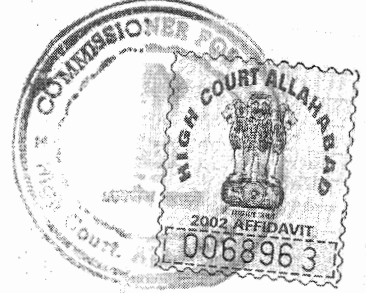
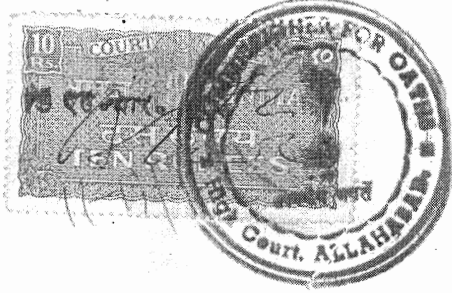


In the Hon'ble High Court of Judicature at Allahabad
Lucknow Bench Lucknow

O.O.S. No. 5 of 1989



Bhagwan Sri Ram
Lala Virajman & others Plaintiffs

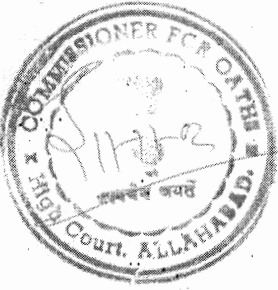
Versus

Sri Rajendra Singh & others Defendants

Affidavit in Examination-in-Chief of Dr. Koluyl Vyasarayasastr
Ramesh O.P.W. 10 under order 18 Rule 4 of Code of Civil Procedure

I, Koluyl Vyasarayasastr Ramesh aged about 67 years, son of
Late Sri Vidyasagar K.L. Vyasarayasastr, resident of Abhyudaya,
7-A, Ramana Maharishi Road, J Block, Kuvempnagar, Mysore -
570023, do hereby take oath and state as under :-

1. I passed my M. A. in Sanskrit language and Literature from Ma-
dras University in 1956, and did my Ph.D in History in 1965 from
Karnatak University.
2. In 1956, I joined the office of the Government Epigraphist for
India Archaeological Survey of India at Ootacamund. This office
was shifted to Mysore in 1966.
3. I was selected by the Union Public service Commission as Deputy



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Superintending Epigraphist for Sanskrit Inscriptions in 1966, and then promoted as Superintending Epigraphist in 1976. I was further promoted as Chief Epigraphist in 1981, and also promoted as Director of Epigraphy in 1984. I was promoted in 1992 as Joint Director General Archaeological Survey of India New Delhi. I retired on 30th June 1993 from Government Service.

4. Since October 1998, I am serving as Honorary Director of Oriental Research Institute, University of Mysore.

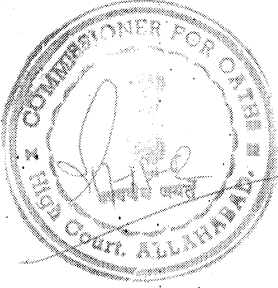
5. During the course of my service as an Epigraphist and after my retirement, I have authored 14 books, 10 in English and 4 in Kannada. I have published more than 200 Articles in research Journals, all on Epigraphical and allied Subjects. Among my important publications may be mentioned :-

(a) Corpus of Western Ganga Inscriptions (Published by Indian Council of Historical Research New Delhi)

(b) Bagh Copper plate hoard of the Gupta period (Published by Archaeological Survey of India New Delhi)

(c) Recently Discovered Copper Plate Inscriptions in the collection of the Department of Archaeology Government of Karnataka (Published by the Department of Archaeology Government of Karnataka)

(d) More Copper Plate inscriptions in the collection of the Department of Archaeology Government of Karnataka (Published by



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the Department of Archaeology Government of Karnataka).

(e) Indian Epigraphy (Sandeep Prakashan New Delhi)

(f) Vatapi Chalukyas and their times (Agam Prakashan New Delhi)

(g) A History of South Kanara (Published by the Karnataka University)

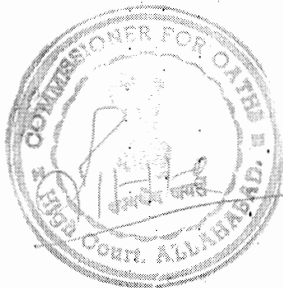
(h) I have been an office bearer (President and Seceretary and Ex-ecutive Editor) of the Epigraphical Society of India since its inception in 1974. I have attended a large number of seminars in India and abroad on topics relating to Epigraphy and History, the latest being International Seminar on Epics" at the University of Malaya Kualalumpur in which I presented a paper on "Epigraphical References to Great Indian Poems." (in October 2002)

6. Sri Deoki Nandan Agrawala along with his counsel approached me and requested for decipherment of the 20 line stone inscription on the basis of estampage made available to me which is the same as paper No. 203 C-1 on record of this suit.

7. I studied the said Estampage thoroughly and deciphered the same and translated it in English and prepared my report which I handed over to Sri Deoki Nandan Agrawala .

8. My report consists of transcription of estampage in Nagari, transliteration in Roman and translation in English.

9. Although certain portions of the inscription are broken or damaged, the overall purport and the crux of its import are clear beyond



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doubt. The epigraph mentions Govindachandra who belonged to the Gahadarwala Dynasty and ruled over a fairly vast empire between 1114 and 1155 A.D. This shows that the inscription is of the 12th century A.D. The chaste Sanskrit and orthographical features as well as palaeography also confirm that the inscription belongs to 12th century A.D.

10. I state that in my report a mention of verse '7' at page 2 line 8, is typographical error ; which should be read as verse '6'. On the same page of my report, 'verse 7' has been inadvertently omitted which is in appreciation of Mame's valorous deeds in battle fields.

11. Verses 19 and 24 of the inscription mention Saketa Mandala of which Ayodhya was the headquarters.

12. Verses 21 to 24 mention the construction of a lofty stone temple for God Vishnuhari by Meghasuta. He was succeeded by Aayushya Chandra, the younger son of Alhana who, while residing at Ayodhya, which had towering abodes, intellectuals and temples, endowed the entire Saketa Mandala with thousands of wells, reservoirs, almshouses, tanks, etc .

13. Verse 27 (damaged in part) alludes to the episodes of Vishnu's incarnation as Narasimha (who killed Hirnyakasipu), Krishna (who killed Banasura), Vamana (who destroyed Bali) and Rama (who killed ten-headed Ravana) .

14. I state that according to the contents of the inscription, the temple of Vishnuhari constructed by Meghasuta must have been in exis-



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-istence in the temple-town of Ayodhya from 12th century A.D.

15. That the 'report' mentioned hereinbefore by me and filed in this case as paper No. 306 C-1 to 306 C-1 11 is the same report which I prepared and signed by me. I identify my signatures thereon.

Lucknow

Date: 11-11-2002

Deponent

I, the above named Koluvyl Vyasarayasastrri Ramesh deponent, do hereby verify that the contents of paras 1 to 15 of this affidavit are true to my knowledge. No part of this affidavit is false and nothing material has been concealed so help me God.

Lucknow

Date: 11-11-2002

Deponent

I identify the deponent who has signed before me.

(Ajay Kumar Pandey)

Advocate



Solemnly affirmed before me on 11-11-2002 at 10-35 am.

pm by Dr. Koluvyl Vyasarayasastrri Ramesh, the deponent who is identified by Sri Ajay Kumar Pandey, Advocate, High Court, Lucknow Bench, Lucknow.

I have satisfied myself by examining the deponent that he understands the contents of this affidavit which have been read over and explained by me.

(K. G. Srivastava)

JOINT COMMISSIONER
High Court Allahabad,
Lucknow Bench,
(03/11/02)
11-11-2002

IN THE HON'BLE HIGH COURT OF JUDICATURE AT
ALLAHABAD, LUCKNOW BENCH, LUCKNOW.

O.O.S.NO.5 OF 1989

(R.S.No.236 OF 1989)

Bhagwan Sri Ram Virajman at

Shri Ram Janam Bhumi & Others ---- Plaintiffs

V e r s u s

Rajendra Singh and others. ---- Defendants.

(O.P.W.10)

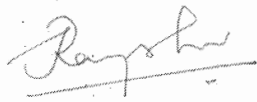
Examination in chief of Dr. Koluvyl Vyasarayasastr
Ramesh (Dr. K.V. Ramesh) aged about 67 years, son of late
Vidya Sagar K.L.Vyasarayasastr, resident of Abhyudaya, 7-
A, Ramana Maharishi Road, 'J' Block, Kuvemp Nagar,
Mysore-570023, filed on affidavit in 5 pages keep on record.

Cross-examination on behalf of Nirmohi Akhara,
Defendant No.3 by Sri R.L.Verma, Advocate on oath.

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The beginning of the Gaharwal Dynasty was approximately from the end of 11th Century and it lasted upto roughly 200 years. Chandra Dev was the first king of the aforesaid dynasty. As I am not a historian of northern India, I may not be able to state exactly as to what was the capital of the Gahadawal rulers. It is not necessary for an epigraphist to know history. I did my B.A.Hons. in Sanskrit Language and Literature and obtained my Masters degree by lapse of time. The subject of my research in History in 1965 was History of South Kanara(Mangalore district). During my research work I did not study History pertaining to other parts of the country. I only studied the History of Karnataka and Tamil Nadu. Of course I had the occasion of studying the literature of Kalidas. I have not read the creation of Kalidas titled Malavikagnimitram. I know that Jaichand was a ruler of Kannauj in Northern India, but I have not gone through the history part of his dynasty. It is correct that Garhwal dynasty was having its origin in Kannauj territory. This is also correct that Ayodhya, Kashi, Magadh and Indraprasth were parts of the Kannauj Gahadawal empire. I am not aware whether the Gahadawala Dynasty king Govind Chandra reconquered the territories of Kashi and Magadh after defeating the king of Kalchuri State, named, Yashkarni. As

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referred to in my report, paper No.306 C1/1 to 306 C1/11 (marked Ext. ^{Q05.5-2}) at page 2 Alhana was member of Khasatriya family living in the Saketa area of Gahdawal dynasty. As I have submitted earlier, I am not aware of the history of the Rajas of Gahdawal and so I am unable to express as to whether Raja Govind Chand was succeeded by his son Vijay Chand and the latter by his son Jaichand. As far as my knowledge goes, Meghasuta as referred in my report at page 306 C-1/2 has no other significance except what is written in the present inscription. Anayachandra to my knowledge, was a member of the Kshatriya family residing in the Saketa area of Garhwal empire. The book titled as "The Dynastic History of Northern India" is not a book of history; instead it is a sort of dictionary of North-Indian dynastic history. From reading of the estampage of the inscription in question, appearing after the word, Om Nama Shiva the letter ya is not vividly clear and it is for this reason that I have bracketed the said letter. The script of inscription is Nagari only and the language is Sanskrit. While expressing my observation in the report I have put certain letters in brackets with a view to clarify the language as required in Sanskrit poetics. It is not correct that by the advent of the Gahdawala dynasty three cults of Hindu religion, namely, Saivite, Vaishnavite and Kali

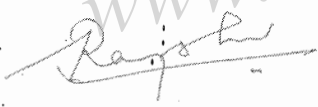
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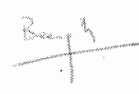
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Puja were recognized. As a matter of fact there were many more cults prevailing in the society. It is correct that the favourite deity of the followers of Vaishnavite cult was either Vishnu or one of his incarnations. It is not correct that followers of the Vaishnavite cult mostly resided in North India. Its also not correct that followers of Savinism were known as sanyasis.

While studying the religious history of 6th to 8th Century AD, I have read about the Advaita Philosopoly propounded by Adi Shankaracharya. Its not correct that Ramanujacharya propounded the dualistic school of thought . Instead he had propagated the philophosy of qualified monism(Vishishtadvaita).

Cross examination on behalf of defendant no.3,
Nirmohi Akhara by Sri R.L.Verma, Advocate, concluded.





Cross examination of behalf of defendant no.6 by
Sri A.Mannan, Advocate:

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In Madras University I studied Sanskrit Language and Literature. During that period of my study I did not come across Ayodhya and Varansi. I have never visited Ayodhya. Indeed I visited Varansi. I had gone many years back as pilgrim to that place. At the time of my visit to Varanasi, Ayodhya was not in controversy. As stated in my report page No. 306 C/1/(Para-3), the Kshatriya family members were residing in Saket Area. As far as my knowledge goes from the estampage of the inscription, it may be ascertained that the members of the Kshatriya family were the followers of Shiva. Looking at the estampage, the witness pointed out that the name of Shiva is mentioned at the very inception of it. The Gahadwala rulers ruled over the empire from the end of 11th Century AD in Ayodhya. The dynasty lasted upto around 200 years from the end of the 11th century. It is not correct to say that during the period of Gahadawala rule, Lord Shiva alone was the deity of the society. Gahadawala dynasty was entirely different from Kshatriya who were only

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the subordinate family during the rule of the Gahadawala dynasty. The difference between the Gahadawala rulers and Kshatriya family of the Saketa area was that the former were imperial rulers and the later were subsidiaries popularly known as subordinates. Of course it is correct that both were Kshatriya families.

It is difficult to answer the question as to whether there was any ideological difference between the Kshatriya family of the Saket Region and Gahadawala Rulers. The Saket area was part of the empire of the Gahadawala dynasty and, as such, there was not a question of their having occupied the said territory. As I have not been a student of the history of northern India, I am unable to answer as to when the Gahadawala rulers came to Ayodhya. I am also not aware of the fact whether the Gahadawala rulers built some temples in Ayodhya. I will not be able to answer as to whether they belonged to superior dynasty but certainly their dynasty was called Imperial dynasty. They ruled Ayodhya roughly upto the 13th Century. The dynasty of Gahadawala rulers came to an end by way of annihilation. It was on account of the Muslim invasion that the Gahadawala dynasty came to an end. Since I am not a historian of Northern India, I would

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not be able to state whether Kannauj was or was not the capital of Gahadawal rulers.

Cross-examination by Mr. A.Mannan is over.

Cross-examination on behalf of Sunni Central Board of Waqfs U.P., defendant No.4 by Sri Z.Jilani Advocate.

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Epigraphy is not a branch of history; it is a branch of archeology and a source material for history. Epigraphy is a specialized branch of study of inscriptions. There is no University dealing in epigraphy alone as a subject, either in graduate or post-graduate level - to the best of my knowledge. It is an ex-cadre branch of the Archaeological Survey of India. The art of epigraphy is taught in the departments of ancient history, archeology and culture in some Universities. It is so in Mysore and Karnataka Universities. However, I am not aware of other Universities, like Varanasi and Allahabad. Both Mysore and Karnataka Universities have been awarding diplomas in the subject of epigraphy. Such diplomas can be conferred on the students





during the post-graduation courses, i.e. after graduation. As far as I know, there is no University having archaeology as a separate department of study. I am not aware since when in India, education of archaeology was started in the Universities. I do not know whether archaeology was a subject of study in any University from the beginning of the 20th Century. As far as my knowledge goes, it was in the year 1861^{that} the Archaeological Survey of India was established. Now A.S.I. has an institute of archaeology, but I do not know as to when it was established. It is functional for the last thirty years or so. Only diplomas are conferred by the said Institute. To my knowledge, Sir William Jones and Mortimer Wheeler were the pioneers of archaeology in India. Perhaps Mortimer Wheeler was the first Director General of A.S.I.

From the very inception, the A.S.I is an undertaking of the Government of India. It is correct to say that A.S.I is concerned about three major issues, namely, exploration, excavation and conservation of archaeological material including sites and monuments. The epigraphy branch was started by the A.S.I in the year 1887 and ever since it has been functioning continuously. Certainly the said branch of



epigraphy is rather slowly expanding in the A.S.I. Now there are four centres of epigraphy working under the A.S.I. Nagpur centre is for Persian and Arabic inscriptions with all India jurisdiction, while Lucknow centre exercises jurisdiction over northern Indian inscriptions. Mysore centre exercises all India jurisdiction for all Indian languages and Chennai centre is for all south Indian languages. From the year 1945, the Mysore centre (shifted from Ottacamand in the year 1966) has been dealing with the inscriptions of north-Indian languages also including Sanskrit. The Lucknow Centre of epigraphy started working on inscriptions of Sanskrit and other North Indian languages in the year 1992; prior to that it was functioning from Jhansi Fort. Mr. Jai Prakash, the epigraphist working at Lucknow, is mainly for Sanskrit and other North Indian inscriptions. He may have been associated with A.S.I for the last twenty years approximately.

For an epigraphist of a particular language knowledge of that language is essential but knowledge of other subjects, for instance, geography, history is not necessarily required. It is not pre-requisite for better appreciation of an inscription to have knowledge of the contemporary history of the

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inscription in question but it will certainly help in better understanding of that inscription. It is possible to decipher an inscription without knowledge of the contemporary history, but it is not possible to interpret it unless the epigraphist knows the contemporary history. For translation of an inscription also it is not necessary to have the knowledge of the relative history. While submitting my report Ext. OOS-2, I have deciphered, translated and also interpreted the inscription in question. I did not consider it necessary to acquire knowledge of history pertaining to the Saket Mandal before submitting my report, nor is such a history of Saket Mandal was available anywhere to the best of my knowledge. The history of the Gahadawala dynasty is available in the history books and the territory of Saket Mandal is very much included in the history of that dynasty, but it (Saket Mandal) is not specially named anywhere except in the inscription in question.

Statement read and verified.



Dated: November 11, 2002.

Statement typed on our dictation in open Court.



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Put up tomorrow for further cross-examination.

Rajshree

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Dated: November 11, 2002

www.vadaprativada.in

www.vadaprativada.in

Date 12-11-2002

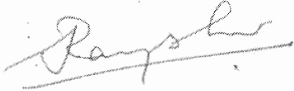
O.P.W.10 - (Dr. K.V. Ramesh)

Cross-examination of O.P.W. 10, Dr. K.V. Ramesh started on oath by Shri Z. Zilani, Advocate:

Mr. Deoki Nandan Agarwal approached me some time in 2000-2001 about more than 6 months before furnishing my report dated 3.2.2002 to Mr. Deoki Nandan Agarwal. This report was handed over by me to Mr. Deoki Nandan Agarwal personally. Prior to submission of my report I had an occasion to see the photograph of the inscription. If I remember correctly in the month of December, 1992 for the first time I saw partly legible photographs of the said inscription which was brought to me by Dr. S.P. Gupta at Delhi in my office. From May, 1992 to June, 1993 I was posted at Delhi. I remember that Dr. S.P. Gupta did not show me some time in 1992 any legible photograph or Video Cassette of the said inscription. In December, 1992 also I deciphered the said inscription on my own in my office of Archaeological Survey of India at Delhi. But at that point of time I did not translate the same in formal manner. I simply noted the meaning of the inscription. Only once I sat with Dr. Ajaymitra Sastri, Dr. Gaya Charan Tripathi, Dr. D.P. Dubey, Dr. Sudha Malaiya, Dr. S.P. Gupta, Dr. T.P. Verma and Mr. M.N. Katti, some time in 2001 at Delhi in the office of Archaeological Society of India. This Society was headed at that time by Dr. S.P.



Gupta. During my discussion with them the estampage of the said inscription was also before us. But by that time it was not given to me by Mr. Deoki Nandan Agarwal. I do not exactly remember now as to whether that estampage was brought by Dr. S.P. Gupta or by others but when I went there it was placed before us. Prior to 2001 or before the above meeting I had no occasion to see the clear photograph of the inscription. Prior to that period I did not decipher or translate the said inscription in writing. I have seen the book written by Dr. S.P. Gupta and Dr. T.P. Verma titled as "Ayodhya Ka Itihas Evam Puratatwa" (Paper No. 289 C1). It is true that this book was available and I had also seen the same prior to my above meeting in respect of the said inscription. However, I could not read the book since it was in Hindi. I can merely read this book since it is in Nagri script but I could not understand the meaning as the language is in Hindi. I can read the Sanskrit portion in the Book and follow. At this juncture learned cross-examiner drew the attention of the witness to 'Parishishta Ka' of Paper No. 289 C1/195 and 196 and asked whether this paper contains the decipherment of the same inscription about which you have already submitted your report (Ext. OOS. 5-2). The witness admitted and said that the note given by the author below this 'Parishishta Ka' in paper No. 289 C1/195 and 196 mentions my name as Dr. Ramesh only. Statement in



this foot note that the persons who were mentioned had participated in reading this inscription is mostly incorrect because I was not present at the time when this inscription was being deciphered. In December, 1992 I had read only one verse. In the preparation of these two pages i.e. 289 C1/195 and 196 my help was not taken. In December, 1992 the said inscription was read in the presence of Dr. S.P. Gupta and Dr. Sudha Malaiya. Dr. S.P. Gupta did not bring clear photograph or any Video Cassette in December, 1992 in our meeting in my office at Delhi at ASI. The estampage of the said inscription was prepared by ASI after my retirement from service. I have no knowledge as to whether Dr. S.P. Gupta or Dr. Sudha Malaiya had ever sent any information regarding this inscription to A.S.I. It is not mandatory that if any inscription is found the same should be officially reported to the ASI or the State Government. Dr. S.P. Gupta is a well known Archaeologist. I do not know whether Dr. Sudha Malaiya is epigraphist or archaeologist nor have I heard about Dr. Sudha Malaiya being described as Archaeologist or Epigraphist. The attention of the witness was drawn to the first line of the inscription which had been deciphered in Parishishta Ka paper No. 289 C1/195 and 196 and it was asked as to whether this decipherment was correct or not. The witness after seeing it said that only the word 'Shiva' and the



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other word 'Pramshutvena' ^h correct. But He does not agree with the other portion of the decipherment of the first line of the inscription. Attention of the witness was drawn to paper No. 254 C1/4 to 8 and he was asked as to whether the decipherment of the first line therein was correct or not in this paper. The witness having seen it answered that it was not correctly deciphered except the two words 'Shiva' ^R and 'Pramshutvena'. The witness stated that in his report Ext. O.O.S.5-2, ^R he has given decipherment, transliteration, translation and interpretation. He further said that in my report Ext. OOS 5-2 from page 3 to 5, I have used square brackets that indicate that those words or letters of the inscription could not be read clearly as those letters in the estampage were not clear. Wherever in square brackets star mark is given it indicates that in the inscription that word or letter or number is missing or not given. While deciphering the inscription I have shown square brackets with numbers and star marks to indicate the numbers of the verses calculated by me although that number is not mentioned in the inscription. As in the inscription the letter before the word 'Namah' was not clearly visible in the first line. I have marked a dot in the place of the illegible letter. The 'u' like letter I have used in my report is not in fact the Roman letter 'u' but it indicates 'laghumatra' which stands for a short letter such as 'ra' etc. because such

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letters were not clearly visible or they were missing in the inscription. So where^{ever} I have used in my report the 'u' like letter it means the same as said above. This is a common practice to indicate letters like this and it is commonly used by all the epigraphists. It is correct that epigraphical books have also adopted that practice. The other epigraphists have also adopted the same practice at some places at internal pages 173 and 174 of the book (paper No. 289 C1). The mark letters they have used look like a half circle and that is more correct as compared to that of mine. However, it is true that Dr. Dubey and Dr. Tripathi have not used the semicircle indicator  or letter 'u' in their report (Paper No. 254 C1/4 to 8). Unlike me Dr. T.P. Verma, Dubey and Mr. Tripathi have not used hyphen ^{to indicate quaternary} to. The first two pages and the top portion of page No. 3 of my report have the introductive part of my observations. In other words it may be termed to be as an introduction part of my report. The introduction  part of my report is based on the text of the inscription as well as other source of my knowledge derived from elsewhere. For instance the other sources are Gahadawala history for the date of Govinda Chandra and Dynastic history of Northern India by H.C. Ray. For this purpose I read one book of Gahadawala history for which I do not remember the name of book. The title of the said book



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was the history of the Gahadawalas. Author's name I do not recollect. I do not remember whether the said author would be Roma Niyogi. I have not heard his or her name at all. I agree that the title of the book which perhaps was 'The History of Gahadawala Dynasty' but I do not remember the name of its author. Except the one book as aforesaid I have not read any other book or article on the history of the Gahadawala Dynasty. However, I have read some other articles about inscriptions of Gahadawala rulers edited in some Journals. There are about 50 to 60 inscriptions of Gahadawala rulers. Some of the facsimiles of those inscriptions have been printed in some Journals including Epigraphia Indica published by ASI. It is correct to say that all these inscriptions of Gahadawala rulers are in Nagri script and Sanskrit language. I have read nearly about 10 to 20 inscriptions of Gahadawala Dynasty published in Epigraphia Indica. I read those inscriptions over a period of 3 decades and the last of them I read in the later part of 1980's. True it is that I have read one or two inscriptions of Gahadawala ruler, namely Chandradeo popularly known as 'Chandradeo Inscription'. Whatever I read in Journals about the inscription of Chandra Deo were taken by me to be as correct. The decipherment^{and} wherever they were translated, the translation-work was mostly accurate. However, I cannot say with certainty that all these translations

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brought out the true meaning of some of the technical terms used in the inscriptions. However, I agree that the ephigraphists who deciphered these inscriptions belong to the category of renowned ephigraphists. I have written more than 50 articles on Sanskrit inscriptions of northern and southern India. Of them, 10 inscriptions might have been dealt with by me belonging to Northern India. All of them relate to the period prior to the 12th Century or up to the end of 12th Century A.D. None of the said 10 Sanskrit inscriptions belongs to the aforesaid Gahadawala Dynasty. Some of the aforesaid 10 Sanskrit inscriptions relate to Pala and Chaulukya Dynasties and some Dynasties which ruled earlier. The Chaulukya Dynasty period is estimated to be around 10th and 11th Century AD and Pala Dynasty belongs to more or less the same period. In the case of these Dynasties there were some regional differences between Pala, Chaulukya, Gahadawala Nagari scripts as well as Sanskrit phonetics. Chaulukya and Pala Dynasties relate respectively to Gujarat and Bengal-Bihar. I have written article ^{on} one inscription of Haryana territory known as 'Sakrai Inscription' and the territory of the said kingdom adjoined the territory of Kannauj. I do not know the name of the then Kannauj ruler nor I can specifically say whether the Gahadawala Dynasty was ruling ^{during} that period. So far as Mr. H.C. Ray's book 'The

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Dynastic History of Northern India' is concerned I read its two pages which were relevant from my point of view for my study of this inscription. Occasionally, I have referred to it whenever I required some relevant information from the said book but I have not read it as a whole.

Mr.H.C.Rays book "The Dynastic History of Northern India' has been referred to and consulted by me off and on during last three decades and more. Virtually ever since I joined the epigraphy branch of A.S.I, I started consulting the said book. Since I was not a student of history, I had no occasion to read the said book during my student life. I studied only Sanskrit language and literature during my three-years course of B.A.Hons. There was only one subject, of course with different branches in the said course. There was no other subject therein. During my career as an epigraphist, I had occasions to read, decipher and edit inscriptions of Tamil, Kannada and Telugu languages apart from Sanskrit. Also, I had written articles in all the said three languages. Besides that, I have written four books in Kannada. All my other books are in English. As palaeography is part of epigraphy, I have studied that art also. With the help of comparative palaeography, I determine the age and period of the undated inscriptions. Certainly language is also taken



note of while determining the age, period and provenance of a particular inscription. While studying palaeography, one has to read all the regional ramifications of Indian scripts commencing from the mother script Brahmi. The study of palaeography covers the period from 4th Century B.C. upto the 17th Century, after which the art of epigraphy lost its significance. Even from the 2nd Century A.D., chaste Sanskrit was in use. I had the occasion to study the inscription known as Girnar inscription of Rudradaman published in Epigraphia Indica. The said inscription is in chaste Sanskrit. Orthographical features of Sanskrit differ from region to region. Gahadawala area was situated in U.P. – Bihar region. In palaeography, the letters in question used from 6th to 9th Century were called Siddhamatrika or Kutila and from 9th to 12 Century, the formation of letter was called as Early Nagri and Devanagari. During 10th and 11th Centuries, it was called Early Nagari and thereafter upto the end of 12 Century, it was called Nagari. The number of basic letters of Sanskrit remained the same from 1st Century till now but the conjunct letters kept on changing with the pace of time. I mean to say that Ashokan Brahmi was a simple form of writing Prakrit language. When Sanskrit became the major epigraphical medium from the classical period beginning in 320 A.D., the script began to have improved forms of conjunct letters to suit :

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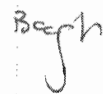
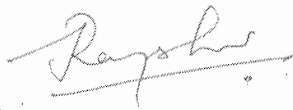
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the phonetics of classical science. From the 10th Century onwards, there was no further change in the number of conjunct letters of the Nagari script. However, the style changed from time to time. There was no difference in the conjunct letters of the Nagari script during 10th to 12th Century. The style of the letters of the Nagari script, however, changed as the Centuries rolled by. The style of the script as prevalent during 10th to 12th Centuries deteriorated in appearance during 17th and 18th Centuries. In palaeography, there was a drastic change in the style of Devanagari script during 17th -18th Centuries as far as inscriptions were concerned. I have seen the manuscripts also of the period 10th to 12th Centuries. I have seen but not studied the manuscripts of Chamba and Jammu and Kashmir region, but I have neither seen nor studied any manuscript of the region called Gangetic region of U.P. and Bihar. It is correct to say that the script of Nagri did not substantially change from 10th to 12th Century A.D. However, there was a subtle difference between the script of 10th Century and that of 12th Century. It is true that the said subtle difference cannot be explained in words but an epigraphist can feel it and make a distinction. I agree that from a paleographer's point of view, there was no difference between the scripts of 11th and 12th Centuries. It is with the help of the internal

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evidence provided by the inscription in question that I confirm my earlier dating of the inscription as relating to the middle of 12th Century. It was in December, 1992 that I had drawn the conclusion to the effect of the inscription in question being the 12th Century A.D. and this conclusion was made by me when Dr. S.P.Gupta, one of the authors of the book (paper No.289C1) had shown the photograph of the inscription. At that time estampage was not shown to me by Dr. Gupta. The recital at page 1 of my report Ext.OOS 5-2, refers to a hurriedly prepared estampage in first para thereof. The referred estampage was supplied to me by Dr. Gupta in December, 1992. In 2001 Mr. Deokinandan Agrawal handed over to me high quality estampage and some photographs. Dr. Gupta at that time accompanied Mr. Deokinandan Agrawal and that is why I referred to the name of Dr. S.P.Gupta in the first paragraph of my report. In para 6 of my affidavit, I have referred the name of Deokinandan Agrawal in the context of the same meeting. I do not remember as to whether it was after the high quality estampage and photographs being handed over to me by Deokinandan Agrawal and Dr. S.P.Gupta or it was prior to the said meeting that I had a meeting with Dr. Sudha Malaiya and Dr. T.P.Verma and others in the office of Indian Archaeological Society. However, it is certain that I came to Delhi to



decipher the inscription in question but I had no prior information about the presence of the above named experts except the expert M.N.Katti. Of course I was invited by Dr. S.P.Gupta to participate in the meeting. Mr. Deokinandan Agrawal was not present in that meeting. This meeting lasted for two days. I devoted about 10 to 12 hours during those two days for decipherment of the inscription. The meeting was held in the office of Indian Archaeological Society. The said office is located in the institutional area, where Dr. S.P.Gupta resides and the building of the said office adjoins the house of Dr. S.P.Gupta. I stayed in a Guest House as a guest of Dr. S.P.Gupta. During that meeting, the book paper no. 289C1 was placed before me and the portion relating to the inscription in question was specifically made available at that meeting. I had gone through the text published in Parishista Ka of above book, but I do not know that other participants had also gone through it or not. I could not read the Hindi translation of the inscription as published in the said book at pages No.175 to 177. In the meeting, the discussion about the text of inscription in Sanskrit as published in Parishishta Ka of above referred book had taken place. I expressed my disagreement over what I considered wrong readings of the inscription. The other participants expressed no views over my disagreement. The other decipherment prepared by Dr.



Tripathi and Dr. Dube did not figure in those discussions nor they were available at all. I have not seen the decipherment of Dr. Tripathi and Dr. Dube till date.

According to me, the period of the inscription in question can be dated back to the 12th Century and wherever I have used specifically the period around middle of 12th Century, I meant that it was from about 1130 to 1170 A.D. If once I have used the period around middle of the 12th Century, it will remain the same even if I subsequently refer it to as 12th Century. It is on account of the palaeographical grounds and the internal evidence as recited by me in para 2 at page 1 of my report (Ext.OOS 5-2) that I arrived at the approximate period of the inscriptional text in question. Though I examined the estampage of the inscription in question after submitting my report, yet I have no reason to revise my opinion. May be that I restudied the estampage one or two months back. In my affidavit, I have given chaste Sankrit and orthographical features as the basis for confirming the inscription being of 12th Century A.D. but I have referred to the facts of chaste Sanskrit being used in the inscription in the early part of para 2 at page 1 of my report. It is not correct to say that I have not given the two reasons, namely, the use of chaste Sanskrit and the orthographical features as recited in

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para 9 of my affidavit, in para 2 of my report at page 1. In other words, I have mentioned all the four reasons therein. As matter of fact, it was a final confirmation to find the name of Govind Chandra in the inscription for dating it as that of middle of 12th Century A.D.

Statement read and verified.



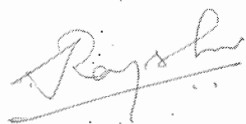
Dated : November 12, 2002

Statement typed on our dictation in open Court.

Put up tomorrow for further cross-examination.



Dated : November 12, 2002



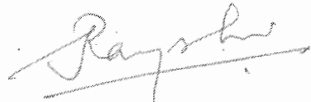
www.vadaprativada.in

Date 13-11-2002

O.P.W.10 - (Dr. K.V. Ramesh)

Cross - examination of O.P.W. 10, Dr. K.V. Ramesh started on oath by Shri Z. Jilani, Advocate :

Since in the inscription, Govind Chand is described as Dharanindra, I came to the conclusion that he is the same Govind Chand of Gahadawala Dynasty; Dharnindra was the descriptive title of imperial rulers. All the rulers of Gahadawala Dynasty did not use the descriptive title 'Dharanindra'. Literal meaning of 'Dharanindra' is 'Lord of Earth'. My conclusion that Govind Chandra Dharanindra was an emperor of Gahadawala dynasty is based on one other reason that an emperor alone could confer chieftainship over a principality within his empire as has been mentioned in lines 13 and 14 of the inscription in question. On account of these two reasons, my conclusion was that the said Govind Chand could be no other than Govind Chand of the Gahadawala dynasty. At this stage, the estampage (paper No.203 C-1/1) was shown to the witness and the learned cross-examiner asked him to point out as to where "Anaya" is clearly mentioned. The witness having seen the estampage



answered that in line 13 of the estampage
"Anaya" is clearly mentioned.

^B in question
of the inscription

Learned cross-examiner again put the question as to whether 'a' and 'na' are visible in the estampage. The witness, having seen the estampage, said that the letter 'a' is compounded with 'd' of the previous letter and that 'na' is very clear. The word 'Anaya' in Sanskrit may mean unethical conduct. A ruler could use the word 'Anaya' for his name because he had to be unethical towards his enemies. The witness volunteered that the word 'naya' is also used for politeness and therefore the word 'Anaya' means being impolite towards enemies. To the best of my knowledge, in the history book on Gahadawala, the name 'Anaya Chand' does not find place. I had occasion to see the Bhandarkar's list of inscriptions wherein no name like 'Anaya Chand' is mentioned. Bhandarkar's list contains the list of Northern Indian inscriptions and in respect of 'Anaya Chand' and his family, I have not read any other book of history of Gahadawala dynasty.

Q. Did You find out as to whether this subordinate family of Saket Mandala rulers is mentioned anywhere or not?

A. I do not know nor can I answer as to whether this subordinate family of Saket Mandala rulers including 'Anaya

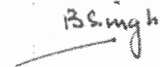
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Chand' has been mentioned in Roma Niyogi's book on Gahadawala Dynasty or not.

I have also edited Epigraphia Indica Vols. 41 and 42 for the Archaeological Survey of India in respect of inscriptions drawn from all parts of India and contributed by different scholars. These two volumes are published, perhaps in the years 1991 and 1992. I do not remember — whether in these two volumes a large number of inscriptions in respect of Bihar, U.P. and the areas known as Saket, Allahabad, Varanasi and Kannauj, etc. are mentioned or not. I do not remember as to whether in these two volumes articles containing inscriptions of Saket Mandal, Varanasi, Kannauj and Allahabad, etc. were also published or not. In these two volumes, no article could have been published without my approval since I was the editor of those two volumes. It is a well documented publication and before publication, I confirmed that the books referred by the authors were authoritative books on the respective subject. I do not remember which book on the history of Gahadawala dynasty was considered by me as authoritative when I was editor of the two aforesaid volumes. It is true that one of the most important authoritative books on the history of Gahadawala



 B. S. Singh

dynasty is written by 'Roma Niyogi' which is titled as 'The history of Gahadawala dynasty'. Volunteered - I agree with the suggestion made by the learned counsel although I have never heard of Roma Niyogi's name or about her book of history of Gahadawala dynasty.

Q. Being such an important epigraphist and having worked as Director of Epigraphy in A.S.I., how you had agreed with me about Roma Niyogi's book being authoritative without having gone through it or without having heard about it.

Ans. I have worked in the institution which has the biggest library on Indological subjects and is second only to Central Archaeological Library, Delhi. Whenever I need a book on any subject, I would speak through intercom to my librarian asking him or her to send a book on Gahadawala dynasty or any other dynasty. I will consult the book for the information which I require and send the book back to the librarian. With the huge collection of books in the library and with the need to consult so many books every day, it is not possible to remember either the exact titles or author's names of those books. I agree to the suggestion of the learned

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counsel that, as suggested by him, Roma Niyogi's history of Gahadawala may be an important work on the subject. The book written by Shri H.C.Ray, titled as the Dynastic History of Northern India is also an important source of North Indian History. This book is also an important book regarding history of Gahadawala ^{dynasty}. In that book, so far as I remember, the name Sallakashana is mentioned but it is not the same Sallakashana who is mentioned in the inscription in question. To the best of my knowledge, Sallakashana mentioned in Ray's book is not in respect of rulers of Saket Mandala. I do not remember Sallakashana mentioned in that book belongs to which family of rulers or which area or territory. In H.C.Ray's book, Alhana is mentioned with reference to some rulers' family but I cannot say as to whether it is in respect of Gahadawala region or not. I am not sure as to whether the name of Alhana is mentioned in Ray's book on the history of Gahadawala dynasty or the territories under the rule of Gahadawala Dynasty. The name Madanapala is familiar but I do not remember the context in which the name has been mentioned in Ray's book while dealing with the family of Gahadawala ^{dynasty}. I do not remember that in Ray's book, the name of Gopala is mentioned in connection with Gahadawala dynasty. These

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(Sallakshana & Alhana)

two names/were used by me while translating the inscription. Sallakshana is not mentioned as ruler of Saketa Mandala. Sallakshana is mentioned as a member of a Kshatriya family, the name of which is lost in the damaged portion of the inscription provided it had been mentioned.

With reference to the articles on inscriptions of Gahadawala rulers at page 22, I had in mind that such articles were only source materials to history, but such articles cannot be termed to be history by themselves. I read those articles upto the period 1993 i.e. until while I was in service. I do not remember to have read these articles after 1993. After I received the estampage of the inscriptions in question from Deokinandan Agrawal in 2000-2001, I did not consider it necessary to refer to the articles on the inscriptions of Gahadawala rulers, nor have I consulted them. By comparative palaeography is meant the comparative study of the palaeographical features of any given inscription with any other inscription or inscriptions belonging to the same region and approximately the same period. I cannot narrate the titles of the other inscriptions of Gahadawala dynasty which I used for study of comparative palaeography. I had more than 3-4 facsimiles of inscriptions which were published in

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Epigraphia Indica which were edited by Dr. D.C.Sarkar and others . 3 or 4 facsimiles of inscriptions of the same period and region of Gahadawala dynasty I ^{used} from other volumes of Epigraphia Indica. I do not remember the volume numbers or years of publication of these Epigraphia Indica volumes from which facsimiles were studied by me. I ^{used} these facsimile of inscriptions after getting the estampage of the inscription in question in 2000-2001. After 2000-2001 I had studied many facsimiles of inscriptions of Gahadawala rulers, namely, Chandradeo, Govindchandra and Vijaychandra. I compared all such facsimiles with the estampage of the inscription in question from palaeographical point of view. I did not deem it necessary to mention in my report specifically that while comparing the estampage of the inscription in question ^{with other facsimiles} I had comparative palaeography in mind because it is implicit in my observations. Certainly no comparison was made by me prior to getting the estampage of the inscription in question in 2000-2001. Comparative study of the palaeography of the inscription in question with other fascimiles of similar inscriptions is one of the basis for my dating of the inscription in question. Even in the year 1992, when Dr. S.P.Gupta had given to me the hurriedly prepared estampage of the inscription in question, I

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immediately formed the opinion of 12th Century being its period without making any comparative study of palaeography. The approximate period of a particular ^{undated} inscription can be given by an experienced epigraphist without resorting to the comparative study of palaeography provided subsequently it is confirmed by comparative palaeographical study. In the facsimiles of other inscriptions which I consulted for comparison of palaeography, I did not find the name of Gahadawala rulers other than those three rulers which I have named above or any subordinate ruler as mentioned in the inscription in question. Added further that in matters of comparative palaeographical study, there is no need to read the texts of the facsimiles. Further volunteered, 'I may have consulted the inscriptions of other Gahadawala rulers but I do not remember their names'.

'Mame' as referred to in my report at page 9 verse 5 (lines 4-5) was the name of the chieftain of a subordinate family of Gahadawala dynasty. He was the first member of the subordinate Kshatriya family as mentioned in the inscription in question. 'Mame' was the ancestor of such Kshatriya subordinate family members who had started ruling Saket area in the time of Gahadawala dynasty. Prior to

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the words verse 5 lines 4-5, the name of 'Mame' had not figured in the inscription in question. This name is fully legible in the inscription and there is no doubt about this name being 'Mame'. Mr. M.N.Katti was the Director of Epigraphy who succeeded me at Mysore branch of the A.S.I after I joined as Joint Director General, A.S.I. in Delhi. Mr. Katti and myself had ^{once} jointly studied the estampage of the inscription in question and deciphered it alongwith some other persons. Mr. Katti agreed with me on decipherment of the inscription in question, but tried to approach beyond the literal meaning of the inscription with which I did not agree. I do not remember that Mr. Katti gave a different meaning of some words. The attention of the witness was drawn to Mr.M.N.Katti's report paper No.307C1/1 to 307C1/7. The witness has stated with reference to footnote at page 307C1/2 that he (Mr. Katti) had ridiculously suggested that the word 'Mame' appears to be a mistake for 'Rame'. Similarly in this very footnote, it has been ridiculously suggested that confusion has arisen because in line No.5 there is the expression 'Mame dayastu'. Voluntarily said that the word 'Mame' occurring in line 5 could not have influenced the writing of the word 'Mame' occurring in line 4 because the word would have been recorded earlier. At

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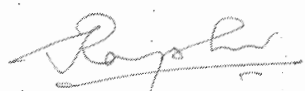
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internal page 9 of my report, I have recorded in verse⁸ line⁸ 6-7 that 'Mame' had bequeathed his entire realm to his son Sallakshana. While dealing with verses 15 and 16, lines 11 and 12 I have given the name of Sallakshana's son as Alhana. While interpreting Verse nineteen lines 13 and 14 I have recorded the name of Meghasuta as the nephew of Alhana and Meghasuta had superseded Anaya Chandra. The meaning of the word 'supersession' which I have referred to vis-a-vis Anaya Chandra, means that he was overlooked for his rights whatever he had. It is obvious that Meghasuta became the ruler of Saketa Mandala through the grace of his emperor Govinda Chandra. I have used the word 'elder' for the term 'Guru'. It has no primary sense of relationship. The inscription has referred to Govinda Chandra as the Lord of the Earth by using the term Dharanindra. Ayusya Chandra was the son of Meghasuta, who occupied the chieftainship of Saketa Mandala. As recited in verse 23 line 16, Sahasanka and Sudraka were the legendary figures used here for standard^{of} comparison. Sahasanka is another name for the legendary figure Vikramaditya and there were many rulers by the name of Sudraka prior to the date of this inscription. The most important ruler Sudraka^{the} was the author of drama^{translation of the} 'Mrichhakatikam'. In the same verse 23 line 16, the word

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'him' figuring therein refers to Ayusya Chandra. The same word 'him' used in Verse 24 also refers to Ayusya Chandra. The estampage of the inscription in question has the name of Ayusya Chandra as the last name legibly readable. Thereafter nothing is readable. I do not agree with Mr. Katti's observation made on page 4 of his report (307C1/5) that the inscription ends abruptly with the word Ayusya Chandra and further portion could have been engraved on another slab. I do not have any reasons to contemplate that further portion of the text of the inscription might have been engraved on some other slab. In the estampage paper no.203c1/7 of the inscription in question, I have not seen or deciphered the word Kshitipo as the last word of the inscription like Mr.M.N.Katti. The word Kshitipo means ruler. I marginally agree with the observation of Mr. Katti as made by him in foot note 5 at the last page of his report that the study of the direct photographs of the inscription and the examination of the inscribed stone can help in reading the epigraph and translating the same more thoroughly; meaning thereby that the visual reading of the stone can only marginally help in improving the reading as already made. I don't remember that in 2001 while reading the other inscriptions of Gahadawala dynasty I would have come




across the name Ayushyachandra. I have referred to the surname Bhargava at page 8 of my report verse 3 lines 2 and 3 and the same surname finds place in the 7th line at page 3 of my text report. The synonymous Bhargava is Parśurama as recited in verse 3 lines 2 and 3 of my report at page 8 and I have inferred this word not from the language of verse 3 of the text at page 3 but from verse 4 of the text. It is correct that the name which I have read ^{Bhargava and identified with} as Parśurama is the same who is regarded to be as one of the incarnations of Vishnu and of course he is other than the Sri Ramchandra, son of Dashrath. Lord Rama is also considered to be one of the incarnations of Lord Vishnu. At page 9 of my report in verse 5 lines 4 and 5 by making a reference to the noble family I have translated the Janma bhumi as the birth place of valour and by valour I mean that it was Kshatriya family which was valorous. The members of this valorous kshatriya family later became the chieftains of Saketa Mandala during the time of Meghasuta. I have translated line no. 15 at page 5 of my report in verse 21 lines 14 ^{and} 15 towards the end of page 10 and in the beginning of page 11 of my report and referred to the meaning of Sri Sundaram Mandiram as 'this beautiful temple'. The word 'idam' which means 'this' has not been used at page 5 ^{verse} no 15 of my report just before or after the

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889

words Sundaram Mandiram but it is there in the same verse after 5 to 6 words. The word 'kritam' which figures in the estampage of the inscription in question has been inadvertently omitted from my text in line No.15 at page 5. The meaning of 'kritam' is 'done' or 'erected' or 'built'. The word 'idam' qualifies the word 'Mandiram' in the same verse and from that word I have interpreted the phrase as 'this beautiful temple' in line 2 at page 11.

Statement read and verified.



Dated : November 13, 2002

Statement typed on our dictation in open court.

Put up tomorrow for further cross-examination.



Dated : November 13, 2002

Date 14-11-2002

O.P.W.10 - (Dr. K.V. Ramesh)

Cross - examination of O.P.W. 10, Dr. K.V. Ramesh started on oath by Shri Z. Jilani, Advocate :

During 12th and 13th century, the word 'Mandira' was also being used for temples. It is not correct to say that till 13th century, for temple, the word 'Devalaya' etc. but not Mandira was in use. I know the famous inscription of Larger Leiden plates of Chola Raja Raja-I. The said inscription is by way of grant. The word 'Mandiravolai' mentioned in the above said plate means royal scribe and it has nothing to do with Mandira which was used for temple. This Mandira in the said plates is derived from another Sanskrit word 'Mantra'. It is correct to say that 'Mandira' means abode which can be used for human abodes as well as for God's house. It will not be correct to say that up to 12th century, the word 'Mandira' was not being used for temples but for human dwellings. The other words, which were being used for religious places, were Devalaya, Alaya, Devasthana, etc. The word, 'Sundaram Mandiram' has been used to denote the beautiful appearance of the temple structure. At this stage, the attention of the witness was drawn to the translation made by him of the inscription in question paper No.306 C-1/1 line 3 and question was put as to whether Bhargava or Parasurama had caused destruction of human beings or had




simply caused loss of kingdom. The witness having seen the relevant portion answered that it refers to the popular Indian legend according to which Parasurama had taken a vow to annihilate all the Kshatriyas from the face of the earth and had actually been waging wars against them, thus rendering the Kshatriya tribe weak and powerless. At this stage, witness's attention was drawn to Mr. M.N. Katti's report paper No.307-C-1/6 and the sentences starting from 8th line "subsequently.....remaining Kshatriyas" were shown to him and it was asked as to whether it is a correct translation of any portion of lines 1 to 5 of the inscription in question. The witness having seen that portion answered that it is, in fact, not the literal translation of that portion of the inscription in question. The witness was again shown his own translation of the inscription in question (Paper No.306/C-1/10). The last line of that page begins from " by him.....on a scale" and he was asked as to what is the meaning of the words "on a scale" and for what purpose it has been used. The witness having seen the paper answered that on a study of that particular verse, it is obvious that comparison is being drawn between structures built earlier by other kings and the structure built by Meghasuta according to the inscription in question. The reference to such words, Vishala and Adbhuta etc. clearly shows that the poet of the inscription had the physical dimensions of the temple in his mind when he composed this verse No.21. However, the

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measurement of the structure is not mentioned in the inscription in question nor a boundary of the structure is mentioned. Volunteered - such measurement is not usually mentioned in inscriptions. To my knowledge, such measurements are not mentioned in any inscription. In the translation made by him of verse 22 of the inscription in question, Ayusya Chandra is son of Alhana and he became chieftain of Saketa Mandala after Meghasuta. It is not evident from the inscription in question as to whether Alhana was ever chieftain of Saketa Mandala or not. My translation regarding verse 22 appears to be defective as it does not make the position clear regarding succession of Alhana and Ayusya Chandra. In my opinion, the correct translation of verse 22 of the inscription in question would be that Ayusya Chandra, son of Alhana occupied the position of Meghasuta as chieftain of Saketa Mandala. While translating verse 27 of the inscription in question, I noticed that it was partly damaged and therefore on the basis of already well known legends, I have alluded in square brackets to those legends. While translating the inscription in question, I have used two types of brackets - one square bracket and the second round bracket. The square bracket is used for filling the gaps of information and round brackets for giving information. In other words, the square bracket is used for - filling information derived from other source and round bracket for giving additional information. While translating verse 27 of the inscription, I have added within square

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bracket the word 'the flesh and blood of the demon' because it is known from old legends, according to which Hiranyakasipu was killed by Lord Vishnu through his Avatara as Narsingha. In verse 27, Bana refers to a legendary demon killed by Krishna, one of avataras of Vishnu. The word 'demon' within square bracket, I have used because in legends Bana is described as a demon (Asura). The third demon within square bracket is for king Bali. About him also, there was a legend that he was a demon-king. The name of Dashanan has been used in the inscription in question for Ravana. The Verse 27 in the translation of my report is not in praise of any king, instead it is in admiration of the incarnations of Lord Vishnu. As an epigraphist I would not subscribe to the view drawn by the authors of the book, paper No. 289C-1 (Ext. OOS 5-3) to the effect that the Verse 27 of the inscription in question is in appreciation of Govind Chandra. Therefore, in my opinion, the foot-note referred to as first Tippani at page 177 of Book (Ext.OOS 5-3) to the effect that the verse 27 was in admiration of Govind Chandra is not acceptable. However, I agree with the first part of the last foot-note at page 177 of the Book that the inscription in question was got written and engraved by chieftain Ayusya Chandra. The second part of this foot-note is also not acceptable to me as according to me, the name of the king was Anaya Chandra and not Naya Chandra nor had he written any drama known as Rambha Manjari Natak.

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According to me, no particulars of the life of Anaya Chandra are available in the inscription in question. According to me, the word Paschatya in the 12th Century referred to the westerners and the root of the word is paschat, one of the meanings of which is 'after'. It will not be correct to say that the meaning of the word Paschatya as used in the inscription in question was as 'future' or 'things and events which may occur in future'. It would be incorrect to suggest that the meaning of the word Paschatya as used in the inscription in question did not refer to the westerners in the 12th Century. By westerners I mean those who resided towards west of the Arabian sea. In 12th Century, westerners were regarded only as those who were traders and invaders hailing from Arabian and Persian countries. That is why I have recited in my report that the Islamic invaders from the west are referred to as Paschatya. It was known to me as an epigraphist that Muslim invaders from west came to India from 9th to 12th Centuries and even thereafter. I derived this knowledge only from the other inscriptions and not from any book. For instance I had the occasion of editing the inscription known as Hund inscription as published in Epigraphia Indica, wherein it was mentioned that the invasion of Turushka-bala was beaten back in 9th Century. I have also read Rashtrakuta inscriptions of Daccan which refer to the visit of Muslim traders to Rashtrakuta empire in south where they were welcomed by the emperor and even mosques were built for

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them. In the aforesaid Rashtrakuta inscriptions, Muslims were described as Tajikas. These Rastrakuta inscriptions are of 8th to 10th Centuries A.D. In other Gahadawala period inscriptions, I have also come across the word Turushka-danda which means a kind of tax relating to the Muslim settlers in Gahadawala empire, although it is not clear whether the tax was levied on Muslims or for Muslims. I have also read in other inscriptions the words 'Yavana', 'Hammira' and 'Mlechchha' etc. for Muslims or foreigners. I do not remember that I ever read the meaning of the word 'Paschatya' as a Muslim westerner or a western Muslim. I cannot name any Muslim ruler who might have come to India from across the Arabian sea. In the Hund inscription I simply read that 'Turushka-bala' came from Multan side of Sindh area. As an epigraphist I inferred the meaning of Turushka-bala as 'Muslim army'. I do not know from which area or through which route or from which side, Muslim rulers namely Mohammad Bin Kasim and Mahmood Ghaznavi came to India. However, I am aware that the rulers of Sultanat period might have come from Afghanistan side. Apart from what I read in the inscriptions, I had no knowledge of the history of Muslim rulers, who came during 9th to 12th Centuries. I used the words 'invaders' from the west in translation of verse 28, lines 19-20 as the word 'bhiti' meaning 'fear' is appended to the word Paschatya. It is not correct to say that the word Paschatya would have

Rajesh

B. Singh

indicated kingdoms situated on the western side of Gahadawala territory and the reason for my view is that in case 'Paschatya' had referred to enemy kingdoms to the west of the Gahadawala empire, the names of such enemy kingdoms within the Indian sub-continent would have been named. I mean to say that the word Paschatya does not refer to the western side of Gahadawala territory, but it refers to the western territory across the Arabian sea. However, it is correct that there is no intrinsic evidence to support my view from the inscription in question, but I have given that interpretation on the basis of my knowledge I gathered from my knowledge or study of other inscriptions of Gahadawala dynasty.

(To be continued from January 20, 2003 onwards as requested by the witness.)

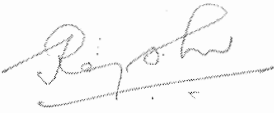
Statement read and verified.



Dated : November 14, 2002

Statement typed on our dictation in open Court.


Dated : November 14, 2002

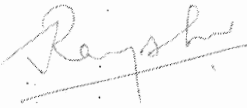


Date: 17.2.2003

O.P.W.10 (Dr. K.V.Ramesh)

Cross examination of O.P.W.10, Dr. K .V. Ramesh in continuation of his statement dated 14.11.2002 started on oath by Shri Z . Jilani , Advocate :

The estampage which was provided to me by Shri Devki Nandan Agarwal for decipherment is of the same inscription of which an estampage has been filed in this court as paper No.203C-1/1 which was seen by me in this court. My statement in para 6 of my affidavit is based on my conviction. It is true that the copy of estampage which was provided to me by Mr. Devki Nandan Agarwal was not, in fact, physically compared with that which has been filed in this court. My report is in three parts – (i) actual decipherment of the inscription and the text, (ii) Literal translation in English language of the contents and (iii) a brief introduction in English so that others can understand the complicated translation of a complicated text. My interpretation is based on text, translation and 1 - 2 reference books. It is clearly mentioned in verses 19 & 24 of the inscription that Ayodhya was the headquarters of Saket Mandal. Since the Raja of Saket Mandal was residing in Ayodhya, therefore, it was my conclusion that Ayodhya was



the headquarters of Saket Mandal. Ayushya Chandra was residing at Ayodhya. My statement in Para 11 of my affidavit refers to the period of Ayushya Chandra only. The inscription specifically states that Ayushya Chandra was residing at Ayodhya when he was the ruler of Saket Mandal. This statement, however, does not mean, as far as I am concerned, that Ayodhya was the headquarters of Ayushya Chandra alone. 'He' mentioned in second sentence of para 12 of my affidavit is for Meghsuta.

The pedigree of Ayushya Chandra mentioned in para 12 of my affidavit is complete and needs no amendment. Meghsuta's father is not known but his grandfather was Salakshana and Alhana was his paternal uncle. Meghsuta was succeeded by Ayushya Chandra and not by Alhana. It appears from the inscription, estampage of which is 203C-1/1, that it does not mention as to whether Alhana ruled over Saket Mandal or not. The inscription, estampage of which is Paper No.203C-1/1, was got written by Ayushya Chandra, who was the last mentioned ruler of this family. That is why, in verses 16, 17 and 18 Alhana has been praised who was his father. In these verses he has not been mentioned as ruler. The temple referred in this inscription was constructed by

Rajsh

B. Singh

Meghsuta but the inscription was got written by his successor. There is a gap between the period of construction of the temple and the inscription. Sallakshana was the member of that family but not ruler of Saket Mandal. Meghsuta was the first ruler of Saket Mandal of this family. He was conferred this Lordship by Gahadwala Emperor, Govind Chandra. Anaya Chandra may be an elder brother of Meghsuta but no evidence is available in the inscription. From the inscription it appears that Anaya Chandra was the senior who had the right to succeed the throne but, for reasons not known, he was superseded and Meghsuta became ruler. The word 'Padabhilangya' mentioned in verse 19 means 'supersession'. Verse 27 as referred in para 13 of my affidavit is in praise of Lord Vishnu. My statement in para 12 of my affidavit that Ayodhya had towering abodes, intellectuals and temples and that Ayushya Chandra endowed the entire Saket Mandal, with thousands of wells, reservoirs, alms houses, tanks, etc. is literal translation of verse 24 of the inscription.

Q. Whether from the averments made in para 14 of your affidavit that the temple must have been in existence in Ayodhya from 12th century A.D., you have meant that the temple was in existence during the period of Ayushya

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B. Singh

Chandra or you mean to say that the same has continued even after 12th century?

Ans. My commitment is limited to the contents of the inscription according to which the temple built by Meghsuta was in existence when his successor Ayushya Chandra got this inscription engraved.

The inscription in question was not published in the journal – Indian Archaeology – A Review published by the Archaeological Survey of India. The texts of inscriptions are not published in that journal. It was also not published in Epigraphia Indica published by Archaeological Survey of India although in that journal, texts of such inscriptions are normally published. The estampage of the inscription in question was not prepared during my tenure either in Mysore or Delhi in Archaeological Survey of India. I do not know when this estampage was prepared but I believe that at that time Mr. Katti was the Director of Epigraphy in the Archaeological Survey of India. When such inscriptions are discovered or brought to the notice of the Archaeological Survey of India, the same can be published suo moto by the Epigraphy branch of the Archaeological Survey of India. The inscriptions of Gahadawala Dynasty, which were published in Epigraphia Indica are about 50 in number.

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Volumes nos. 41 and 42 of Epigraphia Indica were edited by me. The work of editing Epigraphia Indica volumes is an onerous one. Indian inscriptions are found written in so many languages and scripts, that — ^B it is humanly impossible for one Epigraphist to master all these languages and scripts. So when the Editor of Epigraphia Indica receives articles for inclusion in that volume, he distributes those articles among experts in the office in the different languages and scripts. These experts finalise the script of each article and the final press copy is submitted to the Editor of the Epigraphia Indica. He sits with those experts, makes them read to him the final versions of the articles and only takes care of editorial requirements. I have heard of an inscription known as Badaun inscription of Lakhnapala which was said to have been found in 1887 and was published in Volume I of Epigraphia Indica which was reprinted in 1983 when I was the Director of Epigraphy, Archaeological Survey of India.

I am well acquainted with Dr. M.C.Joshi who was Director General of Archaeological Survey of India. Basically he is an Archaeologist and also a Scholar in Sanskrit. Indeed, he is considered to be a prominent Archaeologist in the country. I know Prof. R.S. Sharma and

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Prof. Irfan Habib, both of them are very prominent historians. I do not know Prof. Suraj Bhan and Prof. Shirin Ratnagar. I have heard about the Puratatva Magazine which is an archaeological journal and published annually by the Indian Archaeological Society. Every inscription first reflects the contemporary periods happenings and may also refer to the past happenings but everything depends upon the availability of past information with the records of the dynasties concerned. Nothing precludes the possibility of Govind Chandra being referred to in an inscription of 16th century if there is a need for such mention. I do not agree with the suggestion that from the reading of inscription in question it is not borne out that it belongs to 12th century. I also do not agree with the suggestion that it is not evident from the inscription in question that it refers to any temple built in Ayodhya in 12th century. It is not correct to say that the damaged portions and the omissions in the inscription in question have been filled up by presuming that the inscription was of Gahadwala period and related to some temple of 12th century built in Ayodhya. It is also not correct to say that the word 'Paschatya' used in the inscription in question has been wrongly interpreted by me to mean Islamic invaders from the west. It is also incorrect to say that

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the aforesaid word 'Paschatya' refers to the Rashtrakuta rulers of Kannauj and Badaun.

Cross examination of OPW 10 Dr. K.V. Ramesh on behalf :
of Sunni Central Board of Wakf, U.P., defendant no. 4 by
Sri Z. Jilani, Advocate recorded and concluded.

Cross examination of O.P.W. 10 Dr. K.V.Ramesh on
behalf of Mohd. Hashim defendant no. 5 by Sri M.A.
Siddiqui Advocate.

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In my report, Paper 306-P-1/3, I have transcribed the original text of the inscription in question and this goes upto end of page 5. In the beginning of this text, I have prefixed no. 1 in Nagari on my own and similarly in the beginning of all the lines I have given serial numbers in Nagari. It is correct to say that these numberings do not find place in the original est^hampage. In Serial No. 1, I have given likely scanning of the text of first line of the est^hampage in four lines as indicated. In Sanskrit language, one vertical stop means half of the verse and two vertical stops mean the end




of the verse. In the inscription in question, the verses comprise both – two lines as well as four lines. The words used as 'Namahshivaya' in the beginning of the verse no. 1 is a complete sentence as regarded in Sanskrit language and therefore, two dandas have been fixed after them. The 'U' like letter in verse no. 1 of the estampage indicates one short letter, i.e., laghu matra and not number. The sign equivalent to '-' (hyphen) used by me in verse no. 1 is indicative of guru matra, meaning thereby a long letter. Although I could not read the damaged short and long letters, yet I could count them in number. One 'U' is for one short letter and one '-' (hyphen) is for one long letter. To reach the conclusion as to how many short letters and long letters would have been there in the vacant space, I took the size of the alphabets used in that inscription in question and also took into account the length of the vacant portion available in line no. 1. Accordingly, I have used a number of hyphens and 'U' like signs. Where, I have not put any star, it means that no letter or danda was missing at that place. I have already explained the meaning of star used in the Sanskrit Text in square brackets. I have done so by following the age old practice of all the epigraphists of the Archaeological Survey of India. It is not correct to say that verse no. 17 is a

Rajsh

B. Singh

two line verse; rather, it comprises four lines. This verse begins with 12th line of the estampage. The dandas which I have reproduced in my transcription are also found in the estampage of the inscription in question. It is correct to say that the word 'verse' is used to indicate 'Shloka' and as I said earlier, a 'Shloka' may comprise of two or four lines. The meaning of the word used in the second line of a verse can be applied in the first line. It is not correct to say that the meaning of a word used in the second line of a verse cannot be used for interpreting the first line of a verse. While translating, even literally, the meaning of a word in second line of a verse can well be used in the subsequent line.

For determining the period of an undated inscription, the shape of a letter used on comparative palaeographical study is always taken into consideration. Shape of the letter is not the sole ground but it is a major consideration for determining the age of undated inscriptions. However, in comparative palaeography alone there is nothing except the shape of letter to be taken into consideration to decide the age of an undated inscription. The composition or spelling of a word does not come within the study of palaeography; rather, it is orthographical subject.

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The letter 'da' finds place in Sanskrit language. Of course, this letter 'da' (ड) existed in 12th century also. Similarly letter 'da' (द) is found in Sanskrit language today also as well as in 12th century.

I had sworn my affidavit on November 11, 2002 as is evident from itself. I think, I came here at Lucknow on 10th November, 2002. I did not come to the court before 11th November, 2002, I believe so. I understand the import of swearing an affidavit on the basis of knowledge or personal belief. I have referred to the paper number of my report in para 15 of my affidavit on the basis of the knowledge acquired by me from my Advocates. Verification part is also correct as based on my knowledge.

I have drawn my conclusions in my report on the basis of the text and translation with one or two references of some books. The word 'Kulagiri' of verse no. 2 stands for any one of the seven great mountain ranges namely, Mahendra, Malaya, Sahya, Shuktimat, Riksha, Vindhya and Pariyatra. It is the literal meaning of the word. This one is of Sanskrit language. It is wrong to suggest that the meaning of 'Kulagiri' as used in the text of verse No.2 does not mean





the mountain ranges as recited by me in the translation of the said verse at page no. 8 of my report. If I have used, in my report, different phrases like fairly chaste Sanskrit or chaste Sanskrit, they mean the same thing – not much of a difference. Certainly, there was a change in the formation of alphabet letter 'ka' (क) during the period commencing from 12th century to 16th century. The formation of letter 'ka' in 12th century is illustrated by the letter used in the inscription in question and similar other inscriptions of that period, whereas the formation of the letter 'ka' in the 16th century was almost as good in shape as today. Any number of changes, even 100, in the formation of letter 'Ka' in Naagri script might have taken place in hundreds of regions. It would be very difficult to demonstrate all of them. It is correct that the shape of the letter differs in different parts of the country. Normally, all letters of the script get changed with the passage of time, duration of which cannot be fixed. There will always be overlappings. The letter 'da' (ड) as used in 12th century and thereafter upto 16th and even till date has not undergone major change. The word 'mandir' finds place in Sanskrit language even today. Similarly, it was being used in 12th century. I do not think there is any change in the spelling of the said word and similarly, the




formation of the word 'mandir' has remained unchanged. Today, the word 'mandir' is written as मंदिर or मन्दिर. In 12th century also, both the formation and shape were in vogue so far as writing of the said word 'mandir' is concerned. I do not think that there was ^{the} third shape of the word 'mandir' in 12th century.



Statement read and verified.


17.2.2003.

Statement typed in open court on our dictation. Put up tomorrow for further cross-examination.


17.2.2003.

www.vadaprativada.in

Date: 18.2.2003

O.P.W.10 (Dr. K.V.Ramesh)

Cross examination of O.P.W.10, Dr. K .V. Ramesh in continuation of his statement dated 17-2-2003 started on oath by Shri M.A.Siddiqi , Advocate :

Pronunciation of the word, "Mandir" would be the same for both the spellings. It is true that in Sanskrit, Mandir is pronounced as Mandiram but one letter, 'm' is to be added to give sound of Mandiram. In Sanskrit, Mandiram is written in the following form :

मन्दिरम् /मंदिरम्

These two forms of writing "Mandiram" are in vogue today and both connote the same ^{the meaning.} In 12th century also, the word, 'Mandir' was used in the same manner. Since 12th century, Mandiram is being used in all the four types of spellings which are as under and since 12th century, it is being spelled in the same manner.

मन्दिरम् , मन्दिरं

मंदिरम् मंदिरं

One of the meanings of the word, "Mandiram" in English is temple. It all depends upon the context in which it is being used. The word, "mandiram" may be used for a temple of justice, temple of learning and also a place of human

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dwelling but the word, “mandiram” when used in isolation will not have this connotation. Strictly speaking, a Goshala may also be termed as Mandir but in my opinion, normally, mandiram is not used for a cattle house. As per my translation, the first part of verse 24 of the estampage in question mentions about the towering abodes, intellectuals and temples at Ayodhya and the second part of verse No. 24 mentions about thousands of wells, reservoirs, alms houses, tanks within the Saket Mandalam which included Ayodhya. It is not implied by these words that towering abodes intellectuals and temples were only confined to Ayodhya.

The word, “etad” (एतद्) was also prevalent during 12th century. Etad means “this”. In Sanskrit, idam ^{इदं} (इदं) is also used for this. This form of writing “idam” was also prevalent in 12th century. There is no basic difference between etad and idam. V.S. Aptes’ Students Dictionary is one of the concise dictionaries of Sanskrit language. It is a students’ dictionary. Monier Monier Williams – English Sanskrit and Sanskrit-English Dictionaries and Vaachaspathyam are two of the good dictionaries for scholars’ use. At this juncture, attention of the witness was drawn to the meaning of the word, “idam” given in the

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Students Sanskrit English Dictionary by V.S. Apte. The witness, having gone through it, has answered that in this dictionary, the word, "often" has been used which means "not always" and therefore, my answer that words, "idam" and "etad" are basically common is correct. The literal meaning of verse 12 of the estampage in question is already given by me in my translation which is in paper No. 306 – C-1/9 at pages 9-10. The word, "serene" as given by me in my translation in line 8 is for the word, "shante". Verse 12 of the estampage in question is purely poetic imagination and is of no material consequence for the purpose for which this inscription was written. It is true that I have not said anything in my affidavit in respect of verses 2 to 18 of the inscription for the reason that my statement is only confined in respect of material importance of the inscription in question. The inscription is engraved for the main purpose of recording the construction of the Vishnu Hari temple by Meghasuta and the excavation of thousands of wells, tanks, reservoirs, etc. by Ayushya Chandra. Therefore, the verses prior to verse 19 are a preamble giving the genealogical details about the Kshatriya family. The text given in my report at pages 3 to 5 (paper No.306-C) is as per the estampage given to me.

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In Sanskrit, short letters can be used independently also. For instance, in the word, "gagana", all the letters are laghu matras, i.e. short letters.

Q. The spelling of idam given by you in the earlier statement does not find place in verse 20 of the estampage in question.

Ans. It is incorrect to say that the word, "idam" does not occur in verse 15 of the inscription. The two words - yena and idam when they are combined in Sanskrit, become Yenedam and while transliterating the verse in roman characters, to show that these are two separate words, I have written it as yen – edam. In reality, these two words are to be taken for Yena and idam. It is a matter of Sanskrit grammar. It is incorrect to say that my above interpretation is given with a biased mind. Any person knowing Sanskrit will endorse my above statement. It is incorrect to say that I have given my statement only to show that there was a temple at the site in question. It is also totally incorrect that the interpretation given by me in my report is based on

Rajshu

B. Singh

imagination. It is also totally incorrect that nothing is readable in the estampage.

Cross-examination of O.P.W.10 Dr. K.V. Ramesh on behalf of Mohd. Hashim, defendant No.5 by Shri M.A.Siddiqi, Advocate recorded and concluded.

Shri Syed Irfan Ahmad, Advocate for defendant No.26 adopted the cross-examination of O.P.W. 10 already made on behalf of defendants 4, 5 and 6.

Shri Fazle Alam, Advocate for defendants 6/1 and 6/2 in O.S.No.3 of 1989 adopted the cross-examination of O.P.W.10, already done on behalf of defendants 4,5 and 6.

Cross-examination on behalf of all the defendants concluded.

Statement read over and verified.


Feb. 18, 2003


R. Singh

P.T.O.

Statement typed in open Court on our dictation.

Witness discharged.

Rajsh

Sign in to
Feb. 18, 2003

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