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#### APPENDIX—IV

### EXPLANATION OF THE EXPRESSION “DAIVAPUTRAŚĀHIŚĀHĀNUŚĀHI”

Scholars do not agree in their views about the explanation of the expression ‘Daivaputraśāhiśāhānuśāhi’ mentioned in line 23 of Allahabad Pillar Inscription of Samudragupta. Daivaputras along with Śāhis, Śāhānuśāhis, Śakas, and Muruṇḍas, and the people of Sindhala and all (other) islands are said to have acknowledged the suzerainty of Samudragupta by rendering to him all kind of service (sevā) such as coming to the emperor personally (ātmanivedana) gifts of maidens (Kanyopāyana), presents (dāna) and application (yācanā) for charters bearing the Imperial Gupta Garuḍa seal (Garutmadaṅka) by which they would not be disturbed in the enjoyment (bhukti) and administration (śāsana) of their respective territories (svaviṣaya).<sup>1</sup>

Fleet, V.A. Smith and Allan split ‘daivaputra-śāhi-śāhānuśāhi’ into three different titles denoting three different princes,<sup>2</sup> who might have been rulers of three smaller states into which the Kuṣāṇa empire was divided, each one of them appropriating one of the titles for himself.<sup>3</sup> But Majumdar,<sup>4</sup> Bhandarkar,<sup>5</sup> Sircar<sup>6</sup> and Raychaudhuri<sup>7</sup> take ‘Daivaputra-śāhi-śāhānuśāhi’ to indicate one Kuṣāṇa ruler.

Goyal<sup>8</sup> raises the objection that there was no Kuṣāṇa ruler so powerful in the third quarter of the fourth century A.D., to whom could be attributed such a great title as ‘daivaputraśāhi-śāhānuśāhi’. He divides the whole expression into two parts ‘daivaputraśāhi’ and ‘śāhānuśāhi’ to denote two powers. According to him, the former is to be identified with the Kidāra Kuṣāṇa king and the latter with Shāhpur II, the Sasanian śāhānuśāh. His contention is that the word Devaputra has not been used as a title, its taddhita form shows that it is an adjective to the next word śāhi.