CHAPTER-V

FUNCTIONS AND STRUCTURE OF THE STATE APPARATUS
The transfer of land or its resources, with which the corpus of inscriptions under study primarily deals, did not take place in isolation involving a simple process of give and take between the donors and the recipients. Apart from referring to the donors and the recipients, these property transfer documents also refer to different authorities in different capacities in the process of transaction. This occurrence of the references to a variety of authorities / officials in different contexts in the process of the transfer of landed properties and other resources points to the existence of multiple-layered authority structure through which the entire process was taking place. Apart from this, no less frequently mentioned in those charters are certain individuals or the representatives of certain social groups in different capacities. These evidences taken together are suggestive of the fact that the transfer of agrarian resources, land or otherwise, took place within an existing societal and governmental structure and there were certain procedures that required to be followed before the grant, whatever may be the basis of the authority of its issue, became effective.

The present chapter seeks to analyze the organizational structure of the state and the process involved in the transfer of landed properties and its resources. The main focus of the study would be on the nature and variety of authorities referred to in the context of resources transfer and also the level and extent of their involvement.

Apart from this, we would also focus our attention to the various centers of authority / place of issue of the charters. The
focus of study in this case would be on two aspects: 1. to see the operational limits of these centers of authority in geographical terms and, 2. to find out changes, if any, in their nature and pattern of geographical distribution over time.

The study is divided into two phases. The first phase covers the time span of about two and a half century, starting from c. AD 6th century up to c. A.D. 750. As stated in the first charter, this is roughly the period when different houses of Rāṣṭrakūṭas, including the Malkhed one, make their appearance as subordinate local powers. The second phase, starting from c. AD 750 up to the end of the tenth century, also covers the time span of roughly two and a half century. However, the reason behind treating this as a separate phase lies in the fact that it was during this period that the Rāṣṭrakūṭas of Malkhed emerged as an Imperial dominant power in the Deccan. This transformation from local to imperial status must have necessitated not only the reorganization of power structure but also changes in the administrative structure. It is primarily to see the nature and extent of changes in the administrative set up and their implications that these two periods are being treated separately.

The data has been grouped by sub-regions they relate to in terms of the geographical context the grant they refer to. This may help us to bring out regional variation, if there was any, in the nature and functions of authorities/social groups involved in the process of resource transfer.
FIRST PHASE
C. AD 500 UP TO C. AD 750

The charters that we have for the first phase, i.e., from 6th century to the first half of the eighth century largely belongs to three different branches of the Rāṣṭrakūṭas.

Three of them belong to the house of Manpur. They were issued between the periods of sixth to the seventh century. As far as the geographical contexts of the grant recorded in these three charters are concerned, they would relate to the area of Poona – Satara region which fall in the sub-region of the Bhima and the upper Krishna basin.

The first property transfer document of this house relates to the region of the Bhima basin and it was effected in c. A.D. 501 during the reign of Mahārāja Vibhurāja. The donor, however, is the queen consort of Rāṣṭrakūṭa Dēvarāja and mother of Māṇarāja who made the donation of an agrahāra with the consent of Mahārāja Vibhurāja.

The charter does not refer to any authority other than Mahārāja Vibhurāja.

1 Hingni Berdi plates of Vibhurāja, Year 3, E/XXIX, pp. 174-177
### Rāṣṭrakūṭas of Manpur

<table>
<thead>
<tr>
<th>NAMEPLATE</th>
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<tr>
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<td>600</td>
<td>Rājan, bhogika</td>
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<td>Dévadatta</td>
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<tr>
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<td>Jayasimha, Harivatsak gṛh</td>
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### Rāṣṭrakūṭas of Vidarbha

<table>
<thead>
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<tr>
<td>Nagardhan plates of Svarāja</td>
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<td>Rājasthāniya, Upārika, Dāṇḍapāśika, Chāta, Bhāja, Dāta-samprēshāṇiṇī, and Drāṅgiṇī</td>
<td>x</td>
<td>x</td>
<td>Kṣatrīya Durgādīśya as the engraver of the plates</td>
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<tr>
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<td>631</td>
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<td>Sanglooda plates of Nannaraja</td>
<td>693</td>
<td>rāja-sāmanta Vishayapati Grāma-bhōgika Purilaka Cāṭa-bhāja Sēvaka ādin</td>
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<tr>
<td>Multai Copper plate Grant of Nandaraja</td>
<td>708</td>
<td>Rājas, Sāmantas, Vishayapatis, Gramabhajakas ādin</td>
<td>Sandhivigrahika, Nāula</td>
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<td></td>
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<tr>
<td>Bhindon Plates of Rastrakuta Kakkaraja</td>
<td>C. 700</td>
<td></td>
<td>Sandhivigrahika and a Purōhita</td>
<td>x</td>
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</tr>
</tbody>
</table>
Another land charter of this house\(^2\), which is datable to the period of 5\(^{th}\) - 6\(^{th}\) century, on the ground of paleography, records the transfer of several settlements\(^3\), apparently all rural ones, in the sub-region of the upper Krishna basin. The person who made the grant has been described as the son of Dēvarāja and grandson of Māṇānka who has been described as the ruler of the Kuntala country\(^4\). The charter also carries a seal which consists of a figure of a lion.

This charter is different from the earlier one in the sense that it offers a list of addressees to the grant which consisted of rājās and bhōgapati, ‘whether of his family or others’.

The end portion of the charter also carries the name of a person called Devadatta who is stated to have written the charter, apparently with the consent of the king (rājānunjñatiṇa). The writer has been described as the lord of Paṇḍara (Paṇḍarādṛśena)\(^5\).

Before we proceed on to discuss who these rājā and bhogapati were, it may be relevant to mention that the king issued this order to them to the effect that none should destroy the gift.

Coming back to the point of understanding the nature of the addressees, the term bhogapati is usually applied to the officer in charge of a territorial unit called bhoga\(^6\). The use of the term rājā, however, seems to indicate in this context possibly the subordinates

\(^1\) Pandranga-palli grant of Avidheya, Bombay Presidency, 117, MASR for 1929, p.197-210; also see Pandrangapalli grant of Rashtrakuta Avidheya, EI, XXXVII, pp.9-24.
\(^2\) Ibid., The donated settlements are named as 'Pāndrangapalli along with Anevari, Chāla, Kandaka, and Duddapalli' in MASR for 1929. In the EI, XXXVII, the same passage has been rendered as 'Pāṇḍrangapalli together with the helmets of Kāṃyaka and Jāula.'
\(^3\) Ibid, Śrīman-Kuntalanam-prasiddha
\(^4\) This has been omitted in EI, XXXVII edition of the grant.
\(^5\) D.C. Sircar, 1966, p.55
of the donor. Dr. Krishna has, however, translated this passage as ‘the noblemen with their followers, the other kings and officers’.

The other charter of this house, which has been assigned the date of seventh century on ground of paleography, also records donation in the region of the upper Krishna basin. The charter does not mention any title with the name of the donor who has been called Abhimanyu and in the absence of any title it is difficult to determine his authority status. This charter, however, carries a seal which looks like a simha. The grant seems to have been made from a place called Mānapuram where the donor is stated to have been residing.

The property which was transferred by the donor to a temple consisted of a small village. The order of the grant, like the earlier one, was not communicated to any one. Instead, we are told about a witness in this case who has been named Jayasimha, the commander of the fort of Harivatsakōṭṭa.

Apart from these three charters belonging to the house of Mānpura, we have one charter of the period of Dējj Mahārāja. The charter relates to the region of Malprabha-Ghatprabha basin. Datable to the period of 6th-7th century on the ground of paleography, it records a donation of a kṣetra by a subordinate of Dējj Mahārāja called ādhirāja Indrāṇanda of the Sēndraka family. The granted property was part of a grāma which in turn was part of a vishaya.

7 See, MASM for 1929, p.198.
8 Undikavatika grant of Abhimanyu, EI, VIII, pp.163-165
This charter also does not speak about any other authority.

One of the charters of this period belongs to the house of Vidarbha and it records donation in the region of Wardha-Wainganga basin. Datable to AD 573 the charter records two donations. The first grant, consisting of 12, nivartanas was made by Nannaraja at the request of the president (sthavira) and members of the executive committee (pramukhas) of the assembly (samûha) of the corporation (Gaṇa) mahâmâtragâṇa. The second grant which consisted of a grâma was made by Nannaraja on his own account. It may also be noted that the charter carried a seal with a legend gaṇa-dattih possibly suggesting that the grants were actually made by gaṇa.

Whatever may be the fact, the point of concern here is the list of addressees to the grant which is entirely different from the charters we have discussed so far. Even the mode of address to them is different. The passage relating to the addressees begins with the statements that Nannaraja, the donor, honors all his (officers). By this what is apparently meant was the officers of his elder

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9 Ibid, Exp. Used: Harivatsakötta-nigraha-Jayasingha-samaksham, L18
10 Nagardhan plates of Svamiraja, EJ, XXVIII, pp. 1-11
11 The executive officers of the Gaṇa-samûha consisted of the following:
1. Kalinga, the president (sthavira) of the Mahâmâtragâṇa,
2. Kitabha, Rotadeva Pradiphbalta, two Sivadavabhatas, Matrisvamin, Ganadeva, Konkabhata, Asangata.
3. The physician of elephant (hasti-vaidya) named Samasvamin
4. The chief of the elephant corps (pilu-pati) named Mallayika and Prabhakara.
brother Svāmirāja whose reign has been referred to in the beginning of the charter. After stating this, the charter records those to whom the grant was addressed which included 'Rājasthāniya, Upārika, Dāṇḍapāśika, Chāṇa, Bhata, Dūta-samprēshāṇika, and Drāṅgika'.

Before we move on to discuss the list of addressees, two more points may also be mentioned. The first relates to the request that this charter carries for the future rulers of 'this vishaya and bhōga (ch-āgāmi-vishaya-bhōgapati) to the effect that they should consent to and preserve this grant. Since none of the grant has been part of a vishaya, the reference to future vishayapati certainly refers to something other than the head of the vishaya. About the reference to the bhōgapati, we must remember that it occurs once in the case of one of the charters of the Manpur house of Rāṣṭrakūtas discussed above.

Another point relates to the reference to the engraver of the charter. Usually the charter refers to its writer at the end but what we have here is the name of the engraver who has been described as Kshatriya Durgāditya.

Now we can take up the list of the addressees which included the followings:

I. Rājasthāniya. The editor of the charter takes it to mean 'Viceroy, or Crown Representatives'. However, on the basis of Subodhikā commentary on the Kalpasūtra it has also been suggested that the designation, might have been used to represent subordinate ruler. But the explanation of the Lokapraṇāśa that the Rājasthāniya was one who carries out
the object of protecting the subjects and shelter them and the Mandasor inscription of Yaśodharman representing a viceroy of the king as a Rājasthāṇīya appears to support the Subodhikā, although different functions may have been attached to the designation in different region and ages\textsuperscript{12}.

II. \textit{Uparika}: On the basis of the Gupta records it has been suggested that it represented the office of the governor of the province\textsuperscript{13}.

III. \textit{Dāndapāśika}: This has been taken to mean a police officer.

IV. \textit{Chāta} and \textit{Bhaṭa}: The editor takes it to mean policemen and soldiers.

V. \textit{Dūta-sampreśhaṇīka}: the term is generally used to designate the person who is appointed \textit{dūtas} for the execution of royal charter.

VI. \textit{Drāṅgika}: The editor takes it to be the Mayor of the town\textsuperscript{14}. It has, however, been also suggested that Draṅga means either a town or a watch station' and therefore the real meaning of \textit{Drāṅgika} should be an officer in charge of a draṅga meaning a watch station or a station for revenue collection\textsuperscript{15}.

Apart from the charter discussed above we have four more charters of the house of Vidarbha. They all belong to the region of Wardha-Wainganga basin and fall in the timespan of post-6\textsuperscript{th} century.

\textsuperscript{12} Ibid., D.C.Sircar, 1965, pp366-67, also 1966, p.273
\textsuperscript{13} Ibid, 1965, p.359
\textsuperscript{14} Nagardhan plates of Svamiraja, \textit{EI},XXVIII,p.10,fn.9
\textsuperscript{15} D.C.Sircar, 1966, p.101
The charter which seems to have been issued some time after the close of the seventh or the beginning of the eighth-century\(^\text{16}\), records Svâmirâja as the donor. He is stated to have made the donation with the consent of Pratâpaśila Karkkarâja. The charter also carries a seal, which has the legend reading 'Śrî-Pratâpaśilasya'. The charter does not address this transfer to any body; it, however, refers to two witnesses, a sandhivigraha and a purôhita. We are told that in the presence of these two the grant was made\(^\text{17}\).

As to the meaning of the sandhivigraha, it may first be pointed out that the reading of the term is not beyond doubt. The word used in the inscription is san[dhi]vrishabha\(^\text{18}\). However, in the absence of any alternative suggestion we would also take it to be Sandhivigraha which has been taken to represent minister of piece and war who was also often the writer of important documents\(^\text{19}\). Purohita is generally taken to mean a family priest or the royal priest who often found mentioned among the list of functionaries. Thus both the witnesses seem to have been the representative of state authority.

Another charter issued in AD 631\(^\text{20}\) records the transfer of pieces of lands by different authorities. It may be mentioned that the place of making the grant and the place from which the charter was issued were different. While the grant seems to have been made at the Kapilâ-tîrtha, the charter was issued from a place called Achalapura.

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\(^{16}\) Bhindon plates of Rashtrakuta Kakkarâja, JESI, X, pp.30-35. The charter carries no date and the dating has been done on the basis of paleography.

\(^{17}\) Ibid, Exp. used : san[dhi]vrishabha-purôhita-samakshañ datt[h], L.22, p.35

\(^{18}\) Ibid., See page, 35, L.22

\(^{19}\) D.C. Sircar, 1966, p. 295
As to the details of the donations and the donors, we are told that the first donor was Nannarâja, who had attained the five great sounds. He made a donation of fifty nivartanas of land, not directly but through the hands of illustrious Šankargaṇa. No information is given as to who this Šankargaṇa was. The second grant, which consisted of fifty nivartans of land, seemed to have been made jointly by the same set of donors.

The third grant, which consisted of ten nivartanas of land, was made jointly by the Superintendent of religious affairs (dharmakaśa) and Great minister for peace and war (mahâsandhivigraha). Apart from the referring to the status of the authorities of the donors, the charter does not speak of the involvement of other authority.

The next charter datable to AD 693 was issued by Râṣṭrakûta Nannarâja and it records a gift of land by him which was part of a grâma. The charter is stated to have been issued from a place called Padmanagara which seems to have been a centre of authority.

The charter offers the following list of addressee to the grant:

I. râja-sâmanta: the term sâmanta has been used in different context with different meanings. It has widely been used in the context of early medieval India to designate a subordinate chief. At times, the term has also been used to designate a minister. Given the fact that râja has been prefixed to it and that most of list of addressee consists of state functionaries, it may not be wrong to suggest that what is

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20 Tiwarkhed plates of the Rashtrakuta Nannaraja, E1, XI, pp276-280
21 Sangalooda Plates of Rashtrakuta Nannaraja: Saka 615, E1, XXIX, pp109-115
22 See D.C. Sircar, 1966, p.289
being meant here by the term \textit{rāja-sāmanta} is probably some minister or a high functionary of the state.

\textbf{II. vishayapati}: The term apparently was used for the head of a \textit{vishaya}.

\textbf{III. grāma-bhōgika/grāma-bhogika}: This designation probably represent the one who enjoys a village as a free holding\textsuperscript{23}.

\textbf{IV. Purillaka}: the term has been taken to mean \textquote{the Mayor of the town}\textsuperscript{24}.

\textbf{V. cāṭa-bhāṭa}: The term \textit{bhaṭa} refers to king’s \textit{pāiks} and \textit{piadas} and the term \textit{cāṭa} has been taken to mean the leader of the group of \textit{pāiks} and \textit{piadas}\textsuperscript{25}.

\textbf{VI. sēvaka/sevaka}: it would normally mean somebody who serves. It is however, also used in the sense of a soldier.

The list seemed not to have been an exhaustive one as it ends with the term \textit{ādi}.

Another charter of the same house was issued only in the next century around AD 708\textsuperscript{26}. The donor in this case is named as Nandarāja who seemed to be the same person who has been referred in the earlier charter\textsuperscript{27}. The object of donation was a village.

However, unlike the earlier charter, in this case we are provided with a list of the people who were informed of this grant which consisted of \textit{rāja-sāmantas, vishayapatis, gramabhojakas},

\textsuperscript{23} D.C.Sircar, 1966, p.120
\textsuperscript{24} Ibid., p.266
\textsuperscript{25} Ibid, p.289
\textsuperscript{26} Multai copper plate grant of Nandaraja, I4,(august 1889)
\textsuperscript{27} Tiwarkhed plates of Nandaraja, ... loc.cit.
and others (ādin)\textsuperscript{28}. All these figure in the Sanglooda plate which has been discussed earlier, therefore no fresh explanation of them is require here.

The writer of the inscription, as told earlier, was a sandhivigrahika called Nāula. The charter does not specify the place of the issue of the grant.

Two of the charters of the Rāṣṭrakūṭas of Malkhed fall in the pre-750 phase. Both of them were issued by Dantidurga. The first charter, which relates to the region of the Upper Godavari basin, is datable to AD 742\textsuperscript{29}. As to the description of the donor Dantidurga, he has been described as mahāsāmantādhipati. The charter records the transfer of a village, which was part of eighty-four groups of villages, by him. It may be pointed out that though the grant was made at Elāpura, it was probably recorded and issued at Badarikā- vāsaka.

The charter offers us a list of the addressees to the grant which runs as rāja-sāmantā- bhogika-vishayapati-rāṣṭrakūṭa-mahattara-adhikāri ādin.

We have occurrence of the first three i.e., rāja-sāmantā-bhogika-vishayapati in the charters of the Vidarbha branch of Rāṣṭrakūṭas which have been discussed above. The next three terms which occur for the first time are the followings:

I. rāṣṭrakūṭa: This term has been taken to mean the same as rāṣṭra-mahattara which is generally taken to represent either

\textsuperscript{28} Ibid, Exp. used :sarvaneva rāja-samanta-vishayapati-gramabhogik- ādin samanubodhayati, L. 15-16

\textsuperscript{29} Ellora plates of Dantidurga, E1, XXV, 25-31
the head of the territorial unit, or group of village, called ráṣtra or a member of the administrative council of a ráṣtra. II. mahattara: The term has been taken to mean the head of the village. In some records it has also been used to indicate the mahājanas or head of the family or communities, who constituted the village council. III. adhikārin: Literally meaning 'an officer,' this has been taken to mean the same as sanskrit adhyakṣa meaning a superintendent, governor or director.

Apart from the list of addressees, the charter also gives the name of the writer who did not seemed to have been a part of the state functionary as no designation have been attached with his name.

Another charter of Dantidurga records donation in the region of Konkan. Dated Saka 613 (c. AD 749-50), it refers to Dantidurga as one who has won the right to have pañca-mahāśabda. It also mentions his subordinates Aniruddha who was holding Śrīpura as his prabhujyamāna. It may be mentioned that though the record mentions Dantidurga and one of his subordinate, the charter was issued not by Dantidurga but by the Corporation of the city of Ģrīpura.

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31 Ibid, 1965, p.361, Also see B.D.Chattopadhyaya, Aspects of Rural settlements and Rural Society in Early Medieval India, Calcutta, 1990, chapter II, section II.
33 It is stated that certain representatives of the Mahājanas (Corporation) of the Traivedyas of the place viz. Bodavarma, Bhogika, Durga Bhogika, Devamna Bhogika, Goviyasanga Bhogika and Goviya made the donation.
The object of grant was a *grāma* and the recipient was the temple of Bādeshvara that was caused to be constructed by Bādadi Bhogika.

The charter though does not give any list of the addressee it nonetheless speaks of certain persons who apparently were witness to the grant. The list of witness included a person whose name also ends with *bhogika*.

The other noteworthy feature of the charter is that it refers to Devaka Tribhogika as the scribe and goldsmith Chaṇḍahari as the engraver of the plate.

The noteworthy part of this charter is that despite the reference to two important authorities such as Dantidurga as ruling power and his subordinate Aniruddha, in the entire process of village transfer no representative of state is visible. It looks even more intriguing when we are told that the donated village was included in Śrīpura *vishaya* which has also been described as the *prabhujyamāna* of Aniruddha. In fact all through the process of grant it is the members of the community of *bhogika* which figure quite prominently.

**PLACES OF ISSUE/CENTRES OF AUTHORITY**

**House of Mānpura.**

As far as the place of issue of the charter is concerned, the table given below shows out of three only one charter\(^{34}\) of this house refers to it. It is stated in the charter that the donor was ‘adoring

\(^{34}\) Undikavatika grant of Abhimanyu, *E.f.,VIII*,pp.163-66.
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<td>749</td>
<td>x</td>
<td>Bhogikas</td>
<td>Dēvaka Tribhikika</td>
<td>Sōnār (goldsmith) Chandahari as the engraver of the plates</td>
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<td>Ellora Plates of Dantidurga</td>
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<td>rāja-sāmanta-bhogika-vishayapati-rashtrakuta-mahattara-adhikari ādin.</td>
<td>Kukkurena(?)</td>
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*(on the page following)*
Mānapuram by residing at it, (Mānapuram -adhyāsanen-ālaṅkurvyvatā). The place has been identified with Māṇ, the main subdivision of the Satara district. The donated place has also been located in the same district. Given the way the place has been described in the charter, it may not be wrong to assume that it was possibly the main seat of power of this house.

<table>
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<th>CHARTERS</th>
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<td>Hengni Berdi plates of Rashtrakuta Vibhuraja</td>
<td>AD 5th-6th century</td>
<td>E.I.,XXIX,174-177</td>
<td>Vibhurāja</td>
<td>Maharaja</td>
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<td>Pandarangapalli grant of Rashtrakuta Avidheya</td>
<td>C. 7th Century</td>
<td>E.I.,XXXVII,9-24</td>
<td>Avidhēya</td>
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<td>Undikavatika grant of Abhimanyu</td>
<td>c. AD 7th century</td>
<td>E.I.,VIII,163-66</td>
<td>Abhimanyu</td>
<td>x</td>
<td>Mānapuram</td>
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</table>

**House of Vidarbha**

A perusal of the table given on the page facing this points to the distribution of place of issue of the charters of this house in area around Vidarbha.

The first charter of the sixth century\(^35\) refers to Nāndīvardhana as the place of issue and the way it has been mentions in the charter clearly shows that it was a centre of authority. The detail given in the second charter\(^36\) tells us that the donor had gone to Kapilā tīrtha and it was here that he made the grant. The charter, however, was

\(^35\) Nagardhan plates of Swamiraja,EI,XXVIII,pp.1-16.
\(^36\) Tiwarkhed plates of Nanaraja,EI, XI,pp.276-81
<table>
<thead>
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<th>DATE</th>
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<th>KING REFERED</th>
<th>TITLE</th>
<th>PLACE OF ISSUE</th>
<th>IDENTIFICATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ellora plates of Dantidurga</td>
<td>742</td>
<td>E.I.,XX V,25-31</td>
<td>Dantidurga</td>
<td>Samadhigat a-patch mahāsabda mahāsaṁntadhipati</td>
<td>Grant made at Elapur, recorded at Badarika-vāsaka</td>
<td>Not clear</td>
</tr>
<tr>
<td>Manor plates of Dantidurga</td>
<td>749</td>
<td>Studies in Indology II, pp.10-15</td>
<td>Dantidurga</td>
<td>Samadhigat a-patch mahāsabda prthivivalla bha Khadgāval oka Śri Dantidurga</td>
<td>probably śripura vishya</td>
<td>Sirgaon in Manor, Thane district...</td>
</tr>
</tbody>
</table>
issued afterward from Achalapura. In the next charter, Padamanagara has been mentioned as the place of the issue of the charter. The manner in which both the place of issue figures in the charter tends to convey the impression that both of them were centers of authority.

**Malkhed branch of the Rāstrakūtās**

Of the two pre-c. A.D.750 charters of the house of the Malkhed branch of the Rāstrakūtās one of them refers to the place of issue of the grant. In the Ellora Plates of Dantidurga\(^37\), it is stated that the grant was issued from and probably recorded at Badarikā-vāsaka, though it was originally made at Elapura. Thus, it is Badarikā-vāsaka, whose precise identification is not yet certain, seems to have been the centre of authority. In the other charter\(^38\) though the place of issue has not been stated clearly, it seems to have been issued from Sṛipura *vishaya* that has been identified with modern Sṛipura in Manor tāluka of the Thane district. It may be mentioned that in both the charters Dantivarman has been described as subordinate authority,( see table:...).

The picture that one gets out of the discussion of the data of the first phase is a varied one. To begin with the charters of the Manpur branch of Rāṣṭrakūtās do not point to the existence of many centers of authority. The only center of authority they refer to was also their seat of power. It is also important to note that the charters of the Manpur branch of the Rāṣṭrakūtās do not also reflect the involvement of any state functionaries in the process of resource

transfer. In one case, we do have reference to the commander of fort as the witness to the grant, he certainly was not a regular part of state functionary. Even the reference of the writer of the charter shows that this class did not come from the class of any structured administrative set up.

What is interesting in the Pandurangapalli charter is the issuance of the order in form of exhortation to rājā and bhogapati. The way they have been described makes it clear that they possibly represented influential groups in society and not the part of administration.

In the case of the Rāṣṭrakūṭas of Vidarbha we do get the reference to different centers of authority issuing charters. The charters of this house also give the impression of state functionaries involved in the process of transfer of resources. However, the reference to rājā, sāmanta and grāmbhojaka clearly suggest the involvement of dominant social classes in the process of resource transfer.

The two charters of Rāṣṭrakūṭas of Malkhed clearly show the dominant position occupied by the local social groups in the process of resource transfer.

As to the centers of authority issuing the charter, they were local in charter.

SECOND PHASE (c. A.D. 750- onwards)

During the timespan of the second phase, the volume of the data and their geographical spread are greater than what we have seen in the first phase. Therefore, instead of treating the data merely in chronological sequence, they are grouped in chronological order by the regions they belong to. As stated earlier, this may help us to see the changes in the pattern, if there was any, not only in term of time but also in term of space.

Before we take up the inscriptions of Rāṣṭrakūṭas of Malkhed, we may discuss two of the inscriptions which have been attributed to a separate house of the Rāṣṭrakūṭas represented by Kakka.

The first charter of this house is datable to AD 757\(^{39}\) which relates to the region of Western Tapi basin in terms of the locale of donation which consisted of a grāma. The donor has been described as \textit{samadhitapañchnahāshabda-paramabhattāraka mahārajadhirāja-paramēshvara Sri-Kakka -rāja}'.

The charter carries a list of addressees that included \textit{mahāsāmanta, sēnāpati, balādhikrita, chörōddharāṇika, bhōgika, rājasthāniya etc.}

\(^{39}\)Art VIII, New copper plates grants of the Rashtrakuta dynasty. \textit{J. Bo. BRAS}, XVI, pp. 105-13
The charter also mentions Ādityavarmā as the rāj-dūtaka\textsuperscript{40} and the name of the writer, who has been described as a son of Balādhiṅṭa.

The geographical context of the object of donation in the second charter relates to the region of Sabarmati basin and is datable to AD 788\textsuperscript{41}. The charter speaks of the donations of two pieces of land, which constituted a quarter (chatur-bhāga) of two different villages. The donor was a mahāśāmanta and vishay-ādhipati of Harshapura-mahābhishthana. He was apparently a subordinate of Kakka who has now been described as mahāśāmantādhipati parammrājadhīraṇj paramēśavara.

A noteworthy aspect of the charter is the reference to certain individuals who seemed to have played an important role in the entire processes of transfer of land. To begin with, the charter mentions several individuals as the witnesses to the gift, which is as follows:

1. brahmāṇa Aggaka,
2. brahmāṇa Varisha,
3. Bhaṭṭa Llēlla, an inhabitant of the village Khallāpalli,
4. Kōtaka,
5. the brahmāṇa Bhaṭṭa Datta, an inhabitant of the village Kūsumba,
6. brahmāṇa Sēnabhatta,

\textsuperscript{40} The editor of the charter translates 'Ādityavarmana rāj-dūtakam' as 'the king Ādityavarman as the dūtaka' which looks doubtful. See, Ibid, p.11-12
\textsuperscript{41} Hilol paltes of Year 470, EI,XXXIV,pp213-18 & 219
7. *brāhmaṇa* Tūshēka and
8. Siddhuyaka.

It may be noted that none of the witnesses were from either of the villages where the objects of donation were located.

Apart from referring to these individuals as witnesses, the charter at its fag end states that the charter was handed over to the recipient in the presence of the group of officials stationed at Harshapura and of the *brāhmaṇa* Mahābalādhikrita Bhatta Isvara of Kaisattaka, *Adhayaksha* Vāsudēva, *Mahāpratihāra* Bhatta Armmata, and Bhāulla of Vālēkhabha. These officials seems to have been the officials of his overlord as we are also told that apart from these officials and individuals the officials of Chandraditya were also present.

Thus the list of officials that we get in the two charters discussed above consists of:

1. *mahāsāmanta*,
2. *sēnāpati*,
3. *balādhikrita*,
4. *chōrōddharanika*,
5. *bhōgika*,
6. *rājasthāniya*
7. *Mahābalādhikrita* Bhaṭṭa Isvara of Kaisattaka,
8. *Adhayaksha* Vāsudēva,
9. *Mahāpratihāra* Bhaṭṭa Armmata, and
Considering the number of officials mentioned in both the charters, one may get the impression of a well structured governmental setup to look after the process of resource transfer. However, the point that should be noted is that despite having such a large number of state functionaries, the strong presence of the representatives of rural community in the process of land transfer is also visible.

As regards the centre of authority of this house, Harshapura-*mahābhishthana* seems to have been one of them. It, however, seems to have been local in nature.

As far as the charters of the Rāṣṭrakūṭas of Malkhed are concerned, as stated in the beginning of the section, we would discuss them region wise and it may not be wrong to start with the regions which figure in the first phase.

**Wardha-Wainganga basin**

During the first phase of our study most of the charters of the house of Vidarbha were located in this region. In the second phase, the geographical contexts of four of the charters of the Rāṣṭrakūṭas of Malkhed relate to this region.

Their first charter that was issued by Krishna I in c. AD 772\(^{42}\) records a donation by him of some land in a *grāma* consisting of hundred *nivartanas*. The people who were informed about the donation were *rāṣṭrapati*, *viṣayapati*, and *bhogapati* only. We are

\(^{42}\) Bhandak plates of Krishnaraja, *El*, XIV, pp121-130
also told about the writer of the plate named Vâmana-nâga. He seemed not to be a regular part of administrative set up.

The second charter\textsuperscript{43} datable to AD 786 was issued by Śilamahâdēvî who has been described as ‘paramēśvarî paramabhâṭṭârikā’ and the great queen of PMP Dhârâvarsha. The object of donation was a grâma along with certain privileges to two brâhmaṇas.

Those who were communicated the transfer of the village included the following: râṣṭrapati, viṣayapati, grâmakûṭa, niyuktaka, yuktaka âdhikârika, mahattara. Apart from these, there seems to have been other as well as the list ends with âdin i.e. etc.

The dûtaka of this order was a person called Somayâji who has not been given any official designation. However, the writer of the plate has been described as mahâsandhivigrâhin.

If we compare the list of addressees as given in these two charters of the eighth century we find the occurrence of certain new designation in the second charter such as:

1. grâmakûṭa: The term has been used to denote the headman of a village or probably a member of the village council\textsuperscript{44}.

2. niyuktaka: This is commonly held to be an designation of an official who is subordinate to ãyuktaka\textsuperscript{45}

\textsuperscript{43} Jethwai Plates of the Rashtrakuta queen Silamahadevi, \textit{EI},XXII,pp,98-109

\textsuperscript{44} D.C.Sircar, 1966,p121

\textsuperscript{45} Ibid.,p,221
3. **yuktaka:** It has been suggested that it refers to an officer in general. Its varied form such as ayuktaka, âyukta figure in the charters of other periods.  

4. **adhikârika:** It is generally taken to represent an officer and is the same as adhikârin which occurs in the charters of pre-AD 750.

5. **mahattara:** The term occurs earlier as well, and as already explained, it meant the head of the village. In some records it has also been used to indicate the mahâjanas or head of the family or communities, who constituted the village council.

6. **mahásandhivigrahin.** It is same as sandhivigrahin which occurs in the earlier charters also. It is taken to be a designation of the minister for war and peace.

We have two charters of the ninth century. Both of them were issued by PMP Govinda III. The one datable to AD 800 registers grant of a grâma to thirteen brâhmaṇas and the transfer of certain fiscal and administrative rights.

The list of addressees as given in the charter is the same as we see in the case of the second charter of the eight century which included râstrapati, viṣayapati, grâmakûta yuktaka niyuktak, adhikârika mahattara ādin. The only difference that we find is the occurrence of yuktaka before niyuktak.

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46 Ibid, pp.386-87
47 Ibid,1965,p.361, Also see B.D.Chattopadhyaya, Aspects of Rural settlements and Rural Society in Early Medieval India, Calcutta,1990, chapter II,section II.
The *dūtaka* of the charter has been described as Śrī Chakkirāja. The charter also refers to Śrī Gauta, the son of a *sāmanta*, as the writer of the charter.

The second charter which, as we are told, was drafted in the presence of the king records the donation of a *grāma* along with certain rights and privileges. As far as the list of the addressees is concerned, most of them are those which are mentioned in his earlier charter. However, the order of the occurrence of those terms is slightly different in this case. The list in the present case reads as 'viṣayapati, rāṣṭrapati, bhogapati, grāmakūṭa ayuktaka, niyuktak, adhikārika, mahattara ādin. Thus the only new official which figure in this list is the bhogapati.

However, what is noteworthy is the way this charter was drafted. We are told that the charter was written in the presence of the king by Kukkāyya who was the son of a general (*balādhikṛta*) who have had the privilege of *pañcha-mahāsabda*, and was written by Dēvayya who hold the position of the officer in charge of record (*akṣapaṭal-ādhipati*).

The last charter of this region belongs to the period of the tenth century. Datable to AD940-41, it records the donation of a *grāma* by PMP Akālavarsa (Kṛishṇa III) in the name of his brother Jagatṭūṅga.

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48 Anjanvati plates of Govinda III, *EI*, XXIII, pp8-18
49 Jharika grant of Rashtrakuta Govinda III, *EI*, XXXII, pp.157-164
50 Ibid, mahaparamesvara-pratyaksham, L.73
The noteworthy aspect of the charter is that it does not carry the list of any addressee. Rather the donor in this case simply announced the donation to his subject/state (sva-Janapada).

At the end of the charter we are also told that the charter was engraved by Yogrāṣṭya.

**Places of issue**

All the charters, except one, recording donation in this region carry the name of their place of issue. However, the places from where charters recording donations in this region were issued were not necessarily located in areas of the same-sub regions. (See the table no. )

The first charter\(^5\) was issued from an encampment located at Nāndipuradvārī which has been located not far from the locale of the donated area. The second charter\(^6\) datable to the ninth century mentions a *vijaya-skandhāvāra* at Mayūrakhandī as the place of the issue of the charter. Another charter of the ninth century\(^7\) purported to have been issued from a *vijaya-skandhāvāra* located on the bank of the river Tungabhadra near Alampura. The charter of the tenth century\(^8\) refers to Mānyakhētā rājadhānī as the place of issue of the charter.

If we take a stock of the officials and other category of people appearing in the context of resource transfer in this region we find the possibility of constructing a pattern. The pattern however was

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52 Bhandak plates of Krishnaraja, *EI*, XIV, pp.121-30
53 Anjanvati plates... *loc.cit.*
54 Jharika grant of Rashtrakuta Govinda III, Saka 725, *EI*, XXXII, pp.157-64.
not without change over time. To mention some of them briefly, none of the government functionaries of the first phase figures in the second phase. During the beginning of the second phase we have a modest list of addressees which gets longer in the subsequent century. By the time we reach the tenth century the mode of address changes drastically.

As far as the place of issue of charters recording donation in this region is concerned, two of them have been issued from vijayasandhavāra which may not be taken to be the centre of authority. However, by the tenth century we find the emergence of a supra-local centre of authority in form of Mānyakhēta rājadhāni. We would elaborate on these points at the end of our discussion.

**UPPER GODAVARI BASIN**

We have several cases of property transfer in this region. The authorities, which affected these transfers, were either the sovereign rulers of the Rāṣṭrakūṭas of Malkhed or their subordinates. We would proceed to discuss then century wise.

The first eight century charter in this region was made by Dantidurga in the capacity of a subordinate authority in AD 742 which we have already discussed in the course of discussion of the first phase.

The next charter of the Rāṣṭrakūṭas of Malkhed, recording donation in this region, appears after the lapse of nearly two decades (c. A.D. 764)\(^56\). The authority behind the transfer was the sovereign ruler śrī-Kṛishṇarāja (Krishna I). The grant, which consisted of five

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\(^55\) Deoli plates...loc.cit.
grāmas to a brāhmaṇa, was addressed to rāṣṭrapati, viṣayapati, grāmakūṭa, mahattara ādi. Apart from this, the charter also refers to the name of the composer of the grant who appears to have composed other four grants of the same ruler.

The next charter is datable to c. AD 775\textsuperscript{57}. The authority behind the transfer was the sovereign ruler PMP Dhārāvarsha Sri-Dhruvarāja and the object of transfer was a village.

The list of the addressees as given in this charters is different from the first one. The list in the present case included the followings: rāṣṭrapati, viṣayapati, grāmakūṭa, ayukta-niyuktak, ādhikārika mahattara ādin(L.37-38).

The dūtaka of the grant was Bhatta- Herambaka and its writer was a Mahāsāndhivigrahamahikītī.

After four years of the royal charter discussed above we once again come across the occurrence of property transfer by a person having subordinate authority. The charter, datable to AD 779\textsuperscript{58}, refers to the reign of Prithivīvallabha mahārājadhirāja paramēshvara Śrī Prabhūtavarsha and then introduces the donor Samadhigata pañca-mahāśabda Kakkarāja.

The charter, which records the donation of grāma by Kakkarāja, mentions the following as the addressee: rāj-sāmata, bhogika, viṣayapati, and rāṣṭra-grām- mahattara, adhikārika \textsuperscript{59}.

The list of the addressees given in this charter reminds us of the list that we see in the Ellora plates of Dantidurga, which was issued in

\textsuperscript{58} Pimpri plates......\textit{EI},X,81-89
\textsuperscript{59} Dhulia plates of Karkaraja,\textit{EI},VIII,p 182
\textsuperscript{59} Ibid, Exp. Used ‘sarvaveva raja-samananta-bhogika-viṣayapati,rashtragrama-mahattaras adhikarikan samajnopayatyastu vah viditam’L.29-30
AD 742. The only difference that we see is that while in the Ellora plates we have the reference of ‘rāstrakūtas’ in the present case we are told about ‘rāstrra-grām- mahattara’ the meaning of which is the largely same as mahattara.60. Also, in the present case the list of the addressees does not end with expression like ‘ādin’ i.e., etc. The charter also carries the name of the writer.

The last charter of the eight century is a royal charter issued in AD 79461. It speaks of transfer of a village and the persons who were addressed in this connection were the same as we see in the earlier royal charter issued by Dhruva in AD 775 which is as follow: rāstrapati, viṣayapati, grāmakūṭa, ayukta, niyuktak, adhikārika, mahattar- ādin62.

Apart from these addressees, the others who were involved were the dūtaka and the writer of this charter. No official designation has been attributed to either of them.

We have three grants falling into the period of the ninth century and all of them have been issued by PMP Govinda III. The first one which is datable to AD 80163 records the transfer of a village. Further detail of the charter is not available with us.

60 D.C.Sircar, 1966, p.191
61 Paithan plates of Govinda III,El,III,p.103
62 Ibid, Exp. used ‘Kushali sarvaveva yatha-sambadhyanakan rashtrapati- viṣhayapati, -
gramakut-, ayukta-niyuktak, -adhikarika- mahattaras adin samanudarsayatyaatu Vah
samviditam’.

63 A grant of Govinda, JBBRAS,NS,No.4,p.187
In the case of other two charters, the object of transfer is the same i.e., a village in each case. The list of addressees given in both the charter is also the same which runs as: rāṣṭrapati, viṣayapati, grāmakūṭa, ayukta, niyuktak, adhikārika, mahattara etc. Even the writer of both the charters is the same person. In both the cases the dūtaka of the charters has been referred to but they were two different persons without having any official designation.

The four donative inscriptions falling in the timespan of the tenth century share many commonalties. To begin with, the object of donations is largely the same. The list of addressee is also the same as also the mode of address. In all the charters we invariably find the references to rāṣṭrapati, viṣayapati, grāmakūṭa, ayukta, niyuktak, adhikārika, mahattaras etc, as the addressees of the grant. All these charters refer to the name of the writer but none of them carries any reference to the dūtaka which is so frequently mentioned in other charters. A summary statement of the four charters is given below in the tabular form.

<table>
<thead>
<tr>
<th>CHARTER</th>
<th>A_D</th>
<th>DONOR</th>
<th>ADDRESSEE</th>
<th>WRITER</th>
<th>OTHER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jambagaon plates of Indra III</td>
<td>915</td>
<td>Indra</td>
<td>Rāṣṭrapati, Viṣayapati, Grāmakūṭa, Ayukta, Niyuktak, Adhikārika, Mahattara adi</td>
<td>SriTrivikrambhatta</td>
<td>x</td>
</tr>
<tr>
<td>Two grants of Ras. Indra III from</td>
<td>915</td>
<td>Indra III</td>
<td>Rāṣṭrapati, Viṣayapati, Grāmakūṭa, Ayukta, Niyuktak, Adhikārika, Mahattara adi</td>
<td>Rajasekhara</td>
<td>x</td>
</tr>
</tbody>
</table>

64 Wani plates of Govinda III, JAI, XI, p. 156-63, and Dharur plate, El, XXXVI, 1286-96
### PLACE OF ISSUE (UPPER GODAVARI BASIN)

<table>
<thead>
<tr>
<th>CHARTER</th>
<th>AD</th>
<th>REFERENCES</th>
<th>PLACE OF ISSUE. OF ISSUE</th>
<th>PALACE OF ISSUE SUB-REGIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barsari plates of Krishna I</td>
<td>764</td>
<td>JESI,XI,pp.106-13</td>
<td>Amarakaṭaka vijaya-skandhāvāra</td>
<td>on the banks of Narmada</td>
</tr>
<tr>
<td>Pimpri Pls. of Dharavarsha Dhruvaraja</td>
<td>775</td>
<td>E.I.,10,81-89</td>
<td>Sangavivara -jaya-skandhāvāra</td>
<td>Narmada(?)</td>
</tr>
<tr>
<td>Dhulia Pls. of Karkaraja</td>
<td>779</td>
<td>E.I.,8,182</td>
<td>Sidinagara avasthitena</td>
<td>Godavari Upper</td>
</tr>
<tr>
<td>Paithan Pl. of Govinda III</td>
<td>794</td>
<td>E.I.,3,103-110</td>
<td>Paithan</td>
<td>Godavari Upper</td>
</tr>
<tr>
<td>A grant of Govinda III</td>
<td>801</td>
<td>JBBRAS,NS,3,No4,18-7-</td>
<td>Mayurakhandi</td>
<td>Godavari Upper</td>
</tr>
<tr>
<td>Wani Pl. of Govinda III</td>
<td>806</td>
<td>I.A.,XI,156-63</td>
<td>Mayurakhandi samavasitena</td>
<td>Godavari Upper</td>
</tr>
<tr>
<td>Dharur Pl. of Rashtrakuta Govinda III</td>
<td>809</td>
<td>E.I.,XXXVI,285-96</td>
<td>Mayurakhandi samavasitena</td>
<td>Godavari Upper</td>
</tr>
<tr>
<td>Jambagaon plates of Indra III</td>
<td>915</td>
<td>E.I.,36,223-38</td>
<td>Mānyakhēta rājadhānī</td>
<td>Bhima</td>
</tr>
<tr>
<td>Two grants of Ras. Indra III from Vajirkheda, # A</td>
<td>915</td>
<td>E.I.,38,5-22</td>
<td>Mānyakhēta rājadhānī</td>
<td>Bhima</td>
</tr>
<tr>
<td>Two grants of Ras. Indra III from Vajirkheda, # B</td>
<td>915</td>
<td>E.I.,38,5-22</td>
<td>Mānyakhēta rājadhānī</td>
<td>Bhima</td>
</tr>
<tr>
<td>Fragmentary Rashtrakuta inscription from Kandhar</td>
<td>950</td>
<td>E.I.,35,105-114</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Karoda plates of Kakka III</td>
<td>972</td>
<td>I.A.,12,263-270</td>
<td>Sri Mānyakhēta sthir avasite</td>
<td>Bhima</td>
</tr>
<tr>
<td>Places of Issue</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>----------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>All the charters of the eighth century recording donation in this sub-region mention the places of issue of the grant that have been arranged in a tabular form (see Table No.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A look at the table would show that all the charters of the eight and the ninth century, except one, were issued from the area that has been identified in the Upper Godavari basin region itself. The only place of issue out of this region seems to have been Sankhavivarāka jaya-skandhāvāra. It may be pointed out here that the identification of the place in question is not beyond doubt. Also, since the term most likely refers to a victory camp, it may not be correct to take it to be a centre of authority.

The charters of the tenth century have been issued from one place called Mānyakhēta. It may however be pointed out that in the first three charters the place has been referred to as rājadhāni.
whereas in the last charter\textsuperscript{66} it has been referred as the place where the donor was staying. Whatever may be the reason behind this, it may not be wrong to suggest that by the tenth century Mānyakhēta rājadhāni had emerged as one of the important supra-local centers of authority.

The data of the Godavari basin discussed above does no reflect any substantial change in the list of the addressee. We find the occurrence of rāṣṭrapati, viṣayapati, grāmakūta, ayukta, niyuktaka, ādhikārika, mahattara etc. (ādin) all through the period in all the charter irrespective of the place of issue. However, barring the first charter none of the charter refers to the addressees, which figure in the charter of this region belonging to the period of pre-c. A.D. 750.

It may, however, be pointed out that this list of addressee seems specific to the royal grants. The one charter of subordinate that we have in this region shows different list, though some of the officials of the royal charters were also included in the list. Another change is to be seen in the nature of the dūtaka and the writer of the charters. As the time progresses they seems to have fallen out of the governmental set up as in many of the later charters, the writer and dūtaka did not carry any official designation.

\textsuperscript{66} Sanskrit and old canarese inscriptions, NoCXXVI, pp.263-70.
MAHI BASIN REGION

In contrast to the Godavari basin region, most of the charters recording donation in this region were issued by subordinate authority belonging to the Gujarat branch of Rāṣṭrakūtas.

We do not have any Rāṣṭrakūta charter in this region for the eighth century. However, we have several charters for the time span of the ninth century and all of them, except one, were issued by the rulers of Gujarat branch of the Rāṣṭrakūtas of Malkhed.

The first of them datable to c. AD 810\(^67\) relates to the transfer of a grāma. The donor was mahāsāmantādhipati Govindaraja. The charter does not offer us any list of addressees. Instead, what we find is the formal announcement of the donor of the grant in form of a general announcement to ‘all the future kings’.

The second grant comes from another mahāsāmantādhipati Sri Karkarajadēva in AD 812-13\(^68\). Unlike the earlier charter we have a list of addressees which reads ‘yathā-sambadhyaṃānakaṃ rāṣṭrapati viṣayapati grāmakūṭa adhikārika mahattara ādin samanubōdhhayaty astu vah samviditam’(ll..42-43).

As is obvious, the list consisted of all those who figure in the ninth century charters of the region discussed above. The charter does not mention any dūtaka or the writer of the charter.

The third charter\(^69\) that we have was also issued in the same year as above, though the authority behind the grant was that of a

\(^{67}\) Prince of Wales Museum Plates of Govindaraja ,XXVI,pp.248-255
\(^{68}\) Sanskrit and old Canarese inscription,JA,XII,pp.156-164
\(^{69}\) Torkhede copper plate grant of the time of Govindaraja of Gujarat-Saka Samvat 735,EII, III, p53-58.
mahāsāmanta. The property that was transferred through this charter consisted of a village which was located in the estate (prabhujiyamāṇ) of the donor.

Apart from the authority of the donor, we donot find reference to the involvement of any other authority in the process of donation. The grant is simply addressed to the future kings (sarvānēva bhāvi -bhūmipālān samanubōdhayaty astu vah samviditam) who have been requested to preserve the grant made.

We have, however, the name of the writer who has been described as lēkha-Kṛishṇa.

The fourth charter was issued by the same mahāsāmadhipati Karkka in c. AD 815 from Khetaka. The addressees to the grant are the same as we see in his charter discussed above (see the third grant)

The same person issued another grant which is datable to c. AD 818. The charter was issued from Khetaka rājadhānī. The object of the grant was a grāma and the list of addressees to the grant is the same as we have seen in his other two charters discussed above. The only difference is that this charter mentions the dātaka who is called Bṛṭṭa-Srī Droṇamma and the writer named Śrī Nemaditya.

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71 Ibid., 'yathā-sambadhyamanakān rāṣṭrapati viṣayapati grāmakūṭa adhikārīka mahattara ādīn samanubōdhayaty astu vah samviditam' (L. 56-57).

72 Anasut copper plate grant of Karka-Suvamavarsha, Saka year 739, Important Inscriptions from Baroda State, vol. I, A.S. Gadre, 1943, pp25-34
The next charter was issued by the same ruler after a decade\textsuperscript{73} (c.AD 824). It also pertains to the transfer of a grāma along with certain rights and privileges.

The process of the grant in this case was little different in the sense that the mahāsāmantaṅdhipati made this grant after it was ratified by his overlord PMP Amôghavarshadēva. For, at the end of charter we have the sign manual of Kakkarâja, the donor and that of his overlord Amôghavarsha\textsuperscript{74}.

However, this difference in the process of making grant seemed to have had no effect on the list of addressees as it remains the same as in his earlier charters i.e., rāstrapati, viśayapati, grāmakūta yuktaka, nıyuktak, ādhikārika, mahattar-ādin. This charter also had a dūtaka named Durgarâja and the person who drafted the charter held the position of a sāndhivigrahika.

After the interval of about two years we are told about the transfer of another village along with its resources\textsuperscript{75}. The donor this time was mahāsāmantaṅdhipati Gôvindarâja. The list of addressees in this case also remains the same as in the charters of Karkka\textsuperscript{76}.

Apart from the addressees the other official we hear of is that of the sandhivigrahika who wrote the charter after getting order from the

\textsuperscript{73} Brahmanpalli grant of Karkka,El,XXII,pp77-92
\textsuperscript{74} Ibid., The practice of putting the signature of the overlord in a grant made by a Mahasamanta seems to be a new practice and it may be an indication of the changing relation between the Main branch and the Gujarat branch of Rashtrakutas. In the earlier grant also the donor has been referred a Mahasamantadhipati only but the charters issued by him did not have the signature of his overlord. See the charter issued by him dated Saka 734,Saka 738 and 743.
\textsuperscript{75} Inscription from Kavi, II. The grant of Govindaraja,Ja.,(May,1796),pp144-152.
\textsuperscript{76} Ibid., Exp. Used: '...sauvaveya yatha-sambadhyamanakan rasthapati-vishayapati-, gramakut-,yuktaka-niyuktak, adhikarika-mahattaras adin samanudarshayastu vah samviditam', p.147.
donor, and that of the dūtaka who has been described as Sri Kumuda.

For the period of the tenth century we have a set of two royal charters issued by the ruler of the Malkhed branch of the Rāṣṭrakūṭas.

The charter which was issued in c. AD 915\textsuperscript{77} by Indrarāja III is a set of two records, referring to the transfer of one village in each case. The donation was made from the capital Mānyakhēta.

In the first charter the list of the addressees and the mode of the address to them is similar to what we see in the charters of Karkka discussed above. It included rāṣṭrapati, viṣayapati, grāmakūṭa, yuktaka, niyuktak, ādhikārika, mahattara etc\textsuperscript{78}. We are also told of the composer of the inscription who is stated to be serving the feet of the donor; though in what capacity did he do so is not clear.

In the grant B\textsuperscript{79} the same authorities are referred in the similar way and the composer of the charter is also the same.

Thus the data of the region of Mahi basin reflect the continuation of the same pattern all through the period. There is also no variation in the list of addressees obtainable from the royal charters and the charters of Mahāsāmantādhipati of Gujarat branch.

\textsuperscript{77} Two grants of Indrarāja III,Saka-sambvat 836,\textit{EI},pp24-41.

\textsuperscript{78} Ibid.,Exp. Used: 'kusali-sarvaneva yatha-sambhadhyamanakan rastrapati- vishayapati-,

\textsuperscript{79} Ibid,pp36-41

gramakut-ayukta-niyuktak, -adhikarika- mahattaras adin samadhayastu vah samviditam' L45-46.
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<td>I, A, XII, pp. 156-65</td>
<td>Sri Siddhasami sanvdsitena</td>
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<td>Nausuri copper plate of Karka I</td>
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<td>Two grants of Indraja III, No. 2</td>
<td>915</td>
<td>EI, IX, pp 24-41</td>
<td>Manyakheta rjadhan</td>
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The only difference that we see is that in the case of grant made by a mahāsāmanta, we once again find no reference to any addressee. Variations can also be pointed out the way Dūtaka figure in the charters of this region. Their reference is certainly not as frequent as we see in the case of the Godavari basin region.

**Places of Issue**

As to the place of issue, all the ninth century charters in this region were issued by the Gujarat branch of the Rāṣṭrakūṭas (see Table No. ). Though all of them seem to have been emanated from the place located in the same region, yet what is noteworthy is the emergence of Khēṭaka as rājadhānī. This seems to have been an important centre of authority and also seat of power of the Gujarat branch of the Rāṣṭrakūṭas. The situation seems to have changed by the tenth century as two of the grants by the sovereign authority in this region were issued by Mānyakhēta rājadhānī which was outside the Mahi basin region.

**SABARMATI BASIN**

In comparison to the region of the Mahi basin the number of inscriptions belonging to this region is less. We have three land charters of our concern out of which one of them was issued by Gōvindarāja of the Gujarat branch of Rāṣṭrakūṭas. Two of them falling in the timespan of the tenth century were issued by the sovereign rulers belonging to the Rāṣṭrakūṭas of Malkhed.

The first charter recording the transfer of a field (kṣhētra), which was included in the boundaries of a locality named Deillika,
is datable to c.AD 819. The transfer was effected by mahāsāmanta-dhipati Govindarāja while staying at Pālittāṇaka.

The list of the addressees and the mode of address to them do not show any significant variation from those which we have seen in the context of the Mahi basin. The list runs as follow: rāstrapati, viṣayapati, grāmakūṭa, ādhikārika, niyuktaka, mahattar-ādīn. We are also told about the dūtaka named Śrī-Kumara and the writer called kulaputra-Śrī-Padmanābha.

The next two charters, as stated, are royal charters falling in the time span of the tenth century. The first of them, datable to c. AD 910, was issued by the sovereign ruler Krishna II. The donated village formed the part of the larger personal possession of the donor. It has been described as included in the ten (villages), which belonged to the eighty-four (villages) which in turn was included in seven hundred and fifty (villages) of Harshapura. This group of seven hundred and fifty villages was designated by their (chief town) Śrī-Harshapura.

Before the description of the donated grāma figures, the charter introduces two authorities; I. a mahāsāmanta and II. his daṇḍanāyaka. The impression that one gets is that the property

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80 Devali plates of Govinda, Valabhi 500,El,XXXV,pp.269-280
81 ibid, Exp. Used: 'Sarvanevayatha-sambadhyamanakan rashtrapati- vishayapati- gramakut-ayukta-niyuktak- ādhikarika- mahattaras adin samanubodhayayastu vah samviditam'.
82 Rashtrakuta grant of Krishana II,El, I,pp52-58
described above was being held as fief by the mahásámanta and his daṇḍanāyaka was posted there to look after it.

The list of the informants of the grant given in this charter is rather different from those discussed so far. Here instead of officials, the list of addressees includes those 'who would come to this village such as gracious princes, great vassals, ministers, commander of the army, heads of the districts, and great men, (sarvvanagāmi bhadranripati, mahásámanta, amaty-ābalādhikṛiti, vishayakam mahattar)

An interesting aspect of the charter is that at the end the signature it bears is not of the king but of some Akkuka, the illustrious son of Dhavalappa and brother of Prachanda who figures as mahásámanta.

The writer has been stated to be a kulaputraka with no official designation.

The last, grant datable to c. AD 930 was issued by Govinda IV\(^83\). The object of donation was a village which was part of a mandala which in turn formed the part of a dēsa.

The list of the addressees given in this charter consisted of most of the officials who figure in the earlier charter. However, the

\(^{83}\) Cambay plates of Govinda IV,E/7, VII.26
**PLACE OF ISSUE (SABARMATI BASIN)**

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<th>CHARTER</th>
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<td>A Rashtrakuta grant of Krishna II</td>
<td>910</td>
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<td>Combay plate of Govinda IV</td>
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<td>Grant made at Kapitthaka, charter possibly issued from Mānyakhēta rājadhānī</td>
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</table>
order in which they figure in this charter is not the same. It goes as
follow: rāṣṭrapati, viṣayapati, grāmakūta mahattara, yuktaka
upayukta ādhikārika. Apart from the occurrence of upayukta for the
first time also significant is the absence of the expression ‘ādīn’ at
the end of the list.

In this case also we have the name of the writer without any
official designation

We have a set of two charters belonging to the period of
Parâmara Siyaka. The property transferred through these set of
charter consisted of a village in each case and both the village
constituted the part of the ‘Sva-bhujayamāṇa’ of the Siyaka ruler.

The categories of people who figure in the list of addressees
consisted of ‘samasta-rāja-purushan-prativāsi-janapada’

We are also told that certain Ṭakkura Vishnu was the officer
who caused this to be granted. The writer has been described as
Kāyatha Gunadhara.

Places of Issue

Out of the three charters, (see Table No. ) one of them,
belonging to the period of the ninth century, was issued from a place
that was located in the same region. The charter of the tenth century
( Combay paltes of Govinda IV) however shows that the grant in
this region were issued from Mānyakhēta rājadhānī. However,

84 Two Harsola copper plate grants of the Parmara Siyaka of V.S.1005, EI,XIX,pp236-244
what is noteworthy is the reference to Harshapura. The way the place has been referred clearly shows that this was also one of the local centers of authority that was placed under the charge of subordinate power.

WESTERN TAPI BASIN

The earliest charter relating to this region that we have is datable to c. AD 757. Since the charter belonged to the house of Kakka we have already examined it earlier. Barring that sole charter, rest of the grant were issued either by the Rāṣṭrakūtas of Malkhed or the Gujarat Branch of the Rāṣṭrakūtas

The first two charters of this region fall into the period of the ninth century. Both of them were issued by the sovereign ruler Govinda III. The first charter which was issued from Mayūrakhandi carried the same list of addressees which we see in most of the cases and it consisted of rāṣṭrapati, viṣayapati, grāmakūta, yuktaka, niyuktak, ādhikārika, mahattar- ādin.

The charter also refers to the writer and the ḍūtaka but none of them have had any official designation.

The second charter issued in AD 820 also speaks of the transfer of a village. It may also be noted that even though this charter was issued after the lapse of about a decade since the one

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85 Rashtrakuta Govind ... Bahulvad plates BI/SMQ, 12(46), no. 2 & 3. loc. cit.
86 Javarkheda plates of Amoghavarsha, EI, XXXII, pp 129-134
discussed above the list of addressees and the mode of address remain the same. The only difference that one can see is that like the earlier charter this one does not refer to any dātaka, though we do have the name of the writer who has been described as lekhaka-Rudrahrena. (L-79).

About a year after the issuance of the royal charter discussed above, we hear of the transfer of a field irrigated by a Vāpikā. The person who made the transfer was mahāsāmantādhipati Sri-Karka Suvarnavarsha.

The list of addressees as given in this charter is different from what we have seen so far. It included rāstrapati, viṣayapati, grāmapati, grāmakūṭa, yuktaka niyuktak, and vāsāvakamahattarādhiṅkārīn.

The list shows the occurrence of two new terms. One is grāmapati which has been taken to mean the land-lords of the village89. About the other term, the editor of the charter reads it as vāsāvakamahattarādhiṅkārīn and translate it as the village elders (who were the descendants of) the (original) colonizer (of the village) and other officers concerned90. However, a closer look at the


88 Surat plates of Karkkaraja Suvarnavarsha of Gujarat, EI, XXI, p.133
87 Ibid., p.146, fn. 5
passage shows that the reading should be vāsāvaka ādhikārika mahattar-ādin.

Considering that the suggested reading is correct, the only new term, apart from grāmapati, that we find in the list of the addressees would be vāsāvaka which has been taken to be the same as vāsāpaka. The term, it has been suggested, was used for an official whose duty was to assign places of residence to stranger 91.

The charter does not mention any dūtaka. However, we are told that the donor gave his consent to issue this charter only after verifying its content. The person who drafted the charter was mahāsamdhivigrahadhipat (minister for peace and war).

The next property transfer in this region took place in AD 83592 made by mahāsāmantādhipati Dhruvarajadeva. The object of transfer was a village, which form the part of a dēsa. The list of the addressees given in this charter is different from the one discussed above in that it does not include grāmapati and vāsāvaka in the list. Thus the list of addressees in this charter is reduced to the same as that which figures in the earlier charters i.e., rashtrapatis, vishayapatis, gramakutas, niyukta, ādhikārika, mahattar-ādin. We, have the name of the writer of the charter who held the position of sandhivigrahika.

We have another case of property transfer by mahāsāmantādhipati Dantivarman in AD 86793. The end portion of

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91 D.C.Sircar,1966,p.366
92 A copper plate grant of Druva II,14,XIV,p196
the charter, however, carries statement to the effect that the grant 'is the pleasure of Dantivarman and also of Dhruvarâjadêva'. The object of transfer once again is a village, which formed a part of the group of villages.

All the functionaries which figure in the charter of Dhruva discussed above are found motioned in the list of addressees of this grant also. However, in this case we find the absence of ayuktaka, and the reference of an official called vásâpaka which, as stated earlier, is the same as vásâvaka which occurs in one of the charter of mahâsámantâdhhipati Śrî-Karka Suvarnavarsha discussed above.

Apart from these, other authorities referred to in the context of grant are dûtaka who has been described as the great minister (mahâmâtya), and the writer who has been described as the Sênabhôgika Golla.

We have another charter recording the transfer of a village in the same year by another member of the Gujarat branch of Râstrakûtâs Dhruva III. The donated grâma formed the part of the group of hundred and sixteen villages.

The list of addressees in this charter is the same as above except the fact that here we have reference to ayuktaka also. The

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94 Ibid., after mentioning the name of the writer it is stated in the charter that 'This is) the pleasure of me, the glorious Dantivarman, the son of the glorious Akalavarsheva. Also,(this is)the pleasure of me, the glorious Dhruvarajadeva ,the son of the glorious Akalavarsheva', p.286
95 Ibid., Exp. Used: 'yatha-sambadhyamakar rashtrapati- vishayapati, gramakutiyukta, -adhikariikasapaka, mahattaras adin samanubodhayatayastu vah samviditam', L58.
96 Rathor Grant No. III- A Grant of Dhruva III, of Bharoach, I A, XII, (July 1883), pp179-90
other difference that we notice relates to the status of the writer of the charter who has been described as the Minister for peace and war (sandhivigrāhika). We are also told about the messenger, i.e., the dūtaka called Gōvindarāja. He has been described as the younger brother of Dhārāvarsha and was chosen by the donor himself to act as dūtaka for this grant.

The same mahāsāmantādhipati made another donation in c. AD 884. This time the object of donation was a grāma which constituted the part of a vishaya. Unlike the earlier charter this charter does not list any addressee. Rather, it uses the blanket expression such as “sarvanēva samanubodhayatyastu va samviditam.”

Dūtaka, in this case was, Karkkaraja, the son of Dhruva II. The writer has been described as mahāsandhivirah-ākṣapaṭal-ādhikṛta. The last charter of the ninth century was issued in AD 888 by Krishna II who has also been described as mahāsāmantādhipati. He is stated to have donated a village which was part of one hundred and sixteen villages connected with Variavi and belonged to the Konkan vishaya.

The charter, like the one discussed above, does not list any addressee to the grant and uses the same compound expression which reads as “sarvaneva samanubodhayatyastu vah samviditam.”

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98 A new copper plate of Dhruva of Gujarat, EI,XXII, pp.64-76
99 Ibid, p.74, L.39
100 Rathore grant No.IV. A grant of Krishna II of Ankulesvar, of 888 AD, I4,XIII(March 1884), p65-69
The dūtaka of this grant is stated to be a sarvadhikari. The writer of the charter has been described as mahasandhivirah-adhikarin.

We have three charters for the period of the tenth century and all of them were issued by the sovereign rulers of the Malkhed branch of Rāṣṭrakūṭas.

The first one is datable to AD 915\textsuperscript{101} and was issued by PMP Indrarâja (Indra III). The grant consisted of a grāma which formed a part of a dēśa.

Barring minor modification, the list of addressees and the mode of address given in this charter are the same as in the Rathor grant of Dhruva III discussed above. It included rāṣṭrapati, viṣayapati, grāmakūṭa niyuktaka, ādhikārika mahattar- ādin. The only difference that we find is the inclusion of both ayuktaka and niyuktaka in the list.

This charter does not speak about any dūtaka or the writer of the charter; rather it refers to a person called Trivikramabhatta as the composer of prasasta (prasasti) who was ‘serving the feet of Indraraja’.

The next tenth century charter is datable to AD 929\textsuperscript{102}. The authority behind the issuance of the charter is that of a sovereign king Govinda IV who is stated to have transferred a village, which was included in Vadanera –300.

\textsuperscript{101} Two grants of Indraraja III, No.2,EI.IX, 33-41
\textsuperscript{102} Andra plates of Govinda IV, Saka 851,EI, 257-272
The charter does not mention any addressees. What is surprising is that the charter does not even carry the formal general announcement of the grant.

The last tenth century charter was issued sometimes in AD 972\textsuperscript{103}. The authority, which effected the transfer of a grāma, was the sovereign ruler PMP Śrimad Amoghavarshadēva.

The list of addressee given in this case is almost the same as in the royal charter discussed above, though the order of occurrence is different. It runs as rashtrapatis, vishayapatis, gramakutas, mahattaras, yuktaka, and opayuktaka adhikarikan, according, as they are concerned\textsuperscript{104}. Thus we not only have the reference of extra officials called 'upayuktaka' but now mahattara has also been placed in the list of officials. The charter does refer to dūtaka Punnārya who belonged to division of Kāyasthas(Kāyastha-kumudabhōginā).

Though the data discussed above points to the occurrence of similar list of addressees in majority of the charters, certain changes towards the close of the ninth century are visible. To begin with, we have reference to certain officials who seemed to be specific to this region. Also, we notice the beginning of the tendency towards the close of the ninth century not to have the list of addressee. The change in the order of the addressees in the last charter in which we

\begin{footnotes}
\item[103] Sanskrit and old canarese inscription,IA, XII, pp263-270
\item[104] Ibid,Exp. Used: 'kushali sarvaneva yatha-sambadhyamanakan rashtrapati- vishayapati-, gramakut-, mahattara, ayukta-opayuktak, -adhikarikan samadisyastu vah samviditam'L 45-46
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see the occurrence of *mahattara* in the middle instead of at the end also may be indicative of certain changes.

**Places of Issue**

A perusal of the list of the place of the isse (see table) indicates that most of the charters of the eighth and the ninth century, recording donation in this region, mention places of issue of grants.

The first charter of the eight-century\(^{105}\) refers to *Śrī Mayūrakhandā* as the place of issue that has been identified in an area lying outside the limit of the sub region under discussion. The place seems to have been a centre of authority as it has been described as the place where the donor was staying.

The second charter\(^{106}\) was issued from a place called *Śrī-Khēṭaka* and this place also falls outside the limit of the present sub-region. The place has been described as *rājadhāṇī* which was part of a *mandala* called Lāṭa.

The third charter of the eight century\(^{107}\) mentions *Śrī Nisvapuraka-grāma* as the place of issue of the charter. It has been stated in the charter that the donor made the grant while he was residing there.

The fourth charter\(^{108}\) purported to have been issued from a *vijaya-skandhāvāra* which has been said to be located on the banks

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\(^{105}\) *Rashtrakuta Govinda 3 ra yacha bahulvad tamrapatra* (in Marathi)*BISMQ*, 12,(46),No.21953,pp.13-19.


\(^{107}\) Javarkhedra plates of Amoghavarsha,*EI*,XXII,pp.129-34.

of the Vankika which was apparently a river which has been traced in the area included within the present sub-region.

The fifth charter\textsuperscript{109} is stated to have been issued while the donor was residing at a place called Sarvamangalasatta, outside Sri-Khêṭaka which may be identified in the region under consideration.

The next charter\textsuperscript{110} does not refer directly to the place of the issue of the charter. All we are told is that the grant was made by the donor after he had bathed in the great river Pûrâvî which has been identified in the area of the present sub-region. It is probable that the donor announced the grant there and the charter was issued afterward from some centre of authority.

In the next charter\textsuperscript{111} also we are told that the donation was made after the donor had bathed in the river Narmada at the bathing place (\textit{tirtha}) called Mûlasthanâ located at Śrī Bhrigukachha which has been identified with Broach.

In the next charter\textsuperscript{112} Srikhenaka-katākatāka figures as the place of issue. It has been suggested that this is a mistaken form of Sŕi-Kheṭaka. The use of the term Kataka along with the name of the place suggest that it was probably a military camp\textsuperscript{113}. The place has been identified in the area of western Tapi basin itself.

The last charter of the ninth century\textsuperscript{114} was issued from a place called Ankûlesvara. It has been stated in the charter that this was the place where the donor was residing and he made the grant

\textsuperscript{109} A copper plate grant of the Gujarat Rashtrakuta king Dhruva II,\textit{I/II},(July, 1885),pp196-203.


\textsuperscript{111} Rathore grant No.III, A grant of Dhruva III,\textit{A},pp179-86.

\textsuperscript{112} A new copper plate of Dhruva of Gujjarat,\textit{E/XXII},pp64-76.

\textsuperscript{113} See D.C.Sircar,\textit{Indian Epigraphical Glossary},1965,pp151.
after having bathed in the Narmada at the bathing place sacred to Bhagvata.

Of the three charters of the tenth century, two of them have been issued from a place called Mānyakhēta, though the nature of the place has been described differently in them. In the first charter, it has been described as rājadhānī. In the second charter, it has just been referred to as Śrī-Manyakhēṭa and the place where the donor was settled.

We have one charter of the tenth century, which does not mention clearly the place of issue. It is stated that the grant was made on the occasion of Tulapûrusaha and Paṭṭabandha ceremony of the donor, which took place in the courtyard of the temple of Govindesvara. It has been suggested by the editor that this temple was probably located at Mānyakhēta. Whatever may be the fact, this place, located in the Bhima basin region, was a clearly a supra-regional center of authority.

EASTERN TAPI BASIN
The profile of the charters belonging to this region is little different from its western counterpart in the sense that we have only three charters relating to this region and all three are royal charters issued from the same place called Mayûrakhandī by the same ruler Govinda III. In terms of time all the three fall in the time span of the tenth century.

114 Rathor grant No.IV, JA,(March,1884),pp65-69.
115 Two grants Indraraja III, EI,IX,pp33-41.
116 Sanskrit and Old Canarese Inscriptions, NoCXXXVI, pp263-70.
The first grant\textsuperscript{118} records the transfer of a village which was part of a \textit{vishaya}, and a site for habitation\textsuperscript{119} in another locality. The list of addressees largely follows the same pattern, which are referred to in the royal charters of western Tapi region. We have the following in list of the addressees: \textit{rāṣṭrapati}, \textit{vīṣayapati}, \textit{grāmakūṭa yuktaka}, \textit{niyuktaka}, \textit{adhikarika}, \textit{mahattaras} etc. according, as they are concerned\textsuperscript{120}. The charter also refers to the name of the writer and the \textit{dūtaka} of the charter. No title or official designation has been attached to them.

The second grant was issued just after two years by the same ruler from the same place as earlier one\textsuperscript{121}. The list of addressees that this charter offers is the same as above\textsuperscript{122}. The name of the writer of this charter also seems to be the same. The only difference that we see is in the designation of the \textit{dūtaka} who in the present case has been described as \textquotesingle\textquotesingle \textit{srinahamantra-akshapataladhipati}\textquotesingle\textquotesingle.

After the lapse of about three year the same ruler transferred another \textit{grāma} which form the part of a \textit{vishaya}\textsuperscript{123}. The charter also records certain arrangement about the donated property which the

\textsuperscript{117} Andra plates of Govinda IV, \textit{EI}, XXXVI, pp257-72.
\textsuperscript{118} Sisavi gran of Govinda III, Saka year 729, \textit{EI}, XXIII, pp. 204-212
\textsuperscript{119} Ibid., \textit{Moraganagramadhan samanvita}, L.39-40
\textsuperscript{120} ibid, Exp Used: \textquotesingle\textquotesingle Kushali sarvaneva yatha-sambadhyamanakan rastropati- vishayapati, -
gramakut-, ayukta-niyuktak, -adhikarika- mahattaras adin samadishtyastu vah samviditam\textquotesingle
\textsuperscript{121} Rashtrakuta tisara Govinda yacha mandal tamrapata, \textit{BISM}, loc. cit., p27
\textsuperscript{122} Ibid, Exp Usd: \textquotesingle\textquotesingle Kushali sarvaneva yatha-sambadhyamanakan rastropati- vishayapati, -
gramakut-, ayukta-niyuktak, -adhikarika- mahattaras adin samanubodhayastu vah samviditam\textquotesingle L. 36-37.
\textsuperscript{123} Lohara grant of Govinda III, \textit{EI}, XXIII, pp. 212-222
**PLACE OF ISSUE (TAPE EAST)**

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recipients made among themselves. The list of the addressees, the mode of address and even the name of the writer remains the same as in the previous charter. The charter carries the name of the dūtaka and the writer and none seemed to have had any official status. It may be pointed out that the writer of this charter, Arunaditya, the son of Vatsaraja, also figure in the same capacity in another three charters issued by Govinda III.

**Places of Issue**

A look at the table shows that all the three charters recording donation in this sub-region were made by the sovereign authority and in all the charters Mayurkhandi figures as the place of issue. The place has been identified with a place located in the Godavari basin sub-region

**BHIMA BASIN**

The first property transfer in this region was effected in AD 501 by the rulers of Manpur branch of Rāṣṭrakūṭas which we have already discussed.

The second charter of our concern is datable to AD 768. It records transfer of a village during the reign of Krishna I. who has been referred as ‘prithivivallabha mahārājādhirāja paramēśhvara paramabhattāraka’. A noteworthy feature of the charter is the that though the grant involving a village is purported to have been issued

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124 Ibid. Exp. Used: 'Kushali sarwaneva yatha-sambadhyamanakan rashtrapati-vishayapati-gramakut-ayukt-niyuktak, -adhikarika-mahattaras adin samadishtyastu vah samviditam'.

125 Hingni Berdi plates of Vibhuraja, Year 3, El, XXIX, pp. 174-177
at the request of Gôvindarâja, who was probably the son of the sovereign ruler i.e. Krishnarâja, we also have the name of two other persons who have been described as making request (vijñapanayâ) for the grant.

The charter also offers us a list of addressees which is rather short. It consisted of râstrapati, vişayapati, mahattar-âdin only\textsuperscript{127}. The writer of the charter is stated to be a person called Ingra.

The second charter which belongs to the period of the ninth century was issued in AD 808\textsuperscript{128} by PMP Govinda III from Mayûrakhandi. The object of transfer was a village and the list of addressees is the same as one which figure in his three charters of the Easter Tapi basin region discussed above i.e. râstrapati, vişayapati, grâmâkûta, âdhikârika, niyuktaka, mahattaras etc.\textsuperscript{129}

The charter does not speak of any other authority. However, in the context of explaining the boundaries of the donated settlement we are told about a village called Varha-grâma which was located on its northern side. Then the names of certain brâhmaṇas (prmukhâ-nâm brâhmaṇânâm) and their chiefs have been mentioned. We are also told their chiefs were associated with the forty Mahâjanas\textsuperscript{129}. Why these brâhmaṇas and their chief and also the body of Mahâjanas have been referred here has not been made...
clear in the charter. It may be possible that these brāhmaṇas with their head had some role to play in the process of the transfer of the village.

We have one stone inscription referring to the reign of Krishna III who has been described as residing at Mānyakhēta. The purpose of the inscription was to record several donations by the grāma-pati of Pāvīṭṭāge in the village Pāvīṭṭāge itself.

The recipients of all the grants were the resident scholars attached to a school or hall (śālā) at Pāvīṭṭāge. We are told that the school or hall (śālā) was established by the chief minister (pradhānāk ḍāraṇa) and sandhivigrāhīn of Krishnarāja, called Nārāyaṇa an inhabitant of other village. It may be relevant to mention here that the village Nārāyaṇa belonged to was located in a vishaya different from the one in which Pāvīṭṭāge was located. It is also stated that he, while making the grant, was accompanied by two hundred of the chief twice born (mahāsattvō dvijendra). The grant consisted of:

1. First rate land measuring 500 nivartanas;
2. 27 furnished dwelling places,

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130 Salotagi Pillar inscriptions, EI, IV, pp57-66
131 Ibid., The object of donations consisted of the followings:
   i. first rate land (bhūmim-uttām), and two other pieces of lands measuring certain nivartanas;
   ii. certain furnished houses (nivēśandhiṃ sārdhānī saptamśatim); and
   iii. Flower garden (kusum vāṭkam).
All these were donated by Grāmapati of Pāvīṭṭāge along with 200 Dvijas. They all have been stated to be exempted from tax which has been referred as manyām / mānyānī.
132 Ibid, the grant however specifies that all, except the Vīth one, were given to the community of scholars of the school (śālā). The Vīth one, i.e. 50 nivartanas of land and one dwelling place has been has been destined for the teachers in this school.
3. 4 nivartanas of land as flower garden,
4. 12 nivartanas of land
5. 5 flowers of good metal,
6. 50 nivartanas of land and one dwelling place.

The process of the land donation and making it tax free as recorded in the present inscription indicates the involvement of altogether different kinds of authorities. The way the king has been referred does not indicate his involvement in any manner in the entire process. Rather it is the Grāmapati and the body of the Mahājanas who seemed to have had a dominant role in the entire process.

The last charter in this region was issued by Sinda king Adityavarman in AD 965. He seemed to have been a feudatory of Krishna III. The Sinda king, who has been described as mahāsāmantādhipati, is stated to have transferred a village to a brāhmaṇa.

The charter provides us with an altogether new list of officials whom the grant was addressee to. The list consisted of the followings: mahāattya, sēnāpati, mahāsasikrājaputra, nagar-grām-asthānaka, pauravisvillaka, grāmakūta, niyukta, yuktaka, pradhān-apradhānan.

The picture that emerges out of the data discussed above of the process of the transfer of resources and the authority involved is

133 An incomplete grant of Sinda Adityavarman, Saka 887,EJ,XXV,pp164-171
entirely different from what we have seen so far. Here the local authority and residential social groups such as Mahâjanas seemed to have played a more important role then the supra-local authority which is acknowledged in the inscriptions. Also the list of addressee seems to have gone longer from eight to ninth century. The list of addressees in the case of the charter issued by subordinate authority, other then those coming from the Gujarat branch, is different from the royal one in this region as well.

**Places of Issue**

Not all the inscriptions recording transfer of properties in this region mention the place of issue. The lone charter of the eight-century\(^\text{134}\) mentions Mannanagara *vijaya-skandhâvâra* as the place of issue of the grant. The place has been identified in area falling in the upper Kaveri basin region. In the charter of the ninth century,\(^\text{135}\) Mayûrakhandî has been mentioned as the place of issue. It is stated in the charter that the donation was made while the donor was staying there (Mayûrakhandî *samâvâsitêna*). This place has also been identified in an area lying outside the Bhima basin.

Of all the charters of the tenth century, only two mention the place of their issue. The one issued by the Râstrakûta king Suvarnavarsha\(^\text{136}\) mentions Mânyakhêta *râjadhâni* as the place of issue. The place has been identified in the same sub-region. Another

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\(^{134}\) Talegaon copper-plates of Krishna raja I; Saka 690, *EI*, XIII, pp.275-82  
\(^{135}\) Radhanpur plates of Govinda III, *EI*, VI, pp.239-51  
\(^{136}\) A fragmentry grant of Rasttrakuta Shuvarnavarsha, *EI*, XXIII, p.106
one issued by mahāsāmanta Adityavarman\textsuperscript{137} refers to Junninagara as the place of issue. We are told that the mahāsāmanta made the grant while his camp was pitched at the place. The place has been identified with Junnar, a well-known place about 55 miles north of Poona. The area is located in the Bhima basin region.

\textbf{KRISHNA UPPER}

As stated in the first part of our discussion, two of the charters of the Manpur house have been reported from this region. Since they both belonged to the pre-AD 750, they have been discussed in the first section of our discussion. All the post-AD 750 charters in this region were issued either by the sovereign rulers of the Malkhed branch of Rāṣṭrakūṭa or by their subordinate.

The first post-AD 750 charter that we have is a royal one and the authority involved in the transfer of a village, was the sovereign ruler PMP Dantidurga\textsuperscript{138}. Datable to AD 753, we are told that the donated grāma formed part of a bhukti.

The charter also carries the list of officials who were issued these commands. The list consisted of rāṣṭrapati, viṣayapati, and grāmakūṭa only\textsuperscript{139}. The mode of the address, however, is slightly

\textsuperscript{137} An incomplete grant of Sinda Adityavarman, Saka 887, EI, XXV, pp. 164-171
Adityavarman: Saka 887, EI, 165-171

\textsuperscript{138} Samangad copper plate grant of Dantidurga, JA, (April 1882), p. 108

\textsuperscript{139} ibid, Expp Used: Sarvaneva rāṣṭrapati- viṣhayapati, - grāmakūṭa yathārtha-pratipatty=ajnapayatyastu vah samviditam 'L.28-29.
different for we have the expression which has been rendered as 'with a proper appreciation of their merit'.

The charter also gives the name of the writer who wrote this charter at the command (ājñayā) of Sri Danti Varma. No official designation has been attached with his name.

The next eight century charter involving transfer of a village, which formed part of a vishaya, refers to the reign of PMP Krishna I. Datable to AD 769, it introduces Govinda II who has been described as samadhigata-pañcha-mahāśabda which may be taken to be an indication of his subordinate status. Then we are told that Govinda II at the request of one Vijayāditya, who was the son of Dantivarman and grandson of Dhrūvaraja, transferred a village in favour of a brāhmaṇa.

The charter does not carry the name of any specific addressees; rather the it was addressed to all (sarva-viditam astu). The charter ends with the name of the writer Śrisena.

The next transfer occurs in AD 781. The authority involved behind the transfer was sovereign ruler PMP Dhruva and the object was a village forming part of a vishaya. The list of addressees in this case is the same which we see in the case of many of the royal charters of the eight century. It consisted of rāṣṭrapati,
The charter also carries the name of the dūtaka and the writer of the charter. None of them have had any designation attached to their names.

The next eight century charter is datable to c. AD 793\textsuperscript{145} and the authorities involved in the process of the transfer of a grāma were the sovereign ruler and his subordinate. The charter mentions Śrī Śaṅkargāṇa-rāja as the donor. While describing Śaṅkargāṇa no title has been attached either with his name or with the names of his earlier family members who are referred in the charter. While explaining the process of transfer of the village we are told that the donor took the consent of the sovereign power (Dhruva II) and then issued the grant.

The charter also carries the list of addressees which is different from the one we have seen above in the charter of Dhruva. The list consisted of the following: āgāmi-nripati, grāmakūta, mahattar, adhikari etc.\textsuperscript{146} The mode of address to these officials is also slightly different here.

\textsuperscript{144} ibid, Exp. Used: 'Sarvaneva yatha-sambadhyamanakan rashtrapati- vishayapati, -

\textsuperscript{145} Daulatabad plates,EI,IX193-98

\textsuperscript{146} ibid, Exp. Used: 'Sarvaneva gramanripati, gramakut- - mahattaras adhikarika adin
samunubodhayatyastu vah samviditam'L. 28-29.
The charter refers to the name of the writer with the statement that this charter was written by the order of the supreme ruler, which alludes to the sovereign power i.e. Dhruva Nirupama

We have one charter datable to AD 798. Since this charter has been declared spurious, we can afford to leave it out of the present discussion\textsuperscript{147}.

For the time span of the ninth century we have only one case of the occurrence of property transfer. The charter through which transfer was effected was issued by PMP Govinda III in AD 805\textsuperscript{148}. The grant, we are told, was made at the request of a Chhinda chief named Nāgahari (Śri-Nāgahastirajena). The object of the transfer was a village, which was situated in a \textit{vishaya}. It may also be pointed out that we are also told at the end of the charter that five thousands were to be paid to the Governor of the district per annum for the donated village\textsuperscript{149}. On the basis of this statement it has been suggested that the charter records a \textit{kara-sasana} and the donated settlement was not made rent-free. The stipulated amount, which was to be paid to the \textit{vishayapati} per annum, was the rent for the donated village. This also brings into light the functional aspects of the office of vishaya.

The list of the addressees given in this charter is the same as we see in other charters of Govinda III belonging to the region of eastern Tapi basin. It included \textit{rāṣṭrapati, viṣayapati, grāmakūṭa, ayukta,}

\textsuperscript{147} See IA, (sep.1901), p.371, "The places mentioned in the spurious Wadgaon plates.
\textsuperscript{148} Nesarika grant of Govinda, EI,XXXIV,p.123
\textsuperscript{149} Ibid,see line 71-72,also, EI,XXXIV,p140
niyuktaka, adhikarika, mahattaras etc,\textsuperscript{150}. The mode of address is the same as above.

The names of the dūtaka and the writer of the charter have also been given. It may be noted that the writer of the present charter also figures in the same capacity in five other charters of the king\textsuperscript{151}. This was the only charter belonging to the period of the ninth century. After this charter we hear of another two donations only in the tenth century.

The first charter, issued in AD 933 by PMP Govinda V,\textsuperscript{152} speaks of the transfer of a village which formed part of group of village.

The list of addressee is largely the same as we see in the charter of Govinda III discussed above. The only variation that we notice is the inclusion of upayuktaka and the placement of Mahattara in the middle rather then at the end. Thus the list given in the charter runs as: rāṣṭrapati, viṣayapati, grāmakūṭa, mahattaras, ayukta, upayuktak, adhikarikan\textsuperscript{153}. The charter does not carry the name of any writer or any reference to the dūtaka.

\textsuperscript{150} Ibid, Exp. Used: ‘Sarvaneva yatha-sambodhyamanakan rashtrapati- vishayapati, -
gramakut-, ayukta-niyuktak, -adhikarika- mahattaras adin samadhyastu vah sanviditam ‘L. 43-44.

\textsuperscript{151} Ibid., Wani-Dindori plates of Saka730,Sisavi grant of Saka 729,Bahulvad plates of Saka 732,Bharat Itihasa Samsdhak Mandal Plates of Saka 732,and Lohara grant.

\textsuperscript{152} Sanskrit and old canarese inscriptions,No.CXXXIII,/1, XII,p.247

\textsuperscript{153} Ibid, Exp. Used: ‘kushali sarvaneva yatha-sambodhyamanakan rashtrapati- vishayapati, -
gramakut - mahattaras -, ayukta-opayuktak, -adhikarikan samanubodhayastu vah sanviditam ‘L. 40-42.
The next royal charter was issued in AD 959 during the reign of Krishna III\(^{154}\). It registers the transfer of a village included in a *vishaya*.

The list of addressee given in this charter is almost the same, as above, except that the term 'adhikarika' does not figure in this case. Thus the list of addressee in the present case runs as follow: *rāṣṭrapati, viṣayapati, grāmakūṭa ayukta, mahattaras, ayukta, upayuktaka* \(^{155}\). The charter ends by mentioning the name of engraver of the charter.

The changes which are noticeable over the period of time in the list of addressees can briefly be pointed out. To begin with most of the charters of the eight century offer a short list of addressees which largely consisted of *rāṣṭrapati, viṣayapati, and grāmakūṭa*. Towards the close of the century we find the list getting longer with the inclusion of certain more functionaries of state and also of *mahattara*. By the time we reach the tenth century we find reference to more officials in the list. Also, *mahattara* which normally figures at the end of the list is placed in the middle of the list of officials. We would try to look into the implication of these changes at the end.

**Place of Issue**

\(^{154}\) Karhād plates of Krishana III, *EJ*, IV, p.278
\(^{155}\) *ibid,* Exp. Used: 'kushali sarvaneva yatha-sambadhyamanakan rāṣṭrapati-viṣayapati-grāmakūṭa mahattaras-ayukta-opayuktak; samanubodhayastu vah samviditam' L.40-42
A glance at the table (see Table 3) shows that the first charter of the eight-century\(^{156}\) refers to Mānapuram as the place of issue, which has been located in the same sub-region. The place has been described as the resident of the donor\(^{157}\).

In another charter\(^{158}\) Vijaya-skandhārā, located on the confluence of Krishnaveni and Mushi rivers, has been recorded as the place of issue. The place obviously was located in the region of Krishna basin.

In the next charter\(^{159}\) a place located on the Nira nadi has been recorded as the place of issue (Nira nadi samāvāsitēna).

The charter of the ninth century\(^{160}\) is stated to have been issued from a place called ‘Sūgūḍūru’. It has been recorded that the donor issued the grant while he was encamping there. This place was probably located in the area of the upper Kaveri basin.

Of the two tenth century charters the first\(^{161}\) one was issued from Mānyakhetā rājadhanī, which has been identified with a place located in the Bhima basin. The second one\(^{162}\) records Melāpati as the place of issue. About the nature of the place of issue, we are told that the donor was encamping there with his victorious army (Melapati samāvāsitēna srimada-vijayākāṭakena). This place has been identified with palace located in the Palar basin region.

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\(^{156}\) Undikavatika grant of Abhymanyu, EL VIII, pp.163-166.

\(^{157}\) Ibid., exp. used: ‘Mānapuram adhyasanen-alankurvvata’

\(^{158}\) Alas plates of the yuvaraja Govinda II,EL VI,pp.208-213.

\(^{159}\) Two Bhor State museum plates,EL XXII,p.176

\(^{160}\) Nesarika grant of Govinda,EL XXXIV,p.123

\(^{161}\) No.CXXXIII...loc.cit.

\(^{162}\) Karhad plates...loc.cit.
MALPRABHA - GHATPRABHA BASIN

We have several inscriptions recording the transfer of landed properties and its resources but the nature of authorities involved in the process are different from rest of the region. To begin with, the occurrence of resource transfer involving the central or extra-local authorities in this region remain negligible all through the period of our study. Rather in majority of cases, the transfer of land or its resources were made by the local authorities or the local community. Even the local powers, which have been referred to quite frequently, seemed not to have any significant role to play, and if they ever did so, it was invariably with the connivance/coordination with the representatives of local social groups or local authorities.

The first record of property transfer that we have in this region seems to vindicate the assertion. Datable to AD 778\textsuperscript{163} the inscription begins by referring to the reign of Dhārāvarsha and then records grant of land and an Ubhayamukhi to a local temple. The donor has been described as Badipoddi, a harlot of the temple of (the queen) Lokamahâdevi. Thus, apart from a brief reference to the rule of the sovereign power, the inscription does not refer to any other authority.

Another inscription, little longer then the earlier one, points to the same things. Datable to c. AD 865\textsuperscript{164}, the record speaks about the donation of eighty-five *mattars* of cultivable land, six plots of garden land, and the property of Adityabhaṭâra to a person called

\textsuperscript{163} Pattadakol Inscription,\textit{IA}, XI, p. 124

\textsuperscript{164} Mantrawadi Inscription of the time of Amoghavarsha,\textit{EI}, VII, p. 198
Gōkarṇapandita. These properties were donated by different categories of people such as:

1. The forty mahājanas of Elpunuse.
2. Gorava Moni
3. The Managers of Elamvalli\textsuperscript{165}, which belonged to the god Mahādēva of the Mūlasthanā.

Apart from these donors, the record refers to the involvement of two other individuals in different capacities. One is called honorable paṇḍit who not only wrote the grant but was also responsible for setting up of the inscription. Another person named Nāgadēva acted as the president of the meeting\textsuperscript{166} in the matter of this grant thereby suggesting that the modalities for making these grants were decided in a meeting which apparently was attended by people of the locality concerned.

It may also be mentioned that the record though refers to Kuppēya as the governor of the Purigere district (Purigere-nādam Kuppēyan -āle)\textsuperscript{167}, he did not have any role to play in the entire process of resource transfer.

The inscriptions, datable to 865\textsuperscript{168} relates to the transfer of revenue and the remission of tax. It begins by referring to various authorities such as Amoghavarsha I, then his chief Kuppeyarasa as the governor of Purigere 300. It then refers to Manalera Gadiga who was the Nāl-gāmundra of Purigere division and then to Kargāmundar

\textsuperscript{165} Ibid,Elamvalliya sasa[najmum],L.9
\textsuperscript{166} Ibid, Nagadevai dharmmadol=goshti (shthi) a (?) dom (read as goshthikan=dom)L.22,also fn.9
\textsuperscript{167} Ibid,Purigerenada[m]Kuppeyan =ale,L5-6
\textsuperscript{168} Shiggaon Inscription of Amoghavarsha,EI,XXXV,pp.85-88
who has been described as Urgâmunda. At the end of the list is mentioned a person called Pendaman who was in charge of the Kallavalla taxes of the 300 division 169.

After referring to all these authorities, the record states that Pendaman, after obtaining the permission of Kuppeyarasa, remitted the Kallavala taxes of Shiggâme to the goddess of the place. The record further says that Kuppeyarasa remitted all the minor taxes (kiru-dere) in favour of the same.

Another stone inscription referring to the reign of the same king tells us about the donation of one mattar of garden land (or-mmattar-ttōṇ(ām) and five mattar of cultivable land((ay-matter-kkeyyu koṭṭam) and also the acquisition of certain property 170. The composition of donors in this case is little different from what we have seen so far. The donors as recorded in the inscriptions are:

1. Bankēyarsa, who was governing the whole of Banavāsi twelve thousand, the Belgali three hundred (Belgali-mānurumāṃ), the Kundarge seventy (Kundarage-elpattumāṃ), the Kundūr five hundred (Kundūr-aynūrurumāṃ) and the Purigere three hundred (Purigere nūrumāṃ).

2. Kundatte, who made the request for the grant. He was the son of Bankēyarsa and the governor of Nidugundage twelve (Nidugundage-panneradra-perggade).

169 Ibid see. L.3-7
170 Nidagundi inscription of the time of Amoghavarsha, EI, VII, pp208-214
3. Rappa who was convened by Bankeya along with Kundatte. The inscription does not give any information as to who he was.

4. Viṇakadēva. His name figures at the top of the inscription giving the impression that it was on his initiative that the grant was made.

5. Durgadāsa who prepared the stone.

The recorded detail of the inscription would like us to believe that the grant was made by the local authorities Baṅkēysa at the request of Kundaṭṭe. However at the top of the inscriptions it is also recorded that ‘... the saintly Viṇakadēva did the kindness to the whole ..... and obtained the property. The record does not furnish any other information about Viṇakadēva, however, it may not be wrong to suggest that it was at his instigation the grant was made. The inscription also records that someone had given his own share of property which was under the protection of another individual which was finally acquired by the person who was holding the post of Nāl-gāmunda.

The involvement of the local social groups or individuals comes out more clearly through records which relates to the transfer not of land but of different kind of resources.

There are some records which talk about the remission of tax on clarified butter. Three of them belong to the period of Amoghavarsha I.
The first one talks about the transfer of tax on clarified butter from state treasury to the body of two hundred Mahâjanas of Srivûra who were being headed by Ravikayya. The person who affected the transfer was the Governor of Belvola three hundred who was residing at Annigere and has been described as the subordinate of Amoghavarsha. The transfer seemed to have been important enough to necessitate the involvement of certain individuals in different capacities. These individuals were:

1. Mâdhavayya who wrote the inscription
2. Nimbichchara-Bammaya at whose command the inscription was written,
3. Sirigâvunda who set up and fixed the inscription in its place,
4. Nâgârjuna who issued the command to Sirigâvunda for the work he did.

In another inscription datable to the same period as above we are told about the assignment of the tax on clarified butter, with the conveyance of the usufruct of it, to hundred and twenty Mahâjanas of Nirgunda. The transfer in this case, however, was effected through a royal degree (rajasravita) issued by Amoghavarsha. This royal degree of Amoghavarsha, however, was obtained by Dēvan napisa who has been described as subordinate of Amoghavarsha, and the ruler of Belvola three hundred and residing at Annigere. The request to him to get the royal decree was

1. Sirur Inscription of the time of Amoghavarsha LEI, VII, p.202
2. Ibid., srimad Devannayyam Belvola-munuruman aluttum Annigereyol ...L18-19
3. Nilgund Inscription of the time of Amoghavarsha I, EI, VI, p.98
4. Ibid., srmad-Devannayyam Belvola[munuruman...L.21-22
made by the brother-in-law of Kulappayya who has been described as the governor of Mulgunda twelve\textsuperscript{175}. The inscription ends with the name of Nāgamudda who apparently set up this stone. The name of the writer is lost.

The third record referring to the assignment of tax on clarified butter comes from Ron taluka\textsuperscript{176}. The record is badly mutilated and many of the details cannot be made out. However, it seems that its purpose was to record the assignment of the tax on clarified butter or ghee and also something in connection with male buffaloes. The transfer was made in favour of the Mahâjanas of Ron and the person who made the transfer seems to have been a local potentate named Ballavarasa.

We have another inscription from Sirur referring to the reign of Akalavarsha (Krishna II)\textsuperscript{177}. Datable to AD 877, the object of the inscription A is to record the gift of Gōsāsa by certain Chidanna. It is stated that the grant was made in the presence of the Fifty (Mahâjanas) of Saratavura.

We are also told that Saratavura was a part of Purigere nādu which was being administrated by Indapayya.

We have one instance of the remission of tax of a place called Dautavūra. The record refers to the rule of mahāsāmantādhipati Kannara-valla (probably Krishna II), and is datable to AD 895\textsuperscript{178}. The purpose of the inscription is to record the obtaining of the

\begin{footnotes}
\item \textsuperscript{175} ibid, Mulgunda-panneraduman=alutt-ire.L22-23
\item \textsuperscript{176} H. Ron Inscription of the time of Amoghavarsha I-AD 874,\textit{EI},XIII,p.183
\item \textsuperscript{177} Two stone inscription of Krishana II, \textit{EI},XXI,p.206
\item \textsuperscript{178} Kunimellihalli inscription of Saka 818,\textit{EI},p.277
\end{footnotes}
remission of tax of a place called Dautavûra and in the process the following persons with their authorities are referred:

I. Lōkade as the governor of Banavåsi twelve thousand

II. Ômkåra-Śiva-bhaṭåra of the temple of Dindësvara who was also the governor of Palasûr¹⁷⁹

III. Alâditya Gōva and Kalpat as the Nāl-gāmundas of Anniga’s Hundred of Panungal.

IV. Maṇugulara Ayicha Gâvunda as Urgâmunda.

What one is able to make out of this detail is that Palasur might have been the property of the temple Dindesvara which was being managed by some neighboring settlements. Dautavûra seems to have been a part of Palasûr and it was probably paying some tax to Palasûr from which it was exempted now. The point to be noted here is that even though different local authorities are mentioned in the record, the whole transaction was made by Ômkåra-Śiva-bhaṭåra of the temple of Dindësvara, also the administrator of Palasur (Palasûran-ālutt-ire), and Asagaṇṇa who has been described as the son of an Urgâmunda.

The records of the tenth century reflect the continuation of the same pattern.

Of the tenth century inscriptions the earliest that we have refers to the reign of Govinda IV¹⁸⁰. It speaks about several donations by different categories of people which are as follow:

¹⁷⁹ Ibid., srīmat-Dindesvarda omkara-Śiva bhatarar Palasuran-āluttire
¹⁸⁰ Karnataka Inscription, II,p,11-14
I. The first grant is stated to have been made by the local authority Dhôra and the grant has been described as manya grant which suggest that the granted land was made a rent free holding or tax free land;

II. The second grant was made by the dvija-mukhyar which obviously refers to the head of the brâhmaṇa community of the place. The grant made by him consisted of the following:
   a) a pana out of the village revenue (hiranya) in gold and whatever pana was got as income on account of prâyaśchitta by chief dvijas;
   b) three drammas (as fee) received by them (brâhmaṇas) as present at the time of the marriage of the vipras,
   c) two drammas( as fee) at the mâni (i.e. the upanayana ceremony),
   d) one drama (as fee) at the marriage of the śûdra gaṇna.

III. The third grant, consisting of seventeen mattar of land at the foot of the hillock, was made by the resident members of the street (kêri) to a local tank. However, the grant made by them was not free from taxation. Therefore, to get the land exempted from the tax two mattar of land was donated by certain individual.

The entire grants discussed above were made in favour of a local tank called Pergere at one place and Kaṭnamagere at other.
The inscription ends with the statement that two hundred and twenty members (of the *mahājanas*) had assembled there and it was them who caused the present inscriptions to be written, which again points to the role of *mahājanas* in the process of resource transfer.

In another inscription referring to the reign of Krishna III\(^{181}\) we are told about a donation, consisting of a field of fifty *mattar*, one *mattar* of garden land, and twenty-four dwelling houses and also of some money, in favour of a temple which was built by Aychayya. The authorities involved in the transfer of the landed properties were those of the country Gâvunda of the Belvola Three hundred \(^{182}\) and the six Gâmundas in concert.

These donors also seem to have enjoyed the authority to fix the share of revenue on the donated piece of land not only for them but also for the royal exchequer. For, we are told about the fixation of the amount of revenue which the donated property was expected to yield for royalty and also for the county Gâvunda. It seems that the field and the houses were made free from all other imposts by the same authorities.

It may also be mentioned that at the beginning of the record two local authorities are refereed to which are:

1. Subordinate Permânadi as the governor of Purigere and Belvola and

2. Subordinate of Permâdi named Aychayya who was administrating Karna-Guripatī\(^{183}\).

\(^{181}\) Tuppad-Kurhatti Ins. Of the reign of Akalavarsha Krishna III, *EI*, XIV, p. 364

\(^{182}\) Ibid., *Belvola-munuraranar-ggamundam*

\(^{183}\) Ibid., *Karna-Guripattyam-abhyantara-siddhiy=ale*
However, as far as their role in the process of donation is concerned, the record says nothing about it.

We have one inscription of the reign Akâlavashadêva (probably Krishna III)\(^{184}\). It introduces body-guard (aṅgaraka) Śri-Ruddapayya as the governor of Saratavura. It then proceeds on to record several donations by different categories of people the details of which is as follow:

1. The first grant consisted of a piece of garden land, measuring one thousand (betel-nut) creepers, to the god. The donors were Achapayya, the Pergade of Ruddapayya, and gâmunda Sami Kalteyamman. The grant was made after washing the feet of the venerable Bhîmarâsi (probably a local deity). Another gift was by fifty mahâjanas which consisted of a young betel-leaf plant in the leaf.

2. The other grant consisted of twelve mattar of culturable land for the matha and for education. The donors of this grant were the same\(^{185}\). The request for the grant seems to have been made by Ürodeya Piṭṭayya.

3. Apart from these grants, the inscription also records one more grant which consisted of ‘one paṇa on each pēru’, by Bhavâniseṭṭi.

\(^{184}\)IA, XII, No.CXXXV, pp. 256-258

\(^{185}\)Ibid, Achapayya, the Pergade of Ruddapayya and the village headman after washing the feet of the (fifty Mahâjanas),
After referring to these grants it is stated at the end that the *mahājanas* shall protect these grants and that it is at the command of Fifty (*mahājanas*) that Gūligavere-Nāga wrote this edict.

We have one inscription referring to the reign of Krishna III which records the donation of money (fifty gold *gadyāṇs*) and the construction of a well by Kōṭeyamma. She has been described as the Kōśigar and the lord of *Gōsaharsha*.

The recipients were the Mahājanas of Elase. We are told that the inscription was written by Kaliviṭṭayya and the engraving on the stone was done by a person Bittoja.\(^{186}\)

This is just the second part of the inscription. At the beginning several authorities between the ruler of Banavāsi twelve thousand province (*Banavāṣi-pannirchāsirada paṭṭaman*) to gāmunda of the village have been mentioned. But none of these authorities have had any role in the processes of donation.

We have another inscription referring to the reign of Krishna III\(^{187}\). It introduces his subordinate Garvindara as the governor of Banavāsi *nādu*\(^{188}\) and records that an impost of fifty-five *gadyanas* was required of the *Mahajanas* of Posavur from the interest of which certain *brāhmaṇas* were to be fed at the *samkaranti* in the house of Binga, son of Malaka.

Next we have an inscription referring to the reign of the Rāṣṭrakūṭas Govinda IV datable to AD 929\(^{189}\). The inscription opens with description of Govinda IV and then it introduces two of his

\(^{186}\) *ARMAD* Year 1929 (1931) no.77, Pp.150-51
\(^{188}\) Ibid., Garvindaram Banvasi-nadan-ale
dandanāyakas who had received the town of Ereyana-Kâdiyûr from him. One of the dandanāyaka, we are told, had constructed a tank there.

Even though these two dandanāyaka had received the Ereyana Kâdiyûr, the management of the place, or at least the temple which was located in Kâdiyûr, seemed to have been in the hands of body of Mahājanas. For, we are informed that those two-hundred brâhmaṇas households of the place met in assembly and made certain grants for the maintenance of a local cult. We are also told that the Sabhā of Mahājanas procured the money for the grant through selling ‘penitential rites fee, the anka-vana and pasumbe vana’ (octroi on peddlers).

We have one inscription referring to the reign of Nityavarsha Amoghavarsha and it seems to have been recorded sometimes around AD190. It introduces Śaṅkarganda as the governor of the Banvāsi-nād, then to Gāmundiga as nāl-gāmundha of Edevolal-elpattakke.

After introducing these authorities, the inscription records certain order in connection with the royal tax on land and houses in Kesalur. The terms of the arrangement were as follows: for a mattal (the tax is to be) four damma, for an udigal three, for a house two, the damma on houses (was to be) one gold. When the thirty-two crown officials hold the survey, they i.e., the members of Kesalur would provide rice for one year to the county sheriffs (Nāl-gāmundha) who would then provide thence.

190 Kalas inscription of the time of the Rashtrakuta Govinda IV: Saka 851, EI,XIII,p326
We have one inscription referring to the reign of Khottiga\textsuperscript{191}. Datable to AD 971, the purpose of the record is to register the renewal of a grant and transfer of certain revenue. In this context inscription refers to a series of authorities, which are:

I. Guttiya-Ganga as the governor of Gangavádi, 96,000, Kisukâda 70, Purigere 300, and Belvola 300. He is called Ganga-âdhipati and stated to be a subordinate of the King\textsuperscript{192}

II. Ankabbarasi, the wife of Guttiya-Ganga, who was ruling Pullunğûr. It is Ankabbarasi who renewed the grant to the temple of the Pullunğûrabbe. The grant consisted of Six gardens, 24 mattars of Kisukâdu (red-land) and the cess realized on the occasion of Jatramukham. It is also said that the aruvana fixed for this gift was 24 drammas.

III. Marasinghayya of Manalera family who was the Nâl-gâmunda of Purigere -300. It was on his request that the said grant was made by Ankabbarasi. We are also told that it was he who paid the aruvana to secure the release of the income due to the goddess Pullunğûrabbe.

IV. 12 Gâvunda of the village( Kaduduvar)\textsuperscript{193} who were entrusted with the task of protecting the gift.

\textsuperscript{190} Kayasnr inscription no. D, EI Vol. XVI, p.284.
\textsuperscript{191} Huglur Inscription of Khottiga.EI,XXXIV,pp.59-62
\textsuperscript{192} Ibid., It has been suggested that he was no other then Western Ganga chief Marasimha II (AD 963-75) who is known to have been a feudatories of Krishnu III. It has also been suggested that the word Guttiya is the secondary name of the chief may refers to the town of Gutti in the Belary district,see p.59
\textsuperscript{193} Ibid., Kaduduvar=ppannirbbar=ggavunduga idam
In another inscription of the period of Khoṭṭiga,194 datable to c. AD 971-2, we find the reference of his subordinate Permānadi—Marasimha as the governing the Gangavādi 96 thousand, the Purigere 300 and Belvola 300. After this, the inscription records a grant of some money, a fixed contribution of salt, ghee and a vajjani of sugarcane juice. The donor has been described as Prachanda by name and the ruler of Sebbi 30. After recording this grant, the inscription records another grant which was made by a person called Malliga—Gadayya. The recipient of both the grants have been referred to as Eighty-four (mahājanas).

We have another inscription (c. AD 973-4) referring to the reign of Kakka III195. It records the donation of seven mattals of black soil196 land and one mattal of rice land197, to the god Mahādēva of Kadekēri. In the process of referring to the transfer of the said properties the inscriptions refers to a number of authorities, apart from the reign of Kakka. They are:

I. Permānadi-Marasinghadeva who is stated to be the governor of Purigere three hundred and the Belvola three hundred which two combined make the six hundred.

II. Panjaladeva who was governing the Ninety six198

III. Mungula Voja who was governing (the village) of Kadekēri199,

IV. Bolagaditale and Rajayya, the Nāl-gāmunda of the village

194 I.A., XII, No.CXXXIV, p.255
195 No.CXXXVII, I.A., XII, pp.270-72
196 Ibid., karya key=mattal 7
197 Ibid., gadē mattal 1
198 Ibid., Pamjaladevam tombhatt-aruman ale
V. Manayya who was the Urgâmundâ of the village.

After referring to all these authorities the inscription records that Bolayya, Rajayya and Vojayya, being (in assembly), there were allotted (by Urgavunda Manayya) seven *mattâls* of black soil land and one *mattal* of rice land to a local god.

It may also be pointed out that several hero-stones have been reported from this region. The relevant information has been arranged in a tabular form on the page facing this see Table.

The point that comes out of the above discussion of the data can briefly be summarized as follow:

1. The nature of and the extent of the involvement of the extra-local authorities seems to have been minimal in the process of resource transfer. In most of the cases of transfer it is either the *mahâjanas* or *gâmundas* or both together seemed to have played the crucial role. Also, we invariably find each record referring to certain people who were involved in various capacities, ranging from writing of the record to engraving it or even getting the stone inscription set up. None of them seemed to have been a part of any regular administrative set-up.

2. Also, this seems to be one region where the body of *Mahâjanas* not only figures as the donor but

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199 Ibid., *Mu(me)mâgula Vojam kadekeriyân ale*
quite frequently as the recipient of different resources.

3. The information provided by hero-stones is also significant in this context. The continual fight for settling the boundaries of village and the raids on the wealth of cattle also points to the restricted role of central authority or even the local ones in certain pockets.

**Places of issue.**

In contrast to the regions we have discussed so far, the records of this region do not mentioned the places of the issue of the orders relating to the transfer of resources. One of the reasons behind this may be that in most cases the geographical context of the donated properties and the authorities making donation were the same.

**TUNGABHADRA BASIN**

The region of the Tungabhadra seems to share many of the characteristics of its neighboring region Malprabha-Ghatprabha basin. The nature of the data is largely the same as that of the region of Malprabha-Ghatprabha basin and the groups/authorities that are dominantly visible in the process of resources transfer are referred to in the records of this region as well. We hardly have any charter emanating from the sovereign authority that provides information about the involvement of state functionaries who figure so prominently in the charters of other regions.

We have some inscriptions of the tenth century which talks about transfer of different resources.
One of such inscriptions comes from the Hungund taluk of the Kaladgi district. Datable to AD 902-03, the purpose of the record is to register two gifts of land in favour of a local deities. The first donation was made by the 'Mahajananas together with the children and old men'. The second donation which consisted of ten *mattars* of culturable land was given by certain individual named Châvûndayya. A noteworthy aspect of the record is that it does not refer to any local authority, though it refers to the reign of Krishna II.

We have four inscriptions from a place called Kyâsanûr. They all belong to the reign of Krishna III.

Inscription no. A, datable to AD 945, refers to him as the sovereign power and introduces his *mahâsâmanta* Kalivitta as the governor of Banavâsi. Then we told about *gâmundiga* who was holding the county shrievalty (*nâl-gâmunda*) of Edevolal-*nâlke* and finally we are told that a person called Segara – Poravayya obtained the remission of a field of two *mattal*. The authority granting the remission was *gâmundiga*, the *nâl-gâmunda* of Edevolal.

Inscription no. C refers to the reign of the same king and talks about *mahâsâmantaâdhipati* Šaṅkarganda as the governor of Banavâsi and Gâmundiga who was holding the county shrievalty (*nâl-gâmunclu*) of Edevolal-elpattakkam. It records the donation of several pieces of land. It is difficult to make out who the donor was.

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200 Sanskrit and old Canarese Inscriptions, No. CXXIX, Ia, XII, pp. 220-222
201 Some minor inscriptions of Rashtrakuta, EI Vol. XVI, p. 280.
202 Ibid
203 Ibid, p. 283
Places of Issue

None of inscription of this region refers to the place of issue. In fact, in most of the cases we find the local authorities as donors and the recipients also belonged to the same localities.

UPPER KAVERI BASIN

The first eight century record belongs to the period of Govinda III who has been referred to as Śrī Vallabha-mahārājādhiraś ārya pārmēśvara-mahārāja. The inscription just refers to his reign and then goes on to record two donations in which he had no role to play.

The first donation consisted of some land by a person whose name ends with Kalvappu. The grant we are told was made from among the fields of “per-gGalvappa (the great Kalvappu). The second grant also consisted of some land. The donor of this grant was a śrikarana (the king’s accountant), several Gāmundas and some individuals. They all made a grant to Govindapadi near Belgola.

We have three charters belonging to the period of ninth century. They are all royal charters issued by the same king Govinda III.

The first one is datable to AD 808 and it records the transfer of a village which was a part of Punnada-Ede-nad vishaya. The donor in this case is none other then the sovereign ruler PMP
Govinda III himself who issued the grant at the request of his son Śankaraganna.

The grant was made from a victorious camp at Talavananagara. The grant was made for the service of the Vijayavasati (basti or basadi), consecrated at Talavananagara. The recipient of the grant was Vardhamanaguru. Apart from the authority which issued the grant the charter does not speak about the involvement of any other authority. It, however, mentions that the ‘people of Ninety-six thousand country’ were witness to this grant. The charter also records the name of the writer.

The second ninth century charter was issued by Govinda AD 810 after receiving request from two of his officers called Dantivarma and Chākīrāja. The former has been described as mahāsāmantādhipati and the latter as srimat only. The charter does not speak of the involvement of any other authority. The object of transfer was a village which was part of a vishaya. It, however, tells about the subject of the Ninety six thousand country, i.e., Gangavadi as the witness to the grant.

The third charter was also issued by the same king in AD 812 at the request of Chakiraja. The status of Chakiraja in this grant has been described differently. While in the earlier charter he is described simply as ‘Srimat’, in the present case he has been

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206 Grant of Ravanaloka, E.C., III, No.278, p.352-357; pp.735-737 for translation
207 Ibid., sakshinah shannavati-sahasra-vishayah, L64
208 A new Rashtrakuta copper plate grant, QJMS, 24,
209 Ibid., mahavikhayata –kirtiganda-sampurnna-srimat Chakkiraja
210 Kadamba plates of Prabhutvarsha, EI, IV, 332-
described as 'Gangamandal- ādhirāj ' and also the ruler of the country called Kunungil.

The object of the grant is a village, which was part of a vishaya. The charter refers to certain persons and localities as the witness (sakshi) to the transfer. They are: Racha-malla gamunda, Sira, Ganga gamunda, Mareya, Belgere Odeyar, and the Modabage seventy, the whole of Kunungil.

The next three charters belong to the tenth century and all belong to the period of Krishna III. However, in none of the cases he himself figures as the donor.

The first grant referring to his reign is datable to AD 949\textsuperscript{211}. Apart from referring to his reign the charter also refers to dharmmahārājādhirāja Satyavakya-Kongunivarman who has been described as the lord of Kolala, the best of the towns, the lords of the mountain Nandagiri the glorious Permādi. It, it introduces his subordinate called Manalera who has been described as the lord of Vallabhi the best of the town'.

The grant further states that both Permādi and Manalera set up a stone in front of the temple of Challesvara at Ātakuṭur and gave land yielding two kandugas (of grain) in the open space of the channel, called the channel of Malti tree, below the large tank. The grant seems to have been left in the custody of the Goravas of the place.

Apart from the donors, no other authority has been mentioned in the context of donation. However, the charter refers to the cultivators, the governor of the district and the governor of village.

\textsuperscript{211} Atakur Inscription of Krishna III, E1, VI, p. 50.
who are told not to destroy the grant. It also exhorts the Goravas to worship the stone. (See L.13-14)

There is a subsidiary record round the top of the inscription discussed above\textsuperscript{212}. It refers to the reign of Butuga II and mentions Kanaradeva’s fight against the Cholas.

The inscription states that Kanaradeva gave to Butuga, in token of approbation, the Banavāsi Twelve thousand, the Belvola three hundred, the Purigere three hundred, the Kisukāda seventy, and the Bāgenad seventy.

We are further told that Butuga pleased with ‘the manner in which Manalera stood in front of him and pierced his foe’ gave as balagachchu-grant Ātaukūr twelve and the village of Kādiyūr of the Belvola to Manalera.

The next inscription\textsuperscript{213} of his reign comes from a place called Vellur. It tells us that Nulamba Tribhuvanadhira transferred a village to a local temple. We are also told that the granted village was received by his son named Nulamba from Vira Solar (i.e., Vira chola).

About the status of the donor nothing has been discussed anywhere in the inscription. But given the content of the inscription it is clear that he had the right to donate the property on his own. The inscription also carries the signature of someone named Śrī Pallava-Murari.

\textsuperscript{212} ibid., see p.57 for translation
\textsuperscript{213} Vellur rock inscription of Kannaradeva,\textit{EI}, IV, p.81-
We have another inscription referring to the reign of Kannaradeva\textsuperscript{214}. It refers to the transfer of a piece of land (\textit{patti} of land) in favour of a temple by a person called Sattan Sennipperaiyan of Karari. It is stated that the donor purchased the land from a person called Nakkadi Bhatta. The donated land, however, was made tax free by the member of the \textit{Sabha} only after the person who sold the land paid to the \textit{Sabha} money for taxes.

One of the earliest grants of the tenth century belongs to the period of Krishna II datable to AD 903\textsuperscript{215}. It refers to the King as Akalavarsha \textit{Śrī pṛthvīvallabha mahārājādhirāja ... etc} and then introduces his Prachanda–dandanāyaka Damapaiya who was stationed at Manne as the general of the entire south.

The purpose of the inscription is to record the grant of certain dues to the Mahājanas of a place (name lost)\textsuperscript{216}. The persons who figure as the grantor of the dues are Dandanāyaka of Durvinita-arsa, together with the thousand Bhattavuttas, the five hundred Ole, and the three hundred Beyas. The records also conclude with the names of a few Bhattavuttas and Beyas\textsuperscript{217} and with the statement that the grant was made by these.

We have another property transfer document referring to the reign of Akālavarshadēva Krishnarājadēva, assignable to AD 951\textsuperscript{218}.

\textsuperscript{214} No. D. Inscriptions of Kannaradeva, \textit{EI}, III, pp282-286
\textsuperscript{215} Chikka Sarangi inscription of Akalavarsha, ASMA, Vol.3, No1, p31
\textsuperscript{216} Ibid. \textit{mī... tandiya mahajanakke} ...
\textsuperscript{217} Ibid., The names of the following Bhattavuttas are given: Kanakayachari, Saribadayya, saribadayya, Chola, Midileya, Kamayya, Bharatayya, Dittiyamma and Ammana. Among the Beyas we have the following names: Kandasakkara, Kasavanna, Kunta Nagamma and Duggayya.
\textsuperscript{218} No.40, Copper plate grant of Chalukya chief Rajaditya...ARMAD for the Year 1935(36), Bangalore, p 117
The charter describes him as PMP and then introduces his subordinate *mahāsāmanta* Rājāditya *mahāsāmanta* who had obtained Kadambalige Thousand from the king for his maintenance. The charter further records that the *mahāsāmantādhipati* made grant of two villages which were located in Kukavadi three hundred and Sulgal seventy.

The data of the Kaveri basin seems to present a picture that seems to have been specific to this region. For example, in all the royal charters of the ninth century we do not have reference to any functionaries of state. Instead, invariably we find the reference to different representatives of society in the capacity of witness. Though we do not have many references to *Sabḥā* in our records, yet whatever little we have give enough indication of their role in the resource transfer.

**Places of Issue**

Not all the inscriptions relating to donations in this region refer to the place of issue. Only in three of the land charters do we find the mention of the places of issue and all of them have been described as *vijaya-skandhāvāra* (see the table given below). As far as their locations are concerned they all seems to have been located outside the area of the Kaveri basin.

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KONKAN REGION

We have three donative inscriptions each recording the transfer of a village. However the authorities involved in the process are varied. The first charter in this region, issued in AD 749, falls in the time span of the first phase of our study and it has already been discussed.

After this, the next charter that we have is datable to AD 871. It refers to the transfer of a village by the sovereign ruler (PMP) Amoghavarsha from his capital Mānyakhēta rājadhāni. The charter carries the list of the addressees which includes the followings: rashtrapati, vishayapati, gramakuta, ayukta, niyuktaka, adhikarika, mahattaras etc.

Apart from these, the charter also refers to the involvement of two other authorities, which are Dharmmādhikaranika-Senabhōgika and Mahattara. Dharmmadhikaranika-senabhogika is stated to be the writer of the charter and has been described as born in the Kāyaṣṭha family of Vallabha serving the lotus (feet) of Sri Amoghavarsha. The Mahattara, named as Gogu Ranaka is stated to be the Dutaka through the king’s own verbal order.

219 Manor plates of Dantidurga, Studies in Indology, 2:61; 185
220 Sanjam plates of Amoghavarsha, EI, XVIII, pp. 235-255
We have one charter of the tenth century datable to AD 926\textsuperscript{222}. It relates to the transfer of a village, which was part of a *vishaya*, and half a *dhura* of land in another village. The following authorities are referred to in the context of the grant.

1. The reigning monarch PMP Indraraja
2. Sugatipa alias Madhumati, the donor of the properties. He has been described as a subordinate of the sovereign ruling over Samyâna Mandala, which he has received from Krishnarâja. The charter says that the donor made the donation with the permission of the sovereign ruler.

We, however also have the reference to a person called Annaiya who has been acknowledged as the creator of the endowment. It seems that it was Annaiya who was the real donor, but since the creation of the rent free holding was the prerogative of the government, Sugatipa, governor of the Mandala, just made it public.

III. Assemblage of the Hamyamana-pauras, Dhruvas and Vishayik-adhikârikas of Samyana: It seems that they all acted as the witness to the grant as we are told that the Governor of Samyana announced this endowment to them.

As to the status of these authorities, it has been suggested that term Vishayik-adhikârikas probably represented the officers of the various administrative offices of the district round Samayana. The Dhruvas were superintendents of the collection of the royal share of the produce of the field from the farmers. The expression the

\textsuperscript{222} Rashtrakuta charter from Chinchani, grant of the time of Indra III, Saka 848, E/XXXII, pp. 45-
Hamyamana-pauras may be understood in the sense of 'the citizens of Hayamana (Samyana)\textsuperscript{223}

IV. Sandhivigrhaikha of Dhruvaraja. He has been referred to as the writer.

V. Dhuva of Samyana. The charter records that the writer referred to above wrote the charter with the cognizance of V\textit{athaiya}, a Dhruva of Samyana, and under orders from Sugatipa who received instruction in this matter from PMP Nityavarsha deva (Indra III).

We have another inscription from the same area, which refers to the reign of Krishna III\textsuperscript{224}. It carries no date. This inscription is not a donative charter rather it deals with the settlement of a land dispute between two religious institutions. The interesting part of the settlement is that even though it has been referred as 'Vyavastha', which means 'a legal decision in a dispute', it purports to have emanated not from any state authority but from a deity and his attendance.

The \textit{Vyavastha} lays down that the Mathika of the goddess, which was in the wrongful possession of some landed property of the God Bhillamaladeva, would pay forty \textit{drammas} to the god Bhillamaladeva and his \textit{varikas} (a priest) as Srotaka (a kind of rent) for a small piece of land that belonged to the god but had been appropriated by the Mathika. The charter also specifies differential punishment for the potential violators of the arrangement made. Even the writer of the charter has been described as the devotee of

\textsuperscript{55}
\textsuperscript{223} ibid, see p. 48
\textsuperscript{224} ibid, 2. Grant of the time of Krishana III, pp. 55-60
the god and those of goddesses, not as a representative of the state authority.

Concluding remarks

A study of the epigraphical data, derived from different subregions corresponding to different basins from Vidarbha to Tungabhadra-Kaveri, gives the impression of the existence of various levels of authority. It also suggests trends of change. The main conclusions that seem to emerge from the data may be stated below in the following terms.

The act of transfer of resources was neither done by the state in isolation nor were the village community or its representatives a passive spectator to it. There appears to have been an active interaction between the two. However, the pattern of interaction was neither immutable nor without regional variations.

During the first phase, all the three major houses of the Rāṣṭrakūṭas seem to represent a different organizational set up to deal with resource transfer. The charters of the Manpur house of the Rāṣṭrakūṭas do not reflect the existence of any specific or organized government functionaries to look after the resource transfer. In none of their inscriptions we find any reference to regular state functionaries, instead what we get is the reference of certain influential social groups such as rāja-sāmanta, who were requested by the donor to follow the terms and condition of the grant. This would suggest the existence of local political powers whose assurance was necessary for making and maintaining the government.
In the charters of the house of Vidarbha we invariably get the reference to a set of state functionaries who were communicated regarding the resource transfer. However, in the list of addressees, we also find the inclusion of groups like rāj-samanta, grāmabhōjakas which represented the dominant section of the rural society.

In the case of the Rāṣṭrapūtas of Malkhed, their pre-AD 750 charters clearly indicate that the tendency to bureaucratize the process of resource transfer had not started during the first phase. Out of their two charters, one shows the minimal involvement of government functionaries. Rather what we find in that charter is the overwhelming presence of the community of Bhogikas right from making the donation to acting as witness to getting the charter inscribed. Even in their second charter the list that we get of the addressees is rather short.

During the time span of the second phase, which also coincides with the emergence of the Rāṣṭrapūtas of Malkhed as an imperial power, the involvement of governmental functionaries in the process of resource transfer starts increasing. By the end of the eighth century, we invariably start finding the reference to a set of officials in the list of addressees. This is also the period when we see the reference to certain functionaries who were specific to certain regions. The occurrence of vāsāvaka and vāsāpaka in the region of western Tapi basin may be cited as a case in point. The tendency towards bureaucratization can also be seen in the fact that majority of the dūtakas of the ninth century have had some official designation attached with their names. However, despite this, the
representation of village communities was insured by including *mahattara* in the list of addresses. It may also be pointed out that the list invariably ended with the expression *ādin* immediately after *mahattara*. This possibly indicates the inclusion of some more groups from village society. It may also be pointed out that though of all the non-governmental section, *mahattara* is the most frequently referred one, yet it was not the only of such groups mentioned in the charters. In fact in different regions we find the occurrence of some such other groups along with *mahattara*.

By the time we reach the tenth century, we start noticing the tendency not to address the grant to any officials or the representatives of social groups. In fact the most frequently mentioned representatives of rural society i.e., *mahattara* also seemed to have been on its way to becoming part of the government functionaries as is reflected in the change in their order of occurrence. In several charters of the tenth century we find their mention in the middle of the list of officials rather than at the end as was the case in the eight and the ninth century.

The nature and the functions of state functionaries which we have talked about so far were not the same in all the regions. Rather regions like Malprabha-Ghatprabha basin, Tungabhadra basin and the region of Kaveri seem to have been working with the organizational set up which was specific to them.

In the region of the Malprabha-Ghatprabha basin, Bhima basin and, to a large extent, in the region of Tungabhadra, it is the local groups such as *mahājanas* who figure invariably in the process
of any resource transfer taking place in the region. They not only figure as the donors but as recipients, as witness etc. At times they have been shown doing the works of getting the inscriptions inscribed and placed. The dominant role that was played by the local communities is also attested by the fact that invariably in the process of resource transfer certain individuals were seemed to have been drawn from the local society to perform functions relating to the execution of the inscriptions or the grant itself.

This, however, should not be taken to mean that these local groups worked in isolated manner vis-à-vis whatever political structure that existed there. Rather there are many instances when we see the body of mahājanas working with local authorities in various capacities.

Another element which figures as frequently as Mahājanas in different capacities in the process of resource transfer is that of gāvunda. In the conventional historiography they have been taken to be the representatives of state power managing the affairs at village levels. Though we do not have enough evidence to go against this, yet there are certain indications that call for a fresh conceptualization of the term. Whatever might have been their status, the point which comes out clearly from our record is their important role in this region in matters relating to the transfer of resources.

The restricted role of the state apparatus in this region also gets strengthen by the frequency of the occurrence of hero-stones which talks about the death of certain individuals in fights ensuing out of boundary dispute or in the process of defending the cattle
wealth. The cases of such events have been reported from areas which have been shown to be the part of larger political/administrative units controlled by a local power.

Towards the close of the tenth century, the local power seems to have been gaining upper hand vis-à-vis local bodies as some of the local powers have been shown making grant all by themselves. This may possibly explain the declining frequency of the hero-stones in this region. This may be seen as some of the successful attempts by the local or supra-local-powers to make a dent in the local autonomy enjoyed by the local social groups.

In the region of Kaveri, there are references to witness to the grant in majority of the cases and the witness seemed to have come from all sections of society. Also, though we do not have enough reference to Sabhā in our records, yet whatever little we have is enough to suggest that probably they played the same role in this region as the body of mahājanas in the region of Malprabha-Ghatprabha basin.

Lastly, it may also be pointed out that the list of addressees in the royal charters and the charters issued by their subordinates, other then those coming from the house of Gujarat, was always different in case of most of the regions.

It however must be emphasized that despite such variations the rural settlements of Malprabha Ghatprabha and those of the Tungabhadra basin did form part of the larger state structure. One of the mechanism to integrate them into state structure was to accommodate and adjust the local powers, claiming to be ruling over
groups of villages, into the supra local polity represented by the Rāṣṭrakūṭa central authority/state.

As far as the centers of authority are concerned, our study points to certain important changes over time. During the period of the first phase the centres of authority of different houses of the Rāṣṭrakūṭas seem to have been largely local. However, by the time the Rāṣṭrakūṭas of Malkhed acquires imperial status, we see the formation of several centers of authorities the nature of which was also varied. By the time of the ninth century, we not only notice increase in their numbers but also see the emergence of an extra-local centre of authority in the region of the Godavari. This place by the beginning of the tenth century seemed to have been acquired by Mānyakhēta.

It may also be pointed out that though the geographical locations and the nature and distribution of such centers of authority were not static, yet it was through the network of these centers of authority that the state mobilized the resources.