

Nepal

(Continued)

-Sylvain Levi

XVII. Inscription of Sanku

Sanku is a small town situated to the North-Eastern extremity of the valley. The fragmentary inscription that I picked up there is engraved on a broken piece of drain, heaped up pell-mell with a lot of rubbish against a small temple of Siva.

The text formed two lines of uncertain length; only the initial portion remains measuring 0m, 26. The characters vary considerably in dimension from one line to another; those of the first line are small and closely written; 0m, 010 height, 0m, 007 of space between; those of the second are large and well apart; 0m, 014 in the height, 0m, 020 of space between. The difference strikes forcibly but the state of the text does not allow one to determine if this intentional and pre-arranged to draw the attention on the most important part of the inscription or if the engraver simply attempted to cover up all the blank space with an insufficient number of letters.

The date is missing but the writing

shows with a fair amount of precision the epoch. The dha (twice in line 1) is clearly rounded as in the pracasti of Samudra gupta; beginning from the Vth century the right side tends to straighten up in the fashion of a stem, in the style of a 'd' turned over. The ya on the other hand (line 1) has a slow from that is only manifested beginning from the end of the Vth century (inscrips. of Mahanama, then to Lakkhamandal and to Aphasad, key, Buhler, Paleogr, t.IV). The form of the 'sa' is the one that appears in the inscriptions of the Maukharis in the VIth century and which invariably figures with Amcuvarman. In short the consonant is not redoubled after 'r' contrarily to the old fashion. The change appears to date from the period of Amcuvarman. The inscription then appears to rank in the first half of the VIIth Century.

Its object is a donation, instituted undoubtedly by an official appointed to look after the Buddhist monuments in favour of the religious men of the (Maha) samghika school. No document mentions as yet the existence of a Mahasmghika community in Nepal. Scattered testimonies however show

the adepts of that School in very varied regions in India. Two of Karles inscriptions (Senart, Ep. Ind., VII, p. 64, No. 19, 1, 2 and p. 71 No. 1, 3), towards the approach of the 1st and 2nd centuries A.D. commemorate pious deeds in favour of the "body of the Mahasamghikas" (pavajitana bhikhuna nikayasa Mahasghiyana) in the mountain behind Bombay. The inscription N. of the pillar of the lion of Mathura (J.R.A.S. 1894, 525-540) celebrates the bhiksu Budhila of the sarvast-wadin school which brought to light the Prajna of the Mahasamghikas. I have already proposed (J. As. 1896, 2, p. 450 n) to recognize in this personage the Fo-ti-lo designated by Hinen-tsang as a master of the castras who composed an especial treatise (Tei tchen loen) for the use of the school of the Mahasamghikas and who dwelt in a convent in Kashmir where his memory was still perpetuated at the time of the Chinese

traveller (Mem. 1.186). It is in Patna that Fa-hien procures himself the Vinaya of the Mahasamghikas. The preservation of the Mahavastu in the Nepalese collection seems to bring another proof of the existence of the Mahasamghikas in Nepal, because the work presents itself and rightly as a 'portion of the Vinayapitaka of the recension of the branch of the Mahasamghikas surnamed the lokottaravadins of the Madhyadeva' (1, 2, 13) Hinen-tsang only mentions a convent of that branch outside India proper in the country of Bamyam (Mem., 1,37).

Text

1. deyadharmo yam cridharmarajikamatyasu
2. samghikabhiksusamghasya

Translation

This is the pious donation... minister of religious establishments..... the community of mendicants (Maha) samghikas..

Footnote to page 112, 'Nepal' Vol. III by S. Levi.

1. Deyadharma. Expression consecrated to Buddhistic donations. Key, Burnouf. Introd., p. 42. note; Fleet, Gupta Inscip, p. 25, n. 5. The Brahmanic donations reverse the order of the terms and imply 'dharmadeya' or 'dharmadaya' (sthitya). The one and the other expression undoubtedly imply the idea of a disinterested donation with the object of only obeying the law. For 'dharmadeya' 'daya' 'key' my 'Religious Donations' of Valabhi, p. 87.

'Dharmarajikamatya' I do not know of any other example of this title 'Amatya' which literally signifies the high officials among whom the king chooses his councillors (mantrin) key the substantial article of the dictionary of Goldstücker, s.v. Amatya .. "Dharmarajika" with a long vowel at the first syllable is a new form. The term 'dharmarajika' is applied prominently to the 84,000 pious establishments of king Asoka. One is surprised to find again in the index of the Divyavadana ed, Cowell-Neil, the translation: edict royal on the law adopted at one time by Burnouf and rightly criticised by st. Julien Hion en Thasang. Mem. 1, 417u). The orthography employed in our inscription appears to show that 'dharmarajika' is a derivation of 'dharmaraja the 'king of the law' namely the Buddha. The word would be properly an adjective signifying relative to the king of the law. key, 'Mhbh' VII, 71,1: "akhyanam..... sodacarjikam" the history relative to the sixteen kings".

2. The form samghika does not leave room to any restitution other than (maha) samghika.

XVIII. Inscription of the Chassal-Tol in Patan

This stela very mutilated stands in an old bathing pond of the Chassal Tol, near an insignificant stupa attributed to Asoka (see. 346). The inscription covers a height of about 0m, 45. The width of it is 0m, 55. The average height of the characters is about 0m, 01; the space between the lines is 0m, 015. The orthography is in accordance with the practice introduced by Amcuvarman; the silent after 'r' is not redoubled. The character is obviously the same as in the inscriptions dated in the year 143 (Bh. 13) and 145 (Bh. 14). The inscription at least in that which exist is in prose; it introduces neither any traditional verse nor any original stanza of appeal to the future. It is a charter of donation; the initial protocol has disappeared with the name of the king. The last 19 lines, alone preserved, contain a minute description of the limits of the donation (1-13) then the usual recommendations (13-18), lastly the mention of the personal order, the name of the royal delegate and the date (18-19)

The fixing of limits goes from North to South, from East to West and goes back to the North. It attests as do the other documents of the same epoch, the flourishing civilization of the country and the enormous development of ecclesiastical estates. All the lands mentioned gardens (vatika) or fields (ksetra) belong to religious brotherhood pancalix and gosthi.

We do not know what distinguished one from the other. The term of pancali is not found again to my knowledge, outside Nepalese epigraphy. Already Bhagvanlal (note 26 on his introduction 8) has compared the

word of the southern Pancakuleka with that of the modern Panch; he has also shown that the properties of the temples are still at present administered in Nepal by committees named gutthi (gosthi). The village of Loprim has a pancali and a gosthi the pancali possesses a garden (9) in the neighbourhood of Dolacikhara, namely of Changu Narayan (key. stela of Harigaon year 32, i.7) and to the North-West of this land at a short distance a field (10). The gosthi of Loprim that appears to bear the name of Indragosthi has a field (12) a little further to the North. The limit of the land conceded by the inscription of the year 143 (Bhag. 13) falls in with also the properties of the gosthi of Loprim (lopringramagau-sthikaksetram, i. 19 and Lopri... taksetram, 1.24). The little we know of the gosthi by other documents scarcely allow us to recognize that which distinguishes them from the pancalis. The inscriptions of Pehoa, of the year 882 J. C. that institutes a religious establishment, entrusts the management of it gosthikas on whom devolves the care of collecting funds and distributing them (Buhler E. Ind., 1, 186); another inscription dated in the reign of Bhojadeva of Kanauj as that of Pehoa and anterior by twenty years (862 J. C.) mentions a gosthika (Deogadh Pillar; kiselhorn, Ep. Ind., IV, 309). Likewise a Calukya chart of 1207 J. C. (Hultzsch, Ind. Ant. XI. 338). It is without interest to note that the gosthi of the temple of Narayana (1-11) bears a number of classification... the tenth gosthi (dacamigosthi). The inscription of Nangsai that also mentions several endowments of gosthi in a very mutilated passage has at least preserved the name of "the seventh gosthi" (saptamigosthibhumer, 1.48). The case of "the gosthi of the temple of Narayana (Narayanadevakuladacamigosthi, 1,11) of the

gosthi of Indra (Loprimgramendragosthi, 1.12) perhaps also of the Camkaragosthi (Nangsal, 48) gives room to suppose that the gosthis were rather of Brahmanic religion and the panacalis of Buddhistic religion; but the hypothesis is still very hazardous.

I take up again the mention of the Punka pancali (1.10) of the vihara of Puspavatika (13) of the Maniyaksetra which is undoubtedly a property of Mandeva (12). Lastly I mention the 'bridge of stone' (Cilasamkrana, 1.8).

The date of the inscription clearly legible in the last line is the fifth of the fortnight of Jyestha in the year 137. The dutaka entrusted with the order is bhattaraka cri vijayadeva. A personage of the same name figures as dutaka in a very mutilated chart (Bhag. 14) dated in the year 145; but he receives in it the title of yuvaraja cri Vijayadeva heir apparent'. A chart anterior by two years, (Bhag. 13), has for dutaka the bhattaraka cri Civadeva. Bhagvanlal observes in this connection that the epithet of bhattaraka is only given to a king or a high priest; "there is no instance", he adds, "in which a priest carries out the work of a dutaka, whereas in several circumstances the king is his own dutaka. The alternation of bhattaraka and yuvaraja applies successively to the same personage with a distance of eight years, nullifies successively; in 119, dutaka the rajaputra jayadeva; in 137 the bhattaraka cri Vijayadeva; in 143 (doubtful tens) the Yuvaraja Cri Vijayadeva lastly in 153 the reigning king is Jayadeva. Another indication seems to betray a political change in the same period. The inscription of 143 and that of deva are dated from the Kailasakuta, like the authentic inscription of Civadeva in 119, but from a new palace, the Bhadradi-

vasabhavana, and the king of this palace takes again the ancient title of Licchavikulaketu abandoned since the accession of Amcuvarman and jayadeva in the inscription of Pacupati claims himself well as an authentic offspring of the Licchavis by climbing over Amcuvarman whom he omits. It is a reaction or a revolution. Precisely in analogous political circumstances after the name of Amcuvarman the inscriptions of Jisnuguta show the same irresolution in the titulary passing from bhattaraka maharaja-cri to bhattaraka-rajacri and to bhattaraka-cri to designate side by side with the usurper, the legitimate heir to the throne (see Inscr. of Thankot sup. p. 104)

Text

1..... daksinema..... rtavatika pa.....
2

(etc, see pages 116 and 117, Nepal Vol III by S. Levi)

Translation

(of above text)

1. ... to the south ... the garden ... (3)
to the South ... the garden (4) as far as
. . . the west ... of Mana ... (5) in skirting ...
in the west ... a little to south to the west
of Cankara ... (6) to the west ..., by
going from there to the north ... the circle
of houses (7) .. and by going to North the
great ...; by going the West by the West
by the West of the Bridge Stone ..., at the
pancali of Reta (8-12) and by going to the
north-east by going to the North-West of the
garden of the pancali of Loprim... of the
Dolacikhara, by going to the North East by
going to the North West of the field of the
Panacali of Punka by going to the North-
West of the field of pancali of Loprim by
going to the north of the field of the Xth

gosthi of the temple of Narayana by going to the north of the field of gosthi of Indra of the village of Loprim by going to the North of field of Mana thence as far as such is the settling of boundaries of the convent of Puspavatika.

(12-18)... to the West to the North ... the palaces the circles... limit of stronghold has been conceded by us. And nobody whether he be in a position to opposition to oppose

my gracious will or anybody else must infringe this wording of my will. And whosoever in disdain of my order, would act in person or with an intermediary, I shall not... And the monarchs to come, remembering the gracious concessions of previous sovereigns must absolutely not tolerate it.

(18-19) Direct order... The royal mandatory is here bhattaraka- cri-Vijayadeva. Year 137, Jyestha, clear fortnight fifth tithi.

Footnote to page 117, 'Nepal' Vol. III by S. Levi.

L 16. The singular kurvita has been introduced here by error or oversight. The ordinary wording is: kuryuh karayeyr va for example, Bhag. 12, 1.17; 14, 1.13. One also finds the singular kuryat karayed va for example, Bhag. 13.1.32; but the average optative is a rarity.