṇāḥ = pratinandanti bhūmidam
Agner = apatyam prathamaṁ suvarṇam
bhūr = Vaṅgavi Sūrya-sutās = ca gāvah

dattās = trayas = tena bhavanti lokā
yah kāñcanam gām ca maḥāṁ ca dadyāt

Agniṣṭom-ādibhir = yajñāir = iṣṭvā vipula-daksinaiḥ
na tat = phalam = avāpnoti yad = dattvā vasudhām nrpa

Aho Rāghava rājendra sapta kalpāni jīvinam
na śrōṇiṁ na paśyāṁ svayam-datt-āpahāriṇam

Akara-kara-kāras = tu, etc. See No. 8, note.
A-karasya kar-ādānāṁ go-koṭi-vadha ucyate
sa-karasya kara-cchedi prāpnoti paramāṁ padam

Akareṣu, etc. See No. 8, note.
Ānandanti ca, etc. See No. 20, note.

Andhakah, etc. See No. 9, note.


2. GII, Vol. III, pp. 194, 198, 296. Sometimes we have loka-trayam tena bhaved = dhi datānāṁ (Ep. Ind., Vol. XXV, p. 60, text lines 51-52). The same stanza occurs in the Mahābhārata, III, 199, 128, Bṛhaspatiśāmati, verse 31, and Śaṅkaraśāmati, verse 74, with lokās = trayas = tena bhavanti datā, while the Padma Purāṇa, VI, 33, 32, has the quarter as teṣām = anantaṁ phalan = aśvūta. Ballāla's Dānasāgara (op. cit., p. 317) attributes it to Śaṅkara.

3. Ep. Ind., Vol. XXV, p. 218, verse 41. The second half is sometimes read as yāṣṭā bhavati rājendra yo dadāti vasundharaṁ (ibid., Vol. XXV, p. 278, text lines 12-13). Sometimes we have the stanza as Agniṣṭoma-prabhītibhir = iṣṭvā yajñāiṁ sa-daksiniṁ 1 na tat = phalam = avāpnoti bhūmi-dānād = yad = asūne II (Ind. Ant., Vol. XIV, p. 319, text lines 108-09) while the Mahābhārata (XIII, 62, 73) shows this reading with ca aha-daksināni in the second foot.


Andho dvādaśa janmāṇi daśa janmāṇi śūkraḥ ।
kūṣṭhi janma-sahasrāni bhūmi-dān-āpahārakaḥ ॥ 9¹
Āṅgamaṁ ekam, etc. See No. 132, note.
Anityāni śārirāṇī, etc. See No. 12, note.
Anucintya śṛiyaṁ jīvyaṁ padma-patrāṇu-binduvat ।
buddhvaṁ āśrī māraṁ sarvaṁ na lopyaṁ para- ।
kirtayaṁ ॥ 10²
Anudakeśvāṁ araṇyeṣu, etc. See No. 150, note.
Anyā-gotra-samutpannam = api c = anya-samudbhavam ।
mahāpātaka-yuktās = cha yo dānāṁ parīsaṁvaret ॥ 11³
Anyāis = ca charditam, etc. See No. 14, note.
Anyā-kṣetre kṛtam pāpaṁ punya-kṣetre vinaśyati ।
punya-kṣetre kṛtam pāpaṁ vajraleepena tiṣṭhati ॥ 12⁴
Anyāyena hṛtā bhūmir = hāritā v = ānumodita ।
atīt-āgāmi-pāpanām dahaty = ā-saptamāṁ kulam ॥ 13⁵
Anyeṣāṁ charditam bhūnikte sv = api sva-charditam na tu ।
tataḥ kaśṭataro nīcāḥ sva-dattasya = āpahārakaḥ ॥ 14⁶
A-pāṇīyeṣvāṁ araṇyeṣu, etc. See No. 150, note.
Api Gaṅg-ādi-tirtheṣu hantur = gām = athava śvijam ।
niṣkṛtīṁ syān = na devasva-brahmasva-haraṇe nṛṇām ॥ 15⁷

1. Chhabra, *Antiquities of Chamba State*, II, p. 177. Sometimes we have *Andhakaḥ sapta janmāṇi* in the first foot and *svayaṁ datti-āpahārakaḥ* in the last.


5. *Ind. Ant.*, Vol. XVII, p. 12 (text lines 25-26) reads the second and third feet as anyāyena tu hāritā and harato hārayataṁ = ca. The *Bṛhatsāraṁśhūla* (verse 36) has the stanza with: yair = narair = āpahārīṁ in the second foot and harato hārayantam = ca hanyus = te saṁtām kulam in the second half. Cf. *Padma Purāṇa*, VI, 33, 34. See below, No. 100.


Api hasta-mitāṁ bhūmiṁ yo viprāya prayacchatīḥ
śaṣṭīṁ varṣa-sahasrāṁi svarga-loke mahiyateḥ 116
Ārāmānāṁ sahasreṇa, etc. See No. 137, note.
Ārya-saṅghāya dattāṁ yo vṛttim rakṣati mānavaḥ 11
sa divam prāpya divy-ātmā kalpa-kōtiśu moṭate 117
A-sankheyāni varṣāṇī, etc. See No. 123, note.
Asāre═pi ca saṁśaṁre jivitasya phala-dvayam 11
pālanar pari-kirtināṁ svayaṁ-kartṛtvam═eva ca ili 118
Asmat-kula-kramam═udāram═udāharadbhir═
anyaiś═ca dānam═idam═abhyanumodaniyam 11
lakṣmyā═taḍit-salila-budbuda-caṅcalāyā
dānam phalaṁ pari-yaśah-pari-pālanaṇī=ca ili 119
Asmin═vamśe, etc. See No. 90, note.
Āśpotaṇiti pitarāṁ pravalganti pitāmahāḥ 11
bhūmido═‘smat-kule jātaḥ sa nas═trāṭā bhaviṣyatī ili 210
Aṣṭāvīṁśati, etc. See No. 15, note.
Aśvamedha-sahasrāṇī vājapeya-satāni ca ili
paunḍarīka-sahasrāṇī bhūmi-dān-ārdhikaṁ phalam ili 211
Aśvamedha-sahasreṇa, etc. See No. 137, note.
Avisam viṣam═iṭy═āhu, etc. See No. 98, note.
Āyuḥ putrā dhanarāṁ sauḥyam saubhāgyam rājyam═
aksayam ili

1. *Ind. Ant.*, Vol. XIV, p. 73.
5. *CII*, Vol. III, p. 119. Sometimes we have *nandanti tasya pitarāh*
or *nāyantī pitaras=tasya* (*Ep. Ind.*, Vol. XXIX, p. 194, text line 35; Vol. XXV, p. 218, verse 38) in the first foot and *valganyanti* for *pravalganti,* or *valganti ca* and *sa naḥ* santarāyinī (ibid., Vol. XXV, p. 60, text lines 52-53; p. 218, verse 38). For *Anandanti ca pitarāḥ* in the first foot, see *Ep. Ind.*, Vol. XXV, p. 164, text line 20. The stanza occurs in the *Padma Purāṇa,* VI, 33, 17, (with *pitarā varṇayanti* and *bhūmi-dātā kule*); *Bṛhaspatienshitā,* verse 17 (with *praharṣanti pitāmahāḥ*); *Skanda Purāṇa,* op. cit., verse 24 (with kathāyanī pitāmahāḥ and so═‘sman═santarāyinī). Ballāla (*Dānasaṅga*, op. cit., p. 317, with *prawadanti* and so═‘sman═santarāyinī) and Aparārka (*Tājñavalkiya-Dharmaśāstra-nibandhika,* Anandaśrama Press, p. 370) assign it to Bṛhaspati and the *Vīṣṇudharmottara* respectively.


abhīṣraithyaṁ yaśaḥ svargam bhūmido labhate
phalam 1 22

vasion -vasudhā bhuktā rājabhīḥ Sagar-ādibhiḥ 1
yasya yasya yadā bhūmīṣ = tasya tasya tadā phalam 1 23
Bahun=ātra kim = uktena saṅkṣepād = idam = ucyate 1
svalpam=āyuṣ=calā bhogā dharmo lokadvaya-kṣamaḥ 124
Bho rājānāḥ, etc. See No. 117, note.

Bhūmi-dānaṁ su-pātreṣu su-tīrthaṁ su-parvasu 1
agādh-āpāra-samsāra-sagara-ottāraṇaṁ bhave 1 25
Bhūmi-dāna-samaṁ dānam = iha-loke na vidyate 1
yah prayacchati bhūmim hi sarva-kāmān = dadātī saḥ 11 26
Bhūmi-dāna-samaṁ dānam na, etc. See No. 28, note.

Bhūmi-dānasya yah kartā yaś = ca kārayītā sucī 1
pālakaś = c = anumanta ca svargam gacchati mānavaḥ 1 27
Bhūmi-dānāt = param dānāṁ na bhūtaṁ na bhaviṣyaṁ 17
stasy = aiva haraṇāt = pāpaṁ na bhūtaṁ na bhaviṣyaṁ 1 28

1. Ind. Ant., Vol. XII, p. 127.
where this stanza is found together with Saśṭiṁ varṣa-saharsiṇi, etc. (No. 123),
which is also noticed in some cases without this one (cf. ibid., pp. 238, 247).
Sometimes dattā (ibid., p. 296) appears instead of bhukta and bahubhiṣ = anupalita
(Ep. Ind., Vol. XXXXI, p. 80, text line 43), or bhujyate ca punah punah (ibid., p.
66, text line 32), or rājabhīṣ = ca punah punah (ibid., Vol. XV, p. 1-39, verse 13),
or bhujyate ca nārādhīpaṁ (ibid., Vol. XVII, p. 304, verse 23), or bahudhā
vasudhā-ādhipaṁ (ibid., Vol. XXXXI, p. 93; often vasudhā wrongly for bahudhā =
ibid., Vol. XXXV, p. 25, text line 10) for rājabhīṣ Sagar-ādibhiḥ. Occasionally
we have: Rājabhīṣ = bahubhīṣ = dattā (Iyam rāja-śataṁ = dattā - ibid., Vol.
XXII, p. 161, text line 22) diyate ca punah punah (ibid., Vol. XX, p. 159) in the
first half which sometimes also reads as Manu-prabhāṣibhiḥ = māyah = bhukta
yadā = api rājabhīṣ (ibid., Vol. XXVIII, p. 75, text lines 11-12). For pāthīvaṁ
instead of rājabhīṣ, see Ind. Ant., Vol. XII, p. 267. The stanza occurs in
the Padma Purāṇa, VI, 33, 26-27; Bhaviṣya Purāṇa, IV, 164, 22 (with bhukta,
for dattā); Skanda Purāṇa, op. cit., verse 25 (with rājabhīṣ prthivi tva = iyam);
Bṛhaspatiśanhitā, verse 25; also Vṛddha-Gautama, according to Aparārka,
op. cit., p. 541. Ballāla (op. cit., pp. 316-17) attributes the stanza (with dattā
for bhukta) to the Dāna-Bṛhaspati. Cf. two analogous stanzas: Tas = tu pālayate
bhūmim bhūmipalas = tathā = etaraṁ 1 sa dattuḥ phalam = āpnoti samaṁ dirghaṁ ca
jīviti 1 Tanti kālena rājano mahaṁ puraṇa = avasthitā 1 tad = stāṁ yo yadā bhūkte sa
tadā phalam = aṣmuṁ 1 (Ep. Ind., Vol. XXXVI, pp. 18, 46).


we have iha-loke na vidyate for the second quarter and yah prayacchati bhūmim
hi sarva-kāmān = dadātī saḥ in the second half (ibid., Vol. XXIV, p. 303, text
lines 23-24). For Bhūmi-dāna-samaṁ at the beginning and dānena yat = phalam
proktam pālanena tathā = udiham in the second half, see Ep. Ind., Vol. XIX, p. 42,
text lines 25-26.
Bhūmīṁ yah pratigrhnāṭi yaś=ca bhūmīṁ prayacchati
ubhau tą puṃya-karmāṇau niyamaṁ svarga-gāminau

Bhūmi-pradā divī lalanti patanti hanta
ḥṛtvā mahīṁ nṛpatayo naraṁ nṛśāṁśā
etad=dvayaṁ parikalayya calaṁ=cha lakṣmīṁ=
āyus=tathā kurutha yad=bhavatāṁ=abhiṣṭam

Bhūmi-pradāṇāṁ=na param pradāṇāṁ
dānād=viśiṣṭam paripālaṇāṁ=ca
sarve=tisṛṣṭāṁ paripālya bhūmīṁ
nṛpā Nṛg-ādyāś=tridivāṁ prapannaḥ
dhūvṛ=atavīśv=atośu, etc. See No. 150, note.
Brāhmaṇeśhaya, etc. See No. 55, note.
Brahma-svaṁ dur-anujñātāṁ, etc. See No. 32, note.
Brahma-svaṁ pranayād=bhuktvā dahaty=ā-saptamaṁ
kulam
vikramena yo bhokṣyate daśa pūrvāṅ=daś=āvaran
Brahma-svaṁ putra-pautraghnaṁ, etc. See No. 98, note.
Brahma-svaṁ tu viśam, etc. See No. 98, note.
Brahma-sva-paripuṣṭāṁ vāhanāṁ balāṁ ca
yuddha-kāle viśiṣyante saikatāḥ setavo yathā
dhūvṛ=ubhau puruṣau lōke sūrya-maṇḍala-bhedinau
and to Brhaspati in Halāyudha's Brāhmaṇa-vārasa (IHQ, Vol. VI, p. 777). See also the
Mitāyārā on the Tāṭāvālyasmtī, II, 114. A verse modified from this stanza
(cf. also No. 27) seems to be: Upadeśi ca datā ca niyama svarga-gāminau
upadeśi prathamam yat pāśād=datā Dhananjaya II
A. R. Ep., 1946-47, No. B 293). Another such stanza is Dattā ca śrīraṣṭa=ca=āvā yā dharna-praptipaṭaṁ

Sometimes we have yas=tu for yaś=ca (ibid., Vol. XI, p. 312) and niyata
(ibid., Vol. XXVIII, p. 292, text line 26) or dṛś=etau (ibid., Vol. XXII, p. 194, text line 19) for niyataṁ. The stanza is found in the Padma Purāṇa,
VI, 33, 33-36; Vṛddha-Hāritasamhita, VII, 164; Brhaspativasāhita, verse 33 (with
bhūmīṁ yaśa in the second foot). It is attributed to the Dvāra-Bṛhaspati in
Ballāla's Dvāna-varga (op. cit., p. 317), to the Kūrma Purāṇa in the Dvāna-
candrikā (with tāḥ=ubhau puruṣau lōke sūrya-maṇḍala-bhedinau) and to Brhaspati
in Halāyudha's Brāhmaṇa-vārasa (IHQ, Vol. VI, p. 777). See also the
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2. Ep. Ind., Vol. XXXI, p. 221, text lines 21-24. The stanza is sometimes


4. Ep. Ind., Vol. VI, p. 102 text lines 33-34. Ibid Vol. XXV, p. 219, verse 52 has it as: Brahama-svaṁ dur-anujñātāṁ bhuktvā hanti tri-
puruṣāṁ prasāhyā tu balāṅ=bhuktvā daśa puṃrāṅ=daśa=āpārāṁ II while the
second half is given in Ind. Ant., Vol. XV, p. 176, text lines 48-49 as: tād=eta
caurapārāṇa dahaty=ā-candra-tārakam. For variations, see Ep. Carn.,

Brahma-sve mā matīṁ kuryāḥ prāṇaiḥ kaṇṭha-gatair=api 1 agni-dagdhāṁ rohanti brahṇa-dagdharṁ na rohati 2 34
Calā lakṣmīṁ=calāḥ prāṇāṁ=calāṁ jīvita-yauvanam 1 cal-ācāle hi saṁśāre dharma eko hi niścalāḥ 2 35
Calā vibhūtiḥ kṣaṇa-bhaṅgi yauvanam 1 kṛtānta-dant-āntara-varti jīvitam 1
tath=āpy=avajñā para-loka-sādhane
niṣūṁ=aho vismayakāri cesṭītam 3 36
Candrārkau ca tathā bhūmir=nabhas=tāpanam=anilaḥ 1
tārakaś=c=ānalaś=c=āiva Dharmarājas=tath=āiva ca 11
tisraḥ sandhyāṁ=trayo vedās=trayo devās=trayo=
′gnayah 1
aho rātraṁ ca dānasya ete vai sākṣiṁaḥ smṛtāḥ 3 37-38
Dānāḥ=viśiṣṭaṁ paripālanajam purāṇa
dharmeṣu niścita-dhiyāḥ pravadanti dharmaṁ 1
tasmād=dvijāya suviśuddha-kula-śrutāya
dattāṁ bhuvāṁ bhavatu vo matir=eśā goptum 3 39
Dānāṁ vā, etc. See No. 40, note.
Dāna-pālanayos=tāvat=phalam sugati-durgatī 1
ko nāma svargam=utsṛjya narakaṁ pratipadyate 1 40
Dātā c=āiv=ānumantā ca svargasy=opari tiṣṭhati 1
hartā hārayitā bhūmeḥ pacyate Raurave dhruvam 4 41
Dātā ca preraka, etc. See No. 29, note.
Dātā daśāṅuṛghnati daśa, etc. See No. 42, note.

1. *Ind. Ant.*, Vol. XIX, p. 310, text lines 30-32. The first half of the stanza is found in the Brhaspatisāṁhitā, verse 45 (with *ratīṁ* for *matīṁ*).
4. *Ind. Ant.*, Vol. XII, p. 121. See above No. 2.
STANZAS ON BHŪMI-DĀNA

Dātā daśā=ānugṛṇāti yo hared=daśa hanti ca 1
atit-ānāgatān=īha kulāni Kurunandana ॥ 42 1
Dattāni yān=īha purā narendraī=
ānānī dharm-ārtha-yaśaskarāṇi 1
nirmālaya-vānta-pratimānī tānī
ko māma sādhuḥ punar=ādādita ॥ 43 2
Dattvā bhūmiṁ, etc. See No. 117, note.
Deva-dravya-vināśena brahma-sva-harṇene ca 1
tad=dhanaṁ kula-nāśāya bhaved=ātma-vadhāya ca ॥ 44 3
Deva-dravy-opahoktā ca deva-kārya-vighātakah 1
devatā-nindakaś=c=aiva aputraś=c=opajāyate ॥ 45 4
Deva-dvija-gatāṁ bhūmiṁ pūra-bhuktāṁ harena yaḥ 1
prāṇāstam=api kalena tam=āhur=brahma-ghātakam ॥ 46 5
Deva-sāsana-loptā, etc. See No. 45, note.
Deva-svāṁ tu viṣāṁ ghoram, etc. See No. 98, note.


dās=ānugṛṇāti daśa hanti tathā kṣiṇān 1 pūrṇa-dattāṁ haran=bhūmin narakāy=

opagacati ॥ (Ind. Ant., Vol. XIV, p. 319, text lines 111-12).

text lines 25-26; Vol. XXII, p. 109, text line 63; p. 120, text line 60; etc.
Sometimes we have Tāṁ=īha dattāṁi and dharmāya (Ep. Ind., Vol. XXXII, p. 134),
prāṇānāṁi for purā narendrāṁ (Ind. Ant., Vol. VII, p. 64). Tāṁ=īha 
dāriṇāya-bhāyan= narendrāṁ and dānāṁ (dhanaṁ in Ind. Ant., Vol. V, p. 207

text line 12) dharmāyanaṁ-kṛitraṁi, nirbhukta (nirvānta; ibid.), Vol. VI, p. 16,
text line 19)-mālyā-pratimāṁ tāṁ (Ep. Ind., Vol. I, p. 88; Vol. XXI, p. 211,

etc. For nirmālyāṁvāṁ, see Ep. Ind., Vol. XVIII, p. 323, text line 21;
for nirmālyāvat= tāṁ ca māntāṁ, cf. Ind. Ant., Vol. VI, p. 56, text line 11, and
nirmālyā-tulyāṁ bhavantu tāṁ, ibid., Vol. XVII, p. 122, text line 49. The
stanza is found in the Skanda Purāṇa, op. cit., verse 36, with Tāṁ=īha dattāṁ
punar=dhanāṁ in the first foot and audāyate vipra-niveditāṁ in the third.


4. Ep. Carn., Vol. V, Hassan No. 115. Sometimes we have Vipra-

dravy-āpahartāro deva-dravy-āpahartākāṁ 1 ...... n=ātra samśayaḥ ॥ (ibid.,
Channarapatana No. 259) or Deva śāsana-loptāro deva-dravy-āpahartākāṁ 1
paśyante nārake rakte jamā-jamā na samśayaḥ ॥ or Devaśa śāsanāṁ ye tu lum-
pantī pāpa-karmāṇāṁ ॥ patantī narakā ghorn sa-putra-paśu-lāndhavanaḥ ॥ (ibid.,
Sb. No. 191). A few similar stanzas are: Vipra-grāmesuḥ kau kṣuḍā=anvayena 
kar̥ma karāṁ 1 .......... naro bhunke narakāṁ=kalpa-paścasū ॥ and Vipra-grāme 
kar-ādane ye=amaranā sa pāpa-krit 1 .......... brahma-haty-āyutāṁ śatāṁ ॥ (ibid.,
Channarapatana No. 259). See also Tāṁ vināśayitum, etc., in Vol. XII,
Ck. No. 42. Cf. Yatha-okaṁ paścābhir=ghoir=maḥāpālaka-cahhibhiḥ ॥ nīrā-
gdhā narakām yānti brahmaśa-dvpaḥārīnaḥ ॥ (R. S. Panchamukhi, Karnatak 
Inscriptions, Vol. II, p. 3).

5. Ep. Ind., Vol. XIII, p. 173. Sometimes we have gavāṁ for gatāṁ 
and prāṇāstāṁ for prāṇātāṁ (R. S. Panchamukhi, Karnatak Inscriptions, Vol. 
II, p. 102).
Deva-svatvam yāv-āṃśaṃ ca brahma-svatvam ti-laṃśakam apekṣayaṇaḥ ca narakaṁ bhaksyaṇaḥ ca kula-kṣayaṁ \(1\) 47¹
Deva-svāṇi harant-iha narā na rakaṁ-nirbhayaḥ \(1\)
brahma-svāṇi tu ye mohāt=pacīte naraṁ tu te \(1\) 48²
Devasya, etc. See No. 45, note.
Dharmād=vivardhate rājyaṁ dharmāt=kirtiś=ca sāsvatī \(1\)
dharmāt=trpyanti pitaro dharmāt=tuṣyanti devatāḥ \(1\)
tasmād=dharmaḥ prayatnena raksanīyo mahiśītā \(1\)
sva-kṛto='nya-kṛto v=āpi loka-dvaya-hitaisīnā \(2\) 49-50⁴
Dharmāt=Paijavano rāja cīraṁ bhubuṣe bhuvam \(1\)
adharmaṁ=c=āvai Nahuṣāṁ pratipede rasātalam \(3\) 51³
Dhavalāṁ=ātapatraṇi, etc. See No. 119, note.
Dvijāś=ca n=āvamantavyās=trailokya-mīti-hetavāḥ \(1\)
devavat=pūjaniyās=ca dāna-mān-ārcan-ādibhiḥ \(4\) 52⁵
Ek-āhany=api, etc. See No. 82, note.
Ek=āvai bhaginī loke sarvesām=eva bhūbhujām \(1\)
nā bhoyā na kara-grāhyā vipra-dattā vasundhāra \(1\) 53⁶
Ekavirāśat-kulasā=eva kastiḥ hi narake sthitam \(1\)
 bhūmi-pradāna-mātreṇa tvac=ev=āher=vimucyate \(1\) 54⁷
Gām=ekāṁ ca, etc. See No. 55, note.
Gām=ekāṁ ratnikā°, etc. See No. 55, note.
Gām=ekāṁ svarṇam=ekāṁ vā bhūmer=apy=ardham= \(1\)
angulam \(1\)
haran=narakuṁ=āyāti yāvad=ā-bhūta-saṇḍalavam \(1\) 55⁸

2. Ind. Ant., Vol. XII, p. 121.
7. Ep. Ind., Vol. XII, p. 324, line 33. The same stanza occurs again in lines 27-28 of the same epigraph with urdhvam yānti mtā divi in the last quarter.
8. Ep. Ind., Vol. XXXI, p. 128, verse 111. Ep. Carn., Vol. VI, Kp. No. 53 has Brahmānebhayaḥ pradattāya at the beginning. Sometimes we have ca for cā and Hiranyam=ekam gām=ekām (Ep. Ind., Vol. XXVIII, p. 114, text line 26); apnaḥ or āyati (ibid., p. 292); ā-hūta° or ā-bhūti for ā-bhūta° (see, e.g., ibid., Vol. XXIX, p. 57, text line 44; Vol. XIX, p. 19, text line 33); also Swarnam=ekam gām=ekām (or Gām=ekām ca swarnam ca bhūmer=apy=ekā°) and harante haranyaat=cha (or hṛtā narakuṁ=āyāti, or haran=naraka-vedi syāt—Ep. Ind., Vol. XXIII, p. 212, text lines 56-57)
STANZAS ON BHŪMI-DĀNA

Gām = ekāṁ svarṇa-raktiṁ, etc. See No. 55, note.
Gaṅyante pāṁsavo bhūmer = gaṅyante vrṣṭi-bindavaḥ 1
na gaṅyate Vidhāṭr = āpi dharma-saṁrakṣaṇe phalam II 56
Gāvo bhūmiṁ tathā bhāryāṁ ākramya hara mā naya 1
śrāvayanti hi rājanaṁ Brahma-hatyā ca limpati II 57
Gayā-Goḍāvari-Gaṅgā-Prayāg-ādiṇa dānaṁ 1
yat = phalam tat = phalam sarvāṁ bhaved = bhūmi-prapā-
lanāt II 58

Go-hatyā brahma-hatyā ca bāla-hatyā tathā = aiva ca 1
vipra-hatyā = ārṣi-hatyā = āvabhaṅjakas = tayā lipyate II 59
Grṇhanti yāvataḥ pāṁsūṁ = krandatāṁ = āśru = bindavaḥ 1
vipāṇāṁ hata-vṛtūnaṁ vadānyānāṁ kuṭumbinaṁ 1
rājano rāja-kulyaś = ca tāvato = 'bdān-nirankuṣāḥ
kumbhīpākeṣu pacyante Brahma-bhūmy-aphārakāḥ II
60-61

Hamśair = yutaṁ yānām = āruhya divyaṁ
bhūmer-dātā yāti lokāṁ surāṇām 1
tapte kumbhe prajvalat-taila-pūrṇe
tasyā harī pacyate Kāla-dūtaṁ 1 II 62
Hanti jātān = ajātāṁś = ca, etc. See No. 81.
Harasya prīṇan-ārthan tu Śiva-bhaktāya diyate 1
dānaṁ tad = vimalaṁ proktāṁ kevalaṁ mokṣa-dāyinām II
63

dahaty = ā = saptaṁañām kulam (ibid., Vol. XXXI, pp. 248, 281; or yāvac = candra-
dvākaraṇa = Vogel, Antiquities of Chamba State, 1, p. 167). The first half is sometimes given as: Kanyāṁ = ekāṁ gavāṁ = ekāṁ bhūmer = ardhrādhaṁ = aṅgulam (Ind. Ant., Vol. XII, p. 203). Sometimes we have Gām = ekāṁ svarṇa-raktiṁ = ca (Ep. Ind., Vol. XXVIII, p. 67, text line 38) or Gām = ekāṁ ratnākāṁ = ekāṁ (ibid., Vol. XIII, p. 251, text lines 232-33.). The stanza is found in the Brhaspatisamhitā, verse 40 (with ruddhan for haran). Candravara's Grahastra-
ākara (Bibliotheca Indica, p. 514) assigns it to Yama while Viśvarūpa (Bālakriṅga, Trivandrum Sanskrit Series, on the Tājñāvatīyamānti, III, 252) quotes the second half as: apaḥtya dvij-agrebhīyo na cīrād = tadhyate dhruvac.
1 Ep. Ind., Vol. VI, p. 97. Ep. Carn., Vol. VIII, Tl. No. 5 has dharma-
saṁśthāpane.
7. Ep. Carn., Vol. VIII, Tl. Nos. 6, 46, 47. This stanza is usually preceded by the verse: Tatra yogiṣṭaraḥ kuryāc = Chiva-līṅg-ārcaṇam sakṣat 1
vasanti tatra tīrthāṁ sarvāṁ satatām (or saṁtakaṁ) Guha II
Harate hārayed = yas = tu manda-buddhis = tamo-vṛtaḥ I
sa baddho Vārūṇaiḥ pāsais = tiryag-yoniḥ ca gacchati I [64]
Hareta, etc. See No. 64, note.
Hartā devasya yo bhūmin Brahmāṇa-guror = api yaḥ I
sva-dattām para-dattām vā sa yāti narakaṁ naraḥ I [65]
Hartā hārayitā bhūmeḥ, etc. See No. 64, note.
Hinasti viṣam = attāram vahnr = adbhī dhṛṣṭyati I
kulaṁ samūlaṁ dahi Brahmvasv-ārāṇi-pāvakaḥ I [66]
Hiranyamuṇi-muktāni vastrāṇy = ābharāṇāni ca I
tena sarvam = idaṁ dattām yena dattā vasundharaṁ I [67]
Hiranyam = ekam, etc. See No. 55, note.
Hṛṇa-hartā bhūmi-hartā hārayitā hi te trayah I
ete ca naraṁ vānti yāvad = Indrāś = caturdaśa I [68]
Iha-loka-ktam karma tat = parat = opabhujate I
tala-siktasya vṛksasya phalam sākhāsu drṣṭyate I [69]
Imam dharmāṁ ca ye ghnanti ye ca tat-sahakarānāṁ I
Kirāta-Mleccha-Caṇḍāla-Carmakār-ātmajāṁ = tu te I [70]
Iti kamala = dal-āmbu-bindu-lolāṁ
śriyam = anucintya manuṣya-jīvitaṁ ca I
sakalam = idaṁ = udāhrtaṁ ca buddhvā
na hi puruṣaṁ para-kirtayo vilopyāṁ I [71]


2. Ind. Ant., Vol. XII, p. 121.


8. Ep. Ind., Vol. III, p. 343, text lines 37-39; p. 349, text lines 32-34; etc. For the third foot, we have occasionally citivimala-manobhīś = ātmaninār (ibid., Vol. XXII, p. 109, text lines 65; p. 186, text line 62; cf. ātma-lina 6 in Vol. XXXII, p. 134). The sense of this popular stanza is rarely conveyed in the following verse: Taṭīta-tarangā-bahulaṁ śriyam maca ca máryāṁ c na dharma-sthitayaḥ sadbhīr = yuktā loke vilopitum I (Select Inscriptions, p. 364, text lines 23-24). See also No. 10 above.
Iṣṭam dattam, etc. See No. 126, note.
Iyaṁ rāja-satair-dattā, etc. See No. 23, note.
Jñātvā aivaṁ mat-pradatto = 'yaṁ bhūmi-dāyo maniṣi-bhiḥ
n = occhedyo bhāvi-bhūpālaiḥ sarvair = ātma-hitaisibhiḥ
1

Kalpa-koti-sahasrāṇi kalpa-koti-satāni ca
nivased = Brahmaṇo loke dharma-dāyaṁ karoti yah
2
Kanyāṁ = ekāṁ, etc. See No. 55, note.
Karmaṇā manasā vācā yah samartho = 'py = upekte
sa syāt = tad = aiva Caṇḍālaḥ sarva-karma-bahiṣktatā
3
Kartuḥ kārayitur = hetor = anumoditur = eva ca
karmanāṁ bhāginaḥ pretya bhūyo bhūyas = tu tat = phalam
4

Kharo dvādaśa, etc. See No. 128, note.
Khila-bhagnā tu yā bhūmir = yā ca bhuktā daś = āparā
śataṁ yāvat = tu yā bhuktā na rājā hartum = arhati
5
Koṭis = tu vajapeyānam lakṣaṁ viśvajītam tathā
sahasram = avamedhānāṁ sva-hastāś = c = aiva tat-samah
6

Krṣāya krṣa-vṛttāya vṛtti-kṣiṇāya sidate
bhūmir vṛttikāriṁ dattvā sukhī bhavati kāmadaḥ
Krṣa-Tretā-Dvāparēṣu, etc. See No. 97, note.
Kṣitir = iyaṁ kulaḥ = eva bahu-priyā
hata-sarbīram = idam ca vinaśvaram
sukṛtam = adya na cet = kriyate dhruvaṁ
vipadi dhaksyati vo = 'nuśay-ānalaḥ
7

3. Ep. Ind., Vol. VI, p. 97, text lines 52-53. We have also dharma
6. Ind. Ant., Vol. XII, p. 186. The word sva-hasta here seems to mean
the donor's signature in approval of a grant.
have bhṛtyāya for vṛttāya and chaṭai for sukhī and the following half verse
preceding the stanza : Santarpayati dālāram bhūmeḥ prabhavatāṁ cara (ibid.,
Vol. XXV, pp. 218-19). The stanza is found in the Mahābhārata, XIII,
62, 29 (with mriyamāṇāya vṛtti-glāṇāya for krṣa-vṛttāya vṛtti-kṣiṇāya and sattu
bhavati mānavaḥ, for which Hemācāri has kṣiṇamāṇāya c = ātyarthaṁ vṛtti-glāṇāya).
Kṣudra-paśu-anṛte pañca daśa hanti gav-āṇṛte

ṣatam = asv-āṇṛte hanti sahasraṁ puruṣ-āṇṛte

hanti jātāṁ = ajātāṁś = ca suvarṇasy = āṇṛte prabhoh

sarvaṁ bhūmy-āṇṛte hanti mā sma bhūmy-āṇṛtaṁ

vadet̄ 80-81

Kulāṇi tārayet虐待 kartā sapta sapta ca sapta ca

adho-dhah pātayed = dhartā sapta sapta ca sapta ca 82

Lobhād = grhṇāti mand-ātmā yah pumān = pāpa-mohitaḥ

naraṅe pacyate ghore sa hi kalpān = anekasāḥ 83

Lohā-cūrṇ-āśma-cūrṇāṁ ca viṣāṁ ca jarayan = naraḥ

Brahma-svāṁ tṛiṣu lokeṣu kaḥ pumān = jaraiṣyatī 84

Mā bhūd = a-phala-saṅkā vaḥ para-dattī = eti pārthivāḥ

sva-dānāt = phalam = āñantaṁ para-datt-ānapālāne 85

Mad-dāna-phala-siddhy-arthām tad-raksā-phala-

siddhayē

mad-dharmaḥ paripālo = 'yaṁ bhūpair = ā-candra-tārakam

86
STANZAS ON BHÜMI-DÅNA

Mad-dattam sad-dvijätibhyo pätî ya iha daivikam 1
mac-chiro-mukuta-nyastam tasya råjhaḥ pada-dvayam ॥ 87 1
Mad-dattä putrikā jñeyā, etc. See No. 133, note.
Madhu-Kaiṭhabha-dānaveṇḍra-mēdāḥ-
plava-visrā-miśram =ēva mēdin =īyam 1
adhivāsya yasi svakair =yaśōbhis =
ciram =enām =upabhuñjate narendrāḥ ॥ 88 2
Mad-varñajāh para-mahāpati-varṇajā vā
pāpād =apeta-manaso bhūvi bhāvi-bhūpāḥ 1
ye pālayanti mama dharmam =imaṁ samastam
teṣām mayā viracito ="njalir =esa mūrdhni ॥ 89 3
Mad-varñē para-varnīše vā yah kaścin =nrpatir =bhavet 1
tasy =āhaṁ kara-lagnaḥ syām yo mat-kirtir =na lumpati ॥
90 4
Mahatām =api pāpānāṁ driṣṭā sāstreṇu niskṛtih 1
brahmadey-āpahartṛnāṁ na driṣṭā niskṛtih kvacit ॥ 91 5
Mama varnīše, etc. See No. 90, note.
Mā pārthiva kadacit =tvāṁ brahma-svaṁ manasā api 1
āneśa dharmabhaisajyam =etad =dhalāhalaṁ viśam ॥ 92 6

3. Ep. Ind., Vol. XXVIII, p. 312, text lines 17-18. A modified form of the last three feet of the stanza reads: ye bhūmīṇāḥ satatam =vijjala-
dharmacittāḥ 1 mad-dharmam =eva paripaśānam =ūcarianti tat-pāḍukā-dvayam =āhaṁ
śirasā vahāṁ ॥ (ibid., Vol. XVI, p. 96, text lines 41-44). The second half is sometimes also given as: mad-dharmam =eva satatam paripaśāanti tat-pāḍukā-
radma-yugalam śirasā namāmi (or rāhāmi). Cf. Ep. Carn., Vol. I, Mysore Nos. 13-34, etc. The stanza is also found as: Mad-varnīsā =ānya-kul-odbhavā
vā raksanti ye dharmam =imaṁ nrīpalāḥ 1 teṣāṁ tu nityam sa Harir =dadātu santāna-
or na lōyati mama sāsanāṁ (ibid., Vol. XXII, p. 194, text line 23) and
Asmin =varṇē kṣaya-kśīṇe yo ='nīṇo rājā bhaviṣyatī 1 tasy =āhaṁ pāḍa-lagnō ='smi
mēyā dattaṁ na lōyati ॥ (ibid., Vol. XXVIII, p. 283, text lines 36-37; for Mama for Asmin and kara for pāda, cf. ibid., Vol. XXII, p. 194). For Mayi rājāḥ svatikānte in the first foot and sāsanāṁ na svatikārente in the last, see Ind. Ant., Vol. XII, p. 155. The Skanda Purāṇa, op. cit., verse 41, has it as: Asmin =varṇē kṣitaṁ kṛ ='pi rājā yadi bhaviṣyatī 1 tasy =āhaṁ kara-lagnō ='smi
mad-dattam yadi pāyate ॥ See Nos. 87 and 89.
Manu-prabhṛtibhir=mānyaiḥ, etc. See No. 23, note.
Mayi rājñi vyatikrānte, etc. See No. 90, note.
Mrtyor=hi kīnkara đanda hy=agni-pātā sudarunāḥ 1
ghorās=ca Vāruṇaḥ pāśa n=opasarpanṭi bhūmidam II 931
Na dadāti pratiśrutarī dattam v=āparet=tu yah 1
tau baddhau Vāruṇaḥ pāsais=tapyate mrtyu-sāsanāt II 942
Na hi bhūmi-pradānād=vai dānam=anyad=viśiṣyate 1
na c=aṃ bhūmi-haraṇāt=pāpam=anyad=vidhiṣyate II 953
Nandanti tasya pitaraḥ, etc. See No. 20, note.
N=āsti bhūmi-saṃam dānam n=āsti rājñaḥ samo guruḥ 1
n=āsti satya-samo dharmo n=āsti dāna-samao nidhiḥ II 964
Na tathā saphalā vidyā na tathā saphalam dhanam 1
yathā tu munayaḥ prāhur=dānam=ekām Kalau yuge II 975
Na viṣam viṣam=īty=āhur=brahma-svaṁ viṣam=ucyate 1
viṣam=ekākinaṁ hanti brahma-svaṁ putra-pautrikam II 986
Nighnatām, etc. See No. 149, note.
Nirjale prāntare, etc. See No. 150, note.
Nirjane prāntare, etc. See No. 150, note.
Niśamya doṣam harane mahāntam
gunaṁ ca bhūmer=anupālane tu 1
dattam narendraiḥ pratiśālaṇīyaṁ
śreyo hi dānād=anupālanāṁ tu II 997

4 Ind. Ant., Vol. XIV, p. 319, text lines 107-08. Ballāla (Dūnasāgara, op. cit., p. 320) quotes the stanza with bhūmi2 for rājñaḥ and vidhiḥ for nidhiḥ and attributes it to the Mahābhārata.
6 Ep. Ind., Vol. XXII, p. 167, text lines 35-36. In some cases, the first half reads : Deva-svaṁ hi viṣam ghoraṁ kālakūṣa-sama-prabham (ibid., Vol. IV, p. 345). Sometimes we have Brahma-svaṁ tu viṣaiḥ ghoraṁ na viṣaiṁ viṣam=ucyate 1 viṣam tu=ekā (ibid., Vol. XV, p. 252) and deva-svaṁ for brahma-svaṁ or for Na viṣaiṁ (ibid., Vol. VI, p. 105) and Avisaiṁ for Na viṣaiṁ (ibid., Vol. VII, p. 324). The stanza occurs in the Bhāṣpatisahhhā, verses 46-47 (with pautrikam for pautrikam); Vasishṭhasmṛti, 17, 86; Padma Purāṇa, VI, 33, 45. The Baudhāyana Dharmaśāstra (I, 11, 16) has the stanza as : Brahma-svaṁ putra-pautra-ghnaṁ viṣaiṁ=ekākinaṁ hareṇ 1 na viṣaiṁ, etc.
Nyāyen = opārjitā bhūmir = anyāyen = āpāhareitā
haranto hārayantaś = ca himsanty = ā-saptaśāri kulam
Pālanāt = paramo dharmah pālanāt = paramāṁ yasaḥ
pālanāt = paramo svargo garīyas = tēna pālanam
Pañca paśv-anṛte hanti, etc. See Nos. 80-81, note.
Pāpari nirmoka-vat = tyaktvā saupānād = bhūmi-dānataḥ
pade pade divāṁ yāti pitṛnām = ekavirātāṁ
Para-dattāṁ sva-dattāṁ, etc. See No. 90, note.
Para-dattāṁ tu yo bhūmim = upahiṁset = kadācana
sa baddho Vārunaiḥ pāśaiḥ kṣipyate pūya-śonite
Paratra sañivalaṁ divyaṁ bhūmi-dānāt = param na hi
tasmāt = sarv-ādarena = āpi bhūmi-dānāṁ prapālayet
Patanty = āśrūṇi rudatāṁ dinānām = avasīdatāṁ
Brāhmaṇānāṁ hāte kṣetre hanti traipuruśāṁ kulam
Phāla-kṛṣṭāṁ mahāṁ dadyat = sa-bija-śasya-mediniṁ
yāvat-sūrya-kṛt-ālokoscopic = tāvat = svarge mahīyate
Phalasya kathito dharmah phalān = nisphal-āsambhavah
bhūmi-hartā phala-cchettā phalān = nisphalatāṁ vrajat

Pitarah, etc. See No. 4, note.
Prāg-dattāṁ bhūmim viprebyo, etc. See 131, note.
Praja-hit-ārtham sthitayāḥ prañītā
dharmesu vidvān = pratipālayeta

   Padma Purāṇa, VI, 33, 34. See above, No. 13.
2. Ind. Ant., Vol. XVII, p. 12, text line 25; Chhabra, Antiquities
   of Chamba State, II, p. 177. Sometimes we have tapaḥ for yaśah
   and pālayet for pālanam.
3. Ep. Ind., Vol. XII, p. 234, lines 33-34.
4. Ep. Ind., Vol. VI, p. 97. Sometimes we have Pūrva-dattaṁ at the
   beginning (Ind. Ant., Vol. II, p. 301). The stanza is found in the
   Bhaviya Purāṇa, IV, 164, 33, and, with slight variations, in Govindānanda's
   Dānakriyākaumudi (Bibliotheca Indica ed., p. 41).
5. Ind. Ant., Vol. XII, p. 121, text lines 42-43.
6. Ind. Ant., Vol. XIV, p. 519, text lines 115-16. For slight variations,
   see Ep. Ind., Vol. VII, p. 97, text lines 33-34.
   has it with mahim dattvā sa-bijaṁ sa-phaḷām = āpi
   udrāmaṁ v = āpi śaraṇam yathā
   bhavati kāmadhāṁ while Hemādri (op. cit., p. 480) reads udrāmaṁ śaraṇam
   v = āpi tathā.
yo lobha-mohād=dbhārate durātmā
so=ṅdhō vrajāt=duṅgatiṁ=āśu kaśtāṁ II 108
Prāpṣyaśe vipulāṁ=bhogāṁ=pūrvā-dattasya tat=phalam I
punar=dādāsi dānād=dhi punar=bhogā buddhāyasya II 109
Prāṣādā yatra, etc. See No. 127, note.
Prāṣṭṛ=āsampradānena datt-āpaharaṇena ca I
janma-prabhṛti yad=dattāṁ tat=sarvāṁ nisphalam
bhavet II 110

Prāyena hi narendrāṇāṁ vidyate na śubhā gatiḥ I
pūyante te tu satataṁ prayacchanto vasundhārām II 111
Prthivyā diyaṁāṇāṁ yāvanto madhyā-reṇavaḥ I
tāvad=varṣa-sahasrāni Brahma-loke mahīyate II 112
Pūrvā-dattāṁ dvijātibhyo, etc. See No. 131, note.
Pūrvā-dattāṁ narendraś=ca, etc. See No. 131, note.
Pūrvā-dattāṁ tu, etc. See No. 103, note.
Purvaḥ pūrvataraś=ca=iva dattāṁ bhūmīṁ haret=
tu yati I
sa nītya-vyasane magno narake ca vaset=punaḥ II 113
Rājabhir=bahubhir=dattā, etc. See No. 23, note.
Rājāno rāja-kulyāś=ca, etc. See No. 61.
Rakṣā, etc. See No. 40, note.
Ratnānāma-pāna-goṭhā-ādyam sarvari bhūmau prajāyate I
tasmād=bhūmi-pradānena naro bhavati sarvadāh II 114
Ṣadaśiti-sahasrāṇāṁ yojanānāṁ vasundhārā I
aho puṇyāya Kaunteya vārgvo grāma-pradāyinaḥ II 115
Sadyo-dānāṁ nirāyāsāṁ s-āyāsam dīrga-pālanam I
ata ev=arṣayaḥ prāhur=dānāc=chreyo=ṅupālanam II
116

4. CII, Vol. III, p. 119, text lines 16-17; p. 122, text lines 17-18;
p. 126, text lines 24-25. Sometimes we have n=āsuhā (ibid., p. 117).
cit., p. 317) reads yojanāṁ in the first half and dattā svāyāṁ dattā āśi rajendrā saṃkāna-pradāyini in the second and attributes the stanza to the Dāna-Bhāspatī.
Sāmānyo = 'yām dāna-dharmaḥ, etc. See No. 117, note.
Sāmānyo = 'yām dharma-setur = nīpāṇāṁ
kāle kāle pālaniyo bhavadbhīḥ l
sarvān = etān = bhāvināh pārthivendrān =
bhūyo bhūyo yācate Rāmacandraḥ l l 117
Sāmānyo = 'yām dharma-setuḥ sarveṣām = iha bhūbhujāṁ l
yato = 'taḥ pālaniyo = 'yām kāle kāle mahātmabhiḥ l l 118
Saṁkhārāṁ bhadr-āsanaṁ chatram var-āvāṁ vara-vāraṇāḥ l
bhūmi-dānasya puspāni phalam svargāḥ Purandara l l 119
Santarpayati dātāram, etc. See No. 78, note.
Sapta-janm-āntareṇ = aiva, etc. See No. 126, note.
Sarvāṁ ca bhūmi-haraṇād = dhṛtam = eva na samśayaḥ l

1. Ep. Ind., Vol. III, p. 343; text lines 55-57; etc. Sometimes
the first half becomes the second and we have Rāmaḥadhraḥ (or the name of
the donor—ibid., Vol. XXVIII, p. 283, text line 35) for Rāmacandraḥ, kramaṇa
(ibid., Vol. XXIX, p. 9, text line 55) for bhavadbhīḥ, and dattva bhūmiṁ
(ibid., Vol. XXXI, p. 76, text line 36) for sarvān = etān. We have also prār-
thayati = eṣa Rāmaḥ in the last quarter (ibid., Vol. VI, p. 62, verse 34).
In some cases, we have the first half as: Bhū rājaṁ prārthayati = eṣa Rāma bhūyo
bhūyo prārthiṇyā narendrāṇaḥ followed by sāmānyo = 'yām, etc. (ibid., Vol. XXXI,
p. 288, text line 27) or as: Sarvāṁ = eva prārthayati = eṣa Rāma bhūyo bhūyo
bhāvināh pārthivendrāṇaḥ, and rāksaṇiṇyāḥ for pālanīṇyāḥ in the second half (Ep. Carn.,
Vol. III, Md. No. 113). For setur = nārāṇāṁ, see see kāle for kāle kāle, and bhūmi-
pālāṁ for pārthivendrāṇa, see Chabra, Antiquities of Chamba State, II, p. 178. For
Sāmānyo = 'yām dāna-dharmaḥ, see see kāle, see Ind. Ant., Vol. VI, pp. 195, 202.
Ep. Carn., Vol. V, Arskere No. 90, gives etān = sadyo for sarvān = etān. In the
Kalasan (Java) inscription of Saka 700, the stanza reads Sarvāṁ = eṣa āgumīṁ
pārthivendrāḥ = bhūyo yācate rājaśiṁhāḥ l sāmānyo = 'yām dharma-setur =
nārāṇāṁ, etc. (Chatterjee and Chakravarti, India and Java, p. 46). The Skanda
Purāṇa, op cit., verse 40, has it as: Dattva bhūmiṁ bhāvināh pārthiṣeṣāṁ = bhūyo
bhūyo yācate Rāmacandraḥ l sāmānyo = 'yām dharma-set r = nīpāṇāṁ see see kāle
pālaniyo bhavadbhīḥ l See No. 118.

2. Ind. Ant., Vol. XII, p. 186. See No. 117.

3. Ep. Ind., Vol. XXXII, p. 123, text lines 34-35. Sometimes we have
Sheśāśanaṁ tathā chatram in the first quarter (ibid., Vol. XXV, p. 218,
verse 37), gajāśiva-varavāhanam in the second foot, cīvāni or puspāni (cf.
ibid., p. 128, text line 17; Vol. XXII, p. 166, text line 29) in the third foot,
and phalaṁ svargāṁ = tathāśiva ca in the fourth (ibid., Vol. XXV, p. 218,
line 121). We have also sānkuḥa and phalam = etat (ibid., Vol. X, p. 89).
For the first half, sometimes we have: Dhāvalīṁ = atopatrami dantinaṁ = ca mad-
ooddhatāḥ (or mad-otkataḥ), to which is also added: sudāh-dhāvalīṁ haryāṇī
pūtāyo rāṇa-bhūṣapaḥ, and in the first half dharma-dāyasya and phalam =
ayād = bhāvyate (ibid., Vol. XXV, p. 60, text line 54; Vol. XXXII, p. 70,
lines 22-24). For dhīyante tāni Bhārata or phalāṁ svargam = anuttamam in the
last foot, see Ep. Ind., Vol. XIX, p. 73, text line 35-36; p. 213, text line 30.
The stanza occurs in the Bhāshpativarśikā, verse 15 (with vara-sthāvara-
vāramāḥ in the second foot and puspāni for puspāni) and the Padma Purāṇa,
VI, 33, 15. The Mahābhārata has the first half in XII, 62, 89 (with vara-vaṁṣa
and the second half in XII, 62, 91 (with puspāni; Hemārī has dhar-āśva
cit., p. 316) attributes the stanza to the Dāma-Bhāṣpati.
bhūmi-hartā vaset=tasmān=narake kālam=akṣayam ||

120¹

Sarvān=etān, etc. See No. 117, note.
Sarvān=eva=āgāminal, etc. See No. 117, note.
Sarvān=eva prārthayat=eva, etc. See No. 117, note.
Sarva-sasya-samṛddhāin, etc. See No. 132, note.
Sarveśām=ev dānānām=eka-janm-ānugam phalam || hātaka-kṣiti-gaurīñāni sapta-janm-ānugam phalam 121²
Sarvešām tu pradānānāṁ bhūmi-dānāṁ prāsasyate || kalpa-koṭi-gataṁ pāpar mañcitaṁ jayate naraḥ || 122³
Ṣaṣṭir varṣa⁹, etc. See No. 137, note.
Ṣaṣṭir varṣa-sahasrāṇi svarge modati bhūmidāḥ ||
ācchettā c=ānumantā ca tāny=eva narake vaset || 123⁴
Ṣāstreṣu, etc. See No. 15, note.
Ṣatam=āsv-ānṛte hanti, etc. See Nos. 80-81, note.
Ṣatam=indu-kṣaye dānāṁ sahasrāṁ tu dina-kṣaye ||
viṣuve ṣata-sahasrāṁ vyatīpateśv=anantakam || 124⁵
Ṣatruṇ=āpi kṛto dharmah pālanīyo mahīpe ||

1. Ind. Ant., Vol. XII, p. 121.
4. Chī, Vol. III, pp. 96, 104, 238, 247, etc. Often we have Ṣaṣṭi-varṣa⁹ or Ṣaṣṭir=varṣa⁹. Sometimes modati is found replaced by nandati (Ep. Ind., Vol. XXVIII, p. 16, text line 12) or tiṣṭhati (Chī, Vol. III, pp. 167, 180) or vasati (ibid., p. 194), and acchettā by ākṣēptā (ibid., pp. 108, 137, 296). The first quarter is sometimes found as Kalpa-koṭi-sahasrāṇi (Ind. Ant., Vol. XX, p. 417, text line 48), the second quarter as modate divi bhūmidāḥ (Ep. Ind., Vol. XVII, p. 333, verse 3), and the first half as: A-sāṁkhyeyāṁ varśāṇi svarge modanti bhūmidāḥ (Ep. Ind., Vol. XXIV, p. 303, text line 29). We also have Ṣaṣṭiṁ varśa-sahasrāṁ ca for the second quarter and gacāṁ koṭi-pradānena bhūmi-hartā na śudhyati in the second half (ibid., Vol. IX, p. 6, text lines 26-27). The second half is sometimes given as kṣiti-pātraṁma-hartā tad=diśayāṁ narakaṁ vṛjate (Ind. Ant., Vol. V, p. 56). For yāvad=ā-bhūta-samaptam in the fourth foot, see Ep. Ind., Vol. XVIII, p. 499, text lines 34-35. The stanza occurs in the Padma Purāṇa, VI, 33, 29-30 (with Ṣaṣṭiṁ, tiṣṭhati and dhārta); Skanda Purāṇa, op. cit., verse 26 (with vasati and narakaṁ vṛjate); Bhāspatisamhitā, verse 29 (with v=ānumantā ca tam=eva and the omission of the first half); Viṣṇudharmottara quoted by Hemādri, op. cit., p. 496, and by Aparārka, op. cit., p. 369. It is attributed to the Kūraṇa Purāṇa in Divākara’s Dānacandrika and to Bhāspati in Nilakaṇṭha’s Dānamayyukha (IHQ, Vol. VI, p. 776).
5. Ep. Ind., Vol. XXXII, p. 70, text lines 12-13. This is Laghu-Ṣaṭkāraḥasamśāti, verse 150. Hemādri assigns it to Yaśūvalkya (op. cit., p. 75).
śatrur=eva hi śatrūḥ syād=dharmaḥ śatrur=na kasyacit

1 125

Satyam c=aiva, etc. See No. 126, note.
Satyam yajña-hutam c=aiva yat=kiścid=dharma-saṁcayaḥ

1 126

ardh-āṅgulena sīmāḥ haranena pranaśyati

1 127

Sauvarṇa yatra prāṣādā vasor=dhāraś=ca kāmādāḥ

1 128

Gandarv-Āpsarasā yatra tatra gacchanti bhūmidāḥ

Sṁhāsanaṁ tathā chastraṁ, etc. See No 119, note.
Śiva-putro, etc. See No. 15, note.
Suvarṇam=ekam, etc. See No. 55, note.
Sva-dattā=dvi-guṇam punyaṁ para-datt-ānupālanam

1 129

para-datt-āpahāreṇa svadattaṁ nisphalam bhavet

Sva-dattā duhiṭa, etc. See No 133, note.
Sva-dattā medinī, etc. See No. 133, note.
Sva-dattāṁ para-dattāṁ vā hareta sura-viprayoh

1 130

vṛttīṁ sa jāyate vidrug=varsānāṁ=ayut-āyutam

Sva-dattāṁ para-dattāṁ vā pālayanti narāḥ prītāḥ

koṭīṁ varṣa-sahasrāṇi Rudra-loke pratiṣṭhitāḥ

Sva-dattāṁ para-dattāṁ vā yatnād-rakṣa Yudhiṣṭhira


2. See, e.g., *Ep. Ind.*, Vol. XXIX, p. 193, text lines 32-33; Vol. XXVIII, p. 283, lines 29-30. The first half is sometimes found as: **Saṅga-janam-āntare=aiva yat=punyaṁ pīra-saṅgatam** (ibid., Vol. XIX, p. 73, text lines 36-37), or **Iṣṭan dattāṁ hutaṁ c=aiva yat=kiścid dharma-saṅcaitam** (ibid., Vol. XXII, pp. 166-67, text lines 34-35), or **Satyam c=aiva hutaṁ c=aiva** (ibid., Vol. XIII, pp. 312-13). For yah kaścid=dharma-saṅcayaḥ in the second foot, see *Ind. Ant.*, Vol. XVII, p. 122, text lines 57-58. The second half of the stanza is found in the *Bṛha*patisaṁhitā (verse 41) with *ardha-āṅgulasya*.

3. *Ep. Ind.*, Vol. XXXII, p. 123, text line 33. We have also **Prāṣādā yatra saumānāḥ** and **tiṣṭhati dānadaḥ** (ibid., p. 76, text lines 20-21). *Ep. Carn.*, Vol. XII, Sl. No. 95 ascribes the authorship of the stanza to Bṛhaspati, while Hemādri (op. cit., p. 481) and Ballāla (op. cit., p. 316) assign it to the *Mahābhārata* (cf. XIII, 62) and the *Dīṇa-Bṛhaspati* respectively.

4. *Ep. Ind.*, Vol. XVI, text lines 75-77; p. 318. Sometimes we have *adhikam* for *dvi-guṇam* (ibid., Vol. XXXI, p. 261, text lines 147). This is followed by the stanza: **Kharo duṣṭāsta janmāṇi aṣṭa janmāṇi śākaraḥ śāt tu sapta-janmāṇi ity=evam Manur=avacit** in *Ep. Carn.*, Vol. XII, Gb. No. 34.


mahīṁ mahimātaṁ śreṣṭha dānac = chreyo = 'nupālanam \[131\]

Sva-dattāṁ para-dattāṁ vā yo hareta vasundhāraṁ \[1\]
sa viṣṭhāyāṁ kṛmī = bhūtvā pitṛbhiḥ saha pacyate \[132\]
Sva-dattā putrikā dhātri pitṛ-dattā sahodari \[1\]


2. CII, Vol. III, pp. 104, 108, 137. In some cases, the first foot is found as: Sarva-tasya-samṛddhaṁ tu (ibid., pp. 11, 12, 127, 133) and the second foot as: yo hareta = vasundhāraṁ = iha (Ep. Ind., Vol. XXVIII, p. 114, text line 27). In the first half, sometimes we find sa-viṣṭhāyāṁ (CII, Vol. III, pp. 119, 137) and sa-viṣṭhāyāṁ (JASB, Vol. VI, 1910, p. 436) instead of sa viṣṭhāyāṁ, and maṭjāti or maṭjāte (CII, Vol. III, pp. 108, 119, 137) instead of pacyate, and the last three words also as: pacyate pitṛbhiḥ saha (Ind. Ant., Vol. XXXIX, 1910, p. 196). Sometimes the first half is given as: Para-dattāṁ sva-dattāṁ ca yo hareta nari-ādhamah (Ep. Carṇ., Vol. VII, Tm. No. 51) and the second half is modified as: saṣṭhi-varṣa-sahasrāṇi viṣṭhāyāṁ jāyate kṛmī (CII, Vol. III, p. 289) or as gavāṁ saha-sahasrasya hantar = hareta (or pibati) duṣṭaṁ (ibid., pp. 238, 247); sometimes hantuh pibati kiliṣṭam in the last quarter,—Ep. Ind., Vol. XXXI, p. 80, text lines 43-3), or saṣṭhim varṣa-sahasrāṇaṁ narake pacyate tu sah (ibid., Vol. XVI, p. 267; cf. bṛhmaṁ for tu sah in Ind. Ant., Vol. VI, p. 26, line 26), or saṣṭhi-varṣa-sahasrāṇi Kumbhījake sa pacyate (Ind. Ant., Vol. VI, p. 25, text line 16; or nīrasya sa viṣṭhaṁ—ibid., p. 30, line 16; or ghre tamasi varīte—Ep. Ind., Vol. XIV, p. 335, verse 90), or tena jāśa jānyitā narake pāttīṁ dhruvam (Ep. Ind., Vol. XII, p. 203), or śvāma-yoni-śatam gataṁ Cāṇḍaleśa = abhirjate (ibid., Vol. XX, p. 128, text line 21), or narakāṁ na nirvārante yāva = candra-dvārakau (Ep. Carṇ., Vol. VIII, Sb. No. 477) or sa rūpi kula-saṁyuktah kalpāntāṁ narake vajraṁ (ibid., Vol. X, Malur No. 57), or na tasya narakāṁ = ghorāṁ = vidyate niṣkṛty kracit (Ep. Ind., Vol. XVII, p. 304, verse 10), or kaṭṭāla-śata-gṛhadāmin śatāḥ pratipadyate (ibid., Vol. XXXIII, p. 213, v.5). For brahma-vrātīṁ hareta = tu yah (hareta yah—Ind. Ant., Vol. II, p. 139) in the second foot, see Chhabra, Antiquities of Chamba State, II, p. 178. We have also Aṅgakṣetraṁ padam = ekam in the first foot and dvīyaṁ varṣa-sahasrāṇi jāyate Brahma-rākṣaṁ in the second half (Ep. Ind., Vol. XXIII, p. 143, text lines 12-13). For dvīyaṁ varṣa-sahasrāṇi in the second foot, see also Ind. Ant., Vol. XII, p. 121. The second half is sometimes given as: aksipta = ānumantā ca sarvathā narake vajraṁ (Ep. Ind., Vol. XVII, p. 337, text line 13). In the Tan Kran (Cambodia) inscription of about the 7th century A.D., we have the second half as: āvīcānārake yāti pitṛbhiḥ saha bandhubhiḥ (R. C. Majumdar, Inscriptions of Kambuja, p. 50). The stanza occurs in the Padma Pūrāṇa, op. cit., verses 35-29 (with hareta = tu and viṣṭhā-kṛmī), Bhaviṣya Pūrāṇa, op. cit., verse 34 (with the second half as sa naro narake ghor kiṣyaty = ā pralāyo-āntikam), Brahma Pūrāṇa, 115, 67 (with saṣṭhi = varṣa and viṣṭhāyāṁ jāyate kṛmī); Brhaspatisahihitā, verse 28 (with hare = ca and sa-viṣṭhāyāṁ). In the Vīgudharmo—
anyā-dattā sva-mātā ca datta-bhūmiṁ parityajet || 133
Svālpāṁ=a api mahūṁ yas= tu dadāti śraddhay=ānvitaḥ || 134
sa yāti Brahma-sadanāṁ yasānāṁ=n=āvartate punah|| 134
Svāṁ dātum sumahac=chakyaṁ duḥkhham=anyārtha-
pālanāṁ ||
dānam vā pālanāṁ v=eti danāc=chreyo=’nupālanāṁ || 135
Sva-sukṛta-paripālanāt=prabhūnāṁ
para-kṛta-pālanāṁ=eva lālaniyām ||
Harir=api Kamalāsanasya sṛṣṭiṁ
satatam=avaṅ= jagataṁ=abhūd=upāsyah || 136
Taḍāgānāṁ sahasreṇa vājapeya-satena ca |
gavām koṭi-praḍānena bhūmi-hartā na śudhyati || 137
Taḍīt-taraṅga-bahulāṁ, etc. See No. 71, note.


2. Ep. Carn., Vol. XII, Si. No. 95 assigning the stanza to Āditya.


5. Ep. Ind., Vol. XXII, p. 166, text lines 33-34. For Taḍāgānāṁ, cf. Ep. Ind., Vol. XXVIII, p. 50, text line 23. We have also sahasrāpi and ṣaṭāṁ and sometimes gosahasra (ibid., Vol. XXVIII, p. 50, text line 23) or aśvamedha (ibid., Vol. XI, pp. 382-83) for vājapeya. The first half is also found as: Arāṇāṇāṁ sahasreṇa taḍāgānāṁ ṣaṭāṁ ca (ibid., Vol. XXIII, p. 68, text lines 49), or ṣaṭāṁ varṣa-sahasrāṇi ṣaṭāṁ varṣa-sahasrāṇi ca (ibid., Vol. IX, p. 6, text line 26-27). For Aśvamedha-sahasreṇa in the first foot, see Ind. Ant., Vol. XVII, p. 122, text lines 58-59. Ep. Carn., Vol. VIII, Sb. No. 39t has kasyā-koṭi-praḍādāṇa in the third foot. The verse occurs in the Skanda Purāṇa, op.cit., verse 35 (with aśvamedha for vājapeya and praṇām to bhūmi-hartā visudhyayē); Padma Purāṇa, VI, 33, 37 (with Vaiśī-kūpa-sahasreṇa); Brhaspatisamhitā, verse 39 (with Vaiśī-kūpa-sahasreṇa aśvamedha⁶); Parāśara-
samhitā, XII, 51 (with Vaiśī-kūpa-koṭi-dvayair = vājapeya-sahasrāṇi = aśvamedha).
Tadit-tulya lakṣmis=tanur=api ca dip-ānala-samā
bhavo duhkha-āik-āntah para-kṛtim=akirīhiṃ kṣapayatām l
yaśāmys=ā-candr-ārkaṇi niyatām=avatāṃ=atra ca nṛpāḥ
kariṣyante buddhāvā yad=abhirūcitām kim pravacanaḥ ll 138

Tādṛk-puṇyāṃ na dadatāṃ jāyate no dharābhujām l
bhuvam=anya-pratiṣṭhām tu yādṛg=bhavati rakṣatām ll 139

Tapati na tapanaḥ prakharo marud=api no vāti śāsane
tvraḥ l

Brahmasva-steya-pātakam=atīśaya-bhīmaṃ samā-
locya ll 140

Tasmād=dharmaḥ, etc. See No. 50.
Tatākānāṃ, etc. See No. 137, note.
Tisraḥ sandhyā, etc. See No. 38.
Toya-hīnev=araṇyeṣu, etc. See No. 149, note.
Trīṇ-āgra-jala-bunduṣ=ca jala-budbuda-sadṛṣam l
sadṛṣam jīvitaṃ jñātvā kirti-dharmaṃ na lopayet ll 141
Trīṇy=āhur=ati-dānāṃ gāvaḥ prthvī sarvasvatā l
ā-saptamaḥ phalanty=ete doha-vāha-nivedanaḥ ll 142
Upadeśi ca dātā ca, etc. See No. 29, note.
Vācā dattaṃ mano-dattaṃ dattaṃ pāṇi-kuś-oḍak.īḥ l
yo haret=trīṇi dānāni sa ghoraṃ narakaṃ vrajet ll 143
Vāk-dattaṃ ca, etc. See No. 143, note.
Vahniṃ vahni-sutāṃ c=āmbu paṇca-āṅkrvāḥ praṇyate l
dattvā sarva-rasāṃ c=aiva na martyrō jāyate punaḥ ll 144

2. Ind. Ant., Vol. XX, p. 310, text lines 28-29. For grāsa-hartā for bhūmi-hartā, see Ep. Ind., Vol. XXXII, p. 76, text line 46.
5. Ep. Ind., Vol. XI, pp. 312-13, text lines 46-47. The first half is found in the Vasīṣṭhasūtra, 29, 19, and Bhāṣpatisambhūti, verse 18; cf. Padma Purāṇa, VI, 33, 18.
STANZAŚ ON BHŪMI-DĀNA

Vanaṁ, etc. See No. 66, note.
Vāpi-kūpa, etc. See No. 137, note.
Vāridas=trptim=āpnoti sukham=akṣayam=annadaḥ
tila-pradaḥ praçām=ïstām dipadaś=ca Kurūttama
bhūmidaḥ sarvam=āpnoti dīrgham=āyus=tath=aiva
cā 11 145

Vāri-hīṇeṣv=araṇyeṣu, etc. See No. 150, note.
Vāt-ābhra-vibhramam=idad vasudh-ādhipatyaṁ=
āpāta-mātra-madhuro viṣay-opabhogaḥ
prāṇās=ṛṣṇ-āgra-jala-bindu-samā narāṇām
dharmah sakhā param=aho para-loka-yāne 11 146
Veda-vāk-smṛntyō jihvā vadanti ṛṣi-devatāḥ
bhūmi-hartā tathā=ānye ca aho mohena mā hara 11 147
Vidyud-vilāsa-taralām=avagamyā samyag=
loka-sthitir=yaśasi sakta-manobhir=uccaiḥ
nityam par-opakṛti-mātra-ratair=bhavadbhir=
dharm-ābihrādhana-parair=anumoditavyā 11 148
Vighnataṁ bhartr- go-vipra-bāla-yoṣid-vipaścītāṁ
yā gatiḥ sā bhaved= bhūmine harataḥ sāsan-āṅkitāṁ 11 149
Vindhy-āṭavīṣv=a-toyāsu sūṣka-koṭara-vāsinaḥ
kṛṣṇāhaya= bhijāyante pūrva-dāyaṁ haranti yeva 11 150


4. Ep. Ind., Vol. XXIX, p. 43, text lines 49-51. Sometimes we have 0 madaniyā for 0 moditavyā.


6. Ep. Ind., Vol. XXII, p. 76, text line 63; p. 85. Sometimes we have 0 saṁyinah for 0 caśinah (ibid., Vol. XXV, p. 219, verse 50), hi jāyante for bhijāyante (ibid., p. 137) and mara-sarpā hi or kṛṣṇasarpā or mah-āhayā or kṛṣṇasarpā prajāyante or kṛṣṇasarpāḥ ca jāyante or kṛṣṇāhaya (Ep. Ind., Vol. XX, p. 128, text line 22; Vol. XXIV, p. 295, text line 31; Vol. XXV, p. 219, verse 50; Vol. XXVIII, p. 311, text line 14; Vol. XXXII, p. 76, text line 43). For the first foot, sometimes we have A-pāniyēṣu=araṇyeṣu (CII, Vol. III, p. 108), Vāri-hīṇeṣu=araṇyeṣu, Anudakeṣu-araṇyeṣu, Nirjane (or Nirjale) pāntare desē (ibid., Vol. XXV, p. 295, line 31; Vol. XXVIII, p. 257, text line 152; pp. 311-12, text lines 14-15), Bhūṣv=ātaivṣv=a-toyāṣu (CII, Vol. III, p. 180), etc., and, for the fourth foot, dva-brahma-sa-hūṁah, brahma-bhūṁy-apahārakāh, bhūmi-dāna-hāra narāḥ, bhūmi-dānāṁ haranti ye, ye haranti vasundha-
Vipra-dravy-äpahartåro, etc. See No. 45, note.
Vipra-gråme, etc. See No. 45, note.
Vipra-gråmesu, etc. See No. 45, note.
Yaḥ kriyåṁ dharma-saṁyutåṁ manus=äpy=abhinandati |
vardhate sa yatheṣṭaṇa śukla-påkṣa iv=arñśumån Il 151
Yaḥ svayam kurute dharmaṁ yaś=ca påti kṛtaṁ paraiḥ l
tayoḥ pälâyitā śreṣṭha iti pråhur=maṇiśeṇaḥ Il 152
te sādhvå na hi haranti parenå dattåṁ |
danåd=vaḍanti paripålanåm=eva sādhvå Il 153
Yajñå=ṛntena kṣarati tapåḥ kṣarati vismayåt l
kåti-hart=aiṅavimśati-kulena narakam vrajet Il 154
Yaṁ vinåṣayitum, etc. See No. 45, note.
Yān=ihå dáridya, etc. See No. 43, note.
Yān=ihå dattåni, etc. See No. 43, note.
Yånti kålena, etc. See No. 23, note.
Yas=tu pälâyate, etc. See No. 23, note.
Yathå candramaså vrddhir=ahany=ahani jåyate l
thåthå bhuṁi-kṛtaṁ dānam sasye sasye vivardhate ll 155
Yathå janitri puṣṇåti kṣireṇa sva-sutaṁ nṛpåḥ l
evaṁ sarva-guṇåir=bhūmår=dåtåram=anupuṣyatå l 156
Yathå nirohanty=uptåni kṛñåni ca mahåtåle |
evam kåmå virohantå bhåmî-dåña-samårjitañ Il 157

rām (Ep. Ind., Vol. XXIV, p. 295, line 31; Vol. XXV, p. 219, verse 50;
Vol. XXVIII, p. 312, text line 15). The stanza occurs in the Mahåbhårata as quoted by 
Hemådri, text cit., p. 483 (with oṣarpås=tu jåyante ye haranti 
vasuñdharåm); Bhaviṣya Puråṇå, IV, 164, 39 (with Tåyå-håṅseṣu=aranyeṣu 
in the first and nara brhaṁ-sva-håṁaḥ in the last quarter); Skanda Puråṇå, 
op. cit., verse 3 (with kṣnåsarpaḥ ṛgaṅaye dheṣa-dåy-åpåhaṁkåh).
2. Ep. Ind., Vol. VI, p. 343, verse 44.
5. Ep. Ind., Vol. XXV, p. 278, lines 47-48. The stanza occurs in 
the Mahåbhårata, XIII, 62, 33.
Yathå svå-puṭraṁ janan kṣireṇa bharåte sadå l anužëñṇåti dåtåram tathå sarva- 
rasåir=maḥi ll Ballåla (op. cit., p. 320) quotes the same verse with slight 
variations and attributes it to the Mahåbhårata.
7. Ep. Ind., Vol. XXIV, p. 303, text lines 26-27. The stanza is found in 
the Mahåbhårata, XIII, 62, 47 (with sasyåni rohaṇti prkaprîṇāni and tathå 
kåmåḥ prarohantå).
STANZAS ON BHŪMI-DĀNA

Yath—āpsu patitaḥ Śakra taila-bindur—visarpati I
evaṁ bhūmi-kṛtani dānam śasye śasye prarohati II 158
Yathā sva-putram, etc. See No. 156.
Yath-oṅkaiḥ pāṅcábhir =ghorair =mahā5, etc. See No. 45,
note.
Yat = kiṅcit = kurute pāpaṁ naro lobha-samanvitaḥ 1
api gocarman-mātreṇa bhūmi-dānena śudhyati II 1592
Yatra yogiśvareṇ, etc. See No. 63, note.
Yāvad = dattā bhaved = bhūmiḥ sama-ccheda suśobhanā 1
tāvad = yuga-sahasrāṇi Rudra-loke ca tiṣṭhati II 1603
Yāvanti sasya-mūlāni go-romāṇi ca samikhyayā 1
naras = tāvanti vārṣāni svarge tiṣṭhati bhūmidaḥ II 1614
Yāvat = sūrya-śaśāṅkau ca yāvad = bhūdhara-sāgarān 1
tāvat = putra-prapautrako grāmāḥ pālyaḥ nṛpp-ottamaṁ II
1625

Ye Brāhmaṇānām = ayathā harantī
drapeṣa-mātraṁ = api bhūta-dhātrīṁ 1
pūrśa-kupe pitṛbhiḥ sametāṁ =
te kalpa-koṭir = api yāpayanti II 1636
Yo = 'rcitam pratigṛhṇāti dadāty = architam = eva vā 1
tāv = ubhau gacchataḥ svargaiḥ narakāṁ tu viparyaye II
1647

1. Ep. Ind., Vol. XII, p. 327, text lines 37-38. The verse is found in the Mahābhārata, XIII, 62, 84 (with tathā for evan and vivardhate for prarohati); Brhaspatisaṁhita, verse 12 (with sadyas for Śakta and prasarpati for visarpati). Cf. Mahābhārata, XIII, 33. Ballāla's Dānasāgara (op. cit., p. 316) attributes the stanza to the Dāna-Bṛhaspati at one place and to Vṛddha-Vasiṣṭha elsewhere (p. 322; with janma-prabhṛti mānavaḥ).


5. Ind. Ant., Vol. XII, p. 121.


CHAPTER VI

INDIAN EPIGRAPHY ABROAD

With the spread of Indian culture over various countries of Asia, the Indian languages and scripts were introduced into many regions especially of Central and South-East Asia. Epigraphic and literary records in Sanskrit, Prakrit and the regional languages, written in Kharoṣṭhī, Brāhmī and the derivatives of the latter have been found in Central Asia which was regarded as forming a part of the ancient Uttarāpatha division of Bhāratavarśa. The current alphabets of most of the South-East Asian countries are derivatives of Brāhmī. The earliest inscriptions of these regions, with the exception of Burma and Ceylon, are in Sanskrit. While Prakrit and Pali inscriptions are more numerous in Ceylon, Sanskrit and Pali were both used in early Burmese epigraphs.

There is a general tendency among scholars to describe the alphabet used in the early inscriptions discovered in the countries of Indonesia and Indochina as Pallava-Grantha and to speak of the expansion of Indo-Aryan culture in those territories from the Coromandel Coast during the rule of the Pallavas.¹ These views are however wrong. In the first place, the alphabet, used in the Pallava inscriptions from the 4th to the 6th century A.D. as well as in most of the early epigraphs of the lands beyond the Bay of Bengal, cannot be called Pallava-Grantha. It is really the Late Brāhmī common to the southern and western parts of India. Secondly, the earliest inscriptions of Indochina and Indonesia are written in verse like the records of the Early Kadambas of the Kannada-speaking area and unlike those of the Early Pallavas.²

2. It is interesting to note that the name Kaṅgavarman found in the Phnom Bayang inscription of Bhavavarman II of Kambuja reminds us of such personal and geographical names as Kaṅgavarman, Kōngāni, Kōngudasā, Kōngi-nagara found in the southern part of the Kannada-speaking area and its neighbourhood. See Journ. G. Ind. Sec., Vol. V, p. 156; Sūc. Sūt., pp. 249, 252; etc.
Thirdly, the box-headed alphabet used in certain epigraphs of king Bhadravarman of Campā (South Annam)¹ is not a characteristic of Pallava inscriptions but is generally found in the epigraphs of Central India and the Upper Deccan as well as in the Kannāḍa-speaking western regions of South India. Fourthly, the Śaka era introduced in Indochina and Indonesia about the 6th century A.D. was never used in the inscriptions of the Pallavas, the Cālukyas of Bādāmi (from the middle of the 6th to that of the 8th century A.D.) being responsible for the association of the name Śaka with the said era and the popularity of its use especially in the present Kannāḍa and Marāṭhi-speaking areas. Fifthly, a number of South-East Asian inscriptions, particularly those of the early ruling families of Arakan (Burma) and of the Śailendras of Śrīvijaya (Palembang in Sumatra), are written in the Late Brāhmī and Siddhamārṭkā alphabets of Eastern India.² Sixthly, geographical names like Irāvati (the river Irawady in Burma; cf. the old name of the Rāvi in the Punjab), Ayuthia (city in Siam; cf. the ancient city of Ayodhyā in the Fyzabad District, U.P.), Candrabhāgā and Gomati (canals or streams mentioned in the Tugu inscription of Pūrṇavarman of Java; cf. the celebrated North Indian rivers of these names), Campāpura (the old capital of South Annam; cf. the same name of the ancient capital of Āṅga or East Bihar), Kambuja (ancient name of Cambodia; cf. the name of the Kamboja people of North-Western Bhāratavarśa), etc.,³ appear to associate the people responsible for coining the names with various areas of Northern India even though some of them may be merely Indianised forms of local names. Seventhly, there are some records in these countries which definitely point to a contact especially with East India among territories outside South India.

¹ Cf. JRASB, op. cit., Plate I, fig. 1 (facing p. 10).
³ Some other similar names of towns and countries common to India (excluding the Far South) and the lands beyond the Bay of Bengal are Kauśāmbo, Dvārāvati, Mathurā, Kaliṅga, Gandhāra, etc. Cf. R. C. Majumdar, Champa, p. xxiii. Note also the representation of ů by u.
The above facts suggest that the responsibility for the spread of Indian culture to the lands beyond the Bay of Bengal cannot be assigned exclusively to the Pallava dominions on the Coromandel Coast. As a matter of fact, the peoples of various parts of India, especially of the coastal regions—both eastern and western, contributed to the spread, the contributions of the Coromandel Coast being only a part of the whole and those of the western areas of the Deccan as also of East India being quite considerable.

The name-ending varman generally found in the royal names of these regions is not only found in the Pallava family but is also noticed in the ruling dynasties flourishing in other parts of India, e.g. the Aulikaras of Mandasor, the Šālaṅkā-yanas of Veṅgi and the Kadambas of Banavāsi, all of whom began to rule from the 4th century A.D., as well as the Gaṅgas of Kaliṅganagara (from the end of the 5th century) and the Maukharis of Gayā (5th century). Most of the Kaliṅga dynasties of the 5th century, e.g. the Māṭharas and Pitṛbhaktas, had royal names ending in varman. It has to be noticed that none of the Varman kings of the lands beyond the Bay of Bengal appear to have flourished earlier than the close of the 5th century A.D.

In this connection, attention may be drawn to the traditions regarding the Indian colonisers in the said countries, e.g., the Ceylonese story of the conquest of the island by Vijaya, a great-grandson of the king of Vaṅga (then Southern Bengal); the foundation of Ligor ascribed to one of Aśoka’s descendants, who fled from Magadha (South Bihar) and embarked on a vessel at Dantapura lying near modern Srikakulam in the ancient Kaliṅga country comprising wide areas of the coast lands of Orissa and Andhra Pradesh; the story preserved in the Javanese chronicles as well as in the traditions of many other islands regarding the colonisation of the lands in question by the people of Kaliṅga (generally called Kling);¹ a tradition

¹. The inscriptions of Andhra Pradesh and Orissa are, however, written in prose as in the case of those of the Coromandel Coast while the Śaka era was introduced in Orissa at a late date. The Orissan alphabet was not of the southern type.
of Pegu regarding the colonisation of the Irrawady delta and the adjoining coast lands of Burma by the people of the lower valleys of the Kṛṣṇā and the Godāvari in the eastern coast lands of the Deccan; the story in the Javanese chronicles regarding the colonisation of the island by a prince of Gujarāt in 75 A.D.; etc.

The same story is told by what we know about Indian trade with Indochina and Indonesia, vaguely called Suvarṇabhūmi or 'the Land of Gold' in Indian literature. Thus the Jātaka stories show how the people of Bengal, Bihar and Eastern U.P. came down to the port of Tāmralipti in the present Midnapur District in South-West Bengal, whence they sailed for the eastern islands. The Periplus and Ptolemy's Geography refer to the city of Gaṅgā near the principal mouth of the river of that name as the main port on the Bengal coast. There were similar ports in the Puri-Ganjam region of the Kaliṅga country as well as in the region about the mouths of the Kṛṣṇā and the Godāvari. The Greek sources speak of certain ports in the coast lands of the Tamil and Kannāḍa-speaking areas. Bhṛgukaccha (modern Broach or Bharuch) and Sūrpāraka (modern Sopara in the Thana District) were the most famous ports in the coastal area of Western India.¹ There is some indication that all these ports had trade relations with the lands beyond the Bay of Bengal.

1. Central Asia

Aśoka's inscriptions discovered in the Peshawar and Hazara Districts of West Pakistan are written in the Prakrit language and Kharoṣṭhī alphabet, the latter being an Indian modification of the Aramaic script introduced in the region during the Achaemenian occupation. But an important inscription of the Maurya king discovered in Afghanistan is the Kandahar bilingual epigraph which is in two versions, one in Greek and the other in Aramaic.² Among later records from

¹. Cf. R. C. Majumdar, Champa, pp. xi-xii.

A few other Aramaic inscriptions have also been ascribed to Aśoka.
the Afghanistan area written in Prakrit and Kharoṣṭhī, mention may be made of the inscriptions of the times of Menander and Vijayamitra found in the Bajaur tribal territory and the vase inscription of Huviṣka’s time from Khawat (Wardak) about 30 miles to the west of Kabul.¹

But, before the 6th century A.D., the use of Kharoṣṭhī died not only out of the north-western regions of the Indian subcontinent but also out of Afghanistan. The latest Kharoṣṭhī inscriptions in India are two small Taxila records of about the 5th century A.D., though we have a Brāhmī inscription of about the 3rd century A. D. from the same area.² The Gardezh (Afghanistan) Vināyaka image inscription in Sanskrit, now in the Dargah Pir Ratan Nath at Kabul, may be mentioned in this connection. It is written in the Late Brāhmī alphabet of the 6th century A.D. and is stated to have been installed by the Śāhī king Khingāla in the 8th year of his reign.³ A late medieval inscription in Nāgarī characters is noticed on the left side of the Central Mihrab of the rock-cut chamber near Chahil Zina (literally ‘forty steps’) in the vicinity of old Kandahar.⁴

A large number of manuscripts and documents written in Kharoṣṭhī with ink on wedge-shaped and rectangular tablets of wood have been found in Chinese Turkestan. They are usually assigned to dates ranging from the 3rd century A.D. There are also manuscripts like that of the Prakrit Dhammapada which is written in Kharoṣṭhī on birch-bark sheets and is assigned to the 2nd century A.D. Kharoṣṭhī continued to be used in the said area till the 7th century A.D. side by side with Brāhmī which seems to have been introduced in Central

⁴. Ramachandran and Sharma, op. cit., p. I. 19. For similar records from Baku (Azerbaijan), see *A. R. Ep.*, 1956-57, Nos. B 547 ff. We have seen the photograph of an inscription of the same type from Samarkand (Uzbekistan).
Asia during the Gupta age. Among Sanskrit manuscripts in Brāhmī on palm-leaf, paper and birch-bark, reference may be made to Kumāralāta’s Kalpanāmanditikā and the Udānavarga, both of which are assignable on palaeographical grounds to the 4th or 5th century A.D., and the Bower manuscripts, the date of which is about a century later. Other Sanskrit manuscripts in Brāhmī, discovered in Central Asia, include fragments of Asvaghoṣa’s drama entitled Śāriputraprakaraṇa. From about the 7th century A.D., we have records in the local dialects of Central Asia written in the derivatives of Brāhmī.¹

The earliest epigraphs in Nepal are the Rummindei and Nigali Sagar pillar inscriptions of the Maurya emperor Aśoka (3rd century B.C.) written in the Early Brāhmī alphabet and Prakrit language.² Early Licchavi epigraphs like the Changunarayan pillar inscription (464 A.D.) of Mānadeva are written in Sanskrit and the Late Brāhmī of East India, while the characters of the Sanskrit records of the later members of the Licchavi family are Siddhamātrkā.³ Though most of the early medieval records of Nepal belonging to later dates, both epigraphic and literary, are written in Gauḍīya or the East Indian derivative of Siddhamātrkā, some Buddhist manuscripts are written in Bhaikṣukī, while Buddhist Dhāranīs, etc., in Sanskrit were often written in a derivative of the Siddhamātrkā alphabet called Rañjā or Rañjanā which was also used for that purpose in Tibet.⁴ The Tibetan alphabet itself is a slightly modified form of Siddhamātrkā. Buddhist Dhāranīs were written in China and Japan in the Siddhamātrkā alphabet till quite recent times.

Early medieval manuscripts of a large number of works copied in East India have been found in Nepal and Tibet. Of these, the Tibetan collection contains mostly Buddhist works, while both Buddhist and Brahmanical works are found

¹. See my Indian Palaeography, Chapter II, Section 6, and Chapter III, Section 5.
². Select Inscriptions, pp. 70-71.
⁴. See my Indian Palaeography, Chapter V, Section 3.
in the Nepalese collection in large numbers. The discovery of many manuscripts in Nepal, which were copied in the dominions and during the reigns of the Pāla kings of Bengal and Bihar, is explained by the fact that, during the early days of the Muslim occupation of Eastern India, many scholars, afraid of Turkish persecution, fled to the north, especially to the Nepal region, together with the books in their family libraries. There is also evidence to show that professional copyists of one area were often employed for copying manuscripts in the neighbouring regions.¹

2. Ceylon

Among the countries of South-East Asia, Ceylon’s cultural contact with India is the oldest. According to an old Ceylonese tradition, Prince Vijaya, son of the king of Simhapura in Rādhā (in South-West Bengal; or less probably Lāṭa in Gujarāt) and a great-grandson of the king of Vaṅga (then South Bengal), colonised Ceylon about the beginning of the 5th century B.C. About the middle of the 3rd century B.C. the Maurya emperor Aśoka of Pāṭaliputra (near modern Patna) is known to have maintained friendly relations with Tāmraparṇī or Ceylon. He is also stated to have sent to that country a Buddhist mission which converted Devānāmpriya Tiṣya, king of the island, to Buddhism together with his subjects. Ceylon’s contact with the Tamil-speaking region of South India, just beyond the Palk Strait, has been very close throughout the ages and, during the major portion of the 11th century A.D., wide areas of the island formed parts of the empire of the Chōḷas of Taṅjavūr. It is therefore interesting to note that the Ceylonese language belongs to the Aryan (and not the Dravidian) group. Old Ceylonese traditions appear to suggest that the peoples of Eastern and Western India were mainly responsible for the spread of Aryanism in that land.²

The Ceylonese royal house often contracted matrimonial

alliance with Indian ruling families such as the Pândyas of the South and the Kalingas of the East.

The close contact of Ceylon with non-Tamil India in pre-Christian times seems to be indicated by another fact. We know that the early independent rulers of India were satisfied with the simpler title Rājan while the Indo-Greek kings of North-Western Bhāratavarśa introduced the royal title Rājā mahān or Mahārāja, which was essentially a translation of the old Persian title Kshaitya vazrka enjoyed by the Achaemenian monarchs, about the middle of the 2nd century B.C. The earliest indigenous Indian monarch assuming the title Mahārāja is king Khāravela of Kaliṅga who flourished about the close of the 1st century B.C., while the same title appears in Ceylonese epigraphs which may be somewhat earlier in date. This seems to suggest that the title was borrowed by Ceylon from Western or North-Western Bhāratavarśa which came under the influence of the Greeks. Some of these early Ceylonese records have to be read from right to left in the Kharoṣṭhī fashion. This also seems to point to Ceylon’s contact with the Kharoṣṭhī-using areas of the said part of India. The letter Ɂ in early Ceylonese epigraphs is not indicated by a diacritically marked Ɂ as used in the Early Brāhmī alphabet of the Tamil areas but by ḍ endowed with a diacritical mark as known from other parts of India.

The story of the introduction of Indianism in Ceylon is different from that of its spread in Indochina and Indonesia which came under the influence of Indian merchants, adventurers and priests about the beginning of the Christian era. In many of these countries Brahmanical Hinduism not only spread earlier than Buddhism but Śaivism seems to have been the dominating religious faith throughout the early period. This was not the case with Ceylon where Buddhism was always the predominant faith as it is now.

Sanskrit inscriptions are rare in Ceylon, the more popular Indian languages there being Prakrit and Pali. The Ruvana-

2. Ibid., p. 233.
valisāya pillar inscription in Late Brāhmaṇī of about the 5th century A.D. and the Kuchchaveli rock inscription in a developed form of the same alphabet assignable to a date about the 7th century A.D. are two of the few early Ceylonese records in Sanskrit.¹ The Gārandigala inscription of about the first half of the 8th century A.D. is one of the early epigraphs in Ceylonese while the Sanskrit inscription from the Jetavanārāma is written in the Siddhamātrikā alphabet of Northern India and may be assigned on palaeographical grounds to a date in the 9th century A.D.² Many Tamil inscriptions, especially of the time of the Coḷa occupation of Ceylon during the 11th century A.D., have been discovered in the island.³

3. Burma, Siam (Thailand) and Malay Peninsula

Among the early inscriptions of Burma, there are epigraphs in Sanskrit and in Pali, records in the latter being mostly Buddhist tracts. The simple Sanskrit inscriptions in verse, belonging to the Candras of Arakan and assignable to the 6th century A.D., resemble in style the records of king Mūlavarmman of Borneo. It is interesting to note that, unlike Mūlavarmman’s inscriptions, the alphabet of these records is the Late Brāhmaṇī of Eastern India, while the said style seems to have been borrowed from South Indian epigraphs like those of the Early Kadambas of Banavasi in the Kannadā-speaking region. Ānandacandra’s inscription (8th century A.D.) from the same region of Burma is a rare instance of a Sanskrit epigraph of the praśasti type found in that country, elaborate eulogies in Sanskrit verse written in ornate kāvyā style being common in the other lands of Indochina and Indonesia. The inscription of Ānandacandra is written in the Siddhamātrikā alphabet of Eastern India.⁴

³ Cf. SII, Vol. IV, Nos. 1388 ff.
Most of the early inscriptions found elsewhere in Burma are however written in the Late Brāhmī alphabet of West and South India. There is also evidence to prove the contact of Tamil-speaking merchants with Burma during the early medieval period. But South-East Burma seems to have closer ties with the people of East India. The Śaka era was not popular in Burmese epigraphy as it is in the inscriptions of the other regions of South-East Asia.

The earliest inscriptions in the language of the Mons (Talaings), who lived in the Irawady basin with Hanthawady (Haṁśāvatī, i.e. Pegu) and Thaton (Sudharmapura) as their chief cities, were found on a stone slab discovered at Lopburi in Siam.\(^1\) They are written in characters of about the 6th or 7th century A.D. and point to the cultural contact between the two countries. A large number of Pyu inscriptions assignable to dates between the 6th and 8th centuries A.D. were found at Hmawsa (Prome) and Halin in the Shwebo District.\(^2\) The Myazedi (Myinkaba, Pagan) inscription of the 12th century A.D. contains 4 different versions, viz. Pali, Burmese, Mon and Pyu.\(^3\) A Pagan inscription of about the 13th century A.D. is written partly in the Sanskrit language and Grantha characters and partly in the Tamil language and alphabet and records the grant of certain gifts by a Vaiṣṇava devotee of Cranganore in Malabar in favour of a Viṣṇu temple at Pagan.\(^4\)

An early Sanskrit epigraph discovered in Siam is the Ban Bungke inscription (886 A. D.) of king Indravarman of Cambodia.\(^5\) The Sukhotai (Sukhodaya) inscriptions (Śaka 1214) of king Rām Kham-heng of Siam are written in the Siamese language and early Siamese characters.\(^6\)

The earliest inscriptions discovered in the Malay Penin-

\(^6\) D. Diringer, The Alphabet, p. 416.
sula are Buddhistic in nature. A prose endorsement in one of them, besides the Buddhist creed, speaks of Mahānāvika (i.e. 'the great sailor') Buddhagupta of Raktamṛttikā which was a locality near modern Murshidabad in South-West Bengal. The alphabet of these records is however the Late Brāhmī of West and South India assignable to the 5th or 6th century A.D. The earliest epigraph dated in the Śaka era in the Malay Peninsula is the Vieng Sa (Ligor, South of the Bay of Bandon) inscription of Śaka 697 (775 A. D.).

4. Indonesia

The earliest inscriptions of Indonesia are written in Sanskrit verse. Most of the early medieval records of the area are in the ornate kāvya style; but their size is not big as in the case of Cambodian inscriptions. Java developed an indigenous literature originated from an intimate acquaintance with Indian literary tradition. Although the people of the area are now Muhammadans, the Indian element is still prominent in their culture. The people of Bali may be regarded as Hindu in both religion and culture.

The inscriptions of Mūlavarman from Kutei in Borneo are written in Anuṣṭubh stanzas in the style of some of the inscriptions of the Early Kadambas of Banavasi, their alphabet being Late Brāhmī similar to that found in Buddhagupta's inscription discovered in the Malay Peninsula and referred to above. Pūrṇavarman's inscriptions from Java are written in a similar alphabet and style, there being one stanza in Srādgārā besides others in Anuṣṭubh. They may be assigned to the 6th century A.D.

Epigraphic records of Indonesia continue in an unbroken series from the 5th or 6th century down to the end of the

Indo-Javanese period about the beginning of the 16th century. But the number of Sanskrit inscriptions found in Malay Peninsula and Indonesia is much smaller than that of those discovered in Cambodia and Annam. The Indonesian inscriptions generally record pious donations or the building of temples. They usually inform us as to when and by whom a temple or monastery or image was constructed or a donation made. When a gift of land was the subject of an inscription, its boundaries were indicated, and, when privileges were bestowed their nature was written down. Usually the inscriptions give some information about the kings in whose regnal reckoning they were dated as well as about the royal officers associated with the documents together with facts throwing light on the religious, administrative and social condition of the country.

The inscriptions are generally written on stone, either slabs or rocks. But there are some epigraphs on plates of copper, silver or gold. The earlier inscriptions are in Sanskrit in the Late Brāhmī alphabet of West and South India or its local modification; but later epigraphs are mostly in the Kavi or old Javanese language and the Kavi script which was a derivative of Brāhmī developed in the land itself. The Kavi language is an admixture of Sanskrit and the local Polynesian dialect. The Śailendra kings of Śrīvijaya used the Siddhamātrikā alphabet of East India and the Sanskrit language for their inscriptions.

The use of the Śaka era became popular in Indonesian epigraphy, its earliest use being noticed in inscriptions of the 8th century. It was probably introduced by the merchants of the Western part of the Deccan. The earliest record of Java dated in the Śaka era is the Kelurak inscription\(^1\) of Śaka 700 (778 A.D.). The Minto stone inscription\(^2\) of Śaka 876 (954 A.D.) is in the Kavi language but has two Sanskrit stanzas at the beginning. The Pereng stone inscription (Śaka 785-863 A.D.), written in the Kavi language,

1. *India and Java*, II, pp. 44 ff.
2. Ibid., p. 48.
contains five Sanskrit stanzas in the Āryā metre. Similar is the case with the Singasari inscription (915 A.D.) of king Daśka written in both Sanskrit and Kavi.

5. Cambodia

Unlike Java, Cambodia does not possess a literature influenced by Indian literary tradition. But the Sanskrit inscriptions, dating from the 5th to the 14th century, found all over Cambodia, exhibit a very flourishing state of Sanskrit learning. The number of such inscriptions written in ornate kāṣaya style is the largest in Cambodia than in any other land of South-East Asia and many of them are quite voluminous. The use of the Śaka era and of the decimal system in numbers is first noticed in Cambodia respectively in the 6th and the 7th century. The first of them appears to have been introduced in this region by the merchants of the western areas of the Deccan, and the second probably by those of the southern areas of the Gujarāti-speaking region. In India, the decimal system is noticed for the first time in the date of the Sankheda (in the old Baroda State in Gujarat) copper-plate inscription of 594 A.D.

The study of Indo-Cambodian epigraphy began in 1879 with the decipherment of some Sanskrit records by H. Kern from the estampages prepared by J. Harmand. A collection of estampages of such epigraphs made by E. Aymonier was published under the name Inscriptions Sanscrites du Cambodge by A. Barth and A. Bergaigne, in two Parts with a volume of Plates, the first Part edited by Barth appearing in 1885 and the second edited by Bergaingne with notes by Barth in 1893. The inscriptions in the native Khmer language in Aymonier’s collection were translated and summarised by himself in his Le Cambodge, Vols. I-III (1901-04). A large number of inscriptions in Sanskrit and Khmer, discovered at later dates were published by L. Finot, G. Coedès and others in the

Bulletin de l'Ecole Francaise d'Extreme-Orient appearing originally from Hanoi. Coedès has also published a large number of Sanskrit and Khmer inscriptions in several volumes (1937 onwards) of his Collection de textes et documents sur l'Indochine with several volumes of Plates.

Late Brāhmi of West and South India, which was introduced in Cambodia, gradually underwent modification in the same way as in different parts of India. The orthography of the Sanskrit epigraphs of Cambodia exhibit the substitution of \( \dot{d} \) for \( d \) and \( \dot{u} \) for \( u \) and vice versa and sometimes even of \( nd \) for \( nd \). The use of \( \dot{u} \) for anuvāra, the change of visarga before a sibilant to the same sibilant, the occasional reduplication of a consonant before and after \( r \) as well as before \( v \), the use of \( tv \) for \( ttv \) and of jihvamūliya and upadhūmiya for visarga before the guttural and labial surds, the occasional use of candrabindu for anuvāra and the rarity of cases in which \( v \) is distinguished from \( b \), etc., are some of the orthographical features of the Sanskrit inscriptions of Cambodia.¹

The language of the records is mostly correct Sanskrit, irregularities and mistakes which are few being probably due to the scribe or engraver rather than the composer. The records, which are generally incised on stone are mostly engraved with great care. The majority of the inscriptions are written in beautiful language in the kāyya style exhibiting the authors' thorough acquaintance with the metres and the rules and conventions of Sanskrit rhetorics and prosody. The Vat Thipedi inscription² (Śaka 832 = 910 A. D.) of king Iśvara-varman II is composed in the flawless Gauḍī style of composition, and it has been suggested that the author was an inhabitant of Gauḍa in East India or lived there for a long time. A large number of the inscriptions contain 50 stanzas or more, while some contain more than 100 stanzas. The Mebon (Śaka 874) and Pre Rup (Śaka 883) inscriptions³ of Rājendra-varman contain no less than 218 and 298 stanzas respectively.

¹ R. C. Majumdar, Inscriptions of Kambuja, pp. xiv ff.
² Ibid., pp. 161 ff.
³ Ibid., pp. 193 ff., 232 ff.
The epigraphs are usually *praśasti* extolling the king and recording details of endowments created in favour of religious institutions. Unlike Indian inscriptions of the *praśasti* type, the Cambodian eulogies of the kings often give, besides other details of historical importance, the date of accession of the reigning monarch as well as his ancestors. But, as in the case of Indian epigraphs, the eulogies usually contain a great deal of what is conventional.

The details of religious endowments, which are the subject of most of these records, supply the names of deities (fairly large in number) worshipped in the country together with long lists of articles of daily or seasonal worship; the utensils and other necessaries of the temples including their personnel; the accounts of temple properties both movable and immovable and the method of their management and various other matters connected with temples and throwing light on the religious, social and economic life of the people. There are remains of a large number of temples all over Cambodia, the inscriptions relating only to some of them.

The Cambodian inscriptions are mostly of Śaivite character, although there are some Vaishnāvite and a few Buddhistic records. The inscriptions show how Indian culture was adopted in Cambodia by some of the local people who were semi-savages roaming about naked about the beginning of the Christian era when the Indians first came into contact with them. Some interesting facts about life in Cambodia, as revealed by the inscriptions, are the worship of Śiva, Viṣṇu and the Buddha side by side; the existence of different religious sects like the Bhāgavatas, Pāñcarātras and Pāṣupatas; the adoption of the caste system dominated by Brāhmaṇas versed in the Vedas, Vedāṅgas and Upavedas as well as of Sanskritic names by the kings, noblemen and common people; the popularity of the Tantric religion and of well-known Tantric texts; the existence of Devadāsis in the temples and of priests of the same family sometimes conducting religious rites of the royal families for centuries in succession; the creation of new castes by the king and admission of new
members to a caste such as that of the goldsmiths; the popularity of the study of the works of Indian authors like Pāṇini, Paññalāja, Manu, Vātsyāyana, Viśālākṣa, Pravarasena, Mayūra, Guṇāḏhya and Suśruta. King Yaśovarman is stated to have composed a commentary on Paññalāja’s *Mahābhāṣya*, while one of his ministers was an expert in the *Horā-sāstra*.¹ The same king is known to have founded 100 āśramas which were a sort of convents or monasteries. The Śaivas, Vaiśṇavas and Buddhists had their own āśramas which were religious centres radiating Indian culture throughout Cambodia.

Some of the inscriptions of Yaśovarman, who flourished about the end of the 9th and the beginning of the 10th century A.D., are written in the Siddhamārtkā alphabet while some of his other records giving regulations about āśramas are both in the said alphabet and in the Cambodian derivative of Brāhmī. This fact suggests that there were fresh arrivals apparently from North or East India, who were not familiar with the latter alphabet. Contact with South India during the early medieval period seems to be indicated by the Prasat Kandol Dom inscription² of king Indravarman who flourished about the end of the 9th century, according to which the king’s guru Śivasoma studied the scriptures at the feet of Bhagavat Śaṅkara, apparently the great Indian philosopher of the same name who was born in the western coast of South India.

The Śaka era appears in Cambodia in inscriptions like one of Śaka 531 from Prasat Ak Yom while the decimal system of writing numbers is first noticed in a pillar inscription of Śaka 605 (683 A. D.) from Sambaur.³ The Sambaur pillar inscription contains 21 lines written in the Khmer language which was used in Cambodian epigraphy from about this time side by side with Sanskrit.

6. *South Annam*

The number of Sanskrit inscriptions discovered in South

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¹. Ibid. p. xvii.
². Ibid., pp. 57 ff.
³. See ibid., pp. 7, 564. For the Roban Romas inscription of Śaka 520, see *BEJEO*, Vol. XLIII, pp. i ff.
Annam (ancient Campā) is fairly large; but the size of most of them is not very big. Many of the epigraphs are written in verse; but there are some written either in prose or in a mixture of prose and verse. They are generally on stone stelae, although some of them are engraved on rocks, stone images and metallic plates. The palaeography of the earlier records is similar to that of the Cambodian epigraphs. The Dong Duong inscription of Indravarman II, dated Śaka 797 (875 A.D.), is a fairly big record engraved on the four faces of a stelae containing respectively 24, 24, 23 and 31 lines.¹

A collection of the Sanskrit inscriptions of Campā was prepared by A. Bergaigne in 1888. It was published after his death by Barth in 1893 in the *Notices et Extraits de Manuscrits de la Bibliothèque Nationale et autres Bibliothèques*, Vol. XXVII, Part 1, Fasc. 2. A large number of inscriptions in the Cham language were edited by Aymonier in the *Journal Asiatique*, 1891. Inscriptions in Sanskrit and Cham, discovered at later dates, have mostly been published in the *Bulletin de l'Ecole Francaise d'Extreme-Orient* by scholars like L. Finot, M. Huber, G. Coedès and others.

The earliest inscription discovered in Campā is the Vo- cañh epigraph of a king of the Śrīmāra family who flourished in the 4th or 5th century A. D.² The Mi-son and Cho Dinh inscriptions of king Bhadravarman, who flourished in the 5th or 6th century A. D., are written in the box-headed alphabet.³ The Śaka era began to appear in the records of this area about the second half of the 6th century A.D.⁴

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CHAPTER VII
DATING AND THE ERAS

Section I
DATES IN INDIAN EPIGRAPHS

1. Nature of the Dates

As will be seen below, the dates in the earliest Indian epigraphs as well as a large number of later documents quote only a particular year of the reign of a king, the years of various eras being quoted in some records from about the beginning of the Christian era. In the earlier instances of the specification of a day in the dates, the number of the day is mentioned as belonging to one of the 8 fortnights of a season, of which three were regarded as constituting a year.1 We have generally a reference to the month instead of the fortnight in the dates of the Kuśāṇa epigraphs. In later instances, the day is quoted as belonging to one of the 12 solar months of the year or to either of the two fortnights (e.g. the dark and the bright) of one of the 12 lunar months. The mention of the name of the week-day became gradually popular.2 After the mention of the day, sometimes the date was referred to as the pūrvā which really means 'the above' (in the feminine gender) and apparently indicates the tithi or lunar mansion on the day in question,3 although the vāra or week-day was

1. These were grīṣṇa (summer), varṣa (the rainy season) and hemanta (winter). See below, pp. 236-37.

2. The earliest mention of the week-day by name is found in the Eran inscription of the time of Buda-gupta, dated 484 A.D. (Select Inscriptions, p. 326). But the word vāra probably referring to a week-day seems to be used in the Andhau inscriptions of 130 A.D. (ibid., pp. 167 ff.).

3. The expressions used are etasyaṃ pūrvāyaṃ, asyaṃ divasa-pūrvāyaṃ, asyaṃ saṅvatsara-māsa-divasa-pūrvāyaṃ, etc., in the earlier records (cf. Bhandarkar’s List, Nos. 2, 1261, 1287, etc.; Select Inscriptions, pp. 120, 279, etc.) and, in some late cases (cf. Bhandarkar’s List, Nos. 241, 438, 451, etc.), asyaṃ saṅvatsaramāsa-pāṣa-divasa-pūrvāyaṃ itiḥau. Sometimes the mention of the tithi is followed by such expressions (cf. ibid., No. 122). See also expressions like daśamipūrvakam (ibid., No. 1077). Instead of pūrvā, the words anusāna, kṣaṇa, divasa, divasa-kṣaṇa, gluḥka, etc., are used in some cases (cf. Select Inscriptions, pp. 127, 135, 136, 143, 149, 153, etc.). In one case, the expression used in an inscription dated in the Vikrama era is asyaṃ Mālava-pūrvāyaṃ (Bhandarkar’s List, No. 5).
reckoned from one sun-rise to another. The week-day of a
*tithi* is generally the day on which the *tithi* ends. In some
inscriptions, the *nakṣatra, yoga, karṇa, lagna* and many other
details are quoted in the dates besides the above. Some
epigraphs exhibit the mention of several eras in the date.⁴

A peculiarity of the dating of Indian records is the use of
abbreviations. Indeed, the use of contractions is first noticed
in the epigraphs in connection with dates. The words *vara, vatśara, saṃvatsara,* etc., meaning ‘the year’, was often contracted
into *va, sam, saṃva, saṃvat,* etc. The word *saṃvat* and its
numerous corrupt variants were later used in the sense of
‘an era’. A few early records suggest a similar contraction
of the word *kāla* meaning ‘an era’ into *kā.* Of the seasons
mentioned in early inscriptions, *hemanta* (i.e. winter) was
often indicated by *he or hema, vara* (i.e. the rainy season)
by *va* or *vā* (for Prakrit *vāsa*), and *grīma* as *grī* or *gi* (for
Prakrit *gimha*). Likewise *di* or *diva* often stood for *divasa
and ti for tithi.* In the commonly found expression *su-di* or
*su-di,* *su* stands for *suddha* (bight) and *su* seems to be its
corrupt spelling. Similarly, in *ba-di* or *va-di,* *ba* stands for
*bahula* (dark) and *va* is either a wrong spelling or stands
for *vadya.* In the Kashmir region, *su-ti* or *su-ti* and *ba-ti*
or *va-ti* (i.e. *suddha-tithi* and *bahula-tithi*) are generally found
for *su-di* and *ba-di.* The names of the months were often
abbreviated; e.g. *Pha* for *Phālguna.* Sometimes the expression
*rājya-saṃvatsara* is contracted into *rā-sam.*⁵ In the medieval
records of South India, very often the names of the week-
days are likewise contracted; e.g. *So* standing for *Soma-vāra,*
*Ma* for *Maṅgala-vāra,* etc.⁶

The numbers of the years, etc., in the earliest
historical records of India, e.g. the inscriptions of Aśoka,

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1. See, e.g., Bhandarkar’s List, No. 27.
2. Cf. ibid., No. 565.
epigraphs, Saturday was often called *Brīha-vāra* or *Vadga-vāra* (ibid.,
Vol. XXXI, p. 100; Vol. XXXIII, pp. 125-26). Both the names were
sometimes also applied to Thursday.
were written in words. In later times, the practice of writing them by numerical figures became gradually popular. In many cases, they are expressed by both words and figures. In some inscriptions from Dwarahat in the Almora District, U. P., the months and *tithis* of the lunar months are given in numbers; e.g. *māsa* 10 (i.e. the tenth month of the year).

The numerals were written by symbols in the early inscriptions in Brāhmī and Kharoṣṭhī, the signs of the Kharoṣṭhī system being borrowed from the Aramaic alphabet with slight modifications. The decimal system of writing numbers with the figures for 1 to 9 and the cypher with the application of the principle of space value, which is the most convenient system of writing numbers and is now popular all over the world, originated in India, probably in West India amongst the astronomers of the Ujjainī school, about the 5th century A. D.

There was also a convention according to which ordinary words of the Sanskrit language, that can be associated with particular numbers, were used to indicate those numbers. Thus words meaning 'the hand' (i.e. *kara*, etc.) came to be used to imply 2 since man has only two hands.) Such words indicating numbers were arranged according to the principle of *vāma-gati*, i.e. 'the turning round of the sum', i.e. reading the figures from right to left. This system of expressing numbers is often noticed in the dates of inscriptions especially of the medieval age. Another system of expressing numbers


2. It was borrowed by the Arabs from the Indians and gradually spread to the rest of the world. See our *Indian Palaeography*, the section on Numerals.

3. In a few cases, the *vāma-gati* principle is found to have been ignored. Cf. Bhandarkar's *List*, No. 620.

4. See, e.g., *veda-āṅk-ābdh-inda-carṣa* (Bhandarkar's *List*, No. 775) in which *veda* = 4, *āṅkā* = 9, *ābdhī* = 4 and *inda* = 1 and, since the words are arranged according to the *vāma-gati* principle, they give the year as 1494 [of the Vikrama-saṃvat]. See below, pp. 228 ff.
by particular letters of the alphabet is known since 499 A.D. when Āryabhaṭa composed his Āryabhaṭīya. Although Āryabhaṭa’s system is not noticed in inscriptions, a similar system called Kaṭapayādi, which developed in South India, is sometimes found in South Indian epigraphs of the medieval period. According to this system, the 10 letters from ka to ṅa and from ṭa to na have the values respectively of the numbers 1 to 9 and 0, while the 5 letters from pa to ma indicate the numbers 1 to 5 and the values of the numbers 1 to 9 are assigned respectively to the letters ya and la. In the formation of chronograms, vowels, without numerical value, are added to the consonants and the last consonants in the conjuncts used have alone numerical values, while the principle of vāma-gati is also observed. Thus the Kandiyur inscription\(^1\) of Kodavarman is dated in the 1,511,564th day of the Kali-yuga era expressed by the Kaṭapayādi chronogram viṣamampunyayamekam in which ma=4, sa=6, ma=5, pa=1, ya=1, ma=5 and ka=1 and they are to be read from right to left. Similar other known systems, such as the Nannādi developed in Kerala, do not appear in inscriptions.

The dates in the earlier inscriptions generally do not give details enough for finding out their equivalents in known calendars. Mention of the week-day together with the name of the month or that of the month and the fortnight as well as of the year of an era with known epoch is very useful for this purpose. Such details are often found in later inscriptions. Gifts were generally made on auspicious occasions such as the eclipses of the sun and the moon, the full-moon and new-moon days, the sun’s movement from the south to the north or vice versa, the vernal and autumnal equinoxes, the holy tithis and particular positions of the planets, etc., and these are often clearly indicated in the inscriptions recording royal grants. For the purpose of verification of dates, one requires

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1. *Trav. Arch. Ser.*, Vol. 1, p. 294. See also the Srirangam inscription (*Ep. Ind.*, Vol. XXIX, pp. 71 ff.) of Sadāśivarāya in which the Šaka year 1467 is expressed by the chronogram setu-candya which gives sa=7, ta=6 sa=4 and ya=1, i.e. 1467. See below, pp. 233 ff.
to have some knowledge about the nature of the Indian years, months, etc. The beginning of the years, which were either solar or lunar, was counted variously from the months of Kārttika, Caitra, Āśāḍha or Śrāvaṇa while the months were counted differently as solar or lunar.

The ecliptic is divided into 12 rāsiś or signs of the Zodiac, viz. (1) Meṣa, (2) Vṛṣa, (3) Mithuna, (4) Karkaṭa, (5) Simha, (6) Kanyā, (7) Tula, (8) Vṛścika, (9) Dhanus, (10) Makara, (11) Kumbha, and (12) Mīna. The sun’s passage from the beginning of Meṣa to the end of Mīna is called a saura (solar) year (varṣa, saṁvatsara, vatsara, etc.).

Generally the length of the solar year is regarded as 365 days, 15 ṣaṭikās or dandas, 31 pālas and 30 vipālas.¹ although there is some slight difference of opinion among astronomers on this point. The sun’s passage from the beginning to the end of a rāsi is called a saura-māsa (solar month) and its entry into a new rāsi a saṅkrānti or saṅkramana. The day on which the saṅkrānti falls is counted as the first day of the solar month in the Punjab while, if it falls in the night, the following day becomes the first day of the month. The system followed in the Tamil region is similar to that followed in the Punjab. But, in Bengal, the day following the saṅkrānti day is regarded as the first day of the month. This leads to considerable difference in the almanacs of various parts of the country.

The solar months are usually named after the particular rāsi through which the sun passes at the time, although the names of the lunar months are also often applied to them. The solar years are prevalent in Bengal and the Punjab and their neighbourhood as well as in the Tamil- and Malayāḷam-speaking areas. The solar month of Meṣa, with which the solar year begins, is called Vaiśākha in Bengal but Caitra (Cittirai) in the Tamil-speaking area.

¹. The ṣaṭikā or danda is the one-sixtieth part of the day, i.e. about 24 minutes, while the pāla is its one-sixtieth part and the vipāla is one-sixtieth of the pāla.
reference to a *tithi* or lunar day (i.e. one-thirtieth part of the whole luna- tion) of the dark or bright fortnight (*pakṣa*), even though the *tithis* are also counted for the observance of particular functions in the areas where the solar months are prevalent.¹

A lunar month consists of two fortnights or *pakṣas*, viz. dark and bright. The fifteen *tithis* or lunar days of either of the dark or bright fortnight, called respectively the *krṣṇa* or *bahu-la* and the *śukla*, are counted from 1 to 15. In North India, the lunar month is generally counted as *Pūrṇimānta*, i.e. ‘ending in the full-moon (i.e. sudi 15)’ or lasting from *Krṣṇa* (i.e. badi) 1 to *Śukla* (i.e. sudi) 15, while, in the land to the south of the Narmadā, the lunar month is *Amānta*, i.e. it begins on *Śukla* (sudi) 1 and ends with the new-moon (i.e. badi 15).²

The twelve lunar months are named after the *nakṣatras* or lunar mansions on which the full-moon occurs in each one

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1. The names of the solar months in Tamil and Bengali are as follows: (1) *Mesa*—Cittirai, Vaiśākha; (2) *Vṛṣabha*—Vaikāśi, Jyaistha; (3) *Mithuna*—Āni, Āṣādha; (4) *Karkata*—Ādi, Sravaṇa; (5) *Simha*—Avani, Bhādra; (6) *Kanyā*—Purattāsi (Purattādi), Āśīvaka; (7) *Tula*—Aipasi, Kārttiaka; (8) *Vṛṣika*—Kārttiiga, Mārgaśirṣa; (9) *Dhanus*—Mārgaļi, Pauṣa; (10) *Makara*—Tai, Māgha; (11) *Kumbha*—Māsi, Phālguna; (12) *Mina*—Paṅguni, Caitra.

2. *Amānta*  

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<tr>
<th><em>Pakṣa</em></th>
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<tr>
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<td><em>Caitra</em></td>
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<td><em>Vaiśākha</em></td>
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<td><em>Jyaistha</em></td>
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<td><em>Māgha</em></td>
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of them. These are: (1) Caitra, (2) Vaisākhā, (3) Jyaiṣṭha, (4) Āṣāḍha, (5) Śrāvana, (6) Bhāḍrapada, (7) Āśvina (also called Āśvayuja), (8) Kāṛttika, (9) Mārgaśīrṣa (also called Agrahāyana probably because the beginning of the year was once counted from it in some parts of the country), (10) Pauṣa, (11) Māgha, and (12) Phālguna.

The length of the lunar year made of twelve such months is regarded as 354 days, 22 ghaṭikās or danda, 1 pala and 24 vipalas, the year therefore being shorter than the solar year by 10 days, 56 ghaṭikās or danda, 30 palas and 6 vipalas. Thus 32 lunar months become roughly equal to 31 solar months. Since the titthis have considerable importance in the religious life of the people throughout the country, the lunar year is made equal to the solar year in the areas following the solar system by what may be called the luni-solar reckoning. According to this, the lunar month, in which the saṅkrānti (i.e. the sun’s entry into a rāsi) does not occur, is called the Adhika or Mala month, while the lunar month witnessing two saṅkrāntis is regarded as the Ḍrava or Niya month. Medieval inscriptions sometimes mention yogas and karaṇas in the dates. The yogas (the word yoga meaning ‘conjunction’ used with reference to the astronomical association of the movements of the sun and the moon and noticed in some records) are 27 in number; e.g. (1) Viṣṇambha, (2) Prīti, (3) Āyuṣmat, (4) Saubhāgya, (5) Śobhaṇa, (6) Atigandha, (7) Sukarman, (8) Dhṛiti, (9) Śūla, (10) Gaṇḍa, (11) Vṛddhi, (12) Dhruva, (13) Vyāghāta; (14) Harṣana, (15) Vajra, (16) Siddhi or Asṛja, (17) Vyātiṣṭa, (18) Varīyas, (19) Parigha, (20) Śiva, (21) Siddha, (22) Sādhya, (23) Śubha, (24) Śukla, (25) Brahman, (26) Aindra and (27) Vaidhṛti. The karaṇas, each of which indicate half of a titthi, are noticed in medieval inscriptions like

2. See, e.g., Bhandarkar’s List, No. 27 dated Vikrama 898.
the Ajmer inscription of Vikrama 1210. The karaṇas called (1) Bava, (2) Bālava, (3) Kaulava, (4) Taitila, (5) Gara, (6) Vaṇija and (7) Viṣṭi (Bhadrā or Kalyāṇi) make a cycle which are repeated for eight times covering 56 half tithis from the second half of śudi 1 to the first half of badi 14. The remaining four half tithis from the second half of badi 14 to the first half of śudi 1 are covered by the karaṇas: (8) Śakuni, (9) Catuṣpada, (10) Kintughna and (11) Nāga.

The conception of a week of seven days does not appear in very early Indian literature. As indicated above, the name of the week-day first occurs in an Indian epigraph of the last quarter of the 5th century A.D., and it is generally believed that the conception was borrowed by the Indians from Greek astronomers. As in the West, the Indian week-days are named after seven out of the nine grahas: (1) the sun (called Ravi, Āditya, etc.), (2) the moon (called Soma, Candra, etc.), (3) Mars (called Bhauma, Maṅgala, etc.), (4) Mercury (called Budha, etc.), (5) Jupiter (called Brhaspati, Suraguru, etc.), (6) Venus (called Śukra, Daityaguru, etc.), and (7) Saturn (called Śani, Śanaiscara, etc.). Thus Sunday is called Ravi-vāra, Āditya-vāra, etc.

From the nature of the Indian year and month discussed above, it will be seen that the verification of the dates of some records is beset with difficulties. By way of illustration, it may be pointed out that it is often difficult to determine whether the years quoted, even when they are referred to an era, are Kāṛttikādi, Caitrādi, Āsāḍhādi or Śrāvaṇādi and whether the month is Amānta or Pṛṇimānta. It is also often unknown whether the regnal years of kings were counted exactly from the date of his accession or they were adjusted with the regular years of the almanac. Another difficulty is that the years were sometimes regarded as current though generally they were counted as expired. But there is a greater difficulty which is the possibility of errors in the enumeration of the

1. See Bhandarkar’s List, No. 289.
2. Sometimes the records use the words pravartamāna and ati to indicate respectively the current and expired years of a reckoning.
dates. There is no doubt that such errors account for a large number of irregular dates in the inscriptions of various ages in different parts of the country.

Some of the errors in the dates of Indian records have to be ascribed to the astrologer at the villages and courts.1 With the innumerable copies of printed almanacs, called Pañjī, Pañjikā or Pañcāṅga, of various types in each one of the numerous regional languages, available to the literate people in all parts of India, it is impossible in these days of advanced literacy in the country to realise the great importance of the astrologer in Indian social life before the 19th century.2 There is epigraphic evidence to show that the office of the village astrologer was an institution recognised by the State during Hindu rule.3 That the astrologers at the royal courts of ancient and medieval India were often not competent astronomers is also clearly shown by the Sarkho plates4 of Kalacuri Ratnadeva II, dated 1128 A.D.

There is a tendency among a section of epigraphists to view the genuineness of an inscription bearing an irregular date with suspicion. But it seems to be a wrong approach to the problem since the irregularity in the dates may be due to factors absolutely unconnected with the question of the genuineness of the documents. Many cases of irregularity were no doubt due to mistakes in the calculation of incompetent astrologers and the erroneous method of calculation.

3. Cf. T. V. Mahalingam, Administration and Social Life under Vijayanagara, pp. 218-19. The Brahmanical family name Jośi (Sanskrit Jyotishī), found in various parts of India, seems to speak of royal recognition for the families of the astrologers in question. The family name Praharāja (Sanskrit Praharāja), found among Oriya Brāhmaṇas, was originally a title conferred on an astrologer by the king.
4. Ep. Ind., Vol. XXII, pp. 159 ff. It is stated that the astronomers at the court of the Kalacuri king were following wrong methods of calculation, as a result of which their predictions relating to eclipses hardly came true. A good astronomer named Padmanābha discovered the mistakes in their methods, made the required bija-samśkāra and correctly calculated the exact time of a lunar eclipse. Padmanābha was rewarded by the king for his success.
followed in the preparation of the almanacs. Varying local traditions regarding the astrological character of particular days, tithis or moments may have also contributed to the difference referred to. Another cause of irregularity in the dates of royal documents seems to have been the fact that, in some cases at least, the court astrologer had reason to fabricate an auspicious moment when really there was none. This was hardly difficult for him to do since his royal master and most of the latter’s courtiers were blessedly ignorant of astronomy and had to depend entirely on the astrologer for the determination of an appropriate moment for a particular undertaking. Of course there may be other possible reasons for an irregularity creeping into the date of a royal charter.

2. Numbers expressed by Words

The Indian students of astronomy, mathematics and many other subjects generally composed their works in verse. The nature of the works in some of these subjects necessitated the repeated mention of numbers, e.g., in the setting and solution of the problems of an arithmetical sum. There was, however, generally only one word in Sanskrit to indicate a particular number. Since the repeated mention of a word in the same sense was regarded as a bad style of composition, and such a word would often not fit in the metre of a stanza, the authors required a large number of words for indicating the same number. A convention therefore gradually developed, according to which ordinary words that can somehow be associated with particular numbers were used to imply those numbers. Thus all the Sanskrit words meaning ‘the hand’ came to be used to indicate 2, since man has only two hands. Similarly words meaning ‘the arrow’ were employed in the

1. The almanacs now published in different parts of India or even in the same part of the country do not exactly tally with one another owing principally to the difference in the method of calculation followed or in the approach to particular astronomical problems. If the details of a date do not tally with those quoted by modern astronomers (e.g. L. D. Swamikannu Pillai in his Indian Ephemeris), it may be irregular technically speaking, even though it was quite regular according to a particular almanac from which the details were quoted in the inscription.
sense of 5 because Kāma, the Indian god of love, is represented in tradition as armed with five arrows of flowers. When there were more than one tradition regarding the number associated with a particular object, only one of them was adopted. Thus, even though traditionally the Vedas are regarded either as three or as four and the seas either as four or as seven in number, the early Indian astronomers and mathematicians used the words indicating both the Vedas and the sea to indicate 4 only. But uncritical authors of the medieval age are sometimes found to have violated this old convention and introduced an amount of confusion in the system. Thus, in some cases, we notice the use of a word for 'the sea' to imply both the numbers 4 and 7. The name of a metre was often used to indicate a number according to the number of syllables in a foot of a stanza in that metre. Thus the word anuṣṭubh, the name of a metre with eight syllables in a foot, implied 8. But there was want of complete uniformity since in some cases the number of syllables in all the four feet of a stanza was counted; e.g., Jagati, a metre with 12 syllables in a foot, was used by late authors in the sense of both 12 and 48. When such a word-numeral was a compound of two words, often either the first or the second member of the compounds was used to indicate the number in question.

In the early astronomical and arithmetical works, single such words are generally used to indicate particular number. Piṅgala, Varāhamihira and later authors use such words with numerical meanings as grouped in Dvandva compounds. But, while Piṅgala's ved-arta-samudrāḥ means '4 or 6 or 4',

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1. The polygraphic (multiscriptual) inscription of king Jaya-Pratāpamalla of Nepal is dated in Nepal-a-ode yug-ādhau muni-gana-sahite given in figures as Šara (Šavāv) 774, thus equating abdhi (sea) to 7. The exact date of the record is quoted as Friday, Māgha-sudi 1 (13th January 1634 A.D.). See Journ. As., Tome CCXLV, 1957, p. 338 and Plate. Cf. Saka 1748=Bengal San 1233, the date of the composition of Jagaddurlabha's Uddhavacamatākāra given in the colophon of the work (Bhāratavarsa, Bengali, Śrāvana, 1365 B.S., p. 173) respectively as aṣṭa-sāgara-patindhi-candra and netra-Rāma-yuga-candra. The word netra = 3 according to the Bengali convention and yuga = 2 (not 4 as usual). Indeed it would have been difficult to determine the date of the composition of the work, in spite of the years in both the eras being quoted, unless it was separately stated that the work was completed on the 12th Caitra, 1233 B. S. (24th March 1827 A.D.). The Bengal San has been referred to as yāvanika and ādhunikā. See below, pp. 230 ff.
Varāhamihira’s *kha-kh-āsti-yamāḥ* would mean ‘0 and 0 and 16 and 2’ to be read actually from right to left as 21600.\(^1\) This principle of *ankānāṁ vāmato gatiḥ*, ‘the movement of the numerals from right to left’, is generally followed in the dates expressed in inscriptions in word-numerals although there are a few exceptions especially in late records.\(^2\) Such numerical words are sometimes found also in the ordinary enumeration of a number in words; cf. Śaka 1172 indicated by *dvisaptatyanadhika-Śiva-sata,*\(^3\) in which Śiva means ‘eleven.’

We give below an indication as to the words that were used to express particular numbers.\(^4\)

0 = śūnya, ‘the empty space of the sky’ (kha, gagana, ambara, abhira, viyat, nabhas, antarikṣa, Viśnupada, ākāśa, ananta, vyoman, dyu, etc.), pūrṇa, vindu, etc. The word randhra, which generally means 9, is used to imply 0 (cypher) in a few cases by late authors.

1 = ādi, ‘the moon’ (śaśin, indu, vidhu, candra, śitāṁśu, ṣītaraśmi, soma, śāsāṅka, sudhāṁśu, kṣapecvara, Atrinayanaja, mrgāṅka, candramas, etc.), ‘the earth’ (bhū, bhūmi, kṣīti, dharā, uvarā, go, vasundharā, prthvī, kṣmā, dharani vasudhā, ilā, ku, mahi, dhātri, jagati kṣoṇi, kṣauṇi, avanī, etc.), ajba, raśmi, rūpa, Pitāmaha (but cf. Brahman meaning 9), nāyaka, tanu, jana, Airāvata (sometimes wrongly hastin, etc., which really mean 8), Uccaiśravas (sometimes wrongly aśva, etc., which really mean 7), ‘the single eye of Śukra’ (Śukra-netra, etc.), Dhruva, ātman, Parabrahman, Mūlapakṛti, etc. Jagati is sometimes used to mean 12 and 48 and go 9.

2 = yama, yamala, yugala, dvaya, yugma, dvandva, Āśvin (sometimes also Āśvina), Nāsatya, Dasra, ‘the eye’ (locana, netra, aksi, drṣṭi, cakṣus, nayana, ikṣaṇa, ambaka, etc.), the words meaning other limbs which are in pairs such as

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2. See, e.g., Bhandarkar’s List, No. 620.
4. See Bühler, op. cit., pp. 84 ff.; Ojha, op. cit., p. 120; Filliozat, op. cit., pp. 708-09; Sewell, *Eclipses of the Moon in India*, pp. 7-8. A few words have been added from other sources, especially epigraphic.
bāhu, kara, karṇa, kuca, oṣṭha, gulpha, jānu, etc., pakṣa, kūṭumba, ravi-candra, grahaṇa, nadi-kūla, Rāma-nandana, visuṣat, oṣṭa, etc. In the Bengal region, the word netra, 'the eye', is generally taken to stand for 'Śiva's eyes' and therefore in the sense of 3. Sometimes yuga=2 instead of 4, and pakṣa=15.

3=Rāma, guṇa, tri-guṇa, 'the world' (loka, jagat, tri-jagat, bhuvana, etc., some of which are sometimes also used for 14), 'the fire' (agni, vaḥni, pācaka, vaisvānara, dahana, tapana, udarcis, hutāsana, jvalana, sikhin, kiśānu, hoṛ, anala, etc.), kāla, tri-kāla, tri-gata, 'Śiva's eyes' (trinetra, Hara-nayana Śankar-ākṣi, Iṣa-ṛṣi, etc.), saḥodara, doṣa, nādi, śūla, gangā-mārga, viśṭapa, mūrti, vacana, 'Daśaratha's wives', etc. For sakti=3, see Ep. Ind., Vol. XIX, p. 166, and guṇa=6 below. Veda rarely indicates 3, though it really stands for 4. Tapana in the sense of 'the sun' would mean 'twelve'.

4= 'the Veda' (veda, śrutī, etc.), 'the sea' (sāgara, arṇava, amburāśi, abdhi, jaladhī, jalondhī, ambhondhī, vārinidhī, ambudhī, jalaśaya, sindhu, vāridhī, etc., later used also in the sense of 7), kendra, varna, āśrama, yuga (rarely 2), turya, kṛta, aya, āya, bandhu, koṣṭha, 'Brahman's faces' (Brahmāśya, Caturānana-vadana, etc.), Viṣṇu's arms' (Hari-bāhu, etc.), vyūha, sen-āṅga, khaṭvā-pāda, go-stana, puruṣ-ārtha, etc. For gati in the sense of 4, cf. Ep. Ind., Vol. XXV, p. 336. The words diś, diśā, etc., meaning 10, are sometimes found in the sense of 4. Jala (for jaladhī), dadhi (for udadhi) and vanadhī (mistake for vāridhi?) are also counted in the same sense.

5= 'the arrow' (bāṇa, śara, sāyaka, śru, viśikha, kalamba, mārgaṇa, etc.), bhūta, mahābhūta, parvan, prāṇa, 'Pāṇḍu's sons' (Pāṇḍava, etc.), artha, viśaya, indriya, ratna (also 9 or 14), 'Śiva's faces' (Rudrāśya, Tryaṅga-mukha, etc.), 'the sins' (pāṭaka, mahāpāpa, etc.), Purāṇa-lakṣaṇa, pūlava, gavya, tanmātra, kṣāra, lavana, 'the sacrifices' (mahāyajña, etc.), tattva (generally used to indicate 25), etc. Words meaning 'a son' (suta, putra, etc., probably meaning Pāṇḍu's sons) and tata (for tattva?) are also counted in the same sense.

6= rasa, aṅga, kāya, darṣana (meaning the 6 darṣanas and not
drṣṭi, 'the eye', meaning 2), rāga, 'the enemy' (ari, ripu, etc.), śastra, mala, tarka, kāraka, ṛtu, māsārdha (cf. māsa=12; but paksā=2), 'Karttikeya's faces' (Kumār-āsya, etc.), etc. In late medieval records, the word guna is sometimes used to indicate 6 instead of 3. Cf. A.R. Ep., 1957-58, No. B 68.

7=the hill or mountain' (naga, aga, bhūbhrī, parvata, śaila, adri, giri, bhūdhara, mahidhara, etc.), ṛṣī, muni, Atri, vāra, swara, dhātu, 'a horse' (aśva, turaga, turaṅgama, vājin, etc.), chandas, dhī, kalatra, dvipa, etc. Loka, pātāla, sāgara and Sagara are also counted in the same sense.

8=Vasu, 'an elephant' confused with 'a snake' (ahi, nāga, goja, dantin, diggaja, hastin, mātaṅga, kuṇjara, dvipa, sarpa, etc.), takṣan, siddhi, bhūti, Anuṣṭubha, maṅgala, Dikpāla, tanu, yāma, etc. naga (really 7), mārti (cf. ripa=1) and tanu (really 1) are sometimes also counted in the same sense. Naga is used in the sense of 'eight' in Ep. Ind., Vol. XXXV, p. 140.

9=ānka, Nanda, nidhi, nīdāna, randhra, chidra, dvāra, 'the planet' (graha, etc.), go (also 1), pavana, Bṛhatī, varṣa, khaṇḍa, 'the god Brahman' (Aja, Abjagarbha, etc.), ratna (also 5 or 14), etc.

10=the quarters' (diś, diśā, āśā, kakubh, etc.), āṅguli (also used to indicate 20), paṅkti, 'Rāvana's heads' (Rāvaṇa-śiras, etc.) avatāra, karman, la-kāra, etc.

11=the god Rudra' (Rudra, Śiva, Īvara, Hara, Iśa, Bhava, Bharga, Śulīn, Mahādeva, etc.), aksauhiṇi, lābha, Trīṣṭubh, etc.

12=the sun' (ravi, śūrya, sahasrāṃśu, arka, mārtanda, dyu-mani, bhānu, āditya, divākara, etc.), māsa, rāsi, vyaya, saṅkrānti, Jagati (sometimes used also in the senses of 1 and 48), 'the eyes or arms of Kārttikeya' (Senāṇi-netra, Ṣan-mukha-bāhu, etc.), etc.

13=Viṣvedevāḥ (sometimes contracted to Viṣva), Kāma, Manmatha, Aitījagati, aghoṣa, etc.

14=Manu, vidyā, 'the god Indra' (Indra, Śakra, etc.), loka (sometimes also used to indicate 3), etc. Pūrva [of the Jains] and ratna (also 5 or 9) are sometimes counted in the list of words of the same sense.

15=tiṭhi, ghasra, dina, ahan, pākṣa (sometimes also used to imply 2), etc.
16= ‘a king’ (nṛpa, bhūpa, etc.), Aṣṭi, kalā, etc.
17= Aṭyaṣṭi.
18= Dṛtti.
19= Aṭīdṛṣṭi.
20= nakha, aṅguli (also used to indicate 10), Kṛti, ‘Rāvana’s arms’ (Rāvana-bhujā, etc.), etc.
21= Prakṛti, svarga, Utkṛti (generally used in the sense of 26).
22= Akṛti, jāti, Kṛtin.
23= Vikṛti.
24= Gāyatri, Jina, Arhat, Siddha, etc.
25= tatwa (rarely used to indicate 5).
26= Utkṛti (rarely used to indicate 21).
27= ‘the stars’ (nakṣatra, uḍa, bha, etc.).
28= ‘the teeth’ (danta, rada, etc.).
29= ‘the gods’ (amara, deva, sura, tridaśa, etc.).
30= tāna (generally used in the sense of 49).
31= naraka.
48= Jagati (sometimes used to indicate 1 and 12).
49= tāna (cf. its use in the sense of 34), vāyu.
100= Dhārtarāṣṭra, puruṣ-āyus, abja-dala, Śakra-yajña, etc.
1000= ‘the mouths of the Ganges’ (Jāhnavī-vaktra, etc.) ‘Śeṣa’s heads’ (Śeṣa-sirṣa, etc.), ‘the Sun’s rays’ (Ravi-bāṇa, etc.), ‘Arjuna’s arms’ (Arjuna-kara, etc.), ‘Indra’s eyes’ (Indra-dṛṣṭi, etc.), etc.

3. Numbers expressed by Letters

The celebrated astronomer Āryabhaṭa, who wrote his Āryabhata at Pātaliputra in the Kaliyuga year 3600 (499 A.D.), used a system of representing numbers by letters of the alphabet.¹ The 25 consonants from ka to ma indicated respectively the numerals 1 to 25. The 8 letters from ya to ha similarly indicated the numbers 30, 40, 50, 60, 70, 80, 90 and 100 respectively. The vowels i, u, r and ṭ (short or long) and the diphthongs e, ai, o and au were added to the letters to indicate the multiplication of a number by 10² to

¹. Cf. Filliozat, op. cit., p. 188. See above, p. 222.
1016, i.e. the addition of two, four, six, eight, ten, twelve, fourteen and sixteen zeroes after a number indicated by a consonant. Thus $ga=3$, $gi=300$, $gu=30000$, $ya=30$, $yi=3000$, $yu=300000$, $ri=4000$, $giri$ (or $gri$) = $4300$ (300 + 4000), etc.

A system developed in South India was called Kaṭapayādi. In this, the 10 letters from $ka$ to $ña$ had the value respectively of the numbers 1 to 9 and 0. The same was the case with the following 10 letters from $ṭa$ to $ṇa$. The five letters from $ṭa$ to $ma$ indicated the numbers 1 to 5, and the 9 letters from $ya$ to $ṭa$ had the value of the numbers 1 to 9 respectively. In the formation of chronograms, vowels were added to the consonants without affecting the numerical value of the letters and two or more consonants could be combined in conjuncts in which only the last consonant of a ligature had the numerical value. But the principle of vāma-gati, i.e. the turning round of the sum, was observed in the determination of the value of a word. Thus $ga=3$ and $ja=8$; but the word $gaja=83$ and not 38. The chronogram $khago=ntyān=meṣam=ōpa$ would give $kha=2$, $ga=3$, $ya=1$, $ma=5$, $sa=6$, $ma=5$ and $ṭa=1$, i.e. 1565132.1

The Nannādi system popular in Kerala was based on the following lines:

na-na-nya-śka-jhra-hā(ḥa)-gra-pra-dre-ma 1
tha-li(ḥa)-pta-ba-tra(tru)-tri-ca-na-ṇa II2

The 10 letters of the first line had the value respectively of the numbers from 1 to 10 while the others in the second line represented 20, 30, 40, 50, 60, 70, 80, 90 and 100. This system was generally employed in paginating manuscripts.

In a simpler system prevalent in South India, the letters of the alphabet from $ka$ to $ḷa$ represented respectively the numbers 1 to 34, $kā$ to $ḷā$ the numbers 35 to 68, $ki$ to $ḷi$ the numbers 69 to 102, and so on.

There was a similar system of paginating manuscripts prevalent in Ceylon. According to this $ka$, $kā$, $ki$, $ki$ $ku$,

1. See Bühler, op. cit., p. 87; Ojha, op. cit., 122 ff. See above, p. 222.
kū, kr, kṛ, kl, kl, ke, kai, ko, kau, kam and kaḥ had the value respectively of 1 to 16. Similarly 16 aksaras formed by kha khā, etc., had the value of the numbers from 17 to 32. The 16 aksaras associated with ja, the last consonant of the alphabet, thus represented the numbers 529 to 544. Numbers beyond 544 could be expressed by beginning again as 2 ka, 2 kā, and so on. In Burma, the same system was used with the omission of ṛ, r, l and ḷ, so that ka to kaḥ would indicate the numbers 1 to 12.

4. Regnal Reckoning and Connected Problems

The earliest documents of the indigenous kings of India bear no trace of the use of any era. Many of them contain no date at all. But some of the official records of the independent rulers as well as those belonging to their officials and subordinates and persons residing in their dominions are dated. The date is, however, always expressed in the king’s regnal years. A few of the numerous instances may be cited.

(1) Rock Edict III of Aśoka (c. 272-32 B.C.)—dbādasa-vās-abhīsitena mayā idam āṇapitaṁ (Girnar text), “I have ordered this when 12 years [have passed after] my installation [on the throne].”

(2) Besnagar inscription of the time of Bhāgabhadra (c. close of the 2nd century B.C.)—raṇo Kāśīputrasa Bhāgabhadrasona trāṭarasa vasena catudasena ṛjena vadhamānasa, ‘when king Kāśīputra Bhāgabhadra, the saviour, was prospering with his sovereignty (or, realm) for 14 years (i.e., when 14 years of his reign had passed).’

(3) Pabhosa inscription of the time of Udāka (c. close


2. Select Inscriptions, p. 19. Cf. the same date in Rock Edict IV (ibid., p. 22) and other dates similarly expressed in Rock Edict V (ibid., p. 23: Mansehra—tṛedasa-vas-abhīsitena maya dhrama-mahamatra kaṭe); Rock Edict VIII (ibid., p. 28: Girnar—Dvānāṃpriyo Piyadasi ṛjā dasa-vas-abhīsitro sanito aṣṭiya Sambodhiḥ); Rock Edict XIII (ibid., pp. 35-36: Shahbazgarhi—aṭṭi-vasa-abhīsitasa Devanāṃpriasa Piyadrasīsa Kalīga vijita); etc.

3. Ibid., p. 91.
of the 1st century B.C.)—Ūdākasa dasama-savachhare,¹ ‘in the tenth [regnal] year of Ūdāka.’

(4) Hāthigumpha inscription of Khāravela (c. close of the 1st century B.C.)—abhisitamato ca padhame vāse,² ‘during the first regnal year of the installed [monarch].’

(5) Nasik inscription of Gautamiputra Śatākarnī (c. 106-30 A.D.)—savachare 18 vāsa-pakhe 2 divase 1⁴,³ ‘on the 1st day of the 2nd fortnight of the rainy season in the 18th [regnal] year.’

(6) Nagarjunikonda inscription of Ehuvela Śāntamūla (c. 280-335 A.D.)—Ehuvela-Cāntamūlasa savanvacharam bitiyain gimha-pakkanm chaṭham 6 divasom dasamanm 10,⁴ ‘10th day of the 6th fortnight of summer in the second regnal year of Ehuvela Śāntamūla.’

A study of the above and numerous other instances of the kind would suggest that originally the Indian custom was to refer to the past or current regnal year of the king without specification of the day. A little later, the day is found mentioned in some parts of India with reference to the specific fortnight of a season. The year seems to have been divided into 3 seasons, viz., summer (grīṣma), the rains (varṣā) and winter (hemanta) each consisting of 8 fortnights.⁵ The seasons ended with the Cāturmāṣī which was usually identified with the full-moon titi of the months of Āṣādhā, Kārttika and Phālguna. According to popular tradition, summer consisted of the pūrṇimāṇa months of Caitra, Vaiśākha, Jyaistha and Āṣādhā; the rains of Śrāvana, Bhādra, Āśvina and Kārttika; and winter of Mārgaśiṣṭha, Pauṣa, Māgha and Phālguna.⁶ A South

1. Ibid., p. 98.

2. Ibid., p. 207.

3. Ibid., p. 192. Cf. similar other dates in the other records of the time of the Śatavāhanas (ibid., p. 195 : Pulumāvīsa savachare satame 7 gimha-pakhe pacame 5 divase pathamae 1; etc.).


5. Cf., e.g., Lüder’s List, No. 1186: hemantāna pakha 7 divasa 1.

6. Select Inscriptions, p. 63, p. 119 note, p. 134 note. The seasons are often counted as six as follows (cf. Amarakoṣa, Kālavarga, v. 21): (1) Vasanta or Madhu=Caitra-Vaiśākha; (2) Grīṣma or Śuci=Jyaistha-Āṣādhā; (3) Varṣā or Nabhas=Śrāvana-Bhādapada; (4) Śarad=Āśvina-Kārttika; (5) Hemanta or Sahas=Mārgaśiṣṭha-Pauṣa; (6) Sita, Sisira or Tapas=Māgha-Phālguna. But sometimes Vasanta is regarded as consisting of Phālguna and Caitra instead of Caitra and Vaiśākha, and the other seasons are counted accordingly.
Indian epigraph of c. 300 A.D.\textsuperscript{1} suggests the later inclusion of \textit{sarad}, autumn, in the list of seasons in some parts of the country.

The dates found in the earliest records of the indigenous kings of India thus point to the absence of the custom of dating royal documents in the years of an era and also to the non-existence of any popular era in ancient India. There are, however, some Indian eras which have their epochs falling before the 4th century B.C. These are the Kali-yuga era of 3102 B.C., the Śrī-Harṣa era of 457 B.C. referred to by Al-Bīrūnī and the Parinirvāṇa eras of the Buddhists and the Jains. Purāṇic passages like the one giving the intervening period between the birth of Parikṣit and the accession of Mahāpadma Nanda as 1015 or 1050 or 1500\textsuperscript{2} years no doubt suggest that the chronicles of ancient Indian historical traditions attempted to base their chronological scheme on such important events as the birth of Parikṣit (placed by some authorities immediately after the battle of Kurukṣetra and at the beginning of the Kali-yuga) and the accession of the great empire-builder Mahāpadma Nanda. But the facts that the chroniclers do not always begin their computation from a point near about the supposed beginning of the Kali-yuga and that there is no uniformity among the traditions go to show that the reckoning from the starting of the Kali age (which itself belongs to the domain of mythology, the \textit{yuga} division being unknown to very early works) was not a regular, far less a popular, era. The contemporaneity of the last Nanda king with Alexander (336-23 B.C.) and the Puranic traditions regarding the predecessors of the Mauryas suggest that Mahāpadma Nanda is not to be assigned to a period much earlier than 400 B.C. Different versions of the Puranic tradition quoted above thus place the birth of Parikṣit (and therefore the beginning of the Kali age) 1015 or 1050 or 1500 years

\textsuperscript{1} Lüder's List, No. 1196. Cf. \textit{sarada-pakkham bitiyam divasam paḍamam}; cf. also \textit{Successors of the Sātavāhanas}, p. 223.

before that date, i.e., about 1415 B.C. or 1450 B.C. or 1900 B.C. According to the evidence of the Aihole inscription¹ (634 A.D.) and certain other sources, however, the first year of the Kali-yuga corresponds to 3102-01 B.C. Another tradition, supported by authorities including Varāhamihira² and Kalhana,³ says that the battle of Kurukṣetra (and therefore the birth of Parikṣit) occurred 653 years later than the beginning of the Kali age, i.e. about 2449 B.C. Thus, whatever may have been the value attached by Purānic chroniclers to the event of Parikṣit’s birth, there was apparently no regular and uniform reckoning from that chronological point. As to the Kali-yuga era of 3102 B.C., scholars have satisfactorily demonstrated that it is not a real historical era, but was invented by Indian astronomers for the purposes of their calculations some 35 centuries after that date.⁴ The use of Al-Bīrūnī’s Śrī-Harṣa era of 457 B.C.⁵ is unknown to Indian epigraphic and literary records; but the fact that its epoch is just 400 years earlier than that of the Vikrama-saṁvat may suggest that this reckoning also was probably invented by astronomers for the purposes of calculations, although Al-Bīrūnī’s statement really appears to be based on a wrong information. The existence of a Maurya era starting from the fourth century B.C. was suggested by some scholars on the basis of a wrong reading and interpretation of a passage in the Hāthigumpha inscription⁶ of Khāravela.

Al-Bīrūnī does not mention the Buddhist and Jain Parinirvāṇa reckonings apparently because he never heard of them. But there is evidence to show that the Buddhists had a sort of rough reckoning calculated from the Buddha’s death. It is however to be remembered that, in ancient India, the dates of this reckoning were usually referred to not by individual years, but by centuries. A few instances may be noticed.

(1) The *Milindapañha*¹ on the date of Milinda usually identified with the Indo-Greek king Menander—*parinibbāṇato pañca-vassa-sate atikkamite*, 'at a time when 500 years elapsed from the death of the Buddha,' i.e. in the sixth century (between 501 and 600 years) after the Buddha’s Parinirvāṇa.

(2) The *Laṅkāvatārasūtra*² on the date of Vyāsa, the Bhāratas (viz. the Kauravas and Pāṇḍavas), and the Nandas—*mayi nīruṭte varṣa-sate*, '100 years [after] my (the Buddha’s) death,' i.e. between 101 and 200 years after the Parinirvāṇa.

(3) Paramārtha’s *Life of Vasubandhu* (6th century A.D.)³ on the date of the Sāṅkhya philosophers Vṛṣagaṇa (or Vārṣaganyā) and Vindhyavāsa, a rival of Vasubandhu’s teacher Buddhāmitra and a contemporary of king Vikramāditya of Ayodhyā—'in the 900 years' (i.e. between the years 901 and 1000) after the Buddha’s Parinirvāṇa.

(4) The same work⁴ on the date of Aśvaghoṣa—'in the 500 years' (i.e. between the years 501 and 600) after the Parinirvāṇa.

(5) Tradition recorded by Hiuen-tsang⁵ about the date of Kaniska—'400 years (i.e. in the 5th century between the years 401 and 500) after my (the Buddha’s) decease.'

(6) Tradition recorded by the same authority⁶ about the date of Vasubandhu’s teacher Manoratha and king Vikramāditya of Śrāvasti—'within the 1000 years (i.e. in the 11th century between the years 1001 and 1100) after the Buddha’s decease.'

The indication of the dates of the Buddhist reckoning in ancient India only by centuries has to be coupled with the fact that a large number of different epochs of the Parinirvāṇa is recognised in different parts of the world⁷ and with the

3. Ibid., p. 51 and note.
4. Ibid., p. 52.
6. Ibid., p. 211.
7. S. C. Vidyabhushan (Buddhadeva, p. xi) notices the Ceylonese tradition of 543 B.C. (or 544 B.C.), a Japanese tradition of 947 B.C., a Tibetan tradition of 433 B.C. and a Chinese tradition of 770 B.C. The Cantonese dotted record suggesting 486 B.C. is now usually relied on by scholars.
absurd chronological position created by such traditions as those assigning Kaniska to the 5th and Menander to the 6th century after the Buddha’s death. These facts show that the use of the Parinirvana reckoning was limited within the Buddhist church and that it was never used as a popular era in ancient India. The absence of any use of the reckoning in the records of the early Indian Buddhists also points to the same direction.  

Some scholars, however, believe that the Minor Rock Edict I of Asoka refers to year 256 of the Buddhist Parinirvana era, although they are unable to explain why Asoka used the era only in one of his many records which are usually dated according to his regnal reckoning. The theory is based entirely on misunderstanding. There can hardly be any doubt about the interpretation of the passage in question, if only the different versions of the record are read together. The explanation of the number 256 is clearly given in the Sahasram version where we have duwe-sapāṁnā-lāti-satā vivuthā ti 256 (=dvi-śaṭpaṁcāśad-rātri-śate vyuṣitaḥ [aham] = iti—256). It will be seen that 256 was the number of nights which, as the word vivāsa of the Rupnath version proves beyond doubt, Asoka passed away from the capital apparently in connection with a dharma-yātra (pilgrimage). Thus the Buddha-Parinirvana era is entirely unknown to the early period of Indian epigraphy. The Jain ecclesiastical reckoning has even less claim than the Buddhist one to be taken as anything like a regular era in the early history of India. 

The absence of any trace of the use of an era in the dated records of the early indigenous kings of India has to be considered along with the fact that the earliest use of the regular

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1. The Chronicles of Ceylon use the reckoning as an era. In India, however, the Nirvana reckoning is used as an era only in the medieval period; cf. the Gayā inscription of Asokacalla (Bhandarkar’s List, No. 1459).
3. Select Inscriptions, p. 51 note; p. 52 note; Maski Inscription of Asoka, pp. 29-30.
5. There is really no mention of this era in the early Brāhmī inscription from Barli. Cf. Ojha, Bharatiya Prāśin Lipimāla, p. 2; JBR, Vol. XXXVII, Parts 1-2, pp. 34-38; Vol. XL, Part 1, pp. 8 ff.
era in India is noticed in the epigraphic and numismatic records of foreigners. The two facts together would doubtless point to the extraneous origin of the custom of dating records according to the years of an era. It seems very probable that the use of the era in royal as well as private records was introduced and popularised in India by kings belonging to non-Indian extraction such as the Scytho-Parthians and the Kuśāṇas.

In connection with the question of regnal reckoning, it has to be pointed out that some royal families (e.g. the Coḷas and Pāṇḍyas of South India, the Pālas and Candras of Bengal, the Brahmapāla kings of Assam and many others) dated their records in regnal years even when the use of an era was quite popular in the neighboring territories. The influence of local conservatism explains the fact that, in spite of the introduction of the Gupta era in Bengal and Assam, later ruling families of those areas resumed the practice of dating charters in the regnal reckoning.  

There is a peculiarity of the regnal years quoted in early Pāṇḍya inscriptions as they generally mention two numbers to indicate a particular year, e.g., 4+9, 6+4, etc. At first sight, this system appears to be explained by the fact that the predecessor and his successor on the Pāṇḍya throne often ruled conjointly for some time and therefore the 13th regnal year indicated by 4+9 may show that the king in question was ruling conjointly with his predecessor till his 4th regnal year and the date in question actually belongs to the 9th year of his rule as the successor of his predecessor. But there are difficulties in accepting such a suggestion. Sometimes the


2. See, e.g., SII, Vol. XIV, Nos. 12, 12B; Ep. Ind., Vol. XXI, p. 106; Vol. XXVIII, p. 38, note 3. In the language of the Tamil records, the date 4+9 is expressed as ‘the year 9 opposite (ēdiṟ āṇdu) the year 4’.
same rulers' records appear to contain regnal dates not only in single numbers but also in different groups of double numbers. We may refer to the inscriptions\(^1\) of So\(^\text{ñ}l\)antalah-ko\(^\text{nḍaṇ} Vīra-pāṇḍya (whose first regnal year seems to be 946-47 A.D.),\(^2\) some of which referring to the construction of a temple for the god Śrīkanṭhēśvara by Kaṇḍaṇ Śāttaṇ alias Teṇṇavaṇ Tamiḷaveli, are dated differently as in the year \(4+5\) and \(5+5\).\(^3\) It is not possible to solve the mystery of such dates without further light being thrown on the subject by future discoveries. In certain double-year dates of the above type, the second number is given not in years but in days, e.g., year \(4+\text{day} 4635\).\(^4\)

The records of the Co\(^\text{ḷa}\)s are occasionally dated in both the Śaka era and the regnal reckoning.\(^5\) Most of the Co\(^\text{ḷa}\) records are however dated in the regnal reckoning together with the names of the solar month, the fortnight, the titthi, the week-day and the nakṣatra.\(^6\) In some cases, the number of the day in a particular year of the reign is specified in the dates.\(^7\)

5. \textit{Introduction of Reckoning in Eras}\(^8\)

According to some scholars, “it is an indisputable axiom that nobody but an anointed king can initiate a Sānivat of his own.”\(^9\) But the statement is rather misleading. An early era appears to have been nothing more than the regnal reckoning of an independent king (who was not bound to use the regnal date of his suzerain) continued by his successors.

6. See ibid., pp. 1 ff.
7. See, e.g., Ep. Ind., Vol. XXII, p. 207 (the 158th day of the 9th year).
When the successors of an early Gupta king counted the year of a record not from their own first regnal year but from that of a particular ancestor of theirs, the reckoning came automatically to be an era and the said ancestor of later Gupta kings became the founder of an era without proclaiming it himself. Years of the era are usually referred to just like regnal years and, for some time to come, without any specification at all.\(^1\) Soon, however, the reckoning came to be distinguished as the era of the Guptas. Of course there is also evidence of the institution of an era by the beating of drums;\(^2\) but, in the early cases, the above appears to have been the usual process. The causes leading to the continuation of the regnal reckoning of a king after his death may be different in diverse cases.\(^3\)

The earliest historical era in the true sense of the term seems to be the Seleucid era of 312 B.C. prevalent in the Greek empire of Western Asia which lay just on the north-western borders of the Maurya empire of India. About the end of the 3rd century B.C., the Greek emperor had to acknowledge the practical independence of the province of Bactria (modern Balkh) and the subordinate territory of Parthia (modern Khorasan), both of which had revolted about the middle of the same century. The Parthians conquered many districts of the eastern part of the Greek empire and instituted an era that starts from 248 B.C.\(^4\) The Graeco-Bactrians poured into North-Western India and established their sovereignty in the Punjab and the adjoining regions. No official document of the Indo-Greek kings has so far been discovered. The older Shinkot inscription\(^5\) belonging to an Indian feudatory of Menander is dated, in the

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1. The Mathura inscription which makes a distinction between the Gupta era and the regnal reckoning of Candragupta II simply calls the former a kāla, ‘era’ (*Select Inscriptions*, p. 270).
2. Cf. the case of the Cālukya-Vikrama era of 1076 A.D.
Indian fashion, in the 5th regnal year of the Indo-Greek king. A large number of coins belonging to the Indo-Greek rulers, about 40 in number, have been discovered; but they do not bear any date. A unique silver tetradrachm of Platon, copied from the tetradrachm of Eucratides, is said to bear the date 147 of the Seleucid era corresponding to 165 B.C. But the letters of the date are not altogether clear, and doubts may reasonably be entertained as to the existence of any date on it, especially in view of the fact that the absence of date on other Indo-Greek coins then becomes inexplicable. It is not impossible that the Graeco-Bactrian kings neglected the Seleucid era owing to its association with the hostile imperial house. As a matter of fact, Diodotus of Bactria might have initiated an era as Arsaces did in Parthia; but this Bactrian era would have died out owing to the dynastic revolution brought in by Eu-thydemus. The Indo-Greek power soon declined as a result of internal dissentions and the rise of the Scytho-Parthians.

We have seen that the Parthians had an era of their own. It is interesting to note that several epigraphic records discovered in the north-western part of India appear to have been actually dated according to the Parthian era of 248 B.C. The Scythians on the other hand lived for some time on their way to India in the eastern provinces of the old Greek empire where they must have been acquainted with both the Seleucid and Parthian eras. It is therefore not at all curious that documents of the time of the Scytho-Parthian rulers of North-Western Bhāratavarṣa are found to be dated in an era unlike the indigenous Indian records dated in regnal reckoning. There is no doubt that the epoch of the Scytho-Parthian era

2. Raychaudhuri, op. cit., p. 316.
3. According to Lüders (D. R. Bhandarkar Volume, pp. 281, 286), the Mathura inscription of the year 292 and the Girdharpur record of the year 270 are dated in the Parthian era. Sten Konow believes (ibid., p. 306) that the Charasadda, Loriyan Tongai, Hashtnagar and Skarah Dheri inscriptions with dates ranging between the year 303 and the year 399 have also to be referred to the same era.
4. Coins of the early Scytho-Parthian rulers do not bear any date.
falls later than that of the Parthian era. It also appears that its use became popular in the age of the Scytho-Parthians who succeeded the Indo-Bactrians, i.e. probably after the second century B.C. A few dates may be quoted from the documents of Scytho-Parthian rulers of India.

(1) Mathura inscription\(^1\) of the time of Šoḍāsa—Mahākṣatrapasa Šoḍāsasa samvatsare 72 hemanta-māse 2 divase 9, ‘on the 9th day of the 2nd month of winter of the year 72 [during the rule] of the Great Satrap Šoḍāsa.’

(2) Taxila inscription\(^2\) of the time of Moga (Maues)—saṁvatsaraye aṣhasatatimae 78 maharayasa mahaṁtasa Mogasa Panemasa masasa divase paṁcame 5, ‘on the 5th day of the [Graeco-Parthian] month of Panemus (corresponding to Āṣāḍha-Śrāvaṇa) of the 78th year [during the reign] of the Great King Moga the Great.’

(3) Takht-i-Bahi inscription\(^3\) of the time of Gondophernes—maharayasa Guduhwarasa vaṣa 26 saṁvatsarae ti-ṣatimae 103 Veśakha saṁsa divase prāhame, ‘on the 1st day of the month of Vaiśākha in the year 103 and in the 26th [regnal] year of the Great King Guduhvara (Gondophernes).’

(4) Panjtar inscription\(^4\) of the time of the Kuṣāṇa—saṁ 122 Śrāvaṇasa masasa divase prādhame 1 maharaya - Gusuṇa-rājami, ‘on the 1st day of the month of Śrāvaṇa of the year 122 during the reign of the Great King, the Kuṣāṇa.’

(5) Kalawan inscription\(^5\) referring to the reign of Azes II—saṁvatsaraye 134 Ajasa Śrāvaṇasa masasa divase treviše 23,

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1. Select Inscriptions, p. 118.
2. Ibid., p. 120. Some scholars believe that Patika (son of Kṣatrapa Liaka Kubuluka) of this record is identical with Kusulaa Padika mentioned at a later date as a Mahākṣatrapa in the Mathura Lion Capital inscription which is slightly earlier than Šoḍāsa’s Mathura inscription of the year 72, referred to above. If such was the case, we have to assume the foundation of two different eras within a very short period of time. This does not very much appeal to us, and we think it more probable that Patika of the Taxila plate was the grandson of Mahākṣatrapa Padika of the Mathura inscription. The grandfather and the grandson having the same name is not an unusual feature in India even among the Śakas (cf. the case of Azes I and II).
3. Ibid., p. 122.
4. Ibid., p. 136.
5. Ibid., p. 127 and note 2. See also The Age of Imperial Unity, p. 131.
'on the 23rd day of the month of Śrāvaṇa of the year 134 [during the rule] of Aja (Azes II).

(6) Taxila inscription\(^1\) referring to the time of Azes II—sa 136 Ayasa Aśaḍasa masasa divase 15, 'on the 15th day of the month of Aśaḍha in the year 136 [during the rule] of Aya (Azes II).

Besides the use of an era, i.e. a continuous reckoning, there are some other interesting features in the dating of these records. We notice the month (māsa), but not yet the tithi, introduced into the date. It is sometimes seen in connection with the season exactly as the pākṣa or fortnight in some indigenous records. This no doubt proves the influence of the Indian system of dividing the year into seasons. It is not known if the introduction of the māsa in the date or at least its popularity was due to the foreigners; but the occasional use of the names of months of the Macedonian calendar possibly points to that direction. Many inscriptions of the early centuries of the Christian era, e.g., the Taxila Inscription of the year 78, have a passage like elasyāṁ pūrvāyāṁ, i.e. 'in the said pūrvā', immediately after the quotation of the date, and we have already seen that the word pūrvā (literally 'the above') in the feminine gender refers to the tithi pertaining to the day mentioned in the date.\(^2\)

In this connection we have to take notice of another reckoning instituted by a foreign dynasty. It is the era of Kaniṣṭha I, i.e. the regnal reckoning of a Kuṣaṇa king of that name continued by his successors. The evidence of palaeography and the known facts of early Indian history suggest that the epoch of the Kaniṣṭha era, i.e. the first regnal year of Kaniṣṭha, has to be assigned to a date considerably later than the epoch of the Scytho-Parthian reckoning. Kaniṣṭha's era seems to have been founded in order to replace the older Scytho-Parthian era used by the Scytho-Parthians and the early

\(^1\) Ibid., p. 129.

Khûñas. A few dates from the records of the Kaniśka group of Khûṇa kings may be cited.

(1) Sarnath inscription\(^1\) of the time of Kaniśka—
\textit{mahârâjasya Kaniśkasya saṁ 3 he 3 di 22}, ‘on the 22nd day of the 3rd [month] of winter in the 3rd [regnal] year of the Great King Kaniśka.’

(2) Sui Vihâr inscription\(^2\) of the time of Kaniśka—
\textit{Kaniśkasya saṁvatsare ekadsê saṁ 11 Daisiṁkasya masasya divase aṭhaviṣê di 28}, ‘on the 28th day of the [Greek] month Daesius (=June=Jyaiṣṭha-Āśāḍha) in the 11th [regnal] year of Kaniśka.’

(3) Zeda inscription\(^3\) of the time of Kaniśka—
\textit{saṁ 11 Asādasa masasa di 20 Utarapâghune}, ‘in the nakshatra Uttarakârlkuni, on the 20th day of the month of Āśāḍha in the [regnal] year 11.’

(4) Sanchi inscription\(^4\) of the time of Vâsiśka—
\textit{Ṣâhi-Vâsiśkasya saṁ 28 he 1 di 5}, ‘on the 5th day of the 1st [month] of winter in the year 28 [during the reign] of Ṣâhi Vâsiśka.’

(5) Mathura inscription\(^5\) of the time of Huviśka—
\textit{maharajasya Huvaśyasya savasare 44 grya-masa 3 divisa 2}, ‘on the 2nd day of the 3rd month of summer in the year 44 [during the reign] of Huviśka.’

(6) Mathura inscription\(^6\) of the time of Vâsudeva—
\textit{maharajasya Vâsudevasya saṁ 80 hamata 1 di 12}, ‘on the 12th day of the 1st [month] of winter of the year 80 [during the reign] of the Great King Vâsudeva.’

Of the Scytho-Parthian and Kaniśka eras, the founder of the latter is the earliest of the several Khûṇa kings named Kaniśka. The initiator of the earlier reckoning is not apparent from the Scytho-Parthian records themselves. We have not been able as yet to trace dates in the first half of the 1st century

\(^1\) Ibid., p. 132.
\(^2\) Ibid., p. 135.
\(^3\) Ibid., p. 136.
\(^4\) Ibid., pp. 144-45.
\(^5\) Ibid., p. 150.
\(^6\) Ibid., p. 156.
of the Scytho-Parthian era. It is interesting to note that the earliest extant historical reckonings of India, viz. the Vikrama and Śaka eras of 58 B.C. and 78 A.D. respectively, have epochs falling exactly in the Scytho-Parthian and Kuśāṇa periods of Indian history. There is no doubt that these foreign dynasties established themselves in India considerably after the early Indo-Greek kings Demetrius and Eu克拉ides who belonged to the first half of the 2nd century B.C. On the other hand, the rule of the later Kuśāṇa kings who held Mathura has to be placed considerably earlier than 380 A.D., the date of the Mathura inscription\(^1\) of Candragupta II, as the Purānic traditions assign seven generations of Nāga rulers to Mathura immediately before the Gupta.\(^2\) The suggestion is not only supported by Kuśāṇa and Gupta palaeography, but also by the fact that the Sanchi inscription of Vāsiśka'is palaeographically earlier than the Sanchi (Kanakhera) record\(^3\) of the Śaka Śrīdharaśvarman probably dated 279 A.D.

Considering the facts that the early indigenous kings of India used no era, that the foreign kings who ruled in India between the 2nd century B.C. and the 3rd century A.D. are known to have used two different eras separated from each other by a considerable period of time and that the epochs of the earliest extant historical eras of India, viz. the Vikrama and the Śaka, separated from each other by 135 years, fall in the 1st century B.C. and the 1st century A.D., it is only natural to think that the Vikrama and Śaka reckonings may after all be identical respectively with the two foreign eras known from epigraphs. Of course it is easy to argue that the Scytho-Parthian and Kaniṣṭha eras have died out and that the Vikrama and Śaka eras are different from them. But the identification of the two with the two is certainly more logical, if the attested facts of Indian history can be reconciled with

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1. Ibid., p. 269 ff.
it. As regards the Śaka era, moreover, the very name points to its foreign origin. The identification of the Scytho-Parthian era with the Vikrama-saṁvat is again supported at least by one evidence. The Takht-i-Bahi inscription, as we have seen above, is dated in the year 103 of this era and in the 26th regnal year of Gondophernes. It is interesting to note that a Parthian king named Gondophernes, called the king of India in some versions, is represented in an old Christian tradition as a contemporary of Saint Thomas, the apostle (one of the 12 disciples of Jesus Christ, 4 B. C. —29 or 33 A. D.) who flourished in the 1st century A.D. It will be seen that, if year 103 of the Tekht-i-Bahi inscription be referred to the Vikrama-saṁvat, the reign of Gondophernes falls exactly in the said period, i.e. in the period 21-46 A.D. It should be pointed out that no difficulty that may be supposed to stand in the way of the identification of the Scytho-Parthian reckoning with the Vikrama-saṁvat and the Kaniṣka era with the Śak-ābda is insurmountable.

Some scholars point to the absence of inscriptions dated in the third century of the Scytho-Parthian era and suggest that the same era was used by the Kaniṣka group of the Kuśāṇa kings with the omission of the symbol for 200. The absence of inscriptions dated in the third century of the older era is unimportant as we have a few records dated in the fourth century of the same era, and these point to the continued use of the era since it is difficult to believe that

1. Those who regard the Scytho-Parthian and Kaniṣka eras as different respectively from the Vikrama and Śaka eras do not take into account the obvious foreign origin of both the latter reckonings. They have also no satisfactory explanation of the origin of three out of the four eras, viz. the Scytho-Parthian, Vikrama and Śaka, and of the circumstances leading to the disappearance of two of them, viz. Scytho-Parthian and Kaniṣka, and the continuation of the use of two, viz. Vikrama and Śaka. The conclusion that as many as four eras were founded in the age of the Scytho-Parthians and Kuśāṇas appears to be unrealistic.

3. See *The Age of Imperial Unity*, pp. 123 ff., 141 ff.
people reverted to the old practice of mentioning the hundred after the lapse of a century. We do not believe in theories based on the omission of hundreds because the whole range of Indian epigraphy offers only a few instances of omitted hundreds excepting of course the popularity of such omission in the calculation of the years of the Laukika era in the Kashmir region since the early medieval period. Records dated in regnal reckoning such as the Abottabad inscription\(^1\) of Kadambeśvaradāsa (c. 3rd century A.D.) and the Kabul inscription of Śāhi Khiṅgāla (c. 6th century A. D.)\(^2\) suggest that the use of both the Scytho-Perthian and Kaniśka eras was no longer very popular in North-Western Bhāratavarṣa. This fact may be compared with the total disappearance of the Gupta era from Bihar and U.P. with the fall of the Guptas. While in Bengal it was not used after the middle of the 6th century A.D. and in Orissa after the beginning of the 7th, we have a solitary instance of its use in a record of 829 A.D. from Assam\(^3\) (which probably did never from an integral part of the Gupta empire) and, in Kathiawar, it was in popular use for several countries after the fall of the Guptas. This was because their erstwhile feudatories, the Maitrakas, continued its use. The continued use of the Gupta era by the Maitrakas seems to be specially comparable with that of the Kaniśka era by the Śakas of Western India.

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2. Ibid., Vol. XXXV, pp. 44ff.
SECTION II

SOME CURRENT RECKONINGS

1. Vikrama Era¹

If the Scytho-Parthian era has to be identified with the Vikrama-samvat, we have to determine as to how it came to be associated with the name of Vikramāditya. The earlier records bearing dates in this era naturally do not call it by a specific name. The earliest epigraphs that have a name for the reckoning have been discovered in Rajasthan. Slightly later records associate the era with the Mālava tribe and afterwards with the lord or lords of Mālava or the Mālavas. Finally, in the 8th century A.D., the reckoning was connected with the name of king Vikramāditya. A few instances may be quoted to illustrate the different stages.

(1) Year 282—Nandsa (former Udaipur State, Rajasthan) inscription² of Śaktigaṇāguru—Kṛtayor = dvayor = varṣa-śatayor = dvyaśītayōḥ 282.

(2) Year 295—Badva (former Kotah State, Rajasthan) inscription³ of the Maukharis—Kṛiteki 295.

(3) Year 428—Bijaygarh (former Bharatpur State, Rajasthan) inscription⁴ of Viṣṇuvardhana—Kṛiteṣu caturas varṣa-śatesu = aṣṭāviniṣeṣu 428.

(4) Year 461—Mandasor (former Gwalior State) inscription⁵ of Naravarman—śrī-Mālava-gaṇ-āmnāte praśaste Kṛta-samajjite 1 ekasāṣṭy-adhike prāpte samā-sata-catuṣṭaye 11

¹. See Vikrama Volume, op. cit., pp. 579 ff.; The Age of Imperial Unity, p. 125, note; Proc. IHC, Gwalior, pp. 371 ff. For various references, see The Age of Imperial Unity, ed. Majumdar, pp. 679-80.

². Bhandarkar's List, No. 1. The latest epigraph referring to the Kṛta era is the Munthala (former Sirohi State, Rajasthan) inscription of the Kṛta year 894 (JUPHS, New Series, Vol. III, pp. 1 ff.).

³. Select Inscriptions, pp. 92-93. The word kṛiteki has been corrected to kṛtaṇiḥ.

⁴. Bhandarkar's List, No. 2.

⁵. Select Inscriptions, p. 377.
(5) Year 480—Gangdhari (former Jhalawar State, Rajasthan) inscription of Viswavarman—yāteṣu caturṣu Kriteṣu śateṣu saumyeṣv = āśīta-sottara-padeṣv = iha vatsaresu.

(6) Year 481—Nagari (former Udaipur State, Rajasthan) inscription of some Vaiśyas—Kriteṣu caturṣu varṣa-śateṣv = ekāṣīty-uttareṣv = asyaṁ Mālava-pūrvāyām.

(7) Year 493—Mandasor inscription mentioning Kumāragupta and Bhandhuvarman—Mālavānāṁ gaṇa-sthityā yāte śata-catuṣṭaye | trimavati-adhike = bdānāṁ = rtov svyā-ghanastane ||

(8) Year 524—Mandasor inscription of the time of Prabhakara—vikhyāpake Mālava-vanśa-kirteḥ | śarad-gaṇe pañca-śate vyatite tri-ghatit-aśť-ābhyaadhike krameṇa ||

(9) Year 589—Mandasor inscription of Yaśodharman Viṣṇuvardhana—pañcasu śateṣu śaradāṁ yāteṣv = ekāmnana vat-sahiteṣu | Mālava-gaṇa-sthiti-vasāt = kāla-jñāṇāya likhiteṣu ||

(10) A number of epigraphs from the 5th century of the era referring to the year simply as śarat, varṣa, saṁvatsara (or contracted to saṁ or saṁvat) and also as rājya-saṁvatsara.9

(11) Year 770—Chitorgarh (former Udaipur State, Rajasthan) inscription of Māna—the year apparently of 'the lord of men, the king of Mālava' the original possibly having Mālavēśa or Mālavendra.

(12) Year 794—Dhiniki (former Okhamandal State, Kathiawar) inscription of Jāikadeva—Vikrama-saṁvatsara-śateṣu saptasu catur-navaty-adhikeṣv = ankataḥ 794.

(13) Year 795—Kanaswa (former Kotah State, Rajasthan) inscription of Śivagaṇa—saṁvatsara-śatuir = yāṭaiḥ sa-paṇcanavaty-argalaiḥ | saptabhir = Mālavaśānām.

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1. Ibid., p. 382. The word kriteṣu has been corrected to kṛteṣu.
2. Bhandarkar's List, No. 5.
5. Select Inscriptions, p. 391.
6. Bhandarkar's List, Nos. 10-15, 19, 21-23, 26, etc.
8. Bhandarkar's List, No. 16.
9. Ibid., No. 17. Some scholars think that the record is spurious.
10. Ibid., No. 18.
(14) Year 898—Dholpur (Rajasthan) inscription\(^1\) of Caṇḍamahāsena—vasu-navak-āṣṭau varṣā-gatasya kālasya Vikram-ākhyasya.

(15) Year 936—Gyaraspur (former Gwalior State) inscription\(^3\)—Mālava-kālēc=charadāṁ sātrīṁśat-saṁyukteśv=atiteśu navasu śateśu.

(16) Year 973—Bijapur (former Jodhpur State, Rajasthan) inscription\(^4\) of Dhavala—rāma-giri-kalite Vikrama-kāle gate.

(17) Year 1005—Bodhgayā (Bihar) inscription\(^4\)—‘year of the era of Vikramāditya’ (cf. another record which has Vikramāditya-optāditā-saṁvatsara).\(^5\)

(18) Year 1086—Radhanpur (Gujarat) inscription\(^6\) of Bhūma I—Vikrama-saṁvat 1086 (cf. other records\(^7\) referring to king Vikrama as Vikramendra and Vikramārka).

(19) Year 1103—Tilakwara (former Baroda State) inscription\(^8\) of Yaśorāja—vatsaraīr=Vikramādityaih ātāir=ekādaśais=tathā ṭry-uttaraiḥ.

It will be seen that the reckoning was at first known as the Kṛta era and was prevalent in Rajasthan and Malwa. Soon it began to be associated with the Mālava tribe and was styled ‘era handed down by the Mālava Republic,’ ‘the year counted in accordance with the custom established by (or, from the foundation of) the Mālava Republic’ and ‘the pūrvā\(^9\) of the Mālavas’. It was also known as the era ‘that speaks of the glory of the Mālava race’, and later as the era (kāla) belonging to the Mālava country or to the king or kings of

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1. Ibid., No. 27.
2. Ibid., No. 37.
3. Ibid., No. 48; cf. also Nos. 67, etc.
4. Ibid., No. 63; cf. also Nos. 80, etc.
5. Ibid., No. 141.
6. Ibid., No. 117.
7. Ibid., Nos. 154, 169, etc.
8. Ibid., No. 128.
9. As we have seen above, the word pūrvā really refers to a tīthi, though in this case it seems to be used in a wider sense of ‘a date’ or ‘a reckoning’.
Mālava. Sometime later, the era was further associated with Vikramāditya.\(^1\)

When Alexander invaded India in the 4th century B.C., the Mālava (Malloi) tribe lived on the Ravi in the Punjab which was under Scytho-Parthian domination in the 1st century B.C. and the 1st century A.D. Owing probably to foreign pressure, the Mālavas moved towards Rajasthan where their existence is proved by an inscription\(^2\) of Rṣabhadatta (c. 119-23 A.D.) and by the discovery of thousands of coins with the legend Mālavānāṁ jayaḥ at Nagar (ancient Mālava-nagara)\(^3\) in the former Jaipur State.\(^4\) The Mālavas must have also later settled in the ancient janapadas of Avanti and Ākara which came to be known as Mālava by the 7th century A.D. It is possible to suggest that the Mālava Republic was subjugated by the early Guptas in the 4th century A.D. and that the Aulikara family which enjoyed the viceregal position in Malwa under the Imperial Guptas, but which used the Kṛta and not the Gupta era, was a Mālava family. Thus it appears that the Mālava tribe carried the Kṛta or Scytho-Parthian era to Rajasthan and Malwa from their original home in the Punjab. When the memory of the Mālava tribe and its Republic was dimmed and the name Mālava only indicated a particular janapada, the era came to be associated with the Mālava country or with the king or kings of Mālava. The whole of the Malwa region was annexed to the Gupta empire by Candragupta II Vikramāditya (376-414 A.D.) who extirpated the Šakas of Western India about the end of the 4th century. From this time, Ujjayini in Malwa became a secondary capital of the Gupta emperors and Candragupta II gradually became famous in Indian tradition and folk-lore as Vikramāditya Śakārī, the lord of Ujjayinī, even though the achievements

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1. According to medieval tradition, king Vikramāditya of Ujjayini defeated the Šakas and founded his era in 58 B.C. But it is clearly against the known facts of history. See Vikrama Volume, pp. 483 ff.
2. Select Inscriptions, p. 162.
of other Vikramādityas especially of the Imperial Gupta family contributed to the growth of the Vikramāditya saga.\textsuperscript{1} Thus, in the early medieval period, ‘the lord of Mālava’ \textit{par excellence} was no other than Vikramāditya (Candragupta II), and it was then quite natural to identify the Mālaveśa, with whom the Kṛta era came to be associated after the subjugation of the Mālava-gāna, with the great Vikramāditya of tradition. It must be remembered that there is no genuine evidence to prove the existence of a Vikramāditya, as a matter of fact, of any king having a title ending in \textit{āditya}, before the 4th century A.D. and that the epoch of an era is never associated with Vikramāditya in records earlier than the 8th century A.D. It was only in the medieval period that, with the development of the Vikramāditya saga, the old Kṛta or Scytho-Parthian era introduced in Western India by the Mālavas began to be called ‘the era of Vikrama’, ‘the era known as Vikrama or Vikramāditya’ and later also ‘the era founded by Vikramāditya’.\textsuperscript{2}

We have seen that the Vikrama-saṁvat was earlier known as Kṛta. The word is sometimes taken to mean ‘made’, i.e. invented by astronomers. But the theory is improbable as the era, the years of which can be traced from its first century, was apparently the continuation of a regnal reckoning. According to another theory, Kṛta was the name of a king who founded the era.\textsuperscript{3} It has also been conjectured that Kṛta was the name of a \textit{gāna-mukhya} of the Mālava tribe or that it indicates an era supposed to have been handed down from the Kṛta-yuga or the Golden Age. These are, however, guesses that it is

\textsuperscript{1} For the development of the Vikramāditya tradition, see H.C. Raychaudhuri’s ‘Vikramāditya in History and Legend’ in \textit{Vikrama Volume}, pp. 483ff. Some writers of the medieval period, e.g., Kālidāsa, author of the \textit{Jyotirvidābharaṇa}, and Harivāmin, commentator on the Rgveda, tried to imply that their works were composed under the patronage of king Vikramāditya in the first century B.C. Cf. Ojha, \textit{Bhāratiya Prācīna Līpimālā}, pp. 166, note 1; \textit{Bhāratiya Vidyā}, Vol. IX, 1948, pp. 325-90.

\textsuperscript{2} Cf. the association of the Śaka era with Śālivahana from the 13th century A.D.

\textsuperscript{3} For Kṛta as a personal name, see Penzer, \textit{Ocean of Stories}, Vol. III, p. 19.
impossible to substantiate with any evidence in the present state of our knowledge. Sometimes the word is taken to be actually krita, ¹ 'purchased', pointing to the origin of the reckoning with the barbarian kings of North-Western India who, according to a Buddhist tradition recorded by Hiuen-tsang,² were known as 'the Purchased'. But, though we have early instances of spelling the word as krita which may be a mistake for krita, the suggestion does not satisfactorily explain the substitution of kṛta for krita unless it is supposed that the word is an Indian modification of a foreign expression. This however is not improbable since Kṛta as the name of a foreign people is mentioned in an early medieval inscription.³

As regards the founder of the Kṛta-Mālava-Vikramasamvat, we should naturally look for a powerful Scytho-Parthian king who began to rule in 58 B.C. Some scholars have suggested the name of Azes I.⁴ But the probable identification of the era with the older Scytho-Parthian reckoning renders it untenable in view of the fact that Maues, the predecessor of Azes I in the Indian possessions of the Sakas, is known from the Taxila inscription of Patika to have been ruling in the year 78 of the era.⁵ It is interesting to note in this connection that the earliest local Parthian ruler of East Iran, who is known from his coins to have assumed the imperial title 'Great King of Kings', was Vonones who must have flourished sometime after the Parthian emperor Mitridates II (123-88 B.C.) as the latter assumed the said title for the first time. Since the name of the month mentioned in the date of the Taxila inscription is Graeco-Parthian, it has been rightly suggested that the era used in that record is of Parthian origin and that it marks the establishment of a new kingdom in East Iran.⁶ It is thus quite probable that the first year of the reign of Vonones, the earliest independent Parthian ruler of East

5. Select Inscriptions, p. 120.
Iran, came to be regarded as the beginning of a new reckoning that was instituted to oust the Imperial Parthian era of 248 B.C. As Vonones seems to have flourished shortly after Mithridates II about the middle of the 1st century B.C., it is not unreasonable to place his accession in 58 B.C. which is the epoch of the earliest extant Indian reckoning of a historical character.¹ The use of the era seems to have been introduced in Sind and the adjoining regions by the Śaka feudatories of Vonones, and the Mālavaśas, who originally lived in the Punjab within the dominions of these Śakas, carried its use to Rajasthan and the neighbouring areas with their migration to those parts.

The earliest use of the Kṛta-Mālava era outside the western and north-western parts of India is found in the Haraha (Bara Banki District, U.P.) inscription of Maukhari Īśānavarman, dated in the year 611. The use of the era by the Maukharis of U. P. and Bihar is clearly explained by the Badva inscriptions of the third century A.D., found in the Kotah region of Rajasthan. These records belong to the Maukharis and are dated in the Kṛta-Mālava era. The Maukharis, therefore, appear to have carried the use of the above era from their home in Rajasthan to their new settlements in the east. There is no doubt that they were originally subordinate to the Mālavaśas, and it is probable that they really belonged to the Mālava stock.²

Another factor that contributed to the expansion of the era was probably the Ujjayinī school of astronomers who appear to have favoured both the Śaka and Vikrama eras, some of them specially favouring the era of 58 B.C., the foreign association of which had been long ago forgotten. Its use was continued in U. P. by the Malayaketus and the Gurjara-Pratiharas. That the era was introduced in Bihar as well seems to be suggested by the date Samvat 898, quoted in Maithila Vācaspati Miśra’s Nyāyasūci as the year of its

¹. See *The Age of Imperial Unity*, pp. 123, 125 note.

². It is interesting to note in this connection that the Maukharis claimed king Aśvapati as their progenitor while the same epic ruler is represented in the *Mahābhārata* (III. 296, 59-60) as the progenitor of the Mālavas. See *Ind. Cult.*, Vol. I, pp. 298 ff.
composition and a manuscript of the Rāmāyaṇa known to have been copied in Tirabhukti (Tirhut) in Saṁvat 1076. With the gradual extension of the Gurjara-Pratihāra power over wide regions of Northern India, the popularity of the era of 58 B.C. increased considerably. Another contributing cause of its popularity was the development of the Vikramāditya saga.

The Vikrama-saṁvat is believed to have started after year 3044 of the Kali era, so that Kali 3045 = Vikrama 1. One gets the years of the Śaka and Christian eras by subtracting 135 and 57 or 56 respectively from the years of the Vikrama. The beginning of the Vikrama is counted from Cāitra-śukla 1 in North India but from Kārttika-śukla 1 in South India. Thus the years of the era now start seven months earlier in the South than in the North, although in medieval times the years of the Vikrama were counted as beginning from Kārttika-śukla 1 also in North India. In the North again the months are Pūrṇimānta and begin from badi 1 and end in sudi 15, while the months in the South are Amānta, i.e. they begin from sudi 1 and end in badi 15. Though the bright fortnight is the same in both the systems, the dark fortnight of a month in the northern system is counted in the previous month in the South. Thus the dark fortnight of Vaiśākha in the North is regarded in the South as the dark fortnight of Cāitra. In some parts of the Rājasthānī- and Gujārati-speaking areas, the beginning of the years of the Vikrama is counted from Amānta Āṣāḍha-sudi 1, while in the Udaipur region of Rajasthan it is counted from Pūrṇimānta Śrāvaṇa-badi 1. The years are thus variously called Cāitrādi, Kārttikādi, Āṣāḍhādi and Śrāvaṇādi in accordance with their beginning in the months of Cāitra, Kārttika, Āṣāḍha and Śrāvaṇa.

2 Śaka Era

The Identification of the Śaka and Kaniṣka eras primarily involves two questions, viz., the date of Kaniṣka and

2. Ibid., Vol. XXXII, p. 592.
the attribution of the era to the Śakas and not to the Kuśāṇas.

There is difference of opinion among scholars about the date of the Kuśāṇa king Kaniśka whose accession is assigned variously to the 1st century B.C., the 1st century A.D., the 2nd century A.D. and the 3rd century A.D. The first of these theories is however now generally believed to be erroneous. It appears that there were actually three Kaniśkas, the first having begun to rule in the 1st century A.D., the second in the 2nd century A.D. and the third in the 3rd century A.D. and that, just as the activities of a number of kings styled Vikramāditya, especially those belonging to the Imperial Gupta dynasty, contributed to the dynamic growth of the Vikramāditya saga even though the original Vikramāditya was Candragupta II, the legends that cluster round the name of Kaniśka similarly absorbed a good deal of the achievements of his different namesakes. It would therefore be unwise to attribute all the activities of the traditional Kaniśka to a particular king of that name. There is no insurmountable obstacle in assigning Kaniśka I, the founder of the era, to the 1st century A.D.\(^1\)

As has already been pointed out, an era, which was practically the continuation of a regnal reckoning, did not get a name immediately after its institution. But a specific name was attached to it when it became popular and had to be distinguished from other reckonings. Even then, however, the years of the era could often be referred to without specification simply as saṅvatsara (contracted to saṁ or saṅvat) or varṣa, i.e. ‘the year’. It is therefore not unnatural that a year of the Kaniśka era was at first simply styled ‘the year’. The earliest epigraphic records that connect this era explicitly with the Śakas belong to the Cālukyas of Bādāmi. The Cālukya inscriptions of the 6th and 7th centuries A.D. use expressions like Śaka-varṣa and Śaka-mpa-rājya-ābhiṣeka-saṅvatsara (cf. samās samatitāsū Śakānām = api bhūbhujām).\(^2\) There can be no doubt that the Śaka

1. See *The Age of Imperial Unity*, pp. 141 ff.
kings referred to in these passages are those who held sway over Western India for about 3 centuries before their extirpation by Candragupta II about the end of the 4th century A.D. As a matter of fact, the Śaka Satraps of Western India are known to have used a continuous reckoning from the year 41 to the year 310, and there is no doubt that this has to be identified with the so-called Śaka-kāla, Śak-ābda or Śaka-samvat, i.e. the era of the Śaka rulers. These Śakas styled themselves Kṣatrapa (literally, 'provincial governor') and Mahākṣatrapa (literally, 'great provincial governor') which point to their original subordinate position, although the title continued in use even when they reigned practically as independent rulers. We know that Nahapāna was ruling in the year 41-46 of the era with the titles Rājan and Kṣatrapa or Mahākṣatrapa. The facts that his overlord is not mentioned in the records of his time and that he had an extensive coinage appear to suggest that Nahapāna was enjoying a certain amount of autonomy. He was overthrown from the southern districts of his dominions by the Śatavāhana king Gautamiputra who was himself ousted from most of the areas by another Śaka house. By 130 A.D., the date of the Andhau inscriptions of the joint rule of Caśṭana and Rudradāman of this new Śaka house, Kathiawar was reconquered by the new-comers. Reference in Ptolemy’s Geography (c. 140 A.D.) to Tiastenes (Caśṭana) as the ruler of Ozéné (Ujjayinī) points to the recovery of Malwa, and the Junagadh inscription of Rudradāman dated year 72 (150 A.D.) proves the re-occupation of territories as far south as the Northern Konkan and the Narmadā valley. In the same record Rudradāman calls himself svayam-adhigata-

records is 465 (543 A.D.) while the earliest association of the Śakas with the era is found in Śrīnха-sūrī’s Lokavibhāga composed in Śaka 380 (458 A.D.). See ibid., Vol. XXV, pp. 4 ff.; Mys. Arch. Rep., 1922-23, p. 23.

1. Select Inscriptions, pp. 157, 182.
2. Ibid., pp. 157-66.
3. Ibid., pp. 167 ff.
4. VII. I. 63.
5. Select Inscriptions, pp. 169 ff. Gautamiputra Śatakarni is represented in the Junargadh inscription as having been twice defeated by Rudradāman (ibid., p. 172).
Mahâksatrapa-nâmâ, 'one who has himself acquired the title of Mahâksatrapa', i.e. one who did not owe his position to any overlord. This Saka ruler thus appears to have become practically independent, though he still did not assume imperial titles.

The era used by the Sakas of Western India could hardly be of their own institution. Firstly, they were originally feudatories, as their Satrapal title shows, and therefore were required to use the reckoning of their overlords. Secondly, no record of any date in the first forty years of the era can be traced in the records of the Sakas of Western India. It is therefore very probable that the early West Indian Sakas used the reckoning of their overlords and that their successors simply continued its use. From the facts already considered, it appears that the suzerains of the Sakas were the Kuśâna kings of the Kaniṣṭha group. The suggestion is strongly supported by the fact that the rule of Vâsiṣṭha, the immediate successor of Kaniṣṭha I, over East Malwa is established by the Sanchi inscription.¹

Assuming the identity of the Kaniṣṭha and Saka eras, we may, on the basis of the known dates of the Kuśâna records, assign Kaniṣṭha I to 78-102 A.D., Vâsiṣṭha to 102-06 A.D., Huviṣka to 106-38 A.D., Kaniṣṭha II to 119 A.D., Vâsudeva to 152-76 A.D. and Kaniṣṭha III to the 3rd century A.D. On the other hand, the rule of Nahapâna has to be ascribed to 119-24 A.D., that of Caṭṭana to 130 A.D. and that of Rudradâman to 130-50 A.D. It appears that the Saka Satraps of Western India were completely subordinate to the Kuśânas during the vigorous rule of Kaniṣṭha I, but that they became semi-independent after his death owing possibly to the division of power between the successors of Kaniṣṭha. About the middle of the 2nd century A.D. when the central government of the Kuśânas began to decline, Rudradâman became practically an independent sovereign without, however, com-

¹. *Select Inscriptions*, pp. 144-145. Sanchi lies near ancient Vidiśā, the capital of the Ākara or Daśārṇa janaṇa in East Malwa.
pletely throwing off the Kuśāna yoke, and his successors continued the use of the era till the year 388, i.e. sometime after Śrīnha-sūri’s *Lokavibhāga* had been composed in Śaka 380. The above facts would explain why the Kuśāna reckoning of Kaniṣṭha came to be known as the era of the Śaka kings first in the south-western and southern parts of India. It should also be remembered in this connection that the family name Kuśāna is unknown to Indian literary records, while the name Śaka is known to have been often applied to foreigners including the Muslims who were not Scythians. It is therefore not impossible that the Indians often confused the Kuśānas with the Śakas, the Kuśāna emperors being known to have ruled the provinces of their empire often through provincial governors of Śaka nationality.\(^1\)

In medieval times, people tried to forget the foreign association of the Śaka era and the word *śaka* began to be used in the sense of ‘an era.’ The same tendency is apparently noticed from the 13th century when the era was often associated, especially in the southern and western regions of India, with Śālivāhana, famous in Indian tradition and folklore as a great popular hero. The earliest association of the era with Śālivāhana is found in the Kannaḍa work *Udbhatakāvya* by Somarāja composed in Śaka 1144 expired (1222 A.D.) and the Tasgaon plates (Śaka 1172=1251 A.D.) of the Yādava king Kṛṣṇa.\(^2\)

This popular fiction seems to have rested on the memory of the great Śātavāhana (Śālivāhana) king Gautamīputra Śātakarṇi who claims to have been the destroyer of the Śakas and other barbarians.\(^3\) The association of the Scytho-Parthian era with the name of another popular hero of Indian tradition

\(^1\) Cf. *Select Inscriptions*, pp. 132-33.

\(^2\) See *Journ. Or. Res.*, Vol. XVII, pp. 92-93; Vol. XVIII, p. 190. It is reported that a Marāṭhi inscription of Śaka 1110 (1188 A.D.) found in the Vithoba temple at Pandharpur associates the era with Śālivāhana (Śālivāhana). See *Journal of the Oriental Institute*, Vol. VI, pp. 192, 194. Sometimes Śālivāhana was regarded as belonging to the Śaka race (Bhandarkar’s *List*, No. 1028).

\(^3\) Cf. *Select Inscriptions*, p. 197.
and folklore, viz. Vikramāditya, should not therefore be looked upon as a unique case in the history of India. The Śālīvāhana tradition appears to have been developed in the Kannada-speaking areas of the Deccan, which apparently also contributed to the Śakāri Vikramāditya saga.

We have to note that the date of the completion of the Simha-sūri’s Lokāśīhāga is given in the book as the 22nd regnal year of king Simhavarman, lord of Kānci, and as the 380th year of the Śaka era. Thus the above Jain work, completed in the Śaka year 380 at Kānci, gives us the earliest instance of the use of the Śaka era in South India and the earliest reference to the Śaka association of the reckoning. The spread of the Śaka era in the south seems to be essentially associated with that of the Jains from their stronghold in the Gujarat-Kathiawad region forming a part of the dominions of the Śakas of Western India, who used the era in question till the close of the fourth century A.D. Many of the Jain scholars were apparently employed as astronomers and administrators at the courts of the various South Indian royal families. As already indicated above, the Jains have largely contributed to the development of the legends about Śaka-Śālīvāhana and Vikramāditya who are traditionally associated with the Śakakāla (later Śālīvāhana-śaka or śāka, the word śaka or śāka here meaning ‘an era’) and the Vikrama-saṁvat. The Jain preference of the Śaka era is explained by the fact that, in their tradition recorded in works like the Kālakārayakathā, the Śakas are represented as the defenders of the Jain faith.2

Another interesting fact is that the Pañcasiddhāntikā of the celebrated Maga-Brāhmaṇa astronomer, Varāhamihira of Ujjayini, makes use of the Śaka era,3 and this points to the...

1. A. R. Arch Surv. Mys., 1909, p. 31; 1910, pp. 45-47. The verse in question runs:

samvatsare tu dvāniniśe Kāñci-śāhavarmāṇaḥ
aśity-agre Śakāśvānām śiddham=etac=chata-traye

2. JRRAS, 1913, p. 995.

3. Cf. Pañcasiddhāntikā, I, 8: sapt-āśi-veda-saṁkhyaṁ Śaka-kāla (i.e. Śaka 427). See also references to Śakendra-kāla and Śaka-bhūpa-kāla in the Brāhmasaṁhitā, VIII. 20-21.
contribution of astronomers to the popularity of the reckoning. That, of all the historical and popular eras of ancient India, only the Vikrama-saṅvat (the Scytho-Parthian era originated in Drangiana) and the Śaka-kāla (the Kanishka era) are still in use is probably due, to a considerable extent, to the fact that both of them came to be used in the region about West Malwa where the city of Ujjayinī became one of the strongest centres of astronomical studies in India, presumably under the patronage of Śaka and Gupta rulers. The Guptas used their own era on their coins meant for circulation in Western India, but did not compel their feudatories in Malwa, viz. the Aulikaras of Daśapura, to discontinue the use of the Vikrama-saṅvat and adopt the Guptan era. The Persian priests (Magi), who migrated to India and were known as the Maga-Brahmanaś of Śaka-dvīpa (Seistan),1 preferred the Śaka era and contributed to the growth of the Ujjayinī school of astronomy.

The Śaka era was used by the successive ruling families of the Kannāḍa-speaking area of the South-Western Deccan, which flourished after the Cālukya house of Bāḍāmi. During the age of the Cālukyas, the use of the era spread, apparently from the said region, to the lands beyond the Bay of Bengal, the earliest inscriptions of Indo-China and Indonesia dated in this era belonging respectively to the 7th and 8th centuries A.D. In the 10th century A.D., the use of the Śaka era was adopted by the Eastern Cālukyas of Veṅgī in the Telugu-speaking territory from their western neighbours, viz. the Rāṣṭrakūta successors of the Cālukyas of Bāḍāmi. About the same time, it was also adopted by the Eastern Gaṅgas of Kalinganagara (modern Mukhalingam near Śrikakulam), who originally used the Gaṅga era, from their western neighbours, the Eastern Cālukyas of Veṅgī. These Eastern Gaṅgas later extended their power over the whole of Coastal Orissa and the south-western part of Bengal. But the popularity of the Śaka era in Bengal was mainly due to the growth of

Sena power in the twelfth century, the Senas having hailed from the Kannada-speaking area. Similarly, the spread of the use of the Śaka era in North Bihar was primarily due to the establishment of the Karnāṭa house of Nānyadeva in Mithilā about the end of the 11th century. From Bengal and North Bihar, the use of the era spread to Assam. There are a few instances of the use of the said era by the Bengalis and Biharis before the advent respectively of the Senas and the Karnāṭas of Mithilā. Thus Śrīdhara, an inhabitant of Dakṣīṇa-Rāḍha in South-West Bengal, wrote his Nyāyakandali in Śaka 913 (991 A.D.). But there is no proof that the work was written in Bengal and not in an area where the use of the Śaka era had already become popular.¹ The Valgudar (Monghyr District, Bihar) inscription is dated in Śaka 1083 (1161 A.D.). But it is a private record and the persons responsible for it may have settled in the locality from an area where the era was in popular use.² The same may be the case with the Govindapur (Gaya District) inscription³ of Śaka 1059 (1137 A.D.), though the date of this record as well as that of the Valgudar inscription is later than the introduction of the Śaka era in Bengal and North Bihar.

In Eastern Uttar Pradesh and Bihar, the use of the Kaniṣka era (later known as the Śaka era) was continued for sometime by the Maghas of Kauśāmbi⁴ and kings like Ārya-Viśākhamitra of the Kailvan inscription.⁵ From the Bihar-U.P. area, the use of the Śaka era seems to have spread to Nepal where the dates of the Licchavi inscriptions should probably be referred to this era.⁶ But the popularity of the Gupta era of 319 A.D., introduced by the Imperial Guptas of Magadha, soon led to its disappearance in the central and eastern areas of Northern India.

¹. See Ep. Ind., Vol. XXIX, p. 53 and note.
². See ibid., Vol. XXVIII, pp. 143-44.
³. Bhandarkar’s List, No. 1105.
⁶. See Select Inscriptions, p. 366, note 1; below, pp. 271, 279.
The use of the Śaka era in some inscriptions of Madhya Pradesh and Gujarat is explained by the fact that the areas came under the influence of the imperial dynasties of the Kannaḍa-speaking region while most of the rulers using it in Gujarat were of Karnāṭa origin. But there are some cases of the use of the Śaka era in areas outside its usual sphere, e.g. in the Deogarh (Jhansi District, U.P.) inscription of Śaka 784 (862 A.D.) and the Baijnath (Kangra District, Punjab) inscription of Śaka 1126. These appear to be due to the influence of outsiders.

There are conflicting traditions about the origin of the Śaka era. Works like the Muhūrtamārtāṇḍa suggest that it started from the birth of Śālivāhana while Jinaprabha-sūri’s Kalpa-pradīpa (c. 1300 A.D.) states that Śātavāhana (Śālivāhana) started it after having defeated king Vikramāditya of Ujjayinī and having established himself as the king of Pratiṣṭhāna. According to another tradition recorded by Al-Birūnī, Vikramāditya started the era after having defeated the Śaka king. Such traditions have of course no historical basis at all. The association of king Vikramāditya, originally of North Indian tradition, with the Vikrama-saṁvat led the people of the South to fabricate the relation of Śātavāhana or Śālivāhana, a similar hero of South Indian tradition and folklore, with the other early era popular in the South.

To get the equivalent in the Christian era, one has to add 78-79 to the years of the Śaka era. The era is popular in the land to the south of the Narmadā, where the year begins on Caitra-sudi 1 and the months are Amānta. But, in the areas of the South where solar months are in use, the year begins from the Meṣa-saṁkrānti. The years of the Śaka era are generally counted as expired. The reckoning is commonly mentioned also in the North Indian almanacs, though there the months are regarded as Pūṇimānta.

1. Cf. Bhandarkar’s List, Nos. 1082-83, 1086, 1088, 1089, etc.
2. Ibi, No. 1085.
3. Ibid., No. 1084. The date was wrongly read as 726.
The Christian era alone continued to be the official reckoning of the Government of India for about a decade after the achievement of independence in 1947. In November 1952, a committee was appointed to examine the different calendars in use in different parts of India and to submit proposals for an accurate and uniform calendar for the whole country. As a result of the committee’s report submitted in 1955, the Government adopted the Śaka era in addition to the Christian era and introduced a reformed calendar from March 22, 1957. According to this calendar, the year begins on Caitra 1, and the 12 months have fixed numbers of days as in the Christian calendar. Thus the months of Caitra, Vaiśākha, Jyaiṣṭha, Āṣādha, Śrāvana and Bhādra have each 31 days while Āśvina, Kārttika, Agrahāyana, Pauṣa, Māgha and Phālguna have each 30 days. Phālguna has 31 days in a leap year. According to this reformed calendar of the Government of India, the Śaka year 1881 began on Caitra 1 corresponding to March 22 (Sunday), 1959 A.D.

3. Jupiter’s Sixty-year Cycle

The duration of Jupiter’s stay in a particular zodiacal sign is called Jupiter’s year which lasts for 361 days, 2 ghaṭikās or daṇḍas and 5 pālas. This year is thus shorter than the solar year by 4 days, 13 ghaṭikās or daṇḍas and 26 pālas. That is why one Jupiter’s year becomes suppressed in 85 solar years.

There is a name for each one of the 60 years of Jupiter’s Cycle, and the years are mentioned by their names. But the 60 names are counted in North and South India in two different orders.


1. Ojha, Bhāriṭiya Prācīn Liṭāmālā, pp. 188-89.

Varāhamihira applies the name Vijaya (No. 27) to the first year of the Kaliyuga era while later writers like the author of the Jyotiṣaṭattva gives it as Prabhava (No. 1). In North India, Jupiter’s year theoretically begins from the planet’s entry into a particular zodiacal sign, though in actual practice Caitra-sudi 1 is regarded as its first day.

According to Varāhamihira,¹ to find out the name of a particular Śaka year after the North Indian system, one has to multiply the number of the expired Śaka year by 11 and the product again by 4; to the product 8389 has to be added, and the sum has to be divided by 3750; the quotient has then to be added to the number of the Śaka year and the product has to be divided again by 60. The remainder thus received would be the number of the expired year in the Cycle beginning with Prabhava.

In South India, Jupiter’s year is regarded as the same as the solar year. The first year of the Kali era is Pramāthin (No. 13), and the year is taken to begin from Caitra-sudi 1.

The rule for finding out the name of a particular Śaka year according to the South Indian Cycle of Jupiter is as follows: 12 has to be added to the number of the expired Śaka year; the sum has then to be divided by 60; the remainder would be the number of the current year of the Cycle beginning from

¹. Brhadāraṇīyam, VIII. 20.
Prabhava. Another rule is as follows: 12 has to be added to the number of the expired Kali year; then the sum has to be divided by 60 and the remainder would be the number of the year of the Cycle beginning with Prabhava.

The names of the years according to Jupiter's 60-year Cycle are only occasionally met with in the records of North India. But they are very popular in the South even today. It was formerly believed that the earliest epigraph mentioning such a name is the Mahākūṭa pillar inscription of Cālukya Maṅgaleśa (597-610 A.D.) of Bādāmi, dated in the year Siddhārtha (Siddhārththi). But recently the name of the cyclic year Vijaya has been traced in two Nagarjunikonda inscriptions, one of the time of the Ikṣvāku king Vīrapuruṣadatta (second half of the 3rd century A.D.) and another of his son Ehuvula Sāntamūla (close of the 3rd and the early part of the 4th century). Vijaya was originally the first year of the Cycle.

4. Kollam (Kolamba) Era

This era is called the Kollam-āṁḍu (literally 'the western year or reckoning') in Tamil and the Kolamba-sarīvat in Sanskrit. It is sometimes referred to as the reckoning which started from the origin of Kollam (called Kolamba-pattana in Sanskrit) which is the real name of the Anglicised Quilon in the Travancore region of Kerala.

It is prevalent in the Malayālam-speaking area (i.e. in the present Kerala State) and in the contiguous Tamil regions of Tirunelveli and Kanyakumari. The Malayalis call it Paraśurāma's reckoning and imagine that the years of the era are counted in cycles of 1000, i.e. from year 1 to year 1000 and then again from year 1 without counting the hundreds. This is of course due to the people's eagerness to assign a respectable antiquity to the era and to connect it with the Puranic hero.

Paraśurāma who is very popular in the tradition of the western coast land of India.

The Trivandrum inscription of Vira-Ravivarman, dated in the current Kali year 4702 and the Kollam year 776, suggests the difference of 3925 years between the two eras. According to Kielnhoft, we have to add 824-25 to the years of the Kollam era to get those of the Christian era. L.D. Swamikannu Pillai adds 825 instead of 824-25.

In the northern parts of Kerala or the Malayālam-speaking area, the beginning of the Kollam year is counted from the Kanyā-saṅkrānti, i.e. solar Āśvina 1, while, in the Tirunelveli and the adjoining regions, it is counted from the Simha-saṅkrānti, i.e. solar Bhādrapada 1. The months are named after the rāgis (e.g. Meṣa, etc.) in the North, but are given lunar names after the nakṣatras (e.g., Caitra, etc.) in the South. The year is solar and is generally regarded as current. The earliest epigraph dated in the era bears a date in the year 149.

The circumstances leading to the foundation of the era are unknown, though its name suggests that it started from the date of the foundation of the city of Kollam (Quilon). It is however believed that the said city existed earlier than 824-25 A.D., the first year of the era. If this is true, we have to think of the reconstruction of a new city on the ruins or in the vicinity of the old one.

5. Nevāri Era and other Reckonings of Nepāl

According to the Nepalese Vamśāvalī examined by Bhagwanlal Indraji, the Nevāri or Nepāl era was introduced by king Jayadevamalla, son of king Abhayamalla of the second Thākurī dynasty, though Cunningham speaks of king Rāghava-deva as the founder of the era. Jayadevamalla had his headquarters at Kāntipura and Lalitapāṭhana while his younger brother Ānandamalla was ruling from Bhaktapura or Bhatgaon.

2. Ind. Ant., Vol. XXV, p. 54; Pillai, Indian Chronology, p. 43.
They were both driven out by the Karnāṭa chief Nānyadeva who conquered Nepal on Śrāvaṇa-sudi 7 in Śaka 811 corresponding to the year 9 of the Nevārī era. The rulers of Nepal were at first using the Śaka era and then Amśuvarman's era, and it appears that Jayadevamalla's regnal reckoning was given the character of an era by the people who did not prefer the Śaka era re-introduced by the Karnāṭa conqueror.

The Vamśāvali tradition referred to above, gives the difference between the Vikrama and the Nevārī era as 937 years, while Dāmodara-bhaṭṭa's Navaratna, completed on Monday, Magha-nakṣatra, Mārgaśira-vadi 8, in Śaka 1607 and Nevārī 806?, gives the difference between the Śaka and Nevārī eras as 801 years. According to Kielhorn's calculations, the Nevārī era started on the 20th October 879 A.D., i.e. Caitrādi Vikrama 936, Kārttikeya-sudi 1.

The months are Amānta and the years are generally expired. If 878-879 is added to the years of the Nevārī or Nepāl era, we get those of the Christian era. The era is still prevalent in Nepal, though the Śaka era has also been popular since the Gorkha conquest of the country in 1768 A.D.

6. Lakṣmaṇasena Era and Allied Reckonings

The era is associated with the name of a king called Lakṣmaṇasena, sometimes described as an emperor and also as the lord of Gauḍa. This ruler is no doubt identical with king Lakṣmaṇasena (c. 1179-1206) of the Sena dynasty of Bengal. The era (called La-sāṁ, Lakṣmaṇa-saṁvat or Lakṣmaṇasena-saṁvat) is still popular in North Bihar (Mithilā) where it is known to have also been current during the late medieval

2. The inscriptions of Mānadeva and his successors including the earlier records of Amśuvarman are dated in the Śaka era (*Select Inscriptions*, p. 866, note 1). But the later epigraphs of Amśuvarman and his successors bear dates in the Śaka era minus 500, i.e. Śaka 501 = year 1 of Amśuvarman's regnal reckoning, as we shall see below (p. 297).
period. The year is now regarded as starting from Maṅga-badi 1, and the months are Amānta. The earliest records dated in this reckoning are, however, found in the Gaya region of South Bihar where it appears to have originated. The years of the era are generally associated with the alita-rājya of Lakṣmaṇasena. The real meaning of atita-rājya (i.e. the past sovereignty) can be determined from the records of another king named Govindapālā.

The date of the Gaya inscription of Govindapālā is quoted as Vikrama 1232, Vikārin, Āsvina-sudi 5 falling in the 14th year of the gata-rājya of king Govindapālā. The date corresponds to the 22nd September, 1175 A.D. The colophons of several Buddhist manuscripts copied in the Patna-Gaya region of Bihar refer to the reign of Govindapālā; but, while only one of them mentions the 4th year of his vijaya-rājya and two others refer respectively to his 18th alita year and the 38th year of his vinaśṭa-rājya (i.e. lost sovereignty), three of the colophons speak of the years 24, 37 and 39 as belonging to that monarch but do not mention his rājya either as pravardhamāna-vijaya or as gata, alita or vinaśṭa. Since the date of the Gaya inscription corresponds to the 2nd September 1175 A.D. and falls in the 14th year of Govindapālā’s sovereignty which was then gata, i.e. a thing of the past, the 22nd of September in the year 1162 A.D. falls in the first year of this reckoning. Govindapālā is generally believed to have belonged to the Pāla dynasty of Bengal and Bihar and to have been the successor of the Pāla king Madanapāla whose inscriptions have been found in the Patna-Gaya region, the latest of them being dated the 11th of Jyāiśṭha in his 18th regnal year and in Saka 1083. The date of the inscription corresponds to the 4th May 1161 A.D. The above facts show that Govindapālā succeeded Madanapālā in 1161 or 1162 A.D., that he ruled at least upto his 4th regnal year and that his sovereignty became gata, alita or vinaśṭa.

1. Modern Maithil almanacs are stated to give the equivalent of La-saṁi 1 variously as Saka 1026-27, 1027-28, 1029-30 and 1030-31, i.e. between 1104 and 1109 A.D.
2. Bhandarkar’s List, No. 370.
sometime before the 22nd September 1175 A. D.\(^1\) His *gata*\(^2\), *atita*\(^3\) or *vinaṣṭa-rājya* reckoning was thus not counted from the end of his reign or *vijaya-rājya* (as is often wrongly believed) but was undoubtedly counted in continuation of his ordinary regnal or *vijaya-rājya* reckoning.

The similar case of Govindapāla would suggest that the Lakṣmaṇasena-samvat was originally counted from the accession of king Lakṣmaṇasena about 1179 A.D. and not from any other date such as that of the end of his reign about 1206 A.D. or of his defeat at the hands of the Muḥammadans a few years earlier. The initiation and prevalence of the era in Bihār again suggest the expansion of the suzerainty of the Senas of Bengal over that region.

As indicated above, the beginning of the Lakṣmaṇasena era is supposed to fall in 1104-19 A.D. according to the records of Mithila, although it is generally believed to be 1108 A.D. But Kielhorn pointed out that, according to some dates quoted in certain medieval works, its first year was equivalent to 1119-20 A.D. Actually, however, calculation based on the years of this era in the late medieval records quoted with the corresponding Šaka years has shown its beginning to have fallen variously in 1108, 1109, 1110, 1113, 1115 or 1119 A.D., i.e. on some date between 1108 and 1119 A.D.\(^2\) King Lakṣmaṇasena of Bengal, however, flourished much later than this period.

About the beginning of an excellent survey of the problem of the Lakṣmaṇasena era, R.C. Majumdar observes, ‘The first point to remember is that no Sena king, not even the two sons of Lakṣmaṇasena, ever used the era, and that there is no evidence that it was ever known, far less used, in Bengal during the Sena period........ This raises grave doubts about the foundation of the era by Lakṣmaṇasena or any other Sena

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1. Ibid., Vol. XX, pp. 43 ff.

2. *Hist. Beng.*, op. cit., pp. 233, 238. See also S. Jha’s introduction to his *Songs of Vidyāpati*. For other cases of the kind, see S. Mukhopādhyāy, *Prācin Bānīlā Sāhitaye Kāl-kram*, pp. 21 ff. Mukhopādhyāy has tried to show that the initial year of the La-sam varies between 1080 and 1129 A.D.
ruler of Bengal." 1 On the same grounds, H. C. Raychaudhuri 2 proposed to identify the founder of the era with some other ruler bearing that name and conjectured the existence of a Lakṣmaṇasena among the ruling chiefs of the Sena dynasty of Piṭhi. 3 But the tradition referring to the founder of the era as an imperial ruler of Gauḍa undoubtedly points to his identification with the only known Lakṣmaṇasena of East Indian history, viz. the Sena king of that name.

It is admitted that the atīta-rājya reckoning started as a result of the reluctance of the partisans or co-religionists of king Govindapāla of the Gaya region to change the mode of dating their records even after his overthrow. If the dominions of Lakṣmaṇasena of Bengal included the same area of Bihar, the overthrow of his rule from there could have likewise induced his partisans to follow a similar method of dating. It has to be noticed that the people of the Gaya region of Bihar had a liking for this kind of dating in the atīta-rājya reckoning of particular rulers as it was they who started the atīta-rājya reckonings of both Govindapāla and Lakṣmaṇasena. 4 But there is as yet no evidence of Lakṣmaṇasena's rule over the Gaya area of Bihar, though there are traditions regarding Sena rule in Mithilā or North Bihar and we have now an inscription 5 pointing to the inclusion of the Bhagalpur region of South Bihar within the dominions of Ballālasena (c. 1158-79 A.D.), father of Lakṣmaṇasena, in the 9th year of his reign, i.e. about 1166 A.D. The discovery of this record shows that Lakṣmaṇasena's rule over parts of South Bihar including the Gaya region at least for a short time can no longer be regarded as altogether impossible. His claim of victory over the Gāhadavālas becomes intelligible in that case.

3. The expression probably indicated the Buddhist religious establishment at Bodhgaya together with its landed properties. These rulers enjoyed the title Ācārya and appear to have been the precursors of the later Mohant Maharajas of Bodhgaya.
4. The occasional reference to the Vikrama-sañvīvat in Bihar as the atīta-rājya reckoning of Vikramādiṭṭya (cf. JAS, Letters, Vol. XX, p. 44) may be due to the influence of the popular Lakṣmaṇasena-sañvīvat.

Majumdar says, "It is probable that when the Pāla kingdom in Gaya was finally destroyed, the people, especially the Buddhists, continued for sometime to count their dates with reference to the last Buddhist Pāla king Govindapāla. Again when the Muslim invaders destroyed the Hindu kingdoms in Bihar and Bengal, the people unwilling to refer to the brāhmadāna-vijaya-rājya of the foreign conquerors, counted the dates with reference to the destruction of the last Hindu kingdom."

But this is possible only if Laksmanasena ruled over Bihar. Govindapāla appears to have been ousted from the Gaya region by the Gāhaḍavālas who were probably themselves ousted from that area by the Senas. This possibility explains the introduction of the two atita-rājya reckonings of Govindapāla and Laksmanasena in the said region and the latter's introduction thence to North Bihar by the people of that part, who fled to the north after the Muslim occupation of South Bihar. Laksmanasena's atita-rājya reckoning thus seems to have come into existence on the extirpation of Sena rule from Bihar although the calculation must have been the same as the regnal reckoning of that monarch.

We do not know whether Laksmanasena was ousted from the Gaya area by the Gāhaḍavālas or the Muslims. The silence of the Muslim historians on this point may of course suggest that it was probably the Gāhaḍavālas who re-occupied the area from the Senas no doubt for a short time to be themselves overthrown by the Muhammadans. The Sena inscriptions actually speak of Laksmanasena's struggle with the Gāhaḍavālas.

3. In such a possibility, the 35 years' rule of Palapāla in parts of South Bihar in the second half of the 12th century has probably to be explained by supposing that he was a subordinate of the Senas. Cf. JBR, Vol. XL, Part 2, pp. 43-53; Ep. Ind., Vol. XXX, pp. 81-82.
4. Laksmanasena's Madhainagar (N. G. Majumdar, Ins. Beng., Vol. III, p. 111) and Bhowal (Ep. Ind., Vol. XXVI, p. 6) plates, both issued in the later part of his reign, speak of his victory over the king of Kāśi, i.e. a Gāhaḍavāla monarch. He or his son Viṣvarūpasena is also stated in the Sena records to have planted pillars of victory at Viśeṣvara-kṣetra (Kāśi) and Triveni (Prayāga or Allahabad), both in the dominions of the
As to the confusion regarding the starting point of the Lakṣmaṇasena-saṅvat in Mithilā between 1108 and 1119 A.D., Majumdar says, "....instead of counting from the end of the reign [of Lakṣmaṇasena about 1200 A.D.] people of the later age counted from his birth [about 1120 A.D.]. The artificial character of the era, set up at a later time with reference to a past event perhaps explains the great discrepancy in the initial years of that era as calculated from the different instances of its use." But the era was not 'an artificial reckoning associated with an event of remote past' as Majumdar puts it, since, as a matter of fact, it was essentially the continuation of Lakṣmaṇasena's regnal reckoning just as the Śaka era seems to have been the continuation of the regnal reckoning of Kaniska I. Since moreover the earliest known date in the era is found to be the year 51, its origin could not have been of a remote past at least to its early users.

The earliest use of the Lakṣmaṇasena era is found in three inscriptions dated respectively in (1) year 51, Bhādra 29, (2) year 74, Vaiśākha-badi 12, Thursday, and (3) year 83, Kārttika-sudi 15. Of the three dates, only the second one is verifiable since the week-day has been mentioned. If the reckoning started with the accession of king Lakṣmaṇasena about 1179 A.D., the years 51, 74 and 83 would fall respectively about 1230, 1253 and 1262 A.D. The second date is therefore Thursday corresponding to Vaiśākha-badi 12 in 1253 A.D. In the said year, the 12th tithi of the dark half of Pūrṇimānta Vaiśākha began on Thursday the 27th March at 10 of the day.

The inscriptions of the years 51 (1230 A.D.) and 74 (1253 Gāhavālas. See N. G. Majumdar, op. cit., pp. 122-23, etc.; Ep. Ind., Vol. XXXIII, pp. 315 ff. If both the atīta-rāja reckonings of Govindapāla and Lakṣmaṇasena started as a result of the people's reluctance to refer to Gāhavāla rule, they may have had bitter feelings against the Gāhavālas and were partial to the Pālas and Senas of Bengal.

2. Ibid., p. 328.
3. Bhandarkar’s List, No. 1467.
4. Ibid., Nos. 1457-69. They were all found in the Gaya region, two from Bodhgaya and the third from Janibigha near Bodhgaya.
A.D.) mention Mahārāja Aśokacalla of the Khasa country in the Sapādalakṣa hills, while the record of the year 83 speaks of Acārya Jayasena, the lord of Pīṭhī and the son of Buddhāsena. Another inscription from Gaya, dated in the year 1813 of the Buddha’s Parinirvāṇa era, Kārttika-badi 1, Wednesday, mentions the said Aśokacalla, king of the Sapādalakṣa hills. According to the Ceylonese Buddha Parinirvāṇa era prevalent also in Burma and Siam and believed to have started from 544 B.C., the year 1813 would correspond to 1269-70 A.D. In 1270 A.D. the first titthi of the dark half of Pūrṇimānta Kārttika fell on Wednesday the 1st of October.

According to the biography of the Tibetan pilgrim Chos-rje-dpal or Dharmasvāmin who was born in 1197 A.D. and died in 1264 A.D., the pilgrim visited Bodhgaya where he met its ruler Buddhāsena in 1235 A.D. We have seen that Buddhāsena’s son Jayasena was ruling in the year 83 of the Lakṣmaṇasa era corresponding, in our opinion, to 1262 A.D. The rule of the father 27 years before a date in the son’s reign does not appear to be exceptional.

We may conclude therefore that the Lakṣmaṇa-saṅvat was originally counted from the date of the accession of king Lakṣmaṇasena of Bengal [and Bihar] about 1179 A.D., although its starting point was later supposed to be some date between 1108 and 1119 A.D. in North Bihar through confusion. This confusion appears to be associated with the fact that the era was initiated by the people of the Gaya region, but that it migrated, even in its infancy, to North Bihar with the migration of many people of South Bihar to the north as a result of the Muslim conquest of the former region at the close of the twelfth century. We know that in the late medieval period the people

1. Ibid., No. 1459.
2. Ojha, op. cit. p. 194.
3. The mention of Aśokacalla in 1230, 1253 and 1270 A.D. would suggest that he ruled for over 40 years from about 1230 A.D. to about 1270 A.D. This reign period does not appear to be exceptionally long.
4. JBR, Vol. XLII, Part 1, pp. 76 ff. In 1234 A.D., he met King Rāmāsinīha of Simraongadh, who ascended the throne in 1227 A.D., and in 1241 and 1256 A.D., he was invited to the court of Kublai Khan.
of North Bihar assigned the commencement of the era to
different dates ranging between 1108 and 1119 A.D., although
ultimately 1108 A.D. came to be generally regarded as the
starting point. But the real circumstances leading to this
confusion is difficult to determine. The commencement of the
era, synchronizing with Laksmaṇasena’s accession in 1179 A.D.,
seems to have been later confused with the date of the said
king’s birth, about which the people’s ideas were probably
characterised by confusion owing to the absence of a unani-
mous tradition.

In this connection reference may be made to two eras
prevalent in some parts of Bengal during the late medieval
period. These are the Balālī San of 1199 A.D. and the
Parganātī San of 1202-03 A.D. (or 1201-02 A.D.). They
appear to be modifications of the same era, sometimes called
by local names such as ‘the San of Parganā Bhuluā.’11 Probably
these eras were counted from the time when the Senas lost
wide areas of their dominions in West Bengal and the adjoining
region just as the La-saṁ was counted from the time when
they had lost their possessions in South Bihar.

7. Christian Era2

Dionysius Exiguus of Rome, invented the era about 532 A.D.
The birth of Jesus Christ was assigned to the 753rd year after
the supposed date of the foundation of the city of Rome and in
the 4th year of the 194th Olympiad.3 Thus the era is based
on the supposition that Jesus Christ was born in 1 A.D. though

314 ff.
2. Ojha, Bhāratiya Prācīna Lipimālā, pp. 194-95; see A. D. or Anno
Domini in an Encyclopaedia.
3. In ancient Greece, the period of 4 years between two consecutive
Olympic games was called an Olympiad and was the basis of calculation
of time. About 264 B.C., Timaeus of Sicily calculated the first Olympic
game to have been played in 776 B.C. and since then the Olympiad reckoning
gradually obtained the nature of a sort of era. There was at first no definitely
accepted date for the foundation of Rome though it was generally placed
about the middle of the 8th century B.C. Fabius Pictor (220 B.C.) placed
the date in 747 B.C., Polybius (204-122 B.C.) in 750 B.C., Porcius Cato (234-
149 B.C.) in 751 B.C., Varrius Flaccus in 752 B.C. and Terentius Varro (116-
28 B.C.) in 753 B.C.
scholars now believe that he was born between 8 and 4 B.C. (on Friday, April 5, 4 B.C., according to some). It reached England in the 8th century and in France, Belgium Germany and Switzerland in the 8th and 9th centuries and became popular in all Christian lands by about 1000 A.D. It is now used all over the world.

This era follows the Roman calendar which was reformed by Julius Caesar in 46 B.C. and Pope Gregory XIII in 1582 A.D. The days are counted from midnight to midnight.

1. The Roman year was originally of 365 days divided into 10 months from March to December, the fifth month (July) being called Quintilis and the sixth (August) Sextilis. Numa Pompilius (715-672 B.C.) added January at the beginning and February at the end of the year and introduced the year of 12 lunar months and of 355 days. From 452 B.C., the year was regarded as solar, though it continued to consist of 355 days, while 22 and 23 days were added respectively to the second and fourth years in four years. Thus the average year of 3651/4 days had one day more than the ordinary solar year. The gradually increasing difference had to be rectified from time to time by the recognition of additional months.

2. In 46 B.C., Julius Caesar, who named the 5th month after himself (July), reformed the calendar by removing the difference of 90 days by regarding the year in question as consisting of 455 days. He introduced the year of 365 1/4 days and fixed the days of the 12 months as follows: January, March, May, July, September and November—31 days each; April, June, Sextilis (later August), October and December—30 days each; February 28 days for 3 years and 29 days in each fourth year. Augustus Caesar, who gave his name to the eight month, fixed the days of the months now prevalent, i.e. August—31 days; September and November—30 days each; December—31 days; February—28 days for three years and 29 days in every fourth year; other months—the same as in the Julian calendar.

3. The Julian year of 365 1/4 days was longer than the solar year by 11 minutes and 14 seconds so that a day came to be in excess in about 128 years. As years passed on, the Meṣa-saṅkrānti, which occurred on the 25th March in Julius Caesar’s time, came to fall on the 21st March in 325 A.D. and on the 11th March in 1582 A.D. To remove this difference, Pope Gregory XIII passed an order on the 22nd February 1582 A.D. to the effect that the 5th October of the said year should be regarded as the 15th October and that the month of February should have 29 days in the year completing a century (e.g. 1600 A.D., 1700 A.D., etc.) when its figures are divisible by 400 and only 28 days when they are not so divisible. In this system, one day would be in excess in no less than 3320 years. The Pope’s calendar was accepted by the Catholic countries (e.g. Italy, Spain, Portugal, etc.), while the Protestant countries, originally reluctant to accept the Gregorian calendar, also ultimately accepted it. In Germany, the last ten days of the year 1699
and the year begins from January.¹ It became popular in India during the days of British occupation.

A.D. were omitted, i.e., the 21st December 1699 A.D. was followed by the 1st January, 1700 A.D. In England, 11 days were similarly omitted from the year 1752 A.D. by regarding the day following the 2nd September as the 14th September. The countries under the Greek Church (e.g., Russia, Greece, etc.) adopted the Gregorian calendar at a much later date.

¹ Down to the 16th century, most of the European countries regarded the 25th March as the first day of the year. France adopted the 1st January as the first day of the year in 1663 A.D. In England, the Christmas day (i.e., the 25th December) was regarded as the new year's day from the 7th to the 12th century A.D., and the 25th March was the first day of the year between the 12th and 17th centuries.
SECTION III

OBSOLETE RECKONINGS

1. Parthian or Arsacid Era

The Asiatic possessions of Alexander the Great ultimately passed after his death to his general Seleucus Nicator whose era started from the date of his triumphant entry into Babylon on the 1st of October, 312 B.C. No Indian record is definitely known to be dated in this era. But the Macedonian names of the months were adopted along with the use of the era in the Greek empire of Western Asia, whence their use in dates spread to India.

The Parthian era, indicating the foundation of the independent Parthian kingdom by Arsaces I about 248 B.C. and meant for the supercession of the Seleucid era from the Parthian dominions, is found in a few Indian inscriptions. These are the Mathura inscription of the year 292, Girdhpur inscription of the year 270, Charsadda inscription of the year 303, Loriyan Tongai inscription of the year 318, Jalmarhi inscription of the year 359, Hashtnagar inscription of the year 384 and Skarah Dheri inscription of the year 399. Some epigraphs of the Scytho-Parthians and Kušāṇas of India, which are dated in the Vonones (old Scytho-Parthian or Vikrama) and Kaniska (Śaka) eras of 58 B.C. and 78

2. See D. R. Bhandarkar Volume, p. 306. The dates are often wrongly assigned to the old Scytho-Parthian era.
3. Ibid., p. 281.
4. Ibid., p. 286.
5. Ibid., p. 306.
7. Ibid., pp. 110 ff.
8. Ibid., pp. 117 ff.
9. Ibid., pp. 124 ff.
A.D. respectively, use the names of Macedonian months adopted by the Parthians. The 12 months of this calendar are:
(1) Hyperberetaeus (=October=Āśvina-Kārttika); (2) Diesus (=November=Kārttika-Mārgaśīrṣa); (3) Apellaeus (=December=Mārgaśīrṣa-Pauṣa); (4) Audunaeus (=January=Pauṣa-Māgha); (5) Peritius (=February=Māgha-Phālguna); (6) Dustrus (=March=Phālguna-Caitra); (7) Xanthicus (=April=Caitra-Vaiśākhā); (8) Artemisius (=May=Vaiśākha-Jaistha); (9) Daesium (=June=Jaistha-Āṣādha); (10) Panemus (=July=Āṣādha-Śrāvana); (11) Louis (=August=Śrāvana=Bhādra); (12) Gorpaceus (=September=Bhādra-Āśvina). Of these months of the Graeco-Parthian calendar, Audunaeus, Apellaeus, Artemisius, Daesium, Panemus and Gorpaceus are mentioned in the dates of certain inscriptions of the Scytho-Parthians and Kuśāṇas.¹

2. Kalacuri or Cedi Era²

The era was used by the Kalacuris, who ruled over the ancient Cedi country with their capital at Tripuri near Jabalpur, and was called the Kalacuri- or Cedi-samvat.³ These Kalacuris carried the use of the era to the Jabalpur region from their original home in the lower valley of the Narmadā. About the said region, the era was first used by the Traikūṭakas of the Northern Konkan area in the 5th century A.D., then by the early Kalacuris ruling over the Northern part of the Marāṭhi-speaking tract and Malwa in the 6th and 7th centuries A.D. as well as by the rulers of the Gurjara and some other dynasties ruling about the Gujarāṭi-speaking area from the 6th century onwards.⁴ There is no doubt that the era originated in the region around the Northern Konkan. It

¹ See Cunningham, Indian Eras, p. 41; Select Inscriptions, p. 120 (Taxila inscription of year 78 of the older Scytho-Parthian era, Panema=Panemus); p. 135 (Sui Vihār inscription of year 11 of the Kaniṣṭha era, Daisika=Daeisius); p. 143 (Kurram inscription of year 21 of the Kaniṣṭha era, Avadunaka=Audunaeus); p. 146 (Mathura inscription of year 28 of the Kaniṣṭha era, Gurpiya=Porpaceus); p. 153 (Wardak or Khawat inscription of year 51 of the Kaniṣṭha era, Arthamisiya=Artemisius); etc.
³ See, e.g., Ind. Ant., Vol. XX, p. 84; Vol XXII, p. 82.
⁴ See Bāiān lākār’s List, Nos. 1199 ff.
is impossible to believe that its use spread far away from the said area before the rise of the Later Kalacuris of the Jabalpur region. The attempt to trace the use of this era in early records such as the U.P. epigraphs like those of the Maghas\(^1\) of Kausāmbi, M.P. inscriptions like those of the Mahārājas of Uccakalpa,\(^2\) and Orissan records like the Patiakela and Soro plates\(^3\) of Śambhuyaśas is no doubt absolutely untenable. Its identification with the Kaniṣka era is no better than fantastic.\(^4\)

The use of the expression \textit{pravardhamāna-rājya-saṁvatsara}, with reference to the era by the Traikūṭakas\(^5\) who used it earlier than the other dynasties of West India,\(^6\) may suggest that it was started by them. But the earliest date of the era in the Traikūṭaka inscriptions is year 207 (455 A.D.), and very little of the earlier history of the family is known. It has been suggested that the Traikūṭakas were originally feudatories of the Ābhīras who probably became independent of the Śakas in the North Marāṭhā country about the middle of the 3rd century A.D., that the era started from the first regnal year of Ābhīra Iśvarasena mentioned in a Nasik inscription\(^7\) and that it was continued by the erstwhile subordinate families like the Traikūṭakas and early Kalacuris. The suggestion may not be impossible and, although there is really little proof in support of the conjecture, it seems that the era was started from the foundation of an independent kingdom carved out of the dominions of the Śakas in order to oust the use of the Śaka era from the said area.

Kielhorn suggested, on the basis of a number of dates, that the expired year 1 of the era started on the 26th August 249 A.D.

5. See Bhandarkar’s List, No. 1202.
6. The suggestion that records like the charters of Svāmīdāsa, Bhūlunḍa and Rudradāsa (cf. Bhandarkar’s List, Nos. 1259, 1266, 1861) are dated in this era is untenable. These epigraphs are no doubt dated in the Gupta era. See \textit{IHQ}, Vol. XXII, pp. 51-52; Vol. XXIV, pp. 75 ff.
= Vikrama 306, Āśvina-sudi 1.¹ By adding 248-49 to its expired years, we get those of the Christian reckoning, although it has to be admitted that this epoch does not suit all the dates in this era found in inscriptions.² The use of the era disappeared sometime after the fall of the Kalacuris of the Chhattisgarh region in the early part of the 13th century A.D.³

3. Gupta or Valabhī Era⁴

The era used by the Imperial Guptas of Magadha and their feudatories as well as some of the successors of both was called the year or reckoning of the Guptas from about the middle of the 5th century, i.e. more than a century after its start.⁵ In the earlier records dated in the era, it is treated exactly as the regnal reckoning of particular kings, without giving it any specific name. This is indeed the nature of all eras developed from the regnal reckoning of a ruler continued by his successors.

The Mathura inscription⁶ of Candragupta II is dated both in his 5th regnal year and in the kāl-ānuwartamāna year 61 (i.e. the year 61 counted according to the era); but it does not specifically associate the reckoning with the Guptas as in the later cases referred to above. Other records of the Imperial Guptas mention particular years of the era either without any specification⁷ or as belonging to a particular monarch or to his


². Mirashi points out that the earlier dates coming from Gujarat and Maharashtra show the epoch of the era to be 248-49 A.D. while the later dates coming from Chhattisgarh and elsewhere in North India suggest the epoch 247-38 A.D. (ABORI, Vol. XXVII, pp. 1 ff.). He also suggests that the year began on Kārttika-sudi 1 and that the months were generally Amānta in Gujarat and Maharashtra and Purṇimānta elsewhere. In IHQ, Vol. XXV, pp. 81 ff., he suggests that the epoch of the era in some parts of Vidarbha was 250-51 A.D. Much of this confusion about the epoch of the era, however, appears to be due to errors in the enumeration of the dates.

³. See Bhandarkar's List, Nos. 1251 ff.


⁶. Select Inscriptions, pp. 269 ff.

⁷. Cf. Select Inscriptions, p. 271 (Udaygiri inscription of Candragupta II—samvat 82); p. 274 (Sanchi inscription of Candragupta II—samvat 93); etc.
It was of course later specifically attributed to the Guptas.²

It is as yet unknown which early member of the Imperial Gupta dynasty founded the Gupta era, i.e. the regnal reckoning of which amongst them was continued by his successors. Since Candragupta I, father of Samudragupta and grandfather of Candragupta II, was the first imperial ruler of the family, the first year of the era is generally believed by scholars to be equivalent to the year of that king’s accession. This is quite probable in view of the fact that his grandson ascended the throne in the year 57 of the era, but is by no means certain. It is not at all impossible that the era started from the first regnal year of Gupta, Ghaṭotkaca or Samudragupta who were respectively the grandfather, father and son of Candragupta I. If the spurious Nalanda³ and Gaya⁴ inscriptions of respectively the 5th and 9th regnal years of Samudragupta are believed to be forged copies of two genuine records of that king bearing the said dates, the era may have started from Samudragupta’s accession. But the records appear to have been copied from those of his successors.

On the decline of the power of the Imperial Guptas, especially in Western India, their erstwhile feudatories,⁵ the Maitrakas of Valabhi in Kathiawar, continued the use of the era, the earliest record of that family being the Bhamodra Mohota plates⁶ of Droṇāsiriha, dated in the year 183.⁶

1. Cf. ibid., p. 279 (Bilsad inscription—‘sīr-Kumāraguptasya-abhivardha-
māna-ijaya-rājya-samvatsare-samvute (vatitame).
2. Cf. varṣa-late Guptānāṁ sa-catuhpahcāśad-uttare (Bhandarkar’s List, No. 1281); see also ibid., Nos. 1283, 1285, 1329, 1339, 1376, 1378, etc.
4. Ibid., pp. 264 ff.
5. Ibid., pp. 403 ff.
6. The identity of the Gupta and Valabhi reckonings is indicated by the fact that, of two records of the same age and also the area in question, one associated the era with the Guptas and the other with Valabhi. These are the Unā (Kathiawad) plate of Valabhi-saṅvat 574 and the Morbi (Kathiawar) plate of Gupta-saṅvat 585. See Bhandarkar’s List, Nos. 1379 and 1378 (these numbers should have been 1378 and 1379). To get the equivalent Christian year, 318-19 requires to be added to the current Kārtikādi Valabhi year and 319-20 to the current Caitrādi Gupta year, according to some (S. Pillai, Indian Ephemeris, Vol. I, Part i, p. 54).
The continuous use of the era by Droṇasimha’s successors for a few centuries led to the era being designated the Valabhi-saṁvat\(^1\) in that region. This fact is also at the root of the confused tradition about the era, recorded by Al-Bīrūnī in the 11th century A.D. Thus Al-Bīrūnī says, “As regards the Gupta-kāla, people say that the Guptas were wicked powerful people, and that when they ceased to exist this date was used as the epoch of an era. It seems that Valabha was the last of them, because the epoch of the Guptas fall, like that of the Valabha era, 241 years later than the Śaka-kāla.’’\(^2\) Al-Bīrūnī is certainly right when he says that the Gupta and Valabhi eras are identical and that the said era started 241 years after the commencement of the Śaka era, i.e. in 319 A.D. But his conjecture that the era started from the end of the Guptas is obviously wrong since we know for certain that the Maitrakas of Valabhi did not start any new era but only continued the use of the era of their former masters, the Imperial Guptas. This is quite clear from the dates of the Girnar (near Junagadh in Kathiawar) rock inscription of Skandagupta, viz., the Gupta years 136 and 138, and the date of the Bhamodra Mohota plates of Droṇasimha, viz. 183, which are respectively the latest Gupta dates in Kathiawar and the earliest date of the Maitrakas. The confusion is apparently due to the fact that the Maitrakas of Valabhi ruled independently sometime after the end of Gupta rule in Kathiawar.

The Veraval inscription\(^3\) of the time of Caulukya-Vāghelā Arjuna is dated on Sunday, Āśāgha-badi 13 of a year given as Hijri (Rasūla-Mahammada-saṁvat) 662, Vikrama 1320, Valabhi-saṁvat 945 and Śirṣha-saṁvat 151. The difference between the Vikrama and the Valabhi or Gupta eras is thus given here as 375 years while Al-Bīrūnī quotes it as 376 years.

The Veraval inscription probably speaks of the month of Āśādha in the Kārttikādi Vikrama year 1320 which would be the same as the Caitrādi Vikrama year 1321 with reference to the month in question.

The years of the Gupta era are believed to have started on Caitra-sudi 1, and the months are regarded as Pārnutā. During the age of the Imperial Guptas, the use of the era spread over wide areas of North India, including Assam, Bengal and Orissa. As we have seen, the Maitrakas used it for a long time after the decline of the Guptas. The latest use of the Valabhi (i.e. Gupta) era in Kathiawar is found in the inscription of the year 945 (1264 A.D.) referred to above.

The era used in the inscription of the Licchavis of Nepal has been identified by Fleet with the Gupta era and he assigns the Changunarayan inscription of Mānadeva (dated in the year 386, Jyaiśṭha-sudi 1, Rohiśi-nakṣatra, Abhijit) to the 28th April 705 A.D. But Bhagavanlal Indrajı identified the Licchavi era with the Vikrama-saṅvat and assigned the Changunarayan inscription to 329 A.D. while Sylvain Lévi suggested that the Licchavi era started in 110 A.D. Without taking the astronomical calculations into consideration since they do not appear to be completely satisfactory, the theory of Fleet does not appear to suit the palaeography of the Licchavi inscriptions. The Changunarayan inscription, as for instance, should be palaeographically assigned to a date about the 5th century A.D. and not in the 8th as suggested by Fleet. As regards Bhagwanlal Indrajı’s views, it has to be remembered that there was hardly any possibility of the spread of the use of the Vikrama-saṅvat in Nepal in the early centuries of the Christian era. It is equally difficult to accept Lévi’s theory. The existence of a new era can be entertained only on definite evidence when the identification of an era with any other era prevalent in the neighbourhood of the area and age in question

1. Bhāndarkar’s List, No. 1384.
is found to be impossible. We are inclined to identify the era used by the Licchavis of Nepal with the Kaniśka or Śaka era of 78 A.D. which is known to have been continued in the Bihar-U.P. region by ruling families like the Mitras of Magadha and the Maghas of Kauśāmbi.¹ The Changunarayan inscription of the year 386 may thus be assigned to 468 A.D.²

After Fleet satisfactorily determined the epoch of the Gupta era about the end of the last century, there have appeared many suggestions regarding various other epochs. But they are not worthy of serious consideration.³

4. *Jupiter’s Twelve-year Cycle*⁴

The reckoning is associated with Jupiter’s movement. This planet sets when the sun comes near it and reappears between 25 and 31 days later. The year is named after the naksatras in which Jupiter reappears, the names being those of the lunar months such as Caitra, etc. Sometimes the word mahā is prefixed to the names of the month to indicate the years of the cycle, e.g., Mahā-Caitra, etc.

Jupiter’s reappearance in particular naksatras leads to the naming of the years in the following order: (1) Kṛttikā or Rohiṇī—Kārttikeya or Mahā-Kārttikeya; (2) Mrgaśīrṣa or Ārdrā—Mārgaśirṣa or Mahā-Mārgaśirṣa; (3) Punarvasu or Puṣyā—Pauṣa or Mahā-Pauṣa; (4) Asleṣā or Maghā—Māgha or Mahā-Māgha; (5) Pūrva-Phalguni, Uttara-Phalguni or Haṣṭa—Phālguna or Mahā-Phālguna; (6) Cīrā or Svātī—Caitra or Mahā-Caitra; (7) Viśākhā or Anurādhā—Vaiśākha or Mahā-Vaiśākha; (8) Jyeṣṭha or Mūlā—Jyaiṣṭha or Mahā-Jyaiṣṭha; (9) Pūrva-Āśādhā or Uttar-Āśādhā—Āśāḍha or Mahā-Āśāḍha; (10) Śravaṇā or Dhanaiṣṭha—Śrāvaṇa or Mahā-Śrāvaṇa; (11) Śatabhiṣā, Pūrva-Bhādrapada or Uttara-Bhādrapada—

². If there are astronomical difficulties in accepting this indentification, similar difficulties are there in the cases of all the other theories. Such difficulties are due to defective almanacs. See above, pp. 226 ff.
Bhādrapada or Mahā-Bhādrapada; and (12) Revatī, Āśvinī or Bharanī—Āśvina (Āśvayuja) or Mah-Āśvina (Mah-Āśvayuja).

In twelve solar years, Jupiter’s reappearance occurs eleven times. One of the solar years of the Cycle is therefore regarded as suppressed. Some inscriptions of about the 5th century A.D. mention the years of Jupiter’s Twelve-year Cycle though they are even now mentioned in the almanacs in some parts of India. The earliest occurrence of the reckoning in North and South India can be traced in the Khoh copper-plate grant of the Parivṛṣajaka king Hastin dated in the Gupta year 163 (482-83 A.D.) called Mah-Āśvayuja-sāṁvatsara and a grant of the Kadamba king Mrgeśavarman (second half of the 5th century A.D.) dated in his third regnal year styled Pauṣa-sāṁvatsara. Among other records mentioning the said reckoning, reference may be made to the Majgaon plates of Hastin (dated in the Gupta year 191 = 510-11 A.D. called Mahā-Caitra-sāṁvatsara), the Khoh plates of Saṁkṣobha (dated in the Gupta year 209 = 528-29 A.D. called Mah-Āśvayuja-sāṁvatsara) and the Bhumara pillar inscription (dated in the Mahā-Māgha-sāṁvatsara) of the time of Hastin.

5. Gaṅga or Gāṅgeya Era

The Eastern Gaṅgas of Kaliṅganagara (modern Mukhalingam near Srikakulam) used an era down to the rise of the Imperial branch of the family in the 10th century A.D. The early records of the Imperial Eastern Gaṅgas used both the

4. Ibid., pp. 112 ff.
6. Ojha (Bhāratiya Prācīn Lipiśāl, pp. 176-77) quotes certain untenable views of earlier authors on the subject of this era. The era is sometimes wrongly mentioned as the Gaṅga-Kadamba era. The Kadamba and Tumburu feudatories of the Gaṅgas introduced the name of their dynasties in the specification of the date of their records without having really anything to do with the foundation of the era. There are other instances of this kind. Some of the untenable views on the initial year of the Gaṅga era are those of G. Ramadas (349-50 A.D., JBOVS, Vol. XVIII, p. 291), R.D. Banerji (741 A.D., History of Orissa, Vol. I, p. 239), B.C. Mazumdar (772 A.D., JBOVS, Vol. II, pp. 361-62), R. Sewell (877-78 A.D., Hist. Ins. S. Ind., p. 58), etc.
Gaṅga and the Śaka eras. But the use of the Gaṅga era was discontinued from about the time of Vajrahasta III who ascended the throne in 1038 A.D.

The earliest date of the era is found in the Jirijingi plates of Indravarman, dated in the year 39. The record does not mention any predecessor of Indravarman and it is possible that this king's regnal reckoning was continued by his successors thus giving it the character of an era. But it is by no means certain that Indravarman of the Jirijingi plates did not himself continue the regnal reckoning of his predecessor.

There was formerly no clue for fixing the commencement of the Gaṅga era excepting the palaeography of Gaṅga inscriptions. The discovery of the Santa Bommali plates (dated in the year 520 in the reign of Devendravarman, son of Anantavarman) and the Mandasa plates (dated Śaka 917 in the reign of Anantavarman), both belonging to the Kadamba chief Dharmakheḍi, son of Bhīmakheḍi, has been of great help. As Anantavarman of both the records is apparently identical, Śaka 917 = 995 A.D. is some years earlier than the Gaṅga year 520. The era thus started some years later than 995—520 = 475 A.D., i.e. about the end of the 5th or the beginning of the 6th century A.D. On the basis of this clue, R. Subba Rao fixed 494-95 as the initial year of the era, while J.C. Ghosh calculated certain dates of the Gaṅga records and came to the conclusion that the era started in 496 A.D. Subba Rao accepted the view. On astronomical grounds, B.V. Krishna Rao suggested that the Gaṅga era started on Amānta Bhādrapadabadi 13 in Śaka 419 (497-98 A.D.), while V.V. Mirashi

4. See Select Inscriptions, p. 458, note 1. The year is quoted as Śakādā (bde) nava-sātaka-saptara (da) sa-ma(mite). Some scholars suggest saṭa-ra(mite) and take the year to be Śaka 913 or 957.
concludes that it commenced on Amānta Caitra-sudi 1 in the expired Śaka year 420, i.e. the 14th March 498 A.D. Among other views based on the same clue mention may be made of those of M. Somasekhara Sarma\(^1\) and R. C. Majumdar.\(^2\) According to Sarma, the era started sometime between June and January in Śaka 426-27 or 504-05 A.D. Majumdar places the beginning of the era about the third quarter of the 6th century A.D.

We are inclined to support the view that the Gaṅga era started in the period between 496 and 498 A.D.\(^3\) It is however difficult to be sure about the exact epoch owing to the conflicting nature of the data available at present.

6. Harṣa Era\(^4\)

There are certain seemingly conflicting traditions regarding the date of the accession of king Harṣa of Thanesar and Kanauj. Hiuen-tsang says: “As soon as Śilāditya (Harṣa) became ruler, he got together a great army and set out to avenge his brother’s murder and to reduce the neighbouring countries to subjection. Proceeding eastwards, he invaded the states which had refused allegiance and waged incessant warfare until in six years he had fought the Five Indias. Then, having enlarged his territory, he increased his army bringing the elephant corps upto 60,000 and the cavalry to 100,000 and reigned in peace for thirty years without raising a weapon.”\(^5\) Watters points out in this connection, “We find two dates given for the death of king Śilāditya, Chinese history placing it in the year A.D. 648 and the Life [of Hiuen-Tsia]ng by Hwui Li in 655. Taking thirty-six years as the duration of his reign, we thus have 612 or 619 as the date of his accession. The latter date agrees with a Chinese statement that the troubles in India which led to

1. Ind. Cult., Vol. IX, pp. 141 ff.
Śilāditya’s reign took place in the reign of T’ang Kao Tsu (A.D. 618 to 627). But the date 648, or rather 647, is perhaps the correct one. It must have been in 641 or 642 that, in conversation with our pilgrim as given in the Life, Śilāditya stated that he had been sovereign for above thirty years. This also gives 612 for the year of his accession, and the addition of six years to the thirty gives 648 as the date of his death. But the Chinese envoy despatched in the early part of that year found, on his arrival in the country, the king dead and a usurper on the throne. Moreover, it was in 648 that Yuan Chhwang submitted his records to T’ai Tsung, and Śilāditya must have been dead before this work was drawn up in its present form."

The statement of the Life that Harṣa Śilāditya died in 655 A.D. and another Chinese statement that the king’s reign followed some date in 618-27 A.D. have rightly been rejected, though Watters’ supposition that Hiuen-tsang knew the date of Harṣa’s death before submitting his Records to the Chinese emperor in 648 A.D. seems to be entirely unwarranted. There is no reason to think that anybody in China knew the date of Harṣa’s death before the return of Wang Hiuen-tse’s mission considerably after that event. It seems therefore that the thirty-six years given by Hiuen-tsang as the duration of Harṣa’s reign covers actually the period from his accession to 642 A.D. when the Chinese pilgrim was staying with him and not the period from his accession to this death. It thus appears that, according to Hiuen-tsang’s statement in question, Harṣa ascended the throne thirty-six years before 642 A.D., i.e. in 606 A.D. According to the Life, Harṣa told Hiuen-tsang on the eve of the religious assembly at Prayāga (Allahabad) about the beginning of 643 A.D. that he had ‘been lord


2. The Records were compiled from Hiuen-tsang’s notes with the help of Pien-chi. The first draft of the work was presented to the Chinese emperor in 646 A.D. though the book as we have it was not completed until 648 A.D. See IHQ, Vol. XXIX, p. 72.

3. See Beal’s trans., pp. 183-84.
of India for thirty years and more' and further that he had 'completed five of these assemblies' and was 'about to celebrate the sixth'. As the assembly was celebrated every five years, it has to be seen whether these statements agree in placing Harṣa's accession thirty years before 643, i.e., about 612 or 613 A.D. At his accession, neither was Harṣa a 'lord of India' (i.e., a cakravartī or sārvabhauma monarch, an emperor) nor did the Allahabad region, where Harṣa's conversation with the Chinese pilgrim is said to have taken place, form a part of his dominions. With the death of his elder brother Rājyavardhana, only the small kingdom of Thanesar about the eastern part of the Punjab came into Harṣa's possession. The dominions of the Maukharīs covering the major part of U.P. and Bihar were then under the occupation of the king of Mālava (Devagupta) and his ally Śaśānika of Gauḍa. Harṣa came to free the dominions of his Maukharī relatives from the Mālava and Gauḍa enemies, which work may have taken him no less than six years as suggested by a statement of Hiuen-tsang quoted above. That he formally declared himself lord of the erstwhile Maukharī dominions in U.P. and Bihar a few years later seems to be clear from the following statement in Hiuen-tsang's Records: "The Bodhisattva promised him secret help but warned him not to occupy the actual throne and not to use the title Mahārāja. Thereupon Harṣavardhana became king of Kanauj (i.e., the former Maukharī capital) with the title Rājapurtra and the style Śilāditya."

1 It is clear that Harṣa of Thanesar offered to drive the Mālavas and Gauḍas out of the Maukharī dominions at first as a relative and ally of the late Maukharī king Graha-Varman, but that he formally declared himself master of the Maukharī empire after having freed it from the Mālava and Gauḍa enemies. A confused statement of Hiuen-tsang (who seems wrongly to represent Harṣa's elder brother Rājyavardhana as a king of Kanauj) says that 'the statesmen of Kanauj', on the advice of their leading man Bānī or Vānī, invited Harṣavar-

1. Watters, op. cit., p. 343.
dhana to become their sovereign and that the prince at first 'modestly made excuses and seemed unwilling to comply with their request'.

This at least shows that the formal occupation of the Maukhari throne by Harṣa took place some time after he had become king of Thanesar on his brother's death. This formal occupation of the Maukhari empire and the attainment of imperial dignity by Harṣa appear to have followed his success against the Gauḍas and Mālavas in a protracted war lasting for about six years. Hiuen-tsang says that Harṣa 'waged incessant warfare until in six years he had fought the Five Indias (or had brought the Five India's under allegiance)', that is to say that he became 'an emperor' six years after his accession. As he got the throne of Thanesar in 606 A.D., he thus seems to have obtained imperial dignity in 612 A.D. This is corroborated by the Life according to which Harṣa had ruled as 'lord of India', i.e. as an emperor, for over thirty years by 643 A.D. The first quinquennial assembly at Prayāga, the sixth of which took place about the beginning of 643 A.D. could have been celebrated only after Harṣa had become formally anointed as the emperor of the erstwhile Maukhari realm covering U.P. and Bihar, in which Prayāga was situated. As a king of the small kingdom of Thanesar about the eastern part of the Punjab, he had nothing to do with the Allahabad region.

According to Al-Bīrūnī,¹ 'an era of Harṣa is used in Mathurā and the country of Kanoj. Between Śrī-Harṣa (i.e. the Harṣa era) and Vikramāditya (i.e. the Vikrama era) there is an interval of 400 years as I have been told by some of the inhabitants of that region. However, in the Kashmirian calendar, I have read that Śrī-Harṣa (i.e. the Harṣa era) was 664 years later than Vikramāditya (i.e. the Vikrama era). In face of this discrepancy, I am in perfect uncertainty which to the present moment has not yet been cleared up by any trustworthy information.' The passage clearly says that Al-Bīrūnī heard of one Harṣa era with its epoch 400 years before the start of the

1. Watters, op. cit., p. 343.
2. Sachau, Alberuni's India, Part II, p. 5.
Vikrama era (i.e. in 457 B.C.) and of another Harṣa era having its epoch 664 years after the commencement of the Vikrampa-
sanivat (i.e. in 606 A.D.). He refers to the two conflicting
traditions regarding the epoch of the Harṣa era as well as to
his doubts about them and apparently rejects, at least tentatively,
the 606 A.D. epoch in favour of the 457 B.C. tradition,
even though he had found corresponding years of both
the Vikrama era of 58 B.C. and the Harṣa era of 606 A.D. in
the Kashmirian almanac. The passage unquestionably shows
that Al-Bīrūnī knew of a Harṣa era starting from 606 A.D.,
no doubt the year of accession of an Indian monarch named
Harṣa. Now the combined strength of the statements of
Hiuen-tsang and Al-Bīrūnī discussed above supports the conclu-
sion that king Harṣa, a contemporary of Cālukya Pulakesin
II (610-42 A.D.) and the Chinese pilgrim Hiuen-tsang who
travelled in India in 629-45 A.D., ascended the throne in
606 A.D. and that an era, later called the Harṣa era, was
counted from that date.

Harṣa’s regnal reckoning, continued by this erstwhile
feudatories who became independent rulers after his death,
developed into an era. This is suggested by the inscriptions
of the so-called Later Guptas. That the Later Gupta prince
Mādhavagupta, son of Mahāsenagupta, was a subordinate of
Harṣa is suggested by Bāna’s Harṣacarita, according to which
the Mālava princes Kumāragupta and Mādhavagupta (sons
of Mahāsenagupta) took shelter at the Thanesar court during
the rule of Harṣa’s father Prabhākaravardhana (apparently
after Mahāsenagupta’s death when the throne of Mālava was
usurped by Devagupta) as also by verse 18 of the damaged
Aphsad inscription of Mādhavagupta’s son Ādityasena, king
of Magadha.1 It is not impossible that Ādityasena, who later
claimed imperial dignity,2 began his life as a feudatory of

1. CII, Vol. III, p. 204. The fact that Mahāsenagupta was a Mālava-rāja while his grandson Ādityasena flourished in Bihar with the title ‘lord
of Magadhā’ seem to suggest that Harṣa had placed his protégé, Mādhavagupta, over some parts of Bihar. See JRAI, Letters, Vol. XI, 1945,
Harṣa. Thus the use of the Harṣa era in the Shahpur inscription¹ of the year 66 falling in Ādityasena’s reign is easily explained. Magadha formed a part of Harṣa’s empire and was no doubt using the regnal reckoning of that monarch during his reign. The Shahpur inscription shows that the Later Gupta successors of Harṣa in that country continued to use the same reckoning at least for some years after the end of Harṣa’s rule.

Among other inscriptions dated in the Harṣa era, the following are well known: (1) Kot (Bharatpur District, Rajasthan) inscription of year 48;² (2) Tasai (Alwar District, Rajasthan) inscription of year 183;³ (3) Punjab inscription of year 184;⁴ (4) Khajuraho inscription of year 218;⁵ (5) Ahar inscription containing dates between the years 258 and 298;⁶ (6) Pehoa (Karnal District, Punjab) inscription of year 276;⁷ and (6) Pinjaur inscription of year 563.⁸ None of these records can be reasonably assigned to any other era.⁹ To the inscriptions dated in this era, we have now to add: (1) Dungarpur (Rajasthan) plates of Bhāvihita, dated year 48;¹⁰ (2) Dhulev (Udaipur Division, Rajasthan) plate of Bhetti, dated year 73;¹¹ (3) Dungarpur plates of Bābhāṭa, dated year 83;¹² and (4) Khandela (Jaipur Division, Rajasthan) inscription of year 207.¹³

2. Bhandarkar’s List, No. 1392.
3. Ibid., No. 1405; Ep. Ind., Vol. XXXVI, pp. 49 ff.
5. Ibid., No. 1408.
6. Ibid., No. 1410.
7. Ibid., No. 1412.
8. Ibid., No. 1421.
9. Some scholars do not believe in the existence of the Harṣa era (cf. IHQ, Vol. XXVII, pp. 183 ff.; Vol. XXVIII, pp. 280 ff.). They will indeed find it extremely difficult to explain the dates of these epigraphs.
11. Ibid., Vol. XXX, pp. 1 ff.; 5 ff.
13. Ibid., Vol. XXXIII, pp. 161 ff. For the dates in the Kaman inscriptions ranging between the years 180 and 279, see Vol. XXXVI, pp. 52-53.
According to the Nepalese \textit{Vaiśāvalis}, ‘immediately before the accession of Amśuvarman, Vikramāditya came to the country (Nepal) and established his era there’.\textsuperscript{1} It has been suggested that by Vikramāditya the chroniclers meant Harṣa Silāditya as at this period there was no other Indian monarch capable of extending his influence in Nepal. This suggestion could be supported by the fact that, in Indian tradition, Harṣa Silāditya was persistently confused with the legendary Śakārī Vikramāditya of Ujjayini, probably because Harṣa was the founder of an era like the traditional originator of the Vikrama-saṅvat.\textsuperscript{2} Thus Indian tradition seems to speak of Harṣa indirectly as the founder of an era exactly as the celebrated Vikramāditya.

Some inscriptions of the Nepalese rulers Amśuvarman (years 34, 39 and 45), Jīśnugupta (year 48), Śivadeva II (years 119 and 113) and Jayadeva Paracakrakāma (year 153) are thus supposed to be dated in the Harṣa era.\textsuperscript{3} But the Chinese pilgrim Hiuen-tsang mentions Amśuvarman as a past ruler in 637 A.D. whereas the Harṣa years 34-45 would place his period in 640-51 A.D.\textsuperscript{4} As indicated above, the said records of Amśuvarman and those of his successors probably bear dates in the Śaka era \textit{minus} 500, so that Śaka 501 = year 1 of Amśuvarman’s regnal reckoning.\textsuperscript{5}

7. \textit{Bhauma-Kara Era}.\textsuperscript{6}

The beginning of the era used by the Bhauma-Karas of Orissa, eighteen of whom reigned for about two centuries,

\textsuperscript{1} Tripathi, \textit{History of Kanauj}, p. 94.

\textsuperscript{2} Note that the \textit{Bhācabodhini} of the 17th century author Madhusūdana says, \textit{Mālavā-rāja} = \textit{Ojjayini-rājadhānīkāya kavi-jana-mūrdhanāsya ratnāvalyākhyanaśīlā-kartur = mahārāja-sri-Harṣasya} (\textit{Ind. Ant.}, Vol. II, pp. 127-28; Tripathi, op. cit., p. 184). That the confusion is much earlier than the seventeenth century is proved by Kalhaṇa’s \textit{Rāja-vrāngini} composed about the middle of the twelfth century. Cf. III, verses 125, 128; also \textit{ibid.}, II. 7.

\textsuperscript{3} See Kielhorn’s Northern List, Nos. 539 ff., 536 ff.

\textsuperscript{4} See Sylvain Lévi in \textit{Journ. As.}, Juillet-Aout, 1894, p. 62, suggesting 595 A.D. as the starting point of the era used in the \textit{Nepal} reckoning. See also Kielhorn’s comments in his Northern List, p. 75, note 3.

\textsuperscript{5} See above, p. 271, note 2.

\textsuperscript{6} \textit{IHQ}, Vol. XXIX, pp. 148 ff.
probably coincided with the first regnal year of the first king of the family while the latest known ruler, viz. Dharmamahādevī, ended her reign not long after the year 200 of the era. The feudatory families using the same era must have originally owed complete allegiance to the Bhauma-Karas, but gradually became semi-independent with the growth of their power. Unfortunately, there was so long no clue to determine with precision the date either of any of the Bhauma-Kara kings themselves or of their feudatories except on grounds of palaeography.

Kielhorn was inclined to assign the Ganjam plates of Daṇḍimahādevī, one of which is dated in the year 180, to about the thirteenth century A.D. on palaeographical grounds. But the imperial Gaṅga monarch Anantavarman Coḍagāṇga (1078-1147 A.D.) conquered the Puri-Cuttack region about the beginning of the twelfth century, and it is impossible to place the rule of the imperial Bhauma-Karas in the same region after that date. It is again certain that Anantavarman Coḍagāṇga conquered the Puri-Cuttack area from the Somavarnāšis, and this fact proves that the Bhauma-Karas must have flourished before the Somavarnāši occupation of lower Orissa. Thus Bhauma-Kara rule in the Puri-Cuttack region must be assigned to a date considerably earlier than 1100 A.D. Moreover, the Bhauma-Karas throughout used numerical symbols


2. In this connection we have to refer especially to the following inscriptions: (1) Dhenkanal plate (cf. Bhandarkar’s List, No. 1736) of Jayasimha of which the date may be year 128; (2) Janadapir plate (ibid., No. 1487) of Ranabhāṇja of Khijjinga-koṭṭa of the year 288 which seems to be a mistake for 188; (3) Adipur plate (Ep. Ind., Vol. XXV, p. 137) of Narendrabhaṇja and Ranabhāṇja of Khijjinga-koṭṭa of the year 293 which seems to be a mistake for 193; (4) Talmul plate (Bhandarkar’s List, No. 2043) of Dhruvāṇauḍa of the year 293 (which is a mistake for 193 as is now clearly demonstrated by the recently discovered Daspalla Plate of Devāṇanda II, dated 184), etc. Cf. Ep. Ind., Vol. XXVII, p. 327, note 1; Vol. XXIX, pp. 183 ff. The confusion between the 100 (lu) and 200 (lū) symbols is due to that between the medial signs of u and ū in Orissan epigraphs (cf. Vol. op. cit., XXVII, p. 326).

instead of figures, and this fact suggests that their rule did not survive long after 1000 A.D.

Sylvain Lévi suggested that the Bhauma-Kara king Subhākara I should be identified with the Buddhist (Mahā yānist) king of Wu-ch'a (Odra=Orissa), who sent, according to Chinese sources, an autographed manuscript to the Chinese emperor in 795 A.D. The name of this Buddhist ruler of Orissa is given in Chinese translation as ‘the fortunate monarch who does what is pure, the lion’, which was believed to suggest an original Subhakarasiṃha (or  kesarin). But there was no such name in the family in question. R. C. Majumdar is inclined to identify ‘the fortunate monarch who does what is pure, the lion’, flourishing in Orissa 795 A.D., with the Bhauma-Kara king Śivakara I Unmaṭṭasimha, father of the above Subhākara I. These identifications would place the two centuries of Bhauma-Kara rule roughly in the period 750-930 A.D. or 775-975 A.D. Bhandarkar suggests the identification of the Bhauma-Kara era with the Harṣa era of 606 A.D. According to his suggestion, the Bhauma-Karas flourished roughly in the period 606-806 A.D. It must, however, be admitted that the palaeography of the Bhauma-Kara records clearly suggests a date later than that implied by Bhandarkar’s theory and there is now evidence to show that the Bhauma-Kara kings flourished in a later age.

The records of the Bhaña kings of Dhṛtipura and Vañjulvaka, who apparently owed allegiance to the Bhauma-Karas, bear dates generally in the regnal years of particular kings. We know that king Raṇabhāña of this family flourished about the third quarter of the tenth century A.D. The

1. Ibid., Vol. XV, pp. 363-64.
2. Cf. Ancient India, Banaras, 1952, p. 410. The name of Paramasau-gata Subhākara III surnamed Simhodhvaja (i.e. the lion-banner) has so far not been mentioned in this connection.
3. Cf. Bhandarkar’s List, Nos. 1404, 1413, 1416, etc.
4. Bhandarkar was conscious of this difficulty and that is why he read the symbol for 100 in the Bhauma-Kara records in most cases as 200. Misra accepted Bhandarkar’s identification of the eras, but read the symbol correctly.
5. See IHQ, Vol. XXVIII, pp. 225 ff. Raṇabhāña’s father-in-law was the Kadamba chief Niyārṇava or Niyāṇama who was the grandfather of Dharmakheḍi, known from his records dated in the Saka year 917 (995 A.D.) and the Ganga year 520 (1016-18 A.D.).
successors of Raśabhaṇja, viz. his sons, Neṭṭabhaṇja Kalyāṇakalasa I and Digbhaṇja, and Digbhaṇja’s son Śilābhaṇja II and grandson Vidyādharabhaṇja, had all very short reigns, so that a Brāhmaṇa named Bhatṭa Stambhadeva is known to have served all the four kings, while a goldsmith named Durgadeva not only served all of them but also Neṭṭabhaṇja Kalyāṇakalasa II, son of Vidyādharabhaṇja. Considering the fact that the active period of the lives of Stambhadeva and Durgadeva probably covered about half a century, the reign of Neṭṭabhaṇja Kalyāṇakalasa II may be assigned to the first quarter of the eleventh century A.D. Raṇabhaṇja flourished earlier than, or was an earlier contemporary of, the Somavariṇī monarch Mahāśīvagupta Yayāti I (c. 970-1000 A.D.) who conquered the Dhrītipura region and pushed the former’s successors to the Vaṇjulvaka area.

The Daspalla plates1 of Śatrubhaṇja of Vaṇjulvaka are dated in the year 198 of apparently the Bhauma-Kara era. This Śatrubhaṇja was the son of Śilābhaṇja (who may not have ruled) and the great-grandson (possibly a mistake for ‘grandson’) of Vidyādharabhaṇja. King Śatrubhaṇja ruling in the year 198 of the Bhauma-Kara era may be assigned roughly to the second quarter of the eleventh century A.D. The date of his inscription (written in numerical figures instead of symbols) does not appear to be later than the middle of the eleventh century. In the first place, certain dates in the ninth and tenth decades of the second century of the era in question are written with numerical symbols instead of figures and the use of such symbols does not appear to have survived long after the end of the tenth century. Secondly, lower Orissa comprising the major part of the dominions of the Bhauma-Karas, who ruled from Jajpur in the Cuttack District for about two centuries (i.e. down to about the year 200 of their era, so that the date of Śatrubhaṇja’s charter in the year 198 fell about the latest days of Bhauma-Kara rule) was included in the empire of the Somavariṇīs during the rule of Caṇḍihara Yayāti Mahā-

śivagupta III (c. 1026-60 A.D.) and his son Uddyotakesarin Mahābhavagupta IV (c. 1060-80 A.D.).¹ There is little doubt that the Bhauma-Karas were supplanted by the Somavāraṇīs about the second quarter of the eleventh century A.D. and that the epoch of their era falls in the first half of the ninth century.

The above conclusion is supported by the two Baud plates of Prthvī-mahādevī alias Tribhuvana-mahādevī II, dated in the year 158.² The inscriptions show that this Bhauma-Kara queen was the daughter of king Svabhāvatuṅga of the Somavāraṇī of Kosala (South Kosala). The same Somavāraṇī king is mentioned in the Balangir Museum plates of Mahāśivagupta Yayāti I (c. 970-1000 A.D.),³ which suggest that the said king enjoyed the additional name Svabhāvatuṅga. The Bhauma-Kara queen Prthvī-mahādevī alias Tribhuvana-mahādevī II ruling in the year 158 of the Bhauma-Kara era was thus the daughter of the Somavāraṇī king Mahāśivagupta Yayāti I Svabhāvatuṅga of South Kosala and flourished about the end of the tenth century A.D. Supposing that the queen was ruling more or less contemporaneously with her father, the beginning of the Bhauma-Kara era may be assigned roughly to the first half of the ninth century A.D.

It is clear from the Baud plates that queen Prthvī-mahādevī ignored the claims of the sons of her husband's brother and this probably led to a struggle between herself and her husband's relations who ultimately deprived her of the throne. There is some evidence to suggest that Prthvī-mahādevī succeeded in occupying the Bhauma-Kara throne with the active help of her father, Mahāśivagupta Yayāti I, whose success against the Bhauma-Karas' feudatories at Dhṛtipura has already been referred to above. The early Somavāraṇīs claimed to have been the rulers of Kosala and are known to have held sway over the Patna-Sonepur region in the upper valley of

the Mahānadi. But a charter of Mahāśīvagupta Yayāti I is known to record the grant of a village in Dakṣiṇa Tosalā (the Cuttack-Puri-Ganjam region forming an integral part of the Bhauma-Kara dominions) in his ninth regnal year. The village granted by this charter was Candagrāma in the Maraḍa-viṣaya, the names being identified respectively with those of modern Chandgan about 32 miles to the south-east of Cuttack and Marada-Hariharpur in the Cuttack District. The grant of a village in coastal Orissa by Mahāśīvagupta Yayāti I seems to be connected with his daughter’s accession to the Bhauma-Kara throne. It was probably made about the time when the Kosalan forces defeated the Bhauma-Kara antagonists of Prthvī-mahādevī and raised her to the throne. In that case, the ninth regnal year of Mahāśīvagupta Yayāti I may not be far removed from year 158 of the Bhauma-Kara era, when queen Prthvī-mahādevī issued her charters. As the ninth regnal year of the Somavāṁśi king may be roughly assigned to 978 A.D., the Bhauma-Kara era seems to have started from a date not much later than 820 A.D., that is to say, about the middle of the first half of the ninth century A.D.

The Daspalla plates of Śatrubhaṇja give the following details of the date: year 198 [of the Bhauma-Kara era], Viṣuvva-saṅkrānti, Sunday, Pañcamī, Mrgaśiśrā-nakṣatra. The combination is rather rare and would suit very few dates in a century. Considering the period in question, the date would suit only the 23rd March 1029 A.D. The Bhauma-Kara era thus appears to have started from 831 A.D.

8. Cālukya-Vikrama Era

This era was introduced by king Vikramāditya VI (1076-1127 A.D.) of the Later Cālukya dynasty of Kalyāṇa,

1. Cf. the places mentioned in the Somavāṁśi charter in Misra, Dynasties of Medieval Orissa, pp. 66 ff.
from the year of his accession with a view to outsting the use of the Śaka era from his dominions. It was continued by his successors and their subordinates and ultimately disappeared about a century after its start.

Fleet believed that the first year of the reign of Vikramāditya VI, i.e. of the Cālukya-Vikrama era, began on Caitra-sudi 1 in the cyclic year Nala or Anala, corresponding to the 9th March 1076 A.D., while Kielhorn accepted this view and suggested that a year of this era could be converted to one of the Śaka era by adding 997 to the number.¹

But the inscriptions dated in the era variously equate the following four years with its first year: (1) Śaka 997 = Rākṣasa = 1073-76 A.D., (2) Śaka 998 = Nala or Anala = 1076-77 A.D., (3) Śaka 999 = Piṅgala = 1077-78 A.D., and (4) Śaka 1000 = Kālayuktī = 1078-79 A.D.² This fact shows that there was a good deal of confusion in the people's minds as regards the initial year of the era. It is also not certain that Vikramāditya VI was crowned on Caitra-sudi 1, i.e. on the first day of a Śaka and cyclic year. A. VenkataSubbiah suggests that the king's coronation took place either in Śaka 997 (1075-76 A.D.) or in Śaka 998 (1076-77 A.D.) and that the exact date of the event cannot be determined.³ He seems to be right. The confusion, referred to above, was apparently due to the fact that the authority of Vikramāditya VI was not recognised at the same time in all parts of the dominions of his brother and predecessor Someśvara II who is known to have ruled as late as the 1st September 1076 A.D.⁴ Thus we may add 1076 to a year of the Cālukya-Vikrama year in order to get its approximate Christian equivalent.

P. B. Desai has drawn out attention to an inscription⁵ equating the first year of the Cālukya-Vikrama era with the

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³. *Some Śaka Dates in Inscriptions*, p. 91.
⁵. *Quart. Journ. Myth. Soc.*, op. cit., p. 6. The date is given as Cālukya-Vikrama year 1, Piṅgala, Śrāvaṇa-sudi 15, Aditya-vāra, lunar eclipse, corres-
cyclic year Piṅgala (Śaka 999=1077-78 A.D.) and referred the coronation of Vikramāditya VI to the 26th February 1077 A.D. on the supposition that the coronation took place on Caitra-sudi 1. The suggestion is not supported by any evidence worth the name. There is no reason to believe that the king was crowned exactly on the first day of the Śaka or cyclic year and that his first regnal year was universally regarded as corresponding exactly to a single Śaka or cyclic year.

In imitation of Vikramāditya VI, Hoysala Vira Ballāla II started an era from Śaka 1114 current (Virodhikṛt) = 1191-92 A.D. on his formal assumption of independence.¹

9. Simha Era²

This era is used in a few epigraphs found in Kathiawar. An inscription³ on the Soḍḍhī vādī (bīḍī, step-well) at Mangrol bears the date: Monday, Āsvina-badi 13, in Vikrama 1202 and Simha-saṃvat 32. A grant⁴ of Čālukya Bhīma II was issued on Thursday, Mārgaśira-sudi 14, in Vikrama 1266 and Simha-saṃvat 96, while the Veraval inscription of the time of Caulukya-Vāghelā Arjuna bears the date: Aśāḍha-badi 13 in Simha-saṃvat 151, Vikrama (probably Kārttikādi) 1320, etc. These records suggest the difference between the Vikrama and the Simha-saṃvat to be 1170 years. Thus the equivalents

ponding to the 6th August 1077 A.D. The Wadageri inscription, dated in the Čālukya-Vikrama year 1, Nala, Phālguna-sudi 5, Thursday, records the performance of several Mahākāsas in connection with the festivities related to the coronation of Vikramāditya VI (Prog. Rep. Kan. Res. Inst., 1953-57, pp. 50-52). To reconcile the evidence of this record with the theory assigning the king's coronation on the 26th February 1077 A.D., it has been supposed that Phālguna-sudi 5 of the year Nala 'must be in accordance with the Pūrṇimānta reckoning, which is equivalent to Caitra-sudi 5 of the next Amānta year Piṅgala, Śaka 999'. This seems to be due to misunderstanding since the bright half of a month is the same in both the Pūrṇimānta and the Amānta schemes. Although the date of the Wadageri inscription is irregular (Phālguna-sudi 5 corresponds to the 31st January 1077 A.D., which was a Tuesday), it shows that the coronation of Vikramāditya VI took place before the Phālguna-pūrṇimā of the year Nala, i.e. before the 10th February 1077 A.D. It is pushed back earlier than Pauṣa-badi 3 and Caitra-sudi 6 of that year respectively by the Māttikote and Kuruva inscriptions (Ep. Ind., Vol. XXXIV, p. 195).

in the Christian era can be found by adding 1113-14 to
the years of the Simha-sanivat.

Nothing is known about the founder of the era. Bhagwan-
lal Indraji suggested that the Simha-sanivat may have been
introduced by the Caulukya king Jayasimha Siddharāja to
commemorate the annexation of Southern Kathiawar to his domi-
nions, the event probably taking place in 1113-14 A.D. 1 If
this view is accepted, we have to think that the name Jayasimha
was contracted to Simha in the naming of the era and that it
was introduced for use only in Kathiawar since the era is not
known to have been used elsewhere even in the epigraphs of
the Caulukyas. The suggestions of some scholars attributing
the dates of a few inscriptions discovered outside Kathiawar to
this era have been shown to be untenable by Ojha who regarded
those dates as years of the Vikrama era without the mention of
hundreds. 2 The years of the era began on Amānta Āṣāḍha-sudi 1.

10. Puḍuvaippu Era 3

An island called Bipūn, 13 miles in length and 1 mile in
breadth, emerged out of the sea to the north of Cochin in the
year 1341 A.D. To commemorate this event, an era called
Puḍuvaippu (from Malayālam puḍu, ‘new’, and veppa, ‘habi-
tation’) came into use in the Cochin area, although it is no
longer heard of. The treaty between the State of Cochin and
the Dutch East India Company, written on five copper plates,
contains the date: Mina 14 of the Puḍuvaippu year 322,
which corresponds to the 22nd March 1663 A.D. 4 In the
Malayālam-speaking area, there was a popular tendency in
medieval times to start the counting of an era from the dates of
such minor events as the construction of a temple or the con-
sacration of a deity. 5

3. Trav. Arch. Ser., Vol. I, pp. 31 ff.; Ojha, Bhāratiya Prācin Lipimālā,
p. 186.
5. Ibid., Vol. VI, pp. 190, 193.
11. *Cochbihar (Kocavihāra) Era*

This era is supposed to have started from the foundation of the Coch kingdom by Candana in 1510 A.D. Its first year is given as corresponding to year 914 of the Bengali era. It was used in Cochbihar and the neighbouring areas of Bhutan, Assam, Cachar and Manipur. Its use is noticed in some of the Cochbihar records, many of which are dated in the Śaka and Bengali eras.

12. *Ilāhī Era*

After the introduction of Dīn-i-Ilāhī, the Mughal emperor Akbar started the Ilāhī era in order to oust the use of the Hijrī associated with Islām. It was actually introduced in the 29th year of Akbar’s reign corresponding to Hijrī 992 and 1584 A.D., though its beginning was counted from the year of Akbar’s accession. The emperor ascended the throne on the 14th February 1556 A.D. (the 2nd of Rabī‘ul Ṣānī, Hijrī 963). But the beginning of the Ilāhī era was counted from 23 days later, viz., from the 28th Rabī‘ul Ṣānī of that year, corresponding to the 11th March 1556 A.D., which was the first day of the Iranian new year. In order to get the Christian equivalents of the Ilāhī years, one has to add 1555-56 to the years of that era. The years of the Ilāhī era are solar and the names of months and days were adopted from the ancient Iranian calendar. The days of the month are specifically mentioned in the dates by their names and not by their numbers.

The twelve months of the Ilāhī era are: (1) Farwardīn, (2) Ardibahisht, (3) Khurdād, (4) Tīr, (5) Amrūdād, (6) Shahrewar, (7) Mihr, (8) Abān, (9) Āzar, (10) Dī (11) Bahman and (12) Isfandārmaz. The following are the names of 32 days: (1) Ahurmazd, (2) Bahman, (3) Ardibahisht,

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1. See S.N. Sen, Prācin Bāngālā Patra Sāṅkalan, Intro., p. 2, and p. 1, etc.


The Iranian year of 365 days was solar, in which eleven months had 30 days each while the twelfth had extra days. One month called Kavisa was added in 120 years. But the solar months of the Ilāhi era had between 29 and 32 days.

This era was in use during the reigns of Akbar and Jahāngir. Shāh Jahān reintroduced the use of the Hijrī in its place.

13. Śivājī’s Coronation Era

An era starting from the date of the coronation of Śivājī the great founder of the Marāṭhā empire, viz., the 6th June 1674 A.D. (Jyaiṣṭha-sudi 13 of the year Ānanda=Śaka 1596 expired), was prevalent in the dominions of the Marāṭhās for some years. It was called the Rājyābhīṣeka Śaka or Rāja-śaka.

\footnote{Ojha, Bhāratiya Prācīna Lipinālā, pp. 186-87.}
SECTION IV

HIJRĪ AND ITS INDIAN MODIFICATIONS

1. Hijrī Era

The name of the era is derived from the Arabic root hijr, ‘to be separated, to leave’, and the reckoning is believed to have started from the time of the departure of Muhammad, the great founder of Islām, from Mecca to Medina, viz. the evening of the 15th July 622 A. D. (Vikrama 679, Śrāvana-sudi 2). The era was instituted by Khalīfa Umr (634-44 A.D.) a few years after the death of Muhammad. According to some authorities, its institution took place in the Hijrī year 17.

The years of the Hijrī era are lunar. The months are counted from the sight of moon after the new-moon (i.e. from the evening of the 2nd tīthi of the bright fortnight). The days are counted from the evening of one day to that of another. The twelve months of the Hijrī era are the following : (1) Muharram, (2) Safar, (3) Rabi’ul Avval (i.e. Rabi’ I), (4) Rabi’ul Akhīr or Rabi’uṣ Sānī (i.e. Rabi’ II), (5) Jamadaul Avval (i.e. Jamada I), (6) Jamadaul Akhīr or Jamadauṣ Sānī (i.e. Jamada II), (7) Rajab, (8) Shāban, (9) Ramzān, (10) Shavval, (11) Zilqadā, and (12) Zilhijja. Since the duration of the lunar month is 29 days, 31 ghatikās or dāndās 50 palas and 7 vipalas, the lunar year is shorter than the solar year by 10 days, 33 ghatikās or dāndās, 30 palas and 6 vipalas. Thus in a century of solar years, we have 103 lunar years, 24 days and 9 ghatikās or dāndās. The lunar year may happen to begin from any date in any month of the solar year without any link with the seasons.

The Hijrī era was introduced in India by the Muslim conquerors. It is first used in the legend of the bilingual

coins issued by Sultân Mahmûd of Ghaznî from the Mahmûdpûr (Lahore) mint in Hijrî 418 and 419 (1027 and 1028 A.D.). The era is called, in the Sanskrit legend on the reverse of one of the specimens, the Tâjîkîya-saînîvat, i.e. the era of the Tâjîka people. The word Tâzîk, from Tâzî meaning 'Arabic', denotes 'one of the Arab blood, born and brought up in Persia.'

A rule for finding out the Christian equivalent of a given Hijrî year is as follows: Multiply the Hijrî year by 970203, cut off six decimals, add 622.34 and the sum will be the year of the Christian era, and decimal of the day following, in old style. Thus Hijrî 1215 × 970203 = 1178.796645, leaving 1178.796645 = 1800.54. Another system is: Multiply the Hijrî year by 2.977 (the difference between 100 solar and as many lunar years); divide the product by 100, and deduct the quotient from the Hijrî year; add to the result 621.569, and the quotient will be the Christian year from the date at which the Muhammadan year begins. Thus Hijrî 1269 × 2.977 = 37778; 37778 ÷ 100 = 37.778; 1269 – 37.778 = 1231.222 + 621.569 = 1852.791 (791 or 9 months 15 days indicating the commencement of Hijrî 1269 on the 15th October). The formula of finding the Hijrî equivalent of a given Christian year is as follows: Subtract 622 from the current year; multiply the result by 1.0307; cut off four decimals, and add 46; the sum will be the year which, when this is a surplus decimal, requires the addition of 1. Thus 1852 – 622 = 1230; 1230 × 1.0307 = 1267.7610 + 46 = 1268.22; add 1 and we have the Hijrî year 1269.

The use of the Hijrî era is found not only in Arabic and Persian epigraphs, but sometimes also in inscriptions in Sanskrit and other Indian languages.

1. Thomas, Chronicle of the Pathan Kings of Delhi, p. 48; JAS, Letters, Vol. XIX, pp. 133 ff. and Plate. On one of the issues, the legend reads in the central part: Asya[tam=ekâ](m*) Muhammada(h*) avatatâ(r*) Mahamûda(h*). Around the border, the legend runs: ayâm tânik(an-ka(h) Mahamûdpûre ghati(a(h) Tâjîkînaya saînîvata 419. On another specimen, the marginal legend on the reverse seems to read asya[tiya[nâme(mni) ayâm tânik(a(h) hata(h) Muhammûdpûre saînîvata 418.

2. Steingass, Persian-English Dictionary, s.v. Tâz, Tâzîk. The Arabs are generally mentioned in Indian epigraphic records as Tâjîka.

2. *Fasli Era*

The months of the Hijrī era which was introduced in the dominions of the Muslim rulers of India were not linked with the crop seasons. As it was easy to collect revenue from the tenants during the seasons of the Rabi and Kharif crops, the Mughal emperor Akbar introduced the era called Fasli, i.e. related to *fasl* or crop, by solarising the lunar Hijrī year 971 (1563 A.D. = Vikrama 1620). Unlike the Hijrī, the years and months of the Fasli are solar (luni-solar). Thus Fasli is another solar modification of the Hijrī like the Šuhūr era.

Originally the Fasli era was introduced in the Punjab and U. P. regions. With the gradual expansion of Akbar’s empire, it was introduced in Bengal and other tracts at different later dates. It was introduced in South India during the reign of Shāh Jahān in Hijrī 1046 = 1636 A.D. This and some other local factors are responsible for the variations of the era as prevalent in different regions. In the Punjab, U. P. and Bengal, the Fasli era starts from *Pūrṇimānta Āśvina-bādi* 1, and 592-93 added to the years of the era gives the equivalent years of the Christian era. The later introduction of the era in the South has lead to a difference of about 2¼ years between the North and South Indian Fasli, the South Indian Fasli being 2¼ years in advance of the North Indian. One has to add 590-91 to the years of the South Indian Fasli era to get corresponding years of the Christian era. In the Marāṭhī-speaking areas, i.e. in Maharasthra, the Fasli year, like the year of the Šuhūr San, begins with the sun’s entry into the Mrgaśirā *nakṣatra* (i.e. between the 5th and 7th of June), and the months are of the Arabic calendar, viz. Muharram, etc. In the Madras region, its beginning was originally calculated from the Karkaṭa-saṅkrānti (solar Śrāvaṇa 1). From 1800 A.D., the year was calculated to begin from the 13th of July and, from 1855 A.D., from the 1st of July.

Hijri and Its Indian Modifications

3. Šuhūr, Shāhūr or Sur Era

This era, often used in the firmāns of the 'Adilshāhī kings of Bijapur, is a modification of the Hijri and is also called the Arbi (Arabic) San and Mrīga Sāl. The name Šuhūr or Shāhūr is probably derived from the plural form of Arabic shahr meaning 'a month'. It was prevalent in the Marāṭhī-speaking areas of the Deccan. Sur is probably a Marāṭhī modification of the Arabic name.

It is a solarised form of the Hijri, its years and months being solar. Like the Faslī era, it must have been introduced for linking particular months of each year with the two crop seasons for the convenience of rent collection.

In order to get the equivalent of the Christian era, we have to add 599-600 to the year of the Šuhūr era and this shows that the solarisation of the Hijri for the creation of this era took place on the 15th of May 1344 A.D. (Vikrama 1401, Jyaistha-sudi 2) when the sun was in the Mrīgasirā nakṣatra. The name Mrīga Sāl applied to the era is due to the fact that its years begin with the sun’s entry in the said nakṣatra.

The years of this era are not indicated by figures but by Arabic words which have been modified in Marāṭhī spoken in the region where it was prevalent. Thus 1 = Ahad (Marāṭhī Ahde, Ihde); 2 = Asana (Marāṭhī Isanne); 3 = Salasah (Marāṭhī Sallīs); 4 = Arba; 5 = Khamsa (Marāṭhī Khammas); 6 = Sitta (Marāṭhī Sin); 7 = Saba (Marāṭhī Sabbā); 8 = Samaniya (Marāṭhī Sammān); 9 = Tasaa (Marāṭhī Tissa); 10 = Ashar; 11 = Ahad Ashar; 12 = Asana Ashar; 13 = Salasah Ashar; 14 = Arba Ashar; 20 = Asharin, 30 = Salasin (Marāṭhī Sallasīn); 40 = Arabair; 50 = Khamsin; 60 = Sittin (Marāṭhī Sittain); 70 = Sabin (Marāṭhī Sabbain); 80 = Samanin (Marāṭhī Sammānin); 90 = Tisain (Marāṭhī Tissain); 100 = Maya (Marāṭhī Mayā), 200 = Maatin (Marāṭhī Mayātāin); 300 = Salas Maya (Marāṭhī Sallas Maya); 400 = Arba Maya; 1000 = Alf; 10000 = Ashar Alf; etc.

1. See Date’s Mahrāṭra Sabdakoṣa, s.v. Šuhūr and Suru sanna or Sursan; Ojha, Bhāratya Prācīna Lipinālā, p. 91.
As indicated above, the era was prevalent in the Marathi-speaking area and, although it is no longer in use, it still finds mention in the Marathi almanacs. Nothing is known about the founder of the era. But it is possible that it was introduced by Sultán Muhammad bin Tughlak (1325-51 A.D.) after his conquest of Devagiri (Daulatabad), the old capital of the Yādavas, near modern Aurangabad.

4. Vilāyatī Era

This era may be regarded as another name of the Faslī era prevalent in Bengal and Orissa, in some parts of which countries it is still current. Its years are solar and the names of the months are Caitra, etc. The year begins from the day on which the Kanyā-saṅkrānti takes place, i.e. on the 1st of solar Kārttika. To get the equivalent year of the Christian era, we have to add 592-93 to the years of the Vilāyatī era.

5. Amlī Era

This era is the same as the Vilāyatī era, the only difference being that its year begins from Bhādrapada-śudi 12 instead of the Kanyā-saṅkrānti day. The era is prevalent among the mercantile and scribal classes of Orissa.

6. Bengali Era

This era is prevalent in Bengal and Assam. It is the same as the Faslī, the difference being that it starts not from Āśvina-badi 1 but seven months later from the Meṣa-saṅkrānti (i.e. the commencement of solar Vaiśākha). The months are solar and the day following the day of the saṅkrānti is regarded as the first day of the month. We have to add 593-94 to the years of the era in order to get the corresponding

2. Loc. cit.
years of the Christian era. It is impossible to believe that the era has been in continuous use since 593-94. If such was the case, its use would have certainly been noticed in some of the numerous pre-Mughal records of Bengal.

We have already referred above to the existence of two other similar eras in some parts of Bengal during the late medieval period, e.g., the Balāli San and the Parganāū San, the epoch of the former falling in 1199 A.D. and that of the latter in 1202-03 or 1201-02 A.D.²

7. Tripurā Era³

The era prevalent in the kingdom of Tripurā (Sanskritised from the tribal name Tiprā) is 3 years ahead of the Bengali era. Thus year 1357 of the Bengali era would be 1360 of the Tripurā era. There can be no doubt that the Tripurā era was adopted from the Bengali era. The difference of 3 years may be due to an arbitrary innovation or to the solarisation of Hijrī 1074.

8. Magī Era⁴

This era is prevalent in the Chittagong area of East Pakistan, which was sometimes under the dominion of the Arakanese called Mag in Bengal. The era is similar to the Bengali era, the only difference being that it starts 45 years later than the other. This difference of 45 years between the two eras may be due to an arbitrary innovation based on the supposed date of an event of the past.

9. Malla Era⁵

Just as the Tripurā and Magī eras are several years ahead of the Bengali era, the Malla era, which was prevalent

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1. Some old records point to certain discrepancies. Thus two manuscripts are stated to equate Saka 1638 (1716 A.D.) = Bengal Sāl 1124 and Saka 1711 (1789 A.D.) = Bengal Sāl 1195 (cf. S. Mukhopādhyāy, Prācin Bāmlā Sāhityer Kāl-Kram, pp. 221-22). These would suggest the difference to be 592-93 in one case and 594-95 in the other.
in the State of the Malla rulers of Bishnupur in the Bankura District of West Bengal, is 101 years behind the Bengali era. There is no doubt that it is an adaptation of the Bengali era. The difference therefore may be attributed to the whims of one of the Malla rulers of Bishnupur.

10. Bhāṭiκa Era

The use of the Bhāṭiκa era is known from some medieval epigraphs of the Jaisalmer region. It is said that Bhaṭṭi or Bhāṭṭika was an ancestor of the rulers of Jaisalmer, who were therefore called Bhāṭi, and that this Bhaṭṭi or Bhāṭṭika must have founded the Bhāṭiκa or Bhāṭṭika era. The fact, however, that no date of the earlier centuries of the era is known renders the suggestion extremely doubtful. It seems that the era was really not of local origin and that it was called Bhāṭiκa owing to its adoption by the Bhāṭi rulers of Jaisalmer.

The Jaisalmer Viṣṇu temple inscription equates Vikrama 1494 (expired), Māgha-sudi 6, Friday, Aśvini-nakṣatra with the Bhāṭiκa year 813 (current), while an inscription near the Mahādeva temple at the same place quotes the current Bhāṭiκa year 993 (Uttarāyaṇa in Mārgaśīrṣa) with Vikrama 1673 (expired) and Śaka 1538. The first date corresponds to the 31st January 1438 A.D. and the second to the 28th December 1616 A.D. According to the first, the epoch of the era falls in 624-25 A.D. and, according to the second, in 623-24 A.D. There is a clear discrepancy of one year since the inscriptions specifically mention both the Bhāṭiκa years as current and it cannot be suggested that one of them was expired and another current.

It is very probable that the Bhāṭiκa era was an Indian solarised modification of the Hijri which started in 622 A.D. and was in popular use in the Sind region to the west of Jaisalmer.


2. Bhandarkar’s List, No. 775; Ojha, loc. cit. Ojha speaks of the shrine as the Lākṣmīnārāyana temple. The Bhāṭiκa year has been read as 812 and 813; but the same date with the year read as Bhāṭiκa-saṃvat 813 is found in other two inscriptions in the Jaisalmer fort (see below).

since the Arab conquest of that area in the eighth century A.D. The calculation seems to have been based on the fact that Vikrama 679-80 = 622-23 A.D. was the first year of the Hijri and Bhāṭika eras, the year of the Hijri being lunar and that of the Bhāṭika solar. The discrepancy of a year or two between this epoch and the epochs suggested by the dates in the inscriptions discussed above may be due to confusion.

The following inscriptions containing dates in the Bhāṭika era have recently come to light:

(1) an inscription of Lodhrava dated Bhāṭika-sanvīvat 534, Kāṛṭṭika-bādi 2, Monday (7th October 1157 A.D.);
(2) an inscription on a Govardhana about 10 miles from Jaisalmer—Bhāṭika-sanvīvat 539, Bhāḍrapada-sudi 10, Sunday (11th August 1163 A.D.);
(3) three inscriptions on memorial pillars near Gogākītalā, about 5 miles from Jaisalmer—Bhāṭika-sanvīvat 683, Āśāḍha-bādi 3, Thursday (26th June 1309 A.D.);
(4) three inscriptions on memorial tablets at the foot of the Jaisalmer fort—Vikrama 1418 = Bhāṭika-sanvīvat 738, Mārgaśiśa-bādi 11, Wednesday (24th November 1361 A.D.);
(5) an inscription on a pillar near a well in the Jaisalmer fort—Vikrama 1494 = Bhāṭika-sanvīvat 813, Māgha-sudi 6, Friday (31st January 1438 A.D.);
(6) an inscription on a slab built into the Lakṣmīkānta temple in Jaisalmer fort—Vikrama 1494 = Bhāṭika 813, Māgha-sudi 6, Friday (31st January 1438 A.D.);
(7) an inscription engraved on a slab built into the wall of Vyāsonki-baitḥak in the Jaisalmer fort—Vikrama 1494 = Bhāṭika-sanvīvat 813, Māgha-sudi 10, Wednesday (irregular for the 5th February 1438 A.D.); and
(8) an inscription on a pillar near Īśarālīji’s tank about a mile from Jaisalmer—Vikrama 1673 = Śaka 1533 = Bhāṭika-

sāhavat 993, Māgha-sudi 5, Friday (31st January 1617 A.D.).

These inscriptions also suggest that the epoch of the Bhāṭika era was either 624-25 A.D. or 623-24 A.D. The era was prevalent in the Jaaisalmer area between the 12th and the 17th century. The Bhāṭika modification of the Hijrī seems to have become prevalent about the 12th century A.D. There is no reason to believe that it was in use from the first quarter of the 7th century A.D.

11. Mavlūdī Era

This era was introduced by Tipū Sultān of Mysore. Tipū came to the throne on the 4th May 1783 falling in Hijrī 1117, Śaka 1703, Śobhana the 37th cyclic year. He adopted the numbers of the cyclic years, but gave them names of his own. Thus the first four years of his reign were called Zakī, Azal, Jālāv and Dalāv instead of Śobhana (37), Krodhin (38), Viśvāvasu (39) and Parābhava (40). These names were coined by Tipū to indicate the numbers of the cyclic years according to the Abjad system, in which numerical value was attached to each of the Arabic letters according to their order in the old Hebrew alphabet. Tipū also invented the names of the months of the years in accordance with the same system (as No. 1, No. 2, etc.) indicated by the numerical value of the first one or two letters of the names. On the expiry of the Hijrī year 1200 on the 23rd October 1786, the Sultān introduced the Mavlūdī era counted in luni-solar years from the birth of Muḥammad in 572 A.D. in place of the Hijrī lunar years counted from the latter’s departure from Mecca to Medina in 622 A.D. Thus the Śaka year 1709 (1787-88 A.D.) = Plavaṅga (41), called Shā in Tipū’s nomenclature, was regarded as the luni-solar Mavlūdī year 1215.


2. Alif=1, bey=2, jim=3, dal=4, he=5, waw=6, zey=7, hey=8, toey=9, yey=10, kaf=20, lām=30, mim=40, nun=50, sin=60, ain=70, fey=80, sad=90, qaf=100, rey=200, shin=300, ey=400, sey=500, khey=600, zal=700, zad=800, zoey=900, gain=1000.
He also changed the numerical value of the letters of the alphabet as recognised in the Abjad system and introduced the Abtas system based on the position of the same letters in the Arabic alphabet.\(^1\) New names of the years and months had to be coined in accordance with the new system.\(^2\) The names of the year according to the Abtas system are found on Tipū's coins. Among records of Tipū's time, a Marāṭhī document in Moḍī script is stated to bear the date: Cha 14, Māhe Taki Sāl Sāhar San 1221. According to the Mavlūdī reckoning and the Abtas system, the year Sāhir (year No. 47) corresponds to the cyclic year No. 47 (Pramāṇī = Śaka 1715 (1793-94 A.D.) while Taki is month No. 3 (i.e. Jyaiśtha).\(^3\)

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1. Alif = 1, bey = 2, tey = 3, sey = 4, jim = 5, hey = 6, khey = 7, dal = 8, zal = 9, rey = 10, zey = 20, sin = 30, shin = 40, sad = 50, zad = 60, toey = 70, zoey = 80, ain = 90, gain = 100, fey = 200, qaf = 300, kaf = 400, lam = 500, mim = 600, nun = 700, waw = 800, he = 900, yey = 100.

2. The names of the months according to the Abjad system were Ahmadi, Bahārī, Ja'frī, Dārāī, Ḥāshimi, etc., while according to the Abtas system they were Ahmadi, Bahārī, Taki, Samari, Ja'frī, Haidari, etc.

SECTION V

FABRICATED RECKONINGS AND DOUBTFUL CASES

1. Kali-yuga Era

A Kalpa constituting a single day of the god Brahman is believed to consist of 14 Manvantaras and 6 Mahāyugas, or 1000 Mahāyugas, or 4,320,000,000 years. Each Mahāyuga (also called Caturyugin) is supposed to consist of 4 Yugas, viz. Satya or Kṛta, Tretā, Dvāpara and Kali. The Kali age consists of 432000 years, while Dvāpara, Tretā and Satya or Kṛta respectively two, three and four times that number.

The Kali-yuga era is also called the Yudhiṣṭhira or Bhārata war reckoning. Its beginning is counted from the 18th February 3102 B.C. The Aihole inscription of Cālukya Pulakesin II of Badami was incised on the expiry of 3735 years after the Bhārata war and 556 years of the Śaka kings. Thus the expired Kali year is arrived at by adding 3179 to the expired Śaka year. Similarly, we have to add to the years of the Kali era 3044 and 3101 to arrive at the years respectively of the Caitrādi expired Vikrama year and the year of the Christian era.

According to Varāhamihira, the Saptarṣi were at the naksatāra Maghā when king Yudhiṣṭhira was ruling and [the beginning of] his reign was 2526 years earlier than [the beginning of] the Śaka-kāḷa. This tradition places the end of the Bhārata war, and the succession of Yudhiṣṭhira resulting from it, 3179—2526 = 653 years after the beginning of the Kali era.

2. Kielhorn's Southern List, No. 1077.
The same tradition is followed in Kalhana's Rājatarāṅgiṇī according to which the Bhārata war was not fought at the end of Dvāpara,¹ and the Kurus and Pāṇḍavas flourished in the expired year 633 of the Kali era.

There are other discrepancies in the tradition besides the above. There is a Puranic saying, that 1015, or 1050, or 1115, or 1500 years intervened between the birth of Prikṣit (an event that took place shortly after the Bhārata war) and the accession of Mahāpadma Nanda (who ruled some decades before Alexander's invasion, i.e. about 300 B.C.).³ This would make the difference between the Bhārata war and the beginning of Nanda rule between ten and fifteen centuries. On the shaky basis of the dynastic lists in the Purāṇas, Pargiter placed the Bhārata war about 950 B.C.⁴

There is no doubt that the Kaliyuga era was fabricated by the astronomers just as the Saptarṣī era.⁵

2. Saptarṣī Era⁶

The Saptarṣī era, otherwise called the Laukika, Śāstra, Pahāḍi or Kaccā reckoning, is an imaginary cycle of 2700 years. Its calculation is based on the supposition that the Saptarṣi (Great Bear) stays for one hundred years at each one of the 27 nakṣatras or lunar mansions. The name Pahāḍi is due to the prevalence of the era in the hills of the Punjab and Kashmir.

¹. I. 49 : Bhāratam Dvāparāṁ bhūtāṁ vītu c evāṁ kālā-saṅkhyaṁ prakārite
². Ibid., verse 51 : śateṣu sītāsū s-ardeṣu try-adhiṣeṣu ca bhūteṣu Kaler = gateṣu vardāṁ-aharāṁ Kuru-Pāṇḍavāṁ
³. Mātya Purāṇa, 273. 56 : Mahāpadmābhiṣekāḥ tu yājaj jayāna Parikṣitaḥ evam varṣa-saḥastram tu jayeṣa pañcaśad-uttaram | Cf. Vīyu Purāṇa, 99. 415; Brahmāṇḍa Purāṇa, Madhyama Bhāga, Upodghātipada 3, ch. 74, verse 227; Vīyu Purāṇa, IV. 24. 32 : jayeṣa pañca-saṅkotram or pañcaśad-uttaram | Bhāratā Purāṇa, XII. 2. 26 : etad-varṣa-saḥastram tu śatam pañcaśad-uttaram | The reading pañcaśad-uttaram has been accepted by some scholars. See Pargiter, Purāṇa Text, p. 58; cf. pp. 13-22, 67-69, 74: Anc. Ind. His. Tract., p. 179; Raychaudhuri (PHAI, 1930, pp. 25 ff.) assigns the Bhārata war to c.830 B.C. on the basis of the Vedic lists of teachers, which appear to offer somewhat better evidence than the Puranic lists of kings. But the importance attached to the event is possibly unrealistic.
⁴. See Pargiter, Ancient Indian Historical Tradition, pp. 179-83.
⁶. See Ojha, Bhāratīya Purāṇa Lipimālā, pp. 159 ff.
regions, while the names Laukika and Kaccā refer to its use with the omission of the hundreds. Owing to its use mainly in the works pertaining to jyotih-sāstra, it is called the Śāstra-saṁvat. The movement of the Great Bear, though mentioned in works like the Bhaisajyagīti1, Bhāgavata Purāṇa, etc.2, is really imaginary and is also recognised as such by medieval astronomers.3

The name of the individual nakṣatra for particular centuries of the Saptarṣi era is not mentioned, the years being counted from year 1 to year 100 and again from 1 to 100 for the following centuries without mentioning the figures for the hundreds.4

In Kashmir, year 1 of the Saptarṣi era is considered equivalent to year 26 of the Kali era,5 though the Purāṇas and astronomical works equate the first year of the one with the same of the other.6 Kalhana’s Rājatarāṅgiṇī7 refers to the year 24 (current) of the Laukik-ābdha as corresponding to the expired Śaka year 1070. Thus the difference between the current Laukika year and the expired Śaka year is 1070–24 = 1046, i.e. 46 years. The number of the Laukika year with the hundreds omitted, when added to 46, would give the number of the expired Śaka year without the hundreds. It would give the current Christian year when added to 24–25 and the Caitrādi Vikrama year when added to 81.

The year of the Saptarṣi era begins from Caitra-sudi

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1. XIII. 4: ek-aikāsmin=rīkṣa sataṁ śatāṁ te (munayāḥ) caranti varṣaṁām.
3. Cf. Kamalākara-bhaṭṭa’s Siddhāntatattvacīveka, verse 32 : ady=āpi kair=aṁ narair=galiḥ=ārya-varṣair=drṣyā na c=ātra=kathātā kila saṁhitāsū 1 tat=kāyaṁ=eva hi purāṇavad=ātra hej-jñās=ten=aiva tattva-viśayaṁ gadicum praṇītyāḥ 1
4. In some of the Kashmir almanacs, the hundred figures are also quoted. Cf. Ind. Ant., Vol. XX, pp. 150-51.
5. Buhler, Kashmir Report, p. 60 : Kaler=gataṁ sāyaka-netra-varṣaṁ Saptarṣi-varṣas=tridvam poimānī na loko hi samvatsar-a-patrikāyaṁ Saptarṣi-māṇaṁ prācitaṁ sāntaṁ 1
1, and the months are Pūrṇimānta. The era seems to have been fabricated by the astronomers of the Punjab-Kashmir region.

3. Jain Nirvāṇa Era

A reckoning from the date of the Nirvāṇa or salvation of the last Jain Tīrthaṅkara, Vardhamāna Mahāvīra (or Vīra), is prevalent among the Jains and is called the Jina-kāla or Vīra-nirvāṇa-samīvat.

The Viśāraṇyū (c. 1310 A.D.) of the Śvetāmbara author Merutuṅga gives the difference between the Vīra-nirvāṇa and Vikrama eras as 470 years² while another Śvetāmbara writer named Nemicandra, disciple of Ambadeva and author of the Prakrit poem entitled Mahāvīracaritam (1084 A.D.), quotes 605 years and 5 months as the intervening period between Mahāvīra’s Nirvāṇa and [the beginning of the rule of] the Śaka king, i.e. the beginning of the Śaka era.³ The same difference between the Vīra-nirvāṇa and Śaka eras is given also in Digambara works like Nemicandra’s Trīlokāsāra (11th century A.D.)⁴ as well as in the Harivamśa Purāṇa and Meghānandin’s Śrāvakācāra.⁵ But there are discrepancies in the traditional dates of Mahāvīra.⁶

Mādhavacandra, commentator on Nemicandra’s Trīlokāsāra, understood by the expression Śaka-rāja the Śaka king named Vikramāṅka (Vikramāditya).⁷ This makes the difference between the Vīra-nirvāṇa and Vikrama eras 605 years and 5 months and therefore gives 740 years between the Vīranirvāṇa and Śaka eras. Some other Digambara writers have also

1. V.A. Smith, E. Hist. Ind., 1924, p. 49 and notes 2-3; Ojha, Bhāratiya Prācin Lipīmāla, p. 163.
3. Cf. Chahin rāṣṭra sachiḥ paṇcaśitar vārahīḥ paṇca-māṅgaliḥ 1 nava na vīma-gayassa u upapajjissai Sago rāṣṭra II
5. See Ind. Ant., Vol. XII, p. 22.
followed this tradition. Certain authors of the Digambara sect have moreover given various durations of the intervening period between the Vīra-nirvāṇa and the Śaka eras, such as 461, 9795 and 149793 years. These conflicting traditions clearly show that the era was fabricated at a much later date. There is no literary or epigraphic record of the first millennium after Mahāvīra’s nirvāṇa, which uses the era. The era was never a popular reckoning in regular use.

Some scholars have accepted the Śvetāmbara tradition giving the difference between the Vīra-nirvāṇa era on the one hand and the Vikrama and Śaka eras on the other as 470 years and 605 and 5 months respectively and suggesting the beginning of the era in 527 or 528 B.C. But this is untenable since, as now accepted by most historians, Mahāvīra, who was a contemporary of the Buddha, must have died in the first half of the 5th century B.C.³

4. **Buddhist Nirvāṇa Era**⁴

The Cantohean dotted record suggests that the Buddhist Clergy had a record in which each past year after the Buddha’s death was represented by a dot and that the said event took place in 486 B.C.⁵ But that there was no genuine, continuous and universally accepted tradition on the subject is clear from the different epochs of the Buddha-nirvāṇa era prevalent in different parts of the Buddhist world. Thus, according to the Ceylonese tradition, now also accepted in Burma and Siam, the era starts from 544 B.C. while the Chinese tradition places it in 638 B.C.⁶ The Chinese traveller Fa-hien, who came to India in 399 A.D., speaks of 1497 years having passed after the

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1. See the Sravanabelgola inscription equating the Vīra-nirvāṇa year 2493 with Vikrama 1888 and Śaka 1752 (Ind. Ant., Vol. XXV, p. 346).
3. In the Camb. Hist. Ind., Vol. I, p. 696, the probable period of Mahāvīra is given as 540-468 B.C.
5. Cf. JRAS, 1905, p. 51; Smith, E. Hist. Ind., 1924, p. 49.
Buddha’s death, thus placing the beginning of the era about 1097 B.C.  

On the basis of the Cantonese dotted record and considering certain other factors, scholars now generally assign the Buddha’s death to 483 B.C. The Gaya inscription of the Buddha-nirvāṇa year 1813, Kārttika-badi 1, Wednesday, was believed by some scholars to suggest the epoch of the era in 638 B.C. But the date seems actually to be referable to the Ceylonese Buddha-nirvāṇa era of 544 B.C.

5. Grahaparivṛtti Cycle

It is a ninety-year cycle supposed to start from the current Kali year 3076 (24 B.C.). It is prevalent in the Madurai region of the Tamil-speaking area. As in the case of the Saptarśi cycle of 100 years, the years of this cycle are counted from 1 to 90 and then again from 1 without being continued after 90. We get the number of the year in this cycle by adding 72 to the number of the current Kali year and then dividing the result by 90. Another way of getting it is to add 11 to the number of the current Śaka year and then to divide the result by 90. The era was apparently fabricated by astronomers.

6. Śrī-Harṣa Era of 457 B.C.

As we have seen above, Al-Bīrūnī speaks of a Śrī-Harṣa era which is stated to have started from 457 B.C. and to have been prevalent in his time, i.e. in the 11th century A.D., in the regions of Mathura and Kanauj. It is said that he received this information from some inhabitants of the Mathura-Kanauj area. There is however no reason to believe that such an era

6. Sachau, Alberuni’s India, Part II, p. 5; above, pp. 294-95.
was actually current in the said region in the age in question, and it is doubtful whether such an era was ever instituted, since no such reckoning is known from literary and epigraphic records.¹ As we have seen, the Indians never used any era in dating their documents before the introduction of the old Scytho-Parthian era or Vikrama-saṅvat of 58 B.C. Al-Biruni learnt from the Kashmirian almanacs that the Śrī-Harṣa era commenced in 606 A.D. and failed to understand how this fact could be reconciled with the information regarding the prevalence of a Harṣa era commencing from 457 B.C. in the Mathura and Kanauj regions. The persons from the Mathurā-Kanauj area, whom Al-Biruni happened to meet, appear to have played a trick on the foreigner by giving this false information.²

7. Maurya Era

Some scholars read the expression muriya-kāla (Sanskrit Maurya-kāla, i.e. the Maurya era) in line 16 of the Hāthigumpha inscription of Khāravela³ and suggested the existence of an era of the Mauryas started by Candragupta (c. 324-300 B.C.). There is however no evidence that Maurya Candragupta ever started any era. The correct reading of the passage in question is again mukhiya-kāla (Sanskrit mukhya-kalā, ‘the principal art’, and not Muriya-kāla. Thus the suggestion about a Maurya era is entirely based on imagination.

8. Nanda Era

R. C. Majumdar⁴ draws our attention to the Yedarave inscription of Cālukya Vikramādiya VI, which is said to contain the following statement, with reference to the foundation of the Cālukya-Vikrama era: “Having said, ‘Why should

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¹ See IHQ, Vol. XXIX, pp. 76-77.
² A similar but more serious trick played on foreign scholars is known from the story of the Ezour-redam (cf. Winternitz, A History of Indian Literature, Vol. I, p. 13).
⁴ ĒBōRS, September-December 1923, pp. 1-2 of offprint.
the glory of the kings Vikramāditya and Nanda be a hindrance any longer?", he (i.e. Vikramāditya VI), with a loudly uttered command, abolished that [era] which has the name of Śaka and made that [era] which has the Cālukya counting.”¹ In Majumdar’s opinion the passage refers to an era founded by the Nandas. But the reading nanda in the passage in question is avowedly doubtful and seems to be wrong. The word expected in the context is Śaka. In any case, there is no evidence in Indian epigraphic and literary records of the existence of a Nanda era. As we have seen, the use of the reckoning in eras was introduced into India by the foreigners long after the Nandas.

9. Era of Samprati

The era of the Maurya king Samprati is sometimes referred to on the basis of Jain sources.² It is another fictitious reckoning.

10. Āguptāyika Era

The Gokak plates³ of the Rāṣṭrakūṭa king Dejja-mahārāja has the following passage to indicate the year when the charter was issued—Āguptāyikānām rājām-aśṭāsu varṣa-saṣṭesu panica-catuśrīmad-agresu galesu, ‘when 845 years of the Āguptāyika kings had expired.’ There is no means to determine exactly the period when Dejja-mahārāja flourished excepting the fact that the plates may be assidued on palaeographical grounds to a date about the middle of the 7th century A.D. It is not improbable that he ruled in the Belgaum region during the interval between the death of Cālukya Pulakeśin II in 642 A.D. and the accession of Vikramāditya I in 655 A.D., when the Cālukya suzerainty was shadowed by the occupation of the southern part of the Cālukya empire by the Pallava king Narasimhavarman I.⁴ If such was the case, the origin of the

Āguptāyika era may be roughly assigned to $845 - 645 = 200$ B.C. But we are entirely in the dark about an era with this epoch, nor have we any information about a ruling family called Āguptāyika. The date portion of the Gokak plates will remain a mystery till further light is thrown on the subject. But we can scarcely accept the evidence of a single inscription regarding the existence of a genuine era starting from about 200 B.C. in the face of overwhelming negative evidence. The tradition about the era recorded in the Gokak plates seems to be based on a local story of Āguptāyika rule starting 854 years previously. The story may have been fabricated by the astronomer at Dejja-mahārāja’s court.
CHAPTER VIII

TECHNICAL EXPRESSIONS

1. Abbreviations

From about the early centuries of the Christian era, contraction of words began to appear in the date portion of inscriptions. The Prakrit forms of the words saṁvatsara, pākṣa, dīvasa, gṛiṣṇa, vārṣā and hemaṇta were contracted respectively as (1) sa, sain, sava, saṁva or saṁvat, (2) pa, (3) di or dīva, (4) gi, gr or giri, (5) va or vai (for Prakrit vāsa) and (6) he or hema.1 These abbreviations were used when the numbers of years, etc., were expressed in figures. The contractions saṁvat for saṁvatsara, śu-di, su-di or śu-ṭi for śukla-pākṣa-dina or ००००, and ba-di, va-di, ba-ṭi or va-ṭi for bahala-pākṣa-dina or ०००० or vadya-pākṣa-dina or ०००० are popular even to this day.2

In later epigraphs also, we have saṁ, saṁva (sometimes spelt samva or samba), saṁvat (often spelt samvat and rarely sambat) and samvācha or samvācha for the word saṁvatsara.3 But in many medieval records the contraction is noticed in various corrupt forms such as samata, samatta, samanta, samvatta, saṁvat, samvata, samvatu, samvātū, samāṁthu, samvātum, saṁmat, samat, samata, smat, etc.4 In medieval Orissa, the word was generally written as samasta.5 When saṁvat came to be stereotyped in

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1 See, e.g., Select Inscriptions, pp. 126, 129, 132-33, 148, 151, 203, 205, 220, 253, 283, etc. For ka for kāla and va for vāra, see ibid., pp. 131, 168.

2 The form ti for di is found in records of the north-western regions. For these contractions, see Bhandarkar’s List, Nos. 21, 23, 38, 70, 316, 1072, etc. In many cases, we have su-di, su-di, ba-di and va-di further contracted into śa, su, ba and va (see: ibid., Nos. 39, 136, 208, 1293, etc.). The names of the months Bhādṛapada and Mārgaṇa were often abbreviated to Bhādṛa and Mārga (ibid., Nos. 92, 125, etc.) while occasionally we have Phā for Pāguna, Śrā, for Śrācana, pīra for prathama, etc. (ibid., Nos. 842, 361, 1443, 1451). In medieval records in the South Indian languages, we have often Śo for Somacāra, Ma for Mangalavāra, Va for Vaddēcāra (Saturday or Thursday), etc.

3 See Bhandarkar’s List, Nos. 578, 1271, 1272, 1291, 1307, 1375, etc.


5 Bhandarkar’s List, Nos. 1133, 1769, etc.
the sense of 'an era', it was occasionally used with case-endings, e.g., sanivataḥ, sanivatā, sanivati and sanivatām.\textsuperscript{1} The word was sometimes regarded as sanivata, and we have in rarely sanivate in the seventh case-ending.\textsuperscript{2} The word śrāhi or srāhi is often found in the medieval inscriptions of Orissa and the Telugu-Kannada area in the sense of sanivat; but sometimes both the words are used together apparently through some sort of confusion. The word srāhi seems to be derived from Sanskrit śrādayi through Prakrit sarahi.\textsuperscript{3}

From about the 6th century, abbreviations like dū for dūaka, rū for rūpaka, dvi for dvitiya, etc., occur in West Indian inscriptions,\textsuperscript{4} while in later records contractions of titles, technical terms, etc., appear very often.\textsuperscript{5} Ni for nirikṣita (examined) or nibaddha (registered) is common in the early medieval copper-plate grants of Eastern India, which also show composite contractions like mahākṣa-ni in which mahākṣa stands for Mahākṣapataṭalika.\textsuperscript{6}

In some cases, we have the contraction śrī-ni\textsuperscript{7} in which śrī seems to stand for śrī-hasta or śrī-caraṇa, both of them being honorific expressions to indicate the king.\textsuperscript{8} Sometimes the endorsement reads śrī-ni mahāsā-ni\textsuperscript{9} which suggests that both the king and the Mahāsāṃdhiwigraphikā had occasion to examine the charter. In ni anu mahākṣa-ni,\textsuperscript{10} the first ni seems to stand for śrī-ni while the endorsement means that the charter was first examined by the king and then by the Mahākṣapataṭalika. In the contraction mahā-ni,\textsuperscript{11} it is difficult to determine whether

\textsuperscript{2} Bhandarkar's List, No. 988.
\textsuperscript{3} Cf. Ep. Ind., Vol. XXIX, p. 146.
\textsuperscript{4} See, e.g., Ind. Ant., Vol. VII, p. 73, line 20; Vol. XIII, p. 84, lines 37 and 40; Vol. XV, p. 340, line 57; Ep. Ind., Vol. XXX, pp. 175 ff.
\textsuperscript{6} See, e.g., N. G. Majumdar, Ins. Beng., Vol. III, p. 21, text line 51; p. 64, text line 30; p. 75, text line 64, etc.
\textsuperscript{7} Majumdar, op. cit., p. 88.
\textsuperscript{8} Ep. Ind., Vol. XXVIII, p. 304.
\textsuperscript{9} Majumdar, op. cit., p. 103.
\textsuperscript{10} Ibid., p. 21.
\textsuperscript{11} Ibid., p. 64.
mahā stands for the Mahāsāndhivigrāhika or any other high officer whose designation begins with the word mahā. Sometimes we have mahāsām-karaṇa-nī indicating that the document was examined by the karaṇa (adhikaraṇa) or office (or clerk) of the Mahāsāndhivigrāhika.

But that such abbreviations were popular in earlier times is not only indicated by the date portion of early inscriptions referred to above, but also by the use of ga for gāthā in the Khotanese manuscript of the Dhammapada and slo for śloka and pā for pāda in the Bower manuscripts. In the medieval inscriptions and manuscripts, often a danga and sometimes a globular mark are used to indicate contractions; e.g., tha and pain followed by such a mark would indicate ṭhakkura and painḍita respectively. In the manuscripts of Prakrit works, the same mark seems to indicate reduplication of the following consonant.

In some regions, especially in the Orissa area, a word like pala was often contracted to pla.

In certain medieval inscriptions from Bengal, we have a large number of contractions such as sāṁ for śāṁvatsarīka (i.e. annual), hi for hiraṇya (i.e. tax to be paid in cash), vā-bhū for vāstu-bhūmi (i.e. homestead land), nā-bhū for nāla-bhūmi (i.e. cultivated land), dro for the land measure called drona or dronavāpa, u for the land measure called udāna, fi for tikara or tikkara meaning ‘a mound’ in some Neo-Indo-Aryan languages, vyā-bhū for vyāmisra-bhūmi (i.e. mixed land of different categories such as homestead, fallow, cultivated, etc.) and others. Sāṁ for sambaddha noticed in these records is also found in inscriptions found elsewhere.

Instances of an interesting type of contraction are offered by the Midnapur plates of the time of Śaśāṅka, in which the

1. Ibid., p. 73.
3. See, e.g., Ep. Ind., Vol. XXXII, p. 125, text line 12; p. 153, text lines 97, 99, 101, 103, etc.
4. See Buhler, loc. cit.
words *adhi* (or *ādhi*) and *karaṇa* have been used in the senses respectively of *Adhikaraṇika* (or *Adhikaraṇika*) and *adhi karaṇa.*1 Abbreviations like *drona* for *donavāpa,* noticed in these records, are however quite common in the early medieval epigraphs of Eastern India.

2. Royal Titles and Epithets

The earliest Indian monarchs known from epigraphic sources enjoyed the simple royal title *Rāja*, 'the king.' Thus the Maurya emperor *Āśoka* (c. 272-232 B.C.), who ruled over the major part of India and Afghanistan, refers to his own self in his inscriptions as *Devānāmpriya Priyadarśi Rājā.*2 The earliest use of the more dignified title *Mahārāja* (literally 'the great king') in Indian epigraphic and numismatic records is found in the coin-legend of the Indo-Greek rulers who flourished in the first half of the second century B.C. Thus certain bilingual coins of king Eu克拉底斯 has on the obverse the Greek legend *Basilēōs Mēgalou Ėukratidou,* ‘[the coin] of the great king Eu克拉底斯’, which is translated in Prakrit on the reverse of the coins as *Maharajasa Evukratidasaya* (Sanskrit *Mahārājasya Evukratidasaya,* ‘[the coin] of the great king Eu克拉底斯’).3 Eu克拉底斯 originally issued coins with the simpler Greek legend *Basilēōs Ėukratidou,* ‘[the coin] of king Eu克拉底斯’, without any Indian translation, probably when his dominions did not yet include any part of India.4 The word *Mēgalou* was added to the legend in certain issues which have also likewise no Indian translation.5 These may have been issued shortly after the expansion of his dominions. It is interesting to note that the Greek legend *Basilēōs Mēgalou Ėukratidou* was originally translated into Prakrit as *Rajasa mahatakasa*

2. Cf. *Select Inscriptions,* pp. 16, 18, etc.
3. See Smith, *Catalogue,* p. 12, No. 17, etc. Demetrius, an older contemporary of Eu克拉底斯, or more probably a later king named Demetrius also used the title *Mahārāja* on some of his coins (cf. Whitehead, *Catalogue,* Vol. I, p. 14).
4. Smith, op. cit., p. 11, No. 1, etc.
5. Loc. cit., No. 7, etc.
Evukratidasa (Sanskrit Rājñāḥ mahataḥ Evukratidasya), the expression Rajasa mahatakasa (Sanskrit Rājñāḥ mahataḥ) in it being later changed to Maharājasa (Sanskrit Mahārājasya). The modification of the original simpler title ‘king’ to the more dignified ‘great king’ was apparently done in imitation of the style of the Achaemenian monarchs of ancient Iran, who referred to themselves in their inscriptions as Khshāyathiya vazrka, ‘the great king’. The Indo-Greek kings assumed certain other titles, of which Soter, ‘saviour’, translated into Prakrit as Tratara (Sanskrit Trāṭa), became popular with some of the foreign rulers who succeeded them in North-Western Bhāratavarṣa.

A feudatory of the Indo-Greek king Menander is known to have enjoyed the Prakrit title Apracaraja, which seems to stand for Sanskrit Apratyagrāja, ‘the king having no rival or equal’.

While the title Mahārāja was being used by the Greek rulers of North-Western Bhāratavarṣa, the title Rājan was still popular with the indigenous rulers of India in the second century B.C. The Besnagar inscription of Heliodorus mentions the Indo-Greek king Antiacidas of Taxila as Mahārāja, but the contemporary Indian monarch Bhāgabhadra of Vidiśā as Rājan.

The earliest indigenous Indian ruler who used the title Mahārāja is king Khāravela of Kaliṅga, who flourished about the last quarter of the first century B.C. But, in the north-western part of Bhāratavarṣa, foreign rulers of Parthian and Scythian extraction, who were gradually supplanting Greek rule from that area, began to adopt more dignified royal titles. Thus certain coins of Mauces, Azes I and Azilises use the

1. Ibid., p. 13, No. 29.
2. See Select Inscriptions, p. 1, etc.
3. Cf. Smith, op. cit., pp. 16, 18, etc. Other such titles were Dikaios (Prakrit Dhramika), Anikēgos (Prakrit Apadihata), Nikēphoros (Prakrit Jayadhara), etc.
4. Select Inscriptions, p. 103.
5. Ibid., pp. 90-91.
6. Cf. the Ḥathigumpha inscription (Select Inscriptions, pp. 206 ff.) in which he is called both Mahārāja (lines 1 and 3) and Rājan (line 17). See op. cit., p. 214, for another ruler of Khāravela’s family enjoying the title Mahārāja. Khāravela is also called Cakravartin. Cf. Ep. Ind., Vol. XXXV, p. 67, note 6, on the suggestion about Śūṅga Bhāgavata being called Mahārāja.
epithet 'the great king of kings'. The expression *Basileôs Basileôn Mégalou* in Greek on the obverse of their coins has its Prakrit translation *Maharajas Rajarajasa* (or Rajadityasa) *mahatasa* (Sanskrit *Mahárajasya Rājarājasya mahatāḥ* or *Rājñītirājasya mahatāḥ*) on the reverse.¹ This style was also another imitation of that of the old Achaemenian emperors who described themselves in their inscriptions as *Khshāyatiyu Khshāyatiyānānu* (modern Persian *Shāhān Shāh*, 'the king of kings').² In the Prakrit legend on certain coins of the Parthian king Gondophrnies, the title used in *Maharaja-rajatiraja-tratara* (Sanskrit *Mahárajasra-jñātirājas-trārā*, 'the great king, the supreme king amongst kings, the saviour'),³ in which the word *tratara* is a translation of the Greek epithet *soter* used, as indicated above, by many of the Indo-Greek rulers. The coins of the early Kuśāṇa kings called them *Mahāraja Mahān*, *Mahāraja Rājarāja* and *Mahāraja Rājñītirāja*, while some of them also used the title *Devavputra* believed by some scholars to have been borrowed from the Chinese royal title 'the Son of Heaven.'⁴ The later Kuśāṇas of Kaniśka's house also enjoyed the titles *Mahāraja, Rājñītirāja* and *Devavputra.*⁵ They assumed the Persian title *Shauntano Shao (Shāhān Shāh)*,⁶ and are mentioned in a Gupta inscription as *Daiṇāputra-Śahi-Śāhānusāhī.*⁷ The successors of Kaniśka sometimes called themselves *Śahi* (Persian *Shāh*) and rarely *Kāśara* from Roman *Caesar*.*⁸

The viceroy of the Scytho-Parthian rulers sometimes enjoy-

² *Select Inscriptions*, pp. 1-2, etc.
³ Ibid., p. 123. Gondophrnies also enjoyed the title *Devavratara* which may be compared with the Kuśāṇa title *Devavputra*.
⁴ *Select Inscriptions*, pp. 120 ff. Kadphises I was called *Dhramakaśika* (Sanskrit *Dharma-shīla*) or *Sukadhravavasita* (Sanskrit *Satya-dharma-shīla*), possibly referring to his adherence to the Buddhist faith. He was also called a *Yaujà* which is believed to be a Scythian word meaning 'a prince' (ibid., p. 168). The Hāna king Toramāṇa enjoyed the same title in the form *Jau-Jula* (ibid. p. 399).
⁵ Ibid., pp. 133, 144, 149, etc.
⁶ Ibid., pp. 142 153.
⁷ Cf. the Allahabad pillar inscription (ibid., p. 258).
⁸ Ibid., pp. 144, 146, 149, etc.
ed the official designation *Strategos* (commander of forces).\(^1\) The viceroy or subordinate rulers under the Kuṣāṇas enjoyed the titles *Kṣatrapa* (derived from old Persian *Kšāthrapāvan* meaning ‘a provincial governor’) and *Mahākṣatrapa* (literally, ‘the great Kṣatrapa’). The earlier Śaka subordinates of the Kuṣāṇas, who ruled in Western India, called themselves *Kṣatrapa* or *Mahākṣatrapa* and also often *Rājan* and *Śvāmin*.\(^2\) The inscriptions and coins of the Śaka rulers of Caśāna’s house, who ruled in Western India almost as independent monarchs, represent the kings as *Rājan* and *Mahākṣatrapa*, although they were often referred to by their contemporaries as *Mahārāja*.\(^3\)

The Imperial Guptas who extended their power over wide areas of Northern India in the 4th century A.D. at first called themselves *Mahārājadhīraṇa* or *Bhaṭṭāraka-Mahārāja-Rājadhīraṇa* the title being soon more or less stereotyped as *Paramabhaṭṭāraka Mahārājadhīraṇa*,\(^4\) while the subordinate rulers under them as well as their viceroy enjoyed the title *Mahārāja*.\(^5\) The Gupta emperors were also called *Rājarājadhīraṇa* but only in verses and this was probably not a formal title.\(^6\) In private records, the Gupta emperors were sometimes referred to as *Mahārāja*; but there is no doubt that, in the Gupta empire, the official designation of the paramount ruler was *Paramabhaṭṭāraka Mahārājadhīraṇa* and that of a subordinate ruler *Mahārāja*, although there were still smaller feudatory rulers generally called *Rājan*. Sometimes the word *bhaṭṭāraka* was suffixed to the name of an independent or a semi-independent ruler of the Gupta age.\(^7\)

2. Ibid., pp. 157, 160, 164 ff. In one of the Nasik inscriptions (ibid., p. 162), the Śaka chief Rṣabhadatta refers to his overlord in the honorific expression *bhaṭṭāraka*. The reference may be to the Kuṣāṇa overlord of his immediate liegeland Nahapāna rather than to Nahapāna himself.
3. Ibid., pp. 175, p. 221 and note 5.
6. Ibid., p. 300.
The Gupta emperor Candragupta II assumed the title Vikramāditya. His successors also assumed similar aditya-ending titles like Mahendrāditya, Kramāditya, etc., besides Vikramāditya. No name or title ending in aditya is known to have been assumed by any historical personage before Candragupta II, though names and titles of this type became gradually popular from the days of the Imperial Guptas.¹

Gradually the title Paramēśvara came to be intimately associated with Paramabhaṭṭāraka and Mahārājādhikāra. Thus king Yaśodharman Viṣṇuvardhana of West Malwa, who ruled about the second quarter of the 6th century A.D., claims to have obtained for himself the title Rājādhikāra-Paramēśvara² which is stated to have been difficult to attain, while the Alina plates³ of Maitraka Śilāditya VI, dated the Gupta year 447 (766-67 A.D.) represent the kings of this dynasty from Śilāditya II (662-84 A.D.) as Pramabhaṭṭāraka-Mahārājādhikāra-Paramēśvara. The order of the three designations in the compound was sometimes different.⁴ Later on when the said imperial style was stereotyped, it was sometimes felt unnecessary to mention all the three titles and the combination of the three was indicated by a passage like Paramabhaṭṭāraka-tāriya-rāj-āvali-tray-opeta (i.e. ‘endowed with the three royal titles commencing with Paramabhaṭṭāraka’) as in records like the Rewa plates⁵ of Candella Trailokyavarman, dated 1230 A.D. Instead of rāj-āvali-tray-opeta often we have rāj-āvali-pūrvavat (i.e. ‘the royal titles as before’).⁶ The contraction is also found as Paramēśvarādi-rāj-āvali-pūrvavat in many records⁷ since, as indicated above, it has often its full form as Paramēśvara-Mahārājādhikāra-Paramabhaṭṭāraka. The combination of the three epithets is

1. It is clear from this fact that the tradition regarding the existence of a king named Vikramāditya in the 1st century B.C. is not genuine. Cf. above, p. 255.
2. Select Inscriptions, p. 388.
4. In the records of the Pālas and Senas of Eastern India, Paramēśvara comes first in the compound.
sometimes indicated in a still shorter form as Paramēśvar-ety-ādi.\textsuperscript{1} Similarly sometimes the king is introduced with the epithet samast-ety-ādi which stands for samasta-su-praśasty-upeta noticed at the beginning of the string of imperial titles, e.g., in the charters of the later Senas.\textsuperscript{2}

When the combination of the said three titles was stereotyped as the designation of imperial rulers, their feudatories were usually styled Mahārājādhirāja, although smaller subordinates were called Mahārāja and Rājan. In rare cases, a feudatory was also called Mahārājādhirāja Paramēśvara.\textsuperscript{3}

The above is, however, an indication of the modification of the imperial and feudatory styles in North India. The position was somewhat different in the South.

The Śātavāhana kings generally called themselves Rājan and sometimes also Svāmin which was adopted probably after their contact with the Saka kings of Western India.\textsuperscript{4} But king Gautamiputra Śātakarnī is once called Rājarāja in his son’s inscription.\textsuperscript{5} In the same record, the mother of Gautamiputra Śātakarni and the grandmother of his son Vāsiṣṭhiputra Puḷumāvi is described as Mahārāja-mātā and Mahārāja-pitāmahī. This shows that the title Mahārāja was known in the South as early as the second century A.D., although it was not yet quite popular.\textsuperscript{6}

The custom of mentioning royal and private personages with metronymics like Gautamiputra, ‘the son of a lady whose paternal gotra is Gautama’, was popular in the early centuries of the Christian era especially in the southern areas of the country. The purpose was to distinguish a person from his step-brothers and a king also from his predecessors bearing

\begin{enumerate}
\item See Ep. Ind., Vol. XXX, p. 79.
\item See the Rajor inscription of Mathanadeva (Ep. Ind., Vol. Vol. III, pp. 263 ff.).
\item See Select Inscriptions, pp. 184-85, 191, 193, 195, etc.
\item Ibid., p. 196.
\item The Velpuru inscription applies the title Mahārāja to a 2nd century ruler of the Guntur region. This king seems to have been related to the house of Kharavela who is known to have used the title at an earlier date. See Ep. Ind., Vol. XXXII, pp. 82 ff.
\end{enumerate}
the same name. It has to be noticed that some popular forms of marriage in ancient India did not involve gotr-āntara or the change of the wife’s paternal gotra to that of her husband. At a later date, such a metronymic was conventionally applied to all the members of a ruling family. Thus the Kadambas of Banavasi and the Cālukya kings of Badami claimed to have been Haritiputras.\(^1\) The practice of mentioning metronymics went out of fashion in the early medieval period. But from this time the popularity of mentioning a man’s name jointly with that of his father began to increase in the southern areas of the country. Thus the Early Cālukya king Kīrtivarman II seems to be mentioned in an inscription\(^2\) as Vikramāditya-Kīrtivarman, i.e. Kīrtivarman II the son of Vikramāditya II.

That the more dignified title Mahārājādhirāja was used in the South side by side with Mahārāja about the middle of the 4th century A.D. is indicated by the Mayidavolu and Hirahadagalli plates\(^3\) of the Pallava king Śivaskandavarman, in the first of which he is called Tiwā-mahārāja (a modification of the usual Tiwārāja, ‘crown prince’) and in the second Dharma-Mahārājādhirāja.\(^4\) The second inscription refers to the unnamed father of Śivaskandavarman as Mahārāja-bappa-svāmin (i.e. ‘the Mahārāja, the father, the lord’). But the kings of South India belonging to the period upto the 6th century, including the successors of the said Śivaskandavarman, called themselves only Mahārāja (sometimes Dharma-Mahārāja).\(^5\) In the

1. See Sue. Sāt. L. Dec., p. 155. It was later misunderstood as Hāriti-putra.
4. The Kadamba king of the Malavalli inscription also calls himself Dharma-Mahārājādhirāja while the same title was assumed by Gaṅga Nitiṁārga Koniguvarma-Perunnalī and his successors (cf. Bomb. Gaz., Vol. I, Part ii, p. 393, note 3; p. 288, note 5). The title Dharma-Mahārāja is supposed to mean ‘a Mahārāja who, at the particular time of the record, was engaged in an act of religious merit’. The word dharma was sometimes affixed to the royal title by several kings of both North and South India. See Select Inscriptions, pp. 66, 211, 407, 437, 456. For its penetration into the land beyond the Bay of Bengal, see ibid., p. 473. Sometimes a crown-prince was called Dharma-Tiwamahārāja in South India (Sue. Sāt. L. Dec., p. 207). We have also Mahārājāvarna for Tiwamahārāja (Ep. Ind., Vol. XXXII, p. 292, note 1).
5. See Select Inscriptions, pp. 443, 446, etc.
Penukonda plates,¹ the Pallava overlords have been called Mahārāja while the Gaṅga feudatories have been endowed with the title Mahādhirāja. The epithet Adhirāja is sometimes known to have been used as a subordinate title.²

The Cāluṅkya emperors of Bādami, including the great Pulakesin II (610-42 A.D.), called themselves Mahārāja, though they soon adopted the more dignified combination of the three titles Mahārājādhīrāja, Paramēśvara and Bhaṭṭāraka (usually no: Paramabhaṭṭāraka).³ In the records of the successors of Pulakesin II, that king is stated to have assumed the title Paramēśvara as a result of his victory over the imperial ruler Harṣavardhana of Northern India, though Pulakesin’s own Hyderabad plates state that he assumed the said title after defeating certain hostile kings by 612 A.D. apparently before his engagement with Harṣa.⁴

An interesting title of the Cāluṅkya kings was Śrī-Pṛthivi-vallabha often contracted into Śrī-vallabha or Vallabha.⁵ They were therefore known as Vallabha-rājas. The same title was later adopted by their Rāṣṭrakūṭa successors who were known to the Arabs as the Balharā (Sanskrit Vallabharāja). The epithet seems to suggest that these rulers claimed to have been the incarnation of Viṣṇu, the husband of Śrī and Pṛthivi. The usual style of the Rāṣṭrakūṭas was Paramabhaṭṭāraka Mahārājādhīrāja Paramēśvara.⁶

The combination of the three titles was not popular with the Pallavas who ruled further south contemporaneously with the Cāluṅkya and Rāṣṭrakūṭa, though sometimes they called themselves Rājadhīrāja Paramēśvara.⁷ Similar is the case with the Colas and Pāṇḍyas.⁸

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1. Ibid., p. 457.
2. See Sac. Sākt. L. Doc., p. 113 and note.
3. The Classical Age, p. 235; cf. SII, Vol.I, p.146 (Vakkaleri plate.). Bhaṭṭāraka is found in the form Bhaṭṭāra or Bhaḷāra in Kannada epigraphs.
5. Ibid., p. 213. Often a word meaning ‘king’ was suffixed to these.
Early rulers of the Eastern Cālukya dynasty of Veṅgi enjoyed the title Mahārāja. But the later members of the family called themselves Mahārājādhirāja Paramesvara Bhaṭṭāraka (or Paramabhaṭṭāraka). Sometimes the paramount title Paramabhaṭṭāraka was used by the later Eastern Cālukyas together with the title Samadhigata-pañca-mahāśabda which was generally assumed by subordinate rulers. In this, however, the Eastern Cālukyas appear to have imitated the Imperial Rāṣṭrakūṭas who are known to have rarely used that title. There are a few such instances of an independent ruler claiming this title.

In medieval times, the imperial rulers of North India were sometimes called Aśvapati-Gajapati-Narapati-rāja-tray-ādhipati. The word rāja in this compound may be regarded as having the same meaning as in rāj-āvali-traya, i.e. 3 of the groups of royal epithets. The Vijayanagara kings called them-

2. SII, Vol. I, p. 33, text line 16; p. 45, text lines 20-21. See also p. 40, text lines 42-43, where the king is called Mahārāja.
3. See, e.g., the Vemalurpadu plates (Ep. Ind., Vol. XVIII, p. 231, text lines 47-48) of Amma II.
6. The title was assumed by Kalacuri Karna (1041-71 A.D.) and his successors, Gāhadavāla Govindacandra (1114-54 A. D.) and his successors, the Sena king Lakṣmaṇasena (1179-1206 A.D.) and his successors and the Candella king Trailokyavaran (1205-50 A.D.). Mirashi suggests that Karna assumed the title after subduing three kings regarded as Aśvapati, Gajapati and Narapati (CHI, Vol. IV, pp. c-c). The Gāhadavālas and Candaless appear to have assumed it after their success against the Kalacuris and the Senas as a result of their success against the Gāhadavālas. But, as regards Candella Trailokyavaran, his name may have been inserted in the place of that of a Kalacuri king in the ready-made introductory part of the grants of the Kaurava feudatories of Karkaredi, since the typical Kalacuri title Vāmadeva-pādānādhyāta (i.e. meditating on or favoured by the Saiva religious teacher Vāmadeva to whom the Kalacuri kingdom was dedicated by his disciple Gāṅgeya) and Trikaṅgādhipati are also found to have been used along with his name. See the Rewa plates in Ind. Ant., Vol. XVII, pp. 231 ff; cf. Ep. Ind., Vol., XXX, pp. 46 ff. Rapson associates the title with the Allahabad region and suggests that its assumption indicates the possession of the said region (Woolner Com. Vol., pp. 196 ff.). It is difficult to accept this view. We have, to note that the same title was assumed by the Vijayanagara kings.
selves Āśvapati-Gajapati-Narapati-mūvaru-rāyara-gandha which is the Kannada translation of the same epithet. The expression seems to represent a king as the lord of threefold sovereignty, i.e. of the three wings of sovereignty, viz. the cavalry, elephant force and infantry. In an inscription of the 13th century, the Yajvapāla king Āsalla of Nalapur is represented as trividha-kṣitija-cūḍa-māni (literally, ‘the head-jewel of the three kinds of rulers’) probably with reference to an idea of grouping kings as Āśvapati, Gajapati or Narapati according as they were strong in cavalry, elephant force or infantry. It appears that some of the medieval Indian kings considered themselves sufficiently strong in all the three wings of sovereignty and claimed the comprehensive title referred to above, while their neighbours were inclined to apply to them any one of the three epithets with reference to the wing in which they were regarded as especially strong. This is how the latest rulers of the Imperial Gaṅga dynasty of Orissa and their Suryavarnā successors gradually became famous as Gajapati.

Sometimes kings assumed titles with reference to their particular achievements. Thus the title Gaṅgaikonda assumed by the Coḷa king Rājendra I (1012-43 A.D.) refers to his success against the Gaṅgas or the land watered by the Gaṅgā. But, in certain cases, such a title was continuously used by the successors of a ruler who first assumed it. Thus the Suryavarnā monarch Kapileśvara, who became king of Orissa in 1434-35 A.D., claimed to be Gaṅgēśvara and Nāvakoti-Karnāṭaka-Kalavargēśvara, i.e. ‘the lord of Gauḍa’ and ‘the master of the Karnāṭaka-nine-crores as well as of Kalavarga (Gulbarga)’, although the claim is more or less vainglorious. But it is interest-

1. Cf. SII, Vol. VII, No. 202 (p. 95). They are said to have been specially known as Āśvapati because of the strength of their cavalry (Mahalingam, Administration and Social Life under Vijayanaga, p. 147).
3. Ibid., Vol. XXXIII, p. 4, note 2. The Vijayanagara kings are believed to have been famous as Āśvapati just as the later Imperial Gangas of Orissa and their successors became celebrated as Gajapati (IHQ, Vol. XXXIII, p. 275). For the conception of Gajapati in the south (India), Ratnapati in the west (Persia), Āśvapati in the north (Turk or Hun) and Narapati in the west (China), see P. C. Bagchi, Twelve Years of Wandering of Buddha, Otprint, pp. 19 ff.; Watters, On Tama Churnam, Travels in India, Vol.I, pp. 35 ff.
ing to note that the same title was continued not only by his successors but also by later Oriya rulers who claimed to have been the successors of the medieval emperors of Orissa. Sometimes kings of a family, especially of the Kannada region, represented themselves as the lord of a particular city or locality from which it claimed to have hailed. Thus the Imperial Rāṣṭrakūṭas often called themselves Lattalurapura-parameśvara, ‘lord of Lattalurapura (modern Lātūr in the Osmanabad District of the former Hyderabad State).\(^1\)

The name of a king generally had the word śrī prefixed to it. Particular epithets were also sometimes prefixed to royal names. Thus certain medieval rulers of the Kannada-speaking area prefixed words like Nūmadi, Imnadi and Munmudi to their names probably to distinguish them from their predecessors bearing the same names.\(^2\) But names like Kubja-Viṣṇuvardhana falls in another category in which a descriptive epithet was added to the name. The word vīra became a popular prefix to royal names in some families. Thus the later Gaṅga kings, alternately named Narasimha and Bhānu, are usually called Vīra-Narasimha and Vīra-Bhānu. The word pratāpa and sometimes the expression Vīra-pratāpa were similarly used as prefixes to royal names. The expression prauḍha-pratāpa was also used.\(^3\)

Sometimes the king was indicated by expressions like śrīhasta, śripāda, śricaraṇa, etc.\(^4\) The predecessor of the ruling monarch was often mentioned as ‘the big king’, and we have expressions like byhan-ṛpati-caraṇāḥ, periya-devar (Tamil), Bada-Narasimha (Oḍiṣya), Pedda-Narasimha (Telugu), etc.\(^5\)

3. The Yādavas of Devagiri, e.g., called themselves Pratāpācakravartin, Prawudhpātāpācakravartin, Bhijabalapratāpācakravartin, Bhijabalaprawudhpātāpācakravartin, Yādavacakravartin, etc. Among the Hoysalas, we have also Nīḥṣānkapratāpācakravartin. Cf. *Bomb. Gaz.*, Vol. I, Part ii, pp. 507, 523, 528-29.
4. See above, p. 328; also below.
TECHNICAL EXPRESSIONS

With the advent of the Muhammadans in Indian politics, some of the titles of the Muslim rulers were Indianised. Thus the Arabic title Amīr was Indianised as Hammīra or Hamīra. Although no Indian king is known to have assumed Hammīra or Hamīra as a title, there were a number of kings and princes who adopted it as a personal name. Even princesses were sometimes named Hamiradevi or Hammiradevi. Another Muslim royal title similarly Indianised was Sulṭān which is often found in the form of Suratāna. As a title, it was very rarely assumed by Indian rulers; but it was often adopted by Indian princes as a personal name. Sometimes it was written as Sulatāna, etc., along with Pāṭiśāh = Pādshāh, etc., in Sanskritic epigraphs referring to Muslim rulers.

The feudatories often claimed to have obtained the five great šābdas (usually saṃadhi-gata-paīca-mahā-sabda or piṭpaīca-mahā-sabda) in which šabda means either 'a title' or 'a sound'. Kalhaḍa's Rājatarangini (IV. 140-43, 512, 630) explains the five mahā-sabdas as the five official designations beginning with the word mahā, viz. (1) Mahā-Pratihāra (superintendent of the king's chamber or of the gate and guards of the palace or capital city), (2) Mahā-Saṃdhivigrahika minister for peace and war, i.e. of foreign affairs, (3) Mahā-Aśvāśalā-dhikita (superintendent of the stables), (4) Mahā-Bhāṇḍāgārika (treasurer) and (5) Mahā-Sādhānīka (commander of the forces). This seems to be the meaning of the expression paīca-mahā-sabda as was current in most parts of North India although the designation may not have referred to the same group of five as mentioned above. In some West Indian

1. Cf. Rājatarangini, VII. 53. 64; Bhandarkar's List, No. 598, etc.
2. See Bhandarkar's List, Nos. 623, 702, etc. Cf. also Hamāna and Ahaṃtīra in Ep. Ind., Vol. XXXIV, p. 178.
4. Ibid., Nos. 535, 579, etc.
5. Cf. the case of the Vijayanagara kings who called themselves Hindurīyā-Suratāna.
6. Bhandarkar's List, Nos. 919-20, etc. It was often spelt as Suratāna (ibid., No. 919).
records, the five titles appear to have been Mahārāja, Maṇi-
sāmanta (feudatory), Mahākārtākṛtika (probably, a royal agent or
remembrancer), Mahādaṇḍanāyaka (commander of forces) and
Mahāpratihāra. In South India, however, the title seems to refer to the privilege allowed by the overlord to enjoy the
sounds of five kinds of musical instruments. These five instru-
ments are mentioned by some authorities as the trumpet,
tambour, conch-shell used as a horn, kettledrum and gong.¹
The use of these was allowed as a special mark of distinction
not only to feudatory rulers but also to other persons of high
rank and authority.² That the distinction or privilege was
often conferred on a subordinate by his master is indicated by
passages like tat-pradatta-paṅca-mahāśabda (i.e. [enjoying] the five
mahāśabdas conferred by the master) in respect of a feudatory
of Pratihāra Bhoja I in the Deogad inscription³ of 862 A.D.
Instead of paṅca-mahāśabda sometimes we have aśeṣa-mahā-
śabda (‘all the mahāśabdas’) or aśeṣa-paṅca-mahāśabda (‘all
the five mahāśabdas’).⁴

In medieval records, a subordinate ruler or viceroy
was often described as ‘conducting the entire business of the
seal’ (cf. samasta-mudrā-nyāpārān—paripauthayati).⁵

A common feudatory title is Sāmanta, of which Mahā-
sāmanta and Mahāsāmantaḍhipati of latter records appear to
indicate superior grades.⁶ Rāṇaka (later Rāṇā in Rajasthan)
is another popular feudatory title of the medieval period. It
seems to have been derived from Rājanaka, Rājānaka or Rāja-
nyaka found in the list of addressees in the early medieval

¹ CII, Vol. III, 196, note 9. S. K. Aiyangar interpreted the Rāja-
taraṅgini stanzas referred to above in support of the musical sounds theory
(JBBRAS, Vol. I, N.S. 1925, pp. 238-45). But Kalhaṇa’s meaning is quite
clear from op. cit., IV. 680. See JBBRAS, Vol. VII, pp. 48-51; P. N.
Bhattacharya, Kāmarūpasāasanācāli, p. 42, note.
⁴ Cf. Ind. Ant., Vol. XII, pp. 126, 160; Vol. XIV, p. 199; JBBRAS,
Vol. IX, p. 219; Vol. XII, p. 329.
⁵ Ep. Ind., Vol. XXXII, p. 152, note 2; p. 166. Sometimes śrī-śrī-
karan-ādi-samasta-mudrā-nyāpārān (i.e. the entire business including
the preparation of documents) is used. See below, p. 359.
⁶ For a feudatory ruler called both Mahāsāmantaḍhipati and Mahā-
copper-plate grants of Northern India. In these lists, the Rājanaka is mentioned after the Rājan who was also a feudatory but of a higher rank. Rarely Rājanaka and Rānaka are distinguished, the distinction being no doubt based on their being stereotyped without regard to the original meaning of the designation.

Some of the feudatories enjoyed the designation Mandaleśvara, i.e. ruler of a mandala (a district of a kingdom) sometimes modified to Mahāmandaleśvara. The same designation is also found in the form Mandalika or Mahānandolika. The designation Mandalika was sometimes adopted as a personal name, though it was often spelt as Mandalika. It is, in some cases, difficult to determine whether a provincial governor was a viceroy or a feudatory of an imperial ruler. There was no great difference between these two classes of rulers since a post was often held by an officer hereditarily. Thus the son and successor of a viceroy became practically a feudatory. These feudatories or viceroys very often enjoyed one or more official designations. Thus Vijayasena, a subordinate of Vainyagupta, is known from the Gunaighar plate to have enjoyed the designations Mahārāja and Mahāsāmantia as well as Mahāpratihāra (chief of the door-keepers of the king’s chamber or the royal palace or the capital city), Mahāpilupati (master of elephants), Pañcādhikaranaḥparika (head of five administrative offices or departments), Pālynparika (probably, head of the accounts department) and Purapāloparika (chief amongst the governors of cities). It is difficult to say whether the different posts were held by Vijayasena at the same time or one after another.

In medieval times, Rājan was often spelt Rāya or Rāva and similar change is also noticed in respect of Mahārāja. Sanskrit Rājaputra was likewise modified to Rāvata (spelt as Rāutta, Rāuta, Rākutta, etc., in Orissa) which was used as a title of

1. Bhandarkar’s List, Nos. 24, 133, etc., and Nos. 141, 265, etc.
2. Ibid., No. 454, and Nos. 180, 205, etc.
3. Ibid., Nos. 133, etc., and 751, etc.
5. We have also Pilupati.
6. Cf. royal names like Kṛṣṇadeva-rāya, Kṛṣṇadeva-mahārāya, etc.
nobility. After the formal dedication of the Gaṅga kingdom to the god Puruṣottama-Jagannātha of Puri, the Gaṅga kings, who then regarded themselves as subordinates of the god, usually called themselves Rāuta.¹

Sometimes particular feudatory titles were popular in particular areas. Thus a number of dignitaries in the dominions of the Ikṣvākus of the Krishna-Guntur region enjoyed the title Talavara or Mahātalavara, their wives being similarly called Mahātalavarī. Although the wife of an official like Mahāsenāpati is often found to enjoy the designation Mahāsenāpatni,² the large number of persons enjoying the above designation would suggest that Talavara in these cases indicates a title of nobility and not merely an official designation. Vinayavijaya's Suboddhikā commentary on the Jain Kalpasūtra explains it as tuṣṭa-bhūpāla-pradatta-patīa-bandha-śīśita-śājakṣīthāniya, i.e. a subordinate ruler (or viceroy) favoured by a turban by his master, and this meaning is suitable here,³ even though Hariśeṇa’s Bhatkatathakoṣa (931-32 A.D.) uses Talāra, apparently the same as Talavara, to indicate the administrator of a city or the prefect of the city police.⁴ In the age of the Śātavāhanas, certain feudatories enjoyed the title Mahābhoja (from Bhoja or Bhojakā meaning ‘a Jāgīrdār’) and their wives were called Mahābhoji.⁵ Subordinate rulers of the Kannada-speaking region often called themselves Ammana (or Appana)-gandha-vāraṇa (‘the musk-elephant of the father’), Ayyana-gandha-vāraṇa (‘the musk-elephant of the grandfather’), Ayyana-singa (‘the lion of the grandfather’), Aṇṇana-singa (‘the lion of the brother’), Śaraṇāgata-vajrapaṇiṣa (‘the impregnable shelter for one who seeks for it’), etc.

Sometimes the titles assumed by subordinate rulers are found to be an admixture of both imperial and feudatory

2. Cf. Select Inscriptions, p. 204.
4. Hemacandra’s Deśināmamalā (V. 3) gives nagara-raksaka as the meaning of talāra. In some cases, the Talāra or Talāri was called the Kotewāl. Cf. Bhār. Vid., Vol. XVII, Nos. 3-4, pp. 127 ff.
5. Lüders’ List, No. 1021, etc.
TECHNICAL EXPRESSIONS

345

titles or an ambiguous admixture of the two elements.¹ This indicates their newly achieved semi-independent status. The Panchobhi plate² represents king Saṅgrāmagnupa of Jayapura and his grandfather and predecessor Rājādityagnupa as Parama-
bhāṭṭāraka-Mahārājādhirāja-Paramesvāra as well as Mahāmāṇḍalika which is a feudatory title originally enjoyed by this family of rulers. In some cases, the subordinate title enjoyed by a family of feudatory rulers was continued even when they began to rule as independent monarchs. Thus the Śaka Mahākṣatrapas continued to use the feudatory title even when they ruled as almost independent rulers.

In the inscriptions of Aśoka, a queen of the emperor is called Devī,³ though they were apparently also called Rājāni and Mahiṣi. Later on the queens of imperial rulers were called Mahādevī⁴ and apparently also Mahārājāni, while the chief amongst the queens was called Agra-mahiṣi,⁵ Paṭṭa-mahādevī,⁶ etc. When subordinate rulers enjoyed the title Mahārāja or Mahārājādhirāja, their queens were also styled Mahādevī,⁷ Paramadevi,⁸ etc. Often the wife of a crown-prince or a subordinate ruler was called Devi or Rājāni⁹ and their chief wife Paṭṭa-rājāni.¹⁰ The word bhāṭṭārikā was sometimes suffixed to the name of the queen of both independent and subordinate

¹. Ep. Ind., Vol. XXIX, p. 186. For a ruler called both Mahā-


³. Select Inscriptions, pp. 66, 72. Cf. also the case of Devi Nāgannikā, queen of Sātakarnī I who flourished about the close of the 1st century B. C. (ibid., p. 185).

⁴. For Mahādevi Gautami Balaśri mother of Gautamiputra Sātakarnī who flourished in the 2nd century A.D., see ibid., pp. 193, 198. For later instances, see ibid., pp. 278-79, etc.

⁵. Mahādevi Prabhāvatigupta was the Agra-mahiṣi of Vākāṭaka Rudrasena II (ibid., pp. 413, 416). For Piriyaśi (for Sanskrit Mahāmahiṣi) and Agramahāmahsi in the inscriptions of the Kan nada area, see Bomb. Gaz., Vol. I, Part ii, pp. 448-49.


⁷. Cf. the cases of the queens of the Mahārājas of Uccakalpa (CII, Vol. III, pp. 117 ff., Nos. 26 ff.).


⁹. See Select Inscriptions, p. 433.

¹⁰. Ep. Ind., Vol. XXX, p. 84.
rulers. Ruling queens generally enjoyed titles corresponding to those of the rulers of the other sex. Thus queen Daṇḍi-mahādevī (first quarter of the 11th century) of the Bhauma Kara dynasty of Orissa called herself Paramabhaṭṭārikā Mahā-rājādhirāja-Paramesvari.

In the inscriptions of Aśoka, the king’s son seems to be called Āryaputra while princes of the royal blood were probably called Kumāra. The expression Āryaputra in this sense does not appear in later records, although Kumāra and its regional variants occur in numerous epigraphs. Some of the medieval Paramāra rulers called themselves Mahākumāra. The epithet Prāpta-paṇca-mahāsābda and the suffix bhaṭṭāraka were sometimes added to the names of the Yuvrāja or crown-prince. The word bhaṭṭāraka was also suffixed to the name of a king’s son who may not have been the crown-prince. In South India, the Yuvrāja was sometimes called Yuvamahārāja.

Sectarian epithets indicating the religious persuasion of the rulers is often noticed in their records. We have referred above to the epithet Dharmaśṭhita or Satyadharmaśṭhita applied to the Kuśāna king Kadphises I probably with reference to his adherence to the Buddhist faith. Kadphises II seems to be called Māheśvara, ‘a devotee of the god Maheśvara or Śiva’, on some of his coins. Such sectarian epithets became popular from about the 4th century A.D.

The Imperial Guptas were followers of the Vaiśnava faith; but the epithet Paramabhāgavata (literally, ‘a devout worshipper or the Bhagavat or Viṣṇu’), indicating their adherence to the Bhāgavata form of Vaiṣṇavism, appears in epigraphic

2. Cf. *Ep. Ind.*, Vol. XXIX, p. 88. The Kākatiya queen Rudramma or Rudrāmā was sometimes called Rudrādeva and was endowed with epithets in the masculine gender.
4. Bhandarkar’s *List*, No. 257, etc.
and numismatic records for the first time with reference to Caudragupta II (376-414 A.D.). A similar epithet of sectarian character used with the names of the Gupta emperors is Paramadaiva. Thus Kumāragupta I is called Paramabhāgava in some epigraphic and numismatic records, but Paramadaiva in certain grants issued by his subordinates. The expression paramadaiva means 'a devout worshipper of the devatā or god', the word devatā here apparently indicating the god Viṣṇu. Similarly the Sendraka king Nikumbhāllaśakti is called Paramamāheśvara and Paramabrahmāṇya at the same time. The expression Paramabrahmāṇya means 'a devout follower of the Brāhmaṇas' and not 'a devout worshipper of the god Brahman' since the king in question is specifically stated to have been a Śaiva. There are only a few instances representing a ruler as devoted to two different deities. The Eastern Gaṅgas were Śaivas. But Anantavarman Coḍagaṅga (1078-1147 A.D.) became a devotee of the god Puruṣottama-Jagmātha (Viṣṇu) of Puri after his conquest of that region. It is interesting to note that Coḍagaṅga's earlier records represent him as a Paramamāheśvara and later epigraphs as a Paramavaiṣṇava, while an inscription of the intervening period calls him both Paramamāheśvara and Paramavaiṣṇava.

Instead of Paramadaiva, sometimes we have Paramadaiva dhādaiva. Thus a sixth century ruler of Orissa, named Śambhuyaśas, is called both Paramamāheśvara (a devout wor-

5. Ep. Ind., Vol. XXVIII, p. 240. Some of the successors of this king also claimed to have been devoted to both Śiva and Viṣṇu at the same time. See ibid., Vol. XXXIII, p. 43. For other rulers enjoying similar epithets, see Ep. Ind., Vol. II, p. 353, text line 48; Vogel, Antiquities of Chamba State, Part I, p. 185, text line 18.
shipper of the god Maheśvara or Śiva) and Paramadivaivatādhidhvani-vata meaning ‘one who is firmly devoted to the gods and the supreme god’. Similarly the Pāṇḍava rulers of Mekalā called themselves Paramagurudivaivatādhidhvani-visēśa side by side with Paramamāheśvara and Paramabrahmanya. The meaning of this epithet is ‘one who is a great teacher [of his subjects] and devotee of the gods and the supreme god’. There are numerous instances of the Śaiva kings styling themselves Paramamāheśvara in all parts of India.

Instead of the epithets Paramabhāgavata for a Vaiṣṇava ruler and Paramamāheśvara for a Śaiva king, we have differently worded epithets in rare cases. Thus the Vākṣaka queen Prabhāvatiguptā called herself Atyantabhagavadbhaktā (staunchly devoted to the Bhagavat or the god Viṣṇu) and Bhagavat-pād-ānudhyātā (meditating on, or favoured by, the feet of Viṣṇu), while the epithet Atyantamāheśvara is found in the records of her son Pravarasena II. A number of rulers including the Traikūṭaka kings of the 5th century A.D. preferred to call themselves Paramavaiṣṇava (a devout worshipper of Viṣṇu). Probably they followed a school different from the Bhāgavata. The worship of the Avatāras (incarnations) of Viṣṇu is reflected in epithets like Paramanārasinha (a devout worshipper of the Narasimha or man-lion incarnation of Viṣṇu) adopted by king Lakṣmanaśena of Bengal, though most of his records represent him as Paramavaiṣṇava.

Sometimes the rulers of the same dynasty were worshippers of different deities. Thus the inscriptions of Harṣa represent some of the rulers of the Puṣyabhūti family in the following way: Paramādityabhakta (a devout worshipper of the Sun-god) Rājyavardhana I; his son Paramādityabhakta Ādityavardhana, his son Paramādityabhakta Prabhākarvardhana; his son

1. Ep. Ind., Vol. XXIII, p. 200. It is often wrongly taken to be Paramadevaivatādhī.
2. Ibid., Vol. XXVII, p. 140, where the expression is wrongly interpreted.
3. Select Inscriptions, pp. 413, 416.
4. Ibid., p. 420.
Paramasaugata (a devout worshipper of the Sugata or Buddha) Rājyavardhana II; his younger brother Paramamāheśvara Harṣa.1 Similarly, the Barah plate of Bhoja represents the kings of the Pratihāra dynasty as follows: Paramavaiṣṇava Devaśakti; his son Paramamāheśvara Vatsarāja; his son Paramabhagavatībhakta (a devout worshipper of the goddess Bhagavati) Nāga-bhaṭa; his son Paramādiyabhakta Rāmabhadra; his son Paramabhagavatībhakta Bhoja.2 Instead of Paramādiyabhakta, such devotees of the Sun-god as king Viśvarūpasena of Bengal, son of Paramavaiṣṇava or Paramanāraśīnha Lakṣmanaśena, called themselves Paramasaura.3 Similarly in place of Paramasaugata, Buddhist kings sometimes called themselves Paramatāṭhāgata.4

Very often the word anudhyāta and occasionally the word parīṛghita are used in inscriptions from about the 4th century A.D. with reference to the relations between the predecessor and his successor on the throne, a king and his viceroy, an overlord and his feudatory, a god and his devotee, the father or parents and the son, etc.5 We have already referred to queen Prabhāvatiguptā’s epithet Bhagavatpāḍ-ānudhyātā. The basic meaning of the root anudhyai is ‘to consider or think of attentively’, ‘to meditate’, etc. The Mahābhārata,6 uses the word anudhyāta in the active in the sense of ‘steeped in meditation’ and this meaning is not unsuitable to the contexts, though in bhagavat-pāḍ-ānudhyātā, the word seems to be used in the passive to give the meaning bhagavataḥ pāḍau anudhyātaḥ yayeśa śa. But since the object of one’s affection, favour or veneration demands one’s constant thought or meditation, the verb soon came to

5. Cf. *Ep. Ind.*, Vol. XXXI, pp. 4. 9, 50, 72, 92, 107, 132. 135. 137, 221, 265, 280. 287, 297-94, 300, 313. A few rulers called themselves vāca-pāḍ-ānudhyāta in which the word vāca is used instead of the usual ḫappa meaning father (*Ep. Ind.*, Vol. XXX, p. 168). Vāca has been explained as an uncle or a relation of one’s father’s generation. Instead of pāḍ-ānudhyāta sometimes we have pāḍa-bhakta, pāḍapadma-opajīvīna, pāḍapaukapajja-bhramana, etc.
6. XII. 127. 19.
be used in the sense of 'to wish well of', 'to bless', 'to favour' and Kālidāsa's Raghuvamśa¹ uses it in this sense.

That the word anudhyāta has been used in many cases in the inscriptions in the sense of 'meditating on' is indicated by the fact that occasionally we have anudhyāna-rata in its place. Thus the grant of Silābhanja Tribhubhanakalasa mentions the king as mātā-pitr-pād-ānudhyāna-rata instead of the usual mātā-pitr-pād-ānudhyāta.² That however the expression was sometimes understood in the sense of 'favoured by' is also clearly indicated by some records. Thus verses 22-23 of the Talagunda inscription state that Śaḍānana (i.e. the god Kārttikeya-Mahāsena), together with the Mothers (i.e. the Mother-goddesses), anointed the Senāpati (i.e. Kadamba Mayūraśarman) [as king] after having favoured (anudhyāya) him,³ while in many Kadamba records Mayūraśarman's family is described as Svāmi-Mahāsena-Mātyagand-ānudhyāt-abhiṣikta (favoured and anointed by the lord Mahāsena and the Mothers)⁴ obviously with reference to the same event.⁵

The word parighrīta, sometimes used instead of anudhyāta in a similar context, literally means 'accepted' and may suggest that the successor or subordinate so described was really selected, out of several candidates, for a post or position. Thus the description of Candragupta II as Samudraguptasya putras=tat-parighrītaḥ⁶ may suggest that Samudragupta selected Candragupta II as his successor out of his many sons, or at least

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1. XIV, 60, XVII, 36. Mallinātha explains anudhyeya and anudadhyuḥ in the second of the stanzas as anugrahya and anujagṛt huḥ respectively. He also quotes the Utpalamālā explaining anudhyāna as anugraha.
4. Ind. Ant., Vol. VI, p. 11, text line 2; p. 16, text line 3, etc.
Candragupta II preferred to represent himself as such.\(^1\) That seems to be the reason why *parighita* is used only rarely.

All kings, independent or subordinate, were often represented as the lord of the soil, the word for ‘soil’ also indicating ‘the earth’. But independent monarchs were sometimes actually represented as the ruler or conqueror of ‘the whole earth’ meaning thereby the conventional *cakravarti-kṣetra* bounded by the Himalayas and the three seas, viz. the Bay of Bengal, the Arabian Sea and the Indian Ocean. This sphere of influence of a *cakravartin* or emperor was later conceived as two, the land between the Himalayas and the Vindhyas for North Indian rulers and the tract lying to the south of the Vindhyas for South Indian monarchs. This kind of representation of a king as the ruler or conqueror of the *cakravarti-kṣetra* is conventional and should not be regarded as historical.\(^2\)

### 3. Official Designations

In the inscriptions of Aśoka, the highest class of officers in the Maurya administration is called the *Mahāmātra*.\(^3\) The *Mahāmātras* were employed in various capacities such as the administrators or judicial officers of a city (*Nagaravyavahārika*), the superintendent in charge of the matters

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1. Lévi’s suggestion that *parighita* in such cases means ‘admitted in the family by adoption’ (op. cit., p. 36, note 3) is palpably wrong, since Candragupta II was not an adopted son of Samudragupta, but is clearly stated to have been born of the latter’s queen Dattadevi (*Select Inscriptions*, pp. 313, 321).

2. See my *Stud. Geog. Anc. Med. Ind.*, pp. 1 ff. The king is often represented as the husband of the earth or royal fortune conceived as a lady.

3. *Select Inscriptions*, pp. 46, 49, (note 4), 72-73. *Mahāmātra* as the designation of a high officer is rarely found in later epigraphs. In later times, it is known to have been used to indicate the driver of elephants (cf. *The Classical Age*, p. 193) possibly because for a time the officer in charge of the royal elephant corps enjoyed the designation more or less exclusively. The designation entered into Greek administrative vocabulary as *Maṇḍūra* meaning ‘commanders or rulers among Indians’ (*Tarn, The Greeks in Bactria and India*, p. 377, note 5; *Ind. Cult.*, Vol. VIII p. 408).
concerning the ladies of the royal household (Shyadhyakṣa), officers in charge of the bordering districts of the empire (Anta-Mahāmātra), etc. Aśoka created a big department of religious affairs, which was conducted by certain officers of this class called Dharma-Mahāmātra. The Dūtas or envoys possibly belonged to the class of Mahāmātras. Other high officers mentioned in Aśoka’s records are the Prādesika, Rajjuka and Rāṣṭrika who were all styled yukta or officer and were probably the governor of a group of districts, of a single district, and of the sub-division of a district respectively. It is difficult to say whether some of these officers belonged to the Mahāmātra rank.

A class of high functionaries under Aśoka is merely referred to as ‘the officer’ (Puruṣa) probably meaning special agents of the king. Among minor officers, mention is made of the reporters (Prativedaka) and scribes (Lipikara). The officers in charge of the royal cattle and pasture lands (Vrajabhūmika) appear to have belonged to a higher class.

In the epigraphic and numismatic records of the Indo-Greek and Scytho-Parthian age, mention is made of the Meridarkhas (meaning, ‘a district officer’) and Strategos, literally

1. Select Inscriptions, pp. 34, 41, 53-56, etc. The Shyadhyaka-mahāmātra was the same as the Antahpur-adhyakṣa of the inscriptions of the Cālukyas of Kalyāṇa (Bomb. Gaz., Vol. I, Part i, p. 451.). The cunuchs guarding the royal harem apparently served under this officer. Cf. Gopalakrishnamacharya Volume, pp. 438 ff. The Antamahāmātras may also be regarded as officers stationed at outposts on the borders of the empire in order to deal with the peoples beyond the borders.

2. Select Inscriptions, pp. 24-24, 34, 66.

3. Ibid., p. 37, text line 10.


5. Select Inscriptions, p. 20, note 2. Some scholars regard yukta used in Aśokan records as the designation of a class of officers like Ayukta.

6. Ibid., p. 55. 59.

7. Ibid., pp. 25, 49.

8. Ibid., p. 34.

9. Ibid., p. 109 (Meridarkha).

10. Ibid., p. 111, note 1 (Stratega).
meaning ‘commander of forces’ but enjoying the status of the governor of a province. In the epigraphs of the Scytho-
Parthians and Kusānas, we have reference to the Kṣatrapa
and Mahākṣatrapa, both derived from old Persian Kvikhrā-
pāvan meaning ‘a provincial governor’, and also to Dandā-
ṇāyaka and Mahādandānāyaka.

In the inscriptions of the Śaka rulers of Western India
and of the Śatavāhanas of the Deccan, we have reference
to officers like the Amātya (in the capacity of the governor of
a district or province), Senāpati (leader of forces), Mahā-
senāpati, Matisaciva (counsellor), Karmasaciva (administrator)
Mahādandānāyaka (the great commander of forces), Gaṇja-
vara (treasurer or store-keeper), etc. Early Śatavāhana
inscriptions mention the official designation Mahārāṣṭhin.

1. The Age of Imperial Unity, p. 129. A feudatory of the Indo-Greek
king Menander as well as his successor enjoyed the Prakrit title Apracaraṇa
(Sanskrit Aprṭyaṇa), ‘one having no equal or rival’ (ibid., p. 109).
2. Ibid., pp. 112, 114-15, 118-20, 131, 133, etc.
3. Ibid., p. 130, Proc. IHC. 1938, Trivandrum, p. 63. The popularity
of the designation Dandāṇāyaka in Kusāna administration may tempt one
to regard it as a translation of Greek Strategos. But, in that case, it would be
the only title of foreign origin that became popular in South India. It may
be noticed that other official designations of foreign origin such as Gaṇja-
vara, Pulpati, Dīcavaṇa, Sarabhaṇa, etc., are found in the records of the
northern regions of India and did not become popular in the South. See Ep.
Ind., Vol. XXXV, pp. 95ff. Of course it may be said that the administration
of the Śakas of Western India influenced to some extent the western areas
of the Deccan and that the Abhira king Vasuvena of the North-Western
Deccan conquered as far as the Guntur District of Andhra Pradesh, whose
Nagarjunakonda inscription of the year 30 (probably of the Abhira era of
248 A.D.) mentions an officer enjoying the designations Mahā-
ṛāṇika, Mahātalaśaṇa and Mahādandānāyaka (ibid., Vol. XXXIV, pp.
197 ff.). But the fact cannot be ignored that a Dandāṇāyaka-Balā-
dhikēta is mentioned in the Gunji (Raigarh District, Madhya Pradesh)
inscription of about the first century A.D. (Ep. Ind., Vol. XXXII, pp. 48 ff.;
4. Ibid., pp. 174, 191-93. Sometimes we have also Rājāmātya (Luders’
List, Nos. 1053, 1141) and also Mahāmātya (Bomb. Gaz., Vol. I, Part ii, p.
527, also called Mahāpradhāna). For an Amātya called Sarādhikārī, see ibid.,
P. 527.
5. Select Inscriptions, p. 176. There is also Mahāsenāpātī (Luders’
List, Nos. 1124, 1146).
6. Select Inscriptions, p. 204.
8. Ibid., p. 181.
9. Ibid., p. 110.
10. Ibid., pp. 165, 167. I do not think it possible to take the design-
ation as Mahārāṣṭhin (cf. ibid., p. 195).
which is probablly the same as the Rāṣṭrika of the inscriptions of Aśoka and the Rāṣṭriya or Rāṣṭriya of a Śaka inscription. Originally, he was no doubt the governor of a territorial unit called Rāṣṭra. But sometimes the designation seems to have been used as a title of nobility. Among the royal officers of this age, inscriptions also mention Bhāṇḍāgārika (store-keeper or treasurer), Rāja-vaidya (physician to the king), Rāja-lipikara (the king's scribe), Pratihāra-rakṣī (a female gate-keeper of the royal harem), etc.

That in later times official designations did not always indicate the same responsibility and may have indicated merely a rank in many cases is suggested by the mention of the Daṇḍanāyaka (sometimes modified to Daṇṇāyaka) and Mahāḍaṇḍanāyaka in the medieval records of the Kannāda area. Often he is the governor of a territory and, in some cases, the collector of particular taxes. In many cases, he enjoyed several other official designations at the same time, e.g. (1) Mahāsāṃtādhipati and Mahāpradhāna; or (2) Mahāpradhāna, Antahpuravērgadē and Mahāpasāyita; or (3) Sarvādhikārīn and Senāhāti; or (4) Mahāpradhāna and Senāhāti; or (5) Mahāpradhāna, Hēri-(Mahā)sandhivigrahin and Manēvērgadē (superintendent of the royal household); or (6) Mahāpradhāna, Hērisandhivigrahin, Senādhipati and Kāditavērgadē (superintendent of accounts and records); or (7) Mahāpradhāna, Antahpur-ādhyakṣa, Hēri-Lāḷa-Kannḍa-sandhivigrahin (Sanskrit Mahā-Lāḷa-Karnāṭa-sandhivigrahin) and Manēvērgadē; or (8) Mahāsāṃtādhipati, Mahā-

1. Select Inscriptions, pp. 53, 171.
3. An officer is described as the Daṇḍanāyaka of the southern part of his master's kingdom and as governing many districts. See Bomb. Gaz., Vol. I, Part ii, p. 523.
4. Sanskrit Antahpurādhyakṣa. The word vērgadē or vēggadē is also found in the independent official designation as Pērgadē or Hēggadē often given in Sanskrit as Adhikārīn meaning a governor (Bomb. Gaz., Vol. I, Part ii, pp. 459, 485).
5. The word pasāyita may be Sanskrit prasādita and the designation possibly indicated a Jāgīrdār of a particular type.
6. For the Śanabhoga or village accountant, see ibid., p. 449.
pradhāna, Bhānasavēggaḍē (Sanskrit Mahānasādhyaκa, 'superintendent of the royal kitchen') and Accupannāyadadhiṣṭhaḍyaka (superintendent of revenue from mints); or (9) Mahāpradhāna, Sarvādhikārin and Hirīya(Mahā)bhaṇḍārin, etc. It is not known whether the different responsibilities associated with particular designations were held by an officer at the same time; but it will be seen that a distinction is sometimes made between the Daṇḍanāyaka and the commander of the army (senā, sainya), the latter officer being often mentioned in these records as the Senāpati, Sainyādhikārin, Sainyaṭāla, Camūpati, Dala-adhikārin, Dalavāy, etc. Sometimes military and civil designations are applied to the same person. Thus the inscriptions of the Yādavas of Devagiri describe the same officer as Mahāpradhāna (chief minister), Bāhattaraṇiyogadhipati (superintendent of appointments of the 72 kinds of officers), Paṭṭasāhanadhipati (chief officer in charge of the army) and Senāpati (leader of forces). In one case, an officer called Mahāpradhāna and Bāhattaraṇiyogadhipati is described as the Sarvādhikārin (apparently, 'governor' or 'chief administrator') of Hāgraṭṭagē 300.

1. Mahalingam, South Indian Polity, pp. 118-119; Bomb. Gaz. Vol. I, Part ii, pp. 443, 451-52, 501. Nagaṇṇa-dāṇṇāyaka is mentioned as the Prime Minister of a Vijayanagara king in the same record mentioning Cāmanṭ-pāla as the king’s Sarvasainyādhikārin. The designation Accupannāya- dhiṣṭhaḍyaka may be compared with Sunkapannāyadhiṣṭhaḍyaka in which sunka stands for Sanskrit śūlka (Bomb. Gaz., op. cit., p. 485), Lālakhandeyakara-rādhikāyaḍyaka, 'superintendent of the revenue from Lāṭa’ (ibid., p. 487), etc.

2. Mahalingam, loc. cit. That there were various kinds of military officers is suggested by designations like Manṭyasamastasainyādhipati ‘leader of all the troops in the royal household’ (Bomb. Gaz., op. cit., p. 529).


4. Ibid., p. 521. That sometimes kings had in their service more than one person enjoying the same designation is suggested by the Lucknow Museum plate of Kirtipāla who is stated to have made a grant in the presence of all his Pāṭras apparently including (1) a Mahāpurohita-thakkura (the head of the chief priests), (2) a Mahāpurohita (priest), (3) a Dharmāṭhikarantika (judge), (4) a Daiuṭārāka (priest in charge of the shrine probably within the palace), (5) a Saṭṭhikāvrinar (conchshell-blower), (6) Panditas (i.e. court Pandits), (7) three Ṭāḍhyavas (teachers), (8) one Daiuṭāna (astrologer), (9) one Thakkura (treasurer), (10) one Mahākṣapatalika (accountant and record-keeper), (11) one Astu-argika (superintendent of eight departments ?), (12) one Kāṭaṭa-Kāṣṭhaka (scribe), (13) one Mahārthaśanika (officer in charge of gifts ?), and (14) one Mahāvāḍana (commander of forces). See Ep. Ind., Vol. VII, p. 97.
The practice of addressing a number of officers in connection with grants of land gradually came into vogue and the lists of officers furnished in many of the copper-plate charters give us a clearer picture of the administrative set up of some of the kingdoms. Sometimes it was specifically stated that the address was meant for present and future officers and subordinates who were then and might be later associated with the gift land. The earliest copper-plate grant giving such a list of officers is the Hirahadagalli plates of Pallava Sivaskandavarman. The royal order in respect of a grant of land was addressed in this case to the following categories of the king’s subordinates: Rājakumāra, Senāpati, Rāṣṭrika, Māṇḍapika, Desādhittra, Grāmagrāmabhajaka, Vallava, Govallava, Amātya, Ārakṣādhittra, Gauṃika, Taṁrthika, Naiyogika and other servants like the Saṅceratka and Bhāṭamanusya. Of these, the Rājakumāras were of course princes of the royal blood and the Senāpati the commander of the royal forces. The Rāṣṭrika seems, as in the earlier inscriptions referred to above, the governor of an administrative or territorial unit called Rāṣtra, while the Desādhittra was likewise the ruler of a similar unit called Desa. The Māṇḍapika was the officer in charge of the manḍapa or customs-house, called māṇḍavi in Marāṭhī and Gujarāṭī. Grāmagrāmabhajaka refers to the Jāgirdārs enjoying various rent-free villages in the kingdom. The Vallava and Govallava were respectively ‘the keeper of horses’ and ‘the keeper of cows.’ The Amātya was a minister or an administrative officer.

1. Cf. expressions like vartamāna-bhavishyat, yathā-kāla-bhāv, etc., and also samavetan or samapāgatan in the sense of ‘associated’ rather than ‘assembled.’ See above, pp 161 ff.

2. Select Inscriptions, pp. 437 ff. The order in respect of the Mayidavolu plates of Śivaskandavarman was issued to the Vyāpta who seems to have been the governor of the province of Andhrāpatha with his headquarters at Dhanýakata (ibid., pp. 433 ff.). Like Yuktā, Āyukta and Niyogin, Vyāpta essentially means ‘employed’ or ‘an employee’.

3. See Sue. Sāt. L. Div., p. 191. The Prakrit words in the record for Taṁrthika and Naiyogika are Tāthika and Nyeika respectively. The second designation is found in some other early Pallava charters as Naiyoka and Naiyogika.

4. See Wilson’s Glossary, s. v. māṇḍavi.

5. We have seen above that some Amātayas were governors of a district or province. Although the word is often used as a synonym of Mantrin or minister, Rāmavarman’s commentary on the Rāmāyaṇa, I. 7. 4, makes the following distinction between the two: amātāva desādi-kārya-nirvāhanā mantrino syahahāra-draṣṭāra iti dhadah (Ind. Cult., Vol. VIII, p. 121).
The *Arakaśādhikṛta* was either a magistrate looking after the watch over villages or towns, or an officer responsible for the protection of the king's person. The *Gaulmika* was in charge of a *gulma* or out-post,¹ and the *Tairthika* the officer in charge of a ferry or the ferries.² The designation *Nayogika*, derived from *niyoga*, 'an appointment', may indicate officers in charge of small administrative units or offices. The *Sānicaraka* was a spy while the *Bhaṭamanṣya* was apparently a constable, called *Pāik* (from Sanskrit *Padātika*, 'foot-soldier') or *Piāda* in many parts of North India.³ At the end of the Hirahadagallia plates, it is stated that the writer of the document was Bharuṣarman who was the *Rahasyādhikṛta* (private secretary) and the *Bhojaka* (Jāgīrdār) of Kolivāla. The official designation *Rahasyādhikṛta* is noticed in several other records sometimes as *Rahasya, Rāhasika*, *Rahasiniyukta*, etc.¹ He seems to be the same as *Vaisvāsika*, *Paramavisvāsin* or *Mahā-paramavisvāsin* of other records.⁴

There is no such list of officials addressed to the few copper-plate grants of the Imperial Guptas so far discovered. But a number of official designations of the Gupta administration are known from their epigraphs and the records of their subordinates. Hariṣeṇa, author of the Allahabad pillar inscription of Samudragupta, is called *Khādyāṭapākika* and *Sāndhivigrahika-Kumārāṇāya-Mahādaṇḍanāyaka*, while his father was also a *Mahādaṇḍanāyaka*.⁵ The formation of the designation *Khādyāṭapākika* is obscure, and it may be a mistake for *Khādyakāṭapākika* meaning the superintendent of the preparation of the king’s food. The *Sāndhivigrahika* was the minister of


². The word *tirtha* in this designation may also be taken to mean 'a holy place of pilgrimage'.

³. See Wilson's Glossary, s. v. *Pāik* and *Piāda*. The second of these is a Persian word introduced by the Muhammadans. Cf. also *Barkandāz*.


⁵. See ibid., Vol. XXVIII, p. 329; *Bomb. Gaz.*, Vol. I, Part ii, pp. 503, 523 (the same officer is called here *Mahāpradhāna, Sarvādhirājīn* and *Paramavisvāsin* or *Mahāparamavisvāsin*).

peace and war, i.e. of foreign affairs. The Kumārāmātya was probably an Amātya enjoying the status of a prince of the royal blood. We had occasion before to refer to the Gunaighar plate (507 A.D.) of Vainyagupta, which speaks of a feudatory ruler enjoying the designations Mahārāja and Mahāsāmantas side by side with Mahāpratihāra, Mahāpilupati, Paṁcādhikaraṇo-parika, Pāyuparika and Purapāloparika. Since the word pratihāra means 'a gate-keeper', the Mahāpratihāra may have been the superintendent of the troops in charge of the defence of the gates of the palace and capital and probably also of the king's body-guards. He may also have been the officer attending on the king at the door of the royal bed chamber. In Mahāpilupati, which means 'the master of elephants', the word pilu is derived from Arabic and Persian fil meaning 'an elephant'. The popularity of this semi-foreign designation in Eastern India about the beginning of the 6th century A.D. cannot be explained unless it is believed that the Imperial Guptas adopted it from the Kuṣāṇas. Paṁcādhikaraṇo-parika seems to mean 'the head of five administrative offices', while Pāyuparika may be 'the head of the department of accounts', the word pāṭi being known to mean 'arithmetic'. Purapāloparika seems to mean 'the chief amongst the governors of cities.'

We know from certain charters issued by the subordinate officers under the Gupta emperors that the Gupta viceroy


2. The Karamanda inscription of 436 A.D. mentions a Kumārāmātya who was also a Maṇṭrī, but later became a Mahābalaḍhikṣṭa. His father was likewise a Maṇṭrī and Kumārāmātya. Cf. Select Inscriptions, pp. 282-83. A similar designation is Kumāramahāpātra known from a medieval inscription of Orissa (Ep. Ind., Vol. XXVIII, p. 187).


4. This designation seems to be the same as Paṁcākaraṇo-parika applied to the Dūtaka of one of Śailodbhava Dharmarāja's grants, who is also styled Vaṁśavīṣa (privy councillor) and Brhaṭbhogin (the principal Jāgīrdār). See Ep. Ind., Vol. XXIX. p. 40. For Vaṁśavīṣa in other records, cf. ibid., Vol. XXVIII, p. 329.
or provincial governor was often called *Uparika* or *Uparika-Mahārāja*¹ and that the *Āyuktaka* was often the governor of a district (*Viśayapati*) and that the *Pustapāla* or record-keeper was an important district officer.² In many cases, a district officer is referred to in the inscriptions as *tad-Āyuktaka* or *tad-Vinīyuktaka* after the mention of the provincial governor in order to indicate that the said officer was employed by the viceroy and not directly by the crown.³ In later times, *Tadāyuktaka* and *Tañniyuktaka* or *Tadvinīyuktaka* appear to have become stereotyped official designations to indicate certain grades of subordinates and assistants of a high officer.

In the Gupta inscriptions of the Bengal region, sale of government land for the creation of rent-free holdings is represented as having been conducted by a board of administration, called *adhikaraṇa* such as *adhiśṭhāna-ādhikaraṇa* (administrative board of the city), *aṭṭakul-ādhikaraṇa* (administrative board consisting of members from eight communities), etc. In many cases, such a board consisted of the *Nagaraśreṣṭhin* (literally, ‘the city banker’), *Śārthavāha* (literally ‘the tradesman’) *Prathama-Kulika* (literally, ‘the chief Kulika or artisan’) and *Prathama-Kāyastha* (literally, ‘the chief Kāyastha or scribe’). There is little doubt that they formed what is now called a Pañcāyat Board. Such four-member Pañcāyat Boards were called Cauthiyyā in late medieval Rajasthan and were headed by the *Nagar-Seṭh* (*Nagaraśreṣṭhin*), the Paṭel (the village headman) and Paṭvārī (the accountant clerk) being two of the members; in early medieval inscriptions and literally works, the Cauthiyyā is called *Caturjātaka*. Five-member administrative boards of the same kind are known from the early medieval epigraphic and literary records of Western India as *Pañcakula*.⁴

¹ In medieval records, the governor or viceroy was sometimes said to have been conducting the *mudrā-svābhāra*, i.e. affairs associated with the royal seal. See *Ep. Ind.*, Vol. XXXIII, p. 71, etc.; above, p. 342.
² *Select Inscriptions*, pp. 283-86, 324, 328.
³ For *Āyukta* and his subordinate, sometimes we have *Yuktaka* and *Upayuktaka*. See *Ep. Ind.*, Vol. IV, p. 285, text line 56.
The Mallasarul plate of the time of Gopacandra, who ruled over considerable parts of Bengal about the middle of the 6th century, gives the list of the following officers in connection with a grant of land: Kārtākyika, Kumārāmāya, Cauroddharaṇika, Upanika, Audraṅgika, Āgraḥārika, Aurnāsthaṇika, Bhogapatiṇa, Viṣayaṇaṇī, Hiranyasāṃudāyika, Pattalaka, Āvasathika and Devadronisambaddha. The Kārtākyika seems to have informed the king about the progress made by officers in special undertakings. Cauroddharaṇika was a police officer responsible for collecting fines for theft. The Audraṅgika, Āgraḥārika and Aurnāsthaṇika were apparently superintendents respectively of Udraṅga, Agrahāra (rent-free lands granted to Brāhmaṇas) and Īrṇāsthāna (wool factory). The word Udraṅga is used in many records according to which the donee was entitled to enjoy the gift land together with Udraṅga, possibly meaning the principal tax. The Bhogapatiṇa was probably the superintendent of Bhogas or Žāγirs. The Hiranyasāṃudāyika may have been the collector of taxes in cash (hiraṇya) and the Pattalaka the officer in charge of a territorial unit called Pattalā, while the Āvasathika was apparently superintendents of Āvasathas probably meaning colleges or Dharmaśālās. Devadronisambaddha reminds us of the officer called Devadronyadhikṣetra, taken to mean 'a superintendent of the recession of idols', in the Talesvar plate (6th century) of Dytivaran.

The Bhamodra-Mohota plate (502 A.D.) of the Maitraka

1. Select Inscriptions, pp. 359 ff.
2. Cf. CH, Vol. III, p. 97 and note. The Tripura plate of Bhaveda seems to use Udraṅgikṣṭya and sodoṅgikṣṭya in the same sense (JAS, Letters, Vol. XVII, p. 94). This possibly means that Udraṅga had to be paid by the donees of this grant for the gift land in question.
3. The word Āvasathika also means 'one who keeps the domestic fire (āvasath) burning with daily offering' (D. Bhattacharya, Halāyudha’s Brāhmaṇasāra, p. 13) But the inscription in question seems to mean an official.
5. Select Inscriptions, pp. 433 ff.
chief Droṇasimha of Kathiawar offers a small list mentioning the Āyukta, Vinjyuktaka, Mahattara, Drāṅgika, Dhravasthānādhi-
karaṇa, Cāṭa and Bhaṭa. Of these, Mahattara may refer to the
headmen of the villages, although in South Indian records
the expression seems to indicate the Mahājanas or heads
of the families or communities, who constituted the village
councils. Drāṅgika is derived from dhaṅga which is the same
as udraṅga according to Sanskrit lexicons and appears to be the
same as Audraṅgika discussed above. The Rājataraṅgini uses the
word dhaṅga in the sense of ‘a watch station’. If that meaning
is applicable, Drāṅgika of the inscriptions may have been ‘the
officer in charge of a watch station’. Dhravasthānādhisikaraṇa was the
office of the Dhravasthāna. The officer in its charge is no doubt
the same as modern Dhruva of Kathiawar and Kachh meaning
a person who superintended the collection of the royal share
of the produce from the farmers on behalf of a Rājā. The
same officer is sometimes called Dhravādhisikaraṇika, i.e. superinten-
dent of the office of the Dhruva. The Cāṭa and Bhaṭa
noticed here are a regular occurrence in the list of addressees
in North Indian grants of the medieval age. Of the two, the
Bhaṭa is no doubt the same as the Bhaṭamālasya known from
certain South Indian epigraphs and referred to above. We
are inclined to take Bhaṭa to mean a constable or a Pālak
or Piṭāda, while the Cāṭa seems to have been the leader of a group
of them. Cāṭa is also found in the form Caṭṭa and Cāḍa in
later epigraphs and is apparently the same as the Cāḍ of modern

1. The charter of Visṇuṣena of Kathiawar, dated 592 A.D.,
mentions a few more designations, one of them being Vailabdhika (Ep. Ind.,
Vol. XXX, p. 167). This desigation, derived from vilabhī, seems to indi-
cate the custodian of presents offered to the king or of stolen property reco-
vered from thieves.
2. Cf. Wilson’s Glossary, s. v. Mahta, etc.
3. The mahaṇa-sabhā is often mentioned in the records of the
Kannada area.
4. VII. 1352: VIII. 1578, 2507, etc. Dhaṅga may be also taken to
mean a station for revenue collection.
5. This probably means the station for the collection of the dhrūva or
the fixed royal share of the produce.
Chamba where he was the head of a Pargana. Since however the Cāṭa and Bhāṭa are mentioned in most of the epigraphic records as belonging to the lowest rank of royal servants, the meaning of Cāḍ as prevalent at present in Chamba cannot be applied to Cāṭa in the early and medieval inscriptions. This is further suggested by the fact that the Vākāṭaka inscriptions generally mention Chāṭra (‘an umbrella-bearer’, a peon) instead of Cāṭa in association with Bhāṭa. Sometimes we have Cāra (spy) instead of Cāṭa.

Among other charters of West Indian rulers, mention may be made of the small list of addressees in the Kavi plates of the Gurjara king Jayabhāṭa III. The list consists of the Rājan, Sāmanta, Bhogika, Viṣayapati and Rāṣṭra-grāma-mahattara. The Sāmanta was apparently a smaller feudatory than the Rājan. Bhogika, derived from bhoga, ‘a Jāgîr’, means a Jāgîrdâr, while Bhogapati, found side by side with it in certain records, may be an officer in charge of Jāgîrs. Bhogika is the same as Bhogin of other records, to both of which the word bhāṭ is sometimes prefixed. An early inscription from Orissa speaks of Amśabhāṭdbhogika probably meaning ‘partner of a Jāgîr’. The last item includes Rāṣṭramahattara and Grāma-mahattara who may be the same as the Rāṣṭrakūṭo and Grāmakūta of certain records of the rulers of Kannaḍa origin and were the headmen respectively of villages and of the groups of villages called Rāṣṭra. If the expression mahattara is taken to mean the head of a family or community, who was the member of the local council, we have to think of a Mahājana-sabhā for Rāṣṭra also.

The charters of the early medieval kings of South India generally do not contain any big list of addressees. Thus while the Ellora plates (742 A.D.) of Dantidurga are addressed to

the Rājan, Sāmantā, Bhūrīka, Viṣaya-pati, Rāṣṭrapati, Mahattara and Adhikārika, the Sanjan plates\(^1\) (871 A.D.) of Amoghavarṣa I were addressed to the Rāṣṭrapati, Viṣaya-pati, Grāmakāta, Tukta-taka or Āyuktaka, Niyukta, Adhikārika and Mahattara. In these, the Rāṣṭrapata of the one is the same as the Rāṣṭrapati of the other. Niyukta is the same as Taniyuktaka, etc., of other records. Adhikārika seems to be the same as the Niyogika or Naiyogika of the early Pallava inscriptions. The Viṣaya-pati was the ruler of a Viṣaya or district.

The Saindhava plates\(^2\) from Ghumli offer a slightly bigger list of addressees, one of them being Vaikṣepīka who may have been the dispatcher of messengers like the Preṣaṇika of other records.\(^3\) The word janapada is also used in the lists of addressees in these records possibly in the sense of Jānapada or the people of the countryside. Instead of the usual Cāta, these records use Cāra meaning ‘a spy’.

But from about the 8th century A.D.,\(^4\) the list of addressees was fairly big in the charters of the rulers of some of the North Indian monarchs. Thus the Khalimpura plate\(^5\) of Dharmapāla who flourished about the end of the 8th and the beginning of the 9th century, is addressed to the following: Rājan, Rājanaka, Rājaputra, Rājāmātya, Senāpati, Viṣaya-pati, Bhogapati, Śaśīhādikṣaṇa, Daṇḍaśakti, Daṇḍapāśika, Caurodhāranika, Dañjasādasādhana, Dūta, Khola, Gamaragika, Abhīvaramāṇa, Hastaśva-gomahiṣājāvīkādyakṣa, Naukādhyakṣa, Balādhyakṣa, Tarika, Śaṅkika, Gaurmika, Tadāyuktaka, Viniyuktaka, Cāta and Bhaṭa

1. Ibid., Vol. XVIII, pp. 235 ff.
2. Ibid., Vol. XXVI, p. 199.
3. Although the expression dūtapreṣaṇika occurring in many East Indian records is taken to indicate Dūta and Preṣaṇika, sometimes Dūta and Dūta-preṣaṇika are mentioned together in the list of officers (cf. N. G. Majumdar, Ins. Beng., Vol. III, p. 153, text lines 18-19).
4. The addressees in the grants of Harṣa (606-47 A.D.) are not too many. Cf. Ep. Ind., Vol. IV, p. 211. The Deo-Baranark inscription of Jivitagupta II (about the second quarter of the 8th century A.D.) is one of the earliest records containing a big list which the Pālas appear to have imitated. See JAS, Letters, Vol. XI, pp. 73-74.
5. Gauḍālekhamāla, pp. 9 ff.
as well as the district officers like Jyeṣṭhakāyastha, Mahā-
mahattara, Mahattara, Dāṣagrāmika and Viṣayavavahārin whose
Kāraṇas or offices are also specially mentioned.

The Rājanaka was apparently a smaller feudatory than
Rājan. Rājaputra is the same as Rājakumāra of the Hirahadagalli
plates, although the intention here may be to refer to
the sons of the feudatories since the following Rājāmālya
possibly indicates the ministers or administrators of the sub-
ordinate rulers. Senāpati (leader of forces), Viṣayapati (ruler
of a district) and Bhogapati (superintendent of Jāgīrs) have
already been discussed above. It is however interesting to
note that, in the present case, the Senāpati is distinguished
from the Balādhyaṅka. We have to remember in this connection
that, according to some authorities, the smallest leader of
the forces of an Indian king was a Pattika, ten of whom served
under a Senāpati, while the Senānāyaka or Balādhyaṅka led ten
Senāpatis.1 Thus the Balādhyaṅka was a higher officer than
the Senāpati, while the Mahādanāndanāyaka was probably a still
higher military officer or a governor. The Saṣṭhādhiṅka was
no doubt the collector of the king’s grain share from the farmer
and was practically the same as the Dhruvādhiṅkaraṅika or Dhru-
vasthānādhiṅkaraṅika of the Kathiawar inscriptions. The desig-
nation shows that the king’s share was one sixth of
the produce at least originally. The Daṇḍaśakti is apparently
the Daṇḍika of later epigraphs and may have been a sort of
police magistrate, while the Daṇḍapāśika was probably a smaller
police officer. The expression Daṇḍapāśika still survives in
Odiyā Daṇḍuṇāi meaning ‘a village watchman’. Daṅhsādhasā-
dhanika seems to have been a leader of expeditionary

led the smallest division of an army called a Patti which consisted of one
chariot, one elephant, three horsemen and five foot-soldiers. The word patti
also means ‘a foot-soldier’. In Kashmir, the Commander-in-chief was called
‘the lord of kampaṇa’ (Rājatarangini, VII. 154, 267, 365, 399, 379, etc.)
and another commander was called ‘the lord of the dārā or gate’ (ibid., verses
216, 223, 364, etc.). The latter seems to have guarded the passes leading to
the heart of the Kashmir valley. Sometimes an officer was stated to have
been appointed the Senāpati (apparently, ‘a military governor’) over a parti-
cular district (Bhandarkar’s List, No. 245).
forces requisitioned on occasions of emergency. The word sādhānīka forming a part of this designation is the same as Prakrit Sāhāniya and means 'the commander of an army'. The designation Sādhānīka in a Paramāra inscription and Mahāsādhānīka in Merutuṅga's Prabandhacintāmaṇi are used to indicate a chieftain or military governor. The Dātu (envoy) is distinguished from the Ābhītvaramāṇa whose designation seems to mean a messenger or carrier of letters meant for quick delivery of the message, etc. Khola, also known from the Ramganj plate to be discussed below, is unintelligible if he was not a special type of messenger, while Ganaṇagamika seems to have been the officer regulating the entrance in and departure from towns. Hastyaśvamahāṣṭāvīkādyakṣa was no doubt the officer or officers in charge of the king's elephants, horses, cows, buffaloes, goats and sheep and may be compared with Vāllava and Goyallava of the Hirahadagalli plates and the Vrajaḥāmika of the inscriptions of Aśoka. The Naukādyakṣa was probably the admiral in charge of the royal fleet. The Tarika (superintendent of a ferry or the ferries) is the same as the Torithaka of the Hirahadagalli plates and the Tarapati of later records, while the Šaukika was the collector of šulka or customs, similar to the Māṇḍapika of the Hirahadagalli plates. Ḡṛṣṭhakāyaṅasta was the chief scribe or the representative of the scribal class on a board of administration. Since Mahattara was the head of a village or community and the member of a Paṅcīyat, the Mahāmahattara appears to have been the head of a group of villages or the chairman of its council of administration, while the Dāṣagrāmika was similarly

1. See Ep. Ind., Vol. XXXII, pp. 141-42. The designation Mahāsādhanika may be compared with Pattasāhanadhipati of South Indian records, sometimes called Senapati separately (Bomb. Gaz., Vol. I, Part ii, p. 520). Sādhanika, derived from sādhana or an army, is the same as the modern family name Sāhni. Sāhni occurring in a Rajasthan inscription has been supposed to indicate 'the master of the royal stables' (Bhandarkar's List, No. 395). See also designations like Gajasāhini, i.e. Gajasādhanika or leader of the elephant corps (Ep. Ind., Vol. XXVII, p. 310). For Sāhni or Sāhini in the inscriptions of the Kannada-speaking area, cf. Kundangar. Inscriptions of Northern Karnatak and Kolhapur, p. 139, No. 16, etc.
the head of a group of about ten villages, or the chairman of the administrative council of the group. These officials were apparently similar to the Grāmakūṭa, Rāṣṭraṃbhikūṭa and Desādhi-
kuṭa of South Indian records.

The above list may be compared with that in the Manahali plate of Madanapāla (c. 1143-61 A.D.) who was one of the latest rulers of the Pāla family. In this list, we have Rājan, Rājanayaka, Rājapatra, Rājāmāṭya, Mahāsāndhiṅghrahika, Mahākṣapatalika, Mahāśāmanta, Mahāsenapati, Mahāprathihāra, Dauḥṣadhasādhanika, Mahākumārāmāṭya Rājāsthāniya and Uparika, Cauroddharaṇika, Dāṇḍika, Dāṇḍapāśika, Śaunika, Kṣetrapa, Prāntapāla, Kōṭiapāla, Aṅgarakṣa, Tadāyuktaka, Vininuktaka, Hastya
dvoṣṭraṃbalavayoṭpataka, Kiṣoravadavāgomatīkṣajāvikādhyaṅka, Dūta, Preṣṭhika, Gamāgamika, Abhivramāṇa, Viśayaṅpati, Grāmapati, Tarika, Śaṅkika, Gauḍmika, Gauḍa, Mālava, Coḍa, Khasa, Hūna, Kuliṅa, Karṇāṭa, Cātra and Bhaṭṭa. There are some new designations in this list while a few of them are found in slightly modified form. Mahāsāndhiṅghrahika is found in earlier inscriptions though not in the Khalimpur plate. The prefix mahā, which was probably used to distinguish the chief officer in a particular group, has been added to some of the designations found without it in the Khalimpur plate and earlier inscriptions. The Mahākṣapatalika was the keeper of records according to some but the chief accountant according to others, though he seems to have acted in both the capacities at least in some parts of the country. Amongst the new designations, the Rājāsthāniya seems to be a subordinate ruler according to the Subodhikā commentary on the Kalpasūtra quoted above, though the designation is no doubt the same as the Rājāsthānādhiṅghkāra mentioned in the Rājatarāṅgiṇī as one of the highest judicial officers of ancient Kashmir. But the explanation of the Lokāpraṇāśa that the Rājāsthāniya was ‘one

1. The Manusmṛti (VII, 115-19) mentions the heads of one village, ten villages, a hundred villages and one thousand villages. The Tripura plate of Bhavadeva was addressed to the Viśayaṅpatis and the Karanikas (scribes or Paṭṛāṇi) and Dāṣṭramikas (J.A.S. Letters, Vol. XVII, p. 93).

2. See VII. 601; VIII. 181, 573, 1046, etc.
who carries out the object of protecting the subjects and shelters them\(^1\) and the Mandasor inscription\(^2\) of Yasodharman Vishnuvardhana representing a viceroy of the king as a Rājas-
thāniya appear to support the Subodhikā, although different functions may have been attached to the designation in different regions and ages. The Śaunika was apparently the superintendent of slaughter-houses and the sale of meat and the Kṣe-
trapā the superintendent of the lands of the king’s Khās Mahāl. The Prāntapāla was the warden of the marches and the Koṭṭapāla the governor of a fort.\(^3\) The Angarakṣa was the king’s body-guard. Instead of the Hastyāvōṣṭragamahisājāvikādhya-
kṣa of the Khalimpur plate, we have here Hastyāvōṣṭranaubalavāyā-
prtaka (i.e. the military officers in charge of the elephant and camel corps and the navy) and Kisoravadavāgomahisājāvikādhya-
kṣa (superintendent or superintendents of the young mares, cows, buffaloes, goats and sheep). As indicated above, the Preṣanika may have been the officer in charge of the despatch of messengers. The peoples of Gauḍa and other countries mentioned in the record appear to refer to the mercen-
cenary soldiers of various regions serving in the armies of the Pāla emperors. Among the peoples, the Kulikas appear to be the same as the Kulyas of the Purānas, who may probably be identified with the people of Kulait in the upper valley of the Ravi.

A similar comparison may likewise be made between the list of addressees in the charters of Lalitāśūra (middle of the 9th century) and Padmaṭa (middle of the 10th century), both of the Kumaun-Garhwal region.

Lalitāśūra’s charters are addressed to the following subordinates and officers: Rājan, Rājanaka, Rājaputra, Rājā-
mātya, Sāmanta, Mahāsāmanta, Thakkura, Mahāmanusya, Mahā-

3. Cf. the later Kotwāl generally regarded as a Persian word meaning ‘the chief officer of police for a city or town, a superintendent of the markets’ (Wilson’s Glossary). The commander of a fort seems to be called Viśa (a word of uncertain derivation) in certain early medieval records of the central areas of India (cf. *Ep. Ind.*, Vol. XXX, p. 89).
kārtākṛtiṣa, Mahāpratiṣṭha, Mahādaṇḍanāyaka, Mahārajapramātāra, Sarabhaṅga, Kumārārāmya, Uparika, Duḥṣādhyasyādhanika, Daśāparādhika, Caurodharaṇika, Saʊlkiṣa, Gaolmika Tadāyukta, Vinīyukta, Paṭṭakāpacārika, Āśedhabhaṅgādhikṣa, Hastyaśvastrabalyapāṭaka, Dīta, Prasaṇika, Daṇḍika, Daṇḍapāṣika, Ganaṅgam, Khāḍgika, Abhitvaranāṇaka, Rājasthāniya, Viṣayapati Bhogapati, Tarāpati, Saṇapati, Khaṇḍarakṣa, Pratiṣṭārika Sthānādhikṣa, Varinapāla, Kuṭṭapāla, Ghaṭappāla, Kṣetrapāla, Praṇapāla, Kīsaṇavādāvagomahiyādhikṣa, Bhagita, Mahattama, Abhirā, Vaiṇik, Śreṣṭhin, such peoples as the Khaṣa, Kīrāta, Dravida, Kaliṅga, Gauḍa, Hūṇa, Udra, Meda, Andhra and Cauḍāla, and such servants as Cāṭa and Bhagita.¹

The list has some new items not found in the Pāla grants discussed above. Rājaun and Rājanakṣa have been distinguished from Sāmantra and Mahāsāmantra probably belonging to slightly lower grades of feudatories. Among the new entries, Thakkura and Mahāmanusya are difficult to explain, but may mean noblemen and the chief attendant. Mahārajapramātāra is the same as Pramāṭī or Pramātāra of some records,² and may have been the king’s counsellor on judicial matters. The function of the Sarabhaṅga cannot be determined; but the designation seems to be derived from Persian Sarhang, ‘a commander’, later modified in India to Sārenga.³ Duḥṣādhyasyādhanika is the same as Daṇḍasādhasādhanika of the Pāla charters. The Daśāparādhika was probably the judge dealing with the ten offences including theft, murder, adultery, use of abusive language to others, desire to do wrong, tenacity for doing wrong, etc. The Paṭṭa-kāpacārika was the officer investigating offences against the royal edicts and charters, while the Āśedhabhaṅgādhikṣa was the officer in charge of the prevention of flight from prison or legal

¹. _Ep. Ind._, Vol. XXXI, pp. 282-83. The mention of the Andhras along with the Meda and Cauḍāla in many medieval records appears to refer to the low class people of the present Telugu-speaking area, who migrated to the territories in question and worked as sweepers, etc. For another suggestion, see _I QMessageBox, Vol. XVI_, pp. 360 ff.

². See ibid., Vol. IV, p. 211; Vol. XXVI, p. 199. He may have also been the superintendent of the measurement of the royal share of grains.

³. For Sarhang, see Wilson’s Glossary. The word occurs as Sarāṅgha (a military governor) in the Haun inscription (Ep. Ind., Vol. XXX, p. 228). See ibid., Vol. XXXIV, pp. 93 ff.
restraint. The Khāḍgika, literally ‘sword-man’, was probably the palace guard. Tarapati (superintendent of a ferry or the ferries) was the same as Tarika or Tairilika of other inscriptions. In Khaṇḍarakṣa, sometimes found as Khadgarakṣa, the word khaṇḍa is the same as Bengali khāṇḍa and Oriya khaṇḍa, ‘a heavy sword’, and the expression means ‘the king’s sword-bearer’, or a body-guard of the king,¹ since Khāḍgika, possibly meaning ‘a palace guard’, is mentioned separately. Pratīṣṭhārika is difficult to interpret, but may have been the superintendent of gladitorial combats. The Sthānādhisthita (modern Thānādār)² was the officer in charge of a police or military outpost similar to the Gaudmika. The Varmanapāla was the superintendent of roads and the Ghaṭṭapāla the superintendent of landing places on the river banks or of passes. Both these may have been customs officers. The Kṣetropāla is the same as the Kṣetrapa of other epigraphs. In Kṣitorasasañgamahisadhikṣa, mahiṣi in the feminine has been used instead of mahiṣa in the masculine. The Mahattama is apparently the same as the Mahattara of other epigraphs. The list includes the Abhiras (cowherds), Vāniks (merchants) and Śreṣṭhins (bankers or foremen of guilds).

Padmaṭa’s grant was similarly addressed to the Rājan, Rājanaka, Rājaputra, Rājānātiya, Sāantha, Mahāsāmanta, Mahākārtakṛtika, Mahādaṇḍanāyaka, Mahāpratihāra, Mahāsāmantaśri, Mahārājaśramatāra, Satranga, Kumāravāya, Uparika, Duḥśādhyasādhanika, Dāśāparādhika, Cauredūkharaṇika, Saukika, Gaudmika, Tadāyukta, Vinīyukta, Paṭṭakāpācaṭika, Āśedhāṅgadhikṣa, Hastyaravasstrabalaśyāptaka, Dāla, Preṣaṇika, Dāṇḍika, Dāṇḍapāṣika, Viṣayavāyapṛptaka, Gamaṅgamika, Khāḍgika, Abhiravaramānaka, Rājaśīhiniya, Viṣayaṭapi, Bhogapeti, Khaṇḍapati, Taranādi, Aśvapati, Khaṇḍarakṣa, Sthānādhisthita, Varmanapāla, Ghaṭṭapāla, Kṣetropāla, Prāntapāla, Thakkura, Mahāmanasa, Kiṣoravādavasastamahisadhikṣa, Bhallī, Mahattama, Ābhira, Vānik and Śreṣṭhin, the peoples including Khaśa, Kirāṭa, Dravida, Kaliṅga,

1. Cf. the Khaṇḍāit community of Orissa (Wilson’s Glossary, s.v.).
Gauḍa, Hūṇa, Udra, Meda, Andhra and Caṇḍāla as well as Cāṭa, Bhaṭa and other servants.¹

In this list, Mahāsāmanātādhipati is a more dignified title than Mahāsāmantā. Viṣayavṛtaka is distinguished from the Viṣayapati or ruler of a district and may have been an officer associated with the administration of a district. In Kāṇḍapati, the word kāṇḍa seems to mean ‘an arrow’. The designation may therefore refer to an officer in charge of the armoury. The Aśvapati seems to have been the keeper of horses or the leader of the cavalry while the Bhaṭṭa was apparently ‘a minstrel’.

Among the records from the north-western parts of India, we may refer to the Sungal plate² of king Vidagdha of Chamba, who flourished about the first half of the 11th century A.D. The charter is communicated to the Rājan, Rājānaka, Rājaputra, Rājamātya, Rājasthāniya, Pramāṭr, Sarobhaṅga (Śarabhaṅga), Kumārāmātya, Uparika, Viṣayapati, Nihelapati, Kṣetrapa, Prāntapāla, Hastyaśoṭrabalavṛtaka, Dūta, Gāmāgāmika, Abhivaramāṇa, Kaśa, Kulika, Saulkika, Gaulmika, Kaḥḍarakaṣa (sometimes called Khadgarakaṣa), Taryapati, Chatracchāyika, Veṭakila, Virayātrika, Caurodharanika, Daṇḍika Daṇḍapāṣika, Bhogapati, Viniyuktaka, Bhāgika, Bhogika, Cāṭa, Bhaṭa, etc., and the house callers and country people including the Brāhmaṇas at the top down to the Medas, Andhrakas, Dhīvaras (fishermen) and Caṇḍālas. Nihelapati is found as Nihilapati in the Nirmand plate.³ But the meaning is uncertain. The Chatracchāyika was the king’s parasol-bearer and the Veṭakila probably the betel-bearer of the king. The latter officer is called Vārgulika in the early medieval inscriptions from Orissa.⁴ The Bhāgika was probably the collector of the king’s share of the grains from the farmers and was the same as the Saṭṭhādhikṛta and Dhruvādhikaraṇika or Dhruvādhiṣṭhādhikaraṇika of other inscriptions.

⁴. Cf. Bhandarkar’s List, Nos. 1497, 1500.
The charters of the Bhauma-Kara dynasty of Orissa generally have two small lists of addressees making a distinction between the officers of the kingdom and those of the district in which the gift land was situated. Thus the Santi-ragrāma grant of queen Daṇḍimahādevī includes the Mahāsāmanda, Rājasatka, Rājaputra, Kumārāmya, Auparika, Viṣayapati, Tadāyuktaka, Daṇḍapāśika and Sthānāntarika in the first list and, in the second, the Mahāmahattara, Brhadbhogin, Pustakapāla and Kūṭakolasa, to whose adhikaraṇas or offices the royal order is stated to have been addressed.

Among these, Rājasatka literally means ‘those belonging to the Rājan’ and may be the same as Rājāmya of other records, meaning the subordinates of the feudatories. Auparika is of course the same as Uparika of earlier epigraphs. The Sthānāntarika, derived from sthāna or sthānāntara may have been a particular type of Sthānādhikrta or Thānādār. Brhadbhogin is a more dignified form of Bhogika (Jāgīrḍār) while Pustakapāla, called Pustapāla in earlier records of Eastern India, was a keeper of records. The expression Kūṭakolasa, not found outside Orissa, cannot be explained.

The Terundia plate of Śubhākara II, a predecessor of Daṇḍimahādevi, has : Mahāsāmanda, Mahārāja, Rājaputra, Antaraṅga, Kumārāmya, Uparika, Viṣayapati, Tadāyuktaka, Daṇḍapāśika, Sthānāntarika and other dependants like Cāta, Bhaṭa and Vallabha in the first list and the offices of the Mahāmahattara, Brhadbhogin, Pustakapāla, Kūṭakolasa, etc., in the other. In these, Antaraṅga seems to be the king’s personal physician or private secretary and Vallabha a courtier.

The Madhainagar plate of Lakṣmanasena (1179-1206 A. D.) has the following list : Rājan, Rājanyako, Rājī, Rāṅaka,

Rājaputra, Rājamātya, Mahāpurohita, Mahādharmaśāhakṣa, Mahāśāndhivigrahika, Mahāśenāpati, Mahāmuddrādhikṣa, Antaraṅga, Brhaduparika, Mahākṣapaṭalika, Mahāpratiḥāra, Mahābhogika, Mahāpūlpati, Mahāgaṇaṣṭha, Dauḥsādhi, Caurodhāranika, Naubalahastraśagomahiśājāvīkādīvyaśṛtaka, Gaulmiṇa, Daṇḍapāṣika, Daṇḍanāyaka, Viśayapati and Caṭṭa and Bhaṭṭa.

In this list, Rājñī, probably meaning the queens of the subordinate rulers, has been added, and Rājanyaka and Rāṇaka, though the second is derived from the first, are distinguished. The Mahāpurohita was the chief priest and the Mahādharmaśāhakṣa the superintendent of religious affairs. The Mahāmuddrādhikṣa may have been the keeper of the royal seal, although it may be noted that a viceroy is sometimes described in medieval records as mudrāvyāṣpārāṇa=paripanthayati, ‘is conducting the affairs of the seal.’

Brhaduparika is a dignified form of Upaṇika comparable to Brhadbhogika of some records. The Mahāgaṇaṣṭha was probably the head of a gana, i.e., guild or corporation, or the royal agent supervising the work of such guilds. Dauḥsādhi is the same as Dauḥsādhaśādhanika or Duḥsādhyāsaśādhanika of other epigraphs. In Naubalahastraśagomahiśājāvīkādīvyaśṛtaka, the word uṣṭra is omitted and the designation seems to refer to certain military and civil officers in charge of the royal navy and cattle. The expression looks like a combination of Hastyāvaṇaubalāvyāṣṛtaka and Hastyāvaṇastraśagomahiśājāvīkādīvyaśṛtaka of earlier records. Caṭṭa and Bhaṭṭa are different spellings of the words Cāṭa and Bhaṭa. Bhaṭṭa used here in the sense of Bhaṭa should not be confused with Bhaṭṭa in the Pandukeshwar plate of Padmaṭa, in which Bhaṭa is separately mentioned.

Curiously enough one of the biggest such lists comes from the charter of a small chief of Ṯhekkaṭi in North Bengal. Mahāmāṇḍalika Ḣśvaraghoṣa, who flourished about the 12th century, has the following list in his Ramganj plate: Rājan, Rājanyaka, Rājñī, Rāṇaka, Rājaputra, Kumārāmāṭya, Mahāśāndhi-

vigrāhika, Mahāpratihāra, Mahākaraṇādhyakṣa, Mahāmudrādhikṣa, Mahākṣapāṭalika, Mahāsārādhikṣa, Mahāśenāpati, Mahāpādāmālīka, Mahābhūgapati, Mahātantrādhikṣa, Mahāvyūhāpati, Mahādaṇḍanāyaka, Mahākāyastha, Mahābalākośṭhika, Mahābalādhikarāṇika, Mahāsāmanta, Mahākaṭukha, Ṭhakkura, Āṅgikārāṇika, Daṇḍapāṇika, Koṭṭapati, Haṭṭapati, Bhūktipati, Viśayapati, Aūthhitāsanika, Antahpratihāra, Daṇḍapāla, Khaṇḍapāla, Duhṣādhyāsādhanīka, Čauḍaddharaṇīka, Uparika, Tadāṇiyuktaka, Abhyantarika, Vāsāgārika, Khaḍgagṛāha, Śīrorakṣika, Vṛddhadhānuṣka, Ekasaraka, Khola, Dūla, Gamāžanika, Lekhaka, Dūtapraśāṇika, Pāṇiyāgārika, Sāntakika, Kaśmakara, Gauṃika, Śaulākīka, Hastyaśrotānaubalacyāprītaka, Gomahiśājāvikavādavādhyakṣa and Cāṭa and Bhaṭa.

In this list, Mahākaraṇādhyakṣa may have been the head of the department of records. Mahāpādāmālīka was the king’s chief personal attendant. Mahātantrādhikṣa seems to have been an administrator or the superintendent of religious affairs and charities. He is the same as the Tantrapāla and Mahātantrādhyakṣa of other inscriptions. An officer called Tantrapati is mentioned in the Rājāraṇiṇī (VIII. 2422) without any indication regarding his function. But a Kashmirian author explains Brhattantrapati as Dharmādhikārīn. The Mahāvyūhapati was a military officer and the Mahākāyastha the chief scribe. Mahābalākośṭhika and Mahākaṭukha cannot be explained. If the first of the two is really Mahābalākośṭhika, he was apparently a treasurer of the military department. The Mahābalādhikarāṇika was probably the superintendent of the office of the commander-in-chief. The Āṅgikārāṇika was the officer in charge of administering oaths in the courts of law. Daṇḍapāṇika and Koṭṭapati are the same as Daṇḍapāśika and Koṭṭapāla respectively, while Haṭṭapati may be the superintendent of markets and Bhūktipati the governor of a bhukti or province or a Jāgīrdār. Aūthhitāsanika, found as Utthitāsanin in a Somavaramśi record from Orissa, cannot be explained.

2. Ibid., Vol. XXVIII, p. 339. In South Indian records, Tantrapati would indicate a military officer.
He may have been the chief nobleman of the king's court.\textsuperscript{1} Antahpratikāra was probably the chief attendant and guard of the king, who waited at the gate of the harem when his master was there. Dāṇḍapāla seems to be the same as Dāṇḍika and Khaṇḍapāla the same as Khaṇḍarokṣa. Tadāṇīyuktaka is apparently the same as Tadāyuktaka. Ābhyanantarika was the officer-in-charge of guarding the inner apartments of the palace, while Vāsāgārika was in charge of the king's bed chamber.\textsuperscript{2} Khadgagrāha is the same as Khāḍgika and Śīrakṣika a special body-guard of the king. Vṛddhadhānuśka was the chief archer and Lekhaka the scribe. Ekasaraka and Sāntakika cannot be explained. Dūtāpraiṣṭaṇika is the same as Prēṣaṇika. Pāṇīyāgārika was in charge of the water-chamber, called abdār-khānah in Persian. The Karmacara was probably the chief artisan. Gomahiśāvīkavadavādyakṣa is a modified form of Kiśoravāvāgomahiśāvīkādyakṣa.

A few of the new designations mentioned in this record are found in East Indian epigraphs like the Belabo plate\textsuperscript{3} of Bhojavarman and the Rampal plate\textsuperscript{4} of Śrīcandra.

Besides those mentioned in the lists quoted above, certain royal officers are mentioned about the end of copper-plate grants in connection with the preparation of the charters. The most important among these, as already indicated above, are the executor of a grant and the writer of the document. The executor, called Dūtaka in North Indian records and Ājñā, Ājñapti or Ājñāpti in the South Indian charters, although there may have been some difference between the functions of the two, was usually a person of high status, a high officer or a prince of the royal blood. The person responsible for the drafting of the grant was also an officer of high rank. But the

\textsuperscript{1} N. G. Majumdar, \emph{Ins. Beng.}, Vol. III p. 183; \emph{JAS}, Letters, Vol. XIX, p. 119. The expression suggests that he was a courtier of special rank provided with a special seat at the court.

\textsuperscript{2} See \emph{Ep. Ind.}, Vol. XXX, p. 83.

\textsuperscript{3} Ibid. Vol. XII, p. 90. This record mentions in the list of officers one called \textit{Pitikāsotṭa} whose function is unknown.

\textsuperscript{4} Ibid., p. 139. It mentions the \textit{Maṇḍalapati}. 
designations of these officers are generally found in the lists quoted above.

Many other official designations are known from inscriptions. The lists of addressees of the kind quoted above is not found in the charters of the Imperial Gaṅgas of Orissa. But some of their grants are stated to have been made in the presence of a number of officers. Thus the second set of the Puri plates of Narasimha IV (1378-1402 A.D.) records grants which were made in the presence of certain officers enjoying the designations Pātra, Mahāpātra, Sandhivigraha or Sāndhi- 
grahika, Dvāraparikṣā, Mahāsenāpati, Puro-Śrīkaraṇa, Vāhin- 
pati, Senādhyakṣa, Buḍhālenkā and Bhitara-Bhāṇḍāra- 
adhikāri.1

Among these, Pātra indicates a minister and Mahāpātra a minister of a higher rank. Sanskrit Parikṣaka is given here as Parikṣā (Oḍiya Porichā) meaning superintendent or governor. Dvāraparikṣā was probably the old Pratihāra or gate-keeper of the king’s chamber, palace or city.2 Śrīkaraṇa indicates a scribe or scribe-accountant and may be compared to Śrīkaraṇa-
dhipa or Śrīkaraṇaprabhu, the designation of Hemādrī who superintended the business connected with the drawing up of documents in the service of Yādava Mahādeva and Rāma-
candra.3 Puro prefixed to it is difficult to understand. It may be Sanskrit Paura, ‘pertaining to a city or the capital’ or puras indicating the front rank the person in question held among the officers of his class. The second alternative is preferable since it is probably the same as the first part of the Orissan official designations like Paṭṭa-Nāyaka. Bhitarabhaṅḍāra-
adhikāri is Oḍiya for Sanskrit Abhyantarabhāṅḍārādhiṅkārin, officer in charge of the inner store-house or treasury (i.e. one inside the palace or the harem). Buḍhālenkā is an Oḍiya designation indicating ‘the chief servant’, comparable with the Mahāpādamūlikā of the Ramganj plate. Similar other offi-

2. There was a military officer called ‘lord of the dvāra’ in medieval Kashmir. He was engaged in defending the passes through which enemies could enter into the Kashmir valley. See above p. 364, note.
clical designations in the regional languages are found in the medieval epigraphs of different parts of the country, although most of the official designations were in Sanskrit or at least of Sanskritic origin.

Such designations, which sometimes involved different functions in different areas and ages with or without any change in the wording, are too numerous to be discussed here, though a large number of them have been noticed in our Glossary.

In ancient and medieval India, official designations were often stereotyped as family names. The most well-known instances of this amongst royal families are those of the Pratihāras and the Rāṣṭrakūṭas. Official designations of the medieval age, such as Majumdār or Majmudār (from Perso-Arabic Majmundār), were also similarly stereotyped.

4. Administrative and Territorial Divisions

The meaning of the geographical names found in the records of different parts of the country is not intelligible in many cases. A word indicating a particular kind of territorial or administrative unit (e.g. words meaning a village, a town, a city, a district, a province, etc.) was often suffixed to place names. Very often geographical names were coined by suffixing a word meaning a village or town to the names of persons who were generally associated with their foundation. Territories were often named after peoples.

An inscription of Aśoka mentions a locality called Lumbinigrāma, a name ending in the word grāma, 'a village'. The names of hundreds of villages mentioned in later inscriptions have the same ending. Often the name of a village or its part ended in words like padra or padrak, pallī, pāṭaka, etc., which are recognised in Sanskrit lexicons in the sense of a village or a part of it. The name-ending pāṭaka is also found in the modified form of vāṭaka even in early inscriptions, while, in

1. Wilson's Glossary, s.v.
2. Select Inscriptions, p. 70.
medieval records, we have its various modified forms like vāḍu, vāḍā, pāḍā, pāḍā, etc., as the word was adopted in the different regional languages. Similar local modification also characterises the words suffixed to the names of localities. In the southern regions of India, ār, a Dravidian word for ‘village’, was often suffixed to the names of localities. Various other explanatory words were likewise suffixed to the names of villages in all parts of the country. Thus the words sīhāna, sthala, sthali, etc., are sometimes found at the end of names of places having a deva-sthāna or shrine of a deity, and the word tirtha is found suffixed to the names of holy places. Rent-free villages in the possession of gods and Brāhmaṇas had often names ending in the word sāsana especially in the Bengal-Orissa region. In the Tamil-speaking area, the names of such villages under Brāhmaṇas, generally called agrahāra, often ended in the expression caturvedimangalam. In many cases, the names of cities and townships ended in words meaning a village. But very often the names of such localities had suffixes like negara, pura, purī, paṭṭana, etc., meaning a city or town. The towns and villages were often named after persons or gods.

As regards the provinces, districts and subdivisions of a kingdom, it may be pointed out at the outset that it is sometimes difficult to use these terms for the words found in inscriptions. Their sizes may have varied considerably with reference to an empire like that of the Mauryas and a small kingdom, sometimes smaller than a District of today. The same territorial unit may have been a kingdom in one age and only a district of an empire in another. It is usually difficult to form an idea about the extent of a district, which may have varied in different ages. Such territorial units were very often named after their chief cities. Sometimes the districts and provinces in the Tamil-speaking area were named after royal personages.

1. Cf. halli for pali in the Kannada-speaking area, and numerous similar instances.
2. Sthala and sthali were also used in the sense of the subdivision of a district.
The Sarnath pillar edict\(^1\) of Aśoka mentions Āhāra and Koḷḷavisaya (a Viṣaya around a koḷḷa or fortress, or a Koḷḷa and a Viṣaya).\(^2\) In later epigraphs, both Āhāra and Viṣaya are used to indicate ‘a district’. It is difficult to say whether they were the names of the same kind or of two different kinds of territorial or administrative units of the Maurya empire. The official designations Prādeśika and Rāṣṭrika found in some records\(^3\) of Aśoka mean respectively ‘the head of a Pradeśa’ and ‘the head of a Rāṣṭra’. Of these, Pradeśa appears to have been a bigger unit like a province and Rāṣṭra a smaller unit like a district or its subdivision. It is again difficult to say whether Rāṣṭra was just another name of an Āhāra or a Viṣaya or all the three indicated different types of districts. In certain later records especially from South India, Rāṣṭra appears to have indicated a group of villages.\(^4\)

Some other expressions of geographical significance used in Aśoka’s records are Pratyanta and Anta, both meaning a state beyond the borders [of Aśoka’s empire],\(^5\) Nāga-vana, ‘elephant-forest’,\(^5\) Kaivarta-bhoga, ‘fishermens’ preserve’,\(^6\) etc. The word nagara, ‘a city’, and vraja-bhūmi, ‘grazing land’, are mentioned respectively in the official designations Naga-ravyavahārika and Vrajabhūmika.\(^7\)

In the inscriptions of the Śatavāhanas of the Deccan and the Śakas of Western India, the district is generally indicated by the name Āhāra.\(^8\) Often a grāma, sometimes having its name ending in the word padra, was made the subject of a grant and it was specifically stated that the place was situated in an Āhāra of a particular name.\(^9\) But, in such cases, ins-

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1. Select Inscriptions, pp. 51, 76.
2. Cf. koḷḷam meaning a district or province in Tamil inscriptions.
3. Ibid., pp. 20, 53.
4. Passages like ‘the cultivators headed by the Rāṣṭrakūṭa or headman of the Rāṣṭra, dwelling in Pennātavādi-viṣaya’ (Ind. Ant., Vol. VII, p. 16) suggest that Rāṣṭra was a smaller subdivision of a Viṣaya.
5. Select Inscriptions, pp. 18, 37, 50. Cf. also p. 257. In the Dieyāvedāna (ed. Vaidya, p. 13), anta means a tract near the borders but within the country, and prayanta the land outside. Aśoka seems to have used anta in this sense also.
6. Ibid., p. 62.
7. Ibid., pp. 34, 41.
9. Ibid., pp. 158, 200-01.
criptions of the central and eastern parts of North India, of the time of the early Gupta emperors, generally speak of villages situated in particular Viṣayas which are stated sometimes to have formed parts of a Bhukti or province. In Western India, however, Āhāra occurs sometimes in later records such as the Maitraka inscriptions. Thus the Alina plates (766 A.D.) of Śilāditya VI speak of the grant of a village situated in a Pathaka which formed part of an Āhāra. Here Pathaka is the designation of the subdivision of a district. It was something like a Pargana of later times, which is called Pratijāgaranaṇaka in the inscriptions of the Paramāra kings of Malwa. The word paṭṭa occurs in some early inscriptions in the sense of a similar territorial unit. The names Golla and Khampanakā are used in a similar sense in certain early medieval epigraphs of the Deccan.

In the Gupta inscriptions, the name Deśa is occasionally applied to the district. But the use of Viṣaya, found in the same sense and referred to above, is noticed in all parts of the country. Another popular name applied to a district in the Gupta records is Maṇḍala which, like Viṣaya, is also found in the epigraphs of other dynasties ruling in various parts of India. The Paharpur plate of 479 A.D. represents a Maṇḍala as the subdivision of a Viṭṭhi. The Khoh plates (529 A.D.)

1. Ibid., pp. 283 ff. The Junagadh inscription of 150 A.D. seems to use Viṣaya in the sense of 'a province' (ibid., p. 172).
6. M. G. Dikshit, Selected Inscriptions from Maharashtra, pp. 111-12, 114.
8. Ibid., p. 332. Sometimes we have Mahā-maṇḍala in medieval records (Ind. Ant., Vol. X, pp. 159-60).
9. Select Inscriptions, p. 346. The word pārśa used in the record may not be taken to indicate a subdivision of Maṇḍala. It may be describing the situation of one village as abutting on another. Sometimes the word prāceṣa is likewise used in indicating the relations between two localities. The description of a locality as Sividi-prāceṣa seems to suggest that its revenue was assessed together with another locality called Sividi so that it was a part of Sividi from the official point of view. See JAS, Letters, Vol. XVIII, p. 78 and note.
10. Select Inscriptions, p. 375.
of Saṅkṣobha speak of a village situated in a Peṭha.\textsuperscript{1} Sometimes a Viṣaya is mentioned as a subdivision of a Maṇḍala.\textsuperscript{2} In the East Indian inscriptions of the Gupta age, a group of districts is called Bhukti\textsuperscript{3} which seems to have indicated a smaller territorial unit in South Indian records.\textsuperscript{4} In the early medieval records of Bengal, the subdivision of a tract in a Bhukti is called a Bhāga. Thus the Bhāga of Vikramapura was a part of Vaṅga within the Bhukti of Pundravardhana.\textsuperscript{5} Bengal records also mention such small territorial units as Khaṇḍa,\textsuperscript{6} Caturaka,\textsuperscript{7} Āvitti,\textsuperscript{8} etc.

There are several interesting aspects of the above territorial divisions. In the first place, sometimes in medieval inscriptions the words deśa, maṇḍala and viṣaya are used in a wider sense. Thus the kingdom of the Eastern Cālukyas is called Veṅgi-deśa in some records and Veṅgi-maṇḍala in others while certain Viṣayas are stated to have formed parts of it.\textsuperscript{9} The Coṇḍa kingdom is often referred to as a Deśa, Maṇḍala, Naḍu and Viṣaya.\textsuperscript{10} Similarly, Bhārata-khaṇḍa or Bhārata-kṣetra is called both a Deśa and a Viṣaya.\textsuperscript{11} Sometimes a Khaṇḍa is mentioned as the subdivision of a Deśa.\textsuperscript{12}

Another interesting fact is that often a territorial or administrative unit enjoying a particular designation was represented as having another designation even without obliterating its earlier character. Thus names like Karma-rāṣṭra-viṣaya\textsuperscript{13} and Gopa-rāṣṭra-viṣaya\textsuperscript{14} show that the units called Karma and Gopa had been Rāṣtras formerly but that they

1. In the inscriptions of the Kannada-speaking area, we have veṭe, ie. the or veṇṭhe (\textit{Ep. Ind.}, Vol. XXX, p. 154, note 2).
3. \textit{Select Inscriptions.}, pp. 284-285, etc.
6. Ibid., p. 20.
7. Ibid., p. 96.
8. Ibid., p. 112.
10. The same is the case with such other territorial units as Banavasi.
later became Viṣayas. There are similar other names like Kheṭak-āhara and Kheṭak-āhāra-viṣaya.¹

The word for a district in the records of the southern areas of India is usually nādu and a district named Karma would generally be called Karma-nādu or Kamma-nādu.² In the Tamil inscriptions of the early medieval period, often a kingdom or its province called Maṇḍalam was divided into divisions called Koṭṭam or Vaṭanādu, which were subdivided into Kurrams or Nāḍus, although the Kurram was sometimes represented as the sub-division of a Nāḍu.³ In the records of the Vijayanagar period, the subdivision of a district called Kurram or Nāḍu was often called Usāvadi or Sāvadi ( Cāvadi ) which was divided into smaller units called Pārru.⁴ The word sima was often used in South Indian epigraphs in the sense of a subdivision of the district.⁵ But Tamil inscriptions sometimes use the expressions simai or riyam to indicate provinces of a kingdom. In Kannada inscriptions, we have such other small territorial units as Sthala, Bhakti, Kampaṇa, Bāda, Hokoli, Vaṇita, etc.⁶

Apart from the fact that words like deśa, maṇḍala, viṣaya, etc., were sometimes employed to indicate a kingdom or territory instead of a district of it, it is often difficult to determine which one indicated a district and which one its subdivision, even when the expressions are used in the restricted sense and the areas refer to a particular region of the country. Thus, in the early medieval inscriptions of Bengal, we have reference to several Maṇḍalas and Viṣayas forming parts of the Bhakti or province of Pundravardhana. Among these, there were: (1) Vyāghrataṭi-maṇḍala in which Mahantāprakāśa-viṣaya was included; (2) Samataṭa-maṇḍala in which Parānāyi-viṣaya was included; (3) Sṭālikāṭa-viṣaya in which

². Cf. Wilson’s Glossary, s. v. The word nādu was sometimes Sanskritised as nādaka or nāduka (Ep. Ind., Vol. XXX, p. 154, note 2).
⁵. T. V. Mahalingam, South Indian Polity, pp. 308.
⁶. Cf. ibid., pp. 308-09.
Amrāṣāṇḍikā-māṇḍala and Udārgrāma-māṇḍala were included; (4) Koṭivarṣa-visaya in which Gokalikā-māṇḍala and Halāvarta-māṇḍala were included; (5) Khāḍī-visaya which was also called Khāḍī-māṇḍala.\(^1\) It will be seen from these instances that in some cases a Māṇḍala included a Viṣaya and in others a Viṣaya included a Māṇḍala, while, in a third group of cases, the same district was called sometimes a Māṇḍala and sometimes a Viṣaya. A number of Viṭhis are known to have formed parts of Kāṇka-grāma-bhukti about the borders of Bihar and Bengal; but in the neighbouring Vardhamāna-bhukti the Viṭhis were included in Māṇḍalas.\(^2\) According to the Ghugrahati plate\(^3\) of Samācāradeva, the Uparika or provincial governor in charge of Suvarṇa-viṭhi was the immediate superior of the Viṣayapati, i.e. the governor of the Viṣaya or district called Vāraka-māṇḍala. Sometimes we have names like Daṇḍābhukti-māṇḍala\(^4\) showing that Daṇḍa was originally the name of a Bhukti and later that of a Māṇḍala.

In connection with the territorial unit called Bhukti (literally, 'enjoyment', i.e. a Jāgīr), we have to mention another such unit called Bhoga, literally meaning the same thing. While Bhukti is found in the sense of a province especially in East Indian inscriptions, Bhoga is found in various other parts of the country as a sub-division of a district. We may refer in this connection to a few such cases as (1) Gorajja-bhoga in Bharukaccha-visaya in the Sarsavani plates\(^5\) of Buddhāraja; (2) Śātināla-bhoga in Palayaṭṭhāna-visaya in the Jejuri plates\(^6\) of Vinayāditya; and (3) Āvaraka-bhoga in Hūṇa-māṇḍala in the Gaonri plates\(^7\) of Vākpati Muṇja. These Bhogas were parts of a district called Viṣaya or Māṇḍala. It is also interesting to note that the same unit called Edevoḷal-bhoga in the Sorab

2. Ibid., p. 28. Viṭhi is supposed to be a district on the bank of a river.
4. History of Bengal, op. cit., p. 27.
5. Ep. Ind., Vol. VI, pp. 297 ff. The term here may be ābhoga.
6. Ibid., Vol. XIX, p. 64.
7. Ibid., Vol. XXIII, p. 108.
plates of Cālukya Vinayāditya is called Edēvolal-viṣaya in the Harihar plates of the same king. ¹

Monier-Williams recognises the word bhoga in the sense of possession, property, wealth, revenue, etc., while Wilson's Glossary mentions two kinds of bhoga or possession, viz. with or without obstruction. We have also inscriptions speaking of a viṭhā (a shop or stall) in a market-place as bhog-ādhanā with reference to its lying in the possession of an individual. From the sense of 'possession', the word bhoga, as also bhukti, came to be used in the sense of 'the property under one's possession'. We have instances in which expressions like Mahārāja-Sarvanātha-bhoga and Mahāsāmantādhipati-sīrī-Śrīdhara-bhoga respectively mean 'a Jāgīr (bhoga) in the possession of Mahārāja Sarvanātha' and 'a Jāgīr in the possession of the illustrious Mahāsāmantādhipati Śrīdhara.'² The use of bhoga and bhukti in the sense of a territorial unit seems to be due to a further expansion of this meaning of the words.³

An interesting feature of the names of certain units is the mention of a number along with them. This is occasionally found in the inscriptions of various parts of the country, but is a popular feature of the names of kingdoms, provinces, districts and subdivisions in the medieval records of the Kannaḍa-speaking area of the South.

In an inscription⁴ of 812-13 A.D., the village of Vaṭapadraka (modern Baroda in Gujarāt) is stated to have been situated in Aṅkottaka-caturaśīti, i.e. Aṅkottaka-84. There are similar other instances of the number 84 being attached to the name of a territorial unit in medieval inscriptions, while Corāṣī or Caurāṣī (Sanskrit caturaśīti, 'eightyfour') happens to be the name of several territorial units in various parts of India. Thus while Kārpaṭavāṇīya-84 and Ratnapura-84 are known from inscriptions,⁵ Caurāṣī is the name of a

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1. Ibid., Vol. IX, p. 16.
3. Cf. āhāra (food, maintenance), viṣaya (sphere, jurisdiction), etc.
Pargana in the Mirzapur District of U.P. and Corasí is a subdivision of the Surat District of Gujarat. There is likewise a village called Caurasí, probably the headquarters of a Pargana originally, in the Puri District of Orissa. A group of villages in the Ajmer District of Rajasthan is called Bhinaikí Caurāsī (i.e. Bhinaí-84). There are similarly territorial units with names associated with numbers other than 84.

As already indicated above, in the medieval inscriptions of the rulers of the Kanaḍa-speaking area, territorial units are very often mentioned along with a number as in Anottakācaturāsī, Bhinaikí Caurāsī, etc. Thus we have Raṭapāḍī seven lakhs and a half, Gaṅgavāḍī ninetysix thousands, Nolambavāḍī thirtytwo thousands, Banavāsī twelve thousands, Alande one thousand, Harṣapura seven hundreds and fifty, Purigere three hundreds, Kuknūr thirty, Nirugundagi twelve, Puriddha ten, Tamba six, Kōṇḍavaṭī two, etc., etc.

Some inscriptions specifically state that these numbers refer to grāmas or villages forming parts of the territorial units in question. Thus the Aihole inscription 2 (634 A.D.) speaks of the three Mahārāṣtras constituting the dominions of Cālukya Pulakeśin II as navanavati-sahasra-grāma-bhāj, i.e. having ninety-nine thousands of grāmas, while the Malkapur inscription 3 (1261 A.D.) refers to a bhikṣā or grant of three lakhs of grāmas in Dāhala-manḍala lying between the Bhāgirathī and the Narmadā, made in favour of the Śaiva saint Sadbhāvaśambhu, founder of the Golakī-maṭha, by the Kalacuri king Yuvarāja-deva (probably Yuvarāja II). We have also reference to Veṅgipura-sahasra sometimes as Veṅgipura--visaya-grāma-sahasra. 4 Considering the abnormally high numbers of the grāmas mentioned in connection with the dominions of

1. For Tamba and Kōṇḍavaṭī units, cf. transcripts of A.R. Œp., 1933-34, B. K. No. 159; ibid., B. K. No. 42. For similar units in West India, which once came under the influence of the rulers of Kanaḍa origin, see Modherā-7 3 and Ghadahādikā-12 in Ind. Ant., Vol. VI, pp. 191, 193.
2. Œp. Ind., Vol. VI, pp. 1 ff.
Pulakešin II and a grant made by a Kalacuri king and the facts that the district of Gaṅgavāḍi could actually claim not more than a small fraction of 96000 grāmas and the whole kingdom of the Kalacuri ruler only a negligible fraction of 300000 grāmas, if grāma or village is understood in its usual sense, we were formerly inclined to interpret grāma as a landed property which was the subject of an assessment.¹ There is however some evidence to show that the word was used in such cases in the sense of a village whatever its size and nature may have been. Thus, in the Aland (ancient Alande) inscription² of Mallikārjuna, Alande itself is mentioned as the modala-vāḍa (i.e. ‘foremost vāḍa or village’) of Alande-sāsira or Alande-1000, and it is clear that the geographical and administrative unit of Alande consisted of one thousand vāḍas or villages, of which the village of Alande was the foremost, i.e. the head-quarters of the territorial unit in question. Sometimes a similar group of villages is mentioned without specifying its geographical name which remains understood. An inscription speaks of Kheda (modern Agarkhed in the Bijapur District of Mysore) as the rājadhāni of ‘the thirtysix villages’ included in Tardavāḍi-nāḍu, elsewhere called Tardavāḍi-1000.³ The name of the said subdivision consisting of 36 villages was apparently Kheda. The people of Kuknūr even now quote an old list, traditionally handed down, of the thirty villages which formed the ancient administrative unit called Kuknūr-30, and all these villages can be traced in the area around Kuknūr even today.⁴ It is interesting to note that the same village is mentioned in an inscription as triṁśad-

¹. Suc. Sāt. I. Dec., p. 400. For this question, see J. F. Fleet in JRAS, 1912; also V. S. Agrawala in Sir Jadunath Sarkar Presentation Volume, II, pp. 16 ff. Our original interpretation of grāma as a unit of revenue assessment (elaborated by Agrawala as ‘one plough-measure of land assessed at one silver Kāṛṣṭāṅga’) cannot be true in respect of many of the cases involving small numbers specified in this section. The number of such units of assessment or income, in coins, of a tract of land may of course have been confused with the number of villages in it in cases which speak of very big numbers.


grām-ādhipati śī-Kikkunūru, i.e. 'the illustrious Kikkunūru, the most important among thirty grāmas'.

1. We have also to note such names as Tamba-6 and Kōṇḍavaṭi-2. It is difficult to believe that Tamba and Kōṇḍavaṭi respectively contained only 6 and 2 units of assessed landed property.

That the word grāma in such cases was understood in the sense of a village is also clear from a section of the Skanda Purāṇa, apparently interpolated in the work sometime in the medieval period. This section says how the nava-khaṇḍa Bhārata, i.e. Bhāratavarṣa consisting of nine divisions, was subdivided into seventytwo vibhedas (apparently indicating 'countries' or 'tracts') and quotes a list of seventytwo (actually, seventyfive owing to confusion) countries together with the number of grāmas in each one of them. This list is introduced by the stanza:

\[\text{Ṭeṣāṁ nāmāṁ grāmāṁśe ca pattanāṁ ca Phālguna} \]
\[\text{velākūlāṁ saṁkhyaṁ ca vāksyaṁi tava tattvataḥ} \]

II and ends with the following passage:

\[\text{dvāsapātir-āmi deśā grāma-saṁkhyaḥ prakīr-}
\[\text{titaḥ.} \]

The latter is followed by the statement that the entire Bhārata-khaṇḍa had 96,720,000 pattanas (townships) and 36,000 velākūlas (harbours). It can hardly be doubted that the word grāma, used in the context of pattana and velākūla, has to be understood in this case in the sense of a village. But the fact that the list speaks only of grāmas and not of pattanas, etc., seems to suggest that, for the purpose of enumeration, the latter also were counted as grāmas. This seems also to be supported by the fact that the concluding passages mention only pattanas and velākūlas and not grāmas. The list further shows that the traditional or conventional number of grāmas in a country as given in it could hardly have been true if the word grāma is taken exactly in its modern sense.

We quote below the names of some of the countries mentioned in the Skanda Purāṇa list together with the number of grāmas in them:

1. Nepāla—1 lakh;
2. Kānyakubja—36 lakhs;
3. Gauḍadeśa—18 lakhs;
4. Kāmarūpa—9 lakhs;

1. JBBRAS, Vol. XII, 1876, p. 43, text line 33.
(5) Ḍāhala or Cedi—9 lakhs; (6) Raṭṭa-rājya (the Rāṣṭra-kūṭa country)—7 lakhs; (7) Mālava—118092; (8) Sākambhara-deśa—1½ lakhs; (9) Mevāḍa—1½ lakhs; (10) Gurjaratrā—70 thousands; (11) Kāśmīra—68 thousands; (12) Kauṇikaṇa (Konkan)—1422; (14) Sindhu—20 thousands; (15) Kaccha maṇḍala (Kutch)—1422; (16) Surāṣṭra (Kathiawar)—55 thousands; (17) Lāṭa (the Nausari-Broach region of Gujarat)—21 thousands; (18) Karnaṭa—1½ lakhs; (19) Kāmboja—10 lakhs; (20) Kośala (probably South Kośala in the Raipur-Bilaspur-Sambalpur region)—10 lakhs; (21) Bāhlīka—4 lakhs; (22) Vidarbha—5 lakhs; (23) Magada-deśa—66 thousands; (24) Mūlāsthāna (Multan)—25 thousands; (25) Yavana—10 thousands; etc.

It may be pointed out that the text of the Puranic section is not free from errors. Some of the names are redundant and many of them doubtful. There is however epigraphic support in favour of some of the traditional number of grāmas quoted in the list. Thus the Sākambhara or Sākambhari country is actually known to have been otherwise called Sapādālakṣa or ‘one lakh and a quarter’.

Such traditional numbers of villages in particular countries are also referred to in some other works. Thus Vinayacandra’s Kāyaśikṣā mentions:

(1) Surāṣṭra—9 thousands; (2) Lāṭadeśa—21 thousands; (3) Gurjaradeśa—70 thousands; (4) Pārata—70 thousands; (5) Ḍāhala—9 lakhs; (6) Mālava—9 lakhs and 92; (7) Kānyakubja—16 lakhs, etc.

There is apparently considerable exaggeration in the cases speaking of very big numbers. But we have no doubt that the reference is to villages which may have been in many cases very small or even nominal. Whether the inflation of the number of villages in a particular country or kingdom was due to a special method of

1. Cf. Bhandarkar’s List, Nos. 279, 356. This was the name of the Cāhāmāna kingdom with its capital at Sākambhari. Another country called Sapādālakṣa lay in the Nizamabad-Karimnagar region of Andhra Pradesh (cf. Sircar, Marked Inscription of Kāka, p. 1). The Yajnapāla kingdom with its capital at Nalapura was similarly called Pādonalakṣa or ‘one lakh minus a quarter’ (Ep. Icz., Vol. XXXIII, p. 63).

calculation cannot be determined without further evidence on the subject.

In this connection it may be pointed out that sometimes numbers mentioned in connection with the name of a tract do not refer to the villages but groups of them, although a distinction is made between the two classes. Thus an inscription¹ of 1173 A.D. from Udaypur in the former Gwalior State speaks of a village in Bhṛṅgārikā-catuhṣaṣṭi-pathaka which formed a part of Bhailasvāmi-mahādvāsaka-maṇḍala. It appears that the Pathaka or subdistrict called Bhṛṅgārikā—64 consisted of sixtyfour villages while the Maṇḍala or district called ‘Bhailasvāmin great-12’ consisted of 12 such sub-districts. The speciality of the second case has been indicated in the record by prefixing the word mahā to the number (cf. Mahāgrāma).

It has also to be noticed that the tendency of forming this kind of geographical names can be traced in the Kannaḍa-speaking area even in early times. Thus an Early Kadamba inscription of the 6th century A.D. mentions Kirũ-Kūḍalurpalli as one of the twenty-four pali of the Mahāgrāma called Tagare situated in Tagare-viṣaya.² Earlier still, a Malavalli inscription of about the 3rd century A.D. refers to Sahalāṭavi as a Grām-āhāra, literally ‘a village-district’, i.e. a group of villages, while a slightly later epigraph at the same place seems to suggest that the said Grām-āhāra consisted of twelve villages.³ In later terminology, Tagare and Sahalā would have been called Tagare-24 and Sahalā-12.

5. Royal Prerogatives and Taxes

While creating rent-free holdings in favour of gods, Brāhmaṇas, etc., the king usually surrendered some of his prerogatives in respect of the gift land. Such surrendered rights are more or less clearly stated in a large number of charters. It may be pointed out that some of the privileges were enjoyed

¹. Ind. Ant., Vol. XVIII, pp. 344 ff.
³. Ibid., pp. 249-50; cf. Lüders’ List, Nos. 1195-96.
by the king not directly but only indirectly. Thus according to the *Manusmṛti* (VII. 115-19), the heads of one thousand, one hundred, and ten villages enjoyed respectively a town, a village and five *Kulas* of land while ‘the headman of a village (*Grāmika*) should get all of what is daily payable by the villagers to the king in the shape of food-stuff, drinks, fuel and other things’. As will be seen below, some of the exemptions allowed to be enjoyed by the donees of rent-free holdings relate to the free supply of articles that the villagers had to make to the royal officials when the latter visited their villages on tour.

The Rummindei pillar inscription\(^1\) of Asoka states that, on the occasion of the emperor’s visit to Lumbínīgṛāma the birth-place of the Buddha, the holy place was made free from the obligation of paying *bali* (*udbali̯ka*) and liable to pay only one-eighth of the produce of the fields (*aśṭabhāgi̯ka*). The word *bali* has been used here apparently in the sense of land tribute excluding *bhāga* or the king’s grain share. The normal rate of the king’s share of grains seems to have been one-sixth for certain crops and one-fourth for others.\(^2\) The income resulting from these exemptions was probably meant for being utilised for the maintenance of the holy place or the Buddhist religious establishment existing there.

The Junagadh inscription\(^3\) of the Śaka king Rudradāman speaks of *kara* (*taxes*)\(^4\), *vīṣṭi* (*free labour*) and *pranaya-kriyā* which is the *pranaya* of Kauṭilya’s *Arthaśāstra*\(^5\) and means behevolence or emergency imposts. The taxes are enumerated in the inscription as *bali*, *śulka* (*tolls*) and *bhāga*.

Some charters\(^6\) of the Śātavāhana king Gautamiputra

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2. According to Megasthenes, the husbandmen of the Maurya dominions paid a fourth part of the produce of the soil (*bhāga*) and a land tribute apparently in cash (*bali*). Other state dues included tribute and prescribed services from traders and cattle from hardsmen while in urban areas the main sources of revenue were birth and death taxes, fines and tithes on sales. See Raychaudhuri, *Pol. Hist. Anc. Ind.*, 1938, pp. 240-41. Indian sources generally speak of the king’s grain share as one-sixth.
5. Cf. V. ii.
Śatakarni (c. 106-36 A.D.) records grants of land together with all the Parīhāras (exemptions to be enjoyed by the donees) including the following: a-prāveśya (i.e. freedom from the entry of royal agents), auāvamanīya (i.e. freedom from troubles associated with the visit of royal agents), a-lavaṇa-khātaka (i.e. freedom from the land being dug out or the trees being pierced for salt) and a-rāṣṭra-sāṁvinayika (i.e. freedom from the administrative control to which the district was subject). The king’s officers in charge of administration of the area in which the gift land was situated were instructed to exempt the land with all the usual exemptions including the above. There are also references to the grant of a village together with kara (tax) and utkara (probably, minor tax) and with deya (periodical offerings to be offered to the king) and meya (the king’s share of grains) or with the renunciation of all kinds of the rights of the king (sarvajāta-bhoga-nirasta) in the Śatavāhana records.¹

The Mayidavolu² plates of Pallava Śivaskandavarman (middle of the 4th century) mention the following Parīhāras: a-lavaṇa-khātaka, a-rāṣṭra-sāṁvinayika, a-parampara-balivarda, a-bhaṭa-prāveśya and a-kūra-cullaka-vināśi-khaṭvā-sāṁvāsa. Of these, a-bhaṭa-prāveśya, i.e. freedom from the entry of the Bhaṭas, is the same as a-prāveśya of the Śatavāhana epigraphs. The word Bhaṭa here means Bhaṭamanusya (constables or Pāiks and Piādas) mentioned in the Hiraḥadagallī plates of the same Pallava king.³ A-parampara-balivarda (i.e. freedom from the supply of bullocks in succession) refers to the obligation of the villagers to supply bullocks to the royal officers when they visited a village for official work in a bullock cart from a neighbouring village. A-kūra-cullaka-vināśi-khaṭvā-sāṁvāsa indicates freedom of the inhabitants of the gift village from the obligation of supplying to the touring royal officers such articles as kūra, cullaka, vināśin, cot and shelter. Kūra and cullaka have been explained as ‘boiled rice’ and ‘pot’ respectively; but they may really mean ‘unboiled rice’

¹. Select Inscriptions, pp. 195, 198. Sakarukara may be sa-kar-okara or sa-kārakara (together with the tax on artisans).
³. Select Inscriptions, p. 438.
and 'a fire-place for cooking'. Vināśin is 'fuel' or 'attendant'. The Hirahadagalli plates records the grant of land with the libation of water for so long as the moon and stars would endure together with the eighteen kinds of exemptions including the following: a-kūra-cullaka-vināśi-khaṭvā-saṁvāsa, a-dughdhā-dadhi-grahaṇa, a-rāṣṭra-sāṁvīnayika, a-lavaṇa-guḍa-kṣobha, a-karaṇīṭi-konjalla, a-paramparā-baliarda-grahaṇa, a-tīṇa-kāṣṭha-grahaṇa and a-harītaka-sāka-puşpa-grahaṇa. The word 'eighteen' in the expression 'eighteen kinds of exemptions' really means 'all'. A-lavaṇa-guḍa-kṣobha (i.e. freedom from the trouble in respect of salt and sugar) is similar to a-lavaṇa-khāṭuka of the earlier records referred to above and seems to refer to the practice of piercing trees for sugar. A-dughdhā-dadhi-grahaṇa, a-tīṇa-kāṣṭha-grahaṇa and a-harītaka-sāka-puşpa-grahaṇa refer to the freedom of the donees from the occasional supply of milk, curds, grass, wood, myrobalan, vegetables and flowers. The reference is both to the periodical supply to be made to the king when demanded as well as to the touring officers. A-kara-viṣṭi-konjalla speaks of the freedom from the payment of kara (taxes), viṣṭi (free labour) and konjalla which may be kauṇjalya meaning the obligation of free supply of kuṇjala (sour gruel) to the king's labourers working in the neighbourhood.

The Basim plates of Vākāṭaka Vindhyāsakti II (end of the 4th century A.D.) mention the following Parihāras usually going with land granted to Brāhmaṇas learned in the four Vedas: a-rāṣṭra-sāṁvīnayika, a-lavaṇa-klinna-khāṭaka, a-hiranya-dhānya-praṇya-pradeya, a-puşpa-kṣira-grahaṇiya, a-paramparā-baliarda, a-vaṭa-siddhika, a-carm-āṅgārāka, a-bhaṭa-prāveṣya, a-khaṭvā-cullaka-vaināśika, a-karada, a-vaha, sa-nilhi, s-ōpanidhi, sa-kṛta-prāṇa and sa-maṇca-mahākaraṇa. It will be seen that, while the records discussed above refer directly to exemptions, the present epigraph mentions them together with certain privileges which involve exemptions. In a-lavaṇa-klinna-khāṭaka

2. Cf. aśṭādaśa-jāti-parihāra.
3. Ibid., pp. 408-09.
klinna seems to mean a moist substance like sugar which, as indicated above, were obtained by boring certain trees like the palmyra palm. It may be toddy, sugar, etc. A-hiranyadhānya-pranayapradeya refers to freedom from the obligation of payment of tax in cash and in crops and of occasional supplies of fruits, etc. A-puspa-ksira-grahaniya speaks of the obligation of supplying flowers and milk. A-vāra-siddhika seems to refer to the obligation of offering free labour in turn. A-carm-āṅgāraka indicates freedom from the obligation of supplying hide-seats and charcoal to the touring royal officers when they camped in a village. A-khāṭvā-cullaka-vaināśika is similar to a-kūra-cullaka-vināśi-khāṭvā-vāsa of the early Pallava grants. A-karada means that the village was exempted from payment of taxes and a-vāha refers to the obligation of supplying horses to or carrying loads of the touring officers. Sa-nidhi and s-ōpanidhi indicate the privilege of enjoying treasures hidden in the earth and deposits or finds on the soil, without surrendering them to the king. Sa-kṛta-prānta suggests that the gift village was granted together with its demarcated boundaries. Sa-mañca-mahākaraṇa may mean that the grant was made together with the platforms used for the collection of tolls and important records in the custody of the local officials.

The normal privileges going with the rent-free holdings in the possession of Brāhmaṇas proficient in the four Vedas are enumerated in the Chammak plates of Vākāṭaka Pravara-sena II (middle of the 5th century A.D.) as follows: a-kara-dāyi, a-bhāta-chchātra-prāveśya, a-paramparā-go-balivarda, a-puspa-ksira-sandhaka, a-cār-āsana-carm-āṅgāra, a-lavaṇa-klinna-kṛṇi-khanaka, sarva-viṣṭi-parihāra-pariḥṛta, sa-nidhi, s-ōpanidhi, sa-klpt-opaklpta, a-candraditya-kālīya and putra-pauṭr-ānugamaka. In this list, a-kara-dāyi is of course the same as a-karada (free from tax) of the earlier record. In a-bhāta-chchātra-prāveśya, the word chchātra, literally ‘an umbrella-bearer [of the king]’ but actually a Pāik or Piāda like a Bhaṭa or the leader of a group of them, has been added. In a-paramparā-go-balivarda,

go, 'a cow', has been similarly added to balivarda 'bullock', suggesting that cows were sometimes requisitioned by the officers on tour. In a-cārāsana-carmāṅgāra, pāra, i.e. ferrying of rivers, is sometimes found instead of cāra which thus seems to mean 'movement' or 'passage'. This thus seems to refer to the free passage, free camping and free supply of hide-seats and charcoal usually offered by the villagers to the touring royal officers. In a-lavāna-klinna-kreni-khanaka, the expression klinnakreni, 'moist commodity (sugar, liquor, etc.)', is more explicit that klinna in the earlier epigraph. Sarva-viṣṭi-parihāra-parihīta refers to the freedom from the obligation of supplying free labour of all kinds. Sa-klīpta-opakīpta seems to mean 'together with the fixed and unfixed [imposts]'. The word klīpta is used in Kauṭilya's Arthaśāstra (II. vi) in the sense of one of the seven principal sources of the king's income,1 while the Motupalli inscription of Kākatīya Gaṇapati mentions klīpta-kara and klīta-sūlka apparently in the senses of 'fixed tax' and 'fixed tolls' respectively.2 The last two privileges refer to the permanent nature of the grant to be enjoyed by the donees and their descendants in succession. Sometimes a-paśu-madhya (i.e. free from the obligation of supplying goats, etc., for sacrifice) is added to the above list of exemptions.3

Among early records from North India, the Khoh plates4 (575 A.D.) of Hastin record the grant of land together with udraṅga and uparikara but without the entry of the Cāṭa and Bhāṭa as well as without cora which no doubt means fines from thieves. The Śāsvatakoṣa explains udraṅga as uddhāra and udgranthā which seem to mean the share of the produce payable to the king.5 Uparikara appears to be the same as Marāṭhi

1. In the Arthaśāstra (II. xxviii), klīpta is stated to have been payable by harbours and villages or villages near harbours.
upari, ‘a tax levied on cultivators having no proprietary right on the soil’ (Wilson’s Glossary).

In many cases, the grant was made with the statement that the land was given as a property of the gods or of the Brāhmaṇas so that the customary privileges going with such lands remained understood. Thus the Banshēra plate1 of king Harṣa (606-47 A.D.) simply mentions that a village was granted in favour of two Brāhmaṇas as an agrahāra (rent-free holding usually under the possession of Brāhmaṇas) according to the custom governing its acceptance by Brāhmaṇas, and the addressees were requested to approve of the grant and the people of the locality were asked to be obedient to the donees and to pay them the usual dues called pratyāya including tulyameya (tolls on commodities sold in the markets), bhāga (king’s share of the grains), bhoga (periodical offerings), kara (tax in kind) and hiranya (tax in cash), etc.2 But most medieval records of North India quote the donees’ privileges elaborately.

In the Sungal plate3 of king Vidagdha (first half of the 11th century) of Chamba, the land is given ‘as far as its limits, grass, pounds and pasture ground; together with fruit-trees and with the water-courses and channels; with approaches, ingress and egress; with fallow land and cultivated land; with [the fines for] the ten offences; to be enjoyed by the succession of sons, sons’ sons and so forth; uncurtailable; unopposed; not to be entered by the Cātus and Bhaṭas; free from tax; inalienable; for as long as the moon, the sun, the ocean and the earth endure’. It is further stated, ‘Having understood this, he (i.e. the donee) should freely enjoy and make [others] enjoy

2. Bhāgabhogakara may also be kara in the shape of bhāga and bhoga.
[this grant] on the authority of our charter. The subjects, residents in the gift land, in obedience to our command, will have to deliver to him the regular share of [the produce], the periodical offerings, taxes in kind and cash, and every other tribute due to the king. And, of our Čātas and Bhātas and others, no one will be allowed to get into his house, to let his vegetables be grazed on, to cut his ripe crops and to crush his sugarcane, to take rocika and citolā [from him], to take cow’s milk [from him], to carry off his stools, benches or couches, and to seize his wood, fuel, grass, chaff and so on. Not even the slightest oppression or vexation should be caused to him or to his ploughmen, cowherds, maids, servants and all other people dependent on him’.

The Semra plates\(^1\) of Candella Paramardin states: “Be it known to you that the above-mentioned villages, with their water and land, with their movable and immovable belongings, defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (ādāya), entrance into them being forbidden to the Čātas and the rest...... have been given, for the sake of the increase of our own and our parents’ merit and fame......with a libation of water from our hand purified by stems of kuśa grass, the wish for prosperity having been duly recited......to the Brāhmaṇas......the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants [of the donees] for a period equal to the duration of the moon and the sun........Knowing this, you must bring to the donees the [royal] share [of the crops], the [periodical] offerings [payable to the king] and everything else. There-

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fore nobody shall cause any hindrance to them (i.e. the donees) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, viz. āśata, sugarcane, cotton, hemp, mangoes, madhūkas, and so forth, together with their forests, hollows and treasure-troves, together with their mines of metal and so forth, together with their cow-houses, together with all other objects found within their boundaries, and together with the external and internal incomes."

In the passage referring to the imposts payable by the villagers to the donees, the Gāhaḍavāla charters read: yathādiyamāṇa-bhāga-bhoga-kara-pravanikara-kūṭaka-prabhṛiti-samastādāya, in which the real nature of pravanikara and kūṭaka cannot be determined. In some records, turaṇḍanḍa and kumaṇagadāṇaka are mentioned instead of kūṭaka while other taxes like hiranya, jalakara (once wrongly read jātaṇaka), gokara, nidhi-nikeṣaṇa, yamalikambali, etc., are also occasionally introduced in the list, the taxes being sometimes characterised as niyatāniyata, i.e. regular or fixed and occasional. Of these imposts, turaṇḍa-danda may have been a tax levied on the Muhammadans or for the maintenance of special forces for defending the subjects from Muhammadan attacks. This tax is comparable with those called āndhra-danda and tigula-danda associated respectively with the Āndhra and Tigula (Tamil) peoples and mentioned in the epigraphs of the Kannada-speaking area. Kumāra-gadāṇa was probably a tax of one coin called


2. Ibid., pp. 106, 109, 120, etc.

3. Ibid., pp. 114, 116, 117, 120, 124, 129.

4. Ibid., Vol. IV, p. 120, etc.

5. Cf. A.R. Ep., 1934-35, B. K. Nos. 153-54. Tigula-danda may be the same as tigula-gāti or the Tamilian measuring rod (Ep. Carn., Vol VII, Ci. 21, text line 35). B. K. No. 154 of 1933-34 records the grant of 25 coins for feeding the assembly of āndhra-danda, the nature of which is uncertain. Of bhoṭṭa-viṣṭi, ‘free carriage of loads to Tibet’.
Gadyāṇa or Gadyāṇaka payable in honour of a newly born prince, while jalakara, literally ‘water-tax’, was paid for fishing rights, etc., in tanks, lakes, rivers, etc. The Gokara, literally ‘cow-tax’, may have been a grazing levy. Nidhiniṣṭepa refers to the hidden treasure in the ground or deposits or finds on the soil occasionally discovered. Yamalikambali is really yamalakambalin payable for the possession of race bullocks.

In the copper-plate grants of the Pālas of Eastern India, we have usually the following specifications: “up to its boundaries, grass and pasture land (sva-simā-trṇayūti1-gocara-paryanta); with its ground (sa-tala); with the space above the ground (s-oddeśa); with its mango and madhūka trees (s-āmra-madhūka); with its waters and dry land; with its pits and saline spots or barren lands (sa-gart-osara); with the tax from temporary tenants (s-oparikara); with daśāparāda or daśāparāda (sa-daś-āparāda, sa-daś-āpcāra; power to punish and realise fines for the ten offences); with fines realised from thieves (sa-caur-odddharaṇa); with exemptions from all oppressions (pariḥṛta-sarva-pīḍu); not to be entered by the Cātās and Bhaṭas (a-cāṭa-bhaṭa-praveśa); nothing to be taken [by way of tax, etc.] (a-kiṃcit-pragrāhyā); together with all imposts such as bhāga, bhoga, kara, hiranṣya, etc. (samasta-bhāga-bhoga-kara-hiranṣya-ādi-pratyāya-sameṣa); according to the maxim of Bhūmi-cchedra (bhūmi-cchedra-nyāya); to last as long a time as the moon, the sun and the earth shall endure (ā-candr-ārka-śrṣṭi-sama-kālam)”.

The Bhūmi-cchedra-nyāya referred to here is mentioned in a large number of records. It speaks of the old custom, according to which a person who brings a piece of fallow or jungle land under cultivation for the first time was allowed to enjoy it without paying rent. The custom was based on the principle that the hunted deer belonged to him who hit it first. The word chidra in this case seems to have originally referred to the furrowing of the land. Gradually however the expression bhūmi-chidra acquired the meaning of ‘uncultivable

1. The word yūti, wrongly read as ṭūti, means ‘a preserve’.
land', and that is why some early medieval inscriptions from Orissa, e.g. the charters of the Bhauma-Karas, speak of the same maxim as Bhumi-cchidra-pidhana-nyaya literally 'the maxim of covering up the hole in the land', probably referring to the reclamation of fallow land for the first time.\(^1\) These Orissan records usually speak of the grant of land together with the uddeśa (space above the ground called tala), with the tenants such as the weavers, milkmen (gokula or gauda) and vintners (śaṇḍika) and with the gulmakas (outposts) at the khetra (village or hamlet), ghatra (harbour or pass) and naditara-sthāna (ferry).\(^2\)

South Indian charters of the early medieval period such as the Paithan plates\(^3\) (794 A.D.) of Rāṣṭrakūṭa Govinda III record the donee's privileges as: together with udraṅga; together with parikara sa-parikara, the same as s-oparikara of many records; together with daśāpārādha; together with bhūta-pāta-pratīyāya; together with viṣṭi that may be due (s-opadhyamāna-viṣṭika); together with the dues in dhānya (crops) and kiranya (cash); free from the entry of the Cātas and Bhātas; not to be interfered with by any royal officer (sava-rājakīyaṇām=a-hasta-prakṣeṇāṇya); to last as long as the moon, the sun, the ocean, the earth, the rivers and the mountains endure; to be enjoyed by the sons, grandsons and descendants [of the donee]; excluding the property of the gods and Brāhmaṇas (deva-brahma-dāya) that was previously granted; together with abhyantara-siddhi (i.e. internal income or revenues, or the local taxes); and according to the principle of Bhūmi-cchidra. In these, sava-rājakīyaṇām=a-hasta-prakṣeṇāṇya is the same as samasta-rājakīyaṇām= aprāveṣya, 'not to be entered

2. Cf. s-oḍḍeśa sa-tantuṣṭa-gokula-saṁdik-udi-pratītikah sa-khetra-gaṁṭa-naditara-saṁhita-gulmakāḥ sava-pidhi-arputah a-lekhani-pratītāya bh-imśhichitra-pitha-ṇāyaṇa, etc. The passage sa-tantuṣṭa-gokula-saṁdik-udi-pratītikā seems to suggest that, sometimes, when a village was alienated, the taxes realisable from certain classes of tenants were reserved by the king or landlord.
by any of the king’s people’, as in records like the Ilao plates\(^1\) of Dadda II, and rāja-sevakānāṁ vasatidanda-prayānadandaḥ na stāḥ, ‘no tax or contribution for the camping and passage of the king’s officers’, in the Paithan plates\(^2\) of Rāmacandra.

In the medieval copper-plate inscriptions of the Sena kings of East India, the gift land usually carried with it the following privileges: together with jhāṭa and viṭāpa; together with the land and waters; together with pits and barren lands; together with betelnut and coconut palms; with the ten sins tolerated (sahya-dās-āparādha); exempt from all troubles (probably meaning forced labour); not to be entered by the Cāṭṭas and Bhaṭṭas (i.e. Cāṭas and Bhaṭtas of earlier epigraphs); exempt from all dues (a-kiṅcit-pragrāhyā); including tiṇayūti-gocara (grass land as well as grazing fields).\(^3\) In the first item, Sanskrit viṭāpa means ‘a bush’, while jhāṭa (Bengali jhāḍ) also means the same thing. The expression jhāṭa-viṭāpa thus means all kinds of bushes. Sahya-dās-āparādha seems to suggest that the fines for the ten offences were not to be levied from the gift village. In some cases, ‘together with khila (fallow land) and nāla (cultivated land)’ is added to the list, and it is further stated that the donees were entitled to raise temples and excavate tanks in the gift land as well as to plant betelnut and coconut palms.\(^4\) The grants of the Candras of Bengal usually add ‘together with mango and jack fruit trees.’\(^5\) The privileges of the donees in regard to the enjoyment of particular trees, indicated in these cases, were not enjoyed by ordinary tenants. There is a case in the Vaṅgiya Sāhitya Parishad plate of Viśvarūpasena, in which a Brāhmaṇa purchased a plot of land from certain rent-paying

1. *Ind. Ant.*, Vol. XII, p. 117, text line 17.
2. Ibid., Vol. XIV, p. 318.
5. Ibid., p. 8.
tenants who had no right to the betelnut plantation on it; but, when the king made the plot rent-free in favour of the purchasing Brāhmaṇa, the ownership of the plantation automatically passed to him. This is because the possession of such plants was a monopoly of the kings, Jāgirdārs and privileged tenants.¹

Among medieval records of the Deccan, mention may be made of the Kalegaon plates² (1261 A.D.) of Yādava Mahādeva, which refer to the grant of land together with the eight bhogas or enjoyments including śulka, dāṇḍa, dāṇḍa, kārūka, maulika, śrotra, nidhi, nīkṣepa, jala, pāśāṇa and tejah-svāmya and state that the gift land was not to be pointed out even by a finger by the subordinate rulers and royal officers (rājā-rājapurūṣair = apy = anaṅguli-nirdeśyam) and that the grant was made with the libation of hirany-ākṣat-odaka (water with gold and rice) in place of the usual libation of water only. Although the bhogas or privileges are specified to be eight in number, the items included in the category are eleven. Aṣṭa-bhoga, mentioned in many other records of the Deccan, thus indicates privileges roughly grouped in eight classes. In some inscriptions of the Vijayanagara kings, the eight bhogas appear to be enumerated as nidhi (treasure trove), nīkṣepa (the same as upanidhi, i.e. deposits or accumulation on the soil), waters (i.e. fishing rights), pāśāṇa (hills, i.e. quarrying rights), aksiṇin (actual income) āgāmin (future income), siddha (income from land under cultivation) and sādhya (income from land that may be brought under cultivation).³ Śulka and dāṇḍa of the Kalegaon plates appear to indicate different kinds of customs duties and dāṇḍa fines apparently for the ten offences mentioned in many records. In connection with dāṇḍa, it may be pointed out that Dāṇḍi is a family name in many areas and the Mahārāṣṭra Śabdarāgaṇa explains it as ‘the officer collecting the tax or corn’ or ‘the


officer to store the corn collected as tax from the farmers’. Maulika means the principal or main tax and kāruka seems to be a tax on artisans and craftsmen. Maulika may also mean ‘perquisites of hereditary officers’. It included in that case the receipt of the headman of a village who enjoyed a share of most of the articles produced or sold in the village. Śrotra has been explained as the same as Marāṭhi śilotāra = śilotsari = śilotrī meaning a tax in kind collected from the cultivators by a lessee of State land. The same word seems to be used in another epigraph² as śrotaka in the sense of a kind of rent. Tejāḥ-suṣānya, which is often mentioned separately from the aśṭa-bhoga,² possibly means ‘ownership with complete control’. Some inscriptions speak of āvāta, vāt-ādcya, a-kara-vāt-ottara, bhūt-opāṭta-pratyāya, etc., in the list of the donee’s privileges.³ This seems to refer to any income resulting from changes caused by nature and her agencies, e.g. storms, earthquakes, etc.

While discussing the rent-paying grants discovered in Orissa, we had occasion to refer to certain taxes called triṇodaka, khaṇḍapāla and mundamola.⁴ Of these, triṇodaka literally means ‘a tax for grass and water’ and may have been a sort of grazing tax. Khaṇḍapāla seems to be a tax levied for the maintenance of certain troops of that name. The official designation Khaṇḍapāla means swordsmen maintained by the king and they appear to be responsible for the defence of the present day Khaṇḍāīt community of Orissa. Mundamola reminds us of Marāṭhi munda-bandi meaning a collective rate of rent for land partitioned among cultivators.⁵

Certain medieval Orissa records like the Balijhari plates⁶

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4. JRAS, 1952, pp. 4-10.
5. See Wilson’s Glossary, s. v.
of the Somavarnāśī king Uddyotakesarīn and the Kelga plates of Kumāra Someśvara of the same dynasty mention a number of interesting taxes. The Kelga plates have svuṇ-aṇḍā, ahiṇḍa, vartmadanda, vandāpanā, vijaya-vandāpanā, dhronaka, sāsanārdhika, varabaliarda, arthāruvā, pratyarthāruvā, padātiṃjya, ādattā, āturāvaddhi, gogauḍa and khaṇḍapāliya, while the Balijhari plates have such new items as hastidanda, cōṭāla, bandhadanda, mārganika, pratiḥāra and uparikara. Of these, dhronaka has been discussed above and khaṇḍapāliya is the same as khaṇḍapāla already referred to. Vartmadanda of the Kelga plates is apparently the same as mārganika of the Balijhari plates. It was a sort of customs dues payable on the outposts on roads. Suṇaṇḍaṇa was a tax payable by professional goldsmiths, while ahiṇḍa was the tax payable for the maintenance of snake-charmers. Vandāpanā was the same as Persian nazrāna payable at the time of visiting the king, while vijaya-vandāpanā was the nazrāna payable on the king's return from a victorious campaign. Sāsanārdhika may be an additional share of the produce payable by the tenants engaged in cultivating rent-free lands. Varabaliarda was a tax for bullocks meant for prize-fights and padātiṃjya, called pāikā in Oḍiya inscriptions, was a tax for the maintenance of Pāiks. Gogauḍa literally means 'cow and cowherd' and appears to have been a grazing tax or a tax on the milkmen. Hastidanda was a tax payable for the possession of elephants, while bandhadanda may be the ransom payable in lieu of imprisonment, and pratiḥāra a tax for entry into the royal palace or the maintenance of Pratiḥāris. Arthāruvā and pratyarthāruvā appear to indicate collection from the money-lenders for the amounts loaned out and those realised


with interest. Āturāvāḍḍī seems to mean ‘pellets for the sick’ and may have been a levy for the treatment of the king when sick. The expressions coṭāla and ādattā cannot be explained though the former may be the same as citolā mentioned above and the latter may mean ‘interest or fine on the arrears of taxes’. Some inscriptions of the same area mention among the donees’ privileges: ‘together with fish, tortoises, etc.; together with bushes and jungles; together with the right to enjoy the property left by people dying without son’. ¹ When the gift land was situated in a forest area, the privileges of the donees sometimes included his right to enjoy hasti-danta (ivory), vyāghra-carman (tiger’s skin) and various animals as well as trees including tamarind and palmyra.²

An Odiyā inscription³ of 1394 A.D., speaks of taxes like ohoru, pāukā, pāikā, bhetā, vodā and paridarśanā. Of these, ohoru is the same as daṇḍu-āsi-ohora, i.e. the watchman-tax, of another Odiyā record, while pāukā may be Odiyā pāuseri and mean a tax on the money realised by the creditors from the debtors. Pāikā is the same as padāṭijīva and Odiyā pāikāli. Bhetā is the same as vandāpanā or the occasional offering of money or presents, while vodā (Odiyā vadāi) is a similar offering of uncooked food. Paridarśanā may be a supervision tax, the nature of which is uncertain. It will be seen that most of the expressions belong to the local dialect. Such names of taxes in the regional languages are quite common in the medieval inscriptions from different parts of the country and a number of them have been noticed in our Glossary. Certain high officers of the Cālukya kings of Kalyāṇa are often described as managing the vaddāravula and other taxes, the vaddāravula and pejjuṅka taxes, the pannāya tax, or the melviṭṭya-vaddāravula, eradu-bilkode and pejjuṅka taxes.⁴

The Hitamhebbagilu plates⁵ of Kadamba Mrgeśvarman (c. 470-90 A.D.) mention a number of privileges to be enjoyed

¹. Ep. Ind., Vol. XXVIII, p. 291. Instead of ‘bushes and jungles’, sometimes we have ‘trees and jungles’ (ibid., p. 311).
². Ibid., p. 326.
by the donee, the most interesting of them being the exemption from paṅga and utkota. Paṅga or pāṅga is also mentioned in other records of the Kannada-speaking area such as the Kapol plates\(^1\) of Aśaṅkitavarman (6th century A.D.), the Goa plates\(^2\) of Satyāśraya Dhruvarāja Indraravman, a grant\(^3\) (1107 A.D.) of Kadamba Tribhuvanamalla and the Panjim plates\(^4\) of Jayakeśin I. The word paṅga=pāṅga found in the said inscriptions is no doubt the same as Telugu paṅgamu recognised in Brown’s Telugu-English Dictionary in the sense of ‘a tax in the shape of one-fourth of the produce collected in olden times by the government on lands in the possession of gods and Brāhmaṇas’. But expressions like sarva-paṅga-parihīla, ‘exempt from all the paṅgas’, suggests that sometimes the word was used to indicate a tax in general. And this is supported by the use of the word paṅga (rarely paṅgā) in a large number of medieval Telugu inscriptions\(^5\) sometimes in the sense of a group of levies. In these records, we have, besides paṅga-tappu and paṅga-śulka or paṅga-tappu-śulka in a single compound, the word used along with other levies called āya-śulka, paṇnu, kānika, darśana, upakṣiti, puṭṭi and māḍalu. Both āya and śulka mean ‘tolls, tax, customs’, etc., and the compound āya-śulka may mean ‘customs duties’. Wilson’s Glossary recognises paṇnu as a Tamil word meaning ‘tax, tribute, custom, rent’ and it is also recognised by Brown as a Telugu word meaning ‘a tax’. Kānika may be Kannada kāṇike-kāñe or kāṇike-kappa (or kappa-kāṇike) recognised by Wilson in the sense of ‘a present from an inferior to a superior, a subscription, a donation’. Brown recognises Telugu kānika or kānuka in the same sense. Darśana is the Tamil pāvai and Persian nazrāna. Puṭṭi reminds us of Telugu puṭṭidosillu recognised by Wilson in the sense of ‘a fee of two handfuls from each puṭṭi of grain paid to the village servants’. Māḍalu reminds us what Wilson says under

4. See ibid., Vol. XXXIII, p. 54.
5. See ibid., p. 55-56.
māḍa: 'a half pagoda; where it is applied to a rate of rent, payment of 50 per cent'. The expression paṅgatappu may indicate interest or fine on arrears of paṅga. Upakṣiti probably means the tax on a particular kind land such as khajjana.

The word utkōta, mentioned in the Hitnabebb bagilu plates, is not known from Sanskrit lexicons. But there is no doubt that it is the same as Prakrit ukkoṭha meaning 'things to be offered to the rājakula (i.e. the king, royal officers and members of the royal family)', and 'presents made to the king and others'.

In earlier records, the rent-free holdings in the possession of gods and Brāhmaṇas were usually called devadeya or devadāya and brahmadeya or brahmadāya respectively. Gradually the word agrahāra became popular in South India in the sense of a rent-free village in the possession of Brāhmaṇas, although occasionally the word was used in a wider sense since we have also reference to dev-āgrahāra, vaiśy-āgrahāra, etc. Other expressions for rent-free holdings, noticed especially in South Indian inscriptions, are mānya, namasya, sarva-mānya, sarvanamasya, namasya-vrtti, etc.¹ In modern documents of Bengal, the rent-free holding in the possession of a god is called devottara (Sanskrit devatā) and that of a Brāhmaṇa bhogottara (possibly Sanskrit bhogatā) or brahmottara (probably Sanskrit brahmātā), while the rent-free holding in the possession of non-Brahmanical communities was sometimes called mahātrāna, etc.

There are a few inscriptions which supply us with informations that are not generally found in other records. Thus the Anjaneri plates² (709 A.D.), recording the grant of eight

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¹ Sometimes we have reference to ardha-namasya-vrtti which refers to gift land taxed at half the usual rate. In some epigraphs of the Kannada area, a person is mentioned as governing or managing an agrahāra according to the tribhāg-ābhyaṇtara-siddhi which means that he took one-third of the revenues, the other two-thirds going in equal shares to the gods and Brāhmaṇas (Bomb. Gaz., Vol. I, Part II, p. 440). Likewise we have reference to pannasa in Kannada records (Ep. Ind., Vol. XV, p. 336, note 3), which may be a corruption of Sanskrit pañcaśat and indicate a tenure in which the donee enjoyed fifty per cent of the revenue.

² Ep. Ind., Vol. XXV, pp. 232-33. Cf. ādāṇāni āpaṇeṣu avārhekaraṇa kovērṇaḥ 1 sārtha-cāhitraṇa praveśe nirγame ca pratyekeḥ rūpakaḥ deśavya yat-otsavē daṭṭyaḥ 1 111...mūrkaḥ gharāṇaṣeti kā ca...sari-ādāna-śiṣṭi-prāhyadhikā-śarmanah a-cātya-bhāja-pravṛtyah abhyanta-siddhikāḥ ā-candrārka-ārṇava-kṣiṣṭi-sāmakaṁ, etc.
villages in favour of a deity, specifically mention the ādānas or receipts from the gift lands as follows: the āvāra [taxes, probably stall-taxes] to be levied from shops (āpāneṣu); the kovera [tax] in respect of the karaṇa (probably, an official document); one rūpaka on the occasion of the god's yātrūtsava to be levied at the entry and exit of each caravan of merchandise (sārtha-vahitṛēṣu); one mūṭaka (probably a small weight) [of corn] and one setikā (Prakrit seī or setikā meaning 'two handfuls') of clarified butter to be levied from certain villages probably from each household; specified amounts of money in silver coins called Kṛṣṇarāja-rūpaka to be levied from some districts; the eight villages should be free from all impost (ādāna), free labour (viṣṭi) and prātibhedinā (probably, the same as bhet or presents); they should be free from the entry of the Cāta and Bhaṭa and also abyaṭa-siddhika (enjoying the right of internal income or revenue). The inscription also mentions a sthiti or regulation in respect of the town where the god's temple was situated and of its merchants to whom the temple as well as the god's worship and the yātra festival were entrusted. According to the, the merchants were made immune from śulka (customs duties) and jemaka (the feeding expenses of officers on duty). Another inscription of the same king granted the following privileges to the merchant of a town: they should have to pay no śulka anywhere in the kingdom; there should be no aputra-dhana and no umbarabheda for them; and they should pay no āvāsaka (camping expenses) and jemaka (food expenses) for royal officers. Aputra-dhana refers to the custom of confiscation of the pro-

1. Ibid., p. 237. Cf. Somagiri-vāstavānāṁ vanijāṁ candrārka-kālīkaṁ śulkaṁ=ādeyaṁ samasta-rāṣye n=āsti 1 aparaṁ ca aputra-dhānāṁ n=āsti 1 umbara-bhedāṁ rāja-praṣānāṁ=āvāsaka jemakaṁ=ca nāsti 1 kumāri-sāhase rūpakaṁ=āṣṭottara-śatam 1 saṅgrahane deśāṁśad=rūpakaṁ 1 karna-troḍaniṁkāṁ ṣoḍaṁ-rūpakaṁ 1 śivā- padamāra ceteṣi rūpakaṁ 1 bhāriṇāṁ vanik-putrasya=āṣṭottara-śatam rūpakāṁ 1 nange gṛhiṇāya yac=eva dāṣṭau ṣoḍaṁ vā nagara-mahallakā vicārya vadante tad = eva pramāṇam. Some of the words in the latter part of the passage are unintelligible. Karna-troḍaniṁkā is the same as Karna-troḍana.

TECHNICAL EXPRESSIONS

perty of one dying without sons and umbara-bhedā (from Prakrit umbara meaning ‘threshold’, i.e. door) apparently suggests that no dues should be collected from the houses of the merchants when they were abroad. The charter1 (592 A.D.) of king Viṣṇuśena of Kathiawar, called a sthiti-pātra, ācāra-sthiti-pātra, anugraha-sthiti-pātra, sthiti-avyavasthā or sthiti-pātra-avyavasthā, contains a large number of similar regulations made in favour of a group of merchants. These regulations (ācāras) contain a good many technical expressions not generally found in epigraphic and literary records and the Sanskrit lexicons. The Motupalli inscription2 (1244-45 A.D.) of Kākatiya Gaṇapatī is ‘an edict assuring safety’ to foreign traders whose vessels might be wrecked on the coast of his territories. It is stated that the cargo would not be forfeited to the State as before, but only the fixed customs duties would be levied on it. These duties are clearly specified in the inscription.

6. Land Measures

Although often entire villages were granted by charters, in many cases the gift land consisted of smaller plots of land, the areas of which were usually indicated in the records. The measurement of the plot was sometimes entrusted to a high officer of the king.3 The unit of measurement was the cubit which was often measured by the length of the forearm of a particular individual in the king’s service4 and the measuring rod made of wood, bamboo, etc., had the length of a recognised number of such cubits.5 Sometimes particular measuring

1. Ibid., Vol. XXX, pp. 169 ff.
2. Ibid., Vol. XII, pp. 188 ff.
3. Cf. the records of the Imperial Gaṅgas of Orissa (Ep. Ind., Vol. XXVIII, pp. 188, 192, etc.)
4. Cf. Śivacandra-hasta in the Faridpur plate of Dharmaśīla (Select Inscriptions, pp. 352, 356, 358). The cubit is indicated by the word like hasa (kai in the South Indian languages). In Kannada inscriptions, sometimes we find genu (i.e. span) and kalu (i.e. foot) as units of measurement. The same units are also known from Tamil records (see below); cf. also the land measure called Pādāvarta referred to below.
5. Ibid., p. 344 and note 7; cf. infra.
rods (i.e. rods of particular lengths) are mentioned in inscriptions. Thus the inscriptions of the Senas of Bengal mention Samatatiya-nala (the measuring rod prevalent in the Samata country), 1 Vṛṣabhāsāṅkara-nala (the measuring rod introduced by Arirāju-vṛṣabha-sāṅkara Vijayasaṇe), 2 'the measuring rod 56 cubits in length prevalent in the district around the gift land', 3 etc. The 'measuring rod of the Samata country' may be compared to Eḍenāda-danda (the measuring rod of the district of Eḍenāḍu), 4 Paḷṭiyamattavura-daṇḍa (the measuring rod of the village of Paḷṭiyamattavura), 5 etc., of Kannada inscriptions which also refer to particular measuring rods like Māṇikeśvarada kolu (the rod of the god Māṇikeśvara), 6 Gaṅgana gaḥale (the rod of a person named Gaṅga), 7 Dharanidevana kolu (the rod of a person named Dharanīdeva), 8 etc. 9 Measuring rods like Gaṅgana gaḥale are comparable to Śivacandra-hasta referred to above. Sometimes the gift land is stated to have been measured according to the rāja-māna 10 indicating apparently the standard unit of measurement recognised by the government. Numerous measuring rods of this kind are known from Tamil epigraphs of the time of the Coḷa and Vijayanagara kings, two of them being the Śripāḍa-kkol (the rod of the king's foot with reference to Kulottuṇga I) and the Māligai-kkol (the rod of the palace). The varying length of the rods is given in the records as 4, 12, 13, 16 or 18 spans, 36 or 48 steps and 12, 14, 16 or 20 feet. 11

2. Ibid., pp. 74, 87.
5. Ibid., p. 234., text line 45.
7. Ibid., 1932-33, B. K. No. 152.
9. In Kannada inscriptions, the length and breadth of house-sites are often indicated in kai or the cubit instead of referring to the measuring rod.
11. See Mahalingam, South Indian Polity, pp. 151, 156, 158-59, 160 note. There are also references to measuring rods 24, 32 or 34 feet long.
There is uncertainty about the exact area of most of the land measures prevalent in different parts of ancient India.

The Śātavāhana inscriptions of the second century A.D., discovered in the north-western part of the Deccan, mention a land measure called *Nivartana* which is also known from later epigraphic records especially of the southern areas of India. According to Śātātapa and Brhaspati, a *Nivartana* had the area of $300 \times 300$ square cubits (about $4\frac{3}{4}$ acres) while a variant reading of Brhaspati's text gives its area as $210 \times 210$ square cubits (about $2\frac{1}{2}$ acres) only. The Kauṭiliya *Arthaśāstra* (II. 20) speaks of the *Nivartana* as $240 \times 240$ square cubits in area (about 3 acres), though one of its commentators makes it $120 \times 120$ square cubits (about $\frac{3}{4}$ acre). Bhāskaracārya's *Lilāvali* speaks of the *Nivartana* as $200 \times 200$ square cubits in area (about 2 acres) which is supported by Hemādri's *Caturvargacintāmaṇi*. The *Śukranītisāra* speaks of the *Nivartana* as $112 \times 112$ or $140 \times 140$ square cubits in area (about $\frac{3}{5}$ of an acre and about 1 acre respectively), while Vasiṣṭha mentions it as $100 \times 100$ square cubits (about $\frac{1}{2}$ acre). The uncertainty about the exact area of a *Nivartana*

1. See *Select Inscriptions*, pp. 192, 194.
2. Telugu inscriptions sometimes refer to *Nivartana* as the same as *Maruturu* (P. Sreenivasachar, *Corp. Ins. Tel. Dist.*, pp. 206-08). On the strength of the Kasakudi plates, Hultzsch points out that 'the Sanskrit *Nivartana* (40,000 square *hastas*) and the Tamil *Patti* (a measure of land sufficient for a sheep-fold) are synonymous' (SII, Vol. II, p. 350, note 12). Medieval Kannada records also often mention the *Nivartana* as the same as *Mattar* or *Mattaru* (Telugu *Maruturu*). See SII, Vol. XI, Part ii, No. 136, text lines 52 and 56.
4. Cf. the Mitāksāra on the *Tājāvalīkasamṛti*, I. 210 (sapta-hastena *dandena trimśad-dandaṁ nivartanam*). See also the *Sādakapadrama*, Pariśiṣṭa, p. 160. The *Prāhālaṇṣaṇitānta*, Vasumati ed., p. 106, ascribes the verse to the *Śravodaya-jiśkākāra*.
in a particular region and age is also noticed in regard to most other ancient land measures.

Many of the authorities cited above mention the Nivartana as one-tenth of the Gocarman which is also mentioned in some inscriptions. Originally, the Gocarman may have indicated that area of land which could be covered by the hides of cows slaughtered in a sacrifice and was granted to the priests as sacrificial fee. But the expression is differently interpreted by later authorities. Thus while many of the writers explain it as ten times a Nivartana which is however given various areas, others offer quite vague indications regarding the area of the Gocarman. Nilakaṇṭha’s commentary on the Mahābhārata suggests that a piece of land large enough to be encompassed by straps of a single cow’s hide was called a Gocarman, while the Parāśarasamhitā and Bṛhaspatismithi appear to suggest that it was the area of land where one thousand cows could freely graze in the company of a hundred bulls. According to the Viṣṇusamhitā, the area of the land, sufficient to maintain a person for a whole year with its produce, was called Gocarman. Ballāla’s Dānasāgara quotes a stanza from Vṛddha-Vasiṣṭha according to which a plot of land measuring 10 rods square, a rod being ten cubits long, is one Gocarman in area; or its area is $15 \times 15$ such rods. The passage indicating the second alternative is however explained by Ballāla differently and he says that a Gocarman may be 10 rods by 15 rods of the above length.

2. Loc. cit.; see the texts cited in the notes. While explaining Bṛhaspati’s stanza quoted in the Dānasāgara, Ballāla says that the length and breadth of a Gocarman are 3000 and 300 cubits respectively (op., cit. pp. 323c–324).
5. Vaṅgavāsi ed., V. 179.
Another land measure of the same type is the *Hala*, literally 'a plough'. It may have originally indicated an area of land that could be cultivated by a pair of bullocks during a year. Its area is now different in different parts of the country. In Rajasthan, it is regarded as equal to 50 *Bighās*; but 'the plough' (indicated variously in the regional languages) has different areas in other parts of the country.

Even in areas where the ancient names of land measures are still current, we cannot escape similar uncertainty. In the age of the Guptas, the popular units of the measurement of area in Bengal are known to have been the *Kulyavāpa*, *Dronavāpa* and *Ādhavāpa*. These words are derived from *vāpa* (from the root *vap*, 'to sow') added to certain measures of capacity.

According to the Paharpur plate of 479 A.D., 4 *Ādhavāpas* made 1 *Dronavāpa*, and 8 *Dronavāpas* made 1 *Kulyavāpa*. Since the introduction of the unit of measurement called *Bighā* (usually 80×80 square cubits, i.e. about \( \frac{1}{4} \) of an acre) in the medieval period, this land measure with its subdivisions has gradually ousted the older units and denominations from many parts of Bengal. But the *Kulavāy* (ancient *Kulyavāpa*), *Don* (ancient *Dronavāpa*) and *Ādha* (ancient *Ādhavāpa*) are still locally known in the eastern regions of undivided Bengal and the adjoining western districts of Assam. It is however unfortunate that all the three denominations are not prevalent in the same locality, that the old relation of 1 *Kulyavāpa*=8 *Dronavāpas*=32 *Ādhavāpas* is totally forgotten, and that the *Don* (*Dronavāpa*) which is prevalent in various places is different in area in different localities. Apparently the area of all of them has

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1. Cf. *Ep. Ind.*, Vol. XXXIII, p.-197, text lines 8-9. In the Śatavāhana inscriptions, *hala* is used, in expressions like *bhikṣu-hala*, in the sense of a free-holding. An inscription refers to the area as a plot of land that could be tilled by one plough in a single day.


5. The *Kulavāy* known from *Sylhet* is equal to 14 *Bighās*, while the *Ādha* prevalent in several areas of the Mymensingh District is equal
changed in the course of time, especially owing to the difference introduced in different areas and ages in the length of the cubit and the measuring rod. Attention in this connection may be drawn to an early tradition regarding the practice of using a rod of 4 cubits long for ordiary measurement but that of the length of 8 cubits for measuring Brahmanda lands (i.e. rent-free lands granted to the Brähmanas). 1

The words Kulyavāpa, Droṇavāpa and Adhavāpa indicate the area of land that was required to sow seed grains of the weight respectively of one kulya, droma and adhaka. 2 Pargiter, who tried to determine the area of the Kulyavāpa as known from the Faridpur plates, 3 pointed out that the staple food of Bengal is rice and the most important grain is paddy and that, according to the Raghuvaṁśa (IV. 36-37), the usual practice especially in lower Bengal was to transplant in the cultivated land the seedlings taken out from a small plot of land where the paddy seeds had been originally sown. This is the system followed in rice cultivation in many parts of Bengal even today. Pargiter therefore suggested that the Kulyavāpa iniated that area of land which was required to transplant the seedlings of paddy seeds one kulya in weight. Unfortunately he did not know the actual weight of a kulya of grain. He had moreover to explain the passage ‘having measured with the rod of 8 and 9’ used in the Faridpur plates in connection with the measure-

to about 4 1/2 Bighās. The Don is more widely distributed. In the Chittagong District, the Don is equal to about 21 Bighās; but, in the Noakhali District, it is equal to about 100 Bighās in Sandvīp and to about 144 Bighās in the Shaistanagar Pargana. Hunter’s A Statistical Account of Bengal shows this difference in the measurement of the same unit as due to the fact that the length of the measuring rod and also of the cubit is different in different localities. Usually a measuring rod was 14 cubits and a cubit 18 inches long. In Sandvīp, however, the length of the cubit was 20 1/2 inches while, in the Shaistanagar Pargana, the measuring rod was 22 cubits long. Nowadays, 1 cubit = 18 inches and 1 nala (measuring rod) = 16 cubits, as standardised by the Government, have ousted the earlier lengths noticed by Hunter, and 1 Don is now taken, according to the Government standard, to be equal to 76 Bighās in the Noakhali District. In the Rangpur District, the Bighā is known by the name Don. In certain areas of the Mymensigh District, the Don is equal to about 17 Bighās, though elsewhere it is equal to about 51 Bighās.

ment of a *Kulyavāpa*. He suggested that 1 *Kulyavāpa* of land was 9 rods in length and 8 rods in breadth, and further conjectured the length of a nala or measuring rod to have been 16 cubits and that of a cubit 19 inches. Accordingly, the area of a *Kulyavāpa* in Pargiter's calculation was a little above one acre (\( \frac{3}{4} \) Bīghās). But the conclusion is not only based on several conjectures but also cannot be reconciled with the expression 'having measured with the rods of 6' used in connection with the measurement of a *Kulyavāpa* in the Paharpur plate, which would thus indicate an area of only 6 × 6 rods. It will be seen that a *Kulyavāpa* of 8 × 9 rods would be much larger than a *Kulyavāpa* of 6 × 6 rods, if the rods are regarded as of the same length.\(^1\)

According to a persistent tradition followed by the Bengal authorities on Śmṛti, such as Kullūka-bhaṭṭa (15th century), Raghunandana (16th century) and Paṇcānana Tarkaratna, 8 muśṭis or handfuls = 1 kuṇci; 8 kuṇcis or 64 handfuls = 1 puṣkala; 4 puṣkalas or 256 handfuls = 1 ādhaka; 4 ādhakas or 1024 handfuls = 1 drona. That this refers to the measuring of paddy is clear from the fact that the verse in question is quoted by Kullūka to explain the expression dhānya-drona in the *Manusmṛti*, VII. 126. According to Paṇcānana Tarkaratna, who translated the *Manusamhitā* into Bengali, and the Bengali compilers of the Šabdakalpadruma, 1 ādhaka = 16 or 20 modern Bengal seers,\(^2\) and 1 drona = 1 maund 14 seers, or 2 maunds. According to the lexicographer Medinikara, 8 dronas (8192 handfuls) = 1 kulya. A kulya of paddy seeds would thus be equal to 12 maunds 32 seers, or 16 maunds. These are the traditional

\(^1\) Instead of aṣṭaka-navaka-nalena in the singular, we have sometimes aṣṭaka-navaka-nalābhyām in the dual and aṣṭaka-nadaiḥ in the plural. See *Select Inscriptions*, pp. 281, 349. It is thus not impossible that the numbers refer to the length of the rods in cubits. Pargiter did not consider the price, viz. 4 gold Dīnāras = 64 silver Rūpakas, at which a *Kulyavāpa* of waste land was sold (cf. *Select Inscriptions*, p. 343 note). If 6 Indo-British Rupees of 1912 were equal to one Akbari Rupee (cf. Moreland, *India at the Death of Akbar*, p. 52), the purchasing power of a Gupta Rūpaka was more than 12 Rupees of 1912. The price of one Bīghā of good land in most parts of the Faridpur District was even much less than Rs. 64 in 1912.

\(^2\) 1 seer = 2 pounds, and 40 seers = 1 maund.
weights of the kulya, droma and adhaka as recognized by the Bengali authors, especially writers on Smriti who apparently relied on the authority handed down from old through a succession of teachers. The traditional weight can moreover be tested by a measurement of 8192 handful of paddy for a kulya. It should also be noticed that the scheme of 1 kulya = 8 droma = 32 adhaka perfectly tallies with the other scheme of 1 Kulyavāpa = 8 Dronavāpas = 32 Ādhavāpas. It therefore appears that one Kulyavāpa of land originally required seeds or seedlings of 12 maunds 32 seers, or 16 maunds, of paddy.

Both the systems of planting seedlings and of sowing seeds are prevalent in Bengal, the first in some parts and the second in others, though, in certain localities like the Faridpur District, both the practices are followed. It is said that one maund of paddy seeds is required for 3 Bīghās for sowing, while seedling of the same weight of paddy require 10 Bīghās for transplanting. Seedlings of one kulya (12 maunds 32 seers, or 16 maunds) of paddy would thus require 128 Bīghās or 160 Bīghās of land for plantation. A Kulyavāpa would therefore appear to have been originally equal to 128 to 160 Bīghās, a Dronavāpa to 16 to 20 Bīghās, and an Ādhavāpa to 4 to 5 Bīghās. If the original calculation was based on the system of sowing seeds and not of transplanting seedlings, the position would be: 1 kulyavāpa = 38 to 48 Bīghās; 1 Dronavāpa = 41\frac{1}{2} to 6 Bīghās; 1 Ādhavāpa = 1\frac{1}{6} to 1\frac{1}{2} Bīghās. The original meaning of the root vap, 'to sow', seems to support the second alternative.

The Droma or Dronavāpa was also known in certain regions outside Bengal and its neighbourhood. Thus the Panduokesvar plates\textsuperscript{1} refer to its prevalence in the Kumaun-Garhwal area along with two other land measures called Nālikavāpa and Khārivāpa. The word nālikā is however not recognized in the Sanskrit lexicons in the sense of a measure of capacity. But Childers' Pali Dictionary seems to suggest that nāli or nāli (i.e. nālikā) was originally regarded as the same as prastha recogni-

\textsuperscript{1} Ep. Ind., Vol. XXXI, p. 292.
sided in Sanskrit lexicons to be the one-sixteenth part of a drona. Thus the Nālikāvāpa appears to have been originally $\frac{3}{16}$ of the Dronavāpa and $\frac{1}{8}$ of an Ādhavāpa. Since the khārī was usually regarded as equal to 16 dronas, a Khārivāpa of land appears originally to have been sixteen times a Dronavāpa. Another vāpa-ending land measure is the Khandukavāpa of the Penukonda plates of the Western Gaṅga king Mādhava, which record the grant of a plot of land measuring 65 Kedāras and 27 Khandukavāpas.\footnote{1}

Besides the Kulyavāpa, Dronavāpa and Ādhavāpa, some other land measures are known from the post-Gupta inscriptions discovered in Bengal.\footnote{2} The Belwa plate\footnote{3} of Vigrahapāla III (third quarter of the 11th century A.D.) speaks of a locality which was divided into two parts, one of which measuring 1 Kulya 2 Dronas 3$\frac{1}{4}$ Ādhavāpas and 3$\frac{1}{2}$ Udamānas was left out, while the second part measuring 3 Kulyas 7$\frac{3}{4}$ Dronas and 11 Udamānas was made the subject of a grant. The land granted by the Amgachi plate\footnote{4} of the same king seems to have measured 6 Kulyas 2 Dronas 1$\frac{1}{4}$ Ādhavāpas 2 Udamānas and 3 Kākinīs.

It may be pointed out that, in ancient Bengal, sometimes Drona (Dronavāpa) and Ādhavāpa were each regarded as the standard land-measure like the Kulya (Kulyavāpa) in the above record of Vigrahapāla III and in the other inscriptions referred to before. The Govindapura plate\footnote{5} of Laksmanasena (1179-1206 A.D.) gives the measurement of the gift land as 60 Dronas and 17 Ummānas. It will be seen that 60 Dronas would make 7 Kulyas and 4 Dronas, or 7$\frac{1}{2}$ Kulyas. The Tarpandighi plate\footnote{6} of the same king speaks of a piece of land measuring 120 Ādhavāpas and 5 Ummānas. Now 120 Ādhavāpas are equal to 120 Kulyas (4 Adhavapas being equal to 1 Kulya), and 120 Kulyas are equal to 120 Dronas (4 Kulyas being equal to 1 Drona). Thus the land measure in the Tarpandighi plate is exactly equal to the land measure in the Govindapura plate.

\footnote{1}{Select Inscriptions, p. 457, note 7. For the land measures called Khanduya, Solaga and Kolaga in medieval records of the Kannada area, see Ep. Carn., Vol. II, No. 335.}
\footnote{2}{IHQ, Vol. XXVI, pp. 309 ff. Corrections have been suggested here in the reading and interpretation of some of the epigraphic passages referred to in the following lines.}
\footnote{3}{Ep. Ind., Vol. XXIX, pp. 9 ff.}
\footnote{4}{Ibid., Vol. XV, pp. 293 ff.}
\footnote{5}{N. G. Majumdar, Inscriptions of Bengal, Vol. III, p. 96.}
\footnote{6}{Ibid., p. 102.}
vāpas were actually equal to 30 Dronas (Dronavāpas), or 3 Kulyas (Kulyavāpas) and 6 Dronas (Dronavāpas). It is interesting to note that even the Unmāna, which is mentioned in these records as a subdivision of the Āḍhavāpa, is referred to as the standard land measure in the Vāngiya Sāhitya Parisad plate of Viśvarūpasena. In line 59 of this record, the word unmāna has been used as a synonym of udāna which is mentioned in numerous places. Apparently the same Unmāna = Udāna is mentioned in the Amgachhi and Belwa plates referred to above as Udamāna.

The relation of Udamāna-Unmāna-Udāna and of its subdivision, the Kākinī, with the Āḍhavāpa is difficult to determine. The word kākinī seems to be the same as Kāni which is a land-measure even now prevalent in many parts of Bengal, although the area indicated by the Kāni is not the same in different places. According to Hunter, a Kāni is a little above an acre in the Dacca and Mymensing Districts. It is regarded as 1/6 of a Don (Drona) in the Mymensingh District, while in the Faridpur District, 30 Kānis are regarded as equal to a Pākhi (3622 square cubits) of land. This would make the Kāni about 120 square cubits. In Sandvip in the Noakhali District, 4 Kadās make 1 Gandā, 20 Gandās make 1 Kāni and 16 Kānis make 1 Don or Drona. This scheme would suggest that the ancient Kākinī (modern Kāni) was 1/6 of a Drona or Dronavāpa. None of these indications is however supported by the inscriptions.

The Anulia plate speaks of the area of a plot of land as 1 Pāṭaka 9 Dronas 1 Āḍhavāpa 37 Unmānas and 1 Kākinī. According to the Gunaighar plate, a Pāṭaka was equal to 40 Dronavāpas (i.e. 5 Kulyavāpas). Thus here a land measure much bigger than the Kulyavāpa and Dronavāpa is found in use.

1. Ibid., pp. 143-48.
2. Cf. ibid., p. 179, note 8.
5. Majumdar, op. cit., p. 87.
7. The Saktipur plate (Ep. Ind., Vol. XXI, pp. 216 ff.) of Laksmana-sena uses the word pāṭaka both in the sense of a land measure and in that of a part of a village.
Another land-measure bigger than the Kulyavāpa and Droṇa-vāpa was the Khāri or Khārikā which is known from records like the Madhainagar plate of Laksmaṇasena. This is no doubt the same as the Khārikā or Khārivāpa of the Amarakoṣa. As 16 droṇas are known to have made one khāri, the Khārivāpa was apparently equal originally to 16 Droṇas or Droṇavāpas, i.e. to 2 Kulyas or Kulyavāpas. In some records the Hala is mentioned as a bigger unit than the Droṇa or Droṇavāpa; cf. a plot of land measuring 2 Halas and 6 Droṇas in the Dhulla plate of Śrīcandra.

The Anulia plate shows that an Ādhavāpa was equal to more than 37 Unmānas (Udamānas or Udānas) and, since the Kākini was a sub-division of the Unmāna, a much higher number of the former would have been regarded as equal to an Ādhavāpa. That the number of Unmānas in an Ādhavāpa was even bigger than that suggested by the above inscription is actually known from the Naihati (Sitahati) plate of Ballālasena (1159-79 A.D.), which speaks of an area measuring 7 Pāṭakas 9 Droṇas 1 Ādhaka (Ādhavāpa) 40 Unmānas and 3 Kākas. Whether Kāka mentioned here is the same as Kākini of the other records or whether the former was a sub-division of the latter cannot be determined; but it is known from the above inscription that more than 40 Unmānas made one Ādhavāpa.

The Sundarban plate of Laksmaṇasena seems to give the measurement of the gift land as 3 Droṇas 1 Ādhavāpa 23 Unmānas and 2 ½ Kākinīs. It appears from this epigraph that the area of the Unmāna was theoretically 32 × 32 cubits—

2. Vaiśya-carga, verse 16. As indicated above, Khārivāpa is mentioned in some records like the Pandukesvar plates.
5. Ibid., p. 171. The inscription possibly also refers to the cubit (hasta) of 36 angulas or 27 inches and to the measuring rod (danta=nala) of 32 cubits of the above length. Cf. Hunter’s reference to the cubit of 20½ inches as prevalent in Sandvip in the Noakhali District and of 34 inches in certain areas of the Faridpur District, and also the measuring rod of 56 cubits mentioned in the Anulia plate. Hunter refers to the measuring rod of 22 cubits of 34 inches each prevalent in the Naldi Pargana of the Faridpur District.
704 square cubits corresponding to about \( \frac{1}{6} \) of a Bighā, although actually, in the present case, it was 230\( \frac{1}{4} \) square cubits, as the cubit is said specially to have been 36 aṅgulas in length instead of the usual 24 aṅgulas. This is not quite irreconcilable with the details gathered from other inscriptions discussed above. Since, as we have seen above, the Ādhavāpa was originally equal to about 5 Bighās and the Unmāna may have been about \( \frac{1}{6} \) of a Bighā, it is possible to suggest that 45 Unmānas made one Ādhavāpa. But it is impossible to be sure on this point in the present state of our knowledge, especially because the records of Vigrahapāla III appear to suggest that the number of Udamānas in an Ādhavāpa was divisible by 4 and was therefore an even number like 44, 48, 52, 56 or 60.

A passage in the unsatisfactorily preserved Bhowal or India Office plate of Lakṣmanaśena\(^1\) seems to give the area of the gift land as 1 Drona 1 Ādha 26 Gaṇḍās minus 1 Kāka and therefore to mention Gaṇḍā, instead of Udamāna-Unmāna=Udāna as a subdivision of Ādha, no doubt the same as Ādhaka or Ādhavāpa. It may be suggested that Kāka is the same as Kākini and Gaṇḍā is no other than Udamāna=Unmāna=Udāna. But it is also possible that both Gaṇḍā and Kāka were smaller than Kākini. The second suggestion seems to be supported by the relation between the Gaṇḍā and Kānī (i.e. Kākini) as known in many parts of Bengal at the present time. The word kāka is now used in Bengal to indicate a denomination which is \( \frac{1}{4} \) of a kaḍā (cowrie) and \( \frac{1}{16} \) of a gaṇḍā.

Among other land measures mentioned in early inscriptions, we may refer to the Pāḍāvarta found in certain records from Western India\(^2\) and the Tīmpīra, Tīmpīra or Tīmpīra noticed in some epigraphs of the Orissa region.\(^3\) Nothing however is known about the exact area of the second of the two. Monier-Williams understood a pāḍāvarta as one square foot;

but the areas mentioned in inscriptions suggest a bigger unit.¹ Fleet therefore thought that ‘100 Pādāvartas’ means ‘a plot of ground measuring a hundred feet each way’, i.e. 10000 square feet rather than 100 square feet.² In West Indian records of the early medieval period, we have often reference to fixation of the rent of a Viṃśopaka at 24 or 20 or 16 or 10 Drammas (coins probably of silver).³ Viṃśopaka here no doubt means a land measure which was one twentieth of the standard measure of land in the area in question. The amounts of rent fixed for various grades of land would suggest that the Viṃśopaka was a fairly large area of land. The Caulukya records sometimes mention a land measure called Pātha which is regarded as equal to 240 square cubits.⁴

The inscriptions of the Imperial Gaṅgas of Orissa mention the Vāṭi (Vāṭi or Vāṭikā), Māna (Māṇa) and Guṇṭha which are even now prevalent in that region.⁵ As at present times, 25 Guṇṭhas made one Māna, 20 of which made one Vāṭi also in the age of the Imperial Gaṅgas. A Māna is now regarded as equal to an acre, though its exact area in the medieval age cannot be determined.

In the records of the Kannada-speaking area, we have mention, besides Nivartana or Mattaru referred to above, of the Hāda (i.e. Sanskrit Pāda) really meaning one-fourth of the standard land measure) and Kamma (also found as kamba, kambha, stambha, etc.).⁶ 4 Hādas were regarded as equal to 1 Mattaru (Nivartana) since an inscription of 1218 A.D. speaks of 2+2+1+1 (i.e. 6) Hādas as the same as 1 Mattaru and 2 Hādas.⁷ The same inscription suggests that 100 Kambas or Kamnas made 1 Mattaru since it equates 2 Hādas + 35 Kambas +

¹ Thus a vāṭi or step-well is stated in a record to have covered an area of 32 Pādāvartas only (Ep. Ind., Vol. XXXI, p. 303, text lines 19-20).
1. *Hāda*+35 *Kambas*+35 *Kambas* (i.e. 3 *Hādas* and 140 *Kambas*) with 2 *Mattarus* and 15 *Kambas*.

In the Tamil inscriptions, mention is made, besides the *Nivartana* or *Paṭṭi* referred to above, of the *Pādagam* (Sanskrit *Pāṭaka*) which consisted of 240 *Kulis*. But the largest popular unit was the *Veli* which was equal to $6\frac{1}{4}$ *Pādagams* and was divided into smaller units like *Mā* (\(\frac{3}{2}\) of a *Veli*), *Kāni* (\(\frac{1}{8}\) of a *Veli*; cf. *Mukkāṇi*=3 *Kanis*, *Araikkāṇi*=\(\frac{1}{3}\) of a *Kāni*, etc.), *Muntirigai* (\(\frac{3}{16}\) of a *Veli*), etc.\(^1\) A number of other land measures, found especially in medieval records, are mentioned in our *Glossary*.

### 7. Personal and Family Names

The names of persons and families in different parts of India exhibit a great diversity so much so that many of them can be easily located in particular areas of the country. Thus personal names like Subrahmanya and Mahālinga and family names like Ayyar and Aiyangar are only found in the South,\(^2\) while names like Rāsavihāri (pronounced *Rābhihāri*) Harekṛṣṇa, etc., and cognomens like Mukhopādhyāya, Vasu, etc., are only expected in the East. Similarly, names with the suffixes *appa* and *amma* (*ambal* in Tamil) for males and females respectively can only be expected in particular areas of the South. In the West, family names are often formed by suffixing the word *kar* to the name of the locality from which the family in question originally hailed (e.g. Bijāpurkar, ‘one whose family hails from Bijāpur’), while in the South the name of the locality itself is usually the family name which is placed before personal names. The name of the father is often added to one’s name in these parts. But while, in Western names like Devadatta Rāmakṛṣṇa Bhāṇḍārkar, the first is the personal name, the second is the father’s name and the last contains

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1. Mahalingam, *South Indian Polity*, pp. 150-15, 156.
2. The South offers us some lengthy personal and geographical names, e.g., *Vinayudrāśikalānandasthātakorni*, *Venkatavarasiḥmahājucaripeta*, etc. Note also—Mr. Rāmasvāmi’s son Mr. Venkatārāman. For some personal and family names, see above, pp. 341-42, 376.
the name of a locality, in Southern names like Sarvepalli Rāmasvāmi Veṅkaṭarāmaṇa, the order is—first the family name which is the name of a locality, then the father’s name and finally the personal name. Even the same name is pronounced and written differently in different parts; e.g. personal names—Gaṇapati=Gaṇpat, Kaṅabadi; Kṛṣṇa=Kiśen, Kiśen, Kruṣṇa and Kruṣṇaṇ; family names (professional)—Śreṣṭhin=Seṭhi and Ceti, etc. Some such regional peculiarities are also noticed in inscriptions even of early times. Thus early inscriptions of South India, especially of the Telugu and Kannaḍa-speaking areas, often mention male and female names with the suffix annaka or annaka and annikā or ennikā respectively. This peculiarity is not noticed in other parts of the country. Names like Saḍaiya-Māraṇ, i.e. ‘Māraṇ, son of Saḍaiyaṇ’, are also often found in South Indian records and not elsewhere.

Nāmakaraṇa or naming the child is a rite of considerable importance and we have copper-plate grants recording gifts made by kings on the occasion of the naming ceremony of the princes. The Vedic literature often refers to two, three or four names of a person. Some authorities think that the four names were: (1) one derived from the nakṣatra on which the person was born, (2) a secret name (after a nakṣatra according to some Grhyasūtras), (3) a popular name, and (4) one like Somayājin due to one’s performance of a Somayāga. The three names are often taken to be (1) the ordinary name, (2) a name derived from the father and (3) one derived from the gotra or from the name of a remote ancestor; e.g., (1) Trasadasyu (ordinary name), Paurukutsya (son of Purukutsa) and Gairikṣita (descendant of Girikṣit); (2) Indrota (ordinary name), Daivāpa (son of Devāpi) and Saunaka (belonging to the Saunaka gotra). In the Vedic literature, a person is also often mentioned after a locality (e.g., Kaṣu Caidya,

1. The Sanskrit name Kṛṣṇa, from which the Bengali name Kanai, etc., are derived, was modified in the South as Kannara, Kandara, Kandhara, Kannāra, Kandāra and Kandhāra, sometimes re-Sanskritised as Karna.
2. Bhandarkar’s List, No. 369.
3. Such names are rare in the Vedic literature probably because they were the secret names. They became quite common in later times.
‘Kaśu of the Cedi country’; Bhīma Vaidarbha, ‘Bhīma of the Vidarbha country’), while sometimes a metronymic was added to the personal name (e.g. Prahlāda Kāyādhava, ‘Prahlāda, son of Kayādhū’; Mahidāsa Aitareya, ‘Mahidāsa, son of Itarā’). The Grhyasūtras have a variety of rules regarding the formation of personal names though they are often conflicting, and we have names which do not conform to the rules. Some Sūtras prescribe names having two parts, e.g., Deva-datta, while others suggest names derived from a sage, a deity (the family deity according to some) or an ancestor, though giving the name of a deity itself is forbidden by others. Some authorities prescribe the naming of a boy after any of the ancestors excepting the father. It is interesting in this connection to note that there are innumerable epigraphical instances of the grandfather and grandson having the same name (e.g. the Gupta emperor Candragupta I and his grandson Candragupta II), while some cases of the father and son having the same name are known from South India (e.g. Later Cālukya Someśvara I Āhavamalla and his son and successor Someśvara II Bhuvanaikamalla). According to some authorities, girls should not be named after nakṣatras, trees and rivers.

All the types of names referred above, both prescribed and forbidden, are found in inscriptions belonging to different parts of India and different ages of history. People were often named after epic and Puranic personages as well as after persons famous in literature. The meaning of a large number of personal names (as also geographical names) is unintelligible apparently because they were often influenced by the local dialects.

A tendency to distinguish the names of persons belonging to the different Varnas gradually developed. The Manusmṛti (II. 31-32), for instance, suggests that an upapada suggestive of śarman (happiness), rākṣā (protection), pūṣṭi (prosperity) and pṛesya (service) should be added to the names of Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respect-

1. Girls were likewise named after the grandmother (Ep. Ind., Vol. XXXI, p. 102).
ively. This soon developed into the prescription of later authorities to the effect that the words śārman or deva, varman or tríty, bhūti or datta, and dāsa should be prefixed to personal names of the four Varnas respectively.¹ Epigraphical evidence shows, however, that this custom was not popular long before the Gupta age, although it may be noticed in some cases in earlier records. The issuers of many coins who, flourished in several localities in North India shortly before and after the beginning of the Christian era, had names ending in mitra. Among ruling families, the name-ending varman is for the first time found popular in the Pallava dynasty of Kānci, which seems to have become powerful about the close of the third century A.D., although the Pallavas appear to have originally been Brāhmaṇas of the Bhāradvāja gotra.² The successors of Mayūrasarma, the Brāhmaṇa founder of the Kadamba dynasty of Banavasi, assumed names ending in varmen.³ In the Matipad plates of the 5th century A.D., the names of a number of Brāhmaṇa donees are mentioned with the suffix ajja (Sanskrit ārya; cf. the family name Ayyar and personal names like Rāmayya in particular areas of the South).⁴

The custom, referred to above, is intimately related to the development of family names out of name-endings. We have referred above to the coins of many North Indian kings having names ending in mitra. Most of the rulers of the Śuṅga dynasty, founded by Puṣyamitra about 185 B.C., had names ending in mitra. A large number of current family names in Bengal (e.g. Ghoṣa, Vasu, Mitra, Pāla, Datta, etc.) were no doubt derived in the same way. But the process was not complete in East India even in the early medieval period. The successors of Candragupta I (c. 319-40 A.D.), who was the son of Ghaṭotkaca and grandson of Gupta, all assumed names ending in gupta and thus led to the development of the

¹. Kane, op. cit., pp. 250-51. See, however, Bodhiśarman of the mercantile community mentioned in a Nagarjunikonda inscription (Select Inscriptions, p. 225, text line 2).
³. Ibid., p. 92-93.
⁴. Ibid., p. 62.
name of the Gupta dynasty. Similarly, the successors of Gopāla I (c. 750-70 A.D.), who was the son of Vapiyaṭa and the grandson of Dayitaviṣṇu, all assumed names ending in pāla and thus gave rise to the name of the Pāla dynasty. But the popularity of framing family names even among ordinary people of Eastern India is attested by inscriptions like the Dubī and Nidhanpur copper-plate grants of king Bhāskaravaran (c. 600-50 A.D.), in which the Brāhmaṇa donees, belonging to particular gotras and šākhās and no doubt also to the same families, are found to have generally names ending in the same word such as ghoṣa, soma, pālita, deva, kundā, nāga, bhūti, sena, mitra, etc.\(^1\) It may be noted that most of these Brahmanical names do not conform to the prescription of certain authorities regarding the name-endings, to which reference has already been made above. Another interesting fact is that no Brāhmaṇa family of the Bengal-Assam region is now known as Ghoṣa, Soma, etc., which are nowadays popular non-Brāhmaṇical family names. This apparently shows that a number of Brāhmaṇa families have been merged into the non-Brāhmaṇa communities in the area in question. Another fact to which attention may be drawn in this connection is that there are cases in which the uniformity of the name-ending is disturbed by a few names. Thus the names of ten out of the eleven kings of the so-called Later Gupta dynasty of East Malwa and Magadha end in the word gupta with the exception only of the name of Ādityasena.

Inscriptions of the early centuries, especially of South India, often mention persons, of both royal and ordinary ranks, with metronymics like Gautamiputra, ‘one born of a lady belonging to the Gautama gotra’. There is no doubt that the gotra mentioned in such cases is that of the father of a woman and not that of her husband. This shows that some of the popular forms of marriage in ancient India did not involve the gotr-āntara (i.e. the change of the wife’s paternal gotra to that of her husband) at the time of her marriage.\(^2\)

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Family names derived from official or professional designations (e.g. Śreṣṭhin, Senāpati, etc.) are met with especially in medieval records. The original habitat of the family of the Brāhmaṇa donee is often indicated in the copper-plate grants. The South Indian type of family names which are generally those of the villages to which the families belong or originally belonged, is noticed in medieval inscriptions. Some medieval records of Bengal (e.g. the Mehar plate of Dāmodara¹) mention the Brāhmaṇa donees often with reference to their original home, e.g. Kesarakoṇi ‘one having the original home of one’s family at Kesarakonā’. Such appellations are called ḍāṇi (from Sanskrit grāmiṇa). In Mithilā, the localities known as mūla-grāma are mentioned, since the medieval age, along with personal names, as in Sodarapura-samś-śrī-Rāmadevaśarmā, in which sam probably stands for sambhūta, ‘sprung’.

8. Miscellaneous Terms

Besides the categories discussed above, technical expressions of various other kinds are often noticed in Sanskrit inscriptions. We have referred in the course of our discussion to words like utkotā, umbara, setikā, paṅga, etc. These are not recognised in Sanskrit lexicons. But the first three are found in Prakrit in the forms ukkoḍa, ummara and setā or seigā, while the last is apparently borrowed from the Dravidian language. There are numerous other cases of these types. Besides there are many expressions of the Deśī class, the meanings of which are uncertain, to some of which reference has been made above. Again, we have sometimes expressions which are Sanskrit, though the meanings in which they are used in the inscriptions are not recognised in the Sanskrit lexicons. Only a few items of the various categories can be mentioned here.

Among words which can be traced in Prakrit but which are not recognised in Sanskrit lexicons, we may further refer to varṇikā and chīmpaka used in Viṣṇuśeṇa’s charter.² They are respectively the same as Prakrit vanniā meaning ‘a sample’

2. Ibid., Vol. XXX, pp. 177-78.
and *chimpayu* meaning ‘a dyer of clothes’. Sometimes Prakrit words were wrongly Sanskritised. Reference may be made in this connection to *ukṣṛti* derived from Prakrit *ukkuṭhi* (Sanskrit *ukroṣṭa*) meaning ‘wailing’.

1. Similar is the case with *dheṇku-kādāhaka* and *nila-dumphaka* which appear to have been imperfectly Sanskritised.

There are many words of Dravidian origin used in the Sanskrit inscriptions. An interesting word of this category is *pūkkoli*, *pukkūli* or *pukkolli* found in certain Sanskrit inscriptions from the Kannaḍa-speaking area in expressions like *pukkoli-kṣetra* or *pukkolli-khaṣjana*. The word *khaṣjana*, also spelt *khaṇjaṇa, khaṇjanā, khaṇjanaka*, etc., is the same as Marāṭhi *khaṇjan*. It is a Sanskritised Deśi word meaning ‘the area [near the sea-shore], on which a thin layer of sand accumulates after the ebb-tide coming through inlets’ and ‘a rice field created out of such an area near a hillock by erecting embankments on the three other sides’, or ‘a field created by reclamation of the river-bed’.

2. We were formerly inclined to regard the word *pukkoli, pukkūli* or *pukkolli* as derived from *pōṇkalu* found in records of the Telugu-speaking area in the sense of Telugu *pokalu* meaning arecanuts and *pukkoli-kṣetra* as a piece of land having an arecanut plantation on it.

3. It would then be the same as *guvāka-vāstu-bhū* or *kalana*, a Bengali word not found in Bengali lexicons, but mentioned in the Vaṅgiya Sāhitya Pariṣad plate of Viśvarūpasena of Bengal. A recently published inscription however suggests that *pukkoli* and its variants mean ‘land inundated by floods [of the ebb-tide]’. It would thus mean a kind of field similar to *khaṇjan*

The number of Deśi words of uncertain meaning found in inscriptions is too many. Viśnuṣeṇa’s charter uses such
TECHNICAL EXPRESSIONS

expressions as khovā, kclā, bharelaka, desya, allāvāla, lakāfā, etc.,
the meanings of which are not definitely known.¹

Among Sanskrit words with modified meaning we may
refer to the following expressions in Viṣṇuṣena’s charter:
chātra (literally ‘an umbrella-bearer’ but actually the leader
of a group of Pāiks, Piādas or Peons), karaṇa (court),
vārika (official), atiyārika (tax for crossing the boundary),
vahitra (wagon carrying merchandise), vinśopaka (a particular coin),
avalokya (detection), dhārmika (a levy in the name of a
religious festival), prāveśya (entry tax), naṅgamika (exit tax),
etc.² The word vārika is used in some records in the sense of
a temple superintendent like the Paṇḍā of today.³

The Midnapur plates of the time of Śaśāṅka not only uses the
word karaṇa in the sense of adhikaraṇa but also adhi or adhi
for adhikaraṇika or adhikaraṇika in a verse.⁴

In medieval inscriptions from Orissa, the king is sometimes indicated in
expressions like śrī-hasta and śrī-caraṇa.⁵ The words kirti, kirtana
and kirtana are sometimes used to indicate a performance
(e.g., a temple, an image, a grant of land, etc.) calculated to
render the person responsible for it famous.⁶

The word pūrvā is often used with special reference to a praśasti (eulogy) or
tithi (lunar day) even though essentially it means ‘the above’
i.e. the above-quoted or above-mentioned thing in the feminine
gender.⁷

¹. Ibid., pp. 171, 175-178.
². Ibid., pp. 171, 173-76. Some interesting words in the
same record are: hrasita, sayany-āsana-siddhāna, abhyupāgama, rājārghikā,
rājakula-āhikaraṇa, reṣa, ācedanaka, rāja-graha, prapāśraka, arh-ābhīyukta,
pratīṣṭamāsana, abhulekhita, grāhya, māna-pautaca, petaika-vārika, vinaṇa, uttara-
kulika-vārika, chala, madrāpaca, sanvedana, jayika, bhāṣā, umahana,
karnaṭoṣana, tawdika, catūrtha, grahamaka, danda, gaṇja, kalvaṭa-vārika,
śoti, nila-kulī, yantra-kulī, varṣa-pāryusita, bhāṇḍa-bhīta-vahitra, śuk-ātīyaṇika,
mahīṣastra-bharaka, paṭṭalika-samkācilaka, kaṇikā, vara-yātra,
madaya-vahanaka, khall, pāda-ghaṭa, chimpaka, kolīka, padakāra, paṭṭaka-dhārmika, etc.
⁵. Ep. Ind., Vol. XXVIII, p. 304. Such expressions were also
used in other regions; cf. Tamil Śiṭpādakko meaning the measuring rod based
on the length of the foot of the king (Kulottuvagacōla I).
XXXIII, p. 170.
⁷. Cf. Ep. Ind., Vol. XXX, p. 123. Sometimes the word seems to
be wrongly used as a synonym of praśasti or tithi.
We have referred above to the *Vimśopaka* coin which is mentioned in Viṣṇuśeṇa's charter along with the coin called *Rūpaka*. It seems to have been a copper coin, 20 of which made one silver coin called *Rūpaka*.¹ In this connection, it may be noticed that an interesting class of words found in inscriptions represents similar other names of coins.²

Some inscriptions of the time of the Śaka ruler Nahapāna (c. 119-24 A.D.) mention *Kārsāpaṇa*, thirtyfive of which are stated to have been equal to the *Suvarṇa*. According to early Indian authorities, *Kārsāpaṇa*, otherwise called *Purāṇa* or *Dharāṇa*, was a silver coin weighing 32 *Ratis* (58.56 grains) while Suvarṇa was a gold coin weighing 80 *Ratis* (146.4 grains), although the coins mentioned in the said inscriptions apparently refer respectively to the silver coins issued by Nahapāna and the gold coins of the Kuśāṇa emperors.³ The weight of the former was that of the Graeco-Persian *hemi-drachma* (43.2 grains) and of the latter that of the Roman *aurei* (124 grains).⁴

A coin called *Dināri-māṛaka* is known from the records of the Ikṣvākus of the 3rd and 4th centuries.⁵ The word *dināri* is derived from the name of the Roman silver coins called *Denarius* (124 grains) while *māṛaka* was an Indian coin which was one-sixteenth of the standard silver money. The *Dināri-māṛaka* may have been the coins which were issued by the Ikṣvāku kings and were probably equal to one-sixteenth of the Roman Denarius in value at least theoretically.⁶ The gold and silver coins of the Gupta emperors are called *Dināra* or *Suvarṇa* and *Rūpaka* respectively,⁷ the weight of the former being originally

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¹. In some inscriptions of the Gujarat region, the word *vimśopaka* is also used in the sense of a land measure which was apparently the 20th part of the standard measure of land. Cf. A.K. Majumdar, *The Chaulukyas of Gujarat*, p. 244.

². Very often the designation of the standard coins also indicates 'money'.


that of the Roman *aureus* and later that of the Indian *suvarṇa*, while the latter followed the weight standard of the silver coins of the Šakas of Western India.

Sometimes coins were named after their issuer and remained in circulation for centuries after their actual issue. Thus the Anjani Arjuna plates¹ (709 A.D.) of Sendraka Bhogaśakti refer to the currency of the coins called *Kṛṣṇarāja-rūpaka* in Western India. The *Kṛṣṇarāja-rūpaka* was the silver coin issued by the Kalacuri king Kṛṣṇarāja who ruled in the second half of the 6th century A.D.² Similar is the case with the Ādivarāhadramma and Vigrahapāla-dramma which were respectively silver coins issued by the Partihāra king Bhoja I Ādivarāha (c. 836-85 A.D.) and bearing the legend śrīmad-Ādivarāha, and those issued by a certain Vigrahapāla.³ Similar names of coins issued by the Caulukyas of Gujarat are Bhīma-priya-dramma and Visalapriya-viṁśopaka known from some inscriptions.⁵ The word *dramma*, found on certain copper coins issued by the Yaudheyas about the 3rd century A.D.,⁴ was derived from Greek *drachma*, its old Attic standard being 67.5 grains although the Indo-Greeks adopted the Persian *siglos* standard of 86.45 grains.⁶ Of the Muhammedan coin names *Dirham* and *Dām*, the first was derived from the Greek word and the second from its Indian form. Wilson’s Glossary mentions the Dirham as a silver coin weighing about 50 grains. The Akbari *Dām* (old *Dramma*) was a copper coin, 40 of which made a silver *Rūpia* (Sanskrit *rūpya*, *rūpyaka*, i.e. Rupee) while 46½

2. The word *rūpaka* is found as *rūpa* in an early medieval epigraph from Orissa. *Rūpa* as a coin is found in Telugu.
Alamgīri Dāms made a Rupee. The proportionate rates varied in later times and were liable to great fluctuation. Another late medieval coin named Dāndi, sometimes regarded as equal to $\frac{3}{4}$ or $\frac{34}{3}$ Dāms or from 8 to 12 cowries, appears to have originated from the same source.\(^1\) The Dramma is mentioned in medieval Tamil inscriptions as Diramam.\(^2\) In the epigraphs of the Kannada-speaking area, there are references to various kinds of Drammas such as Gara-dramma, Dāya-dramma and Belliya-dramma.\(^3\) The expression belliya-dramma means ‘silver Dramma’.

The medieval inscriptions of the Orissa region speak of a coin called Māda (sometimes called Mādhā) which was of both gold and silver. Odiyā lexicons recognise the word in the sense of the weight of half a Kṛṣa or Tola, i.e. 40 Ratis, although it is believed to have been regarded in later times to have been half this weight. The same name occurs in Telugu records as Māda which is explained in the lexicons as an old gold coin weighing about 23 grains.\(^4\) Various kinds of Mādas or Mādas are known from inscriptions, e.g. Mallamāda, Malla-nandi-māda, Surabhi-māda, Gaṇḍa-māda, Kulottunga-māda, Gaṇḍhavārṇa-māda or Gaṇḍhahasti-māda, Cāmara-māda, Uṭṭama-ganda-māda, Padmanidhi-malla-māda, Rājarāja-māda, Rājendra-cola-māda, etc.\(^5\) The Gaṇḍa-māda is sometimes also called Kṛṣāpāṇa, Niśka and Gaṇḍa-niśka, although originally the weight of a silver and gold Kṛṣāpāṇa was respectively 32 and 80 Ratis (i.e. 58.56 and 146.4 grains) and that of a gold Niśka 4 Swarnas or 320 Ratis (585.6 grains). The epithet ‘small’ applied to the Gaṇḍa-māda in some records suggests that all the Mādas did not follow the same weight standard. The Cāmara-māda reminds us of the Cāmara coin of medieval Orissa, which weighed 4 Ratis and was probably also called Cinā,

3. See A.R. Ep., 1933-34, B. K. No. 30; etc. Bhāskarācārya’s Lilavati (I. 2), apparently referring to the Kannada-Marathi region of the 13th century, speaks of 20 Cowrie-shells = 1 Kōkini, 4 Kōkinis = 1 Pana, 16 Panas = 1 Dramma [of silver], and 16 Drammas = 1 Niśka [of gold].
4. JNSI, Vol. XV, p. 139. The name is derived from Tamil maḍa or māḍai (Sanskrit māḍa or its modification māda).
5. Ibid., Vol. XVI, pp. 42-43.
TECHNICAL EXPRESSIONS

431
ten of which were regarded as equal to a Māda. The Rājaraṇa-māda was probably issued by Cālukya Rājarāja I of Veṅgi and Kulottunga-māda or Rājendracola-māda by the Coḷa-Cālukya king Rājendra Kulottunga I. Considering the meanings of the names in the names of the coins such as malla (a wrestler), nandin (Siva’s bull), surabhi (a mythical cow), ganda (a rhinoceros), gandha-vāraṇa or ṛhastin (an elephant in rut) and cāmara (a chowrie), it appears that these referred to particular representations on the coins. The word padmanidhi is sometimes used in inscriptions in the sense of a sacred deposit made in the temple treasury and the Padmanidhi-malla-māda may have been a coin issued by the temples.

In Tamil inscriptions, the coins called Kāśu and Māda (the same as Māda of the Telugu epigraphs) are very often mentioned, sometimes in association with various names as in Sambirānippalaṅ-gāsu, Rājarājan-mādaṅi, Bhujabala-mādaṅi, Madhurāntakāṅ-mādaṅi, etc. An inscription of 1050 A.D. equates one Rājarājan-mādaṅi (i.e. Mādaṅi issued by the Coḷa king Rājarāja I, 985-1014 A.D.) with $\frac{1}{2}$ Kalaṅju of gold, while another epigraph speaks of one unspecified Mādaṅi as equal to $\frac{3}{5}$ Kalaṅjus. Similarly two other inscriptions of the 11th century equate one Kalaṅju of gold respectively with two Kāṣus and one and six-twentieths Kāṣus. The basis of the Tamil weight system was the Maṅjādi which was regarded by medieval authors as $\frac{1}{25}$th of a Kalaṅju and equal to two Ratis of the North and has been equated with 4 grains in Wilson’s Glossary. The equation of the Mādaṅi and Kāśu with the Kalaṅju weight of gold in the above epigraphs shows that they were gold coins though there was difference either in the weight or in the metallic purity amongst different varieties of both the coins. About the beginning of the 19th century, Kāśu (spelt

2. Ibid., No. 520.
3. Ibid., No. 788.
6. Cf. ibid., Vol. XX, pp. 11-12. In recording the gift of gold coins to temples, Tamil inscriptions often specifically mention that they were not wanting in purity and weight and that the marks or impressions on them were in tact. Cf. ibid., p. 9; *Ep. Ind.*, Vol. XXX, p. 109.
Cash in English) was a small copper coin, 80 of which were taken as equal to a small silver coin called Paṇam (spelt Fanam in English), a name derived from Sanskrit Paṇa which was originally a copper coin weighing 80 Ratis (146.4 grains).\(^1\) In the medieval period, Paṇam was the name of a small gold coin about 6 grains in weight,\(^2\) and was regarded sometimes as \(\frac{1}{6}\) of a Hun or Varāha, called Pagoda or Star Pagoda in English and weighing about 50 grains.\(^3\) Ceylonese coins were called Îla-kkâśu in Tamil records and Chinese gold currency as Cîna-κκανακα,\(^4\) The standard coin of the Koṅgu country in the north-western part of the Tamil-speaking area and in Kerala was called Accu which is supposed to have been a gold coin, one Koḷaṇju in weight. In an inscription\(^5\) of 1156 A.D., one Accu is equated with 9\(\frac{1}{4}\) Kāśus, Kāśu probably indicating a silver coin in this case. Inscriptions of the Koṅgu country mention various kinds of Accus such as Anai-accu, Null-ānai-accu, Paḷamudal-accu, Paḷaṇjāla-gâgai-accu, Paducalāgai-accu, Anudan-accu, Uṇḍi-accu, etc., with reference, in some cases, to the deviation from the standard fineness of their gold content. The word ānai suggests that the coins in question originally bore the representation of an elephant.\(^6\)

We have referred above to the frequent reference to the Dramma in the medieval inscriptions of the Kannaḍa-speaking area. An equally popular coin of the same region was the Gadyāṇa or Gadyāṇaka (often contracted into Ga or Gadyā), various types of which are known from epigraphic records. Thus we have Bhairava-gadyāṇa, Lokki-gadyāṇa, Aṅka-gadyāṇa, Gāva-gadyāṇa, Komarina-gadyāṇa, Priyaśrāha-Gajamalla-gadyāṇa, Ambili-gadyāṇa, Jagadālam-gadyāṇa, etc.\(^7\) It is generally believed

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2. Hobson-Jobson, s. v. F. nam.
3. The word pagoda is now generally regarded as a corruption of Bhagavadī, i.e. the goddess Durgā. The coins often bore the representation of a deity or temple.
5. A. R. Ep., 1936-37, No. 68.
that the Lokki-gadyāna was the Gadyāna minted at Lokkigundī (modern Lakkundi in the Dharwar District). Komarinagadyāna reminds us of the tax called Kumāra-gcāyāna mentioned in the inscriptions of the Gāhaḍavālas.\(^1\) Gold coins were often called Pon or Hon, the word ponnu or honnu meaning ‘gold’ in Kannada.\(^2\) Probably the same coin was sometimes called Niṣka.\(^3\) The Gadyāna was also called Pon-Gadyāna or Gadyāna-ponnu indicating that it was a gold coin. The said coin was in some cases called Suvarṇa. An inscription\(^4\) of 1184 A.D. speaks of 2 Paṇas or Haṇas as the rate of annual interest on a Gadyāna or Pon and of 4 Pons accruing annually to 20 Gadyānas. One Pon or Gadyāna was therefore equal to 10 Paṇas.

Coins called Ḥāga (Bhāga) and Visa and a particular variety of the latter known as Lokkīya-visa (possibly Visa minted at Lokki or Lokkigundī) are also known from inscriptions.\(^5\) Five Lokkīya-Visas are stated to have been the interest on one Pon (Gadyāna) per month.\(^6\) Mention is sometimes made of the ‘big’ and ‘small’ Ḥāga (Bhāga). The Brāhmaṇas of Salotgi (Bijapur District) were asked to pay to the local school, for the maintenance of its students, 5 Puṣpas (literally ‘flowers’) of good metal on the occasion of a marriage, half of the amount on that of an upanayana and half of the latter on that of a cūḍākarmam.\(^7\) Although the custom of offering gold and silver flowers to deities is known,\(^8\) the puṣpa in the Salotgi records appears to mean a coin probably bearing the representation of a flower (cf. the padmaśaṅka).

The inscriptions of the Senas of Bengal refer to the

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2. A. R. Ep., 1933-34, B. K. No. 188.
5. A.R. Ep., 1933-34, B. K. No. 120.
6. Ibid., No. 185.
8. Ibid., Vol. XXX, p. 86.
revenue-income of land in Kapardaka-purāṇas,\textsuperscript{1} in which kapar-
daka means ‘a cowrie-shell’ and purāṇa the old silver coin 32
Ratis in weight, also called Kārśāpana. The expression kapar-
daka-purāṇa apparently means a Purāṇa counted in Kapardakas.
This is because the Senas and other early medieval rulers of the
Bengal region did not issue any coin and the transactions were
carried on mostly in cowrie-shells. In the late medieval period,
80 cowries were usually regarded as equal to one Paṇa and 16
Paṇas as equal to one Kāhana (Sanskrit Kārśāpana).

An inscription\textsuperscript{2} from Nepal likewise mentions Paṇa-purāṇa
which means ‘a Purāṇa [of silver] counted in Paṇas [of copper],
the latter being the standard money of the land during the
age in question.

\textsuperscript{1} N. G. Majumdar, \textit{Inscriptions of Bengal}, Vol. III, pp. 63, 74, etc.
APPENDIX I

SPURIOUS EPIGRAPHHS

 Forgery of documents for the purpose of establishing one's title to a plot of land or some such object is well known throughout the ages. Students of Indian epigraphy are familiar with such records pertaining to the ancient and medieval periods, the earliest amongst them being the Nalanda and Gaya copper-plate grants\(^1\) of Samudragupta (c. 335-76 A. D.). Similar records have been met with in all parts of India, though the southern part of the Kannada-speaking area has been especially productive of them and has offered us some of the most bare-faced specimens purporting to have been issued by such legendary kings as Janamejaya of the Mahābhārata, whom tradition places about 5000 years ago.\(^2\)

A rock inscription of 1160 A. D.\(^3\) near Sasaram in Bihar records the interesting fact that the Brāhmaṇas of Svarṇahala secured a forged grant in respect of two villages by bribing an officer of the Gāhadavāla king Vijayacandra (c. 1155-70 A. D.) of Kanauj and that the local king Pratāpadhavala exorted the future rulers of his family to be careful about the spurious document. The said copper-plate grant, issued in the name of Gāhadavāla Vijayacandra, was recently found in the possession of a Brāhmaṇa family of Sunahar (ancient Svarṇahala) near Sasaram.\(^4\)

Although sometimes stone pillars were also used for engraving grants of land, etc., it was difficult to forge such documents in secret. Moreover, records of this type were expected to be set up near the gift land or in the compound of temples

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when the land, etc., were granted in favour of gods.\footnote{Sometimes votive inscriptions were engraved on walls or pillars in the temples or on stone tablets embedded in the walls or on plaques deposited in the temples.} Forgery of stone inscriptions was therefore unusual. A few specimens of spurious lithic records are however known, though these were forged for a different purpose.

Sometime ago, a stone bowl bearing a small Kharoṣṭhī inscription was secured by the Bhārat Kalā Bhavan, attached to the Hindu University, Varanasi.\footnote{A. R. Ep., 1955-56, No. B 366.} The writing is a palpable forgery since the persons responsible for it had apparently very insufficient knowledge about the forms of Kharoṣṭhī letters and the language expected in a Kharoṣṭhī document. With the partition of India in 1947, the zone where Kharoṣṭhī writing was prevalent now forms a part of West Pakistan. Kharoṣṭhī epigraphs have therefore a special demand in the Indian museums, and it is not very difficult here to pass spurious articles as genuine. Thus commercial motive lies at the root of the forgery of the said document.

Similar was the motive behind the forgery of the Rummindei pillar inscription\footnote{Select Inscriptions, pp. 79-71; above, p. 389.} of Aśoka. About the beginning of the year 1928, Birendranath Ray of Purī, a well-known collector of antiquities and founder of the now-defunct Ray’s Museum, was reported to have discovered a stone tablet (19'' × 12'' × 7'') bearing writing in Aśokan Brāhmī. It was said that Ray secured the inscription from a cultivator of Kapileśvara, about a mile to the south of the Liṅgarāja temple at Bhubaneswar, and that the stone had been fixed into the mud wall of the latter’s house for generations. Haranchandra Chakladar of the University of Calcutta deciphered the writing and delivered a lecture on its identity with the Rummindei pillar inscription at a meeting of the Orissa Historical Association, Purī, on the 2nd Jyaṅgubhuj, 1335 B. S., and its report appeared in the Forward of Calcutta. Since many of the edicts of Aśoka have been found in several versions scattered in different parts of his empire,
APPENDIX—SPURIOUS EPIGRAPHS

Chakladar regarded the Kapileśvara inscription as a genuine copy of the Rummindaei epigraph. Unfortunately, he did not notice that the nature of the Rummindaei inscription precludes the possibility of its having other versions. It records that Aśoka visited Lumbini-grāma, sanctified by the birth of the Buddha, on a pilgrimage and that he not only raised a pillar and platform on the holy site but exempted the village from the payment of bali (land tax payable in cash) and made it āṣṭabhāgika, i.e. entitled to pay the royal share of the produce at the rate of \( \frac{1}{8} \) instead of the normal rate which was much higher. It will be seen that such a record had no place outside Lumbini-grāma (Rummindaei) and that therefore no genuine copy of it required to have been displayed by the emperor in distant Orissa. We have little doubt that the Kapileśvara copy of the Rummindaei inscription is a recent forgery.

Chakladar’s erroneous views regarding the Kapileśvara epigraph being a genuine copy of the Rummindaei inscription inspired uncritical writers to claim Orissa as the birth place of the Buddha. Some Oriyas believe that the Buddha was born at the headquarters of the former State of Baudh in Orissa while others speak of Baudapura in the Cuttack District. In a note in the Pratāśi (Bengali), Śrāvaṇa, B. S. 1335, pp. 626-27 Chakladar criticised such theories, but still regarded the Kapileśvara inscription as genuine and expressed his intention to publish the epigraph in English. But he does not appear to have done so probably because his friends in the field of Aśokan studies succeeded later in convincing him about the spurious nature of the record.

It is extremely difficult for a non-palaeographist to copy satisfactorily an old inscription in Brāhmī or Kharoṣṭhī because there are very few inscriptions in which all the letters are clearly visible to the unskilled eye. Moreover, books containing facsimiles of inscriptions are not easily available to the ordinary reader. It is therefore interesting to note that the Rummindaei edict happens to be the only small inscription of Aśoka, in which almost all the letters are distinct and of which a clear representation appeared early in this century in text books meant...
for colleges and schools. V. A. Smith published a retouched facsimile of the record in his *Oxford History of India* and *Oxford School History of India*, prescribed respectively for the B.A. and Entrance (Matriculation) Examinations of the Indian Universities. The same facsimile became widely known in Eastern India with its reproduction in Haraprasad Sastri's History of India (in Bengali) meant for school children and later in some other text books of the kind. There can hardly be any doubt that the people responsible for the Kapileśvara inscription copied it from the said facsimile not much earlier than 1928.

The following news item emanating from New Delhi on the 19th June 1963 appeared in the newspapers: "Asokan Edict on Stone Bowl — A unique instance of an Asokan edict inscribed on a surface other than that of a pillar or a rock-face — the only two known so far — has been recently brought to light, reports UNI. It is a short Kharoshthi inscription engraved around a stone bowl (diameter 20 cm) of Gandhara origin, recently acquired by the Prince of Wales Museum, Bombay. Studies have revealed that it is an exact copy of the major part of the seventh rock edict of Asoka, found at Shahbazgarhi of Peshawar District. The initial portion of the edict consisting of 18 syllables is missing and is probably engraved on the lid of the bowl, which is not available." Unfortunately it has not been realised that the inscription is a recent forgery.

For a student of Asokan records, it is difficult to believe that the Maurya emperor engraved his edicts on stone bowls. In the first place, Aśoka speaks of the incision of his records only on *parvata* (Rupnath and Sahasram), *śīlā-stambha* (Rupnath, Sahasram and Delhi-Topra VII) and *śīlā-phalaka* (Delhi-Topra VII) and never on stone bowls or any such thing. Secondly, Aśoka often refers to the purpose for which his edicts were engraved, viz. that they would be everlasting and that his officers, subjects and successors should hear them read so as to enable them to follow his instructions in regard to *Dharma*.

1. The statement is rather misleading.
This purpose could scarcely have been served by a bowl which would easily break into pieces. Moreover the seventh Rock Edict belongs to a series of records which Aśoka engraved at various places together.

Another point to be remembered is that, if Brāhmī is difficult for a non-palaeographer to copy, Kharoṣṭhī writing is far more difficult, and the facsimile of the Shahbazgarhi version of Rock Edict VII is not likely to help even an ordinary student of palaeography. One may therefore wonder how the Prince of Wales Museum inscription could be forged, apparently by non-palaeographers, without help. But such help was provided by us in our small work entitled *Inscriptions of Aśoka*, published in 1957 by the Publication Division, Ministry of Information and Broadcasting, Government of India. In this book, meant for ordinary readers, an eye-copy of the Shahbazgarhi version of Rock Edict VII, prepared by us, was inserted for the purpose of illustrating Kharoṣṭhī writing just as the Rummindel edict was reproduced for illustrating Early Brāhmī. It will be seen that lines 2-5 have been copied in the Prince of Wales inscription, the first line consisting of 18 syllables being omitted. It is significant that the inscription was secured by the Prince of Wales Museum after the publication of the above work in 1957. There is hardly any doubt that the Prince of Wales Museum inscription was forged in the period between 1957 and 1963.

We have seen a few early or medieval images coming from the Orissa region and bearing inscriptions which are apparently incised recently though the engravers attempted to pass them as genuine old epigraphs. The motive is commercial since inscribed images are usually regarded as more valuable than uninscribed ones.
APPENDIX II

INTEREST IN EPIGRAPHIC STUDIES

We have referred to this subject in Chapter I of the present work. In his recently published Indian Archaeology Today, 1962, p. 109, H. D. Sankalia says, "There are very few scholars who can read the ancient Brāhmī script. Possibly epigraphy is a difficult subject and so people are not interested in it." This appears to be correct though it is unintelligible why 'the ancient Brāhmī script' has been singled out. Moreover, at the same time, Sankalia also observes, "Scholars as well as students do not get an opportunity to decipher inscriptions. The one reason is that, unlike the earlier volumes of the Epigraphia Indica, the recent volumes of this journal published by the Government of India are dominated by one person, viz. the Editor. It was formerly the practice of the Department of Epigraphy to send out inscriptions to other scholars in different parts of India and even outside. This has now been stopped and the result is that interest in the subject is fast decreasing, and I am afraid that, if this policy persist, then within 10 years there will be no scholars in India...... who will know anything of epigraphy."

These views are, we are afraid, based entirely on misunderstanding. In the first place, the knowledge of epigraphy and palaeography has to be acquired by an intensive study of numerous published inscriptions. A few inscriptions received from the Epigraphical Branch of the Archaeological Survey of India are not enough to make one an epigraphist. Secondly, the practice of sending impressions of inscriptions to students and scholars in India and abroad has certainly not been discontinued. The Editor of the Epigraphia Indica, referred to by Sankalia, is known to have sent out many records to people in India and outside. But very few of them succeeded in com-

1. See above, p. 11, note 1.
pleting their papers and submitting them for publication. Most of these scholars failed to submit their articles even after continuous goading for years. The few articles that were received were published in the *Epigraphia Indica* after revision. The Editor is also known to have encouraged many persons by making them joint authors of articles written by himself.¹

Due to the dearth of articles worthy of publication, the *Epigraphia Indica* was suffering from chronic arrears for a long time. As is well known, the said Editor succeeded is bringing it up to date. He may probably be pardoned if he was compelled by circumstances to write too many articles for that purpose.²

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2. Cf. ibid., XXXIV, Appendix, p. v, note 8. We have often emphasised on the difficult nature of epigraphical research so little understood in our country (ibid., Vol. XXXIV, p. 209, note 3). A mutilated record cannot be read all at once, and the reading of a damaged passage baffling the decipherer for fifty times may occur to him in his fiftyfirst attempt or may not occur to him but to someone else (*JAS*, Letters, Vol. XVII, 1951, p. 84).
INDEX

A

Abān, day, 305
a-haṭa-aucha-ra-prāśeṣa, privilege, 139, 392
a-haṭa-prāśeṣa, do., 139, 390
Abhayamalla, king, 270
abhaya-sāsana, 109
Abhijita, mukhūra, 287
abhijñāna, 100, 160
abja-dala (100), 233
Abjad system, 316-17
Abhijñānaśaṅkhalak, work, 114
Abhūra dynasty, 353, 368-69
Abhūra era, 353
Abhittaramāṇa, office, 134, 363, 365-66
Abhittaramānak, do., 368-70
Abhyantarabānādarādhi-karṇ, do., 373
abhyantara-siddhi, privilege, 398
abhyantara-siddhika, do., 406
Abhyantarika, office, 373-74
Abottabad inscription, 350
Abts system, 317
Acaśśēva temple, 79
a-candra-āditya-kāliya, privilege, 141
a-candra-ārka, do., 140
a-candra-ārka-kṣiti-sāma-kāla, do., 397
acāra, 407
a-cārā-sāna-carm-āṅgāra, privilege, 139, 393
acāra-sthitī-pātra, 407
ac-carm-āṅgāra, privilege, 392
a-cāta-haṭa-pravṛṣeṣa, do., 397
a-cāta-haṭa-pravṛṣeṣa, do., 393
acu, coin, 432
Accupannayadaddhiśṭhāyaka, office, 355
Achaemenian dynasty, 332
Ayutārāya, king, 51, 110
ādāna (receipt), 406
ādattā, levy, 402-03
Adava-Kannayavalasa plates, 113
ādāya (levy), 395
ādha, ādhasa, measure, 413-14, 417-18
ādā, ādhistāpa, do., 134, 411-18
ādikara, month, 225
ādikaraṇa (office), 329-30, 359, 371, 427
Adhikaraṇika, office, 330, 427
Adhikārika, do., 164, 363
Adhikārin, do., 354
Adhikāra, title, 333, 337
adhishthān-adhikaraṇa, 359
ādhunika, epithet of the Bengali era, 229
Adilshāhīs of Bijapur, 54, 311
āditya (the sun and 12), 172, 177, 197, 226, 232, 334
Āditya Purāṇa, 197
Ādityasena, king, 295, 424
āditya-cāra (Saturday), 226, 304
ādvarāka-drama, coin, 429
adri (7), 232
a-droha-pravṛṣita, 141
a-dugdha-dadi-grahaṇa, privilege, 139, 391
ādya-māṣa, measure, 110
Afghanistan, 330
aqā (7), 232
Agasāle, office, 147
āghoṣa (13), 232
Agni Purāṇa, 137, 172
Agra, 31, 33
agrahāra (free-holding), 104, 113, 117-18, 360, 377, 394, 405
Agrahārika, office, 360
Agrahāyana, month, 225, 267
Agramahāmaḥiṣi, title, 343
Agra-mahīṣi, title, 345
Agronomoi, office, 352
Aguṭāyika era, 325-26
aguru 64
Ahadanakaram plates of Viṣṇuvar-dhana IV or V, 50
Ahad (Marāṭhī Aḥde), year, 311
Ahad Ashar, do., 311
Ahaṃvira, name, 341
abān (15), 232
āhāra (district), 378-79, 383
āharanī (district), 379
a-haritaka-śa-putpa-grahaṇa, privilege, 139, 391
ahi (8), 232
ahi-danda, levy, 402
a-hiranya-dhānaya-praṇaya-pradaya, privilege, 392
Ahmadi, month, 317
Ahmedabad, 32-33, 35
Ahom kings, 60, 123, 125
Ahurimanda, 306
Aikole inscription, 4, 13, 18-19, 26, 238, 318, 384
Ain-ỉ-Akbari, 308
airāvata (1), 230
Aja (Azae II), king, 246
Ajmer, 33
Ājñā, Ājñāpti, Ājñāpti, office, 143, 147, 374
Ājñā-dāpaka, do., 143
ājñāpanā, 143
Ājñāsaṅkārī, do., 165
a-kara, privlege, 254, 261
akara-da, do., 392
a-kara-dāpi, do., 139, 392
a-kara-cāt-ottara-bhūt-opattā-pratīyā, do., 401
a-kara-viṣṭi-kañjallā, do., 391
akāśa (o), 230
Akṣāle, office, 88
Akbar, Mughul emperor, 26
Akbari Dām (drumma), coin, 429
Akbari Rupī, do., 413
Akhasāle, office, 88
a-khaṭā-cullaka-vainācika, privlege, 392
a-kīśit-pragāhyā, do., 397, 399
aśvi (22), 233
akṣapethala, department, 86, 99
Akṣapaṭalika, office, 99
akṣara, 233
Akṣāśilika, office, 88
Akṣāśila, do., 88, 147
akṣāḥini (11), 232
Aksaya, year, 268
akṣaya-nīti (permanent endowment), 119
aṅgi (2), 230
aṅgimā, actual income, 400
a-kūra-cullaka-vināśi-khaṭā śā-saṅcāsa, privlege, 139, 390-91
a-kūra-cullaka-vināśi-khaṭā-vāsa, do., 302
alakta, 96
'Alamgiri Dām (drumma), coin, 429
Alande, locality, 384
Alanda-sāsira (Alande-1000), 385
Aland inscription of Mallikārjunā, 385
'Alauddin Khālji, Sītān, 35
a-laśana-guda-kopāha, privlege, 391
a-laśana-khāṭāka, do., 139, 390
a-laśana-klīnna-kṛṣṇa-khanaka, do., 139, 393
Al-Biruni, 14, 61, 63, 67, 92-93, 95, 100, 127, 238, 266, 286, 294, 323-24
Alexander the Great, 7, 153, 237, 254, 281, 319
'Ali Barid, 55
'Ali, 'the lion of God', 37
alif (1), 316-17
Alina plates, 379
Allahabad pillar inscription, 3-4, 7, 357
allavāṭa, 426
Almora, locality, 220
Alu, people, 26
Alupā, do., 19, 52
Alīpendra, title, 52
ā-mā (āṭya-māṣa), 110
āmānta, month, 224, 226, 258, 271, 305
āmara (33), 233
Amarakoṣa, work, 236
Amāśīya, office, 353, 356, 338
ambāka (2), 230
ambara (9), 230
Ambe Jogai inscription of 1144 A.D.
53
Ambikā, queen, 60
ambī-gadyāna, coin, 432
Ambachhi plate, 416
Amīr, title, 341
Amli era, 312
amma, name-ending, 420
Amma II, king, 328
Ammanagandharaṇa, title, 344
Amoghavarṣa I, Rāṣṭrakūṭa king, 388
Amrāsandikā-māndala, territory, 382
Amrīlād, month, 306
Amṛtarāva-Raghuṇātha, 55
Amśūbrhadbhogika, office or status, 362, 371
Amśūbrhadbhogin, do., 371
Amśūvarman, Nepālese ruler, 297
Amśūvarman era, 271
amudan-accu, coin, 432
ānai (elephant), 432
ānai-accu, coin, 432
Ānandā, year, 268, 307
Ānandamalla, ruler, 270
Anangabhīma III, Gaṅga king, 22, 156
Anantapur District, 50
Anantavarman Gaṇḍaṅgana, king, 25, 347
Anargharaṅga, work, 174, 189
anavamariya, privlege, 390
Anbil plates, 47
Andhau inscriptions, 219, 260
Andhavaram, locality, 97
Andhavaram plates of Indravarman, 117
Andhra, Andhra, people, 26, 84, 133, 152, 168, 368, 370, 396
andhra-dānta, 396
Andhrāpatha, territory, 356
Andhra Pradesh, 97, 149, 204
Āṅgga, territory and people, 26-28
āṅga (6), 231
Āṅgaraṅka, office, 134, 366-67
Āṅgikaranika, do., 373
Āṅgiras, sage, 267
Āṅgirasā, do., 177
āṅgula, measure, 417
āṅguli, do., 232-33
Anhīlāvada, Anhīlāvada Patan, locality, 66, 101
Aniketo (Apratīkha), 331
Aniram, day, 307
Anjanerī plates of Bhogaśaktī, 429
ānī, sign, 96
ānika (9), 231-32
INDEX

anka-gadyāna, coin, 432
Ankottaka-catūraśīti, territory, 383
annaka, annaka, name suffix, 421
Annaṇasāṅga, title, 344
anna-prāśāna, ce. emony, 139
annika, annikā, name suffix, 421
anta, 378
Antahpratihāra, do., 373-74
Antahpurādyakṣa, office, 352, 334
Antahpuravārghade, do., 334
Antamahāṇāra, do., 352
Antaraṇgī, do., 371-72
antarikṣa (9), 230
Antialcidas, king, 40, 331
anudhyai (to meditate, to favour), 349
anudhyāna-rata, 330
anudhyāṭa, 249-50
anugraha-sthiti-pātra, 407
anujñāta, 147
Anulāa plate, 417
anumata, 147
ānumāṣika, 96
anuśūrā, 219
anuṣṭubh, metre and number (8), 155-56, 174, 229, 232
anuvy-āgala, 105
anyat, 133
āpāṇa, 406
a-paramaparagala-balārāda, privilege, 139, 311, 390, 392
a-paśu-medhya, do., 393
a-prācāya, do., 390
Aparārika, commentator, 179-80, 194, 197
a-bār-āsana, privilege, 139
Apellaeus, month, 282
appha, name-ending, 420
Āppanagandharācāra, epithet, 344
Āppāyika, ruler, 19
Aparācayā (Aparāyagāra), title, 331, 333
Aparātana, title, 331
Aparāyagāra, do., 331, 333
a-puspa-kṣira-grahaniya, privilege, 392
a-puspa-kṣira-sandoka, do., 139
apurān-dhana, privilege, 406-07
apurān-sahita, do., 406
Arab, people, 311, 315, 337
Arabian Sea, 28, 351
Arabic inscriptions, 31, 399
Arabic letters, 316-17
Arabic titles, 341
araik-kāni, measure, 420
Arakan (Burma), 203
Ārakṣādhiṅkṣa, office, 356-57
Ārāma, locality, 130
Aramaic, 39
Aramaic alphabet, 221
Aramaic inscriptions, 205
a-rāṣṭra-sāṅcinaśīka, privilege, 139, 390-91
Arba, year, 311
Arba Ashar, do., 311
Arba (Arabic) San, 311
Archaeological Survey, 8-9, 32
Arsl, day, 307
ardha-namayacuttī, 405
Ardibahisht, month, 306
Arhat, 233
Arirāga-trabha-Sankara, title, 408
aryunaka, (1000), 233
arka (12), 232
Arkaśūlī, office, 88
Arsaces, king, 244
Arsaces I, do., 281
Aśa sad era, 281
Aṣaṣidhan house, 243
Aṛthamisiya, month, 282
Aṛthapati, king, 121
ārthārava, levy, 402
Aṛthaiśtra, 389, 393
Arthuna inscription of Cāmuṇḍarāja, 6
Artemisius, month, 282
Āryabhata, astronomer, 222
Āryabhaṭiya, work, 233
Āryan, 208
Āryaputra, title, 346
Āryāvarta, 28
Ārya-Viśākhamitra, king, 43, 265
āśa (10), 232
Āśādha, month, 223-25, 236, 245-47, 267, 286, 315
Āśadha-ādi year, 226
Asana, year, 311
aśana, crop, 396
Asana Ashar, year, 311
Asankhali plates of Narasiṃha II, 131
Āsān Maghaśu, etc., 318
Āsrāja, scribe, 6
Āṣedhāḥhāṅgaḥdhikṣa, office, 368-69
Ashar, year, 311
Ashar Alf, do., 311
Asharun, do., 311
Asiatic Society, 8
Aślesā, nakṣatra, 288
Āśmana = ṣṭhini go-bālān, etc., 105
Aśokacalla, king, 277
Aśokadēva, ruler, 144
Aśokan edict, 438
Aśoka’s edicts at Kalsi, 95
Aśoka’s edicts at Shabazgarhi, 438
Aśoka’s Separate edicts at Jaugadā, 93
Assam 6, 150, 154, 158
Astad, day, 307
Asman, do., 307
äṣṭabhāgika, privilege, 380, 437
äṣṭa-bhoga, privilege, 401
äṣṭāsā-jiṭi-śarihāra, 391
Aṣṭādhyāyī, grammatical work, 41, 127
äṣṭaka-nāvaka-nala, 413
äṣṭakul-ādhikarana, 359
Aṣṭāvṛtika, office, 355
äṣṭi (16), 233
äṣṭu vah samviditam, 133
äśra (7), 232
Āśvaghoṣa, author, 41, 63, 207, 239
āśvamedha, sacrifice, 18, 42, 73, 197
Āśvapati, title, 339, 366-70
Āśvapati-Gajapati-Narapati-rāja-tray-ādhapati, do., 338
Āśvapati-Gajapati-Narapati-muwaru-rājara-ganda, do., 339
Āśvayujā, month and year, 225
Ācina (2), 230
Āśina, month and number (2), 224-25, 230, 236, 267, 272, 284, 289, 304, 310, 312
Āśvini-naksatra, 314
Ātithṛti (19), 233
Ātījagati (13), 232
āttā, year, 226
āttā-rāja, 272
ātiyātrika, 427
āṭam (1), 230
Ātreya-zotra, 25
Aura, sage, 25, 174
ātri (7), 232
ātrinayanāja (1), 230
Ātīramīhita, work, 177
a-trā-kāṣṭha-grahana, privilege, 139, 391
Attining inscription, 52
ātuvādī, levy, 402-03
Ātyantarāgavada-bhakti, epistle, 348
Ātyanta-deva-Brāhmaṇa-bhakti, do., 347
ātyāṣṭi (17), 233
Āudraṇgaka, office, 360-61
Audunaceus, month, 282
Auliakara family, 204, 254, 264
Auparika, office, 371
Aurangabad District, 312
aurus, coin, 428
Aurapathāmika, office, 360
Aurhitāsanika, do., 373
āvadānā (tax), 426
Avadunaka, month, 282
avalokya, 427
āvant (1), 230
Avanti, country, 152
āvāra, levy, 406
a-vāra-vidāhika, privilege, 392
Avaraka-bhoga, district, 382
āvāsaka, obligation, 406
Avasathika, office, 360
āvāla, levy, 401
āvatāra (10), 232
āvedana (tax), 426
āvṛtti, territorial unit, 380
āśa, levy, 404
āyana, 145, 231
Ayane rīṣas, etc., 136
Ayaskāra (brazier), 87
āya-sulkā, levies, 404
Ayodhyā, locality, 239
Ayodhīya inscription, 42
Ayukta, office, 352, 356, 361
Ayuktaaka, do., 359, 363
Āyus, mythical king, 25
Ayuthiya, locality, 203
Āyyanasinga, title, 344
Āyyanagandharvarāṇa, do., 344
Āyyar, Brāhmaṇa community, 420
Āzal, year, 316
Āzar, month, 236
Azes I, Śaka king, 256, 331
Azes II, do., 245
Āzilises, do., 331

B

ba (baḥula-dina), 220, 327
Bactria, 243-44
bāda, 381
ba ḍi (baḥula-dina), 220, 327
Badami, locality, 18, 20, 25-26, 264
Bada-Narasimha, king, 340
Badva, locality, 251
Bahāri, month, 317
Bāhataranīyogādhipati, office, 355
Bāhlika, country, 387
Bāhu (2), 231
Bahman, month, 306
Bahubhīr = vasūtha, etc., 170
bāhula-pakṣa, 224
bāhula-tithi, 220
Bahur plates, 46
Baiagram plate, 137
Bajnath inscription, 266
Bajaur casket inscription, 40
Bajaur territory, 206
Bakhshali manuscripts, 64
Bakkār, locality, 34
Baku (Ajerbaijan), 206
Bālabharata, work, 17
Balādhiṣṭa, office, 353
Balādhiyakṣa, do., 363-64
Balī era, 278, 313
Balangir Museum plates, 118
Balasore copper axe-head grant of Purusottama, 75
Balāṣri, queen, 345
Bālava, karana, 226
Bālaḥāra (Vallabharāja), title, 337
bhogottara (bhogaträ), 405
Bhoja, king, 22, 45, 101, 344, 349
Bhāja, Bhājakā (Jāgirdär), 344, 357
Bhoja, Paramāra king, 43, 71, 101
Bhōjarābhandha, work, 124
Bhoja's library, 101
Bhonrasa inscription of 1483 A.D., 55
Bhota, 364
bhūja-cūti, obligation, 396
Bhowal plate of Laksṇāmasena, 275, 418
Bhrgukaccha, port, 205
Bhrigārikā-64, territory, 388
Bhrigārikā-catuṁ-paṭha, do., 388
Bhubaneswar, locality, 2
Bhubaneswar inscription, 4
bhū (1), 230
bhūbhrt (7), 232
bhūdhara (7), 232
bhujabala-madati, coin, 431
Bhujangavijimbhita, metre, 41
bhukti, territorial unit, 134, 379-81
Bhuktipati, office, 373
Bhūmau vā prathamam, etc., 105
Bhumara pillar inscription, 289
bhūmi (land, earth and the), 197, 201, 230
bhūmictra-naya, 140-41, 397-98
bhūmic-tra-paṭhāna-naya, 398
Bhūmi-dānasya, etc., 193
Bhūmi-hartā, etc., 194, 194, 198-99
Bhūmi-pradā, etc., 174, 181
bhūpa (16), 233
bhūra, bhūra-patra, 63, 103
bhūpta (bhūte-patā)-pratyaśā, levya, 398, 401
bhūti (8), 232
bhūti, name-ending, 423-24
bighā, measure, 411-14, 418
Bihar, territory, 208
Biharsharif, locality, 33
Bijapur District, 32-33
Bijapur inscription, 253
bijā-samśāra, 227
Bijaygarh, locality, 251
Bijolia, do., 71
Bilhana, post, 14, 17
Bilsad inscription, 285
Bipin, island, 305
birch-bark, 206
Bishnupur, locality, 314
Bobbili plates of Acaṇḍavarman, 113
bodhayati, 132
Bodhgaya, locality, 79, 274, 276
Bodhgaya inscription, 253
Bojiyā (Gujarāti) script, 56
Bombay, 32-33
Borsad inscription, 57
Bow-and-arrow style, 36
Bower manuscript, 207
brahma-dāya, free-holding, 104
brahmadeya, do., 104, 495, 412
Brahmagha, 141
Brahman, god, 25
Brahmanā, 133, 422
Brahmanasacarsa, work, 181, 360
Brahmapāla dynasty, 241
Brahma Purāṇa, 172, 174, 196
Brahma-sadana, 197
Brahma-urtti, 196
Brahmi writing, 11, 39, 202-03, 206, 220, 437-38
brahmottara, free-holding, 405
Bṛhadbhāgika, office or status, 372
Bṛhadbhogin, do., 371
Bṛhadupārika, office, 372
Bṛhaspati, sage, 105, 171-73, 179, 197
Bṛhaspatismhita, work, 117, 174, 178-82, 185-86, 188, 193-96, 201, 410
Bṛhatkathākōśa, do., 344
bṛhati (9), 232
Bṛhasamhita, work, 238, 263, 268, 320
Bṛhattantrapati, office, 373
British Museum plates of Govinda III, 49
Broach (Bharuch), locality, 205
Buddha, 22, 25, 156, 226, 239-40, 322-23, 339, 389, 436-37
Buddhamitra, monk, 239
Buddha-nirvāna era, 322-23
Buddha-parinirvāna, 23, 239
Buddharāja, king, 19
Buddhasena, ruler, 277
Buddhist Dhāraṇī, 73
Buddhist faith, 332
Buddhist kings, 349
Buddhist literature, 67
Buddhist manuscript, 79, 207
Buddhist Nirvāṇa era, 22, 240, 321
Buddhist records, 78
Buddhist Saṅgha, 161
Buddhist Stūpa, 72
Budhagupta, Gupta emperor, 12-13, 219, 351
Budhālekha, office, 375
Bughrā Khān, ruler, 38
Būhler, 62, 67, 79, 81, 86, 88, 91
Bukka, king, 51
Burma, 205
Burmes epigraphy, 202
Burmes language, 39

G

Cācika, officer, 147
Cādo, same as Cāda, 362
Cāhamana dynasty, 71
Cādyā, surname, 421
Caitra, month, 145, 223-25, 236, 267, 421
Caitrādi, year, 221, 226, 318
<table>
<thead>
<tr>
<th>INDEX</th>
<th>449</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caitrādi-Vikrama, do., 320</td>
<td></td>
</tr>
<tr>
<td>Cakravarti-kṛṣṇa, 28, 351</td>
<td></td>
</tr>
<tr>
<td>Cakravartin, title, 331, 345, 351</td>
<td></td>
</tr>
<tr>
<td>cakṣus (2), 230</td>
<td></td>
</tr>
<tr>
<td>Calendar, 279</td>
<td></td>
</tr>
<tr>
<td>Čalukya dynasty of Badami, 48, 50, 154, 162, 203, 336-37, 384</td>
<td></td>
</tr>
<tr>
<td>Čalukya dynasty of Kalyāna, 355, 403</td>
<td></td>
</tr>
<tr>
<td>Čalukya dynasty of Vengi, 50, 430</td>
<td></td>
</tr>
<tr>
<td>Čalukya-Vikrama era, 21, 243, 302, 304</td>
<td></td>
</tr>
<tr>
<td>Cāma-nṛpāla, ruler, 335</td>
<td></td>
</tr>
<tr>
<td>cāmara, coin, 128, 430-31</td>
<td></td>
</tr>
<tr>
<td>cāmara-māda, do., 430</td>
<td></td>
</tr>
<tr>
<td>Cāmpā (South Annam), 203</td>
<td></td>
</tr>
<tr>
<td>Cāmpāpura, locality, 203</td>
<td></td>
</tr>
<tr>
<td>Cāmuṇḍaka, officer, 6</td>
<td></td>
</tr>
<tr>
<td>Cāmuṇḍarāja, Paramāra king, 6</td>
<td></td>
</tr>
<tr>
<td>Camūpāti, office, 355</td>
<td></td>
</tr>
<tr>
<td>Caudrāma, locality, 302</td>
<td></td>
</tr>
<tr>
<td>Canda, people, 133, 168, 368, 370</td>
<td></td>
</tr>
<tr>
<td>Canda-mahāsena, king, 253</td>
<td></td>
</tr>
<tr>
<td>Canda-varman (Acaṇḍavarman), king, 113</td>
<td></td>
</tr>
<tr>
<td>Candella dynasty, 26-27, 55, 121, 148, 189, 338</td>
<td></td>
</tr>
<tr>
<td>Candeśvara, author, 185</td>
<td></td>
</tr>
<tr>
<td>Canda, king, 79</td>
<td></td>
</tr>
<tr>
<td>Candra, poet, 6</td>
<td></td>
</tr>
<tr>
<td>Candra (moon and 1), 25, 30, 128, 136, 226, 230</td>
<td></td>
</tr>
<tr>
<td>Candra-bindu, 96</td>
<td></td>
</tr>
<tr>
<td>Candrabhāga, river, 203</td>
<td></td>
</tr>
<tr>
<td>Candra-śīvākara, 196</td>
<td></td>
</tr>
<tr>
<td>Candra dynasty, 151, 241, 399</td>
<td></td>
</tr>
<tr>
<td>Candra gupta, king, 324</td>
<td></td>
</tr>
<tr>
<td>Candra gupta I, do., 80, 285, 423</td>
<td></td>
</tr>
<tr>
<td>Candra gupta Maurya, do., 17-18</td>
<td></td>
</tr>
<tr>
<td>candraśa (1), 290</td>
<td></td>
</tr>
<tr>
<td>Candravalli inscription, 44</td>
<td></td>
</tr>
<tr>
<td>Cātra, office, 362-69</td>
<td></td>
</tr>
<tr>
<td>cara, 135</td>
<td></td>
</tr>
<tr>
<td>Cāṭāna, 230, 61-33</td>
<td></td>
</tr>
<tr>
<td>Cāṭāna, office, 134, 140, 361-64, 366, 368, 370-73, 393-95, 397-98, 406</td>
<td></td>
</tr>
<tr>
<td>Cato, 270</td>
<td></td>
</tr>
<tr>
<td>Cattā, same as Cāṭā, 399</td>
<td></td>
</tr>
<tr>
<td>Cattuh-sūgara, etc., 176</td>
<td></td>
</tr>
<tr>
<td>cāturmāsi, 236</td>
<td></td>
</tr>
<tr>
<td>caturāka, territorial unit, 380</td>
<td></td>
</tr>
<tr>
<td>caturjātaka, 359</td>
<td></td>
</tr>
<tr>
<td>Caturvargacintāmani, work, 171-72, 409</td>
<td></td>
</tr>
<tr>
<td>caturvedināgala, 377</td>
<td></td>
</tr>
<tr>
<td>caturvajra, 318</td>
<td></td>
</tr>
<tr>
<td>Catuspadā, karana, 226</td>
<td></td>
</tr>
<tr>
<td>Caukukya dynasty, 101, 305, 389, 419, 428-29</td>
<td></td>
</tr>
<tr>
<td>Caukukya-Vāghelā dynasty, 101</td>
<td></td>
</tr>
<tr>
<td>cāura, 141</td>
<td></td>
</tr>
<tr>
<td>cāurāthi, 384</td>
<td></td>
</tr>
<tr>
<td>caukhīya, 359</td>
<td></td>
</tr>
<tr>
<td>caudā, territorial unit, 381</td>
<td></td>
</tr>
<tr>
<td>Cedi clan, 27</td>
<td></td>
</tr>
<tr>
<td>Cedi era, 282</td>
<td></td>
</tr>
<tr>
<td>Ceti, 421</td>
<td></td>
</tr>
<tr>
<td>Ceylonese tradition, 239, 322</td>
<td></td>
</tr>
<tr>
<td>cha, 14, 317</td>
<td></td>
</tr>
<tr>
<td>Chamba 57, 125, 159, 193, 198, 201, 205, 362, 370</td>
<td></td>
</tr>
<tr>
<td>Chamityali language, 57</td>
<td></td>
</tr>
<tr>
<td>Chammak plates of Pravarasena II, 133, 392</td>
<td></td>
</tr>
<tr>
<td>Chahil Zina, locality, 206</td>
<td></td>
</tr>
<tr>
<td>Changunarayan inscription of Mānakdeva, 207, 287-88</td>
<td></td>
</tr>
<tr>
<td>Charasadda inscription, 281</td>
<td></td>
</tr>
<tr>
<td>Charter of Viṣṇuṇeśa, 12, 361, 407</td>
<td></td>
</tr>
<tr>
<td>Chātra, office, 362, 392, 427</td>
<td></td>
</tr>
<tr>
<td>chātra, 193, 195</td>
<td></td>
</tr>
<tr>
<td>Chavillākara, chronicler, 14</td>
<td></td>
</tr>
<tr>
<td>chāyā-dīpa, 73, 244</td>
<td></td>
</tr>
<tr>
<td>chāyā-stambha, 72, 89</td>
<td></td>
</tr>
<tr>
<td>Chevuru grant of Āmma I, 138-39</td>
<td></td>
</tr>
<tr>
<td>Chhattisgarh, 284</td>
<td></td>
</tr>
<tr>
<td>Chicacole plates of Anantamarmar, 113</td>
<td></td>
</tr>
<tr>
<td>Chicacole plates of Madhukāmāravā, 111</td>
<td></td>
</tr>
<tr>
<td>chicacole plates of Madhukāmāravā, 111</td>
<td></td>
</tr>
<tr>
<td>chidra, 397</td>
<td></td>
</tr>
<tr>
<td>chidra (9), 232</td>
<td></td>
</tr>
<tr>
<td>chimpaka (dyer), 425</td>
<td></td>
</tr>
<tr>
<td>chimpaya, same as chimpaka, 425</td>
<td></td>
</tr>
<tr>
<td>Cina, 151, 207, 339</td>
<td></td>
</tr>
<tr>
<td>Chinda clan, 51</td>
<td></td>
</tr>
<tr>
<td>Chinese title, 332</td>
<td></td>
</tr>
<tr>
<td>Chinese tradition, 239</td>
<td></td>
</tr>
<tr>
<td>Chiplun inscription of 1156 A.D., 53</td>
<td></td>
</tr>
<tr>
<td>Chitor, locality, 28</td>
<td></td>
</tr>
<tr>
<td>Chittagong plate of Kāntideva, 129, 131, 133</td>
<td></td>
</tr>
<tr>
<td>Chittorgadh inscription of Māna, 252</td>
<td></td>
</tr>
<tr>
<td>Chittappa, poet, 4</td>
<td></td>
</tr>
<tr>
<td>Chronicles of Ceylon, 240</td>
<td></td>
</tr>
<tr>
<td>Chronograms, 222, 229-30, 234</td>
<td></td>
</tr>
<tr>
<td>Chos-rje-dpal, monk, 277</td>
<td></td>
</tr>
<tr>
<td>cīna-kanakam, coin, 432</td>
<td></td>
</tr>
<tr>
<td>cīrikā, 110</td>
<td></td>
</tr>
<tr>
<td>cīthikā, 110</td>
<td></td>
</tr>
<tr>
<td>cītra-sthitikā, 70</td>
<td></td>
</tr>
<tr>
<td>Citrakhaṇu, year, 267</td>
<td></td>
</tr>
<tr>
<td>cītolā, levya, 395, 403</td>
<td></td>
</tr>
<tr>
<td>Classical Kāyya style, 41</td>
<td></td>
</tr>
<tr>
<td>Classical Śrī-kīrtit, 41</td>
<td></td>
</tr>
</tbody>
</table>
Dabir (Dibira, Divira, office), 84
Dabhoi inscription, 54
Dadda, king, 131-32, 138, 144-45, 148
Daesius, month, 282
Dāhala, territory, 387
Dāhala-mandala, do., 384
Dāityaguru, day, 226
Daivāpa (son of Devāpi), 421
Daivaputra, title, 332
dakṣīṇa-deva, 93, 95, 97
Dakṣina-Rādha, territory, 265
Daksināpatha, do., 28
Dala-adhikārī, office, 355
Dalapati, author, 88
Dalpat Shāh, ruler, 55
Dalav, year, 316
Dalavā, office, 355
dām, coin, 429
Dāmamitra, king, 73
dāmaru, symbol, 156
Damanaka-caturdāsi, titki, 145
dāmādi, coin, 29
Dāmodara-bhaṭṭa, author, 271
Dāmodaradeva, king, 159
Dāmodaravarna, king, 44
Dāmodarpur, locality, 12, 18
Dāmodarpur plates, 142
dāna (gift), 194, 197
dāna, levy, 400
Dāna-Bṛhaspati, 177, 180-81, 193, 195, 201
Dānaprasthāna, work, 181, 194, 197
Dānaprasthāna, do., 171, 193
Dānapāthā, do., 81, 102, 171-72, 197
Dānakrīyākaumudi, do., 197
Dānamayūkha, work, 194, 197
dāna-patra, 103
dāna-sāsana, 103
Dānasaṅgara, work, 172, 176-77, 179, 181, 190, 193-94, 201, 409-10
dandā, 223, 225, 267, 329, 382, 400
Dāndabhūkti-mandala, 382
Dāndanayaka, office, 353-55
Dāndanāyaka-Balādhikrī, do., 333
Dānapāla, do., 373-74
Dānapānika, do., 373
Dānapāsikā, do., 134, 364-65
Dāndika, author, 66, 128
Dāndi-mahādevī, queen, 346, 371
Dāndika, office, 134
Dānī, office, 400
Dānayāka, same as Dānayāka, 354
Dantapura, locality, 204
danta (32), 233
Dantidurka, king, 363
Dantewara inscription of 1762 A.D., 55
dāntin (8), 232
Dāpaka, office, 118, 143
Dārāi, month, 317
Dargah Pir Ratan Nath (Kabul), 206
darīanā, levy, 404
dāsā, name-ending, 423
Dāsāgrāmika, office, 361-65
Dāsā-hastena vamsena, etc., 410
Dāsākumāracarita, work, 82
dāsāpācāra, 140, 397-98
dāsāpāradha, same as dāsāpācāra, 140, 397-98
Dāsapura, city, 264
Dāsāparādhika, office, 133
Dāsāra, country, 261
Dassoba plates, 30
Daspalla plates, 300, 302
dāsa (2), 230
Dattadevi, queen, 351
Dauhsādhika, office, 372
Dauhsūdasahādhanika, do., 133
Daulatpura plate of Bhoja I, 123
dāya-dramma, coin, 430
Dā-ita-viṣṇu, chief, 423
Deccan, 34
Deija-mahārāja, king, 325-26
Delhi, 33
Demetrius, Indo-Greek king, 248
Deo-Baranark inscription, 363
Deogadh, locality, 342
Deogadh inscription, 266
Dropada inscription of Vijayasena, 4, 27, 86
Depdin, day, 306
Depdār, do., 306
Demehr, do., 306
dīṣa, territorial unit, 379, 381
Deśādhikrī, office, 366
Deśalā, village, 113
INDEX

deva (33), 233
deva, family name, devabrāhmaṇāya, 398
Devadatta, 422
devādāya, 104
Devagiri, fort, 312
Devānāmpriyā, title, 208, 330
Devapāla, Paramāra king, 338
Devaputra, title, 332
Devasaṅkhu, king, 349
devi, title, 345
Devicandragupta, drama, 17
Devimitra, king, 73
devottara, free-holding, 405
deya (dues), 380
Dhamādana tank, 78
Dhammapada, Buddhist work, 64, 81, 206, 329
Dhanadeva, king, 42
Dhanadāha plate, 107
Dhanaga, king, 26, 396
Dhanus, rasi, 223
dhāraṇa, same as purāṇa, coin, 433
Dharaṇideva, 408
Dhārāśarman, donee, 138
Dhar inscription, 45
Dharma, same as Dharma-pāla, 152
dharma, 152, 194-95, 199-200, 430
dharma-prakāra, 94, 151
dharma-prakāra-mudrā, 151
Dharmalekhiṇi, office, 87
Dharma-mahādevi, queen, 298
Dharma-mahāmātra, office, 352
Dharma-mahārāja, title, 336
Dharma-mahārājādhirāja, do., 336
Dharmapāla, king, 152, 363
Dharmārāja-śabda, work, 172
dharma-śāsana, 110
Dharmāśāstra, 172-75
Dharmasthita, epigraph, 346
Dharmavāmśin, monk, 277
dharma-vijaya, 110
dharma-yātrā, 240
Dharma-yuvamahārāja, title, 336
dhārmika, levy, 331, 427
Dhārmika (Dikās), 331
dhārtarāstra (100), 233
Dhātri, year, 267
dhātri (1), 230
dhātu (7), 232
Dhaulī, locality, 40
Dhekari, do., 372
Dhenkukadhalaka, 426
dhi (7), 232
Dhiniki inscription, 252
Dholpur inscription, 253
Dhūtipura, city, 233, 301
dhrusā, levy, 361
dhrusā (1), 230
Dhrusādhikaranika, office, 361, 364, 370
Dhrusāsthānādhikaranika, do., 364
Dhulla plate of Śricandra, 417
Dhurail inscription of 1533 A.D., 59
dhuvaja, 151, 153
dhvaja-stambha, 71
Di, month, 306
dī (dīna, dīvasa), 220
Digambiṣa sect, 71, 321-22
dīgavajā (8), 232
dīgavajā, 19, 29
Dikās (Dhārmika), 331
dīkṣā (8), 232
Dinmagudi inscription of Vikrama-ditya, 50
Din, day, 307
dīna (15), 232
Dinaipura, locality, 12
dīnāra, coin, 413, 428
dīnāra-māyaka, do., 428
Dīn-i-Ilāhī, 305
Diodotus, Bactrian king, 244
dīrham, coin, 429
diś (10), 232
dītham, dīṭhām, dṛśṭām, 127
Diu, month, 282
Divākara, author, 194
diśasa (day), 220, 327
Divaye-Agar plate of 1060 A.D., 53
Divirapatī, office, 353
dō (dōma), measure, 416-18
dōya, 427
drācchma, coin, 429
Drakscharmā, locality, 2
Dramila, people, 26
drama, coin, 418-19, 429-30, 432
Dravidian language, 48
dro (dronavāpa), 329
drona, measure, 154
Dronasimha, Maithraka king, 129,
285-86, 361, 379
dronavāpa, measure, 134, 330, 411-1415
dṛśta (correct or approved), 123, 127
dṛśṭi (2), 230
Dubī plates of Bhāskaravarman, 20,
97, 424
Dūhsādhyasādhana, office, 368-69,
372-73
Durgā, goddess, 432
Durgabhaṭa, 145
Durgarāja, prince, 118
Durmuṅka, year, 268
Dustrus, month, 282
Dūta, office, 118, 134, 143, 352, 369-
70, 373
Dūtaka, do., 118, 143-44, 328, 374
Dūtpreṣanika, do., 363
dvangha (2), 230
Dvāpara, yuga, 318-19
dvāra (gate and 9), 232, 364, 375
Dvāravati, city, 203
devā (2), 230
dev (devīya), 328
dvipa (6), 232
Dwarahat, locality, 221
dyumani (12), 232
Dyutivarman, king, 360

E
Early Brāhmi writing, 439
Early Cālukya dynasty, 14-15, 19, 171
Early Kadamba dynasty, 388
Eastern Cālukya dynasty, 152-53, 158, 338, 380
Eastern Gāṅga dynasty, 14, 20, 22, 25, 30, 51, 123, 147, 347
Eastern Gāṅga era, 20
Edadatta, officer, 147
Edenadu, district, 408
Edevolal-bhoga, do., 383
Edenāda-danda, measuring rod, 408
Edevolal-viṣaya, district, 383
Ehuvula Śāntamāla, king, 43-44, 236
Ekaṇḍara-koṭa, work, 94
Ekasaraka, office, 373-74
Ellora plates, 363
eradu-bilkade, levy, 403
Eran, locality, 11, 13
Eran pillar inscription, 71-72, 219
Erragudi, locality, 40
Erragudi edicts of Asoka, 93
Erragudipadu inscription of Erikal
Muturāju Dhananjaya, 50
Eufratides, Indo-Greek king, 244, 248, 330
Evukratida, same as Eufratides, 330

F
Fabius Pictor, 279
Fa-hien, Chinese pilgrim, 74, 322
Faridpur plates of Dharmādityā, 135, 407
Farmān, 6, 38, 54, 311
Farrukhsiyar, Mughal emperor, 34, 51
Farwardin, month, 306
Fasli era, 310, 312
Fatepur Sikri, fort, 33

G
Gadag inscription, 109
gadā (gadāṇaṇa), coin, 432
gadāṇa, gadāṇaṇa, do., 397, 432-33
gadāṇa-ponnu, do., 433
Gahilū-grāma, 129
Gairikśita, petronymic, 421
Gājapati, office and title, 51, 58, 339
gaja (8), 232
Gaja-Lakṣmi, 156, 159
Gaṅgasāhī, office, 365
Gaṅgāyana-Sarvatāta, king, 43
Gaṅaka, office, 84
Gaṅamukhya, status, 255
Gaṅanāyaka, god, 128
Gaṅapati (Gaṇapati), name, 421
gandā, coin and measure, 416, 418, 431
gandamāda, coin, 430
Gangā, river, 205
Gangā era, 117, 264, 289-91
Gangā-Bāna dynasty, 147
Gangādharadēva, officer, 116
Gangākonda, title, 339
Gaṅga-Kadamba dynasty, 117
Gaṅganagāhale, measuring rod, 408
Gaṅgavādī, territory, 384-85
Gaṅgavādi-viṣaya, do., 25
Gandhar inscription, 252
gāṅi (grāminā), 425
Ganjam, locality, 143, 205
Ganjam plates, 147, 149
Ganjam plates of Prthivivarman, 113
Gaṇori plates of Muṇja, 382
Gara-karana, 226
gara-dramaṇa, coin, 430
Gardez (Afghanistan), 206
Garrha plates of Trailokyavarman, 118, 136
Gaṇḍā (Viṣṇu’s vāhana), 4, 20, 27
9, 97, 122, 133-34, 151, 153, 156,
159, 168, 274, 339, 367-68
Garuda Purāṇa, 136, 172
Garuda-lāṅchana, 154
Garutmad-anka, 153
gata-rāja, 272
Gauḍa (Gokula), milkman, 398
Gauḍa, country, 366, 370
Gauḍadeśa, do., 386
Gauḍa-mahāsaṅdhiṣṭhināmikha, office, 358
Gauḍēśavara, title, 29, 339
Gauḍīya script, 207
Gaulimika, office, 134, 356-57, 364,
369-70, 372
INDEX

Gautama, sage, 171, 335
Gautamo-gotra, 444
Gautami, gotra-name of Balaśri, 345
Gautami-piṇḍa, metronymic, 130, 424
Gautami-puṭra, metronymic of Satakarni, 108, 236, 260, 262, 335, 345
Gaur (Gauḍa), city, 33
Gaurināthasimha, king, 60, 123
gāna-gadāña, coin, 432
Gaya inscription, 272, 285
Gaya inscription of Asokacalla, 240
Gaya inscription of the Nirvāṇa year 1813, 323
Gaya plate of Samudragupta, 435
gāyatri (24), 233
Ghadāhadikā-12, territory, 384
Ghanṭīsa, donee, 116
ghraśa (15), 232
ghaṭikā, part of day, 219, 223, 225, 267, 308
Ghatiyala inscription, 45
Ghototka, chief, 283, 423
ghaṭa (harbour or pass), 398
Ghaṭapāla, office, 368-69
Ghosa, family-name, 424
Ghosundi-Hathibad inscription, 42
Gildit manuscripts, 65
Girdharpur inscription, 244, 281
gimha (gniśma), season, 220
giri (8), 232
Girnar hill, 40
Gītā (Srimad-bhagavatgītā), 54
Goa plates of Satyāśraya Dhruvarāja
Indravarman, 404
gośarman, measure, 201, 410
Godāvari, river, 205
Gogākī talāi, tank, 315
Gogauḍa, milkman, 402
gokara, levy, 396-97
Gokak plates, 325-26
Gokalikā-mandala, district, 382
Gokuta (Gauḍa), milkman, 398
Golak-matha, monastery, 384
Golden Age, 255, 84
Gomati, stream, 203
Gomahiśāvīkāvadavādhyaśka, office, 373-74
Gond clan, 55
Gondopharnes, Indo-Parthian king, 245, 249, 332
Gonarda, locality, 42
Gopa, district, 380
Gopacandra, king, 360
Gopāla I, Pāla king, 423
Gopa-rāṣṭra-visāya, district, 380
Gorpaeus, month, 282
Gorajā-bhoga, territorial unit, 382
Gosa inscription of 1580 A.D., 356
gotra, 25, 106, 124, 130, 135, 138, 335-36, 421, 448
gotra, same as gotra-sālika, 72
gotra-āntara, 130, 336, 424
gotra-sālika, 72
Govad, day, 307
Govallava, office, 356, 365
govardhana, 315
Govinda, king, 19
Govinda III, Rāstrakūta king, 152
Govindānanda, author of the Dānakriyākaumudi, 197
Govindacandra, Gāhāvālā king, 123, 338
Govindamāṇika of Tripurā, 59
Govindāpalā, Pāla king, 272
Govindapur inscription, 265
Govindapur plate of Laksmanasena, 415
graha (planet and 9), 226, 232
graha (eclipse and 2) 136, 231
Grahaparivṛtti cycle, 323
Graeco-Bactrian, people, 243-44
Graeco-Parthian calendar, 245
Graeco-Persian hemi-drachma, coin, 248
grāha-hartā, 198
grāma (village), 134, 164, 201, 376, 378, 384-87
Grāmika, office, 353, 389
grām-ahāra, territorial unit, 388
Grāmakūta, office, 362, 366
Grāmapati, do., 366
Grāmā-mahattara, do., 362
Grāmāgrāmabhōjaka, status, 356
Greece, 7, 278
Greek people, 35, 153, 247, 330-32, 353
Greek drachma, coin, 429
Great Bear, 319-20
Greek-Aramaic inscription, 39
Gregorian calendar, 279
Grahasatradakṣara, work, 185
Gṛhyasūtra, 421
griśma (summer), 219-20, 236, 327
gu (gṛujā), measure, 110
Guakuchi plate, 97
Guhila dynasty of Mewar, 56
Gujarātī (Bodiyā) script, 56
Gulbarga, locality, 29, 33
gulma (outpost), 357
gulmakā (outpost), 398
gulpha (2), 230
guna (3 and 6), 231-32
Gūjāmahānāva Gāṅga king, 25
Gunapadeya plates of Skandavarman, 45, 107, 170, 343, 358
Gūjānāva I, Gāṅga king, 25
Gūjānāva II, do., 25
guṇḍā, measure, 110, 433
gūḍha, do., 419
Gupta age, 9, 84

Gupta era, 12, 107, 241, 243, 250, 254, 265, 283-88

Gurjara clan, 19, 27, 152, 171

Gurjara-desa, country, 387

Gurjara-Pratihāra dynasty, 21, 24, 27, 57

Gujaṭaratra, territory, 387

Gušana (Kuṣāna), clan, 245

Gush, day, 306

Gutta (Gupta) dynasty, 154

gucaka-vastu-bhū (kalana), 426

Gyaraspur inscription, 253

hāda (pāda), measure, 419

hāga (bhāga), coin, 433

hala, measure, 134, 411, 417

Halavarta-mandala, district, 382

Halāyudha, author of the Brahmana-śarvasa, 181, 136

Halidipur plates of Gopaḷa, 49

Halmidi inscription, 48

Halsi plates, 44

Halsi plates of Harivarman, 48

Hambira, name, 341

Hamvira (Hamvira), name, 341

Hamvirdeti, do., 341

hamasa-pāda, symbol, 6, 91

Hansi, locality, 33

Hansi, inscription, 35

hara (11), 232

Haraha inscription, 257

Harakelināṭaka, work, 70, 71

Harakelināṭaka inscription, 2

Harappa, locality, 160

Harekṣita, name, 420

Harikara, king of Vijayanagara, 51

Harihar plates, 383

Harikel-mandala, district, 133

Harisoṇa, officer, 4, 344, 357

Harisvāmin, commentator, 255

Hāritītutā, metronymic, 336

Harivamśa Purāṇa, 321

Harsa, same as Hariyavardhana, 19, 66, 337, 349

Harsacarita, work, 14, 17, 66, 75, 84, 99, 101, 128-29, 158

Harsa era, 21, 291-302, 324

Harsavardhana, king, 17, 157-58, 337

Harṣapura, locality, 384

Hashnagar inscription, 244, 281

Hāshimi, month, 317

hasta (cubit), 409, 417

Hastavapr-āharanī, territorial unit, 379

hasti-danta (ivory), 403

hastidārā, levy, 402

Hastin, king, 289

hastin (9 and 1), 230, 232

Hastyaśrngamohatiyadāvūkādīyakṣa, office, 363, 383, 307

Hastyaśrīprabalacayāṇaka, do., 369-70, 372-73

Hastyaśrīprabalanbalacyāṇaka, do., 366-68

Hathigumpha inscription of Khara-vela, 5, 13, 22, 45, 94, 236, 238, 324

Hatiapali, office, 383

Hatun inscription, 360

head-offering, 2

Hebrew alphabet, 316

Helarāja, author, 14

Heliodorus, Greek ambassador, 40

Hemacandra, author, 94, 344

Hemādri, do., 81, 102, 171-74, 195, 197, 200, 375, 409

hema (hemanta), 220

Hemakara, office and profession, 87

Hemalamba, year, 268

hemanta, season, 219-20, 327, 236

hemidracma, coin, 428

Hercules, god, 153

Hera-Līja-Kannada-sandhivigrāhīn, office, 354

Hersandhivigrāhin, do., 354

Herodotus, Greek historian, 7

hi (hiranya), 329

Hijri era, 286, 305-06, 308-11, 313-16

Himalaya, 28, 351

Himādri, 187

Hindu, 7-8

Hindūrāya-suratrāṇa, title, 341

hindula, 81

Hiusen-tsang, Chinese pilgrim, 62, 66

Hirahadagalli plates, 45, 107, 336, 356-57, 364-65, 390

hiranya, levy, 140, 329, 360, 394, 396-98

hiranyā-kīṃt-odaka, 400

Hirayasāmdiyaka, office, 260

Hiriyā (Mohā)-bhandārīn, office, 355

Hitnabebagilu plates of Mṛgeśavarman, 493, 495

Hiusen-tsang, Chinese pilgrim, 62, 66, 77, 239, 256

hobali, territorial unit, 381

hon (varaha), coin, 433

honnu (gold), 423

Horiusi (Japan) manuscript, 63

hrosita, 427

hun (varaha), coin, 432

Hūna, people, 29, 132-34, 366, 368, 370

Hūna-mandala, district, 382

hundī, 68

Hutāṣana, god, 177
INDEX

Huviska, Kusama king, 247, 261
Hwui-Li, author, 68, 291
Hyderabads plates, 337
Hyperberetaeus, month, 282
Indu (1), 230
Ishandarmaz, month, 306
Jansana (2), 230
Iksyaku dynasty, 15, 43, 269, 344, 428
Ilahi era, 305-06
Ilao plates of Datta II, 398
Ijakkasu, coin, 432
Imnad, epithet, 430
Indian Palaeography, work, 86, 88, 91
Indo-Bactrian, people, 245
Indo-China, 202, 205, 206
Indo-Greek, people, 1, 39-40, 243-44, 248, 330-32, 352-53, 429
Indo-Muslim epigraphy, 31, 33-35, 37
Indra, god and number (14), 171, 232
Indra-drahti (1000), 233
Indravarman, Ganga king, 290
Indrota, name, 421
Ipur plates of Madhavarman I, 129, 142, 144, 156
Irans, 256
Iranian calendar, 306
Iravati, river, 203
Irivabedanga Satyayraya, later Calkiya king, 53
Isha (11), 232
Isanavarman, Maukhi king, 257
Isanne, year, 311
Iyika, ijak (pen), 82
Islam, 6, 306
Isvara, goldsmith, 145
Itbara (11), 232
Isvarahara, ruler of Kantiad, 107
Isvaraghotha, ruler, 372
Itthasa-Purana, 172
Ithasamuccaya, work, 171
Ising, Chinese pilgrim, 67

J

Jafri, month, 317
Jagadalam-gadyana, coin, 432
Jagannatha temple at Puri, 58
Jagati (1, 12 and 48), 229-29, 332-33
Jagatpur inscription, 43
Jagir (bhaga), 115-16, 360, 82-83
Jagirdar, 147, 162, 344, 356, 358, 371, 373, 400
Jahnaveya family, 130
Jahnvai-vaktra (1000), 233
Janghirg, Mughal emperor, 306
Jiikadeva, ruler, 252
Jain, religious community, 237, 263
Jain image, 55
Jain inscription, 45
Jain literature, 100
Jain Nirvana era, 321
Jain Sutra, 67
Jain temples, 19, 78
Jain Tirthankarana, 321
Jaisalmer, 67, 314-16
Jajuka, mythological king, 138
Jala, levy, 400
Jalakara, do., 393-97
Jalav, year, 316
Jamaadaul Akhtar (Jamadaus Sani) month, 308
Jamadaul Arval, do., 308
Jamalgarhi inscription, 77, 281
Janamejaya, mythological king, 435
Janapada (village folk), 163-64, 363
Janapada (country), 261
Janapada, document, 166
Jainbigha inscription, 276
Janu (2), 230
Jataka literature, 2, 69, 99, 205, 352
Jatarkara, 396
Jati (22), 233
Jaugada edicts of Asoka, 40
Javanese chronicles, 204-05
Jaya, year, 268
Jayabhata III, Gurjara king, 362
Jayadevamalla, Nepalese king, 270
Jayadhar, title, 331
Jayamangala, commentary, 101
Jayanatha, king, 171
Jayankondan, author, 17
Jaya-patra, 103
Jayapura, city, 345
Jayasena, lord of Pitha, 277
Jayasimha, writer, 83
Jayasimha, king of Kashmir, 20
Jayasimha-Jayavarman, Paramara king, 159
Jayasimha Siddharaja, Caukula king, 101, 305
Jayaskandhakara, 29
Jaya-stambha, 71-72
Jayasimha I, Eastern Calkiya king, 50
Jayasimha-vallabha, Early Calkiya ruler, 18
Jeuri plates of Vinayaditya, 383
Jemaka, levy or obligation, 406-07
Jethwai plates, 144
Jhad, same as jhata, 399
Jhalawar State, 252
Jhata (shrub), 399
Jhata-vatapa (shrub), 399
Jina, 233
Jina-kala (Vira-nirvana-samvat), 320
Jirgingi plates, 290
Jisungupta, Nepalese king, 297
Jitan Bhagavata, 128
Jhanavasiri, commentary, 54
Jodhpur region (Rajasthan), 138
INDIAN EPIGRAPHY

K

Kalpanāmānditikā, work, 63, 207
Kalpasūtra, work, 344, 366
Kalsi edicts of Asoka, 90
Kalyānakalasa II (Nettabhaṇja), Bhaṇja king, 300
Kalyāṇa, city, 302
Kalyāṇi, karāṇi, 226
Kalyānakalasa I (Nettabhaṇja), Bhaṇja king, 300
Kalegaon plates of Mahādeva, 98
Kāmarūpa, country, 386
Kāmasūtra, 27, 101
Kāmākhyā temple, 60
Kambi (ruler), 82
Kambuja, country, 293
Kanana, measure, 419
Kampāna (army), 364
Kampāna, territorial unit, 381
Kampavaran, king, 21
Kanasa inscription, 252
Kanauj, city, 17, 21, 27, 324
Kāńci, do., 19, 24, 26, 263
Kandahar, do., 206
Kandahar bilingual edict of Asoka, 205
Kāndān Śāṭṭhan, devotee, 242
Kandarpur plate of Jaitugi, 54
Kāndiyur inscription, 222, 241
Kangavarman, name, 202
Kāñka, levy, 404
Kāñike-kāne, do., 404
Kaniṣka, Kūsaṇa emperor, 41, 239-40, 288, 404
Kaniṣka (Śaka) era, 246-47, 250, 281-82
Kankagrama-bhukti, province, 382
Kannaḍa language, 86, 88, 202, 205, 220, 328, 404
Kānyakubja, city, 387
Kanyā-sankṛanti, 312
Kapoli plates of Asāṅkitavarman, 404
Kapardaka-purāṇa, 433
Kapileśvara, Gajapati king, 339
Kapilesvara inscription, 436-37
Kara (2), 230
Kara, levy, 111, 389-90
Karaṇa, measure of time, 220, 226
Karaṇa (office), 364, 427
Karaṇa (scribe), 84, 225-26,
Karaṇa, community, 84
Kandai plates of Rājendra-coḷa I, 135
Kara-sāsana, 111, 113
Karana-Kāyaṣṭha, 84, 355
Karaṅaṭṭi, 84
Karāṇika, office, 84
Kariṇi-bhrāmana, 138
Karkāṭa-sottarāṇi, 310
Karma, district, 381
Karmakara, office, 373-74
Kongani, name, 202
Konginagara, locality, 202
Kongoda-manḍala, territory, 164
Kongu-deśa, do., 202
Konkaṅ, do., 260
Kosala, country, 19, 27, 132, 387
Kotaṅ inscription, 251
Kotaṅ State, 257
Kotivarṣa-viṣaya, district, 382
Kot inscription, 296
Kotapāla, office, 366-68
Kotapati, do., 373
Kotanavīṣaya, territorial unit, 378
Kotam, do., 381
Kotwai, office, 344, 367
Kovā, levy, 406
Kraya-sāsana, document, 110-11
Kraya-cīrikā, do., 66, 110
Krodhin, year, 316
Krṣṇa, deified Yādava here, 128, 262
Krṣṇā, river, 205
Krṣṇadevarāya, Vijayanagara king, 51, 343
Krṣṇarāja, Kalacuri king, 429
Krṣṇaraṇa-rūpaka, coin, 406, 429
Krṣṇasarpa, 200
Krṣy-agoyā, 398
Krta era, 251, 256, 421
Krtil (20), 233
Krṭṭikā, nakṣatra, 288
Kṛṣṇakalpataru, work, 106
Krṣṇa, name, 421
Kṣaharāta, Saka clan, 108
Kṣaṇa, 219
Kṣapāsāra (1), 290
Kṣapāra, office, 245, 260, 333, 353
Kṣatriya, community, 422
Kṣauni (1), 230
Kṣaya, year, 268
Kṣaya, month, 225
Kṣatrasaṇā, office, 333
Kṣemendra, author, 14, 188
Kṣetrapa, office, 134, 366-67, 370
Kṣetrapāla, do., 368-69
Kṣiti (1), 230
Kṣitipāla, Pratihāra king, 22
Kymā (1), 230
Ku伯a, poet, 4, 44, 86
Ku伯a-Viṣṇuvardhana, ruler, 15, 340
Kuva (2), 230
Kudavāḍa, locality, 129
Kudumiyamalai inscriptions, 2
Kufic writing, 36-37
Kuknūr-30, district, 385, 384
Kula, measure, 389
Kulaputra, title, 165
Kulaśekhara, Alupa king, 52
Kulaśekhara Aljar, 52
Kulavāy, measure, 411, 413-14
Kulika (artisan), 134, 359, 366-68, 370
Kuli, measure, 420
Kullūka-bhaṭṭa, commentator, 413
Kulottunga I, Goja-Cālukya king, 47, 408, 431
Kulva, measure, 367, 414-15
Kulvavāpa, do., 134, 411-18
Kumāra, title, 349
Kumāracandra, goldsmith, 147
Kumāra-gadyāna, levy, 396, 433
Kumāragupta I, Gupta emperor, 13, 21, 107, 152, 333, 347, 351
Kumāra-kaccāna, same as Kumāra-gadyāna, 433
Kumaralāta, author, 63, 207
Kumāramahāpātra, office, 358
Kumārānāya, do., 165, 357-58, 360, 369-72
Kumārikā-khaṇḍa, work, 386
Kumārāśya (6), 223
Kumaun-Garhwal region, 367
Kumbhā, Guhila king, 26, 71
Kumbhā-raśi, 232
Kunāla lake, 19
Kuṭa, measure, 413
Kunda, family name, 424
Kuntala, country, 27
Kuṭinja (8), 232
Kūra (rice), 390
Kuram plates, 46
Kūrma Purāṇa, 172, 181, 194
Kurram, territorial unit, 381
Kurukṣetra, 22-23, 237-38
Kurud plates of the 6th century A.D., 61
Kurava inscription, 304
Kuśāli, 132
Kuṣaka, levy, 396
Kuṭakolasina, office, 371
Kuṭilā writing, 396
Kutiyana inscriptions of 1474 A.D., 56
Kuṭumb (2), 231
Kuṭumbin (agriculturist householder), 163

L

Lābha (11), 232
Laghu-Saṭātapa-smṛti, work, 194
Lagna, 220
La-kāra (10), 232
Lakaṭa, 426
Lakṣaṇā, 103
Lakshmipuram inscription of Maṅgi-yuvarāja, 50
Laksmanasena, Sena king, 272, 274, 277, 338, 349, 371, 416-17
INDEX

Laksmana era (Laksmana-samvat), 271-78
Lakshavarma, Paramara king, 28
Laksni, goddess, 151, 156, 159
Laksminikanta temple (Jailsalmer), 315
Laksminarayan temple, 314
Laksminihna, Ahom king, 60
Lal Darwaza inscription, 57
Lalgudi, do., 2
Lalita-pattana, city, 271
Lalitasura, king, 367
Lalitavigraharaja-nataka inscription, 4, 70-71
lakhana, 149, 151
lakhita, 149
Lakshavatara Utra, work, 239
Lasam (Laksmanasena-samvat), 271-78
Lassen, 11
Laskendra inscription, 57
Lata, country, 19, 124, 168, 208, 358, 387
Lata, Lata-desa, country, 19, 134, 168, 208, 358, 387
Later Calukya dynasty, 49, 422
Later Gupta dynasty, 424
Lattalipura, locality, 349
Lattalipura-paramevara, title, 340
Laukika era (Laukik-abad), 32, 250, 319-20
Leiden plates, 47, 123
lekha (letter), 66
Lekhaka, office, 83-84, 373-74
lekhana (writing, written document), 64
lekhani (stilus, pen), 81-82
Lekhapancakika, work, 88
Lekhapaddhati, do., 88, 106, 110
Lekhahara, Lekhahara, office, 99
lekhya (document), 105, 108
Lekhya-prakara, 106
Lekhayit, office, 147
Lepakshi temple inscription, 54
Lichavi clan, 207, 287-88
Lichawi inscription, 265
Ligor inscription, 204
Lilacarita (1278 A.D.), work, 54
Lilavati, do., 409, 430, 433
Linga Purana, 172
Lingaraja temple (Bhubaneswar), 436
Lipi, 81
Lipikara (writer), 83, 352
lodhra, 96
loha-kanyak (iron needle), 61, 82
Lokakara (blacksmith), 87
loka (7), 232
lokantha (king), 117
Lokaprabhina, work, 88, 106, 366
Lokarnava, Lokarajavadeva, chief, 117
Lokaribha, Jain work, 260, 262
Lokavigrahya, king, 121
lokk-geyana, coin, 432-33
Lokkimguni (Lakkundi), locality, 433
lokkya-visa, coin, 433
Loriyan Tongai inscription, 281
Lothal, locality, 160
Lous, month, 282
Lucknow Museum plate of Kirtipala, 355
Lumbinigrama, locality, 376, 389, 436-37

m., measure, 420
Maatin, year, 311
Macedonian calendar, 246
madra, madar, coin, 430
madal, levy, 404
Madanapala, Pala king, 272, 366
Madanavarman, Candella king, 148
madha, madha, coin, 430
Madhavagar plate, 371
Madhavacandra, commentator, 321
Madhavagupta, Later Gupta prince, 295
Madhavavarman, Western Gaunga king, 129-30, 138
Madhavavarman, Vijnukundin king, 145
Madhu (Caitra-Vaisakha), 236
Madhubuka, tree, 140, 396-97
Madhu-Kaitabha, demons, 174
madhurantakan-madhai, coin, 431
Madhyadeesa, territory, 367
Madina, holy place, 308
Madras Museum plates, 21, 58, 111
Madras Museum plates of Narendravahala, 110
Madras Museum plates of Balliya-coda, 50
Madurai, 47-48
Maga-Brahmana, community, 263
Magha, month, 12-13, 15, 26, 138, 145, 221, 224-25, 236, 265, 267, 314-16
Magha, nakatra, 318
Magi, 264
Magi era, 313
Magadh, country, 40, 79, 204, 284
Mahabalakosthika, office, 373
Mahabhara, 74, 84, 171-73, 197, 201, 257, 349
Mahabhaya, work, 17, 42, 127
Mahabhagavupta I Janamejaya, king, 113
Mahabhoja, title, 344
Mahabhoji, title, 344
Mahabrahmaya, epithet, 347
mahadana, ceremony, 304
Mahādeva, office, 133, 334, 357, 363-64, 369, 373
Mahādeva (11), 232
Mahadevi, title, 149, 345
Mahāgaṇapatha, office, 372
mahāgrāma, territorial unit, 388
Mahāgrāma, office, 353
Mahājana-sabha, 362
Mahākālakṛttika, office, 342, 369
Mahākālaṇa, do., 373
Mahākāyastha, do., 373
Mahākṣa (Mahākṣapātalika), do., 150, 328
Mahākṣapātalika, do., 133, 147, 150, 355, 366, 373
Mahākṣatra, do., 245, 253, 261, 333
Mahākumāra, title, 346
Mahakumārāmāya, office, 366
Mahakuta pillar inscription, 25, 269
Mahāśīṅga, name, 420
Mahāmahiṣṭ, office, 364
Mahāmahattara, office, 364
Mahāmahiṣṭi, title, 345
Mahāmanḍalā (district), 379
Mahāmanḍalēsvara, office, 345
Mahāmanḍalēsvarādhipati, do., 342
Mahāmanḍalika, do., 345
Mahāmanusya, do., 369
Mahāmātṛa, do., 351-52, 354
Mahāmātṛa, do., 353
Mahāmudrādhiḥkṛt, do., 372-73
Mahānādi, river, 302
Mahānāsādhyākṣa, office, 355
Mahāntāprakāśa-visaya, district, 381
Mahāpādamūlīka, office, 373, 375
Mahāpadma Nanda, king, 23, 237, 319
Mahāpāmasīvaśīsin, office, 357
Mahāpasāyita, do., 354-55
Mahāpātalaka, 142
Mahāpātra, office, 375
Mahāpātīpati, do., 343, 358, 372
Mahāpradāne, do., 353-55
Mahāpratihāra, do., 133, 358, 366, 368-69, 372-73
Mahāpurohita, do., 355, 372
Mahārāja-bappa-śivān, 336
Mahārājadhirāja, do., 150, 333-35, 337-38
Mahārājadhirāja-Paramēśvara, do., 335
Mahārājadhirāja-Paramēśvara-bhājārāka, 338
Mahārājamātā, epithet, 335
Mahārājapīṭamāti, do., 335
Mahārājapramātāra, office, 368-69
Mahārāja-Rajāraja, title, 332
Mahārāja-Rājārāja, do., 352
Mahārajī, do., 345
Mahārāṣṭra country, 19, 384
Mahārathin, 353
Mahārathāsāmanike, office, 355
Mahāsā (Mahāsāndhivigrahika), office, 150
Mahāśāhabda, 341-42
Mahāsāṁ (Mahāsāndhivigrahika) do., 150
Mahāśāḥāṇikanika, office, 355, 365
Mahāśāṅkanta, title, 342, 355, 366-67, 369-71, 373
Mahāśāṁantādhipati, do., 342, 354, 369, 383
mahāśāṁ-karana (mahāsāndhivigrahika-karana), 150, 329
Mahāśāndhivigrahika, do., 145, 150, 366, 372
Mahāśāndhivigrahin, do., 351-52, 354
Mahāsāryādhipita, do., 373
Mahāsāṇāpi, do., 133, 344, 366
Mahāsāṇāpati, title, 344
Mahāśāvanagupta Yayāti I, Somavamśi king, 300
Mahāśāvanagupta III, do., 300-01
Mahāśāvanagupta IV, do., 301
Mahāṭalavara, office, 344
Mahāṭalavari, title, 344
Mahāṭanrādhiḥkṛta, office, 373
Mahāṭanrādhyākṣa, do., 373
Mahāṭattama, do., 369
Mahāṭattara, do., 66, 361, 363-65
mahāṭrāna, free-holding, 405
Mahāvīra, Jain Tirthāṅkara, 22, 321-22
Mahāvīra-nirvāṇa era, 322
Mahāvyūhāpati, office, 373
mahāvyūga, 318
Mahāvyūrāja, title, 336
Mahendrādhiḥśī, title, 334
Maitraka dynasty, 158, 171, 250, 285-87, 379
Maitili language and script, 59, 257
Maigona plates, 289
Makara, rāśi, 223
mala-māsa, 225
Mālāvīya clan, 19, 22, 133-34, 251-53, 366, 387
Mālāvīya-pūrṇa, 219, 252
Mālāvendra, 252
Mālaviṅkāṇīmitra, drama, 17
Mālavallī inscription, 44, 336, 388
Malayaketu dynasty, 257
Malayalam language and script, 51-52, 223
Malda, locality, 33
Malepadu plates of Punyakumāra, 50
Maligai-kkol, 408
Malkapur inscription of 1261 A.D., 284
malla (wrestler), 431
Malla dynasty of Bishnupur, 314
Nagari, locality, 254
nagara, 377
Nagarasaka, office, 344
Nagarasrēthin, do., 359
Nagarayavati, do., 351
Nagari inscription, 252
Nagari plates, 22, 30, 156
Nagari script, 56, 206
Nagarjunakonda, locality, 43, 72, 378
Nagarjunakonda inscriptions, 236, 269, 353, 422
Nagarkot, locality, 14, 64
naga-rama, 378
Nagpur prasasti, 28
Nahapāna, Saka ruler, 108, 260-61, 333
Naihati plate of Ballālasena, 122, 417
Nahuṣa, mythical king, 25
Naiyogika, office, 356, 363
Nala (Anal), year, 266, 304
Nala dynasty, 18, 26, 152
Nairamālika, levy, 427
Naiyogika, office, 356-57
nakha (10 and 20), 233
nakṣatra, 144-45, 220, 225, 233, 242, 288, 311, 318, 421-22
nala (measuring rod), 135, 407-08, 412
nāla-bhūmi, 329, 399
Nalanda, locality, 12-13, 100, 115, 159-60, 285
Nalanda plate of Samudragupta, 435
Nalanda plate of Devapāla, 114
Nalapura, locality, 339, 387
nālī (nālī), measure, 414
nālikā, do., 414
nālikāvāpa, do., 134, 414-15
nall-anai-accu, coin, 432
nāmakarana, ceremony, 421
namaskāra, 95
namasya (free-holding), 405
namasya-criti (free-holding), 118, 405
Nanda dynasty, 30, 232, 239, 325
Nanda era, 325
Nanda (Nandodbhava) dynasty, 152
Nandana, year, 268
Nandgaon plates of Kṛṣṇa, 54
Nandin (Siva's bull), 6, 151, 431
Nandināgari script, 49, 148
nandipada, sign, 5
Nandivarman II, Pallava king, 46
Nandodbhava (Nanda), dynasty, 152
Nannādi system, 222, 234
Nānyadeva, king, 265, 271
naraka (40), 233
Naratā, title, 339
Narasimha, Ganga king, 340
Narasimha IV, do., 58, 375
Narasimhavarman I, Pallava king, 251, 325
INDEX

Naraimihavarman II, do., 46
Nārāyana, god, 177
Nārāyana, officer, 147
Naramadā, river, 12, 19, 224, 384
Narsingpur plate of Devānanda, 112
nāṣaṭya (2), 230
Nasik caves, 45
Nasik inscriptions, 296, 283, 333
Nasik inscription of Gautamputra Śātakarni, 108
Nasiruddin Bughra Khan, ruler, 38
Naskh, style of writing, 36, 37
Nastāliq, do., 36-37
Naubalashastyaśāvalomahāśājīśāvikāśālayāpratikata, office, 372
Naukādyakṣa, do., 363, 365
Navasem inscription (1239 A.D.), 54
navanavat-sahasra-grāma-bhāj, 384
Nava-Khaṇḍa Bhārata, 386
Navakoṭi-karnaṭa, 29, 339
Navarathna, work, 271
nāyaka (1), 230
Nāyaka of Madurai, 47-48, 51
Nāyaka of Tanjaur, 48
Nāyānikā, queen, 345
nāzīrāna, levy, 402, 404
Nearchus, 66, 81
Nemicandra, Jain author, 321
Neo-Indo-Aryan language, 53
Nepal, country, 207-08, 287, 386
Nesari (Nesarikā) plate of Govinda, 113, 115, 118, 154
Neulpur plate of Subhākara, 147
Nevārī era, 28, 270-71
Neyika (Naiyogika), office, 356
ni (nibaddha, nirikṣita), 150, 328
nibaddha, 125, 127, 150, 328
nibandha, 114
Nīdānasūtra, Buddhist work, 77
nīdhāna (9), 232
Nidhanpur plates of Bhāskaravarman, 97, 106, 123, 135, 147, 424
nīdhi (treasure trove), 396-97, 400
nīdhi (9), 232
nīdhi-nikṣepa, 396-97
Nigali Sagar pillar inscription of Asoka, 207
Nihelapati (Nihilapati), office, 370
nīja, month, 225
Nikephoros, title, 331
nikṣepa (deposit), 400
Nikumbhāallaśakti, Sendraka king, 347
nīla-dūmbhaka, 426
Nilamuni, author, 14
Nilakanta, do., 194
Nilakanta, commentator, 410
nirikṣita (seen and approved), 125, 127, 150, 328
Nirman plate, 370
Nirugundagi-12, district, 384
Nirvāṇa era of the Buddhists, 22, 240, 321
Nirvāṇa era of the Jains, 321
niśka, coin, 430, 433
Nitimārga, Ganga king, 36
nīvarīta, measure, 134, 409-10, 420
Nīya, locality, 67
nīyat-āṇīyata (fixed and occasional taxes), 396
nīyoga, 357
Niyogika (Naiyogika), office, 363
Niyogin, do., 356
Niyuktā, do., 165, 363
Nolambavādi, territory, 384
Norris, 11
nrīpa (16), 233
nrīpātī (chief), 164
Nṛpatuṅgavarman, Pallava king, 46
Nūrmādi, 340
Numa Pompeius, 279
numbers, numerals, 221-22, 228-35
Nyāyāsūtra, work, 257
Nyāyakandalī, do., 265

O

Oḍiṣya language, 403
ohoru, levy, 403
okā-ketu, 154
Okhamandāl State, 252
Olympiad, 278
Om, 92, 95, 127
Om namaḥ, 95
Om namo Nārāyanāya, 47, 95
Om namah Śīkṣāya, 95, 128
Om namaḥ Śrī-Viśvēsvēryāya, 95
Om siddhiḥ, 93, 95
osṭha (2), 230
Oxus, river, 21

P

paḍā, paḍā, 377
paḍa-bhakta, 349
paḍagam (paśaka), measure, 420
paḍ-ānu-dhyāta, epithet, 349
paḍa-padm-opajōvin, do., 349
paḍa-paṇika-ḥaramara, do., 349
paḍāṭiṣṭhāya, levy, 402, 403
Paḍāṭika (Pāṭik), 357
paḍāvārā, measure, 134, 407, 418-19
paḍma-bandha, 88
Padamahira, author, 14
Padmanābha, astronomer, 227
Padmanābha, same as god Viṣṇu, 128
Pādonaḷakṣa, territory, 387
Paḍāṣhāḥ (Paṭṭāṣaḥ), title, 341
padmanidhi-malla-mādha, coin, 430-31
Padma Purāṇa, 172, 174, 177-80, 193-94, 196-98
Padma-tanka, 433
Padra, padraka (village), 376, 378
paduncalagai-accu, coin, 432
Pagoda, do., 432
Paharpur plate, 413
Pahadi (Kacca) era, 319
Pāk (Pāda), office, 357, 390, 392, 402, 427
pākā, levy, 403
pākṣī, do., 403
Paihan plates of Govinda III, 398
Paihan plates of Rāmacandra, 122, 399
pākhi, measure, 416
pakṣa (fortnight), 224, 327
pakṣa (2), 231
pala, measure, 110, 329
Palat Dheri jar inscription, 77
Palayaṭhāna-vaśaya, district, 392
Pali language, 202
pālidvaja, 154
palimorest, 70, 91, 125
Pālita, family name, 424
paliyā (sati stone), 57, 72, 208
Palk Strait, 208
Pallava-grantha alphabet, 202
Pallavamalla, secondary name of Pallava Nandivarman II, 46
Pallavankovil (Pallankovil) plates of Simhavarman, 46
pallī (village), 376, 388
palmyra leaves, 120, 207
Palmiyamattavura, locality, 408
paltiyamattavura-daṇḍa, measuring rod, 408
Pāni (Pandita), 329
Pampa, author, 17
pāna, coin, 113, 430, 432-34
pānam, do., 432
pānapurana, 434
Paṇḍakaṁbharoparika, office, 343, 338
Paṇḍakaṁbharoparika, do., 358
paṇḍ-a-mahāsabda, 341-42
paṇcānga, 227
paṇcāṣṭa, tenure, 405
Paṇcāśadāntikā, work, 263
paṇcakula, same as paṇcāyatl, 360
paṇccami, 392
paṇcāyatl, 359, 365
paṇcīyakara-drama, coin, 429
Pāṇḍa (temple superintendent), 60
Pāṇḍava era, 59, 239, 319

Pandita, title, 4
Pandua, locality, 33
Pandukeshvar plates, 414
Pāṇḍu-varmā, dynasty, 171
pāṇḍulekha, pāṇḍulekha (chalk), 69, 105
Pāṇḍya dynasty, 19, 22, 26, 47, 137, 152-53, 241, 337, 428
Pāṇḍya inscriptions, 47
Panema, month, 245
Panemus, do., 282
pāṅga, panamu, levy, 404-05
pāṅga-śulka, do., 404
pāṅga-laṭha, do., 404-05
pāṅga-laṭha-śulka, do., 404
Pāṇini grammarian, 41-42, 81, 127
Pāṇiṅgārika, office, 373-74
paṇḍikā, 227
Panjam plates of Jayakesin I, 404
Panjar inscription, 245
paṇktī (10), 232
paṇna, parna (leaf), 62
pāṇnasa (paṇciṣat), tenure, 405
pāṇnāya, levy, 403
pātra (ferrying), 393
Parābhava, year, 268, 316
Paracakrasaṭya, title, 156
pāradārika, crime, 141
Parakesarin, secondary name of some Coḷa kings, 21
Parakesarivarman, do., 157
Paramabhaṅga, sectarian epithet, 346-47
Paramabhaṭṭāraka, title, 333-34, 337-36
Paramabhaṭṭāraka-Mahārājaḥ-dhīraṇja-Parametivar, do., 334, 337, 345-46
Paramabhaṭṭāraketyādhirāja-calītra-yopeta, do., 334
Paramabhaṭṭhamana (extremely devoted to the Brähmana), epithet, 347
Paramadacita (extremely devoted to the gods), do., 347
Paramadācita, sectarian epithet, 348-49
Paramārā dynasty, 24, 28-29, 45, 71, 101, 109, 118, 131, 329, 338, 365
Paramārtha, Buddhist teacher, 239
Paramacāṇavā, sectarian epithet, 347, 349
Paramaviśāsin, office, 357
Paramesavara, title, 334, 337
Paramesvarantra, work, 63
Paramesvarayādīrājāvali, 335
Parāntaka I, Chola king, 21, 47
INDEX

Parāśara, sage, 171, 173
Parāśarasamhitā, 197, 410
Parāśurāma, mythic hero, 269
Pārata, people, 387
Parbatiya plates of Vanamālavarmā, 132
Parel inscription (1186 A.D.), 33
pargana, territorial unit, 362, 379
Pargānāti era, 278, 313
parivarādā, levy, 403
parighita, 340-50
parihāra (exemption), 349-50
parihātra-sarca-āśa, 397
Parikṣa, office, 375
Parīṣaka, do., 375
Parikṣita, mythic hero, 238, 319
parivirāga, 237-38, 249
Parivirāṇa era, 240, 277
Parivārajaka dynasty, 171, 289
para, territorial unit, 381
Pārśva, Buddhist monk, 379
Parthia, 243-44, 332
Parthian era, 236, 261
Paru, district, 138
Parur inscriptions, 52
parata (hilllock and 7) 232, 438
paśa (pāsasā), 90
paśa, source of income, 490
Paśavīnī (Paśāvīnī), office, 354
paśa (cloth), 66-67
paśa, measure, 376, 416, 418
paśa (flag), 153
Pāṭaliputra, city, 5, 11, 208, 233
Patan inscription (1206 A.D.), 54
Patañjali, grammarians, 17, 42, 127
paśha, measure, 419
paśhaka, territorial unit, 379, 388
Pāṭalikela plates, 283
Pāṭika, Śaka chief, 107, 245, 256
paṭikā (paṭikā), 67, 118
Paṭa plates of Mahābhārata I
Janamejaya, 113
Pātra, office, 375
pattra (leaf), 103
pattra (document), 103
Pāṭaṇakamudi, work, 38, 106
pattra (document), 103
paṭṭa, 67, 103-04, 379
paṭṭaka (document), 103
Paṭikāyaparārka, office, 338-60
pattata, territorial unit, 134
Pāṭalikela, office, 360
Paṭṭa-mahādēci, title, 345
pattana, paṭṭana (township), 377, 386
Paṭṭa-Nāyaka, office and family name, 275
Paṭṭa-rājā, title, 315
Patrasāndhupati, office, 335, 363
patti, an army unit, 304, 409
Pattika, office, 364
paṭikā (document), 67, 103, 108
Paṭṭapādhyaṇya, office, 86
Pāṭārā, do., 339, 366
Pāṭyaparika, do, 343, 338
Pauṣa, month, 21, 221-25, 236, 267
pādā, levy, 403
paurā, 375
Paurava dynasty, 153
Paurukutya (son of Purukutya), 421
pāvai, levy, 404
phalaka (plate or board), 69, 82, 103, 108
phalaka (document), 99
phalaka, same as phalaka, 103
Phālguna, month, 21, 79, 138, 145, 220, 224-25, 236, 267, 304, 327
Phnom Bâvâng inscription of Bhâvarâman II, 202
Phulka inscription of 1391 A.D., 56
Pâdâpâla, office, 99
Pêda-Bamnidi plates of Vajrahastra
III, 136
Pêda-Narasimha, king, 340
Pegu, locality, 205
Pehoa inscription, 296
pîjįṅkû, levy, 403
Pennāravâdi-vîṣaya, district, 373
Penukonda plates, 339, 413
Periplus of the Erythrean Sea, work, 205
Peritius, month, 282
pîjįṅkû, levy, 403
Persian inscriptions, 31, 54, 309
Persian siglos, coin, 429
Perso-Arabic script, 1
Peshawar, city, 205
Peṭapâla office, 99
pētha, territorial unit, 380
Peṭapâla office, 99, 147
Piśâ (Pâk), do., 357, 390
Pictor, 279
Pîlippati, office, 363
piḷḷaiyâr-śali (Ganças’s curl), 93, 96
Piṅgala, metrician, 229
Piṅgala, year, 268, 303-04
Punjaír inscription, 296
Pîprava vâse inscription, 43
Piṇīyavita (Mahâvâhita), title, 345
Pîṣâpura, city, 19
Pîṭaliśâra (bracer), 87
pîṭâmâha (1). 230
Pithū, locality, 277
Pîṭhâkā, office, 374
Piṭalbhâka dynasty, 204
pîta (pāta), 320
Plava, year, 268
Plavanga, do, 268
Pokuru, 426
Polybius, 279
Pompilius, 279
pon, coin (honor varāha), 433
pongadāna, do., 433
ponnu (konnu), do., 433
Porcius Cato, 279
Porus (Paurava), king, 153
Pottaduritt-Malepadu inscription, 50
Prabhākaravardhana, Puṣyabhūti, king, 348
Prabhava, year, 267, 269
Prabhāvatiguptā, Vākātaka queen, 345, 348-49
Pracandapāṇḍava, work, 17
pradesa, territorial unit, 378
Prādēśika, office, 378
Prāgīyoṭa, country, 20, 158
Prakara, 138
Prahaṇarāja, family name, 227
Prahararāja, office, 227
Prahlāda Kāyādhava name, 421
Prajāpati, year, 267
Prakrit language, 45, 206-07
Prākṛta-bhāṣa, 48
prama (prama), 239
Prāmāṇa, year, 268, 317
Prāmāṇa, do., 267
Prāmāṇa, office, 368, 370
Pramoda, year, 267
Pramodūta, same as Pramoda, 267
prapata, 92, 94-95
prapata, levy, 369
prapata-kriyā, do., 389
Prātapāla, office, 134, 366-70
Prātapālamahāśabda, title, 346
Prāsādīta (Pāsāyita), office, 354
Prāśastāvali work, 88
prāśasti, 3-5, 16, 20, 25-28, 70, 427
proṣṭha, measure, 414
Prātaṇa title, 340
Pratapadhavala, king, 435
Pratāpa-pacakrātvin, title, 340
pra (prathama), 327
pratībheda, levy, 406
Prathāra, office, 349, 402
Prathāra dynasty, 45, 342, 375, 376, 429
Prathāra-rakṣi, office, 354
pratīṣṭhāna, city, 266
Pratīṣṭhāra, office, 368
pratijagaranaka, territorial unit, 379
Pratijñāyauguṇḍharśana, drama, 17
Pratīvāsin, 163
Prativedaka, office, 352
pratyaṇa, 378
pratyaṅga, levy, 402
pratyaṅga, do., 394
Pradhapatrāpacakrātvin, title, 340
pravanikara, levy, 396
Praveśita, 143, 147
Prayaga (Allahabad), 87, 129
prayāṇa-danda, levy or obligation, 398
Prasannika, office, 134, 363, 366-69, 373-74
prasya (service), 422
Prince of Wales Museum plates of Dadda III, 129
Priyadarśin, title, 330
prthu (1), 230
Prthivipati II Hastimalla, king, 47
Prthiv-mahādevi, queen, 302
PtOLEMY, Greek geographer, 205, 260
Pudukkottai State, 2
Puduvaiippu era, 305
pukkolli, pukkuli, pukkollai, land, 426
pukkoli-kṣetra, do., 426
Pulakeśi, I, Early Cālukya king, 18
Pulakeśi II, do., 4, 13, 19, 26, 325, 337, 384-85
Pulumāvi, Sātavāhana king, 45, 236, 335
Pundravardhana, city, 380-81
Pundravardhana-bhukti, province, 352
Punjab, 33, 254
pura, 377
purāṇa (dharana), coin, 15, 43, 102, 171, 74, 320, 367, 428, 434
Puranic chroniclers, 23
Puranic literature, 153
Purāṇoparika, office, 343, 358
purī, 377
Puriddha-10, territory, 384
Pūrī, locality, 205
Puri plates of Narasimha IV, 58, 123
Puri inscriptions of Anangabhima III, 58
Purigere-300, territory, 384
Pūrṇapāla, ruler, 4
pūrna (o), 230
Pūrṇimāanta, month, 226, 236, 258, 266, 276-77, 284, 310, 321
Purohitā, office, 167
Puro-śrīkaraṇa, do., 375
Purūṛgupta, Gupta king, 13
Pūruravas, mythical king, 25
Purṣa, office, 352
Puruṣapura, city, 41
purusāyus (100), 333
Puruṣottamā-Jagannātha, god, 344, 347
Puruṣottamasena, prince, 115
pūrṇa (14), 232
pūrā (tiṇhi or prāśasti) 3, 219, 246, 253, 427
Rāmila, author, 14
Rāṉā, title, 28, 71, 342
Ranabhaṅga, Bhāṅga king, 299
Ranachoḍa, author, 71
Rāṉāka, title, 86, 342-43, 371-72
Ranarāẏa, Early Cālukya chief, 18
rāndhra (ṛa and ṑa), 230, 232
Raṅja, Raṅjanā, script, 207
Ranebennur inscription, 54
rā-saṅ (ṛaẏa-saṅkatsara), 220
Rāsāvīhārī, name, 420
Rashnah, month, 307
rāsi, 223, 225, 232
rāṣṭra, territorial unit, 354, 356, 362, 378, 380
Rāṣṭra-grāma-mahattara, office, 362
Rāṣṭramahattara, office, 362
Rāṣṭrapati, do., 363
Rāṣṭrika, do., 354, 356, 378
Rāṣṭriya, do., 18
Raṭṭa dynasty, 109
Raṭṭapāḍi, territory, 384
Raṭṭa-rāya, do., 387
Rathasaptami, auspicious title, 138, 145
rati, measure, 428, 430, 432, 434
ratna (5, 9 or 14), 242
Ratnamāṇika, king of Tripurā, 59
Ratnapala, king of Assam, 97
Ratnapati, title, 339
Ratnapura-84, territory, 383
Raudra, year, 268
Rāuṭa, Rāutta, title, 343-44
rāṇaṅka-bhaga (20), 233
rāṇaṅka-sīraś (10), 232
Rāvata, same as Rāutta, Rāuja, 343
Ravi (sun and 12), 226, 232
Ravi, river, 254
ravi-candra (2), 230
ravi-bāna (1000), 233
Ravikriti, poet, 4
Ravi-vāra, week day, 226
Rawalpindi District, 40
Reḍḍi family, 51
rekhāpāṭi, 82
Revati, nakṣatra, 289
Revatiḍivpa, territory, 19
Revā, river, 19
Rewa plates of Trailokyavarman, 334
Rewa plates of Trailokyamalla, 128
Reyuru plates, 46
rocikā, levy, 395
Rock Edicts of Aśoka, 90, 235
Rohini, nakṣatra, 287-88
Rohitagadh seal, 160
Roman Calendar, 279
Rome, 7
Royal seal, 1
Roz, day, 306
Ṛṣabhadatta, Śaṅka chief, 254
ṛtu (season and 6), 30
rudra (the Rudras and 11), 177, 232
Rudradāman, Śaka ruler, 13, 260-61
Rudradāsa, king, 283
Rudradeva, same as Rudrāmba, 346
rudra-loka, 201
Rudrāmba, Rudrāmaṇa, Kākatiya queen, 346
Rudrasena II, Vākātaka king, 345
Rudrasimha, king of Assam, 60
Rummindei pillar inscription of Aśoka, 389, 436-37, 439
rūpaka, coin, 143, 328, 406, 413, 428-29
Rūpākāra, office or profession, 85
rupiya, coin, 429
Rupnath edict of Aśoka, 249, 438
S
Saba, year, 311
Sabin, do., 311
Śāci leaf, 65
Śaḍaiya-Māron, name, 421
Śaḍānana, god, 350
Śaḍāśiva, do., 48, 151
Śadbhaśaṃbhau, Śaiva teacher, 384
Śādhāraṇa, year, 268
sagara, sagara (7), 232
Śāhanuṣāhī, title, 332
śadhyā, income, 490
Safi, 115, 149
Sahalah, locality, 12, 388
Sahalātavi, do., 388
Sahasram edict of Aśoka, 240, 438
sahasramiśu (12), 232
sahi (correct and approved), 247
Śahi, title, 14, 250, 332
sahya-daś-āparādhā, privilege, 399
śaila (7), 232
Śailendra dynasty, 203
Śainyādhiḥkārīn, office, 355
Śaint Thomas, 249
Śaiva, 347-48
Śaka people, 41, 43, 84, 230, 245, 250, 258, 262, 272, 283, 314, 327-28, 325, 335, 353, 358
Śakābādha (Śaka era), 249
Śakāvāpa, territory, 264
Śākala, city, 23
Śākāṃbhara, territory, 387
Śakarāja, 321
Śakārī, title, 254, 297, 263
śakarukara, privilege, 390
Shahbazgarhi edict of Aśoka, 235, 439
Shāh Jahān, Mughul emperor, 307-310
Shahpur inscription, 296
Shāhur era, 310
Sharewar, day, 307
Shiite faith, 37
Shinkot inscription, 243
śiddham, 5, 92-93, 95, 127-29
Siddharāja Jayasimha, Caukukya king, 101
Śilāditya III, Maitraka king, 334
Śilāditya VII, do., 334, 379
śilā-phañaka (stone slab), 438
śilā-stambha (stone pillar), 438
Śilavarman, king, 73
Śilāhāra dynasty, 54
Śilākāta, office or profession, 83
Śolotara, śolotari, levy, 401
Ś īppa, office or profession, 83, 88
Śimha era, 96, 286, 394
Śimhala, country, 132
Śindhu, do., 387
Śirinanur plates, 47
Śironkhur inscription, 21
Śiva, god, 25, 151, 232
Śivacandra, officer, 135
Śivanābha, writer, 83
Śivasimha Ahom, king, 60
Śivaskandavarman, Pallava king, 356
Śiva temple, 72
Śiyadoni inscriptions, 21
Śi-yu-ki, work, 62
Śkandagupta, Gupt emperor, 286
Śkanda Purāṇa, 63, 172, 174, 180, 183, 189, 194, 197, 200
Śkandavarman, Pallava king, 45, 170
Śkarah Dheri inscription, 244, 281
Śobhana, year, 316
Śobharampur plate, 159
Śoḍāsa, Śaka chief, 41-42, 245
Śohgura inscriptions, 107
Śojitra inscription, 57
Śoma (moon and 1), 226, 230
Śomāsarman, writer, 145
somayāga, rite, 421
Someshvara I, Ahavamalla, Later Caukukya king, 422
Someśvara I, Ahavamalla, Later Caukukya king, 422
Someśvara I, Ahavamalla, Later Caukukya king, 422
Someśvara & Someśvara, 112
Sonepur plates of Someśvara, 112
Sonepur inscription of Bhānu I, 58
Sopara, locality, 40
Sopara edict of Aśoka, 40
so-pāratkara, privilege, 393, 397
Sorah plates of Vinayāditya, 383
Soro plates, 283
štahi, śštahi, 326
Śratvakārā, work, 321
Śravanabelgola inscription, 53, 322
Śravāna, month, 224-25, 304
śṛddha, ceremony, 110, 129
Śrīśthin (banker), 244, 369, 421
śrī, 50, 126, 149, 328
śrī-carana (the king), 150, 329, 427
Śrīdhara, officer, 265, 383
Śrīdhavarvarman, ruler, 42
Śrī-Harṣa, king, 324
Śrī-Harṣa era, 323
śrī-hasta (the king), 150, 329, 427
Śrīmad-Ādvarāha, 429
Śrī-Mādhavavarṇam, 156
śrīpadakko, 427
Śripāda (the king), 340
Śripāthi-vallabhā, title, 337
Śrī-Rudrādityah, 143
śrī-ni, 149, 328
Śrīvallabhā title, 337
śrīcāla, symbol, 5, 94
Śtambha, officer, 147
śthala, territorial unit, 381
Śtāñcarikā, office, 165
Śtrayadhyāka, do., 352
śu, ju (śukla-dina), 220, 327
Śubbhākara II, Bhauma-Kara king, 371
Śubodhikā, commentary, 344
Sudarśana lake, 18
śudi, śudi (śukla-dīna), 220, 327
Śūdra, community, 422
Śuhur era, 310
śukla, 267
Śūlapañi, artist, 86
śūla, levy, 400, 406
Śunahar, village, 435
Śundar-Coi, king, 47
Śungal plate, 370
Śur era, 310
Śuratra (Sūlīn), title, 341
śuti, śuti (śukla-itihi), 220, 327
Śūradhāra, office or profession, 85, 87
śvarna, coin, 433
Śrāmin, royal title, 335
śranga (heaven and 1), 193, 233
Śvarnāhalā, village, 435
ṣasti, 5, 92, 94, 131
ṣasti, 5, 93-94, 96, 156
Śvetāmbara, Jain sect, 321-22

T

Tacitus, historian, 7
Tadānvyuktaka, office, 373-74
Tadānvyuktaka, do., 164, 359, 364, 366, 369, 371
tāṭi-patra, 82
Tadānvyuktaka, office, 339
Tagare, locality, 388
Taitila, karana, 226
Tairihaka, religious sect, 356-57, 365
Taitirīya-carana, 138
Tajikiya (Hijri) era, 309
INDEX

Takht-i-Bahi inscription, 245, 249
Takht, 125
Taki, month, 317
Takṣan (8), 232
Tala (ground), 398
Tala (tāla), 61
tāla-dala, 61, 82
taladhā oja, 154
Talagunda inscription, 4, 44, 48, 72,
86, 250
tāla-patra, 103
Talāra, office, 344
Talavara, do., 344
Talcher plate, 111-12
tāli (tādi), 61
Tallāpakkāmāri works in Telugu, 77
Talmin plate, 297
Tamba-6, territorial unit, 384
Tamil language, 48, 84, 205, 208,
223, 241
Tamil literature, 152
Tamil script, 47
tāmra (copper-plate grant and gift-
land), 74, 103-04, 124
tāmra-ka (copper-plate grant and gift-
land), 104
Tāmralipti, locality, 205
Tāmraparni, river, 28, 208
Tāmra-patra, 74
tāmra-patā, 66, 103, 105
tamra-pattikā, 145
tāmra-lāsana, 74, 103, 111-12
Tamura-viṣaya, district, 165
tāna (49), 233
Tandantottam plates, 46
Tanjavar, locality, 48, 51, 208
Tanjore-Tiruchirapalli area, 123
Tan Kran (Cambodia) inscription,
196
Tanniyukta, office, 359
Tantrāpāla, office, 373
Tantrapati, do., 373
Tānu (1 and 8), 230, 232
Tārā, goddess, 152
Tārāna, year, 167
Tārapati, office, 368-70
Tarika, do., 363, 365-66, 369
Tasaa, yeal, 311
Tasgaon plates, 54, 262
Tasai inscription, 296
Taṭṭhakāra (brazier), 147
tattva (25 and 5), 233
Taxila, locality, 40, 86, 206
Taxila inscription, 245-46, 256, 282
Taxila copper-plate inscription, 107
Taxila copper-vasā inscription, 77
Taxila plate of Patika, 62, 76
Taxila silver-scroll inscription, 78
Tāzik (Tājika), 309
tejah-stāmya, 400-01
Telugu-cōda dynasty, 49-51, 117
Telugu language, 34, 44-46, 48-50, 88,
220, 328, 404
Tennavan Tamilavel, devotee, 242
Tera inscription of 1163 A.D., 53
Terentius Varro, 279
Terundia plate, 371
Thakkura, Thākura, title, 329, 355,
367-69, 373
Than inscription of 1376 A.D., 56
Tī (tikkara), 329
Tir, month 306
Tīrtha, 377
Tirukkalār plates, 47
Tirumalai rock inscription, 27
Tiruvalangadu plates, 123
Tīsaīn, Tissain, year, 311
Tīsya, king of Ceylon, 208
Tīthi, 3, 6, 145, 219-20, 222, 224-25,
232, 236, 277, 308, 427
tōla, measure, 20, 122, 124
Toramāṇa, Huna king, 332
Toro-grāma, village, 111
Traikūṭaka dynasty, 171, 283
Traikūṭaka-Kalacuri era, 21
Trailokyamalla, king, 128
Trailokya-avarman, Candella king, 118,
338
Trasādatu, name, 421
Trātāra (Soler), title, 331
Tree-in-railing motif, 5
Tretā, yuga, 318
Tribenī, locality, 35
Trihuvanamalla, Kadamba king, 404
tridaśa (33), 233
Trīkālingadhipati, title, 338
Trīkālinga-mahādevi, queen, 147
Tri lokasāra, work, 321
tripālā-tāmralāsana, 122
Tripunitura inscription of 1584 A.D.,
52
Tripurā, territory, 6, 313
Tripurā era, 313
Tripurā plate of 1488 A.D., 59
Tripurā plate of Bhavadeva, 360
triratna, 5, 94
tristubh (11), 232
Triveni (Prayāga), holy place, 275
Trividha-kṣitila-cūdāmani, title, 339
trpodaka, levy, 111-12, 401-02
trup-yūtī-gocara, 309
Tughra, style of writing, 36-37
Tugu inscription, 203
Tulā, rāsi and month, 223
Tulu language 51
tulya-meya, levy, 394
turaga (7), 232
tuṇṇāma (7), 232
Turfan, locality, 63
U

upājātaka, 142
upāyata, yāta (closely associated), 101
upa[yuktaka, office, 359
Urdu language, 35
urāśhāna (wool factory), 360
urāti (1), 230
udādi, territorial unit, 381
Usnisavijayadhāraṇī, Buddhist work, 63
ukara, levy, 390
ukīrna (engraved), 87, 146-47
ukīlīta (engraved), 87
ukōta, levy, 404-05, 425
ukṣyā (ukṣsā), 426
ukṣyā (21), 273
Uttama-cola, king, 21
uttamaṇagandamāda, coin, 430
Uttarāpatha, territory, 39, 202
Uttara-phalguni, nakaṭra, 247
uttarāyaṇa, 314
Uttamāloka-visaya, district, 154
Utthāsana, office, 373
Uttarāmeru inscription, 3
V

va (tadya-dina), 220, 327
va-bhū (vastra-bhūmī), 320
Vācaspati, poet, 4
Vācaspati-miśra, author, 237
vāda, vāda, 377, 385
va-di (vādyūdi), 220, 327
vādā, levy, 403
vādāravula, do., 403
vāpāya-pokṣa, 327
Vaiśnābha, office, 375
vaiśnāvī, 405-06, 427
Vaiśākha, month, 223-25, 245, 267,
276, 312
Vaijāyanti, city, 26
Vaitārya, office, 363
Vaiṅavāsā, office, 363
Vaikuntha Perumal temple inscrip-
tion, 152
Vainyagupta, king, 343, 358
Vaiṣṇava faith, 48, 346
Vaiṣṇava Dharmāśāstra, work, 171
Vaiśākha, office, 358
Vaiṣya, community, 252, 422
vaiṣy-āgrahāra, 111, 405
vājir (7), 232
Vajrahasta III Gaṅga king, 25, 131,
290
Vākṣṭaka dynasty, 44, 123, 127, 138,
153, 155, 171, 248, 362
Valabhi, city, 97, 158, 283, 315
Valabha (Valabhi) era, 236
Valabha era, 284-85
Valabha-kāya sthāna, community, 6
valanādu (district), 381
Valgudar inscription, 96, 265
valla, weight, 433

Upājātaka, 142
Upāyata, yāta (closely associated), 101
Upayukta, office, 359
Urdu language, 35
Urāśhāna (wool factory), 360
Urāti (1), 230
Udādi, territorial unit, 381
Usnisavijayadhāraṇī, Buddhist work, 63
Ukara, levy, 390
Ukīrna (engraved), 87, 146-47
Ukīlīta (engraved), 87
Ukōta, levy, 404-05, 425
Ukṣyā (ukṣsā), 426
Ukṣyā (21), 273
Uttama-cola, king, 21
Uttamaṇagandamāda, coin, 430
Uttarāpatha, territory, 39, 202
Uttara-phalguni, nakṣaṭra, 247
Uttarāyaṇa, 314
Uttamāloka-visaya, district, 154
Utthāsana, office, 373
Uttarāmeru inscription, 3

V

va (tadya-dina), 220, 327
va-bhū (vastra-bhūmī), 320
Vācaspati, poet, 4
Vācaspati-miśra, author, 237
vāda, vāda, 377, 385
va-di (vādyūdi), 220, 327
vādā, levy, 403
vādāravula, do., 403
vāpāya-pokṣa, 327
Vaiśnābha, office, 375
Vaiśnāvī, 405-06, 427
Vaiśākha, month, 223-25, 245, 267,
276, 312
Vaijāyanti, city, 26
Vaitārya, office, 363
Vaiṅavāsā, office, 363
Vaikuntha Perumal temple inscrip-
tion, 152
Vainyagupta, king, 343, 358
Vaiṣṇava faith, 48, 346
Vaiṣṇava Dharmāśāstra, work, 171
Vaiśākha, office, 358
Vaiṣya, community, 252, 422
vaiṣy-āgrahāra, 111, 405
vājir (7), 232
Vajrahasta III Gaṅga king, 25, 131,
290
Vākṣṭaka dynasty, 44, 123, 127, 138,
153, 155, 171, 248, 362
Valabhi, city, 97, 158, 283, 315
Valabha (Valabhi) era, 236
Valabha era, 284-85
Valabha-kāya sthāna, community, 6
valanādu (district), 381
Valgudar inscription, 96, 265
Valla, weight, 433
INDEX

Vallabha, office, 371
Vallabharāja, title, 337
Vallava, office, 356, 365
Vālmiki, sage, 172
Vāmadeva, Śaiva ascetic, 338
Vāmadeva-puṇi-ānudhyāta, epiphlet, 338
vāma-gati, 30, 221-22, 234
vāma-śvar, 93, 95-96
vāṃśācali, 14-15, 270-71, 297
vāṃśa-mahādhva, 151
vandāpana, levy, 402-03
Vāŋga, country, 26, 204, 208, 380
Vāṅgāla, do., 152
Vangiyā Sāhibā Paraishad plate of Vīśvarājapāl, 115, 399, 416, 426-27
varāni (trader), 369
Vānās, river, 29
vānita, territorial unit, 381
Varadā, river, 19
vāpa, 131, 411
Vapyaṇī, Pāla chief, 423
vāra (week day and), 219, 232
Varendra, territory, 86
Vārakana-ānandala, district, 382
Varamora, Varanara, ruler, 117
Vāraṇāsī (Vārānasi), holy place, 142
Varurūti, author, 88
Varāhāmihira, astronomer, 229-30, 238, 283, 318
Varāha Puraṇa, 172
Varahamāna, city, 190
Varahamāna-bhūkta, province, 382
Varahamāna-Mahāvīra, Jain Tirthakaravara, 321
Vasugūpta, office, 147, 370
Vārka, do., 427
varman, name-ending, 204, 423
varpa (social grade), 422
Varpa-gaṅgādhara-vidagdhi-vasakarman, epiphlet, 147
varpa-vartikā (brush), 82
varpikā (sample), 425
varpikā (wooden pen), 82
Varro, 279
varya, varyā, season, 219, 236, 327
varāmāna-bhayāvat, 165
varma-danda, levy, 402
Varimaṇḍa, office, 369
vardikā, 127
Vāsāgārika, office, 373-74
Vasanta-gad inscription, 4
vāsati-danda, levy or obligation, 398
Vāsāya, god, 177
Vāsavadattā, work, 67
Vāsiṣṭha, Kusāna king, 247-48
Vāsiṣṭha, sage, 201, 409
Vāsiṣṭhasmut, work, 174, 198
vasu (8), 232
vasu, name-ending, 420
Vasubandhu, Buddhist monk, 239
vasudhā (1), 230
Vāsula, poet, 4
vasudharā (1), 230
vāsā-paṇḍha (vāsā-paṇḍha), 236
vāstuvāhūni, 329
Vāsudeva-Krṣṇa, deity 144, 152, 247
Vāsudeva, Adbhūta king, 353
vāt-ādeya, levy, 401
vātaka, 376
Vātāpaddaka, locality, 383
Vātāpi, city, 19
Vātāpīputri, do., 18
vāti, vātikā, measure, 419
vā-tī (vā-tī), 220
vātu-rūpa-dhva, 184
Vatsabhāṣṭi, poet, 4
Vatsa-gotra, 138
Vatsara, (year), 220
Vatsārāja, Gurjara-Pratihāra king, 349
Vātāśyāna, author, 101
Vātāšyātu-sūtra, 47
Vāti-pura, territory or people, 26
vāta-puṇi-ānudhyāta, epiphlet, 349
vāti (vāti), 233
Vāyu Purāṇa, 15, 101, 248
veda (4), 229-30
Vedavāsā, sage, 142
velākula (harbour), 386
Vilapur inscriptions of 1300 A.D., 54
velī, measure, 420
Veligalani grant of Kapileśvara, 38
Velpur inscription, 335
Velpottor, village, 138
Vemalurpadu plates, 338
Veṇgi, city and territory, 44, 264, 380
Veṇgi-maṇḍala, territory, 380
Veṇgipura-veṇi-lakṣyā-grāma-sahasra, do., 384
Verapuri grants of 1718 A.D., 52
Veraval inscription, 286, 360
veda (habitation), 305
Vesākha (Veṣākha), month, 245
Veṭṭakila, office, 370-71
veṭṭi, veṭṭhe, veṭṭhei, territorial unit, 380
Vetikkavilla inscription of 1648 A.D., 52
Vibhavā, year, 267
Vīśarāṣṭi, work, 321
Vidagdhā, Chamba king, 370
Vidarbhā, country, 387
videlivādugu, 152
Viddhāsabhaḥājīka, work, 17
vidhā (1), 230
Vidhāvī, city, 40, 42, 261
vidhā (4), 232
Vidyādhara, Candella king, 55
Vidyādhara-bhaṇjā, Bhāṇja king, 147, 149
INDEX

Vṛddha-Hārita-smṛti, work, 181
Vṛddha-Vasiṣṭha, sage, 410
Vṛṣa, rāsi and month, 223
vṛṣabha-lāṅkhana, 152
vṛṣabhasāṅkara-nala, 408
Vṛṣagana, Sāṅkhya philosopher, 239
Vṛṣcika, rāsi and month, 223
vyā-hā (vyāmiśra-hāūni), 329
vyāghra-arman, 412
Vyāghrataṭi-mañdal, district, 381
Vyāsa, sage, 105, 171-73, 175, 239
Vyāsadāsa (Kṣemendra), author of the Lokāprakāśu, 88
vyāṭṭa, 145
Vyaya, year, 232, 267
vyom, (o), 30, 230

W

Wadageri inscription, 34
Warangal inscription of Raghudeva, 58
Wardak inscription, 206
West Pakistan, 39
World War II, 32

X

Xanthicus, 282

Y

Yādava dynasty of Devagiri, 24, 54, 262, 312, 340, 355, 375
Yājñavalkya, sage, 66, 104-06, 171
Tājñavalkya-Dharmaśāstra, 179
Tājñavalkyāsmti, 84, 87, 111, 142, 181, 185, 409
Yajavāpāla dynasty, 387
yama (2), 230
yāma (8), 232
yamala (2), 230
yamala-kambalin, levy, 396-97
yantra, 77, 120
Yarkhand, territory, 68
Yaśodharman, Aulikara king, 14, 27, 72, 101, 252, 367
Yaśorāja, ruler, 253
yaṣṭi (pillar), 72
yā, 161
yathā-diyamāna-bhāga, 396
yathā-kāla-bhācin, 356
yathā-sambadhyamānaka, 165
yātra, festival, 406
yāṭrā, do., 406
Yaudheya clan, 429
yava, weight, 433
Yavana (Greek), people, 23, 387
Yavanapāripātyānukrama, work, 88
Yavanarāja, epithet of Tusāspa, 18
Yācanika, epithet of the Bengali era, 229
Yaṣuṣa, title, 332
Yayāti, mythical king, 25
Yedarave inscription of Vikramāditya VI, 324
yoga, 220, 225
Yuan Chwang (Hiuen-tsaṅg), Chinese pilgrim, 77, 115, 339
Yudhiṣṭhira, epic king, 171, 195-96, 318
Yudhiṣṭhira era, 318
yuga, 237, 318
yuga (4 or 2), 231
yugala (2), 230
yugma (2), 230
Tukta, office, 356
Tukta, do., 356, 363
yupa (sacrificial pillar), 73
yāti (preserve), 397, 399
Tuva-mahārāja, title, 336, 346
Yuvan, year, 267
Tuvarāja, title, 22, 336, 346

Z

Zakī, year, 316
Zamiad, day, 306
Zeda inscription, 247
Zilhijja, month, 308
Zilqada, do., 308
Zodiac, 223
ADDENDA ET CORRIGENDA

Page 8, foot-note 2, line 3.—Add—See also Fleet’s article on Epigraphy in Imperial Gazetteer of India, Vol. II.

,, 9, foot-note 4.—Add—Vol. XIV has since been published.
,, 10, line 12.—Read—century (in 1904)
,, 11, line 5.—Read—work of reconstruction
,, ,, line 13.—Read—like E. Burnouf, H. Kern, J.Ph. Vogel, R. Hoernle
,, 16, line 8.—Read—western standards
,, 19, lines 8 and 10.—Read—Āppāyika
,, 23, line 2.—Read—after (i.e. in the 6th century) the line 3.—Read—parinirvāṇa
,, ,, line 3.—Read—Pāṇḍya, Dramiṇa, Coḷiya
,, 30, foot-notes 1 and 2.—Add numbers to the foot-notes.
,, 34, foot-note 1.—Add—For an inscribed brass tablet, see Or. Hist. Res. Journ, Vol. V, No. 1, p. 120.
,, 42, line 19.—Read—Suṅga
,, ,, line 28.—Read—Pāṇinian
,, 43, line 14.—Read—epic
,, ,, foot-note 2, line 2.—Read—Vol. III
,, 46, foot-note 8, line 1.—Read—Pallankovil plates
,, 48, foot-note 4.—Add—where, however, ‘Mrgeṣa’ and ‘who possibly figures in the Halsi grant of Harivarman (Sircar, op. cit., p. 276)’ are mistakes respectively for ‘Kākustha’ and ‘who belonged to the Bhaṭārī dynasty and is known from the Talagunda Praṇa-veśvara temple inscription (Sircar, op. cit., p. 257)’.
,, 52, foot-notes 7 and 8.—Rectify the mistakes in numbering.
,, 53, line 17.—Read—Marāṭhi
,, 54, lines 21-22.—Read—several inscriptions in Persian and Marāṭhi
,, 56, line 13.—Add note—See below, p. 206 and note 4.
,, 57, line 22.—Read—Cambyāli
,, 59, line 7.—Read—the 13th century
Page 59, foot-note 9, line 2.—Add—and already referred to above
62, line 9.—Read—and it prevented
62, line 21.—Read—writing material
69, line 20.—Read—wooden objects
70, line 7.—Read—covers, bowls, etc.
71, line 22.—Add—The same is the case with many of the
edicts of Asoka.
foot-note 6.—Read—Lipimālā
73, foot-note 4, line 6.—Read—Ep. Ind.
foot-note 5, line 2.—Read—Indian
74, line 12.—For mantras, read inscriptions. Add note—
76, line 10.—Read—kalawan
82, line 22.—Read—refers to the practice.
94, line 1.—Read—sṛdha or
foot-note 7, line 3.—Read—Vol. III
107, line 18.—Read—Maharashtra State
114, foot-note 3, line 2.—Read—ṣadbhāgam
128, foot-note 4.—Add—The last of the three introductory
stanzas in Bāna’s Kādambarī is likewise
quoted in one record, while another epi-
graph quotes the benedictory stanza from
Kālidāsa’s Abhijñānaśakuntala. See Ep.
Ind., Vol. XXV, p. 2; Vol. XI, p. 65;
132, line 19.—Read—ādiṣṭi or saṃajñapayati
133, foot-note 7, line 6.—Read—charge of the royal bed-
chamber or
136, foot-note 2, line 3.—Read—c=ākṣayam
146, line 28.—Read—Bamhani plates
161, line 6.—Add—In one case, the word yāta has been used
at the same place (Ep. Ind., Vol. XXXI
p. 209).
163, line 1.—Read—Gosthavāda
164, line 26.—Read—dandaṃśik-eparika
165, foot-note 3, line 7.—Read—prasādinaś=cāta
166, line 7.—Read—cāta
167, foot-note 3.—Add—Cf. sarvāṇ=eva yathā-sambahya-
mānakān=āgāmi-grāmabhokty-sāmanta-rāja-
putr-ādhikāri-purapati-trivarga-sthāna-nagara
Page 169, footnote 1, line 4.—Read—kṣetra-karṇān
,, 173, line 10.—Add—But this may also be due to the fact that the medieval authors sometimes borrowed the quotations from other works of the type of theirs.
,, 178, foot-note 7, lines 1 and 4.—Read—pāpinām and koṭyo
,, 179, foot-note 6, line 2.—Read—dānāt
,, 182, foot-note 6, lines 3-4.—Read—separately
,, 183, foot-note 5, line 2.—Read—for graṇṭam
,, 186, foot-note 8, line 2.—Read—ativimāla
,, 194, line 4.—Read—ev=āgāminah
,, 195, line 20.—Read—yatnād=rakṣa
,, 217, foot-note 3, line 1-2.—Read—Śaka 520, see BEFEO
,, 229, line 25.—Read—numbers
,, 235, last line—Read ūdāka
,, 241, foot-note 2, line 3.—Read—t+9
,, 250, line 18.—Read—never form
,, 271, foot-note 2, line 3.—Read—Aṃśuvarman
,, 299, line 13.—Read—in 795
,, 301, line 21.—Read—assigned
,, 303, line 26.—Read—known to have been ruling
,, 309, foot-note 1, line 7.—Read—hata (b*)
,, 319, line 7.—Read—Parikṣit
,, 323, foot-note 3.—Read—Ep. Ind.
,, 328, line 3.—Read—we have rarely
,, 338, foot-note 5, line 1.—Read—JBBRAS
,, 339, line 20.—Read—Gaṇgaikonda
,, 346, line 26.—Read—Vaiṣṇava
,, 355, foot-note 1, lines 3-4.—Read—Cāma-nṛpāla
,, 357, line 24.—Read—Mahādaṇḍanāyaka
,, 364, line 23.—Read—one-sixth
,, 365, line 22.—Read—Māndopika
,, 370, lines 6-7.—Read—Kāndopati
,, 371, line 16.—Add—Sthānāntarika may be the officer in charge of the shifting of the royal camp from one place to another.
,, 376, lines 14-15.—Read—Perso-Arabic Muḥammadār
,, 380, line 8.—Read—Purāṇdravardhana
381, line 12.—Read—Śāvadi
385, foot-note 1, line 2.—Read—1912, p. 707
339, foot-note 2, line 4.—Read—herdmen
390, line 1.—Read—record
391, line 2.—Read—record
396, foot-note 5, line 5.—Read—Cf. bhaṭṭa-viṣṭi
397, line 3.—Read—etc. Gokara
line 17.—Read—with power to recover stolen goods from thieves
399, foot-note 3, line 3.—Read—a-kīñcit
401, foot-note 4.—Add—above, pp. 111 ff.
402, foot-note 1, line 4.—Read—padātiṭiyā
line 10.—Read—wax, honey
403, foot-note 2, line 4.—Read—parikīnāh
406, line 8.—Read—seiā or seigā
line 13.—Read—prātiḥvedikā (probably the dues realisable from merchants for the profits made during their absence from home on business trips; cf. umbārābheda)
409, foot-note 4, line 2.—Read—dānena
410, line 26.—Add—According to the Matsya Purāṇa (283. 14–15), Dānena sapta-hastena trimśad-dandaṁ nivartanam | tribhāga-hinām gocarman-mānam= āha Prajāpatiḥ ii so that nivartana=210×210 square cubits and gocarman is $\frac{2}{3}$ of the same.
413, line 18.—Read—1 āḍhaka
419, line 9.—Add—Vimśopaka is the same as modern Biswa.
420, foot-note 2, line 1.—Read—personal
423, line 19.—Read—community name Ayyar
427, foot-note 2, line 6.—Read—cāturtha
1. Steatite Seal from Mohenjodaro

2. Steatite Seal from Mohenjodaro

3. Clay Seal from Nalanda

Courtesy: Archaeological Survey of India
PLATE II

1. Clay Seal from Nalanda
2. Clay Seal from Nalanda
3. Clay Seal from Nalanda

Courtesy: Archaeological Survey of India
PLATE III

3. Coin of Vāsiśṭhāpata Vīryadharma

2. Coin of Spalya (Spaladhara) and Spalagadharā

Courtesy: Archaeological Survey of India
1. Coin of the Yudheya Republic

2. Gold Coin representing Candragupta I and Kumārādevī

3. Coin of Rājendra-coḷa I

Courtesy: Archaeological Survey of India
Lauriya-Nandangadh Stone Pillar bearing Edicts of Asoka

Courtesy: Archaeological Survey of India
Nasik Stone Pillar bearing Inscription of Bhātāpsālikā

Courtesy: Archaeological Survey of India
Plate VII

Inscribed Wooden Pillar from Kirati

Courtesy: Archaeological Survey of India
Mehrauli Iron Pillar bearing Inscription of Candra

Courtesy: Archaeological Survey of India
Mahakuta Stone Pillar bearing Inscription of Maṅgaleśa

Courtesy: Archaeological Survey of India
Plate X

Stone Pillar Inscription from Sravanabelgola

Courtesy: Archaeological Survey of India
Inscribed Stone Sculpture from Mathura

Courtesy: Archaeological Survey of India
PLATE XII

Nāga Inscription from Banavasi

Courtesy: Archaeological Survey of India
Taksaka-naga Image Inscription from U.P.

Courtesy: Archaeological Survey of India
Inscribed Hero Stone from Tripurantakam

Courtesy: Archaeological Survey of India
Inscribed Sati Stone from Devagiri

Courtesy: Archaeological Survey of India
Inscribed Hero Stone from Kalukada

Courtesy: Archaeological Survey of India
Stone Inscription from Mallar recording Head-offering

Courtesy: Archaeological Survey of India
Inscribed Conch-shell from Salihundam

Courtesy: Archaeological Survey of India
1. Inscribed Earthen Pot from PONDURU

2. Brick from Jagatgram bearing Inscription of Silavarman

Courtesy: Archaeological Survey of India
1. Inscription on Terracotta Plaque from Bihar

2. Embossed Writing on the same Plaque

Courtesy: Archaeological Survey of India
Sanokhar Copper Image-cover bearing Inscription of Ballālasena

Courtesy Archaeological Survey of India
Pushpagiri Stone Slab bearing Inscription of Sunghana

Courtesy: Archaeological Survey of India
Inscribed Walls, etc., of the Saptarśīvara Temple at Lalgudi

Courtesy: Archaeological Survey of India
Earthen Pot from Andhavaram containing Four Sets of Copper-plates

Courtesy: Archaeological Survey of India
Plate XXV

Four Sets of Copper Plates inside Earthen Pot from Andhavaram

Courtesy: Archaeological Survey of India
A Set of Copper Plates from Andhavaram

Courtesy: Archaeological Survey of India
Plate XXX

Bronze Seal of Šarvavarma-maukhari

Courtesy: Archaeological Survey of India
1. Bronze Seal of the Tandanottam Plates of Nandivarman II

2. Bronze Seal of the Kolhapur Plates of Gandarāditya

Archaeological Survey of India
PLATE XXXII

Bronze Seal of the Nalanda Plate of Devapāla

Courtesy: Archaeological Survey of India
Bronze Seal of the Karandai Plates of Rājendraco[la I

Courtesy: Archaeological Survey of India
Plate XXXIV

Bronze Seal of a Grant of Danḍi-mahādevī

Courtesy: Archaeological Survey of India
Plate XXXV

Bronze Seal of a Grant of Dharmapāla of Prāgyotiṣa

Courtesy : Archaeological Survey of India
Plate XXXVI

Crystal Seal of Avarighsa

Courtesy: British Museum, London, and Archaeological Survey of India
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