

London plates of Maṅgi Yuvarāja

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Palaeographic description

Final M, if correctly read in line 22, looks unusual, resembling a small circle open on the right, or a small sinistrorse spiral with a short horizontal tail on the bottom right.

Edition

Seal

<1> śrī-vijayasiddhi

Plates

<Page 1r>

<Page 1v> <1> svas(ti śrīmatām sakala-ja)gad-abhiṣṭūyamā(na)-mā(na)[v]y[a-
sagotrāṇām hāriti]<2>-pu(trā)ṇā(r̥m) kauśik[il]-vara-prasāda-labdha-rājyānā(r̥m) mātṛ-
gaṇa-pa(ri)pāl(i)[tānām]<3> bhaga○van-nārāyaṇa-pras[ā?<ā>]da-s[ā?<ā>]mās[ā?<ā>]dita-

varāha-lāñchan_ia?<ā>(nā)[m aśva]<4>(medhā)○vabhṛtha-snān_iā?<a>-pavitrikṛta-
vapuṣām caḷukyānām (ku)la-[jaladhi-sa]<5>muditendo(r) nnaya-vinaya-vikramopārjita-
c_ia?<ā>ru-bh(ūri-kī)[rtteḥ śrī-jaya]<6>[sim]_i(gha)!<ha>-va(lla)bha-mahārāja-
priy_ia?<ā>nujasyendra-samā[na-vikramasya śrī]<Page 2r><7>(ndra-bhaṭ)[tāraka]sya
sū<no>r ane(ka-sa)[mara-saṁ](gha)[tṭopalabdha-y](ud)[dha]-(v)[i](jaya-yaśaḥ-
prasū)<8>(t)y-[ā](m)[o](da)-gandhādhivāsita-sa(ka)la-d(i)_i(g)!maṇḍalasya nānā-
śās(t)rābhy_ia?<ā>sopab_ir(i)!<ṛ>[m]<9>hita○-vimala-viśāla-buddhe<ḥ> tyā-
gau_idh?<d>āryya-dhairyya-k_ia?<ā>nty-ādi-guṇāla[m]<10>kṛta○sya{ḥ} śrī-
viṣṇuvarddhana-mahārājasya priya-tanayaḥ samatiś_iai?<ayi>ta<11>-pit_iru!_i<ṛ>-
guṇa<ḥ> śakti-sampanna_ih! Ānv_ii?<i>kṣiky-ādi-vidyā-prayogeṣu vijayasi(ddhi)ḥ<12>
<svā>si-dhāraṇa-namita-ripu-nṛpati-makuṭa-taṭa-ghaṭitāneka-maṇi-kiraṇa-rāga-
raṁ[jita]<Page 2v><13>-[cara](ṇa-yuga)_i(l)!<l>(aḥ parama-brahma)[ṇyo mātā-
pitṛ-pā](d)[ānudhyātaḥ ś](r)[i-sarvvalokāśraya-ma]<14>hārājah Armakon(r?)a-
(v)_i!_i<ā>s(t)avy_i(a)!<āya>kauś[i](ka-gotrāya) vāja(sa)[ne](ya-)_i(ca)?<sa>bra(hmacāriṇe)
[ca?]<15>yana○-sūtrāya m(ā)diśarmaṇa<ḥ> pau(tr)āya (janna)(śarmaṇa)<ḥ>
(putr)_i(a)!<āya> (veda-vedāṅga)-[vi]<16>(de ṣa)○(tṭkar)ma-nirat_ia?<ā>ya
vin(dh)yaśarma(ṇe) (gudrahāra-vi?)[ṣaye] [ca. 2+][la?]<17>nāma grāme da(kṣ)i(ṇa)-
(d)i(śā)y_ia?<ām> (pūrvva?)-[di?](śi?) [ca. 5+] [dakṣi?](ṇa?)-[diśi?] [ca. 3+]<18>
paścim(a)-[diś?]_i [ca. 25+]<Page 3r><19>-_ik!_i<kh>aṇḍ(i)ka-par(i)-pramāṇaṁ (kṣe)tra(m)
(saṁ)kr(ā)nti-nimitte U(daka-pūrvam datta)(M)? [ca. 5+]<20>śuddhe gaṇadugarāja
vijñāpayat(i) pravarddhamāna-vijaya-rājya-(saṁ)vatsare) _i(vi?)(sa)!<vimśe><21>
gr̥ha○-s_ita?<thā>naṁ puṣpa-vāṭik_ia?<ā>-sahita_ih!_i<m>

1. Anuṣṭubh

bahubhir vasudhā dattā
bahubhiś cā<22><nu>(pā)l(i)○tā
yasya yasya yadā bhūmi<ḥ>
tasya tasya tadā _ip?<ph>ala(M)

2. Anuṣṭubh

sva-dattām pa<23>ra-dattām v_ia?<ā>
yo haret_il!<a> vasundharām
ṣaṣ_iṭh?<t>i(m) _ivaruṣa?<varṣa>-sahasr_ia?<ā>ṇi
viṣṭhāyām jāya<24>te k_iri!_i<ṛ>miḥ
Ājñāpti<ḥ> nis(s)ā(ra)miṇḍi guṇadhara-putra<ḥ><.> (Uthaya?)na-li_i(k)?<kh>ita(h)||?
<Page 3v>

Apparatus

Plates

⟨4⟩ -snān;ā?⟨a⟩-pavitrikṛta- • Here, *nāpa* may be a correction from *pa*, and the apparent *ā* marker of *nā* may be part of the pre-correction character.

⟨5⟩ °(m)uditendo(r) • This segment of text is very hard to read because of glare in the closeup photo of the page. One photo of two facing pages shows it without glare, but in quite poor resolution. The body of *mu* is indiscernible here but may be clear in the original plate. The remaining characters can be confidently identified in this latter photo.

⟨6⟩ -samā[na-vikramasya śrī] • My restoration is slightly too short for the lacuna; there may have been one or two additional characters here. *-samāna-vikramasya śrī I°* is a definite possibility.

⟨9⟩ °hita- • In the photo, these characters are obscured by the ring, but probably clear in the original.

⟨10⟩ °kṛta° • These characters are obscured by the ring except for the *ṛ* marker, but are probably clear in the original.

⟨12⟩ -dhāraṇa- • The actual intent must have been *-dhārā°*; compare e.g. line 8 of the Koṇeki Grant, line 6 of the Timmapuram plates.

⟨14⟩ -ṛ(ca)?⟨sa⟩bra(hmacāriṇe) • The word may have been conflated with *-caraṇāya*. — ⟨14⟩ [ca?]<15>yana○ • The first two characters in line 15 are quite clear in the new photos. It is unlikely that more than one character is illegible at the end of line 14, and the faint vestiges are compatible with *ca*, but a different restoration may well be possible.

⟨18⟩ [ca. 25+] • This lacuna would have probably contained the phrase *uttara-diśi*, ending with *etac-catur-avadhi* and the number of *khaṇḍikās*. Compare the Elūru grant of Maṅgi Yuvarāja for a similarly structured description.

⟨20⟩ śuddhe • The reading of this word is quite secure, but it cannot be placed in the legible context. Possibly, *śuddho* was intended, qualifying either the donated land (e.g. *catur-āghāṭa-viśuddho* or *sarvvādāna-viśuddho*; the latter is paralleled (with the spelling *viśuddhe* *Ity*) in line 21 of the Sātārā plates) or the personal name Gaṇadugarāja (e.g. *catur-upadhā-śuddho*, paralleled in line 21 of the Śrīpūṇḍi grant of Tāḷa II). — ⟨20⟩ vijñāpayat(i) • The vowel marker is somewhat damaged and vertically squashed due to the descender of *nti* in the previous line, but it is quite certainly *i*. I assume the intent

was something like *vijñāptyā* or *vijñāpanāt*. — <20> *ṛ(vi?)(sa)!<vimśe>* • Compare the closely related Nutulapaṛu Grant, where the spelling of the date is *visaḥ* in place of *vimśe*.

<24> *nis(s)ā(ra)miṇḍi* • Thanks to the new photos of the original, this reading is reasonably secure. In all probability the same person is the executor of several other grants. In the Nutulapaṛu grant of Maṅgi Yuvarāja, Fleet reads *nissarami(ji?)* (no visual documentation available); in the Cendaṛa grant of Jayasimha II, Ramesan reads *vissarami[2+]* but the correct reading is more likely *nissarami* followed by a single character which is very probably *ni* with a lost subscript component; and in the Gaṇapavaram plates attributed to Viṣṇuvardhana III it is clearly *nissaramiṇyi*. — <24> (Utha?)s(e)na • This name remains problematic even with the new photos. The first character may also be *ṭa*, the second *la*, and the third *sa* or *se*; other readings are not out of the question. I assume that Uthayana is a non-standard spelling of Udayana.

Translation

Plates

<1–17> Greetings. From the ocean that is the lineage of the majestic Calukyas—who are of the Mānavya *gotra* which is lauded by the entire universe, who are sons of Hārīti, who attained kingship by the grace of Kauśikī's boon, who are protected by the band of Mothers, who acquired the Boar emblem by the grace of the divine Nārāyaṇa, and whose bodies have been hallowed through washing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice—had arisen a moon <who was> His Majesty King (*mahārāja*) Jayasimha Vallabha (I), who earned his great good reputation by his political acumen (*naya*), discipline (*vinaya*) and valour. His dear younger brother <was> Indra Bhaṭṭāraka whose valour equalled Indra's. His son <was> His Majesty King (*mahārāja*) Viṣṇuvardhana (II), who perfumed the complete circle of the quarters with pleasant fragrance from the efflorescence of his glory <achieved by> martial victory attained in the clash of many a battle, whose flawless and vast intellect was heightened by the study of various textbooks (*śāstra*) and who was ornamented by virtues such as selflessness, generosity and perseverance. His dear son <is> His Majesty the supremely pious King (*mahārāja*) Sarvalokāśraya (Maṅgi Yuvarāja), who was deliberately appointed (as heir) by his mother and father, who possesses qualities and powers surpassing <those of> his father, who is endowed with <the three> power<s>, who prevails in victory (*vijaya-siddhi*) in applications of sciences such as critical investigation (*ānvikṣiki*) and whose pair of feet are tinted by the hues of the rays from the many gems fitted to the

surfaces of the crowns of enemy kings bowed down by the blade¹ of his sword. <This King Sarvalokāśraya has given a plot of land> in ȳGudrahāra district (viṣaya)? in the southern direction of the village named [...]a to Vindhyaśarman of the Kauśika *gotra* and the Vājasaneyā school, who is an adherent of the ȳCayana? *sūtra* and a resident of Armakonra, a scholar of the Vedas and Vedāṅgas devoted to the six duties (of a Brahmin).

<17–21> In the eastern direction [...] In the southern direction [...] In the western direction [...] [Demarcated by these four boundaries,] a field sufficient for (sowing) twelve *khaṇḍikas* (of seed) [...] <was donated> ȳupon the request of? Gaṇadugarāja [...] on the occasion of a passage of the sun (*saṃkrānti*), <the donation being> sanctified by (a libation of) water. [...] In the twentieth year of the progressive triumphant reign. A homestead plot <was also granted>, together with a flower garden.

1.

Many (kings) have granted land, and many have preserved it (as formerly granted). Whosoever at any time owns the land, the fruit {reward (accrued of granting it)} belongs to him at that time.

2.

He who would seize land, whether given by himself or by another, shall be born as a worm in faeces for sixty thousand years.

<28> The executor (*ājñapti*) is Nissāramaṇḍi, son of Guṇadhara. Written (*likhita*) by ȳUthayana?.

Bibliography

No report and no previous edition of this grant is known. The present edition was created for DHARMA by Dániel Balogh, on the basis of photographs taken by Matthew Pia and provided in 2010 by the then owner of the plates, and of photos taken by Samana Gururaja in May 2024 at the Melikian Collection. Csaba Dezső had provided an initial transcript of the 2010 photographs. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

¹See the apparatus on line 12.

Secondary

Balogh, Dániel. 2026. "Metadata for the DHARMA editions of Veṅgī Cālukya copper plates." Zenodo. DOI: 10.5281/zenodo.22827003. [URL].