

Peṇukapaṛu grant of Jayasimha I

Dániel Balogh

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Palaeographic description

Halantas. L1 purāt almost full-size ta, probably not curly, no headmark. L4 mahikṣitām unclear in scan. L27 vaseT: like ta without a curl, no headmark, and a pretty long stem.

Edition

Seal

⟨1⟩ śrī-sa[r]vvasiddhi

⟨2⟩ (jayasimha?)

Plates

⟨Page 1r⟩

<Page 1v> <1> svasti śrīmad-vijayodayapurāt bhagavaḥpvi?<t-svā>mi-mahāsena-
 pādānu<2>dhyātānā<m> sapta-loka-mātr̥bhi<h> sapta-mātr̥bhiḥ pariva(r)ddhi<tā>nām
 bhagavan-nḥa?<ā>rāyaṇa<3>-prasāda-samāḥnā?<sā>dita-va(r)āha-lāñchanekṣaṇa-
 kṣaṇa-vaśikṛtḥa?<ā>śeṣa<4>-mahikṣi○tām mānavya-sagotrāṇām hāriti-putrāṇā{m}m
 aśvamedhā<5>vabhṛtha-snāna-pavitrikṛta-gātrāṇā<m> calukyā{m}nām ku-
 lam alaṅkariṣṇḥā?<o>ś catu<6>r udadhi-salila-samullamghita-kīrtteḥ srī-
 kīrttivarmmaṇaḥ pautrḥā?<aḥ> samāśritḥa?<ā><7>nḥa?<ām> kāmadhenu-
 caritasya Aneka-ripu-durgga-pramathanāvāpta-vi<Page 2r><8>śama-siddheḥ
 yaḥs?<s>ya ca ḥs?<s>astram āpanna-trāṇāya vighraḥ parābhi<9>māna-bhaṅgāya
 śikṣḥa?<i>taṁ vinayāya vibhavārjjana<m> pradānā<10>ya pradānan dharmmāya
 dharmma<h> śreyovāptaye tasya tanaya<h><11> śāśadha○ra Iva sarvva-loka{h}-
 hṛdayānandakaraḥ su<12>ra-gaja ○ Ivāvicchinna-dāna-salila-ḥkinna!<kirṇṇa>-
 niketaḥ ca<13>kradhara ḥnā?<i>vāpratihata-cakra<h> droṇa Iva kṛpānugataḥ
 sva-bā<14>hu-ḥpā?<ba>lopārjjita-sarvvasiddhiḥ samara-śata-saṅka(ṭo?)tkaḥdh?<t>a-
 vijaya<Page 2v><15>-vīra-dhvajaḥ śrī-jayasimha-vallabha-mahārājaḥ parama-
 brahma<16>ṇyo mātā-pitṛ-pādānudhyāta<h> sa<r>vvḥa?<ā>n evam ājñāpayaty

astu vo vidi<17>tam asmābhiḥ gudrahāra-viṣaye marddavalli-pūrvva-pārśve
 peṇukapa<18>ru nāma ○ {grāma}grāmḥa?<o> viṣuva-nimitte vijaya-rājya-
 samvatsare<19>Aṣṭāda○śḥa?<e> pogulūra-vāstavyasya bhāradvāja-sagotrasya
 bhā<20>radvāja-sūtrasyādhīta-vḥo?<e>da-dvayasya śivaśarmmaṇa<h> pautrāya
 grḥḥi?<i><21>ta-sāhasrasyādhigata-veda-dvayasya devaśarmmaṇaḥ putrāya<Page
 3r><22>ṣaṭ-karmma-niratāya Aśīti-tarkāya guptaśarmmaṇe sarvva-kara-pa<23>ri-
 hāreṇāgrahḥa?<ā>rī-kṛtya pratigraho dattaḥ<.> na kaiścid apy asyo(pari bā)<24>dhā
 karaḥn?<n>iyā<.> Uktaṁ ca bhagavatḥa?<ā> veda-vyāsenā vyāsenḥa?<a>

1. Anuṣṭubh

bahubhir vva<25>sudhā da○t<t>ā
 bahubhiś cānupālītā
 yasya yasya yadā bhūmi<26>s
 tasya tasya tadā phalaṁ

2. Anuṣṭubh

ṣaṣṭi-varṣa-sahasrāṇi
 svargge modati bhū<27>ḥv?<m>idḥā?<aḥ>
 Ākṣeptā cānumantā ca
 tāny ḥa?<e>va narake vaseT

3. Anuṣṭubh

mantr(i)-purohita<s ta>(sya?)
 <28> yathendrasya <
>haspatih
 ;A?<Ā>jñaptis siyaśarmmāsyā
 vājapeyejya-ya(bh/s)ucih
 <Page 3v> <29> kada(h?) [.].ū(ṭa)katanah damuna dalita noga

Apparatus

Plates

<1> bhagava;pvī?<t-svā>mi- • A very surprising spelling mistake that seems quite clear. I believe the reason for it is correction in the pre-drawing for the plate, where the handwriter probably wrote svā, then corrected to tsvā by adding *t* on top; this in turn was interpreted as *pvi* by the engraver.

<2> -loka-mātr̥bhi<ḥ> • In this word, *bhi* is raised and rather flattened: its body seems to be mostly level with the headline. Fleet thinks it was inserted subsequently above the line, but if so, the space between the preceding and following characters was much wider than normal. — <2> sapta-mātr̥bhiḥ • The lower dot of the *visarga* merges into the bottom of the following *pa*. The *visarga* may have been inserted subsequently, and the lower left part of *pa* may have been re-engraved to make room for it.

<3> -va(r)āha- • Though read as clear by Fleet, *rā* actually looks like *vā*, descending hardly lower than the preceding *vā* and closed into a rounded loop.

<7> -vi<Page 2r><8>śama-siddheḥ • Before *śa*, at the top left of the page, there is a circle at headline height. Fleet does not comment on it. It may be the vowel marker of an aborted repetition of *vi*, but no trace of a body is discernible in the scan. I would expect to read *āvāpta-siddher viśamasiddheḥ* or some other phrase that includes Viśamasiddhi as a name, and a derivation of the name. The circle could also be an editorial mark indicating that eyeskip needs to be corrected here.

<14> -saṅka(ṭo?)tka;dh?<t>a- ◇ saṅka;e?<o>tka;dha?<ṇtha> JFF • The glyph I read as *ṭo* resembles *de* (or perhaps *ḍe*) rather than *ṭe*, as read by Fleet. Fleet must be correct in interpreting the stroke below the body as an *e mātrā*, paralleled by several similar attachments in this inscription. I think that in addition to that, what looks like the stem of *d* was meant to be the right-hand part of the *o mātrā*. The bottom attachment for the left-hand marker and the distorted shape of the right-hand one would have been occasioned by the descender of *nu* above, and the right arm of the vowel mark would have been misinterpreted by the engraver as a headmark and stem. Compare

e attached to the bottom of *rgge* in line 26, where the descender of *sya* above did not allow attaching the vowel marker at the top. In the second part of the word, I think the emendation °otkaṭa is more appropriate to the context and presumes a much more likely scribal mistake than Fleet's °otkaṇṭha.

⟨17⟩ marddavalli ◇ *ma(rdda/ddā)valli* JFF • The marker added to *dd* seems to be identical to the *repha* e.g. in *pūrvva* in the same line. I would expect an *ā* marker to be horizontal.

⟨24⟩ Uktañ ca JFF • I accept Fleet's reading, and this was obviously intended, but in the poorly scanned facsimile, these characters look like *ukā co*.

⟨27⟩ mantr(i)- ◇ *mantrī* JFF • The vowel mark is partly obscured by dots in a circular shape. They may signify a correction of *ī* into *i*, but I cannot be sure from my poor scan. I think the word ought to be read in compound, while Fleet prints a space after it. —

⟨27⟩ -purohita<s ta>(sya?) ◇ *purohit(a/ā)(sya?)* JFF • The first character with *t* could indeed be *tā*, but several instances above where the headline was similarly elongated on the right were read as *ta* by Fleet where *ta* was expected. I restore tentatively, but I think my restoration fits the context and corrects the metre. Given the bad quality of my scan and Fleet's own uncertainty about the last character, it is also possible that *sta* is engraved here and *sya* needs to be supplied. Finally, there seems to be a spot, possibly a *kākapada*, to the right of *ta*, so perhaps the missing character was in fact added by the engraver somewhere.

⟨28⟩ °ejya- ◇ *°ejy(a/o)-* JFF • In the scan, I see no indication of *o*, and since I expect the text to be in *anuṣṭubh*, I think the alternative reading given by Fleet may be ruled out.

— ⟨28⟩ -ya(bh/s)uciḥ JFF • I adopt Fleet's reading because I cannot improve on it from my poor scan. I see no trace of the final *visarga*. I wonder if it is possible to read (or emend to) °ejyayā śuciḥ here; intuitively, *yājinaḥ* seems most likely. These characters are spaced more widely than the rest of the line.

⟨29⟩ kada(h?) ◇ *radah* JFF • I am quite certain the first character is a cursive *ka* (where the descender starts from the right-hand arm). This last line, which Fleet remarks is "quite unintelligible", is probably in a different hand than the rest of the inscription. The characters are quite widely spaced throughout the line. My scan of this last page is even worse than the rest, and the condition of the text is also much worse.

⟨X⟩ [.]ū(ṭa)katana ◇ *[1+][.]ūṭakatanaḥ* JFF • I wonder if we have the word *dūtakaḥ* here, perhaps followed by *tena*. In the rest of the line, I blindly adopt Fleet's readings. In my scan, *na* is indistinguishable, but the rest of Fleet's characters are plausible if less than clear.

Translation

Plates

⟨1–16⟩ Greetings from the majestic Udayapura of victory. The grandson of the majestic Kīrtivarman, whose fame has crossed the four oceans and who was eager to adorn the family of the Calukyas —who were deliberately appointed (to kingship) by the Divine Lord Mahāseṇa, who are cherished by the seven Mothers who are the mothers of the seven worlds, to whom all kings instantaneously submit at the ⟨mere⟩ sight of the Boar emblem they have acquired by the grace of the divine Nārāyaṇa, who are of the Mānavya *gotra*, who are the sons of Hārīti, and whose limbs have been hallowed through washing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice; —the son of ⟨Viṣṇamasiddhi⟩, who behaved like a Cow of Plenty (*kāmadhenu*) toward those who sought his protection, ⟨but⟩ who prevailed over adversity (*viṣama-siddhi*) in beleaguering numerous enemy forts, whose weapons ⟨served only⟩ for saving the afflicted, whose wars ⟨served only⟩ for crushing his enemies' conceit, whose education ⟨served⟩ for discipline (*vinaya*), whose accumulation of wealth ⟨served only⟩ for largesse, whose largesse ⟨served only⟩ for moral duty (*dharma*), whose moral duty ⟨served⟩ for the attainment of transcendence (*śreyas*); —His Majesty the supremely pious King (*mahārāja*) Jayasīṃha Vallabha, who was deliberately appointed (as heir) by his mother and father, who, like the moon, delights the hearts of all people, who, like a divine elephant {sprinkling his stall with an uninterrupted stream of rut fluid}, sprinkles his habitation with an uninterrupted stream of gifts whose armies are indomitable as the {discus} of (Viṣṇu) the Discus-Wielder, who is attended by mercy as Droṇa {is followed by Kṛpā}, who has prevailed over all (*sarva-siddhi*) by the strength of his arms, whose valiant banner stands proud in the press of a hundred battles, —commands everyone as follows.

⟨16–24⟩ Let it be known to you that in the eighteenth year of ⟨our⟩ triumphant reign, on the occasion of the equinox we have given as a donation (*pratigraha*) the village named Peṇukapaṛu on the eastern side of Marḍḍavalli in the district (*viṣaya*) of Guḍrahāra, converted to a rent-free holding (*agrahāra*) by a remission of all taxes, to Guṇḍaśarman, a devout performer of the six duties (of a Brahmin) who has ⟨mastered⟩ the eighty doctrines (*tarka*), —grandson of Śivaśarman, a resident of Poguḷūra who belongs to the *gotra* of Bharadvāja, follows the teaching (*sūtra*) of Bharadvāja and has studied the two Vedas; son of Devaśarman, who has acquired the thousand (cows as a ritual fee?)¹ and mastered the two Vedas. Let no-one pose an obstacle (to his enjoyment

¹According to Sircar Sircar 1966, s.v. *gr̥hītasāhasra*, the word *gr̥hītasāhasra* probably means 'one from whom one thousand coins have been realised,' but it is not clear why he proposes this interpretation. The

of his rights) over it. So too did the reverend Vyāsa, the redactor (vyāsa) of the Vedas speak:

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.

A donor of land rejoices in heaven for sixty millennia, <while> a seizer (of granted land) and a condoner (of such seizure) shall reside in hell for just as many.

3.

The executor (*ājñapti*) of this (grant) is Siyaśarman, ¿purified by? the Vājapeya sacrifice, who is minister and house priest (*purohita*) to that (king) as Br̥haspati is to Indra.²

Translation into French by Estienne-Monod 2008

Plates

<1–16> Prospérité ! De l'illustre camp victorieux d'Udaya, le petit-fils de l'illustre Kīrtivarman, dont la gloire est allée au-delà des eaux des quatre océans, ornement de la lignée des Calukya, méditant aux pieds du bienheureux seigneur Mahāsenā, rendus prospères par les mères des sept mondes, auxquels tous les rois ont été soumis en instant à la vue du signe du sanglier, faveur octroyée par le bienheureux Nārāyaṇa, du même *gotra* que les descendants de Manu, fils de Hārīti, dont les corps ont été purifiés par le bain purificateur de l'aśvamedha, le fils de celui qui se comportait comme la vache des désirs envers ceux qui lui demandaient protection, (fils) de celui qui remporta le succès contre l'adversité³ en détruisant les places inaccessibles des nombreux ennemis, et qui possédait une arme pour protéger les affligés, qui guerroyait pour briser en éclats l'orgueil des ennemis, qui était instruit pour avoir une bonne

editor of the inscription he refers to for attestation (Gai [1963] 1959–1960, p. 293) believes it may mean a person learned in the *Sāmaveda*, which is said to have a thousand branches. Since mastery of the Vedas is mentioned separately here, I believe a different interpretation is due. However, compare *trisahasra-pāraṅgābhyām* in the Guḍivāḍa Plates (set 1), and *trisahasra-vidyālaṅkṛta-mukhāravindābhyām* in (set 2). See Sankaranarayanan 1977, pp. 145–146 for further discussion of the term.

²This stanza is tentatively translated on the basis of the restoration and interpretation I suggest in the apparatus. I do not venture to translate the final line of prose.

³Le composé *viśamasiddhi* désigne, dans les insc. nos 10 à 12, Viṣṇuvardhana I, il est sans doute ici question de ce roi, père de Jayasīrṃha I.

conduite, qui acquerrait des richesses pour <les> donner, qui donnait pour assurer le règne du *dharmā*, qui pratiquait le *dharmā* pour conquérir la gloire,⁴ (ce fils) comme Śaśadhara⁵ dont les rayons réjouissent le cœur de tout l'univers,⁶ apporte le bonheur dans le cœur de tous les hommes, comme Suragaja dont le corps est inondé d'un flot continu de *madha*,⁷ son corps est inondé par le flot continu des dons, comme Cakradhara⁸ dont le disque n'a pas d'adversaire,⁹ son royaume n'est point attaqué, comme Droṇa suivi par Kṛpā,¹⁰ il éprouve de la compassion, pourvu de tous les succès obtenus par la force de son propre bras, bannière de victoire et d'héroïsme dressée dans les heurts de centaines de combats, le grand roi illustre Jayasimha Vallabha, très pieux, méditant aux pieds de sa mère et de son père, ordonne précisément à tous :

<16-24> qu'il soit connu de vous que nous donnons en présent, dans le viṣaya de Gudrahāra, sur la côte est de Mardavalli, le village nommé Peṇukapaṇu, à l'occasion de l'équinoxe, la dix-huitième année de son règne victorieux, au fils de Devaśarman, - qui a appris deux veda, sectateur de Bharadvāja, du même *gotra* que les descendants de Bharadvāja, - (fils) qui habite à Pogulūra, qui se plaît dans (l'accomplissement) des six devoirs et qui possède les quatre-vingt raisonnements,¹¹ à Guptaśarman, exempté de toute taxe, en qualité d'*agrahāra*. Aucune charge ne doit lui être imposée. Et le bienheureux Vyāsa qui connaît les Veda a dit ceci :

1.

beaucoup ont donné une terre, beaucoup l'ont préservée, celui qui possède la terre en possède le fruit.

2.

Celui qui donne une terre se réjouit dans le ciel pendant soixante mille années. Celui qui la prend ou le permet demeure en enfer aussi longtemps.

<27-28> Celui qui est son ministre et chapelain, comme Bṛhaspati est celui d'Indra, Siyaśarman est l'exécuteur de ce (don).¹²

⁴L'auteur de la *praśasti* s'inspire d'une figure de style, l'*ekāvalī* (M.C. Porcher, 1978 p. 274), notamment présente dans le *Raghuvamśa*, I, 5-9, où l'on trouve le même usage du datif de but.

⁵La lune.

⁶*śabdaśleṣa* reposant sur le mot *kara* qui désigne un agent et un rayon de lumière.

⁷*śabdaśleṣa* reposant sur le mot *dāna* qui désigne le don et la sérosité, *madha*, qui s'écoule des tempes des éléphants. Nous entendons ici le terme *niketa*, demeure, siège, dans le sens de « corps » du roi.

⁸Viṣṇu.

⁹*śabdaśleṣa* reposant sur le mot *cakra* qui désigne le royaume du souverain et le disque de Viṣṇu.

¹⁰*śabdaśleṣa* reposant sur le mot *kṛpā* qui désigne la compassion du roi et l'épouse de Droṇa.

¹¹Peut-être une allusion au *Tarkasaṃgraha*, traité sur l'atman, qui « définit l'âme comme le substrat de la connaissance », in L. Renou, S. Filliozat, 1985, vol.II, § 1461.

¹²La dernière ligne du texte est illisible.

Commentary

It would be good to CHECK a printed IA13 for the plates, and even the original if it can be located. The final stanza (which Fleet probably did not see as a stanza and did not bother with trying to interpret) seems interesting, and perhaps sense can be made of the last line too. The findspot is probably Pedamaddali at 16°20'47.0"N 80°57'03.5"E, presently Andhra Pradesh, Krishna district, Pamarru subdistrict.

Bibliography

Edited from the original plates by J. F. Fleet (1884) with estampages of the plates and drawing(?) of the seal. The present edition by Dániel Balogh is based on a collation of Fleet's edition with the published estampages. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[JFF] Fleet, John Faithfull. 1884. "Sanskrit and Old Canarese inscriptions, no. CXLIV." IA 13, pp. 137–138.

Secondary

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