

Nepal

(Continued)

-Sylvain Levi

XV. Inscription of Sanga

Sanga is a small locality situated outside the valley to the east of Bhatgaon. The stela that bears this inscription is found in the temple of Narayana Vikatvvara. The stamping was sent to me in December 1902 by the Maharaja Chander Sham Sher Jang; it is fairly defective; fortunately it is accompanied with a handwritten copy which facilitates the deciphering. There, however exists mysteriousnesses that a better stamping or the inspection of the stone would not fail to clear up.

The inscribed portion covers a height of 0m, 67 and a width of 0m, 38. The character measures on an average writing does not call for any particular observation; it is not superfluous, however to notice once more the new usage introduced by Amcuvarman; Contrarily to the custom of the Licchavis the silent is not redoubled after 'r'. The inscription is in prose with an introductory stanza. It has for object a remittance of royalty consented by Amcuvarman in favour of the inhabitants of Ganga, the very locality where the stela is found; the modern name Sanga, Saga, Samga, only differs from the ancient by the quality of the sibilant. The

royalties consisted of five articles; the first two are entirely obliterated the three others are: twelve pots of oil, then two objects difficult to determine. The reading of the first kahbam seems positive but it gives us meaning the word vasta that follows is as fairly vague a term as chose in French (means thing); and it is precisely this same word that is repeated with 'taila' the oil in line 14.

The contents of the inscription present several interesting particularities. The chart properly speaking is preceded by a stanza of invocation, in sragdhara, metre; the actually known Nepalese epigraphy does not offer any example of the arrangement before Amcuvarman or even during the reign of Amcuvarman; immediately after him, Jisnugupta initiates and develops this practice. The inscriptions 10 and 11 of Bhagvanlal, my inscription of Thankot also begin with an introductory stanza that is equally in sragdhara. The coincidence is not accidental.

The chart is regularly dated from the palace of kailasakuta; but by a single exception so far the new royal palace is celebrated with emphasis in a long compound that precedes the name; it is the object in view of all the curious looks of the whole universe.

The new administration is not too proud to affirm its popularity. Amcuvarman declares himself "occupied and preoccupied with the happiness and welfare of his subjects." It is a compliment that he does not fail to give himself as instance Harigaon 1,1,1;11,1. 22 He proclaims himself "the favourite worshipper of Pacupati and the continuous object of the thoughts of his adored father" (Bhagvat Pucupatibhattarakapadanugrhito bappapadanudhyatah). In the year 30 (Harigaon 1,1,2) on the morrow of his usurpation he combined the terms differently; he was then "the continuous object of the thoughts of the worshiped Lord, Pacupati; and the adopted child of his adored father (bh Pac bhatt' padannthyato bappapadaprigrhita; the inscription of asadha 32 at Harigaon (11,1.2-3) has a discrepancy in the corresponding passage; but our inscription proves that from that very year was constituted the definitive wording that continued henceforth in the protocol (Bendall, year 34, 1.1-2; Bhag. 6 year 34,1.1-2; Bhag. 7 year 39,1.4-5).

I have already brought to notice as regard another inscription, the importance of the mention of the dutaka Vikramasena, in the title of sarvadhndanayaka and of rajaputra. The same personage figured with the first of these titles in Bhag. 4, samvat 535. It appears well that these inscriptions cannot be separated nor can this personage be divided.

The inscription is dated samvat 32 in the month of bhadrapada; it is then posterior by two months to Harigaon 11. The date is immediately followed by an indication that I cannot explain. The stamping appears to show tasya gandac ca karaniyam but the last word only is absolutely certain; the hand-written copy shows tisyā gatagakaraniyam.

The words tisyā and ganda; if the reading is correct, suggest an interpretation of an astronomical order, but the grammatical construction the neuter karaniyam is impossible. The copy shows a punctuation after "karaniyam" but the sketch of the stamping evokes rather a significant symbol and the anusvara of yam would not justify itself in the position of the absolute final syllable I have borrowed from the copy the two letters viji (of the word vijitani) of which nothing exists on the stamping.

Text.

1. k--lankara-- drecvara... ..pavanavyasta...
2. pratya... .. racromanlabha
at... ..

(etc., see page 99 and 100)

Translation

(to the above)

(1-4)... .. the ornaments
lord... .. scattered by the wind the crown
of his head thrown very high from
his lap... .. blood, an elephant's skin for
tunic let it protect you in that form the
daughter of the Snow-Mountains... ..

(5-11) Greeting, Such as a grain of beauty on the face of the earth, the curious multitude does not wink in looking at the palace of Kailasakuta. It is from there that, always occupied and preoccupied with the welfare of my subjects he whom the holy Pacupati, adored Lord, favours, he, whom his worshipped father follows in thought, the great marquis Amcuvarman in good health addresses himself to the masters of houses residing in the village of Sanga, according to to the hierarchical order and wishes them good-day. Know this:

(11-14) The... .. the... .. the twelve pots of oil the materials from you this source of suffering from to-day I grant you this abatement. By virtue of this decision, you will no longer be required to give anybody materials or oil.

(14-16) And the kings to come must respect the privilege established by their royal predecessor.

Direct order.

The delegate is here the general-in-chief the rajaputra Vikramasena.

(17-19) Samvat 32, month of bhadrapada, clear fortnight and the-- is the concern.

It is here the province of the jurisdiction of Ganga.