Ariyeṟa grant of Viṣṇuvardhana III

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Palaeographic description

Halantas. Final T (e.g. l1) is a reduced ta with a lengthened stem and no headmark. Final M (e.g. l10) is a reduced but unsimplified ma without a headmark. The plates are written in a very clumsy hand, and the lines are extremely uneven.

Edition

Seal

〈1〉 śrī-viṣamasiddhi

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 s(v)asti〈.〉 śr(ī)maT vijayav(ā)ṭa-v(ā)sakāt〈.〉 sakala-bhuva(na)-sa(ṁstū)yam(ā)〈na〉〈2〉-(mānavya-sago)tr¿a?〈ā〉ṇ¿a?〈ā〉〈ṁ〉 h¿a?〈ā〉riti-putr¿a?〈ā〉ṇā〈ṁ〉 k¿o?〈au〉śik¿i?〈ī〉-prasāda-labdha-rājy(ā)〈ṇāṁ〉〈3〉 (calu)◯(kyā)nā(ṁ)

kulam ala(ṁ)kariṣṇo<<s>> sva-kara-dhṛta-niśita-nistri<ṁ>śa<4>-viji◯tāri-maṇḍala-śrī-sarvva-lokāśraya-mahārājasya<5> (p)ri(ya-tanaya)<ḷ> śrī-<<sa>>kala-lok(āśra)ya-(ja)ya<<si>>¡ṅga!<ṁha>-mah¿a?<ā>rājasya<6> (priyānujaḥ?) śrī sa(rvva-lokā)śra(ya)-vi(ṣṇu)varddh(ana-ma)h¿a?<ā>rāja<ḷ><Page 2r> <7> (gārgyā?)(ya)ṇa-s¿ā?<a>(gotrāya) (ve?)[da-ve?](dāṁ?)ga-(v)i(doḍ) (bh)¿i?<ī>maśa(r)mma(ṇa)<ḷ> p(au)<8>(trāya ha)stiśa(r)mmaṇa<ḷ> putrā(ya ṣaṭ-ka)rmma-niratāya viṣṇuśar-mma<9>(ṇe) viṣ(a)y(e) Ari<<(ye)>>ṟa-grāme p¿u?<ū>rvvottara-di(g-bhā)ge ni<10>[ca. 1×]◯[ca. 1×]ya kṣetra(ṁ?) dattaM<.> Asyopari na kaiśc¿a?<i>d api ¿bhadha?<bādhā><11> (kara)[ṇī]y[ā]<.> yaḻ karoti sa <pa>ñcabhir mmah(ā)-p¿a?<ā>takair ¿mmukte?<yyukto> bhavati

<12> (A)sya (kṣetrasya) s¿i?<ī>m¿aḥ?<āni><.> p(ū)rv(v)a-sī(ma)<Page 2v> <13> grāma-(kṣetra?)[ṁ]<.> (dakṣiṇa)(to?) <'>(pi) gr(āma?)-bhūmi<ḷ><.> pa(ści)<14>(ma)◯(to) (U?)<da?>(kaṁ?) U(tta)ra(to) <'>py (uda?)ka-sthā(na)[ṁ] (Atra?)<15> vy(ā?)◯[sa]-(gī)[tāḥ] (ślokāḥ)

1. Anuṣṭubh

ba(hu)bhir v(v)asudh(ā) datt(ā)
<16> (bahubhiś cānupālitā)
yasya ya(sya yadā)<Page 3r> <17> bh(ū)mi(s)
(ta)sya {(s)}tasya {ta}dā phal{aM}

2. Anuṣṭubh

sva-d(a)tt(ā?)<18>(M pa){ra}ra-datt(āṁ?) v¿a?<ā>
yo hareta va(s)u<ndharāṁ>
ṣaṣṭi-va(rṣa)<19>-sa◯hasr(ā?)ṇi
(tāny e?)(va narake) vase<T>

(Ā)jña<20>ptir asya (mamār?)yya(va)rmma (va?)armm(apa-viraci?)(taM)

<Page 3v>

Apparatus

Plates

<3> ala(ṁ)kariṣṇo<<s>> sva- • At the regular level of the line, the text is *ala(ṁ)kariṣṇosva*. A slightly smaller *sa*, without a headmark, is engraved above *sva*, where the previous line skips a space for a descender in the first line. I am not entirely certain this is a

later addition; it may also be a way to economise on space and to avoid creating a very deep descender here.

〈7〉 (gārgyā?)(ya)ṇa- • The inscribed word may instead be *gavyāyaṇa-*, and other readings are also conceivable. — 〈7〉 (ve?)[da-ve?](dāṁ?)ga-(v)i(do) • The beginning segment is very uncertainly read; in particular, the characters I restore as *da-ve* are not recognisable and there may be only a single inscribed character here. The text is, however, definitely not *ṣaḍ-aṁga-vido*, which is the only other plausible restoration that I can think of in the context.

〈8〉 viṣ(a)y(e) • The name of the *viṣaya* seems to have been omitted. The writing is badly effaced around the hole and the hole itself has dilated to some extent from its original size, so it is not entirely impossible that one or two characters were squeezed in at the edges of the hole and have become indiscernible. But if so, these must have been both small and out of line. The village Ariyeṟu in another grant of Viṣṇuvardhana III (see the next note) is located in the Attili *viṣaya*.

〈9〉 Ari〈〈(ye)〉〉ṟa- • It seems to me that one additional character, in all probability *ye*, has been inscribed below and to the left of *ṟa*, which is above and to the right of *M* in the next line. Another charter of Viṣṇuvardhana III, not published accessibly, is reported (ARIE 1924–25, pp. 7, 76–77) to grant land at the village of Ariyeṟu to a Brahmin named Nūriśarman. It seems likely that this grant is at the same village.

〈12〉 p(ū)rv(v)a-sī(ma) • The last character is too small for a regular *ma* and seems to lack a headmark. This may be simply because this line (slanting downward and ending well before the right-hand edge of the plate) did not have sufficient space. It is also possible that *pūrvvasmiM* (intended for *pūrvvasmiN* or *pūrvvasyāM*) was inscribed here.

〈14〉 (U?)〈da?〉(kaṁ?) • This word is extremely uncertainly read/reconstructed, based partly on the subsequent *udaka-sthāna*, itself tentatively read.

〈19〉 (tāny e?)(va narake) vase〈T〉 • There definitely seem to be two (or even more) overlapping texts in this section, see also the commentary. I am not entirely certain that what I read here, which is not the correct ending of this stanza, is the final inscribed text, but it is certainly the better discernible one. It is not impossible that *viṣṭhā* overlaps the first three characters of my reading, but I cannot discern anything resembling *yāṁ jāyate kṛmiḥ*. There also seem to be vestiges of *bda* (or perhaps *ṣṭa*) followed by *ṣṭha* where I read *ke va*. — 〈19〉 (mamār?)yya(va)rmma (va?)armm(apa-viraci?)(taM) • The names are very tentatively read here.

Translation

Plates

〈1–11〉 Greetings! From the majestic residence at Vijayavāṭa. The dear son of His Majesty the Shelter of the Complete World (*sakala-lokāśraya*), King (*mahārāja*) Sarvalokāśraya (Maṅgi Yuvarāja), who was eager to adorn the lineage of the majestic Calukyas—who are of the Mānavya gotra which is praised by the entire world, who are sons of Hāriti, and who attained kingship by the grace of Kauśikī—and who (Maṅgi Yuvarāja) defeated the territories of his enemies with the sharp sword held in his own hands; the dear younger brother of His Majesty the shelter of the complete world (*sakala-lokāśraya*), King (*mahārāja*) Jayasiṁha (II); 〈namely〉 His Majesty the shelter of all the world (*sarva-lokāśraya*), King (*mahārāja*) Viṣṇuvardhana (III), has given [...] field at the village Ariyeṟa in [...] district (*viṣaya*), in the northeastern direction 〈of that village〉, to Viṣṇuśarman of the ¿Gārgyāyaṇa? *gotra*, engaged in the the six duties (of a Brahmin), the grandson of Bhīmaśarman learned in the Vedas and Vedāṅgas, and son of Hastiśarman. Let no-one pose an obstacle (to their enjoyment of rights) over it. He who does so shall be conjoined with the five great sins.

〈12–15〉 The borders of this field 〈are as follows〉. The eastern border is ¿the field of? the village. To the south, also the land of the village. To the west, ¿water?. To the north, also ¿a watery area?. In this connection 〈the following〉 verses were sung by Vyāsa:

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 reside in hell for just as many: for sixty thousand years.[1]

〈19–20〉 The executor (*ājñapti*) of this 〈provision〉 ¿of mine is Āryavarman. Composed by Varmapa.?[2]

[1]The last line of this stanza has been replaced by the last line of another stanza often cited at this point. The end result is not completely coherent.

[2]The end of the inscription is not quite legible, and both the names and the connecting words may be wrong here. No first person pronoun occurs in the colophon of any related grant, so the segment read as *mama* may instead be part of the following name.

Commentary

Note that there is also an Ariyeṟu grant purporting to have been issued by Viṣṇuvardhana III. In order to distinguish the two more explicitly, I refer to the other one as the Gaṇapavaram plates.

The recto of plate 3 may well be a palimpsest. The writing is awkward and poorly preserved, but in many places on this page, there seem to be two overlapping characters. This is especially noticeable in the latter part of lines 18-20. It is impossible to read the earlier writing; in fact, it is often impossible to tell whether a recognisable character component belongs to the earlier or the later text.

Bibliography

Not reported in ARIE.[3] No previous edition known. The present edition by Dániel Balogh is based on photographs taken by myself in February 2023 at the Telangana State Archaeology Museum, Hyderabad. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Secondary

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

[3]This is not the Gaṇapavaram plates attributed to Viṣṇuvardhana III reported in ARIE 1924–25, p. 7, appendix A/1924-25, № 3.