

---

## PILLAR CAPTION FROM GWALIOR; A STUDY

F.R. Rehman

Department Of History

Rashtrasant Tukadoji Maharaj Nagpur University India

### ABSTRACT

Epigraphy is a significant part of verifiable archaic exploration. It gives substantial realities, yet in addition reveals insight into different parts of antiquated Indian history—be it political, social, strict or social. In this article an endeavor has been made to examine and break down engravings engraved on two bits of pillars which have been recuperated from a cutting edge asphalt in the Gwalior fortification and now saved in the Gujari Mahal Archaeological Museum of Gwalior. It is in proto-Nāgarī script having 22 refrains in Sanskrit language. Pillars were essential for a sanctuary maṇḍapa. A basic investigation of the pillar engraving arranges it in the last 50% of the 10th century C.E. both based on palaeography just as on inner substance.

**KEYWORDS:** Engraving, Proto-Nāgarī, Gurjara-Pratihāra, Gwalior, Maṇḍapa, Kanauji, Gopādri

### INTRODUCTION:

The engraving being talked about is engraved on the upper pillars of the maṇḍapa of a sanctuary. Just two bits of the pillars bearing engravings have been recuperated so distant from a cutting edge asphalt in the Gwalior fortification and now protected in the Gujari Mahal Archaeological Museum of Gwalior. It was accounted for by M. B. Garde in Annual Report of the Archeological Department Gwalior State for V.S. 1984/C.E. 1927-28, no. 43-44. Harihar Nivās Dvivedī gives practically a similar portrayal in Hindi in Gwālior Rājya kē Abhilekha, no. 618. In Annual Report of Indian Epigraphy for 1952-53, no. B 143 just the reference of Garde is given and Michael D. Willis gives brief data in Caption of Gopakṣetra, p. 109. The language of the engraving is Sanskrit and the characters are proto-Nāgarī. The engraving comprises 22 Sanskrit refrains and more likely than not been formed by a sharp writer, who was recognizable in alamkāra. His overstated metaphors

will seem alarming and interesting even to one familiar with the typical kāvya style. The characters are common to the period they had a place. Head-mark is yet to widen for covering the whole letter and foot-characteristic of certain letters are not all around created. Average sign u is meant by normal snare mark just as wedged shape foot-mark; average sign e is appeared by a leftward vertical stroke while average sign simulated intelligence is framed by a blend of leftward vertical stroke and an ornamented top-stroke. Of the two pillars, the word prathameyaṁ is engraved toward the finish of the one pillar engraving connote that the engraving starts with this pillar. Then again, the unexpected finish of the subsequent pillar proposes that this record finishes itself in multiple pillars. Other being not discovered thus the substance of the record stays fragmented. This, however a few bits of both the realized pillars are exhausted so it is unimaginable to expect to give the perusing of the whole parts of these two pillars.

### THE MAIN FINDINGS AND RESULTS

These engravings are vital from the perspective of the historical backdrop of the Gurjara-Pratihāras just as the historical backdrop of the locale. Curiously the engraving of C.E. 875 notices that 'having noticed the excellencies of Alla, the celebrated Ādivarāha, who wished to vanquish the three universes, designated him to the guardianship of Gopādri'. The essential area of the Gwalior makes a focal point of consideration for Gurjara-Pratihāra rulers. The engraving of C.E. 876 gives helpful data to the nearby organization. It notice that 'Bhojadeva was the ruler, the gatekeeper of the fortification or koṭṭapāla Alla directed Gopagiri, Tattaka instructed the military and the shipper Vavviyāka, the broker Icchuvāka and different individuals from the leading body of the Savviyāka were overseeing the city'. It is likewise known from different sources that the region was heavily influenced by Vaiśya rulers. The political situation of Gopagiri or Gopādri could be better perceived behind the scenes of the historical backdrop of the area Singh 2007: 54-117.

### CONCLUSION

Gurjara-Pratihāras were incredible rulers, and struck to Gwalior relentlessly, perceiving its extraordinary key and military situation in the contemporary political situation. The

Vāillabhaṭṭasvāmin sanctuary engraving of C.E. 875 and 876 gives pre-greatness to Gopagiri as a solid community in the adjoining regions, however Gopagiri appears to have remained as a satellite of Kanauj even as it filled the tactical need of controlling the hinterland. The militaries of the Rāṣṭrakūṭas over the span of their northern missions may have gone through the area in the three sided battle for power between the Gurjara-Pratihāras, the Pālas and the Rāṣṭrakūṭas. For example in C.E. 903, a grisly fight between Rāṣṭrakūṭas' feudatory, mahāsāmantādhipati Guṇarāja and feudatory of the Gurjara-Pratihāras' Undabhaṭṭa was battled on the bank of the waterway Madhuveṇi at Terhi in which the koṭṭapāla Caṇḍiyāṇa, a mahā-aśvapati, a disciple or devotee of Guṇarāja, with others lost their lives [Singh 1994-95: 137-42]. Gwalior stronghold was transformed into a 'koṭa' or fortification with Alla, child of Vāillabhaṭṭa as its koṭṭapāla who filled in as the maryādādhurya, 'superintendent of walks' intended to deal with the security needs of Gopagiri fortress and its environmental factors in the close or inaccessible areas inside or outside the realm of Gurjara-Pratihāras.

#### REFERENCES:

1. Willis, Michael D. 1968. SI-YU-KI. Buddhist Records of the Western World, Delhi.
2. Stein, M. A. 1948. Gwālior Rājya kē Abhilēkha, Banaras, V.S. 2005, no. 617.
3. Epigraphia Indica (EI).
4. Singh. A. K.1964 (Reprint). Corpus Inscriptionum Indicarum (CII), Vol. III (Caption of Early Guptas rulers and their replacements), Varanasi.
5. Misra, R. N. 1929-30. Yearly Report of the Archeological Department Gwalior State (GAR) for V.S. 1985, Gwalior, nos. 43-45.

6. Meister, Michael W. 1984 (Reprint). "The Two Captions of the Vāillabhaṭṭasvāmin sanctuary", *Epigraphia Indica* (EI), I (1893).
  
7. Dvivedi, Harihar Nivas 1968 (Reprint). *Corpus Inscriptionum Indicarum* (CII), Vol. I (Caption of Asoka), Varanasi.