

# Nepal

(Continued)

—Sylvain Levi

## VIII. Inscription of Tsapali gaon

Taspaligaon is a small village situated at about 1 kilometre from Budha Nilkantha (Vol. II, 394). The stela that bears the inscription is erected against the small temple of Narayan. It is decorated on the fronton with a cakra between two conches (cankha). The arrangement of the whole and the outline of the conches exactly reproduce the adornment of a stela of Vasantadeva published by Bhagvanlal (No. 3). The inscription is mostly defaced, but traces of all the lines still exist to the number of 23. The inscribed portion covers a height of about 70 centimetres by a width of 26 centimetres. This lengthened shape reminds one by another feature of the stela of Vasantadeva. The characters of an elegant sketch measure on an average a height of 0m, 014; the space between the lines are about 0m, 02.

The stela showed undoubtedly a donation as is shown by the final lines, alone well preserved. But the name of the king, the name of the beneficiary and the object of the donation have disappeared. However, the beginning of the first line, still legible on the photograph, shows that the king resided in the palace of Mana-

graha; he belonged then almost assuredly to the dynasty of the Licchavis. He follows besides, their graphical usage in redoubling the silent after 'r' (1.22 Vrsavarmma).

The date of the inscription, badly shown on the stamping very on the stone and on the photograph, is of samvat 489, a century after the inscription of Changu Narayan, a little before the reign of Civadeva. The epigraphical characters mark well in fact an intermediary phrase, bordering on the inscriptions of Civadeva. The two features that Bhagvanlal had noted as essential to the epoch of Civadeva are already encountered in it to a lesser degree: the 'i' at the end of the aksara that hardly descended below the superior level of the line with Manadeva, lengthens gradually from Vasantadeva to Civadeva; the left dash of the 'va' is in a fair way of getting round. The 'ya' continues to develop its initial curve, brought to the height of the higher level of the line. On the other hand the 'ha' has not yet turned its axis and present its opening to the left of the scribe. The interest of the inscription consists especially in that it connects by an assured stage, the series Manadeva-Vasantadeva to the series Civadeva, which it was desired to separate.

The dutaka, Vrsavarman, belongs already by its name to the series of the Varman; Bhogavarman, Amcuvarman, Candravarman who occupy a preponderating situation of the end of the Licchavi dynasty. He bears the enigmatic title of bhattarakapadiya, which I have not met elsewhere. The Dictionary of Petersburg does not give the word 'padiya' but the expression is regularly formed by means of the suffix 'ya' which marks in general a function of subordination.

'Bhataraka-padah is the consecrated expression to respectfully designate the Bhattaraka, royal lord or divine lord. The Nepalese epigraphy furnishes two cases where the dutaka is a bhataraka; The inscription of the Chasal-tol, Samvat 137; dutaka; bhataraka cri Vijaya deva; the inscription 13 of Bhagvanlal, samvat 1(4)3; dutaka; bhataraka cri Civadeva. The bhataraka-padiya must be a personage in resemblance of subordination with the bhataraka himself. Does it mean from now a kind of mayor of the palace? A chart that may be of the VIIth century supplies a designation fairly analogous. Cantilla general (bhladhikrta) in the services of the 'bhogikapala' and 'mahapalupati' Nirihullaka, who is himself the tatpadanudhyata of camkaragana, communicates a donation that he institutes to "the paramapadiyas and to the related ones" (Sarvan eva paramapadiyan svamcavedayati. Ep. Ind. II, 23, 1.5). The contrast of svan with paramapadiyan states precisely the meaning; On the one hand his own extents of jurisdiction

and on the other, the extents of jurisdiction of the sovereign authority.

## Text

- 1 ... Managrhat pa...
  2. rakamaharaja ... ..
  3. pa ... .. nava ... ..
  4. ... .. manu... ..
  5. ... .. Jnepayati viditam astu ...
  6. ... .. mana... ..
  7. - ... Guptavijnap ... na
- (8-17 defaced) (obliterated)
18. ... .. d api... ..
  19. gren na kena (cid a), nyatha karan... ..
  20. nyath kuryyat karayed va tasyaham akrtya-  
aka
  21. rino badham na marsayisyamiti bhataraka
  22. padujo py atra dutako Vrsavarmma Sam-  
vat
  23. 400. 80. 9 Cravana

## Translation

- (1-18) of Managrhat ... the great ... king... ..  
makes known: know this ... .. the council  
of... .. gupta ...
- (19-21) Nobody must change anything of it;  
and if anyone falsifies it, personally or  
through an intermediary, I will not tolerate  
a similar offence.\*
- (22-23) And the delegate here is Vrsavarman  
who is of the same nature as the holy  
person of the lord.
24. Year 489, month of Cravana, clear fort-  
night, the 12th.

\* Beginning from Civadeva (1), the verb 'marsay', when it is employed in analogous wordings, regularly governs the name of the person in the accusative case; for example in my inscription of the Tulacchi-tol, 1,14; tamaham atitaran na marsayitasmī; in Bhag 7 (Amcuvarman samvat 39) 1.19; tam vayan ka marsayis yamah. The dictionary of Petersburg (supplement to vol. v) refers to two stanzas of the Maha Bharata built on an identical type and that have the name of the person governed by mars in the genitive case.

"trayate he yada sarvam vaca kayena dharamana  
putrasyapi na mrsyec ca sa rajno dharmā vcyate. XII, 3434 →

## IX. Inscription of Tulacchi Tol at Bhatgaon

This inscription which I found imbedded in the wall of an old bathing pond, at Tulacchi tol, in Bhatgaon (key 11,374) reproduces almost integrally the inscription of the Golmadhi-tol discovered and published by Bendall (no. 1) and which serve as a base to his chronological system. The inscribed portion of the stela covers a height of about 0m, 70, the average height of the characters above the line is about 0m, 012; the space between the lines is about 0m, 023.

The text is in Sanskrit and in prose. The style of writing is correct. It is proper to observe that the silent after 'r' is constantly redoubled, according to the custom of the Licchavis; such is also the case in the inscriptions of Civadeva published by

Bhagvanlal (5) and by Bendall (1), in spite of the inconsequences of the transcriptions given by the two editors. Thus Bhagvanlal transcribes in line 1; 'cauryavairyya'; the facsimile shows 'cauryavairyya', in line 2 the transcription and the facsimile wrongly give ketur bhata; the text of Tulacchi-tol shows clearly that one must read ketu bhata. In Bendall, 1.10, anyair va; the corresponding portion of the facsimile does not allow a verification; 1.12-13 Bendall: smadu-durdhvambhu; the facsimile bears clearly, like the text of the Tulacchi-tole, pimadu (1.13) 'rddhvam bhū; 1.14 Bendall anuvartibhir; facsimile anuvarttibhir. I immediately note that the inscription 4, of Bhagvanlal 'the characters of which closely resemble those preceding' and which is dated 535 Samvat, confirms itself to the new orthography and does not redouble the silent after, 'r' ... — Ex. 1.4; purva 1.12 parvata; 1.17 vartibhir and not varttibhir like Bhagvanlal wrongly transcribe.

papam acarto yatra karmana vyahrtena va

priyasyapi na mrsyeta sa rajno dharma acyate. XII, 3437

Besides, the same construction again appears to meet one in Vasantadeva's inscription, samvat 535; the facsimile of Bhagvanlal gives in 19-20; d va tasyaham dedham aryya ... miti contains undoubtedly the final syllable of 'marsayisyami' which the meaning and usage naturally bring here.

(Foot Note to page 63; 'Nepal', vol. III by S. Levi)

4. The reading of the first syllables is very dubious also re-establish pradhanapurassaran instead of 'pradhajana pu' in the corresponding portion of Bendall 1,1.3.
6. Re-establish, according to Bd. 1,5; bhavatam yathaneva pra
7. Re-establish; svaparakramopacamitamitrapaksa
9. Re-establish; anakampaya ca. But the reading of the following syllables by Bendall system of the inscription; besides on Bendalls photograph as on my stamping the group can be clearly read; rvr and the letter that precedes cannot be a 'ba'; because a horizontal stroke well engraved cuts the character half-way. It is then proper to provisionally restitute (ku) th. rrvtyadhikrtanam.
16. Re-establish; samyak paripalanyetil the word samajunapana is missing in P. W. and

The inscription contains a royal chart, conferred by Civadeva, the Licchavi on the report of the Maha-Samanta, Amcuvarman in favour of the inhabitants of the borough of kharpun, probably situated on the western side of the actual site of Bhatgaon, where stands to-day the Tulacchi-tol. The date, illegible on the reproduction so faint was the relief, can at least be partly deciphered on the stamping at the beginning of the last line. One can recognize the symbol of the hundreds and that of the tens; the symbol of the units is completely obliterated. The inscription then stands between 510 and 519 samvat; it is undoubtedly exactly contemporaneous to the inscription of the Golmadhi - tol, since one is identical to the other save for the designation of the privileged borough. The new text permits thus to rectify few erroneous readings of Bendall. L. 1 read 'yaca' instead of 'dico'; 1.2 'ketu' not 'ketur'; 1 camitamitrapaksa, not camitamitavipksa; 1.10 asinatapada prasado (as is also shown by the facsimile) not asmatprasado; 1.12 marsayitasmī not marsayisyami; ye pi mad not ye vasmad.

The dutaka is like in the Golmadhi-tol, Bhogavarmagomin (not cvami as Bendall reads).

#### Text

1. Svasti Managrhad aparimitagunasmudayodbhasi etc. see pages 62, 63, 64., 'Nepal' Vol III, by Sylvain Levi.

#### Translation

(of text on pages 62, 63, 64)

(1-5) Greeting. Of Managrha. His numerous virtues grouped illuminate his fame; his adored father follows him in thought; the race of the Licchavis has him for this banner; the sovereign the great king Civadeva in good health to the inhabitants of the village of Kharpun, notables foremost, chiefs, of families

of the said village... ..wished good-day makes known this;

(6-11) Know this; an illustrious personage of immaculate and vast fame, who through his heroic valour, conquered the power of my rivals the great marquis Amcuvarman has reported to me; and I through consideration for him and through compassion for you, I do not authorize the... to penetrate in the village, according to the custom only to receive the three taxes; but for the handing over of the written documents for the five crimes, etc. to enter is forbidden. Such is the privilege of confer on you.

(11-16) And now that it is known nobody not even those people attached to my service, or the others, must change anything of it. And whosoever infringing my order would make it void either in person or by instigation, I will absolutely not tolerate it. And the kings to come, they also, through respect for the law, in accordance with the privilege I have conferred, must maintain my regulation. This is what I had to make known.

(17-18) The delegate here is Bhogavarmagomin. Year 51... .. clear fortnight...the day.  
17. restore; datakac catra.

## X. Inscriptions of Thoka

Thoka is a hamlet facing Dharampur (11,394). The stela that bears the inscription is entirely worn away and does not bud itself to deciphering. The fronton is adorned with the cakra between two overturned conches with their points upwards. One can make out the traces of twenty nine lines that constitute it; the object must have undoubtedly been a grant of land; the boundaries being shown with the usual detail.

L. 9; Sangamas tatas ta; 1.10 setu; 11 purvva-s tato morggam anustryā; 12 lavrkasas tasya cadhas ti; 13, srtya... ..tasmad utara; 14 niyapatas tasmad utara; 15, tato daksinan usara; 16 m anusrtya; 17 sya daksinato jatikhrnnadi. Then come the fragments of threats and of usual recommendations; 18 pariksepta; 19, nyair vva... ..; 20, marsayisy; 21 prasadanuva, 26 tad uac ca... .. m apaha; 24 apaha.

In fact all the interest of the inscription holds for us in the indications of the last two lines.

28. dutakac catra Vipravarmmagom samvat 519.  
29. cukladaiva dacamyam

28-29) The delegate is here Vipravarma ... .. gomin.

year 519... .. clear fortnight, the 10th.

The inscription by its date, is then placed between that of Golmadhi-tol and of Dharampur which is locally also in the neighbourhood of it. It clearly emanates, like the two others, from king Civadeva, and the dutaka is once more 'gomin' (key, 11, 129 sqq).

(To be continued)