Nepal
(Continued)

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 (hitthi). (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, 61 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 kuryu 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 yatnadarad rakṣa
Yudhisthira
mahim mabhipujam creṣṭha danac
chreyo' nupalanam
and
sastim varsasaharanī svargā modati
bhūmidāh
akṣepa ca nāmakānta ca tavanti nura ke
vaṣet

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
recessions; 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 Kiellhorn) 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 11 (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 11, the
oriental Calukya Visnuvardhana I (satara
plates).

The other recession reads the first pada
differently:

svadattam paramadattam va yatnad raksi
Yudhisthiraha

The two recessions 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
Carabhdhpura Central Provinces) and still
later Mahaciva Tivaraaja (of Cripura,
central provinces) employ it also in their turn.
Pulakecin 11 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 ‘malubujam’ 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 varsahasran’
with 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, aksepta; 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 Mahahajaraja.
Mahasudevaraja (achetta) Mahaciva Tivaraja
(aksepta) by Pravarasena the Vakataka
and in the Punjab (VIIth century) by
Samudrasena by Lakmana of Joyapura
(158 Gupta--477 J.C.) by the Gurjara of
Broach Dadda II, by Buddharaaja by the
oriental Calukya Visnuvardhana I (who uses
‘achetta’ in the Satara grant, ‘aksepta’ in the
chipurupalle grant), by Canankaraja of
Bengal in 300 Gupta.-- 619 J. C. (aksepta) in
Orissa by the Somavamcis Maha Bhavagupta
I and II and Maha Civagupta (aksepta).

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 chancellory 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. “Agnir apatgam pratamam survanam”
   “bhur vaisnavi suryasutac gavah”
   “dattas trayas tena bhavanti lokah”
   “yath kancanam gam ca mahim ca dadyat”

Mahajyaraha, Mahashudevaraja Mahaciva, Tivararaja Somavamcis of Orissa.

2. “adbhir dattam triibhir bhuktam sadhve ca paripalitam”
   “etani na nivartante purvarajaktani ca”

Kadamba Krsnavarman II; Kadamba Rasivarman.

3. “apamyesv araneyesa cuskakotarvasinah”
   “kramahayo bjijayante purvadayam haranti ye”

This verse allows of several variations; the one occurring most frequently shows in the first pada; Vindhyatavis 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 araneyesu

4. “Adityo Varuno Visnur Brahma Somo Hucananah”
   “Culapanica bhagvan abhinandanti bhumidam”

Somavamcis of Orrissa.

5. ashotayanti pitarah pravalganti pitamahah”

“bhumido smatkule jatah sa nas trata bhavisyati”

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

6. “iti kamaladaambubindulolam”
   “criyam anucintya manusyajivitam”
   “sakalam idam udahrtam ca buddhva”
   “na hi purusaiah parakirtayo vilopyah”

Somavamcis of Orissa.

7. “tadagamam sahasranai vajapeyacatani ca”
   “gavam kotipradanena bhumiharta na cundhyati”

Somavamcis of Orissa.

8. “tadrk punyam na dadatum jayate no dharabhujam”
   bhuvam anyapratistham tu yadrg bhavati rakṣatam

Culukya or Vissavardhini (Satara grant).

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

9. purvadattam dvijatibhyo…
   see supra p. 120.

9. bis purvaiv purvatarai caiva dattam bhumim haret tu yah
   sa nityavyasane magno narahe ca vaset punah

Kumaravisnu the Pallava.

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

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

11. “bahubhir vasudha datta rajabhig
    Sagaradibhĳh 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; Mahakayaraja Mahasudevaraja; Samudrasena; Lakshmana; Dadda 11, Cacankaraja; the Somavancis of Orissa; the Pallava simhavaraman; the kadambas Civamandharivarman, krsnavaraman 11, kakutshvarman, Ravivarman, Harivarman; the Calukyas Mangaleca, Pula, kecin 11, Vikramaditya (karnul grant); the Calukya or Visnuvardhana 1 (Satara grant that employs in another chart (chipurpalle) the variation (also employed by the Pallava kumaravisnu);

baubhbir vasudha datta baubhbic canupalita......

12. brahmavse ma matim kuryah pranaih 
kanthagatair api agnidagdhami rohanti 
brahmadagham na rohati 
Visnuvardhana 1 (Satara).

13. bhumim yah pratiggnati yac ca bhumin 
prayacchati ubhau tau purnyakramana 
niyatam svargagamanau.

Somavancis of Orissa.

14. bhumidanat param danam an bhutam na 
bhavisyati 
tasyaiva haranapapan (haranap pakan K.) 
na bhutam na bhavisyati 
Visnugoparvarman, Simhavarmman, and Kumara 
visnum, all three Pallavas

15. bhumi eradana na param pradana 
danad vicstam paripalan am ca 
sarve tisrsta paripalya bhumii 
nrpa Nirgulas tridivam prapannah 
Samksobha (209 Gupta).

16. ma bhud apahasancaka vah paradattetti 
parthivah 
svadanat phalam anancyam paradanana 
lane.

Somavancis of Orissa; Cacankaraja (var. ma. 
bhuta ph)

17. yaniha daridryabhayan parendrair 
dhanani dharmayatani 
irnmaryavatapati 
mi tani 
ko nama sadhuhipunar additita.

Kings of Valabhi with several variations; 
Ciladiya 11 (352); Yaniha dattani purn 
varendair... Ciladiya VI (447); nirbukta 
malyapati; 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 nirmaryavatapati (Hyderabad) and 
nirbukta malyapati” (Chipulum).

18. ye praktanavanibhujam jagaititanam 
dharmam shitim sthitikrtam anupalayal 
yeyur 
laksnyam sametya suciraam nijabharayaiva 
pretyapi vasavasama divi te vasyeh.

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......”

19. bis ye citamucaravadatarcitah samyak 
prajapalane 
a।। 
prathamavanicvarakrtam raksanti 
dharmam shithim 
s wa vijitericakraciram sambhuja rajya 
criyam 
ake cakrasamamanavibhavas tisthanti 
dhanyah shthiram

Anonymous inscription of Nangsal 
19. Laksminiketana mandapa 
pranto ‘si ko bhimatam nirpartham’
tany eva punyani vivardhayetha
na hapaniyo hy upkaripakshah
Guhasena (240 Gupta) and Dharasena 11
(269 Gupta) of Valabhi.
20. Vindhyatavis atoyasu cusakotaravasinaah
Krsnahayo hi jayante bhumidayahara
arah
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 Cliditya VI (447 Gup)
Buddharaja (361 Cedi); bhumidanapaharinah,
Visnupardhana I (Satara).
21. sasti (m) varsasahasrani...
See sup. p. 120--122.
21. bis sarvasasyasamrddham tu yo hareta
vasundharam...
Variation of 24 Infra.
22. samanyo yam dharmasetur nrpanam
kale kale palaniyo bhavabhih
sarvan etan bhavinah parthivendran
bhuvo bhuyo yacate Ramacandrah
Somavancms of Orissa.
23. svadattam pradattam va yataad raksam
Yudhisthira....
Variation of the verse 9 sup.
24. svadattam pradattam va yo hareta
vasundharam
sa vivsthayam krmi bhuta pitrbihih saha
pacyate”.
This very popular verse presents a
considerable number of variations. Hastin
(163 Gup). Cacankaraja, the Somavancy 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 Jayamatha also employs
it in 174. Pulakecin 11 (Chiplun) follows the
first wording with the variation cvavisthayam.
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 visthayam jayate
krmih with Samudrasena Managaleca
(Nerur) Vikramaditya I (Karnul) with
variations in the last pada; narake pacyea tu
saah, with the kadambas Civamandhatvarman,
Harivarman Kakutsathvarman; narake
pacyea bhrcam with the Kadamba Ravivarman;
gnre tamasi pacyea, with the Kadamba
Krsnavarman 11; kumbhipake tu pacyea,”
with the Kadamba Mrgecavarman, kumbhip-
ukesu with Visnupardhana I
25. svam datum sumahac chakyam dubkham
anyarthapalacac
danam va palanan veti danakhreyo
nupalanan
Kadambas Krsnavarman 11 and Mrgecavar-
man; Calukya Mangaleca (Nerur). The
last pada is common with the verse
9: purvadattam dvijatibhyo.....
26. harate harayate das tu mandabudhis
tamovrtah
sa baddho Varunaih pacaits tiryagyonim
cac gacchati”
Somavaccms 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 (Vhiphun) in a contemporaneous inscription of this king dated caka 550 (629 J.C.). It is the inscription of Aug Chunnik, 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 studies in an article of the journal of the American 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 (Satar verses 20, 8, 9, 11, 12, 21, 24).

“uktam ca bhagavata paramarsina Vedavyasena” — with Hastin (Verses 3, 9, 21, 24), Samksobha (Verse 15).

“atra Vyasitau” — with Visnuvardhana 1 (Chipurupalle) Verse 11, 21)

“Vyasitau catra clakau pramani-
kartavyau” — with Pravara sena the Vakataka (verse 21, 24).

api casmin arthe vyasakrtah cloka bhavanti with Laksmana of Jayapura (verse 11, 21, 24)

Vyasagita macatram udaharanti—
with Mahajayaraja (verses 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 Mahabharate bhagavata Vedavyasena Vyasena with Jyanatha (verses 5, 23, 10, 11, 21, 24); Carvanatha (verses 23, 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 coktam Manuna—with the Kadamba Ravivarman (verses 11, 24).

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

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

The Pallava Kumaravisnu ascribes them to Brahma;

api cattw Brahmagitath 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 smrticastrae — with Cancankaraja (verses 11, 16, 21, 24).

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

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

tatha coktam 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 Civamandhavaranman (verses 11, 24) Harivarman (id + 2); the Calukya Pulakecin 11 (Chiplun verses 9, 11, 17, 21, 24).

api coktam with the Kadambas Kukutshavarman (verse 11) and Mrgecavaran (verses 24, 25).

tatha coktam 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; inser Prea Eynkosey) attests the word of Manu as a proof;

“krutiac cathatilubda ye paradharmavilopakah”

“te yanti pitrihitis sardham narakam manur abravit”

Another inscription, in the whereabouts 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’.
Nepal...

"sa hi vievambharadhis sarvalokaguruh
smrtaḥ"  
"yad istam tasya tat kuryad Vyasa-gitam
idam yatha"  

The references to Vyasa and to the Mahabharata on the one hand; to Manu and
to the Dharmacātra (or Smṛti) on the other may appear contradictory. In fact, we know
that the epoepe and the 'law are closely
connected and that identical elements have
erltered 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 Somavamsis of Orissa; it is the verse 4
"Aditya 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 vasantatlaka 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 Laksmanana
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 Visnu-dharmottara;

svadattam paradattam va yo harec ca
vasundharam
visthayam krmitam eti pitrbhih sahitas
atha

In the same extract is also found again
the famous verse sastim vars (21) with the
reading accheta. It is probable that others
again, among the consecrated verses may be
found again in the chapter of the Visnu-dharma-
ottara 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 historica and censorious study
of the recensions of the Maha-Bharata finds
thus in the epigraphical documents, the
negative base that is too often wanting.

Still another of the traditional verses:
ashotayanti... (5) cited expressly as a verse
of the Maha-Bharata by Jayanatha of
Ucakalpa is found again in the extracts of
Hemadri (p. 507) in which it is ascribed to
Bhraspati namely evidently to the Bhraspati-
smriti 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 Bihār in the reign of Skandagupta between 136 and 146 Gupta (455-465 AD), such as it is shown on the plates of Visunopavarman the Pallava towards the 5th 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 AD). 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. Čivadeva 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 Čivadeva dated samvat 119 (Bhag. 12).

Text.

1. ......................................rayadipra
3. ......................................pacime 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: ‘Bhottavisthetoh prativarsam bharikajahah panca 5 vyavasyibhir grahaitavyah. It concerns evidently analogous if not identical service. Unfortunately the characters that precede visit on our inscription have remained undecipherable to me. — The vyavasayin 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)