

Nepal

(Continued)

-Sylvain Levi

XVI. Inscription of Thankot

Thankot is borough situated to the south-west of the valley on the downward slope of the Chandragiri pass. The stela that bears the inscription is actually erected against a low wall of large unhewn stones that supports a platform on which there rises an insignificant construction. The top of the stela is adorned in the centre with a cakra seen three quarters figuring exactly as on the inscription 10 of Bhagvanlal, due to the same prince. The cakra is flanked to the right and left with two other objects; the one to the right is certainly a cankha the conch of Visnu. The fronton is then clearly Vichnuist.

The inscription that occupies in length and width the whole stela below the rounded fronton covers altogether thirty lines. Its dimensions are about 0m, 95 in height by 0m, 38 in width; the character measures on an average 0m, 01. The writing same is exactly the as on the inscriptions 9, 10, 11, of Bhagvanlal, emanating from the same king. The language employed is Sanscrit with the exception of an introductory stanza in sragdhara metre,

the inscription is in prose. The style of writing is correct on the whole; it is proper to note that the consonant is not redoubled after 'r' contrarily to the ancient custom.

The prefatory invocation, mutilated, recalls without being identical the equally mutilated invocation that begins the inscription 10 of Bhagvanlal. It is written in the same metre and addressed to the same divinities; Visnu and Cri coupled. The Vichnuist mind of the document is besides attested by the adornments of the fronton and it matches elsewhere with the name of the king (Jisnu-Visnu) and of his heir-apparent Visnu Gupta.

The chart has a double object. 1st, it renews and confirms, in favour of the inhabitants of village of Kacannasta a donation made at one time by the great-grand-father of the reigning king, Mana Gupta gomin. This personage, mentioned without any titular prefix was certainly an ordinary individual; the title of gomin that he bears after his name designates him as a laical Buddhist. the great-grand-father of Jisnu Gupta probably ranks a century before him towards the middle of the VIth Century; his name

shows by one more example the large diffusion of the title of gomin at that period (key my article on Candragomin B.E.F.E.O., 1903, p. 16 sq and sup. 11, 129 sq) and especially in Nepal. 2nd, the other concession bears on a remittance of taxes; the very nature of these taxes is fairly enigmatic but they are divided into three categories; one deals with each tillage taken as a unit; another is called the "Malla tax" (key sup. Inscription of Dharampur XI, p. 67 sq. and vol. II, p. 212). The village of Daksinakali that is found mentioned in connection with the first tax is also designated in the inscription 10 of Bhagvanlal, in which Jisnu Gupta addresses himself to the Gitapancalikas of Daksinakali. This village appears to be the centre of a popular worship and to enjoy thereof particular privileges.

The formulary of despatch shows the same political administration as the inscriptions 9 and 10 of Bhagvanlal. King Jisnu Gupta resides at Kailasa-kuta the palace (bhavana) in which his predecessor Amcu-

varman had resided; the old palace of the Licchavis, Managrha, still shelters a representative of the ancient dynasty who holds the first rank hierarchically (puahsara); but here the name of the personage and the personage himself have changed. The inscriptions 9 and 10 call him Dhruvadeva; here it is Manadeva. It even appears that one assists to the gradual fall of these state princes; Dhruvadeva is styled as bhattachaamaharaja-cri in the inscr. 9; he is now no more than bhattacharakaraja-cri in the inscr. 10; Manadeva is only bhattacha-cri. And in the inscr. 11 of Bhagvanlal, it is only a question of Jisnugupta alone.

The delegate of Jisnugupta the Juvaraja Visnu Gupta figures with the same title in the inscr. 9 (Bh.) dated Samvat 48.

The date has completely disappeared. The word samvat is still clearly legible on the stone at the beginning of the last line; following this one can clearly see a curved line bent from right to left and two parallel dashes directed in the opposite direction of

Footnote to pages 104, 105, 106, 107, 'Nepal' Vol III by S. Levi.

- (1-4) Sragdhara metre.
- (2) Instead of nihsvanga to read rather nisvanga. The two words are not in the lexicons; but nisvanga suits better and it is in relation with the verb ni-svanj mentioned by Panini VIII, 3,70.
- (5) Singhasana corresponds to Licchavikulaketu of Bh. 10. 1-4.
- (7) Vappapadanudhyatah on this expression, key, Fleet Gupta Inscr. p. 17, n. The style anudhyata for anudhyata is almost invariable besides it is not incorrect since Panini authorises it VIII, 4.47. It is then only the sparadic application of a rule or the survival in an especial wording of a former usage. Mr. Fleet translates "who meditates on the feet of..." and it is the translation generally adopted. But the numerous examples of the participle dhyata alone or combined with prefixes that the P. W. furnishes show all without exception the word employed with the value of the passive. Mallinatha commenting upon Raghuv. XVIII, 36 glosses anudadyuh by amjagrhu and cites in support thereof the dictionary of Utpala Utpala mala who says: anudhyanam anngrhah. Thus anudhyata is the counterpart of anugrhitā of the preceding wording and has the same value undoub-

the line, slightly bent at the extremity and that appear almost obviously to constitute the higher portion of the symbol 500. One is then led to think that on this occasion Jisnu Gupta has employed the era of the ancient Licchavi dynasty.

Text.

1. ajanankaranakantha..... sukhe..... i.i
(etc. see pages 104, 105, 106, 107)

Translation

(of text on pages 104, 105, 106, 107)

(1-4).. the ear the breast... the delight... the embrace of "Cri covers her breasts, two cups.. ... the ocean has washed her limbs with its waters... paralyzing the progress of her voluptuousness, the yawning (let it) (give) you (the plenitude)' of delight.

(5-9) Greeting of Managrha. Lions support the throne on sit the race that has the sovereign (bhattaraka) manadeva for standard. It is him who comes foremost. Then from the palace of Kailasa Kuta... The Lunar Race has him for adornment; the holy

Pacupati; adored sovereign has him for favourites; his adored father follows him in thought; Jisnuguptadeva in good health addresses himself to the masters of houses residing at Kacanasta according (to the hierarchical order), wishes them good day and makes them known thus: know this:

(10-14) My great-grand-father Managupta gomin has had built a tank to the North of the village of and he had given in generosity a plot of ground of the mountain... but to day with the period this donation finds its right (disputed) and no sooner did I hear of it than I have through gratitude for my great-grand-father, given this charter on stone that it may exist longer.

(14-20) And here is the settling of the limits; To the North East as far as the East, above the summit in skirting at the base the drain of the Gomin, the Five waters; thence to the South--East, Jebramkharo; to the south, Dharighmadul, then in continuing to the south...; to the south of the river; and to the south--west Lanka; to the west the drain,

tedly. Besides key, sup. p. 85 (inscr. of Amcuvarman at Harigaon 1, 1, 2 and note).

(13-14) Key Bh. 9, 1. 14: prasadasya cirasthitaye citapattaka casanam idan dattam.

(20) 'bhavata' to read 'bhavatam'.

(21) 'nivasinam' to read 'nivasinam'.

(22) The reading of the word 'goyuddhe' is positive; the meaning of the word in itself offers no difficulty. But here the interpretation appears to me to be hazardous. I do not think that the locatives 'goyuddhe' and 'gohale' are on the same arrangement. The first seems rather to signify 'in case of fight' and the second 'by each unit of tillage' I have only found the expression 'gohala' in the donation of the Pallava Civaskanadavarman very anterior in date to this one, "Epigr. Ind". 1. P. 6; the king is boasted of as 'anekahirogakidegoha-lastansahssappadayino' (1.11). Buhler translates: "a giver of many crores of gold and of one hundred thousand ox-ploughs". But the word 'hala', plough comes alone fairly frequently in the epigraphical texts of donation: "Bhikhuhla, Nasik 3; karle 19 (key, senart, "Epigr. Ind" 1 p. 107; "ekahalavahaiya bhumi" 'ib', 11, verse 31, p. 114; "grame haladacanke" Inscr. of Madanavarmadeva, the Candella, "Ind, Ant", XVI, 208, 1. 7; "caturnam hatanam bhumi, 'Inscr of Bhimadeva, the

then in skirting Pahanco; then Lampanco and to the North on the Summit from the top of the mountain the drain; the as far... to the North-East the drain. I have said it.

(20-25) And further moved by another motive, I still further concede to you masters of this village, another favour. In the village of Daksinakali in case of a fight between cows

so much had to be paid for each explough.

I remit to you half of it as well as on the tax of...; he who had to give one karsapana will have to give eight panas, he who had to give eight panas will have to give four also on the Malla tax.

(25--26) And whosoever will commit a breach

Canlukya, 'ib'. XI, 72, 1. 26; "vrddhala, Horsa" stone inscr., 1.40 Epigr. Ind. 11,125 Bana in the Harsa-carita, p, 228, relates that Harsa going on an expedition gives to the Brahamans "sirsahasrasammitasimnam gramanam catam" "Sira" is synonymous to "hala" "kulluka", on Manu VII, 119 cites, to state precisely the meaning of the word 'kula' a verse of the Haritasmrti "astgavam dharmahalam sadgavam jivitarthianam caturagam grasthanam trigavam brahmaghatium" and he adds: "iti Haritasmarat sadgavam madhyamam halam iti tathavidhaha baldvayena yavati bhumir vahyate tat kulam iti tathavidhaha-baladvayena yavati bhumir vahyate tat kulam iti vadati". Thus as average "hala" would correspond to an upkeep of six oxen and a family (kula) would imply two of these 'halas' for its upkeep.

A passage of Kirkpatrick (p. 101) attests the persistency of this agrarian unit. The 'Purbutties' (Parvatiya) or peasants of the mountainous country are divided into four groups: Ouwal, Doem, Seoom and Chaurem (Persian words that signify, first, second, third, fourth). The matter appears still more strange when it is observed that a similar division of the agricultural class, does not appear to have ever been practised in the day of the Moghul government. The Oswals are those peasants who possess five ploughs (hala) and more; the Dœems are those who have between one and five ploughs; the Seoms are those who without owing any ploughs are considered as chiefs of the workmen in the field the Chaurems are the ordinary field labourers."

The syllable 'sim' is perfectly clear at the end of the line but the one that follows has almost entirely disappeared save for the lower portion which shows that this syllable was formed by group of consonants. Must one reckon on an erroneous orthography 'simnnga' by mistake between the orthographies 'simba' and 'singha' key 'singhasana' 1.5. The tax of the "singha" or 'simha', the tax of the lion would mean by abbreviation the tax of the throne. The initial syllable 'sim' does not give so far as I know any other choice in Sanscrit.

(23) The equivalence I 'karsapana' --16 panas is guaranteed for Nepal in the days of Jisnugupta by this text. Anandagiri glossing the commentary of Caukara on Mandukyopanisad; I (cited in P. W. S. V. "karsapana") writes: decavicese karsapanacabdah sodacapanam samjna".

of this order, whether he lives on my favours or be it anybody else who nullifies my order personally or by instigation, I shall not tolerate him. And the kings to come because it is the order of a king who will have

~~preceded them, and also by consideration of duty, will have to maintain this chart. (29-30). The delegate here is the their-apparent~~
 Visnu Gupta year...

(To be Continued)

(25-28) The wording of recommendation, always composed of the same elements, varies, however in the edicts of the same king.