

SII 1.36: original edition by Eugen Hultzsch

Emmanuel Francis

Alternative title: PART I. SANSKRIT INSCRIPTIONS. II. COPPER-PLATE GRANTS OF THE EASTERN CHALUKYA DYNASTY. No. 36. A GRANT OF AMMA I

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Summary

The original of the subjoined inscription belongs to the Government Central Museum, Madras. According to Mr. Sewell,¹ it “was found at the close of the year 1871 buried in the ground in a field in the village of Eḍeru near Ākiripalle in the Kistna District, 15 miles north-east of Bezvāḍa, a village belonging to the present Zamīndārī of Nūzivīḍu. The plates were presented to the Madras Museum by the then Zamīndār.” A rough transcript and paraphrase of the inscription were published by S. M. Naṭeśa Śāstrī.² As the inscription deserves to be published more carefully owing to its bearing on a part of the history of the Eastern **Chalukyas**, I now edit it from the original plates, the use of which I owe to the kindness of Dr. E. Thurston, Superintendent, Government Central Museum.

The document is engraved on five copper-plates with raised rims, which are not less

¹*Lists of Antiquities*, Vol. II, p. 25.

²*Ind. Ant.* Vol. XIII, p. 50; *Archaeological Survey of Southern India*, Vol. IV, p. 176. An earlier abstract of the same inscription had been published in the *Proceedings of the Madras Government, Public Department*, 7th April 1873, and reprinted with notes in the *Indian Antiquary*, Vol. II, p. 175 f.

than (1/4) inch thick. Each plate measures 9(1/4) by 4(1/4) inches. The first and fifth plates are inscribed only on their inner sides, while the three middle ones bear writing on both sides. The characters are extremely elegant and must have been engraved by an accomplished calligraphist. The plates are strung on a slightly elliptic ring, which is (1/2) inch thick and measures about 5 inches in diameter. The well-cut circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures 3(1/4) inches in diameter. It bears, at the top, a recumbent boar, which faces the right and is surmounted by the moon and the sun, two *chāmaras*, an elephant-goad and a symbol which I cannot make out; across the centre, the legend *śrītribhuvanāṃkuśa*; and at the bottom, an expanded lotus-flower (*side-view*),—all in relief, on a counter-sunk surface. Both the plates and the seal are in excellent preservation.

The inscription opens with a *maṅgala*, and then notices in prose and in verse the ancestors of the Eastern Chalukya king Amma I. Of the kings from Kubja-Vishṇuvardhana to Vishṇuvardhana IV. nothing but the names and the length of reigns is mentioned. The next king was Vijayāditya II., who is called Narendra-mṛigarāja in other inscriptions. He fought 108 battles during 12 years with the armies of the Gaṅgas and Raṭṭas, built 108 temples of Śiva in commemoration of his victories and ruled over Veṅgī for 44 years (*verses 2 to 4*). As Mr. Fleet has pointed out,³ “the Gaṅgas here referred to were *mahāmaṇḍaleśvaras*, feudatories of the Rāshtrakūṭas, whose inscriptions are found in the Belgaum and Dhārward Districts.” The Raṭṭas mentioned in the grant were the Rāshtrakūṭas themselves. If we deduct the sum of the reigns of the Eastern Chalukya kings from Kali-Vishṇuvardhana to Chālukya-Bhīma II. from the date of the accession of Amma II.—Śaka 867⁴—the accession of Kali-Vishṇuvardhana and the death of his predecessor Vijayāditya II. would fall in Śaka 764. Most inscriptions assign to the latter a reign of 48 years, two inscriptions a reign of 40 years,⁵ and the subjoined inscription a reign of 44 years. Accordingly, his accession would fall in Śaka 716, 724 or 720. Hence the war between Vijayāditya II. and the Raṭṭas—as suggested by Mr. Fleet—may have taken place during the reigns of the two Rāshtrakūṭa kings Govinda III. and Śarva Amoghavarsha, who ruled at least from Śaka 726⁶ to 737 and from 737⁷ till at least 800⁸ respectively. As, in a grant of Śaka 730,⁹ the lord of Veṅgī is described as the servant

³*Ind. Ant.* Vol. XII, p. 218.

⁴*Ibid.* VII, 16.

⁵See *ibid.* VIII, 77, and the inscription No. 37.

⁶*Ind. Ant.* Vol. XI, p. 126. The original of the inscription is dated in Śaka 726 expired, the *Subhānu* year. The latter corresponds to the current Śaka year 726.

⁷*Ibid.* XII, 219. The current fifty-second year of Amoghavarsha's reign corresponded to Śaka. 788 expired and the Vyaya year current.

⁸*Ibid.* XIII, 135. The inscription is dated in Śaka 799 expired.

⁹*Ibid.* VI, 68. The date in the original is Śaka 730 expired, the *Sarvajit* year. The latter corresponds to the current Śaka year 730.

of Govinda III., and as in a grant of Śaka 789¹⁰ it is stated, that Amoghavarsha was worshipped by the lord of Veṅgī, it seems that each party claimed the victory over the other. The fact, that Vijayāditya II. built 108 temples of Śiva, is also alluded to in two other inscriptions, where it is said, that he founded 108 temples of Narendreśvara, i.e., temples of Śiva called after his surname Narendra.¹¹

Nothing of importance seems to have happened during the short reign of Kali-Vishṇuvardhana. His successor Vijayāditya III., who reigned from Śaka 765-66 to 809-10, “having been challenged by the lord of the Raṭṭas, conquered the unequalled Gaṅgas, cut off the head of Maṅgi in battle, frightened the fire-brand Kṛishṇa and burnt his city completely” (verse 10.) The killing of Maṅgi and the burning of the city of Kṛishṇa is also reported in another inscription.¹² The Kṛishṇa, whom Vijayāditya III. defeated, is probably identical with the lord of the Raṭṭas, who challenged him, and with the Rāshtrakūṭa king Kṛishṇa II., whose earliest known date is Śaka 825.¹³

After the death of Vijayāditya III., the Rāshtrakūṭas, as noticed by Mr. Fleet, seem to have been victorious; for his nephew Chalukya-Bhīma I., alias Drohārjuna, who ruled from Śaka 809-10 to 839-40, had to reconquer “the country of Veṅgī, which had been overrun by the army of the Raṭṭa claimants” (line 28f.) The length of the reign of Vijayāditya IV., the successor of Chalukya-Bhīma I., is not mentioned in the subjoined inscription; according to other grants he ruled six months.

There followed the king, who issued the grant, Amma I., alias Rājamahendra or Vishṇuvardhana VI. He, “having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries, won the affection of the subjects and of the army of his father (Vijayāditya IV.)” and of his grandfather (Chalukya-Bhīma I.)” (line 39 ff.) The natural adversaries of Amma I. were probably the Rāshtrakūṭas under Prabhūtavarsha III., whose inscription is dated in Śaka 842.¹⁴

The grant proper, which takes up the remainder of the inscription, is an order, which Amma I. addressed to the inhabitants of the Kaṇḍeruvāḍi-vishaya, and by which he granted the village of Goṇṭūru¹⁵ together with twelve hamlets to Bhaṇḍanāditya, alias

¹⁰Ind. Ant. Vol. XII, p. 219.

¹¹Ibid. VIII, 77: *ashṭottara[śata*]-Narendreśvarāyatanānām kartā*; ibid. XIII, 213: *ashṭottaraśata-mita-Narendreśvara-karaṇ[ah]*.

¹²Ibid. XIII, 213: *Maṅgi-hanana-Kiraṇa-(read Kṛishṇa)-pura-dahana-vikhyāta-kirtiḥ*.

¹³Ibid. XII, 221. The inscription is dated in Śaka 822 expired, the Dundubhi year. The latter corresponds to the current Śaka year 825.

¹⁴Ibid. XII, 223. The date of the original is Śaka 840, the Pramāthin year. The latter corresponds to the current Śaka year 842.

¹⁵According to Mr. Sewell (*Lists*, Vol. II, p. 26) it remains doubtful, whether the village of Goṇṭūru is identical with the modern town of Guṇṭūr in the Kistna District.

Kuntāditya, one of his military officers. The donee belonged to the **Paṭṭavardhinī-vaṁśa**. His ancestor **Kālakampa** had been in the service of **Kubja-Vishṇuvardhana**, the first of the Eastern **Chalukya** kings, and had killed a certain **Daddara** in battle. **Bhaṇḍanāditya** himself had already served the donor's father, who is here called **Vijayāditya-Kaliyarttyaṅka**. The second part of this name corresponds to the **Kollabhigaṇḍa** or **Kollabigaṇḍa** of other inscriptions. The grant closes with the enumeration of the four boundaries of the village granted and of the names of the twelve hamlets included in it, and with two of the customary imprecatory verses.

Edition

<Page 1r>

<Page 1v> <1> sarvvākāramaśeṣasya jagataḥ sarvvadā śivam <|> gobrāh-
mananṛpānāmcca śivam bhavatu sarvvadā || <1><2> svasti <||> śrīmatām sakal-
abhuvasamstūyamānamānavyasagotrāṇām hārītiputrāṇām kau<3>śikīvaraprasā-
dalabdhārājyānām mātṛgaṇaparipālītānām svāmimahāsenapādānudhyātā<4>nām
bhagavannārāyaṇaprasādasamāsāditavaravarāhalāmchanekṣaṇakṣaṇava<5>śikṛtārā-
timaṇḍalānām Aśvamedhāvabhṛthasnānapavitrikṛtavapuṣām calukyā<6>nām kula-
malamkar<7>śa varṣāṇi | tatputro jayasimhavallabhastrayastrīmśamdvārṣāṇi |
taddhrāturindrarājana<8>ndano viṣṇuvarddhanah nava varṣāṇi | tatputro maṅgiyu-
varājah paṁcaviṁśatisamvatsarān<9> tatsūnurjjayasimhastrayodaśa samvatsarān
| ta<d>dvaīmātūrānujaḥ kokkili<h><Page 2r> <10> ṣaṇmāsān | tadagrajo viṣṇurā-
jassvānujamuccāty<ā>śa saptatrimśatsamvatsarān ta<11>tputro vijayādityab-
haṭṭārakah Aṣṭādaśābdān | tannandano viṣṇuvarddhanah ṣaṭtrimśa<12>dab-
dān | tatputrah <|> gaṁggaraṭṭabalaissārdham dvādaśābdānah<ā>śa rnniśam
<|> bhujārjjitabalaṁ<13> khaḍgasahāyo nayavikramaiḥ <|| 2> Aṣṭottaram yud-
dhaśatam yuddhvā śambhormmahā<14>layān <|> tatsamkhy<ā>śa yākarodviro
vijayādityabhūpatiḥ <|| 3> kṛtvā rājyaṁ<15> sa verṁggīś<ā>śa ssacatvāriṁśatas-
samān <|> caturuttarasamkhyātān yayau <ś>śa akhyaṁ <ś>śa acīpa<16>teḥ <||
4> tatsūnur<ṇ>ṇa ayavi{t}dvīrah kallyādirvviṣṇuvar{d}dhan<o>śa | verṁg-
gīnāthassamastānāmāyudhā<17>nām kaḷau kṛtī <|| 5> varṇṇ<ā>śa śramasthitiniy-
o janadakṣarakṣāś<ī>śa kṣā<m>paraḥparapuramjayasa<Page 2v><18>ktabāhu<h> |
nityanvavarggaparipālānatantranmantrisamvvarddhitākḥiladharātalala<19>bdhate-
jāḥ <|| 6> gajavāṇiyuddhakuśalassārdhasamvatsaramppatiḥ <|> babhūva rājye
(na)yavi<20>dabhiṣikṭah kulonnateḥ | <7> tatsutojani samastabhūbhṛtām śāsakah

sakalasam̐padām pa<21>tiḥ <|> dhairyadānadhṛtidharmmanirmmalaśrīpratā-
padharamūrttiśrutah | <8> samarani<22>ratārātivrātānanekadhareśvarān· {}
prakṛtibalasam̐pannaḥ tejastatikrama<23>ṇonnatiḥ | vilasadasinā jivā sūrya
pratāpayaśomayairjjagati vijayādi<24>tyo nityam̐ guṇaiśca jigāya saḥ | <9>
gaṁgānam̐gajavairiśaktirasamān {} raṭṭeśasam̐codito<25> jivā maṁgiśiroharat-
yudhi mahābhāvāptavīryyāryyamā | kṛṣṇam̐ sam̐kilama<Page 3r><26>m̐kitākhi-
labalaprāptorusadvikramo {} bhīt<ārttau?<yārtam> ca vidhāya tatpuramaram̐
yo<27> nirddadāha prabhuh | <10> sa samastabhuvanāśrayaśrīvijayādityaścatuś-
catvāri<28>m̐śadvarṣāni | tadanu savitaryyastam̐gate timirapaṭaleneva raṭṭadāyād-
abale<29>nābhivyāptam̐ verṁgīmaṇḍalam̐ tadanujavikramādityasūnuścalukyab-
hīmā<30>dhipo drohārjunāparanāmā svavikramaikasahāyataravāriprabhayāv-
abhā<31>syādhipatirabhūtkim̐ ca || dīnānāthanagranaṭagāyakadharmmadhvajavṛt-
tīnām̐ pitarāvi<32>va sakheva gururivābhilaṣitam̐ vistīrya kalpatarupratimaścetām̐si
dānena sam̐ta<33>rpya trim̐śadvarṣāni {} pālayitvātmaṁguṇaiḥ purandaram̐nan-
dayanniva tatsakhyam̐agamat· |<Page 3v><34> tatputro vijayādityaḥ śaiśavā<|>labd-
hasam̐padā <|> sam̐rvvabhogādhirājyām̐gabalaratnai<35>ra viśrutah | <11> jīvatyeva
pratāpā<pt?<tp>itari bhujabaladhvastatadvairivarggaḥ paścājītvārivargga<36>n̐ni-
jamajitamahāśaktisam̐pannamantra<h> <|> prajñācakreṇa bāhyām̐ ripusāmitimapi
svārttha<37>bhogaiḥ kṛtārttho rājyāśīrllabdhatējāḥ samadalamadhipo jetumindram̐
prayā<38>taḥ | <12> tatsūnurudayāditya Ivāmm̐<a?<o> rājamahendrāparanāmā
riputimi<39>ramārānnihatya prakṛtisapatnapakṣanikṣiptasām̐antakulyakuṭila-
manobham̐<40>m̐gakarām̐ karavālamutkr̥<t?<ṣ>ya śaktitrayasam̐pannapratāpā-
varjitapitrpitāmaha<41>prakṛtibalaḥ prajñayā suragurum̐ tejasā bhānumantam̐
kṣamayā kṣamāmama<Page 4r><42>ragirim̐ vividhabudhasam̐āśrayatayānukurvvan-
sarvvlokāśrayaśrīviṣṇuvarddhanama<43>hārājah̐ svarājyābhiṣekakṛtakalyāṇah̐
simhāsanārūḍhaḥ kaṇḍeru vāḍiviṣaya<44>nivāsinaḥ sarvvānkuṭumbinassam̐hūyet-
tham̐ājñāpayati sma | Asmatkulakallyāṇapa<45>ram̐p<ā?<a>rāniyogādhikṛta-
paṭṭavarddhinivam̐śāgrāṇyā | kālakaṁpa Iti viśrute<46>na | kuṁbjaviṣṇuvard-
dhanānucareṇa sam̐grāme tadanujñayā | durddharṣabalam̐ daddaranā<47>mānam̐
vinihatya taccihrāni | yena jagṛhire | tatkulaprasūtasomādityasya sūnura<48>nekayud-
dhalabdhapratāpaḥ pritivyārājah̐ <|> tatsūnussakalārātīmadacchedakarā<49>yudhaḥ
<|> sevako vijayādityakaliyarttyakabhūbhujah̐ <|| 13> Abhaiśurbhaṇḍanādityam̐
dr̥ṣṭvā<Page 4v><50> pratimukhā<mrjj?<ñj>anam̐ | prāptamujjalagaṇḍā<n>kaṁ
yam̐ pare yamasannibham̐ | <14> yo hi | śatrūṇām̐<51> tumuleṣu vīrapaṭaham̐
sam̐śrāvya jivā balam̐ kum̐tāditya Iti {} śrutām̐kitamahā<52>kīrttipratāpālayah̐ <|>
maccittam̐ paritoṣya bhṛtyapadavīm̐ labdhvā prasāda<gam?<m ga>taḥ sphītā<53>nek-
abalāribhūpavijay<i?<a>śrījanmabāh<u?<ū>n̐natiḥ | <15> tasmai | sadvādaśagrā-
maṭiko<54> goṁṭūru nāma grāmah̐ sarvvakaraparihārīkṛtyāsmābhirdatta Iti {}

<Page 5v>

⟨6⟩ vallabh[⟨e⟩]⟨⟨a⟩⟩sya • bha is a correction for *bhe*; the writer was probably at first going to write **vallabhendrasya*.

⟨23⟩ nonnatih • Read °jonnatih?

◁59▷ bhadhavati • Read *bhagavatī*?

(Verse 1.) Let there be prosperity of all kinds for ever to the whole world, prosperity for ever to cows, brāhmanas and princes !

¹⁶The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

(Verses 2 and 3.) The brave king **Vijayāditya**,—having fought 108 battles, in which he acquired power by his arm, with the armies of the **Gaṅgas** and **Raṭṭas** for twelve years, by day and by night, sword in hand, by means of polity and valour,¹⁷—built the same number (*i.e.*, 108) large temples of **Śiva**.

(Verse 4.) Having ruled his kingdom for forty-four years, this lord of **Veṅgī** became a companion of Indra.

(Verses 5 to 7.) His son, **Kali-Vishṇuvardhana**, the brave lord of **Veṅgī**,—who knew (*the science of*) polity; who was skilled in fighting (*kali*) with all weapons;¹⁸ who was devoted to the art of protecting (*his subjects*), as he was able to enforce the rules of the castes and orders; whose arms were engaged in the conquest of hostile cities; who acquired glory on the whole earth, which was made prosperous by his ministers, whose chief aim was always to cherish the three objects of life; who was skilled in fighting with elephants and horses; and who know (*how to follow the precepts of*) polity in ruling,—was the anointed lord of his prosperous race for one and a half years.

(Verse 8.) His son was a ruler of all princes and a lord of all wealth, who was renowned for a frame, which possessed the splendour of beauty, (*that appeared the more*) spotless on account of his valour, liberality, firmness and justice.

(Verse 9.) Having conquered by his flashing sword crowds of warlike enemies (*and*) many princes, this **Vijayāditya** (*i.e.*, *the sun of victory*), who possessed natural power, and whose rise was due to an inheritance of abundant majesty, daily conquered the sun in the world by his virtues, which consisted of valour and glory.

(Verse 10.) Having been challenged by the lord of the **Raṭṭas**, this lord,—who possessed the strength of **Śiva**, (*who resembled*) the sun by the power obtained by his strong arm, and who had gained great and excellent might¹⁹ by his strength, which impressed its mark on the universe,—conquered the unequalled **Gaṅgas**, cut off the head of **Maṅgi** in battle, frightened the firebrand **Kṛishṇa** and burnt his city completely.

(Line 27.) This asylum of the whole world, the illustrious **Vijayāditya** (*ruled*) for forty-four years. After him, the son of his younger brother **Vikramāditya**, (*viz.*) king **Chalukya-Bhīma**, whose other name was **Drohārjuna**, illumined the country of **Veṅgī**,—which had been overrun by the army of the **Raṭṭa** claimants, just as by dense darkness after sunset,—by the flashing of his sword, the only companion of his valour, and became king. Then, having fulfilled, like parents, like a friend, (*or*) like a preceptor, the

¹⁷The exigencies of the metre seem to have occasioned the plural *nayavikramaiḥ* instead of the dual *nayavikramābhyām*.

¹⁸This epithet seems to be intended for an etymological explanation of the king's surname Kali.

¹⁹By the expression *urusadvikrama*, a comparison with Vishṇu (*Trivikrama*) is hinted.

desires of the distressed, the helpless, the naked, the dancers, the singers and those who gained their livelihood by (*carrying*) the banner of virtue, having gratified (*their*) minds by gifts, like the tree of paradise, and having ruled for thirty years, he became a companion of Indra, as though he had delighted him by his virtues.

(Verse 11.) His son **Vijayāditya** was famed for his wonderful strength, which was the means of his sway over all enjoyments, and through which he gained prosperity from his infancy.

(Verse 12.) Having destroyed the crowd of his (*viz., his father's*) foes by the strength of his arm (*and*) through his valour, while his father was still living, and having conquered after (*his father's death*) the crowd of his own enemies²⁰ and the association of his external foes by his extensive wisdom, (*this*) lord,—whose plans were backed up by invincible and great power, who was satisfied by the enjoyment of (*all*) his desires, who longed for (*another*) kingdom, and who had obtained glory,—went to Indra, in order to conquer one equal half (*of Indra's throne*).

(Line 38.) His son **Amma**, whose other name was **Rājamahendra**,—having destroyed from afar his enemies, as the rising sun (*destroys from afar*) the darkness, and having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries,—won the affection of the subjects and of the army of his father and of his grandfather by his might, which was backed up by the three (*regal*) powers. (*He*) who resembled the teacher of the gods in wisdom, the sun in glory, the earth in patience and the mountain of the immortals through his being the resting-place of many learned men (*or gods*), the asylum of the whole world, the illustrious **Vishṇuvardhanamahārāja**, who had celebrated the festival of his anointment to the kingdom, and who had ascended the throne, having called together all the householders, who inhabit the district of **Kaṇḍeruvāḍi**, thus issued his commands:—

(Line 44.) The chief of the **Paṭṭavardhinī** family, which was (*always*) charged with appointments by the prosperous succession of our race, he who was famed by the name of **Kālākampa**, the follower of **Kubja-Vishṇuvardhana**, killed in battle with his permission (*a king*) called **Daddara**, whose army was difficult to be overcome, and seized his banners. The son of **Somāditya**, who descended from his race, was **Pritiviya-rāja** (!), who acquired glory in many battles.

(Verses 13 and 14.) His son, whose weapons destroyed the pride of all enemies, a servant of king **Vijayāditya-Kaliyarttyaṅka**, (*was*) **Bhaṇḍanāditya**, of whom his enemies were afraid, when they perceived him approaching, his face covered with collyrium and his

²⁰The six internal enemies of man seem to be intended; see page 35, note 3.

cheeks flushed, as if it were Yama, whose (*elephant*) Añjana²¹ was facing (*them*), and the temples (*of whose elephant*) were shining (*with rutting-juice*).

(Verse 15.) For, having sounded the drum of heroes in tumultuous conflicts with the enemies and having defeated (*their*) army, he,—(*who was also called*) **Kuntāditya**, and who was the abode of the splendour of great fame combined with sacred knowledge,—pleased my mind, entered my service and obtained my favour; his long arms were the origin of the splendour of victory over hostile kings, whose armies were large and numerous.

(Line 53.) “To him we gave the village called **Goṇṭūru** together with twelve hamlets, having exempted it from all taxes. Thus be it made known to you by us. Its boundaries (*are*):—on the east, **Goṅguva**; on the south, **Goṇayūru**; on the west, **Kalucheruvulu**; on the north, **Maḍapalli**. The hamlets,²² which are situated between these (*four villages*), (*are*):—on the east, **Poturāyu**; on the south-east, **Peddakoyilamu**; on the south, **Kuruvapoṭi**; on the south-west, **Peruvāti** (*and*) **Kuruva**; on the west, **Pālaguṇṭa** (*and*) **Paḍumaṭikaṭṭa**; on the north-west, **Polakuṇḡoṇḍa**, **Monadurga** (*and*) **Bhagavatī**; on the north, **Maḍapalliparru**; on the north-east, **Chāmireṇiguṇṭa**. Nobody shall cause obstruction to this (*grant*). He, who does it, becomes (*guilty*) of the five great sins. And Vyāsa has said thus: [*Here follow two of the customary imprecatory verses.*]”

Bibliography

Digital edition of SII 1.36 by Hultzsch 1890 converted to DHARMA conventions by Emmanuel Francis.

See also edition by Daniel Balogh (Eḍeru plates of Amma I).

Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I.* South Indian Inscriptions 1. Madras: Government Press. Pages 36–43, item 36.

²¹Añjana is generally used as the name of Varuṇa's elephant, while Yama's is called Vāmana.

²²Kshetrasiman seems to have the same meaning as grāmaṭikā in line 58.