

Nepal

(Continued)

-Sylvain Levi

XIX. Inscription of Thimi

Thimi is a borough situated between Kathmandu and Bhatgaon. The stela that bears this inscription is found in an old watering depression (hithi). (key, vol. 11, p. 376) The higher portions of the inscription has almost entirely disappeared; only a few characters remain. The last nine lines alone offer an almost continuous text. The width is about 0m, 40; the average height of the letters is about 0m, 01 and the space between the lines is 0m, 02. The characters of the last lines are as is often the case, widely separated.

The figure of the years at the end of the second last line is obliterated. There scarcely exists a trace of the symbol that figures 100. But it is nevertheless positive that the inscription dates from Civadeva. The characters are exactly identical to those of the inscriptions of this king collected and published by Bhagvanlal and especially to that of No. 12 dated in samvat 119. The coincidence of the engraving is so perfect that it needs no demonstration. I shall rest satisfied by notifying in line 7 the appearance of the swollen ya; with two downstrokes immediately

side by side with the usual Ya with three downstrokes, in the wording kuyu karayeyu (r va). The faulty form kuyu for kuryuh results from perhaps the perplexity of the engraver who could not recognize the word under this new aspect. But more expressive still than the engraving of the characters is the formulary of the inscription, especially the quotation of two verses in support of the final recommendations and imprecations:

purvadattam dvijatibhyo yatnad raksa
Yudhisthira
mahim mahibhujam crestha danac
chreyo' nupalanam

and

sastim varsasaharani svarge modati
bhumidah
aksepta canumanta ca tavanti nurake
vaset

These verses to my knowledge appear for the first time in the Nepalese epigraphy with Civadeva 11. They are legible at the end of the inscription of Samvat 119 (Bh. 12) at the lines 20-22 and they are inserted thither as in the text of Thimi by the wording; tatha

coktam. But the use of it is frequent before the epoch of even Civadeva in India's protocol. The first verse appears in two recensions; one, that employed by Civadeva, is found for the first time in a chart of king Hastin dated 156 Gupta (475 J.C.), native of the region of Bundelkhand or rather again in a chart of the same region granted by king Carvanatha if the date of 214 is to be interpreted (with Kielhorn) as being expressed in era of Cedi (249, 214-463 J. C.). It is found again in the country of Valabhi, in 253 Gupta (572 J. C.) in a chart of Dharasena II; in the country of Anandapura, neighbouring on Valabhi in 361 Cedi (600 J. C.) in a chart of Buddharaja in the Deccan in a chart of the Calukya Pulakecin II (Chiplun plates) who reigns during the first half of the VIIth century; at the mouth of the Godaveri in a chart of the very brother of Pulakecin II, the oriental Calukya Visnuvardhana I (satara plates).

The other recension reads the first pada differently:

svadattam paradattam va yatnad raksa
Yudhisthira

The two recensions co-exist obviously in the same chancelleries. In the form svadattam etc. the verse also appears in the charts of king Carvanatha of Uccakalpa, dated in 193 and 197 (Cedi in this case -- 442 and 446 J. C.) and before him in the charts of his father Jayanatha of 174 and 177 (423 and 426 J. C.) a little later in the same region Mahajayaraja and Mahasudevaraja (of Carabhdapura Central Provinces) and still later Mahaciva Tivararaja (of Cripura, central provinces) employ it also in their turn. Pulakecin II makes use of it in his chart of Hyderabad.

I notice that the wording adopted by

Civadeva introduces a new variation. In the 3rd pada the word 'malubhujam' is substituted for the consecrated term 'mahimatam'. Is it on account of a scruple of purist? In fact, this word 'mahimat' guaranteed by so many epigraphical texts seems foreign to literature, because it does not figure in the Dictionary of Petersburg or in its supplements.

The second verse: 'sastim varsasahasrani' is not less common than the first. It only admits of one wavering in its drawing up; at the beginning of the 3rd pada some write like Civadeva, akseptā; others 'achetta'. But here again, the two forms co-exist in the same series of documents. Hastin writes 'achetta' in his chart of 156 Gupta (475 J. C.) and in that of 191 (510 J. C.). The verse appears as early as Jayanatha and Carvanatha (achetta); it figures regularly in the epigraphy of Valabhi (achetta); it is cited by Mahajayaraja, Mahasudevaraja (achetta) Mahaciva Tivararaja (akseptā) by Pravarasena the Vakataka and in the Punjab (VIIth century) by Samudrasena by Laksmāna of Joyapura (158 Gupta-477 J. C.) by the Gurjara of Broach Dadda II, by Buddharaja by the oriental Calukya Visnuvardhana I (who uses "achetta" in the Satara grant. 'akseptā' in the chipurupalle grant), by Canankaraja of Bengal in 300 Gupta.-619 J. C. (akseptā) in Orissa by the Somavamcis Maha Bhavagupta I and II and Maha Civagupta (akseptā).

Civadeva II only cites these two verses; but the epigraphy of India teaches us a great number of traditional verses that have all for common object to guarantee the grant, by promise or by threat its full object to perpetuity. I shall be pardoned for giving here so complete an abstract. The dynastic

groupings thus constituted can furnish an element of classification not to be disdained, it is difficult or too easy perhaps to believe that each royal chancellery chose haphazardly in the mass of verses in circulation. The political relations, the literary procedures must have influenced the protocol. A study of comparisons of all the elements that compose them titular, vocabulary, style, etc, would leave behind a valuable residue of positive data at the service of history. I shall dispose of here the series of verses in the alphabetical order:

1. "Agner apatyam prathamam survanam"
"bhur vaisnavi suryasutac ca gavaḥ"
"dattas trayas tena bhavanti lokah"
"yah kancanam gam ca mahim ca dadyat"
Mahajayaraha, Mahasudevaraja Mahaciva,
Tivararaja Somavamcis of Orissa.
2. "adbhir dattam tribhir bhuktam sadbhic
ca paripalitam"
"etani na nivartante purvarajakrtani ca"
Kadamba Krsnavarman II; Kadamba
Rasivarman.
3. "apamyesu aranyesu cuskakotarvasinah"
"kranahayo bhijayante purvadayam
haranti ye".

This verse allows of several variations; the one occusing most frequently shows in the first pada; Vindhyaavisv is met with Hastin (191 Gupta- 210 J. C.). Carvanatha (214 Cedi) has in the third pada hi instead of bhi. The inscriptions of Valabhi show; anudakesv aranyesu

4. "Adityo Varuno Visnur Brahma Somo
Hutacanaḥ
"Culapanic ca bhagvan abhinandanti
bhumidam
Somavamcis of Orrissa.
5. asphotayanti pitarah pravalganti
pitamahah"

"bhumido smatkule jataḥ sa nas trata
bhavisyati"

Jayanatha (174 Cedi); Somavamcis of Orissa
(with var; bhumidata kule).

6. "iti kamaladalambubindulolam"
"criyam anucintya manusyajivitam"
"sakalam idam udahrtam ca buddhva"
"na hi purusaih parakirtayo vilopyah"
Somavamcis of Orissa.
7. "tadaganam sahasrani vajapeyacatani ca"
"gavam kotipradanena bhumiharta na
cudhyati"

Somavamcis of Orissa.

8. "tadrk punyam na dadatam jayate no
dharabhujam"
bhuvam anyapratistham tu yadrg bhavati
raksatam
Calukya or Visauvardhana 1 (Satara
grant).

8. bis dattani yaniha pura narendrair.....
see infra 17.

9. purvadattam dvijatibhyo...
see supra p. 120.

9. bis purvaiḥ purvataraiḥ caiva dattam
bhumim haret tu yah
sa nityavyasane magno narake ca vaset
punah

Kumaravisnu the Pallava.

10. prayena hi narendranam vidyate nacubha
gatih
puyante te tu satam prayacchanto
vasundharam

Jayanatha (174, 177); Carvanatha (193, 197,
214).

11. "bahubhir vasudha datta rajabhiḥ
Sagaradibhiḥ
yasya yasya yada bhumis tasya tasya tada
phalam

Here we find the verse most employed;

it is met in the very epigraphy of Nepal at the end of an inscription of Civadeva dated samvat 142 (Bhag 13). It figures in almost the whole of India's epigraphy sometimes with bhukta substituted to datta in the first pada. Hastin (156 Gup.); Jayanatha (174, 177); Carvanatha (193, 197, 214) the kings of Valabhi; Mahajayaraja Mahasudevaraja; Samudrasena; Laksmāna; Dadda 11, Cacakaraja; the Somavamcis of Orissa; the Pallava simhavarman; the kadambas Civamandharivarman, krsnavarman 11, kakutshvarman, Ravivarman, Harivarman; the Calukyas Mangaleca, Pula, kecin 11, Vikramadetya (karnul grant); the Calukya or Visnuvardhana I (Satara grant that employs in another chart (chipurupalle) the variation (also employed by the Pallava kumaravisnu);

bahubhir vasudha datta bahubhic
canupalita.....

12. brahmasve ma matim kuryah pranaih
kanthagatair api agnidagdhani rohanti
brahmadagham na rohati
Visnuvardhana I (Satara).

13. bhumim yah pratigrhñati yac ca bhumin
prayacchati ubhau tau punyakramanau
niyatam svargagaminau.

Somavamcis of Orissa.

14. bhumidanat param danam an bhutam na
bhavisyati

tasyaiva haranapapan (haranat papan K.)
na bhutam na bhavisyati

Visnugopavarman, Simhavarman, and Kumara-
visnu, all three Pallavas

15. bhumipradanan na param pradanam
danad vicistam paripalan am ca
sarve' tistatam paripalya bhumim
nrpa Nrgadyas tridivam prapannah

Samsobha (209 Gupta).

16. ma bhud apahalacanka vah paradatteti
parthivah
svadanat phalam anantyam paradananupa-
lane.

Somavamcis of Orissa; Cacakaraja (var. ma.
bhuta ph)

17. yaniha daridryabhayan narendrair
dhanani dharmayatanikrtani
nirmalyavantapratimani tani
ko nama sadhuh punar adadita.

Kings of Valabhi with several variations;
Ciladitya 11 (352); Yaniha dattani pura
varendrair... Ciladitya VI (447); nirbhukta-
malyaprati; also Dadda 11 (385 Cedi) and
Buddharaja (361 Cedi) both with the variation;
and Pulakecin 11 who adopts this latter
wording but who hesitates in the third pada
between nirmalyavantapratimani (Hyderabad) and
nirbhuktamalyapratimani" (Chiplum).

18. ye praktanavanibhujam jagaihitanam
dharmyam sthitim sthitikrtam anupalayala-
yeyur
laksmya sametya suciram nijabharayaiva
pretyapi vasavasama divi te vaseyuh.

This verse only appears in one
inscription of Nepal dated samvat 145 (Bhag.
14) and almost certainly of Civadeva. Besides
the king himself appears to be the author of
this verse which is inserted with the wording
yatha caha "as well as he (the king) has said
it himself....."

18. bis ye citamcukaravadatacaritah samyak-
prajapalane
aji-h prathamavanicvarakrtam raksanti
dharmyam sthitim
jna vijitaricakrauciram sambhujya rajya-
criyam
nake cakrasamanamanavibhavas tisthanti
dhanyah sthiram

Anonymous inscription of Nangsal

19. Laksminekatanam yadapacrayena
prapto 'si ko bhimatam nrpartham'

tany eva punyani vivardhayetha
na hapaniyo hy upkaripaksah

Guhasena (240 Gupta) and Dharasena 11
(269 Gupta) of Valabhi.

20. Vindhyaataviv atoyasu cuskakotaravasinah
Krsnahayo hi jayante bhumidayahara
narah

Widespread variation of the verse sup.
no. 3. This very wording (drawing up) that
is met with Dharasena 11 (252 Gup) and
Dadda 11 (385 Cedi), presents also secondary
variations in the fourth pada; bhumidanam
haranti ye, Pulakecin 11 (Hyderabad);
bhumidayan haranti ye Clidaitya VI (447 Gup)
Buddharaja (361 Cedi); bhumidanapaharinah,
Visnuvardhana 1 (Satara).

21. sasti (m) varsasahasrani...
See. sup. p. 120--122.

21. bis sarvasasyasamrddham tu yo hareta
vasundharam...

Variation of 24 Infra.

22. samanyo yam dbarmasetur nrpanam
kale kale palaniyo bhavadbhih
sarvan etan bhavinah parthivendran
bhuyo bhuyo yacate Ramacandrah
Somavamcis of Orissa.

23. svadattam pradattam va yatnad raksa
Yudhisthira.....

Variation of the verse 9 sup.

24. svadattam pradattam va yo hareta
vasundharam
sa vishthayam krmir bhutva pitrbhah saha
pacyate".

This very popular verse presents a
considerable number of variations. Hastin
(163 Gup). Cakanaraja, the Somavamcis of
Orissa cite it in the form I have just
transcribed; but in 191 Gup. Hastin writes;
saha majjate; Laksmana in 158; saha majjati;
Carvanatha who adopts the same recension as
Laksmana in 214 (but var. cvavishthayam)

follows in his charts of 193 and 197 the other
wording: "sarvasasyasamrddham tu yo (sup.
21 bis) before him Jayanatha also employs
it in 174. Pulakecin 11 (Chiplun) follows the
first wording with the variation cvavishthayam.
The first hemistich (half of a twelve-syllabled
verse Translator) is found in various
combinations with Dharasena 11 (252 Gup)
and with Kumaravisnu the Pallava:

gavam catasahasrasya hantuh prapnoti
(pibati Kum) kibbisam and with the Vakataka
Pravarasena (var; harati duskrtam) with the
Pallavas Visnugopavarman and Simhavarman.
(var: pibati) or again:

sastivarsasahasrani vishthayam jayate
krmih with Samudrasena Managaleca
(Nerur) Vikramaditya 1 (Karnul) with
variations in the last pada; narake pacyate tu
sah, with the kadambas Civamandhatrvarman,
Harivarman Kakutsthavarman; narake pac-
yate bhrcam with the Kadamba Ravivarman;
ghore tamasi pacyate, with the Kadamba
Krsnavarman 11; kumbhipake tu pacyate,"
with the Kadamba Mrgecavarman, kumbhi-
pakesu with Visnuvardhana 1

25. svam datum sumahac chakyam dukkham
anyarthapalacam
danam va palanam veti danakchreyo
nupalanam

Kadambas Krsnavarman 11 and Mrgecavar-
man; Calukya Mangaleca (Nerur). The
last pada is common with the verse
9: purvadattam dvijatibhyo.....

26. harate harayate yas tu mandabudhis
tamovrtah

sa baddho Varunaih pacais tiryagyonim
ca gacchati"

Somavamcis of Orissa.

By contrast, not without express reasons
the epigraphy of Indo-China ignores the
usage of consecrated stanzas. The majority of

the charts of grants contain well their equivalent, but under an interpretation that changes from document. Each poet turns to his liking the regular recommendations and threats. One is tempted to believe that in India these consecrated stanzas assumed a sacred character recognized by all and really assured by a salutary evocation, the respect of the grant whereas in Indo-China where Sanscrit is a foreign language greatly separated from the current idioms, neither the stanzas nor the names that covered them had any practical utility. I have met there and only once the verse 24; svadattam parad and under the very form it appears with Pulakecin 11 (Vhiplun) in a contemporaneous inscription of this king dated caka 550 (629 J.C.). It is the inscription of Aug Chumnik, in Barth, *Inscriptions du Cambodge*, P, 56, B. ix 4. Yet this is not a royal chart but a private act, a grant to a Civaling by Acarya Vidyavinaya.

Compared to analogous documents the inscription of Civadeva (and also that of Cambodia) presents this particular character of being traced on the stones. Of all the texts that I have just cited in connection with imprecatory verses the inscription of Mangaleca to the Mahakuta of Badami is the only one that is not written on copper plates; again the pillar that holds it offers this singularity in that the text is read from bottom to top contrary to the usual direction. Nepal (like the Hindu kingdom of Indo-China) in borrowing from India the formulary of grants has changed the contents of the acts.

One could not blame the skill of the Nepalese workmen. Chinese relations show that at that very epoch their skill knew how to turn out master-pieces from metal. Metal was not scarce in the country; the mines were known and worked. But the great abundance of stone in the heart of the Himalayas explains

undoubtedly that its use was extended to all the epigraphical documents.

The form and the combination of the verses are not the only ones changeable that give a base for classification. The designation of the authority quoted for reference also varies from series to series; sometimes it is Vyasa, sometimes it is Manu, sometimes the authority remains anonymous or impersonal. H. Hopkins has already studied in an article of the *Journal of the Americal Oriental Society* vol XI, 1885 p. 243 sqq. "Manu in the Mahabharata" the citations given in the name of Manu in the inscriptions. But his investigation has not been exhaustive; new documents have come in fairly large numbers; texts admitted to be authentic have been recognized as false ones. It will not be useless to take up again this research even should there be no intention of pushing it deeply.

The formularies that designate Vyasa as the author of the verses cited (the numbers refer to the above classification, p. 122 to 128 Cedi (456 J.C.) Verse 21.

"uktam ca bhagavata Vyasena" with Dahrasena the Traikutaka in 207 Cedi (456 J. C.) Verse 21.

"uktam ca bhagavat Vedavyasena Vyasena" --- in Valabhi (verses 9, 11, 17, 19, 20, 21, 24); with Dadda 11 (verses 20, 11, 17, 21); with Buddharaja (verses 20, 23, 17, 21) with Pulakecin 11 (Hyderabad, verses 23, 11, 8 bis, 21); with Visnuvardhana 1 (Satara verses 20, 8, 9, 11, 12, 21, 24).

"uktam ca bhagavata paramarsina Vedavyasena" -- with Hastin (Verses 3, 9, 21, 24), Samksobha (Verse 15).

"atra Vyasagitau" -- with Visnuvardhana 1 (Chipurupalle) Verse 11, 21)

"Vyasagitau catra klokau pramani-

kartavyau" — with Pravarasena the Vakataka (verse 21, 24).

api casminn arthe vyasakrtah cloka bhavanti with Laksmāna of Jayapura (verse 11, 21, 24)

Vyasagitam catra clokan udaharanti— with Mahajayaraja (verses 1, 23, 12, 11, 21); Mahasudevaraja (id); Mahaciva Tivaradeva (id).

Sometimes the reference more complete, indicates for origin the Maha-Bharata;

uktam ca Mahabharate bhagavata Vyasena — with Jayanatha (verses 5, 23, 10, 11).

uktam ca Mahabhrate bhagavata Vedavyasena Vyasena with Jayanatha (verses 5, 23, 10, 11, 21, 24); Carvanatha (verses 3, 9, 23, 10, 11, 21, 24).

uktam ca Mahabharate catasahasryam samhitayam paramarsina Paracarasutena Vedavyasena Vyasena— with Carvanatha in 214 (same verses).

The references to Manu are all of them localised in the south of India especially among the Kadambas who are "Manavyasagatra".

api cuktam Manuna— with the Kadamba Ravivarman (verses 11, 24).

uktam ca Manuna with the Calukya Vikramaditya I (Karnul; verses 11, 24).

atra Manugitac cloka bhavanti — with the Kadamba Krsnavarman 11 (verses 11, 25, 24, 2).

The Pallava Kumaravisnu ascribes them to Brahma;

api catra Brahmagitah clokah (verses 9 bis 11, 14, 24).

Sometimes the text invoked is a treatise of the law "without the author's name; Civadeva is connected to this series.

uktam ca smrticastre — with Cancan- karaja (verses 11, 16, 21, 24).

uktam ca dharmacastre — with Mangaleca (verses 11, 21, 24).

dharmacastresv apy uktam — with Mangaleca (nerur; verse id. + 25).

tatha cuktam dharmacastre — with Somavancis of Orissa (verses 1, 4, 5, 6, 7, 11, 13, 16, 21, 22, 24, 26).

yatha dharmacastravacanam with Civadeva Samvat 143; Bhag No. 13 (verse 11).

A last series of documents mention these verses as "common sayings". Civadeva also employs this procedure. 'uktam ca with Samudrasena (verses 11, 21, 24); the Kadambas Civamandhatravarmān (verses 11, 24) Harivarman (id) Ravivarman (id + 2); the Calukya Pulakecin I (Chiplun verses 9, 11, 17, 21, 24).

api cuktam with the Kadambas Kakutstha- varman (verse 11) and Mrgecavarman (verses 24, 25).

tatha cuktam with Civadeva in samvat 119; Bhag., 12 (verses 9, 21).

api capi clokah with the Pallava Visnugopavarman (verses 14, 24).

api cartarasah clokah with the Pallava Simhavarman (verses 11, 14, 24).

The epigraphy of Indo-China, unacquainted as it is with the traditional stanzas, reflects however the double tradition of Manu and Vyasa as authorities. An inscription in the reign of Jayavarman in 968 J. C. (Barth, XIV, B. 30; inscr of Prea Eynkosey) attests the word of Manu as a proof;

"krurac cathatilubdha ye paradharma- vilopakah"

"te yanti pitribhis sardham narakam manur abravit"

Another inscription, in the thereabouts of the year 900 J. C. (Begaigne LXVI, C. 8), cites Manu 11, 136, as a rule of conduct with the reference; 'iti Manavam'. But the same inscription also calls upon the 'song of Vyasa'.

“sa hi vicvambharadhicas sarvalokaguruh smrtah”

“yad istam tasya tat kuryad Vyasagitam idam yatha”

The references to Vyasa and to the Mahabharata on the one hand; to Manu and to the Dharmacastra (or Smrti) on the other may appear contradictory. In fact we know that the epopee and the law are closely connected and that identical elements have entered in the two selection. The inscription on the pillar of Harigaon has already given me the occasion to insist thereon. But that which is most surprising is that in all these references none are found again in our actual Manu; only one is found again in our Maha-Bharata. Yet it concerns an exceptional verse mentioned by the Somavamcis of Orissa; it is the verse 4 “Adityo Varuno”... which is read in the Maha-Bharata, Anucasanaparvan (XIII, 62) that extols in one hundred clokas the merits of a grant of land and on the other hand one of the commonest verses (9 and 23) is addressed particularly to Yudhisthira the hero of the Maha-Bharata.

But the matter becomes more complicate. The compiler Hemadri, treating in the *caturvagacintamani* on grants in general mentions in connection with grants of lands, several passages borrowed from various sources among others (p. 495-502) a long extract from the chapter of the Maha-Bharata which I just mentioned (XIII, 62v 3104 sq). His text admits of numerous interpretations; thus it is that after the verse 3177 he inserts two verses that are missing in the Calcutta edition; of these two verses the first is exactly the verses ‘Vindhyatavisv... (20) so frequently cited in the inscriptions. A little further (p. 507-508), Hemadri cites another passage of the Maha-Bharata that begins with the three verses XIII, 66 v. 3335-3337, in *anustubh*

metre; but immediately after them, come two stanzas in *vasantatilaka* and immediately after the cloka “svadattam paradattam va yo” (24) one of the most common among the consecrated verses and also one of the least established. The reading of Hemadri is identical to the recension adopted by Lakshmana of Jayapura (except “harec ca” for ‘hareta’). The two hemistichs of this verse are found again separately and somewhat altered in another extract mentioned by Hemadri (p. 504) and borrowed from the *Visnudharmotra*;

svadattam paradattam va yo harec ca
vasundharam

visthayam krmitam eti pitrbhih sahitas
tatha

In the same extract is also found again the famous verse *sastim varsa* (21) with the reading *achetta*. It is probable that others again, among the consecrated verses may be found again in the chapter of the *Visnudharmottara* that treats on grants of land (Weber, 1758, ch. 56) *bhumidanaphalam*; Raj L. Mitra 2293; *bhumidanamahatmyakirtanam*); the work is connected to the cycle of the Maha-Bharata. The historical and censorious study of the recensions of the Maha-Bharata finds thus in the epigraphical documents, the positive base that is too often wanting.

Still another of the traditional verses: *asphotayanti...* (5) cited expressly as a verse of the Maha-Bharata by Jayanatha of *Uccakalpa* is found again in the extracts of Hemadri (p. 507) in which it is ascribed to *Brhaspati* namely evidently to the *Brhaspatismrti* that contains one section of the grants. The changeable condition of the elements inserted in the ‘*Samhita* in a hundred thousand verses’ stands out clearly from this particular inventory.

If it is really with *Civadeva* 11 that the traditional verses on grants appear for the

first time in the Nepalese charts, it is permissible to search for the origin of this innovation. The type of the royal grant in Nepal is secured from the most ancient documents; it transpires as early as the fragment dated by Vasantadeva, samvat 435 (Bhag 3) and shows itself clearly identical afterwards; 1st source of origin; 2nd panegyric of the king; 3rd indication of the recipients; 4th direct message from the king in good health to the recipients; 5th indication of the beneficiaries and clauses; 6th recommendations and threats for the future 7th designation of the royal mandatory; 8th date. It is the ordinary type of the grant in India (key especially. Burnell, South-Indian Paleography chap. VI) such as it can already be guessed in the fragmentary text of the pillar of Bihar in the reign of Skandagupta between 136 and 146 Gupta (455-465 J. C.), such as it is shown on the plates of Visnugopavarman the Pallava towards the Vth century and particularly in the grants of the Parivrajaka Hastin and with the lords of Uccakalpa quite especially in short with Laksmana of Jayapura in 158 (Gupta 477 J.C.). The chart of this prince coincides so to speak exactly with the protocol of Nepal save in that it inserts Hindu fashion traditional verses before the indication of the mandatory. It is then from the chancelleries of the middle Ganges either from the Guptas directly or from their vassals that the Licchavis of Nepal appear to have borrowed their protocol; the

fact is in agreement with the historical probabilities and also with the tradition that causes the ancestor of the Licchavis to come from Pataliputra. Civadeva II binds again and draws closer the links of the Nepalese dynasty with Gangetic India. He espouses the granddaughter of an emperor of the Magadha, the daughter of a noble Mankhari and this union of high lineage introduces undoubtedly in Nepal a fresh incentive to the culture of Sanscrit; the 'offices' are enriched with Hindus from the plains and their activity is revealed immediately by the use of the ordinary verses that reduce the local protocol to the common type of India.

The inscription is in prose, save the consecrated verses. The orthography is regular save kuya for kuryuh that I have already mentioned. According to the new custom introduced by Amcuvarman the silent is not redoubled after 'r'. The chart regulated the clauses of a grant of land and traced with accuracy the limits of the land conceded but their only remains of it the issue of a general character.

The mandatory dutaka of the king is the rajaputra Jayadeva who appears with the same title in the chart of Civadeva dated samvat 119 (Bhag. 12).

Text.

1.....rayadipra.....
3.....paccime ni.....
.....
(etc., see pages 136 and 137, Nepal; Vol III by S. Levi)

Footnote to page 136, 'Nepal' Vol. III by S. Levi.

'regarding the above text'

9-10. key, Bhag., 12,1.16: 'Bhattavistihetoh prativarsam bharikajanah panca 5 vyavasyibhir grahitavyah. It concerns evidently analogous if not identical service. Unfortunately the characters that precede visit on our inscription have remained undecipherable to me. — The vyavasyain mentioned in the passage that I have just quoted are also found again in our text. The P. W. only knows this word as an adjective in the sense of resolute. Here it

Translation

(of text on pages 136 and 137)

(1-8)... to the West... and thence to the West... and in the interval... the ditch, the hamlet afterwards as far as...

(9-11) In connection with the men of for labour, the hundred of puranas that ... yearly must be given by the villagers to the --- even. The authorities of the royal palace must not....

(11-13) And whosoever, whether those attached to our services and through our favour or others would do otherwise or entice another to do otherwise we shall not tolerate him. And the princes to come must respect and protect this by saying to themselves. This

is a grant inspired to a prince at one time by the excess of his compassion and in order to conform himself to the law.

(13-16). And thus it is said: "The land that was given to the Brahmans by one of your predecessors, Yudhisthira protect it well this land on the most excellent of masters on the earth. To maintain is still better them to give --- sixty thousand years of happiness in paradise to the person who gives away land. He that usurps and abets remains as many years in hell.

(16-17). Direct order. The delegate here is the rajaputra Jayadeva. Year...month of acvayuja, dark fortnight, sixth (tithi).

(To be Continued)

clearly designates an authority (and Bhagvanlal translates it; "the authorities") and undoubtedly of a Judicial order. I have not picked it up with this value in other epigraphical documents.

"Rajakuleya is missing in dictionaries but is a regular derivative of the substantive rahakula

13. The expression danadharmasetu recalls the traditional verse: samanyo yam dharmasetur... (22) frequently paraphrased from the rest in the inscriptions.