

Peñcereḥkuru grant of Maṅgi Yuvarāja

Dániel Balogh

Author of digital edition: Dániel Balogh

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Palaeographic description

Halantas. Final T in l19 is a reduced ta with a slightly longer stem and no headmark.

Original punctuation. The sole punctuation mark is a vertical bar in line 18, which does not quite reach the baseline. See also the apparatus to line 18.

Other palaeographic observations. Anusvāra may be above the character to which it belongs, or at headline level to the right. It is generally a plain dot, but it may also be a circle or a crescent shape as a partial circle as in l1 śrīmatām. Ca is sometimes indistinguishable from va (although ideally, the former's body is more elongated and notched on top and bottom) and has been read with goodwill where expected. There is a very unusually executed conjunct mpū in line 6, see the apparatus. Long ī and short i are as a rule not distinguished (the single exceptions are two instances of śrī, l11 and l22); I read short i and emend to ī. The old/northern cursive lo occurs in line 10. The writing at the end of 3r, after the blank space, is probably in the same hand as the rest of the text, but it is even less well-formed.

Edition

Seal

<1> śrī-vijayasiddhi

Plates

<Page 1r>

<Page 1v> <1> svasti<.> śrī<i?<i>matām sakala-bhuvana-saṁst<i?<u>yamāna-
m<i?<a>navya-sagotrāṇām hāriti<2>-putrāṇā<m> kauśik<i?<i>-vara-prasāda-labdhā-
rājyānā<m> mātṛ-gaṇa-paripālītānām bhagava<3>n-nārāṇyaṇa-prasāda-samāsādita-
varāha-lāñchanekṣaṇa-kṣaṇa-vaś<i?<i>kṛ<4>tāśeṣa-bhūbhṛtām {m}acala-
sthit<i?<i>nām caḷuky<i?<a>nā<m> kulam alaṁkurvvāṇasya ma<5>hendra-sama-
vibhava-vikramasyendra-bhaṭṭārakasya priya-sūnor aneka-samarāṁgaṇāvā<6>pta-
jayālaṁkāṛālaṁkṛta-k<i?<i>rtti-sa(mpū)ritāśeṣa-bhūmaṇḍalasya Aśvamedhāv-
abhr<Page 2r><7>tha-snā<nā>pan<i?<i>ta-kali-maḷjānām! śrī<i?<i>-viṣṇuvarddhana-
mahārājasya priya-tanaya(h)<8>śakti-traya-samāsādītāśeṣa-mahī-maṇḍalādhipatya<h>
catur-udadhi-velā<9>vaṇaya-paryyant<i?<a>-prāpta-k<i?<i>rttir mmanv-ādi-
pran<i?<i>ta-dharma-śāstrānu<<kramānu>>pālana-pa<10>ṇirāṁjit<i?<a>śeṣa-
prakṛti-maṇḍalo m<i?<a>tā-pitr-pādānudhyāta<h> parama-bhā<11>gaṇvata<h>
śrī-sarvvalokāśraya-mahārāja Evam ājñāpayati

karmma<12>-rāṣṭre peñcerekurū nāma grāme Indrapura-vastavy(ā)ya kāty(ā)yana-
s<i?<u>tr<i?<a>ya<Page 2v> <13> kauṇḍinya-sagotrāya vājasaneyine nāgaśar-
mmaṇa<h> putr<i?<a>yaṣaṭ-karmma-niratā<14>ya goḷaśarmmaṇe tat-sthāna-
n<i?<i>vāsine tasya ṣ<sy>ālāya ca bhāradvāja-sa<15>gotrāṇya vinayaśarm-
maṇe ca<.> celiyūru-path<ā<ad> Uttarata<h> muni-kṣetrāt pū<16>rvvaṇta<h>
śravaṇa-kṣetrāt pūrvvata<h> kuduti-brāhmaṇa-kṣetr<ā<ad> dakṣ<i?<i>ṇata<h>
puna<h><17> kuduti-brāhmaṇa-kṣetrāt pūrvvata<h> dantiya-brāhmaṇa-kṣetr<ā<ad>
dakṣiṇata<h><.> _ pulleṇu-nady<i?<a>h<18> paścimata<h> koḷasāmi-brāhmaṇa-
kṣetr<ā<ad> Uttarata<h><.> puna<h> paścimata<h>| dv<i?<a>catvā<Page
3r><19>riṁśaT nivarttanāni

<20> viṇaya-rājya-saṁvatsare dvit<i?<i>ye

1. Anuṣṭubh

bahubhir vvasudhā dattā

bahubhiś cānupā<21>litā ○

yasya yasya yadā bhūmi<s>
tasya tasya tad_ḷa?<ā> ḷp?<ph>ala<M>

2. Anuṣṭubh

bh_ḷu?<ū>mi-dānāt paran dānaṁ
na bh_ḷu?<ū><22>tan na bhaviṣyati
tasyaiva haraṇāt p_ḷa?<ā>paṁ
na bhūtan na bhaviṣyati
śrīpālasya Ājñapti<ḥ>

<Page 3v>

Apparatus

Seal

<1> -vijayasiddhi • There is a slight chance that this is not the seal originally associated with the plates; see the commentary.

Plates

<3> -varāha- • This may be eyeskip haplography for -vara-varāha-, but the absence of *vara* is not uncommon in the earlier grants of the dynasty.

<6> -sa(mpū)ritāśeṣa- • This word seems at the first glance to be -*samarpūritāśeṣa*-. I feel certain that -*sampūritāśeṣa*- was intended, but this being the bottom line on the page, there was not enough vertical room for the conjunct *mpū*. For some reason, an *anusvāra* was not used to represent the nasal (although the two seem to be wholly interchangeable, cf. °*ālaṁkāṛālaṁkṛta* in the previous line). Instead, a full *ma* was written, followed by *pū*, to which a vertical stroke (resembling a superscript *r*) was attached to indicate that it is to be read in conjunction with the previous glyph.

<7> -mal_ḷānām! • The compound ending here is normally part of the dynasty's description; it was either clumsily lifted by the composer into the description of a single king or omitted earlier from the dynastic part and added here by a scribe who did not fully understand the language.

<9> °ānu<<kramānu>>pālana- • The insertion is engraved between lines 9 and 10, to the right of the descender of the *nu* in line 9.

⟨12⟩ peñcereḥkuru • This name is recorded as Peñcūrukūru in the ARIE appendix and Peñcereḥkūru in the ARIE body text, both incorrect. — ⟨12⟩ kauṇḍinya_-sagotrāya • This space of about one character width gives the impression that the gotra was filled in after the rest of the text had been inscribed. The hand does not differ.

⟨13⟩ tat-sthāna_- • The space again seems to suggest that this was filled in after the rest of the text had been inscribed. However, the deep descender of *tsthā* extends into the next line and the two characters on either side of it appear to be more widely spaced than usual.

⟨15⟩ ca⟨.⟩ • I believe that the two instances of the connective *ca* in this sentence are redundant. Alternatively, there is a slight chance that the sentence actually ends before this word rather than after it, so that the following toponym is *Caceḷiyūru* rather than *Ceḷiyūru*; and an even fainter chance that the sentence does end where I supply punctuation, but there are three donees (*Goḷaśarman*, an unnamed brother-in-law, and an unrelated *Vinayaśarman*).

⟨18⟩ paścimata⟨ḥ⟩| • The *daṇḍa* here may be a scribal mistake for a *visarga*.

⟨19⟩ nivarttanāni _____ • Below this incomplete line, there is blank space sufficient for two further lines. The next inscribed line is level with the centre of the binding hole.

Translation

Plates

⟨1–11⟩ Greetings. The dear son of His Majesty King (*mahārāja*) Viṣṇuvardhana (II)—who permeated the entire circle of the earth with his reputation ornamented by the ornaments of victory achieved on the field of many a battle, who had cast off the filth of the Kali ⟨age⟩ by bathing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice¹ and who was the dear son of Indra Bhaṭṭāraka—who equalled the Divine Indra in power and valour and who ornamented the family of the majestic Caḷukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hāriti, who attained kingship by the grace of Kauśiki's boon, who are protected by the band of Mothers, to whom all kings instantaneously submit at the ⟨mere⟩ sight of the Boar emblem they have acquired by the grace of the divine Nārāyaṇa, and who ⟨enjoy⟩ imperturbable status—⟨this son of Viṣṇuvardhana II, namely⟩ His Majesty King (*mahārāja*) Sarvalokāśraya (Maṅgi Yuvarāja), the supreme devotee of the Bhagavat

¹See the apparatus to line 7.

(Viṣṇu)—who was deliberately appointed (as heir) by his mother and father, who has achieved dominion over the circle of the earth by means of his three powers (*śakti-traya*), whose reputation has reached the edges of the ring comprised of the shores of the four oceans, who has earned the affection of the sphere of his subjects through observing the compendium of legal treatises (*dharma-śāstra*) composed by Manu and others—commands thus.

⟨11–19⟩ ⟨I have donated land⟩ in Karmarāṣṭra ⟨district⟩ at the village named Peñcereḥkuru to the Vājasaneyin Goḷaśarman, son of Nāgaśarman, a resident of Indrapura of the Kātyāyana school and the Kauṇḍinya *gotra* engaged in the six duties (of a Brahmin), as well as² to his sister’s husband Vinayaśarman of the Bhāradvāja *gotra*, a resident of that place.³ ⟨Item,⟩ to the north of the road to Ceḷiyūru, to the east of the Sages’ Field (*muni-kṣetra*), to the east⁴ of the Ascetics’ Field (*śravaṇa-kṣetra*),⁵ to the south of the Kuduti Brahmin field. Item, to the east of the Kuduti Brahmin’s field, to the south of the Dantiya Brahmin field, to the west of the river Pulleru, to the north of the Koḷasāmi Brahmin field. Item, to the west. ⟨The total extent is⟩ forty-two *nivartanas*.⁶

⟨20⟩ In the second year of the victorious reign.

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.

There has never been and will never be a gift surpassing the gift of land, nor has there ever been or will ever be a sin ⟨surpassing⟩ the seizing of the same.

⟨22⟩ The authority (*ājñapti*) is that of Śrīpāla.

²See the apparatus to line 15 about a small textual problem here.

³This probably means that Vinayaśarman was also a resident of Indrapura. This is how the ARIE report interpreted the expression. It is also possible that Vinayaśarman was a resident of the village Peñcereḥkuru.

⁴One or the other of the “east”-s in this demarcation may be a mistake for “west”.

⁵This may have been land owned by Jains, or possibly by Buddhists.

⁶I am not sure how many plots are demarcated here. There seem to be two, and the word *punaḥ* seems to function as the introduction of a plot other than the first. But this word is used twice, and the last “to the west” does not seem to be connected to anything. The intent may have been to say that the 42 *nivartanas* are not the total extent but the size of a third plot (with the size of the first two being unspecified), and that this third plot lies to the west of the second, but that would logically overlap the Kuduti field. As indicated in the edition, space was probably left blank for the specifics of the land and filled incompletely at a later time. Even though plenty of space remains blank on the plate, there is no record of the king’s actual command (to respect the donees’ rights) or of other details (such as the occasion of the donation, exemption from tax, and a libation). The description of the plots and their boundaries may thus also be unfinished.

Commentary

The plates are in extraordinarily good condition.

According to the description in ARIE 1990–91, p. 5, the seal face shows a sun as well as a moon above the legend, and the legend is *viṣāmasiddhi*, whereas all other known grants of Maṅgi have seals with *vijayasiddhi*. On the seal presently associated with the plates in the museum, the seal legend is *vijayasiddhi* and there is no sun in the emblem. There is a slight chance that the seal has been misplaced and another grant's seal attached to these plates, but I believe it is more likely that the ARIE is mistaken.

Bibliography

Reported in ARIE 1990–91, p. 24, appendix A/1990–91, N° 9 with a description at ARIE 1990–91, pp. 4–5. No previous editions known. The present edition was created for DHARMA by Dániel Balogh, on the basis of photographs taken by myself in February 2023 at the ASI Archaeological Museum, Amaravati. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Secondary

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