

Gaṇapavaram plates attributed to Viṣṇuvardhana

III

Dániel Balogh

Alternative title: Ariyeṛu grant of Viṣṇuvardhana III

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Palaeographic description

Anusvāra is usually a small dot at headline level, sometimes a small circle at median level. Short and long dependent ī are barely distinguishable, the latter being open at the bottom left, the former being normally closed into a circle. Final M is a reduced and simplified old-style ma. The plates are written in a very clumsy hand. The last line, squeezed into insufficient vertical space, begins with an indent of about 3 characters and skips many spots where there are descenders from the penultimate line.

Edition

<Page 1r>

<Page 1v> <1> svasti<.> śrīmatām sakala-bhuvana-saṁstūyamāna-mānavya-
sago<2>trā(ṇā)m hāriti-putrāṇām kauśī?<i>kī?<i>-vara-prasāda-labdha-

r(ā)ḷbdha?<jyā>nā<m><3> māṭṭ- gaṇa-paripālītānām svāmi-mahāsena-
pādānu<4>ddhyā- tānā<m> bhagavan-nārāyaṇā?<ṇa>-prasāda-samāsādḷi?<i>ta-
vara-va<5>rāha-lā<m>chanekṣaṇa-kṣaṇa-vaśikṛtārātḷi?<i>-maṇḍalāḷṇa?<nā>m
Aśva<Page 2r><6>(medhā)vabhṛtha-snāna-pavitrḷi?<i>kṛta-vapuḷp?<ṣ>āṇ
caḷukyāḷṇa?<nā>m kula<m a><7>la(m)kariṣṇor vvividha-yu<d>dha-labdhā-
yaśa<saḥ> śrī-viṣṇuvarddhana-mahārājasya<8> (pau)Otraḥ para-nṛpati-makūṭa-
tata-ghaṭitāneka-maṇi-kiraṇa<9>-rāga-ra-ñjḷi?<i>ta-caraṇa-yugaḷi!<l>aḷḥ?<sya>
Aneka-tulā-dhṛta-<ka>ḷi!<l>adhau<10>ta-dāna-ḷs?<p>ūta-śarīraḷḥ?<sya> samasta-
bhuvanāśraya-(ś)rī-(v)ijayādi<Page 2v> <11> -(śrī)-ma(mgi)-yuvarājasya putraḥ
samatiśḷai!<ayi>ta-pitṛ-guṇa-śakti-sampannaḥ samyak-(pra)<12>jā-pālana-paraḥ
parama-brahmaṇya<ḥ> mātā-pitṛ-pādānudhyḷa?<ā>taḥ samasta-bhuvanāśra<13>ya-
śrī-(vi)O(ṣṇu)varddhana-mahārājādhirāja-parameśvara-bhaṭṭḷa?<ā>rakaḥ (A)ttili-
viṣaye<14> Ariye-ru nāma grāme rāṣḷp?<t>rakūṭa-pramukhāN sva-viṣaya-vā(si)naḥ
kuṭu<m>bināḥ sarvā(n ittha)<15>m ājñāpayati

viditam astu vo <'>smābhiḥ padminy-agrahāra-vāstavyāya pātḷā!<a>ñjala-
sa(go)<16>trāya Akhilātharvva-veda-vidḷāyal!<e> sūkiśarmmaṇaḥ pauṭrāya (vi?)ny-
iśarmmaṇaḥ putrḷa?<ā>ya (n)ūriśarmma(ṇe?)<17> (divya-s)āmpadādi-karmma-
vidḷāyal!<e> (sūryya-gra)haṇa-ni<m>t<t>e nivarttana-dvayaṁ kṣetram u[daka]<Page
3r><18>-pūrḷddh?<vv>van ḷy?<d>atta(M) Āvāsa-nikaṭa-sahitaM

Asya (kṣe)trasya sḷ(o)?<i>mantāḥ<.> pūrvvataḥ tā<19>mararvā<.> dakṣiṇata<ḥ>
duttiśa<r>mmaṇaḥ kṣetraM<.> paścimata<ḥ> grāma-kṣetra<M><.> Uttarataḥ
pambi(kh?)o<20>rāvi<.> A○s(y)opari na kenacid (b)ādhā karttavyā<.> yaḥ karoti sa
pañcabhir mmahā-pātakai<21>s saṁyū○kto bhavati<.> tathā vyāsenāpy uktaM

1. Anuṣṭubh

bahubhi<r> vvasudhā dattā
bahubhi<22>ś cānupālītā(||)
yasya yasya yadā bhūmis
tasya tasya tadā phalaM||

2. Anuṣṭubh

sva-dat(t)ā<23>m para-dattā(m) vā
yo haḷk?<r>eta vasundharā<m>
ṣaṣḷṭh?<t>i-va<r>ṣṣa-sahasrāṇi
viṣṭhāyā<m> jā(ya)<24>te kṛmiḥ||

Ājñaptir asya dha<r>mmasya nissaramiṇyi

<Page 3v>

Apparatus

Plates

<2> r(ā)ḥ**bdha?**<jyā>nā<ṛi> ◇ *rā(jyā)nāṛi* MDS.

<6> vapuḥ**p?**<ṣ>āṛi ◇ *vapuṣāṛi* MDS. — <6> kula<m a><7>la(ṛi)kariṣṇor ◇ *kulam ā<7>(lāṛi)kariṣṇor* MDS • The top right corner of the plate is broken off. The blurred marks near the corner may perhaps be remnants of *ma* (or *mā* as per MDS), but if a character had ever been present here, it must have been very small. Scribal omission is more likely.

<7> yaśa<saḥ> śrī- ◇ *yaśaś śrī-* MDS.

<10> -ḥ**s?**<p>ūta- ◇ *-pūta-* MDS. — <10> -(v)ijayādi- ◇ *-vijayādi<tya>-* SS MDS • The name Vijayāditya is not applied to Maṅgi Yuvarāja anywhere else, so I prefer not to restore it here. See the commentary.

<11> samyak-(pra)<12>jā-pālana-paraḥ parama- ◇ *[2*]<12>jāpāla[3*]rparama-* MDS.

<13> -śrī-(vi)○(ṣṇu)varddhana- ◇ *-viṣṇuwarddhana-* MDS.

<14> Ariye○ru ◇ *Ariyeḍu* SS MDS. — <14> rāṣḥ**p?**<t>rakūṭa- ◇ *rāṣṭrakūṭa-* MDS.

<16> sūkiśarmmaṇaḥ ◇ *sūriśarmmaṇaḥ* SS MDS • The intended name may have been Sūriśarman, but the *k* is certain in the estampage. Cf. *haketa* in line 23 and the grandson's name later in this line. — <16> pauṭrāya (vi?)nyīśarmmaṇaḥ ◇ *(pauṭrāya na)nyīśarmmaṇaḥ* SS; *pauṭrāyan-Aṅgiśarmmaṇaḥ* MDS • The character I tentatively read as *vi* may well be *na*, as well as a number of other things. The next character is beyond doubt *nyī*. I am unable to guess the exact reading MDS had in mind and cite his transliteration to the letter. — <16> (n)ūriśarmma(ṇe?) ◇ *sūriśarmmaṇe* SS MDS • The intended name may have been Sūriśarman, but the consonant looks like *n*. Cf. the grandfather's name earlier in this line.

<17> (divya-s)āmpadādi-karmma- ◇ *divya-sāṃpradāyādi-karmma-* SS; *(divya)-sāṃmadādi-karmma-* MDS • The reading is reasonably clear for the first two characters and certain for the rest, but I cannot confidently interpret it. I wonder if *divya-sāmpādika-karmma* may have been intended. — <17> -ni<mi>t<t>e ◇ *nimitte* MDS. — <17> u[daka]- ◇ *udaka-* MDS • The broken-off corner of the plate is too small to have accommodated two lost characters comfortably. Either they were very small, or only one was inscribed and the other omitted by the scribe. MDS is unlikely to have seen those characters, since SS also shows them as lost and supplied.

<18> -pūrḥ**ddh?**<vv>van ḥ**y?**<d>atta(M) ◇ *-pūrvvvaṃ dattaM* MDS. — <18>

s;̣(o)?<ī>mantāḥ ◇ *simāntāḥ* MDS. — <18> tā<19>mararvvā ◇ *tā<19>maravvā<ḍa>* SS; *tā<19>maravvāḍa* MDS • I assume that the (silent) emendation by the Telugu-speaking previous scholars is meaningful.

<19> pambi(kh?)o<20>rāvi SS ◇ *tā<19>sannidhi-ko<20>rāvi* MDS • The initial *pa* might be read *ṣa*, but this is likewise true of other *pa*-s on the page. SS is probably correct in reading *kh* for the last consonant in line 19; a similar glyph for *kh* is attested in some early plates of the dynasty, but was here probably misinterpreted by the engraver as *g* with a subscript *v* or *dh*.

<20> (b)ādhā karttavyā<.> yaḥ karoti sa pañcabhir mmahā-pātakai<21>s sarīnyu○kto bhavati ◇ *bādhāḥ-karttavyāyaḥ-kāriti sa pañcabhir mmahā-pātakam<21>s sarīnyukto rbbavati* MDS.

Translation

<1–15> Greetings. The grandson of His Majesty King (*mahārāja*) Viṣṇuvardhana¹ who acquired glory in diverse battles and 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 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 Mahāseṇa, 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 Vijayādi His Majesty Maṅgi Yuvarāja,² shelter of the entire universe (*samasta-bhuvanāśraya*), 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, 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, shelter of the entire universe (*samasta-bhuvanāśraya*), who was deliberately appointed <as heir> by his mother and father, thoroughly surpassing the virtues of his father, endowed with power (*śakti*), bent on competently protecting his subjects, commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in the village named Ariyeṛu in Attili district (*viṣaya*) as follows.

¹The subsequent reference to Maṅgi Yuvarāja suggests that this could be Viṣṇuvardhana II, but see the commentary for the problems with the genealogy in this charter.

²See the commentary on this anomalous name.

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

⟨15–18⟩ Let it be known to you that to ṣS?ūriśarman, a resident of the Padminī brahmanical holding (*agrahāra*), belonging to the Pātañjala *gotra*, who is learned in the entire Atharvaveda and familiar with the rituals (*karma*) *divya* and *sāmpada* and so forth,⁴ the grandson of Sūṣr?iśarman and son of ṣVi?nyīśarman, we have given on the occasion of an eclipse of the sun, ⟨the donation being⟩ sanctified by (a libation of) water and exempt from all taxes, a field of ⟨an extent of⟩ two *nivartanas*, together with a homestead nearby.

⟨18–21⟩ The boundaries of this field ⟨are as follows⟩. To the east, ṣTāmararvvā?. To the south, the field of Duttiśarman. To the west, the field of the village. To the north, ṣPambikhorāvi?. 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. So Vyāsa has said:

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 millennia.

⟨24⟩ The executor (*ājñapti*) of this this provision (*dharma*) is Nissaramiṇyi.

Commentary

This charter could be called the Ariyeṛu grant, but in order to distinguish it more clearly from the Ariyeṛa grant of Viṣṇuvardhana III, I refer to it, along with earlier editors, as the Gaṇapavaram plates.

Between the end of plate 2 recto and the beginning of plate 2 verso, the text changes abruptly. The scribal hand changes only a little (see the palaeographic description), but the number of lines per plate is five up to this point and seven after it, and the number of characters per line also increases by 25% or more. There is also a glitch in the text, with *samasta-bhuvanāśraya-śrī-vijayādi* unfinished, then followed by *śrī-maṅgi-yuvarājasya*. Note that *śrī* is not normally used twice in a name, and that *samasta-bhuvanāśraya* first occurs for Vijayāditya I and is nowhere else employed as an epithet of Maṅgi

⁴I am unable to identify these rituals. It is also possible that “divine and efficacious rituals” were intended; see the apparatus to line 17.

Yuvarāja (who is *sarva-lokāśraya*). It is likewise incompatible with Viṣṇuvardhana III (also *sarva-lokāśraya*).

The primary byname of Maṅgi Yuvarāja is *vijaya-siddhi*⁵, so the characters *vijayādi* may be a misinterpretation of *vijaya-siddhi* traced on the plate for the engraver to carve. If the tracing had been faint or smudged, then *si* may have been mistaken by the artisan for an *ā* mātrā attached to *ya*, and the subscript *dh* of the next character may have been overlooked. This hypothesis, however, does not explain the other striking anomalies in the text.

The text up to the abrupt transition at the end of line 10 is literally identical to two grants (the Permmañcili grant and the Lūlā grant; in the former, the ends of the first five lines are lost but can be confidently restored on the basis of the latter) that can be attributed with confidence to Viṣṇuvardhana IV (with a very slight chance that they belong to Viṣṇuvardhana V). This section of texts includes phrases found nowhere else in the corpus, such as *aneka-tulā-dhṛta-kaḷadhauta-dāna-pūta-śarīraḥ* and *samatisāyita-pitr-guṇaḥ śakti-sampannaḥ samyak-prajā-pālana-paraḥ* (with *-paraḥ* missing, presumably by mistake, in the two cited grants). In the two grants cited, the text continues with *vijayāditya-mahārājasya priya-tanayaḥ* (corresponding to *vijayādi śrī-maṅgi-yuvarājasya putraḥ* in the present grant), and is then again identical up to the name of the district, except for the anomalous *samasta-bhuvanāśraya-śrī-viṣṇuvarddhana* of the present grant, for which the other two have the expected *sarvva-lokāśraya-śrī-viṣṇuvarddhana*.

The royal style *mahārājādhirāja-parameśvara-bhaṭṭāraka* is never used in the corpus before Vijayāditya I. The phrase *ājñaptir asya dharmasya* (an *anuṣṭubh* quarter) is common in the grants of Vijayāditya I and recurs in some of his successors' charters (including the two grants of Viṣṇuvardhana IV noted for their similarity to the present grant), but is not reliably attested before his time.⁶ The name of the executor Nissaramiṇyi, however, is attested (with variations and/or illegible details) in grants by Maṅgi Yuvarāja⁷ and Jayasimha II,⁸ so he may have been active in the early part of Viṣṇuvardhana III's reign, but certainly not under any later king.

These discrepancies, coupled with the absence of a seal and my observation that the

⁵in the text of four of the five known complete charters attributable to him with certainty (Nutulapaṇu grant, London plates, Cendalūr plates, Elūru grant) and on the seal of all five (the fifth being the Peñcerekkuru grant), as well as in numerous grants of his successors

⁶The phrase occurs in the probably spurious Pamiḍimukkala plates (set 1) of Viṣṇuvardhana II, year 3 and the possibly spurious Pasapubaṇu grant of Viṣṇuvardhana III.

⁷The Nutulapaṇu grant, where Fleet reads *nissarami(ji?)* (no visual documentation available) and the London plates where the reading is fairly certainly *nissāramiṇḍi*

⁸The Cendara grant, where Ramesan reads *vissarami[2+]* but the correct reading is more likely *nissarami* followed by a single character which is very probably *ṇi* with a lost subscript component

Bibliography

Primary

[MDS] Sampath, M. D. 2016. “Pamiḍimukkala grant of Viṣṇuvardhana (Pralāyāditya) and Ganapavaram plates of Viṣṇuvardhana III.” JESI 41, pp. 75–78. Item 2.

¹⁰ Sampath's edition has numerous (presumed) typos and minor errors, which are not shown in the apparatus here. Where I do show his readings, I arbitrarily interpret his inconsistent bracket-based markup as he presumably intended.

Secondary

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