

Reyūru grant of Viṣṇuvardhana II

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Palaeographic description

Halantas. M: a small and raised J shape with the bottom closed into a loop (or not); almost as small as an anusvāra and at the same position, but with a tail rising on the right. E.g. L2 abhivarddhitānām, l4 sthitinām, l12 sarvveṣām. N: reduced with long stem (like a lambda). E.g. l32, peNbidi-boyasya.

Original punctuation. The opening symbol is a dextrorse spiral of about 1 full turn, with a tail at the bottom right. L17 onward, in the list, a plain double vertical is used with some consistency, but often omitted, and sometimes replaced by a single plain vertical, e.g. l22, muyyaddhamśaḥ; l33, Ekkamśaḥ and regularly 5r (but then the double bar dominates again). A triple vertical bar is used at the end of the second (last) stanza, before the colophon.

Other palaeographic observations. Fleet (p. 186): "The anusvāra is written usually above the line, but is sometimes irregularly placed; and in a few cases it is written on the bottom line,—e.g., in Cīnthūr-boyasya, l. 24; Amjaśarmmaṇa, ll. 28 and 29-30, Veṃṇīśarmaṇa, l. 34, and Maṃdu-boyasya, l. 59." In l2 rddhi, the repha is fully inside vowel mark, probably because stū above would have interfered with a regular execution. In many toponyms, anusvāra is placed atop the next character and has been read where it seems appropriate.

Edition

Seal

<1> śrī-viṣamasiddhi

Plates

<Page 1r>

<Page 1v> <01> □

<1> svasti śrīmatām sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇām hāriti-
putrā(ṇ)ām sa<2>pta-loka-mātṛbhir mātṛbhir abhivarddhitānām kārttikeya-
parirakṣaṇa-prāpta-rājya-vibhavanām (bha)ga<3>van-nārāyaṇa-prasāda-
sa<4>śādhita-varāha-lāṇ<5>ch<6>anekṣaṇa-kṣaṇa-vaśīkṛtāśeṣa-(m)ah<7>i<8>bhr<9>tām
mah<10>i<11>bhṛtām ivācala-sthitinām Aśvamedhāvabhṛ<12>t<13>a-snānāpanīta-
kali-ma(lā)n(ā)m (ca)l(u)<14>kyānām kulam alaṁkariṣṇ<15>u<16>h Aneka-samara-
saṁghaṭṭopalabdha-vijaya-patākāvabhāsi(tā)[śe](śa-di)<17>g!-maṇḍalasya
viṣṇuvarddhana-mahārājasya putraḥ sakalāva<18>t<19>i-pati-makuṭa-ta<20>ghaṭita-
maṇi-(mayū)<21>(k)<22>(kh)<23>(a)-pu(ṇja)<24>mañjarita-caraṇa-saroruhasya{h}
samādhik<25>ri<26>yā-samāsādita-sarvva-siddheḥ jayasīmha-vallabha-ma<27>hārā-
jasya{h} priyānujasyendra-sama-vikramasyendra-bhaṭṭarakasya priya-tanaya<28>h<29>
śakti-tra(yā)namitā<30>neka-rāṇa-janya-mukha-kamala-sabhābhayarcita-caraṇa-
yuga<31>h<32>aḥ catur-udadhi-vel(ā-va)la(ya)-pa<33>ryanta-prāṇa-kīrttiḥ manv-ādi-
praṇīta-dharmmaśāstra-pracarita-sarvva-lokāśrayaḥ cakr<34>a<35>dhara Iva<36>11<37>
cakravartti<38>a<39>lakṣaṇālaṁkṛta-śārīra<40>h parama-māheśvaro mātā-pitṛ-
pādānudhyātāḥ śrī-vi(ś)ṇu(va)rddhana<41>12<42>-mahārāja<43>h sarvvaṇ evaṁ ājñāpayati

viditam astu sarvveśāM<44> karmmarāṣṭra-viṣaye paṇḍipamru-ni(d)u<45>Page
2v<46>13<47>mrānu-m(i)delkontha-rāvinūyu Ity etasya grāma-<48>ma<49>dhyamasya reyūru
nāma-grāma<50>h bhāradvāja-go<51>14<52>trāya nāgaśarmmaṇa<53>h<54>putrāya Ag-
niśarmmaṇa<55>h<56>putr<57>a<58>a<59>ya kuṇḍīśarmmaṇe dvā[(śa)]<60>da<61>śāśa<62>h<63>.<64>
<65>b<66>h<67>āradvā<68>ja<69>-go<70>15<71>trāya ṇ nāgaśarmmaṇa<72>h<73>putrāya śāṁkaraśarm-
maṇa<74>h<75>putrāya maṇḍaśarmmaṇe<76>16<77>daś(āśaḥ)<78>.<79> ṇ puna<80>r<81>bhāradvāja-
gotrāya nāgaśarmmaṇaḥ putrāya kumāraśarmmaṇe<82>17<83>Aṣṭāśaḥ|| kauṇḍilya-
gotrāya śa<84>m<85>karaśarmmaṇe <86>dvayaśaḥ!<87>dvya-āśaḥ|| kauṇḍilya-gotrāya
kumā<88>18<89>raśarm(m)aṇe <90>dvayaśaḥ!<91>dvya-āśaḥ<92>.<93> <94>tasyānuja! Agniśarm(m)aṇe

;dvayaṁśaḥ!<dvya-āṁśaḥ>|| Āla-boyasya kauṇḍilya<Page 3r><19>-gotrasya kattīśar-
 mmaṇa putra kandaśarmmaṇa putra kappāśarmmaṇa catāri āṁśaḥ<.> puna<20>
 kappāśarmmaṇa Eka āṁśaḥ<.> puna revaśarmmaṇa dve āṁśaḥ<.> puna kandaśar-
 mmaṇa dve<21> āṁśaḥ<.> ○ puna kandaśarmmaṇa Arddhāṁśaḥ|| koyila-boyasya
 bhāradvāja-gotra bā<22>diśa○rmmaṇa muyyarddhamśaḥ| Utpitoru-boyasya kāṇva-
 gotra pālaśarmma<23>ṇa E○kāṁśaḥ|| kavila-boyasya gautama-gotra kuṇḍīśar-
 mmaṇa ekkāṁśaḥ|| Ala<24>punaṁ-boyasya kāśy;ā!pa-gotra (b/p)ādiśarmmaṇa
 Ekaṁśaḥ|| cimthūr-boyasya<Page 3v> <25> bhāradvāja-gotra sarvvaśarmmaṇa
 Ekkāṁśaḥ|| mudum̐ba-boyasya kauṇḍilya-gotra (sarv)v(aśa)<26>rmmaṇa putra
 jeṭṭīśarmmaṇa Ekkāṁśaḥ<.> puna kuṇḍīśarmmaṇa Ekkāṁśaḥ<.> puna śamkaraśar-
 mmaṇa Ekk(a)[r̐n̐]<27>śaḥ<.> pu○na sarvvaśarmmaṇa ekkāṁśaḥ<.> puna lū-
 daśarmmaṇa Ekkāṁśaḥ<.> kattīśarmmaṇa putra<28> āṁja○śarmmaṇa putra
 kattīśarmmaṇa Ekkāṁśaḥ<.> puna sarvvaśarmmaṇa tiṇṇi āṁśaḥ<.> deva<29>śar-
 mmaṇa putra samudraśarmmaṇa Ekkāṁśaḥ<.> puna jeṭṭīśarmmaṇa Ekkāṁśaḥ<.>
 Anantaśarmmaṇa putra A<30>m̐jaśarmmaṇa Ekkāṁśaḥ<.> pālaśarmmaṇa putra
 revaśarmmaṇa ti(r̐n̐)i āṁśaḥ<.> puḷolūr-boyasya<Page 4r> <31> putra vasuśar-
 mmaṇa E;̐k?<kk>āṁśaḥ<.> benbidi-boyasya putra Āruvaśarmmaṇa Ekkāṁśaḥ<.> puna
 veda<32>śarmmaṇa Ekkāṁśaḥ<.> pe;̐N!bidi-boyasya kauṇḍilya-gotra jakkiśarmmaṇa
 Ekkāṁśaḥ<.> keśava-boyasya ve<33>baśarmmaṇa Ekkāṁśaḥ| bhāradvāja-gotra Ag-
 niśarmmaṇa putra vināyaśarmmaṇa putra sarvvaśarmma<34>ṇa dvayaṁ○śaḥ||
 kauṇḍilya-gotra ver̐ṇiśarmmaṇa putra nandiśarmmaṇa putra vāsudevaśar-
 mmaṇa<35> dvayaṁśaḥ|| kauṇḍilya-gotra vināyaśarmmaṇa putra nandiśarmmaṇa
 <putra> nāgaśarmmaṇa dvayaṁśaḥ| ><36> paummuddi-boyasya kauṇḍilya-gotra
 devaśarmmaṇa dvayaṁśaḥ<.> puna bādiśarmmaṇa Ekkāṁśaḥ||<Page 4v> <37>
 dūdi-boyasya kauṇḍilya-gotra gabotaśarmmaṇa Ek<k>āṁśaḥ| toṇḍadūr-boyasya
 kauśika-gotra re<38>vaśarmmaṇa Ek<k>āṁśaḥ|| ceyūr-boyasya kauṇḍilya-gotra
 revaśarmmaṇa muyyarddhamśaḥ|| miṛibo<39>yasya ○ kāśy;ā!pa-gotra Anantaśar-
 mmaṇa dvayaṁśaḥ|| mudugontha-boyasya bhāradvā<40>ja-gotra ○ duggaśarmmaṇa
 Ekkāṁśa○<.> canthrūr-boyasya kāśy;ā!pa-gotra pālaśarmmaṇa catā<41>ri āṁśaḥ||
 mārāṭa-boyasya k;̐o?<au>ṇḍilya-gotra veṇṇiśarmmaṇa Ekkāṁśaḥ|| muddamūr-
 boyasya<42> kāśy;ā!pa-gotra revaśarmmaṇa Ekkāṁśaḥ<.> puna revaśarmmaṇa
 Ekkāṁśaḥ|| beppi-boyasya kāśy;ā!<Page 5r><43>pa-gotra kumāraśarmmaṇa
 Ekkāṁśaḥ| ponnaḷūr-boyasya kāśy;ā!pa- gotra sarvvaśarmmaṇa dvayaṁśaḥ|<44>
 ver̐ṅi-boyasya kāśy;ā!pa-gotra kuṇḍīśarmmaṇa Ekkāṁśaḥ| ku(n/t)mur-boyasya
 bhāra(d)vāja-gotra<45> luddaśa○rmmaṇa Ekkāṁśaḥ| kondāli-boyasya kāśy;ā!pa- go-
 tra kuṇḍīśarmmaṇa Ekkāṁśaḥ(l) mu<46>tthinthi○-boyasya kauṇḍilya-gotra veṇṇiśar-
 mmaṇa Ekkāṁśaḥ| Alambuna-boyasya k;̐o?<au><47>ṇḍilya-gotra bhaṭṭīśarmmaṇa
 Arddhamśaḥ| keśava-boyasya bhāradvāja-gotra vināyaśarmmaṇa<48> Ekkāṁśaḥ<.>

puna vināyaśarmmaṇa Ekkamśaḥ| rāmpurboyasya kauṇḍilyagotra jeṭṭisarmmaṇa
 Ek<k>amśaḥ<.><Page 5v> <49> pulkontha-boyasya kāśy;ā!pa-gotra revaśarmmaṇa
 Ekkamśaḥ| pandiri-boya<sya> bhāradvāja-gotra (p)avva(ś)armmaṇa E<50>kamśaḥ|
 keśava-boyasya vināyaśarmmaṇa Ekkamśaḥ| puna vināyaśarmmaṇa Ekkamśaḥ|
 māra(j)a-boyasya<51> kauṇḍi○lya-gotra cāmuṇḍisarmmaṇa Ekkamśaḥ<.> puna
 śi;vv!śarmmaṇa Ek<k>amśaḥ|<52> rekā○di-boyasya kāśy;ā!pa-gotra doṇaśarmmaṇa
 Ek(k)amśa(h||) puna<53> rekādi-boyasya revaśarmmaṇa Ekkamśaḥ|| munikol-boyasya
 (bh)āradvāja-<54>gotra kandaśarmmaṇa Ekkamśaḥ|| cembudothi-boyasya kāśy;ā!pa-
 go<Page 6r><55>tra viraśarmmaṇa Ekkamśaḥ|| Eddoṇḍi-boyasya kāśy;ā!pa-gotra
 nāga<56>śarmmaṇa Ekkamśaḥ|| luttalūr-boyasya kāśy;ā!pa-gotra nāga<57>śa○rm-
 maṇa Ekkamśaḥ|| ciccakudi-boyasya kāśy;ā!pa<58>-gotra nandisarmmaṇa Ekkamśaḥ||
 samati-boyasya veṇṇisarmma<59>ṇa Ekkamśaḥ|| maṇḍu-boyasya bhāradvāja-gotra
 kattisarmmaṇa dvaya(m)śaḥ(l)<Page 6v> <60> bala-vijayārogya-nimittam asmābhiḥ
 samprāpta<h><.> gamyā rājava<61>llo○bh;ā?<ā>ḥ sarvvaparihārai<h> pariharantu
 parihārayantu<.><62> Api ○ ca ;teṣāḥ! ślokāḥ

1. Anuṣṭubh

bhūmi-dānāt paran dānaM
 na bhūtan na<63> bhaviṣyati
 tasyaiva haraṇāt pāpan
 na bhūtan na bhaviṣyati||

2. Anuṣṭubh

<Page 7r> <64> bahubhir vvasudhā dattā
 bahubis cānupālītā
 yasya yasya<65> yadā bhūmi<h>
 tasya tasya ta;th?<d>ā phalaM|||

varddhamāna-rājya-;dva!<66> ;ya!○-samvatsare caitra-māse śuklapakṣe daśamyām
 maghā<67> -nakṣatre budha-;vāreṣu! ;svamukhājñāpta! dīrghocā(y)i(sa?)[ca. 1+]<68>
 veḷayilkan(m)arakuṇḍi Eṛasya putra vināyakasya likhitaM śāsanam idaM||

<Page 7v>

Apparatus

Plates

<6> -pu(ñja) • While *puñja* must have been intended, the engraved character is conspic-

uously not *ñja* (compare l7, *mañjarita*) and looks rather like *ṇḍa* (compare l15, *maṇḍa* and especially l12, *pasiṇḍi*).

<10> pracarita- • A word was probably omitted here by the scribe. Compare the superior reading *manv-ādi-praṇīta-dharmaśāstra-pracarita-vṛddhiḥ* in line 6 of the Peddāpurap-pāḍu plates (set 2).

<12> pasiṇḍipam̐ru-ni(ḍ)u<Page 2v><13>mrānu-m(i)delkontha-rāvinūyu ◇ *pasiṇḍi-pam̐runiḍ(d/ḷ)u*<Page 2v><13>*mrānum(i)-delkontha-rāvinūyu* JFF • I do not know how well-considered Fleet's segmentation of the names is. Mine is conjectural and may well be incorrect, but I believe that four villages (in the four cardinal directions) are more likely to have been listed than five.

<15> śam̐kara- • The *anusvāra* is on top of *ka*, pushed out of its proper place by the descenders of *putra* above.

<19> kattiśarmmaṇa • Up to the end of the second plate, the language (including that of the executive section) was a close approximation of standard Sanskrit and included some corrections where the originally inscribed text was not up to standard. From this point on, however, editorial corrections are absent and the language is noticeably non-standard (and perhaps progressively more so). Therefore I apply editorial correction and normalisation in the edition up to this point but, like Fleet, I abstain from doing so henceforward.

<23> Ala<24>pur̐ma- ◇ *Ala<24>bur̐ma*- JFF.

<24> cinthūr-boyasya JFF • I accept Fleet's reading, but find it very strange that the *anusvāra* is a dot placed at the baseline between the first and the second character. Could *viṣṇu-boyasya* have been intended and misinterpreted by the engraver? Probably not. Also compare *canthrūr-boyasya* in line 40, possibly the same name.

<28> Am̐ja○śarmmaṇa • Here too the *anusvāra* is a dot placed at the baseline between the first and the second character. Could *Ajaśarmmaṇa* have been intended?

<29> A<30>ṁjaśarmmaṇa • Here too the *anusvāra* is a dot placed at the baseline before the second character, at the beginning of the new line. Could *Ajaśarmmaṇa* have been intended?

<30> ti(ṁṇ)i • Here too the *anusvāra* is a dot placed at the baseline before the second character. In this case, head room is crowded with the descender of *mma* above and the two *i mātrās*, which may be the reason why the *anusvāra* is lowered.

<32> pe;N!bidi-boyasya • Note the use of a *halanta N* here, as opposed to what must be the same name, *benbidi-boyasya* in the previous line, composed as a ligature. The first

four lines on this plate are closely spaced one below the other, and this composition was probably used to avoid having to use a character with both an overhead vowel marker and a descender. — <32> kauṇḍilya- • Instead of the usual form of *au*, *kau* is composed with the regular two strokes for *o*, plus a third stroke on the lower left side of the consonant.

<34> verṇiśarmmaṇa • Here too the *anusvāra* is a dot placed at the baseline before the second character. Could *veṇiśarmmaṇa* have been intended? Or did the descender of *A* above cause the shifting? Note that *veṇiśarmma*-, presumably the same name, occurs three times (l41, l56, l58).

<36> paumuddi-boyasya • The right-hand stroke of the vowel marker in *pau* is clear but very narrow and shallow. It may have been added subsequently to correct a previous *pe* into *pau*.

<42> beppi-boyasya ◇ *boppi-boyasya* JFF.

<44> ku(n/t)mur-boyasya ◇ *kutmur-boyasya* JFF.

<48> rāpuṁr-boyasya • Fleet corrects to *rāmpur-boyasya*. Nothing interferes with the space above *rā*, so if that was the intended spelling, then the shift of the *anusvāra* is probably a scribal mistake. I believe it is also possible that the *r* of *rbo* was engraved erroneously.

<50> māra(j)a-boyasya ◇ *māraṭa-boyasya* JFF.

<54> Ekkamśaḥ • Here, the *anusvāra* is between *ka* and *śa*, but slightly below the headline, not at the baseline. At this horizontal position, it could not have been placed higher due to the descender of *mma* above, but there is nothing above *kka* that would have prevented the engraver from putting it there. Still, I do not think this is the same phenomenon as the possible *anusvāras* at baseline level.

<59> maṁdu-boyasya • Here too the *anusvāra* is a dot placed at the baseline before the second character. The descender of *mma* above would have prevented an *anusvāra* right on top of *ma*, but one could easily have been added only slightly to the right.

<62> ṭeṣāḥ! • Fleet emends to *teṣām*, but that does not seem too meaningful in the context. I believe rather that *ete* was intended, and this is not a scribal mistake but a solecism of the composer.

<65> ḍval<66> ḷya! ◇ *dvḷa?<i>[ti]<66>ya* JFF • The damage at the end of this line is not so extensive as to obliterate without trace a putative *tī*. I am therefore quite certain that only *dvaya* was ever inscribed, intended to mean the same as *dvitīya*.

<66> maghā ◇ *maghā*[ca. 2+] JFF • Fleet notes that another *nakṣatra* may have been recorded here. It seems most likely to me that no characters were lost here. The right-hand margin is quite wide for the first and last line, where there is no damage whatsoever, and there should be at least some trace of any lost text here. See also the previous note to the end of line 65.

<67> ;svamukhājñāpta! ◇ ;svamukhājñā?<a>pt;a?<ād>! JFF • Fleet construes this as part of the sentence with *likhitam*. I believe it is more likely to be a separate sentence, and the intended meaning is *svamukhājñāptiḥ*. — <67> dīrghocā(y)i(sa?)[ca. 1+] ◇ *dīrghocā(y)i*[ca. 2+] JFF • According to Fleet, two or three characters are lost after *dīrghocāyi*. Given the vestiges and the size of the margin in other lines (see the notes to the ends of the previous two lines), two seems more likely. The beginning of the next line is, however, very closely spaced. If that was the case here too, then three characters may after all have been engraved here. I am unable to come up with a plausible restoration or correction.

Translation

Plates

<1–12> Greetings. The grandson of His Majesty King (*mahārāja*) Viṣṇuvardhana, whose banners of triumph acquired in the clash of many a battle brightened the entire circle of directions, who was eager to adorn the family of the majestic Caḷukyas—who are of the Mānavya *gotra*, which the entire world praises, who are sons of Hāritī, who are cherished by the Mothers who are the mothers of the seven worlds, who have attained royal splendour through the protection of Kārttikeya, to whom all kings instantaneously submit at the <mere> sight of the Boar emblem they have acquired by the grace of the divine Nārāyaṇa, whose presence is as permanent as that of mountains, and who have cast off the filth of the Kali (age) by bathing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice—; dear son of Indra Bhaṭṭāraka, who was equal in valour to Indra and who was the beloved younger brother of His Majesty King (*mahārāja*) Jayasīṃha Vallabha, whose pair of lotus feet were bedecked by clusters of beams from gems fitted to the surfaces of the crowns of all <other> kings and who prevailed over all (*sarva-siddhi*) ;by practicing meditation (*samādhi*)?; His Majesty King (*mahārāja*) Viṣṇuvardhana (II), whose two feet are worshipped by a congregation of lotuses that are the faces of numerous warlords (*rājanya*) bowed down by his three powers (*śakti-traya*), whose reputation has reached the edges of the ring comprised of the shores of the four oceans, who is the supporter of all people (*sarva-lokāśraya*) in accordance with the textbooks of moral duty (*dharmaśāstra*) composed by Manu

and so on,¹ whose body is adorned by the omens characteristic of universal monarchs (*cakravartin*) like <that of Viṣṇu> the Wielder of the Discus, who is the supreme devotee of Maheśvara and who was deliberately appointed (as heir) by his mother and father, commands everyone as follows:

<12–60> Let <this> be known to all. For the sake of <our> strength, victory and good health, we have presented² the village named Reyūru in the Karmarāṣṭra district (*viṣaya*), situated in the middle of these villages—Pasiṇḍipam̐ru, Nidumrānu, Midelkontha, Rāvinūyu—³

- to Kuṇḍiśarman of the Bhāradvāja *gotra*, grandson of Nāgaśarman, son of Agniśarman: twelve shares
- to Maṇḍaśarman of the Bhāradvāja *gotra*, grandson of Nāgaśarman, son of Śaṅkaraśarman: ten shares
- next,⁴ to Kumāraśarman, of the Bhāradvāja *gotra*, son of Nāgaśarman: eight shares
- to Śaṅkaraśarman of the Kauṇḍilya *gotra*, two shares
- to Kumāraśarman of the Kauṇḍilya *gotra*, two shares
- to his son Agniśarman, two shares

¹Or, if the text is corrected on the basis of a parallel (see the apparatus to line 10), “who achieves prosperity by means in accordance with the textbooks of moral duty composed by Manu and so on, and who is the supporter of all people”.

²I assume that *saṁprāpta* (l. 62) was intended by the composer in the sense of *saṁprāpita*. Fleet translates “apportioned,” citing the dictionary meanings “effected, accomplished” for *saṁprāpta*.

³See the apparatus to line 12 for Fleet’s segmentation of these names.

⁴It seems that the occasional use of *puna* does not carry meaning. At least, it is not used to specify that the person mentioned is different from a person of the same name mentioned before. Many instances of *puna* come with names that have appeared before, some as donees and some as ancestors of donees. But some appear next to novel names, e.g. *Ḷuddaśarman* in line 27. Since *puna* mostly appears in conjunction with names whose *gotra* and descent are not specified (except this first instance and *Rekādi-boya Revaśarman* in l53), it may be possible that *puna* is intended to mean “of the same *gotra*” or “of the same descent” as the previous person. This may be further implied by the first use of *puna*, where the donee’s *gotra* is recorded as identical to that of the previous donee, and his father’s name is the same as that of the previous donee’s grandfather. However, some instances of *puna* later on come with names identical to that of the previous donee (l42, *Revaśarman*; l48, *Vināyaśarman*; l50, *Vināyaśarman*), and it does not seem likely that these were brothers with identical names. Finally, it seems that original punctuation is hardly ever present before *puna* (only twice, in l50 and l52), while it is used much of the time before items that do not begin with *puna*. This may imply that in spite of my previous observation, items beginning with *puna* are meant to be read with some of the information from the previous item; or it may be that the word *puna* is used largely in the function of punctuation.

- to Kappaśarman of the Kauṇḍilya *gotra*, son of Kandaśarman the son of Āla-boya⁵, in his commentary on the Cendalūr plates of Maṅgi Yuvarāja, believes it is equivalent to Sanskrit *vāstavya*.
- next, to Kappaśarman, one share
- next, to Revaśarman, two shares
- next, to Kandaśarman, half a share
- to Koyila-boya Bādiśarman of the Bhāradvāja *gotra*, three half shares;⁶ to Utpitoṟu-boya Pālaśarman of the Kāṇva *gotra*, one share
- to Kavila-boya Kuṇḍīśarman of the Gautama *gotra*, one share
- to Alapunaṁ-boya Bādiśarman of the Kāśyapa *gotra*, one share
- to Cīnthūr-boya Sarvaśarman of the Bhāradvāja *gotra*, one share
- to Muduṁba-boya Jeṭṭīśarman of the Kauṇḍilya *gotra*, son of Sarvaśarman, one share
- next, to Kuṇḍīśarman, one share
- next, to Śaṁkaraśarman, one share
- next, to Sarvaśarman, one share
- next, to Luddaśarman, one share
- to Kattiśarman, son of Aṁjaśarman the son of Kattiśarman, one share
- next, to Sarvaśarman, three shares
- to Samudraśarman, son of Devaśarman, one share
- next, to Jeṭṭīśarman, one share

⁵Fleet notes that *boya* appears to be a surname or class name, and is at least in some cases attached to village names. The term occurs in a similar manner in the Koṇeki grant, about which Narasimhaswami (1955–1956, p. 77) remarks that it has been linked to the Sanskrit word *bhogika* and that it also occurs in a charter of Indravarman reported in ARIE 1921-22, Appendix A/2 and p. 97. Hultzsch (1905–1906, p. 233)

⁶Fleet observes that *muyyu* apparently means “three” in Kannada, though it is not listed in Caldwell’s grammar of Dravidian languages. He does, however, find it in Kittel’s *Notes concerning the Numerals of the ancient Drāvidians* (IA 2, p. 24) and two words containing it in Sanderson’s *Dictionary*, both of which involve “three twos” meaning six. Thus, says Fleet, *muyyardha* may mean “three halves,” i.e. “one and a half,” but Fleet nonetheless translates “three and a half,” apparently on the basis of a hunch. I do not share this hunch and find “one and a half” much more likely, primarily because there are plenty of single and double shares donated, but only a few over two shares and I see no need for fine-tuning a higher proportion with a half-share.

- to Arījaśarman, son of Ananataśarman, one share
- to Revaśarman, son of Pālaśarman, three shares
- to Vasuśarman, son of Puḷolūr-boya, one share
- to Āruvaśarman, son of Benbidi-boya, one share
- next, to Vedaśarman, one share
- to Penbidi-boya Jakkiśarman of the Kauṇḍilya *gotra*, one share
- to Keśava-boya Vebaśarman, one share
- to Sarvaśarman of the Bhāradvāja *gotra*, son of Vināyaśarman the son of Agniśarman, two shares
- to Vāsudevaśarman of the Kauṇḍilya *gotra*, son of Nandiśarman the son of Veriṇiśarman, two shares
- to Nāgaśarman of the Kauṇḍilya *gotra*, son of Nandiśarman the son of Vināyaśarman, two shares
- to Paummuddi-boya Devaśarman of the Kauṇḍilya *gotra*, two shares
- next, to Bādiśarman, one share
- to Dūdi-boya Gabotaśarman of the Kauṇḍilya *gotra*, one share
- to Toṇḍadūr-boya Revaśarman of the Kauśika *gotra*, one share
- to Ceyūr-boya Revaśarman of the Kauṇḍilya *gotra*, three half shares
- to Miṇi-boya Anantaśarman of the Kāśyapa *gotra*, two shares
- to Mudugontha-boya Duggaśarman of the Bhāradvāja *gotra*, one share
- to Canthrūr-boya Pālaśarman of the Kāśyapa *gotra*, four shares
- to Māraṭa-boya Veṇṇiśarman of the Kauṇḍilya *gotra*, one share
- to Muddamūr-boya Revaśarman of the Kāśyapa *gotra*, one share
- next, to Revaśarman, one share
- to Beppi-boya Kumāraśarman of the Kāśyapa *gotra*, one share
- to Ponnaḷūr-boya Sarvaśarman of the Kāśyapa *gotra*, two shares
- to Veriṅgi-boya Kuṇḍiśarman of the Kāśyapa *gotra*, one share
- to Kutmur-boya Luddaśarman of the Bhāradvāja *gotra*, one share

- to Kondāli-boya Kuṇḍīśarman of the Kāśyapa *gotra*, one share
- to Muttin̄thi-boya Veṇṇīśarman of the Kauṇḍilya *gotra*, one share
- to Alambuna-boya Bhaṭṭīśarman of the Kauṇḍilya *gotra*, one half share
- to Keśava-boya Vināyaśarman of the Bhāradvāja *gotra*, one share
- next, to Vināyaśarman, one share
- to Rāmpur-boya Jeṭṭīśarman of the Kauṇḍilya *gotra*, one share
- to Pulkontha-boya Revaśarman of the Kāśyapa *gotra*, one share
- to Pandiri-boya Pavvaśarman of the Bhāradvāja *gotra*, one share
- to Keśava-boya Vināyaśarman, one share
- next, to Vināyaśarman, one share
- to Māraja-boya Cāmuṇḍīśarman of the Kauṇḍilya *gotra*, one share
- next, to Śivaśarman, one share
- to Rekādi-boya Doṇaśarman of the Kāśyapa *gotra*, one share
- next, to Rekādi-boya Revaśarman, one share
- to Munikol-boya Kandaśarman of the Bhāradvāja *gotra*, one share
- to Cembudothi-boya Vīraśarman of the Kāśyapa *gotra*, one share
- to Eddoṇḍi-boya Nāgaśarman of the Kāśyapa *gotra*, one share
- to Luttalūr-boya Nāgaśarman of the Kāśyapa *gotra*, one share
- to Ciccakudi-boya Nandīśarman of the Kāśyapa *gotra*, one share
- to Samati-boya Veṇṇīśarman, one share
- to Maṁdu-boya Kattīśarman of the Bhāradvāja *gotra*, two shares.

〈60–62〉 Let future⁷ royal officers (*rājavallabha*) observe, and enforce the observance of, all exemptions with regard to it. There are also these verses (relevant to this matter):

1.

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.

2.

⁷I follow Fleet in understanding *gamyā* as *āgāmin*.

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.

<65–68> In the second year of the continuing reign, in the bright fortnight of the month Caitra, on the tenth <tithi>, under the asterism Maghā, on Wednesday. Executed as per <the king's> direct order. *dirghocāyisa* [...] *veḷayilkanmarakuṇḍi*⁸. This decree was written (*likhita*) by Vināyaka, the son of Eṛa.

Translation into French by Estienne-Monod 2008

Plates

<1–12> Prospérité ! Le petit-fils du grand roi Viṣṇuvardhana, dont les bannières de victoire acquises dans les heurts des nombreux combats, illuminent le cercle complet des horizons, ornement de la lignée des Calukya, illustres, du même *gotra* que les descendants de Manu, honorés dans l'univers entier, fils de Hāritī, rendus prospères par les mères, mères des sept mondes, doués de la puissance royale octroyée par la protection de Kārtikeya, auxquels tous les rois furent soumis en un instant à la vue du signe du sanglier, faveur accordée par le bienheureux Nārāyaṇa, demeures inébranlables comme les montagnes, eux dont les souillures de l'âge de Kali furent lavées par le bain purificateur de l'āśvamedha, le cher fils d'Indra Bhaṭṭāraka, dont la vaillance est pareille à celle d'Indra, cher frère cadet du grand roi Jayasirṃha Vallabha, dont les lotus, que sont ses pieds, sont ornés par les bouquets que sont les rayons des pierres précieuses serties sur l'orbe des diadèmes des seigneurs de la terre entière, dont tous les succès furent acquis grâce à la pratique de la méditation, <ce fils> dont les deux pieds sont honorés par l'assemblée de lotus que sont les nombreux visages royaux inclinés devant <celui qui détient> les trois pouvoirs, dont la gloire s'étend jusqu'à la frontière circulaire que forment les rives des quatre océans, refuge de tous les hommes qui suit les Dharmaśāstra composés par Manu et les autres, comme Cakradhara, son corps est orné par la marque de la souveraineté, excellent dévôt de Maheśvara, méditant aux pieds de sa mère et de son père, le grand roi illustre Viṣṇuvardhana ordonne précisément à tous :

<12–60> que ceci soit connu de tous : nous donnons dans le viṣaya de Karmarāṣṭra, au milieu des villages suivants, Paṣiṇḍi, Paṃrunidu, Mrānumi, Delkontha et Rāvinūyu, le village nommé Reyūru, <fractionné en parts suivantes> :

⁸This uninterpreted and partially lost sequence may be part of the writer's lineage or description.

- au petit-fils de Nāgaśarman, du *gotra* de Bharadvāja, fils d'Agniśarman, à Kuṇḍīśarman douze parts
- au petit-fils de Nāgaśarman, du *gotra* de Bharadvāja, fils de Śaṁkaraśarman, à Maṇḍaśarman dix parts
- puis au petit-fils de Nāgaśarman, du *gotra* de Bharadvāja, à Kumāraśarman huit parts
- à Śaṁkaraśarman, du *gotra* de Kauṇḍilya, deux parts
- à Kumāraśarman, du *gotra* de Kauṇḍilya, deux parts
- à son frère cadet Agniśarman, deux parts
- au fils de Kandaśarman, fils de Kattiśarman, du *gotra* de kauṇḍilya, d'Ālaboya⁹, quatre parts
- puis à Kappaśarman une part
- puis à Revaśarman deux parts
- puis à Kandaśarman une demi part
- à Bādiśarman, du *gotra* de Bharadvāja, de Koyilaboya, trois parts et demi¹⁰
- à Pālaśarman, du *gotra* de Kanya, d'Utpitoṛuboya, une part
- à Kuṇḍīśarman, du *gotra* de Gautama, de Kaviloboya, une part
- à Pādiśarman, du *gotra* de Kaśyapa, d'Alaburṇnaboya, une part
- à Sarvaśarman, du *gotra* de Bharadvāja, de Cīrṇhūrboya, une part
- à Jeṭṭīśarman, fils de Sarvaśarman, du *gotra* de Kuṇḍilya, de Mudubamboya, une part
- puis à Kuṇḍīśarman, une part
- puis à Śaṁkaraśarman, une part
- puis à Sarvaśarman, une part
- puis à Luddaśarman, une part
- au fils d'Amjaśarman, fils de Kattiśarman, à Kattiśarman, une part

⁹Le suffixe *-boya* désigne un lieu (N. D. E.). Le terme n'est pas répertorié par D. C. Sircar. Il s'agit peut-être d'une altération de *bhoga*, il désignerait dans ce cas une subdivision territoriale. On le trouve aussi dans l'inscr. n° 22.

¹⁰Mot hybride composé de *muyyu*, « trois » en kannara et *ardha*, « un demi » en sanskrit (N. D. E.).

- puis à Sarvaśarman trois parts
- au fils de Devaśarman, Samudraśarman, une part
- puis à Jeṭṭiśarman, une part
- au fils d'Anantaśarman, Arjhaśarman, une part
- au fils de Pālaśarman, Revaśarman, trois parts
- au fils <de celui-ci>, Vasuśarman, de Puḷolūrboya, une part
- au fils <de celui-ci>, Āruśarman, de Benbidiboya, une part
- puis à Vedaśarman, une part
- à Jakkiśarman, du *gotra* de Kuṇḍilya, de Penbidiboya, une part
- à Vebaśarman, de Keśavaboya, une part
- au fils de Vināyaśarman, fils d'Agniśarman, du *gotra* de Bharadvāja, à Sarvaśarman, deux parts
- au fils de Nandiśarman, fils de Verṇiśarman, du *gotra* de Kuṇḍilya, à Vāsudevaśarman, deux parts
- au fils de Nandiśarman, fils de Vināyaśarman, du *gotra* de Kuṇḍilya, à Nāgaśarman, deux parts
- à Devaśarman, du *gotra* de Kuṇḍilya, de Paummuddiboya, deux parts
- puis à Bādiśarman, une part
- à Gabotaśarman, du *gotra* de Kuṇḍilya, de Dūdiboya, une part
- à Revaśarman, du *gotra* de Kauśika, de Toṇḍadūrboya, une part
- à Revaśarman, du *gotra* de Kuṇḍilya, de Ceyūrboya, trois parts et demi
- à Anantaśarman, du *gotra* de Kaśyapa, de Miṇiboya, deux parts
- à Duggaśarman, du *gotra* de Bharadvāja, de Mudugonthaboya, une part
- à Pālaśarman, du *gotra* de Kaśyapa, de Canthrūrboya, quatre parts
- à Veṇṇiśarman, du *gotra* de Kuṇḍilya, de Māraṭaboya, une part
- à Revaśarman, du *gotra* de Kaśyapa, de Muddamūrboya, une part
- à Revaśarman, une part
- à Kumāraśarman, du *gotra* de Kaśyapa, de Boppiboya, une part

- à Sarvaśarman, du *gotra* de Kaśyapa, de Ponnaḷūrboya, deux parts
- à Kuṇḍīśarman, du *gotra* de Kaśyapa, de Veginboya, une part
- à Luddaśarman, du *gotra* de Bharadvāja, de Kutmurboya, une part
- à Kuṇḍīśarman, du *gotra* de Kaśyapa, de Kondaḷiboya, une part
- à Veṇṇīśarman, du *gotra* de Kuṇḍilya, de Muttinthiboya, une part
- à Bhaṭṭīśarman, du *gotra* de Kuṇḍilya, de Alaburṇboya, une demi part
- à Vināyaśarman, du *gotra* de Bharadvāja, de Keśavaboya, une part
- puis à Vināyaśarman, une part
- à Jeṭṭīśarman, du *gotra* de Kuṇḍilya, de Rāṇpurboya, une part
- à Revaśarman, du *gotra* de Kaśyapa, de Pulkontaboya, une part
- à Pavvaśarman, du *gotra* de Bharadvāja, de Pandiriboya, une part
- à Vināyaśarman, de Keśavaboya, une part
- puis à Vināyaśarman, une part
- à Cāmuṇḍīśarman, du *gotra* de Kuṇḍilya, de Maraṭaboya, une part
- puis à Śivaśarman, une part
- à Doṇaśarman, du *gotra* de Kaśyapa, de Rekādiboya, une part
- puis à Revaśarman, de Rekādiboya, une part
- à Kandaśarman, du *gotra* de Bharadvāja, de Munikolboya, une part
- à Vīraśarman, du *gotra* de Kaśyapa, de Ceburṇdothiboya, une part
- à Nāgaśarman, du *gotra* de Kaśyapa, d'Eddoṇḍiboya, une part
- à Nāgaśarman, du *gotra* de Kaśyapa, de Luttaḷūrboya, une part
- à Nandīśarman, du *gotra* de Kaśyapa, de Cikkakudiboya, une part
- à Veṇṇīśarman, de Samatiboya, une part
- à Kattaśarman, du *gotra* de Bharadvāja, de Maṇḍuboya, deux parts,

〈60–62〉 en vue 〈du maintien〉 de la puissance, la victoire et la bonne santé. Que les futurs rois favoris appliquent et fassent appliquer l'exemption de toutes les taxes Et ces vers à propos de ceux-ci :

1.

Il n'existe pas et n'existera pas de don égal à celui d'une terre, Il n'existe pas et n'existera pas de crime égal à celui de son vol.

2.

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

<65-68> La deuxième année de notre auguste règne, au mois de Caitra, pendant la quinzaine claire, le mercredi, sous la constellation de Maghā, sur les lieux de Budha, à partir des ordres <émis> par notre propre bouche, cet édit a été gravé par Vināyaka, fils de Dīrgocāyī...¹¹ *veḷayilkanmarakuṇḍi* Era.

Commentary

The outer (recto) face of the first plate has been recycled: it bears illegible vestiges of 6 (perhaps 7) lines of previous writing. A fair portion of 4 recto also appears to be a palimpsest, with some areas chiselled out before engraving the current text. This seems to affect most of the first five lines on this page, but is most conspicuous in the area delimited by the binding hole and the upper left corner, with some vestiges of earlier writing visible at the beginning of the first line.

The opening symbol is slightly above the level of line 1 and outside the margin (in fact mostly on the raised rim), so I encode it as a separate line. The first five plates have six lines on each inscribed face; the last two have 4 to 5. The first four lines on 4 recto are very closely spaced, giving rise to some unusually composed characters (see apparatus). There is also plenty of surface roughness on this page (whereas all others are mostly pristine), and some marks that may be traces of erased characters. It seems possible that this plate was first engraved with four rather uneven lines, taking up approximately the page area now covered by five lines, and that subsequently, these four lines were struck out and the five extant lines were engraved over them, finally adding the sixth line.

Can the instances of *kaṇḍilya* in this text be scribal errors for *śāṇḍilya*? *kau* looks a bit like *śā* and the engraver could have mistaken a pre-written text that way. The instance in l17 actually seems to contain the strokes for *ś* except for the loop on the left leg, which has migrated to the right leg to pretend to be the loop of *k*.

¹¹Deux lettres sont illisibles.

Bibliography

Edited from the original by J. F. Fleet (1878), with translation, without a facsimile. The estampage was published separately as Fleet 1879) (where Fleet is not named as the author), which contains no edition or discussion, only the facsimile and a few lines describing what it is. Subsequently noticed in ARIE 1962–63, p. 49, appendix A/1962–1963, № 15. The present edition by Dániel Balogh is based on a collation of Fleet’s text with his published facsimiles, with photographs of the plates from the British Library taken by Arlo Griffiths in 2016, and inked impressions from Sir Walter Elliot’s collection¹², which appear to have been taken prior to cleaning the plates and offer no new insights. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[JFF] Fleet, John Faithfull. 1878. “Sanskrit and Old Canarese inscriptions, no. XLII.” IA 7, pp. 185–191.

Secondary

ARIE 1962–63. *Annual report on Indian epigraphy for 1962-63*. By G. S. Gai. Delhi: Manager of Publications, 1967. Page 49, appendixes A/1962–1963, item 15.

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¹²Scans of these impressions were obtained by Emmanuel Francis from the Edinburgh University Library, the Bibliothèque nationale de France and the British Museum.