SECTION III

POST MAITRAKA PERIOD: ADMINISTRATIVE ORGANISATION AND ITS WORKING (788 A.C. to 942 A.C.)

CHAPTER 9

1. Feudatory Chapa Kingdom of Dharasvarāha (914-15 A.C.)

2. Feudatory Chēlukya Kingdom

3. Saṁdhaya Kingdom of Saurāṣṭra

(312)
1. Feudatory Chapa Kingdom of Dharanivaraha:
   (S.E. 856 = 914-15 A.C.)

This is the only copperplates inscription of Chapa king Dharanivaraha. This charter reveals a hitherto unknown dynasty of feudal chiefs of Vardhamana. The dynastic name Chapa is specifically mentioned. The dynasty is said to have sprung from S'iva's bow (Chapa) and the legend clearly belongs to the order of etymological myths. The eulogy gives a short genealogy which is as follows:

1. Vikramarka
2. Adgaka
3. Pulakesi
4. Dhruvabhaṭa
5. Dharanivaraha

Our grant does not give a single historical fact regarding any one of the kings. It is stated that

1. IA, XII, PP. 190 - 195 (copperplates)
the king resided at Vardhamana, the modern Wadhwan in North-Eastern Saurashtra. It agrees with this identification that in mangalacharana Siva is invoked as Dhandhes'vare, an appellation which points to a connection with the ancient neighbouring town Dhandhuka, and that one of the districts over which Dharaṇīvarāha ruled was the province of Addana, called so after his grandfather Addaka. Addana is the modern village Hadjala, find spot of the place.

Dharaṇīvarāha's kingdom included portions of present Wadhwan and Limbdi. According to our grant the Chāpas were vassals of a greater neighbour. This fact is not merely indicated by Dharaṇīvarāha's titles 'samadhiṣṭas'eshamahas'abda and śamantadhīpiṭa' but plainly admitted by the statement that "he ruled by the grace of 'the feet' of the king of kings and supreme lord Mahīpalādeva." During the time of the issue of this charter Mahīpalādeva was the king of Kanauj and he belonged to Gurjara-Pratihāra dynasty."
The king has issued order to all future kings, (both to those) connected with himself, and to (those of) other (dynasties), rāṣṭrapata, grāmapata, bhogikas, mahattaras, kuṭumbikas, pañchakulikas, dandapāṣ'ikas and madhyagas and others. Here rāṣṭrapati means ruler of the province or rāṣṭra, grāmapati means the headman, owner or Jāgirdāra of a village, bhogika means the collector of the State's share of the produce of lands taken in kind, mahattara is already explained in other charters. Here grāmapati and mahattara both are used, so these two terms suggest that grāmapati may be a Jāgirdāra and mahattara is the headman of a village. Kuṭumbika is a villager. The early epigraphists interpreted the term pāñchakulika as scribe or clerk, but modern scholars aptly derived it from pāñchakula. According to A.K. Majumdar, a pāñchakulika which probably meant one of the members of the board which constituted a pāñchakula.

3. I.B.G., P. 278.
4. Ibid; P. 121
5. Ibid; P. 55
Originally the term panchakula meant a board of five members, each of whom was called a panchkulika...." 7

D.C. Sircar writes, "Panchkulika (was) the head or a member of a panchakula or panchayat board." Madhyaga means a middle-man. Dandapaśika is already explained.

In the units of administration, donated village Vimkala is shown connected with Kanthika sthali. So we have sthali and grāma as the units of administration.

The following fiscal terms are mentioned:

Dānibhoga, bhāga, dandadasāparāda, śvriksha -malakula, utpādyamanavistā, bhūmichchhiddranāya. Here dāni is explained by some as 'the king's dues'; perquisite of the collector of the duties called dāna or dēna. 9 All other terms are already dealt with.

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9. Ibid. P. 83.
The Diploma of Copperplates:

The grant is written on two semi-elliptical plates, measuring 28.48 c.m. in height. At the bottom they are 26.94 c.m. broad and at the height of the first line 18 c.m. Above the first line there is a space of 2.54 c.m. which bears no letter. On the first plate it shows the rude conventional representation of the moon and the sun, while it is blank on the second. No holes for rings are to be seen. The shape of the plates seems to have been chosen in order to make them resemble the stones with semicircular tops which are frequently used for land grants and other inscriptions. This is a unique instance.

The charter opens with a mangala om, and two verses in praise of the deity Dhandhas'vara and S'ambhu are given. The place of issue of the charter is Vardhamana. The charter was issued to all future kings, (both to those) connected with donor, and to (those of) other (dynasties) and officers, inam-dars, villagers and others as they may be concerned.

The donor has given the grant with the libation of water for the increase of the religious merit and
fame of his parents and of himself. The object of the grant is to convey the village of Vimkala as a reward for his learning (vidyadhanam) to Mahes'vara Chārya, the son of S'ivadevāchārya, who belonged to the Āmardaka-sāntāna. As Āmardaka is a name of Kālabhairava and the title Āchārya shows that the two individuals mentioned possessed a religious charter, it would seem that the word sāntāna refers in this case to a spiritual family, the line of teachers of a S'iva sect called Āmardaka.  

The grant contains one benedictive and two imprecatory verses. The date of the grant is given both in words and numbers in the year of the S'aka samvatsara.

The royal order is received by the composer sāndhīvigrahaṇika personally from the king and there is the sign manual of the illustrious Dharanivaraha.

2. Feudatory Chālukya Kingdom  

There are two sets of copperplate inscriptions of the feudatory kings Balavarman I and Avanivarman II.  

10. 1 A, XII, P.192  
11. H.I.G., III (No. 234)  
12. Ibid, (No.235)
In the EA charters the kings were mentioned as belonging to Chalukya dynasty.

This Chalukya dynasty ruled in Southern part of Saurashtra, contemporaneously with the Saindhavas. The earliest known king (mahipati) of this dynasty is Kalla, who was succeeded by his brother Mahalla. The successor of Mahalla was Kalla’s son, whose name cannot be deciphered from the inscription, and he was succeeded by his son Vahukadhavala who ruled in the first quarter of the ninth century. About this time the Chalukyas came under the sway of the Pratihara king Nagabhata II of Kannauj. Vahukadhavala’s son and successor was Avanivarman I, who was succeeded by his son Mahasamanta Balavarman. Balavarman acknowledged the supremacy of Pratihara Mahendrayudha or Mahendrapala I, and was ruling in 893 A.C. After Balavarman, his son Avanivarman II, also known as Yoga, ascended the throne. Avanivarman II was ruling in 899 A.C. as a vassal of the Pratihara Mahendrapala I. The former led an army against the chāpas of Vardhamanapura, and defeated their king Dharapivaraha, who was a feudatory of the Pratihara Mahipala I, son of Mahendrapala.

The royal titles for the kings were as follows: Paramabhaṭṭaraka, Maharājādhīraja and Paramēsvara for the
imperial kings S'ri Bhogadeva and Mahendrayudha; Samadhiyasa Panchamahas'abdas Mahasamanta for S'ri Balavarman, Mahasamanta for S'ri Avanivarman or  
for ancestors Mahamahipati for Kalla and others without royal titles.

Mahasamanta Balavarman and Avanivarman II have given donations of villages to a sun temple.

The following officers are mentioned as they may be concerned: Rajarajanya, Rajasthaniya, uparika-amatyā 
Chetabhata, Dandapasi'ika, Dandoddharamika, Draṃgika, 
Mahattara, chara, Hastyaś'vavaha and Tantrapala. Lekhaka 
is mentioned as Kulaputraka. In the two grants the sign manual of the Tantrapala Dhika seemed to be necessary and it shows that Tantrapala was a higher officer of Mahendrapala 
I of Kanauj.

The copperplate charter (893 A.C.) of Balavarman ends with the sign-manual of the king, which is further 
endorsed by that of the S'ri Dhika. The grant issued by Avanivarman II (899-900 A.C.) does not 
bear the any sign manuals but in the body of the charter it is specified that the king issued the grant 
with the approval of S'ri Dhika, who is here
introduced as an officer appointed by Maharaja-dhiraja Mahendrapaladeva. The designation of the officer was read by Kielhorn, the editor of the record, as Tain (trandrapala) and he suggested to correct it into ' Tadimitapala ' (El, IX, 4, ff; H.I.G. No. 254). Accordingly Dhika was taken to be an antapala (frontier guard) of the Pratihara Sovereign. But the correct reading of the designation is now restored as Antapala. There is a reference of Tantrapala who is ' Samyag - Darshan ' of king Santosha, a personified character of Upamitibhavaprasāchakathā. This only suggests his virtue. U. N. Ghoshal writes, "In the two records of 895 A.C. and 899 A.C. (El, IX, 4, of H.I.G. Nos. 254, 255) referred to above, the grant of lands by the donor required the approval of an individual described as tantrapala of the reigning emperor. Probably the tantrapala held an office similar to that of the Political Agent in the Indian State during the British rule." This suggests that Tantrapala was appointed to watch over the feudatories. The term

13. Rajasthāna Through Ages, P.347 (Upamitibhavaprasāchakathā, P. 592)
13a. The Age of Imperial Kanauj, P.241 (2nd ed. 1964)
Danḍoddharapika means literally 'collector of fines.'
Kulaputraka means a nobleman. All other officers are already discussed in the Maitraka kingdom.

The units of administration are Saurashṭra, Nakshisapura - chatur śāsāra, and a grama. It seems that Maṇḍala was one of the largest administrative units. Fleet writes, 'So also maṇḍala means, 'a circle, district, arrondissement' (a n. administrative subdivision of French department), province & c.' D.N. Jha informs us, "Unlike the des'a, the maṇḍala unit does not seem to have been known to the epigraphs of the earlier period although the term occurs in the Arthasastra of Kautilya in the context of interstate relations. It is first mentioned in the Nasik eulogy of Gautamputra S'atakarni, who is described as one 'whose feet were saluted by all provinces' (sarva-maṇḍalabhivadita). Here the term maṇḍala does not perhaps denote an administrative unit."

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14. Ibid. P. 82
15. Ibid. P. 165
16. C I I, III, PP. 32-33
17. Quoted in R.S.P. M.G.T., P. 157; E I, VIII, 8(2), 1.6.
The term in the sense of a territorial division, however, seems to have been current in eastern parts of the Gupta empire. It is however, curious that in contemporary records of Central and Western India, mendala is conspicuously absent, though in later inscriptions from that region it finds frequent mention. None of the units, however, is mentioned in the law books of our period. So we have Saurashtra not as desa or rashtra but a mandala; a group of villages with the headquarter Nakshisapura and a grama.

There is no mention of units of land measurement as villages are donated.

As regards the coins of the post-Maitraka period, no specimens are known to have been found with definite provenance in Gujarat. The Saindhavas, the Chalukyas and the Chhapas in Saurashtra are not known to have issued special coins of their own.

But the Pratihāras whose supremacy prevailed over a large part of Saurāśṭra and North Gujarat for sometime, have left some coins in their territory.

Adi-Vaṇṇa coins: Base silver and copper coins with the figure of Adi-Varaha, an incarnation of Vishnu on the obverse, and a Nagari legend in two lines, mentioning the name of the ruler of the Gujarāt Pratihāra dynasty on the reverse, are known for a long time, and have engaged the attention of several scholars. Some of these coins are reported to be in the Baroda Museum, but they could not be traced.

The coins issued by Mihira-Bhoja (840–890 a.c.) have the legend Srimad-Adi-Varaha on the reverse, while those of Vīṇāyaśakāladeva have the boar on the obverse, and the king’s name on the reverse. The full obverse device does not appear in its entirety on any single coin; and it has to be pieced together from a number of specimens. The reverse has an inscription
in two lines, written in the characters of the 9th
and 10th centuries. The first line mentions 'Sri-madā' and the second 'divarūha'. Below the legend is an altar in between the two other devices. 19-1

All these debased coins follow the weight standard of their Sassanian originals, which represented the Attic drachma of 67.5 grams, and in inscriptions they are actually called 'dramanas'. These have been attributed to the powerful Bhoja-deva of Kanauji (840–890), whose family, Gurjara in origin, had formerly ruled in South Rajputana. 19-2

Diplomatic of the copperplates:

The charters open with a mangala, viz. Om
Jayah cha abhyudaya cha, Avasti. The grant of Balavarman is issued from Nakshisapura.

The name of the donor with his titles and his sovereign's titles and ancestor with his title and ancestors of the donor with their titles, if any, and their relation with each other are specifically mentioned. The charters were issued to all kings, feudatories and other officers of the donors and others according as they may be concerned.

The size of the copperplates is not given. The grant of Balavaran consisted of two copperplates and they are inscribed on one side only. There are three copperplates grant of Avanivarman II. The first and third plates are inscribed on one side only while the middle or the second plate is inscribed on both the sides. No information is available regarding holes, or rings or seals.

The donor has given Dharmadeya grant with the libation of water for the increase of the religious merit and fame of his parents and himself and it provided to the donee (here a religious institution, Sun temple) for the provision of perfume, incense, a lamp, flowers, for bathing, an ointment, washing, cleaning and worshipping the deity and for conducting repairs to the temple.
In the grant of Baiavarman, four Brahmapas, four Vanikas and four sons of Mahattaras have witnessed the document. This is really a unique and good procedure. First time we come across with such a good practice. Yet this good procedure is not followed in the case of the grant of Avanivarman II.

The grant of Baiavarman contains three benedictive and imprecatory verses while that of Avanivarman II's grant contains one benedictive and one imprecatory verses. Two verses in the grant of Baiavarman are new.

The years and the date of the grants are given in numbers. In the grant of Baiavarman, the Valabhi era is specifically given, while in the grant of Avanivarman, it is unspecified and it has been identified with Vikrama era. As for the Valabhi era, it is worth noting that the name of the era was left unspecified in the records of the Maitraka kingdom, but it was thus specified in the grants of the post-Maitraka period.

The royal order in both the charters, is issued in case of S'ri Baiavarman with the sign manual of
S'ri Balavarman as well as S'ri Tantrapala, while in case of Avanivarman it is sanctioned by Jatiyaha Dhibika.

3. Saindhava Kingdom of Saurashtra:

There are eight sets of copperplate inscriptions and one clay seal of Saindhava kings. In the charters the kings were generally mentioned as belonging to Saindhava dynasty.

The Saindhava dynasty, also known as the Jayadratha dynasty, ruled the Western Saurashtra (apara-saurashtra - maññala) from its capital Bhutambilika, also mentioned as Bhumilika, modern Bhumli or Ghumli in Jamnagar District. Maharaja Ahivaman claimed descent from Jayadratha, obviously the Sindhu-raja contemporary of the Pāṇḍavas. In Ghumli, grant F Pushyadeva too.


claimed descent from Jayadratha, while in the other grants his son Krishnaraja and other successors are represented as belonging to the Saindhava family. They hailed from Sindhu desa and settled in Saurashtra. Shortly thereafter, the Saindhavas seemed to have attained hold of the Western sea and established their rule in Western Saurashtra, with Ghumli as their capital.

The known charters of the Saindhava kings of Ghumli are dated in Gupta Era 513 (832 A.C.) to Gupta Era 596 (915 A.C.), the references to the donors' predecessors have supplied data for the construction of their genealogy.

According to H.C. Shastri, "It is probable that Maharaja Mahasenapati Pushyena the father of the donor of this grant is identical with Maharaja Mahasenapati Pushyena of the Wala seal. In that case we have to distinguish between Maharaja Ahivarman (I), father of Pushyena and Maharaja Ahivarman (II), son of Pushyena. It would follow that Maharaja Ahivarman I held royal power in Sindh, that his son Pushyena migrated to Saurashtra and began his career there as Mahasenapati under the Maitraka king of Valabhi.
and later on attained royal power in another part of the peninsula and that his son Ahiwarman II ruled in Southern Saurashtra."

"In the present state of our knowledge he is the only Saindhava king who ruled over that region, as no records of his successors, if any, has come forth."

Saindhava kings donated some pieces of land and villages and their revenues to the Sangha of Bhikshunis residing in the vihāra, to Maṭhapati, to Maṭhas and to Brahmaṇas.

The following officers are mentioned as they may be concerned: Karṇapati, Kumārāmatya, Sāndhivigrahika, Dhruvādhikaranika, Dandaḍapāśika, Maṭdrin, Purohita, Amatya, Janapada, Yuvarāja, Rajasthāniya, Pramāṭri, Balādhikrīta, Uparika, Vishayapati or Vishayēdhikrīta, S'aulkīka, Dussādhasēdhānaika, Choroddharanika, Vaikshepika, Senāpati, Rājaputra, Des'adhipati and Chārābhata or Chārā-bhata.

Karaṇapati probably corresponds to Mahā-kshapalaṅka of the Maitraka kingdom. Mantrin is a minister or a councillor or a counsellor or an executive officer. Puρohita means a priest or a royal priest. Janapada cannot obviously refer to people in general; it probably refers to representatives of people or members of the Janapada assembly, though one would like to have more convincing evidence about the existence of such a body at this time. In our grants it is regarded as an official designation. Yuvarāja is a crown prince and here he is specifically mentioned in the list of officers. Puṣṣāṭasva-dhanika means the mentor of criminals or it probably denoted

27. I.E.G., P. 103.
those officials of the Choroddharamika class, who were entrusted with the difficult task of apprehending deceits and other dangerous criminals. 28 Vaikshepika is probably, the dispatcher of messengers. 29 Vikshepa means sending, dispatching. Des'adhpati is a governor or a ruler of a des'a or a province. 31 All the other officers are mostly adopted from the Maitraka system of Administration.

Mandala, upper -surāṣṭra-mandala, 32 vishaya, svarṇa (suvarṇa) manjari -vishaya 33 and grama are the known units of administration.

Padavarta is mentioned as the unit of land measurement as it is described in the Maitraka kingdom.

29. I.E.G.P.0.259
31. I.E.G., P. 86.
(See 'Mandala' in Feudatory Chalukya kingdom)
33. Ibid. PP. 215,216, 225.
There are large number of fiscal terms, viz. Karabhaga, Danda 'aparadha, Bhoga - bhaga, Sarvva-pat = abhyagamidanya, Potra, Vaijanki, Chingola, Margaka, Prahuṣaka.

Sarvva - pat - abhyagamidanya would probably denote octroi duties on articles imported. 34 Potra means a boat, and so potra may denote the tax on articles imported in boats. Margaka might denote some levy realised from persons who had got back their lost articles, or it may be a levy on goods collected on the road-side (before they entered a city) 31. In Prahuṣaka, the Prahuṇa means a guest. Prahuṇaka, probably means a revenue for guest. It may be negative or positive. Vaijanki is a taddhi-affix of Viṭanka and viṭanka means an aviary or dove-kot made up of wood.

34. El, XXVI, P.218.
35. Apte's Students Sanskrit-English Dict. P.509; Pāṇiśadānmanṇaṇā, see Viṭanka; Abhidhāna-chintamani, Vs 1010.
Vaiṭaṇki may mean a light tax for the maintenance of aviary or dove-kot. Chingola is Sanskritised form of Prakrit word. It is not to be met with either in Sanskrit or Prakrit or Gujarati dictionaries. All other terms are already discussed in other contexts.

**Diplomatic of the Copperplates**

The charter opens with a maṅgala viz, Śan Om Svasti. The grant of Ahivarman is issued from Kuberanagara while other grants are issued from the capital Bhūtambiliṅa.

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

Agguka II has issued a set of three copperplates while all Saindhava kings have issued a set of two copperplates each. The size of the plates ranges from 32 cms to 42 cms in width and 15½ to 27 cms. in height. All these plates are inscribed on one side only. There are two holes in each plate. In the copperplates of Agguka II and Jaika I, the ends of the ring have been impressed with a seal bearing the emblem of a fish,
which was the insignia of the dynasty, while in case of Rayaka (874-875 A.C.), Agguka III and Jáika II, the fish symbol, is engraved on the second plate at the end.

The donor has given Dharmadeya grant with the libation of water for the increase of religious merit and fame of his parents and of himself and it provided to the institution like Bhikshuni Sangha for the repairs of the Chádyá, Lepya and Álikhya, the worship of the deity and the requisites of the Bhikshunis; while Majhapati and Brahmanas as usual were given to revenues of the pieces of land or villages as the case may be. The endowment was of permanent charter to endure till the moon, the sun, the ocean and Land endure. Hence the donor appealed future kings to sanction and maintain his grant.

The grants contain from two to six benedictory and imprecatory verses.

The date is given in words or in words and numbers in the years. The era is specifically mentioned as Gupta era except in case of Ahivarman.
The royal order is issued with the sign manual of the donor.

In the Saindhava grants, if the grants were issued through the direct order of the king the dūtaka is not mentioned. In the grants of Agguka II, Jaika I and Rānaka (874-875 A.C.) the dūtakas are mentioned and they are Mahattara Bāla kavi, Pratihāra Krishṇa and Yuvarāja Jaika. In the grants of Agguka II, Jaika I, Rānaka (874-875 A.C.), Agguka III and Jaika II, the composers of the grants are Saka Kapila, S'aka Kapila, Vakula, Jhojjha and Jhojjha and in some grants the inscribers' names are also given.
SECTION III (Conti)

POST MAITRAKA PERIOD: ADMINISTRATION ORGANISATION AND ITS WORKING (788 A.C. to 942 A.C.) (Conti.)

CHAPTER 10

1. Raṣṭrakūṭa Kingdom

(337)
1. Rāṣṭrakūṭa Kingdom:

The middle of the eighth century A.C. is a great landmark in Indian history. It saw the rise of three great dynasties. Of these three great dynasties the Gurjara-Pratiharas were the earliest. The other two powers were the Pālas of Eastern India and the Rāṣṭrakūṭas of the Deccan.

In South Gujarat, a scion of the Rāṣṭrakūṭa Dynasty of the Deccan was ruling about 757 A.C. After the downfall of Valabhi, Kakkaraja II transferred his capital from South Gujarat to Rhetaka and his rule extended up to north Gujarat.

Dhruva Māravarsa or more probably his son Govinda III took of Lāṭa and put an end to the reign of Kakkaraja II. Govinda III entrusted this region (Lāṭa) to his younger brother Indra with whom the Lāṭa branch of his Rāṣṭrakūṭas commenced, probably in c.800 A.C. and it ended soon after 886 A.C. in the times of Kṛishṇaraja Akālavarsa.

From 888 to 974 A.C. the main branch of the Rashtrakutas of Manyakheta (Malkhed) resumed their sovereignty and the province passed under their direct supervision.

Several theories have been put forward to explain the dynastic designation of the Rashtrakutas; but the most acceptable view seems to be that it arose like the dynastic names Pratihara, Peshwa and many others, from the official designation. Officials styled Rashtrakuta, apparently indicating 'head of a rashtra (district), are mentioned in many records belonging to kings of the Chalukya and Rashtrakuta families of Kanara origin.

The Chalukyas in course of time associated themselves with the lunar race. As late as 808 A.C. the date of Wani -Dindori Grant, the court poets of the Rashtrakuta emperors were content with comparing the Rashtrakuta family with the ancient race of Yavu

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by pointing out that the former became as invincible with the birth of Govinda III as the latter had been with the birth of Narāi (i.e. Krishna). The comparison was no doubt suggested by the king's name Govinda, which was also a name of Vasudeva Krishna of Yadava lineage, and by the fact that Vaishnava kings often claimed to have been incarnations of Krishna identified with Vishnu (c.f. the style Śri-Prithivi - Vallabha adopted by the Rashtrakūtas from their former suzerains the Chālukyas). The author of the Sanjan Grant of 871 A.C., however, advanced one step further declaring lord Vira-Nārāyana (i.e. Krishna) to be the progenitor of the Rashtrakūta family which he identified with the Yadavānvaya. The Navsari plates of Indra III dated 914 A.C. traced the origin of Rashtrakūta dynasty to Yadava Satyaki of the Lunar race. The Chinchani grant of 926 A.C. also introduced the Yadu or Yadava dynasty and it speaks of the Moon, his son Budha, his son Pururavas, and his son Ayus. It also mentions Yayati as one of the imperial rulers born in the said family and Yadu as the son of Yayati.

and progenitor of the Yadu vamsa. It refers to the
birth of Govinda-raja in the same family otherwise called
the Rashtrakuta dynasty.

The royal titles used for the Rashtrakuta
kings are noteworthy. For the independent kings we
get the following royal titles, viz. Samadhigata -
pañchamās'abda, Paramabhāṭṭaraṇa, Maharājādhiraṇa,
Parames'vara, Samadhigatas'esa- mahās'abda Mahāsamaṇta-
dhipati, Samadhigata - pañchamahās'abda Mahāsamaṇta-
dhipati and Mahāsamaṇtaḍhipati Paramarājādhiraṇa
Parames'vara. In the Maitraka kingdom we come across
Paramabhāṭṭaraṇa, Maharājādhiraṇa and Parames'vara.

From the inscriptions we get various secondary
names (aparanāmas), viz. Suvarṇa varṣa, Prabhūtavarṣa,

6. H.I.G. II, (No. 123) p. 31; No. 125, pp. 46-47 etc.
7. IA., XI, p. 156
Aparimitavarsha, Akālavarsha, Nityavarsha, Dharavarsa, Amoghavarsha, Vallabha, Srivallabha, Prithiyallabha, Sri-Prithiyallabha, Janavallabha, Kalivallabha, Tribhuvanavallabha, Talaparahari, Rattakandarpa, 

9. 1A, XIII, P. 67.
11. 1A, XI, P. 156.
12. *H.I.G.*, No. 130; No. 125.
15. Ibid, No. 125.
16. Ibid, No. 130.
17. *B.P. IXXVIII*, 3, P. 124 (1941)
18. 1A, XI, P. 161.
Kirtinarayana, Viranarayana, Vikrantanarayana, Nirupama, Kshmapati, Mahipati, Rajasimha, Subhatunga, Jagattunga, Narendra. Here the name ending like Varsha and Vallabha are noteworthy. Some of these names suggest the superiority of the kings, while some other convey the influence of Vaishnava or Bhagavata sect of Hinduism and also impart the religious mindedness of the kings.

22. Ibid, No. 133
23. Ibid.
24. Ibid, No. 135
26. H.I.G, No. 123
27. B.P, LXXVIII, P. 123 (1941)
28. H.I.G, No. 125
29. Ibid
30. H.I.G., No. 130
31. Ibid, No. 133
The feudatory kings have following titles, e.g. Smadhtgatas'esha - mahas'abda - mahasamanta and Samadhigata - panchamahas'abda - mahasamanta.

The impact of the above mentioned titles for independent kings and feudatory kings is already discussed.

As usual the virtues of the Rashtrakuta kings are described in the genealogy with various similes the virtues like benevolence, liberality, charity, good generalship and statesmanship; their steadiness, profundity, nature and intellect are described and they are described as superior to the Siddhas, Suras and Asuras. There are other descriptions of their valour and some historical facts are also interwoven.

The main subject of the Rashtrakuta edicts is the donations which are of religious characters (i.e. Dharmadeya).

The edicts mention donation of a field (kshetra) or a piece of land to the Jain Institution and to a

32 H.I.G, No. 124

33. El, XXXIV, PP. 216 - 217
Brahmana, while donation of a village is given to a Brahmana or a group of Brahmanas or religious institutions like Jayaditya Temple or a Bandhāha Vihara or a Mathika of a goddess Das'amī. The edicts mention in a number of cases the donations of villages to the learned Brahmanas who came various parts of India and settled in Gujarat. In the majority of the cases the Maitrakas have donated the fields or pieces of land while Rāshtrakūtas have donated villages. Rāshtrakūtas have also given donations to Jain and Baudhā institutions by showing their generous attitude towards other religions.

The genealogical table of the Rāshtrakūtas depicts the actual order of succession followed by Rāshtrakūta kings. Here we find that the hereditary monarchy was the norm of government.

The copper-edicts supply some data about the Rāshtrakūta administration. The king was the sovereign head of the state and executed its functions through several officers. On the administration of the state, the king was assisted by several officers. The edicts refer to the designations of the kings and of only those officers who are rightly connected with the copper-edicts.
The designations of the kings are already mentioned in the royal titles. The following officers are mentioned, viz., Mahasamanta, Mahapratihara, Rashtrapati, Rajasthaniya, Vishayapati or Vishayadhpati, Gramakuta or Gramapati, Senapati, Baladhikrita or Mahabaladhikrita, Choro ddharanika, Ayuktaka or upayuktika or Yuksa, MiyukBtaka, Adhikarika, Mahattara, Vasavaka or Vasapaka and Vishayika. Vishayika means an administrative officer in a district or a member of the district council. All the other officers are already discussed.

The designations of the dutaka are Mahattama, Sarvadhikari, Baladhikrita, Rajaputra (Sri Dantidurga) and Mahamatyta. Here Sarvadhikarini means a prince minister or minister plenipotentiary (one having full power to act) or vicerey. Mahattama is probably the village headman or a member of the Panchayat Board.

34. I.B.G., P.378.
35. I.B.G., PP.302-303; cf. H.D. III, P. 1006
Rajaputra (a son of a king) is also entrusted with this type of duty. Mahamatya means the chief minister or executive officer. The work of the Dītaka is of responsibility, so the Rashtrakutas entrusted this work to the high officials of the state.

The designations of the writers are Māhasandhi-vigradhikari or Mahasandhivigradhipati or Mahasandhi-vigrahika or Sandhivigrahika, Mahasandhivigraha-akshapata-dhipati, Senabhogika, Dharma-dhikaraṇa - Senabhagika. Here Senabhogika means a clerk or an accountant or a village accountant. Dharmadhikaraṇa Senabhagika means a clerk or accountant of a law court or a court of justices. We have here the writers from different departments of record office, peace and war office and the court of law. First time different departments are mentioned with regards to the writing of edicts.

37. Ibid, P. 181 (cf. Mahamatya in Chaulukya Kingdom)
38. Ibid, P. 308
39. Ibid, P. 92
In order to understand the administrative machinery of the Rashtrakutas, it would be necessary to know the extent of their empire.

The empire usually extended over southern Gujarat, Marathi districts of the Central provinces, Konkan, the whole of Maharashtra, practically the whole of the state of Hyderabad, Karnataka and portions of the state of Mysore. Considering this entire span of the Rashtrakuta empire, the portion of Gujarat was a small one. Yet the portion of Gujarat gives very interesting information regarding the units of administration.

The Rashtrakuta land grants usually refer to Rashtrapatis, Vishayapatls and Gramakutas in the stated order. The almost invariable precedence given to Rashtrapatis makes it quite clear that Rashtra was the largest administrative unit and Vishaya was its subdivision. In the Gujarat grants of the Rashtrakutas, we find the following units of administration.

Des'a seems to be the largest unit of administration, e.g. Bharukachchhades'a, Kas'ahridades'a,

40. J.C.I, XX, No.3, PP. 273 -274.
Latades' a, 42 and Mahi - Narmada - antaralades' a. 43

Probably des'a is here used in the sense of Rashtra.

Mandala is stated as a part of des'a. e.g. Khetaka -
Mandala in Latades' a 44 and there is Samyana Mandala,
Mandala is already discussed in the 'Feudatory Chalukya
Kingdom'. Then comes Vishaya, e.g. Bharukachchha -
Vishaya, Kavarika -vishaya 47 and S'ri Konkan-vishaya. 48

Bharukachchha was a des'a and a vishaya. Yet mandala
is not mentioned in between. It is not clear from
this that vishaya was the division of a Mandala. The
next territorial unit is Ahara and it is mentioned as

42. Ibid, B No. 134.
43. Ibid, No. 125
44. Ibid, No. 135
45. Bl, XXXII, P. 53
46. B P, LXXVIII, 3, P. 126 (1941)
47. Bl, XXII, P. 75
48. IA, XIII, PP. 67 -68
Kantaragrama in Kavarika — āhāra -vishaya. So āhāra is smaller than vishaya. There is only one Bhukti, namely, Maṅkanikā - Bhukti and it is difficult to say whether Bhukti is smaller than āhāra or vishaya or equal to āhāra or vishaya and so it is not possible to establish interrelation between the three. Important administrative towns and cities formed by themselves. The following towns and cities are mentioned, viz., Vatapura, Sambapura, Kotipura, Karmāntapura, Pundavardhana-nagara, Siddhasāmi, Valabhi, Mahā Bhukachchha.

49. El, XXI, P. 75.
50. H.I.G. No. 125.
51. H.I.G. No. 123.
52. El, XXI, P. 144.
53. H.I.G. No. 126.
56. Ibid, No. 123.
57. Ibid, No. 123.
58. H.I.G. No. 126.
Nagasārika, Ankalesvara, Variavi, Variavipatana, Kāvikā-mahāsthāna, Haṁshapura, Kashtapuri, etc.

In this way the name ending pura, nagara, paṭana and mahāsthāna give an idea of the different types of towns and cities. Khetaka and Manya-kheta are specifically mentioned as capital (Rājaṁathams).

The villages were grouped into smaller or bigger groups, each group being named after its principal village, coupled with the number of villages contained in it. For example Śihaṅarkhi 12, Suriddhāddhas'aka 12, 66

59. Bl, XXI, P.144
60. IA, XIII, P.67
61. Ibid.
62. HIC, No. 135
63. Ibid,
64. V.V.R.B.I. Pt.I.P.37 (1957)
65. H.I.G. No. 120
66. H.I.G. II. (No.124) P.38
67. Ibid (No.132), P.118
Mahishaka 42, Tailataka 42, Ankottaka 84,
Vahaula 84, Karmantapura 116, Kavithasadhi 116,
Varasavi 116, Ramapuri 700, Harshapura 750.

This shows that in many localities this kind of nomenclature was used in preference to terms like vishayas and bhuktis. This would suggest that the maximum in the Mahabharata, Manu and Vishnu Smritis

68. El, XXII, No. 13, P. 84.
69. H.I.G.II, (No.128) P.78.
70. Ibid (No. 123) P. 32
71. Ibid, III, (No. 125A) P.117
72. Ibid II, (No. 129) P.88
73. IA, XIII, P.67
74. Ibid, PP.67-68
75. Ibid, (No.136), P. 151
76. H.I.G.,II, (No.132) P.118
77. Quoted in A.S.Altekar : The Raahtrakutas and Their Times P.139. 87, 3-5
78. Ibid : VII,115
79. Ibid : III, 4 -6
that government should group together 10, 20, 100 and 1000 villages for administrative purposes was based on actual practice and not on imaginary calculation. The express mention of grāma in association with the numbers mentioned in the above passages makes it fairly obvious that we have to interpret these numbers, even when the term grāma is not immediately used after them, as indicating the numbers of villages included in the division concerned. For, in a large number of cases the grāmas mentioned in our record can be actually identified and they are found to be ordinary villages of the above description.

A grāma was the smallest unit of administration and for it we get many references in the epigraphs of the period. Vallī, Vallikā, Pallī, Pallikā, Padrakā,

80. A.S. Altekar : Ibid.
pāṭaka, sattā and sthāna often used as name ending of villages, e.g. Tasilavalli, Meshvallikā, Chittolapalli, Brahmanapallikā, Vatapadraka, Dujjapaṭaka, Sarvamangalasatta, but from the viewpoint of administration all the various types of villages were known as 'grama'. With the rise and fall in the administrative status and hence naturally of the area and population as well, no corresponding modification in the old traditional names of the villages occurs in the known place name of the village in a particular period whether it was big or small.

82. H.I.G.,II, (No.124) P.38
83. BP, TXXXVIII, 3, P. 126 (1941)
84. H.I.G, II,(No. 125), P.47
85. H.I.G, II,(No. 126), P. 59
86. J.O.1, XX, No.3, PP. 273-274
Units of land measurement are not mentioned in majority of the cases as entire villages were donated. But there is a reference of Dhur. The Dhur is regarded as 1/20 of a Bisea which is 1/2 of a Bighā. But the word used in our record possibly indicates a bigger area of land.

Udramga, Parikara (uparikara), Bhaga-bhoga, Danda-das' aparadha or Des'aparadha or Dosha-das'a-paradha, Dhanya-hiranyadeya, Utpadyamana vishti-pratyaya and Bhūmiçchhīdṛanyaya, are already discussed. Here Bhūtopattapratyaya is same as Bhūta-vata-pratyaya used in Maitraka records. There are also other fiscal terms. Abhyantarasiddhi means 'realisation of

88. El, XXXII, P.53.
89. D.C.Sircar: El, XXXII, P.47.
90. El, XXXII, P.53.
91. Ibid.
whatever is in the interior (of the soil)' or 'wealth in the interior (of the earth)' or 'recovery of whatever is in the or of the earth', or enjoyment of things found underground. The expression ज्यामात्र proves that the state was the owner of the mines and minerals.

Akara-pradana refers to the freedom of the donee of the gift land from paying taxes in general. Simaparyanta refers to the right to donee up to the limit of the land or the village donated. Savrikshamalakula here refers to the transfer of the state's right in the forest lands that may be situated within the boundaries of the village or the term means 'together with various gardens or

96. H.I.G, II, (No.129) P.88 ; H No.132, P.118 etc.
plantations. 98 Vaṭodariya 99 is an epithet of gift land; probably a corruption of Vaṭottariya. 100 Vaṭettari ( = vaṭ-ottara) means 'resulting from storms'. 102 Kashta-trina-kuipa-taḍaga-upeta 103 means to transfer to the donee the right to utilise fuel (wood), grass (growing in the waste land) a well and a pond. Ghānaka pala-sameta 104 means a right given to the donee to use a pala of oil from the oil-mill. Karlanta 105 means a barn, a store of grains. Żamata-ṣeṭṭha-saṭṭha 106.

98. I.B.G. P. 405.
99. El, XXII, P. 75.
100. I.B.G. P. 408.
102. Ibid. PP. 368, 390.
103. H.I.G, II, (No.132) P. 118
104. Ibid.
Here it may mean to have a right to store the grains. Samasta-utpatti sahitah 107 suggests a right on all the produce in the land or village. Chatur-bhaga 108 i.e. 'quarter' is used for the gift land. Thus it consisted of one-fourth part of the produce. 108 S'rotaka 109 is apparently a kind of rent, since the periodical nature of its payment is indicated by the stipulation that the amount was to be paid on each occasion of dip-otsava-bhanga i.e. the end of the festival of lights, obviously in the maṣṭhika of the goddess. S'rotā is a fiscal term of uncertain import. M.E.D.V. Potdar suggested that it might be a Sanskritisation of S'ilotra or S'ilotra from Sanskrit S'ilottara. According to Maharashtra S'ahdakosha, S'ilotara, S'ilotari or S'ilotri means a tax in kind (a maund per bigha) to be collected from the cultivator by the person (called ijrādār) taking possessions of Government land on contract for a fixed period. 110

110. Ibid, P.36.
But the right did not include the following three in one of the grant, viz., Mithāna means a treasure trove; Alipaka also called aliyaaka, possibly means 'indestructible objects' or 'metal ores' and Kumāri - sāhasa - dosha' means the fines for the violation of the modesty of unmarried girls.

Rāṣṭrakūta coins:

The Rashtrakūtas must have issued their own currency in their extensive kingdom in the Deccan as well as their territory in Gujarat. Specimens of Rāṣṭrakūta coins of copper have come to light in the Deccan.

111. Ibid, P. 53
At Malkhed Mr. Dinkar Rao has found four copper coins. The coins are in poor condition but there is an old Nāgarī legend in three lines. The description of the coins is as follows:

Metal: copper; weight: 140 grains (pt.iv.6); size: 0.87"; shape: circular; Legend: obverse (in three lines) (1) Śrī Śrīmadēvara (2) Kākarāya (3) (the) Yāra. Reverse: (in three lines) (1) idava vi (2) jaya karavu (3) x x

Translation: 'This is the auspicious coin of king Karkarāja, the wise and learned.'

The find-spot of these coins in the vicinity of Malkhed, once a capital of the

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Rāṣṭrakūṭas, would naturally tend to its attribution to a king of that dynasty. Kāka Rāya can be taken as a Prakrit form of Karkarāya. ' Rāya ' is used in Kanarese for Rāja. It is known that Kanarese was the language of Rāṣṭrakūṭas. The language of the legend on this coin is Kanarese, beyond doubt, but the script is old Nāgarī, which is an interesting feature. Some copper-plate grants of Rāṣṭrakūṭas in Kanarese language and Nāgarī script are also known. So it is quite probable that these coins were the issues of a Karkarāja of Rāṣṭrakūta dynasty. But there were more than one Karkarājas in the main branch of the Rāṣṭrakūṭas and its Gujarat branch also. The Nāgarī script of the legend on the coins appears to be of a later date. It is known that Karka II was the last king of Rāṣṭrakūṭa dynasty, who ruled at its capital Malkhed ( Manyakheṭa ) in 972-73 A.C. and no other king of that name is so far known to have ruled there.
The findspot of these coins and presence of the name Kāka (Karka) in their Kanarese legend would show that these coins are most probably the issues of the Rāṣṭrakūta king Karka II of the main line. 112-2

No coins of the Gujarat branch of the Rāṣṭrakūtas ( C.808 - 888 A.C.) have come to light. But the coins of the main lineage must have been in circulation in Gujarat after it passed under the direct sway of the main lineage ( C.888 A.C.). The coins found at Malkhed represent specimens of these coins.

The epigraphic records of the Rāṣṭrakūtas sometimes contained references to coins. One of these records belongs to Gujarat. The Cambay refer to a donation of several suvarnas and drammas. 112-3

112-2. vide, ibid.
The value and weight of this suvarṇa coin is difficult to determine. According to several well-known authorities like Kautilya, Manu etc., the term 'Suvarṇa' denotes a golden coin weighing 80 ratis, or about 144 grains. Suvarṇa coins of this description of early dates have not been discovered but it is well known that the Imperial Guptas tried to restore this national unit with the assumption of the imperial title 'Mahārājādhirāja', Chandra-gupta I started his gold coinage. The Gupta gold coins at first followed the Kushana weight standard of 120 grains, but in the reign of Chandra-gupta II it was raised to 124 grains. Some types of Kumāra-gupta I weigh as much as 132 grains, Skanda-gupta raised the weight to 144 grains and thus transformed his gold coins into suvarṇas of the traditional Indian standard of 80 ratis. Later Gupta rulers usually followed this standard. 112-4 A.S. Altekar.

writes, 'Whether the Rashtrakuta administration issued any gold coins, and whether, like the ' suvarnas' of Northern India of the earlier period, they had a standard weight of 80 ratis or 144 grains, we do not know. It is quite possible that the sum of seven lakhs 'suvarnas', which was the revenue of 1400 villages, represented, the appropriate gold value of the land revenue in kind collected from these villages. In that case, 'suvarna' would have been a conventional coin of account.'  

Dramma is the Sanskritised form of the Greek term drachma. The silver coins of the Indo-Baktrian kings, weighing about 65 grains, were known by that name. It might be possible that the weight of the drammas mentioned in the above mentioned record was more or less the same.  


In the Cambay plates, Suvarnas and Drammas are mentioned separately but in the same record, there it might be suggested that Suvarnas are gold coins and Drammas are silver coins.\textsuperscript{112-7}

\textbf{Diplomatic of the copperplates :—}

Generally a Rāṣtrakūṭa charter opens with a maṅgal or auspicious invocation, viz, om or om swasti or om om swasti. In the case of a grant issued to Buddhist monasteries,\textsuperscript{113} the invocational passage is replaced by om om namo Buddhāya or om svastyastu Bhagavato sugatāsāsanāya. The invocational passage is usually followed by a verse dedicated to Hari and Hara. In the case of the grant issued to Jain institution this verse is preceded by a verse invoking the S'asana/Jina.

\textsuperscript{112-7} Vide: V.V. Mirashi, 'were Dramma coins issued in Gold?' J.I.S.L. Vol.XXV, Pt.II (1963) pp.238-240.

\textsuperscript{113} H.I.G.,II,(No.128) P.73 and H.I.G.,III (No.130A) P.149.

\textsuperscript{114} H.I.G.,III. ,(No.125B) P.120.
The name of the place from which a grant was issued, was mentioned not after the mangala or invocation as in the case of the Maitraka Charters, but after the orders issued to the officers concerned with the gift-land or village by the Rashtrakutas. Rashtrakūta Charter was generally issued from the capital Khetaka in Gujarat or from the capital Manyakheta. Same is the case with the feudatory or the appointed governor. Sometimes the place of issue happens to be a place of royal encampment in the course of military expedition or a holy place during the pilgrimage or the place of residence of the king during the journey.

In all the Rashtrakūta Charters the name of the donor is mentioned with a royal title or titles, rarely his religious epithet also, and eulogy of his virtues and exploits. The passages pertaining to the donor's predecessors were preceded by an eulogistic reference to the name of the royal family. The eulogistic passages were composed in verse. The military exploits of the donor and his predecessors received special attention in the pras'asti. Here the eulogists not infrequently alludes to specific exploits in concrete terms.
As the eulogy of the predecessors is entirely in verse, it does not enumerate their titles, but contains some of their secondary names according to the requirement of the verse. The eulogy of the donor is also in verse, but the verses are followed by an expression in prose, wherein the donor's name is given along with his royal titles and secondary names in regular sequence.

In the charters of the feudatory kings of the Lāṭa branch the genealogical and eulogistic passages present the dynasty of the main branch in addition to that of the Lāṭa branch.

The order in respect of a Rāṣṭrakūṭa grant was often addressed to the officers concerned. A long list of higher and lower officers addressed by the donor in connection with the grant is found in the Rāṣṭrakūṭa Charters.

The gift generally consists of a plot of land and mostly a village or villages. The name and location of the gift land or a village are often indicated with reference to the district and other territorial divisions such as grāma, group of villages, bhukti, āhāra, vishaya, maṇḍala and des'ā. In case of a plot of land the dimensions and boundaries are specified.
The party in whose favour the grant was made sometimes consisted of a single person and sometimes of a number of persons or a temple or a vihara. The individual donors were generally Brahmanas whose names are often mentioned along with those of their fathers as well as those of their gotras, the Vedic sākhās to which they belonged and the places of their residence. In the case of migration, inscriptions also mention the place from which a donee originally hailed. When a religious institution like a temple or a vihara was the recipient of a grant, the name of the deity is also mentioned.

The royal donor usually issued a gift of land for the increase of religious merit and glory of his parents and himself.

The utility of the grant on the part of the donee is mentioned in the case of Brahmanas as 'for the maintenance of the five great sacrificial rites of the bali, chany, vais'vadeva, agnihotra and other rites; and it is of permanent charter and to be enjoyed by the succession of (his) sons and sons' sons.'
In the case of a temple, it is stipulated that the provision of perfume, incense, a temple, oil, a garland etc, for bathing and worshipping the deity, and for conducting repairs to the temple etc and in case of a vihara, the provision of a lamp, oil, flowers etc, for bathing and worshipping the Buddha or Buddhas, for conducting the repairs in the Vihara and a provision of feeding etc. for the monks or nuns.' Same is the case with the Jain Institution.

The expenses involved by a Brahmana or a temple or a vihara as mentioned above, were met from the income derived from the gift land or a village and for this reason, in the edicts, the certain rights have been given as in the Maitraka Charters. The grant is Dharmadeya and it may be Brahmadeya or Devadeya. This land or village is akarada. The grantee was not only exempted from paying the revenue, but also endowed with the right of enjoying its revenue for himself.

It was also specified that the religious gift was made with the rite of the libation of water.
The grants of the Rashtrakutas contain two to nine benedictive and imprecatory verses. The verses are usually preceded by a prose passage appealing the future kings for sanctioning and maintaining the present grant in view of the transitory nature of wealth as well as human life and also the common fruit to be procured through grant of land. It also warns that one who confiscates a grant or permits others to confiscate it would incur the five great sins along with minor sins. At the end of the grant issued to the Jain Monastery two verses of invoking Jina are added. The total number of verses used in the known grants of the Rashtrakutas are fourteen. Out of them eight already occurred in the grants of the other kingdom, while the remaining six here appear for the first time.

The years in the date are given either only in words or both in words and figures. Only in two cases figures are given for dates. The years given in the

115. E 1,XXI, P. 133.
Rashtrakuta grants usually belong to the S'aka Era which is therein expressly introduced as S'akamipakala. Exceptionally two grants are dated in the Valabhi Era. One of them belongs to Mahasamanta Chandra Ditya or Harshapura and was issued shortly after the regime of the Maitrakas, who used the Valabhi era in the whole of their kingdom. The name of the era is left unspecified as in the case of the Maitraka grant, but the other grant which was issued by Govinda Raja Prabhavatavara in 819 A.C. i.e. thirty one (31) years after the fall of Valabhi, specifically introduces the era as the Era of Valabhi. This era survived longer in Saurashtra even after the end of the Maitraka power.

Some of the Rashtrakuta grants also mention the Samvatsara i.e. the year of the cycle of sixty Jovian years, viz. vyaya, or nandana or yuva or khara or vijaya. This feature appears for the first time in Gujarat. There were different systems for citing the Samvatsara. On calculation it is found that the dates in the Rashtrakuta grants of Gujarat followed the practice of citing the Samvatsara that was actually current on the specified day.

117. E 1, XXXIV, P. 218.
E 1, XXXIV, P. 279.
On conclusion it is found that the dates in the Rashtrakuta grants of Gujarat followed the practice of citing the samvatsara that was actually current on the specified day. 118

Rashtrakuta kingdom;

The royal order is issued with the sign manual of the donor and if he is a feudatory it is endorsed by the sign-manual of his own.

There are sets of three or two copper-plates and the lines are usually incised lengthwise while in a single plate charter 119 bears lines incised breadthwise.


119. El, XXXII, P.55.
The copper-plate grant of Kakkaraj II measures 33 cms by 17 cms. The average measurement of the copper-plate grants from Mahasamant Chandrāditya (788 A.C.) to Krishnaraja II (upto 888 A.C.) is 28 cms by 19 cms; and the average measurement of the copper-plate grants found in Gujarat of the Main Dynasty from 888 A.C. to 930 A.C. is 29 cms by 21 cms. The measurement of the copper-plate grant of Amoghavarsha I dated 871 A.C. is 46.5 cms by 27 cms. This seems to be an exceptional size. It seems that the grant contains the genealogy of the main branch of the Rāṣṭrakūtas and it contains the detail description of the exploits and adventures of the predecessors of the donor with the description of the four Brahmans donees and so the length and breadth of the plates differ considerably with the other grants of the dynasty. The single plate grant of Krishna III, measures 44.5 cms by 22.35 cms. The uniqueness of the grant lies in the fact that this is a document of 'Vyavastha', i.e. a settlement of dispute between

120. ibid.
the two religious institutions for a piece of land. It is clear from the copper-plate inscription that the Rashtrakutas have this kind of arrangement in the case of 'Vyavastha'.

In all these copperplates the rims are raised or edges are made slightly thicker for the protection of the inscribed sides. In a set of these copperplates, the first and third plates are incised on one side only while the second plate is engraved on both sides. A set of two copperplates and a single copperplate are incised only on one side.

When a set consists of more than one plates, the plates are fastened together by a ring passing through a hole in the plates. This hole is made in the middle either near one of the longer edges of the plates or near one of their smaller edges. The joint of this ring is secured by means of a seal. Generally the seal is circular. The seal bears the emblem of Garuḍa holding serpents in both hands. In a few cases the seal is
represented as bearing the figure of God Siva. But it is quite probable that here the editor has, through oversight, taken S'iva for Garuda. This misapprehension is evinced through the reference to a serpent or even two serpents in association with the so called figure of S'iva. In three cases, around the seal of Garuda there are impressions of Ganapati, a chamara, a lamp, a goddess standing near a lion or seated on a lion, a chamara and a swastika. On both the sides of the head of Garuda, there is a circle representing the Sun and the Moon respectively. In a few cases the name of the royal donor is incised below the emblem of the seal.

122. c.f. HIG, Nos. 133, 134, 135.
123. c.f. HIG, Nos. 130, 133 etc.
Appendix: Gathaiya coins

Thus local dynasties have left no coins of their own, but the Imperial Pratihara and the Rashtrakuta currency seems to have been in vogue in the respective territories under their sway.

As in the Maitraka period, the Gadhilva coins were also current in Gujarat side by side with these coins, in the post-Maitraka period as well. These coins were early degenerate imitations of the Huna coins (imitations of Sasanian coins).