



## THE SARVAMANYA GRANTS OF TIRUVENKATANATHA YADAVARAYA

**B. Ravindra Naik**

*Research Scholar, Dept. of AIHC & Archaeology, S V University, Tirupati.*

*The South Indian society witnessed the decline of the Chalukyas at the end of the twelfth century and the Chola throne tottered at the beginning of the 13<sup>th</sup> century CE. Many dynasties rose to power on the ruins of these empires and played their role with their significant contributions in the fields of the political, social and economic spheres of the society. The Yadavaraya family was one among these minor dynasties who flourished as vassals under the four great empires of South India viz, the Chalukyas, Cholas, Hoyasalas and the early Vijayanagara kings. They ruled parts of Nellore district, North Arcot, South Arcot, and parts of Chingelput districts of Tamil Nadu. The temples belonging to both Saiva and Vaishnava doctrines in Srikalahasti, Tirumala, Tirupati, Tirumala, Gudimallam, Yogimallavaram, Venkatagiri, Tiruppur, Tiruvannamalai, and Tiruppur received equal impetus during their rule.*

Yadavarayas claimed themselves as the sasikulas (the race of the moon). They claimed their decendency from the puranic Yadu, the son of Yayati and Devasena<sup>1</sup>. These nomadic chiefs settled later on the hunting hill i.e., Ventagiri pura. Under the Chalukyas of Vengi, they founded their capital at Gopatipura. When the Eastern Chalukyan race disintegrated these vassal chiefs adopted the Chalukyan titles such as Chalukyakulabhushana, Vengipuravaradhisvara, Karavalabhairava, Vengivallabha, Vengimahanayaka etc. their epithets refer to them as Kanuppakkapuradhisvara, the rulers of the Kanuppakka city. The inscriptions found from the temples in their rule are the only sources to know about their history. These inscriptions shed light on the political conditions, socio – economic developments, their religious beliefs and many more aspects of contemporary society. The inscriptions of the Yadavarayas are published in Nellore District Inscriptions, Tirumala Tirupati Devasthanams Inscriptions, Annual Reports of Indian epigraphy and South Indian Inscriptions volumes.

The earliest known ruler of this family is Naranadevan Pudoliarasan. He was also known as Kulottungasola Karupparudaiyan and was one of the senapatigal of Kulottunga I. His successors Ghattideva, Vira Narasingadeva, Narasingan Tirukkalattideva, Vira Narasinga II, Tiruvengadanatha Yadavaraya, Sri Ranganatha Yadavaraya made significant contributions in their dominions. As mentioned earlier, they made several donations to both the Vaishnava and Saiva temples in the regions from Nellore in Andhra Pradesh to their Tamil provinces. Sriranganatha Yadavaraya was the last known ruler of this family. Their inscriptions registering certain charities made to the Temples of Andhra Pradesh and Tamilnadu talks about their frequent visits to these temples with utmost devotion. The titles of the ruler like Sri kalahastisapadaradhaka, Kalahastisa charanaravinda madhukarah and srimad venkatesvara sri padaravinda sekharah, testifies that they worshipped the deity of Srikalasti and Lord Venkatesa of Tirumala. Majority of inscriptions are found from Kalahasti, which probably must have been their capital city<sup>2</sup>.

### **The Sarvamanya grants of Tiruvenkatanatha Yadavaraya in Tirupati and Tirumala**

The contents of two sarvamanya grants made by the Tiruvenatanatha Yadavaraya are discussed in this paper. The granted villages were Pongalur and Tirupati. One of these inscriptions is engraved on the east wall, south of the first gopura in Tirumala temple while the other is inscribed on the north wall in the first prakara of Sri Govindarajasvamy temple, Tirupati. The inscriptions are in Grantha Script and



Tamil language. It is interesting to note that the inscriptions entailed the remission of taxes of 40 items of taxation collected by the state from the villages. These taxes were categorized as the gold taxes (ponvari etc), grain taxes (Kadamai – ayam etc), taxes related to free services such as amanji – vagai, the taxes collected from the office of the Nattar, and the old and new taxes promulgated from the royal court. The epigraphs contain the remission of taxes related to the tolls levied on animals, road cess or a kind of poll tax ; Profession tax on merchants, oil mongers, weavers etc; licences for planting gardens, for fishing in ponds; and poundage on stray cattle. Here it is significant to know that these are similar to the dues collected from the feudal lords in the western countries during the Middle ages.

Three ancient and customary aids are also represented in these inscriptions. Out of which the Tirumaganur – Kanikkai and Tiruttayar Kanikkai are taxes levied for the benefit of the heir apparent and the queen mother. The third tax is the significant tax levied to ransom the body of the king, if captured by the enemy, occurs as a kind of tribute paid to the liege lord who reduced the Yadavaraya to submission; and this particular case the conquerer was Vira Vallala and the tax levied went by the name of Vallaladevar Vari. The term Vallaladeva Vari occurs only in one inscription issued in the 12<sup>th</sup> regnal year of Yadava king Tiruvenkatanatha. It is probable that Viraballala must have extended his territory and forced the provincial rulers to surrender. Consequently, Tiruvenkatanatha Yadavaraya must have submitted himself to the lordship of this Hoyasala king.

## Contents of the inscriptions

### Pongalur Grant

The tiumukham (edict) is issued in the 8<sup>th</sup> regnal year of the Tribhuvanachakravartigal Sri Tiruvenkatanatha Yadavaraya. It registers the sarvamanya grant in Illattur nadu to god Tiruvenkatamudaiyan for the adi – tirunal and the sandhi instituted by Singaya Dannayakkar in the name of Rechaya Dannayakkar. The issuer also directs that this order should be engraved on both stone and copper. The grant further refers that after deducting 5 out of 10 shares being the Tiruvidaiyattam (grant) to the local deity, the Pongalur village is granted as the sarvamanya and the exemption of early 40 taxes both old and new (palavari and puduvari) promulgated from the royal court.

### The following are the taxes that are exempted.

Ponvargam including Ponvari etc	Settikal
Dhanyavargam including Kadamai Ayam	Vanikar
Pandivari	Senaiyangadiyar
Palavari	Koyilangadiyar
Kanikkai	Achchuttari
Vendukolvari	Seniyattari
Malai amanji	Saliyattari
Amanji Tachchutulam	Paraittari
Vettipul	Sekkukkadamai
Iruppukkatti	Sunga ennai
Pattivari	
Kalittukkollum – Kudiraivari	Viruttuvagai
Nilaiikkanikkai	Mavadai
Nattarvaitta kanikkai	Maravadai
Valinadai Kanikkai	Eriminpattam
Nattar Madayil Vagukkum kanikkai	Komuravapperru



Tirukkayar Kanikkai	Palatali
Tirumaruganar kanikkai	Nattuvari and other kinds of Amanji vagaigal, Palatalikku- Nattar- Madaiyil – Vagukkum vagai and
Pattivari	Palavari and Puduvari
<b>Tirupati Grant</b>	

### Pic

This tirumukham is issued in the 12<sup>th</sup> regnal year of Tribhuvanachakravartigal Sri Tiruvenkatanatha Yadavaraya. It intimates the Sthanattar of Tirumala in converting the previously granted edict as sarvamanya the village of Tirupati which is previously gifted to god Tiruvenkatanathamudaiyan as tiruvidaiyattam – tirnamattukkani. This inscription refers to the taxes that are collected from the other villages than Tirupati to be utilised for the articles of amudapadi and sattuppadi, during the Narayanan Sannidhi. The inscription further declares that this tiruvaradhanam shall proceed from this day onwards without break or diminution. The following are the taxes that are exempted:

Pandivari	
Palavari	
Kanikkai	Vasal panam
Vendukolvari	Talaippanam
Malai amanji	Nischayippu
Kudiraivari	Mukamparvai
Kanakkamovai	Padiyarimovai
Nattuvari	Mukamparvaichchammadam
Nilaikkanikai	
Nattarvaitta Kanikkai	
Valinadai Kanikkai	Sambadachchmadam
Akkan Kanikkai	Settikal
Karikai kanikkai	Vanikkar
Pattivari	Senaiyangadiyar
Viruttuvakai	Sekkukudimakkal
Palatalikku Madaiyil kollum vari	Kaikkolar per....., .....,
Nattar Madaiyil kollum vari	Sungavari Kollum vagai
Vallaladevar Vari	Sunga ennai Pillaikkal kanikkai

### Conclusion

These sarvamanya inscriptions are too significant even to the current day that they speak volumes about the local administration as well as the temple administration. The taxes that are collected by the ruling authorities from the pilgrims, traders and the taxes collected for several services and the taxes that are to be remitted makes the body of the inscription. Though the purpose of the inscription is religious in nature one can understand the mood of the contemporary society. In the first sarvamanya tirumukham



which is issued in the 8<sup>th</sup> regnal year of the king does not mention the Vallaladeva vari which is seen from the inscription from 12<sup>th</sup> regnal year which may be the political development which lead to the submission of Tiruvenkatanatha Yadavaraya. The occurrence of his epithet as the Tribhuvanachakravartigal in both the inscriptions suggests that the king had grip over his territories even after the submission to the Hoyasalas.

The Yadavarayas not only issued orders of donations and grants but also observed the timely maintenance of the gifted properties. The inscription of Sriranganatha Yadavaraya strengthen this statement. In the 3<sup>rd</sup> regnal year of Sriranganatha, the gifted lands surrounding Tirupati village became overgrown with bushes and shrubs and hence cultivation ceased. To clear the over growth in these lands and to provide irrigational facilities to these lands a sum 200 panams was presented as tirumunkanikkai to Tiruvenkatamudaiyan. Thus, the inscription itself states that the up keeping of the gifted lands is also an important responsibility of the authorities.

### **References**

1. Nellore Inscriptions, Venkatagiri No.II
2. Choudary Kirankranth, Sri Kalahastiswara Temple, 1981; p. 99-102.
3. Subrahmanya Sastri Sadhu (Ed.), Early Inscriptions, Tirumala Tirupati Devasthanams Inscriptions Vol.1, 1998, No. 99, p.127.
4. Subrahmanya Sastri Sadhu (Ed.), Early Inscriptions, Tirumala Tirupati Devasthanams Inscriptions Vol.1, 1998, No. 100, p.129.
5. Subrahmanya Sastri Sadhu (Ed.), Early Inscriptions, Tirumala Tirupati Devasthanams Inscriptions Vol.1, 1998, No.103,p.132.





### Images of the Inscriptions

- 1 வ்விழி: திரிபுவனச்சக்கரவத்திகள் ஸ்ரீதிருவெங்கடநாத யாதவராயர்க்கு யாண்டு <sup>1</sup>ஆறா க்கு எதிராமாண்டு ஆடிமாவத்து
- 2 ஒருநாள் இரெச்சய<sup>1</sup>ெண்ணாயக்கர் பெரால் சிங்கயெண்ணாயக்கர் கண்ட ஆடித்திருநாளைக்கும் சந்திக்கும் இவ்வதூர்நாட்டு
- 3 பொங்குளர் திருவெங்கடமுடையானுக்கு வவ-ஹாநீழும் திருவிடையாட்ட-மாக நாயனார் இன்னான் முதல் கல்லிலும் செம்பிலும் வெட்டிக்கொள்ளு-
- 4 வதாக குடுத்தருளின திருமுகப்படி இவ்வூர் <sup>8</sup>ஆ ஆடி மாதம் முதல் உள்[னா]ர் திருவிடையாட்டம் தேவதானம் பத்தில் ஐஞ்சு திக்கி பொன்வரி உள்ளிட்ட
- 5 பல பொன்வர்க்கமும் கடமை ஆயம் உள்ளிட்ட பல தானியவர்க்கமும் பாண்டிவரி பலவரி காணிக்கை வெண்டுகொள்வரி மலைஅமஞ்சியும் அமஞ்சி தச்சு]
- 6 துலாம் வெட்டிப்புல் இருப்புக்கட்டி பத்திவரி இவை நாலு வரியும் கழித்துக்கொள்ளும் குதிரைவரி நிலைக்காணிக்கை நாட்டார் வைத்த காணிக்கை வழிந்தைகாணிக்கை
- 7 நாட்டார் மடையில் வகுக்கும் காணிக்கை திருத்தாயார் காணிக்கை திருமருகனார் காணிக்கை பத்திவரி செட்டிகள் வாணிகர் செனையங்காடியார் கொயிலங்காடியார்
- 8 பெர்க்கடமை அச்சுத்தறி செணியத்தறி சாலியத்தறி பறைத்தறி செக்குக்கடமை சங்களண்ணை இ[வ\*]வகைகளுக்கு கொள்ளும் புறக்கலை விருந்து வகை மாவடை
- 9 மாவடை <sup>4</sup>எரிமின்பாட்டம் <sup>5</sup>கொமுற்றவப்பெறு பலதளி நாட்டுவரி மற்-றும் எப்பொப்பட்ட அமஞ்சிவகைகளும் பலதளிக்கு நாட்டார் மடையில் வகுக்கும் வகையுள்]
- 10 மற்றும் நம் வாசலில் பிறக்கும் பழவரி புதுவரியும் உட்பட சந்திராதித்த-வரையும் வவ-ஹாநீழாக குடுத்தோம் இப்படிக்குத் தாழ்வற நடத்திக்கொள்வதாகச் சொன்னோம் [||\*]

Inscription engraved on the east wall (outer side), south of fist (inner) gopura in Tirumala Temple

pic@ TTDI- VOL I - Early inscriptions, p.127



1—<sup>1</sup>திருவனுகுவதிகள்<sup>2</sup> ஸ்ரீ(8)திருவெங்கடநாத(ர்)யாதவராயர்க்கு யாண்டு  
யெ னு வது பங்குனிமாத[த\*]தொருநாள் திருநாமத்துக்காணி  
திருப்பதி ஸ்ரீஹ்மாசு  
2—<sup>3</sup>ன திருமுகத்துப்படிக்கு திருமலையில்த் தானத்தார்க்கு நினைப்பு திரு-  
வெங்கடமுடையான் திருவிடையாட்டம் திருநாமத்துக்காணி திருப்-  
பதி <sup>4</sup>பன்னிரண்-  
3—<sup>5</sup>திரைமாதம் முதல் நாம் கொள்ளும் பாண்டிவரி பலவரி காணிக்கை  
வெண்டுகொள்வரி மலைஅமஞ்சி குதிரைவரி கணக்கமொவை நாட்டுவரி  
நிலைக்காணி<sup>6</sup>-  
4—<sup>7</sup>டார் வைத்த காணிக்கை வழிநடைகாணிக்கை அக்கன்காணிக்கை காத்தி-  
கைக்காணிக்கை பத்திவரி விருத்துவ[கை] பலதளிக்கு மடையில்  
கொள்ளும் <sup>8</sup>[வ]-  
5—<sup>9</sup>ட்டார்மடையில் வகுக்கும் வரி வல்லாளதெவர்வரி வாசல்(ப்)பணம்  
தலைப்பணம் நிச்சையிப்பு முகம்பார்வை படியாரிமொவை முகம்பார்-  
வைச் <sup>10</sup>சம்மா-  
6—<sup>11</sup>கை சம்படச்சம்மாதம் செட்டிகள் வாணிகர் செனைஅங்காடியார் செக்கு-  
குடிமக்கள் பெர்க்குக் கொள்ளும் புறக்கனை வகை கைக்கொளர்  
பெர்-  
7—<sup>12</sup>ரில் சுங்கவ[ரி] கொள்ளும் வகை சுங்கநண்ணை பிள்ளைக்கா-  
8—<sup>13</sup>நாராயணன்சந்திக்கு அமுதுபடி சாத்துப்படிக்கு அடங்கலும் அநாஜிதீ-  
வரை ஸ்ரீஹ்மாசு குடுத்தொம் இன்னாள் முதல் இந்த திருவாரா-  
தனம் தாழ்வற நடக்கவும்  
9—.....கல்லிலும் செம்பிலும் <sup>14</sup>வெ[ட்டி].....

Inscription engraved on the north wall in the first prakara of Sri Govindaraja's Temple in  
Tirupati.  
pic@ TTDI- VOL I - Early inscriptions, p.129