SECTION II

CONTEMPORARY KINGDOMS IN SAURASHTRA AND SOUTH GUJARAT AND THEIR ADMINISTRATIVE ORGANIZATION AND WORKING

CHAPTER 8

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(a) Contemporary Kingdoms in Saurashṭra :

(1) Garulaka kingdom :

The name of the dynasty 'Garulaka' is specifically mentioned in the two copperplate inscriptions of Maharaja Varahadasa and Samanta Maharaja Simhaditya. According to Hultzsch the word 'Garulaka' was used instead of 'Garulaka' or 'Garudaka' and so this dynasty may have descended from 'Garuḍa.'

From the edicts we get the following genealogy:

Maharaja = Sura

Senapati Varahadasa I

Samanta Maharaja Sura II

Samanta Maharaja (or Mahasamanta) Varahadasa II

Samanta Maharaja Simhaditya.


2. B.P., Ibid. P. 283.
The Garulaka kings were the feudatories of the Maitraka kings of Valabhi. The Garulaka king Mahāsāmanta Mahārāja Varahadasa II was the contemporary of the Maitraka king Dhruvasena I and the Garulaka king Simhaditya was the contemporary of the Maitraka king Dharasena II.

Mahārāja Varahadasa II has donated the land grant to the Buddhist nuns living in a vihāra in A.C. 549 and Mahārāja Simhaditya has given the piece of land and a vāpī to a Brāhmaṇa in A.C. 574.

Royal Titles:

Garulaka kings used the royal titles like Mahārāja, Senāpati, Mahāsāmanta or Sāmanta. It is clear from these titles that Garulaka kings were feudatory and from various sources it seems that they were the feudatories of the Maitraka kings. These kings were 'paramabhagavata ', and so they followed the Bhāgavata sect.

Order of succession:

They showed the general pattern of succession as shown in the genealogical table.
In their inscriptions following officers were mentioned, viz. Rajasthaniya, Uparika, Kumaramatiya, Kulaputraka, Mahattara or Mahattara-gandaka, Sandhivigrhaika, Ayuktaka, Hastyavaroha, writer of the inscriptions, Rajaiputra, Drangika, Chata-Chara-Bhata.

Mahattara-gandaka and Rajaiputra were new officers. All other officers are discussed in the Maitraka kingdom.

In Mahattara-gandaka, Gandaka is an official designation and Gandaka may mean a chief or a hero or a warrior. So Mahattara-gandaka may mean the head of the Mahattaras or the seniormost warrior.

5. Apte's Sanskrit-English Dictionary, see Gandaka.
The literary meaning of Rajaputra is 'a prince'. It seems to be a title of a nobleman or it may mean a title of the feudatory. In Chaṭa - Chaṛa - Bhaṭa, Chara means a spy.

Land Measurement:

The land was measured by means of padāvarta, as in the Maṭraka kingdom.

Fiscal Term:

Only 'Bhumichchhidranyaya' was used and that is already explained.

Units of administration:

Phaṭkraprasravana seems to be the capital city and Ḍlapadra was a padra, while there were Bhattapadragrama, Nakagrama and Darbbhacharagrama. So we get grama, padra and the capital city as the units of administration.

8. Apte, op.cit. see Chara.
From the above narration it is clear that this feudatory kingdom must be a small one. It seems that the kingdom of Garulaka may be situated on the western part of Saurashtra and it may have reached the vicinity of Dwārka.

Diplomatic of the copperplates :-

The general documentary form of Garulaka copper-plate inscriptions followed the general pattern of the earlier Maitraka grants (i.e. before the time of Śiśūditya I, A.C. 605). In one of the edicts, the seal is missing and in another the impressed seal is so faint that nothing can be made out from it.

(2) Saindhava kingdom :-

As there is only one copper-plate inscription falling in this period, it is better to discuss it along with the other Saindhava inscriptions of the succeeding period.
(b) Contemporary kingdoms in South Gujarat

(1) The Traikutaka Kingdom

During the Maitraka period several dynasties rose to power in South Gujarat. It seems that some of these dynasties ruled over the Northern part of South Gujarat successively while some others ruled over its Southern part successively. By the beginning of the late Maitraka period the Traikutakas were already ruling over the Southern part of South Gujarat.

This royal dynasty derived its name from Trikūṭa or a three-peaked mountain or the district in which it was situated. This was evidently the home of the royal family. There was a controversy amongst scholars regarding the situation of the Trikūṭa. Mirashi suggests the probable solution in these words, "As shown below, the inscriptions and coins of the Traikutakas have been found only in South Gujarat, North Konkan and Maharashtra. Traikutā, from which they derived their name, cannot, therefore, be located in the north, east, south or centre of India, but must be looked for in the
Kalidasa's description, which is supported by a lexicon, clearly indicates that it was situated in Aparanta or North Konkan. Bhagvanlal Indraji suggested its identification with Junnar, in the Poona District, which is encircled by three ranges of hills. The matter is now placed beyond doubt by the mention of the Purva-Trikūṭā vishaya (East Trikūṭā District) in the Anjaneri places of Bhogaśakti, which shows that there was a district named after the mountain which divided it into two parts. A tax levied on the inhabitants of the eastern sub-division was assigned for the worship of the god Bhogaśvara at Jayapura near Nasik. This clearly shows that Trikūṭa was probably the name of the range of hills that borders the Nasik District on the west. This identification squares with the provenance of Traikūṭaka inscriptions and coins.

11. Ibid ; No. 31, 1, 38.
12. Ibid. P. Xli, "In this connection it may be noted that the Pāṇḍu Lena hill near Nasik is called Triras' mi (three rayed) in the cave inscriptions there, and that the range of hills to the south of the Nasik District is still called Trimbak hill."
The earliest mention of the Traikutakas occurs in the Chandravalli inscription of Mayuras'arman. This record includes Trikuṭa (i.e. the Traikutakas) among the contemporaries of Mayuras'arman, the founder of the Kadamba dynasty, which shows that the Traikutakas were the power of some importance in the beginning of the fourth century A.C. The Traikutakas seem to have risen into prominence on the decline of the Satavahana power in Konkan and Maharashtra.

Though the Traikutakas rose into prominence about the middle of the third century A.C., we have no Traikutaka records during the first ten centuries of their rule.

None of the three Traikutaka kings, known from inscriptions and coins, seems to have assumed a higher title than Maharāja. But two of them are known to have issued coins, while one of them, Dahrasena,

15. Ibid. P. xli.
explicitly mentions in his copper-plate inscription that he had performed an Āśvamedha sacrifice. The later Traikūṭakas were, therefore, probably independent monarchs, though the last of them was ultimately defeated and forced to pay tribute by the Vākaṭaka king Harishena.

From the copper-plate inscriptions and from coins, we get the following genealogy of the Traikūṭakas:

Mahārāja Indradatta

| (son) |

Mahārāja Dahrasena (k. 207 = 456 - 457 A.C.)

| (son) |

Mahārāja Vyāgrāsena (k. 241 = 490 - 491 A.C.)

The first of these, Indradatta, is known only from the coins of his son Dahrasena. He is therein given the title Mahārāja. From Pārdi plates we have that the Traikūṭaka king Dahrasena was ruling in (Kalachuri-) Samvat 207 = 456 or 457 A.C. and Surat plates of his son Vyāgrāsena are dated (Kalachuri-) Samvat 241 = 490-91 A.C.

It is worth noting that Dahrasena and Vyāgrasena styled themselves on their coins 'parama Vaishnava', a devout worshipper of Viṣṇu', while the Pārdī plates apply to Dahrasena the synonymous term 'Bhagavat-pāda-Karmakara', 'a servant of the feet of Bhagavat.'

Mirashi writes, "It would appear, therefore, that when the Kalachuris conquered Konkan, they supplanted the Traikūṭakas by the Mauryas, who continued as their feudatories until both the royal families were ousted by Pulakesin II. The downfall of the Traikūṭakas may thus be dated in the first quarter of the sixth century A.C."

According to Mirashi, the Traikūṭaka kingdom at its largest extent seems to have extended from the Kīm in the North to the Krishnā in the south, and to have comprised South Gujarat, North Konkan, and the Nasik, Poona and Satara Districts of Maharashtra.

17. Ibid. P. 53.
18. xxxxxxxx,
Traikūjaṅkas were followers of Hinduism and devotees of the god Vishnu. Both their copper-plate grants of villages were made to Brāhmanas. In both the edicts, there is no mention of king's father or grandfather. There is no mention of the departments of administration. Only the following officers are mentioned, viz. Dutaka, Mahāśāndhi-Vigrahika, Chāta and Bhaṭa at the end of the edicts and these are already discussed in the Maitraka kingdom.

We get the following units of administrations, viz. Antarmaṇḍali -vishaya, Iksharaka -āhara & Aparānta. Antar -maṇḍali - has been variously interpreted by scholars. Fleet understands the term Antarmaṇḍali -vishaya as denoting "the district of the territory between" the rivers Minjihola on the north and Purnā on the south in Gujarat," while Mirashi suggests, "I would rather take the expression to mean the district on both the banks of the Maṇḍalī (modern Minjholā) river on the analogy of the Antar -Narmadā -vishaya mentioned in

19. I.A. XXXIX, P.97 f.; Vidal, E.I., XX, pp. 73-74. n.3.
the Sumaokala plates of Saṅgamasimha. Vyāgrasena is described in the inscription as the lord of the Aparanta and other countries. According to Mirashi, Aparanta in North Konkan, the strip of land between the sea and the Western Ghats. It is therefore, interesting to read in the inscription that the king had stationed an army of many great warriors to guard the sea as well as forts and towns. The units of administration were Vishaya, Āhara, pura and Grama which are already discussed.

As the object of the inscription is to record the donations of villages to Brahmans, there is no mention of the units of land measurement. Only the forced labour is mentioned in both the grants.

In Rapson's catalogue, there is a reference of fifty three silver coins of the Traikutaka dynasty.

21-1. E.J. Rapson : Catalogue of the coins (1908), Nos. 930 to 982, PP. 198 - 203.
They are the coins of Kings Dahrasena and Vyaghrasena. The size of the coins varies from .5" to .6" and weight of coins varies from 28.2 to 35.1 grains. On the obverse there is a bust of king and on the reverse, there are the symbols of a three-arched hill, star etc. The legend reads, 'Maharaja Indradatta Parama-vaishnava - Sri Maharaja Dahrasena' and 'Maharaja Bahra (sena) putra Parama-vaishnava Sri Maharaja vyagra (sena).'

The provenance of all coins of Dahrasena, considerable members of which exist in various collections, has not been fully recorded. As regards the coins of known provenances, coins are found at Daman in South Gujarat, and at Kamraj near Surat. Some coins were also found at Karhad in the Satara District, Kazad in the Poona District and at some other places.

Silver coins of Vyagrasena, son and successor of Dahrasena, are found at Kazad in Poona District, and other places. Like his father, he calls himself Maharaja, and describes himself as 'paramavaishnava.'

Kalachuri coins (Krishnaraja)

Coins bearing a name of Krishnaraja are found to have been issued by king Krishnaraja of the Kalachuri dynasty. He reigned from C.550-575 A.D. The discovery of a silver coin of this type from a goldsmith at Tewar (Ancient Tripuri) corroborates this identification of Krishnaraja.

The particulars about these coins are as follows:

21-7. V.V. Mirashi: C11, IV, PP.XI, -XIii.
21-8. V.V. Mirashi: C11, IV, PP. Clxxx - Clxxxi.
Size in diameter : .5" weight : 29 grains.

Obverse : Head of the king with mustaches to the right, without any date. Reverse : Inside a circle of dots along the edge, the legend " Parama -māhā- s'variṣa - māṭāḥ - pītri - pādānudhyāta - śrī - Krishnarāja ". In the centre, the figure of a couchant humped bull to right.

These coins of Krishnarāja resemble the silver coins of the Western Kṣatrapas, the Guptas and the Traikūtakas, which were struck to the Graeco-Bactrian weight - standard of the hemidrachma. Their fabric is also similar. But while the Kṣatropa and Traikūtaka coins have the symbols of a hill (or a Chaitya), the sun and the moon, these coins of Krishnarāja have, like some western issues of Skandagupta, the figure of the a couchant bull (Siva's Nandi ) facing right, in the centre of the reverse side. The coins of Skandagupta were evidently in circulation in the Anūpa country, the home province of the Kalachuris before the rise of Krishnarāja.
In the legend on his coins Krishnaraja, like Skandagupta, refers to his religious faith. He calls himself 'paramamahes'vara', 'devout worshipper of Mahes'vara'. He dropped all reference to the patronymic and the royal title which invariably appear on the coins of the Kshtrapas and the Traktu'akas. He substituted instead an expression denoting his devotion to his parents, the like of which is noticed nowhere else in Indian Numismatics.

The coins of Krishnaraja circulated over a wide territory from Rajputanā in the north to Maharashtra in the South and from Konkan in the West to Vidarbha in the east. They continued to be current long after the time of Krishnaraja.

The silver coins of the Kshtrapas which were struck to the same weight-standard as the coins of Krishnaraja were called Karshāpanas.
The Anjaner plates show that the coins of Krishna raja, which were then in general circulation were called Krishna raja—rupakas, evidently to distinguish them from the 'rupakas' of the Kshatrapas, the Satavahanas and the Traikutakas which were similar in fabric.

Diplomatic of Traikutaka copper-plate grants:

These grants are similar to Maitraka copper-plate inscriptions in many respects. Here we note some outstanding features only.

21.10 Vide V.V. Mirashi. op. cit.
In both the inscriptions, there were two sets of two copperplates of king Dahrasena and king Vyāgrasena. At each of the two ring-holes the plates were held together by a long copper-wire and they bear writing only on their inner sides.

The Traikutaka charter opens with a mangala or auspicious invocation, viz. Svasti. Both the charters were issued from the place of the victorious camps. Both the grants make mention of the name of the royal family but they contained no eulogy of any predecessor. The eulogy of king Dahrasena is very precise while that of Vyāgrasena is a pretty long one, similar to that of the Maitraka king. The size of the plates is very small on account of the brevity of the charter. The eulogy of both the kings were in prose. The order of the king Dahrasena's grant was issued to all the king's officials residing in the vishaya, while the order of the Vyāgrasena was issued to all residents of the vishaya.

The party, in whose favour the grant was made consisted of an individual Brahmans. The donee's name and gotra are mentioned and in one case the place of his residence is also mentioned.
The kings have issued the gifts of the villages for augmenting the religious merits of their parents and of themselves. Villages were given to Brahmans as agrahara villages. These villages remained in the possession of the grantee perpetually and even passed to his successors from generation to generation. The grantee were exempted from paying all taxes and forced labour.

An exhortation is similar to Maitraka kingdom. One or two benedictive and implicative verses are quoted. In the grant of Dahrasena, only Dūtaka is mentioned, while in the grant of Vyagrasema, Dūtaka and Lekhaka are both mentioned.

The Traikutaka grants are all dated. The name of the era is left unspecified but it is identified with the Kalachuri era. The year and the lunar day in the date are expressed in numerical figures; the lunar day in the earlier grant being also given in words. The edicts contained no autograph of the royal donor.
(2) Mahasamanta Sangamasimha :-

The plates were issued by the Mahasamanta, the illustrious Maharaja, Saṅgamasiṁha from Bharu-kachchha. According to Sten Konow, Sangamasimha was a feudatory of the Kalachuris, who down to the time of Buddharaja (609 or 610 A.C.), retained the command of the country round Broach. He conjectured that either Krishnaraja, the grandfather of Buddharaja, or his predecessor, must have been the overlord of Saṅgamasiṁha. Mirashi agrees with Sten Konow and writes, "Saṅgamasiṁha's present inscription was, therefore, drafted by a clerk, who had before him the earlier records of the Traikūṭakas. And this is not at all surprising, for S'onavā, the village granted by the present charter, is only two miles to the north of the Kim, which probably formed the northern boundary

22. EI, X, PP. 72 - 76.
Ch. IV, Pt.I. Ha.-PP. Plate V B.

23. EI, X, P. 73.
of the Traikutaka kingdom. It is not, therefore, unlikely that Sangamasimha had under his sway some territory which was previously ruled over by the Traikutaka. Further Mirashi observes that the successors of Sangamasimha do not seem to have retained their hold over the Broach District for a long time; for within fifty years from the date of the present plates we find that the neighbouring country came under the rule of another feudatory, Mirihullaka, of the Kalachuri Emperor, S'ardkaragana and soon after, we find S'ankaragaña's son Buddharāja himself, donating a village in the Bharukachchha vishaya.

The following officers are mentioned in the inscription, viz. rajasthaniya, uparika, kumaramatya, vishayapati, ārakshika, drāngika, kulaputrika, chaṭa, bhaṭa, mahāpratihāra, sandhivigrahiya and ādutaka. Here only ārakshika is the new officer while other officers

24. CII, IV, Pt. I. P. 34.
25. Ibid.
are already discussed. Arakshika is a police officer, or a watchman or village or police magistrate. In the officers list, this arakshika comes after vishayapati, so he may be a village magistrate.

As for the localities named in the present grant Bharukachchha, which was probably the capital of Sangamasima, is a modern Broach. The village granted is S'onavva which is situated in the Antar-Narmada vishaya. Antar-Narmada, as Fleet has shown to be Bahuvrihi compound. Mirashi suggests, "It may be noted that Vayupurana speaks of Antar-Narmada vishayas, a district comprising territory on both the sides of the Narmada." This view seems to be correct so the known units of administration are a vishaya and a grāma.

25. Ibid.
27. Apte's Sanskrit-English Dictionary see Arakshika.
28. As quoted in 8 LIII, Ibid; 1 A, XXXII, P.56.
We come across the following fiscal terms, viz. udranga, uparikara and bhuta. Vātāpratyāya. Bhūmichchidrāyāya is also mentioned. All these terms are already discussed.

The Diplomatic of the copperplate:

The plates were two in numbers. The lower edge of the first plate was formerly attached to the upper edge of the second by two copper rings, one of which remains attached to each of the plates. The seal is lost.

The charter opens with a mangala, viz. Svasti. The Grant makes no mention of the name of the royal family. Nor does it contain the eulogistic passages pertaining to the donor's predecessors or even to the donor himself. The charter was issued to all the king's officers and others and those who carried out the orders. Village was given to Brahmāṇas according to the rules relating to brahmādeyas and agrahāras, to cultivate (it), caused (it) to be cultivated and assigned (it to others). And the inhabitants of that village should have to obey their (order) and make over to them the customary meya, (a technical term denoting which is to be measured), gold and other revenue.
All the other details follow the Traikūṭaka grants.

The grant was written by Vishnushena according to order conveyed by the Mahāpratihāra Gopādhyaka. The Dūtaka, was the Sandhivigrāhika Revādhyaka.

The inscription is dated in the year 'of the unspecified era'. The tithi and era are expressed in numerical symbols only. Mirashi writes, "As the chapters of the present record resemble those of Traikūṭaka grants, its date must likewise be referred to the Kalachāri era." There is no autograph of the donor.

(3) Kāṭachchuri Kingdom

In the Sarsawmi copperplate inscription of Buddharāja, the dynastic name Kāṭachchuri is specifically mentioned in the emolgy of S'ri Krishnarāja. So the

30. C.II, op. cit., P.34.
earlier form of the dynastic name was Kaṭachchuri.
These kings claimed to have been descended from the Haihaya King Arjuna, son of Kṛitavīrya and ruler of Ṛekhīṣmatī, and so they had settled in the Anupa country on the Narmadā. They became powerful in the second half of the sixth century, when they are found in occupation of northern Maharashtra, Gujarat and parts of Malwa.

From the inscriptions, we can say that the prominence of the early Katachchuris rose into prominence on the downfall of the Traikutaka dynasty.  

Krisnārāja's father (name is not mentioned) seems to have extended his power in the east, west and south. In the west he supplanted the Traikutakas and divided their vast kingdom among the feudatories. The Mauryas were in charge of Aparānta or North Konkan, while Gujarat or the central part of it was given in charge of Sangamasimha.

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32. R.C. Majumdar: The Classical Age, Ibid.
33. C.II, IV, Pt. I. P. XIV.
Kiishnaraja seems to have extended his father's kingdom. From his coins, it can be said that his kingdom included in any case Gujarat, Konkan and Maharashtra.

S'ankaragana first conquered the Western Malwa and held it for some time. His son Buddharaja was defeated by Mangalaraja in C. 601 A.C. So S'ankaragana may, therefore, be assigned to the period C.575 - 600 A.C. Buddharaja probably lost Malwa to the king of Valabhi in the beginning of his reign whom he suffered a defeat at the hands of Mangales'a. Yet Buddharaja retained his hold over the country from Gujarat to Maharashtra.

Buddharaja might have been completely defeated by Pulkes' in at about 620 A.C. History does not know the names of Buddharaja's successors. The rise of Rashtrakuta led to a change in the political fortune of the Haiyas or Katchchuries.

There are two sets of copperplate inscriptions.

34. Fleet. IA, XIV. P. 68.
35. C.11, IV, Pt. I, P. X1VII.
36. Ibid, No. 45, Plate. VII; No. 15, Plate IX.
of the Kaṭachchuri. 37 One copperplate is issued by S'antilla, the Baladhikrita of Nirihullaka and Nirihullaka is described as meditating of the feetious of the illustrations S'ankaragana and another set of rious two copperplates is issued by the illustraions Buddharāja. Both the charters give donations to individual Brāhmaṇas for the usual purpose as in the Maitraka grants. From the inscriptions, it seems that S'ankaragana and Buddharāja were contemporaries of the Maitraka kings Dharasena II and S'iladitya I.

The kings bore no loyal titles. They are described as paramamahes'vara.

The following officers are mentioned viz, Rajasamanta, Bhogika, Vishayapati, Rashtra - grama - mahattara, Adhikārika, Dutaka and his title is Mahābaladhikrita, Lekhaka and his title is Bhogikapālaka, Mahāpilupati, Baladhikrita.

Here Rajasamanta, Adhikārika, Mahasandhivigraha- dhikaranadhikrita, Mahāpilupati, Bhogikapālaka are new officers.

37. Ibid. No. 13. Plate VII; No. 15. Plate IX.
Rajasamanta is a combination of two words, a Rājan and a Samanta i.e. a feudatory enjoying both the designations.\textsuperscript{38} Adhikārika means 'an officer' and it may mean a minister, magistrate, superintendent, governor, or director.\textsuperscript{39} Here this term comes after Rashtra - grama - mahattara, so he may be a superintendent of a village. In Mahāpilupati, pilu means an elephant and Pilupati means a keeper of elephant and so Mahāpilupati is the great superintendent of the elephants corps or the chief of the elephant corps,\textsuperscript{5} or the great commander of the elephant force.\textsuperscript{43} According to Mirashi, "The Bhogikapālaka was not an altogether petty officer, for Nirihullaka who bore that title had a military officer under him. The Bhogikapālaka seems to have been the chief of the Bhogikas who were probably

\begin{itemize}
\item 38. I.E.G., P. 272.
\item 39. Ibid. P. 7.
\item 40. Apte's Dictionary, see Pilu.
\item 41. Monier-Williams Sanskrit - English Dict. P. 630.
\item 42. I.E.G., P. 183.
\item 43. Cl. IV, Pt. I. P. 45.
\end{itemize}
identical with Bhogapatis or heads of subdivisions to whom royal orders are often addressed, and in the officer's list Bhogika is mentioned and the administrative unit 'Bhoga' is also mentioned.

From the inscriptions we get following units of administration, viz, Vishaya, Bhoga, Pura and Grāma. The term 'bhoga' is new. According to Fleet, "bhoga literally 'enjoyment, possession, government' is a technical territorial term, probably of much the same purport as the Bhukti of other inscriptions." D.N. Jha disagrees with Fleet's interpretation of 'bhoga' as a territorial unit and suggests that at least it was not used as a territorial unit in the Bhumara Stone Pillar Inscription. In the Buddharaja's inscription, it is stated, "this village (viz) Kumārivadao (situated) near Bṛihānndārika (the larger Nārika) in the Gorejābhoga included in the Bharukachchha

44. Ibid.
45. CIL, III, p.112 ,No.24. Plate XVA.
vishaya," So here Bhoga is a territorial unit and is smaller than a vishaya and larger than a grama. Bhoga, therefore, cannot be compared with Bhukti, because Bhukti was sometimes a larger unit than vishaya and sometimes both were used synonymously as is the case in the Maitraka kingdom. Bhogika is mentioned as an officer, so it supports the view that Bhoga is an administrative unit and the head of this unit must have been Bhogika.

The unit of land measurement is vrihipitaka. This term is already explained.

We come across the following fiscal terms, viz, udraṅga, uparikara, sarvādānasamgrāḥya, sarvaditya- vishti - pratibhedikāparihino, bhūmichchhidranyāya, udraṅga, uparikara and bhūmichchhidranyāya are already discussed. "Sarvādānasamgrāhāya, sarvādityavishti pratī ( bhf ) dikāparihino " are translated by Mirashi as "inclusive of all receipts and exempt from all gifts, forced labour and special rights." In sarvādityavishti,

47. CII, IV, P.55.
48. Ibid. P.55.
'ditya' is probably derived from Prakrit dijja = Sanskrit deya, 'to be given', an object that has been given away in the sense of 'customary presents'. Pratibhedikā is an objection or impost of uncertain meaning but according to Mirashi it means 'a special right'. These terms may be considered to be special types of taxes.

The Diplomatic of the copperplates:

The charters open with a mangala, viz, 'Siddham Svasti' and Siddham is expressed by a symbol. The charters were issued to all the kings, petty kings, feudatories, officials and others. S'ankaragana's charter gives donations of a field to a Brahmana and Buddhāraja's charter gives donation of a village to a Brahmana.

S'ankaragana's plate measures 21.082 cms broad and 9.906 cms high while that of Buddharaja's two plates measure 26 cms broad by 18.5 cms high. This suggests that the Katchchhars were increasing the size of their plates when the need arose. Buddharaja's

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49. I.E.G., P.98.
50. Ibid, P.258.
copperplate inscription mentions the name of the royal family and it contains the eulogistic passages pertaining to the donor's predecessors and to the donor himself.

The margins of the plates of Buddharāja are raised into rims. Through two holes at the bottom of the first and the top of the second plate are passed two unsoldered plain rings. There is no seal. In the one plate of S'ankaragana, there are two holes, but neither rings nor seal, if there was any, was apparently found.

In the S'ankaragana's plate there is no date but in Buddharāja's two plates, the date is mentioned both in words and numbers. The name of the era is not mentioned but it has been identified with the Kalachuri era. There is no autograph of the donor. All the other details of the inscriptions are as usual and follow the Traikutaka grants.

(4) Chāhamāna Kingdom :-

There is copperplates inscription of king Bhartrivāḍḍha II of the unknown branch of Chāhamāna dynasty.

51. CII, IV, Pt.I. PP. 52-53.
of Broach. The charter mentions the name of the dynasty and gives the eulogy of six kings, viz. king Mahes'varadama, his son Bhimadama, his son Bhartrivaḍḍha I, his son Haradama, his son Dhruvabhaṭa and his son Bhartrivaḍḍha II, who has given the donation in the present grant. From the date of the inscription (756-7 A.C.) Bhartrivaḍḍha II was the contemporary of the Maitraka king Śilāditya VI (C.735 - 760 A.C.).

The royal titles of Bhartrivaḍḍha II are Paramamahēśvara, Samadhiyā — Pañcha mahās'abda and Mahāsamantādhīpati, but his predecessors have no such royal titles. Bhartrivaḍḍha II was under the suzerainty of Pratihāra king Nāgāvaloka Nāgabhaṭa I. The last Gurjara king Jayabhaṭa IV of Broach has the same royal titles of Bhartrivaḍḍha II and from this it can be said that Bhartrivaḍḍha II might have replaced Jayabhaṭa IV. For from the record, it seems that Chāhamāna dynasty was ruling over Akrūres'vara Vishaya and after the downfall of Gurjara kingdom, it included Bharukachchha Vishaya.


53. Ibid. PP. 229 -231.
This grant was made to three Brāhmaṇas for the maintenance of five sacrifices.

The following officers are mentioned, viz. mahattara, vasavaka, chaṭṭa - bhaṭṭa; dūtaka and writer are mentioned as bhatta. Vasāvaka is explained as 'officials whose duty was to assign places of residence to strangers.'\(^{54}\) Bhaṭṭa means a title of respect attached to the names of learned Brāhmaṇas or a minstrel.\(^{55}\)

The units of administration are mentioned as vishaya, padraka and grāma and the capital city is Bharukachchha.

There is no mention of the unit of measurement.

As usual the following fiscal terms are mentioned, viz. udranga, uparikara and bhūmichchhidra nyāya.

Diplomatic of the copper-plate grant:

The plates are two in number. The other details of size etc. are not to be recorded.

\(^{54}\) I.B.G., P.365.

\(^{55}\) Ibid. P.51.
The king has issued the gifts of the parts of the village for augmenting the religious merits of his parents and of himself. An exhortation is similar to that of the Maitraka grants. Benedicitive and imprecatory verses are quoted. The dūtaka and writer are mentioned. The grant is dated in both words and figures in a year of an unspecified era. It is well proved by the editor of the grant that the era is Vikrama Samvatśara.

(5) Gurjara Kingdom :

Several copper-plate inscriptions of the early Gurjaras have been discovered in Gujarat. The Gurjara kingdom seems to have been bounded by the kim in the south and the Arabian sea in the west. Northward it followed the course of the Mahī up to the former Rewakantha Agency from where the boundary line ran along the eastern limit of the Panch-Mahāls District to Chhota-udaipur in the east. Over this territory the Gurjaras ruled almost for a hundred and twenty years. Their inscriptions are dated K.380 to K.486 (i.e. 630 A.C. to 736 A.C.). This country was under the direct rule of the Kaṭachchuris till K.361 at least; for, in that year Buddharaja made the grant of a village in the Broach District. After the overthrow of the Kaṭachchuris,

Pulakeshin II extended the northern limit of his empire to the Kim, adding to it the provinces of Konkan, the three Maharashtras and the Southern Gujarat. Just about that time Harsha, the mighty ruler of Kanauj, was making extensive conquests in the north, and territories far and near were submitting to him. It must have seemed very likely that he would soon press to the south. Pulakeshin, therefore, wisely decided to create a buffer state in central Gujarat under Dadda II of the Gurjara race, who had probably acquired already some portion of it during the hostilities of the Kaṭachchuris, and the Chālukyas in the south. Kielhorn has shown that both in their eulogistic and formal parts the Gurjara grants were drafted on the model of the earlier Kaṭachchuri grants, and from this he rightly conjectured that 'the family of these chiefs (i.e., the Gujarás) rose to independence only after the time of the Kaṭachchuri Buddharaja.'

The Kairagāra grants of Dadda II mention two earlier princes of the dynasty, viz., his grandfather.

58. Quoted in Ibid.: EL, VI, P. 296.
Badda I and father Jayabhaṭṭa I alias Vitarāṇa. The former, who is styled Samanta, was only a feudated lord. As regards the suzerain to whom he owed allegiance, Fleet conjectured that he and also his son Jayabhata I must have been vassals of the Kaṭachchuri king Buddharāja. As the known dates of Badda II range from K. 380 to K. 392, he probably flourished between K. 370 to K. 395. His grandfather Badda I must, therefore, be referred to the period from c.K. 320 to k. 345 or from 570 A.C. to 595 A.C. The contemporary Kaṭachchuri emperors were Krishṇarāja, and his son S'ānkaragaṇa and not Buddharāja. It is again doubtful if Badda I was at all ruling in Gujarat. From a copperplate found at Sankheda we learn that Mirihullaka was ruling over the lower Narmadā valley, later on the heart of the Gujarat kingdom, as a feudatory of the Kaṭachchuri S'ānkaragaṇa. Subsequently the territory was under the direct rule of the Kaṭachchuris, as shown by Buddharāja's Sarasvāni grant. The Gurjaras, therefore, came into possession of it after Kaṭachchuris.

60. C-II, IV, Pr. I. PP.i - lii.
Dadda I may have ruled from 570 A.C. to 595 A.C. Of his son and successor Jayabhaṭa I, we know very little. His biruda Vitarāga suggests that he was a man of tranquil nature. Jayabhaṭa I had two sons, Dadda II who succeeded him and Raṇagraha who was apparently placed by his brother in charge of the eastern part of his kingdom. Jayabhaṭa I may have flourished from c.595 A.C. to 620 A.C. Dadda II alias Pras'antarāga , 'one whose passion has subsided', was the real founder of the Gurjara kingdom in the Lata country. He is also mentioned in the Saṅkheḍā grant of his brother Raṇagraha. Dadda II was obliged to acknowledge the suzerainty of Pulakes'in II after he carved out a kingdom for himself in the lower Narmada Valley. On the seals of his plates he is styled Sāṃanta or a feudal lord, while in his grants he is said to have won the paṇḍhamahās'ādas. Dadda II heads the genealogy in all the latter grants. His descendants took pride in describing him as one, 'who had a canopy of glory, possessing the grace of a moving large and white cloud, which had sprung from his protection of the king of Valabhi when he was attacked by the ruous Emperor, the illustrious Harshadeva.' Mirashi writes,
"Besides, it is noteworthy that Dadda (II) himself is silent about this glorious achievement ascribed to him; for there is no mention of it even in his grant of K.392 (641-42 A.C.), which was made towards the end of his reign and before which the event must certainly have happened." For the probable solution of this problem Mirashi states, "In this war (between Pulakes' in II and Harsha) the Gurjara Dadda was probably fighting on behalf of his liege Lord Pulakes'in II. Though he himself did not claim credit for the victory, his descendents who were less punctilious in this record ascribed it solely to his arms." The Valabhi ruler who sought Dadda's protection was Dhruvabhaṭa II alias Bālāditya, whose earliest grant is dated in Val. 320 (629-30 A.C.). Dadda II probably flourished from 620 A.C. to 645 A.C. His capital was Māndipurī which shortly developed into Māndipura. It is situated in Broach District in Nandod Taluka and its modern name

62. Ibid., P.liii.

63. Ibid., P.liiv; F.N. I; P. lvi.
Nándod (Rājpiplā)). He was succeeded by his son Jayabhāṭa II, who is known only from the grants of his successors. He is praised in general terms. Soon after his accession, his territory seems to have been invaded by the Valabhi ruler Dharasena IV. Dharasena advanced to and occupied Broach, which was probably the Gurjara capital at the time. Dharasena seems to have soon retired to his country. Jayabhāṭa II may have ruled from 645 to 665 A.C. Jayabhāṭa was followed by Dādā III. He is also mentioned in the grants of his successors. He had the biruda Bāhusahāya (one whose sole helper is his arm) and attained the pāñchamahasābdā. He seems to have pursued a more vigorous policy than his predecessor; for, he is said to have obtained victories over the kings of the east and the west. The king of the west was probably the Valabhi ruler Śīlāditya III (C.660–685 A.C.) who was his contemporary. During the reign of Dādā III the Gurjara kingdom was invaded by a ruler named Vajrāṭa or Vajjaṭa. The whole army of Vajjāṭa was annihilated

in the country between the Mahi and Narmada by
Jayasimha, the younger son of Pulkesin II. Dadda III
flourished from C. 665 A.C. to 690 A.C. Dadda III's
son and successor Jayabhata III is known from two
records. In both the grants we find the old racial
name Gurjara of the family discarded and the claim
made instead that the royal family was descended from
Karna, evidently the hero of Bharata war. He won the
pāñchamahāsabda. His documents give him a higher title
Mahāsāmantādhipati 'the lord of the great feudatories,'
it but is not noticed in his own records. Jayabhata III
probably flourished from C.690 to 715 A.C. Ahirola,
the son of Jayabhata III, is known only from the grants
of his son Jayabhata IV. He had the same titles as
his father. From his eulogy, he seems to have been
learned, pious and self controlled. His reign was probably
short and uneventful. He may have ruled from C.715
to 720 A.C. Ahirola's son and successor was Jayabhata IV.
The description of Jayabhata IV in his grants is given
generally in conventional terms. He was a Mahāsāmantā-
dhipati. There is one verse which refers to an
important historical event. Jayabhata by the edge of

his sword, forcibly vanquished in the city of the lord of Valabhi, the Tajikas who oppressed all people. The contemporary king of Valabhi who was thus saved by Jayabhata IV was probably Sñîlāditya V.66

But the Arabs were not completely vanquished. Before long they overran the kingdom of Jayabhata himself and pressed forward as far as Navaśarika. At this point their further advance was checked by Avanijanās'raya Pulakesa' in who inflicted a crushing defeat on them sometime before 740 A.C., the date of his Navsari plates. The Gurjara kingdom was thereafter probably annexed by the Gujarat Chālukyas. After the overthrow of the latter by the Rāṣhtrakūṭa prince Dantidurga, the country of the north of the Kīm was occupied by a feudatory Chāhamān family with its capital at Bhavya Bharukachchha. The Hānṣot plates67 of Bhartrivaddha, a feudatory of the Gurjara Pratihara Nāgabhata, were issued from Bharukachchha in 756 A.C.

66. Ibid, P. lvii
Nearly all the Gurjara grants were made to Brāhmaṇas for the maintenance of the five sacrifices. The earlier rulers down to Jayabhata II were worshippers of the sun, while the later ones were, without exception, devotees of Śiva.

The following officers are mentioned in the Gurjara Grants, viz. Rājasāmantā, Bhogika, Vishayapati, Rāṣṭra-grama-mahattāra, Adhikārika, Chaṭa and Bhata; the title of Dūtaka is Bhogikāpālaka; the titles of writer are sandhivigrāhika, bhogika, sandhivigrāhādhi-karanādhiṅkrita, mahāsandhivigrāhādhipati, mahābalādhiṅkrita balādhiṅkrita. Here we get the higher and lower grades of officers, i.e. bhogika, bhogikāpālaka; balādhiṅkrita and mahābalādhiṅkrita, śāndhivigrāhika or sandhivigrāhādhiṅkṛta, mahāśāndhivigrāhādhipati. These titles of the officers suggest that in the Gurjara kingdom the administrative organization was well organized with the hierarchy of departments and officers. Officers are already discussed.

The following units of administration are mentioned: vishaya, pathaka, padraka, palli or pallika,
Korella - chatura  s'iti 68 (the territorial division of Korella - eighty four), city, purī, pura and grāma. Here it seems that vishaya is bigger than pathaka because Saṅgamakhetaka, 69 Nāndīpura, 70 Akrūres'vara and Bhārukachchha 72 are described as vishayas, while Korilla 73 is mentioned as pathaka. From these we may say that a particular place is the centre or the main centre of vishaya or pathaka. All these units are already discussed.

The units of land measurement are vṛihipitaṇa, brihajmanena - vṛihīdas'aprastha and nivartana. Vṛihīdas'aprastha means requiring for its seed-grains ten

68. C.II, VI, Pt.II, P. 621.
69. C.I, IV, Pt.I, PP.77,88o, H.I.G. Nos. 112- 113
72. H.I.G.,Nos.119, 118; C.II, IV, Pt.I. PP. 10 7,100.
73. H.I.G.,No.117, C.II, IV, Pt.2, No.86.
ten prasthas by the larger measure, prastha is a measure of capacity, being equal to four kudavas. Nivartana is an area of land, which was not the same in different ages and localities. Matsya Purana is representing a gocharman (cow-hide) as 2/3 of a nivartana (210 X 210 sq. cubits). According to Kauṭilya 10 ḍaṇḍa = 1 rajju, 3 rajjus = 1 nivartana. Sircar writes, "According to Śātātapa and Brihaspati nivartana had the area of 300 X 300 sq. cubits (about 43/4 acres) while a variant reading of Brihaspati's text gives its area 210 X 210 sq. cubits (about 21/4 acres) only. The Kautilya Arthasastra (II,20) speaks of

74. C.I., IV, Pt. I. P.81.
75. Quoted in I.E.G.,P.220; Matsya Purana 283, 14-15.
76. Kant II, 20 to 23 (R.P. Kang’s ed. 1963 Trans.)
77. I.E. PP. 409 - 410.
78. c.f. the Mañjukṣhara on the Yājñavalkyasmrīti, I, 210 , See also the S‘abdakalpadruma, Parisāthṣa, P.160.
the nivartana as 240 X 240 sq. cubits in area (about 3 acres), though one of its commentaries makes it 120 X 120 sq. cubits (about 3/4 acres). Bhaskaracharya's Lilavati speaks of the Nivartana as 200 X 200 sq. cubits in area (about 2 acres) which is supported by Hemadri's Chaturvargachintamanī. The Sūkraśīrṣa speaks of the Nivartana as 112 X 112 or 140 X 140 sq. cubits in area (about 3/5 of an acre and about 1 acre respectively), while Vasishṭha mentions it as 100 X 100 sq. cubits (about 1/2 acre). The uncertainty about the exact area of a nivartana in a particular region and age etc. is also noticed in regard to most other land measures."

"Many of the authorities cited above mention Nivartana as one tenth of the Gocharman...

Originally, the Gocharman may have indicated that area of land which could be covered by the hides of cows slaughtered in a sacrifice and was granted to the priests as sacrificial fee. But the expression is differently interpreted by later authorities. Thus while many of

79. Lilavati, Calcutta ed. 1; C. D. Sinha, 71. 77 adw.
80. See. P. Sreenivasachar, op. cit. 206-07; 71. 77 adw.
the writers explain it as ten times a Nivartana which is however given various areas, others offer quite vague indications regarding the area of Gocharman."

As usual the following fiscal terms are mentioned: udraŋga, uparikara, utpādyamānaviṣṭi, bhumi-chchhidranyaya, dhānya-hiranya-deya, bhuta-vāta-pratyāya. These terms are already explained. The terms sarvaditya- viṣṭi, pratibhedīka and parihiṇa are discussed in the Kaṭachchuri kingdom. The Nāvsari plate of Jayabhaṭa III, records the grant of a field to a Brahmaṇa and the donor gives certain rights to the donee, viz, "with houses, immovable and movable, streets, (the right to) ingress, egress (and) movements, pasture-lands for four footed animals, step-wells (other) wells, tanks, (and other) things necessary for living in the village." 81

Diplomatic of the copper-plates:

The available plates of grants of the Gurjara kings are two in numbers and they vary in breadth from 24.13 cm to 33.02 cm. (9.5" to 13") and height from 11.43 cm to 25.4 cm. (4.5" to 10").

81. C.II, IV, Pt. I. P. 89.
Dadda II heads the genealogy in all the latter grants. Due to this reason the size of the copperplates of the Gurjara kings increase in size with the increase of the eulogy of the kings.

All the inscriptions of the Gurjara kings were inscribed on the one side only. Some of the plates were thicker or raised into rims or their ends were slightly raised for the protection of the writing. The plates have two holes for two rings. Copperplates of the Dadda II contain the seal on the ring, which is roughly circular and it has, in relief on the countersunk surface, some device, which may perhaps be some emblem of sun worship and below this device, the legend Samanta-Dadda, in the same characters as the body of the grant.

In the case of Jayabhata III's plates, one of the rings has since been lost, but the end of the other are soldered into the bottom of a ladle shaped seal. On the face of the latter, which is roundish, there appears in relief a solar symbol, and below in the legend S'ri Jayabhata. The royal seal of Dadda II on one of his copperplate grants bears the legend Samanta Dadda, whereas the royal donor bore the five great titles including that of Mahāsāmanta. It therefore implies that the name of the royal seal applied to Dadda I who is
designated Samanta. The analogy of the names S'ri Bhaṭarka on the royal seal of the Maitraka kings, corroborates this inference. However, the occurrence of the name S'ri Jayabhata in the seal of king Jayabhaṭa III on the plates recently discovered in Anjaneri indicates that the name in the seal probably referred to the royal donor himself. From these two diverging facts, it may be inferred that probably the early kings of this dynasty continued to use the seal bearing the name of the founder of their lineage while the latter kings adopted new seals under their own names. The analogy of the change in the reference to their lineage and the religious sects preferred corroborates this assumption.

The Gurjara charters open with a maṅgala, viz., Siddham Svasti or Svasti. The charters are issued from the capital (Nandipura) in times of peace and in times of war are issued from the military camp. The charters contained the eulogy of the predecessors. The eulogy of the kings were in prose. The order of the grant was issued to the different officers concerned.

82. Ibid.; No. 22. Plate XV.
The party in whose favour the grant was made consisted of an individual Brahmana, or the community donee's name and gotra are mentioned and the place of his residence or his original residence is also mentioned.

The kings have issued the gifts of a piece or pieces of land or village for augmenting the religious merits of their parents and of themselves. An exhortation is similar to that mentioned in the Maitraka charters. Four to six benedictive and imprecatory verses are quoted. In the grants of all the kings, Dutaka and writer are mentioned with their titles.

The Gurjara grants are all dated in both words and numerical symbols of an unspecified era but now it is identified as Kalachuri era. The edicts contained the autographs of the royal donor, with their other names and father's name.

(6) Sendraka Kingdom

There were two copper-plate inscriptions of Sendraka king Allas'akti of the years (Kalachuri) 404 (653 A.C.) and 406 (656 A.C.) in the beginning.

83. Cl1, IV, Pt.I. PP. 112 to 122.
of the grant it is mentioned that his family belonged to 'the great lineage of the Sendraka kings,' so their dynastic name is Sendraka. The Sendrakas claimed to be of the Bhujagendra anvaya or 'Phaṅḍra vamsa.' They, therefore, belonged to the Nāga race. Their modern representatives are S'indes, whose crest contains the Nāga emblem.

The Sendrakas first appear as feudatories of the Rashtrakutas and the Kadambas of South India. After the overthrow of the Kaṭachchuris, Pulkesīn II divided their extensive kingdom among his relatives and trusted chiefs. Southern Gujarat extending from the Kim in the north to the Damangāṅga in the south was placed in charge of a Sendraka chief. The Sendraka ruled over this territory for three generations. They seem to have made numerous grants. The Kasāre plates of Allas'akti clearly show that the Sendrakas held Khandesh also. Another inscription of Allas'akti was found at Bagumrā in the Surat District.

84. Quoted in Ibid: (IA, VII, p. 106.)
85. Ibid; (S.M.H.D., Vol. I, pp. 21, 82 to 83.)
From these grants we learn that Bhānus'akti, who is called Nikumbha in the Kāsāre grant was the founder of the family. As his grandson Allas'akti was ruling in 653 and 656 A.C.; Bhānus'akti was referred to the first quarter of the seventh century A.C. He seems, therefore, to have been invested by Pulkes'in II with the government of Southern Gujarat and Khandesh after the defeat of Kaṭachchuri Buddhārāja. In his grants he is said to have attained victory in the clash of many battles with the onslaught of four-tusked elephants. His son was Ādityas'akti and the latter's son was Allas'akti. In his grants Allas'akti claims to have won the pañchamahās'abdas and assumed the brimha birudas Prithivivallathā and Nikumbha.

The Sendrakas, though they were raised to power by the Western Chālukyas of Badami, make no mention of their liege lords in their grants. From this it is inferred that Bagumrā grant belongs to the period when the Western Chālukya sovereignty was in abeyance.

After the issue of the Bagumrā plates, however, the Sendrakas seem to have been ousted from

Southern Gujarat; for within fifteen years from the date of that grant we find a subordinate branch of the Western Chalukyas established in the lower Tapi valley. The next date of Kalachuri era that comes from Gujarat, viz., K. 421 is furnished by the grant of S'ryasaraya S'iladitya. It is plain, therefore, that S'ryasaraya S'iladitya was ruling over the same territory which was previously held by the Sendrakas. The Sendrakas then removed their seat of government to Khandesh, where we find Allas'akti's son Jayas'akti granting a village by his Mundakhega plates dated S'aka 602 (680 A.C.). The use of the S'aka era in dating the record also shows that the grant made outside Gujarat


88. Ibid: These plates have been edited in Marathi, first in Marathi & Journal Prabhata (Vol.3) of Dhulia and thus in A.R.B.I.S.M. (S'aka 1834).
where the Kalachuri era remained current for more than half a century afterwards.

The following offices are mentioned viz.

Rajasamanta, head of the vishaya or vishayapati,
bhogika, chorośdharanika, dandaśaśika, dūta, gamagamika, grāma-mahattara, mahabaladhikrita, Rajasthaniya, bhaṭa-čhāṭa, rashtrakuta, gramakuṭa, ayukta, mahattara.

Here gamagamika, rashtrakuta and gramakuṭa are new officers. Gamagamika is explained as the officer who superintends the egress and ingress of travellers, so he was evidently an inspector of passports. The Arthasastra of Kautilya mentions a similar officer called Mūdrādhyakṣa. Rashtrakuta was either the officer in charge of a territorial unit called rashtra or, more probably, a member of the administrative council of a rashtra, or interpreted as 'the head of a district

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89. Ibid: The Nāvsari plates, the last record of Gujarat dated in the Kalachuri era, granted in K.490 (740 A.C.) P. lix.

90. Ibid: P. 116

91. Arth.: 2. 34.1.
or subdivision. The last meaning seems to be more appropriate here as he is described as an officer. D.C. Sircar writes, "Gramaküta was the headman of a village (or probably a member of the village council). Paithinasi and Kautilya (IV.5) use the word."

Except these officers, all other officers are already explained.

Gramā, āhāra, vishaya and purī are mentioned as the unit of administration and these terms are already discussed.

Nivartana, the unit of land -measurement, is already discussed.

The following fiscal terms are mentioned, viz., bhūmichchidranyāya, sabhūta -vāta - pratyāya, sarvvaśānāditya - vishti - prātibhedika - parihīna, udraṅga and uparikara. All these terms are discussed in relation to Maitreka and Katachchuri kingdoms.


The charters open with a manḍala, viz., 'Siddham' or 'Siddham Svasti'. The charters were issued to all the kings, feudatories, officers, merchants and residents of Janapada and others, according as it might concern them. Kāśāre Charter records the grant of land in honour of the deity, Alāṅghyes'vara and the donee was a Brāhmaṇa. Here deity Alāṅghyes'vara may be the name of a temple and the donee may be the Mathapati but it is not clear whether Alāṅghyes'vara is the name of the deity of a public temple or the residential shrine of the donee. Bagumra charter records the grant of a village to a Brāhmaṇa who was then a resident of Vīsūkya Vijay-Aniruddhapuri.

The size of the two charters is similar. At the top of each plate there is a roundish hole. In the Kāśāre plates there are two rings and one of them carries a conical seal with a circular face which has the legend S'rī Allās'akti. The record is incised on the inner sides of the first and the second plate respectively and the remaining four on the outer side of the first plate turned upside down. In the Bagumra plates the rims are
raised for the protection of writing. There is no ring on the plates. Only the inner sides of the plates have been inscribed. Both the records mention the name of the royal family Sendraka and they contain the eulogistic passages pertaining to the donor's predecessors and to the donor himself. The donor has given the grants for the increase of the religious merit and fame of his parents and himself. The purpose of the Kasare grant of land issued to a Brahmana is for the use of the god Alanghyes'vara and in case of Bagumra grant of a village issued to a Brahmana is to provide for the maintenance of bali, charu, vais'vadeva, agnihotra and other rites. Kasare grant contains one benedictive and imprecatory verse, and Bagumra grant contains five benedictive and imprecatory verses.

In Kasare grant the date is mentioned both in words and in numbers, and in the Bagumra grant the date is mentioned only in words. The name of the era is not mentioned but it has been identified with the Kalachuri era. There is an autograph of the donor in Kasare grant, while the Bagumra grant was written by the order of the Mahabaladhipita.
There are three grants of the early Chalukyas from Gujarat, two of Yuvaraja S'ryas'raya S'iladitya and one of Pulakes'iraja. The Sendrakas who were previously ruling over South Gujarat moved to Khandesh while South Gujarat passed under the Chalukyas. (671 A.C.). Jayasimha's eldest son Yuvaraja S'ryas'raya S'iladitya was in charge of South Gujarat. He is shown to have made two grants of land, the earlier recorded in Navasarika and the later from his victorious camp at Kusumes'vara. That he was ruling on behalf of his father Dharas'raya Jayasimha is indicated not only by his title Yuvaraja but also by the seal of the latter grant which bears the legend S'ri Dharas'raya. Jayasimha seems to have lived for a few years after K. 445, for, his son S'ryas'raya S'iladitya apparently predeceased him, since his name is omitted in the later records of the dynasty. Jayasimha's second son Mangalarasa was ruling in North Konkan.

It was generally held that Avanijanas'raya Pulkes'in succeeded Mangalarasa in South Gujarat, but

94. G 11, IV, Pt.I. PP. 125 to 145.
it is now established that S'ryas'raya Siladitya was succeeded by Avanijanas'raya Pulakesin.

The Navsari plates of Avanijanas'raya Pulakesin record his grant of a village in the Ahara and Vishaya of Karanapura. They are dated in E. 490 (740 A.C.) The Navsari plates record that Avanijanas'raya Pulakesin inflicted a defeat on the invading Arab army.

The Chalukya suzerain of Badami, whose name has not been specifically mentioned, but who must have been Vikramaditya II (733 - 747 A.C.), was so much pleased with Pulakesin's heroism that he conferred on him the four titles Dakshiṇapathasādhāra (the pillar of Dakshiṇapatha), Chaulukkikulālaṅkara (the ornament of the Chalukya family), Prithivivallabha (the dear Lord of the Earth) and Anivartakaniṇvartayitri (the Repeller of the unrepellable). Pulakesin seems to have annexed the territory to the north of the Him after this Arab raid.

Avanijanas'raya - Pulakesin is the last known ruler of the Gujarat branch of the Chalukyas.

The country under the rule of the Gujarat Chalukyas originally extended along the western coast from the Him in the north to the Thana District in the south.
Eastward it stretched up to the Ghats. This kingdom was extended by Pulakes'in who annexed the Gurjara territory to it.

Navasarika, modern Narsar in the Surat District, was the capital of S'ryas'raja S'iladitya and Avanijanas'raja Pulakes'in. The grant of k. 421 was made S'ryas'raja S'iladitya while residing at Navsari. This was also probably the place of issue in the case of Pulakes'iraja's Navsari plates, though there is no specific mention to that effect.

The Gujarat Chalukya were patrons of Hinduism. They were devout worshippers of Mahes'vara. All their known grants were made to Brahmans for the maintenance of five great dynastic sacrifices and such other rites.

The dynastic name occurs in the grants as Chalikya, and Chalukya, so these kings belong to the Chalukya family. The Chalukyas, we are told,

95. Ibid, p. 125.
96. Ibid, pp. 134, 139-140
were sons (i.e., descendants) of Hariti and belonged to the Manyya gotra. They are said to have been brought up by the Divine Mothers, to have attained continuous prosperity through the protection of Karttikeya and to have obtained the boar ensign.

From the three charters we get the following royal titles attached to the kings. There was the Pritinivallabha, Maharajadhira, Paramas'vara, the illustrious Satya's'raya Kirtivarmaraja I, whose body was sanctified by the avabhjitha bath in an Asvamedha sacrifice. His son was the Maharaja Satya's'raya, the illustrious Pulakesivallabha (II) whose head was sanctified by the avabhjitha bath in the Bahuswarpanaka and Asvamedha sacrifices and who attained the war standard of the illustrious Harshavardhana, the lord of Uttarapatha (North India). His son Satya's'raya, Pritinivallabha, Maharaja'dhiraja, Paramas'vara, Paramabhat'araka Vikramaditya I, who meditated on the feet of the illustrious Nāgāvardhana. As for the Nāgāvardhana, A.M.T. Jackson thought that he was a successor of Pulakesin II, and ruled in the period between 640 A.C. and 669-70 A.C. Pandit Bhagavanlal,
on the other hand, accepted Fleet's opinion that Nagavardhana may be the name of a god or a guru. The use of paramamahes'vara in addition to 'Nagavardhana-padd anudhyata' as an epithet of Vikramaditya indicates that Nagavardhana was probably the guru. Similarly in the Nasik plates Dhara's'raya- Jayasimhavarma is described as meditating on the feet of his parents and of his illustrious Amivarita. The latter was evidently his guru. Same is the case with the last Maitraka kings S'iladityas who are mentioned in the records their guru Bappa or Rapa. His son was the illustrious Prithivivallabha, Maharaja-jiraja, Parames'vara, Bhattacharaka, Satyas'raya Vinayaditya. His paternal uncle was Paramabhattaraka Dhara's'raya Jayasimhavarma-raja. His three sons were Paramabhattarakas S'rya-s'raya S'iladitya, Paramabhattaraka Jayas'raya Mangalarasaraja and Paramabhattaraka Avanijanas'raya Pulakes'iraja.

Dhara's'raya Jayasimha, Jayas'raya Mangalarasara- raja and Avanijanas'raya Pulakes'in, though mentioned

98. Ibid : below No. 29 Line 12.
with high sounding title Paramabhatrapaka, were of a
feudatory rank and owed allegiance to the Imperial
house of Bañami.

The following officers are mentioned in
the charters as they may be concerned:-

Rajaämanta, vishayapati, gramabhiksha,
manattaka, vasavaka, uyukta, viniyuktaka, chaitya
bhaṣja. The titles of the Lekhaka are Sandhivigrāhika,
Balādikṣita, Mahasandhivigrāhika. In the Navsari
plates (739 A.C.) Bappabhaṭṭi is described as the
Mahasandhivigrāhika and Samanta who attained the
panchamahās'abdaś and is the son of the Mahabalādikṣita
Haragaṇa. First time we come across a case where
Mahasandhivigrāhika and Samanta attained the Panchamahā-
s'abdaś.

The title of the Dutaśka is Balādikṣita.
All the above-mentioned titles are already dealt with.

Vishaya, añāra and grāma are the usual
units of administration.

Units of land measurement were not mentioned.
Udranga, uparikara, dana-pradaṇaka, Sarvaditya-
vishṭi-pratibhedika paribh sands and bhumi-cchudirayaya
are the fiscal terms mentioned and these terms are
already discussed.

The Diplomatic of the Copperplates:

The charters open with a mangal viz., Siddham
Svasti or Siddham. In two grants the places of issue
are from Navasārīka and from the victorious camp at
Kusumes'vāra.

The name of the donor with his titles and
ancestors with their titles and their relation with
each other are specifically mentioned. The charters
were issued to all kings, feudatories and other officers
born in the family of the donor and others according
as they may be concerned.

The size of the plates are 21 cms. long and
12.70, 26.50x24 cm. broad at the ends and
11 cm. in the middle; 26.50 cm. long and 20.50 cm. broad;
29 cm. by 24 cm. When the eulogy of the kings increases
the length and breadth of the copperplates are also
increased. The copperplates are inscribed on the inner
sides only. In all the copperplates there are rings and there are seals on one of the rings. In Narsari plates (671 A.C.), the seal, which is soldered on the ring in the usual fashion, is circular. It has, in relief on the surface of it, only the motto S'ri-S's'raya. On the Surat plates, (693 A.C.), the seal has the shape of an inverted cone, with a round top. It bears the inscription S'ri Dharas'raya, the name of the donor's father. Below this is the representation of a flower resembling a blown lotus; while on the Narsari plates (739 A.C.), the seal shows two figures in relief, which according to Pandit Bhagvanlal were intended to represent the donor's parents. The seal bears the legend S'ri-AvanijanaS'raya on the left of the male figure. So there are different kinds of seals with kings' name and some emblems on the seals.

The donor has given the grant with libation of water for the increase of the religious merit and fame of his parents and of himself and it provided to the donee for the performance of the five great sacrifices and other rites.
The grants contain one or more benedictive and imprecatory verses. In the Navsari plates (671 A.C.), there follows a benedictive verse; in the Surat plates (695 A.C.), there follow two imprecatory and two benedictive verses; in the Navsari plates (739 A.C.) there follow five benedictive and imprecatory verses.

The date of the grant is given both in words and numbers in the years of the unspecified era but it has been identified with Kalachuri era. Only one grant is dated in numbers only.

The royal seal bears the name of the donor, S'ryas'raya, S'ri Dharas'raya and S'ri Avanijana-s'raya.

The royal order is received by the composer either personally from the king or through the dutakas...