



STUDY OF AN INSCRIPTION FROM KURKUMBH TEMPLE

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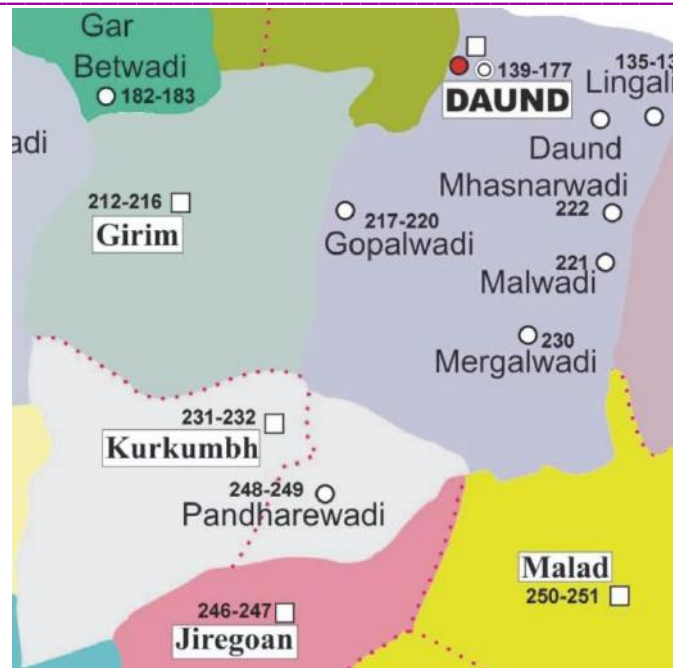
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INTRODUCTION :

Inscription play pivotal role in study of history. It helps us in identification of alphabetic letters, typographic styles, numerical digits, punctuation marks etc. Inscription were commonly incised on stone, metal, wood material like pillars, tablets, plates, pots as well as bricks, shells, coins (**Indian Epigraphy, D.C. Sircar, pp1**). Inscriptions which were intended to be seen by the public and to perpetuate a record of events, or to supply useful information, were usually placed in places of common resort, above all in temples and sacred grounds. Sometimes they were cut on convenient rock faces, sometimes upon the walls of temples or other buildings. Most frequently the slabs of stone, metal or other material upon which the inscriptions were incised were set up in convenient positions to be read, in the public places where it can be seen clearly and people intend to read it. This was the method of publication of all laws, decrees and official notices, of treaties and contracts, of honour to officials, of religious dedications and prescriptions of ritual. These are very numerous; and the custom of placing the name of the dedicator in a conspicuous place on the building was prevalent, especially in the case of dedications by emperors or officials, or by public bodies. Restoration or repair was often recorded in the same manner. Inscription also given the information about the period, script which used for writing, language, place, era, day, month, date of the particular period, historical importance, content etc, Sometimes there a genealogy is inscribed. For this particular paper I will be studying an inscription from Kurkumbh temple.

Kurkumbh ($18^{\circ}23'N$, $74^{\circ}33'E$) is a village on the Pune- Solapur road, has two temples built in honour of Phirangai Devi; the larger one is in the village and the smaller one which is on the neighbouring hill was built by Sambhaji Naik Nimbalkar Deshmukh of Phaltan in 1759 A.D. We have the inscription in sabhamandapa of smaller temple. (**Gazetteer of Bombay State District Series- Volume xx Revised Edition 1954**).



This Nimbalkar family is well known in History of Maharashtra. The Nimbalkar's are very courageous and mighty people as seen from their history, earlier they served for Adilshahi, Nijamshahi and then Maratha (**Ithihas Sangraha Varsh 8, Anka-1-2-3**). The family legend tells us that the Nimbalkar family originally belongs to the Parmar of Dhar. After Islamic invasion they lost their territory in Malwa, some of them lives at the village Nimbalkar in Maharashtra. Hence these people called as Nimbalkar. This Nimbalkar Kshatriya family had many branches (**Ithihas Sangraha Varsh 8, Anka-1-2-3, pp1-24**) (**Historical Genealogies, G.S.Sardesai, pp70-73**). According to **Historical Genealogies by G.S. Sardesai pp70-73, Ithihas Sangraha Varsh 8, Anka-1-2-3, pp1-24, Prachin Marathe Sardar pp24-34**). They are as follows:

- 1) Nimbalkar Phaltan Branch
- 2) Nimbalkar Dahigaon Branch
- 3) Nimbalkar Watharkar Branch
- 4) Nimbalkar, Raorambha, Vasti Parinda Branch
- 5) Nimbalkar, Sidhoji, Sarlashkar. Bhalwani Branch

The Genealogy of Nimbalkar old:

First historically known person of Nimbalkar family (Mul Purush) Nimbraj Parmaar (1244-1291 A.D.)

Jagdevrao (Aka Dharapatrao aka Podakhala 1291-1327 A.D.)

Nimbraj (1327-1349 A.D.)

Vanang Bhoopal (1349-1374 A.D.)

Vanangpal (1374-1400A.D.)

Vangoji (1400-1430 A.D.)

Maloji 1st (1430-1435 A.D.)

Bajisaheb (1435-1465 A.D.)

Pawarrao Naik (1465-1480 A.D.)

Baji Naik (1480-1512 A.D.)

Mudhoji Naik (1512-1527 A.D.)

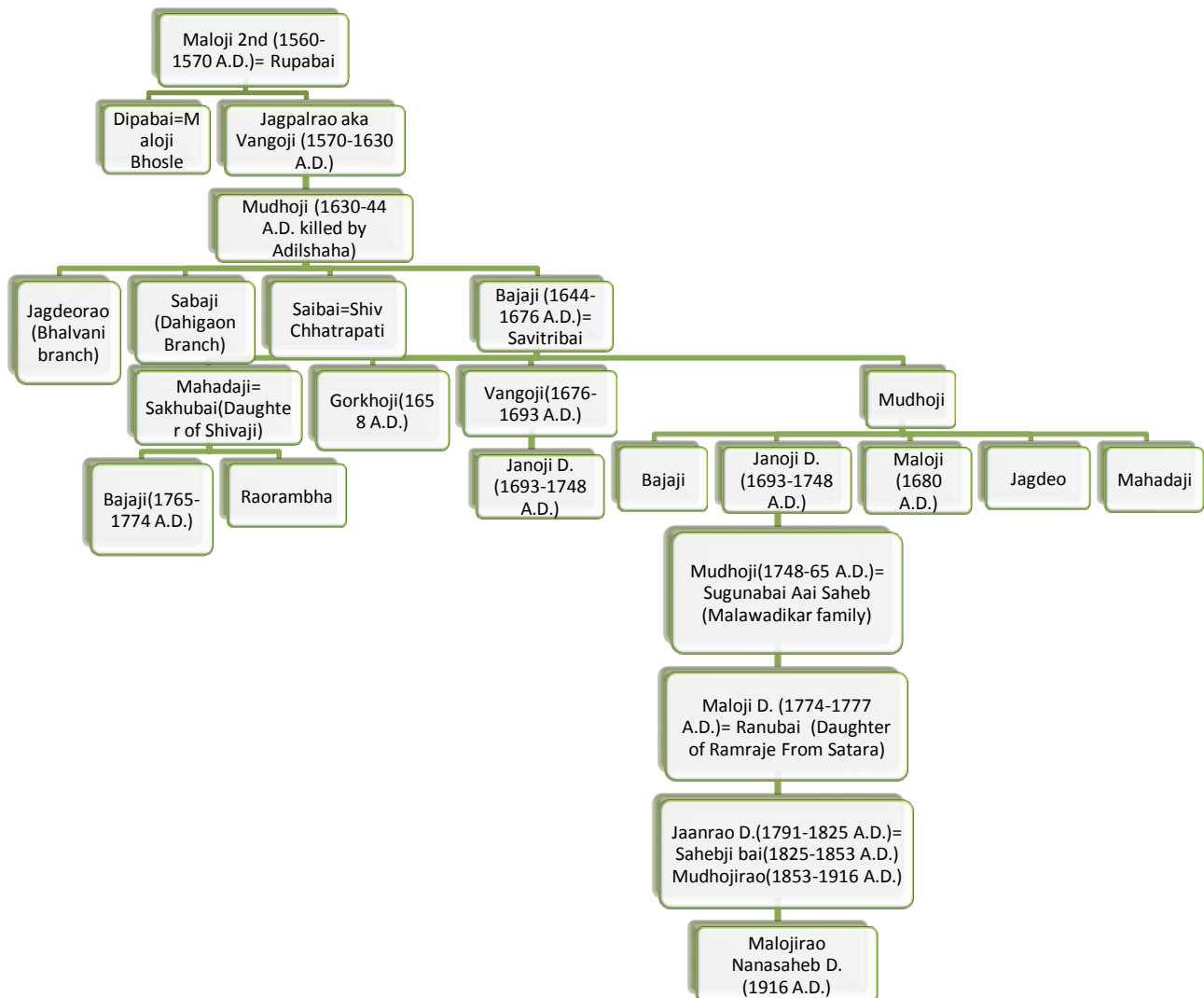
Baji Dharrao (1527-1560 A.D.)

Maloji 2nd (1560-1570 A.D.)

This Maloji II married with Rupabai and from here the new genealogy started which belongs to Phaltan.

Nimbalkar Phaltan Branch:

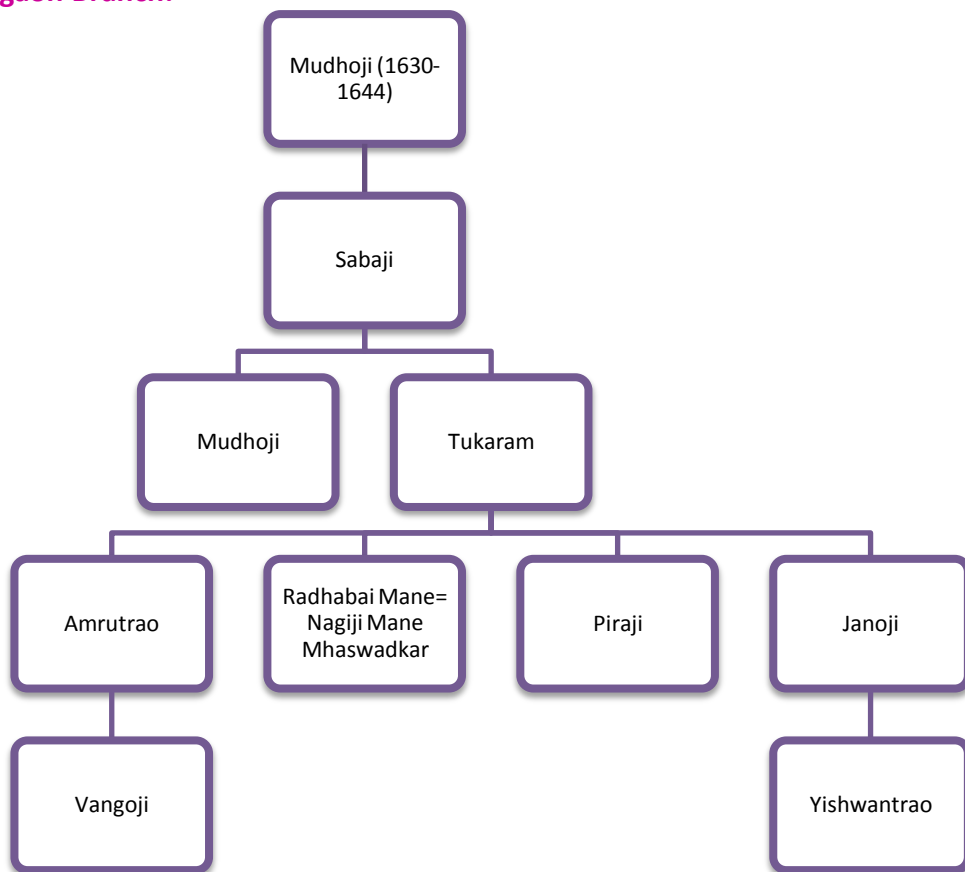
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The Bajaji Naik = Savitribai converted in to Islam at Vijapur. In 1657 A.D. after penancing again become Hindu.

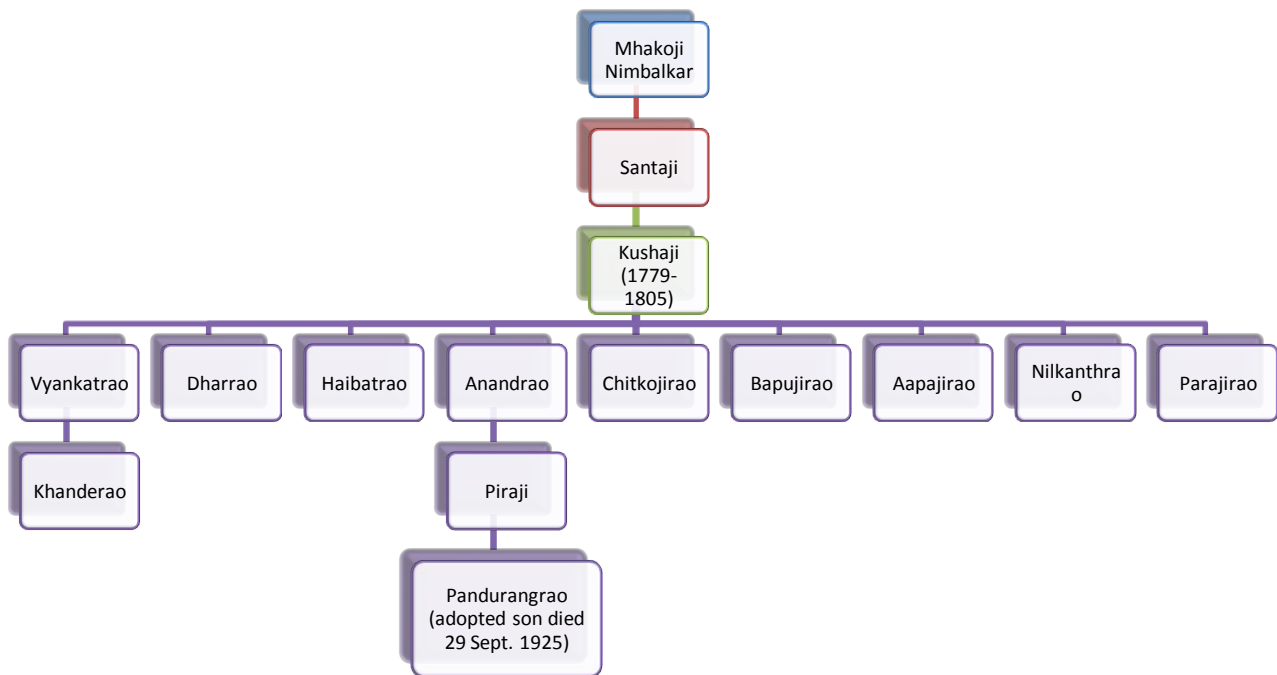
Sagunabai Nimbalkar was one of the famous royal personalities from this Nimbalkar family. She ruled more than half of the century and died on 24th Oct. 1791, her *samadhi* temple (tomb) is very famous in the vicinity of Phaltan.

Nimbalkar Dahigaon Branch:



Tukaram, Amrutrao and Radhabai are famous in the history of Nimbalkar. The Childs of Tukaram Nimbalkar nurtured by Savitribai, daughter of Chhatrapati Shivaji. According to one of the story which rivals us that Rajaram Amrutrao Nimbalkar was killed by Santaji Ghorpade, so as revenge Nagoji Mane Mhaswadkar, husband of Radhabai Mane killed Santaji Ghorpade.

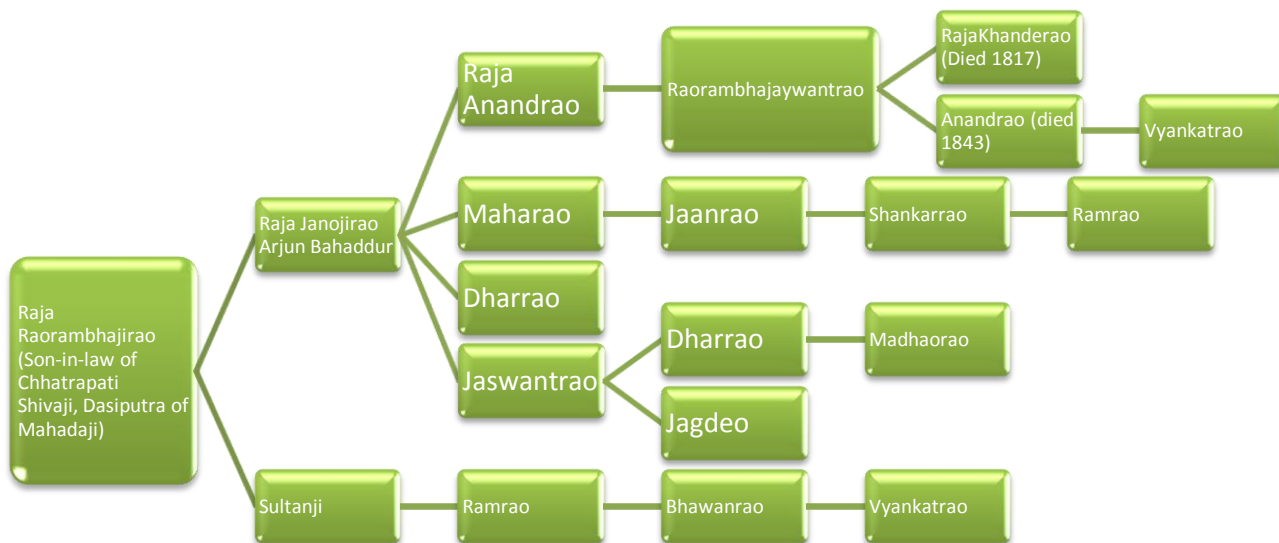
Nimbalkar Watharkar Branch:



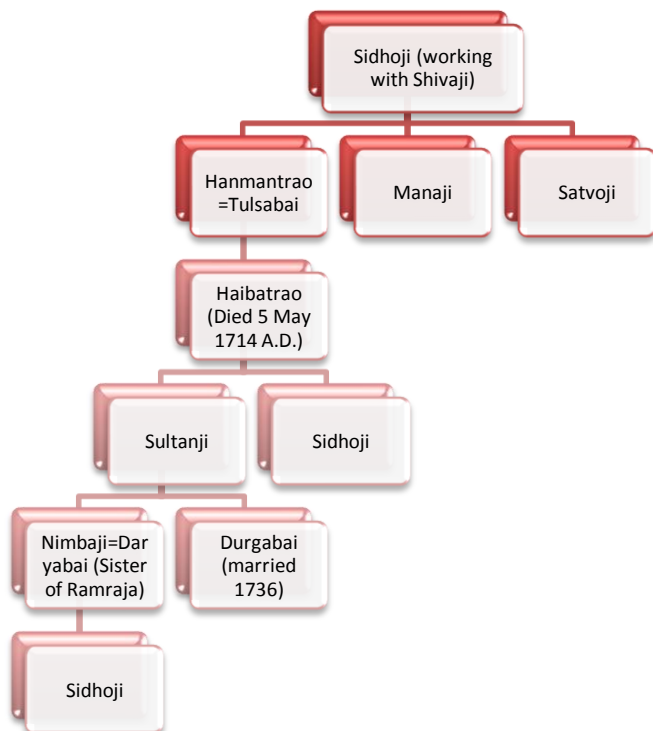
All the Nine sons of Kushaji Nimbalkar were very mighty. Kushaji built nine wadas or courtyard houses for each of them with the common business scheme, but due to some political changes in 1857 they lost all their property and assets. Pandurangrao, adopted son of Anandrao collected all historical documents and published in 1832 A.D. which mentioned the balanced amount of Nimbalkar family around 2billion 48 crore rupees. **(Watharkar Nimbalkar Gharanyacha Itihas, pp. - 124,125).**

Nimbalkar, Raorambha, Vasti Parinda Branch:

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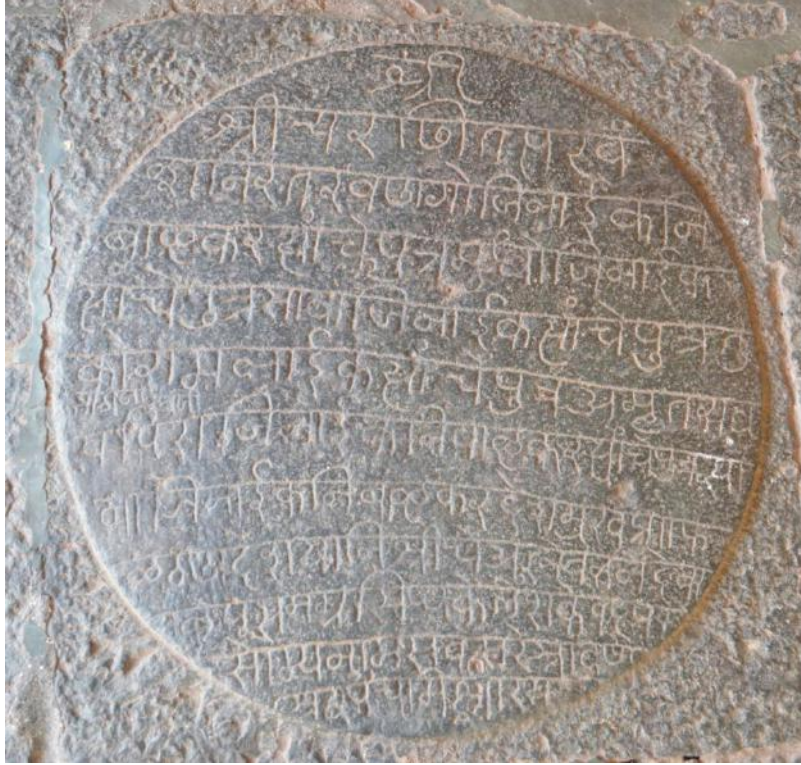
Nimbalkar, Sidhoji, Sarlashkar. Bhalwani Branch:



The genealogy mentioned in inscription of the temple is matches with the Dahigaon Branch of Nimbalkar. The inscription inscribed on the floor of sabhamandapa of the temple on the circular relief.

We also find the matrimonial relationship between the Nimbalkar family and Bhosle family. Amongst these all branches the **Dahigaon branch** is in focus for this paper as it mentioned in the inscription.

Inscription:



Reading of Inscription (Line wise):

Shri
 Shri Charni Tatpar Van
 Sha Nirantar Vangoji Naik Ni
 BalkartyanchePutraVudhojiNaik
 Tyanche Putra Samvaji NaikTyanche Putra
 Tukaram Naik Tyanche Putra Amrutrao
 Va Piraji Naik NimbalkarTyanche Putra Sam
 Baji Naik Nimbalkar Deshmukh Pha
 Lthan Desh Yani Shriche Adnye Varun Deva
 liSamagra Siddha Kele.Shake1651
 Saumyanam Samvatsare Shravan
 Shar Panchami Shriras

Meaning: The first two lines mentions dedication to the god. The third line is the beginning of the genealogy as it mentions the name of Vangoji Naik Nimbalkar, his son Vudhoji Naik, his son Samvaji Naik, his son Tukaram Naik. His son Amrutrao and Piraji Naik Nimbalkar. His son Sambaji Naik Nimbalkar Deshmukh, Phalthan region did all the work of temple as per instructions on Shaka 1651,

Saumyanam samvatsara, Panchami of Shravan month which is celebrated as the festival of snakes i.e. 'Nagapanchami'.

The Inscription is of twelve lines mentioning the genealogy and the work done by the Nimbalkar Family for temple. The inscription is in Marathi Language and easy to read. It mentions day, month and year and samvatsar i.e.

Day- Panchami

Month- Shravan

Year- Shaka 1651

and from all these information the Gregorian calendar date and year is 19 July 1729 A.D. which was a festival day of nagapanchami. **(An Indian Ephemeris A.D. 700 to A.D. 1799. By L.D.Swamikannu Pillai).**

The inscription also mentions the place of their original territory that the Nimbalkar of Dahigaon branch also belongs from Phalthan i.e. modern Phaltan in Satara district. In the 21st century Nimbalkar family still live there in Phaltan with the continuing status.

The inscription also show the impact of the 'Modi' writing on it as the placement of the words is on one single continue line because in those days it was the important script of general and official correspondence **(Social Life In Maharashtra Under The Peshwas, Sudha V. Desai, pp180)**. But here we found the gradual shift from 'Modi' to 'Devnagari script'. Some of the alphabets in the inscription are very similar to the as 'Modi' alphabets that are:

Inscription	Modi	Devnagari
	ज	ण
	श	श

The surname and epithets show their high status in the society i.e. Naik Nimbalkar Deshmukh in which Nimbalkar is their surname whereas the other two are epithets which were given to them for their courage and work. Naik is the epithet given for the work in Military and Deshmukh epithet given for the tax and revenue.

The stone type of the inscription is trapstone (like basalt, granite etc). It has remaining glossiness in its fewer of the parts. But due to weathering now it's gradually shows roughness and the alphabets also started vanishing.

CONCLUSION:

Very less information is available about this inscription. May be because not any warfare or any other things that how Nimbalkars won the war, how they work for their ruling king, how they do work for people or about the morality etc. But the information is quoted here in the inscription like genealogy of Nimbalkar and they work for the temple. But the important information is that it also mentions the day, month, samvatsara and year which is also useful in finding the day. Therefore more study has to be needed.

The place is an industrial area but still very less people known this inscription like to say that it's not very popular. The localities mention this as the order of the gods. It also needs conservation as when people come here they used to shed it by turmeric powder and other such things which get missed with the dust and fixed in the words as the sabhamandapa is open from two sides. The weathering also harms the inscription badly.

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