
* P A R T I *
* THE AUTHOR AND THE TEXT *

CHAPTER I

LIFE AND DATE OF THE AUTHOR

(A) THE LIFE OF THE AUTHOR

Siddhala, it appears knew the importance of bibliographical information about a writer in understanding his work as Bana did in his *Harsacarita*. He has, therefore, not remained silent about himself, like Kalidāsa about whose date scholars differ by centuries or like Bhāsa, whose very authorship of his own dramas is now a matter of keen controversy. He has given a sketch, though very brief, of his person and the descent in the *Kavivamsa-nivedana* of his work.¹

His Ancestors.

He traces his descent from Silāditya's brother Kalāditya whom he praises as an incarnation of a Gana, called Kāyastha a follower of God Śiva. By describing Kalāditya as being born in the Kṣatriya caste he takes pride in his own descent as a Kṣatriya.² Silāditya, is referred to by the author as the lord of Valabhi kingdom. There were seven Silādityas in the Valabhī dynasty.³ This Silāditya

1. UK : Ucchvāsa - 1.

2. UK : Introduction.

3. (i) EI : Vol. V, PP. 69 - 70.

(ii) Hariprasād Sāstrī : *Maitraka Kalina Gujarat*, Part-I P.37

was a contemporary of Dharmapāla of the Mandhātṛ-vamśa, a king of Northern India.¹ Kalāditya, the brother of Silāditya was a warrior. Goddess Lakṣmī, herself recommended his name for the prime minister's office.² In the first chapter, a fight between Silāditya and Dharmapāla is described.³ It was a horrible fight. Silāditya was on the point of defeat. Observing the critical moment, Kalāditya himself, with the sword in his hand marched against Dharmapāla's fort. Dharmapāla was wonderstruck with his valour and the former submitted himself to his feet. It shows that Kalāditya was a Kṣatriya hero.

This Kalāditya left behind him an extensive family of Kayastha-kṣatriya caste. One of the branches of that caste was Valabha, coming from Valabhī.⁴ There was a sage Candapati descended from the family of Śiva, in that caste well-known in the country called Lāṭa, the Southern part of Gujārāṭa, the land watered by the river Narmadā. He had a son named Sollapeya. The latter had many sons. One of them was Sūra, an ornament of the whole family. He had a son named Soddhala, the first among the sons from his wife

1. UK ; P. 4.

2. प्रांसरे कलादित्यममात्यपदे निरूपयामास । UK, P. 11.

3. भूभृता धर्मपालेन सहविग्रहो दीक्षितामवाप । UK, P. 4.

4. दलभोगिनिगति इति जालभोजानकायस्यानां वंश । UK, P. 11.

Pampāvati. He was born in a noble and learned Kāyastha family in Gujarata some where near Bhrgukaccha, the modern Broach in the Gujarata State.

His Childhood and Education :

His father was a religious-minded person of scholastic attainments. The father was snatched away by the cruel hands of death, when he was a mere child, and hence his childhood lost most of its charm for him. He was brought up by his maternal uncle Gangādhara, who was a friend of Gogirāja¹, the king of Laṭa. Soddhala himself was a class-mate of prince Sinharāja. The son of king Kirtirāja. Their preceptor was one Candra. Kirtirāja was the father of king Vatsarāja, who was the patron of Soddhala. Soddhala's forefathers, for generations, held the post of Dhruva Prabhus (Dhruva-vratteḥ Prabhu) of the districts of Sikkarhāriya seventy two, Vahirihara seven hundred, Annāppalliya seven hundred and other districts, of the Laṭa country.

His Patrons :

By the change of time, he went to the court of Sthānaka, the modern Thānā, the capital city of Konkana-kingdom. He was patronised by three royal brothers

Chittarāja, Nāgarjuna and Mummunirāja, who succeeded one

1. UK : PP. 151 - 152.

another as kings of Konkana. They honoured him with friendship. He describes himself as a contemporary of these three kings, as also of Vatsarāja, the Calukya king of Lāṭa, who also honoured him by inviting him at his court.¹ The three royal brothers were Śilāhāras and they are mentioned in the chronology of Śilāhāras of North Konkana. They were twenty as far as present information goes, and ruled in the North Konkana from about A. D. 810 to A. D. 1260, a period of 450 years.² As far as present known, the family tree of the Thānā Śilāhāras was as follows.

- | | | |
|-------|-------------------------|-------------------------|
| (1) | Kapardī | |
| (2) | Pulasaṅkti | |
| (3) | Kapardī (II) | |
| (4) | Vappuvanna | |
| (5) | Jhanjhan (A. D. 916) | |
| (6) | Goggi | |
| (7) | Vajjadadeva | |
| (8) | Aparājita | |
| <hr/> | | |
| (9) | Vajjadadeva (II) | (10) Arikesari. |
| <hr/> | | |
| (11) | Chittarāja | (12) Nāgarjuna |
| | (1026 A.D.
948 Saka) | (13) Mummīrāja |
| | | (1060 A.D.
982 Saka) |

1. UK : P. 12.

2. Vide : Gazetteer of Bombay Presidency, Vol. XIII Part II, Thānā, PP. 421 - 422.

IA, Vol. V, P. 276.

- (14) Anantadeva
:
(15) Aparāditya
:
(16) Haripāladeva
:
(17) Mallikārjuna
:
(18) Aparāditya II
:
(19) Kesideva
:
(20) Someśvara

We are mostly concerned here with numbers nine to fourteen. The tenth king Arikesari, Vajjadadeva's brother and uncle of Chittarājadeva, in a copper plate grant dated 1097, is styled the lord of 1400 Konkana villages. Mention also is made of the cities of Sri Sthanaka, Puri and Hamyāman probably Sanjāna. The 11th king was Vajjadadeva's son Chittarāja. In a copper plate dated Saka 948 (A. D. 1026), he is also styled the ruler of the 1400 Konkana villages, the chief of which were Puri and Hamyāman.

Grant of Chittarājadeva¹ mentions that the donor of this grant is Chittarājadeva of the Śilāhāra of Śilāra dynasty which derives its descent from Vidyādhara Jimūtavāhana, the son of Jimūtaketu and is sometimes called simply Vidyādhara family. The Vidyādharas are a race of demi-gods frequently mentioned in Buddhistic works and appear as the attendants of Siva in certain legends, such as those treated

1. IA, Vol. V, P. 276.

in the Brhat Kathamanjari of Ksemendra and Kathasaritsagara of Somadeva.

The 12th king was Nagārjuna; the younger brother of Chittarāja. After him, came, Nagārjuna's younger brother Mummuni, who is mentioned in an inscription dated A. D. 1060 (Saka 982).¹ In this inscription, which is in the Ambarnāth temple near Kalyān, he is called Mamvānirājadeva and his ministers are named Vinta, Naganaiya, Jogalaiya, Pādhisena and Bhailaiya.

The fourteenth king of Śīlara dynasty was Anantapāla or Anantadeva, whose name occurs in two grants dated 1081 and 1094.²

Vatsarāja :

Soddhala mentions Vatsarāja as the lord poet of Gaulukya dynasty of Lāṭa deśa,³ the crest jewel of the family of Lāṭa kings and a friend of Konkana kings. A copper plate grant of king Trilocanapāla, Gaulukya of Lāṭa deśa, the son of Vatsarāja, dated Śaka 972, A. D. 1050. These plates throw considerable light on ^{the} that period of Lāṭadeśa and of Gujarata that followed the down fall of Gurjaras and

1. JBRAS , Part XII, PP. 329 - 332.

2. IA, Vol. IX, P. 33.

3. IA, Vol. XII, P. 196.

Rastrakūtas. It belongs to the Caulukya king Trilocanapāla of Latadesa, the fifth in descent from Bārappa, the contemporary and rival of Mularāja Solanki of Gujarāta and is dated Saka 972 (A. D. 1050). This Caulukya dynasty of Latadesa consists of five kings.

The first among them, was Bārappa, who having obtained the country of Lāta, verified the delight of the people. Bārappa, the viceroy of Tailap II, the western Calukya, is also referred to in most of the Prabandhas. His family line is given in the inscription of his descendants as follows :-

Bārappa
:
Goggirāja
:
Mahamandaleswara Kirtirāja (A. D. 1018)
:
Vatsarāja
:
Trilocanpāla (A. D. 1050)

"The extraordinarily valiant Mularaja" says Someśvara in the Kirtikaumudī, "killed Bārappa, the general of the ruler of Lāta, to whom retreat was unknown and took his elephants".¹ The inscription of his descendants Kirtirāja and Trilocanapāla call him Mahamandaleswara. Some time later, Bārappa's

1. Someśvara : Kirtikaumudī, II - 3.

son, Goggiraja, regained independence, and Lata continued to be ruled by his descendants for about fifty years. Goggiraja is described as the great Visnu who rescued his land when it had been seized by powerful demon-like enemies.¹

His son was the glorious Kīrtirāja, who gaining the throne of the Lāṭa deśa, by righteousness made the directions bright white with his fame. His son was Vatsarāja, who presented the God Somanātha of Pātan in Sorāṭha with a gold umbrella, resplendant with jewels. He also founded charitable institutions for the poor and helpless. His son Trilocanapāla, the donor of the grant, seems to be the last of his line, for we do not hear of any kingdom of Lāṭa-deśa subsequent to him. Solankis of Anahilwāda from Mularāja to Karṇa and his glorious son Jayasinhadeva, tried their best for comprising the Lāṭa in Gujarata and at least it was comprised and the distinction of Lāṭa from Gujarāṭa which appears in old inscriptions disappeared hence-forward.²

Soddhala refers to his friendship with Vatsarāja in the text itself.³ It was due to a travelling of Vatsarāja to Konkana. Sūrparaka, the modern Sopara was a place of

1. IA, Vol., XII, P. 196.
2. Sāstrī Durgāshanker K. : Aitihāsika-Samsodhana, P. 563.
3. UK : PP. 12. 156.

note in the Thānā district of the Konkana kingdom. While coming from Sūrpāraka, he saw a temple in the vicinity of the road. Entering the temple, he read a Prasasti (eulogy) on the wall of the temple. Wonderstruck by the composition of Udayasundarikathā and the news about Bāṇa who heard the work, Vatsaraja informed this to king Mummunirāja. The poet refers to Vatsaraja, as a lord of poets as he made his genius recognised by them. It is mentioned that while residing in great honour at the court of the royal kings of Konkana, he was, on one occasion, invited to his court by Vatsarāja, the king of Lāta. The author was fortunate enough to win admiration as well as royal patronage of Vatsarāja. Vatsarāja once taunted Soddhala that the composition of stray verses was of no merit and ^{that} the real joy was in the composition of a long poem, a garland of precious pearls.

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Soddhala mentions that he was honourably taken with himself by Vatsarāja of Lāta, and the king spent certain days with him during which he suggested to him the idea of writing a lengthy composition instead of stray verses. The present work is the result of ^{this} the suggestion of Vatsarāja according to Soddhala himself.¹

1. UK : PP. 12 - 13.

Moreover, Soddhala in the conclusion of his work notes that the eulogy written on the wall was seen by Vatsarāja, the king of Lāṭa, while he was coming back from the city Śūrpāraka.¹ This proves that the work was completed when Vatsarāja, the king of Lāṭa, was alive.

A copper plate grant of king Trilocanapāla Cālukya of Lāṭadesa dated Śaka 972, (A. D. 1050) is available. The grant mentions Vatsarāja as the son of Kīrtirāja. Vatsarāja presented Somanātha of Pāṭan with a golden umbrella resplendent with jewels. He also founded charitable institutions for the poor and helpless.² The same grant mentions Trilocanapāla the donor of the grant as the son of Vatsarāja. As the grant is by Trilocanapāla, the king of Lāṭa, we may safely conclude that Vatsarāja might not have been alive, when his son had become a king. So Soddhala must have composed his work before 1050 A. D. Moreover, from the references in Udayasundarikathā,³ we know that Soddhala lived when Mummunirāja was reigning in the Konkana region and that the work was completed in the days of that king. Soddhala mentions that Mummunirāja, the king of Konkana, sent a messenger

1. UK : P. 156.
2. IA, Vol. XII, P. 196.
3. UK : PP. 155 - 156.

named Madhurasāhāra to Soddhala to tell him that the fact that he had written a Campu, Udayasundarikāha, had reached his ears and that he was very much pleased and desired to see him. The poet subsequently saw the king with his composition and gained his favour. Soddhala also mentions¹ that he got fame in the assembly of great poets, as he was honoured by three kings of Koṅkana namely, Chittarāja, Nāgārjuna and Mummunirāja, who were brothers and came to the throne in ^{the} order as mentioned above. The date of Mummunirāja can be conclusively proved by historical evidence. There is a copper plate grant of Chittarāja, Mahāmandalesvara of Koṅkana. The date of the copper plate grant is Śaka 948 i.e. A. D. 1026. The donor of this grant is Chittarāja of Śilāhāra dynasty. As the date of the grant is 1026, we can conclude that he reigned by the time of 1026 A. D. After him comes Nāgārjuna, who was followed by Mummunirāja. As regards the date of Mummunirāja, a new Śilāhāra copper plate grant dated Śaka 1016 is available², which mentions that Chittarāja was the son of Vajjaḍadeva, ^{and} his younger brother was Nāgārjuna, who came to the throne after him. Mummunirāja was the younger brother of Nāgārjuna. He became the king after Nāgārjuna. After

1. UK : P.12.

2. IA, Vol. IX, P. 33.

Mummunirāja comes Anantadeva, who is the donor of this gift; thus Anantadeva must have lived about 1016 Śaka, i.e. 1094 A.D. Thus the date of Mummunirāja falls earlier than that of Anantadeva. This date of Mummunirāja is corroborated by the inscription in the Ambarnātha temple near Kalyāna in the Thāna District, which furnishes for him ^{the} date Śaka 982 i.e. 1060 A. D.¹ The purpose of the current record seems to be that a palace of Chittarāja was restored for Māmvāni's use.² The inscription called him Māmvānideva Mahāmandalesvara. On the score of this inscription the date of Mummunirāja is fixed ^{at} 1060 A. D. Thus the dates of Vatsarāja and Mummunirāja corroborate each other as mentioned above.

We know that the work was written before 1050 A. D. The upper limit of the work may be put at 1026 A. D., when Chittarāja was alive⁴ and whose ^{his} patronage Soddhala was fortunate to enjoy. We are not able to fix the date of the work to a greater exactitude, than this. As Soddhala was a contemporary both of Chittarāja and Mummunirāja; we can infer with certainty that he must have flourished in the eleventh century of the Christian era.

1. JBRAS , Part XII, PP. 329 - 332.

2. Gazetteer of the Bombay Presidency, Vol. I, Part II, 543.

As started above, we have fixed the date of composition of Udayasundarikathā ^{somewhere} between 1026 ^{and} 1050 A. D. To this limit an objection may be raised on the score of a reference in the Udayasundarikathā itself. Soddhala mentions¹ that Bāṇa showed his dissatisfaction about the verse composed by Tālaka in the heavenly court of Sarasvatī, where the great patrons of learning like Vikramāditya, Shriharsa, Muñja, Bhojadeva and others, as well as feudatory kings Vākpatirāja, Mā-u-rāja, Viśākhadeva and others were present. It means that Soddhala includes Bhoja in the list of kings departed to the other world; but the historical fact is that Bhoja, a patron of learning, a great poet and writer was alive at the time of Soddhala. He was the king of Malwā, and his capital was Dharā.

Let Us Examine The Date of Bhoja :

- (i) Rāmacandra Miśra gives the list of Parmār kings² along with their dates, in which he refers to Bhoja. He

1. UK : P. 150.

विक्रमादित्य श्रीहर्षमुञ्जभोजदेवादिभूपालैः
स्वामिहोऽयं वाक्यलिराजमाउराज विशारददेव -
प्रभृतिभिः राजसदलङ्कृतं कवीनां वृन्दमारुह्य... ।

2. Miśra Rāmacandra : Campūrāmāyana of Trivikramabhaṭṭa,
Introduction, PP. 4 - 7.

puts him between Samvat 1067 i.e. 1011 A. D. to Samvat 1112 i.e. 1056 A. D. He has established this date on the basis of the reports of Alberuni, Rājamrgāṅka and the copper plate grant of Jayasimha. Jayasimha was the successor of Bhoja. The date of this plate is Samvat 1112 i.e. 1056 A. D. Thus it is inferred that Bhoja might have departed to the other world before Samvat 1112 i.e. 1056 A. D. He probably reigned for forty-five years.

(ii) N. N. Ghosh observes,¹ that the Parmāras of Malwā were noted for their patronage to learning. The most famous king of the dynasty was Bhoja, popularly known as Rājā Bhoja of Dhārā which was at that time the capital of Malwā. He ruled for forty two years (A. D. 1018 - 1060).

(iii) Dharmānanda Kosāmbi² remarks, that a tremendous reservoir at Bhojapura, the greatest work of this sort was constructed by King Bhoja who died in 1055-56 A. D.

(iv) Smith remarks that Muñja's nephew, the famous Bhoja, ascended the throne of Dhārā, the capital of Malwā, about A. D. 1018 and reigned gloriously for more than forty years (A. D. 1018 - 60).

1. Ghosh N. N. : Early history of India, P. 347.

2. Kosāmbi D. D. : An introduction to the study of Indian History, P. 281.

(v) Munshi remarks,¹ that when Bhoja died in 1054, overwhelmed by his enemies, his empire fell to pieces.²

(vi) Kane states,³ "Bhoja's uncle Munja was slain by Tailapa between 994 and 997 A. D. and Munja was succeeded by his brother Sindhurāja or Sindhula ~~or~~ also styled^{as} Navasāhasānka. An inscription of Jayasimha, the successor of Bhoja, dated Samvat 1112 (1055 - 56 A. D.), settles this dispute about the date of Bhoja (vide E.I. Vol. III PP. 46-50 Mandhata plate of Jayasimha of Dhārā). It shows that Bhoja could not have been living beyond 1054 A. D."

Thus the date of Bhoja according to the above-mentioned authorities is accepted as 1018 to 1060. In spite of the difference of the dates proposed by different authorities, it may be said that Bhoja was alive at least upto 1054 A. D. Thus soddhala's reference as a king departed to the other world and the date of the life of Bhoja come into conflict. How are we to resolve this conflict?

It appears that there is no necessity of changing the limit of the time of the composition of the Udayasundarikathā

2. ~~V. Smith : Early History of India, P. 410.~~

4. Munshi K. M. : Gujarat and its literature, P. 25.

3. Kane P. V. : The History of Sanskrit poetics, P. 250.

on account of the above mentioned reference. Perhaps in the original manuscript of Soddhala's story, the name of Bhoja might not have been included along with Vikramāditya and Harṣa, but some scribe who copied the manuscript might have included the name of Bhoja, finding that the name of Munja was already there or considering that such great kings as Munja and Bhoja deserve mention along with Vikrama and Harṣa. This suggestion is corroborated by the fact that in the list of Sabhāpatis¹ which Soddhala gives in the beginning of the Udayasundarikathā, he does not mention either Munja or Bhoja, even though they were great patrons of learning.

Thus we can say that the mention of Bhoja on page 150 of the Udayasundarikathā was not by Soddhala himself; it might have been a later addition and thus the limit of the composition of the Udayasundarikathā may be accepted as 1026 to 1050 A. D.

1. UK : PP. 2 - 3.