Land grants played very important and crucial role in socio-economic and political formation of early India. The state controlled economy of pre-feudal period got transformed into a feudal economy through the issuance of land grants which generated a landed aristocracy; it is supposed to have brought about the fragmentation of political power, reduced the peasantry to bondage and subjection, degraded the artisans and ultimately paved the way for the conquests and subjugating of India by many foreign elements. The use of the term ‘benefit’ in Europe is to describe the land granted in lieu of services and in particular vassal service. The land had been granted to the lord’s ‘serjent’ on condition that he should exercise faithfully supervision over other tenants or to a painter in return for decorating the church of monks when he served; or to a carpenter or a goldsmith in the understanding that he would henceforth place his skill at the disposal of the lord or to a parish priest as a payment for exercising the cure of souls; or finally to a vassal; the armed companion of his lord and warrior by profession.¹
However, the word land can be defined as rural or agricultural area, as contrasted with urban ones, and the factor of production consisting of all natural resources. It is evident from the early Indian texts and archaeological sources that the king made donation to temples, monasteries, monks, Brāhmaṇas and to other secular individuals as a reward and salary for their religious and other secular services, or in recognition of their learning. In course of time the idea behind the donation of land was changed. It became an accepted phenomenon to grant land in lieu of cash salary. But land grants in India is still a matter of controversy for obvious reason. Many questions were posed e.g; why early Indian kings supported land grants, even the practice had invariably hit their economic interest; caused loss of revenue and loss of state control over the land granted to the grantees.

The whole Chapter has been grouped in three parts on the basis of sources viz; Literary sources and epigraphic records are subsumed into two; one part dealing with Maurya to Gupta and other with rest of the period. The literaray sources demonstrate that the various feudal immunities given to the donees in the latter period were minimal and very less.
The inscriptional sources of both periods show significant changes in the relation of the donors and the donees and consequently its impact on the state. The intension behind the land grants by the king may be summerised as under that the purpose of land grant to Brāhmaṇas, monks and religious establishments by the king was to increase religious merit. The income from such grants was utilised to meet the expenses of maintaining the temples and the accessories required for worshiping gods and goddesses. The accessories can be enumerated as Bali (flower sandal paste) charu rice and other was boiled with milk and mixed with clarified butter. Sattes (alma-house) perfumes, incense, garlands and lamp. However, the concept of land grant was changed with the passage of time. Now these were made available in lieu of cash salary to the state officials for their services to the state. The state managed production system of prefeudal period collapsed with the large scale issuance of land grants. Henceforward Privately organised production system of the village units allowed a lesser surplus to pass on to the state which drastically diminished its size and resources on account of persistent land grants, with the result that it had become impossible for the state to keep a
standing and paid army and an elaborate salaried bureaucracy. R.S. Sharma states that there were economic crises during 5th century AD and disruption of overseas trade with Rome and other countries in the Gupta and post-Gupta period created an acute scarcity of coins and the religious endowments which were made in cash by the princes and individuals in the first two centuries of the Christian era were now partly replaced by the grant of land. But making of land grant to religious establishments, monks, Brähmanas were very much present in India since later Vedic period onwards and more so during Mauryan Age when trade was in flourishing and no scarcity of coins was indicated from any account be it foreign or indigenous. We shall discuss below that the Mauryan India witnessed land donation to some state officers for their services to the state. It shows that the system of land grant was continuing phenomena since later Vedic. To solve the riddle of the origin of the system of land grants, R.S. Sharma and many other are of the opinion that this system orginated in India first from the Sâtavâhana regime and continued thereafter. While speaking so, he negated the value of the literary reference to land grants and gives credence to epigraphy and archaeology only but we must remember that the epigraphic records are only available from
Mauryan period onwards and to have an understanding of pre Mauryan India. We are to take the help of literary source.

The literary sources contain quite a number of references about land grants made by kings or other than kings to Brāhmaṇas, monks, temples, monasteries and secular persons, for both religious as well as secular purposes. Contrary to the general belief, we come across references to land grants in later vedic literatures; these were made only for acclesiastical persons and their establishments. These references are recorded in Śatapatha Brāhmaṇa⁴, Āitirya Brāhmaṇa⁵ and Chāndogya Upaniṣed.⁶ It is evident from the Dharmasūtras that lands were granted to Brāhmaṇas, monks and their religious establishments as pious gifts for destroying all sins.⁷ The above references show that all these grants were made for religious purposes. The Buddhist literature tells us that the land was granted for Brāhmaṇas, monks and private persons secular persons⁸ but private or secular person faced some problems to make land grants tax free. It is therefore inferred that prior permission from the king or state for such grants to the Brāhmaṇas, monks and any other person or establishment which might have been obtained on some payment in shape of a compensation for the loss of

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revenue to the state. Thus the acceptance of gifts from the state and private person made the donees quite rich & opulent. The land granted to them was the chief means of their maintenance. Buddhist literature bear ample of evidences to the grants of field to the Bhikṣu by private individual; which may include a woman, a harlot, an adult girl. We too notice a large number of private donations of land to the Buddhist order, for example the most important was a Jatavana āsāma by a merchant Anāthapindika at Sravasti, and a pleasure garden by Jivaka, the greatest physician of the day at Rājağrīha and Sal Park by Gosrīṅgi and Mahāvana by the Licchavi republic etc. The Jātakas refer some land grants to those in the service of the state. It indicates that these grants were recommended in lieu of cash salary. Sometimes the land grants seem to be made as mark of royal favour. These donees includes barbars, hunters and merchant. We come to know from the Mahāummagga Jātaka that the king Chūlani granted eighty villages and the grant of the sixteen villages is recorded. Thus, we can infer that there was no conditional check on the desire of king or ruler for granting land for religious and secular purpose.

Kauṭilya’s Arthaśāstra considered to be as
authentic literary service of Mauryan period records considerable evidence to the land grants. It records the Brāhadēya land granted to those Brāhmaṇaṣ who performed sacrifices and learned in Vedas. Persumably, the Brāhadēya land grants to priest or Brāhmaṇaṣ learned in Vedas, could perform religious sacrifices effectively for the state, might have been given in lieu of cash salary (?) Sometimes Brāhmaṇaṣ were provided with forest land for religious study and practices. The Brāhadēya lands were granted with some immunities and privileges. It is stated that the land granted to Brāhmaṇaṣ learned in Vedas should be exempted from taxes and fines. The grants made by the private persons are recorded too, but they had to take prior permission from the state before making any grants. The Arthaśāstra tells us another type of grant having military value under this system, the land was held by the village on condition of supplying soldiers to the state army was called (āyudhīya). The word ātithya has been used for the land given to the officially for public charities and pious acts. It is stated that land could not be bestowed by any person who was not its owners. A gifts made by other than its owner was treated as null and void. In order to avoid any irregularity, the invalid gifts were kept in the safe custody of some of the responsible person of the
locality, and order of the grant by rulers were generally following by deed, registration and arrangement for delivery of the grants to the donees. The grants specifically mentioned exception and care was taken to register such immunities. Kauṭilya suggests that these donees who enjoy such lands should be entered in the state records. However, the alienation by sale or mortgage was forbidden.

Thus if we take Arthasastra, it would appear that the heads of fiscal and administrative units based on the decimal system were paid by land grants. Kautiya who prescribes the units of 800,400,200 and 10 villages. The name of the officers were such as pañcagram, deśagram, gopa and sthānika. The superintendent of various department (adhyakasas), the accounts (samēkastha), the gopa and sthānika, the veterinary doctors, the physicians (chikitsaka) and the messenger etc., were also granted land. These land grants to officials were made by the state in lieu of cash salary. The above references concussively prove the provisions granting of land to the state officers in to substitution of cash salary was present during Mauryan Age. But this system was further strengthened during Manu. He mentions that the ādhipati of 10,20,100 and 1000 villages were to be granted lands in
law and order lieu of cash salary for state services. Law and order was to be maintained by them. Manu Smṛti tells us that the lord of ten villages should be granted one Kula of land (maximum about a hundred acres) the lord of twenty villages, five kulas of land, lord of a hundred villages, one rich populous village and the lord a thousand villages, one populous town for their maintenance. The similar land grants are reproduced in the later law book and the Mahābhārata. Many land grants were made to the Brāhmaṇa and secular persons in the Mahābhārata and the Rāmāyaṇa records a grant of one hundred villages. The term 'Parihāra' is mentioned in the Mahābhārata for the village where soldiers were recruited to the armed forces. This indicates that some land may be granted in addition to their salaries. Yājñavalka suggests that the city council (nigamaramgha) had the right to bestowing grants, and land was donated along with labour working on half the produce. It seems that they were bound to the donee but to some extent. He further states that the grant made by other its owner should be treated as null and void, Menu also lay down similar rule. Menu mentions that donees cultivated the field or land individually or possible side by side with their tenants. It shows that peasants worked on the field of their landlord but occasionally Bāna...
Harṣaṭarittra records that Harṣa made a grant of one hundred villages to the Brāhmaṇas. Even Chinese pilgrims Yuan Chawang states that the ministers of state and common officials all have their portion of land, and are maintained by the cities assigned to them. Thus, it shows that king made land grants to his ministers and state officials in lieu of cash salary for state services, and this also indicates that Harṣa’s India experienced scarcity of coins.

Thus, we can safely deduce that issuance of land grants are as old as Brāhmaṇas and Buddhist literature. During later Vedic period grant were made purely for religious purpose and to Brāhmaṇas only. But if we come down to Buddhist period we notice that lands were granted by kings as well as private persons for both religious and secular purposes. Buddhist literature records some land grants which were made in lieu of cash salary for state services, such as Mahāvastu and Jātakas refer such land grants to those in the state services. We notice quite a large number of land grants in Kauṭilya’s Arthaśāstra by the state to its officials in lieu of cash salary and the process was strengthen during Manu’s time and later on the system become very common in Indian society and polity. With the passage of time, a large number of
land grants were made to secular persons.

Since there is no inscriptional records in pre-Mauryan India, we suppose the grants might have been recorded on a piece of cotton cloth and wooden plate which vanished with the passage of time. The Viṣṇava Dharmaśāstra states that the king or state granted land to the donees and the records were written upon a piece of cotton cloth or a copper plate. This may taken to believe that the piece of cloth or other perishable material might have been used for recording the grants. We find hosts of inscriptions from Maurya period onwards written on copper plates or stone pillars. Such inscriptions offer us, information about personages and events of India’s past on which other sources are conspicuously silent. The contemporary events were recorded in most of the inscriptions and so they are to be relied on. Sometimes of course, the writers have to depend on past records available to them. Compared with literary work, the epigraphic records are more reliable because unlike the literary work these were rarely copied and recopied by different hands in different period and free from variant readings.

A number of land grants found mentioned in
epigraphic records. A mango garden was donated by second queen of Aśoka. The Nānāghat Cave Inscription of queen Naganika (1st century B.C.) records the grant of a village at the Aśvamedha sacrifice, the donee seems to be a Brāhmaṇa. This was a religious grant and no immunity is recorded. The Kārle Buddhist Cave Inscription of Gautamiputra Śrī Śātakarṇi (c 99 to 123 AD), records a grant of village named Karajaka to monks for the support of the Mahāsāṃghikas with certain immunities. The grant entertained that the royal officers were not to enter the village and the donee was to enjoy (all kinds of) immunities. This shows that king obstained from enjoying any administrative right over his donated village. Similar kinds of grants are too recorded in the Kārle Buddhist Cave of Śrī Pulumayi (c 130 AD), the Nāsik Cave Inscription of Śrī (Pulumayi 149 AD), which mentions a grant named Sudasaṇa to the monks with certain immunities such as not to be entered (by the royal officers), not to be touched (any of them) not to be dug for salt, not to be interfered by district police. It is now clear that the king had even given up his right over mines. The Mahad Buddhist Cave inscription (2nd CAD) shows that the certain fields were donated by one Vadasri, for the maintenance of various sects. The Mayidavdu plates of Śikaskandavarman’s (3rd century
AD),\textsuperscript{58} record the grant of the village Viripara to two Brāhmaṇas named Puvakoṭuja of the Āgniveśya-gotra and Gonandija of the Āgniveśya-gotra with all the immunities (enjoyed by) Brāhmadeya, such as (let it be) free from diggings for salt, (araṭhasamaṇinayika), free from (the supply of) the bullocks in succession, free from the entrance of soliders, free from (the supply of) boiled rice water pots cots and dwellings. If some body caused any harm to the donees, he was punished bodily. The Koṇḍamudi copper plate and seal inscription of Jayavarman (3rd century A.D),\textsuperscript{59} records the grant of a land to the Brāhmaṇa for religious purpose only. In the Jākṣavāka record found in the Kistna-Guntur\textsuperscript{60} (Ândhra Pradesh), the ruler Śrī Śantamula I (c 223 to 240 A.D) mentioned to have performed Vedic sacrifice (Âsvamedha), whereafter he made grants of hundred thousand of plough of land. The donor and donees both seem to be Brāhmaṇa. The Koṇḍamudi copper plate and seal inscription of Jayavarman\textsuperscript{61}, records these exemptions, the grant debars the entrance of the army, free from being dug for salt and not to be interferred by district police. The above references show that the villages had usually to meet the demands of military authorities. Most of the Śakas and Sātavâhana rulers made land grants to Buddhist Saṃghas for the wellfare of the Buddhist creed.
and fraternity. As a result of which the Buddhism prospered and its followers were in privileged position under their rule. The motive behind these grants may be to earn religious merit for the donees. The epigraphic fragments records donation or investments of field by the lay worshippers which generally includes the opulent merchants, the householders, and the monks. Such were made for the support of the monks, repairs of porch and the Pavāda, expenses of lamps to Buddha and providing clothes to ascetics etc. The fields were also given by the lay worshippers for planting, Jamba, palmyra, Sal, mango and Karanga trees. Sometimes the fields were granted by the individuals to the guilds to invest their income for plantation of trees. In the Mallavalli record of the Rājan Viṣṇukodḍa Chuta Śātakarṇi II (c 3rd century A.D) land was donated for enjoyment of the god Malāpali. The Kondamudi copper plate and seal inscription of Mahārāja Jayavarman (3rd century A.D) the land was set aside for communal purpose or for the village temple and a similar grant recorded in the Guzala Brahmi Inscription of the Mahārāja Śrī Rula Purusadatta (3rd century A.D). The Hirahadagalli copper plate inscription of Śivaskandavarman (1st quarter of to 4th century A.D), refers to land grant to the Brāhmaṇa. The Mallavalli Pillar Inscription of king
Śivaskandavarman (4th century A.D)\textsuperscript{74} refers to the renewal of grants of 13 villages for Śrī Nāgadatta the maternal uncle of the king. Another records mention the grant of fields to the god Nāryaṇa by Śrī Vijayaskandavarman in (1st quarter of the 4th century A.D).\textsuperscript{75} A village was granted by the inhabitants of Nāsik. Sometimes the transactions in the grants involved double transfer. We notice that the land was first purchased by the donors and after that it was made as grant to the donees. The Nasik Buddhist cave inscription of Uravadata tells us that he purchased a field from the Brāhmaṇa Asūtbhuti for 4000 Kārśapāṇas and later on granted it to the Buddhist Samagha.\textsuperscript{77} The royal grants were generally issued for increasing fortune, wealth, power, length of life and victory in war etc., to the donees.\textsuperscript{78} Such grant were made with proper ceremonies i.e. libations of water,\textsuperscript{79} from the hands of the donors so that the donees and the transaction was to last as moon and stars exist.\textsuperscript{80} Thus the grantees could enjoy the grant perpetually. The grants ended with a imprecating to these appropriated the donation or trangressed or causing any trouble to the donees.\textsuperscript{81} The announcement of the royal grants were made to the officials to any kinds of interference by them. The Hirahadagalli copper plate inscription of Śivaskandavarman (4th century A.D)\textsuperscript{82}
gives a long list of the state officials who were made informed of the grant. They included royal princes or viceroys, generals or leaders of the army, governor of rāstra, rulers of a deśa, custom house, free holders of various villages, keepers of houses, gopa, minister guards, head of a gulma, ruler of some territorial division, spies and the soliders.

Generally the rulers issued ryoal grants and sent commands to their district officers for further necessary formalities. We notice that many grants were made by the feudatory rulers in pre Gupta period. Usavadata, viceroy and son in law of Nāhapaṇa issued three land charters. Mahārathī Somadeva, feudatory of king Śrī Pulumayi made royal donation of a village, and king Viṣṇukaḍḍa Chuṭa Śātakarṇi II, probably a feudatory of the Pallva king Śivaskandvarman also granted land. The same inscription of the Sātavāhana kings of the Deccan which records the donation of lands by the kings in favour of Buddhist monastic orders with immunities, such as the exemption from entrance by irregular and regular troops, the exemption from the district police and the magistrates of the district, and the exemption of the donee from fine for extracting salt which was regarded as a royal monopoly. And after long survey of pre Gupta
inscription, we noticed that the state in this period created a large number of donees who were a privileged class. As the land grants carried certain immunities, the state must have suffered some financial loss.

It has been mentioned in the Poona plates of Prabhāvatī Gupta (4th century AD) that the village named Danguna was granted to the Brāhmaṇa and others free of all hinderances and carried certain immunities, such as "(this village is) not to be entered by soliders and policemen, (it is) exempted from (the obligation to provide grass hides as seats and charcoal (to touring royal officers), exempt from (the royal prerogative of) purchasing fermenting liquors and digging (salt), exempt from (the right to) mines and Khadira trees, exemp from the obligation to supply flowers and milk, (it is donated) together with the right to taxes." This grant shows that all sources of revenue and the surrender of police and administrative functions were transferred to the donees and they were granted the right of enjoying the hidden treasures and deposits and king up his, right over mines. The plates of Pravarasēṇa II (5th century A.D) refers to the grant of the village Kothuraka to the celebate Brāhmaṇa by Pravarasēṇa II with certain immunities, such as it is not to pay taxes, it is not to be entered by soliders and policemen, it does not entitle the state
to customary cows and bulls, it does not also entitle to royalties on flowers and milking, it is exempted from (the obligation to provide) grass, hides as seats and charcoal (to touring royal officer), it is exempted from the (royalties on) the purchase and fermenting liquors and digging together with the right of hidden treasures and deposits and together with all taxes, it is to be enjoyed as long as sun and the moon, if some one caused any harm to the donees, he was to be punished and fined. This grant ascribed to the donees the right to forced labour. The Belora plater of Pravarasêna II\textsuperscript{88} "A" (B) records the grants of land ‘A’ refers donation of village named Mahâllalâta by the ruler to Sûryasvâmin of the Kâsyapa-gotra and ‘B’ records the donation of the village named Dirghadraha to the same donee. The chammak plates of Pravarasêna II\textsuperscript{89} refers to the grant of the village named Chammak consisting of eight thousand nivartanas to thousand Brahmañas of various gotra Siwâni plate of Pravarasêna II records the donation of a village namely Brahmapûraka to the Brâhmaña with the right to levy a tax equal to one fiftieth.\textsuperscript{90} The Riddhapur plates of Prabhâvatîgupta,\textsuperscript{91} records the grant of a field to Brâhmaña together with house and four huts of farmers. This shows that the land was donated alongwith the inhabitants and they seem to be attached to the soil,
but not in the same sense as was in Europe. The Indore plates of Pravarasena II refers to the grant of half of the village to the Brāhmaṇa by merchant after purchasing from the state.\textsuperscript{92} It indicates that private person too granted land. It has been mentioned in the Dudia plates of Pravarasena II\textsuperscript{93} that the twenty five nivartanas of land was granted to one Yakṣarya of Kauśika gotra, and sixty nivartanas of land was given to one Kāliśarman of the Kauṇḍinya-gotra by the king. The Tirodi plates of Paravarasena II (5th century A.D)\textsuperscript{94} records the gifts of the village to a Brāhmaṇa named Varuṇārya of Harkari-gotra. It has been stated in the Wadgaoon plates of Parvarasena II,\textsuperscript{95} that four hundred nivaratanas of land were donated to a Brāhmaṇa named Rudūya, who belonged to the Vāji Lohitya-gotra; the Patṭan plates of Parvarasena II record the donation of four hundred nivaranatas of land for the charitable works;\textsuperscript{96} and Paṇḍuraṇa plates of Pravarasena II mentions the gifts of two thousands nivaratanas of land in the village Dhuvavataka to several Brāhmaṇas of different-gotra.\textsuperscript{97} The Patnā Museum plates\textsuperscript{98} records a grant of the village to three Brāhmaṇa by king, and Bāmhaṇi plates of Bharatabala refers to the Brāhmaṇas of Vasta gotra.\textsuperscript{99}
The Nalanda copper plates inscription of Samudragupta refers to the grant of the village to Brähmaṇa named Jayabhaṭṭisvāmin and it had seen written at the order of Gopasyarmin, Akṣoptaladhikrita; the Gaya Copper-plate inscription of Samudragupta (c.328-29 A.D) mentions a grant of a village Rēvatika to the Brähmaṇa. This grant seems to be a non sectarian and donees are ordered that cultivators and artisans should not be allowed to enter into village (agrahāra) otherwise it would be taken back for him. Sometimes state officer use to grant land to the Brähmaṇa and secluar person after purchasing from the state. The Sāñchi Stone Inscription of Chandragupta II (c.411-12 A.D) refers to such grant which was made by officer named Amrakardeva son of Undana of a village a called Īsuaravāsaka to the ‘Great Buddhist Convent’, for the purpose of feeding medicants and maintaining lamps. He describes himself to be an anujīvin or dependent of his king, who have achieved victories in many battles. the Dhanāidaha copper plate inscription of Kumāragupta I (c.432-33 A.D) records a royal officer (āyuktaka) approached to the village headman and the mahaṭṭar local government of district and expressed to them his desire to purchase one kulyavāpa of cultivated land by paying the price at the usual rate prevalent. His application was accepted and land was given to him. He in turn
seems to have made a donation of same to a Brāhmaṇa.

It indicates that the officer wanted to buy the land by destroying the nīvī dharma (the non transferability of it) i.e. with the right of alienation. The karamandama stone inscription of Kumāragupta I (c.435-36 A.D)\textsuperscript{104} refers to the gift made by Prithiviśēna son of Chandragupta II and Mantri Kumāramātya Śikharaśvarman who was the son of Viśnupalitabhaṭṭa. This grant was made for the worship of Mahādiva to two Brāhmaṇas from Ayodhya of different gotra and Charaṇas, just to reciting the Sūtras etc. It seems to be religious donation. The Dāmodarpur copper plate inscription of Kumāragupta I (c. 442-47 A.D),\textsuperscript{105} has mentioned that a Brāhmaṇa named Karpatika forwarded an application to the government of the Kotivarha town to purchase one Kulyavapa or field, and after making payment of three dīnāras as its price; the Dāmodarpur copper plates inscription of Kumārgupta I refers to the grant of a land to Brāhmaṇa for the purpose of conducting the five sacrifices.\textsuperscript{106} It shows that the five drons of land might have granted in lieu of cash salary for religious services. We know from the Indore Copper plate inscription of Skandagupta (c.464-65 A.D)\textsuperscript{107} that a perpetual endowment was made by a Brāhmaṇa named Dēviaviśpu for the purpose of maintaining a lamp in the temple of the sun at Indrāpura (Modern Indore), the
Temple was built by two merchants of Indrāpura, Achalabarman and Bhrikunthasimha; the Dāmodarpur copper plates inscription of Buddhagupta has mentioned that the village headman Nābhaka had applied for purchase of some waste land for setting down certain Brāhmaṇa and one Kalyavāpa of waste land was given to him with the exemption of taxes and revenue for setting down certain Brāhmaṇas, after the payment of two dīnāras.108 In the Dāmodarpur Copper plates Inscriptions of Buddhagupta not dated refers to the endowment of seven Kalyavāpas to gods, Kokāmulska-Svamin and Svētavarāha Syamin on the table land of Himlays in the village Dongā, further an application seems to be granted with the gifts of eleven Kulyavāpas109 and Bihār Stone Pillar Inscription of Buddha Gupta refers to perpetual endowment of a village field to the temple of Bhādrāryaka by Bhaṭṭa Guhilasvarman free from all hindrances.110 The Dāmodarpur copper plate inscription of Viṣṇugupta (542-43 A.D),111 mentions that Āmyitadeka a Kulaputra from Ayodhya applied to the town court of Kotivarāsa district for the purchase fo some Khila or waste land to the establishment of bali, charu, sattra etc., and for the repair and for the supply of the materials for daily worship of God and five Kulyavāpas Vindhyasakti II refers to the grant of the village Akasapadda to the certain Brāhmaṇas of the
The India office plate of Devasena (5th century A.D) records the grant of the village Yappajja to the Brāhmaṇa of the Śāndilya-gotra by Vātākaka mahārāja Devasena. The Śasanakota plate Madhavavaraman (4th century A.D) refers to a grants of village named Velputtara in Paruinvirya to the Vatsa-gotra and Taittiriya-śarṇa, the gift was made free of all hindrances. Kandasala grant of Madhevaverman, (4th - 5th centuries A.D) records the grant of a village Kāndasala to the Brāhmaṇa Nagasarman of Bhāradvāja gotra, the grant was made in accordance with Brāhmaṇadeya convention. The Nandi plate of Mādhava I refers to the grant of a village to the Brāhmaṇa belonged to the Kaṇṇinda-gotra, by Mādhava Mahārāja. This grant seems to be religious in nature. The Bendigānahalli plates of Vijaya-Krisanavarman (5th century A.D) records the grants of a village named Kuruvra to Matirsarman the son of Valivera Satvruuidin of Rāthistra gotra and Taittiriya-śarṇa, with free of all hindrances and Kudiligam grant of Krisnavarman, (5th century A.D) refers to the grant of Kudiliyam village to the Brāhmaṇas who were the sons of Bhūtisarman of Vāraka gotra and Chandoga-śarṇa. It is recorded in the Chukuttur grant of Simhavarman (5th century A.D) that a gift of the village Chukutṭur was made to the 74 Brāhmaṇas for the propose of Vedic study, performing
sacrifice and teaching i.e. religious duties who belonged to different gotra similar grant is recorded in Penukonda plates of Madhava II Sinhavarman, (5th century A.D)\textsuperscript{120} sixty five pieces of wet land were granted to the Brāhmaṇas. We come to know from the inscription of Kūṭalur grant of Madhavavarman II (5th century A.D)\textsuperscript{121} that the king was very friendly with the Brāhmaṇas and he made a grant of the Kūṭalur village to two brothers Kumārahman and Bhāvasararman of Kaviśika-gotra; the Taitteriya-śārṇa and Noṇamaṅgala plates of Madhavavarman II (5th century A.D)\textsuperscript{122} refers to the hindrances free grant of a field, a piece of a garden and the village Kumāraluragrama to the temple of Arhat belonged to the Mulasamgha and similar grant is also recorded in the Malekote plates of Madhavavarman II (5th century A.D)\textsuperscript{123} grant was made by the mahārājādhirāja Madhavavarman. The Noṇamaṅgala plates of Kōṅganivararman\textsuperscript{124} records the grant of a village named Connellerani to the temple of Arhat. Thus these grant seemed to be religious but their are indications of using them for secular purposes.

The Koth Copper plate inscription of the Mahārāja Hastin (A.D 475-76),\textsuperscript{125} refers to the grant of the village to the Gopasvāmīn and other Brāhmaṇas by the Mahārāja Hastin, with certain exemption of (the
right to fines imposed on thieves). This shows that donees got the right to impose thieves fines on replacing state right over these items; the Khoh copper plates inscription of mahārāja Hastin, (c 482-83 A.D), 126 refers to the grant of the agirahāra of Korparika to certain Brāhmaṇaṣ. It indicates that this grant was made for non-sectarian purposes, similar grant was recorded in the Magghawana copper plate inscription of maharaja Hastin (c. 510-11 A.D),127 the village named Vālugartha was donated to certain Brāhmaṇaṣ for religious purposes. It has been mentioned in the Khoh Copper plate inscription of mahārāja Saṃkṣobha (A.D 528-29)128 that the village was granted by mahārāja Saṃkṣobha to a temple of the goddess Piṣṭaputi with the right to impose fines on the thieves and mischief doers and was also accredited to collect bali, chāru and sattra for the purpose of renovation of the old temple. The Kartalal copper plate inscription of mahārāja Jayanātha (A.D 493-94)129 records the perpetual grant of a village by the mahārāja Jayanātha to a Brāhmaṇa belonged to the Chhandapalīka village and this village was exempted from the entrance of regular or irregular troops, and the Brāhmaṇa was allowed to impose fines on thieves. It has been stated in the Chaluvnahalle plates of Simhavarman (5th century A.D)130 that two nivartnas of wet land have been donated by the
mahādhīrāja of Gaṅgās to the Brāhmaṇa Mātriśarma of the Kaśyapa-gotra free of all hindrances, and Khoh copper plate inscription of the mahārāja Jayanātha (A.D 496-97)\textsuperscript{131} records the grant of the village to the Brāhmaṇa by mahārāja for the religious purposes or repairing whatever may become broken or torn and by attending to the maintenance of bali, chāru, sattru and other such rites. It is mentioned in this record that grant should not be confiscated but should be assented to; the aged old custom to fine thieves to exact tributes, to collect taxes by the king was reversed. Henceforth, the donee was delegated with this right. This shows that grant was made perpetually and could not be confiscated. The Śrīṇgeri plates of Avinite (5th century A.D)\textsuperscript{132} records the grant of the Panapura village to Brāhmaṇa named Kesavaśarman of Kāśgapa-gotra, and side ‘B’ refers to the grant of a field of ten khandukas to the Brāhmaṇa Govinda-śārṇa. The Horakate plates of Kongndukavapas (5th 6th century)\textsuperscript{133} records the grant free of all hindrances, such as seven kaṇḍukāvapās of land including two wet fields, five Kaṇḍukavapas of land, one garden for growing sugar cane to the temple of Arhat. It has been described in the Konduṇḍruva grant of Avinita (A.D 5th 6th century A.D)\textsuperscript{134} that the village named Koduṇgeruna was granted to seventy four Brāhmaṇas in the presence of warriors
mahāmatras and other important persons. This grant seems to be granted in lieu of the cash salary for religious services to the state and all hindrances, free grant was recorded in the Mallohalli plates of Avinta (A.D 5th 6th centuries) to the donees Kode and Svāmī of Maudyslya-gotra by eighteen groups of doners. This grant seems to be for religious as well as secular purposes. The Nagarjuni Hill cave inscription of Anantavarman, (6th century A.D) refers to the grant of the village to the Bhavani By Anantavarman, free of all hindrances and the Shankapur copper plate of the Time of Buddhagupta, records the grant of a village named Citrapalya to Brāhmaṇa Gosvāmīn of the Kautsa gotre on a permanent basis and with specific condition that no taxes would be realised from it by the state and no soliders would enter into it. Certain officials viz. Kumārāmātya, Bhogika mahāpratihāra and dūtaka find mention in connection with the execution of the grant. It is recorded in the Aphsad stone inscription of Adityasēna that a agrahāra was granted to the virtuous Brāhmaṇa, alongwith hundred youthful girls for marriage. It is evident from the Khon copper plate inscription of Mahārāja Sarvanātha (6th century A.D) that the Āśhamoka village was donated by mahārāja Sarvanātha to the Shrine of Visnu on the agreements between him and
the grantees that it was to be applied for other than religious purpose. Thus it shows that the village was donated for both religious as well as secular purposes and similar grant is recorded in the Khoh copper plate inscription of the mahārāja Sarvanātha (not dated), which refers the donation of half of the village to Dhavasaṇḍika by the king for both religious and secular purposes with all exemptions. The Khoh copper plate inscription of the mahārāja Sarvanātha, (533-34 A.D) refers to the transfer of two villages named Uyāghrapallika and Kācharapallika or among private grantees, for the purpose of goddes Piśtapurekādeva at the town of Mānapura i.e. (Modern Manipur). It shows that grant was made to secular person too and might have used for secular purposes. This grant was made to private grantees with certain exemptions such as it is not to be entered by irregular or the regular troops exemption from all taxes. It has been stated in the Pennavṛ grant that the village was donated to the Brāhmaṇa, who belonged to the Kuśtra-gotra, for rendering to the religious rites. It indicates that the grant was made in lieu of state services and the uttanūr plates records the grants of the village to fourtyeight Brāhmaṇas belonged to the different gotras, free from thirty two type of hindrences and smimilar grant is recorded in Devi-Agar plates of Durvinta
to the Brāhmaṇas Sēnaśāraman of Kautāśa-gotra. The grant was made in the presence of men and Brāhmaṇas of the Gaṅga King court. The Maliya copper plate inscription of Mahārāja Dharasēna II (A.D 571-72) records the non sectarian grant of some land to a Brāhmaṇa at the village of Antaratra Dombhigrāma and Vajrāgama, for the maintenance of the five great sacrificial rites, and Saliggam grant of Drvīṇīta (6th century A.D.). records a grant of village to the Brāhmaṇa Bhūṭasaran of Kṛiśṇātraya gotra and Taittiriya Śaṅka, free from all hindrances. The Gummaredḍipur plate of Drvīṇīta (6th century A.D.) records the grant of a village named Koduñerveou to the Brāhmaṇa of the Bhāradvāj-gotra and Prāvacankalpa, who were well versed in the art of performing sacrifices. The Nallālam grant of Drvīṇīta (6th century A.D.), refers to the grant of a village to the Brāhmaṇa of the Bhāradvāj-gotra with all immunities; the Kirumarakole grant of Muśkara (6th century A.D.) records the grant of village called Kirmarekole to the Brāhmaṇa. It is evident in the Chaluvandahalli plates of Mādhavarman that the gift of three pieces of wet lands were donated to the Brāhmaṇa Divakarṣārmin of Vatsa-gotra, free from all hindrances. The Nirmanḍ Copper plate inscription of the mahāsāmanta and mahārāja Samudrasēna (c.612-13
A.D), records the grant of the village of Sulisagrama by Samudräsena to a body of Brāhmaṇas who studied the Atharva Veda at the agrahāra of Nirmanḍa near the bank of the river of Satluj in Kulu district of Himachal Pradesh for the god Tripurāntaka of Śiva with all type of immunities, the Śahpur stone image inscription of Adityasena (7th century A.D)\(^{152}\) refers to the gift for religious purpore by Sālapakṣa in the agrahāra of Nālandā free from all hindrances. The Banskhera copper plate inscription of Harṣa,\(^{153}\) records the donation of the village named Markaṭasagara to two Brāhmaṇas of Bharādvāja-gotra. They were expected from playing all taxes and with all immunities, the Madhuban copper plate inscription of Harṣa. (c.631 A.D)\(^{154}\) refers the grant of the village called Somakundaka to Samavedi Bratta Vatasvarmin of Sāmrṇi-gotra and Rgvedi-gotra. It was taken away from the Vāmarathya who had been enjoying it on the strength of a forged documents. The village was donated to the donees with ful right of inheritance by Harṣa. The grant of Harṣa states that a village was granted in favour of two Brāhmaṇas as an agrahāra (rent free holding usually in the possession of Brāhmaṇas) in accordance with the custom governing its acceptance by Brāhmaṇas so that the customary privileges going with such holding remained understood. And villagers wser asked to be obedient to the donees
and to pay them the usual dues (pratyāya) including tulya meya bhāga bhoga, kara hiranya etc. The Tagore plate of Polavire (7th century A.D)\textsuperscript{155} records the gift of the village named Palaccoge to the Brāhmaṇa Nāgaśrman of Kauśika gotra and Taittiriya-Śaṇa who was even engaged in the performance of the six fold duties, with all immunities and similar grant of Bhūvikram (634-35 A.D),\textsuperscript{156} records the donation of the village named Bedipur by Koṅguṇi mahādhīrāja Bāvikrama the son of Vijayāditya Gavunda with all sort of immunities.

However, from a careful survey of the early Indian Inscriptions we can arrive at the conclusion that a vast area of land was donated to either, Brāhmaṇa or monk or to religious establishments and secular persons. The gradual accumulation of lands in the hands of the Brāhmaṇas, monks, religious establishments and other secular persons helped growth of a class of intermediary who because the vassals or (Sāmanta).

We notice from the literary and epigraphic sources that lands was granted to the gods, Brāhmaṇas, monks according to the bhūemichhidranyāya, which means that the donated land was to be enjoyed as a free holding. Sometime when governor or vassal wanted to
create a free holding in his fief or estate in favour of a god or a religious person, he applied to the kings and apparently paid the price of the land. It is clearly evident from the epigraphic and literary sources the rulers generally respected the free holding created by the earlier rulers. Sometimes the donated land enjoyed complete freedom from the entry of Bhatas and Catas etc. Sometimes the secular persons also received free holding from the state either as a reward for their services for the state.

Thus, the villagers were required not only to render general obedience to the donee but they were also supposed to pay him the usual dues from the villages in terms of the contribution in kind, the tax in cash and so forth. The lands were donated to the donees with all types of immunities. We notice that the donors solemn injunction to the member of his family and his feudatories were made sure that in future no obstruction would be caused to them in so far as the enjoyment to the land was concerned. The land was declared to be enjoyable by the donee and by his posterities perpetually with all type of immunities. The householders headed by the Brāhmaṇas and artisans or else are ordered to pay the donee. Now they used to pay customary dues called bhogābhgaṇaka hiranya and
other revenues to the donee, in the place of state, which resulted with the drastic loss to revenue to the state exchequer.

However, the Brāhmaṇas were very influential and occupied high status in society because of their accessability to learning and on account of their right to officiating at sacrifices and rituals performed by the rulers and wealthy class. They received grants, sometimes whole village famous by the term agrahara. The land grants not only increased their economic status but also gave them administrative authority over such agarhāra. The agarhāras had been donated to the donees on permanent basis and revenue of the concerned land was utilised by the donee. Some times rulers also transferred to the donees his right over the water resources, salt mines, hidden treasury and right to decide criminal and civil cases and impose fine on thieves. The grantees who had large agricultural plot of land were economically very sound. The Brāhmaṇas and some secular persons became landed intermediaries between the state and the actual tillers of the land and villagers in thier turn became the dependent on the private owners. Sometimes it indicates that the officers of the state. But the record of such land grants are very rare in early India, because of the
perishable nature of the material on which they were recorded. If Brāhmaṇas and monks were paid by grants of revenues, how could the other be paid differently? Thus we notice from the literary and archeological sources of early India that the beneficers and some private persons were allowed to exercise their fiscal, judicial and administrative right over donated lands.

The literary references to the land grant found between later vedic to Harsa periods demonstrate that feudal immunities or exemptions given to the donees of the subsequent period were virtually very less. The donees were very much under the direct control and authority of their overlord. A strict rule was maintained to extract their obedience to land. But the thing was however, seems to be little modified in the Satavahana inscriptions. A distinct landed intermediary class emerged owing to the consistent grant of land, these class had sufficient say over thier tenants and on their part they made every possible effort to differentiate themselves from large peasantry class under their jurisdiction. The state had to suffer the loss of control over the land. The land still belonged to the state had got the right to evict the donees, if it was not satisfied with the concerned donees.
The Gupta and post Gupta periods witnessed a marked change in the land holding pattern. The state was no more to enjoy its right over the donated land. The Sāmantas and donees were its real owner and as a consequence, the peasantry too owed their allegiance to the donees (Sāmantas) or Vassals. As a result of these changes in the land system, the state lost not only revenue but also the land. The subjects and army were more vigorously tied to the feudal lords, since it was they who in effect were in change of their salary and well being. Thus with the lessening of state control over the land and semi independence with which the landed aristocracy acted, created a situation in which the state was highly emaciated.

Generally the two kinds of land were donated to the officials and Brāhmaṇas in lieu of their services to the state e.g. pasture or baren and the land lying in the outlying region of the state. The purpose behind the grant of land may be many the king might have sincerely desired to bring uncultivable land under cultivation, secondly by granting the land in the far flung areas where the royal authority was little felt by the people, could show the presence of central authority. Thus, the king could exert its influence in
such an area where the people were oblivious of central authority prior to the grant was effected. R.S.Sharma opines that the land grant are noticed in such places where the circulation of coins were either minimal of absent. This argument although had relevance but we cannot say emphitically that it was because of absence of coins that land was granted. It may be owing to the desire of the king to bring more and more land under cultivation through donees.

While assessing the merits and demerits of land grants in view of state position, we can say that the state could exert its influence in such area where it was unknown, secondly by means of land grants a new class of landed aristocracy emerged in the society and they were successfully rallied behind the state. However, the demerits of such land grants can be seen in the light of loss of revenue that the state suffered and also the loss of control over its land. Excessive grants of land created the problem of sub-infeudalism. Once the state lost its hold over the land, the vassals were free to delegate or to appoint junior vassals to discharge their duty and thus the relation continued. The coming of sub-infeudalism led to the more extortion and sufferings of peasantry.
As we know both secular and religious grant were made to the people. The secular grants were mostly enjoyed by the state officials and the religious grants were made to the families of religious establishment to be enjoyed by the Brāhmaṇas. But the Brāhmaṇas alone were not made powerful and wealthy by the porcess of landgrants, the state officials too became equally influencials and powerful by being made the donees or feudal lords.

The glaring irregularities in the pattern of land grants were also observed during the period of our study and more particularly during post Gupta period. Madhuban copper plate inscription and contemporary law givers mention that the real land owner had only the right to grant land. If anybody else but real owner donated land on the basis of fraud documents, such grants were declared null and void. The prevalent of such practice clearly shows the weakening of state authority over its donees (Sāmanata) and it lend to be so. Thus after careful survey of literary and archaeological sources we can safely duduce that in pre gupta period state experienced loss of revenue and druing Gupta and post Gupta period it created a large number of vassals and loss of state control over donated land.
NOTES AND REFERENCES


3. Ibid., p. 2.


5. Āit. Br. VIII, 1.18, 21.73.4.

6. Chānd-Upas, IV. 2.4-5.

7. Āpāst. 11.10.26 (i) Gautama, XIX.16, Vas, 28.6, 29.9.


9. Āpāst. 1.6. 18.1, Boudayâna, 111. 10.4.

10. Mahāvastu, 111-114, Milinda, 279.


12. Dhammapada, Commentary, 111, 246.


15. Ibid., 1.104, IV. 473, Vi. 261, 363.

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16. Ibid., 1.138, No. 541.
17. Ibid., VI, 344, V. 356, 371.
18. Ibid., No. 546.
19. Ibid., VI. 261, 363.
21. Ibid., 11.2.
22. Ibid., 11.1
23. Ibid., 11.6.
24. Ibid., 11.35, Āyudhiya.
25. Ibid., 11.20.
26. Ibid., 111.16.
27. Ibem.
28. Ibid., 11.35, 11.10.
29. Ibid., 11.7.
30. Ibid., 11.1. Vikhayādhānavaryam.
31. Ibem.
32. Ibid., 11.35.
33. Ibid., 11.1.


35. Ibid., VII, 118-19.

36. Ibid., VII, 115-20.

37. Ibid., VII, 119.


43. Ibid., 11.168.


The Sênapati grama in the Mahâvastu seems to be a royal grant in lieu of services.


51. Visnu, 111. 82.


"P ehetâ dutiyâya deviye dâne âmbâ vadikâ vâ álame va dâna (gah) e (Va-e va pi a ) îne Kîchni ganiyati taye deviye she nání..."

53. S. I. op.cit., No. 82, p. 186.; Lüder, No. 112.


56. El, VIII, No. 8, pp. 61-65.

57. Lüder, No. 1073.

58. El, VI, No.8, p. 84 (Tr.) p. 88, Lines 5-20, S.I. op.cit., p. 433,; Lüder, No. 1205.

59. Lüder, No. 1328.

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61. Lüder, No. 1328.
62. Ibid., No. 1000, 1024.
63. Ibid., No. 1073.
64. Ibid., No. 1047.
65. Ibid., Nos. 1000, 1024.
66. Ibid., No. 1000.
67. Ibid., No. 1047.
68. Ibid., No. 1163, 1164, 1167.
69. Ibid., No. 1162.
70. Ibid., No. 1195.
72. Ibid., VIII, p. 92, Lüder, No. 1142.
74. Ibid., No. 1196.
75. Ibid., No. 1327.
76. Ibid., No. 1142.

(tr.) --- who has given sixteen villates to the gods and Brāhmaṇas who causes one hundred thousand Brāhmaṇa to be fed the whole year round...... a field has also given by him. Ibid.

78. Ibid., No. 31, p. 315, (text, 25-27) "etamsi tam gāmapātra bāmmhadeyaṁ kotūna eyapāpehi) ."

79. S.I. op. cit., p. 479.

80. Lüder, No. 1200.

81. El, VI, No. 8, p. 84.

(Text, 11. 10 to 12) "Gonamdiīas a Āmḍhapati (thī) Ya-gāmo (Viripa) ram. amhehi Udak—ādmim sampadate (1) etasa gāmasa viriparasa sava Brāhdeya."

82. Ibid., No. 8, p. 88.

(tr. Lines. 11-16) "to this village of viripars is granted all the immunities (enjoyed by) Brāhmadeya (let it be ) free from digging for salt arathasāṁvināyaka, free from (the supply of) bullocks in succession, from from the entrance of
soldiers, from (the supply of) boiled rice, water pots --- cots and dwelling. (ibem.).

83. Ibid., VII, No. 7, p. 57, VIII, No. 8, p. 78, p. 86.

84. Ibid., VII, No. 7, p. 61.

85. Lüder, No. 1195.

86. V.V.Mirashi, C.1.1. (Ootacamund) Vol. V.
1963, No. 2, pp. 6-9.

87. Ibid., No. 3, p. 10.

88. Ibid., Nos. 4-5, p. 16.

89. Ibid., No., 6. p. 20.

90. Ibid., No. 7, p. 28.

91. Ibid., No. 8, p. 33.

92. Ibid., No. 9, p. 38.

93. Ibid., No. 10, p. 43.

94. Ibid., No. 11, p. 48.

95. Ibid., No. 12, p. 53.

96. Ibid., No. 13, p. 57.

97. Ibid., No. 14, p. 63.
98. Ibid., No. 15, p. 69.

99. Ibid., No. 19, p. 82.

100. B. Chhabrā and Ghai (eds.) C.1.1. III (Delhi), 1981. p. 224.

(tr.) " ..... Be it known to you for the sake of augmenting the spiritual merit (my) parents and of myself these two villages have been granted by me as agrahāra with assignment of the uparikara to Jayabhaṭṭa svāmīn.... And, from this time forth, the tax paying culvitatrors, artisans, etc, of the villages should not be allowed to enter by the Travīvidya. (For) otherwise there could be a forfeiture of the agrahāra. (lbm)

101. Ibid, No, 4,p. 228.

This grant was made by the king for a religious fellow student the Brāhmaṇa Gopasvāmin of the Bhāradvaja gotra (tr.) (Lines 11-14) you should therefore listen to him and his commonds should be obeyed. And all dues in accordance with customary law of the village should be paid such as can be measured gold, and so forth. And from this time fourth the tax paying cultivators,
artisans etc., of other village should not be allowed to enter the Agrahārika (for) otherwise there will be lapse of the agrahāra.

102. Ibid., No. 9, p. 247.
103. Ibid., No. 19, p. 273.
104. Ibid., No. 21, p. 280.
105. Ibid., No. 22, p. 282.
106. Ibid., No. 24, p. 288.
107. Ibid., No. 30, p. 308.
108. Ibid., No. 38, p. 335.
110. Ibid., No. 41, p. 345.
111. Ibid., No. 44, p. 360.

(tr. Lines 6 to 10) where Kulputra Amritdeva, an inhabitant of Ayodhya, has petitioned. "In the district here is customary the sale at the rate of one Kulavāpa for three dinaras, of unfurrowed waste land free from revenue
in accordance with the Law of Irrevocable (Endowment) for the excursion of repairs to cracks and fissures, for the establishment of bali, chāru and sastra, for the supply of Cow's milk, fragrance and flowers and for the use of madhuparka light and so forth, in the temple of the god Savētavaraha Svamin here in the forest."

(Ibid., p. 363).

(tr. Lines 19-21) king grants some exemptions, viz. it is to be exempted from the entrance of the district police, to be exempted from the obligation to make presents of grain and gold, it does not entitle the state to the royalties on flowers and milk and to the customary course and bullocks, it is not to provide pasture, hides and charcoal, it is not be entered by soldiers, it is not to provide lots water pots and servants to touring royal officers, it is exempted from taxes, it not to provide draught cattle, it carries

with it the right to treasurees and deposits to major and minor taxes is to be exempted with immunities of allkinds",
(ibid., p. 99).


115. Ibid., No. 2, p. 4.

116. Ibid., No. 3, p. 5.

117. Ibid., No. 5 p. 15.

118. Ibid., No. 6, p. 19.

119. Ibid., No. 7, p. 23.

120. Ibid., No. 8, p. 27.

121. Ibid., No. 9, p. 30.

122. Ibid., No. 10, p. 34.

123. Ibid., No. 11, p. 37.

124. Ibid., No. 12, p. 40.

(Text. Lines, 7-12) Modakarēṇa mahārāja
Śrī-Hastina sva-pūṇāpyāyan-ārtham-āt
māṇam-sva-rgga-sopēna-paṅktibhir-archa
(pa) yatābrāhmaṇa-Vājisinēya madhya
ndina-kautsasagottra-gopasvam. Bhavasvā-
mī-Śandhyāputtra Divakāra dattah Bhāṣka-
radatta. Sūryyādattasya Vasuntarasandika
-gramo-tīrīṣṭah. Samantād-gartta uttare
paśchimo (mē) na purvva-bhukta mā (ma)
rygādāh (II) Śaṁāndhyāputtra-pramukhānām
Sadrangah-S-Oparikasah (Ibid., p. 96).

126. Ibid., No. 22, p. 100.
127. Ibid., No. 23, p. 106.
128. Ibid., No. 25(B), p. 112.
129. Ibid., No. 26, p. 117.
130. K.V.Romesh, op.cit., No. 13, A B. p. 44.
133. Ibid., No. 14, p. 48.
134. Ibid., No. 15, p. 52.
135. Ibid., No. 16, p. 56.

137. Ibid., No. XII, p. 156.

138. Ibid., No. XIV, p. 160.


(tr. Lines 6 to 17) .......... the king issued an order to the cultivators beginning with the Brāhmaṇas, all to all artisans at the village of Aśramaka on the north of the bank of the river Tamasā ---" Be it known to you that this village is allotted to me in four shares to endure for the same time with the moon and sun with the Udhaṅga and uparikara (and with the privilege that it) not to be entered by the irregular or the regular troops, ---- in order to increase their own religious merit of whatever may broken or torn (in the shrines) --- and for the maintenance of the bali chāru, sattra, persumed, incense garlands and lamps, (ibid., pp. 128-29).

140. Ibid., No. 29, p. 129.
141. Ibid., No. 31, p. 135.

142. K.V.Romesh, op.cit., No. 19, p. 70.

143. Ibid., No. 21, p. 80.

144. Ibid., No. 22, p. 85.


147. Ibid., No.24, p. 90.


149. Ibid., No. 158, p. 490.

150. Ibid., No. 157. p. 487.


(Text, Lines, 4-10) "---- mahāsāṁanta- mahārāja Śrī Ravisēnas =tasya putras=tat-p (a) ------mahārāja Śrī Samudrasēna --- Kapāle Śivarē janamī-pratsthitarya Śrī Mihiriśvarsya --cha-Nirmand-agrahāra -- Atharvvana-vrā (brā) hmaṇa-stomaṇa Sūlisagrama. nāvavadila-karmanta- vakkhalika-kutumni (mbi) nā dvēsa-bhūmi- paryanta. Tālapura-ka kutumvi (mbi) nā

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dvēsa-bhūmi-s-odraṅgā sa-sa-sīṁ-ānta-paryaptā
Sulabhaka-Kutumv (mba) Dinna-kutumva (mba)
Ś=cha. ....bhaūmi dattā Sūlirāgramasya Śrī-
Mihi-Salāśmya Dattasya Sam-andaka-Jaṅgala-
bhūmi samētam-aseṣam-sa-prativāsi. Jana-
samētam-s odraṅjr-Śva- simā-trīna Kāshtha-
prasravana-Yūti (ti)-paryantam-
dēvāgrāharatvēna=a=chā---" (ibid., pp. 288-
89).


153. Ibid., No. 17, p. 176-82.

154. Ibid., No. 18, pp. 182-85.


156. Ibid., No. 29.