A PECULIAR CASE OF A YUVARAJA

The Yuvarāja was a personage who is very familiar to us, both from the inscriptional records and from other sources. The word means literally 'young king', and denoted an heir-apparent joined with the reigning sovereign in the government with a view to the ultimate succession to the throne. It is customary to associate the idea with the appointment of some close relative, son, nephew, etc., of the reigning king. And the Hindu law seems to have contemplated, quite naturally, that the eldest son should be chosen for the post, provided that he was a fit and proper person.

The Nāgāi inscription of A.D. 1062, mentioned on p. 115 above, gives an exceptional instance of the appointment as Yuvarāja of a person who was not of the royal family at all. In its description of a high officer of the Western Chālukya king Sōmesvara I, namely, the Mahāsamādhivigrāhādhīpati and Daṇḍanāyaka Madhusūdana, a grandson of a Brāhmaṇ, the Daṇḍanāyaka Kālīdāsa, who had held office under Jayasimha II, there occurs the clause: 1—

Chālukya-chakrāśvara-prasād-āsādita-yuvarāja-padavirajitanum: “decorated with the position of Yuvarāja attained by the favour of the Chālukya emperor.”

This instance of the appointment as Yuvarāja of a person who was not even of the royal blood seems to be unique, so far, and to be worth noting as such. The appointment was perhaps made in connection with the recorded desire of Sōmesvara I to pass over his eldest son Sōmesvara II in favour of appointing his second son Vikramāditya VI, who, however, is said to have declined the honour because it belonged by right to his elder brother.2 We must understand, I think, that the

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1 I quote it from the ink-impression mentioned above.
appointment of Madhusūdana as Yuvarāja was more or less an honorary one, at any rate in not carrying with it any title to the succession to the throne.

J. F. F.

THE DATE OF VARDHAMANA

Vardhamāna is the founder of modern Jainism, and his date is one of the earliest landmarks in the chronology of Ancient India. There has been, however, considerable difference of opinion as to the date of his nirvāṇa. There is, of course, a mass of legendary matter about the life and times of the Jaina saint, but the details of the traditions are confused and conflicting, and have in some cases been generally misunderstood and misinterpreted. An attempt is made in this paper to interpret the data of tradition so as to accord with the general custom of the age, the relation of Vardhamāna to Gautama Buddha, and the relations of these saints to the kings and princes of the imperial dynasty of Magadha, with which Buddhism and Jainism were closely associated in the first centuries of their history in India.

A fairly accurate scheme of the chronology of India in the sixth and fifth centuries B.C. may be worked out by co-ordinating the various traditions from Hindu, Buddhist, and Jaina sources, such as are recorded, for instance, in the Purāṇas, the Dīpavaṃśa, and the Gāthās. A detailed scheme of such chronology has been given in the Ind. Ant. for last year. It is not necessary, therefore, to traverse the same ground. It will suffice to mention the dates according to my scheme of those Śaśiśuṇāga kings who were connected with Vardhamāna. Bimbisāra, alias Srēṇiya, has been dated c. 513–485 B.C., Ajātaśatru, alias Kuṇika, 485–453 B.C., Udaya, alias Udāyi-bhadraka, 453–437 B.C., and Darśaka, 437–413 B.C.\(^1\)

\(^1\) Ind. Ant., March, 1915, pp. 41–52.