

Senavurabu grant of Viṣṇuvardhana IV

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Palaeographic description

Halantas do not occur.

Original punctuation does not occur, except for the opening symbol which is a slightly misshapen concentric circle looking rather like a @ sign.

Other palaeographic observations. Anusvāra is normally above the character to which it belongs, but occasionally to the right of it at head height, and sometimes (e.g. l17 goṃbar̥ru, but also in Sanskrit, e.g. l18 vedaṃga) it is over the next character.

Edition

Seal

⟨1⟩ śrī-viṣamasiddhi

Plates

<Page 1r>

<Page 1v> <1> © svasti<.> śrīmatā<m> sakala-bhuvana-sa<m>stūyamāna-mānavya-sagotrāṇā<m> hāriti<2>putrāṇā<m> kauśikī-vara-prasāda-labdha-rājya<a?<ā>nā(m)<m> mātṛ{ī}-gaṇa-paripālita<a?<ā>ṇa?<nā><m><3> svāmi-mahāsena-pādānudhyātānām bhagavan-nārāyaṇa-prasāda-samāsādi<4>ta-vara-va○rāḥ<a?<ā>-lāṇ<ch>!anekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍal<a?<ā>nā<m> Aśvame<5>dh<a?<ā>vabhṛtha-sṇ<a?<ā>na-pavitṛ<i?<i>kṛt<a?<ā>-vapuṣām cālukyānā<m> kulam ala<m>kar<i?<a>ṣṇoḥ naya<6>vinaya-vikramopā<r>jjita-cāru-bhūri-kīrtteḥ śrī-<<vi>>ṣṇuva(r)ddhana-mahārājasya pau<7>traḥ Aneka-tulā-dhṛta-sva<r>ṇṇa-ḍānām<v>atāmpatteḥ? śrī-vijayāditya-mahārājasya<Page 2r> <8> priya-tanayaḥ sva-pratāpāv<a?<ā>nata-samasta-s<a?<ā>manta-cakraś cakrava<r>ti-lakṣa<n?<n>o<9>p<a?<ā>taḥ śā<j>gi?<r>ngā<y>yudha I+va lakṣm<i?<i>-vallabhāḥ nṛga-<na>huṣa-m<a?<ā>nd-hāt<rā?<r>-pratimo <'>pratih<a?<ā>ta-śa<10>k(t)i<h> śakti{h}-trayopetaḥ sva-bhuja-balākrānta-samasta-bhuvana-talaḥ parama-bra<11>hmaṇyaḥ ○ parama-māheśvaraḥ mātā-pitṛ{ī}-pādānudhy<a?<ā>taḥ catur-ud<a?<ā><12>dhi-velā-v<i?<a>layita-vīsada-yaśās sakala-kalā-kalāpa-jña<h> meru<r> iva kalyāṇa<13>-prakṛtiḥ dha<r>mmaja Ivā<r>juna-pratāpa-va<r>ddhanaḥ ravir ivāhita-tamo-nikara-nirā<14>kariṣṇuḥ samasta-sāmanta-makūṭa-ghaṭṭita-caraṇa{mḥ}s sarvva-lokāśraya-śrī-viṣṇu<Page 2v><15>va<r>ddhana-mahār<a?<ā>j<a?<ā>dhirāja-parameśvara-bhaṭṭ<a?<ā>rakaḥ paḷli-rāṣṭra-viṣaye sena<16>vurabu nāma grāme rāṣṭrak<u?<ū>ṭa-pramukhā<n> kuṭu<m>bin<a?<ā><h> sa<r>vv<a?<ā>n ittham ājñā!<jñā>payati

vi<17>ditam astu vo <'>smābhiḥ dveda-gombarṇu v<a?<ā>stavyāya <A?<Ā>treya-gotrāya Āpastam<bh!a<18>-sūtrāya ○ viṣṇubhaṭṭa-pautṛā<ya> veda-ved<a?<ā>mga-pārag<a?<ā>ya Eṇukamma-tredi-bhaṭṭa<19>-putrāya <ya>jan<a?<ā>-y<a?<ā>jan<a?<ā>dhy<a?<ā><ya>n<a?<ā>dhyāpana-ṣaṭka<r>mma-nirat<a?<ā>ya yajñamāṇḍa-tredi<20>-bhaṭṭa-śa<r>mma<nā?<ne>sū<r>yy<a?<ā>-graha<nā?<na>-nimitte Udaka-p<u?<ū><r>vva<m> dat<t>a<m> sa<r>vva-k<a?<ā>ra-parihāra(m) kṛ<21>tvā<.> pū<r>vvataḥ cemgalavaḥ<.> dakṣiṇataḥ pañjīṇiḥ<.> paścimataḥ vedrukalkaḥ<.> Utta<Page 3r><22>rataḥ bodanambuḥ<.> Eteṣā<m> madhya-pariva<r>titiḥ

1. Anuṣṭubh

Asya [[mma]]<<dha>><r>mmasya guṇavā<nṇ?<n>
<a?<ā><23>jñapti<r>vinayā<n>vitaḥ
jay<a?<ā>r<u?<ū>pa Iti khyāto
loke <'>smi<n>dha<r>mma-va<24><t>salah

2. Anuṣṭubh

bahubhi<r> vvasuḍa?<dhā> dḍā?<a>t<t>ā
bahu<bhi>ś cḍa?<ā>nupālītḍa?<ā>
yasya yasya yaḍta?<dā><25> bhḍu?<ū>mi<s>
ta○sya tasya tadḍa?<ā> ḍpālāḥ?<phalam>

3. Anuṣṭubh

bhūmi-dānā{ṛ}t para<ṛ> dāna<ṛ>
na bhḍu?<ū>tḍo?<am> na bhavi<26>ṣyati
taḍyyo?<syai>va haraḍna?<ṇā>t pḍa?<ā>paṛṇ
na bhḍu?<ū>tḍo?<am> na ḍb?<bh>aviṣyati{ḥ}

4. Anuṣṭubh

sva-dat<t>ārṇ para-daḍd?<tt>ārṇ vḍa?<ā>
<27> yo hareḍstu?<ta> vasu<n>dharḍa?<ā>ṁ
ṣaṣṭḍa?<i>-vaḍṛuṣa!<rṣa>-ḍś?<s>ahaḍś?<s>rāḍn?<ṇ>i
viṣṭ?<ṭh>ḍa?<ā>yā<ṛ> jḍa?<ā>yate kṛmiḥ

<Page 3v>

Apparatus

<5> kulam ala<ṛ>karḍi?<a>ṣṇoḥ • There is a dot at the bottom left corner of *ma* here, but no evidence of correction. Compare the similar dots further on.

<6> -<<vi>>ṣṇuva(r)ddhana- • Here, *vi* is a correction, probably written over *ṣa*, implying that the scribe first omitted *vi* and began inscribing *ṣṇu*, but noticed the error before completing that character. The following (post-correction) *ṣṇu* overlaps the right-hand edge of the pre-correction *ṣa*. — <6> -mahārājasya • There is a dot at the bottom left corner of *ma*, but no evidence of correction. Compare the similar dots further on.

<7> -ḍdānāṛṇvatāmpatteḥ? • The intent may have been *-dāna-varddhitāvadāta-kīrtteḥ* as in the Nemmalūru and Dinakādu grants of Vijayāditya I (both preceded by *Aneka-tulā-dhṛta-suvarṇa-*). The word *sampatteḥ* may also have been intended, but I know of no exact parallel for this; the Tāṇḍivāḍa grant of Vijayāditya II has *°āneka-tulā-dhṛta-śrātakumbha-viśrāṇanāvadāta-śarīra-sampado*. The only other charter with *Aneka-tulā-dhṛta-suvarṇa-* is the Sātalūru plates of Vijayāditya III, which continue with *-dāna-dhārā-santarppaṇāni kurmmaḥ* (em. *kurvan?*).

⟨9⟩ śāṁgi?⟨rṅā⟩yudha • Compare śārggāyudha in the same phrase in the Peravali plates of Viṣṇuvardhana IV.

⟨13⟩ ghaṭṭita • The word is contextually appropriate, but as far as I know, this is the only occurrence of *ghaṭṭita* in variations of this vignette, while *ghaṭita* (said of gems in the crowns of subordinates) is common.

⟨15⟩ paḷli-rāṣṭra- • The ARIE reads *pañji-rāṣṭra*, but *paḷli-rāṣṭra* is certain and attested in the Koṇeki grant of Viṣṇuvardhana II. Compare *ñji* in line 21. — ⟨15⟩ sena⟨16⟩vurabu • The ARIE reads *senāvuramu*, which seems to be a silent emendation.

⟨18⟩ -vedṛa?⟨ā⟩ṁga-pāragṛa?⟨ā⟩ya Erukamma-tredi- • There is a dot below the *da* of *vedaṁga*, which is probably a proofreader's mark that the character needs correction. There is an identical dot below the second next character, *pā*, which may well have been corrected from *pa* by adding a vowel marker (which is rather compressed), and a third below the *di* of *tredi* near the end of this line, where there is no indication of correction, but the vowel marker may perhaps be a subsequent addition.

⟨19⟩ -yṛa?⟨ā⟩janṛa?⟨ā⟩dhyṛā?⟨ā⟩<ya>nṛa?⟨ā⟩dhyāpana- • compare *yajanayajanādhyānadhyāpayanā* (as corrected by the scribe) in the Permmañcili grant of Viṣṇuvardhana IV.

⟨20⟩ Udaḁ-pṛu?⟨ū⟩<r>vva<m> dat<t>a<m> sa<r>vva- • There are correction dots below *U*, *vva*, *da*, and the second *vva*. Of these, *U* may be a subsequent inline addition in the space after *tte*, and this space may have been widened by re-engraving the body of the following *da* in a narrower form. The other dotted characters have not been corrected.

⟨21⟩ pū<r>vvataḁ • There is a dot to the right of *vva*, which may be a mark that this needs correction to *rvva*.

Translation

Plates

⟨1–16⟩ Greetings. The grandson of His Majesty King (*mahārāja*) Viṣṇuvardhana (III) who earned his great good reputation by his political acumen (*naya*), discipline (*vinaya*) and valour and who was eager to adorn the lineage of the majestic Cālukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hārīti, 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), ¹ whose resplendent fame was heightened by? gifts of gold weighed in many a balance (against his body): <namely> His Majesty the the supremely pious Supreme Lord (*paramēśvara*), the Emperor (*mahārājādhirāja*) and Sovereign (*bhaṭṭāraka*) Viṣṇuvardhana (IV), shelter of all the world (*sarva-lokāśraya*), the supreme devotee of Maheśvara—who was deliberately appointed <as heir> by his mother and father, who has the complete circle of peripheral rulers (*sāmanta*) bowed down through his own prowess, who possesses the bodily marks of a universal sovereign (*cakravartin*), who is the beloved of Royal Fortune (*lakṣmī*) as (Viṣṇu) the Wielder of the Śārṅga (bow) {is the beloved of Lakṣmī}, who is a likeness of (the ancient kings) Nṛga, Naḥuṣa and Māndhātṛ, whose power is irresistible, who is equipped with the three powers (*śakti-traya*), who has conquered the the entire universe's (*samasta-bhuvana*) area by the strength of his own arms, whose bright fame is bounded <only> by the shores of the four oceans, who is versed in the whole bundle of practical arts (*kalā*), who has a generous disposition like (Mount) Meru {which is of auspicious nature}, who thrives through bright valour as (Yudhiṣṭhira) the son of Dharma {who prospered thanks to the valour of Arjuna}, who is fit to dispel the darkness of enemies like the sun {which is fit to dispel unpleasant darkness}, whose feet are rubbed by the crowns of all peripheral rulers (*sāmanta*)—commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in the village named Senavurabu in Paḷḷi-rāṣṭra district (*viṣaya*) as follows.

<16–22> Let it be known to you that on the occasion of an eclipse of the sun we have given <this village?>² rendered exempt from all taxes and sanctified by (a libation of) water, to the grandson of Viṣṇu-bhaṭṭa and son of Eṛukamma-tredi-bhaṭṭa, <namely> Yajñamāṇḍa-tredi-bhaṭṭa-śarman, resident of Dveda-Gombaru, of the Ātreya *gotra* and the Āpastamba *sūtra*, who has completely mastered the Vedas and Vedāṅgas³ and who is engaged in the six duties (of a Brahmin) <such as> sacrificing and being commissioned to perform sacrifices, learning and teaching. To the east is Ceṅgalava. To the south is Pañjini. To the west is Vedrukalka. To the north is Bodanambu. It is located in the midst of these.

1.

¹The text is corrupt here; see the apparatus to line 7. I translate the phrase found in the in the Nemmalūru and Dinakādu grants of Vijayāditya I.

²The object being granted is not specified in the text.

³This qualification follows the name of the donee's father and may have been meant to describe him, but it is in the dative case, so I translate it as describing the donee.

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

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.

3.

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.

4.

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

Bibliography

Reported in ARIE 1990–91, p. 24, appendix A/1990–91, № 10 with a description at ARIE 1990–91, pp. 5–6. 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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