

THE *BAJANAMA* INSCRIPTION OF JAGATASENA

Basudevral Das

Department of History, TU, TRM Campus, Birganj (Nepal) .

Abstract

The Sena dynasty was established in Nepal after its downfall in Bengal. The Senas were orthodox Hindus. The kingdom of Makawanpur was ruled by the kings of Sena dynasty. Janakpur was situated within its territory. The condition of Janaki Temple Monastery of Janakpur became pitiable and the monk called the king for the betterment of the monastery. But the state was unable to do, so the Bajanama, a kind of desistance paper, was given in 1733 AD. This paper is written to through lights on the matters of economic condition of the state, the official language which is a mixed form of Hindi, Bhojpuri and Urdu words and the writing of script Nagari.

Key words

Sena dynasty of Bengal, Makawanpur, Janaki temple Monastery, Jagatasena, Harinarayan Das.

Introduction

Regional history is an unavoidable part of national history. When talking about the history of Nepal, its regional historical contexts are very much important. Among the dynasties which ruled over the land of Nepal in different historical periods, the Sena dynasty of Makawanpur is an important one. The Senas has played an important role in history of Nepal, particularly in the history of Tarai region of mediaeval period. Makawanpur is the name of a district in Narayani Zone of Nepal. Some centuries ago, this was a kingdom ruled by the kings of Sena

dynasty (Deptt. Of Informations. 2031 V.S. : p.961). This kingdom was expanded over the vast area which comprises twentytwo districts of present-day Nepal in different periods. In Sena period, there were so many inscriptions issued in different places and in different forms. Among these, the Bajanama, a kind of desistance from the authority of a monastery was issued by the state of Makawanpur and given to the monk Harinarayan 'Das of Janaki Temple of Janakpurdham in 1733 AD.

The Senas of Makawanpur were the descendants of Sena dynasty of Bengal. The

Sena family, that ruled in Bengal after the Palas, originally belonged to Karnata in South India (Majumdar. 1943 : p.259-261). According to the Deopada Stone Inscription of Vijayasena, the Senas claim to belong to the lunar-race. In this inscription, it is said that in the lineage of the moon, were born Virasena and others who were kings of Dakshinatya (Dakshinatya Kshaunindra). In that Sena family (Senanvaya) was born Samantasena, the head-garland (Kulashirodama) of the Brahma-Kshatriya community who slaughtered the wicked robbers of the wealth of Karnatas (Karnata Lakshmi Luntakanama) (Sircar.1983 : p.114-116). The term Brahma-Kshatriya means Brahmana and Kshatriya. In ancient times the line of demarcation between Brahmanas and Kshatriyas, that is to say, between the learned and the warrior groups of castes, was not sharply defined. It was often crossed, sometimes by change of occupation, and at other times by intermarriage. Ordinarily the position of leading Brahmana at court was that of minister, but sometimes the Brahmana preferred to rule directly, and himself seized the throne. This in early times; the Shunga and Kanva royal families were Brahmanas. During the then transitional stage, while a Brahmana family was passing into the Kshatriya group of castes, it was often known by the composite designation of Brahma-Kshatriya (Smith.1981 : p.191). Samantasena seems to attempt first and occupied a small area in the north side of Rarha in Burdhan District. By the endeavours of Samantasena, his son Hemantasena became able to enjoy the real royal authority. Vallalasena was grandson of Hemantasena. In his reign, his rule was extended to some parts of Mithila. Though his capital was in Bengal, his representatives worked in the territories beyond the capital. Somewhere the prince was also deputed as representative and it is said that Lakshmanasena, son of Vallalasena, worked for a long time in Mithila as Kumaramatya in the reign of his father. This is the cause that the Lakshmana Samvat was prevailing in Mithila more than that in Bengal. During

the rule of Lakshmanasena, Muhammad ibn Bakhtyar Khilji invaded Bengal in 1202 AD. According to the Muslim source, upto 1260 AD, the descendants of Lakshmanasena ruled over Bengal (Pathak. 1990 : p.305-315).

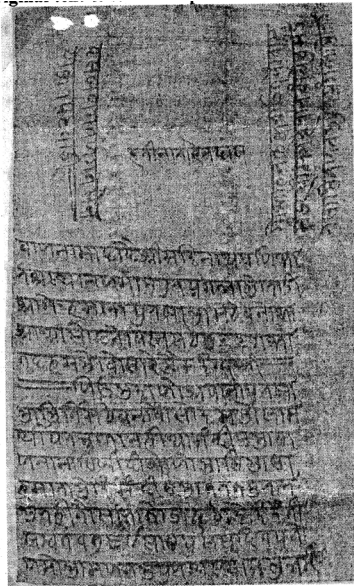
After the downfall of Sena dynasty in Bengal, the descendants of the dynasty proceeded towards different provinces on which they and their ancestors had some influences. Though, the historians differ in the opinion that the Senas ruled over Mithila, nevertheless, they show the possibilities that some minor lines of Senas had something to do particularly with the province of Mithila (Mishra. 1979 : p.48). In an evidence, the Bengal province of Mithila included the whole of the country called Morang and Birbandh is said to be the dividing line between the Karnatas of Mithila and the Senas of Bengal (Chaudhary. 1958 : p.99). Morang is at present the name of a district in Koshi Zone of Nepal. This is situated on the eastside of river Koshi and in the westside of river, there is Saptari district of Sagarmatha Zone. There are circumstantial proofs, by which we have come to know that the Senas settled first in the Saptari area of Nepal (Das. 2010 : p.36-39).

Inscription of Jagatasena

The first person of this dynasty who established the rule over the land of Nepal area was Mukundasena towards first half of the thirteenth century. From this time how many rulers were and what are their names are not said obviously in any source. The best and foremost source of the subject is Sena Vanshali (Rajvanshi.2020 V.S.). But in this book, there are the genealogies of Sena dynasty written by different authors and in different types. In a source, Mukundasena or Makandasena is considered as the Raja of Makawanpur and the ancestor of the Sena family (Hamilton.1986 : p.128). Though the seat of Makawanpur was established earlier, the clear descriptions are not available till the king Mukundasena II, the father of Lohangasena. Hemakamasena was the

descendant of Lohangasena and he became the king of Makawanpur in 1730 AD after his father Manikasena. Jagatasena was brother of Hemakamasena and so he was a prince of the state. The Senas were orthodox Hindus (Smith.1981 : p.97-98). In the Sena period, all the aspects of Hindu religion flourished. They were patrons of Shaivism and Vaishnavism . Many Shaivite and Vaishnavite monasteries in different places were established in those days. There is not any evidence available of the Senas about other religions except Hinduism (Pandey. 1988 : p.119).

The Original text of the Inscription:



Transliteration of Inscription in Devnagari Script:

हरिनारायणदास

बाजनामा दादै श्री महिनाथ पजियार स्थान जनकपुर परगन्ना कोराडी. आगे हमरा पुर्खाका मठ बनाया था सो सरदोवस्त मठ टुट गया तब हमको बुलाय के महन्थ श्री... ज्यू कहा जो अपना पुर्खाका कीर्ती मठ बनाओ सो हमको समरथ प्रभुता नहिं था मन्दिलका बाजनामा लिख दिया जो काल कला हमरा कोई मन्दिलका तरफ तकरार करिहै तो सारा तोरा भुठा होई सम्वत १७८९ साल पुश सुदि १५ रोज मकाम जनकपुर स्थान सुन्तम.

दस्तखत गनजगतसेन ठाकुरपटवारी गोवाह नन्हकु राउतओ राममण्डल ओ मडरू रान ओ बेचु मण्डल साकिन जनकपुर परगन्ना कोराडी.

English version of the Inscriptions-

(The desistance paper is given through Sri Mahinath Pajiyar, place Janakpur, Praganna Korari, Further, the settlement of the monastery failed which was made by our ancestor. Then the head-priest Harinarayan Das called us and said to maintain the glorious monastery of ancestor. But we had no capability to do, so we wrote the desistance paper. In future, if any altercations from our side occurs, that will be false. It is dated Samvat 1789 Sal Push Sudi 15 place Janakpur. Signature made by Janatasena, Thakur Patwari, Witness Nanhku Raut and Ram Mandal and MangaruRan and Bechu Mandai residents of Janakpur Praganna Korari.)

An inscription of Jagatasena is found in the possession of the Janaki Temple at Janakpurdham, Nepal, The script of inscription is Nagari. In those days, the Nagari script was prevalent in writings. This script was popular in writing the official papers and personal letters also in North Bihar area till the British period. This inscription is a Bajanama, a kind of desistance from the management of the monastery dated 1733 AD and the place mentioned of its issue is Janakpur. Jagatasena was a prince of Makawanpur and the area of Janakpur was within the territory of the kingdom of Makawanpur. Janaki Temple Monastery of Janakpurdham is an old monastery of seventeenth century established by monk Soorkishor Das. Monk Harinarayan Das was the fourth monk of the monastery (Kama and Rimal. 2065 V.S.: p.88-89). At the time of monk Harinarayan Das, the conditions of monastery became pitiable. So, the monk called the king of Makawanpur to do something for toe betterment of the monastery. It seems, at that time, the state was unable to provide necessary assistance for the maintenance and betterment of the

monastery. So, this kind of desistance paper was issued. Afterwards, in 1735 AD, Jagatasena took the position of the kingdom of Chaudandi (Regmi.1975 : p.240).

Conclusion

This inscription is Bajanama, a desistance from the authority of monastery. From the very beginning, the monastery of Janaki Temple at Janakpur was under the control of the state of Makawanpur. This was a glorious monument established by the Sena kings. In the first half of eighteenth century, the monastery as well as the state, both were in pitiable conditions. So, when the then monk of monastery Harinarayan Das called for the betterment of monastery, the state was unable to do so. Finally, it was decided to desist from the control over it. In such a condition, the Bajanama inscription was signed in the presence of witnesses and handed over to the monk. In this inscription, it was committed that in future, if any altercations from the side of the state occurs, that will be false. In this way, according to this inscription the monastery of Janaki temple of Janakpur became free from the control of the state of Makawanpur in 1733 AD.

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