APPENDIX VI

A NOTE ON "DAŚAŚATA-SAKALA-DHARANĪ-TALA-NARAPATI"

In the Polamuru plates (Set I), the king Madhavavarman IV is endowed with the title dasa-śata-sakala-dharanī-tala-narapatiḥ. As this title is very unique, it has puzzled the scholars. There are two views on this subject.

Sri K.V. Lakshman Rao, the first editor of the record, emended the title into vamsa-gata-sakala-dharanī-tala-narapatiḥ and understood it in the sense "(one) who has subdued all the rulers on the surface of the earth." (JDL, XI, p. 61). Another scholar approved the above emendation but rendered it as "the lord of the entire vast kingdom of the earth that had descended to him from his ancestors". (ED, p. 546).

On the other hand, proposing no emendation, Sri M.S. Sarma interpreted the title as "the lord of all one thousand country". He identified this "one thousand country" with Vengi-1000 country (JOR, XI, p. 221 ff.). By way of supporting this interpretation our attention has been drawn to the title Vengi-sahasra-kṣam-ādhiśa of Ayyapa, a petty chief of Vengi, found in his inscription of Śaka 1159 [the Yenamalakuduru (Krishna District) inscription, SII, VI, No. 96] and to the expression Vengi-sahasra-āśhrtyakūṭa-pramukhan met with in the inscription of the Eastern Chālukya Amma II (945-70 A.D.) (i.e. the Vandram plates, EI, IX, p. 131 ff.) • And
this interpretation of Sri Sarma has got the approval of other scholars also, like Dr. Sircar etc. (SS, pp. 128 f.n., 100; APGAS, No. 8, p. 20).

But it is evident that the first theory suffers too much from the assumption that the title, as found in the record, is erroneous and requires emendation. For, the introductory and the formal portions of the record are completely free from such errors. Similarly if one follows the second interpretation, then it will be difficult to explain why the Vengi-1000 country should be called dāsaśata-sakala-dharani-tala or "ten-hundred all the earth". Again it is extremely doubtful whether there would have existed any such division of Vengi before the advent of the Eastern Chālukyas. Moreover just like Mādhavavarman IV, every other member of the Vishnukumāra family was the master of the entire Vengi country. Therefore, it would be inexplicable why Mādhavavarman IV alone, and not any one else, should be endowed with such title. Therefore, the explanation of the title must be altogether different.

In fact, the clue to the interpretation of this title seems to have been supplied by the Arthaśāstra of Kautilya and by the Kāvyamimamsā of Rājaśekhara. In the first chapter of the ninth adhikarana of the Arthaśāstra, the great political thinker of ancient India tells us that the chakravarti-kshetra, that lay between the Himalayas in the north and the ocean in the south (i.e., the Indian Ocean) measures 1000
yōjanas. The passage in question runs:

\[
\text{Dasah prithivi; tasvam Himavat-samudr-antaram-vālchīnaṁvōjanas-samaśasra-parimāpay-atiyak chakravartīkṣhetram}
\]

(\text{Artha. p. 340}).

Similarly in the 17th chapter, \text{Pāṇḍavābhaga} or "Division of the Earth", in his \text{Kāvyamāmaśa}, the poet Rājaśekhara tells us that in the \text{chakravartikṣhetra}, water and landed territory constitute 500 yōjanas each, and the \text{chakravartikṣhetra} thus comprises ten hundred yōjanas altogether. The relevant passage goes as follows:

\[
Pāṇcha śatāni isām, pāṇcha astalem-itī vībhāgāna + + + Kumārīpurat=prabhṛti Bindusarī-vadhi yōjanānāṁ daśa-śatī chakravartikṣhetram ! tām viyamānāṁ
dakravartī bhavati ! (\text{Kāvyā. p. 92}).
\]

The similarity that the expression \text{daśa-śatī} \text{chakravartikṣhetram} of the above passage bears with the title, we are here concerned with, is too striking to be missed.

Again the expression \text{sarvā prithī} in the \text{Śatapatha Brāhmaṇa} (XIII, verse 4. 13) and \text{sarva puṭhī} (Skt. \text{sarvā prithī}) in the fifth Rock edict of Aśoka at Dhauli (CII, I, p. 87, line 7), though mean literally "all the earth", are known to have been used to denote the respective \text{chakravartikṣhetras} of the emperor Bharata of the Epics and of Aśoka Maurya (see also SG, pp. 2-3). Therefore their
synonym sakala-dhara-pitāla in the title of Mādhavavarman must denote the king's chakravartikśātra. So, it is hardly needed to say that the above title of Mādhavavarman IV is based on the literary convention of ancient India and therefore it is to be rendered as "the king of all the earth (i.e. chakravartikśātra) (measuring) ten hundred (yājñā)."

Incidentally it may be pointed out that even as late as 566 A.D., i.e. the date of the Tummalagudem set II, the greatest of the Vishṇukūṇḍi kings, viz. Mādhavavarman II had been described only as the lord of the land encircled by the waters of the Beva and the seas on the east, south and west (Inscr. VIII, lines 8-9). This land is nothing but the whole of the Dakshināpatha or the Deccan, that constitutes the southern chakravartikśātra of the ancient Indian tradition. (See SG, pp. 13 ff). Now in the Polamuru set I, for the first time in the history of the Vishṇukūṇḍis as well as in the history of South India, we find a description of a king as the lord of the whole of India, i.e. from Kumārī to the Hīmālayas. This exaggerated claim of Mādhavavarman IV does distinguish him from Mādhavavarman II whose claims are comparatively moderate.

The above title of Mādhavavarman IV reminds us of a benedictory verse found in the Vāyalar inscription of the Pallava king Rājasimha II, which prays that monarch may rule what is called dvīpa-lakṣaṇa. And the passage in question read as:

...
Here too the expression द्विप्रकक्षा has puzzled scholars, who therefore doubtfully rendered it as "thousand islands" and took it to stand for the Lakshadive or the Laccadive Islands and so on (ibid., p. 152 and f.n.; KESIH, p. 116). But just as in Madhavavarman’s title the expression daasata stands for ten hundred योजनास of the chakra-vartikshattra, so also in the above verse of the Vayalar inscription, the word laksha stands for one lakh of योजनास of the द्विप्रकक्षा, i.e. the Jambudvipa. This is quite in tune with the tradition of the Puranic literature according to which the area of the Jambudvipa, or the continent in which we live, is one lakh of योजनास. A few instances that may be quoted here run as follows:

Nava-varshaṃ tu Maitreya Jambu-dvīpam-idam mayaḥ !
laksha-yojana-vistāram sankshēpa-t=kathita mayaḥ II
(Vishnu., Aśa II, Ch. 3, verse 27).

Tatra madhyā cha kṛtavaṃ Jambu-dvīpam=iti śrutam !
tal=lakshaṃ yojanānanām cha pramāpāna nigadyate II
(Yamana., Ch. 11, verse 33).

Sapta-varṣaḥi vakshāni Jambu-dvīpam tathā-vidham !
yojanasāha sahasrāṇi şatam dvīpasya vistaraḥ II
(Matsya, Ch. 113, verses 7-8).

In this context it may also be remembered that in his...
Minor Rock Edict I Aśoka refers to his empire as Jambūdvīpa (CII, I, p. 175, line 3; etc.) and that in the Buddhist literature the Mauryan emperor is called as dīpacakkavatti (Skt. dvīpacakkavartin) as opposed to padesarājas (Skt. pradāzarājas) (See Malalasekera, Dict. of Pali Proper Names, s.v. Aśoka; SG, p. 3). Now the above passage of the Vayalur inscription may also stand in a good comparison to Bāṇa's description of Harshavardhana as a ruler of all the dvīpa i.e. Jambūdvīpa (See above Ch. V, Sect. ii, n. 91).