

AN INSCRIPTION OF THE REIGN OF UDAYADITYA

By L. D. BARNETT, M.A., Litt.D.

THE following inscription is now edited—for the first time, as far as I am aware—from an ink-impression which my friend Pandit Shyama Shankar Har Chaudhuri, M.A., of Jhalrapatan, has kindly sent to me, together with a transcription by Pandit Gopal Lal Vyas, Curator of the Archæological Department of H.H. the Maharaja of Jhalawar's Government. The place where it was found is not stated.

The letters are of an elegant Northern type, corresponding to those shown in Bühler's *Tafeln*, v, cols. 11–13, but with some variations; and the initial *i* is peculiar. The average height of the characters in lines 1–7 is  $1\frac{1}{8}$  inch; in lines 8–10 the letters are much smaller, with a height of about  $\frac{3}{8}$  inch, or rather less. The language is Sanskrit, but of an ungrammatical popular kind. Thus we have the ending *-oh* instead of *-or* in line 5, *n* for *ṇ* in *Harshukēn*—on line 6, *parava* and *varisham* on lines 8–9; and the author drops into undiluted and unblushing Prakrit on line 7, *-dēvassa kērim*. The word *kērim* may be compared with the classical Prakrit *kēram*, “for the sake of” (see Pischel, *Gramm. d. Prakr.*, § 176), and the modern case-endings such as *ker*, *kerā*, *kar*, etc. (see Kellogg, *Grammar of the Hindī Language*, 2nd ed., §§ 180, 185). The words *paṭṭakila* (lines 3, 8), *satka* (line 6), and *mūdaka* (line 9) are also of some lexical interest. *Paṭṭakila* is the modern *paṭēl*, “village headman.” *Satka* means “belonging to”, and is found in a few similar inscriptions of Northern India. *Mūdaka* is obscure; one is tempted to alter it to *mūtaka*, but the latter is a dry measure (cf. Telugu *mūṭa*, “bundle,” Marathi *mūṭh*, “bullock's pack-saddle”).

The document refers itself to the reign of King Udayāditya, in the Samvat year 1143, and records the construction of a temple of Śambhu (Śiva) and of a well, together with a gift of a supply of lamp-oil, by Janna, son of Chāhila, a Tailika, whose mother Dhāñi is also mentioned as offering her homage to the god. The king is obviously the Paramāra Udayāditya of Malwa, who is several times mentioned in inscriptions, and is known from one record (noticed in *Indian Antiquary*, vol. xx, p. 83) to have been reigning in Samvat 1137.

The date is given as Samvat 1143, the 10th of the bright fortnight of Vaiśākha. On the supposition that we have to

deal here with the usual Chaitrādi Vikrama era, we may calculate this date either as a *current* or as an *expired* year. On the assumption that the year is a current Vikrama year, the date given above corresponds to Monday, April 7, A.D. 1085. If, however, we take the year as expired, the date will be Sunday, April 26, A.D. 1086. The former alternative seems to be preferable.

## TEXT

1. Ōm<sup>1</sup> Namaḥ Śivāya ॥ Saṃvat 1143 Vaisā(śā)kha śudi 10 a-
2. dy=ēha śrīmad - Udayāditya - dēva - kalyāna - vijaya - rājyē ।  
Tē(tai)-
3. lik-ānvayē Paṭṭakila-Chāhila-suta-Paṭṭakila-Janna[kē]-
4. na Śāmbhōḥ prāsādam-idaṃ kāritam । tathā Chirihilla-talē  
Chā-
5. ḍā-ghau(ghō)sha-kūpikā-Vruvāsakayōḥ amtarālē vāpi'cha ।
6. Utkirṇṇ-ēyam Pa[m\*]ḍita-Harshukēn-ēti ॥<sup>2</sup> Jānya-satka-mā-
7. tā Dhāiṇiḥ praṇamati ॥ Śrī-Lōliga-svāmi-dēvassa kēriṃ
8. Tailik-ānvāē(yē) Paṭṭakila-Chāhila-suta - Paṭṭakila - Jamna-  
kēna ॥ śrī-Sēmdhava-dēva-para-
9. va-nimitya(tta)m dipa-tēlya<sup>3</sup>-chatuḥ-palaṃm-ēkaṃ mūdakaṃ  
krītvā tathā varisham prati savi \*  
10. ॥ maṅgala mahā śrī ॥<sup>4</sup>

## TRANSLATION

Ōm! Homage to Śiva! Here on this day, the 10th of the bright fortnight of Vaisākha of the Saṃvat 1143, in the auspicious victorious reign of the fortunate king Udayāditya, the Paṭṭakila Jannaka, son of the Paṭṭakila Chāhila, of the Tailika lineage, caused to be constructed this temple of Śāmbhu; likewise in the grounds of Chirihilla, in the space between the small well of Chāḍā-ghōsha and (?) Bruvāsaka, a large well. This [inscription] was engraved by Pandit Harshuka. Jānna's mother Dhāiṇi performs obeisance. For the behoof of the blessed God Lōliga-svāmin, the Paṭṭakila Jannaka, son of the Paṭṭakila Chāhila, of the Tailika lineage, has purchased for the occasions of the festivals of the blessed god Sēmdhava one *mūdaka* (?) containing four *palas* of lamp-oil and [assigned it to be used?] every year. Happiness! great fortune!

<sup>1</sup> Denoted by a symbol.

<sup>2</sup> This *danḍa* is followed by a *chakra*-symbol and another *danḍa*.

<sup>3</sup> Read *taila*.

<sup>4</sup> This line is preceded by three decorative figures separated by *danḍas*, and followed by one.