EMBLEMS

Emblems and Crests, usually engraved on the epigraphs of the Western Chalukya kings and royal seals and banners are worth noting. The chief emblem visible in several of these records is the Bear. It is said of this emblem that the enemies of the Chalukyas were made to submit themselves at the very sight of the Varahalanchorana or Crest of the Bear. There is also the mention with records that the Varaha Seal was acquired through the favour of God Narayana or Vishnu.

The Gadval plates of Vikramaditya, for instance, has the Bear, engraved on it. The terms, 'Kundasvami. Om' may be found in the inscription.

The Togarchedu Copper plate has the Bear seal on it. The relevant line in the inscription reads, 'Hail. Victorious is the body which was that of a Bear that manifested of Vishnu.'

A copper plate grant of Pulakesi II from Kamalagram, in the Malvra taluk of Ratnagiri District, has a Bear standing at proper right.

Besides, the Symbol of a Bear, inscriptions also contain the figure of an elephant. For instance, the Balgas record of Vinayaditya (slightly blurred) has at
the top of the inscription, an elephant in the standing posture. This inscription is the earliest stone tablet having any emblem on it. This emblem which represented the Senāraka power was used by the Chālukyas after the former became the feudatories. One of the grants of Vikramaditya II has a boar in the upper compartment facing the proper right along with the figures of Sun, the Moon, two umbrellas, a double drum, a conch-shell and the head of a Spear in the centre. The words 'Sri Trībhvānasa Ankusha' is also visible. The lower compartment has a floral device in the form of a lotus, an elephant goad, a sceptre and marks of Mahāraṭhe or Paḷīketaṇa.

Another inscription of Vijayaditya at the temple of Lokeswara or Virūpakṣa contains the following emblems—in the centre, a linga and priest; on their right a figure of Sāndi or with the Sun above it and on their left a Cow and a Calf with the Moon above them.

Another record found of Vijayaditya in an open hall in the same temple is the earliest tablet with figures of Sāndi to the proper left.

One of the earliest grants of the Chālukyas has the emblems of the Western and the Eastern dynasties. After tracing the ancestral history and making reference to their protection and owing prosperity to the Seven Mothers, Kartikeya etc., the record exhibits the Boar and the
banner of the feather of peacock's tail and the banner of the spear and the throne and the garland in the form of a sea monster and the golden sceptre and the signs of the river Ganga and Yamuna and other emblems, a sceptre and the marks of Nakaratorana and paliketana.25.

Among the other insignias of royalty may be mentioned the White Umbrella, the Conch-shell, the Pancamahasabda, Double drum, Pumcha, Spear, Throne, Nakaratorana and Golden Sceptre.

**THE BANNER OR THE FLAG**

Palidhvaja was the flag of the Chalukyas of Badami.26. The Palidhvaja was a particular arrangement of flags in rows (Pali meaning a row) and was adopted by the Chalukya kings from the time of Vijayaditya Satyasraya. According to one of his inscriptions, it was acquired by his father, Vinayaditya, after crushing the lord of the region of the north, and acquired besides the Palidhvaja, the insignia of the signs of the rivers Ganga and the Yamuna.

It may be apt here to cite the observation made by Dr.T.V.Mahalingam who says, "according to the Adipurana of Jinasamacharya, the preceptor of the Rastrakuta King Amoghavarsha I (814-70 A.D.) which gives an explanation of the term Palidhvaja, it should not mean any particular kind of flag but denoted a peculiar arrangement in rows
of 10 kings of flags such as those of garlands, clothes, peacocks, lotuses, geese, eagles, lions, bulls, elephants and wheels. In each direction a hundred and eight flags of each kind or in other words, a thousand and eighty flags in all were ranged in lines. Thus the total number of flags in the four directions was 4,320.27

Dr. Fleet suggests that the Pālīdhvaja was the banner of the sword-edge. But it is not a convincing one.

Right to use of Pālīdhvaja indicated supreme authority.

**PANCAMAHASĀDAS**

A paramount power was entitled to the honour signified by 'Pancamahāsādās'. The five great musical instruments spoken of in Vivekachintamani are fringa, trenaça, smaka, shēri, and Jayaghanta.

A description of use of Panchamahāsādās28 as given by K.B. Pathak, though relating to a slightly later period, is worth quoting: Says, he "While the dancing girls of the harem rising behind came waving shauris on both sides; while white umbrellas, the Falinikētana banner and the banners bearing the figures of a Moon, a Sun, a lion, a tiger, an alligator and a fish and other signs of royalty were flowing before; while the five great musical
instruments and the auspicious drums were being sounded, and while the heralds, bards and beggars and poor and helpless people were being presented with gifts to their satisfaction, Vidyachora proceeded to the Chaityalaya adorned with a thousand summits alighted from the state elephant, went thrice around the basadi, bowed to the God......and spoke thus.......