

## CHAPTER IV

### NORTH-WESTERN INDIA AND PAKISTAN

#### A—The Chāhamānas

No. 37—Delhi-Siwālik Stone Pillar Inscription of  
Visala or Vighraha IV, [Vikrama] year 1220  
(1163 A.D.)<sup>1</sup>

R. Śarmā, *As. Res.*, I, pp. 379ff.; H. T. Colebrooke, *ibid.*, VII, pp. 179ff.; IX, p. 445; Wilford, *ibid.*, IX, pp. 188f.; Prinsep's *Essays*, I, p. 325; Kielhorn, *Ind. Ant.*, XIX, p. 218.

*Language*: Sanskrit.

*Script*: Early Nāgarī.

*Metres*: Vv. 12 शादूँलविक्रीडित; V. 3 छग्धरा; V. 4 शादूँलविक्रीडित.

*Summary*: The inscription contains three records, two of which bear the date — VIKRAMA-SAMVAT 1220 VAISĀKHA-SUDI 15, THURSDAY (9TH APRIL, OR 7TH MAY, 1164 A.D.). It is a eulogy of the CHĀHAMĀNA king VIGRAHARĀJA IV or VĪSALA who was the son of ANALLA (Aṅṅo or Ānāka) and is called 'the lord of ŚĀKAMBHARĪ'. He is stated to have made ĀRYĀVARTA (lying between the Vindhya and Himādri) completely free from the MLECHCHHAS (Muhammadans) and levied taxes from the said area.—The eulogy was composed or written on the stone by ŚRĪPATI, son of Māhava (Mādhava) of the GAUḌA-KĀYASTHA community, in the presence of the astrologer TILAKARĀJA, under orders from the king.—At the time, the *Mahāmantrin* was Prince SALLAKSHAṆAPĀLA.

#### TEXT<sup>2</sup>

##### A

1. १<sup>३</sup> संवत् १२२० वैशाख-शुति<sup>३</sup> १५ (॥\*)
2. शाकंभरी-भूपति-श्रीमद्वेत्तदे-
3. वात्मज<sup>३</sup>-श्रीमद्वीसलदेवस्य ॥

##### B

1. १<sup>३</sup> अंभो नाम रिपु-प्रिया-नयनयोः प्रत्यधि-दंतान्तरे  
प्रत्यक्षाणि तृणानि वैभव-मितत्काष्ठं यशस्तावकं (कम्) ।

2. मागर्गो लोक-विहृद्ध एव विजनः शून्यं मनो विद्विषां  
श्रीमद्विग्रहराजदेव भवतः प्राप्ते प्रयाणोत्सवे ॥ 1
3. लीला-मंदिर-सोदरेषु भवतु स्वांतेषु वामभ्रुवां  
शत्रूणां तु न विग्रह-क्षितिपते न्याय्यो (S\*) व वासस्तव ।
4. शंका वा पुरुयोत्तमस्य भवतो नास्त्येव वारानिधे-  
न्निर्ममंभ्यापहत-श्रियः किमु भवान्क्रोडे न निद्रायितः ॥ 2

## C

1. १<sup>३</sup> आ विध्यादा हिमाद्रेर्विवरचित-विजय<sup>१</sup> स्तीर्ययात्रा-प्रसंगा-  
दुद्ग्रीवेषु प्रहर्ता नृपतिषु विनस(म) त्कन्धरेषु प्रसन्नः ।
2. धार्यावर्तं यथार्थं पुनरपि कृतवान्स्लेच्छ-विच्छेदनाभि-  
द्वैवः शाकभरीन्द्रो जगति विजयते वीसल-श्रीणिपालः ॥ 3
3. ब्रूते<sup>२</sup> संप्रति चाहमान-तिलकः शाकभरी-भूपतिः  
श्रीमद्विग्रहराज एष विजयी संतानजानात्मनः ।
4. अस्माभिः करदं व्यधायि हिमवद्वि<sup>३</sup> ध्यांतरालं भुवः  
शेष-स्वीकरणाय मास्तु भवतामुद्योग-शून्यं मनः ॥ 4
5. संवत् श्री-विक्रमादित्ये<sup>७</sup> १२२० वंशाब्द-शु-ति १५ गुरौ (॥\*)  
लिखितमिदं राजादेशात्<sup>८</sup> ज्योतिषिक-श्री-तिलकराज-  
प्रत्यक्षं गौडान्वय-कायस्थ-माहव-पुत्र-श्रीपतिना ।
6. अत्र समये महामंत्री राजपुत्र-श्री-सल्लक्षणपालः ॥

1. It is said that the original site of the pillar was near Khizrābād, west of the Jamunā, at the feet of the Siwālik mountains, whence it was brought to Delhi by Sultān Firūz Shāh (1351-88 A.D.). It is now at Delhi and is known as Firūz, Shāh's Lāt or the Siwālik pillar. It contains one version of the pillar edicts of Aśoka.

2. From the facsimile in *Ind. Ant.*, XIX.

3. Symbol for *siddham* or *Om siddhiḥ* or *siddhir=astu*.

4. Often written *śa<sup>o</sup>-di<sup>o</sup>* which is a contraction of *śuddha* (or *śukla*)-*pakṣa-divasa*.

5. A *visarga* had been engraved between *ja* and *śri*, but was afterwards cancelled. Read *Śrīmad-Ānalladev-ātmaja*.

6. *Vijayaḥ* had been at first engraved; but the *visarga* was struck out afterwards. The claim concerning the whole of North India is conventional.

6a. *B* has been indicated by the sign for *v*. Read *brūte*.

7. Properly *Vaikramāditye*. Cf. *samvatsare = smin Vaikramāditye samvat 1337* in the Pālam Bāoli stone inscription (*J.A.S.B.*, XLIII, Pt. I, p. 108, Pl. x, l. 21).

8. One may prefer *sandhi* here as *° deśāj = jyo<sup>o</sup>*.

9. *Gauḍa*, which signifies the *Gauḍa* country, does not appear to be a Sanskritised form of *Goḍḍ*.