PART I

THE AUTHOR AND THE TEXT
Saddhala, it appears knew the importance of bibliographical information about a writer in understanding his work as Bana did in his Harṣacarita. He has, therefore, not remained silent about himself, like Kalidasa, about whose date scholars differ by centuries or like Bhāsa, whose very authorship of his own dramas is now a matter of keen controversy. He has given a sketch, though very brief, of his person and the descent in the Kavivāma-nivedana of his work.¹

His Ancestors.

He traces his descent from Silāditya's brother Kalāditya whom he praises as an incarnation of a Gana, called Kayastha a follower of God Śiva. By describing Kalāditya as being born in the Kṣatriya caste he takes pride in his own descent as a Kṣatriya.² Silāditya, is referred to by the author as the lord of Valabhi kingdom. There were seven Silādityas in the Valabhi dynasty.³ This Silāditya

1. UK : Ucchvāsa - 1.
2. UK : Introduction.
   (ii) Hariprasād Sastri : Maitraka Kalīna Gujarat, p. 37
was a contemporary of Dharmapāla of the Mandhātr-vamsa, a king of Northern India. Kalāditya, the brother of Śilāditya was a warrior. Goddess Lakṣmī, herself recommended his name for the prime minister’s office. In the first chapter, a fight between Śilāditya and Dharmapāla is described. It was a horrible fight. Śilāditya was on the point of defeat. Observing the critical moment, Kalāditya himself, with the sword in his hand marched against Dharmapāla's fort. Dharmapāla was wonderstruck with his valour and the former submitted himself to his feet. It shows that Kalāditya was a Kṣatriya hero.

This Kalāditya left behind him an extensive family of Kāstäha-Kṣatriya caste. One of the branches of that caste was Valabha, coming from Valabhi. There was a sage Candrapati descended from the family of Śiva, in that caste well-known in the country called Lāṭa, the Southern part of Gujarāta, the land watered by the river Narmadā. He had a son named Sollapeya. The latter had many sons. One of them was Śūra, an ornament of the whole family. He had a son named Suddhala, the first among the sons from his wife

1. UK : P. 4.
2. UK, P. 11.
4. UK, P. 11.
Pampavati. He was born in a noble and learned Kāyaśātha family in Gujarata some where near Bhrgukaccha, the modern Broach in the Gujarat State.

His Childhood and Education:

His father was a religious-minded person of scholastic attainments. The father was snatched away by the cruel hands of death, when he was a mere child, and hence his childhood lost most of its charm for him. He was brought up by his maternal uncle Gangadhara, who was a friend of Gogirāja, the king of Lāta. Soddhala himself was a class-mate of prince Sinharāja, the son of king Kirtirāja. Their preceptor was one Candra. Kirtirāja was the father of king Vatsarāja, who was the patron of Soddhala. Soddhala's forefathers, for generations, held the post of Dhruva Prabhus (Dhruva-vṛttah Prabhus) of the districts of Sikkarhariya seventy two, Vahirihara seven hundred, Amāppalliya seven hundred and other districts, of the Lāta country.

His Patrons:

By the change of time, he went to the court of Sthānaka, the modern Thānā, the capital city of Konkana-kingdom. He was patronised by three royal brothers Ghittrāja, Nagārjuna and Mumumirāja, who succeeded one...
another as kings of Konkan. They honoured him with friendship. He describes himself as a contemporary of these three kings, as also of Vatsaraja, the Calukya king of Lata, who also honoured him by inviting him at his court. The three royal brothers were Silaharas and they are mentioned in the chronology of Silaharas of North Konkan. They were twenty as far as present information goes, and ruled in the North Konkan from about A.D. 810 to A.D. 1260, a period of 450 years. As far as present known, the family tree of the Thana Silahares was as follows.

(1) Kapardi
(2) Pulasaakti
(3) Kapardi (II)
(4) Vappuvanna
(5) Jhanjhan (A.D. 916)
(6) Goggi
(7) Vajjadadeva
(8) Aparajita
(9) Vajjadadeva (II)
(10) Arikasari.

(11) Chittaraaja
(12) Najarjuna
(13) Mumumiraja

(1026 A.D.,
948 Saka)

(1060 A.D.,
982 Saka)

1. UK: P. 12.
We are mostly concerned here with numbers nine to fourteen. The tenth king Arikesari, Vajjadadeva's brother and uncle of Chittarajadeva, in a copper plate grant dated 1097, is styled the lord of 1400 Konkana villages. Mention also is made of the cities of Sri Sthanaka, Puri and Hamyāmen probably Sanjāna. The 11th king was Vajjadadeva's son Chittaraja. In a copper plate dated Saka 948 (A. D. 1026), he is also styled the ruler of the 1400 Konkana villages, the chief of which were Puri and Hamyāmen.

Grant of Chittarajadeva\(^1\) mentions that the donor of this grant is Chittarajadeva of the Silāhāra of Silāra dynasty which derives its descent from Vidyādharā Jimūtavāhana, the son of Jimūtaketu and is sometimes called simply Vidyādharā family. The Vidyādharas are a race of demi-gods frequently mentioned in Buddhistic works and appear as the attendants of Śiva in certain legends, such as those treated

\(1\). IA, Vol. V, P. 276.
in the Brhat Kathāmānjari of Kṣemendra and Kathāsaritsāgara of Somadeva.

The 12th king was Nagarjuna; the younger brother of Chittarāja. After him, came, Nagarjuna's younger brother Mummaṇi, who is mentioned in an inscription dated A.D. 1060 (Saka 982). In this inscription, which is in the Ambarnāth temple near Kalyān, he is called Māmanirājadeva and his ministers are named Vinta, Naganaiya, Jogalaiya, Paḍhisena and Bhailaiya.

The fourteenth king of Sila dynasty was Anantapāla or Anantadeva, whose name occurs in two grants dated 1081 and 1094.

Vatsarāja:

Sodhala mentions Vatsarāja as the lord poet of Gaulukya dynasty of Lāta desa, the crest jewel of the family of Lāta kings and a friend of Konkana kings. A copper plate grant of king Trilokanapāla, Gaulukya of Lāta desa, the son of Vatsarāja, dated Saka 972, A.D. 1050. These plates throw considerable light on that period of Lātadesa and of Gujarata that followed the down fall of Gurjaras and

1. JBRAS, Part XII, PP. 329 - 332.
2. IA, Vol. IX, P. 33.
3. IA, Vol. XII, P. 196.
Rastrakutas. It belongs to the Caulukya king Trilocanapāla of Lātadasa, the fifth in descent from Bārappa, the contemporary and rival of Müllerāja Solanki of Gujartāta and is dated Saka 972 (A.D. 1050). This Caulukya dynasty of Lātadasa consists of five kings.

The first among them, was Bārappa, who having obtained the country of Lāta, verified the delight of the people. Bārappa, the viceroy of Tallap II, the western Calukya, is also referred to in most of the Prabandhas. His family line is given in the inscription of his descendants as follows:-

Bārappa
Goggirāja
Mahamandaleswara Kirtirāja (A.D. 1018)
Vatsarāja
Trilocanapāla (A.D. 1050)

"The extraordinarily valiant Müllerāja" says Someśvara in the Kirtikaumudī, "killed Bārappa, the general of the ruler of Lāta, to whom retreat was unknown and took his elephants".¹ The inscription of his descendants Kirtirāja and Trilocanapāla call him Mahamandaleswara. Some time later, Bārappa's

¹ Someśvara: Kirtikaumudī, II - 3.
son, Goggiraja, regained independence, and Laṭa continued
to be ruled by his descendants for about fifty years. Goggiraja is described as the great Viṣṇu who rescued his land
when it had been seized by powerful demon-like enemies.1

His son was the glorious Kirtiraja, who gaining the
throne of the Laṭa desa, by righteousness made the direct-
ions bright white with his fame. His son was Vatsaraja,
who presented the God Somanatha of Patan in Soraṭha with a
gold umbrella, resplendent with jewels. He also founded
charitable institutions for the poor and helpless. His son
Trilocanapala, the donor of the grant, seems to be the last
of his line, for we do not hear of any kingdom of Laṭa-desa
subsequent to him. Solankis of Anhilwada from Mularaja to
Karṇa and his glorious son Jayasinhadeva, tried their best
for comprising the Laṭa in Gujarata and at least it was
comprised and the distinction of Laṭa from Gujarata which
appears in old inscriptions disappeared hence-forward.2

Soddhala refers to his friendship with Vatsaraja in
the text itself.3 It was due to a travelling of Vatsaraja
to Kohkana. Sūrparaka, the modern Soṇara was a place of

1. IA, Vol., XII, P. 196.
3. UK : PP. 12, 156.
note in the Thānā district of the Konkana kingdom. While coming from Śūrparaka, he saw a temple in the vicinity of the road. Entering the temple, he read a Prasasti (eulogy) on the wall of the temple. Wonderstruck by the composition of Udayasundarikathā and the news about Bāṇa who heard the work, Vatsaraja informed this to king Mummunirāja. The poet refers to Vatsaraja, as a lord of poets as he made his genius recognised by them. It is mentioned that while residing in great honour at the court of the royal kings of Konkana, he was, on one occasion, invited to his court by Vatsarāja, the king of Lāṭa. The author was fortunate enough to win admiration as well as royal patronage of Vatsarāja. Vatsarāja once taunted Soddhala that the composition of stray verses was of no merit and the real joy was in the composition of a long poem, a garland of precious pearls.

(B) THE DATE OF THE AUTHOR

Soddhala mentions that he was honourably taken with himself by Vatsarāja of Lāṭa, and the king spent certain days with him during which he suggested to him the idea of writing a lengthy composition instead of stray verses. The present work is the result of the suggestion of Vatsarāja according to Soddhala himself.¹

¹ UK : FP. 12 - 13.
Moreover, Soddhala in the conclusion of his work notes that the eulogy written on the wall was seen by Vatsarāja, the king of Lāṭa, while he was coming back from the city Śūrparaka.¹ This proves that the work was completed when Vatsarāja, the king of Lāṭa, was alive.

A copper plate grant of king Trilocanapāla Čālukya of Lāṭadēsa dated Saka 972, (A. D. 1050) is available. The grant mentions Vatsarāja as the son of Kīrtirāja. Vatsarāja presented Somanātha of Pāṭan with a golden umbrella resplendent with jewels. He also founded charitable institutions for the poor and helpless.² The same grant mentions Trilocanapāla the donor of the grant as the son of Vatsarāja. As the grant is by Trilocanapāla, the king of Lāṭa, we may safely conclude that Vatsarāja might not have been alive, when his son had become a king. So Soddhala must have composed his work before 1050 A. D. Moreover, from the references in Udayasundarīkathā, ³ we know that Soddhala lived when Mummunirāja was reigning in the Konkana region and that the work was completed in the days of that king. Soddhala mentions that Mummunirāja, the king of Konkana, sent a messenger

1. UK : P. 156.
2. IA, Vol. XII, P. 196.
3. UK : PP. 155 - 156.
named Madhurasāhāra to Soddhala to tell him that the fact that
he had written a Campu, Udayasundarikābha, had reached his
ears and that he was very much pleased and desired to see him.
The poet subsequently saw the king with his composition and
gained his favour. Soddhala also mentions that he got fame
in the assembly of great poets, as he was honoured by three
kings of Kohkaṇa namely, Chittarāja, Nāgārjuna and Mummunī-
raja, who were brothers and came to the throne in order as
mentioned above. The date of Mummunirāja can be conclusively
proved by historical evidence. There is a copper plate
grant of Chittarāja, Mahāmandaleśvara of Kohkaṇa. The date
of the copper plate grant is Saka 948 i.e. A. D. 1026. The
donor of this grant is Chittarāja of Śilāhāra dynasty. As
the date of the grant is 1026, we can conclude that he reign-
ed by the time of 1026 A. D. After him comes Nāgārjuna, who
was followed by Mummunirāja. As regards the date of Mummun-
raja, a new Śilāhāra copper plate grant dated Saka 1016 is
available, which mentions that Chittarāja was the son of
Vajjadadeva, his younger brother was Nāgārjuna, who came to
the throne after him. Mummunirāja was the younger brother
of Nāgārjuna. He became the king after Nāgārjuna. After

1. UK : P.12.
2. IA, Vol. IX, P. 33.
Mummuniraja comes Anantadeva, who is the donor of this gift; thus Anantadeva must have lived about 1016 Šaka, i.e. 1094 A.D. Thus the date of Mummuniraja falls earlier than that of Anantadeva. This date of Mummuniraja is corroborated by the inscription in the Ambarnātha temple near Kalyāna in the Thāna District, which furnishes for him the date 982 i.e. 1060 A.D.¹ The purpose of the current record seems to be that a palace of Chittarāja was restored for Māmvanī's use.² The inscription called him Māmvanideva Mahāmandalesvāra. On the score of this inscription the date of Mummuniraja is fixed 1060 A.D. Thus the dates of Vatsarāja and Mummuniraja corroborate each other as mentioned above.

We know that the work was written before 1050 A.D. The upper limit of the work may be put at 1026 A.D., when Chittarāja was alive and whose patronage Soddhalā was fortunate to enjoy. We are not able to fix the date of the work to a greater exactitude than this. As Soddhalā was a contemporary both of Chittarāja and Mummuniraja; we can infer with certainty that he must have flourished in the eleventh century of the Christian era.

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¹ JBRAS, Part XII, PP. 329 - 332.
As stated above, we have fixed the date of composition of Udayasundarikatha between 1026 to 1050 A.D. To this limit an objection may be raised on the score of a reference in the Udayasundarikatha itself. Soddhala mentions that Bana showed his dissatisfaction about the verse composed by Talaka in the heavenly court of Sarasvati, where the great patrons of learning like Vikramaditya, Shriram, Naraja, Bhojadeva and others, as well as feudatory kings Vakpatiraja, Mau-raja, Visakhadeva and others were present. It means that Soddhala includes Bhoja in the list of kings departed to the other world; but the historical fact is that Bhoja, a patron of learning, a great poet and writer was alive at the time of Soddhala. Wawas the king of Malwa, and his capital was Dhar.

Let Us Examine The Date of Bhoja:

(i) Ramacandra Misra gives the list of Parmar kings along with their dates, in which he refers to Bhoja. He

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1. UK : P. 150.

puts him between Samvat 1067 i.e. 1011 A. D. to Samvat 1112 i.e. 1056 A. D. He has established this date on the basis of the reports of Alberuni, Rājamrgānika and the copper plate grant of Jayasimha. Jayasimha was the successor of Bhoja. The date of this plate is Samvat 1112 i.e. 1056 A. D. Thus it is inferred that Bhoja might have departed to the other world before Samvat 1112 i.e. 1056 A. D. He probably reigned for forty-five years.

(ii) N. N. Ghosh observes,¹ that the Parmāras of Malwā were noted for their patronage to learning. The most famous king of the dynasty was Bhoja, popularly known as Rājā Bhoja of Dharā which was at that time the capital of Malwā. He ruled for forty two years (A. D. 1018 - 1060).

(iii) Dharmānanda Kosāmbi² remarks, that a tremendous reservoir at Bhojapura, the greatest work of this sort was constructed by King Bhoja who died in 1055-56 A. D.

(iv) Smith remarks that Munja's nephew, the famous Bhoja, ascended the throne of Dharā, the capital of Malwā, about A. D. 1018 and reigned gloriously for more than forty years (A. D. 1018 - 60).

(v) Munshi remarks,¹ that when Bhoja died in 1054, overwhelmed by his enemies, his empire fell to pieces.²

(vi) Kane states,³ "Bhoja's uncle Munja was slain by Tailapa between 994 and 997 A.D. and Munja was succeeded by his brother Sindhuraja or Sindhula also styled Navasahasanka. An inscription of Jayasimha, the successor of Bhoja, dated Samvat 1112 (1055 - 56 A.D.), settles this dispute about the date of Bhoja (vide E.I. Vol. III Ep. 46-50 Mandhata plate of Jayasimha of Dhārā). It shows that Bhoja could not have been living beyond 1054 A.D."

Thus the date of Bhoja according to the above-mentioned authorities is accepted as 1018 to 1060. Inspite of the difference of the dates proposed by different authorities, it may be said that Bhoja was alive at least upto 1054 A.D. Thus soddha's reference as a king departed to the other world and the date of the life of Bhoja come into conflict. How are we to resolve this conflict?

It appears that there is no necessity of changing the limit of the time of the composition of the Udayasundarīkathā.

². V. Smith: Early History of India, P. 410.
account of the above mentioned reference. Perhaps in the original manuscript of Soddhala's story, the name of Bhoja might not have been included along with Vikramāditya and Harsa, but some scribe who copied the manuscript might have included the name of Bhoja, finding that the name of Munja was already there or considering that such great kings as Munja and Bhoja deserve mention along with Vikrama and Harsa. This suggestion is corroborated by the fact that in the list of Sabhāpatīs which Soddhala gives in the beginning of the Udayasundarīkathā, he does not mention either Munja or Bhoja, even though they were great patrons of learning.

Thus we can say that the mention of Bhoja on page 150 of the Udayasundarīkathā was not by Soddhala himself; it might have been a later addition and thus the limit of the composition of the Udayasundarīkathā may be accepted as 1026 to 1050 A.D.

1. UK: FF. 2-3.