

A Note on two Chalukya Plates found at Dhamadachhha in the Naosari District (referred to in the "Progress Report of the Archæological Survey of India, Western Circle", for the year ending 31st March 1918, Part II, A, Epigraphy pp. 35-36).

[This Note was, at first, sent by me to Mr. R. D. Banerji, the Superintendent of the Archæological Department of Western India, at Poona, on 7th June 1919. It was sent by him to the Librarian of the Bombay Branch, Royal Asiatic Society, without communicating to him my name. When Mr. G. V. Acharya, Curator of the Archæological Section of the Prince of Wales Museum, edited the Plates and read a paper on the subject (Art. XII "Two Sets of Chālukya Copper plates from Navascri), he embodied my Note as an "Appendix A" (*vide* the Journal of the Bombay Branch, Royal Asiatic Society, Vol. XXVI, No. 2 pp. 251-261 for the Paper and page 261 for my Note given as Appendix A.)]

In his "Progress Report of the Archæological Survey of India, Western Circle, for the year ending 31st March 1918 (Part II A, Epigraphy pp. 35-36)", dated 1st September 1918, Mr. R. D. Banerji says as follows about two Chalukya Plates: "To the keen interest taken by Mr. P. B. Gothaskar, Librarian of the Bombay Branch of the Royal Asiatic Society, in the search of Indian antiquities, we owe the recovery of two interesting copper-plate charters purporting to be issued by the Chaulukya Karnadeva of Anahilapataka. It was after a great deal of trouble that Mr. Gothaskar succeeded in obtaining the loan of them from him (the owner) for the purpose of photographing them. The negatives have been purchased by me for this department, and will be filed in my office. It is intended to contribute a detailed descriptive note on them to the "Journal of the Bombay Branch of the Royal Asiatic Society".

On inquiry from Mr. Gothaskar, in the middle of March 1919, I learnt that the Note had not been sent till then by Dr. Sukthankar, the assistant Superintendent, in whose hands

the photographs had been placed for publication¹. In the meantime this short Note has been intended to identify the places referred to in the plates and noticed in the above Report.

The plates are said to refer to the reign of the Chālukya Karnadeva. One gives as its date 996 Saka and the other 1131 of Vikrama. Both of them are made in favour of “ Brahmana Pandita Mahidhara, son of Rudrāditya of the Mandavya gotra, who had come to Nausari from Madhydesa ” “ by the Māhamandalesvara Durlabharaja belonging to a feudatory Chaulukya family of Nāgasārikā (Naosari), which acknowledged the suzerainty of the Gujarat Chaulukyās of Anhilwāda ”. The grants are for one and the same village Dhamanāchchha. “ The boundaries of the village are given as follows:—To the east, Kālāgrāma; to the south, Toranagrāma; to the west, Avala (or Amvala) Sati-grama; to the north, Kachhāvali-grāma ”. Mr. Banerji identifies Dhamalāchchha with the present Dhamadāchchhā and Toranagrāma with Taranagam, and adds that “ the other place-names remain unidentified ”.

I beg to give here a small map of the locality round the village of the grant, as kindly drawn for me by Mr. Sorabji Muncherji Desai of Naosari from the Baroda State map. From this map we can identify the other places as follows:—

- (1) Dhamalachchha, the village which forms the subject of the grants is, as said by Mr. Bannerji, the present Dhamadachchha, the Dhamdachha of the map. My forefathers belonged to Naosari, and I remember hearing from boyhood that the mangoes which came to Naosari from Dhamdachha-Kachōli (ધમડાણા કાચોલી) were the best of those that came to be sold there. It was this familiarity with the name of the village, which gave the best of its mangoes to Naosari, that has led me to look into the matter of these grants and to make further inquiries. There is a well-known mango-tree at Dhamdachha even now, known as Dāramyo

¹ I inquired again in October 1928 and learnt that no Note had been received.

āmbo (द्वारमिथो आमि), *i.e.*, pomegranate-like mango-tree. Mr. Sorabji Desai informs me that it is at present mortgaged to his Desai family. The custom of possessing individual trees standing on the grounds of others, is an interesting custom.

While, on the subject of some individual peculiar mango-trees like the Dāramyō mango-tree of Dhamdachha, I may refer here for the information of botanists and others, to a mango-tree known as चालतो आमि (chālto āmbo), *i.e.*, a walking mango-tree, which we see at Sanjan, the town where the ancestors of the modern Parsees first landed in India after the downfall of the Persian Empire at the hands of the Arabs. It is an unique mango-tree, the like of which I have not seen anywhere else. It spreads in one direction and is therefore known as a walking mango-tree.

- (2) The village referred to in the grants as Kachchhavaligrāma, as being on the north of Dhamdachha, is Kachholi in the map. In connection with the above-mentioned famous mangoes, this village is always connected with Dhamdachha, and is spoken of as Dhamdachhā-Kachholi, on the analogy of the names of cities and towns like Buda-Pesth, Bili-mora, Jehan-bordi, Dhamdachha is in the district of H. H. the Gaekwad and Kachheli in that of the British.
- (3) The Kalagrama of the Copper-plate grants, mentioned as situated on the east of the village granted, may be either the modern खेरगाम (Khergam in the map) or Kalvach, most probably the latter.
- (4) The Toranagrāma on the south is, as identified in the Report, the modern Tarangam, the Torangam in the map.
- (5) The Avala Satigrama or Amvala Satigrama of the copper-plates, situated on the west, is the modern Amalsar or Amalsad, the Amalsad of the map. The adjoining Railway Station on the B. B. & C. I. Railway is known by that name.

Naosari is spoken of in the grants as Nagasarika. In many old Parsee documents, it is spoken as Nagmandal (𑀅𑀲𑀭𑀸𑀓𑀲).

The learned writer of the Report says "The curious circumstances regarding these grants which are dated on different days is that both of them are made in favour of the same person and convey the very same village. The wording of the grants, is however, quite different in the two plates. . . . It is as difficult to give a reason why two grants should have been made conveying the same village to the same person, as to explain the difference in the dates and the writing. It does appear though, as if the first set, namely the one that is evidently the better of the two, is the original, genuine document; the other seems to have been made later in imitation of it, as a substitute for it." I think the difficulty above referred to, is solved by what the writer says in the matter of, what he calls, the genuine document. He says: "It is perhaps worth noting that in the grant which is above held to be the original document, the portion containing the boundaries is written at the very end of the document and was added *secunda manu*,² which is palpably different from that in which the rest of the grant is written, and which rather resembles the clumsy lettering of the other grant under reference. The problems raised by this pair of grants cannot thus all be looked upon as solved".

I beg to explain the above difficulty as follows:—

The document was first drawn by somebody, say A, who was less of a lawyer. He did not mention the boundaries in the body of the document, as he ought to have done, to identify the village. There are many places which bear same names or similar names. So, to identify a village or a place, the mention of boundaries is necessary. The flaw in the first document, spoken of in the Reports as "original" or "genuine," may have been latterly observed by B, who may be a better lawyer or drawer of legal documents, though he wrote a rather crude or bad hand. He, at first thought of doing away with the flaw by writing the boun-

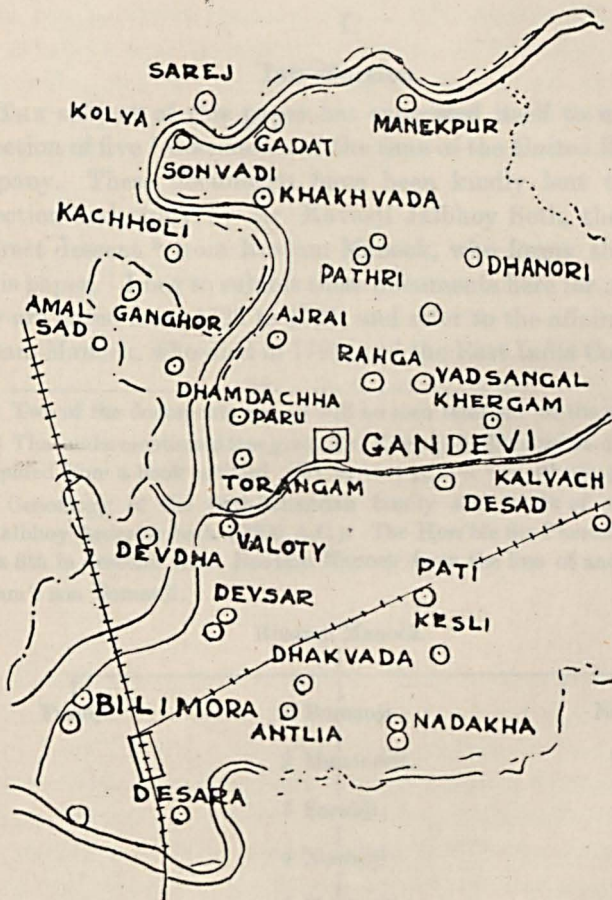
² In second or different hand.

daries at the end in his own hand and did so. Such additions on legal documents, are likely to raise doubts about their being genuine. So, on a second thought in order to remove the likelihood of such doubts, he may have thought of preparing a second document, observing the proper formality of mentioning the boundaries of the village granted. While doing so, he, being a better lawyer or drawer of documents may have thought it opportune to attend to the wording of the document and may have changed it accordingly. The difference in the dates also, is explained by the above view. The first document is dated "Tuesday, the eleventh day of the bright half of Mārgasirsha in the Saka year 996." The second or revised document is dated "the eleventh day of the bright half of Kārtika in the Vikrama year 1131. Thus we see, that the second revised and corrected document was made after the first. Thus, as a matter of fact, the second document was a proper and more correct and legal document. But the preservation of the first plate or document was necessary to complete, as it were, the history of the grant of the village.

I have said above, that more than one town, village or place, held the same name, and that is especially the case in India. So, in naming the town, or village or place, one must be very careful. An amusing instance of neglect to do so is presented in an article entitled "Moguls and Jesuits" in the January 1919, issue of the East and West of Bombay. There are two Srinagars, one in Kashmir and another in Garhwal. In 1624, a Jesuit father D'Andrada by name, went to Chaprand in Tibet *via* the second Srinagar *i.e.*, the one in Garhwal. After a stay of 20 years there, he left the place on account of a Revolution that arose there. Some time in the 18th century another father, Father Desidui who having read of Father D'Andrada's stay in Tibet, took the Srinagar mentioned by him to be the Srinagar of Kashmir and from there went to Lassha in Tibet. He found there a mission house of the Cappuchin Missionaries. It was vacant for the time being, the Cappuchin Missionaries having gone out

of the country for some time. He took that to be the mission house referred to by Father D'Andrada and stayed there. Some time after, the real owners, the Cappuchin Fathers returned and claimed their mission house from Father Desidui. He refused to vacate it saying that it was the mission house of our Jesuit D'Andrada. The dispute went to the Pope who decided the matter in favour of the Cappuchins.

NORTH



SOUTH