

Permmañcili grant of Viṣṇuwardhana IV

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Palaeographic description

Halantas. Final M (l15) is a simplified and reduced ma-shape. Final N (l25) is likewise a reduced and simplified na.

Original punctuation marks.

Other palaeographic observations. Anusvāra is at or slightly above headline, to the right of the character to which it belongs. The plates often do not distinguish dependent au from o (but see e.g. line 9 kaḷadhauta for a distinct au); RM silently reads the expected vowel, while I show a scribal error. Upadhmāñīya in line 11 looks identical to ṛ.

Edition

Seal

⟨1⟩ śrī-viṣamasiddhi

Plates

<Page 1r>

<Page 1v> <1> (svas)t(i)<.> śrīmatām sakala-bhuvana-saṁstu?<ū>yamāna-
(m)[ānavya-sagotrāṇām]<2> hāriti-putrāṇām kauśi?<i>ki?<i>-vara-prasāda-
la(bdha)-[rājyānām mātṛ-gaṇa]<3>-paripālitānām svāmi-mahāsena-pād(ā)[nud-
hyātānām bhagavan-nā]<4>rāyaṇa○-prasāda-sama?<ā>sādita-vara-varā[ha-
lāñchanekṣaṇa-kṣaṇa]<5>-vaśikṛta?<ā>rāti-maṇḍalānā{m}m aśvamedhāvabhṛ[tha-
snāna-pavitrikṛta]<6>-vapuṣā<m> caḷukyānām kulam alaṁkariṣṇo{(h?)}(r vvi?)][vidha-
yuddha-labdha-yaśasaḥ?]<7> śrī-visya?<u>varddhana-mahārājasya po?<au>traḥ
(pa)ra-[nṛpati-makuṭa-taṭa?]<Page 2r><8>-ghaṭitāneka-man?<n>i-kiraṇa-rāga-
ra(ñjita-ca)raṇa-yuga!!<!>ah?<asya> Aneka-tu<9>lā-dhṛta-ka!!<!>adhauta-dāna-
pūta-śārīrah?<sya> sama(s)ta-bhuvana?<ā>śraya-śrī-vijayā<10>ditya-ma○hārā-
jasya priya-tanayaḥ samatisi?<śa>yita-pitṛ-guṇa<h><11> śakti-sa○mpannas
samyak-prajā-pālanaḥ parama-brahmaṇyo<12> mātā-pitṛ-pādānudhyāta<h> sarvva-
lokāśraya-śrī-visnuvarddhana-ma<13>hārājādhirāja-parameśvara-bhaṭṭa?<ā>rakaḥ
pagunavāra-vis?<a>ye<14> permma(ñc)ili nāma grāma?<e> rāṣṭ(r)aku?<ū>ṭa-
pram(u)khām?<n> kuṭ!!<u><m>bina<h> sarvva?<ā>n i<Page 2v><15>tthaM
ma?<ā>jñ!!payati

viditam astu vo <'>smābhiḥ poḍegu-v!!<ā>stavyāya hira<16>ṇy!!<a>keśya-
su?<ū>trāya Agniveśya-gotrāya śaṅkiṭīśarmmaṇa<h> pauṭrāya veda-ve<17>idāśam?<dāṁga>-
pa?<ā>raga?<ā>ya śaṅkiṭīśarmmaṇa<h> putrāya yajana-yaja[(ya?)]<<nā>>dhy!!<ā>>na-
dhyā!!<na>><pa>><18>(sa)n(ā)? - ○ Agniśarmmaṇa?<e> candra-gra<ha>ṇa-
nimit<t>e Udaka-pūrvva<m> k!ri!<ṛ>itya!<tvā><19> dvādaśa○-kh!!ṇḍika-
v!!<ri>hi-mātri(ā)?<a>-kṣetrarṇ rācotararṇ gra?<ā>ma-pāścima<20> kṣe-
tram<.> pūrvvataḥ pe(r)devipa!(!i)boya-kṣetram<.> dakṣiṇataḥ kavali-ta<21>ṭākāM
pāścimataḥ mahā-patha Uttarataḥ mutrāja-kṣetram<.> g!ra?<ṛ>ha<Page
3r><22>s!ta?<thā>narṇ grāma-pūrvva-[(t?)aḥ]<<da>>kṣiṇa-diśe?<i> nikaṭam<.>
pūrvvataḥ gāvadi-taṭa?<ā>k!ā?<aḥ><23> dakṣiṇataḥ raṭṭoḍi-tonḍa paści-
mataḥ mahā-pathaḥ Uttarata<h> maha?<ā>-pathaḥ<.><24> m?<s>arvva-kara-
pariha?<ā>ri?<aṁ>datt!!<ā>

1. Anuṣṭubh

Asya dharmmasya guṇavān{n}

ājñapti<r> vinayānvitaḥ

ja<25>(ya?)(r)u?<ū>pa ○ Iti khyāto

loke <'>smiN dha<rmma>-vatsalaḥ

Asyopari na kenacid ṛbh?ādhṛa?<ā><26> karanṛi?<i>yā<.> karoti yas sa pañca-
mahāpātaka-saṁyukta(h) bhavati<.> vyāsenāpy u<27>k(t)aM

2. Anuṣṭubh

bahubhir vvasuṛd?<dh>ā dattā

(bahu)bhiś cānupālītā

yasya yasya ya<28>dā bhūmis

tasya tasya tadā phalaM

<Page 3v>

Apparatus

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<6> alaṁkariṣṇo{(h?)}(r vvi?)[vidha-yuddha-labdha-yaśasaḥ?] ◇ *alaṁkariṣṇoḥ* [ca. 8+] RM • The possible *visarga* after *ṣṇo* is in fact a series of three dots one below the other; the third dot may indicate deletion of a superfluous *visarga*, or all may serve some other purpose or be accidental. On the basis of related grants, I would expect a compound beginning with *svāsi-dhārā-* at this point. However, the last character before the break is partially preserved and while alternative readings are possible, *vvi* is one of the most plausible readings for it (no *repha* is visible, but one is implied by the gemination of *v*). It is therefore most likely that the text continued here in the same way as in the *Lūlā* grant of Viṣṇuvarḍhana IV, which is practically identical to the present grant except for the executive details. The text I restore here is my emended reading of the *Lūlā* grant, whose actual diplomatic reading is *alaṁkariṣṇor vvividhāyudhālabdhayaśa*. The same mistakes may have been present here too. See also the apparatus to the *Lūlā* grant about my preference of this emendation over *vividhāyudha-*.

<7> (pa)ra-[nṛpati-makuṭa-taṭa?] ◇ *para*[ca. 8+] RM • Again, I restore on the basis of the *Lūlā* grant. If this was not the exact text here, it must still have been very similar.

<8> -yugaṛi!<i>ṛaḥ?<asya> ◇ -yugaṛi!<i>aḥ RM • In my opinion this phrase refers to Vijayāditya.

<9> -śārīraṛiḥ?<sya> ◇ -śārīraḥ RM • Again, in my opinion the compound refers to Vijayāditya.

<10> samatiṛsi?<śa>yita-pitr-guṇa<h> ◇ *sva-mati-sīmīta-pitr-guṇa-* RM.

<11> -pālanaḥ • Although the text is not strictly incorrect as received, the intent was probably *-pālana-paraḥ*; the omission may be due to haplography of *para*. Note the

identical omission (also involving an *upadhmānīya*) in line 11 of the Lūlā grant, where *-para* is also missing, and compare lines 11-12 of the Gaṇapavaram plates, where my conjecture is confirmed.

<13> pagunavāra- ◇ *p_ḷa?<ā>gu_ḷn?<ṇ>avāra-* RM • The name of this district occurs in many spelling variants and I prefer not to standardise.

<14> permma(ñc)ili ◇ *perummañcili* RM • The name was read as *permmajili* for the ARIE report. RM's *perummañcili* is probably a typo or a silent interpretive emendation; his discussion has *permmañcili*. The reading is certain. — <14> grām_ḷa?<e> ◇ *grāma-* RM.

<15> v_ṛā!<ā>stavyāya ◇ *vāstavyāya* RM.

<16> śaṅkiṭīśarmmaṇa<ḥ> ◇ *śaṅkidiśarmmaṇa<ḥ>* RM.

<17> -p_ḷa?<ā>rag_ḷa?<ā>ya • This word was probably intended to be in the genitive, applying to the donee's father. The same phrase in the Lūlā grant stands after the word *putrāya*, correctly qualifying the donee. — <17> śaṅkiṭīśarmmaṇa<ḥ> ◇ *śaṅkidiśarmmaṇa<ḥ>* RM. — <17> *yajana-yaja[(ya?)<<nā>>dhy[a]<<ā>>na-dhyā[na]<<pa>><18>(sa)n(ā)?* _ ◇ *yajana-yaja(nā)dhyāna-dhyāpa<18>sana* RM • This garbled bit of text has been subject to the attention of a corrector, but the improvement is meagre. It is my impression that the originally inscribed text was *yajanayajayadhanadhyanasana*. This was corrected, incrementally or simultaneously at a later time, into *yajanayajanādhyānadhyāpasana*, although the correction at the end of line 17 may be the other way round (*pa* to *na*). The intended text must have been *yajanayājanādhyayanādhyāpana*, possibly conflated with the collocation *dhyānopāsana*. Restoring *yajanayājanādhyayanādhyāpana* still leaves the text incomplete; in a footnote, RM emends to *yajana-yājanādhyayanādhyāpana-dāna-pratigraha-ṣaṭkarma-niratāya* (typos silently corrected here), though perhaps only *-niratāya* or *-ādi-niratāya* was intended. In line 18, there is a space with before the binding hole, whereas elsewhere the writing crowds close to the hole's edges. Within this space, there is a faint vertical stroke like a *daṇḍa*, followed by an even fainter and very short horizontal stroke at head level. There is no indication that anything has been deleted or lost here, but these strokes may be parts of an aborted character. Compare the similarly garbled *yajanāyajanādhyānadhyāpana-ṣaṭkarmma-nirataya* in the Senavurabu grant of Viṣṇuvardhana IV.

<21> -kṣetraṁ ◇ *-kṣetra_ḷh?<ṁ>* RM.

<22> -[(t?)aḥ]<<da>>kṣiṇa- ◇ *-da{ḥ}kṣiṇa-* RM.

<23> -tonḍa ◇ *-tonḍa(ṁ)* RM.

<24> ṛm?<s>arvva- ◇ (sa)rvva- RM. — <24> -parihṛa?<ā>rṛi?<arī> • Or the intent may have been *parihārīkṛtya*. — <24> dattṛā?<aM> ◇ dattā RM.

<27> dattā ◇ dṛā?<a>ttā RM.

Translation

Plates

<1–15> Greetings. The grandson of His Majesty King (*mahārāja*) Viṣṇuvardhana (III) [who acquired glory in diverse battles]¹ and who was eager to adorn the lineage of the majestic Caḷukyas—[who are of the Mānavya *gotra*] which is praised by the entire world, who are sons of Hārītī, who attained <kingship> by the grace of Kauśikī's boon, who are protected by <the band of Mothers>, who <were deliberately appointed (to kingship)> by Lord Mahāsena, to whom the realms of adversaries <instantaneously submit at the <mere> sight> of the superior Boar emblem they have acquired by the grace of the divine Nārāyaṇa, and whose bodies have been <hallowed through washing> in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice—; the dear son of His Majesty King (*mahārāja*) Vijayāditya (I), shelter of the entire universe (*samastabhuvanāśraya*), 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],² whose body has been purified by the donation of gold weighed in many a balance scale:³ <namely> His Majesty the supremely pious Supreme Lord (*paramēśvara*), the Emperor (*mahārājādhirāja*) and Sovereign (*bhaṭṭāraka*) Viṣṇuvardhana (IV), shelter of all the world (*sarva-lokāśraya*), who was deliberately appointed <as heir> by his mother and father, who surpasses the virtues of his father, who is endowed with <the three> power<s>, competently protecting his subjects, commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in the village named Permmañcili in Pagunavāra district (*viṣaya*) as follows.

<1–24> Let it be known to you that to Agniśarman, a resident of Poḍegu belonging to the Hiranyakeśya *sūtra* and the Agniveśya *gotra*, <engaged in> (the Brahmanical duties of) sacrificing and being commissioned to perform sacrifices, learning and teaching, the grandson of Śaṅkiṭīśarman and son of Śaṅkiṭīśarman who was thoroughly learned in the Veda and Vedāṅga, we have given on the occasion of an eclipse of the moon, <the donation being> sanctified by (a libation of) water, a field to the measure of (i.e.

¹See the apparatus to line 6 about this restoration.

²See the apparatus to line 7 about this restoration.

³That is, gold weighed on a scale against his body, the *tulāpuruṣa mahādāna*.

sowable with) twelve *khāṇḍikas* of rice (*rācotaram*).⁴ ;The field is to the west of the village.? <Its boundaries are> to the east, the field of Perdevipallī-boya; to the south, the Kavali tank (*taṭāka*); to the west, the highway; to the north, the *mutrāja* field.⁵ <Also,> a homestead plot nearby in the southeastern direction of the village. <Its boundaries are> to the east, the Gāvadi tank (*taṭāka*); to the south, the *tonḍa* of the Raṭṭoḍi; to the west, the highway; to the north, the highway. Given as exempt from all taxes.

1.

The virtuous and disciplined executor (*ājñapti*) of this provision (*dharma*) is known in this world as Jayarūpa and is fond of lawfulness (*dharma*).

<25–27> Let no-one pose an obstacle (to the enjoyment of rights) over it. He who does so shall be conjoined with the five great sins. Vyāsa too has said:

2.

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.

Bibliography

Reported in ARIE 1913–14, p. 10, appendix A/1913–14, N° 6 with discussion at ARIE 1913–14, pp. 85–86, § 9. Edited from estampages by S. S. Ramachandra Murthy ([1986] 1973–1974, N° B), with facsimiles and a summary of the contents. The present edition by Dániel Balogh is based on photos taken by myself in February 2023 at the Andhra Sahitya Parishad Museum, Kakinada, collated with estampages preserved at the ASI headquarters, Mysore, and with Ramachandra Murthy’s edition and estampages. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[RM] Ramachandra Murthy, S. S. [1986] 1973–1974. “Two copper-plate charters of Eastern Chālukya Vishnuvardhana V.” EI 40, pp. 37–46. Item B.

⁴Neither the meaning of this word, nor its relation to the adjacent sentences, is clear to me. The purport maybe something similar to *rāja-mānena*; cf. *Evañ catur-avadhi-madhya-gata-rāca-māṇa-dvādaśa-gvaṇḍi-godrava-bija-vāpa-paripramāna-kṣetraḥ*, the received reading in the Pamiḍimukkala plates (set 1) of Viṣṇuvardhana II, year 3. I assume that the following words give the location of the field relative to the village.

⁵I do not understand the word *mutrāja*.

Secondary

ARIE 1913–14. G.O. No. 920, 4th August 1914. *Epigraphy. Recording, with remarks, the progress report of the Assistant Archaeological Superintendent for epigraphy, Southern Circle, for the year 1913-1914*. Edited by H. Krishna Sastri. No place, 1914.

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