



Library

IAS, Shimla

729.19 P 229 E



00064140

EPIGRAPHIC RESOURCES IN GUJARAT

PROF. RAMLAL PARIKH
DR. RAJESH JAMNADAS

MAA & COMPANY

729.19

P200E



EPIGRAPHIC RESOURCES IN GUJARAT

•

...

EPIGRAPHIC RESOURCES IN GUJARAT

Edited by

PROF. RAMLAL PARIKH

DR. RASESH JAMINDAR

Department of History and Culture
Gujarat Vidyapith, Ahmadabad



BUTALA & COMPANY
DELHI BARODA

Butala & Company
Publishers & Distributors
98, U.B. Jawahar Nagar,
Delhi-110007

Branch :
Opp. Surya Narayan Baug
Raopura Road,
Baroda—390001.

© Gujarat Vidyapeeth Ahmadabad
First Edition 1981
Copies 1000

Price Rs. 45.00



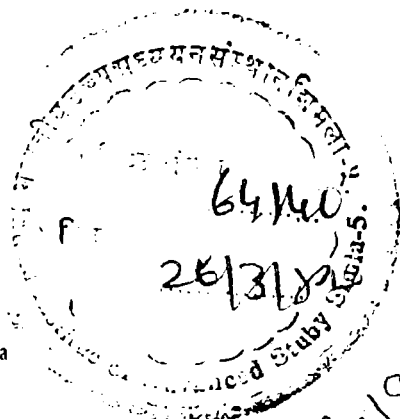
Library

IAS, Shimla

729.19 P 229 E



00064140



729-19
P229E

Printed at

Capital Printing Service, Delhi-110053 at
De-Lux Printers, Shahdara Delhi-110032.

Prof. K. D. BAJPAI



**General President
6th Annual Congress
Epigraphical Society of India
Ahmadabad**

CATALOGUE

Prof. T. V. MAHALINGAM



He was honoured with
Copper—Charter of the E.S.I.
at the 6th Annual Congress
held at Ahmadabad

EXT OF THE COPER-PLATE INSCRIPTION PRESENTED
TO DR. T.V. MAHALINGAM, RETD. PROFESSOR
OF ARCHAEOLOGY MADRAS UNIVERSITY
TO HONOUR HIM FOR HIS INVALUABLE
SERVICES IN THE FIELD OF INDIAN
EPIGRAPHICAL STUDIES. THE
PLATES WERE PRESENTED
ON 9-3-1980 ON BEHALF
OF THE EPIGRAPHICAL
SOCIETY OF INDIA
AT AHMEDABAD
GUJARAT

॥ ॐ ॥

भक्ताभीष्टवरप्रदं श्रुतिशिरःश्रीमन्तिनी मण्डनं
चण्डान्तान्तकखण्डनं वरमृगाभीतित्रिशूलान्वितम् ।
खण्डेन्दुग्रथितप्रसाधितजटाजूटं कृपासागरं
सेवे श्रीगिरिजार्द्धदेहममलं शान्तं महालिगनम् ॥

शुभमस्तु ॥ स्वस्ति विजयाभ्युदयशालिवाहन शक वर्षेषु एकोत्तरनव-
शताधिकसहस्रेषु वर्तमान श्री (सिद्धार्थिनामसंवत्सरे उत्तरायणे शिशिरर्तौ
कुम्भमासे कृष्णपक्षे सप्तम्यां भानुवासरे (अद्य क्रि० श० ६-३-१९८०) भारतीय
पुराभिलेखपरिपदः सुमहत्पस्मिन् श्री मदगुर्जरदेशललामायमानाहमदावादनगर-
समावेशितषष्ठाधिवेजनेपूर्वोक्तपरिषन्निर्णयमनुमोद्य सकलविद्वज्जनसमक्षं महाजन-
समक्षं च अधीतिबोधोच्चरणश्रेष्ठाय प्रेष्ठाय प्राच्यविधाविशेषविशेषज्ञाय
दाक्षिण्य प्राच्यलिपिमर्मज्ञाय लिपिशास्त्रकृतपरिश्रमाय प्रकटितप्राच्य-
शिलालेखताम्र-पट्टाय विश्वविश्वविद्यालयप्रख्यातयशसे समस्तविधापीठ-
सम्मानिताय प्रकाशितबहुतविमर्शनग्रन्थरत्नाय भारतीयपुरातत्व
पुराभिलेखशास्त्रविचक्षणाय नैकविद्वत्सम्मेलनेषु बहुत्र निणयूढप्रधान-
प्रत्यवेक्षकपदवीकाय कलामर्मज्ञाय श्रीतेरलुन्दूरग्रामान्तर्गं श्री तुलजेन्द्रपुरविनिर्गताय
श्रीवत्सगोत्रोद्भवाय यजुःशाखाध्यायिने श्रीलक्ष्मीनारायणशर्मणः प्रपौत्राय

(vi)

श्रीरामचन्द्रशर्मणः पौत्राय श्रीवेंकटरामशर्मणः पुत्राय श्रीरामचन्द्र शर्मणे
श्रीमहालिङ्गमित्यपरनामधेयेन जगद्विश्रुताय प्राध्यापकाय विद्याविनयसम्पन्नाय
सारस्वताय पुरुषाय तत्कृतपुराभिलेखपुरातच्चवसेवां साहित्यसेवां च बहुमान्य
संप्रदत्तापरिषन्मुद्रांकितेयं ताम्रपट्टिका—

पूर्वशासनसंस्कर्त्र संस्कृते अपूर्वशासनम् ।

निर्माय भवते दत्तं विद्वत्संतोषभूषितम् ॥

लिखितमिदं शासनं शासनाभिज्ञेन पण्डितआत्रेयश्रीमुद्रह्माण्येन ।
उत्कीर्णं चेदं लिपिकुशलेन श्रीवेंकटाचारिणा ॥

॥ शुभं भूयात् ॥

A GLIMPSE OF EPIGRAPHIC RECORDS IN GUJARAT

Sixth Congress of the Epigraphical Society of India was held on 9th to 11th March in Gujarat Vidhyapith, Ahmedabad for the first time. This gave an opportunity to have a glimpse of the epigraphical resources in Gujarat, which abounds in all types of inscriptions ranging from Ashokan rock-edict at Girnar to copper-plates of Maitrakas of Vallabhi and also iconographic and numismatic legends, temple inscriptions on marbles, inscriptions on memorial stones and ceramic seals excavated at Lothal. The epigraphic records in Gujarat abound not only in types and styles but in languages too. The catalogue prepared by Gujarat Itihas Parishad includes over 5800 inscriptions in Prakrit, Sanskrit, Gujarati, Arabic and Persian.

The Department of History and Culture of the Gujarat Vidya-pith thought of providing a glimpse into these abundantly rich historical resources in Gujarat. The proposed survey of surface-antiquities in Gujarat may bring into light many more such records and widen our understanding of the living past of Gujarat. Epigraphy is one such branch of history which lends credibility to our interpretations and promotes 'unending dialogue' between past and present. It also establishes the truth behind "No documents, no History". This volume was first prepared as a Souvenir Publication as a modest attempt to bring together knowledge of these rich resources in Gujarat through learned papers of some of the dedicated scholars of Indology in Gujarat. This has been later re-edited.

This volume, though occasional, it is hoped, will prove to be an useful handbook on this subject. Thanks to the labours of scholars who have contributed these articles. This became

(viii)

possible because of the enthusiasm of my colleague Dr. Rasesh Jamindar.

Prof. Ramlal Parikh
Hon. Prof.
Deptt. of History and Culture,
Gujarat Vidyapith.

CONTENTS

- I. Inscriptions of Gujarat : A Brief Survey ... 1 — 9
PROFESSOR H.G. SHASTRI,
B. J. Institute of Learning & Research,
Ahmadabad-380009.
- II. Arabic and Persian Inscriptions of Gujarat. ... 10—19
DR. Z. A. DESAI,
Director, Epigraphy, Archaeological Survey of
India, Nagpur.
- III. Post-Independence Epigraphical Discoveries in Gujarat. ... 20—35
DR. RASESH JAMINDAR,
Gujarat Vidyapith, Ahmadabad-380014.
- IV. Epigraphical resources of the temples of Gujarat. ... 36—39
PROFESSOR PRIYABALA SHAH,
Professor of Ancient Indian Culture & Sanskrit
(Retired), Saurashtra University, Rajkot.
- V. Archaeological activities in Gujarat with special reference to Epigraphical finds ... 40—47
PROFESSOR R.N. MEHTA,
Head, Department of Archaeology and Ancient
History, M.S. University of Baroda, Baroda.
- VI. Lothal seals provide key to the decipherment of Indus Script. ... 48—56
DR. S.R. RAO,
Surperintending Archaeologist, Western Circle,
Archaeological Survey of India, (Retd.) Vadodara.

- VII. Place-names as recorded in epigraphs of
Gujarat. ... 57—63
PROFESSOR R.N. MEHTA,
- VIII. The Eras used in the epigraphic records of
Gujarat. ... 64—72
DR. BHARATI SHELAT,
B. J. Institute of Learning & Research,
Ahmadabad-380009.
- IX. The development of Brahmi Script in
Gujarat. ... 73—80
DR. PRAVIN C. PARIKH,
B. J. Institute of Learning & Research,
Ahmadabad-380009.

CHAPTER I

**INSCRIPTIONS OF GUJARAT—A BRIEF
SURVEY**

PROF. H.G. SHASTRI

The State of Gujarat is profusely rich in the heritage of epigraphical records.

The study of inscriptions for reconstructing history on modern lines commenced in Gujarat during the first half of the 19th century. Since then numerous inscriptions in Gujarat have been read, edited and published in several journals including *Indian Antiquary* and *Epigraphica Indica*.

Epigraphical Bibliography

The Bibliography of the inscriptions of Gujarat published by GUJARAT ITIHAS PARISHAD in several parts during 1962-1972, enlists (i) 439 Prakrit-Sanskrit inscriptions on stone and copper-plates as well as 668 image-inscriptions dated upto 1300 A.D., (ii) 443 Sanskrit, Sanskrit-Gujarati and Gujarati inscriptions on stone and copper-plates, dated from 1301 to 1760 A.D., (iii) 3,695 image-inscriptions dated from 1301 to 1700 A.D., and (iv) 623 Arabic and Persian inscriptions dated from 920 to 1953 A.D.¹ The total number of the published inscriptions enlisted in these bibliographies amount to 5,868. The addition of the inscriptions published subsequently and the numerous inscriptions (especially those on images and on memorial stones) lying unpublished would bring in an immense increase in this number.

Excavations

Archaeological excavations at some Harappan sites like Lothal (Ahmedabad District). Rozdi or Shrinathgadh (Rajkot District) and Surkotada (Kachchh District) have yielded inscribed seals and sealings, but the script of this proto-historic period is not yet deciphered convincingly.

Historic Period

As for the historic period, the Girnar Rock Edicts² (circa 225 B.C.) of the Mauryan emperor Asoka represent the earliest known inscriptions in Gujarat. The Girnar rock (Junagadh District) 'is unique for the history of India' as it bears side by side inscriptions of three kings—Asoka, Rudradaman and Skandagupta.

The next outstanding inscriptions are those of the Western Ksatrapas. The inscriptions of King Castana, the founder of the Kardamaka lineage of the Ksatrapa dynasty, known before some ten years, were dated (S.E.) 52.³ But a newly discovered inscription at Andhau (Kachchh District),⁴ is dated (S.E.) 11 during the reign of Castana, and the date of another inscription, found at Daulatpur in Kachchh, is recently read by Dr. V.V. Mirashi to be (S.E.)⁵ during the reign of Castana.⁵ These early dates of the reign of Castana have led us to reconsider the problem of the origin of the Sakatra and ascribe it to the Ksatrapa King Castana who seems to be a Saka, rather than to the Kusan King Kanishka I who belonged to a different tribe named Yue-Chi.

The Junagadh Rock Inscription⁶ of King Mahaksatrapa Rudradaman I, dated 150 A.D., is unique as an early example of a Sanskrit record composed in high prose style. It is remarkable that it also gives the origin and early history of the Sudarsana reservoir at Girinagara (Junagadh) and records the names of the local governors of Chandragupta Maurya and Asoka Maurya, who flourished more than 400 to 450 years before the date of this epigraph.

The recent discovery of a relic-casket inscription⁷ at Devnimori near Shamalaji (Sabarkantha District), dated year 127 during the reign of Kathika Kings, has given rise to a new

problem about the origin and prevalence of the Kathika Era, which seems to be identical with the Era named after Kalchuris in later times.

The legends on the coins of the Western Ksatrapas have supplied valuable data for fixing their genealogy and chronology. An up-to-date study of their dates is made by Prof. Rasesh Jamindar and embodied in his *KSHATRAPA-KALANUM GUJARAT* (1975).

Like the Junagadh Rock Inscription of Rudradaman I, the Rock-Inscription⁸ of Skandagupta, dated 455-57 A.D. records the destruction and re-construction of the dam of the Sudarsana reservoir at Girinagara. It is composed in verse in the Vaidarbhi style of the Gupta period.

The copper-plate inscriptions of the Maitrka kings of Valabhi form the most copious source of information for the history of the Maitraka kings and their kingdom. They are dated 502 to 766 A.D. This author prepared a thesis⁹ on the basis of the data supplied by these inscriptions. Its results are embodied in his *Maitraka-kalin Gujarat* (1955). The copper-plates record royal charters about grants of land, issued by sixteen out of the nineteen kings of the Maitraka dynasty. The published grants already number more than a hundred ; and more and more copper plates of this dynasty come to light almost every year. The grants contain the eulogy of the royal donor and his predecessors, composed in high prose style.

The copper-plate records¹⁰ of the Rashtrakuta kings of the Lata branch have shed ample light on the political history of Main-land Gujarat during the post-Maitraka period. The conspicuous absence of the epigraphic records of the Capotkata kings of Anahilwad Patan (Mehsana District) has left the problems of their genealogy and chronology unsolved.

The Chaulukya period (942-1304 A.D.), renowned as the golden period in the history of Gujarat, abounds both in stone-inscriptions and copper-plate inscriptions.¹¹ They afford valuable data about the gradual expansion and extent of their vast kingdom. They bear testimony to the extension of their sway

or supremacy far beyond the present borders of Gujarat, especially in Rajasthan and Malwa.

The copper-plates also supply particulars about the various grantees, the administrative divisions and sub-divisions of the kingdom and the different eras and chronological systems used in the successive periods. The Chaulukya kings issued many of their grants to old or new temples rather than individual Brahmanas. The stone-inscriptions are generally pertaining to the erection or restoration of temples or other monuments. Some of them embody PRASASTIES composed by accomplished poets in ornate verse. The Vadnagar stone-inscription¹² for instance, presents a *Prasasti* of King Kumarapala for erecting the fort-wall of Anandapura in V.E. 1208, composed by the blind poet Sripala. Brahmana Sridhara, born in the family of astrologer Uyabhatta, is the hero of a *Prasasti* composed in 60 verses and dated V.E. 1273.¹³

Poet Somesvara, the hereditary *Purohita* of the Chaulukya dynasty, has contributed an exquisite *Prasasti* about the erection of a marble-temple on Mt. Abu by Minister Tejapala in V.E. 1287.¹⁴ The poet also composed the *Prasasti* of the Vaidyanatha temple at Dabhoi (Baroda District) in V.E. 1311.¹⁵ Nanaka, a versatile scholar, figures as the hero of two *Prasastis*, one composed by Pcet Krsna renowned as Bala-Sarasvati, and the other composed in V.E. 1328 by Ganapati Vyasa, the author of *Bhara-dhvamsa*.¹⁶ Some stone-inscriptions supply information about successive restorations of the celebrated Somanatha temple at Prabhas Patan (Junagadh District).¹⁷

The Prabhas Patan stone-inscription (1264 A.D.)¹⁸ of the time of the Vaghela King Arjunadeva is unique in two respects. (1) It records in Sanskrit an account of the erection of a mosque by Khoja Piroz of Hormuz and the grant-issued by him for its maintenance. (2) It is dated in equivalent years of four different eras, viz. *Hijri*, *Vikrama*, *Valabhi* and *Simha*.

The tradition of inscribing *Prasastis* continued even after the end of the Chaulukya Period.

The two *Prasastis* inscribed at a step-well of Khambhat, (Kheda District), dated V.E. 1539, also record the names of the architects who constructed it.¹⁹

The Dahod stone-inscription, dated V.E. 1545, not only records the erection of the fort, but also gives the *Prasasti* of the successive exploits of Mahmud Shah I. It gives only the direct lineage of ancestors excluding the Collateral Predecessors.²⁰

The prose passage supplemented after the Sanskrit *Prasasti* of the splendid step-well at Adalaj (Gandhinagar District), dated V.E. 1555, gives an exact idea of the then current form of the Gujarati language.²¹

The *Prasasti* given in Una Stone-inscription of V.E. 1582 was composed by Minister Somanatha of the Abhyantara Nagara caste.²²

An incomplete Giranar inscription gives the longest lineage of the Chudasama kings from Mandalika I (acc. V.E. 1316) to Mandalika III (d. V.E. 1527).²³

Satrunjaya stone-inscription, dated B.E. 1587, contains a beautiful *Prasasti* of Karmaraja, Mahamatya of King Ratnasimha of Mewad, who is credited with the seventh renovation of the main temple.²⁴ A similar *Prasasti* eulogises the next renovation by Soni Tejapala in V.E. 1650.²⁵

The *Prasasti* of the Vadipura Parsvanatha temple at Patan, dated V.E. 1652, gives a complete Pattavali of the Kharatara Gaccha.²⁶

These are some select examples of *Prasastis* composed and inscribed during the Bultanate Period (1304-1573 A.D.) and the Mughal Period (1573-1757 A.D.). It is not necessary to notice all the *Prasastis* given in the inscriptions of Gujarat.

It is worth noting that the *Ilahi* Era introduced by Emperor Akbar was current in Gujarat, as indicated by the mention of its equivalent year along with the year of the *Vikrama* Era in several inscriptions of the Mughal Period.

The inscriptions incised on stone and metal images, mentioning names of the patrons and the priests who constructed them, along with their dates, form a very large number among inscriptions of Gujarat. Even the image-inscriptions in the numerous Jaina shrines on Mt. Satrunjaya, Mt. Girnar and Mt. Abu number in several hundreds.

We come across PALIYAS (memorial stones) bearing inscriptions commemorating the demise of warriors or *satis* at numerous places in Gujarat, especially in Saurashtra and Kachchha. They mostly belong to the medieval and early modern periods. The mention of the then reigning king and the date of the event in these records has often proved valuable in checking the dates given in bardic accounts.

Compilations

Inscriptions of Gujarat also compiled in several collections, directories or books on historical, religious and archaeological places.

Burgess and Cousens noticed and published some inscriptions in their *Revised List of Antiquarian Remains in the Bombay Presidency* and works on the *Architectural and archaeological remains in North Gujarat. Saurashtra and Kachchh*. Similarly Shri D.P. Khakhar noticed several inscriptions of Kachchh in his *Report on the Architectural and Archaeological Remains in the Province of Kachchh* (1879).

The earliest compilations of inscriptions in Gujarat were prepared and published by the Archaeological Department of the Bhavnagar State: (1) *Bhavanagara-Pracina-Shodha-Samgraha* (1885) wherein some select inscriptions of Gujarat, Mewad and Marwad were edited with their ink-impressions and translated both in Gujarati and English, supplemented by a list of a number of inscriptions in the different parts of Saurashtra with their brief contents. (2) A selection of Arabic and Persian Inscriptions (dated from 591 A.H. to 1291 A.H.) Published in 1889 under the title *Corpus Inscription Bhavnagari*, and (3) *A Collection of Prakrit and Sanskrit Inscriptions* pertaining to the Mauryan, Saka (Kshatrapa), Gupta, Valabhi (Maitraka), Surya (Solar), Gohil and Solanki dynasties, dated from 3rd cent. B.C. to V.E. 1876.

Prachina Jaina-Lekha-Samgraha. Part II (1921) by Muni Jinavijaya contained numerous inscriptions of Jain temples at Shatrunjaya, Girnar and other places in Gujarat as well as those of the Jain temples built by the officials of Gujarat on Mt. Abu.

Historical Inscriptions of Gujarat were compiled and classified dynastywise by Shri G. V. Acharya and published in three parts in 1933, 1935 and 1942 by *Forbes Gujarati Sabha*, Bombay. It included about 310 historical inscriptions dated from ancient times (3rd cent. B.C.) to the end of the Vaghela dynasty (circa 1300 A.D.)

The Baroda State published two collections of inscriptions in the State—Vol. I entitled *Important Inscriptions from the Baroda State* (1943) edited by Shri A. S. Gadre, the Director of its Archaeological Department and containing 12 select inscriptions dated from 200 to 1735 A.D. and Vol. II : *Muslim Inscriptions* (1944) edited by Mr. G. Yazdani and Shri R.G. Gyani and containing some select Persian inscriptions in the State.

Meanwhile Shri D.B. Diskalkar, the Curator (1919-1929) of the Watson Museum, Rajkot prepared a systematic collection of *Inscriptions of Kathiawad* mainly on the basis of the impressions of inscriptions taken by his predecessor Shri Vallabhji H. Acharya by visiting numerous places in the different parts of Saurashtra. They were published in Vols. I-III (1939-40) of *New Indian Antiquary*. The collection contains 193 inscriptions dated from 1201 to 1979 A.D.

Corpus Inscriptionum Indicarum Vol. IV

Inscriptions of the Kalachuri-Chedi Era (1955) cited by Dr. V.V. Mirashi contains a number of inscriptions of South Gujarat where the era was in vogue from the 5th to the 8th cent. A.D.

A number of inscriptions discovered in South Gujarat and Central Gujarat are edited and published by Shri A. V. Pandya in *Vallabh Vidyanagar Research Bulletin*, Vol. I, Issues 1-2 (1957).

Many Arabic and Persian inscriptions in Gujarat are published in the issues of *Epigraphica Indo-Moslemica* and *Epigraphica Indica : Arabic and Persian supplement*. A number of them are edited by Dr. Z.A. Desai the retiring President of this conference.

This author contributed epigraphic data to *Historical and Cultural Chronology of Gujarat* (from Earliest Times to 942 A.D.) edited by Dr. M. R. Majmudar and published by M.S. University of Baroda in 1960.

Part 4 of *Historical Inscriptions of Gujarat*, pertaining to the Sultante Period is prepared by this author on the lines of the preceding parts and recently published by *Forbes Gujarati Sabha*, Bombay September, 1979. It includes 113 inscriptions in all. Part 5 about the historical inscriptions of the Mughal Period is almost ready for being sent to the Press.

Many more inscriptions pertaining to the Ancient Period have come to light after the publication of Parts 1-3 of this series. A supplement of these inscriptions is a long-felt desideratum.

The Archaeological Directorate of the Gujarat State needs to be enriched by the establishment of the posts of an Epigraphist for Sanskrit Inscriptions and another for Arabic and Persian Inscriptions. It is now high time for the preparation and publication of critically edited compilations of historical inscriptions of Gujarat, especially those of the Ksatrapas, the Maitrakas, the Rashtrakutas, the Chaulukyas, the Sultans, the Maghals and the Marathas.

Epigraphic records have ever proved to be a valuable and copious source of information for the political and cultural history of Gujarat. Right down from A.K. Forbes, the author of *Rasmala* (1856), and Bhagvanlal Indrajī almost all historians have availed themselves of this important source, especially for the ancient period. Inscriptions of Gujarat have also been studied from various points of view and their results are embodied in works like *Studies in the Historical and Cultural Geography and Ethnography of Gujarat* (1949) by Dr. H. D. Sankalia *New Dynasties of Medieval Gujarat* (1969) by Shri A.V. Pandya, *A critical study the Chronological systems in Gujarat* (unpublished) by Miss B.K. Thakar (now Smt. B.K. Shelat). *The Evolution of the Brahmi into the Nagari Script in* (1974) by Dr. P.C. Parikh, *Data Supplied by the Sanskrit Inscriptions in Gujarat of the Muslim Period*, (unpublished) by Dr. I.V.

Trivedi and *The Administrative Systems in Gujarat from the Maitraka period to the Chaulukya Period* (unpublished) by Dr. Y. I. Dixit. The epigraphic records can yield valuable data for the study of several other aspects of the political and cultural history of Gujarat, especially for the ancient and medieval periods.

References

1. Part 2 by Dr. P. C. Parikh, 1962. Part 3 by Dr. N. A. Acharya (1966), Part 4-5 by Dr. I. V. Trivedi (1969) and Part 6 by Dr. Z. A. Desia (1972).
2. Hultsch, *Corpus Inscriptionum Indicarum*, Vol. I, pp. 1-26.
3. Shri R. D. Banerji, *Epigraphia India*, Vol. XVI, pp. 23 ff.
4. Smt. Shobhana Gokhle, *Journal of Ancient Indian History* Vol. II, Parts 1-2, pp. 104 ff.
5. *Journal of Oriental Institute*, Vol. XXVIII, No. 2 pp. 34 ff.
6. Kielhorn, *Epigraphia Indica*, Vol. VIII, pp. 42 ff.
7. R. N. Mehta & S. N. Chowdhary, *Excavation at Devnimort*, pp. 45 ff.
8. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, pp. 58 ff.
9. Approved by the University of Bombay for the Degree of Ph. D. in 1947.
10. Shri G. V. Acharya, *Historical Inscriptions of Gujarat*, Part 2, Nos. 120 to 136 ; Part 3, Nos. 125 A to 130 A.
11. *Ibid.*, Part 2, Nos. 137 to 205; Part 3, Nos. 206 to 226, 136 A to 158 A.
12. *Epigraphica Indica*, Vol. I, pp. 293 ff.
13. *Ibid.*, Vol. II, pp. 437 ff.
14. *Ibid.*, Vol. III, pp. 200 ff.
15. *Ibid.*, Vol. I, pp. 20 ff.
16. *Indian Antiquary*, Vol. XI, pp. 98 ff.
17. For instance, Shri G. V. Acharya, *op. cit.*, No. 156.
18. *Indian Antiquary*, Vol. XI, pp. 241 ff.
19. H. G. Shastri, *Historical Inscriptions of Gujarat*, Part 4, Nos. 14-15.
20. *E.I.*, Vol. XXIV, pp. 212 ff; *Ibid.*, No. 17.
21. *Ibid.*, No. 20,
22. *Ibid.*, No. 28.
23. *Ibid.*, No. 79.
24. *Ibid.*, No. 30.
25. Diskalakar, *Inscriptions of Kathiawad*, No. 106.
26. *E. I.*, Vol. I, pp. 319 ff.

CHAPTER II

ARABIC AND PERSIAN INSCRIPTIONS OF GUJARAT

DR. Z. A. DESAI

The province of Gujarat is rich in Arabic and Persian inscriptions. Numbering more than one thousand, that have so far come to light, these are to be found in almost all historical towns and cities (and a number of other places too), but their number is large in the towns of Ahmedabad, Broach, Cambay, Mangrol and Patan (N.G.). The other towns where these are found in sufficient number are Bhuj, Ghogha, Prabhas Patan or Somnath and Surat.

Earliest Inscriptions

Gujarat has the distinction of having some of the earliest Muslim inscriptions in India. We have found about half a dozen 12th Century records of the pre-Muslim period of Indian history, from Bhadreswar in Kutch District. The inscription from the Kach-ni-Masjid at Ahmedabad, bearing the date A.H. 445 (1055 A.D.), has been considered to be the earliest Arabic inscription of Gujarat, but on palaeographical and other grounds, it seems to have been set up later. There are, in addition, about 20 inscriptions of the 13th century, that is to say of the pre-muslim period of Gujarat's history. The number reaches, about 130 in the 14th century when Gujarat was a part of the Delhi Sultanate.

Inscriptions from 15 Century which saw the rise and spread of the independent Sultanate in Gujarat there are about 180

inscriptions, and of the 16th century, about 140. Of the Mughal period, we have about 150 inscriptions of the 17th and of the 18th-19th centuries which saw the decline of the Mughal power and establishment of Maratha rule, about 250. The rest are undated or contain religious text only.

Apathy of Scholars

But, it is a matter of regret that this rich epigraphical material, providing varied historical information, has not attracted the attention it deserves of the modern writers of Gujarat history. One of the main reasons for this apathy is perhaps the lack of the material in print (at least until recently, that is to say the late fifties of the present century). As it is, the study of Arabic and Persian inscriptions of the country as a whole has not engaged the attention of scholars as compared to Sanskrit and Dravidian epigraphs; the reason for this is not far to seek: the latter, unlike the former, constitute the only chief source for the ancient Indian history and as a result, their study was indispensable. The same is the case with the Arabic and Persian Inscriptions of Gujarat.

Role of Kathiawad

Nevertheless, this study was not totally overlooked. During the second half of the 19th Century, when the compilation of the district gazetteers of different states was taken up, information, among other things, on epigraphs was also collected and incorporated in varying degrees in these gazetteers. Gujarat being in those days part of the Bombay Presidency, the volumes of Bombay Gazetteers pertaining to Gujarat districts including Kathiawar contain some details of or reference to inscriptions and in very few cases even transcripts or translations. In this regard the volume on Kathiwar is quite rich, which is perhaps due to the personal interest taken in the matter by the then British Political Agent Colonel Watson who was also responsible for the setting up of the archaeological or antiquarian departments and museum in Kathiawad, of which the Rajkot Museum named after him, collected through its zealous and indefatigable Curator Shri Vallabhji Hardatt, Acharya, impressions of hundreds of inscriptions including about sixty seventy Arabic and Persian ones. from all over

Saurashtra. To Saurashtra again, goes the credit of being the first in Gujarat and even India to publish the collections of Sanskrit as well as Persian inscriptions of the region. Not many scholars are aware that the Antiquarian Department of the erstwhile Bhavnagar State published as early as in 1889 *Corps Inscriptionum Bhavnagari*, incorporating texts and translations, along with notes, of 51 inscriptions from Ahmedabad (2) Delwada (1), Dwarka (1), Ghoga (1), Kharakdi (1), Loliyana (2), Mahuva (1), Mangrol (17), Patan-Somnath (13), Radhanpur (2), Ranpur (4), Talaja (1), Tharad (1), Una (1), and Verawal (3). About a decade and a half earlier, the great German Scholar H. Blochmann, of the Calcutta Madrasa, had published 9 inscriptions—8 from Ahmedabad and 1 from Sidhpur in the *Indian Antiquary* Vol. IV (1875), pp. 6-8. 289-293, from the impressions received by him from James Burgess.

Epigraphical Compilations

Apart from this, texts of some inscriptions from Ahmedabad, Broach, Cambay, Champaner, Dholka, Junagadh, Ranpur, Sidhpur and Sojali (Mahmudabad) were published in the reports of the Archaeological Survey of India, viz. James Burgess, *The Muhammadan Architecture of Broach, Cambay, Dholka, Champāner and Mahmudabad in Gujarat* (London, 1896), James Burgess, *Memorandum on the Antiquities of Dabhoi Ahmedabad. Than, Jungadh, Girnar and Dhank* (Bombay, 1875; J. Burgess, *Report on the Antiquities of Kathiawar and Kachh* (London, 1876); J. Burgess, *Notes on a visit to Gujarat*, J. Burgess, *The Muhammadan Architecture of Ahmedabad, I-II* (London, 1900, 1905); J. Burgess and H. Cousens, *Architectural Antiquities of Northern Gujarat* (London, 1903); and J. Burgess and H. Cousens, *Revised List of Antiquarian Remains in the Bombay Presidency and the Native States*, etc. (Bombay, 1897).

However, it may be noted that the texts published in the above publications were very incorrect with the result that cases are known in which scholars and historians like Professor M. S. Commassariat who had to reply on there only, were led into error.

Arabic and Persian Supplement

The inception of a separate biennial Persian Supplement for the *Epigraphia Indica* (a journal for Sanskrit and Dravidian

inscriptions which was started in 1886) in the first decade of the present century consequent upon the creation of a separate post, that of Muslim Epigraphist in 1903 is a landmark in the history of Persio-Arabic epigraphical studies. Its issue for 1907-08 appeared in 1909 after which the series was named *Epigraphia Indo-Moslemica* renamed, again, after independence, *Epigraphia Indica Arabic and Persian Supplement*, the first issue under the new name being that of 1951 and 1952). The Supplement was made an annual number from its 1961 issue onwards. However, though the Series did generate interest for the study of Arabic and Persian Inscriptions, the vast epigraphical material, comparatively speaking, remained unexplored and unpublished. However, some scholars like Chaudhary Muhammad Ismail and Mr. C.R. Singhal (Prince of Wales Museum, Bombay), Shri Q. M. Muneer and Dr. M. Nazim (Archaeological Survey of India, Poona), Dr. Ghulam Yazdani (Director, Department of Archaeology, H.E.H. Nizam's Dominions Hyderabad and Honorary Muslim Epigraphist, 1915-1941), and Khwaja Muhammad Ahmed (Department of Archaeology, Hyderabad) contributed a few articles to this journal on Gujarat inscriptions numbering about 50. These include 33 inscriptions published in a separate issue *Epigraphia Indo-Moslemica*, 1933-34, Supplement, as a part of the study of epigraphs from the Bombay Presidency for which Dr. Nazim was appointed as a special officer. Dr. Nazim's article and Dr. Yazdani's supplementary article that appeared in the next, that is 1935-36, issue, made a study of hardly 40 inscriptions, while those by the other scholars between them, studied hardly dozen epigraphs in all.

Other Studies

Outside the Survey and its journal, however, Mr. Ram Singh Saksena of Gwalior had published 4 inscriptions from Wadhwan in Surendranagar district in the *Indian Historical Quarterly*, Vol. IV (1928). But it is perhaps Dr. M.A. Chughtai of Lahore (Happily still alive; then working in the Deccan College, Poona) who made substantial contribution to the study of Gujarat inscriptions. He published in various journals, like *Journal of the Gujarat Research Society*, Vol. III (1941).

Bulletin of the Deccan College and Research Institute Poona, Vols. III (1942), IV (1943), *Proceedings of the Indian History Congress*, 1939, etc., about 80 inscriptions of which the largest number 74 is from Ahmedabad. The Archaeological department of the erstwhile Baroda State also published in 1944, a small volume entitled *Muslim Inscriptions*.

Publication of Inscriptions

The establishment of a full fledged office of the Assistant Superintendent for Epigraphy (for Arabic and Persian Inscriptions) in 1946, which started its work in right earnest in 1953, gave a great impetus to Arabic and Persian epigraphical studies. As a result, along with epigraphs from other regions, those from Gujarat received considerable attention. Apart from collection about 1000 inscriptions (which have been listed in the *Annual Reports on Indian Epigraphy*), not less than 152 inscriptions were published by me under the following headings in the various issues as indicated :

- | | |
|--|----------------|
| 1. Inscriptions of the Sultans of Gujarat from Saurashtra (21) | 1953 &
1954 |
| 2. Inscriptions from the Museum of Antiquities, Junagadh (8) | 1955 &
1956 |
| 3. Arabic Inscriptions of the Rajput Period from Gujarat (9) | 1961 |
| 4. Khalji and Tughluq Inscriptions from Gujarat (24) | 1962 |
| 5. Inscriptions of the Gujarat Sultans (32) | 1963 |
| 6. Early Kufi Epitaphs from Bhadreswar in Gujarat (8) | 1965 |
| 7. Inscriptions on the Bhadra Gateway. Ahmedabad (2) | 1965 |
| 8. An Early Sultanate Record from Baroda (1) | 1968 |
| 9. An Early Fifteenth Century inscription from Gujarat (1) | 1968 |
| 10. An Early Fourteenth Century Epitaph from Gujarat (1) | 1970 |
| 11. Some Mughal Inscriptions from Gujarat (14) | 1970 |

12. Some Fourteenth Century Epitaphs from 1971
Cambay in Gujarat (30)
13. An Interesting Parsian Inscription from 1973
Baroda in Gujarat (1)

Apart from this, the *Gujarat Itihas Parishad* has, as part of its Gujarat series of Sources of Gujarat History (Gujarat Itihas Sandarbha-Suchi) published in 1972, part VI containing a list of Arabic and Persian Inscriptions of Gujarat 920 to 1953 A. D. compiled by this writer.

Efforts Needed

While the above work is by no means negligible, it will be easily admitted that much remains to be done, both in the matter of surveying and publishing of inscriptions. Every now and then, new inscriptions (even from Ahmedabad) are being found. A regular survey is bound to bring to light many more such records which might throw further light on the medieval history of Gujarat. It is here where the efforts of the Epigraphy (Persian and Arabic) Branch of the Archaeological Survey of India *which has to serve the entire country* can be gainfully supplemented by such agencies as the Gujarat State Department of Archaeology and the University Departments of History; even teachers at Primary and Secondary Schools level can play a useful role in bringing to light new epigraphs.

Inscriptions Valuable for Local History

This is very necessary for presenting a comprehensive picture of Gujarat's past. No doubt, there are more than a dozen written books in Persian dealing with the history of Gujarat (which again, it must be stressed, have not been fully utilised in writing Gujarat's history). Even then, the inscriptions do supply information not found therein. They are extremely valuable for local history to which less attention was paid by the court historians. They furnish names of dozens of new officials and noblemen of first rans and their place and exact time of postings, such as, to name only a few; Ikhtiyarud Din Ali, Ikhtiyarud Din Balarami, Malik Shamsud-Din Ali Amir-iku, Sayyidul-Umara Badrud-Din Abu Bakr, Malik Khanshah.

Malik Ruknud-Din Qutlugh, Muqarribud-Din Hilal Maliki, Sharafud-Din Subrah Zafar Khani, Malik Khushbash and the like of the Khalji-Tughluq period; and Malikush Sharq Jauhar, Malik Fadlullah Abu Raja, Malikush-Sharq Jamalud-Din Bibamad, Malik Marjan, Sirajul-Mulk, Mukhtassul-Mulk, Khan-i-Azam Rai Sikandar Khan, Khan-i-Azam Adil Khan, Nizam grandson of Jam Tamachi, Malik Sandal, Malik Amin, Khan-i-Azam Kamal Khan, Khan-i-Azam Ahmad Khan, Khan-i-Azam Nasir Ulugh Khan, Malikush-Sharq Shamshirul-Mulk, Malik Hablul-Mulk, Malik Shaikh Jalal, Malik Mallu Sultani, Khan-i-Azam Alawal Khan Pauladi, Malikush Sharq Ainul-Mulk Shitabi and the like of the Sultanate period. In the case of most of these, their names along with those of their fathers are given.

Even in respect of the noblemen and officials known from historical works or other sources, the inscriptions at times provide exact information about the date and place of their posting as also, in some cases, the names of such of them as are mentioned only by their titles in historical works. These include, again to name only a few, Malik Muzaffar, Daulatshah Butahari, Malik Qabul Quran Khwan, Malik Mufarrih, Khan-i-Jahan Malik Munir Khan-i-Azam Ikhtiyar Khan, Khan-i-Azam Dastur Khan, Adu Jiu Wajilul-Mulk, Sher Khan Pauladi and the like. In quite a few cases, the inscriptions correct the names of these officials.

Sufficient historical information, even in the political field is available from these inscriptions. For example, a record from Baroda provides information, not recorded elsewhere, in connection with Sultan Mahmud Ghaznavi's Somnath expedition ; it refers to a battle fought at Bhesana (now part of Baroda City). Similarly, a number of battles, not reported in historical works, are mentioned in epigraphs along with their dates, to the month and day. It is known only from two inscriptions from Prantij that the last Sumara chief of Sind was habitated in Prantij region after his defeat and deposition by Firuz Tughluq. This would in turn explain the presence of the Sumara community in this part of Gujarat.

Likewise, these inscriptions do give designations and names of posts which were then current, e.g. Masnad-i-Ali, Amir-i-Ku, Amir-i-Koh, Dawidar-i-Khass and Sar-Dawidar-i-Khass, Arid-i-Mamalik, Khassa-Nawis, Sadr, Muqta, Mutasarrif, Hajib-i-Dargah, Qurbeg-i-Maimana, Kotwal, Jamdar-i-Khass, Shahna-Bek, Khazin-i-Mamalik, Wajadar, Sarkhail, Thanadar, Darogha, Faujdar, Jamadar, Diwan, Nazir, Nadim, Dabir. etc. This and similar sort of information regarding administration is not usually available in recorded history and is therefore extremely valuable; it is all the more so, as practically no archival material of the pre-Mughal period in the form of farmans, etc. has survived, but we have got a few inscriptions which contain royal orders or edicts, which thus give an idea of the tax-system then prevalent condition of some sections of people or harassment caused to them, difficulties of the traders or travellers etc., and of steps taken to redress these. For example, we have an early fifteenth century inscription from Mangrol containing an order abolishing the marriage-tax which the local officials used to levy on the non-Muslim subjects. Similarly, an inscription from Cambay records abolition of a number of levies and taxes by Muzaffar Shah II in that port town for the convenience of the travellers to and traders to that city. Likewise, an inscription, set up at four places in the Sorath region of peninsular Gujarat records an order issued by Aurangzeb's governor Shah Wardi Khan, prohibiting the custom of compelling the merchants to purchase the produce of the land of officials etc. through *Udhad* system, as it caused loss to them. Then we have a *Qaulnama* issued by Shah Jahan's official at Dabhoi granting relief in taqavi-recovery etc. to farmers. Likewise, Will and Attestation—Deed are also met with. The establishment of a Marketing Yard at Sidhur in Shah Jahan's time to enable merchants to conduct their transactions in peace and without loss is known from an inscription from Sidhpur. An epigraph from Surat of the same emperor's time gives details of the working of a Caravansarai.

While it is well known that an inscription mentioning the Queen-Mother of Ahmad Shah II and another mentioning Mahmud Begda's Queen Rani Sarai, who is popularly but wrongly called Rani Sipri or Sabrai exist at Ahmedabad, very few people know that there is at least one more inscription

in this city which mentions another lady of the royal family Rani Hir Bai who built in A.H. 922 (1516-17 A.D.), the mosque now called Mansha-ni-Masjid in the Saraspur quarter of the city. There are half a dozen ladies of rank who also find mention as builders of mosques. For Example, Bibi Buddu the Wet-Nurse of Malik Shaban, built the mosque in the Daria-pur-Dabgarwada Mahoalla in A.H. 850 (1446-47). Incidentally, this last-mentioned inscription helps us to locate the now forgotten Buddupur quarter of the city mentioned by the author of the *Mirat-i Ahmadi*.

A large number of 13th and 14th century epitaphs from coastal towns of Veraval, Cambay, Rander, etc. bespeak of the presence of considerable number of foreign-settlers in different walks of life there. These include scholars, poets, merchants, traders, etc. who contributed to the diverse activities in the busy port-city like Cambay.

Inscriptional Value for Studying Architecture

These inscriptions have also proved to be of great help in the study of architecture as they validate the dating of the monuments and also identify them. Inscriptions recording the laying out of gardens and fruit-orchards, other than that of Malik Shaban, etc. which are known from other sources, have also been found.

Records Furnishes Cultural Life

Interesting information furnished by an inscription from Broach reveals that the Sur San—solar adaptation of the lunar Hijri Calendar which was in great vogue in the Deccan was also in use in Gujarat. Again the fact that in Gujarat, of all the provincial kingdoms, the use of regnal year in official records which historians mostly know as having been universally adapted by the Mughal emperors, seems to have been in vogue, is indicated by a number of inscriptions; at least inscriptions of Muza-ffar Shah II of the regnal years 2, 4, 6, 12 and 14 have been found at Ahmedabad, Cambay, Himatnagar and Sankheda.

That in those days too, the custom of the renaming of towns and cities, as of to-day was quite common, is indicated by a number of inscriptions. History mentions, in this connection, only Junagadh and Champaner named Mustafabad and

Muhammadabad respectively, but we have in inscriptions Dohad named as Mahmudnagar, Malia (Miyana), as Rasulabad, Sanchoe, as Mahmudabad and Tankaria (in Broach district) as Mustafabad.

A few inscriptions of Sultan Mahmud Shah I and Bahadur Shah found respectively at Sanchoe and Jalore in Rajashtan and Bhamer in Dhulia (Dhule) district of Mharashtra indicate the exact boundaries of the Sultanate at that time.

The Gujarat inscriptions are also remarkable from the artistic point of view. The Ahmedabad inscriptions of the Sultanate period display a high quality of calligraphic art in addition to the highly complicated and intricate flourishes for which Bengal inscription are famous. Three distinct facets of this art are clearly portrayed by these epigraphs: first of the early and thirteenth century recods, which is highly artistic and confined to epitaphs, the second, of the presultanate and Sultanate records, resembling the Bow-and-Arrow variety of Bengal and the third of the elegant Mughal records in Nastaliq style. There are extremely fine specimens of Naskh, Thulth and Nastaliq styles. All these provide a rich feast to the eye.

In the field of linguistic studies too, an inscription from Ahmedabad has provided the specimen of proto-Urdu language of the middle of the 16th century. Again, an inscription of 1387 A.D., from Cambay uses the word *Parab*. Surnames like Lakhat and Kaliwat are also found as early as in 15th century inscriptions.

There are some more aspects of history for which these inscriptions provide useful information but want of space prevents us from mentioning these. The above brief account is sufficient to show that the Arabic and Persian inscriptions of Gujarat are an extremely valuable source for the various aspects of its history, all the more so, since they are free from orthographical mistakes so commonly found in Persian or Arabic historical works.

CHAPTER III

**POST-INDEPENDENCE EPIGRAPHICAL
DISCOVERIES IN GUJARAT**

DR. RASEH JAMINDAR

Importance of Epigraphy

Inscriptions are the most indispensable, authentic and copious source of information for the knowledge of Indian Culture in general and especially for its ancient times in particular. These archival sources are a store-house of knowledge in all fields of human life and culture in general while must for Indian history in particular. Therefore, M.M.R.S. Panchamukhi has rightly said that Indian Epigraphy has a special message to give to the world in consonance with the philosophy and religion it developed for the good of the mankind. No other nation in the world imparts such a lesson of caution and action to achieve the goal of eternal happiness.¹ Indian inscriptions, on account of the entangling variety of the scripts and languages used in them across the country, pose many problems to Epigraphists, Palaeographers, Art Historians and Linguists ; and a vigorous exercise jointly is needed to overcome them.

Nevertheless, after Independence there is a growing interest we see in our country in the study of our long cherished and chequered haritage; for which scholars would have to tap and consult original sources of information. This atmosphere has charged the scholars to study, edit and interpret the inscriptions which goes on increasing everyday containing information about many aspects of our history and culture. Being encyclo-

paedic in nature, this enormous wealth of our heritage does require a deep and penetrating study which will in turn reveal the kaleidoscopic nature of the varied and variegated facts of our long history. Therefore, it is a need of an hour to utilise this source in reconstructing Indian history at all levels.²

Alarming State of Study

But the only alarming state is that the study of epigraphy has not generated a proper enthusiasm amongst the Indian scholars, which otherwise should be other way round. The lack of attraction to study this wealth is due to the inadequate orientation in languages and scripts in our Universities and Colleges so far as history, culture and archaeology departments are concerned. For studying Indian history and culture language orientation is a must. Therefore, the importance of the inscriptions as the basic source material from various points of view must be established urgently and it is good to take a satisfactory note of the basic work the *Epigraphical Society of India* is doing since last decade.

Here the purport is to survey in brief the most significant Epigraphical discoveries in Gujarat after Independence.³ First, I will review stone inscriptions in chronological order and later on copper-plates records in the same manner.

Stone Inscriptions

Daulatpur, a small village about 104 Km. to the north-west of Bhuj—a capital town of the Kachchha district in the state of Gujarat, stone pillar memorial (Yasti) inscription has created much controversy, that it has resolved. It has tempted no less than three scholars to work on it : Dr. B.S. Suryavamshi,⁴ Dr. Sobhana Gokhale,⁵ and lately M. M. Dr. V. V. Mirashi.⁶ All the three differ in their readings particularly that of date, Dr. Suryavamshi takes the year of the inscription as *Saka Era* and reads as year 158 (i.e. 236 A.D.). According to Dr. (Mrs.) Gokhale the year is dated in the *Saka Era* but she reads it as 254 (i.e. 332 A.D.). Dr. Mirashi also takes the year in question of the *Sak Era* but reads it as year 6 (i.e. 84 A.D.). He also thinks that the ruler, in whose time this record was engraved, is no other than Castan. According to Dr. Gokhale he is Agsvardev

probably of the Abhira dynasty. It is, at the moment, difficult to arrive at any specific conclusion.⁷ Identification of the names is by no means certain. No royal title of any sort has been mentioned in the record. The object of the record is well-being of the family. Consisting of 12 lines (Dr. Mirashi notes 13 lines) this record is partially mutilated and in Sanskrit language influenced by Prakrit. The donee of the epigraph is Isvardev according to both Dr. Suryaramshi and Dr. Gokhale, while he is Regaresvaradev as per Dr. Mirashi. Donee's father is Varahadeva as per Dr. Mirashi and Dr. Gokhale, while he is Bhimdeva according to Dr. Suryavamshi. Thus this record is open to doubt for any conclusion.

Another Western Ksatrapa record⁸ is also from Kachchha. Discovered in 1961 at a distance of one Km. South-West of Khavada village, this record seems to have been written during the reign of Rudradaman-I. Suffered from corrosion at several places, the figure of the tens in the number of the year is missing. In this state the year of record could be either 62 or 72 of the *Saka Era*.

Found in 1956 by Shri P. P. Pandya, this fragmentary stone inscription was first mentioned in the *Chronology of Gujarat*⁹ volume and tentatively read by Dr. H. G. Shastri. This writer then read this record fully and published its readings.¹⁰ This memorial stone was offered and erected by some one whose name is not legible, but the object of the record is for the benefit and happiness of all creatures. Consisting of only 3 lines this record offers no new material as it is fragmentary and as the year is not legible but could be probably read as year 105 of the *Saka Era*.

Now we review two stone-records of the time of the Rudrasimha I found from Andhau and Wandha dated in the years 114 and 110 of the S. E., respectively and edited and published by this writer for the first time.¹¹

We have so far come across two inscriptions of the time of Rudrasimha I from Gunga¹² and Mewasa.¹³ Two more inscriptions under discussion as such offer no new material historically either regarding the date of the king excepting the addition of two records to list.

Dated probably in the year 110 of the S.E., the Wandha Pillar inscription was erected in memory of somebody by someone whose names are not legible.

Now preserved in the Kachchha Museum at Bhuj, the fragmentary epigraph of the time of Rudrasimha I and dated in the year 114 of the S.E., was found from Andhau, a small village situated in the heart of the desert in the Khavada Taluka in Kachchha district.

Though dosseing no significance, at present, of any sort this small deserted village is historically very important as it had so far offered no less than 6 records¹⁴ belonging to the reign of the Western Ksatrapas. It seems significant from these records that this village had enjoyed a good political status during Ksatrapa period for more than a century.¹⁵

This unique spot of six Western Ksatrapa inscriptions helps us in arriving at the conclusion that the Ksatrapa kings might have come to Gujarat directly from Central Asia or Iran and had settled down first in Kachchha at Andhau. If this is so than this inference does collaborate the thesis first advanced by this writer regarding the independent political status of the Western Ksatrapa Kings.¹⁶

The most important and of landmark type discovery is that of inscribed and dated Relic Casket from Devni Mori in Sabarkantha District, which was unearthed during the Archaeological excavations conducted by the Department of Archaeology of the M. S. Univerity of Baroda. This stone relic casket, found insitu from the Buddhist stupa at Devni Mori, proved very valuable as it has offered a new era i.e. Kathika and a new dynasty i.e. also Kathika. Pratityasamutpada, the Buddhist text, is engraved on its lid, while the historical data on the casket. Both these-era and dynasty—are still very problematic and hence remained unsolved so far. But it is a very interesting epigraph. With the help of the Ksatrapa coins found from the Vihar adjoining to the stupa it is possible to date this casket as 4th century A.D.¹⁶

Maitraka kings of Valabhi figure prominently in the history of Gujarat, but they issued only copper-plates and therefore,

astonishingly we do not get any stone-inscriptions of this dynasty. Their copper-edicts have been reviewed later.

Epigraphs from 12th Century

Again the rule of Chaulukya Kings also have marshalled the history of Gujarat by contributing specially in the field of life and culture. We come across many stone inscriptions of this period of Gujarat history but no new records have come to light. However at the end of this dynasty's rule we get few new non-official records.

Of which we first take into account three inscriptions from *Girnar*. These were procured in 1966 by Shri C. M. Atri, the then curator of the Junagadh Museum, alongwith some stone-sculptures.¹⁷ So far Girnar has offered 34 inscriptions and all are published. These three certainly add to the list bringing the number to 37.

Consisting of three lines the first one is dated in the year 1195 of the *Vikram Samvat* (i.e. 1139 A.C.) and which is the oldest amongst the Girnar records. Dhone's horse-ride image is depicted on the inscription.

The second epigraph is dated in the year 1244 of the *Vikrama Samvat* and consists of nine lines. This record comprises of with an image of Jaina monk Prabbananda Suri. The object of the record is not clear.

The third inscription was issued in the time of Vastupala-Tejapala in the year 1299 of the *Vikrama Samvat* corresponding to year 1243 *After Christ*. Belonging to Vastupala-Tejapalas six records from Girnar have been published earlier. This seventh one, recently published, stands as the sixth in the chronological order.¹⁸ The object of the epigraph is religious which records the construction of religious monuments but difficult to spell out as the last six lines of the 17-line inscription are damaged and therefore illegible.

Junagadh museum has preserved five stone-inscriptions which were unpublished till 1964 when Shri H. P. Shastri edited and published them for the first time¹⁹ : (1) Consisting of six lines and whose find-spot is unknown, this epigraph is dated in the

year 1230 of *Vikrama Samvat*. This is a unique memorial stone-pillar record (i.e. *Palia Lekh*) of the time of Solanki dynasty for two reasons ; first, such memorial pillar records of this dynasty have been not much preserved, secondly, it consists of a male image standing in *Dvibhang* posture with folded hands. It seems that this belongs to the reign of Kumarpala. (2) Dated in *Vikram Samvat* 1313 this inscription has only one line legend as the rest of the portion of the panel-shaped yellow stone is carved with fourteen *Dvibhuja* images of Gods standing very close to each other. Almost unique in nature this one sentence inscription-panel does not throw any light about its object. (3) Discovered in 1952 from *Uparkot* area of the Junagadh town by Shri Dhruva, the then curator of the museum, these two epigraphs are dated in the same year i.e. 1343 of the *Vikrama Samvat* and consist of three and two lines respectively. Both the records are made of black stone and each one of them consists of an image of Parsvanatha, the Jaina *Tirthankar*. (4) The fifth one carries no importance.

Consisting of six lines the record, now under review, is a stone-pillar inscription which is octagonal and forms the part of the *Sabha Mandapa* of the *Yaksa* temple at *Vasai* near Dwarka. Published in his book²⁰ by Shri Kalyanrai N. Joshi, this epigraph dated in the year 1261 of V.S. is the oldest record found from temples of Dwarka. The lower part of the pillar is carved with one standing animal image facing north which may be an Ass as it was a practice to suggest that whosoever does not abide by the religious orders was supposed to be discarded by the society in this manner.

While digging inside the main gate of *Prabhas Patan* in 1953 this memorial stone (*Palio*) inscription, dated in the V.S. 1451 (i.e. 1395 A.C.) came to light and edited by Shri H.P. Shastri²¹ of the town. Comprising with nine lines this record is written in both Sanskrit and Gujarati. The object of the epigraph is *Godana*, but that too in the memory of one Parmar Rajput Duhu, who had met a heroic death during some clash while he had been there for the worship of the Lord *Somantha*. According to the wishes of the dying hero this memorial pillar was erected during the reign of King Sivaraj of the *Vaja* dynasty of Prabhas.

Inscriptions from 15th Century

Dated in the year 1466 of the V.S. and the year 1332 of the S.E. Corresponding to 1410 A.C., this step-well inscription from *Dholaka* (ancient *Dhavalakka* or *Dhualmandapa*) is located on the entrance wall. Having written in Sanskrit and consisting of 17 verses and a prose line in the beginning this record gives the geneological information of the Hindu Officers, in the reign of Sultan Muzaffarkhan (Zafarkhan), who were in charge of *Dhualmandapa*. This stepwell was built in the memory of Asacanda.

Here is one monumental relic (*Palia*) stone with an epigraph of eight lines and is written in Gujarati from *Arambhada*,²² a village near Dwarka in Okhamandal. Dated in the year 1467 of V.S. this stone pillar with an emblem of ship-deck on it throws light on the warring nature of the local people of this village who were known for their naval fighting. This relic was erected in the memory of those naval fighters who had lost their lives.

A step-well inscription from village *Bhoj*,²³ in Padra Taluk of Vadodara district, this record is inscribed on marble and located on the eastern well of the *Vav* made of bricks and stone. Dated in the year 1554 of V.S. and the year 1420 of the S.E. (i.e. 1498 A.C.) and written in Sanskrit this inscription has 29 lines. This record throws a good deal of light on the communal harmony prevailed in this area as also how rich persons were doing charitable works with utter enthusiasm for the well being of the people of the village. This epigraph also informs that the local Hindu rulers of Chahaman dynasty, though they were independent had formally accepted the rule of Sultan in the end of the 15th century. This historico-cultural record gives good information pertaining to political set up in this district.

Preserved in the Archaeological Museum of *Dr. Pandya Abhayasgruha* in Patan, north Gujarat, this Sanskrit record²⁴ of the time of Sultan Mahmud 3rd (1536 to 1554 A.D.) is inscribed on a small rectangular tablet of white marble. Comprising of twelve lines this record is dated in the year 1594 of V.S. and 1459 of S.E. (i.e. 1538 A.D.). The object of the record conveys that Malik Rakunal, an officer of Sigiramikhan, the then Governor a Mahmud at Patan, had built a Dharmashala at the instance of Dariakhana. The adjectives used for Sultana

Mahmud are in high Sanskrit tradition and therefore unique. It is wellknown that during muslim rule in Gujarat the legal documents written in Sanskrit by non-official agencies were accepted to the state authorities for the purpose of registration even than the language of the administration was Persian. But this inscription is all the more remarkable because it comes from the authorities themselves.

An inscribed document²⁵ on the wall of the second floor of the *Jagat Mandir* at Dwarka bears the date V.S. 1624. The name of the architect, who carried the repair work, was Mistri Vachha Ruda and was summoned from Talaja near Bhavnagar.

The epigraph is helpful to know that the architects from Talaja as well as Visnagar were dedicated to the work of building temples, and to decide the date of the construction of the *Jagat Mandir*.

Published by Shri M.A. Dhaky and Dr. Harilal Gaudani this epigraph²⁶ bearing the date V.S. 1641 and mentioning the *Jirnoddhar* of the temple of *Nilkanth* is located in the Vicinity of the said temple *Saraspur-Rakhial* area in Ahmedabad. This repair work was carried out by one Rami family in the presence of the villagers, Patel Talati, other Hindu and Muslim dignatories during the reign of Akbar. Written in Gujarati language and in Devnagari script the text of this record is grammatically faulty.

Consisting of seven lines and written in bold Devnagari Character and Gujarati language this stone inscription²⁷ of V.S. 1651 mentioning the gift of a *Dharmashala* by king Rawalshri of Jesalmer in Rajasthana is fixed on the wall of the *Dharma-shala* near the temple of *Bhakta Vatsal* and *Shanka Narayan* at Bet. The first line of the record mentions '*Shri Ranchhodaji Satya Chhe*'. This on one hand shows that, though the Royal family of Jesalmer was leaning towards Jaina religion, they had also good faith for the *Vaishnav* temple at Bet and on the other cultural relations of Rajasthana with Bet in those days.

Edited by Professors R.N. Mehta and A.N. Jani and bearing the date V S. 1838 (i.e. 1782 A.D.) this inscription²⁸ on a marble slab is fixed in a niche of the step-well at Khadoli near Jhaghadia in Bharuch District. Clearly written in bilingual Devnagri script.

this epigraph mentions the construction of a step-well by Laduba, Queen of Raya Simhaji (1764-1786 A.D.), the son of Pratapsimhaji, who was a ruler of Rajpipala, consisting of 27 lines, the first 22 lines form the part of 12 Sanskrit verses and the last 5 lines are written in old Gujarati prose.

Written in Gujarati and in ten lines this inscription²⁹ on a stone-wall of the water-tank, giving details of the repair work of the tank in V.S. 1861 by the Baroda state at Bet, shows that the Gaekwad Rulers were religious minded. Originally built by Damaji Rao in V.S. 1826 this well built boundary wall of reservoir, known as *Ranchhodsar*, exhibits the engineering skill in art of massonary. Preserved in the compound of the Library at Bet, a Marathi record³⁰ gives the information about the original builder of the tank.

Historically most unique now we refer two stone inscriptions,³¹ one in *Charani* dialect consisting of 20 lines and other in regional language (i.e. Gujarati) comprising with 14 lines. Both are written in the year 1903 of V.S. (i.e. 1847 A.D.). These records are fixed in the walls of the *Pradumnaji* temple giving the account of the historic pilgrimage to Dwarka by Ranamal Jam the Prince of Jamanagar as also the picture of religious activities of *Vaishnav* sect at Bet and Dwarka during 19th century.

One more record from Jampara temple giving the details of the installation of the image *Pradumna* in V.S. 1947 is fixed in the wall of the same temple. Written in Gujarati language and in Devnagari script this epigraph³² gives a historic account of the temple in 19 lines : This profusely carved temple at Dwarka, known as Jampara Mandir, was originally built and designed by the *Silpis-Salats* of Jamanagar (Nawanagar) as per wishes of Prince Ranmal in V.S. 1916. After the construction was over Ranmal died without fulfilling his wishes. For long this structure had remained without the image. But in V.S. 1947 Vibha Jam had renovated and dedicated it to Shri Pradyuman. This record also mentions that for performing the *Pranapratishta* learned Brahmins from Jamanagar were called.

Fixed on the wall of *Sharda Matha* on the Gomati river this epigraph³³ written in 12 Sanskrit lines describes that His Highness Sayajirao Gaekwad got this temple newly built in V.S.

1932. Sayajirao himself had remained present at the time of its inauguration. It also contains some historical facts of Dwarka.

Copper-Plate Records

Now will review 20 copper plate edicts of which 13 belong to the Maitraka dynasty of Valabhi, 5 to Solanki periods and rest of them contain religious information.

Four copper-plates of Maitraka king Dhruvasena I have come to light, 2 of which from the places not known but probably may be issued from somewhere in *Bhavnagar* district and dated in *Valabhi Samvat* 207 (= 526 A.D.)³⁴ and 209 (= 528 A.D.)³⁵ respectively ; while remaining two were discovered from *Ghunada*³⁶ and *Ambalas*³⁷ dated respectively V.S. 217 and 208. All these were edited by Professor H. G. Shastri. Written in Sanskrit of high standard the object all the four epigraphs are pertaining to grant the land by the king himself. This king of the Maitraka dynasty issued a number of grants of land—say 22 including these four. It forms the largest number among known grants issued by the individual king of Maitraka lineage. The known copper-edicts of this king are dated from year 206 to 226 of the *Valabhi Samvat*. Another important thing regarding this king is that he had issued almost all his grants from Valabhi—the capital city of the Maitrakas, excepting the one that of *Ghunada* which he had issued from the Victorious Camp. This shows that his entire tenure of reign seems to be quiet and most peaceful.

Procured from a field near the village *Ghunada* (Khanpar) of Morbi Taluka in Rajkot district this grant was issued by him from the victorious camp of *Kamalniya Agrahara*. The village *Rajyamitrana*k of *Danti Visaya* was gifted to a Brahmin of *Puspatri* village of *Kachchha Visaya*. This grant thus shades light on two more Visayas (districts) which were not known so far from Maitraka copper-plates.

Found from *Ambalas* (Tal. Talaja, Dist. Junagadh) and dated in V. S. 208 (= 526 A.D.) this epigraph of Dhruvasena I was also issued from his capital city Valabhi. This is an important record as it brings to light one more Buddha Vihar

and one more administrative unit i.e. *Aharani*. (=small Ahar). The village *Amalakt-Vasati* was donated to one *Bauddha Vihar*. This village is no other than modern *Ambalas*. The village of the copper-plate was situated in *Hairini Aharani*. This administrative unit of *Hairini* was not known before.

Dated in V. S. 270⁸⁸ and 350⁸⁹ and discovered from *Alina*, (Tal. Nadiad, Dist. Kheda) and *Kasindra* (Tal. Daskroi, Dist. Ahmedabad) respectively these two records belong to Dharasena 2nd and Dharasena 3rd and give no new information.

Another copper-plate from *Ambalas* (Dist. Junagadh) has come to light. It belongs to Siladitya I and is dated in V. S. 290 (=609 A.D.).⁴⁰ This grant was given to one *Baudha Vihar* of village *Kubernagar* of *Kubernagar Visaya*. This record thus shades some more light on one more *visaya* and one more *Bauddha Vihar* under the Maitraka rule.

Belonging to Dhruvasena 2nd (Baladitya) the *Danasasan*⁴¹ has been discovered from *Malila* village of Amareli Taluka as well as district and now preserved in Girdharbhai Museum of Amareli. This is dated in V.S. 323 (A.D. 642) which belongs to the later period of his reign. This edict extends lower limit for two more years.

Four sets of copper-plates of Siladitya 4th have been found from *Kunkavav*⁴² dated 376, *Shihor*⁴³ dated 387, *Talala*⁴⁴ dated 387 and *Vadnagar*⁴⁵ with illegible date (broadly V. E. 384 (?) : 1. *Kunkavav* grant was discovered in 1957 from the field near this village and issued probably from Valabhi. (2) Issued from Valabhi, the *Shihor* record consists of 66 lines of both the plates. This epigraph gives some important informations pertaining to donees who were *Traividyo* and *Chaturvidyo*, usage of the epithet *Yuvaraj* and the lower limit of his reign. (3) Preserved in Junagadh Museum this grant was found from the field on the debris near *Talala* Village. (4) While digging the bank of the *Sarmistha Talav* near *Vadnagar* this record was found in 1966. This edict was issued from a victorious camp the name of which is not fully legible as also of the date. This is because the ends of the plates are not raised into rims.

Issued from the victorious camp held at *Khetaka* (modern Kheda) this copper-edict⁴⁶ belongs to Shiladitya 5th. The date

of the record is illegible but seems to have been issued in V.S. 403 (722 A.C.) Discovery of this inscription is unique as it does not refer to *Anandpur Visaya*, but however mentions the Patronages received by Brahmins of this town.

Two sets of copper-edicts from *Asodar* of Borsad Taluka in Kheda district were discovered from the foundation unearthed in 1977 while repairing the wall of the house of Mavasangji Raisangji Raj, the *Sarpanch* of that village. Of the two sets one dated V.E 421 was edited by Professor H.G. Shastri⁴⁷ and the other dated V.E. 425 was edited by Dr. (Mrs.) Bharati K. Shelat.⁴⁸ Both these sets belong to Shiladitya 6th.

The importance of the first set dated 421 lies in the following fresh information : (1) So far we have had only 2 copper-edicts belonging to Shiladitya 5th having dated V.E. 403 and one that of Shiladitya 6th dated V.E. 441. Therefore, the discovery of the first set gives the upper limit advanced by 20 years of the reign of Shiladitya 6th and proves that same king was ruling in the year 421, thus narrowing the gap between him and his predecessor Shiladitya 5th by 18 years. (2) *Golang Ahar-Visaya* comes to light for the first time, which was so far unknown. This *Ahar-Visaya* (corresponding to present district forms a part of NW portion of Gujarat.

Not in a good state of preservation the second set of edicts of Shiladitya 6th seems to refer a grant of a village to Brahmins of *Anandpur*. This set also helps to decide the chronology of this king. But the importance of this epigraph lies in the mention of *Badarsiddhi Pathaka* as an administrative unit the Maitraka rule. The reference to *Badarsidhi Pathaka* is noted for the first time in this edict. This also helps to know that Nagar Brahmins in Asodara were living since 8th century A.D.

Now we refer the copper-edict of *Mahasamant Candraditya* who was the *Samant* of *Paramrajadairaj Parmeshvar* Karka. This king was no other than the Karka Suvarnavarsa son of Dhruva Dharavarsha. This epigraph⁴⁹ dated in the V.S. 470 was found from the field of the village *Hilol* of Dehgam Taluka in Ahmedabad district. Donor of the grant of a village was Candraditya and donee was one brahmin of Sanand. This inscription throws light on the political situation of Khetaka

Harsapur, about the antedation of Sanand and Hilol as well as new information regarding the hold over central Gujarat before Govind 3rd by the Lata branch of Rastrakutas.

Consisting of three plates this copper edict was discovered from *Dahegam*. Inscribed on four sides (the middle one has Inscription on both sides) this *Tamrasasan*⁵⁰ is dated in the year 736 of the S.E. Suvarnavarsa Karakaraj, son of Indraraj founder of the Lata branch, donated the village *Venuvak* which is not identifiable.

The second copper-edict⁵¹ of the same king consisting of three plates was found from *Tarsadi* village of Mangrol Taluka in Surat district and bears the date S.E. 772 (=850 A.D).

Three copper-plates belonging to Toramana, the Huna king, have been found in 1974 for the first time from *Sanjeli* village of Jalod Taluka in Panchmahal district by Professor R.N. Mehta and the same have been published by him in a monograph form.⁵²

Of the 3 copper-edicts, one belongs to the time of Toramana and mentions the donation given to one *Jayaswami* temple in the year 3 by merchants from Mathura—Ujjain. At this time Maharaja Bhut was in charge of Shirbhagpur Visaya. The second plate refers that the donation was given to the same temple by Maharaja Bhut in the year 6. The third one belongs to Maharaja Matrudas 2nd, son of Bhut, which shows that the donation of *Sargampallika* village had been given to one *Narayandev* temple in the year 19.

These 3 edicts, for the first time establish the rule of the Huns over the N.E. part of Gujarat around 500 A.D. later on, this area was under the sway of Maitraka kings of Valabhi.

We are fortunate enough to have two more sets of copper-edicts⁵³ of the Solanki period which were discovered from *Hadol* village of Vijapur Taluka. Those sets are unique in their size, weight and durability compared to other such available copper-plates of the same period. Of the two sets one belongs to Maharajadhiraj Shrimat Trilokyamall Shri Karnadev and the second to that of Parambhattacharak Maharajadhiraj Shri Jaysimha Dev. Both these *Danasasans* refer grants of land to the temples

of Jain sect. Both these Solanki kings had soft corner for Jains even before the time of Kumarpala who was a staunch follower of Jainism. Karnadev record bears the date V.S. 1140 and that of Jaysimhadev 1156. It seems that this epigraph of Jayasimhadev is the earliest known among the available inscribed records of his time.

The facsimile of a documentary copper-plate⁵⁴ written in his own hand in Vraja Bhasa by Shri Vithalanathji, the son of Shri Vallabhacharya, the founder of Vaishnava sects in V.S 1613 describes a compromising decision in the matter of sharing the produce of presents from pilgrims between two claimants-Gugali Brahmins and Aboti Brahmins at Dwarka. The photograph of the head of Mana-Raja Krishnalal of Gugali family is attached at the end. This is altogether a unique piece of *Agnapatra* which shows the importance of Dwarka amongst the Vaishnavas of Vallabhacharya sect. Both these Brahmin families were migrated here from Shrimala-Bhinamala.

Another fascimile of a *Tamra-Sasan*⁵⁵ by Raghunathji Maharaja of Vallabhacharya family carved in *Vraja-Bhasa* in V.S. 1627. The *Agnapatra* is attested by Rana Savaji of Arambhada who had his state-seat in Bet and given to Gugali Brahmins referring the decision of the share of the produce of presents from pilgrims.

Conclusion

This is just a random resume to show that some very significant epigraphical discoveries in Gujarat have come to light which has either altered and reshaped some known facts of history considerably or has added new historical information or has offered some challenges for rethinking or fresh interpretation. Thus this profile is enough to show how important the inscriptions are for writing and reconstructing our history. It seems that the intensive and extensive survey of records from every nook and corner of our country only will help in restoring and preserving such valuable documents. This can be done by arousing the awareness of our people and by removing the ignorance of the illiterate and sheer negligence of the elite.

References

1. Presidential Address, 4th Annual Congress of the Epigraphical Society of India, Madras, January 1978, p. 7.
2. Therefore it is befitting to publish a commemoration volume in the memory of M.M.R.S. Panchamukhi, a doyen of Indian Epigraphy, who has done and who is doing a good deal of shape work in the field.
3. I have touched only stone inscriptions and copper-plate inscriptions found published in those journals which are available in the Gujarat Vidyapith Library where I am working.
4. Bulletin of the Museum and Picture Gallery, Baroda, Vol. XX, 1968, pp. 67-71.
5. *Journal of the Oriental Institute*, Vol. XVIII No. 3, 1969, pp. 237-243.
6. *Ibid*, Vol. XXVIII, No. 2, 1978, pp. 34-37.
7. Present writer is working on it at the moment but he has very recently written one article jointly with Professor H.G. Shastri and will be published shortly in the *Journal of the Oriental Institute of Baroda*. The title is "The re-consideration of the Chronological Relation between Nahapana and Castana and the Origin of the Saka Era in the light of the recently known early dates of Castana."
8. Edited jointly by Shri J.M. Nanavati and Prof. H.G. Shastri, *Journal of the Oriental Institute*, Vol XI, No.3, 1962, pp. 237-238.
9. See M. R. Majmudar (General Editor), 1960, 0.315 and plate XVII A.
10. See Rasesh Jamindar's article in *Sambodhi*, Vol. III No. 4, 19, pp. 74-76,
11. See Rasesh Jamindar's article in *Sambodhi*, Vol. 3, No. 2-3, pp. 45-49 and No. 4, pp. 73-76
12. See EI, Vol. 16, pp. 233 ff.
13. See *Watson Museum Report*, 1923-24, pp. 12 ff.
14. Out of these 6 Western Ksatrapa inscriptions five were published earlier (vide EI, Vol. XVI, pp. 23ff and *Journal of Ancient Indian History*, Vol. 2, No. 1-2, pp. 104 ff), while this one was published by this writer (see footnote number 11 above).
15. As these 6 records give years from 11 to 114 of the SE corresponding years from 89 to 192 After Christ.
16. See, Rasesh Jamindar, were the 'Western Ksatrapas Viceroys of the Kusanas ? *Umeshmitshra Commemoration Volume*, 1970, Allahabad, pp. 703 ff.).
- 16a. See Excavation of Devni Mori by R.N. Mehta.
17. See *Swadhyaya*, Vol. 5, No. 2, 1968, pp. 204 to 210.
18. Earlier six are dated in the years 1204, 1234, 1288, 1289 and probably 1510.

19. *Swadhyaya*, Vol. 1, No. 4, 1964, pp. 429-431.
20. *Dwarka-Vasaina Purana Avaseso*, Saurashtra University, Rajkot, 1974, p. 75, plate 34.
21. *Swadhyaya*, Vol. 9 No. 2, 1972, pp. 227 to 231.
22. See foot-note No. 20 p. 65, plate 30.
23. *Swadhyaya*, Vol. 16, No. 2, 1979, pp. 192-196. This inscription was edited both professors R. N. Mehta and S.G. Kantawala.
24. Professor B. J. Sandesara, *Journal of the Oriental Institute*, Vol. 1, No. 2, pp. 172-73.
25. As per foot-note No. 20, p. 21, plate 9.
26. *Swadhyaya*, Vol. 4, No. 4, 1967, pp. 445-446.
27. As per foot-note No. 20, p. 43, plate 20.
28. Bulletin of the *Chunilal Gandhi Vidyabhavan*, No. 8-9, 1961-62, pp. 31 to 34.
29. As per foot-note No. 20, p. 51, plate 24.
30. *Ibid*, p. 48.
31. *Ibid*, p. 24-25, plates 11, 12.
32. *Ibid*, p. 28, plate 14.
33. *Ibid*, p. 31, plate 15.
34. *Journal of the Oriental Institute*, Vol. 12, No. 1, 1962, pp. 51-54.
35. *Swadhyaya*, Vol. 3, No. 1, 1965, pp. 19 to 34.
36. J.O.I. Vol. 22, Nos. 1-2, 1972, pp. 79-83.
37. *Swadhyaya*, Vol. 7, pp. 235-239.
38. *Buddhiprakash*, M. 110 No. 10, 1963, pp. 341-45.
39. *Ibid*, Vol. 97, No. 4, 1950, pp. 131-35.
40. *Swadhyaya*, Vol. 8, pp. 179-184.
41. *Ibid*, Vol. 107, No. 7, 1960, pp. 231-235 and J.O.I. Vol. 17, p. 181.
42. *Ibid*, Vol. 105, No. 1, 1958, pp. 9 to 11.
43. *Ibid*, Vol. 103, Nos. 1 to 4, 1956, pp. 9 to 14, 73 to 77 and 102-105.
44. *Ibid*, Vol. 125, No. 11, 1978, p. 442.
45. *Journal of the Oriental Institute*, Vol. 17, No. 1-2, 1967, pp. 59 to 63 pp. 2181-91.
46. *Ibid*.
47. *Swadhyaya*, Vol. 16, No. 4, 1979, pp. 440 to 449.
48. *Vidyapith*, Vol. 17, No. 4, 1979, pp. 1 to 10.
49. *Buddhiprakash*, Vol. 99, No. 10, 1952, pp. 294 to 297.
50. *Ibid*, Vol. 117, No. 11, 1970, pp. 355-57.
51. *Ibid*.
52. See Mehta and Thakar
53. *Buddhiprakash*, Vol. 98 No. 2, 1951, pp. 40 to 43.
54. As per foot-note 20, pp. 14-17, plates 6-7.
55. *Ibid*, p. 44, plate 21.

CHAPTER IV

EPIGRAPHICAL RESOURCES OF THE TEMPLES OF GUJARAT

PROF. PRIYABALA SHAH

One of the richest and most profile developments of architecture (religious and secular buildings) in Western Indian prevailed under the stable Solanki and the Vaghela rule. Many of these monuments were directly inspired by the rulers. Yet some of these monuments were also due to the patronage of their ministers, governors, or the spontaneous expression of the entire community, as is proved by inscriptional records, that each member of the community had a material share in the production as subscribed according to ones' own capacity. Due to this, lavishly decorated temples erected and the sustained patronage they accorded to the architects and sculptors.

At Satrunjaya or Paṭitana, temples were built by the ministers Vastupala and Tejpala and before them by Kumarapala and also by Vimala. According to Cousens, 118 inscriptions are discovered from Satrunjaya but they all belong to the 16th century.*

At Girnar, the oldest Jain temple was perhaps that of Kumarapala. But it was repaired in the last century to such an extent that some of the recessed niches and their sculptures are remained old. Hardly, it has its original look now.

Next in time, is the temple of Neminatha, said to be repaired in A.D. 1278. It is the largest of the Jain temples on Girnar.

*EI II, p. 34.

Constant repair, colouring and whitewash, have left no traces of the old architecture. However, it seems to retain its original plan.

The other temple is a triple shrine built by Vastupala in V.S. 1288 (A.D. 1232). Mallinatha, the 19th Tirthankara is enshrined in the central, while the side shrines are allocated to Sumeru (on the north) and Sameta Sikhara (on the South. Between these are two mandapas or one mandapa having two separate domical roofs, which were once carved, but are now replaced by painted brackets and modern ceilings. The sikhara is modern, though it retains the old shape; while the recessed niches of the shrine still show some of the old sculptures. There are six inscriptions (dated V.S. 1288) embeded over many doors of this temple which give an idea of the religious activities of two brothers—Vastupala and Tejapala. The temple at Girnar is said to have been built by Vastupala to increase his own merit and that of his wife Lalitadevi. The inscriptions then claim that Vastupala and his brother Tejapala had erected (by the year V.S. 1276) one crore of temples and renovated many old ones at great and renounced places of pilgrimage such as Satrunjaya, Arbudacala and in prosperous cities such as Anhilapura, Bhrgupura, Stambhanakapura, Stambhatirtha, Darbhavati, Dhavalakka and many other places.

Of the 34* published inscriptions of Girnar, only 12 give some information about either construction of some temples, purpose of its erection, or the installation of some images or the material for worshipping during the period from 1148 A.D. to 1463 A.D. Exact number of temples either built or existing during this period is not known but there is reason to believe that the number was very small. M.S. Commissariat in his History of Gujarat states that this number was extremely small prior to the 15th cent. A.D.**

Let us now examine some of the inscriptions giving relevant information :

1. There is one inscription dated V.S. 1215 in the northern porch of the temple of Neminath. It does not refer to

*C.M. Atri, Bulletin of the Museums and Picture Gallery, Baroda Vol. XX (p. 54), 1968.

***Ibid.*

- any particular image or temple, but makes mention of Jain images in general with the exception of Goddess Amba. The sculptors Jasahada and Savdeva prepared these images with the permission of Thakura Salivahana.
2. These inscriptions dated V.S. 1222 and 1223 show the importance for constructing the footsteps to the temple
 3. and credit goes to one Srimali, named Abaka, the son of Raniga.
 4. This inscription dated V. S. 1256 is inscribed on both sides of a niche of Nanisvara in the north-west of the temple caused to be built by Sangram Soni. It refers to Kumarapala when Bhimadeva II was ruling over Gujarat. But Shri Acharya G.V. has correctly drawn the attention of readers that in this inscription name of Bhimadeva is missing. So this inscription cannot be relied upon.
 5. We have already reviewed these six inscriptions (V.S. 1288). According to these inscriptions to Vastupala
 10. was responsible to erect or to renovate the temples of Sri. Ajitanatha and other Tirthankars.
 11. This inscription (V.S. 1289) gives information regarding the four beautiful temples built by Mahamatya Vastupala for the welfare of his two wives Lalitadevi and Sokhuka and the other two for his own Kalyana.
 12. This inscription (V.S. 1305) is inscribed on the image of Parsvanatha. This image was installed to increase the welfare of the parents of the minister Salakhana-simha.
 13. This interesting inscription (V.S. 1330) is written in the style of the copper plate. This inscription is on the western side of the temple of Neminatha. Here the right is given to Haripala to write the inscriptions on the mount Girnara to all the temples including temple of Sri Neminatha.
 14. These two inscriptions are carved on the pillar and of the northern gate of the temple of Sri Neminatha. They
 15. are dated V.S. 1333 and V.S. 1339. They show flowers

to be utilised in worshipping the God. Numbers of flowers are given two thousand in one and in the other three thousand and fifty respectively.

- *16. This inscription (V.S. 1335) is also on the pillar of the northern gate of the temple of Sri Tirthankar, Neminatha. It states that the daily worship of the mount Urjayanta to be performed.

References

- The Archaeology of Gujarat by H.D. Sankalia, (Bulletin of Museum and Picture Gallery, Baroda, Vol. XX.
The Ceilings in the temples of Gujarat—Nanavati and Dhaky.
Chronology of Gujarat by M.R. Majmudar.
Epigraphical India, Vol. II.
Gujarat : Its art-heritage by M.R. Majmudar.
Historical Inscriptions of Gujarat, Vols. 1, 2, 3, by Acharya, G.V.
The Structural Temples of Gujarat by K.F. Sompura.

*1 to 16 inscriptions, see Historical inscriptions of Gujarat Vols. 1, 2, 3, by Acharya, G.V.

CHAPTER V

ARCHAEOLOGICAL ACTIVITIES IN GUJARAT WITH SPECIAL REFERENCE TO EPIGRAPHICAL FINDS

PROF. R. N. MEHTA

The study of the past depends essentially on oral traditions and material remains. The oral tradition except the Vedic *Samhita* has a tendency to alter in such a way that its chronological aspects become difficult to analyse. Due to this alteration of oral tradition the system of writing is considered more reliable. As writing is done on perishable or durable material it survives in the condition in which it was produced. Its alterations also could be marked and understood.

These characteristics of writing make it more reliable so far as the chronology and the material contents are concerned. It could be read as many times as one desires to do so. These factors led to the search of written data from the past and hence the branches of Palaeography and Epigraphy developed.

However, the further study of written documents indicates many uncertainties due to scribal errors, omissions, breakage and partial destruction of letters or the base of writing the variety of meanings that the statements are capable of giving as well as the ignorance of style, language and other factors, associated with communication patterns of the spoken and written words. These uncertainties create an atmosphere for further probing into the past by using different systems of investigation.

Archaeology

This system of investigations rely on the material relics left by human activity in their natural setting. Usually they are silent witnesses of the past human action. When interpreted on the basis of their situation, typology, techniques and composition they yield very interesting information on the state of affairs and supplement, expand and correlate the information available from written or oral testimony. They also lead to the discovery of written materials lying with others and thus add to the store of epigraphical sources.

This system of investigations that is known as Archaeology operates at the levels of explorations and excavations. In Gujarat it has led to significant discoveries of epigraphical finds and has helped to extend the horizons of knowledge of the periods where written evidence is available. In this brief note an effort is made to trace this aspect of archaeological work with special reference to epigraphical finds.

Explorations

The explorations of epigraphical material take three forms viz. accidental finds, explored epigraphs and excavated materials. The epigraphs range from clay seals, stone inscriptions to copper plates. The explorations themselves get further support from the epigraphical data also. This inter-relationship gets strengthened when the worker is a good student of epigraphy as well as Archaeology.

Accidental Discoveries

It is an interesting feature to note that many inscriptions were discovered more by accident than in the process of regular investigation. The discovery of Indus Valley Culture seals from Kutch, the Kshatrapa inscriptions from Dolatpur from this area as well as the copper plate grants of the time of *Toramana* belong to this category. All of them were noted by interested persons and brought to the notice of the scholars who read them. The commercial interests also acquire this material and dispose it as goods. It thus becomes accidental discovery by several institutes in Gujarat and elsewhere. The other aspect of these discoveries is the existing knowledge about the epigraphs, but

no effort was made to read them. The curious gentry brought these materials to the notice of the workers leading to significant discoveries. The copper plates of *Dadda Prasantaraga* from Dhanpura, or the Dena copper plates of the Maitraka ruler *Dhruvasena Baladitya* fall under this category. Similarly the discovery and reading of the step-well inscription of the Bhoja village also belong to the same category. Such examples could be multiplied which suggest that epigraphical wealth still require collection and study.

Explorations

Besides the accidental discoveries which enrich the epigraphical wealth of the country, regular exploration by archaeologists also add significantly to the discovery and interpretation of the epigraphical data.

The discovery of Mandavi step well inscription at Champaner, writings in the rhyolite mines of Kadia dungar, could be attributed to this factor of planned explorations. These epigraphs have shed much new light on the locality, religion and art of the area.

But the planning of explorations on the basis of epigraphical data had led to interesting discoveries. The main problem of planning explorations is the knowledge of old sites. Epigraphs help to achieve this objective to a certain extent. Often the epigraph notes the name of the village without other bearings. Under this condition the problem of identification requires solution. But many epigraphs give details of all the village boundaries. This data becomes useful in identification. The linguistic changes and replacement of old names by new ones create problems. However local tradition often helps in identifying these places.

Examination of the places thus identified helps one to extend the knowledge of the specific habitation or the place. The copper plate of *Karka Suvarna Varsa*, the Rastrakuta ruler of Gujarat, issued in the year Saka 734 = 812 A.D. notes the village of *Vadapadraka*, the town of *Ankottaka* and others sites. The initial identifications of *Jambuvapika* and *Vagghachaka* noted in the copper plates required correction on the basis

of geography and toponymy. After this it was observed that the first written evidence did not go beyond the 9th century.

The explorations revealed that *Ankottaka* was a settlement even in late stone Age period. It was flourishing from at least first second century B.C. Explorations at this site helped in the recovery of the Akota Jain Bronzes that were accidentally discovered in the digging of earth for bricks. This hoard with several inscribed images have become a land mark in the history of art of Western India in particular and India in general. These dedicatory inscriptions dating from cir. 5th cent. to about 11th century A.D. have added considerable early data in the inscriptions on the images.

The explorations at Vadodara, the Vadapadraka of the copper plate grant also had significant results. It was found that the settlement goes to the period of at least 4th/5th Century A.D. The area had some interesting terracotta tablets with perso-arabic inscriptions as well as persian inscriptions in the mosques, stepwells and even from graves. The Sanskrit inscriptions add to the data. Many Gujarati inscriptions in the cremation ground require careful study. The continued explorations thus help to broaden the horizons of chronology, human activity and collect more inscriptional evidences from the locality. They also assist in understanding the details of tanks and such other archaeological sites as could be seen from the field-work of Sudarsana lake at Junagadh.

In India the rock edicts at Junagadh are unique records. of three dynasties separated by about eight centuries. All of them tried to repair and add to a water reservoir and maintain it for a sufficiently long time. Though the records were existing and some earlier efforts were made to study the tank, many aspects of the earth work required study.

The field-work could help in the determination of the length, size and details of making of the clay and rubble dam as well as information about the breach was collected. The field work could also assist in determining the change of mensurations during the period of the Gupta rule in this part of the country.

The explorations assisted by the epigraphical data has helped in the study of several sites, like Valabhi, Vadnagar etc. They have assisted in determining the genuineness or otherwise also of the recorded data as could be observed in the case of sites in Kamrej Taluka.

Excavations

However, exploration have to be followed by systematic excavations to understand the chronology, material culture and habits of the inhabitants of the locality by horizontal or vertical excavations. Excavations are conducted on the sites known from epigraphical sources or on the sites where they do not occur. They often result into the discovery of new epigraphs of different periods and enrich our knowledge of human activity

In Gujarat, the investigations into the chalcolithic period by excavations at lothal, surkotada and other sites are wellknown. They extended our knowledge of this period. They also contributed to the collection of many seals and sealings of this period. They have not only added to the stock of existing epigraphs but also have provided data for interpretation. The arrangement of the symbols in a systematic way is done by several Indian and foreign scholars. The assigning of meaning value to these scripts is also debated and several systems are current in the field. Out of them which is the correct key to understand these symbols is still not certain. Further work is being carried out in this important branch which has opened due to extensive excavations of the chalcolithic sites.

It is an interesting feature to note that the graffition potsherds were discovered from rural settlement like Kanewal in the Cambay Taluka. This is indicative of the situation of wide-spread writing ability in this period and one can visualise the literate groups living in towns and villages during the period of Indus culture.

The site like Devnimori in the historical period was also not recorded in any epigraph. Excavtions at this place proved extremely valuable for epigraphy with the discovery of the inscribed relic casket. On its lid the *Pratityasamutpada* text is engraved

and on the casket the historical data regarding the time of placing it in the stupa is recorded.

This record of the 127th year of the Kalhika dynasty is still the only one of its kind and hence its chronological problems remain unsolved from epigraphical data on the casket. The study from epigraphs would require further work and discovery. However enough help is available from the excavation itself. Here one can indicate that the casket was placed in the stupa in the 4th century A.D. So the ruler Rudrasena noted in the inscription has to be placed in this century. This data from the excavation acts as a guide line for arriving at reasonable conclusion which is not possible by a comparative study of scripts as well as the knowledge of the names of the rulers. These epigraphs in their natural settings under favourable conditions help in clearing many problems that arise if they are not studied in such relationship.

The excavations at Nagara however revealed small sealings and graffiti on the potsherds. The sealings reading 'Mahasena' and 'Buddhapasya' indicate personal names.

The term 'Buddhapa' evidently is indicative of a Buddhist. A graffiti with the name of 'Vonunika' suggests a name like Vonuna or its diminutive and similar to that of the Saka ruler Vorones. Possibly it is a Saka name. These common names of the period between first five centuries of christian era indicate the mixed population of a flourishing centre not far from Cambay. Though these names do not help in identifying this site which from epigraphical sources is known as Nagaraka, they provide interesting new data for it. Similar situation could be noted for Intwa, Amreli and other excavated sites.

Like Devnimori Casket which gave interesting historical data inscribed silver ring from the excavations at Champaner gave significant interpretative information. Here a large complex of residential quarters with gardens, flowing water, stables etc. was exposed. The large area indicated that it was a residential complex of either a nobleman or a rich man. Who could be this man? Though this is an interesting question, its answer could be provided by some written testimony only. Fortunately

an inscribed silver ring bearing a persian inscription seems to indicate the name like '*Baba Gulam Ali Ibn Abdul Baka Safavi*'. This name with the *Safavi* surname seem to indicate the possibility of a family of persian origin. This small inscription has pointed out an interesting name of a person and by inference it could be noted that the possibility of his being a *Shia* cannot be ruled out. Other evidences from the site support it and help to explain the occurrence of a caltrop in the passage of the building.

The availability of chinese ceramics from Champaner was proved also by the inscriptions. One of the inscribed sherd noted the fact that it was made in the Ming period. This sherd therefore helped in clearly linking the 15th-16th Century trade between India and China. Further evidences, to it were available from other centres like Surat, Bharuch, Khambhat, Ahmedabad also.

In the excavations of Anhilwad Patan a small terra cotta sealing with the mark of 'Yo' in the letters of about 8th-9th centuries A.D. indicated the possibility of the writing of the Chapotakata period. Moreover, in the Sahasraling tank during the excavations conducted by Hiranand Sastri, on a lintel an arabic inscription was found in the centre.

This insitu inscription explains the plain nature of the stone work in Rudrakupa and other areas. It also tends to explain the antiquities that were obtained from the tank, as well as the black clay on the earth work. This inscription pointed out that the whole tank was extensively repaired during the age of the Sultans of Gujarat in the 15th-16th centuries A.D. It was this desilting and repairs that was responsible for the storage of water and Behramkhans movement in the tank in a boat and later on his murder.

Such indications from the coins that are recovered from the excavations have also enriched the information of all periods of history.

A coin of Mahmud Begada was helpful to date a building while excavating at Baroda. Kshatrapa coins assisted in the chronological problems at Devnimori and such examples could be multiplied.

Conclusions

In conclusions it could be noted that whatever be the method of discovery of Epigraphs, accidental discovery, explorations or excavations they provide interesting new data for understanding the past. However when the find spot and the circumstances of discovery be known then the additional information of the natural conditions, the place and position of the inscriptions go a long way in solving many problems of the site and situation. This is clearly seen in the study of the epigraphs of Gujarat and the situation in other parts of the world is not different.

CHAPTER VI

LOTHAL SEALS PROVIDE KEY TO THE DECIPHERMENT OF INDUS SCRIPT

S. R. RAO

Introduction

Gujarat can be rightly proud of being studded with more than two hundred Harappan and Late Harappan sites. Among them Lothal occupies a place of honour on account of being the port-city of the Indus Civilization. By yielding 217 seals and sealings the contribution of Lothal to the record of Indus writing, which includes Harappan (2500-1900 BC) Late Harappan (1900-1600 BC) and post-Harappan (1600-1200 BC) scripts, is next only to that of Harappa and Mohenjo-daro. Other sites in Gujarat where Indus Seals are found are Desalpar (2), Surkotada (1), Netra Khirasar (2), Kotada in Dhola Vira (2) and Pabu Math (1). Besides seals and sealings the inscriptions on pottery found at Lothal, Rojdi, Rangpur, and Machiala Mota are significant from the point of view of the evolution of Indus Script and its survival in the post-Harappan period. The riddle of Indus script has been solved by the present writer mainly on the basis of the evidence provided by the inscriptions on seals and pottery of Harappan and Late Harappan sites in Gujarat.¹

Commercial use of Seals

Lothal has made two major contributions, but for which the key to the decipherment of the Indus script could not have been found. The first major contribution is that the commercial use of Indus seals (Pl. I) is established beyond doubt by the

impressions of packing material seen on 65 sealings found in the warehouse. After wrapping the cargo with cloth, reeds and mats the packages used to be secured with twisted cords and tied into knots over which wet clay labels were affixed and sealed. These sealings, which bear on one side the positive impression of the inscribed seals and on the other the impression of packing materials such as cords (Pl. II) have been preserved by an accidental fire in the warehouse. Since they were used for a commercial purpose one may expect in the seal-inscriptions the name, designation, title etc, of the consigner or consignee or both and of the authenticating individual or institution, if any.

Evolution of Indus Writing

Another important contribution of Lothal is the evidence adduced to establish the chronological sequence of seals and the evolution of the Indus writing between 2400 and 1600 B.C. It is observed that while in the early levels the pictures of scorpion (Pl. III) hill, bird, etc., occur in the inscriptions, they are dropped in the later ones, thus simplifying the writing into a linear (or cursive) one (Pls. IV—V). This is further confirmed by the inscriptions on twenty seals found by G. F. Dales in the latest structural levels of Mohenjo-daro (Pl. VI), and from the graffiti of Rangpur and Rojdi (Pl. VII). The continuous use of Indus script in the second millennium B.C. is suggested by the Indus signs painted on the Late Harappan pottery of Daimabad and later too. Although the deurbanization of Indus settlements meant lack of civic amenities, it did not result in the total discarding of Indus writing and Indus system of weights. The survival of Harappan architecture is indicated by the granary at Gilund² and the warehouse or market place at Prabhas.³ Similarly one does not expect an important heritage such as writing to have disappeared in the post-harappan period. Traces of its survival can be seen in the graffiti on their pottery. Since Indus letters were also painted on the pottery of Surkotada and Daimabad, it appears that the Harappans and Late Harappans knew how to write with some kind of ink on a perishable material like palm leaf.

Structural Analysis of Indus Script

The Soviet, Finnish and Indian Scholars who regard the Indus script as pictographic or indeographic⁴ have based their argument on the picture-like looking signs which occur in Indus seals. Further they think that with a such a large number of signs (400) Indus script cannot be phonetic; but the number of basic signs is not more than 62 in the early Harappan Script and 22 in the Late Harappan Script., the rest being pseudo-pictures of so-called 'porter', 'warrior', etc. (Pl. IX) formed by combining simple basis signs (Pl. VIII). The Soviet and Finnish scholars and Mahadevan have not analysed them as they want to give a word-value in the language of their choice, namely Dravidian. By counting compound signs also as basic signs they have inflated the number of basic signs from 62 to 400. The present writer has identified the basic signs, some examples of which can be seen in Plate VIII. The simple linear signs bereft of auxiliary signs (short strokes) occurring independently in inscriptions are considered as basic signs. With a permutation and combination of as few as seven signs, the Harappans could produce more than 50 pseudo-pictures, the purpose being twofold. They could write conjunct consonants and also save space, which was very limited on seals. The phonetic character of all signs including some pictures used in early Indus script is evident from the accenting.

The principle of indicating the phonetic variations such as *Pa, pa, pae*, etc., by attaching auxiliary signs (short strokes) to basic signs (Plate X) was first evolved by the Harappans and followed later by the scribes using Brahmi and Nagari scripts. Another principle evolved by them was one of joining basic signs to form conjunct consonants. (*Samyukta aksharas*) and syllables (Pl. IX). It enabled them to express complicated sound such as *Pt, rk, rhae, mh, tr*, etc., which occur in Brahmi and Nagari scripts, but are unknown in a Dravidian language such as Tamil. The Soviet scholars think that a 'man' sign with a 'shield'—like sign attached to it stands for a 'warrior', but the latter sign is seen on the leg also. A soldier cannot hold a shield in the leg. Hence, their assumption is incorrect. Secondly, the accenting of signs by adding strokes invented by

Indus scribes is followed in Brahmi too. To write $K+a$, $k+a$, $k+ae$, (Pl. X) the Harappan scribes attached one, two or three strokes to the basic sign k . Similarly the initial vowels a , ae , ao , etc. were written by attaching one or more short strokes to the basic sign U which stood for the *samvrata* sound $d=a$ of zero degree (Pl. X). There are three categories of signs in the early Harappan writing namely, simple linear basic signs, pseudo-pictures produced by combining linear basic signs and lastly pictures of 'bird' etc. (Pl. XII-A). In the Late Harappan writing it is only the linear signs and their combinations that survived after dropping the pictures of hill, bird, scorpion, field, bee, etc.

Phonetic Value of Basic Signs

The simplified 'linear' (which is termed by Gelb and others as 'Cursive') signs of the Late Harappan inscriptions were taken up first by the present writer for purpose of assigning phonetic values. Out of 22 signs, two of which are not used frequently, 17 are identical with the already deciphered alphabetic (consonantal) signs of the North and South Semitic Scripts of the 16th to 13th Century B.C. Seventeen Late Harappan signs are given the same phonetic value which applies to identical Semitic signs (Pl. XI). More than 100 Harappan and Late Harappan inscriptions in which Indus signs identical with Semitic signs occur were read after taking into account the use of Vocalic indicators and compound signs (Pl. XII-B) and a list of words occurring in them was prepared. It was found that they could be etymologically traced to the words in the Indo-Aryan family and had the same semantic value as those in the language of the Vedas. Further it was observed that the words, *aeka*, *tr*, *hapta*, *dasa* and *sata* used respectively for the numbers, one, three, seven, ten and hundred were written alphabetically in Indus script in some seals, while in others the numbers stood for these words. Secondly certain roots such as *sas*, *pa*, *pat*, *da*, *rdh*, *drh*, etc. used respectively to mean 'rule or command', 'Protect', 'govern' 'give', 'prosper' and 'be strong' confirmed that the Indus language belonged to the Indo-European family. It is found to be an inflexional language since the case-endings, *a*, *ae*, and *sa/ha* used with nouns correspond to the suffixes *a*, *e*, and *sya* (Prakrit *sa*) used in Sanskrit for expressing relations such as

'from', 'to' and 'of'. It is, therefore, evident that the Indus language was not agglutinative. Two important factors weigh heavily against considering the Indus language as Dravidian. The principle of forming conjunct consonants such as *pr*, *kr*, *gr*, *pta*, *rk*, *rh*, etc. followed by the Indus scribes is unknown in Tamil. Secondly, the Tamil language does not distinguish between *k* and *g*, *t* and *d* and *p* and *b*, whereas the Indus language uses distinct signs for these sounds. The identification of the Indus language as one akin to old Indo-Aryan went a long way in assigning phonetic value to two frequently occurring non-Semitic signs, namely, the so called 'man' and 'fish' signs. In old Indo-Aryan the word for 'man' is *nr/nar*. Hence, the 'man' sign is given the value *r/r*, while the 'fish' sign is given the phonetic value *s* from *sahula* or *sakula*, a variety of fish mentioned in the *Rigveda*. To both the signs vocalic indicators are attached suggesting that they were phonetic signs. Secondly the 'man' signs is joined with signs for *p*, *k*, *h*, etc., to write *pr*, *kr*, *rh*, etc. It was possible to read more than 500 inscriptions satisfactorily, after 'man' and 'fish' signs were evaluated. For example, the roots *pr*, *kr*, *gr*, *sr*, *sas*, *sam*, *rdh*, *ram*, etc. could be identified. In the third stage the signs for cardinals one, two, three, etc., were given the work-value *eka*, *dva*, etc. and it was found that phonetic transfer took place in several cases as in writing words *tr* in *para-traka*, etc. After the inscription containing signs for numerable were read the fourth stage was reached, when pictures of birds, etc., had to be given syllabic value based on the Indo-Aryan words used for these pictures.

On acrophonic principle the syllable *sak* is derived from the word *Sakuna* which is the name of a bird of omen in the *Rigveda*. The picture of bird in Indus script is, therefore, given the value *sak*. The scribe placed the letter *ra* after the 'bird' to write *sak-ra* = *sakra*. Similarly the picture of scorpion stood for the syllable *Vrs* derived from *Vrscika*. The scribe attached signs for *h* and *a* to it to write *Vrsha* (Pl. XII-C).

1. *bhaga*— *draha* = Lord (or God) *Drh* (*Druhu*) or God who is strong.
2. *Badra* (*Bhadra*)—*maha* = auspicious chief (or great).

3. Sah—pata =victorious governor (pat 'to govern, rule—RV).
4. ao—ma= oma =friend or friendly (see *omasas-* in RV).
5. pa—pav—sak—tra
hhaka =protect, (protector who is) pure, (and) one who crushes. (Trh to crush bruise—RV).
6. ppat—ha =‘of the governor’. Here and elsewhere *ha* is used for *sa/sya* as a suffix of the genitive case.
7. ae—ka—ae—aka—ka
tr—da =aekae-eka-ka-trada=to the one singular ‘ka’(Prajapati) saviour.
8. para—tiraka =supreme saviour.
9. dasa da =ten bestower or bestower of ten.
10. pa—p—pp—ra
pa—papra =protect (or protector) Paper (or Pipr).
11. pa—sada =protect (or protector) eminent.
12. X tra—vrsha =save (or saviour) manly or powerful saviour.
13. Pakae—Baka =to guardian from Baka. Here Baka is the name of a person. Compare Baka Dalbhya in *Kathaka and Chandogya Upanishad*.
14. hapt—sas—ra—da—
dva—ha=sapta—sasa
—radadyuha (seal) of the ruler of the seven prosperous and divine i.e. Seal of the Ruler of the holy (or divine) seven who are prosperous (RV). Here the reference may be to a confederacy of seven peoples or clans, for, other seals refer to *haptaka* meaning ‘consisting of

seven'. There is also a seal of seven leaders standing below the Fire God. A devotee is kneeling and a ram is standing behind him.

Contents of Inscriptions

Indus seals throw welcome light on the administrative set up in the Indus Empire. A hierarchy of rulers is suggested by the following designations *pah/pak* = guard or guardian, *maha* = chief, *pa* or *pa* = protector, *pat/pata* = governor, *sasa (sasa)* = ruler, *pa-pa* 'protector (of) protector' *pat-pat* = governor (of) governor and *sasa-sasa* = ruler (of) ruler. Compare *Raja-Raja* or *Rajadhiraja* mentioned frequently in later inscriptions. The ruler or his agent, such as the guardian and protector, affixed the seal to authenticate goods. The attributes of the Indus Rulers are similar to those of gods. They are *saka* = powerful, *sada* = eminent, *sah* = victorious, *bhaga* and *makha* = bounteous and cheerful, *saka* 'friendly' etc. Some are called *dyu* 'divine' or 'holy'. Some names of administrative or geographical units are also available in seals, e.g. *ekadvappa* = *ekadvipa*, *pant-dvappa* = *pancadvipa* and *hapt-dvappa* = *saptadviya*. *Dvipa* was the land between rivers i.e. island encircled by water. The governor of mountain land was called *adr (adri)* — *pataka*. The pasture land was known as *gavva* = *gavva*. The Sarasvati valley was a holy land, for, it is called *bhadrama dvipa* = most auspicious land.

The inscriptions in seals mention confederacies of clans or peoples when they read *tr-ka*, *gatr-ka* (*catushka*), *pant-ka* (*Pancaka*) *shashka*, *haptaka*, and *a shtaka* meaning 'consisting of there', etc. The inscription reading *pa (sapta)* — *a* conveys the sense 'from the protector Sapta'. It suggests that 'the seven' had a ruler. Another inscription reads *Drhae* or *Drkae* — *pant-pa* conveying the sense 'to Drh the protector (of the) five', which reminds us of the *Pancajanah* of the *Rigveda*. The *Drhyu* were one of the five peoples mentioned in Vedic texts. Similarly, the *papr* or *pipr* a king or people, are also mentioned in Indus seals. Other names occurring in them are *Art* = *atri*, *Kasappa* = *Kasyapa*, *sasa sara Hesa* = *Kesa*, etc. — all of them are mentioned

as princes or holy men or composers of hymns in Vedic texts. The Harappans concept of a supreme (*eka* or *para*) god was not different from that of the Vedic Aryans. It is the three-faced Agni (the Sun, Lighting and Fire God) who is shown in the so called 'Pasupati seal' in which the inscription reads '*rama-trda* (= *tridha*) *asa* (= *osha*) meaning 'pleasant and shining (or burning) in three ways'. Another seal depicting the Fire God in an arch of flame carries the inscription '*pag* (= *baga*)-*rka* = Lord (or God) Arka (Pl.XIII); yet another reads *pag*—*bhag*—*rkaba*=(seal) of mighty God Arka (Pl.XIII). In both, Arka is the name of the Fire God. The Harappan word for 'order'—cosmic and moral—was *rta* which is the same as *Rita* in *Rigveda*. All these facts go to prove that the Indo-Aryan speaking Harappans laid the foundation of Vedic Culture.

Conclusion

The Harappans evolved an alphabetic system of writing from a syllabic one. Another contribution of the Harappans is that they laid the foundation of Brahmi and Nagari systems of writing in which medial vowels were indicated by auxiliary signs such as short strokes attached to consonantal signs. The initial vowel *a* was indicated by *u* and modified with the addition of strokes to express its variants *a*, *ae* and *ab*. The principle of forming conjunct consonants is another contribution of the Harappans to later Indian script.

The Semitic signs seem to have been borrowed from the Indus system purely for their consonantal values, for, nearly three-fourths the number of the signs in the two systems are identical both phonetically and morphologically.

Lastly there is sufficient indication that the pre-Asokan Brahmi (Piprahawa) script was evolved from the late Harappan script and the chronological gap is likely to be filled by the megalithic graffiti, thereby establishing the continuous history of writing in India from 2500 B. C. to the present day. But we are yet to find the origin of the Indus, script itself. It was not evolved in the Baluch Hill cultures as suggested by Fairervis.

In fact the discovery of an Indus seal with evolved signs at Altin Depe in South Russia suggests a westward movement.

The destruction of Lothal, Mohenjo-daro, Chanhudaro and other Indus cities was caused by natural calamities and not by invading Aryans. The Harappans themselves represent an earlier group of Indo-European speaking people and the Vedic Aryans were their successors. In the course of expansion of territory the latter met with resistance from both the Aryan-speaking Late Harappans and the Non-Aryans speaking aboriginals, whom they called Dasun etc.

References

1. S.R. Rao, Lothal Vol. I (A.S.I., Delhi, 1980).
2. Ref, Sri K.M. Srivastava.
3. Sankalia and others *Excavations of Somnath Poona . .*).
4. For a review of their work see S.R. Rao, *Lothal* Vol. I (1980).

CHAPTER VII

PLACE-NAMES AS RECORDED IN EPIGRAPHS OF GUJARAT

PROF. R. N. MEHTA

Introduction

The knowledge of the world has its bearings on trio of name, form and action. Name permits one to understand the objects, thoughts as well as actions and therefore the study of names becomes an important aspect of cultural as well as scientific understanding.

This study includes the toponyms by which one knows different places. One often finds that a place is known today by one name like Ahmedabad, but this place was also possibly known as Karnavati built by Karna, the Chaulukya ruler near Ashapalli, if one relies on the Prabandhas. For such changes in nomenclature, one has to rely on the available dommentay sources. In this short-note an effort is made to study the place-names as recorded in Epigraphs.

Epigraphs and Place-names

Epigraphs are the writings on clay, stone, metal wood and such material that is more durable than paper, parchment etc. This durability of the basic writing materials gives it a longer life and therefore epigraphs exist as records of a by-gone age. Compared to the oral tradition which has a tendency to change, these records are more reliable to give the information of contemporary world in which they were written. This

character gives them a specific value in the study of old place-names and the changes that take place with the passage of time. These changes include variations in spellings ; alteration of the form of the name or even replacement by new name. As the form of the name as recorded in the place-name is old and often in the case of temples habitats etc., is much nearer to the spoken term, it gives considerable assistance in understanding the semantics and semantic changes also. It is sometimes seen that there is a tendency to Sanskritize the local names which continue their local form for a long time. These phenomena could be grasped by the study of Epigraphs. It is therefore, necessary to understand the types of epigraphical writings that are available to us.

Epigraphs

In the long time-span of Indian history the earliest epigraphs are found from the Harappan or Indus culture. These short epigraphs occur on seals, sealings and as graffiti on potsherds etc. They are being studied from the time of their discovery in the last century but they have eluded the efforts to give meaning to the symbols found so far. One has to continue the efforts on the field to discover a bilingual epigraph as use the classificatory techniques to unravel the symbolic code.

Leaving this period of epigraphy at the stage where it is, one begins getting the writings that could be read at least from the period of first millenium B. C. The richest record of epigraphs is that of the *Dhammalipi* of Asoka. In it one comes across the place names. They include countries like Kalinga and the names of different groups like Tamraparn and others in isolation. Asokan Edicts are mostly kings orders and desires and narratives.

The place-names in isolation are seen even in other panegyric writings or *prasastis* of the rulers like Kharavela, Samudra Gupta and those inscribed at Aihole and other sites. A perusal of the *prasastis* indicate that often the place-names are in isolation and therefore for their identification much effort is needed on the basis of other relevant information. *Prasastis*

by their nature praise the rulers and their deeds so they are not expected to give detailed geographical information. This tendency is seen even in early donations. The grantee is usually a king who donated villages, fields etc. for religious purposes. The villages and the administrative unit are noted in these grants. They give us the information about the place-names but their identification remains problematic. This is due to non-availability of proper geographical information. These are essentially administrative records. When clearly defined boundaries are not noted in them they lead to divergent lines of interpretation. One of it could be the fact that the area was too well-known for further identification. The other was that the area had large uninhabited tracks around it and hence clear demarcation was not essential. Whatever be the situation at the time of such donation in the Traikutaka inscriptions of Dahrasena, Vyagrasena and other rulers, the identification of *Purohitapallika Kaniyas-Tadakasariika* remain problematic for want of accurate data.

However, the situation changes in the records of Gurjaras, Maitrakas, Rastrakutas and other dynasties. Here the description of the achievements of the rulers belong to the sphere that is noted in the *Prasastis*, but the donated areas are well defined by the names of the boundaries on all sides. This noting, such as that found for *Vadapadraka* donated to Brahmana Bhanu by the Rastrakuta ruler Karka-Suvarvavarsha, gives the boundary as *Jambuvapika grama, Manasenaka Tadaga, Ankottaka* and *Vagghacchaka*. Such facts help one to identify the places with a fair amount of certainty if the local situation be properly taken into consideration. Interestingly this was often not done. Instead of checking the toponyms from local information effort was made to identify the places with the help of postal directory and other sources. This led to mis-identifications. In the particular case *Jambuvapika* was identified with *Jambua* and *Vagghacchaka* with *Vaghodia*. Though this identification has support from the linguistic base, its bearings and distance from the donated areas contradicated it. So another effort for identification become necessary. The corrected identification of *Jambuvapika* with Jambu bet,

The collection of these place-names is also fairly well done in Gujarat by scholars like H.D. Sankalia, H.G. Sastri. Efforts at their identifications were made on the basis of maps, postal directories and by local inquiry. Further work on toponymy by marking their distribution for some periods of History of Gujarat was also undertaken by Shri H.D. Sankalia. Such geographical studies are valuable advances on the basis of recorded place-names. These are important studies of place-names which form the background of other studies in linguistics and archaeology. The word forms of toponyms as noted in the inscriptions when studied by comparing them with later forms available in writings in different scripts help one to understand the factors of change of the names in consideration. An interesting example of this phenomenon is the name *Vadapadraka*.

This name with passage of time tends to get the form Vadodara or Vadodaru., from this term under the influence of the persian script it turns to be Badodah. A reconversion into the devanagari by the Marathas it turns to Badode. The term Baroda could be derived from the persian term. Even though these forms are found in writing in the oral tradition as well as in the local languages the form Vadodara and Vadodara continued. Such use of Epigraphy and local tradition along-with foreign script and usage gives significant information that sometimes the names that occur in Government records and the writings of travellers and such group though look impressive changes, they do not reflect local continuity of the term.

Even the Epigraphical sources tend to use the place-names in a rather sanskritised version as could be seen in the case of the use of *Corundaka* for Coranda, *Bharthanka* for Bharthana and other villages. These changes in epigraphical sources however are much nearer to the pronunciations and do not present any difficulty of identification.

There are interesting cases of the use of two names in epigraphs. Champaner is noted as Champaner alias Muhammadabad. This is a clear evidence of renaming the old town. However the effort failed and the old name Champaner was retained both in local usage as well as Government records.

Vagghacchaka with the riverside of Visvamitri and Mahasena with Bhesana fortunately explains the bearings, distance in a much better way.

This character of the copper-plates helps one to ascertain the areas where donations were given. They also help one to know that the villages that are recorded in Rastrakuta, Maitraka and other copper plates as seen in many parts of Gujarat continue to flourish in the area and very few places indicate new habitations between these villages. If this geographical observation has any bearings on habitations, one can conclude that the villages fully exploited the given area. The grants were given under large towns and also in the districts. Often the grants were renewed to new donees. If these facts are taken into consideration they do not support the hypothesis that these settlements were newly established in forest zones. Instead of this it seems from the distribution that often these were donations in fairly populated zones for religious educational functions or fulfilling social needs of rest houses etc.

These copper-plate inscriptions note *Vishyas*, *Aharas*, *Bhukits*, *Rastra*, *Desa* and other territorial units. When the donated villages or land gets properly identified then the *Visaya* like *Bharukaccha*, *Karmaneyahara* *Sarasvatimandala* etc., become rather clear. However the exact boundary of these larger territorial unit defy clearer demarcation. This is true of the larger units noted in *Prasastis* also. They could only be roughly identified. Often when the name of the country, *Visaya Bhukti* is associated with the name of the town its identification helps in locating the larger unit as *Mankanika Bhukti*, *Bharukaccha Visaya* etc. but it has to be a vague identification of the area as the borders are not clearly noted and often found to change and overlap also.

An analysis of the place-names indicates that Epigraphs note a variety of places. The natural hills, forests, rivers, artificial tanks, sea and such permanent forms are recorded in them. Besides these large territories towns and villages also find their place. Fields of different dimensions, roads, and trees also are found to exist. Thus so far as the place-names are concerned there is a wide variety of toponyms that are on record.

These cases indicate that the place-names as recorded in the epigraphs show interesting phenomenon of continuity, change, replacement, sanskritisation, regeneration of the older name etc., and provide useful information for glottochronology and other aspects.

They also provide much useful information about the land features, land use, vegetation, human activities etc. The interesting epigraphically recorded name Debhaka show such a phenomenon. This name is very significant as it stands on a look of of the river Mahi. This is a clear explanation of the geographical situation in which the village exists here. Similarly the place names like *Varachhaka*, *Bharukaccha* etc. have such significant geographical explanations. The place-name Suvarnamanyari Visaya reflect the yellow golden colour of the area.

There are many names recorded in the epigraphs which indicate vegetation of the area. Such names like Vadapadraka, Vardla, Vadajala are significantly the names of *Ficus Behghalensis*. These recorded names are highly significant in the study of natural habitat. The place names like *Vyaghuriya* also show similar tendencies. The names like *Sraddhika*, *Bhadraraka*, *Antika* indicate that these are names indicative of auspiciousness as these were the settlements of Brahmanas and meant for study, religious work etc. These cultural aspects often get reflected in the place-names.

Besides such studies of the continuity and change of language the geographical and cultural aspects the recorded place-names help in the study of the site and its archaeology.

Place-names thus recorded in the Epigraphs provide much useful information on a variety of aspects of cultural history of our country. These studies in details require further work from many angles to enhance our knowledge of the past history of our country.

References

G.V. Acharya

'Gujaratna Aitihasika lekho', (Gujarat)
Part—I, II, III.

- Alexander Cunningham : Corpus Inscriptionum Indicarum, Vol. I.
- J.F. Fleet : Sanskrit and Old Kanarese. Inscriptions, No. CXXVII—Indian Antiquary, Vol. XII.
- John Marshall : Mohenjo-daro and Indus Civilization, Vol. I-II, London, 1931.
- H.D. Sankalia : Archaeology of Gujarat, Bombay, 1941 —Studies in the Historical and Cultural Geography and the Ethnography of Gujarat, 1949.
- H. G. Shastri : Maitrakakalina Gujarata. Part-I, II. Ahmedabad, 1955.
- V. H. Sonawane : Mandavi step-well inscription at Champaner Samvat-1554, Shaka-1419. Journal of the Oriental Institute of Baroda, Vol. XXI, No. 3, March-1972.

CHAPTER VIII

THE ERAS USED IN THE EPIGRAPHIC RECORDS OF GUJARAT

DR. BHARATI SHELAT

Chronology is the backbone of history, both political and cultural. The early epigraphs of Gujarat date as back as the Mauryan period (*Circa* 322 B.C. to 185 B.C.), but they are dated simply in regnal years of the respective rules. The dating of events in continuous years of eras seems to have commenced in Gujarat during the reign of the Western Ksatrapas (1st to 4th Cent. A.D.).

The earliest known mention of eras in Gujarat occurs in epigraphic records. Some of the eras used therein have been also found prevalent in other parts of India in early or later periods ; a few eras seem to have been used only in Gujarat.

The different eras used in the epigraphic records of Gujarat are as follows :-

1. *The Saka Era.* According to the latest view, the records of the Ksaharata Ksatrapas are dated in regnal years.¹ The stone inscription of the Kardamaka Ksatrapas and their successors are dated from years 6^a to 228. The coins of these Ksatrapas are dated at least from year 102 to year 320.³ These years obviously belong to some continuous era. Though the inscriptions do not specify the name of the era, it is identified with the Saka era on chronological grounds.

It was generally established that the so called Saka era was originated by the Kushan sovereign Kaniska I and that it was

adopted by the Western Ksatrapas who were originally feudatories of the Kushan Sovereigns.

But the recent discovery of the Andhau inscription of the time of Castana dated (Saka) year 11⁴ and the latest reading of year 6 during the reign of Castana in the Daulatpur Inscription made it plausible to accept the view that the Saka era was originated by King Castana^{4a} probably of the Saka clan, whose dynasty put it into common use in Western India for a pretty long period of more than three centuries.

According to the reckoning of the era, it commenced on the 1st lunar day of the bright fortnight of the month *Caitra* in 78 A.D. The years of this era are invariably *Caitradi* all over India. In North India, the months of this era are *Purnimanta*, while in Gujarat as well as in the Deccan, the months are *Amanta*.

The Saka era which was in common use during the Ksatrapa period in Western India including Gujarat seems to have been extinct for about two centuries. It seems to have been regularly reintroduced into Gujarat through the Rastrakutas of south, who extended their power over Gujarat by the middle of the 8th Century A.D. The Rastrakutas seem to have adopted this era from the Early Chalukyas, who according to Dr. V.V. Mirashi, inherited it from king Mana who hailed from Gujarat.⁵ The Rastrakutas held sway over Lata upto about 930 A.D. They dated their records in the Saka era. In subsequent times its years were generally mentioned in some inscriptions along with those of the Vikrama Era. It is a favourite era of the astronomers and astrologers, who have selected it as a common Era in the National Calendar.

2. *The Kathika or Kalacuri Era.* Archaeological excavations conducted at a mound near Devni Mori in Sabarkantha District have yielded a stone casket from the remains of an Old Buddhist Stupa. It bears an inscription which is dated in the year 127 of the Kathika Kings during the reign of King Sri Rudrasena.⁶

It is suggested to identify this Kathika Era with the era which was named after the Kalacuris of Cedi in later times.⁷

Before the discovery of this relic Casket inscription, it was suggested that this era started from the first regnal year of the Abhira King Isvarasena mentioned in the Nasik Inscription and that it was continued by the erstwhile subordinate families like the Traikutakas and early Kalacuris.

The era next appears in inscriptions of south Gujarat ranging from the year 207 to the year 490.

The era was subsequently extended by the later Kalacuris over Cedi with their capital at Tripuri near Jabalpur and was then named after the Kalacuri dynasty or the Cedi region.

The epoch of this era falls in 284 A.D. The first current year of this era started on 25th September 249 A.D. i.e., Vikram Sam. 306, Kartika, Sudi. 1.

The Kalacuri era got extinct in South Gujarat after the end of the regime of the Lata branch of the early Calukyas, and yielded place to the Saka era, reintroduced into Gujarat by the Rastrakutas who succeeded the Calukyas there.⁸

3. The Gupta Era. When the Gupta sovereigns of Magadh extended their sway over the territories lost by the Western Ksatrapas, they used the Gupta era in their records. The silver coins of Kumaragupta I and Skandagupta as well as the Junagadh Rock Inscription of Skandagupta⁹ are dated in this era.

As suggested by Alberuni, the epoch of the Gupta Era falls 241 years after that of the Saka Era ; in other words, it commenced in 319 A.D.

As regards the origin of the Gupta era, it is generally accepted that in the era has been counted from the first regnal year of Candragupta I, the first imperial monarch of the Gupta dynasty.

The years of the Gupta are commenced with Caitra and the months ended with Purnima.¹⁰

4. The Valabhi Era. The years (183-442) given in the copper-plate grants of the Maitraka kings of Valabhi belong to same continuous era which is not specified therein.¹¹ It is identical with the "Valabhi Era" mentioned in the records of Saurashtra. The years mentioned in the post Maitraka records of Saurashtra dated years 500 to 945 of that era.¹²

The epoch of the Valabhai era falls 241 years later than that of the Saka era (*i.e.* in 319 A.D.) according to Alberuni's statement which is also corroborated by the date given in the Verawal Inscription of Arjunadeva. From this it follows that the Valabhi era is identical with the Gupta Era. It was adopted by the early kings of the Maitraka dynasty from the Gupta Sovereigns who ruled over Gujarat before them.

As regards the scheme of the Valabhi Era, it is established that the years were Karttikadi and the months were Purnimanta.

This indicates that the Maitraka kings adopted the Gupta era with modification in the system of commencing its years. They converted the years from Caitradi into Karttikadi and started their year five months earlier. Hence, the difference between the years of the Valabhi era and those of the Christian era comes to be 318-319 instead of 319-320.¹³

5. *The Vikrama Era.* The Vikrama era is current in Gujarat since 9th Century. The earliest mention of years of this era occurs in the Hansot plates of the Cahamana King Bhartrvaddha II dated year 813.¹⁴ But the name of the era was left unspecified, the earliest known mention of the name 'Vikrama Samvat' occurring in the Copper-plate grant of the Chaulukya King Bhimdeva I, dated V.S. 1086.¹⁵ Even in North India, this name of the era does not occur before V.S. 898.¹⁶

It seems that the reckoning was at first known as the Kṛta era and was prevalent in Rajasthan and Malwa, and that subsequently it came to be known as the era of the Malva-gana, the Malva lords or simply the Malavas.

The popular traditions attribute the origin of this era to King Vikramaditya of Ujjain, who is esteemed as Sakari, on account of his victory over the Sakas. But it is not possible to prove the historical existence of king Vikramaditya reigning at Ujjain in about 57 B.C.

Some scholars identify the Kṛta or Malva-gana era with the unspecified era used in the inscriptions of the Scytho-Parthians, dated years 72-191 and attribute its origin to the Parthian sovereign Vonones.¹⁷

But some other scholars rely on the Jain Tradition about Vikramaditya and accept the historicity of the popular era. Among them Dr. R.B. Pandey¹⁸ has suggested to solve the problem by assuring that Vikramaditya was the leader of the Malava republic, that the era was therefore, named after the gana rather than its individual leader, and that the name of Vikramaditya, however, got associated with the era in later times when the concept of the Gana rajya was lost to oblivion.

In course of time, the era came into vogue in different parts of Northern India. It came into common use in Gujarat during the reign of the Chaulukyas. Mularaja I, the founder of this dynasty seems to have hailed from Rajasthan and hence, the era seems to have been introduced into Gujarat from Rajasthan where it was already in common use.

According to the current reckoning, the epoch of the Vikram era is 58 B.C. Its years begin with *Caitra* in North India, but when the era was adopted into Gujarat, its years were counted from the succeeding *Karttika* in accordance with the early usage of *Karttikadi* years in the region. This system of the year is current in Gujarat, ever since the Chaulukya period. However, the years of the Vikrama era are counted from Asadha preceding Karttika in Kachh. Again, in the North the months are *Purnimanta*, while in Gujarat they are *Amanta*. The corresponding year of the Christian era is obtained by subtracting 57 years from the year of the Karttikadi Vikrama era in which the date falls between Karttika, Sudi 1 and 31st December and 56 when the date falls between 1st January and Asvina, Vadi 15.¹⁹

6. *The Simha Era.* The era is used in a few epigraphs of the Chaulukya period found from South Saurashtra. The dates are recorded in this era along with the Vikram and/or the Valabhi era and range from Simha Sam 32 to 151.²⁰

As regards the epoch of the Simha era, it can be well inferred from the equations supplied by all the known dates of this era, given along with the corresponding years of the Vikrama and/or the Valabhi era. This era commenced 794-95 years after the Valabhi era and 1170 years after the Caitradi

Vikram era. Thus the equivalents in the Christian era can be found by adding 1113-14 in the years of the Simha era. The years of this era probably began on Amanta Asadha, Sudi 1.

Nothing is known about the founder of the era. It has been suggested that the Simha era may have been introduced by the Chaulukya King Jayasimha Siddharaja to commemorate his conquest of Sorath and intended to be used especially in the newly conquered territory along with the Vikram era which was commonly used in the Chaulukya Kingdom—since long. Accordingly, the name 'Simha' applied to the new era would obviously be taken as the significant name ending of 'Jayasimha'.

7. *Siddha-Hema-Kumara Era*. The date given in an image inscription on Mount Satrunjaya is year 4 of Siddha-Hema-Kumara Samvat.²¹ This reference shows that an era of this name was certainly in vogue during the time of Hemachandra and Kumarapala.

Unfortunately, the date given in this era gives no equivalent year of any other era of known epoch. However, the era seems to have started by Kumarapala from the year of Kings adopting Jainism which is dated Vikram Sam. 1216. The insertion of the names Siddha-Hema along with that of King Kumarapala indicates the latter's devotion to Acarya Hemachandra, who had great regard for Siddharaja as well.²²

The date of the image inscription mentioned above is the only known instance of the use of this era. Though recommended by Acarya Hemachandra, the era started by Kumarapala seems to have remained in vogue no longer.

From the particulars of the given date, it appears that its years were *Karttikadi* and months were *Purnimanta*.

8. *The Hijri Era*. The earliest known date of this era in the inscriptions of Gujarat occurs in the Broach Rauza Persian inscription dated A. H. 308 (920 A. D.)²³ Among Sanskrit inscriptions of Gujarat, its earliest known date is found in the Veraval stone inscription of the time of King Arjunadeva, dated A. H. 662,²⁴ along with the equivalent years of Valabhi, the Vikram and the Simha era. Therein, the era is introduced as that of Bodhakara-Rasula-Mahammada, i.e. Prophet Muhammad.

This era originated in Arabia. The reckoning of this era is believed to have started from the time of the flight of Muhammad, the founder of Islam, from Mecca to Medina. But as the flight (*Hijarata*) took place on the ninth day of the third month of the prevalent reckoning, the commencement of the year was counted sixty eight days earlier. This day corresponds to 15th July, 622 A. D.²⁵

Originally the *Hijri* era was luni-solar. But subsequently it was made purely lunar by dropping the complicated system of intercalations. The *Hijri* year made of twelve lunar months, consist of 354 days. It is, therefore, shorter than the solar year about 11 days. Hence, it has not link with solar months and seasons. Accordingly, the difference of 622 years is reduced to 579 during the course of 1358 years (622 A. D. to 1980 A. D.). The lunar *Hijri* year, therefore, runs farther than the luni-solar *Vikrama* year and the Solar Christian year. Accordingly, the difference between the year of the *Hijri* era and the corresponding years of the *Vikrama* era and the Christian era go on decreasing in course of time.

9. *The Ilahi Era.* The *Ilhai* Era introduced by Emperor Akbar was current in Gujarat, as indicated by the mention of its equivalent year along with the year of the *Vikram* era in several inscriptions of the *Mughal* period. It was actually introduced in the 29th year of Akbars reign corresponding to 1554 A.D., though its beginning was counted from the 1st year of Akbar's accession. This era is counted from 11th March, 1556 A.D. The years of this era are solar and the names of months and days have been adopted from the ancient Iranian Calendar.²⁶

This era was in use during the reign of Akbar and Jahangir. It ceased to be in vogue when Shah Jahan reintroduced the *Hijri* era in its place on his accession to the throne in 1628 A.D.²⁷

10. *The Armentan Era.* The Armenian Christians resided in Surat, Ahmedabad and other commercial centres in Gujarat with their families during the *Mughal* period. Some of their tombs bear inscriptions, only a few of which are published. Among them one at Surat is dated year 102 of the Armenian era (1575 A. D.)²⁸ and the other at Ahmedabad is dated

the year 1077 of the same era (1928 A.D.)²⁹ No other particulars of the date are given except the year.

This era commenced on 11th July 552 A.D.

11. *The Christian Era.* This era came into common use in India including Gujarat during the British period, since its political and cultural impact reached its climax.

The era was invented by a Christian priest names Dionysius Exiguus of Rome in 532 A.D. counting its years from about the year of the birth of Jesus Christ, according to the current traditions. As the birth of Christ took place on 25th December, the year is commenced from the first day of the next month January.³⁰

As Christianity got popular throughout Europe, this era was gradually adopted by its countries during the last three centuries of the first Millennium A.D. It came into vogue in India with the rise and expansion of European powers.

This era follows the Roman Calendar which was reformed by Julius Ceaser in 46 B.C. and Pope Gregory XIII in 1582 A.D.³¹

The years of this era consisting of 365 days (366 days in a Leap Year) are solar. Hence their dates correspond with seasons. However, this era gives no idea of lunar reckoning, which forms the main basis of our fasts and festivals.

Though the chronological systems adopted by the Government of Free India in National Calendar in the from of the Saka Era and Solar months, and adopted in Government records along with Christian dates, it has not yet come into vogue in epigraphic records of Gujarat to the best of my knowledge.

References

1. Dr. Rasesh Jamindar, *Ksatrapakalanu Gujarat*, Ahmedabad 1975, p. 21.
2. Dr. V. V. Mirashi, "Daulatpur Inscription of the Reign of Castana : year 6 Journal of Oriental Inititute ; Vol XXVIII, pp. 34 ff.
3. Dr. Rasesh Jamindar, *op. cit.*, p. 189, f.n. 160.
4. Dr. (Mrs.) Shobhane Gokhale, "Andhau Inscription of Castana, Saka 11", *Journal of Ancient History*, Vol. II pp. 104 ff.
- 4a. For details see Rasesh Jamindar's article on 'Did Chastana start the Saka Era'. *Sambodhi*, Vol. 3.

5. Dr. V.V. Mirashi, *Studies in Indology*, Vol. II, pp. 95 ff.
6. Dr. D.C. Sircar, 'The Reckoning of the Kathika Kings', *JOI*, Vol. XIV, pp. 336 ff. Dr. Rasesh Jamindar, 'Kathika : Samrat Ane Rajao', *op. cit.*, p.
7. Dr. V.V. Mirashi, 'Devni Mori Casket Inscription the Reign of Rucrasena, year 127, *Vishveshvaranand, Indological Journal*, Vol. III, p. 104.
8. Dr. B.K. Thakar, *An Investigation into the chronological systems reflected in the epigraphic and literacy records Gujarat from early times upto 1300 A.D.* (typed thesis), p. 150.
9. Fleet, *Corpus Inscription Indicarum*, Vol. 1, Book III, No. 14 : Sircar, D.C. *Selecte Inscriptions*, Vol. 1, Book III, No. 25.
10. Fleet, *CII*, Vol. III, p. 80.
11. Dr. H.G. Shastri, *Maitrakalina Gujarat*, Appendix 1-2.
12. *Gujarat Itihas Saudarbhasuchi*, Part II, No. 174, 188, 258, 259, 303 and 392.
13. Dr. B.K. Thaker, *op. cit.*, p. 131.
14. *Epigraphia Indica*, Vol. XII pp. 197 ff.
15. *Indian Antiquary*, Vol. VI pp. 193 ff. G. V. Acharya, *Historical Inscriptions of Gujarat*, No. 139.
16. *Bhandarkar's list*, No. 27.
17. Dr. D.C. Sircar, *Indian Epigraphy*, p. 256.
18. R.B. Panday, *Indian Palaeography*, pp. 198 ff.
19. Dr. B.K. Thaker, *op. cit.*, p. 189.
20. *Ibid.*, p. 583, f.n. 2.
21. Punyavijayaji Mum, 'Siddha-Hema-Kumara Samvat', *Jain Satya Prakasha*, year 8, Vol. IX, pp. 259 ff.
22. Dr. B.K. Thaker, *op. cit.*, p. 606.
23. M.S. Commissariat, *History of Gujarat*, Vol. I, p. 464.
24. *I.A.*, Vol. XI, p. 241.
25. Dr. D.C. Sircar *I.E.* p. 308.
26. *Ibid.*, pp. 206 f.
27. G.H. Oza, *Bharatiya Pracina Lipimala* p. 194.
28. M.S. Commissariat, *History of Gujarat* Vol. III, p. 512.
29. Eugen Ludwing Rapp, 'An Armenian Epigraph at Ahmedabad' *Journal of the Oriental Institute* Vol. XVII, pp. 22 ff.
30. Dr. D.C. Sircar, *I.E.* p. 278.
31. *Ibid.*, p. 279.

CHAPTER IX

THE DEVELOPMENT OF BRAHMI SCRIPT IN GUJARAT

DR. PRAVIN C. PARIKH

Development of Brahmi Script

Brahmi is the earliest known script of India, which has been deciphered and read thoroughly. The earliest specimens of this script are found in the inscriptions of Ashoka Maurya (273-236 B.C.). The simple straight line and angular form of the letters of these early Brahmi epigraphs does not give the impression of having a long history of many stages of development.¹ Emperor Ashoka adopted this script for his edicts inscribed all over the country. Excepting some local peculiarities, the form of Brahmi was uniform throughout the country.²

After the collapse of the Mauryan Empire many small states came into existence. Foreigners invaded India and established their kingdoms in north-western parts of India. The intimate cultural contacts with the Western world became inevitable. The centre of cultural gravitation shifted from Magadh in the east to Mathura in the west. Disintegrating trends started functioning in the field of writing as in those of art and literature. Due to this process two main varieties, the northern and the southern styles of the Brahmi alphabet evolved. In courses of time all the modern north Indian scripts except the Arabic—Persian script were developed from the northern style, while from the southern style all the modern southern Indian scripts were evolved. The development of Brahmi in Gujarat took place according to the southern

style in the early stage but from the 9th century onwards it evolved from the northern one.

Gujarat is very rich in having a treasure of inscribed rocks, stone-slabs, copper-plates, coins, seals, sealing, images, vessels, etc. and manuscripts also. The minute study of these writings gives a complete idea of the developments of Brahmi script in Gujarat.³ A chart is prepared to show the successive stages of the gradual evolution of Brahmi characters into Nagari ones in Gujarat. (See Chart)

Maurya Period (276-185 B.C.)

The earliest specimens of Brahmi are found in the rock-edicts of Asoka at Girnar (near Junagadh). It bears all the characteristics of the imperial script, yet it has certain local peculiarities also. In the case of some characteristics (e.g. A, Ja, etc.) round forms are also used along with the straight ones, which were common. The medial vowel-signs either in their full original forms or in their cursive derivative forms were placed generally at the top or at the foot or rarely in the middle of the consonants (e.g. ka, ki, ka, of the first stage). The compound letters were formed by joining two or more consonants vertically. Numerals are not used in these edicts of Asoka.

An inscribed pot-sherd, found from Somnath shows the indication of increasing inclination towards the cursive forms of letters during the early 2nd century B.C.

Post-Maurya Period (185 B.C.—Circa 1 A.D.)

We have no Brahmi writings of this period. But taking into consideration the form of the subsequent Ksatrapa script, we can draw an inference, that the process of provincial derivation of Brahmi already started in this period.

Kshatrapa Period (C. 1 to 400 A.D.)

During this period the stone inscriptions of the Kardamaka dynasty are found from Saurashtra and Kutch. Their coins are found from almost all the regions of Gujarat. The sealing from Intava, pot-sherd from Bet-Shankhodhara and the relic-casket from Devnimori add to the sources. Among these the Sanskrit inscription of *Mahakshatrapa* Rudradaman, inscribed on the Asokan rock at Girnar is the most outstanding one.

The script of the Kshatrapa period is the subsequent derivation of the Mauryan Brahmi. Two distinguished styles, northern and southern, were prevalent during this period in India. The impact of both the styles can be seen on the Kshatrapa script of Gujarat, but the southern one is used to a larger extent and goes on increasing in the successive periods.

The proportion of the Asokan letters is changed. The height of letters is increased and their lower tips took a slight bend on the left said. (e.g. A, Ka, Ra, etc. in the third stage). A new edged reed-pen was introduced by the Kshatrapas for writing.⁴ This tool contributed to the formation of the heads at the top of letters. We see the triangular head-mark on the early letters while in the latter period it develops into a short line head mark.⁵ The medial vowel signs and the conjunct consonants of this period indicate the same style and characteristics of the Mauryan period. Most of the coins and inscriptions of the Kshatrapas bear dates in the prevailing contemporary old style of numeral figures in the country. Unlike the subsequent decimal system, the numerals were expressed in this records by nineteen different signs 1 to 9, 10, 20, 30, 40, 50, 60, 70, 80, 90 and 100. The intermediate and the higher numbers were expressed by groups or ligatures of the fundamental signs. Thus in order to express 366 signs of 300, 60 and 6 were used. Similarly the number 400 for instance, was formed by joining the sign of 4 to that of 100.

Gupta Period (C. 400 to C. 470 A.D.)

Junagadh rock inscription of Skandagupta (457-458 A.D.) is the main source for tracing the story of the development of Brahmi script during this period. The silver currency of Kumaragupta Mahendraditya and Skandagupta Kramaditya for this region bears Brahmi legends but the script widely differs from that of the above mentioned rock-inscription of Skandagupta. It is possible that the dies of these coins might have been prepared somewhere in north India.

The regional script of this period shows continuation of the Kshatrap script. Now the head-line becomes more prominent and the curve of the lower tip of A, Ka, and Ra to the left becomes a common character (see their forms in the fourth stage). In La, the vertical bend to the left and the curve at the

end of medial U to the right or left. (e.g. Ku in stages 3 and 4) are its other peculiarities. This obvious southern influence on the writings of Saurashtra became deeper under the impact of the contemporary Traikutaka script of South Gujarat. As the Traikutakas originally belonged to Konkan (Maharashtra), their alphabet is naturally influenced by the Southern style, prevalent in the Daccan. Due to the intensive influence of this Southern alphabet the provincial script like the Maitraka script was evolved. The Junagadh rock inscription of Skandagupta is linking the Kshatrapa script with the Maitraka script.

Maitraka Period (C. 470-788 A.D.)

Besides nearly 175 copper-plates we have several stone inscriptions, inscribed seals, sealings, coins and pot-sherds of this period. Many of them belong to the Maitraka dynasty of Valabhi (Dist. Bhagnagar). The script of the inscriptions of their contemporary rulers like the Traikutakas, Garulakas, Katchuris, Gurjaras, Sendrakas, Chahamanas, and the early Rashtrakutas (particularly Kakkaraja II) is identical with that of the Maitrakas. Due to the similarity between the Maitraka, and Maharashtriayan styles, scholars like George Buhler and Gaurishanker H. Oza placed them under the common title as 'Western Script'.⁶ But both the styles had certain obvious differences which were increased in the passage of time. It is more justified to consider it as a distinguished style of Gujarat. Dani has called it 'the Kathiawadi style',⁷ but besides Kathiawad (Saurashtra) the copper-plate grants of the Maitraka rulers are also found in main land Gujarat. Moreover the script used by the contemporary dynasties of Gujarat is not different from that of the Maitrakas. Therefore, there is no justification to identify such a pervaded script in a narrow sense.

We can draw the following characteristics of this script :
 (i) the La with the diminutive main portion of the original sign and the enormous tail, which latter frequently becomes the sole representative of the letter (in the III and IV stage).
 (ii) The ripple-like shape in Na (in the horizontal top line) Na and Ba (in their left vertical lines) (III stage). (iii) The cursive form of Da with a loop at the tail (IV stage), (iv) The round shaped cursive form of the lower part of Na (IV stage)

and Na (III stage) (v) The adoption of more cursiveness in medial R to distinguish it from that of the medial U (compara Kr with Ku in their IV stages) ; (vi) The development of cursive forms in the numeral notations like 1, 2, 3, (III stage), 4 (IV stage), 8 (III stage, etc.

Post-Maitraka Period (788-942 A.D.)

This period is the landmark in the history of the palaeography of Gujarat. For the current script of the southern style had gradually lost the field and yield place to the proto-Nagari script of the northern variety, which became prominent during this period.

After the destruction of Valabhi (in 788 A.D.) the Maitraka kingdom came to an end. The Saindhavas founded their rule in western Saurashtra, while the Chalukyas as the feudatories of the Pratiharas of Kanauj, established their power in southern Saurashtra. The Saindhvas brought the northern style of script from Sindh, but as the prevailing script of Gujarat was different from that, they used the current script for their early writings. Gradually they introduced the northern style. The Chalukyas had also introduced the proto-Nagari type in their region. It seems that the Gurjaras, who had come from Rajasthan and settled down in Gujarat during the Maitraka period, were the promoters of the northern style in South Gujarat. The same was the case with Maharashtra. The Rashtrakutas, who formerly used the southern style, had adopted the northern style in their writings. The Rashtrakutas of Gujarat also took up the new style and introduced it in the mainland Gujarat. Thus the northern style became popular in entire Gujarat. This great change took place in the second and third quarters of the 9th century A.D.

The southern style used in the early part of the Post-Maitraka period indicates all the characters of the preceding Maitraka script. In some cases we can trace the influence of contemporary proto-Nagari (e.g. Ma, Ya, Sa, (III) and Ra (IV Stage).

In order to show the difference between the two styles, a vertical line of demarcration is used in the chart. The letters and numeral figures of the Proto-Nagari script of this period

are placed in the first stage given in the even columns. The notable fact about this northern script is the addition of a small vertical line to the lower tip of some letters (e.g. Ca, Da, Dha, Pa, Va, and Sa.) Due to this process most of the letters became distant from their older forms and came nearer to their modern Nagari ones. Some letters appears akin to modern ones, they, however, do not have the fully developed head-line. Excepting medial U (e.g. in Ku I stage) all other medial sings developed much. With the growth in the forms of the consonants their conjuncts were developed respectively (e g. Ksa and Jna of this period).

With the advent of the northern script the decimal system was also entered Gujarat. It replaced the older system soon. To express numerals now the signs of 1 to 9 and 0 (cipher) came into use according to the principle of place-value. Except the cipher the forms of all the nine figures were taken up from the old system. Here like due to the fondness of cursive forms the signs developed to a larger extent.

Chaulukya Period (942-1304 A.D.)

Besides the Chaulukyans of Anahilwad Patan Mehsana District) many other dynasties which rule in Gujarat during this period, have left several inscriptions behind them. Several temples were erected and numerous images were chiselled, many of them contain inscriptions. A number of manuscripts written in various places in Gujarat are also useful in the subject.

The evolution of most of the letters and numeral figures reached their modern stage of development. The head-lines developed fully. In 4, Da, Na, Bha, and La two optional forms were used. In medial vowel-signs two types of medial E are note worthy. It seems that the vertical stroke added to the left side of the consonant (as Padimatra) is much prominent than the oblique stroke placed above the latter (Siro-Matra) (e.g. in the optional form of Ke) Half of the conjunct consonants have reached near their modern forms (e.g. Jna in III Stage).

Muslim Period (1304-1757 A.D.)

This long period contains a number of inscriptions of the Sultans of Delhi and their governors, Sultans of Gujarat, the

Mughal Emperors and their governors, local chiefs and many private personages. They are found mainly in temples, mosques, mausoleums, forts, step-wells and on tombs, memorial stones, images etc. Manuscripts, documents, account-books and some correspondence of this period are also important sources. The Nagari, Arabic-Persian and Gujarati script, were mainly used in these writings. Nagari was prominent script, while Arabic-Persian was used usually for Arabic, Persian and Urdu writings. Merchants of Gujarat who used Nagari evolved a cursive from it in 16th century and used it largely in their account-books and correspondence. This got known as 'Gujarati Scripts.'

During this period Nagari letters medical vowel-signs, conjunct consonants and numeral-signs became modern ones. In the letters the optional forms of A, Na, and La prevailed. The independent signs of O and Au were used upto 17th century, but since that century their derivatives from A also come into use, simultaneously. Due to the popularity of the latter forms the former lost their field.

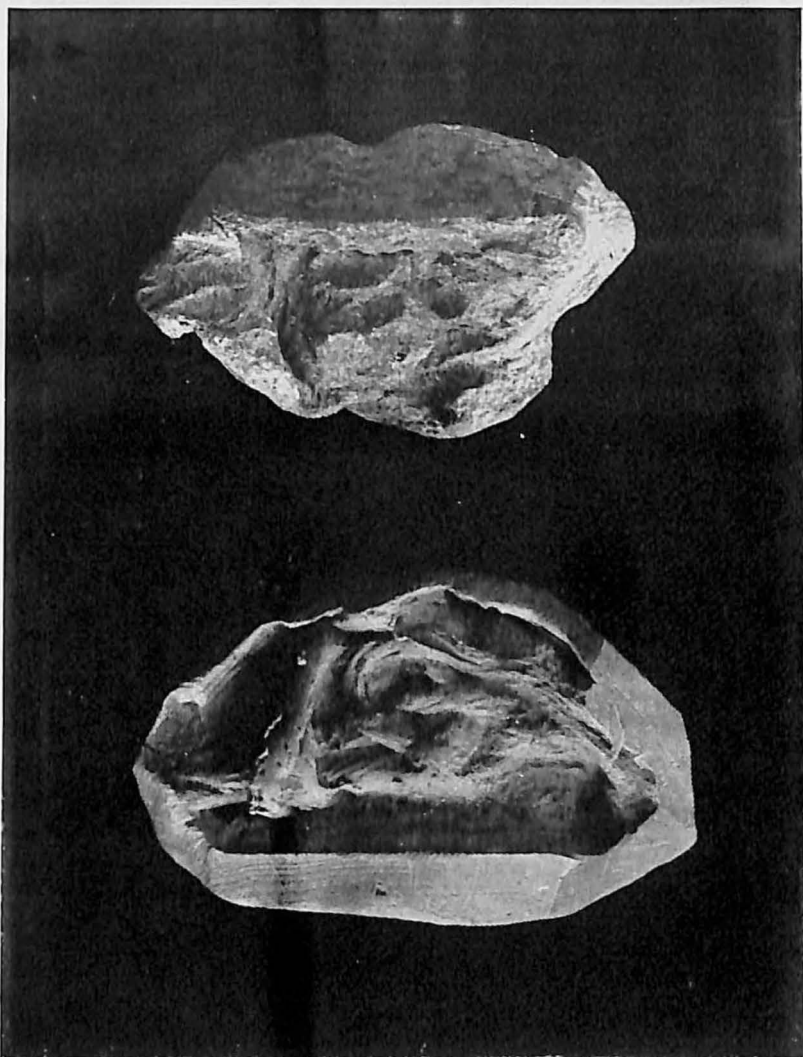
Due to many nooks and corners of Nagari letters also an easy form evolved from it in Gujarat as in other parts of north India. This process took place in Gujarat through the merchants during the 16th-17th century A.D. At the early stage this cursive form of Nagari known as Gujarati was used in the accounts and normal correspondence of the people at large. As they required at rapid form of writing, they omitted top-lines on individual characters, made the beginning and end of individual letters cursive and modified the form of certain letters to avoid confusion. Thus all the Gujarati letters were gradually developed and its developed form was ultimately adopted for the literary writing. With this the use of Nagari got confirmed to Sanskrit writing in Gujarat.

References

1. T.P. Verma, *The Palaeography of Brahmi Script in North India*, p. 1.
2. So A.H. Dani called it the 'Imperial script' (See Dani, *Indian Palaeography*, p. 50).

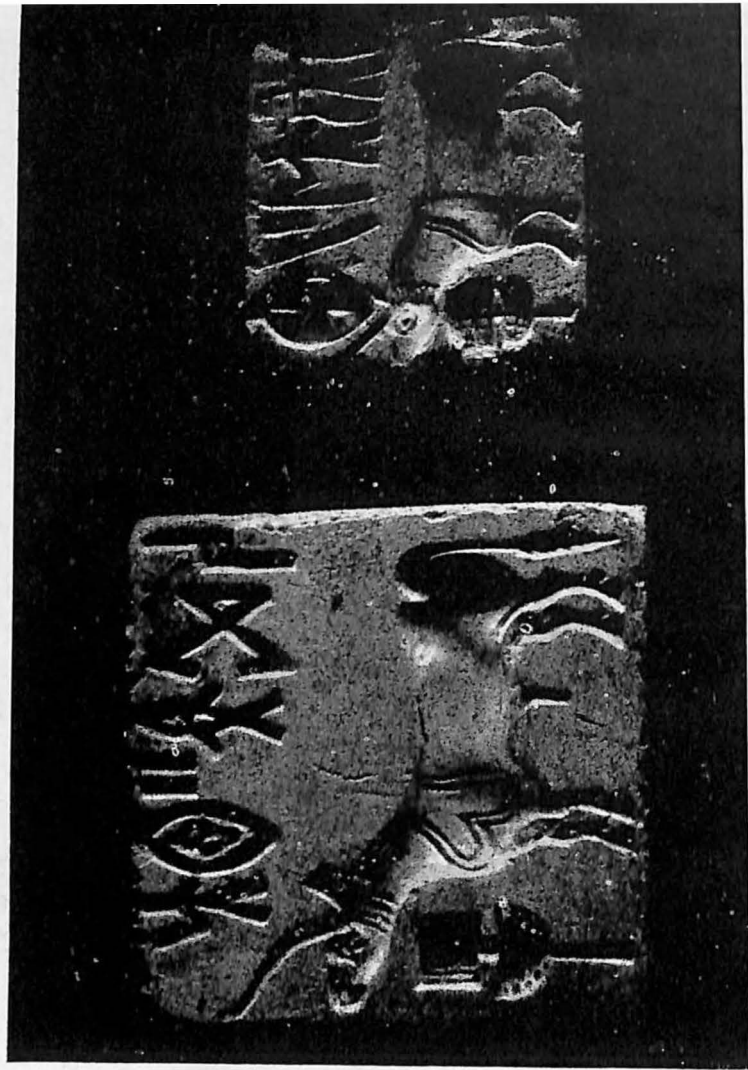
3. For the detailed study of the subject, see the author's book 'Gujaratman Brahmithi Nagari Sudhino Lipivikas' (Development of Script from Brahmi to Nagari in Gujarat), published by the Gujarat). published by the Gujarat University in 1974.
4. Dani thinks that this tool is introduced first in Indian by the Saka Kshatrapas of Mathura and others imitated them. IP. 52.
5. T.P. Verma, *op. cit.*, p. 83.
6. Buhler, *Indian Palaeography* (1959) P. 81; Oza *Bharatiya Prachina Lipi-mala* (1918) p. 42.
7. Dani *op. cit.*, p. 168.

PLATE I



Terracotta sealing from Lothal with the impression of a cord used for securing the cargo. The cord is tied with a knot.

PLATE II



Lothal : Steatite seals with Indus script & unicorn motif

PLATE III



Simple linear script on a terracotta from
late levels of Lothal



Lothal : Steatite seal with inscription
involving picture of scorpion

PLATE IV



Inscription on a late Harappan potsherd from Rojdi. The initial and terminal signs which look like pictures are combinations of two or more basic linear signs.

PLATE V

EVOLUTION OF INDUS SCRIPT IN GUJRAT

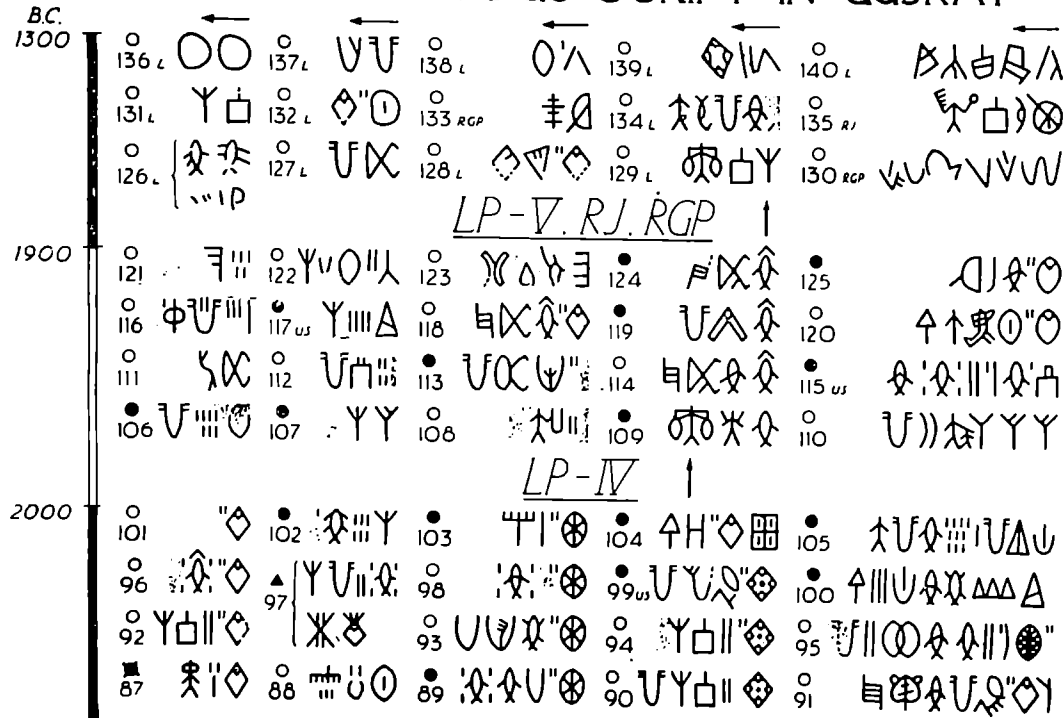


PLATE VI

WRITING IN INDIA – 2000 B.C. TO 450 B.C.

[illegible]

Simplified Indus Script used in the inscriptions from Late levels of Lothal Mohanjo-daro, Rojdi, Daimabad etc.

PLATE VII

• IDENTIFICATION OF BASIC LINEAR SIGNS					
S SEAL NO/NO	INSCRIPTION WITH BASIC SIGNS	BASIC SIGN AND VALUE	INSCRIPTION WITH LIGATURED SIGN	LIGATURED SIGN	SEAL NO
1 V 231	U	U-a	U a	U-a	L 62
2 F BG	U U		U U	U-a	L 136
			U U U	U-a	ME 300
			U U	U-a	KBG
3 ME 274	E I A	A-a	E A	A-a	V 414
			U A	A-a	V 655
			A	A-a	
4 L 70	A U A U U U U U	U-a	U U U U	U-a	ME 180
			U U	U-a	V 532
5 ME 602	U	U-a	U U U U U	U-a	L 94
			see L 136 below	A-a	L 136
6 V 225	U A U	A-a	U A U U	A-a	L 106
7 ME 684	U A U	A-a	U A U	A-a	L 136
8 ME 179	U X U U U	X-a	X U U	X-a	V PL C 18
			X	X-a	V 591
9 ME 145	E D A	D-d	U	U-a	V 231
		D-d	see L 136 above	U-a	L 136
		A-d	U U	U-a	L 137
			U U	U-a	M 225
			U U	U-a	M 46
			U U	U-a	M 206
10 M 370	U X U A	U-n	U U	U-a	L 113
		U-n	U U	U-a	ME 471
11 V 114	U U U U		U U U U	U-a	ME 49
			U U	U-a	M 272
12 V 99	U U U	U-p	U U	U-a	M 236
13 ME 665	U U U	U-p	U U	U-a	V 267

III

CONJUNCTS

1. p + t = pt

○ + ✕ = ⊗ ✕

◇ + ✕ = ⊠ ✕

○ + λ = ⊙

2. p + t = pt

○ + ✕ = ⊗, ⊗, ⊗, ✕

◇ + ✕ = ⊠, ⊠, ⊠, ✕

3. p + r + a = pra

○ + λ + U = ⊕

5. p + r + a + a = prā

○ + λ + ' + ' = ⊕

6. p + p + r = ppr

○ + ○ + λ = ⊕

8. p + p + r + a + a = pprā

○ + ◇ + λ + ' + ' = ⊕

10. k + r + a = kra

∇ + λ + ' = ✕

λ + λ = λ

7. p + p + r + a = ppra

○ + ○ + λ + ' = ⊕, ⊕

9. m + r + a = mra

✕ + λ + ' = ✕

12. d + r + a = dra

D + λ + ' = ⊕

IV A.

UNI-SYLLABIC SIGNS

1. a + k = ak

U + ∇ = ∇

4. ā + k = āk

∇ + ∇ = ∇

6. p + a + k = pak

○ + ' + ∇ = ⊕, ⊕, ⊕, ✕

◇ + ' + ∇ = ⊠

8. p + a + g = pag

○ + ' + λ = ∇, ∇, ∇, ∇

(+ ^ + λ = ∇

(+ 7 = ✕ (pg=pag)

2. a + d = ad

U + D = ⊕

3. a + h = ah

U + λ = ∇

5. ā + h = āh

∇ + λ = ∇, ∇

7. b + a + k = bak

□ + ' + ∇ = ⊕

Similarly ✕ = śak

9. p + a + g + h = pagh/pagh

○ + ' + λ + λ = ∇

Also ∇ = phaga/pagha

Pseudo-pictures formed by joining basic Indus Signs to express Conjunct Consonants (samynkta akhsaras) and syllables.

VOWELS AND DIPHTHONGS

$U = a$; $\bar{U}, \bar{V} = \bar{a}$; $\bar{V}^f = ae$, $\bar{V}^f = ao$; $\bar{\Delta} = r$
DIACRITICALS AS VOWEL HELPERS

$a = i, \wedge, v, u$; $\bar{a} = ii$; $ae = iii$; $ao = iiiv$; $ay = o$

I. THEMATIC VOWELS IN COMBINATION

1 $k + a = ka$ 2 $t + a = ta$ 3 $d + a = da$

$\bar{V} + U = \bar{V}^f$ $\bar{X} + U = \bar{X}^f$ $\bar{\Delta} + U = \bar{\Delta}^f$

4. $p + a = pa$ 5. $m + a = ma$ 6 $r + a = ra$

$\bar{O} + U = \bar{O}^f$ $\bar{K} + U = \bar{K}^f$ $\bar{\Delta} + U = \bar{\Delta}^f, \bar{\Delta}^f$

7. $k + \bar{a} = k\bar{a}$ 8 $p + \bar{a} = p\bar{a}$ 9. $h + \bar{a} = h\bar{a}$

$\bar{V} + \bar{V}^f = \bar{V}^f$ $\bar{O} + \bar{V}^f = \bar{O}^f$ $\bar{\Delta} + \bar{V}^f = \bar{\Delta}^f$
 \bar{V}^f $\bar{O}^f + \bar{V}^f = \bar{O}^f$

10 $k + k + a = kka/kak$ 11. $p + p + a = ppa/pap$

$\bar{V} + \bar{V} + U = \bar{V}^f$ $\bar{O} + \bar{O} + U = \bar{O}^f$

12 $b + b + a = bba/bab$ 13. $h + h + a = hha/hah$

$\bar{\square} + \bar{\square} + U = \bar{\square}^f, \bar{\square}^f$ $\bar{\square} + \bar{\square} + U = \bar{\square}^f, \bar{\square}^f$

II. CONSONANTS WITH DIACRITICALS

1 $k + a = ka$ 1a $k + a = ka$ 1b $k + a = ka$

$\bar{V} + ' = \bar{V}^f, \bar{V}^f$ $\bar{U} + ^ = \bar{U}^f$ $\bar{U} + ^ = \bar{U}^f$

Similarly $\bar{\Delta}, \bar{\Delta}, \bar{\Delta}, \bar{\Delta}^f$ etc. = ga , $\bar{\theta}, \bar{\theta}, \bar{\theta}$ etc. = da

$\bar{\gamma}, \bar{\gamma}, \bar{\gamma}, \bar{\gamma}^f$ etc. = pa , $\bar{\alpha}, \bar{\alpha}, \bar{\alpha}, \bar{\alpha}^f$ = ma etc

2 $k + a + a = k\bar{a}$

3 $k + ae = kae$

$\bar{V} + ' + ' = \bar{V}^f, \bar{V}^f$

$\bar{V} + ''' = \bar{V}^f$

Similarly $\bar{\Delta} = n\bar{a}$, $\bar{\theta} = b\bar{a}$; $\bar{\Delta}, \bar{\Delta}$ etc = r\bar{a} ; $\bar{\Delta}, \bar{\Delta}$ etc = s\bar{a} etc

and $\bar{\Delta} = hae$, $\bar{\Delta} = hae$, $\bar{\Delta} = hae$, $\bar{\Delta} = sae$ etc
















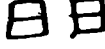















































4. $h + ao = hao$

$\bar{E} + ''' = \bar{E}$

Similarly $\bar{\Delta} = hao$

Auxiliary signs attached to basic signs to
 indicate vowel variation.



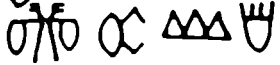
SEMITIC & INDUS SIGNS

S. NO.	PHONETIC VALUE	OLD NORTH SEMITIC SIGNS 16th-13th c.B.C.	HARAPPAN SIGNS	LATE HARAPPAN SIGNS
1	b			
2	g			
3	d			
4	h			
5	w			
6	h			
7	th			
8	k			
9	n			
10	s			
11	(ay)			
12	p			
13	r			
14	sh			
15	t			
16	s			
17	h			
18	m			
19	a			
20	r			
21	s			

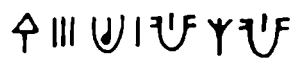

A

EARLY INDUS SCRIPT

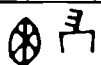
Phonetized pictures and linear signs
in Logographic - cum - syllabic stage

- 1  = makh - dra - ka -
sa - kka - ā =
makha - draka (Draha) - saka
- 2  = trā - vr̥sha
- 3  = pha - adr - ma -
dvappā =
bhadrāma - dvipa

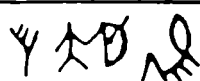


Logographic - cum - syllabic - cum -
alphabetic stage

- 1  = ae - ka - ae - ae - ka
ka - tr̥ - da =
aekae - aekae - tr̥da
- 2  = tr̥ - ppta - rk̥ = tr̥ppta - arka

syllabic stage

- 1  = sah - pata

Pseudo pictures in syllabic - cum -
alphabetic stage

- 1  = bhag - dra - h =
bhaga - drah (Drh)
- 2  = pa" pav - śa -
k - tr̥ - h̥hak - ā =
pa" pav - śaka - tr̥h̥haka
- 3  = ppāt - hā = pātaha

B

LATE INDUS SCRIPT

Alphabetic (Linear) stage

- 1 $\Delta' \uparrow \text{P}$ = da - sā' da = daśa' da
- 2 $\Delta' \uparrow \text{P} \text{◇}$ = pa" sā - da = pa" sādā
- 3 $\text{P} \text{O} \text{O} \text{P} \text{◇}$ = pa" pa - pp - rā =
pa" - papra
- 4 $\text{U} \text{F} \text{Y} \text{U} \text{F} \text{Y} \text{O}$ = p - ka - ae - ba - ka - ā =
pakae - bakā
- 5 $\text{U} \text{F} \text{P} \text{A} \uparrow \text{P} \text{U} \text{F} \text{◇}$ = pa - ae - dva -
sā - t - ha - p - ā =
pae (paye?) - dvaśataha - pā

Analysis of some compound signs

k k a
 $\text{V} + \text{V} + \text{U} = \text{VY} = \text{kka}$

tr ā
 $\text{III} + \text{U} = \text{UIF} = \text{trā}$

p ha
 $\text{O} + \text{E} = \text{U} = \text{pha}$

vrs h a
 $\text{V} + \text{E} + \text{U} = \text{VY} = \text{vṛsha}$

ava p p a
 $\text{II} + \text{O} + \text{O} + \text{U} = \text{dvappā} \text{ (Vf)}$

p p ā t
 $\text{O} + \text{O} + \text{U} + \text{A} = \text{PPA} = \text{ppāt}$

p p t a
 $\text{O} + \text{O} + \text{A} + \text{I} = \text{pptā} \text{ (V)}$

r k
 $\text{A} + \text{V} = \text{RK} = \text{rk}$

s h
 $\text{A} + \text{E} = \text{SH} = \text{sh (sah)}$

ha ha a k
 $\text{U} + \text{U} + \text{U} + \text{K} = \text{hḥāk} = \text{hḥak}$

p v
 $\text{O} + \text{Y} = \text{PY} = \text{pav}$

