

### Manibhadra Inscription

The transcription and translation were prepared by Dr. R. Salomon (Seattle). For the use of the term 'kalanuvartamane' see the relevant section in the June Orientations article and the term's two additional appearances in dated Gupta inscriptions belonging to Mathura (see note below).

#### Text

- L. 1 Siddham (symbol) paramabhaddaka-maharajadhiraja  
-sri-kumaraputsasy vijayaraja samvatsare  
dvadaso-
- L.2. tta[ra-sa] tatame sam 100 10 2 kalanuvartamane pamcame  
sam 5 varasa-mase dvitiye 2 diva-
- L.3. se tritiye 3 asyam purvayam vihara-svami nya  
nagasri-putra-nagabuddha-putra-dronasya kutumbi  
[nya] dharmma-
- L.4. ghosasya duhitrya bhatissriyayah camdranagasya  
matra vihara-nivasine bhagavato maha-
- L.5. yaksa-senapate manibhadrasya pratima karita yad-  
attra punyam tad-bhavatu sar [vva]-satva . . .

#### Translation

Success ! In the victorious ruling year 112 of the great lord, the king of kings, the illustrious Kumaragupta, in the year 5 of continuous reckoning, in the 2<sup>nd</sup> month of the rainy season, in the third day, the governess of the monastery, Bhatissri, who was the wife of Dona, the son of Nagabuddha, the son of Nagasri, and the daughter of Dhamaghosa, and the mother of Chandranaga, caused to be made the image of the great commanders of the yaksas, Manibhadra, for the residents of the monastery. What merit there is in this gift, let that be for all sentient beings.

The earliest inscription employing this term belongs to Chandragupta II, a Saiva donation, found in Mathura (Sircar, Select Inscriptions, 277-70), while the latest is from the period of Kumaragupta II, on a Buddhist pedestal found, in Mathura also (Sharma, Buddhist Art : Mathura School, p. 209). The Saiva donation is dated to the year 5 ; the pedestal is dated to the year 15. All three epigraphs are then in multiples of five and all are from within Mathura. They cannot be regnal years, since the dates don't correspond with the beginnings of these two kings' reigns nor does it seem to be a special Mathuran era per se. The two within Kumaragupta II's reign (years 5 and 15), when subtracted from their Gupta samvat era, are nearly equivalent, 425/426, suggesting an internal consistency. Perhaps the phrase commemorates some special reckoning, in multiples of five, within an individual king's reign.