

✓ No. 67—Junāgarh Rock Inscription of

Rudradāman I—[Śaka] Year 72 (= 150 A.D.)

At the commencement of the gorge that leads to the valley which lies round the Girnār Hill, near Junāgarh, Junāgarh District, Rājkoṭ Division, Bombay State.

PRINSEP, *J.A.S.B.*, VII, pp. 338ff. ; *Essays on Indian Antiquities*, II, pp. 57ff. ; LASSEN, *Zeitschrift für die Kunde des Morgenlandes*, IV, pp. 146ff. ; BHAU DAJI, *J.B.B.R.A.S.*, VII, pp. 113f. ; 118f. ; 125f. ; *Arch. Surv. W. Ind.*, II, pp. 128ff. ; BHAGWANLAL INDRAJI and BÜHLER, *Ind. Ant.*, VII, pp. 257ff. ; KIELHORN, *Ep. Ind.*, VIII, pp. 42ff. ; LÜDERS' *List*, No. 965.

Language : Sanskrit

Script : Brāhmī

¹ A person who has already been admitted into priesthood of the Buddhist Church after going through the ceremony called *Pabbajjā*, but has not yet received the *Upasampadā*, is called *Sāmaṇera*, 'novice,' 'deacon' (fem. *Sāmaṇerī*). He becomes a fully privileged

- 1 (सिद्धं(इमं) (।*) इदं तत्राकं सुदर्शनं गिरिनगराद[पि] * *².....(सु०)[सि]कोपक-
विस्तारायामोच्छ्रय-निःसन्धि-बद्ध-इद-सर्व-पाकीकृत्वात्पर्वत-पा-
- 2 द-अतिस्पर्धि-सुक्षि[ष्ट]-[वर्ध०][व]जातेनाकृषिमेण सेतुबन्धेनोपपन्नं सुअति-
विहित-अनाकी-परीवाह-
- 3 मीढविधानं³ च सिक्क[म्भ०].....नादिभिरनुग्र[है]र्महत्पुत्रये वत्संते (।*) तदिव
राशो महाक्षतपस्य सुगृही-
- 4 त-नामः⁴ स्वामि-चष्टनस्य पीत[स्य*] [राजः क्षतपस्य सुगृहीतनाम्नः स्वामि-अय-
दाञ्च*]; पुत्रस्य राजो महाक्षतपस्य गुरुभिरभ्यस्त-नाम्नो रु[द्र]दान्नो वर्धं विसप्त-
तित[मे] ७०(+*)२
- 5 मागंशीर्ष-बहुल-प्र[ति][पदि०]... * : सुष्टवृष्टिना⁵ पर्जन्येन एकार्णवभूतायामिव
पृथिव्यां कृतायां गिरेरूर्जयतः सुवर्णसिकता-
- 6 पलाशिनी-प्रभृतीनां नदीनां⁶ अतिमातोद्भूतैर्व्वेगैः सेतुम [यमा]णानुरूप-प्रतीकार-
मपि गिरिशिखर-तरु-तटाहालकोपत[ल्प]-द्वार-शरणोच्छ्रय-विध्वंसिना⁷ शुगनिधन-सह-

monk after receiving the *Upasampadā*. The interval may be very short or very long. Note that the wife's *gotra* is different from that of the husband (cf. Poona plates of *Prabhāvatī*, *infra*, Bk. III, No. 60).

¹ From the facsimile in *Ep. Ind.*, VIII. The rules of *sandhi* have been observed in many cases, but not in all. सिद्धं = सिद्धिः [चक्षु]. For the later history of the lake, see *infra*, Bk. III, No. 25.

² Indraji and Bühler have गिरिनगरा[द्रि-पाद-रम] ; but Kielhorn rightly thinks that the letter read as द्रि is undoubtedly द. According to him, the first four *akṣaras* of the lacuna may be conjecturally read as दूरमन्. रा looks like रि. Girinagara was the name of the ancient city now represented by Junāgarh. The Sudarāna lake was formed in the valley round the foot of the Girnar hill by an embankment across the gorge near the place where the inscription has been found. See Bk. III, No. 25.

³ मीढ means मीमूतक and Indraji translates, 'the outline of which runs in curves like a stream of urine'. Kielhorn points to मीढगिरि (a dunghill) in the *Lalitavistara* and translates "arrangements made to guard against foul matter or impurities". ✓

⁴ Cf. नामापि गृह्यतीक्ष्ण पापकारिणः पापमलिनं क्षिप्यत इव मे जिह्वा. *Harshacharita*, N.S.P. ed., p. 210.

⁵ Indraji and Bühler : सुष्टवृष्टि ; but a *visarga* before सु is clear.

⁶ Read *नामं चति०

⁷ Indraji and Bühler : *यमाणा०.

⁸ उपतप्त means the same thing as तप्त in *Raghuramā*, XVI, 11, 'an upper story'. शरणोच्छ्रय is 'a shed for shelter' ; cf. प्रतिश्रय in No. 59, *supra*.

- 7 श-परम-बोर-वोगेन¹ वायुना प्रमथि[त]-सलिल-विक्षित-जर्जरीकृताव[दी][र्ण*]...
[क्षि]साश्म-वृक्ष-गुल्म-लताप्रतानं² आ नदी[त]कादित्युद्गादितमासीत् (1*) चत्वारि
हस्त-शतानि वीशदुत्तराध्यायतेन³ पतावंत्येव [वि]स्ती[र्ण]न
- 8 पंचसप्तति-हस्तानवगाढेन⁴ भेदेन निस्तुत-सर्व-तोयं मह-धन्व⁵-कल्पमतिभृशं
दुर्द⁶.....(1*)...[स्य]ार्थं मौर्यस्य राज्ञः चन्द्र[गु][प्त*][स्य] राष्ट्रियेण
[वै]श्येन पुण्यगुप्तेन कारितं अशोकस्य⁷ मौर्यस्य (कृ*)ते⁸ यवनराजेन
तुष[र]स्फेनाधिप्राय⁹
- 9 प्रण[र]त्नीभिरल[क्ष]कृत[क्ष] (तम्) (1*) [त]त्कारित[या] च राजानुरूप-कृत-विधानया
तस्मिं¹⁰[भे]दे दृष्टया प्रनाख्या¹¹ वि[स्त]त-से[तु*].....णा¹² आ गर्भस्थभृत्स्य-
वि[ह]त-समुदिब¹³-रा]जलक्ष्मी-धारणा-गुणतस्मत्सर्व-वर्णैरभिगम्य¹⁴ रक्षणार्थं पतित्वे
वृत्तेन [आ] प्राणोच्छ्वासात्पुरुषवधनिवृत्ति-कृत-

¹ Read वेगेन.

² Read ०तान् आ०.

³ Read विश्वस्य०.

⁴ Kielhorn reads सप्तति.

⁵ Read धन्व.

⁶ Kielhorn suggests the restoration दुर्दर्शनमासीत् with two or three words introducing the following sentence.

⁷ Read कारितम् । अशोकस्य.

⁸ The original has ते for which Bhan Daji proposed तेन, and Indrajī तत्. Kielhorn suggests कृते which is better. Apparently Rudradāman had access to some records regarding the origin of the lake. The Greek ruler with a Persian name was probably Aśoka's feudatory and governor. For the Yavanas in Western India, see *infra*, No. 86; *Periplus*, § 47; for Dattāmitri (= Demetriaspolis) in Sauvīra, see Raychaudhuri *P. H. A. I.*, 4th ed., p. 319.

⁹ Generally read स्वे; but Kielhorn is right when he points out that the subscript is not व but फ.

¹⁰ Read तस्मिन्.

¹¹ Some read प्रनाख्या.

¹² Some read नी.

¹³ Read समुदित. The passage possibly suggests that Rudradāman's father died before his birth.

¹⁴ Read ०गम्य.

- 10 सत्यप्रतिज्ञेन अन्य[स] संग्रामेष्वभिमुखागत-सदश-शत्रु-प्रहरण-वितरणत्वाविगुण-
रि[पु०]... ..त-कारुण्येन¹ स्वयमभिगतजन-पदप्रणिपति[ता*][यु] पशरणदेन²
दस्यु-व्याल-सृग³ रोगादिभिरनुपसृष्टपूर्व-नगर-निगम-
11 जनपदानां स्ववीर्याजितानामनुरक्त-सर्व-प्रकृतीनां पूर्वापराकरावन्त्यनूपमोव-
दानर्त्त-सुराष्ट्र-क्ष[भ्र-मरु-कच्छ-सिन्धु-सौवी]र-कुकुरापरांत-निषादादीनां
समग्राणां तत्प्रभावाद्य[थावत्प्राप्तधर्माय*]-काम-विषयाणां⁴ विषयाणां पतिना
सर्व्वक्षसाविष्कृत-
12 वीर-शब्द-जा[तो]स्तेकाविधेयानां⁵ यौधेयानां प्रसङ्गोत्सादकेन दक्षिणापथ-पते-
स्सातकर्णेद्विरपि नीर्व्याजमवजीत्यावजीत्य⁶ संबन्धा[वि]दूर(त*)या⁷ अनुत्सादनात्प्राप्त-
यशसा [वाद्]¹⁰[प्रा*][त]-विजयेन भद्रराज-प्रतिष्ठापकेन यथार्थ-हस्तो-

¹ Indraji and Bühler suggest इत. The usual form for अन्वय संग्रामेषु (except in battles) is अन्वय संग्रामेभ्यः.

² जनपद may also be treated as one word meaning mankind. But the meaning seems to be: "who grants life to people repairing to him of their own accord and protection to those prostrating themselves at his feet." Indraji and Bühler have प्रणिपति-[विज्ञे]व. Read •वायुशरणं•. Better पदप्रणिपतितजनाय⁹.

³ We may possibly also read सृगोरगा•.

⁴ The restoration of the damaged text is due mainly to Indraji. Akarāvanti=Mālwa; Akara=East Mālwa (cap. Vidiśā); Avanti=West Mālwa (cap. Ujjain). Anūpa realm, cap. Māhishmatī (mod. Maheśvar, or Māndhātā in the Nimār Dist.); Anarta=North Kāthiāwār, cap. Dvārakā; Surāshṭra=South Kāthiāwār, cap. Girinagara; Svabhra on the Śābarmatī; Maru=in the Rājputānā Desert, cf. Mārwar; Kacchha=Kutch; Sindhu west of the Lower Indus; Sauvira east of the Lower Indus; Kukura in North Kāthiāwār near Anarta; Aparānta=the Northern Konkan, cap. Sūrpāraka; Nishāda—from Vinasāna to Pāriyātra (W. Vindhya and Aravelly; cf. *Mbh.*, III, 130, 3-4, XII. 135, 3-5). The Yaudheyas lived in the Bijaygarh region of Bharatpur and in Jobiyābār on the Sutlej. The Sakas thus reconquered from the Śātavāhanas no fewer than six countries, viz. Akara, Avanti, Anūpa, Surāshṭra, Kukura and Aparānta. See *infra*, No. 86.

⁵ The restoration is due to Kielhorn. Bühler proposed य[दि]सितावाप्त-सर्व-काम.

⁶ Read पत्या.

⁷ जायो• was originally engraved.

⁸ Read निर्व्याजमवजित्यावजित्य.

⁹ The Kanheri Buddhist tank inscription (Lüders, No. 994) mentions the devi of Vāsishṭhīputra Śrī-Śātakarpi, who descended from the Kārdamaka kings and was the daughter of a Mahākshatrapa with name beginning with Ru (apparently Rudradāman). Devi does not always mean a queen. Chārudevi, wife of a crown-prince, is called devi in the British Museum grant (*infra*, Bk. III, No. 66). It is thus uncertain whether this Śātakarpi was a king before the date of Rudradāman's record. The king might have been Gautamīputra Śātakarpi who was possibly twice defeated by Rudradāman (cf. the list of countries in line 11 with that in *infra*, No. 86, line 2).

¹⁰ Kielhorn : ना[द?].

- 13 क्यार्जितोर्जित-धर्मानुरागेन¹ शब्दार्थ-गान्धर्व-न्यायाद्यानां² विद्यानां महतीनां पारण-
धारण-विज्ञान-प्रयोगावाप्त-विपुल-कीर्तिना तुरग-गज-रथचर्यासि-धर्म-नियुद्धाद्या.....
ति-परबल-लाघव-सौष्टव-क्रियेण अहरहर्दान-मानान-
- 14 वमान-शीलेन स्थूललभेण यथावत्प्राप्तैर्वलिशुल्क-भागैः³ कानक-रजत-वज्र-वैदूर्य-
रत्नोपचय-विष्यन्दमान-कोशेन स्फुट-लघु-मधुर-चित्त-कान्त-शब्दसमयोदारात्कृत⁴-गद्य-
पद्य-[काव्य-विधान-प्रवीणे⁵]-न⁶ प्रमाण-मानोन्मान-स्वर-गति-वर्ण-सार-सत्त्वादिभिः⁷
- 15 परम-रक्षण-व्यञ्जनैरुपेत-कान्त-मूर्तिना स्वयमभिगत-महाक्षलप-नाम्ना⁸ नरेन्द्र-क[न्या]-
स्वयंवराणेक-माह्व-प्राप्त-दाम्न[1]⁹ महाक्षलपेण रुद्रदाम्ना वर्षसहस्राय गो-ब्रा[ह्म][ण]
.....[त्यं]¹⁰ धर्म-कीर्ति-वृद्धार्थं¹¹ च अपीडयि[त्वा] कर-विष्टि-

¹ Read ०रागेन.

² शब्द = grammar; अर्थ = lexicography or politics; गान्धर्व = music; न्याय = logic.

³ स्थूललघु = बहुव्ययी; बलि = tax, often identical with कर; शुल्क = tolls and duties;
माव = king's grain share.

⁴ Read कनक. Usually वैदूर्य.

⁵ Cf. the characteristics of the Vaidarbha style as explained by Dandin in his *Kāvyaadarśa*, Chapter I: श्लेषः प्रसादः समता माधुर्यं सुकुमारता। अर्थव्यक्तिरदारत्वमोजः-
कान्तिसमाधयः ॥ 41. शिष्टमस्य शैथिल्यमस्य प्राणाक्षरीतरम्। शिथिलं मालतीमात्रा लोलालिकखिला
यथा ॥ 43. प्रसादवत्प्रसिद्धा गमिन्दोरिन्द्रीवरदुति। लक्ष लक्ष्मीं तनोतीति प्रतीतिसुभगं वचः ॥ 45.
समं बन्धेष्वविधमं ते मृदु-स्फुट-मध्यमाः। बन्धा मृदुस्फुटोन्मिश्र-वर्ण-विन्यास-योनयः ॥ 47. मधुरं
रसवद्वाचि वस्तुन्यपि रसस्थितिः। येन मायन्ति धीमन्तो मधुनेव मधुव्रताः ॥ 51. कव्ये कामयमानं मा
न त्वं कामयसे कथम्। इति गम्योऽयमर्थात्मा वैरस्याय प्रकल्पते ॥ 63. अगिष्टुराक्षरप्रायं सुकुमारमिदृश्यते।
बन्ध-शैथिल्य-दोषस्तु दर्शितः सर्व-कोमल ॥ 69. अर्थव्यक्तिरनेयत्वमर्थस्य हरिणोद्धृता। भूः खर-सुष-
नामासृग्लोहितादुद्धरिद्ध ॥ 73. उत्कर्षवान् गुणः कश्चिदस्मिन्नुक्ते प्रतीयते। तदुदाराद्यं येन समाया
काव्यपद्धतिः ॥ 76. चीजः समास-भूयस्त्वमेतद् गद्यस्य जीवितम्। पद्योऽप्यदाक्षिणात्यानामिदमेकं
परायणम् ॥ 80. कान्तं सर्वजगत्कान्तं लौकिकार्थानतिक्रमात्। तच्च वार्ताभिधानेषु वर्णनास्त्रपि
इत्यति ॥ 85. अन्वधर्मसतोऽन्वयं लोकसीमानुरोधेना। सम्यगाधीयते यत्र स समाधिः क्षुतो यथा ॥ 93.
कुसुमानि निजीकानि कमलान्युन्निषन्ति च। इति नेत्र-क्रियाध्यासाद्व्या तदाक्षिणी स्तुतिः ॥ 94.

⁶ This very probable restoration is due to Bühler. Various definitions of काव्य
and its varieties are noticed by Sanskrit rhetorician Cf. note 5 above.

⁷ Read सुष.

⁸ This possibly shows that Rudradāman became almost independent of the Kushāpa
overlord about the end of his rule. The Kushāpa power by this time began to decline and
was losing its hold on its southernmost province.

⁹ Note that the Sakas were now almost completely Hinduised by adopting Indian
customs and contracting matrimonial relations with indigenous Indian families such as
the Śātavāhanas. Cf. No. 98 (No. 2) below; above, p. 168, note 1, p. 178, note 9.

- 16 प्रणयक्रियाभिः¹ पीर-जानपदं जनं स्वस्मात्कोशा² महता धनीधेन अनतिमहता च
कारुण्येन सिगुण-इतर-विस्तारायामं सेतुं विधा[य स०]स्वत[टे]³.....[सु]दर्शनतरं
कारितमिति (1*) [अस्मि]कृत्यं
- 17 [च]⁴ महा[अ]क्षप[स्व] मतिसचिव-कर्मसचिवैरमात्य-गुणं समुद्युक्तैरप्यतिमहत्वा-
ज्जेदस्यानुत्साह-विमुख-मतिभिः[ः] प्रत्याख्यातारंभ[ः]
- 18 पुनः-सेतुबन्ध-नैराश्यादाहाभूतासु प्रजासु इहाधिष्ठाने पीरजानपदजनानुग्रहार्थं⁵
पार्थिवेन कृत्स्नानामानर्त्त-सुराष्ट्रानां⁶ पालनार्थमनियुक्तेन
- 19 पञ्चवेन⁷ कुलैप-पुत्रेणामात्येन सुविशाखेन यथावदर्थ-धर्म-व्यवहार-दर्शनैरनुराग-
मभिवर्द्धयता शक्तेन दान्तेनाचपलेनाविस्मितेनार्येणाहार्येण
- 20 स्वधितिष्ठता धर्म-कीर्ति-यशांसि भर्तुरभिवर्द्धयतानुष्ठित[मि]ति ।¹⁰

No. 68—Inscription on the Silver Coins
of Rudradaman I (c. 130-50 A.D.)

RAPSON, *Catalogue*, p. 78, Nos. 270 ff.

*First Side*¹¹

Bust of king to right; imitation of inscription in Greek characters.¹²

¹ कर=tax; विटि=forced (i.e., unpaid) labour; प्रणय=benevolence or emergency tax (cf. Kaṭīlyā, *Arthasāstra*, V, ii), mod. *priti-dān*.

² Read •कीशात्.

³ Indrajī and Bühler have [सर्व]नग[र]; but Kielhorn appears to be right.

⁴ Not noticed by others.

⁵ मतिसचिव (cf. दीसचिव of Amara)=counsellor; कर्मसचिव=executive officer. For यथावदर्थ, see line 19. See also Bk. III, No. 25, verses 8-11.

⁶ Read •महत्ता•.

⁷ Originally the engraver began an *akshara* with a sign in place of च.

⁸ Read सुराष्ट्रानां.

⁹ Pahlava is usually taken to mean a Parthian. Pahlava and Pārada are mentioned side by side in literature. Pahlava is apparently connected with the old Palhavi language of Iran. Did a Pahlava sometimes denote a Persian and Pārada a Parthian? Palhavi is the name of the Persian language in the intermediate stage of its development from the Zend language to modern Persian. See No. 86 below.

¹⁰ The full stop is indicated by a slightly curved dash-like sign.

¹¹ From representation in Rapson's *Catalogue*, Plate X.

¹² "From this period onwards the inscription in Greek characters ceases to have any meaning. It becomes a mere ornament, and traces of it thus continue to appear