The non-medical literature and epigraphical and archaeological sources provide, though rarely, valuable information pertaining to history of medicine. Only limited efforts have been made either by the historians or by the scholar-physicians to study the non-medical literature, epigraphical and archaeological sources with a medico-historical view. The scholar-physicians of Ayurveda in India did not have special interest to study the historical background of the medical science in India apart from the medical texts.

The Institute has undertaken the study of inscriptions pertaining to Andhra Pradesh for collecting material useful for the history of medicine. Even the study of the published material is faced with difficulties, as many of the books have gone out of print and copies are not available in the libraries at Hyderabad. However, the work has been taken on hand and the information so far collected is presented in this article.

The most famous of the inscriptions is the one known as Malkapuram inscription. It was first published by Sri J. Ramayya Pantulu in historical and literary Telugu journals and later mentioned in Sridhanvantari, a Telugu Ayurvedic journal, by Dr. A. Lakshmi-pathi. Dr. D.V. Subba Reddy was the first to bring this to the notice of the medical historians in the course of an article under the name “Medical Relief in South India”, based on epigraphical evidences in the Bulletin of History of Medicine.

Dr. V. Sankara Sastry has collected information from epigraphical sources for his book Andhra Vaidya Sampradayamu (medical tradition of Andhras). The information on the Kṣīrārāmeśvara and Nandalur inscriptions was kindly given by him from the manuscript of his book.

1. Bapatla Inscriptions: There are two inscriptions in the Bhāvanārāyanāsvāmi temple in Bapatla in Guntur District, one on the south wall and another on the north wall. The two inscriptions register the gift of perpetual lamps to the God Bhāvanārāyaṇa of Prempalli by Anantabhaṭṭa* the son of Vaidya (physician) Sūryadevapāṇḍita. The text of the two inscriptions is same except the last portion in Telugu, dealing directly with the gift and the date. The first portion in both, describing the details of the family, is in Sanskrit verse. The first inscription is dated saka 1073, Kartika Paurnami, Saturday and the second saka 1076, Srimukha, Pusya, first day of the bright fortnight, Monday.

The inscriptions mention that there was, in the village, called Śālīgrha (abode of paddy) bṛhadaṅkura, a great brāhmaṇa scholar, probably called Perumanambi, well versed in grammar. The village was surrounded by beautiful gardens in the Toṇḍamāṇḍala.

* Though both the gifts are by Anantabhaṭṭa, the donor is erroneously mentioned as Nāgadevakavi in the earlier (saka 1073) record in the book “Inscriptions of Andhradesa,” Vol. II, Part I.
To him was born Sūrya, who was well versed in the Vaidya Vidya (science of medicine) and had a spotless career. He had four sons and the eldest was also a great scholar and poet, with the name Nāgadevakavi. His brother was Ananta, who wrote a commentary on Nārāyaṇiya. Sūryadeva had a spotless life like the Sun, was respected by the group of scholars and intellectuals and was liberal (in giving charities). His four sons are mentioned as impressive, versed in arts and great scholars in the śāstras (sciences) and agamas.

Sūryadeva is mentioned as well versed in Vaidya-Medicine. His father was a great grammarian and his sons are mentioned as poets and scholars in literature. In India, scholars generally never confined their studies to a single śāstra but they used to study two or three śāstras or purely Vedas. Since Sūryadeva is mentioned as a great scholar of Ayurveda, his father and sons also might be learned in medicine but might have specialised and had interest in other śāstras as mentioned.

The saka 1073 and 1076 correspond to the years 1151 and 1154 of Christian era. The gifts were made in the 6th and 9th regnal years of Rajaraja (Śrimattrabhuvanacakravarti). Rajaraja II of Chola ruled from 1146-1173 A.D. The inscriptions do not mention any details about the patronage or honours by the king or his officers to any of the members of the three generations. But giving gifts by the physician or by the son of physician for the maintenance of a perpetual lamp in the temple, definitely makes us believe that they were having a very high position in the society.

The name of the village, Bṛhadāṅkura appears to be the Sanskrit translation of a Telugu name, probably, Pedamolakalu. This village has not yet been traced. The name of the region Tondamandala refers to the area between the Suvarṇamukhi and Pinakini rivers and the eastern ghat and the Bay of Bengal. It is now covered by the southern part of Nellore district of Andhra Pradesh, Chengalput district and a portion of north Arcot district of Tamilnadu. The place of donation, that is, Bapatla, is not in Tondamandala. The donor might be a vaisṣṇava and might have gone to Bapatla on pilgrimage to pay his offerings to Bhāvanārāyaṇasvāmi.

2. Drākṣarāma Inscription I: This is found in the temple of Bhīmesvara in Drākṣarāma. The inscription is damaged at some places.

There was a minister, called Sūraya, to the Velanati Goṅka, during the reign of Rajaraja II, the Chalukya Chola king. Sūraya was an important person of the village Kaṇṭapu. The minister Sūraya donated, it appears, a garden to the God Bhīmesvara of Drākṣarāma.

The donor Sūraya mantri is mentioned as learned in medicine. There is another adjective “Parahitaparatrantra” to him. In Andhra region the word, parahita was used to denote physicians who were dedicating themselves to do good to all living beings. It is
possible that this adjective here might have been used in this sense only. However, the
epithet parahitaparatantra, besides the adjective, “learned physician” gives him special
fame and reputation and makes him fit for the special meaning.

The date of the inscription is mentioned but in narrating the date, some letters are
missing. The regnal year of Rajaraja II is given as tenth. With this, the date of the inscrip-
tion is decided as saka 1077 i.e., 1155 A.D.

The village Kāntapu appears to be a place of great men, as it is mentioned in two
other inscriptions of Drākṣāma. In saka 1065 (1143 A.D.) Rājādhyaśa Sūraya Prtega-
dā, who was the son of Viddana Preggada, the minister of Kulottunga Choda Gonka
also donated to the temple. Similarly the brother of Sūrayāmatya is also mentioned in
another inscription of saka 1061 (1139 A.D.). It is possible that Sūrayāmatya of these
two inscriptions may be the same as mentioned above.

3. Nandalur inscription : This is a valuable record for medical history as it men-
tions the movement of population on account of the epidemic, plague.

It is found in the Sunyanāthāsvāmi temple in Nandalur village in Cuddapah district.
It belongs to the time of Virarajendra Choladeva of Chola dynasty.

It records that the brāhmaṇas of Perunγanḍura village had some lands from former
times but they left the place due to famine. When they returned, they found their villages
and lands were already occupied by the vellalas (agriculturists). It is said that the vellalas
had deserted their own village due to the epidemic mārijvara (plague?) and came to occupy
the lands of brāhmaṇas. The brāhmaṇas lost their lands and income. The feudatory
chief Manumasiddhi, to whom the brāhmaṇas appealed, restored the lands to them for the
merit of his father.

4. Malkapuram inscription : This inscription is on a pillar which is found in a field
opposite to an old temple in Malkapuram village of Guntur taluka and district. The height
of the pillar is 14’ 7” and the sides are 2’ 10” and 2’ 8”. The inscription is found on the
three sides of the pillar; first side contains 90 lines second 79 an third 31 lines, bringing the
total lines to 200. The text is in Sanskrit verse, except for the boundaries of the village etc.,
which are in Telugu.

The inscription refers itself to the grant of two villages called Mandaram and Velaga-
puḍi in Kaṇḍravāṭi of Vedarāḍu viṣaya (region) on Friday, the eight day of the black
fortnight of Chaitra month of Ďuraiṇi year of saka 1183. This corresponds to the year
1261 A.D. The first village was donated by the Kakatiya king Ganapatideva and the second
by his daughter Rudradevi to Viśveśvāraśivācārīya of Golagi matha. Kakati Ganapatideva
ruled the Telugu country from 1199-1262 and his daughter, Rudradevi ruled from 1262-1296.
Viśveśvāraśiva was the dīkṣāguru of Ganapatideva. Chola and Malwa kings were also
his disciples. He performed a number of charitable deeds.
Nandi Pillar containing the Malkapuram Inscription.
Visvesvarasivacarya constituted the two villages, Mandaram and Velagapudi into a new village and named it Sri Visvesvara Golagi*. There, he set up God Visvesvara and established a matha and choultry. He gifted to each of the 60 Dravida brahmanas, 2 puttis of land from the gift. The remaining land was divided into three parts. One part was given to the God (temple). The second part was for the students and the Sudhaasaiva matha. The third part was for the maintenance of the brahma na choultry and a maternity house and general hospital (prasutyaro vyasa ale).

The inscription gives the details of the gifts given to teachers and other workers etc. The Vaidya (physician) and a kayastha were to get 2 puttis each.

The income from the lands given for the maintenance of a maternity and general hospital and a choultry must be good enough. The donor Visvesvarasiva was a staunch saiva and diksha guru of the ruling king of the area and also of the adjacent regions. The matha established by him must have been fullfledged with all amenities and comforts. The amount of income, set apart for the maternity and general hospital and the brahma na choultry makes us believe that the maternity and general hospital were well managed and fully equipped. Buddhists and Jains established several hospitals both for human beings and animals in furtherence of their principle of non-violence. The saiva followers also might have adopted the establishment of hospitals and choultries for the promotion of their faith. Further historical research may yield some more additional information on these medical charities of Visvesvarasivacarya and of other similar heads of religious institutions.

5. **K.B. Museum inscription**: There is a damaged inscription in the K.B. Museum of Government of Andhra Pradesh at Golconda fort near Hyderabad. This inscription is valuable for medical history but unfortunately it is damaged and the full purport including the date of it, if mentioned, is missing. Apart from this, the place from where it was collected is also not recorded. It is published in the Corpus of Telangana inscriptions, Part-IV. The script of the inscription is Telugu and the language is Sanskrit. It contains 65 short lines, out of which 28 to 51 are partly damaged making the sense of the remaining letters difficult. In the first four lines also some letters are missing.

According to the note of the editor on the inscription, it refers itself to the gift of 3 khandrikas of wet land and some marturs of dry land and one flower garden to Bhima called as vaidyavidyadhara (one possessing the knowledge of or embodiment of medical science). The name of the donor is lost along with other details.

Though the full purport of the record is not available, it is clear that it mentions the family of well known physicians. The earliest members mentioned are Gunadaeva and

* Though the two villages were made into one village and renamed as Sri visvesvragolagi, it appears that the new name did not come into usage as the name of the village Mandaram appears in the records of the later years. An inscription in Mandaram dated 1279 A.D. records the gift of 25 cows by Amarisetti to the Ramisvaramahadeva in Mandaram on the banks of Krishna in Doddi Kandravati. Another inscription on the same Nandi pillar in Malkapuram also mentions Mandaram, though dated saka 1204 i.e., 21 years after the change of the name of the village by Visvesvarasivacarya.
Trivikrama. Trivikrama is praised as Bharata in rasa (alāṅkāraṇāstra), Dhanvantari in vaidya (Ayurveda), king Vatsa in hastyasva (veterinary science of horses and elephants) and Mādreya in sword-fighting. It shows that Trivikrama was not only a scholar but was a warrior also. It is possible that in those days doctors of veterinary science, specially, of horses and elephants were soldiers, since their presence was required in the battle field and they had to accompany the army in expeditions. Trivikrama had four sons—Meḍa, Guṇḍa, Marddanārya and Pampa*. Meḍa is described as well versed in medicine, specially para-hitavidhi. This may mean that he was engaged in benefactions to others and learned in the science of medicine and was devoted to do good to human beings as well as animals. Marddanārya removed sufferings of the distressed, orphans and the brāhmaṇas. All these were the followers of Jina.

The date of the record is not available. On the basis of the Telugu characters of the record, it can be placed in 12-13th centuries A.D. The Kaluvacheru inscription of 1423 A.D. mentions that the word, parahita was awarded as an epithet to a physician of parahita family, for removing the suffering of a snake by his treatment. The mention of the word, parahita, in this record as well as in earlier inscriptions to refer to the humanitarian aspect of medicine shows that it was used even before to denote this special tradition in medicine. It had gained currency earlier and later became a sort of title to be conferred by the kings on some families or physicians. It requires further search to know whether this word parahita** was used in other parts of the country also.

A name Vikrama Koṭa Bhima appears in the 35th line. This may be the name of a descendant of the family.

The editor of the inscription mentions that the gift was to Bhīma by a donor whose name is lost. A perusal of the record creates doubt on this statement. The line 51 has a nam Sabbayamalla. The purport of 53rd line is “having got, (he) gifted to him”. From all these it appears that Bhīma(na) (he may be the same or another than Koṭa Bhīma mentioned in 35th line) got probably the village Saudhavaram and another with a name ending with kal, from Sabbayamalla, who might have been an officer or a feudatory king and from those villages donated 3 khaṇḍrikas and some marturs of land and flower garden, probably to the God Jina, who was established by him in the second village.

The statement of the editor that Bhīma was probably an expert in treating maternity cases also appears to be incorrect. This may be based on the letters ‘sūṭirbhiṣagrāma...’ in 44th line. Sūṭir is definitely the last word of a compound with the previous words and cannot be joined with the next word ‘bhiṣagrā...’, meaning physician. The use of the word, sūti in place of ṛasuti, to mean delivery is also not common.

* According to the editor, Gunda, Marddanary and Pampa were the three sons of Meḍa. It appears to me that these four were the sons of Trivikrama.

** Dr. Subba Reddy draws my attention to the use of the word lokopakara in Kannada in the early medieval ages to denote the beneficient aspect of medicine.
6. **Ksiraramesvara inscription**: This inscription is found in the temple of Ksira-ramesvara Anjaneyasvami in Palakol village of Narasapur taluk and Krishna district.

This records the gift of a perpetual lamp to God Ksirarameśvara by Vāsudeva for the merit of his parents. Vāsudeva is mentioned as asvāyurvedavetta, meaning proficient in the science of treatment of horses. He is also described as a man of many good qualities etc. He belonged to Atreya gotra and was the son of Anantapancita, who was also an asvavaidya. The inscription belongs to the year 1300 A.D.

It shows that there were also physicians for treatment of animals and even specialists for horses, elephants, cattle etc.

7. **The Kraku grant of Harihara II**: This grant in 5 copper plates was discovered in Brāhmaṇakrāku village near Kavali in Nellore district. The language is Sanskrit in Nagari script. There are 112 verses written in 216 lines.

The grant was made in the saka year 1298 and the cyclic year Anala, first day of the black fortnight in the Phalguna month. The year corresponds to 1376 A.D. On this day, Harihara granted the village Krāku to the brahmanas for the final release of bondage of his father (salvation). The village is said to have been situated in Pākanadu viṣaya (region) and was near the sea and to the south of Jaladaṇki. The village was renamed as Bukkara-yapura and was given as an agrahāra to the brahmanas with all the eight bhogas.

The king divided the village into 64 aṁśas (parts) and distributed them among several brahmanas. The names of the brahmanas, their gotras and their subjects of study are given. Many of the donees were learned in Vedas. The 31st in the list is mentioned as proficient in Ayurveda and Yajurveda. The verse describing the physician called Śrigiri is given below:

"Śrigiri was the son of Śrivallabha of Śrivatsa gotra and was the foremost among the scholars of Ayurveda and Yajurveda".

Krāku is still existing by the name Brāhmaṇakrāku showing that the name Bukkara-yapura did not get into usage. Jaladaṇki is also existing nearby.

8. **Draksarama inscription II**: In saka 1352, Annaya Paṇḍita donated some land to God Bhīmeśvara of Draksarāma. Annayapaṇḍita is mentioned as vaidyendra (king of physicians). He was the son of Keśavācārya of Gautamagotra. The year corresponds to 1430 A.D.

This inscription is found at the entrance of the inner prākara of the Bhīmeśvara temple of Draksarāma. It is a small inscription in 7 short lines consisting one verse in Sanskrit and a small sentence in Telugu.

It is hoped to publish another article on the information in some more inscriptions of Andhra region, specially relating to the parahita family of physicians.
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REFERENCES


SUMMARY

The article deals with the following 8 inscriptions having some medico-historical value:

1. **Bapatla inscriptions**: These are two inscriptions of the years 1151 and 1154 A.D. These refer to the grant of perpetual lands to the God Bhāvanārāyaṇa by Anantabhaṭṭa. The donor was the son of vaidya Sūryadevapaṇḍita of Toṇḍamaṇḍala.
2. **Draksarama inscription I**: This refers itself to the grant of a garden in 1155 to the God by Śūraya who was a minister to the Velāntī Goṅka. Śūrayamantri is mentioned as learned in medicine and was an important person in the village Kaṅṭapu. He was also mentioned as parahitaparatantra.

3. **Nandalur inscription**: This record of the time of Kulottunga Chola refers to the movement of some vellalas (agriculturists) due to mārijvara (plague?).

4. **Malkapuram inscription**: This refers itself to the donation of 2 villages by Gana-patideva and his daughter Rudradevi to their guru Viśveśvaraśiva in 1261 A.D. Viśveśvaraśiva donated a part of the income from the villages for the maintenance of a maternity hospital and general hospital. There was a vaidya and kayastha, who got 2 puṭṭis each.

5. **K.B. Museum inscription**: This is a damaged inscription, probably of 12-13th centuries. It refers to the gift of some land by one Bhīma who was an embodiment of the medical science. His ancestors are also described as well versed in medicine and specially in the field of parahita.

6. **Ksiraramesvara inscription**: This also refers to a grant by Viṅsudeva. He is mentioned as aśvāyurvedavetta (meaning proficient in treating horses). Viṅsudeva belonged to Ātreya gotra and was the son of Anantaapaṇḍita, who was also an aśvavaidya.

7. **Kraku grant of Harihara II**: Harihara II donated the village Krāku to several brāhmaṇas in 1376, amongst whom one was a physician by the name Śrīgiri. Śrīgiri was the son of Śrivallabha of Śrivatsagotra and was the foremost among the scholars of Ayurveda and Yajurveda.

8. **Draksarama inscription II**: This record refers itself to the grant of some land to the God by Annaya Paṇḍita, who is mentioned as vaidyendra (king of physicians). The year of donation is 1430 A.D.

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**Sāraṃśa**

आन्ध्रप्रदेश के कुछ शिलालेखों में बीचसम्बन्धी विषय

—ब्र. रामाराम

प्रस्तुत लेख में निम्नलिखित आठ शिलालेखों के वर्णन हैं, जिनका कुछ बीचक-ऐतिहासिक महत्व है।

1. बापटला शिलालेख :— ये दो शिलालेख सन् ११५५ और ११५४ ई. के हैं। इनमें श्री अनन्तभट्ट के द्वारा मगवान् भावनारायण को अष्ठंढविद्यादिपदान दिये जाने का प्रमाण है। नाता तोषपण्डल के बीच सूर्यदेव पण्डित का पुत्र था।
2. डाक्ताराम शिलालेख :- इसमें सन् १९२५ ई. में वेलनाटि गोक्ता के मन्त्री श्री सूरज द्वारा भगवान का एक उद्योग प्रस्ताव करने का प्रमाण है। सूरजमन्त्री एक निगमांत वैंच थे तथा कष्टपु नामक ग्राम के प्रमुख व्यक्ति थे। उनको परहित परतंत्र नामसे अभिहित किया गया है।

3. नद्वलुह शिलालेख :- यह श्री कुलोत्तंत्राचौल के समय का है, जो कृषकों के मारीजवर (फ्लेक ?) के कारण अन्यत; गमन को सूचित करता है।

4. मलकापुरुं शिलालेख :- इसमें गणपतिदेव तथा उनकी पुत्री श्रदेवी द्वारा अपने गुरु श्री विवेकानंदशिवाचार्य को सन् १२६१ ई. में दो ग्रामदान करने का उल्लेख है। विवेकानंदशिव ग्रामदानात् आय का एक अंश एक प्रसूंतशाला और सार्वजनिक चिकित्सालय की व्यवस्था हेतु प्रदान किय थे। एक वैंच और एक कार्यस्थल को प्रत्येक दो पुट्टी दिया जाता था।

5. के. वी. म्याजियम शिलालेख :- यह प्रायः १२-१३ वीं शती का बिनशत्याय शिलालेख है। इसमें भागनायक किसी वैंच विद्याधर द्वारा कुछ भूमिदान का प्रमाण है। उसके पूर्वज भी वैंचविद्या में कुशल बताये गये हैं; विशेषन: परहित क्षेत्र में।

6. श्रीराममेश्वर शिलालेख :- इसमें श्रीवासुदेव द्वारा एक दान देने का प्रमाण है।
उसके अवसरप्रेषित कहाया है। वासुदेव आचार्यगोत्रीय थे और अन्तरप्रतिव्रत्त के पुत्र थे अंतर स्वयं भी एक अश्वबैंच थे।

7. हरिहर II का जाकू प्रांत :- हरिहर (द्वितीय) ने काकू प्रांत को कई ब्राह्मणों के नाम से सन् १३७६ ई. में दान कर दिया जिनमे एक श्रीगिरि नामक वैंच था। श्रीगिरि, श्रीवल्लभ का पुत्र तथा आचार्य गोत्रीय था और वह आयुर्वेद का अभ्यास विद्वान् था।

8. द्राक्षाराम-शिलालेख II :- यह लेख प्रमाण श्री अन्तर प्रतिव्रत्त द्वारा भगवान को कुछ भूमिदान दिये जाने स सम्बन्धित है, जिन्हें वैंचेंट कहा गया है। दान ई. सन् १४३० ई. में दिया गया था।

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