# Hīrahaḍagaḷḷi plates, time of Śiva-Skandavarman, year 8

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## Summary

Confirmation of the grant, with exemptions, of a garden in Cillarekakoḍuṁka to 24 Brahmins, and further grant of lands, seemingly in Āpiṭṭī.

## Palaeographic description

See Bühler 1892 (EI 1.1, p. 2).

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## Edition

### Seal

〈1〉 [śivaskandavarmmaṇaḥ]

## Plates

〈Page 1r〉 〈1〉 diṭhaṁ

〈Page 1v〉〈left: **siddhaM ||**〉

〈1v1=1〉 k¿o?〈ā〉ṁcīpurā Aggit¿th?〈ṭh〉oma-vājapeyassamedha-yājī dhamma-mahā〈1v2=2〉rājādhirājo bhāraddāyo pallavāṇ¿a?〈ā〉〈ṁ〉 sivakhaṁdavamo〈1v3=3〉 Amhaṁ visaye savattha rājakumāra-senāpati _〈Page 2r〉〈2r1=4〉raṭṭh(i)ka-māḍabi(ka)-desādhikatādīke gāmāgāmabhojake〈2r2=5〉 vallave govallave Amacce Ārakhādhikate gumike tūthike〈2r3=6〉 neyike Anne vi ca Amha-pesa(ṇa)-ppayutte saṁcaraṁ-taka〈2r4=7〉 bhaḍamaṇusā ṇa[3×]

parihāraṁ vitarāma Ettha dāṇi〈Page 2v〉 〈2v1=8〉 Āpiṭṭ(i/ī)-vatthavāṇa cillareka-koḍuṁka-bhojaka-bamhaṇān¿a?〈ā〉ṁ Appa〈2v2=9〉ṇa kula-gottasa dhamāyu-bala-yaso-vadhanike vijaya-vejayīke〈2v3=10〉 ca kātūṇam Appatihata-sāsaṇassa Aneka-hirogo-koḍi〈2v4=11〉go-hala-sata-sahassa-ppadāyino mahārāja-bappa-sāmīhi〈Page 3r〉〈left: 3〉 〈3r1=12〉 vāṭaka cillareka-koḍuṁke puvvadattaṁ golasamajasa patīb-hāgo 1〈3r2=13〉 Ātteya-sagottasa Agisamajassa patībhāgā 4〈3r3=14〉 māḍharasa patībhāgā be 2 jāmātukasa Agillasa patī〈3r4=15〉bhāgo 1 hārita-sagotasa kālasamasa pat{t}ībhāgā 3〈Page 3v〉 〈3v1=16〉 bhāradāya-sagottassa kumārasamasa patībhāgā 2 kosik¿ā?〈a〉〈3v2=17〉sagotasa kumāranaṁdi-kumārasama-koṭṭasama-sattissa ca〈3v3=18〉 catuṇhaṁ bhātukāṇa cattāri pat{t}ībhāgā 4 kasava-sagotta〈3v4=19〉sa bhaṭisa patībhāgo 1 bhāradāyasa khaṁdakoṁḍisa〈Page 4r〉〈left: 4〉 〈4r1=20〉 (pa)tībhāgā be 2 khaṁdaḍhasa patībhago 1 bappasa〈4r2=21〉 pat{t}ībhāgo 1 dat-tajasa patībhāgā be 2 naṁdijasa〈4r3=22〉 patībhāgā 3 vatsa-sagotasa rudasamasa patī〈4r4=23〉bhāgo 1 dāmajasa patībhāgo 1 sālasamaja(sa) patī〈4r5=24〉 bhāgo 1〈Page 4v〉 〈4v1=25〉 parimitasa patībhāgo 1 nāga-naṁdisa patibhāgo 1 golisa〈4v2=26〉 patībhāgo 1 khaṁdasamasa patībhāgo 1 sāmijasa patībhāgo 1

〈4v3=27〉 Etesi bamhaṇāṇ(ā)ṁ Agisamaja-pamukhāṇaṁ sātāhaniraṭṭhe〈4v4=28〉 gāme cillarekakoḍuṁke dakhiṇasīmaṁ puvvadattaṁ _〈Page 5r〉〈left: 5〉 〈5r1=29〉 Amhehi vi Ā-canda-tāra-kālika kātūṇaṁ Udakādiṁ saṁpa〈5r2=30〉datto

Etaṁ bamhaṇāṇaṁ cil〈l〉erekakoḍuṁka-vāṭakam〈5r3=31〉 Akūra-yollaka-vinesi-khaṭṭā-vāsaṁ A-dūdha-dadhi-gahaṇaṁ〈5r4=32〉 A-raṭṭha-saṁvinayikaṁ A-loṇa-(gu)la-cchobhaṁ A-kara-veṭṭhī〈Page 5v〉〈5v1=33〉koṁjallaṁ A-paraṁpara-balivadda-gahaṇaṁ A-taṇa-kaṭṭha-gaha〈5v2=34〉ṇaṁ A-haritaka-sāka-pupha-gahaṇaṁ Evamādīkehi Aṭṭhā〈5v3=35〉rasa-jāti-parihārehi visaya-vāsīhi Api〈5v4=36〉ṭṭī-vāsīhi cillerekakoḍuṁka-vāsīhi ca pariharitavaṁ〈Page 6r〉〈left: 6〉 〈6r1=37〉 parihāpetavva ca tti

Api ca Āpiṭṭīyaṁ Agisamaja〈6r2=38〉 pamukhāṇa bamhaṇāṇaṁ khalasa nivataṇaṁ gharassa nivata〈6r3=39〉ṇaṁ Addhikā cāttāri 4 kolikā be tti 2

Eva nātūṇaṁ〈6r4=40〉 Atha koci vallabhamadena pīlā bādhā kareyya kāravejo〈Page 6v〉 〈6v1=41〉 vā tasa khu Amhe nigaha{ṁ}vāraṇa kareyyāma ti

bhūyo ca〈6v2=42〉 varisa-sata-sahassātireka-samakāle Amhaṁ pallava〈6v3=43〉 kalamahaṁtte bhavissabhaḍe Anne ca no〈Page 7r〉〈left: 7〉 〈7r1=44〉 vasudhād-hipataye Abhatthemi jo sakakāle Upari〈7r2=45〉 likhita-majātāye Aṇuvaṭṭhāveti tasa〈7r4=46〉 vo sammo ti yo ca si vigghe vaṭṭeja〈Page 7v〉 〈7v1=47〉 sa ca khu pañca-mahāpātaka-saṁjutto narādhamo〈7v2=48〉 hoja ti

dat〈t〉ā paṭṭikā vāsa-satasahassāya

〈7v3=49〉 saṁva 8 vāsa 6 diva 5

sayam āṇataṁ

〈Page 8r〉〈left: 8〉 〈8r1=50〉 kolivāla-bhojakasa rahasādhikata-bhaṭṭisa〈8r2=51〉mmasa sa-hattha-likhiteṇa paṭṭikā kaḍa tti

〈8r3=52〉 svasti go-brāhmaṇa-lekhaka-vācaka-śrotṛbhya Iti

〈Page 8v〉

# Apparatus

## Seal

〈1〉 [śivaskandavarmmaṇaḥ] ◇ *śivaskandavarmmaṇaḥ* EI • This is EI reading (page 9), but nothing is legible on the seal now kept with the plates in the Chennai Government Museum (2008). The same legend is found on the seal of another Pallava plate (Pallava 2).

## Plates

〈1〉 k¿o?〈ā〉ṁcīpurā ◇ *kāṁcīpurā* EI; *koṁcīpurā* S • Alternatively, one can follow EI, considering that what is taken as the left component of medial *o* is just a defect on the plate. — 〈1〉 Aggiṭ¿th?〈ṭh〉oma° ◇ *Aggitthoma°* EI; *Aggiṭṭhoma°* L; *Aggiṭṭhoma°* B; *Aggiṭṭhoma°* S • The original reading is *ṭtha*, as indicated by the dot inside the *tha* of this ligature.

〈2〉 pallavāṇ¿a?〈ā〉〈ṁ〉 ◇ *pallavāṇa* EI S.

〈4〉 raṭṭh(i)ka° ◇ *raṭṭhika°* EI; *raṭṭh¿a?〈i〉ka°* S • EI notes that "[t]he *i* of *raṭṭhika* is very faint". This medial *i* is not clear on the published estampage, but is more visible on the photos (2011). — 〈4〉 °māḍabi(ka)° ◇ *°mā〈ṁ〉ḍabi¿nu?〈ka〉°* EI; *°mā〈ṁ〉ḍabika°* L; *°mā〈ṁ〉ḍabi¿nu?〈ka〉°* B; *°māḍabi(ka)°* S • The letter *ka* looks indeed like *nu*, since the left part of its horizontal crossbar is missing. B notes that the emendation *māḍambika* is possible, but doubtful, given that is attested attested only in Jainz literature.

〈5〉 Ārakhādhikate ◇ *¿Ā?〈a〉raṇādhikate* EI; *Āra〈k〉khādhikate* L B; *Ārakhādhikate* S • The initial *Ā* is clear on the photos (2011), where a little hook is visible on its right side of letter)

〈7〉 bhaḍamaṇusā ṇa[3×] ◇ *bhaḍamaṇusāṇa (kaḍh)[.](o)* EI; *bhaḍamaṇusā ṇa(kaḍhaso)* S • EI notes that his suggested reading *(kaḍh)[.](o)* is "very doubtful, with the exception of the last vowel". S suggets to read *bhaḍamanuṣe āṇaveti*. A verbal predicate is indeed expected here to complete this first sentence. — 〈7〉 parihāraṁ ◇ *pārihāraṁ* EI; *parihāraṁ* S.

〈8〉 Āpiṭṭ(i/ī)° ◇ *Āpiṭṭi°* EI; *(Ā)piṭṭi°* S.

〈37〉 Āpiṭṭīyaṁ ◇ *Āpiṭṭīyaṁ* EI S • The *ī* in *ṭṭi* is not clear on the published estampage, but well visible on the photos (2011).

〈40〉 bādhā ◇ *bādhā* EI S • The *ā* in *dhā* is not clear on the published estampage, but well visible on the photos (2011).

〈7〉 Ettha ◇ *cattha* EI; *Ettha* L B S.

〈51〉 kaḍa ◇ *kada* EI; *kaḍa* S • EI notes: "Perhaps *kaḍa* is to be read."

## Translation by Bühler 1892

〈1–7〉 Success![1] From Kāṁcīpura—the righteous[2] supreme king of great kings of the Pallavas Sivakhaṁdavama (Śivaskandavarman), a Bhāraddāya[3] (Bhāradvāja) an offerer of Agniṣṭoma, Vājapeya and Aśvamedha (sacrifices) 〈issues the following orders〉:

〈7–26〉 "In our whole territory 〈we send greetings〉[4] to the royal princes, generals,

[1]Emmanuel Francis: Errata and corrigenda (EI 1, p. 479) taken into account.

[2]Compare Mr. Fleet's grant, Indian Antiquary, vol. V, p. 155, line 17 of the transcript.

[3]Compare Mr. Fleet's grant, Indian Antiquary, vol. V, p. 51, line 15 of the transcript, and *ibidem*, page 155, line 14 of the transcript, as well as vol. IX, p. 101, line 2 of the transcript, where *bhāraddāyassa* has to be read for *bhāraṭṭāyaṇa*.

[4]Two verbs have been left out, one in the third person singular after *sivakhaṁdavamo*, and one in the first person plural, or in the absolutive at the end of the list of officials. For the pronoun *amhaṁ* 'our' shows that a new sentence begins with line 3, and the words *vitarāma cattha dāṇi* prove that it must have stood in the first person plural or in the absolutive. The first verb was probably *āṇaveti* or some equivalent. The

rulers of districts, custom-house officers,[5] prefects of countries and others, to the freeholders of various villages,[6] to herdsmen, cowherds, ministers, foresters, *gumika*s, *tūthika*s, *neyika*s,[7] and all others employed in our service, to roaming ⟨spies⟩ and warriors,[8] and we grant here an immunity ⟨*viz.*⟩ the garden in Cillarekakoḍuṁka, which was formerly given by the great king, the lord Bappa,[9] a giver of many *kror*s of gold and of one hundred thousand ox-ploughs,[10]—while he made ⟨the gift⟩ a means of the increase of the merit, longevity, power and fame of ⟨his⟩ own family and race—to the Brāhmans, free-holders of Cillarekakoḍuṁka ⟨and⟩ inhabitants of Āpiṭṭi, ⟨*viz.*⟩ to Golasamaja (Golaśarmārya) one share of the produce,[11] to Agisamaja (Agniśarmārya) of the Ātteya (Ātreya) gotra four shares of the produce, to Māḍhara (Māṭhara) two shares of the produce, to (his) son-in-law (?) Agilla (Agnila) one share of the produce, to Kālasama (Kālaśarman) of the Hārita gotra two (?) shares of the produce, to Kumārasama (Kumāraśarman) of the Bhāradāya (Bhāradvāja) gotra two shares of the produce, to the four brothers Kumāranaṁdi (Kumāranandin), Kumārasama (Kumāraśarman), Koṭṭasama (Koṭṭaśarman) and Satti (Śakti) of the Kosika (Kauśika) gotra four (4) shares of the produce, to Bhaṭi (Bhaṭṭi) of the Kassava (Kāśyapa) gotra

second may either have been a word expressing command, or, what I consider more likely, some expression implying greeting, such as are found in many other inscriptions.

[5] I consider the correction *māṇḍabika* as certain and take the word *maṇḍaba* or *maṇḍapa*, from which it has been derived, in the sense of the *māṇḍavī*, 'custom house'—see Molesworth, Marāṭhī Dictionary, sub voce. The *śaulika*s are frequently mentioned in Sanskrit inscriptions.

[6] That *bhojaka* does not mean 'temple priest,' but 'ināmdār,' or 'freeholder,' seems to follow from its use in line 8, where the donees are called *cillarekakoḍumkabhojaka*s, who lived in Āpiṭṭī, and in line 50, where the privy councillor Bhaṭṭisama receives the title *kolivālabhojake*. Such a despised personage as a temple priest could hardly become a minister. Professor Fausböll points out to me that *gāmāgāmabhojaka* may be rendered as above, as repetitions of the same word with a lengthening of the final vowel of the first are commonly used in Pāli in order to indicate the *vīpsā*.

[7] The first of the three words left untranslated corresponds to Sanskrit *gaulmika*. As *gulma* means both 'a thicket' and 'a picket of soldiers,' the derivative may denote either a kind of forest official or the leader of a *gulma* of warriors. *Tūthika* may be connected with Prākrit *tūha* 'a Tīrtha,' and means 'overseers of fords' or 'of bathing places.' With *neyika* compare *naiyokāḥ* in Mr. Fleet and Elliot's grant, Indian Antiquary, vol. V, p. 62, line 28 of the text. Mr. Fleet changes it to *niyuktāh*, which now seems a rather doubtful emendation. I suspect that *naiyokāḥ* is a mistake for *naiyikāḥ*, which would exactly correspond to *neyika*, and that both words are corruptions of Sanskrit *nāyaka*, commonly pronounced *nāick*. If this is correct, the term denotes a military officer of the rank of a corporal or a sergeant.

[8] *Saṁcarantaka* occurs also in Mr. Fleet's grant, loc. cit., line 29 of the text, and Mr. Fleet has translated it by 'travellers.' I believe that royal servants are meant, and that the word refers to the spies whom the Indian kings sent into the provinces to explore the behaviour of their officials,—see Manu, VII, 122.

[9] The great king Bappa is probably the donor's father,—see Mr. Fleet's article, Indian Antiquary, vol. XV, p. 272ff.

[10] This may, of course, mean also 'one hundred thousand cows and ⟨the same number⟩ of ploughs ⟨of land⟩,' Regarding the various kinds of the measure of land, called 'a plough,' see Kullūka on Manu, VII, 119.

[11] *Pattī*, *patti*, *patī*, and *pati* I take to be the representatives of Sanskrit *prāpti*, which means *āya*, 'produce,' or 'income.' It is of course possible that the garden was let and the rent divided among the donees.

one share of the produce, to Khaṁdakoṁḍi (Skandakoṭi?) the Bhāradāya (Bhāradvāja) two shares of the produce, to Khaṁdaḍha (Skanda-ṛddha) one share of the produce, to Bappa one share of the produce, to Dattaja (Dattārya) two shares of the produce, to Naṁdija (Nandyārya) three shares of the produce, to Rudasama (Rudraśarman) of the Vātsya gotra one share of the produce, to Dāmaja (Dāmārya) one share of the produce, to Sālasama (Śyālaśarman?) one share of the produce, to Parimita[12] (?) one share of the produce, to Nāganaṁdi one share of the produce, to Goli (?) one share of the produce, to Khaṁdasama (Skandaśarman) one share of the produce, to Sāmija (Svāmyārya) one share of the produce."

〈27–30〉 "By Us also the formerly-given 〈garden〉[13] 〈situated〉 on the southern *sīm*, in the village of Cillarekakoḍuṁka 〈and〉 in the province (*raṭṭha*) of Sātāhani, has been granted to the above-mentioned Brāhmans, chief among whom is Agisamaja (Agniśarmārya), 〈the gift〉 being confirmed by a libation of water and being made 〈valid〉 as long as the moon and stars endure."

〈30–37〉 "This garden in Cillarekakoḍuṁka, which belongs to the Brāhmans, 〈is to be〉 free from taxes ... ... ..., free from the taking of sweet and sour milk,[14] ... ... ... ...[15] free from troubles about salt and sugar,[16] free from taxes, forced labour ... ... ... , free from the taking of the oxen in succession,[17] free from the taking of grass and wood, free from the taking of vegetables and flowers; with these and other immunities of the eighteen kinds it must he exempted and caused to be exempted by the inhabitants of the province, by the inhabitants of Āpiṭṭī and by the inhabitants of Chillerekakoḍuṁka."

〈37–39〉 "Moreover, in Āpiṭṭī 〈one〉 *nivartana* 〈has been given〉 to the Brāhmans, chief among whom is Agisamaja (Agniśarmarya), for a threshing-floor, 〈one〉 *nivartana* for a house, four labourers[18] receiving half the produce (*addhikā*), two Kolikas.[19]"

〈39–52〉 "Now 〈if〉 anybody, knowing this, proud of 〈being〉 a favourite 〈of the king〉, should cause or cause to be caused a small obstacle 〈to the donees〉 him, forsooth, we

[12]This name does not seem to be correct; perhaps it should be Harimita, i.e, Harimitra.

[13]The word *vāṭakam* has been left out by mistake.

[14]Milk, grass, firewood, vegetable, and so forth had to be furnished gratis by the villagers to royal officers and their servants. The custom still prevails in many native states.

[15]I do not venture to translate *araṭṭhasaṁvinayikaṁ*. The phrase is, of course, identical with that used in the Andhra inscriptions (Archaeological Report, West. Ind., vol. IV, pp. 104-106, Nos. 13, 14)—*araṭhasarinayika*, my former explanation of which cannot stand.

[16]In Sanskrit *alavaṇaguḍakṣobham*. Digging for salt was a royal monopoly.

[17]I suppose this refers to the obligation of furnishing by turns draught-cattle for the progress of the royal officers.

[18]The *addhikā* i.e., *ardhikāḥ*, appear to have been slaves,—see also Āpastamba's Dharmaśūtra, II, 28, 1.

[19]*Kolikā* corresponds to Sanskrit *kaulikāḥ*, and may mean 'weavers.' But it is also possible to think of the well-known tribe of the Kolīs, who were slaves.

shall restrain by punishment. And further I pray both the future great warriors of our Pallava race, ⟨who may rule⟩ within a period exceeding one hundred thousand years, as well as kings, differing from us ⟨in descent⟩, saying ⟨unto them⟩: 'To him among you blessings, who in his time makes ⟨the people⟩ act according to the rule, written above.[20] But he who acts contrary to it shall be the lowest of men, loaded with ⟨the guilt of⟩ the five mortal sins.' A charter ⟨valid⟩ for one hundred thousand years has been given on the fifth day, in the sixth ⟨fortnight⟩ of the rainy season, in the year eight. ⟨My⟩ own order. 'The charter has been prepared in his own handwriting by the privy councillor Bhaṭṭisama (Bhaṭṭiśarman), the Kolivāla freeholder.' 'Welfare to cows, Brāhmans, the writer, the readers and the hearers.'"

## Translation into French

### Sceau

⟨Ordre⟩ de Śivaskandavarman.

### Tablettes

Vu[21].

Perfection !

⟨1–7⟩ De Kāñcīpuram …

⟨7–26⟩ Nous accordons …

- à Golasamaja (Golaśarmārya): 1 part
- à Agisamaja (Agniśarmārya) de l'Ātreyagotra: 4 parts
- …

⟨27–30⟩ …

⟨30–37⟩ …

⟨37–39⟩ …

⟨39–41⟩ …

⟨41–48⟩ …

[20] I transliterate and complete this,— *yaḥ svakakāla uparilikhitamaryādayā (janān) anuvartaye tasya vaḥ śarmeti.*

[21] C'est-à-dire "Vérifié".

〈48〉 ...

〈48〉 ...

〈50–51〉 ...

〈52〉 “Prospérité au vaches, aux brahmanes, aux scribes, aux récitateurs et aux auditeurs :”

## Commentary

For a description of the Prakrit language of this grant, see Bühler 1892 (EI 1.1, p. 2-4), Mehendale 1948, Pischel 1965.

About the seal, see Bühler 1892, p. 9: “The plates are still held together by a single ring to which a nearly circular, somewhat battered, seal about an inch in diameter is attached. This seal shows as emblem an animal, facing the proper right, which may be intended for a deer or a horse. Below there stands the word Śivaskandavarmaṇaḥ, the last three *akṣara*s of which are much defaced and doubtful. The first four *akṣara* are perfectly plain and leave no doubt thut this part of the grant was in Sanskrit, just like the *maṅgala* at the end.”

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Edited in Bühler 1892 (EI 1.1) with visual documentation and English translation; corrections in Leumann 1894 (EI 2.40); corrections in Bühler 1894 (EI 2.40). Text and sanskritised text in Sircar 1965, pp. 461–466 with visual documentation. Edited in Subrahmanian 1966. Text and summary in Mahalingam 1988 (IP 3).

This revised edition by Emmanuel Francis, based on published estampages and photos of the original plates in the Chennai Government Museum (2008).

### Primary

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## Secondary

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