SII 1.56: original edition by Eugen Hultzsch

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Alternative title: PART II. TAMIL AND GRANTHA INSCRIPTIONS. III. INSCRIPTIONS AT AND NEAR VIRIÑCHIPURAM. No. 56. INSIDE THE FRONT GOPURA OF THE VIRIÑCHIPURAM TEMPLE, SECOND INSCRIPTION TO THE RIGHT

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Summary

This inscription is dated during the reign of **Vīrapratāpa-Devarāya-mahārāja** (*of* Vijayanagara) and in the *Viśvāvasu* year, which was current after the expiration of the Śaka year 1347. It refers to a question of the sacred law (*dharma*) of the *Brāhmaṇas*, which was settled by the *Brāhmaṇas* of the kingdom of **Paḍaivīḍu**, among whom **Karṇāṭa, Tamiṛ, Telugu** and **Lāṭa** *Brāhmaṇas* are mentioned. Their representatives signed an agreement to the effect, that henceforth marriages among their families had only to be concluded by *kanyādāna*, i.e., that the father had to give his daughter to the bridegroom gratuitously. Both the father who accepted money, and the bridegroom who paid money for the bride, should be subject to punishment by the king and to excommunication from their caste. This practice was evidently adopted on the authority of the canonical works on sacred law, which condemn in strong terms the payment of money for the bride, and use the term *āsura-vivāha* for a marriage thus concluded. The four forms of marriage permitted to *Brāhmaṇas* are mere varieties of the marriage by *kanyādāna*.

To the end of the inscription a large number of signatures of *Brāhmaṇas* are attached. This part of the original is obliterated to such an extent that a satisfactory transcript cannot be given. In some cases, the places where the single *Brāhmaṇas* came from, are registered. As the identification of these localities might be useful for fixing the extent of the kingdom of **Paḍaivīḍu**, I subjoin those which may be read with certainty: **Kaḷañjiyam, Kamalapādam, Marudam, Maṅgalam, Araiyapāḍi, Kaṇṇamaṅgalam,**[1] **A[ga]tterippaṭṭu, Enādapāḍi.** Two other inscriptions mention **Guḍiyātam**[2] and **Vallam**[3] as belonging to the kingdom of **Paḍavīḍu**[4] or **Paḍaveḍu.**[5] The kingdom of **Paḍaivīḍu** (*Paḍaivīṭṭu rājyam*) was called after the town of **Paḍaivīḍu**, now **Paḍaveḍu** in the Polūr Tālluqa of the North Arcot District.[6] According to two **Vijayanagara** inscriptions, it formed a district of **Toṇḍai-maṇḍalam.**[7] The name **Paḍaivīḍu** means "an encampment" and seems to owe its origin to a temporary camp of some king, around which a city arose in course of time.[8]

Edition

〈1〉 śubhamastu〈2〉 svasti [||]

śrīmaṉmahāIrājā**dirāja**parame**śva**rāṉa **śrī**(vī)ra**pra**tāpa**de**va**rā**yama**hārāja pri**〈3〉**dhi**vi**rājyaM** paṇṇi Aruḷāṉiṉṟa **śakābdaM** 1000 3 100 4 10 7 l̤iṉ mel cellāṉi〈n〉ṟa vi**śvāva**su〈4〉varu**ṣaM** paṅkuṉi ಬೆ 3 k=ku ṣaṣṭiyu〈m〉 **budha**ṉ kiḻamaiyum peṟṟa Aniḻattu nāḷ paṭaiviṭṭu I**rājya**ttu〈5〉 **Aśeṣa**vi**dyamahāja**naṅkaḷum **Arkka-puṣkar¿a?〈i〉**ṇ¿i?〈ī〉 **gopi**nā**thasannadhi**yi(l)e〈6〉 **dharmmasthāpa**na**sama**ya**patra**m paṇṇi kuṭuttapaṭi Iṟṟai nāḷ mutalāka Inta〈7〉ppaṭaivīṭṭu **rājya**ttu **brāhma**ṇaril kaṉṉa(ṭi)kar tamiḻ¿i?〈a〉r teluṅkar Ilāḷar mutalā〈8〉ṉa **Aśeṣagotra**ttu **Aśeṣasū-tra**ttil **Aśeṣaśākh¿a?〈ai〉**yilava¿T?〈r〉**ka**ḷum vivā**ha**m paṇ〈9〉ṇumiṭattu

[1] This village is situated in the Ārṇi Jāgīr, about half-way between Ārṇi and Vellore; it is spelt "Kunnamangalam" in the official *List of Indian Post Offices*, Calcutta, 1886.

[2] Head-quarters of a tālluqa of the North Arcot District.

[3] In the Vandavāśi Tālluqa of the same district.

[4] *Ind. Ant.*, Vol. XIII, p. 132. *Paḍavīḍu-rājya* occurs also in two inscriptions published by Dr. Oppert (*Madras Journal for* 1881, pp. 251 and 257); *Paṭavīṭa-rājya* in a grant of Śaka 1460, the *Vilambin* year, from Śrīperumbudūr (Sewell's *Lists*, Vol. II, p. 266), for the original of which I am indebted to Mr. J. Lee Warner, the Collector of Chingleput.

[5] Sewell's *Lists of Antiquities*, Vol. I, p. 170.

[6] *Ibid.*, p. 169.

[7] The Paḍaveḍu inscription No. 81 mentions *Toṇḍai-maṇḍalattu Paḍaivīṭṭu rājyam*. According to the Koṇḍyāta grant (*Ind. Ant.*, Vol. XIII, p. 132) the *Paḍavīḍu-mahārājya* belonged to the *Jayaṅkoṇḍa-Toṇḍamaṇḍala*.

[8] Thus the present residence of the Sindhia at the foot of the Gwalior Fort still bears the name of Lashkar, i.e., "camp."

ka**nyādā**na**mā**ka vivā**haM** paṇṇakkaṭavarākavum [|] ka**nyādā**nam paṇṇāmal〈10〉 poṉ vāṅkippeṇ kuṭuttāl poṉ kuṭuttu vivā**ha**m paṇṇiṉāl Irā**jadaṇḍa**ttukkum Uṭpaṭṭu〈11〉 **brāhmaṇya**ttukkum puṟampākakkaṭavāreṉ(ṟu) paṇṇi(na) **dharmmasthā**pana**sama**ya**patra**m [||] Ippaṭikku **Aśeṣa**vi**dyama**〈12〉**hāja**naṅkaḷ Eḻuttu [||] [10+]

Apparatus

〈4〉 Aniḻattu • Read *Anuṣattu*.

Translation by Hultzsch 1890

Let there be prosperity! Hail! On the day of (*the nakshatra) Anusham,*[9] which corresponds to Wednesday, the sixth lunar day, the 3rd (*solar day*) of the month of *Paṅguṉi*[10] of the *Viśvāvasu* year, which was current after the Śaka year 1347 (*had passed*), while the illustrious *mahārājādhirāja-parameśvara*, the illustrious **Vīrapratāpa-Devarāya-mahārāja** was pleased to rule the earth,—the great men of all branches of sacred studies of the kingdom (*rājyam*) of **Paḍaivīḍu** drew up, in the presence of (*the god*) **Gopinātha** (*of*) **Arkapushkariṇī**, a document (*which contains*) an agreement fixing the sacred law. According to (*this document*), if the *Brāhmaṇas* of this kingdom (*rājyam*) of **Paḍaivīḍu**, *viz.*, **Kaṉṉaḍigas, Tamiṛas, Teluṅgas, Ilāḷas**,[11] etc., of all *gotras, sūtras* and *śākhās* conclude a marriage, they shall, from this day forward, do it by *kanyādāna*. Those who do not adopt *kanyādāna*, i.e., both those who give a girl away after having received gold, and those who conclude a marriage after having given gold, shall be liable to punishment by the king and shall be excluded from the community of *Brāhmaṇas*. These are the contents of the document which was drawn up.

The following are the signatures of the great men of all branches of sacred studies:— . . . . . .

Bibliography

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[9] Sanskrit *Anurādhā*.
[10] Sanskrit *Phalgunī*.
[11] Sanskrit **Lāṭa**, the old name of Gujarāt.

Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I*. South Indian Inscriptions 1. Madras: Government Press. Pages 82–84, item 56.