

REPRINTS
FROM
The Journal of Oriental Research
MADRAS



तमसो मा ज्योतिर्गमय

PRINTED AT THE MADRAS LAW JOURNAL PRESS
MYLAPORE

AN APPEAL.

GENTLEMEN,

In making this appeal to you we wish to inform you that this is the ONLY JOURNAL in SOUTH INDIA, which is dedicated purely to advanced research in the field of Oriental Learning. We are receiving articles from eminent scholars all over India. Such a journal has an important place in the sphere of higher culture. Due prominence is given to all sides of Oriental Studies.

Moreover, we have undertaken the publication of many rare books which exist only in the form of manuscripts. Sanskrit renderings of original *Buddhistic works* preserved in the *Tibetan Language* are also published for the first time. A critical and readable English Translation of the "*Tolkappiyam*" with illustrations is being published. The articles published in this Journal cover the whole field of Oriental Literature—Linguistics, Philosophy, Literary Criticism, Astronomy, Dravidian Studies, Sastraic Research, etc.

The Annual Subscription is fixed at Rs. 6, so as to be within easy reach of everybody. We request you to become subscribers and to help us in enlisting others.

Yours faithfully,

K. BALASUBRAHMANI AIYAR,

Managing Editor.

N.B.:—Orders may be sent either to

Mr. K. Balasubrahmani Aiyar, B.A., B.L.,
"The Ashrama," Luz, Mylapore.

or to

Mr. T. Chandrasekharan, M.A.,
Manager & Correspondent,
5, North Mada Street, Mylapore, MADRAS.

OUR OWN PUBLICATIONS

Madras Oriental Series.

1. Vibhrama Viveka of Maṇḍanamiśra. Price As. 8.
2. Viṇāvāsavadattam (available only up to the end of the third act). Price As. 8.
3. Tolkāppiyam.—With English Notes and Translation. Vol. I. Eḷuttatikāram. Price Re. 1.
4. Madhyamakāvātāra of Candrakīrti.—Rendered into Sanskrit from Tibetan version. In the Press.
5. Tripādīnītinayanam of Murārimiśra. In the Press.

FOREIGN TRADE UNDER THE KĀKATĪYAS.

BY

K. A. NILAKANTHA SASTRI, M.A.,

*Professor of Indian History and Archaeology,
University of Madras.*

The kingdom of Mutfli "was formerly under the rule of a king, and since his death, some forty years past, it has been under his queen, a lady of much discretion, who for the great love she bore him never would marry another husband. And I can assure you that all that space of forty years she had administered her realm as well as ever her husband did, or better; and as she was a lover of justice, of equity and of peace, she was more beloved by those of her kingdom than ever was lady or lord of theirs before. The people are idolators, and are tributary to nobody. They live on flesh, and rice, and milk. It is in this kingdom that diamonds are got. * * * In this kingdom also are made the best and most delicate buckrams, and those of highest price; in sooth they look like tissue of spider's web ! There is no king nor queen in the world but might be glad to wear them. The people have also the largest sheep in the world, and great abundance of all the necessaries of life."

Such is the description left by the observant Venetian traveller Marco Polo who visited the Kākatīya kingdom towards the end of the reign of Rudramahādēvī and of the thirteenth century A.D. Marco Polo calls Rudramahādēvī the queen of Gaṇapatidēva, and there is also a manuscript¹ in the Mackenzie collection which retails the story that Gaṇapati made war against Dēvagiri, conquered its king, and took his daughter, named Rudramā-dēvī to be his wife. The manuscript adds that after Gaṇapati's death in Śaka 1180, his widow Rudramā-dēvī ruled Wārangal with celebrity till she transferred the crown in Śaka 1216 to Pratāpa-Vīra-rudra, a son of her daughter Umaka by Vīra-bhadra-rāja. By the more trustworthy testimony of the inscriptions and of the *Pratāparudra-yaśōbhūṣaṇa*, Rudrāmbā

1. Taylor, III, p. 483.

was the only daughter of Gaṇapati, whom he brought up like a son, giving her the education and training befitting the future ruler of the country. In some of her inscriptions Rudrāmbā is even called Rudradēva-mahārāja.

The reigns of Gaṇapati and his gifted daughter form the most glorious period of Kākatīya history. Some local chieftains indeed tried to make trouble for Rudrāmbā at the death of her father, but they were soon overpowered by the tact of the queen and the energy of her more loyal subordinates, and the long reign of this noble daughter of Gaṇapati well deserves the encomium of Marco Polo. "She was a lover of justice, of equity and of peace; she was more beloved by those of her kingdom than ever was lady or lord of theirs before."

It was under Gaṇapati, however, that the sway of the Kākatīyas, first attained its widest expansion, and their armies carried the limits of the empire, though only for a time, as far south as Kāñcīpuram and beyond.¹ Gaṇapati was not merely a great soldier, but a far-sighted statesman and a wise patron of the arts and letters. The manner in which he set about solving the problem of succession to his throne, by himself training his only daughter in kingship; gives proof of the breadth of his vision and the strength of his indomitable will.

Marco Polo calls Gaṇapati's country the kingdom of Mutfli. Mutfli is doubtless the same as Mōṭupaḷḷi, now an obscure fishing village on the coast in the Bāpaṭḷa Taluq of the Guṇṭūr district. There are two ancient temples at Mōṭupaḷḷi and about a dozen inscriptions bearing witness to the antiquity and celebrity of the place. Till the beginning of the nineteenth century, Mōṭupaḷḷi was the centre of a considerable coasting trade and coasting vessels could come in closer to shore here than at other ports on that coast. The dates of the inscriptions at Mōṭupaḷḷi imply that the importance of Mōṭupaḷḷi as a port-town did not begin much earlier than the beginning of Gaṇapati's reign, if at all. The earliest inscription in Mōṭupaḷḷi seems to be one² dated Ś. 1153 recording the gift of a lamp for the merit of Gaṇapati by his feudatory Mahāmaṇḍaliśvara Siddhayadēva-mahārāja. It must have been an important emporium of Kākatīya kingdom when Marco Polo landed there and spent some time, about thirty years

1. *The Pāṇḍyan Kingdom*, pp. 136 and 168.

2. 606 of 1909.

after the death of Gaṇapati; and this was evidently the reason why he designated the kingdom by the name of Mutfli.

The most important of the Mōṭupalli inscriptions gives us an excellent idea of the steps taken by Gaṇapati to develop the port. This inscription¹ dated in Ś. 1166, is a unique charter of protection to foreign merchants and an invitation to them to come and trade without fear of hostility or oppression on the part of his officials. This charter is another proof of the eminence of Gaṇapati as a ruler who fostered the economic advancement of his subjects.

In his wise policy of developing the overseas trade of his kingdom, Gaṇapati was only following the best traditions of ancient times. Almost from pre-historic days there was a regular overflow of population and culture from Dekkan and South India to Burma, and the Malay peninsula and the Archipelago. The author of the *Periplus* and the ancient geographer Ptolemy, Fa Hian, Hiuen Tsiang and I-tsing—let alone the less known Chinese travellers and chroniclers—Sulyman, Abu Zayd and other Arab writers furnish evidence that throughout the first ten centuries of the Christian era, the maritime trade of South India with the East and the West had a continuous and on the whole flourishing history. Then came the Cōḷa empire which united the Telugu and Tamil countries for nearly three centuries and was as powerful on sea as on land. The Cōḷa emperors sent embassies to China and naval expeditions to Malaya and Sumatra. They encouraged foreigners to come and settle in their country and one of the most celebrated of such foreign colonies on Indian soil was the settlement at Negapatam where the rulers of Sumatra built and maintained a large Vihāra for the use of their countrymen. Indians were not slow to go out to foreign lands, and a Tamil inscription at Sumatra of the year Śaka 1010 attests the presence in that island of the representatives of perhaps the most powerful merchant-guild of South India at the time.

In course of time the empire of the Cōḷas weakened, and as is the rule when great empires fall, many small powers set up a precarious independence, and a period of confusion supervened. In this period the trade of the country must have suffered an enormous contraction, and foreigners must have become less will-

1. 600 of 1909, E. I. XII, 188 ff.

ing to risk their wares and persons in a country where there was no security, and no settled government that could be trusted to pursue a sane economic policy. In all countries and times, trade is sensitive to changes in political conditions. When there was confusion in China in the ninth century A.D., Indian and Arab traders who used to go for trade to China withdrew to the Malay peninsula, and the Chinese had to go to the Southern seas carrying their own merchandise in their own vessels, and this was the beginning of the Chinese navigation of the high seas. The foreigners did not return to Chinese soil until the tenth century when settled conditions were restored, and the Imperial government took special measures to invite the foreigners to come and trade as before.

The Mōṭupaḷli inscription of Gaṇapati seems to imply that conditions were unfavourable to the advent of foreign traders on the coast of the Telugu country at the time of the inscription. The local rulers exacted from them all kinds of extortionate dues under one pretext or another, and were only too ready to turn their misfortunes to account by forcibly seizing whatever they salvaged from a wreck. Gaṇapati put an end to all this and guaranteed fair treatment and a hearty welcome to the foreign traders who came to Mōṭupaḷli. He averred his sympathy for the enterprise of merchants who valued wealth more than they feared death, and fixed a definite schedule of dues to be collected on the various articles of trade. Marco Polo mentions precious stones and fine cotton goods as the chief articles of export from Mōṭupaḷli. Gaṇapati's inscription gives a long list and the rate of customs duties on each article in the list. The text of the inscription is as follows;

तेनानेन श्रीगणपतिदेवमहाराजेन सकलद्वीपान्तरीपदेशान्तरपट्टनेषु गतागतं कुर्वाणेषुः सांयात्रिकेषु एवमभयशासनं दत्तम् । पूर्वं राजानः पोतपात्रेष्वन्यदेशादेशान्तरप्रवृत्तेषु दुर्वातेन समापतितेषु भग्नेष्वतीर्थसंगतेषु च संभृतानि कनककरितुरगरत्नादीनि वस्तूनि सकलानि बलादपहरन्ति । वयमपि प्राणेषुऽपि गरीयो धनमिति समुद्रयानकृतमहासाहसेभ्यस्तेभ्यः क्लृप्तशुल्कादृते कृपया कीर्त्यै धर्माय च सर्वं वितराम इति । तत् शुल्कपरिमाणम्—

1. एककुमटि डिगुमटिनि मुप्पयिटनु ओक्कटि ।
2. श्रीगंधमु तुलामु ओक्कटिक्कि ग १० ।

3. कर्पूरमुनकु चीनिकर्पूरानकू मुल्यालकू वेल ग १ कि०—॥॥≡
4. पंनारु दंतमु जवादि कर्पूरतैलमु रागि तगरमु¹ रिसेय (?) सीसमु
पट्टुनूल पवडमू गंधद्रव्यालकून वेल ग १ कि ०—१ ।—
5. मिरियाल वेल ग १ कि ०—॥—
6. पट्टु एल्लवानिकिन्नि स्वरूपमु ओकटिकिनि ०—५ ॥
7. पौकलु लक्ष ओकटिकिनि ग १०—३

Translation.

“By this glorious Mahārāja Gaṇapatidēva the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all continents, islands, foreign countries, and cities.

Formerly kings used to take away by force the whole cargo, *viz.* gold, elephants, horses, gems, etc., carried by ships and vessels which, after they had started from one country for another, were attacked by storms, wrecked, and thrown on shore.

But We, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty to those who have incurred the great risk of a sea-voyage with the thought that wealth is more valuable than even life.

The rate of this duty (is) one in thirty on (all) exports and imports.

On one *tulām*² of sandal, 1 pagoda $\frac{1}{4}$ *faṇam*.

On 1 pagoda's value of (country) camphor, Chinese camphor, and pearls, $\frac{3}{4}$ and $3/8$ *faṇam*.

On 1 pagoda's value of rose-water, ivory, civet, camphor-oil, copper, zinc, riseya (?), lead, silk-threads, corals, and perfumes, $1\frac{1}{4}$ and $1/8$ *faṇam*.

On all silks, $5\frac{1}{2}$ *faṇams* per bale (? *svarūpa*).

On every lakh of areca-nuts, 1 pagoda $3\frac{1}{4}$ *faṇams*.

1. Zinc (Hultzsch). Tin?

2. Hultzsch takes *tulāmu* to be the same as *tulam*, a rupee-weight. But if he is right in interpreting the symbols that follow to mean 1 pagoda and $\frac{1}{4}$ *faṇam* (ग=gadyana, ०=rūka, 1= $\frac{1}{4}$ and —= $1/8$ in this inscription according to Hultzsch), the तुलामु must have been a much higher denomination. In Tamil *tulām* is 100 *palam*, each *palam* being of the weight of six rupees.

[In the Śaka year eleven hundred and sixty-six, named Krōdhin, at the great Dēśyūyakkōṇḍapaṭṭaṇa (also) named Mōṭupalli, Gaṇapatidēva set up for the sake of glory (this) edict-pillar which resembles a staff for the support of the eternal (law of) justice (dharma) which is stumbling in the mire of the Kali age."]

As this inscription calls sea-going a *mahāsāhasa*, we may draw the inference that the overseas trade of the country had passed more or less completely into the hands of foreigners, and that the indigenous population had already lost their maritime instincts and developed the new dread of the sea that has been so general in modern India. The edict of Gaṇapati was renewed more than a century later, in Śaka 1280, by the Redḍi king Annapota Redḍi.¹ A new schedule of taxes on imports which came into force under the Vijayanagar kings is recorded in an inscription of Dēvarāya Uḍaiyār in Śaka 1312.

1. 601 and 602 of 1909.

SELECT OPINIONS.

Hermann Jacobi, Professor of Sanskrit, University of Bonn, 14th December, 1926.—I have perused your New Journal of Oriental Research with great interest. I heartily wish you success in your meritorious undertaking.

L. D. Barnett, School of Oriental Studies, London, 19th December, 1926.—It seems to me to be a good beginning to the enterprise which I hope will be very successful. Some of the matter is very good indeed.

J. Jolly Wurzburg, Germany, 20th December, 1926.—This evidently is a periodical of great promise, with every chance of success.

Q. Strauss, Professor of Sanskrit, Kiel University, 1st January, 1927.—Being very well pleased with the first number of your Journal of Oriental Research I ask you to enrol me as a subscriber.

Sir Richard Temple, Editor, Indian Antiquary, London, 6th January, 1927.—Your excellent Issue.

F. O. Schrader, Kiel, 9th January, 1927.—I have read with absorbing interest through the first number and find its contents quite satisfactory A Journal of this kind has been undoubtedly a need in Madras since long.

Dr. Wilhelm Printz, Librarian, D. M. G. Halle, 14th January, 1927.— This fascicle contains many very interesting and scholarly written articles: a pretty start!

"Bombay Chronicle," 12th December, 1926.— The Quality of scholarship displayed is of a high order.

Indian Review, November, 1927.—We welcome this new Quarterly of Oriental Research The influence of Professor S. Kuppuswami Sastri, the Professor of Sanskrit and Comparative Philology in the Presidency College, has been ceaselessly exercised in furthering the cause of such learning:

"New India," 20th December, 1926.— The design and the get-up of the Journal is very good, and we recommend the Journal to all lovers of research and scholarship.

"Hindu," 9th February, 1927.— The Journal will not merely maintain the high level reached in its first number but frequently transcend itself.

The Madras Mail, 21st January, 1927.— The contributions are from persons who have specialised in particular branches and show striking evidence of original work.

Dr. Sylvain Levi, Paris.—" It deals with so many sides of Indian Science, and in such an interesting way. What I like most in it, is its genuine and regular Indian flavour, its proper 'Rasa'. Many of your contributors, if not all of them, know how to combine Pandit-learning and Western standards."

Dr. H. Luders, Berlin University.—" I was greatly impressed with the high standard of scholarship, the originality of thought and the soundness of critical methods displayed in your contributions, . . ."

PRESIDENT

SIR P. S. SIVASWAMI AIYAR, K.C.S.I., C.I.E.

MEMBERS

M.R.Ry. V. V. SRINIVASA AIYANGAR, B.A., B.L.

„ P. V. NAGANATHA SASTRI, B.A., B.L.

„ K. G. SESHA AIYAR, B.A., B.L., M.R.A.S.

PROFESSOR M. HIRIYANNA, M.A., L.T.

M.R.Ry. ALLADI KRISHNASWAMI AIYAR, B.A., B.L.

„ K. V. KRISHNASWAMI AIYAR, B.A., B.L.

„ C. A. SESHAGIRI SASTRI, B.A., B.L.

„ R. KRISHNASWAMI SASTRI, B.A.

„ K. BALASUBRAHMANYA AIYAR, B.A., B.L.

„ T. R. CHINTAMANI, M.A.

„ T. CHANDRASEKHARAN, M.A.

DR. A. SANKARAN, M.A., PH.D., L.T.

M.R.Ry. P. P. S. SASTRI, B.A., (OXON), M.A., (MADRAS).

MAHAMAHOPADHYAYA, VIDYAVACASPATI PROF. S. KUPPUSWAMI SASTRI,
M.A., I.E.S.

EXECUTIVE COMMITTEE

MAHAMAHOPADHYAYA, VIDYAVACASPATI PROF. S. KUPPUSWAMI SASTRI,
M.A., I.E.S.

M.R.Ry. P. P. S. SASTRI, B.A., (OXON), M.A., (MADRAS).

DR. A. SANKARAN, M.A., PH.D., L.T.

M.R.Ry. T. R. CHINTAMANI, M.A.

„ K. BALASUBRAHMANYA AIYAR, B.A., B.L.,

Managing Editor.

„ T. CHANDRASEKHARAN, M.A.,

Manager and Correspondent.

All Communications should be addressed to the Correspondent,
Journal of Oriental Research, 5, North Mada St., Mylapore, P.O.,
Madras, South India.