ART. XIII.—*Ghaṭayāla Inscription of the Pratihāra Kakkuka, of [Vikrama-]Samvat 918.* By MUNSHI DEBIPRASĀD, of Jodhpur.¹

THE stone which bears this inscription is in the wall of a small building which is close to some ruins about a mile east of Ghaṭayāla, a village situated about twenty miles north of the city of Jodhpur. It contains twenty-two lines of writing, which cover a space of about 2' 2" broad by 1' 9" high. The first twenty lines are well preserved; of the two others the greater part is effaced or broken away, together with any subsequent lines of writing which the inscription originally may have contained. The size of the letters is about $\frac{5}{8}$ ". The characters are Nāgarī; they closely resemble those of the Jodhpur inscription of Bāuka, and have been drawn and engraved with the same care and skill.² The language, up to nearly the end of line 20, is Māhārāṣṭrī Prākṛit; the small remainder is in Sanskrit; and the whole is in verse. In respect of orthography it will be sufficient to state that the letter *ḁ*, when it is not combined with another consonant, is denoted by a sign of its own, not by the sign for *v*.

The inscription treats of the same line of *Pratihāra* (Paḍihāra or Parihāra) chiefs which is eulogised in the Jodhpur inscription of Bāuka; and it is of some value both because it corrects and adds to the information which has been drawn from that inscription, and because by far

¹ Like the paper on the Jodhpur inscription of the Pratihāra Bāuka, published in this Journal for 1894, p. 1 ff., this paper also has been prepared by Professor Kielhorn, from rubbings and rough copies of the text and translation of the inscription, sent to the Secretary by Munshi Debiprasād of Jodhpur.

² For a somewhat rough lithograph of the two first lines of the inscription, see Gaurishankar Hirachand Ojha's *Palaeography of India*, plate xvi.

the greater part of it is written in Prākṛit. Its proper object is, to record (in verses 22 and 23) that a chief named *Kakkuka* (Kakkua) founded a Jaina temple and made it over to a Jaina community which belonged to the *gachchha* of *Dhaneśvara*. But it also tells us (in verses 19–21) that the same chief, on a date which will be considered below, established a market at the village of *Rohinsakupa*, and erected two pillars, one at the same village and the other at *Maḍḍoara*. And by way of introduction it gives (in verses 3–6) the following genealogy of Kakkuka:—

The Brāhman Harichandra and his wife Bhadrā, who was of the Kshatriya caste, had a son named *Rajjila*. His son was *Narabhata*; his son, *Nāgabhata* (Nāhata); his son, *Tāta*; his son, *Yaśovardhana*; his son, *Chanduka*; his son, *Śilluka*; his son, *Jhoṭa*; his son, *Bhilluka*; his son, *Kakka*; and his son, from *Durlabhadevī*, *Kakkuka*. With the exception of Durlabhadevī and her son Kakkuka, all these persons were known to us already (some under slightly different names) from the Jodhpur inscription; but the present inscription shows that *Yaśovardhana* was the son of *Tāta*, not, as has been wrongly inferred from the Jodhpur inscription, of *Tāta*'s younger brother *Bhoja*, who is here omitted; and that the son of *Śilluka* (*Śiluka* or *Śiluka*) was named *Jhoṭa*, not *Jhāṭovara*. According to the Jodhpur inscription Kakka had another son, named *Bāuka*, from the *Mahārājñī* Padminī; he, of course, must have been a brother of *Kakkuka*, who in the present inscription is described as the son of Kakka and Durlabhadevī. If Munshi Debiprasād were right in reading the date of the Jodhpur inscription *samvāt* 940, Kakkuka, whose present inscription contains a date of the year 918, would have to be considered as the predecessor of *Bāuka*; but, judging from the rubbing of the Jodhpur inscription, I still believe the date of that inscription to be *samvāt* 4, and it therefore remains doubtful which of the two chiefs was the elder brother.

The date given in verse 19 of the present inscription is Wednesday, the second lunar day of the bright half of Chaitra of the year 918 (apparently of the Vikrama era), while the moon was in the *nakshatra* Hasta. This last item at once shows that the date cannot be correct; for the moon might well be in Hasta on the second *tithi* of the dark half of the *pūrṇimānta* Chaitra, but it would never be there on the second of the *bright* half of Chaitra. Nor is the week-day right; for Chaitra-śudi 2 would correspond, for the Chaitrādi Vikrama year 918 current, to Tuesday, the 27th February, A.D. 860; for the Chaitrādi Vikrama year 918 expired, to Monday, the 17th March, A.D. 861; and for the Kārttikādi Vikrama year 918 expired, to Friday, the 6th March, A.D. 862. And it may be added that the second *tithi* of the dark half of the *pūrṇimānta* Chaitra also did not end on a Wednesday in either the current or the expired Vikrama year 918. But although several of the details of the date are thus shown to be incorrect, there appears to be no reason why the year of the date, too, should be looked upon with suspicion, and I therefore believe that the two chiefs *Bāuka* and *Kakkuka*, in accordance with the present inscription, may be confidently placed in the second half of the ninth century A.D. From this it would follow that the chief *Bhaṭṭikadevarāja*, who in the Jodhpur inscription is stated to have been defeated by Bāuka's ancestor Śiluka, must have lived about the middle of the eighth century A.D., or about a hundred years before the Bhaṭṭi chief Deorāj of Jaisalmer, who is recorded to have been born in Vikrama-saṃvat 892.

In addition to the villages *Rohinsakūpa* and *Maḍḍoara*, which have not been identified, the inscription mentions several countries or districts for which the reader is referred to the text and translation of verses 16 and 17.

Text.

- L. 1. ओं [॥*] सग्गापवग्गसग्गं पढमं सयलण कारणं देवं ।
णीसिसदुरिअदलणं परमगुहं णमह जिणणाहं ॥—[1.]
2. रऊतिलओ पडिहारो आसी सिरिलक्खणो त्ति रामस्स ।
तेण पडिहारवन्तो¹ समुसई² एत्थ सम्पत्तो ॥—[2.]
विप्पो सिरि-
3. हरिअन्दो भज्जा आसि त्ति खत्तिआ भद्दा । ताण सुओ
उप्पखो वोरो सिरिरज्जिलो एत्थ ॥—[3.] अस्स वि
णरहडणामो जाओ सिरि-
4. णाहडो त्ति एअस्स । अस्स वि तणओ ताओ तस्स वि जस-
वड्ढणो जाओ ॥—[4.] अस्स वि चन्दुअणामा³ उप्पखो
सिल्लुओ⁴ वि एअस्स । झो-⁵
5. डो त्ति तस्स तणओ अस्स वि सिरिभिक्खुओ चार्दे ॥—[5.]
सिरिभिक्खुअस्स तणओ सिरिकक्को गुरुगुणेहि गारविओ ।
अस्स वि कक्कुअणा-
6. मो दुल्लहदेवीए उप्पखो ॥⁶— ॥ [6.] दैसिविआसं हसिअं
मड्ढरं भणिअं पलोइअं सोम्मं । णमयं⁷ जस्स ण दीणं⁸ रो-

¹ Read °वंसो.

² This has been altered to समुसई, which it should be.

³ Read, perhaps, °णामो.

⁴ The Jodhpur inscription has शिलुक in line 10, and शीलुक in line 12.

⁵ This *akshara* is quite clear in the rubbings. The published version of the Jodhpur inscription, in line 12, has झाटोवरः सुतः; but on referring to my rubbing of it, I find that the first *akshara* of the name there too may possibly be झो, not झा, and I would read now झोटो वरः सुतः, in three words.

⁶ Here there is an ornamental full stop in the original.

⁷ Perhaps altered to णमियं in the original.

⁸ In the original दीणां had first been engraved.

- L. 7. [सो] येओ धिरा मेत्ती ॥—[7.] णो जम्पिअं ण हसिअं ण
कयं ण पलोइअं ण सम्भरिअं । ण थिअं ण परिब्भमिअं¹
जेण जणे
8. कज्जपरिहीणं ॥—[8.] सुत्था दुत्था वि पया अहमा तह
उत्तिमा वि सोक्खेण । जणणिञ्च जेण धरिआ णिच्चं
णियमण्डले
9. सद्धा ॥—[9.] उअरोहराअमच्छरलोहेहि मि णायवज्जिअं
जेण । ण कओ दोएह विसेसो ववहारे कवि² मणय-
मि ॥—[10.] दिअवर-
10. दिहाणुज्जं जेण जणं रज्जिऊण सयलमि । णिम्मच्छरेण
जणिअं दुट्ठाण वि दण्डणिट्ठवणं ॥—[11.] धणरिद्ध-³
समिद्धाण
11. वि पउराणं णिअकरस्स अब्भहिअं⁴ । लक्खं सयच्च सरि-
सन्तणञ्च⁵ तह जेण दिट्ठाईं ॥—[12.] णवजोव्वणरूअप-
साहिण सङ्गार-
12. गुणगरुक्खेण । जणवयणिज्जमलज्जं जेण जणे णेय सञ्चरिअं ॥
—[13.] बालाण गुरू तरुणाण तह सही गयवया-
13. ण तणओ व्व । इय सुचरिणहि णिच्चं जेण जणो पालिओ
सद्धो ॥—[14.] जेण णमन्तेण सया सम्माणं गुणयुईं⁶ कु-
14. णन्तेण । जम्पन्तेण य ललिअं दिखं पणईण धणणिवहं ॥—
[15.] मरुमाडवज्जतमणीपरिअङ्गाअज्जगुज्जरत्तासु ।
जणिओ जेण जणा-

¹ Read परिब्भमिअं.

² Read कोवि, or कहवि.

³ Altered to धणरिद्धि° in the original.

⁴ Read अब्भहिअं.

⁵ Read सरिसन्तणञ्च (?).

⁶ Perhaps altered to °युई, which it should be.

- L. 15. यं सञ्चरिअगुणेहि अणुराओ ॥—[16.] गहिऊण गोहणाई¹
गिरिम्मि जालाउ[ला]ओ पस्सोओ । जणिआओ जेण
विसमे वड्डणाणयमण्डले पयडं ॥—[17.]
16. णोलुप्पलदलगन्धा रम्मा मायन्दमङ्गअविन्देहिं² । वरद-
च्छुपसच्छसा एसा भूमी कथा जेण ॥—[18.] वरिस-
सएसु अ णवसुं अट्टारस-³
17. मग्गलेसु चेतम्मि । णक्खत्ते विज्जहत्ये बुहवारे धवलवीआए ॥
—[19.] सिरिककुण्ण हट्ठं महाजणं विप्पपयइवणिव-
ज्जलं । रोहिन्सकूअ-
18. गामे णिवेसिअं कित्तिविड्ढीए ॥—[20.] मड्डोअरम्मि एक्को
वीओ रोहिन्सकूअगामम्मि । जेण असस्स व पुज्जा एए
त्यस्मा⁴ समुत्थविआ ॥—[21.]
19. तेण सिरिककुण्णं जिणस्स देवस्स दुरिअणिइलणं । कार-
विअं अचलमिमं भवणं भत्तीए सुहजणयं ॥—[22.]
अप्पिअमेअं भवणं सि-
20. इस्स धणेरसस्स गच्छम्मि । तह सन्तजम्बअवयवणिभाउड-
पमुहगोट्ठीए ॥—[23.] स्माघे जम्ब कुले कलङ्करहितं
रूपं नवं
21. [यौ]वनं सौभाग्यं गुणभावना शुचि मनः चान्तिर्यशो
नम्रता ।

¹ Read गोहणाई.

² The sign of anusvāra in °विन्देहिं is doubtful in the original. The third Pāda of the verse offends against the metre.

³ Originally अट्टारहस° was engraved.

⁴ Read यस्मा.

Translation.

Om !

- (Verse 1.) Bow to the lord of the Jinas, who is the path to heaven and beatitude, the god who is the first cause of all things, the destroyer of every sin, the supreme preceptor !
- (V. 2.) The glorious Lakshmaṇa, the ornament of the Raghus, was Rāma's door-keeper (*paḍihāra*) ; hence the *Pratihāra* (Paḍihāra) clan has attained here to eminence.
- (V. 3.) There was a Brāhman named *Harichandra* ; his wife was *Bhadrā*, of the Kshatriya caste. To them a valiant son was born, named *Rajjila*.
- (V. 4.) To him, again, *Narabhaṭa* was born, and to him, *Nāgabhaṭa* (Nāhaḍa) ; his son was *Tāta*, and his son, *Yaśovardhana*.
- (V. 5.) To him *Chanduka* was born, and to him, *Śilluka* ; his son was *Jhoṭa*, and his, the generous *Bhilluka*.
- (V. 6.) Bhilluka's son was *Kakka*, highly esteemed for his noble qualities ; and to him was born, from *Durlabhadevī*, *Kakkuka*.—
- (V. 7.) His smile is [like a] slightly opening [flower-bud], his speech sweet, his glance benign, his meekness not timid, his anger slight, his friendship firm.
- (V. 8.) He never has spoken, or smiled, or acted, or looked, or remembered a thing, or stood still, or roamed about, without benefiting mankind.
- (V. 9.) Like a mother, he constantly has kept in comfort all the people in his dominion, the poor and the prosperous, the lowest as well as the highest.
- (V. 10.) And never has he, departing from what was right,¹ through favour, affection, envy, or greed, made the slightest difference between the parties in any transaction.

¹ I take the Sanskrit translation of the original to be उपरोधरागमत्सर-
लोभैरपि न्यायवर्जितं येन.

- (V. 11.) Acting on the advice of the best of the twice-born,¹ he has pleased everybody, and has, free from passion, also inflicted punishment on the wicked.
- (V. 12.) Even to citizens possessed of abundance of wealth he has assigned more than his revenue (?), a lac, and a hundred, and as much as was suitable (?).²
- (V. 13.) Though decorated with the freshness of youth and with beauty, and full of the sentiment of love, he never has behaved to people so as to incur the reproach of men, without modesty.
- (V. 14.) To children like a father, to young men like a friend, and to the aged like a son, he by such good conduct of his has constantly fostered everybody.
- (V. 15.) Ever civil, showing respect and praising excellence, and speaking pleasantly, he has given plenty of wealth to those attached to him.
- (V. 16.) By his excellent behaviour and qualities he has won the love of the people in *Marumāḍa* (?), *Valla*, *Tamaṇi*, and *Gujarāt* (?).³
- (V. 17.) He has taken away the herds of cattle and has afterwards boldly destroyed by fire the villages on the hill in the inaccessible *Vaṭanānaka* (? *Vaḍaṇāṇaya*) district.
- (V. 18.) [But] this land he has made fragrant with the leaves of blue lotuses, and pleasant with groups of mango and madhuka trees, and has covered it with the leaves of excellent sugar-cane.
- (Verses 19 and 20.) And when nine hundred years were

¹ The Sanskrit would be **द्विजवरदत्तानुज्ञं**, which I take to be a Bahuvrīhi compound, used adverbially.

² The wording of the original verse is perhaps incorrect.

³ The first half of the verse apparently only contains the names of certain countries or districts. *Marumāḍa* probably is the modern Mārwar; *Valla* must be the *Valla-deśa* or *Valla-maṇḍala* mentioned in verses 18 and 19 of the Jodhpur inscription; and *Tamaṇi* perhaps is the *Stravaṇi* (?) or *Travaṇi* in verse 18 of the same inscription. Of the following *akṣharas* of the text, *pariankāajja* (*paryankā-āryya*?), I do not know what to make. *Gujjara* clearly is *Gurjara*.

increased¹ by the eighteenth, in Chaitra, when the moon's *nakshatra* was Hasta,² on Wednesday, the second lunar day of the bright half, the illustrious *Kakkuka*, for the increase of his fame, founded a market, fit for traders,³ crowded with Brāhmins, soldiers and merchants, at the village of *Rohinsakūpa*.

(V. 21.) He has erected, like heaps of his renown, the two pillars here, one at *Maḍḍoara*,⁴ and another at the village of *Rohinsakūpa*.

(V. 22.) This illustrious *Kakkuka* piously has caused to be built this imperishable temple of the god Jina, which destroys sin and creates happiness.

(V. 23.) And he has entrusted this temple to the community presided over by the ascetics Jāmbava (?) and Āmraka (?) and the merchant Bhākuṭa (?), in the *gachchha* of the holy *Dhaneśvara*.⁵

¹ On the use of the word *argala* in dates see the *Indian Antiquary*, vol. xix, p. 61, note 52.

² The literal meaning of the text would be "when the *nakshatra* was the moon's Hasta."

³ I take *mahājāṇam* to be used in the sense of the adjective *māhājanika*.

⁴ I cannot suggest any suitable Sanskrit equivalent of this name.

⁵ After this, half a verse in Sanskrit is preserved in the original, which it is unnecessary to translate.