CHAPTER- II
CHAPTER 2

Study of Sanskrit Inscriptions

Second Chapter focuses on the nature of Sanskrit Inscriptions in general and the status of Inscriptions in comparison with other literature, types of Inscriptions, their subject matter, and purpose of engraving the Inscriptions.

The study of Inscriptions started about the end of the 18th century A.D. The Inscriptions are defined as notifications of official documents which recite facts with or without dates and intended to be lasting records of the matter to which they refer. They are usually engraved on stones, columns, slabs, rocks, walls, caves, temples, caskets, metal plates, and so on. The Inscriptions in general make statements of facts (e.g. Allahabad Inscription of Samudragupta). Sometimes, it propagates religious teachings (e.g. Asokan Inscription) or refers to secular donations (e.g. Madhubana Plates of Harsha or the Vakataka grants). Thus, we see that the metal plates were used for issuing land grants and the royal orders, which were meant for public information, were engraved on rocks, pillars, etc. Diplomatic Inscriptions is the study of deeds, charters, or grants.

NATURE AND STATUS OF SANSKRIT INSCRIPTIONS

The epigraphs engraved on pillar temple walls, copperplate grants, and other objects are of great importance as source materials for bearing out the
historical and cultural aspects of early history of South India. The charters of the South Indian kings were engraved on many sheets of copper. South India can claim to be the place, where the biggest and heaviest copperplate grants ever-discovered in India. The Karanadai plates written on 55 plates and weighing about 230 pounds of Rajendra-I contain a list of 1073 donees gives the social history of the country. The Inscriptions mentioning coins and the activities of the various types. Merchants guilds throw light on economic life Epigraphic records dealing with gifts in favour of temples give information on religions life.

♦ The Nature of Sanskrit Inscriptions in General

The palaeographical Inscriptions were recorded in Sanskrit, Pāli, and Prākrit languages. Their script was Brāhmī, Kharosthī, or Nagarī. Brāhmī was the most ancient and it contained an alphabetical system. Brāhmī and Kharosthī are alternatively traced to Drēvidian, Sumerian and Egyptian sources. However, it has been accepted that Brāhmī is of purely Indian origin, whereas the Kharosthī is of foreign origin. The Brāhmī script is found in the pre-Gupta records.

However, the Aśokan form of letters was different from the Gupta period. Usually, two classes of Brāhmī are found the North Indian and the South Indian. It has the earliest records in foreign language discovered in India are written in Aramaic belonging to the third c. B.C. They are found in the northwestern region. The coins of the Indo-Greeks and other foreign rulers of northwestern bear on the coins. A bilingual Greek and Aramaic Inscription of the Mauryan King Aśoka (272-232 B.C.) has been discovered in Afghanistan recently.

♦ Language
The arrangement of the subject matter is maintained from the period of the Pandya and Chola charters. The details of the grant were not given in the Sanskrit section because it needed the translation of the expressions in the local language especially in Tamil. Among the early Sanskrit Inscriptions, the Tilagunda Pillar Inscription of the time of Santivarman (45-70 A.D.) is a glorious examples of high poetic Sanskrit in epigraphy. In the set of copperplates, describing the genealogy of Pulukesin-II, by the author of the Inscription Ravikirti, two portions are found one in Sanskrit and the other in Tamil.

The earliest Inscriptions in lower Deccan region were all in Prakrit. Most of these Prakrit Inscriptions were short statements recording the name of the donor and the purpose of the gift. The influence of Sanskrit is noticeable. The Karle Inscription of Vasisthiputra Pulmavi is a good example. The Nasik Inscription, which is engraved on the left wall of the court in cave no. 10, is a mixture of Sanskrit and Prakrit. The simultaneous use of Sanskrit and Prakrit is also evident from the Inscriptions of Iksvaku Kings, who introduced epithets describing their Vedic affiliations. The donors of the gifts had Buddhist learning and preferred to use of Prakrit to Sanskrit. Even after the introduction of Sanskrit, Prakrit was used in the Ikshwaku Inscriptions.

Sanskrit was used at the beginning, introducing the kings and the details of the grants made by him. The imprecatory portion is in Sanskrit while the record containing the list of donees and their shares is in Prakrit. The use of Prakrit had been prevalent also in the Western parts of South India during the period of rise of the early Kadambas in the beginning of the 4th c. A.D. The only Prakrit Inscription of Kadamba Mayurasarman is from Chandravali in Karnataka. It recorded the excavation of a tank by Kadamba
Mayursarman who had subdued the Trikutaka, Abhira, Pallava, Śaka, Sundraka etc. However, this is the only Prakrit Inscription of the Kadambas. Thus, it is seen that the use of Prakrit continued right upto 4th century A.D.

- **Lipi**: *Script*

The word *Lipi* is used for script and it is as old as 800 B.C. The Greeks were called *Yāvanas* and their script *Yāvanī* is mentioned by Vararuchi (*Katyāyana*). The Aśokan Inscriptions are in Brāhmī and Kharosthī scripts. Brāhmī was the most ancient and it is an alphabetical system. Brāhmī and Kharosthī are alternatively traced to Drāvidian, Sumerian and Egyptian sources.

The “Southern alphabets” are the scripts, which developed out of the characters of the Sudhra period. They have been generally used since about A.D. 350 in the territories south of the Vindhya and most of which still survive in the modern alphabets of the Dravidian districts. The ancient Sanskrit Inscriptions of the Pallava dynasties contained the letters, which later developed into the Grantha alphabet of the eastern court of Madras, south of Pulikat (North and South Arcot, Salem, Trichinopoly, Madura and Tirunalveli) and survives in the modern Granth and its varieties, the Malyalam and the Tulu. The Inscriptions of the western coast and the extreme south of the Peninsula were the forerunners of the cursive variety of the Tamil Alphabet, found in Vetteluttu. The Tamil alphabet of some of the districts of the western of Madras (Malabar) probably derived from a northern script imported in the 4th or 5th and 6th centuries.

**Definition and Varieties of the Southern Alphabets**

With the term “Southern Alphabets” the scripts which developed out of the characters of the Andhra period, have been generally used since about 350 A.D. in the territories south of the Vindhya, and most of which still survive
in the modern alphabets of the Dravidian districts. Their most important common characteristics are:

a) The retention of the ancient forms, open at the top of gha, pa, pha, sa, and sa, of the old ma, and of the tripartite ya which is looped only occasionally, especially in the Grantha.

b) The retention of the long stroke on the right of law applied was, which however, is mostly bent towards the left.

c) The da with the round back.

d) The curves, originally open at the top, at the ends of the long verticals of a, ā, ka, ṇa, and ra, as well as of the subscript ra, and of medial u, and ū.

e) The Nishškunthya is a type of composition denotes the absence of the gutturals a, ka-vargas, ha, and Visarga.

f) The type of composition is called Nis-talavya with omitting the alphabet palatal cha-vargas, ya, and sa.

g) The type of composition is without using the cerebral ri, and ta-vargas.

h) The type of composition is called Nir-dantya means the absence of the dental ta-vargas, la, and sa.

i) The type of example for Niroshthya shows the absence of the labials e.g. u, pa-vargas, and Upadhmaniya e.g. the half Visarga before the letter Patañjali.

However, in linguistic terms it has been discovered that a particular family of poets of three generations has contributed towards keeping up the standard. They are Tarnikanti Mayurabhatto-padhyaya, Isvara-suri, and Bhinava Mayura. Their Inscriptions generally followed the pattern of describing the dynasty in a short form; Aranikanti set the standard in the Inscriptions from Bothpur dated Śaka 1194. This Inscription exhibits the poet’s great learning and skill in versification. In the Punaruk-tavad-abhasa,
the Sabdas or words appear to be repetition but are not really so. In Kriyapadabhramka verse, every word seems to be a verb making all attempts to separate the meaning extremely difficult. Besides, in the Avyaya-abhasa, the words appear to be all Avyayas or indeclinable but are not really so. In Apasabda-abhasa, the ungrammatical forms are superficially used.

◆ The Status of Inscriptions

The Status of Inscriptions in Comparison with other Literature: The Inscriptions are the only source that supply the earliest literary writings of most regional languages like Tamil, Telugu and Kanerese. The earliest Tamil works are lost in a dark period of literary history. The discovery of Brahmi Inscriptions from the numerous causes of the Tamil districts has proved that the earliest written records in Tamil can be traced back to the Third B.C. Complete works in lithic records are illustrated by the Inscription on the pillars of a Surya temple at Kanchipuram. It contains the Suryasataka of Mauryan in early Chola Grantha characters of 10th century A.D. One of the pillars has survived to explain the popularity of the work within three centuries of its composition. In the collection of different manuscripts and the use of the earliest copies for determining correct readings, this information is very useful.
The Brahmi Inscription points to the earliest literary works in Tamil. Valuable literature like Aryatamanjari has been engraved on stone and made imperishable. Literary works in Telugu date from about 10th, 11th centuries A.D. The beginnings of Talugu poetry flourished in the early Estern Chalukyan Inscriptions.

The Inscriptions are the only source of the earliest literary writings of the most ancient regional languages like Tamil, Telugu, and Kanerese. Although the earliest Tamil works are lost the discovery of Rashmi
Inscriptions from the numerous caves of the Tamil districts, the earliest written records in Tamil can be traced to the 3rd century B.C.

The beginnings of Telugu poetry flourished in the early Eastern Chalukya Inscriptions. The real meritorious compositions in Sanskrit epigraphy are available in Andhra Pradesh and Karnataka. However, it was found that the accent, intonation etc. could not be effectively explained in Sanskrit. The Sanskrit compositions were more prestigious in nature while in Tamil it had a linguistic purpose. The copperplate charters of the Vijayanagara dynasty discovered in Tamil Nadu do not have the Tamil text at all. The entire contents of the Tamil portions are given in Sanskrit verse forms. During the Kākatīya period, in the Inscription composed by Achitendravara, the beginning is in Telugu prose followed by a long poetic composition in Sanskrit, resembling the classical Kāvyā Style. The Inscriptions of Narclokovara and other Inscriptions have the preface and the conclusion in Sanskrit. In the Eastern Chalukya grants containing the Puranic genealogy, the details of the grant are given very meagrely in the Sanskrit portion but they are given elaborately in the Tamil portion. The Inscriptions also mentions the functions of assemblies, the qualification of members etc. The important functions such as collection and permission of taxes, management of charities, recovering deposits etc. are mentioned. The Inscription contains work on music; for example, the Kudumiyamalai contains a unique seventh century work on music. The important Inscriptions are:- Tirumalai Rock Inscription and the Tiravalangadu Plates which give us important information about the military achievements of the Tamilnadu force along the east coast as far as Bangladesh in the east. There are other South Indian Inscriptions recorded such things as the death of a villager fighting against cattle-lifters, the self-immolation of a widow, the head offering of a devotee,
the transactions of the village assemblies such as repairs of irrigation tanks etc.

Aihole Stone Inscription of Pulakeśin-II, of the Chālukyas of Bādāmi Period begins with Jayasimhavallabha founder of the house and his son Rangaraja. Rangaraja’s son, Pulakeśin-I made Vatapi (Badami) his capital, performed Aśvamedha Sacrifice, and established his power. His son Kirtivarman-I defeated the neighbouring kings such as the Nalas, Mauryas, and Kadambas. His brother Mangaleśa’s attempt to appoint his son resulted in a civil war between himself and his nephew Pulakeśin-II. Finally, Pulakeśin-II succeeded in gaining the throne. Vanavasi and some other neighbouring rulers such as the Gangas and Alupas. In the West, the Mauryas were defeated and their capital Puri was besieged. In the north, the Latas, Malavas, and Gurjaras were defeated. Pulakeśin-II defeated the North Indian Emperor, Harsha and became the Lord of the three Maharashtras’ great kingdoms. Afterwards, he marched towards the east and captured Kośala and Kalinga. Next he crossed the Kaveri and made friends with the Cholas, Pandyas, and Keralas. All these information about the Chalukya Empire obtained from the Aihole Stone Inscription of Pulakeśin-II, of the Chālukyas of Bādāmi Period.

Most of the Inscriptions are important from one point or the other. The great importance should be attached to the Aihole Stone Inscription of Pulakeśin-II, of the Chālukyas of Bādāmi Period. It offers valuable information regarding the early history of the Chalukyas of Bādāmi until the year 634 A.D. as well as the dates of the poets Kālidāsa and Bhāravi. It gives great merit to the poet named Ravikirti who composed the record.

To the history of Sanskrit literature, the concluding stanza of the Aihole Stone Inscription of Pulakeśin-II, of the Chālukyas of Bādāmi Period is very
important. It mentions that Ravikirti the author of the record by his poetic skill has attained to the fame of Kālidāsa and Bharavi. The Inscription shows that both Kālidāsa and Bharavi were regarded in South India as the foremost of Sanskrit poets by the time it was composed. The records of Rajendra Chola give more details such as that he captured Sakkarakotta even though whose warriors were brave. Then he destroyed Madura-mandala three times. He conquered Indraratha of the ancient lunar race. Vangaladesa is described, as there the rainwater never stopped. In Kosaladesa, the Brahmans assembled. Takkanaladam (Dakshina’s Radha) fame reached in all directions. Uttiraladam (Uttara-radha) has an expansive Ocean, which produces pearl. Its water bears fragrant flowers, which dash against the tirtha-I (bathing places). The achievements of Rajindra's naval forces which are described in the references. The king had many ships. With the help of his elephants and his glorious army, he collected heap of treasures. There was a Vidyadhara-torana at the ‘War gate’ of his extensive city. The ‘Wicket-gate’ was adorned with large jewels Mayirudinga was surrounded by the deep seas by a moat Mapappala had deep water and used as defence. The high walls of Mevilimbanga also used as defence. Vilappanduru and Talaittkkola were great scientists of that time. Madamalinga’s name is mentioned as a great warrior. Manakkavaram knew for his extensive flour-gardens.

The Inscriptions, which are found at Uttiramur, a village in the Chinglepet District of Tamilnadu gives us very interesting information. According to appointment of committees by the assembly of the village elders, a large irrigation tank called Vairamegha-tataka of the Pallava and Chola times is recorded in the epigraphic records. In 919 A.D. the assembly adopted a resolution in the presence of a royal official deputed by the king’s order in
order to fix the method of appointment to its committees. The selection of the officials was made by drawing lots. Two years later, to get the wards directly represented on the committees without reference to the streets and the wards made specific regulations for the nominations. This revision was also carried out in the presence of a royal official and was recorded in the form of a resolution of the assembly. Another committee of eight persons were chosen by lot out of tax paying residents of particular quarters of the village and earned a reputation in assaying gold. This committee has been created for assisting the Gold committee of the assembly.

The shareholders of land situated in the village were the only persons included as the members of the Sabha. Persons having high qualifications by virtue of their property, character and learning were allowed to take part in the proceedings of the assembly and in its executive functions. They mostly belonged to the Brāhman community. The assemblies were allowed to enjoy their autonomy in regard to local administration.

➤ **TYPES OF INSCRIPTIONS**

The Palaeography encompass different types of Inscriptions. There are different types of South Indian Inscriptions such as the Naga Stone from Banavasti, Hero Stone from Devagiri. Other stones are Head-offering stone from Mallam and Earthern relic pot from Ponduru.

♦ **Edicts (Ajñapatram)**

Thus, There are edicts (Ajñapatram), which are of political importance, and dharma-śāsana: edict relating to pious activity.
Edict Mentioned in the Pākhāl Stone-pillar Inscription of the time of Gaṇapati, of the Kākatiyas Period

Lines 223-229, Stanza 41, Šārdūlavikrīḍita, Fourth Side.

...The said Jagadāla-mummadi, subordinate of the Kākatiya king, made the grant of a temple and five nivartanas of land, together with a tank, in favour of the god Rāmanātha.

An endorsement in Telugu in lines 231-235, means: “To Kavichakravartin, who spoke (composed) this edict, the estate given by Mummaḍiyāṅgāru is 5 maṛṭulu (nivartanas of land).”

♦ Writ (Śasānam)

Another type of Inscription is the writ or Śasānam. Stone Inscription at Trikūṭēśvara Temple mentioned Śasana-paddhati; the Pākhāl Stone-pillar and Gadag Stone Inscription of Viraballāla-II, of the Hoysala Yādavas Period also mentioned śasana, Grant.

śasana : Grant Mentioned in the Pākhāl Stone-pillar Inscription of the time of Gaṇapati, of the Kākatiyas Period

Lines 17-19, Stanza 4, Anuṣṭubh (Śloka).

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6 D. C. Sircar, Edited, Select Inscriptions, bearing on Indian History and Civilisation (From the Sixth to the Eighteenth Century A.D.), Volume II, Book III, pp 571-572 (No 14). See also L.D. Barnett, Hyderabad Archaeological Series, No. 4, pp 2 ff., cf. Kākatiyasamchika, App., pp. 50 ff.
7 Śiva
9 Ibid., pp. 561.
śāsana: Grant Mentioned in the Gadag Stone Inscription of Vīraballāla-II, of the Hoysala Yādavas Period

Line 56, Stanza 58, Āryā.

Inscriptions on Copper are usually denoted by the terms śāsana, and tāmra-śāsana, and those on Stone, by the term praśāsti, an exceptional instance in which the term praśāsti is used to denote a Copperplate Charter.

♦ Grants (Pattika or Tamrapattika)

The Copperplates are mentioned as ‘Grants’ (Pattika or Tamrapattika) for example, the Stone-pillar that is mentioned as ‘pillar bearing grant’.

śāsana-stambha: Pillar Bearing Grant Mentioned in the Mōtpallī Stone-pillar Inscription of Gaṇapati, of the Kākatiyas Period

Lines 171-173, Stanza 29, Upagīti.

sarva-namasya-śāsana: rent-free grant Mentioned in the Gadag Stone Inscription of Bhillana-V, of the Sevuna Yādavas Period

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11 Read paddhati
12 Read ... bhaumena
...while encamped at Herūrā made at the request of his minister Jaitasimha a sarva-namasya\textsuperscript{15} grant of the village of Hiriya\textsuperscript{16}-Handigola\textsuperscript{17} in Beluvola-300...

**sarva-namasya-śāsana**: Rent-free Grant Mentioned in the Nilgunda Copperplate Inscription of Vikramāditya-VI, of the Chālukyas of Mānyakhēṭṭa and Kalyāṇa Period\textsuperscript{18}

Lines 68-69, Stanzas -, Prose, Third Plate.

...The grant was made with the exemption of śūlka, kara and Vādhā\textsuperscript{19}, with all dues and nidhi and nikshepa and tri-bhog-ābhyaṣṭara-siddhi and making it a sarva-namasya śāsana. The hamlet called Ādityapallika was granted to the god Bhūmesvara worshipped in the locality.\textsuperscript{20}

*Religious and Didactical Value (Dhammalipi)*

The other types of Inscriptions are those of religious and didactical value - *Dhammalipi* is an example.

*Proclamation of Administrative Purpose*

Another type is the proclamation of administrative purpose (*Prajñapanam*).

*Dedicatory and Panegyric*

The Mandasore Inscription of silk weavers contains the Dedicatory type of Inscriptions while the Allahabad Pillar Inscription contains examples of

\textsuperscript{15} rent-free
\textsuperscript{16} big
\textsuperscript{17} place
\textsuperscript{19} vishti
Panegyric type of Inscription, and Velūrpalaiyam Copperplate Inscription of Nandivarman-III, of the Pallavas Period is the Dedicatory type of Inscription. The Ghaṭikas were solely dedicated to the discrimination of knowledge in the different branches of studies.

Dedicated Mentioned in the Velūrpalaiyam Copperplate Inscription of Nandivarman-III, of the Pallavas Period

Lines 19-21, Stanza 13, Upajāti (Indravajra+Upendravajrā), Second Plate : Second Side.

Mekiritis, Exploits, and Praśāstis

The Mekiritis, Exploits, Praśāstis are a type of Inscription. Praśāstis is the Sanskrit word for Meykirtis in Tamil. Some of the Inscriptions are in Prākrit as well.

However, the exploits in the Tamil Inscription of the Cholas and the Pándyas differed with different kings, according to their victories.

Donative

Another type of Inscription is the Donative, which are found in cave Inscriptions, copperplates etc.

Commemorative

\[\text{Idem}, \text{ pp} 615 (\text{No. 3}) \text{ See also H. Krishna Sastri, S. Ind. Ins., II, Part V, pp. 507 ff.}\]
\[\text{Read } \text{tvadhā...}\]
\[\text{Read } \text{kulpah...}\]
The **commemorative** type of Inscription is found in the Rumindei Inscription of Asoka.

♦ **Charter**

A different type of Inscription is the **charter**, for example, the *abhaya-śāsana*: Charter of Security.

*abhaya-śāsana*: Charter of Security Mentioned in the Moṭupalli Stone-pillar Inscription of Gaṇapati, of the Kākatiyas Period \(^{24}\)

Lines 135-140, Stanzas -, Prose, North Face.

It is an *abhaya-śāsana*, ‘an edict [assuring] freedom from fear’, to foreigners who traded by sea and whose vessels might be wrecked on the coasts of the king’s territories.

➢ **SUBJECT MATTER OF INSCRIPTIONS**

Inscriptions on rocks, pillars etc. were engravings of royal orders, which were meant for public information. The Inscriptions generally begin with *Siddham*, *Drastam*, or *Svasti*, which followed by Invocations (*Abhimantranam*) and Salutations (*Abhivandanam*) to different deities such as Viṣṇu, Surya, Śiva, Buddha, or Tirthankara. Then there are praises recorded of the person who is responsible for his deeds as an incentive for future good deeds accomplished by verses as :-

...bahubhirvvasudhā dattā rājabhīhīh sagarādibhīh / ...,”

or such quotation as :-

...bhumīdanasamam dānam na bhutam na bhāvisyati.

Lastly, it mentions the imprecations by calling down evil upon persons who try to undo the good that is done with the addition of such verses as :

\[ ...sva-dattām para-dattām vā yo hareta vasundharām / ... . \]

**Auspicious Verses or Words**

The Indian practice of uttering auspicious words before starting any literary scientific or philosophical work is evident in all the written documents. The Auspicious Verses or Words (Mangala Śloka or Mangalavachana) are usually of three kinds :

a) Āśiḥ, Blessing or Benediction,

b) Namaskriyā, Salutation to the Deity, and

c) Vastunirddesa, Suggestion of Mangala while beginning the topic.

- **Āśiḥ (Blessing or Benediction)**

The Pallava Prākrit charters as well as the Vākātakas used Dristam, an auspicious word. In the early Western Ganga plates discovered from Kalinga, the auspicious word Svasti is used in the marginal space in one of the central lines of the first plates. This has also been found in some of the early charters of the Pallava. The Inscriptions of early Kadamba, Nala, and Gupta used in word Sidham.

- **Namaskriyā (Salutation to the Deity)**

One of the widely used Auspicious Verses or Words (Mangala Śloka or Mangalavachana) is the salutation to Viṣṇu. The salutation is usually short and in prose. The salutations to the deity Viṣṇu are addressed to Narasimha, Trivikrama, Vasudeva, Kṛṣṇa, Mukunda, Padmanabha, and so on. The Viṣṇu as the deity Adivaraha, rescuing Prithvi, who is praised, is a popular beginning of all Inscriptions of later Chāluksya Vijayanagar Kings.
The Salutation to the Deity (Namaskriya) to Ganaapatii is found in some Inscriptions, mainly of the Reddis and Vijayanagar monarchs. Inscriptions praising Brahma and Saraswati have also been unearthed. All Jain Inscriptions begin with Salutations to Jainas. Some Charters mention Manjughosa, Vasudhara, Manjusri, and other Buddhist deities.

- Suggestion of Mangala while Beginning the Topic

Vastunirddesa: The third kind of Auspicious Verses or Words (Mangala Sloka or Mangalavachana) is the Vastunirddesa i.e. suggestion of Mangala while beginning the topic. Asoka’s Inscriptions are examples of Vastunirddesa type of Mangala. It begins with the auspicious word Deva or God.

Some Inscriptions end with a particular word that might carry the suggestion of Mangala at the end e.g. the word Siddham.

✦ Symbol

Pratipad: Symbol Mentioned in the Patañ (Nesarakā) Copperplate Inscription of Govinda-III, of the Rāshtrakūta Period

Lines 35-36, Stanza 22, Anuśṭubh (Śloka), Second Plate: First Side.

अंध्र - चालकु - मौर्येन्यो वराह गूजरकवरतः ||
फल्क प्रातिपद् धार्य वृषभ पत्तेववरतः ||

Nāmakā: Name Used as Symbol Mentioned in the Patañ (Nesarakā) Copperplate Inscription of Govinda-III, of the Rāshtrakūta Period

Lines 36-37, Stanza 23, Anuśṭubh (Śloka), Second Plate: First Side.

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Sometimes *namo* or Salutation is expressed by the symbol, which is usually referred to as a wheel on *Trīśula*. At Amaravati, the symbols are used along with salutations to Buddha. The symbols *Swastika* and *Śrīvasta* occur in Hāthigumpha Inscription of Khāravelā to suggest *Svatiśrī*, a form by which the actual writing marks the beginning of Chālukya grants etc.

♦ **Auspicious Marks**

Literally, the marking of *Śrī*- *Śrī* as at the beginning of documents gives the meaning of ‘drawing up of documents’

In the early Inscriptions, a number of auspicious marks are found.

The symbols of Drum and Bodhi tree are also seen, the former represents *Pranāva* or *Omkāra* or *Bhagavān* and the latter for *Nārāyaṇa* (as *Aswathā Nārāyaṇa*).

`chāmara; jala严格的atapatra; and kalas-āmkuśa` : Auspicious Marks Mentioned in the Yelivarru Copperplate Inscription of Amma-II Vijayāditya, of the Eastern Chālukyas of Vengi Period.\(^{27}\)

Lines 25-28, Stanza 2, Āryāgīti, Third Plate : First Side.

♦ **Title, Seal Legend**

A royal seal (*Anka*) is on the ring, which is carried on all the leaves of the plates. The figure of a bull or a lion, or a boar, or an elephant, or *Gāruda*, or

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Lakṣmi forms the seal. For authentication there is a copper or bronze ring, this carries the royal seal.

*Tribhuvanāmkuśa* : Title, or Seal Legend Mentioned in the Yelivarru Copperplate Inscription of Amma-II Vijayāditya, of the Eastern Chālukyas of Veṅgi Period 28

Lines -, Stanzas -, Prose, Under Seal.

श्री - त्रिभुवनामकुश ॥

*Tribhuvanī-vidyā-chakravartin*. *Tribhuvana-vidyā-chakravartin* : Title, or Seal Legend 29 Mentioned in the Rayapur Copperplate Inscription of Āhavamalla 30

Lines 90-93, Stanzas -, Prose, Third Plate : First Side.

कृतिरिः त्रिभुवनविद्याचक्रवर्तिः श्रीमददित्यदेवस्य ॥

ग्रंथितमिदं पंडित - लक्ष्मीप्रेण । उत्कीर्ण राज - विज्ञानिना पद्मेन ॥

मणिल - महा - श्री: ॥

Different dynasties of ancient India had their special seals. The Gupta kings had Gāruda, and the Vākātakas had metrical legend.

♦ *Emblem*

The Chālukya had “*varāha-laṅchhana* : emblem”, e.g.

*varāha-laṅchhana* : Emblem Mentioned in the Vakkaleri Copperplate Inscription of Kirtivarman-II, of the Chālukyas of Bādami Period 31

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28 Ibid., pp. 517.
29 For the title *Tribhuvana-vidyā-chakravartin*, see Sircar, *Some Epigraphical Records of the Medieval Period from Eastern India*, 1979, p. 128.
Lines 1-13, Stanzas -, Prose, First Plate, and Second Plate : First Side.

varāha-laṅchhana : Emblem Mentioned in the Yelivarru Copperplate Inscription of Amma-II Vijayāditya, of the Eastern Chālukyas of Veṅgi Period 32

varāha-laṅchhana : Emblem Mentioned in the Yelivarru Copperplate Inscription of Amma-II Vijayāditya, of the Eastern Chālukyas of Veṅgi Period 32

Lines 1-7, Stanzas -, Prose, First Plate.

32 Ibid., pp. 517 (No 9). See also J F Fleet, Ind. Ant., XII, 1883, pp. 91 ff
33 Read Mānava...
varāha: Emblem Mentioned in the Pātaṇ (Nesarikā) Copperplate Inscription of Govinda-III, of the Rāshṭrakūṭas Period

Lines 35-36, Stanza 22, Anuṣṭubh (Śloka), Second Plate: First Side.

aurā - chañḍuṇa - mārīyaṁ āvah gūjēṣvarād

varāha: Emblem Mentioned in the Pātaṇ (Nesarikā) Copperplate Inscription of Govinda-III, of the Rāshṭrakūṭas Period

Lines 35-36, Stanza 22, Anuṣṭubh (Śloka), Second Plate: First Side.

vidē supra Page 31. Cf Pratipad: Symbol*
- the boar from the Andhra, Chālukya and Maurya kings;
- a phalaka bearing the figures of the pratipad or kettle drum and the hārya or snake from the Gurjara king;
- the bull from the Pallava king,...

Garuḍa: Rāshṭrakūṭa Emblem Mentioned in the Sanjān Copperplate Inscription of Amoghavarsha-I, of the Rāshṭrakūṭas Period

Lines 54-55, Stanza 50, Anuṣṭubh (Śloka), Second Plate: Second Side.

chaturmaḍa - paryantā - mūtra

Garuḍa: Rāshṭrakūṭa Emblem Mentioned in the Pātaṇ (Nesarikā) Copperplate Inscription of Govinda-III, of the Rāshṭrakūṭas Period

Lines 37-38, Stanza 24, Anuṣṭubh (Śloka), Second Plate: First Side.


sircar op cit., p. 487 (No. 5)...
the Rāṣṭrakūṭa emblem had “cross-legged Garuḍa”; the Pallava had “Vṛyāghra”; and the Kādamba kings had lion.

After the salutation, the pedigree of the ruler and the donor or gift are given in the Inscription. Sometimes, the special favour shown to the family of the donor is mentioned.

*Pedigree and Donor Mentioned in Inscriptions*

The subject matter of Inscriptions may also contain the mythical origin of the family of the donor. For example, the mythical origin of Suryavamsa and of Chandravamsa is mentioned with poetic beauty is the origin from Lakṣmī reclining in the milky ocean is described.

*Ravikula, and Ravi-vamśa : Solar Race Mentioned in the Leiden Copperplate Inscription of Rājarāja-I, of the Cholas Period*  
Lines 35-36, Stanza 18, Upajāti, Second Plate : Second Side.

Steven 


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40 Read viṛyā.

41 Sircar *op. cit.*, p. 625 (No. 4).
The fire of Vasistha on amount Garuda is mentioned as the source of the mythical origin of the royal family. However, the subject-matter of the Meykuritis was the exploits of the Cholas and the Pandyas. A mention of honour to Sage Agastya is found in the Sinnamannur Plates where the Pandyas have mentioned Agastya acting as their priest. The donors mentioned in the copperplate may include the names of the ancestors. For instance, the Western Gangâ king Madhava-II mentions his father grandfather and great-grandfather in addition to those of his own as the donors. The mention of mythical origin is further observed in the Eastern Gangâ grants. The kings of the dynasty are described as being washed of all sins by their salutation to the pair of lotus feet of the lord Gokarna on the Mahendra Mountain. In the Vakataka grants, the Bharasivas are described as favoured by Siva because they carry the Sivalingam on their shoulders.

The Inscriptions mention the names of supporters and founders. For example, the Pallava king Simhavarman mentions his great-grandfather

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42 Read sampatadhis
43 Sircar op. cit., p. 626 (No. 4).
Mahārājā Śri Viravarman, his grand father and his father Viṣṇugopa as supporters of penance and skilled in Śāstras, abiding by the law and so on. In the Vallabhi grants, the name of the founder Bhatārka and the names of his glorious successors are mentioned in artistic rose passages.

**Pedigree and Donor** Mentioned in the Vakkaleri Copperplate Inscription of Kīrtivarman-II, of the Chālukyas of Bādami Period

...his son Vikramāditya-II defeated the Pallava king Nandipotavarman, entered Kāṇchi where he offered much gold to the Rājasimhesvara temple, and subdued the Pāṇḍya, Chola, Kerala, Kalabhra and other princes; his son was the donor of the charter.

**Pedigree and Donor** Mentioned in the Kālahasti Copperplate Inscription of Narasimhavarman-II, of the Pallavas Period

Lines 8-13, Stanzas - Prose, First Plate, and Second Plate : Second Side.

...The donor was the Paramahattharaka Paramahrahmanya king who was devoted to the feet of the Bappa-bhaṭṭāraka.

**Pedigree and Donor** Mentioned in the Rayapur Copperplate Inscription of Āhavamalla

...After the introduction of the donor of the Kalachuri dynasty, the record introduces Prince Vijayāditya of the Goa Branch of the Kadamba dynasty.

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46 i.e. his father

and his elder brother king Śivachitta Permāḍi as also their mother Mailaladevī who was the daughter of the Chālukya emperor Vikramāṅka⁴⁸ and the wife of Kadamba Jayakesīn.

The subject matter of the Inscription deals with purpose and the names of the donee as well. The donee is mentioned with pedigree Gotra, Sākhā and his special proficiency. A general who has distinguished himself in battle is mentioned with honour by the king. For example, the prowess of General Bhandamaditya (Kuntaditya) is mentioned, to whom the king donated certain number of villages.

♦ **Protector and Donee or Receiving of Gifts**

The gifts are generally made to institutions like a temple or a Mātha. The elected members of the village elders are asked to protect the gift or charitable endowment. Protection of gifts is recommended, e.g. ...Protection of others gifts has greater fruit than that born of one’s own gifts. In an Epigraph, it is recorded that the gift should be protected by those who claim over the noble lineage, e.g. ...Its protection brings fortune and is compared like the lightening and the Water-bible. Destruction of gifts is forbidden, e.g. ...The nature of fortune is compared to a drop of water on a lotus leaf. The short span of life allotted to man indicates in earlier grants like that of the Emperor Harshavardhana.

**Forbidden** Mentioned in the Gadag Stone Inscription of Bhillana-V, of the Sevuna Yādavas Period⁴⁹

Lines 17-19, Stanzas -, Prose.

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⁴⁸ Vikramāṭyā-VI
The grant was divided into two parts, one of which was meant for the god Trikūṭeśvara. It was made together with every kind of income in accordance with the tribhoga tenure\(^\text{50}\) and was exempted from tolls, taxes and molestation while the royal officials were forbidden even to point at the gift land with finger.

In some Epigraph, it is recorded that...The Gods - Aditya, Varuna, Viṣṇu, Brahma, Soma, Agni, and Śiva praise (applaud) the land donor; ...Of all the gifts, the land gift is considered as the best. It assures the merit of thousands of Asvamedhas, hundreds of Vajapeya and many Paundarika sacrifices; ...The pilferer (one who steals) of land cannot cleanse himself of his sins even by the performance of thousands Asvamedhas;...Sacrifices are spoilt by the utterance of falsehood; Penance is lost by pride; but the swindler (one who cheats) of land brings down to hell twenty-one generations of ancestors.

\textit{hiranyagarbha} : Gift (mahādāna Ceremony, One of the Sixteen Gifts) Mentioned in the Sanjān Copperplate Inscription of Amoghavarsha-I, of the Rāṣṭhrakūṭas Period\(^\text{51}\)

Lines 6-7, Stanza 9, Anuṣṭubh (Sloka), First Plate.

\begin{flushright}
प्रतीहारीकृतं येन गुजिशादि - राजकम्
\end{flushright}

\(^{50}\) i.e. enjoying 1/3 of the revenue income
Sacrifices are spoilt by the utterance of falsehood; Penance is lost by pride; but the swindler (one who cheats) of land brings down to hell twenty-one generations of ancestors.

**ratnadhenu**: Gift Mentioned in the Kāñchipuram Copperplate Inscription of Kṛṣṇadevarāya, of the Tuluvas of Vijayanagara Period.

Lines 34-38, Stanza 17, Sragdharā, Second Plate: First Side.

The conditions of the pious grant is made ‘with agrahāra, Rent-free Holding’, e.g.

**ag rahāra**: Rent-free Holding Mentioned in the Sānglī Copperplate Inscription of Govinda-IV, of the Rāṣṭrakūṭas Period.


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53 Read *samudita*.
54 Read *...dhenum*.
He, the glorious Suvarṇavarshadeva who meditated to the feet of Nityavarshadeva⁵⁷, announced to the Rāṣṭrakūṭas⁵⁸, Vishayapatis⁵⁹, Grāmākūṭas⁶⁰, Mahattaras⁶¹, Āyuktakas⁶², Upayuktakas⁶³ and Ādhikārikas⁶⁴, that, from Mānyakheṭa, he had made a grant of the village of Lohagrāma in the Rāmapuri-700 to Keśavadikshita whose father Dāmodara-bhaṭṭa hailed from Puṇḍravardhana.

‘with brahmādāya, and brahmādeya : Rent-free Holding of Brāhmaṇas’, e.g. brahmādāya, and brahmādeya : Rent-free Holding of Brāhmaṇas Mentioned in the Vunnaguruyayapalem Copperplate Inscription of Parameśvaravarman-I, of the Pallavas Period⁶⁵

Lines 12-17, Stanzas -, Prose, Second Plate : First, and Second Side.

indra-III
subdivisional officers
district magistrates
village headmen
village elders
administrative officers
smaller executive officers
departmental heads
Sircar op cit., pp. 606-607 (No. 1). See also D C Sircar and P. Seshadri Sastri, Ep. Ind., XXXII, pp. 91 ff.
agrahāra: Rent-free Holding Mentioned in the Gadag Stone Inscription of Viraballāla-II, of the Hoysala Yādavas Period.

Line 13, Stanza 17, Anuṣṭubh (Śloka).

अत्यान्यपि च पुण्यानि पौनः पुन्येन चकिरेः

agrahārin, Owner of agrahāra (Rent-free Holding) Mentioned in the Gadag Stone Inscription of Viraballāla-II, of the Hoysala Yādavas Period.

Lines 9-10, Stanza 12, Āryā.

विनिपात्य जगहे जगहे सप्तांगे तत्व चाप्पहलम्

brahmadāya, and brahmadeya: Rent-free Holding of Brāhmaṇas Mentioned in the Nilgunda Copperplate Inscription of Vikramāditya-VI, of the Chālukyas of Manyakhetta and Kalyāṇa Period.

Lines 82-83, Stanza 52, Anuṣṭubh (Śloka), Third Plate.


Ibid., pp. 543.

Ibid., pp. 534 (No. 10). See also L.D. Barnett, Ep. Ind., XII, pp. 142 ff.
Note that the rent-free holding was created by the State on receipt of 400 gold coins from the donees.

mah ā-grahāra: Rent-free Holding Mentioned in the Rayāpur Copperplate Inscription of Āhavamalla


agrahāra: Rent-free Holding Mentioned in the Malkāpuram Stone-pillar Inscription of the time of Rudrāmbā, of the Kākatiyas Period

Lines 28-42, Stanza 45, Sārdūlavikrīdita, Second Side.

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(70) Ibid., pp. 584 (No 15) See also J Ramayya, Journ. Andhra Hist. Res. Soc., IV, pp. 152 ff.; Kākatiyasamcika (Telugu). See also App., Inscription No. 31 (pp. 71 ff., P1)
agrahāra: Rent-free Holding Mentioned in the Malkāpuram Stone-pillar Inscription of the time of Rudrāmbā, of the Kākatiyas Period .

Lines 13-16, Stanza 82, Sragdharā. Third Side.

Full Ownership of Land Mentioned in the Malkāpuram Stone-pillar Inscription of the time of Rudrāmbā, of the Kākatiyas Period .

‘...To be enjoyed by the sons, grandsons and other descendants of the donee’, e.g.


Lines 41-46, Stanzas -, Prose.

‘...The land of one would pass on to his son on his death or to his wife in the absence of sons’, ‘with the immunity from all burdens and aṣṭa-bhoga....

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71 Ibid., pp. 588.
72 Ibid., pp. 574.
...According to the maxim of the uncultivated land and asṭa-bhoga-tejah-svāmya, Full Ownership of Land’, e.g.

asṭa-bhoga-tejah-svāmya : Full Ownership of Land Mentioned in the Rāyāpur Copperplate Inscription of Āhavamalla

Lines 55-68, Stanzas -, Prose, Second Plate : Second Side, and Third Plate : First Side....

...समायस्तरस्य - भोग - तेजः - स्वाम्य युक्त शुल्क सदा दंडादिः सकल दृष्टियोपार्जनोपेतं कलङ्करि - कुलाचरतः श्रीमानाहवमल्लदेवो राजकोट्यिरप्यंगुलिः - रेण्यायं सर्वं - नमस्तं कृत्वा धारा - पूर्वकं भक्त्या दत्तवान्. II

VIDE SUPRA Page 43, Cf mah-āgraḥāra : Rent-free Holding*

…The contribution in kind (Bhagabhaga), consisting of what is to be weighed and what is to be measured (Tulyameya)’, ‘…The contribution in cash (hiranṣya, Tax in Cash)’, e.g.

hiranṣya : Tax in Cash Mentioned in the Sāṅgli Copperplate Inscription of Govinda-IV, of the Rāṣṭrakūtas Period

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74 Read siddhāntī.
76 Ibid., pp. 500 (No 6). See also George le Grand Jacob, J.B.B.R.A.S., IV, pp. 100 ff.; J F Fleet, Ind. Ant., XII, pp 249 ff.
Donee; bhūmi-chchhidra-nyāya: Principle of Free-enjoyment of Land; and  
a-chāṭa-bhata-praveśya: Privilege Mentioned in the Sanjān Copperplate 
Inscription of Amoghavarsha-I, of the Rāṣṭrakūṭas Period  


1. पूव्वत: कल्लुवी समुद्रगामिनी नदी। दक्षिणत: उपपल हत्यक्ष भद्रत्रामः। विचरण:  
2. नन्दद्रामः। उत्तरत: दक्षिणवालिका याम: अर्थ यामस्य संज्ञाने। पत्तने शुक्लने - शुच्यार्थि  
3. यामः। स - वृष्ण - मालकुल्ल भोक्तव्य:। एवमहं चुरुरागाग्रोपलक्षितः। चोङ्गस्स -  
4. परिकर: स - दुष्ण - दसपराधः। समुथोपात प्रत्याय:। सोत्रयमान - विष्ठिकः। स - धान्य -  
5. हिरण्यादेय:। अ - चाट - भर - प्रवेशः। सत्वर - राजकीयहामाहस्त - प्रभोपयीः। चन्द्राकारणव -  
6. चिंति: सरित्पवर्त:। समकालिन:। पुत्र - प्रतानय:। कमोपभोगः। भोगः। पूर्वः। प्रत्यः:  
7. ब्राह्मदेवं द्रय:। रहितोऽभ्यन्तर सिद्धयाः। भूमि -  
8. चिंछ्णयेन शक - नृप - कालातित:। संवत्स्र - शतेषु सत्त्वु नवतु:। त्यधिकेषु  
9. नन्दः। संवत्स्रान्त्यात्म - पुष्य - मास उत्तरायण - महायन्विन्य विष - चहु -  
10. वैष्णवदेवामिन्हतात्वतिथि - शांतर्पणायेत अव्योद - कादि (ति) सर्गेण प्रतिपादितः।  

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77 Ibid., pp. 489 (No. 5). See also S R. Bhandarkar, J.B.B.R.A.S., XXIII, pp. 116 ff., D R 
78 Read dasāpa…
79 Better…niya.
80 Read …śīnaḥ.
81 Read pratta, i.e. pradatta.
82 Read siddhyā.
The donees were allowed to enjoy trees, **udrāṅga** and **uparīka**<sup>83</sup>, **daṇḍa-dāsāpārādha**<sup>84</sup>, **bhūta-pāta-pratyāya**<sup>85</sup>, **upadyamāna-vishti**<sup>86</sup>, and **dhānya-hiranya**<sup>87</sup>. The gift village was made **a-chāṭa-bhāṭa-prāveśya** and **sarva-rājakīyānām-a-hasta-prakshepaṇīya**.<sup>88</sup>  

**Donee** Mentioned in the Pātan (Nesarikā) Copperplate Inscription of Govinda-III, of the Rāṣṭrakūṭas Period<sup>89</sup>  


The donee was allowed to enjoy **udrāṅga**, **[u]parīka**, **daṇḍa-dāsāpārādha**, **bhūt-opāta-pratyāya**, **upadyamāna-vishti**, **dhānya** and **hiranya**. The gift land was made **a-chāṭa-bhāṭa-prāveśya** and **sarva-rājakīyānām-a-hasta-kshepaṇīya**.<sup>90</sup>  

**Donee** and **sarva-rājakīyānām-a-hastakshepaṇīya** : Fit to be Thrown without Touch by Hands of all the Royal Personages  

Mentioned in the Pātan (Nesarikā) Copperplate Inscription of Govinda-III, of the Rāṣṭrakūṭas Period<sup>91</sup>  

Lines 52-54, Stanzas -, Prose, Second Plate : Second Side.

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<sup>83</sup> taxes on permanent and temporary tenants  
<sup>84</sup> fines from culprits committing certain offences  
<sup>85</sup> Income resulting from storms, etc.  
<sup>86</sup> free labour  
<sup>87</sup> dues payable in crop and cash  
Donee’s *gotra*: Family Lineage, Family Descent, or Genealogical List of Ancestors Mentioned in the Vunnaguruwayapalem Copperplate Inscription of Paramesvaravarman-I, of the Pallavas Period.  

Lines 1-12, Stanzas -, Prose, First Plate, and Second Plate: First Side.  

Paramesvaravarman-I granted from Kanchipuram on the occasion of the *ayana*, the village of Kbuñuru to the Brahmana Devasarman, son of Doṣasarman and grandson of Svamisarman. 

The donee’s family hailed from the village called Urputuru-grama and belonged to the Maudgalya-gotra and Āpastamba-sūtra.

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94 Dakshīqāyanā
Gotra: family lineage, family descent, genealogical list of ancestors. Gotras are named after celebrated teacher or Rṣis such as Kaśyapa, Bharadvāja, and Gotama, etc.

Donee Mentioned in the Rāyāpur Copperplate Inscription of Āhavamalla\(^{96}\)
Lines 36-38, Stanza 18, Anuṣṭubh (Śloka), Second Plate: First Side.

Kadamba Vijayāditya has been introduced in the record as the person, who had created the agrahāra of Huppavallī, to, which the donee Brāhmaṇas belonged.
It seems that the grant was made at the request of the Kadamba prince, although it is not mentioned in the record in so many words.\(^{97}\)

♦ *Time in Inscriptions*

The followings are the most important systems of dating prevalent in ancient India: Saptasi Samvat began with 3076 B.C., Vikrama Samvat began with 58 B.C., Sātavahana Śaka began with 78 A.D., Kalachuri-Chedi era began with 249 A.D., Gupta-Valubhi era began with 320 A.D., Harsha Samvat began with 605 A.D., Kollam era (825 A.D.) Newer era (879 A.D.), and Lakshmanasana era (1119 A.D.) etc.

lohaḥ koyam: Chronogram\(^{98}\) Mentioned in the Malkāpuram Stone-pillar Inscription of the time of Rudrāmbā, of the Kākatiyas Period\(^{99}\)

\(^{95}\) Sircar *op. cit.*, p. 605.
\(^{98}\) chrono- = relating to time, -gram = thing written or drawn.
la indicates 3, \(ha=8\), \(ka=1\), and \(ya=1\), i.e. 3811 which according to the formula \(aikānām vāmato gatīḥ\) would give the Śaka year 1183. For the Kaṭapayādī system assigning numerical values to consonants of the Indian alphabet, see Sircar, *Indian Epigraphy*, pp. 222, 234.
The grants were usually made on auspicious occasions and the time chosen is always specifically given. Sometimes it is a solar eclipse, a lunar eclipse, or the time of some auspicious constellation of planets. These help in the fixing the accurate dates corresponding the dates of the Christian era.

In the earlier Prakrit Inscriptions the Paksha, the Rtu or season and the day or Dina are given. In the Kharavela Inscription, the number of years from the time of the Nandas is given. In the Gutpa Inscriptions the date according to the Gupta era is given. In all the mediaeval Inscriptions, the Vikrama era or Salivahana Śaka era is mentioned.

There are other eras like the Cedi era and Harsha era, which are of less importance. In mediaeval Inscriptions greater details are given on Ayana, Masa, Paksa, Tithi, Vara, Naksatra and eclipse are mentioned. These details help the modern astronomer to fix the date correctly. In the Western Chalukyan Inscription of Mangalesa at Badami, the Śaka era is mentioned.

In the Eastern Ganga Inscriptions the Ganga era is mentioned. The exact date of the Ganga era has been fixed by Vepa Ramesam with accurate mathematical calculation.

♦ The Place and the Boundary in Inscriptions

The Inscriptions help us to locate the sites of ancient places by the geographical material recorded in them. In the grants where the extent of land is specified with boundaries and other particulars, the names of villages

99 Sircar op. cit., p. 583 (No 15) See also J Ramayya, Journ Andhra Hist. Res. Soc., IV, pp. 152 ff.; Kākatiyasamcika (Telugu), App., Inscription No 31 (pp. 71 ff., P1).
and other geographical details help identification of the spot in terms of modern location. Modern Ahicchatra is mentioned as Ahicchatrabhukti in the Banskhera plate of Śrī Harṣavardhana. Sathāngundura is not very different from modern Tālgunda nor Ellora or Kalyanapura from Kalyan. The exact location of Lumbini was possible only by the mention of the place in the Rummendai pillar Inscription of Asoka found in the place in an Inscription from Amaravati. The word ‘Kudūranivāsikāsa’ points to a resident of ancient Kudūra which may be identified with modern Koddūur. Kondukur and Bezwada are mentioned in an Eastern Cālukyan Inscription in Telugu of the 9th century A.D. Modern Pithapur is known as Pistapura in an early Inscription.

The extents of the land granted, the boundaries, and other details of the grant are specified in the Inscriptions. Even in Sanskrit Inscriptions, the names of these mentioned in the local language e.g. the gift of the village Maliapundi, its boundaries given in Telugu language, e.g. ...Munjunyuru in the East, Tīnimili in the South, Kalvakuru in the West, and Dharmavuramu in the North. The boundaries of the fields in this village, e.g. ...Gollanigunta pond in the east, the tank Raviaperiaeru in the South-east, a demarcation stone in the south and Southwest, Malkapuram and a tank Koraboyutataka in the West, a demarcation stone in the north-west, a tank Dubaceruvi in the north, and the north east boundary is the same as that of the field.

Lanka: Island Mentioned in the Malkapuram Stone-pillar Inscription of the time of Rudrāmba, of the Kāatiyās Period

 Lines 25-26, Stanza 43, Second Side.

नन्दसमाधिसन्निहीन - गोहार - नन्दसमाधिसन्निहीन - कर्षकमोऽ

\[100\] Idem, pp. 583.
mahisa-pashaṇa: Boundary Stone Mentioned in the Nilgunda Copperplate Inscription of Vikramaditya-VI, of the Chalukyas of Manyakhettā and Kalyana Period

Lines 72-73, Stanzas -, Prose, Third Plate.

Vernacular Forms in Sanskrit Inscriptions, the local language describing local weights, measures and different items of offerings are mentioned e.g. Guzraticisms and Marathisms. Sometimes they were named after the kings themselves like ‘Arunolidevan’ after Rājarāja, or ‘Videlvidngu’ after Pallava Mahendravarman, or more often after the gods like

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102 Ibid., pp. 532-533.
‘Dakṣiṇāmeruvidangu’ and ‘Ādvallān’. The Inscriptions furnish a good deal of information regarding weights and measures; tables of measures can be made out by a study of the Inscriptions where even the smallest measure is mentioned; similarly also regarding the weights used for gold, silver copper and other metals. Just as the measure, *drōṇa* was started by the Nandas ‘Nandopkramam drōṇah’ similarly some measures were started by Pallava, Nandas, and Chola kings.

**tulā** : Measure; **tolā** : Weight Mentioned in the Moṭupalli Stone-pillar Inscription of Gaṇapatī, of the Kākatiyas Period\(^{103}\)

Lines 151-166, Stanzas -, Prose, West Face.

\[\text{Place and the Boundary, puṭṭi, and puṭṭiṅa : Measurement of Land Mentioned in the Malkapuram Stone-pillar Inscription of the time of Rudrāmbā, of the Kākatiyas Period}^{104}\]

Lines 43-46, Stanzas 47-48, Anuṣṭubh (Śloka), Second Side.

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Viśveśvara-deśika founded in the gift land a monastery called Golaki-
maṭha. Each of the Drāvida Brāhmaṇas settled there received 2 puṭṭikās of land measured by the Penumbāka rod.\(^{105}\)

\begin{itemize}
\item \textbf{Imprecatory Verses at the End of Inscriptions}
\end{itemize}

These Imprecatory verses are generally used at the end of the Inscriptions. These verses sometimes occur in Sanskrit or in Prakrit. In some Inscriptions, it is recorded in Tamil, Telugu, and Canarese.

‘...After a donation, the king should not annoy the donee. The family of the donee out of their respect to the king does everything for him, for his, prosperity and Dharma,...The voice of the Veda and Smritis proclaim not to plunder the land,...How a drop of oil spreads on water so the gift of land also grows which are dedicated to a good cause.’

In early Inscriptions, the imprecatory\(^{106}\) verses are rather simple, e.g. ...The Sin of killing a cow and a Brahman, and ...the guilt of five sins are pronounced for those who violate the Dharma.

The sin of killing a cow, teacher, and Brahman are mentioned as heinous sins in an imprecatory verse, and in some Inscriptions, e.g.

Sin and śrotaka : Rent (Hiring Charges) Mentioned in the Chinchani Copperplate Inscription of the time of Kṛṣṇa-III, of the Rāṣṭrakūṭas Period\(^{107}\)

Lines 36-39, Stanzas -, Prose.

\(^{105}\) \textit{Ibid}., pp. 574.
\(^{106}\) call evil upon or curse
Anybody, who would appropriate the piece of land in his attempt to avoid the payment of śrotaka, should be endowed with all the greater and minor sins.

The Imprecatory verses grew in length in the later charters and they have all forms of causes heaped in the head of the wrongdoer as ...

‘...Sixty thousand years of heavenly bliss is assured for the land donor and hell for one disapproving the gift’, ‘...Eleven generations of Pitrs (forefathers), even if they suffer in hell, ascend to heaven and enjoy immortal bliss by their good act. But one who despoils the land given by himself or by some other person is born as a worm in a refuse heap and is tormented along with his Pitṛs.’

Curses for the Wrong-doer are like this manner ...One who steals even a single gold coin or a cow or an inch of land is condemned to hell until the great deluge (flood).

Curse and sthita: Situated Mentioned in the Chinchani Copperplate Inscription of the time of Krṣṇa-III, of the Rāshtrakūṭas Period

Cf Sin and śrotaka: Rent (Hiring Charges)*

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108 This is a contraction of the coin-name dramma which seems to have been often identified with rūpaka, purāṇa or cūrṇi and regarded as weighing about 20 ratis of silver.
109 Sircar op. cit., p. 503 (No. 7). See also D C. Sircar, Ep. Ind., XXXII, pp. 55 ff
110 Ibid., pp. 507-508.
111 This is a contraction of the coin-name dramma which seems to have been often identified with rūpaka, purāṇa or cūrṇi and regarded as weighing about 20 ratis of silver.
…Now that the vyavasthā was offered, it was stipulated that, if any devotee of the god commits suicide or creates any trouble with a view to increasing the amount of śrotaka or to the removal of the wall of the mathikā enclosing the piece of land belonging to Bhillumāladeva, he should be looked upon as a dog or a donkey or a Chāṇḍāla even if he is dead. ...This vyavasthā, based on the sthīta, was a permanent one and had to be observed by both the parties of the dispute, viz. the devotees of the god Bhillumāladeva and those of the goddess worshipped in the mathikā.

➤ PURPOSE OF ENGRAVING THE INSCRIPTIONS

The Inscription, which contains details of donations, donor, and donee outline the purpose as well. The Inscription mentioned the purpose of granting land such as: repair and worship of temples in the Devagrahas is a type of land-grant. The purpose of the Arthasamvinayikam, of the Hirahadagalli plates of the Pallava king Śivaskandavarman stated that its control was exempted from police and the magistrate of the district. Grants, which are mentioned, in the Inscriptions, are those given as fees for learning and as military pensions to the leers of the persons killed in the battle. The gifts of kings to distinguished scholars in the Vedas and Śastras and even gift of land in recognition and appreciation of musical talents has been mentioned. Whether the donee was a student of Rig, Yajur or Sama is made clear by the mention of a Śaka as well as Gotras like Vaisistha, Bhargava, Gautama, Kasyapa etc. and the mode of their occurrence are the valuable information obtained from these Inscriptions. The purpose of the donations is outlined in the Inscription. It is stated that a presentation of land is made for the deity worship, Dhupa, Deepa and for the maintenance of flower garden etc., for Piya requirements of the temple as well. The reflects on the revenue system prevalent that Ayudhiya (service lands) is a type of land

112 Ibid., pp. 503 (No. 7). See also D.C. Sircar, Ep. Ind., XXXII, pp. 55 ff.
grants supplying troops instead of tax. Therefore, the purpose of granting land was military service.

**Purpose for keeping up the five great sacrifices**

Mentioned in the Paiṭhān Copperplate Inscription of Govinda-III, of the Rāṣṭrakūṭa Period


The purpose of granting land was military service. The purpose for keeping up the five great sacrifices mentioned in the Paiṭhān Copperplate Inscription of Govinda-III, of the Rāṣṭrakūṭa Period. Stanzas -, Prose, Second Plate: Second Side, and Third Plate.

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114 Read ... varṣadeva.
115 Possibly vajasaneyi.
116 Possibly Bhavāditya.
117 Read putra.
118 Read pitāmahadevah.
119 Read tathā.
120 Read vajasaneyi.
121 Possibly Trivikramah.
122 Read tat-traivividyā.
123 Read sa.
124 Read tathā.
Granted the village of **Limbārāmikā**, situated in the village group of Sārākachchhā-Twelve in the **Pratishṭhāna-bhukti** to a group of Brāhmaṇas for keeping up the five great sacrifices and other duties.

**Purpose at the instance of Nāgahastirāja**

Mentioned in the Pātān (Nesarikā) Copperplate Inscription of Govinda-III, of the Rāshtrakūṭas Period


Govinda granted the village of **Nesarikā** to Sivanāga-bhatā at the instance of Nāgahastirāja of the Bṛihachchhinda family of the Phaṇindra race.

**In favour of student of the Rgveda and Yajurveda**

Mentioned in the Vakkaleri Copperplate Inscription of Kirtivarman-II, of the Chāluukyas of Bādāmi Period

Lines 67-72, Stanzas -, Prose, Fourth Plate: Second Side, and Fifth Plate.

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...king Kirttivarman-II issued the charter of victory and granted, at the request of Dosiraja, the village of Sulliyur, together with Neengiyur and Nandivalli, situated in the midst of the villages of Tamaramuge, Panungala, Kiruvalli and Valavuru on the southern bank of the river Aradore, in the Panaungal-vishaya in favour of Madhavaśarman, who was the son of Krišnaśarman and grandson of Vishnusarman, belonged to the Kāmakāyana-gotra and was a student of the Ṛgveda and Yajurveda.\textsuperscript{128}

\textbf{Purpose to grant to the Brāhmaṇas}

Mentioned in the Nilgunda Copperplate Inscription of Vikramāditya-VI, of the Chālukyas of Mānyakhetta and Kalyāṇa Period\textsuperscript{129} Lines 65-68, Stanzas -, Prose, Third Plate.

\textsuperscript{128} \textit{Ibid.}, pp. 451
\textsuperscript{129} \textit{Idem.}, pp. 532 (No. 10). See also L. D. Barnett, \textit{Ep. Ind.}, XII, pp. 142 ff.
Palata-panicya’s grandson Raya-panicya, introduced by Srikanthaadhikara Sarvaadhyaaksha Dravidaditya when the king was camping at Vaijayanti. Fifty-nine kings of the family are said to have reigned in Ayodhya and sixteen of them later ruled in the South.

Note that the rent-free holding was created by the State on receipt of 400 gold coins from the donees.

**Purpose of maintaining their sacrifices**

_bali, charu, vaisvadeva, agnihotra_ and _atithi-tarpaṇa_ Mentioned in the Sanjān Copperplate Inscription of Amoghavarsha-I, of the Rāshtrakūṭas Period.

Lines 65-69, Stanzas -, Prose, Third Plate.

..._शक्तः गुप्तः कालातीतं संवत्सरं शतेशु सप्तशु नवतुत्तपं व्यङ्कितं नन्दनं संवत्सरान्तर्गतं पुष्यं मासं उत्तरायणं महापवर्णं वसितं च वैश्वदेवानिहृतातिथिः शशांपर्णात्वम् अन्धे दत्ती(ति) समूण्डि प्रसिद्धिः।_

VIDE SUPRA Page 46, Cf Donee; _bhūmi-chchhiddra-nyāya_ : Principle of Free-enjoyment of Land; and _a-chāṭa-bhaṭa-praveśya_ : Privilege* ...for the purpose of maintaining their _bali, charu, vaisvadeva, agnihotra_ and _atithi-tarpaṇa_ sacrifices.

**Purpose** Mentioned in the Malkapuram Stone-pillar Inscription of the time of Rudrāmba, of the Kākatiyas Period.

Lines 22-25, Stanza 42, Second Side.

_श्रीं वैश्वदेवश्रवंशे गणपतिः क्षणीवर्णादारः दुर्गामं मंटरं नामप्रेयते संविश्वालेवविन्दवंस्ततोमावसः।

तत्पुरुषी तत्तुज्ञा पशुपते: श्रीरूद्वरी घुरः।_

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130 Banavasi
131 Ibid., pp. 523.
...The said king's daughter Rudradevi confirmed the grant of the village along with Velaṅgapudi together with an islet in the bed of the Kṛṣṇa.\(^{134}\)

**Purpose to grant to Sadāśiva Sarasvatī**

Mentioned in the Kāńchīpuram Copperplate Inscription of Kṛṣṇadevarāya, of the Tuluvas of Vijayanagara Period\(^{135}\)

Lines 69-71, Stanzas 30-31, Anuṣṭubh (Śloka), Second Plate : Second Side.

Krishṇarāya king granted on the banks of the Tuṅgabhadra, near the temple of Śrī-virūpāksha, to Sadāśiva Sarasvatī, disciple of Chandrasekhara Sarasvatī, the village of Udayambakkam, also called Kṛishṇarāyapuram, in Paḍavīdu-mahāraja, in the Jayachola-maṇḍala, comprising the town of Tirkkaḷekumnaṟemḍaru and the fort of Kalattür in Vilimalanāḍu in the district\(^{137}\) of Cheṅgalipattā on the banks of the Palar.

**Purpose as a rent-free holding of a Brāhmaṇa**

Mentioned in the Kāḷahasti Copperplate Inscription of Narasimha-varman-II, of the Pallavas Period\(^{138}\)


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\(^{134}\) Sircar *op. cit.*, p. 574.


\(^{136}\) The word *parama* has been shortened for the metre.

\(^{137}\) *sima*

Paramesvaravarman-I's son and successor Narasimhavarman-II issued, from Kāññhipura, the charter granting the village of Reyūrī in the Mel-Mupdrāśṭhra as a brahmadeya\(^\text{139}\) to the Brāhmaṇa Kumāramāṇḍāśarman, a resident of Kuravaṣrī...

It was enjoined on pain of corporal punishment upon all the ministers along with their subordinate officials\(^\text{140}\), all the officers of the state\(^\text{141}\) and the courtiers\(^\text{142}\), that they should collect no dues whatsoever from the village, particularly while on tour\(^\text{143}\) of collection of taxes and other levies.

\*\* Purpose to grant to the god Śiva \*\*

Mentioned in the Velūrpālaiyam Copperplate Inscription of Nandivarman-III, of the Pallavas Period\(^\text{144}\)

At the request\(^\text{145}\) of Kumārāṅkuśa of the Chola race, Nandivarman-III granted the village of Tirukkāṭṭuppalli to the god Sarva\(^\text{146}\) whose temple,

\(^{139}\) rent-free holding of a Brāhmaṇa

\(^{140}\) karaṇayuktā

\(^{141}\) niyogika

\(^{142}\) rājavallabha

\(^{143}\) saṅcharantaḥ

\(^{144}\) Sircar \textit{op. cit.}, p. 612 (No. 3). See also H. Krishna Sastri, \textit{S. Ind. Ins.} II, Part V, pp 507 ff.

\(^{145}\) vijñapti

\(^{146}\) Śiva
was built at Śrīkāṭṭupalli by Yajñabhatta alias Bappa-bhaṭṭāraka, son of Śivadāsa and Droṇamāni, and grandson of Yajña.

♦ *Purpose for the increase of the longevity and health*

Mentioned in the Vunnaguruvayapalem Copperplate Inscription of Parameśvararvarman-I, of the Pallavas Period\(^ {147} \)

...The grant was made for the increase of the longevity and health of the donor.

♦ *Purpose in favour of the monastery*

Mentioned in the Leiden Copperplate Inscription of Rājarāja-I, of the Cholas Period\(^ {148} \)

Lines 86-90, Stanza 36-38, Anuṣṭubh (Śloka), Fourth Plate: Second Side.

\[
\text{इत्यतेवेन दत्तत्त्व स्य - पित्रा चकवर्तिना}
\]

\[
\text{ग्रामस्यास्त्र गते तस्मिन्देवभूयय्यधोषोजसे}
\]

\[
\text{तत्त्संहस्तनमाहुमहस्तत्त्तुषो मध्युरात्लकः}
\]

\[
\text{शासनं शासवतन्धीयम् कारियत्वाविविशानु नृपः}
\]

\[
\text{श्रेष्ठोषोमहाथी यावदत्तेऽश्रोयर्गरजवरः}
\]

\[
\text{स्प्येयातवविवंहरोऽयम् विभवेन सहावनो}
\]

...Śrī-māravijayottunghavarman, son of Chūḍāmanivarmā, a scion of the Śailendra family and the lord of Śrīvijaya, who possessed the Makara-dhvaja and was the lord of Kāṭāha, built a Buddhist monastery called Chūḍāmanivarma-vihāra after his father, and the Chola monarch granted

\(^ {147} \) Sircar *op cit.*, p. 605 (No. 1). See also D.C. Sircar and P. Seshadri Sastri, *Ep. Ind.*, XXXII, pp. 91 ff.

the village of Anaimangalam in the Paṭṭanakkurra district in favour of the monastery. In respect of the village thus given, king Madhurāntaka, after the death of his father issued the charter.

♦ Purpose for the sake of repairing

ǎṅga-bhoga and raṅga-bhoga Mentioned in the Gadag Stone Inscription of Viraballāla-II, of the Hoysala Yādavas Period

Lines 41-46, Stanzas -, Prose.

...वर्तमान - परिपाणि - संवत्सरान्तर्गत - मार्गशीर्ष - पौर्णमास्यां शनिदेशर - वरेसोम - यहणेतस्य कालमुखवाचार्यं - सोमेश्वरदेव - प्रशिष्यस्य विद्याभरणदेव - शिष्यस्य सत्यवाचयापर - नामधेयस्य श्रीमाताचार्यं - सिद्धान्तिः - चतुर्भूमिपंडितवेदय...

VIDE SUPRA Page 45, Cf aşṭa-bhoga : Full Ownership of Land*

...for the sake of the ǎṅga-bhoga and raṅga-bhoga of the god Svayambhū, ...of repairing anything that might be broken, torn or worn out through age, etc., of providing for instruction, and of feeding etc., ascetics, Brāhmaṇas and others...

Between the 8th and 10th centuries A.D., a number of powerful empires emerged in India. While the Palas dominated over the eastern and northern parts of India, the Pratihara Empire extended over the western and parts of northern India. In the south the Rāṣṭrakūṭas Empire, which dominated the Deccan, had also under its control some territories of north India. Of these three, the Rāṣṭrakūṭas Empire lasted the longest. The Nagarjunakonda Inscriptions, which have been published during the past forty-five years, have added glorious results to the political and cultural history of Andhra

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149 Rājendra-I
150 Rājarāja-I
152 Read siddhānti.
Pradesh. The Nelgunda grant of king Abhinavaditya and grandson of the great Pulakesin-II adds a new name to the dynasty and a fresh page to its history.

Nothing was formerly known about the time when Pallava Paramesvaravarman-II ended his rule and about his struggle with the Chālukyas before the discovery of the Uāchala Inscription which shows that tribute was levied from him by the Chālukya Prince Vikramaditya-II. A recently discovered hero-stone Inscription that shows for the first time that Pallava Mahendravarman-I ruled at least 34 years. These are some of the results of the study of Epigraphic Records of South India.

The southern areas of India have considerably larger number of epigraphic records as compare to the north. A great number of Inscriptions can be found on the walls at such places of the South as Draksharma, Śrīkurnam, Simhachalam, Śrīrangam, Kanchipuram, and other localities. The Tamil-speaking region has a larger number of Inscriptions than those found in the Kannada and Telugu speaking areas.

The Inscriptions reveal the cultural life and throws light on other important information. For instance, one of the verses at the end of the Śrīrangan text gives the name of the composer as Abhirama. This poet is identical with the father of Sabhapati, the author of the genealogical Prasasti found in all the charters of the Vijayanagara records. The Inscriptions give information regarding the South Indian languages of Telugu, and Tamil and the use of Prākrit along with Sanskrit.

The Inscriptions speak about the great generosity of kings to Brāhmanas for having continuously performed sacrifices, the donation of entire villages, the division of the various kinds of wealth, the achievement in war, for e.g., the conquers of Rājendra’s naval fleet, the appointment of Committees of
village elders, the efficient local government, the purpose of the various grants; for instance for health and longevity, exemption of taxes on the gifted villages etc. All the above point to a robust Culture that gave due place to its, literature, welfare of the people and the various conquests of the mighty kings.

**SUMMARY**

The nature of Sanskrit Inscriptions in general and the status of Inscriptions in comparison with other literature, types of Inscriptions, their subject matter, and purpose of engraving the Inscriptions have been focused on. The study of Inscriptions reveals the different kinds of script used. A study of the subject matter reveals the place of auspicious beginnings, the deities, who are referred to in the salutations and the suggestion of Mangala while beginning a topic. The Inscriptions also reveal the symbols, emblem, auspicious marks, seals, etc.

A lot of importance is given to pedigree of the donor in the Inscriptions, even drawing upon mythical origins. The purpose of the donations is given while describing the implications of neglecting the donation in the imprecatory verses at the end of the Inscription. The Inscription encompassed several types and stated the purpose of the land grants. Thus, the survey data collected from the palaeography indicate the emergence of an interesting modified Culture pertaining to the respective periods.

The palaeological Inscriptions found on the walls of temples, caves, metal plates etc. are notifications of official documents intended as lasting records. The script of the Inscriptions is in Brāhmī, Kharoshthi or Nagari. The southern alphabets have survived in the modern alphabets of the Dravidian
districts. The Inscriptions were royal orders meant for public information. These written documents started with auspicious verses (Mangala Sloka or Mangalavachana) and auspicious marks. A royal Seal carried on all the leaves of metal plates usually had a figure of a lion, bull, boar, etc., besides the usage of emblems. The pedigree of the donors, for example Ravikula or Ravi-Vamsa (Solar Race) mentioned in the Leiden Copperplate Inscription of Rājarāja-I, of the Cholas Period is given. Besides this, the time, place and boundary of the donated land are also mentioned with an imprecatory verse towards the end of the Inscription. The palaeography encompasses, different types of Inscription ranging from edicts, grants, panegyric to charters, the Inscription contain details of the donations with the purpose specified, for example for the purpose of repair and worship of the temples in the Devagrahas. The Inscriptions throw light on the revenue system prevalent in ancient India.

*The survey data on the available Culture collected from the epigraphic and literary records of the successive periods reveals that not only an emergence of an interesting modified Culture of that existed in South India but also some landmarks for ascertaining particular cultural patterns pertaining to the respective periods.*