Peṇukapaṟu grant of Jayasiṁha II

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Identifier: DHARMA_INSVengiCalukya00015

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00015.xml

Language: Sanskrit [Southern Brāhmī (unspecified)]

Commit: 2026-10-28 17:37 (06a61a7), last modified 2026-09-18 17:45 (0273b8a)

Palaeographic description

Halantas. M occurs in lines 19, 21, 23, 28 and 30. The one in 19 looks like ma, slightly simplified and only slightly reduced in size; the others are much smaller and more simplified, and raised.

Edition

Seal

〈1〉 śrī-sarvvasiddhi

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 svasti〈.〉 śrīmatāṁ sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ hārīti-putrāṇāṁ〈2〉 sapta-(lo)ka-māt(ṛ)bhiḥ paripālitānāṁ svāmi-mahāsena-pāda-bhaktānāṁ bhagavan-nārā〈3〉yaṇa-prasāda-samāsādita-vara-

varāha-lāṁchanekṣaṇa-kṣaṇa-vaśikṛt¿a?<ā>śeṣa-śa<4>tru-ma◯ṇḍalānām{m} aśvamedhāvabhṛtha-snāna-pavitrīkṛta-vapuṣāṁ ¡caḷikyānāṁ! kula<5>m a◯laṁkar-iṣṇoḥ śrī-viṣṇuvarddhana-m¿ā?<a>hārājasya pautraḥ śrī-sarvvalokāśra<6>ya-mahārājasya putraḥ svāsi-dhārā-namita-rājanya-makuṭa-taṭā-ghaṭ{ṭ}(i)ta<7>-maṇi-mayū¿k?<kh>a-puñja-<mañja>rī-rañjita-caraṇa-yuga¡(ḷ)!<l>(aḥ) pratā-pavā(N) prasanna-viniveśita-śakti-tra(yaḥ)<8> parama-b(r)ah(m)aṇ(y)o mātā-pitṛ-pādānudhyātaḥ sakala-lokāśraya-śrī-ja(ya)<Page 2r><9>siṁgha-vallabha-mahārājaḥ sarvv¿a?<ā>n ittham ājñāpayati

viditam astu vo <’>smābhiḥ vaṁgipaṟu-v¿a?<ā>stavy(ā)ya<10> kauṇḍinya-gotrāya taittirīyāyāpastaṁba-sūtrāya guṁjadevaśarmmaṇa<ḥ> pautrāya sarvva<11>-kratu-yājino devaśarmmaṇaḥ putrāya catur-vveda-pāragāya sarvva-śāstra-viśāradāya<12> śrī-Eṟa◯droṇaśarmmaṇe

karmma-rāṣṭra-viṣaya-nivāsi-ku<<ṭu>>ṁbina<<ḥ>> bhavad-viṣaye sarvvān i<13>ttha◯m ājñāpayati

jyaiṣṭhyāṁ paurṇṇamāsyāṁ saṁkrānti-kāle bhūmidāna-nimitte<14> gobbaḍi-vijñāpanāt karmma-rāṣṭre peṇukapaṟu nāma grāme tasya grā<15>masyottara-pūrvvasyān diśi kṣetran dattam

asya kṣetrasya pūrvvato <’>vadhiḥ niḍugaṭṭa-taṭā<16>ka¡ḥ!<.> dakṣiṇato <’>vadhiḥ pūsa-boḷa-kṣetrāntaḥ<.> pa[[ści]]ścimato <’>vadhiḥ dego [ca. 6×]<17> (na)kupovu pan-thāḥ<.> Uttarato <’>vadhiḥ maṣakhāvadhiḥ<.>

t(oṁ)dha-kṣetraṁ grā(ma)sy(o)[tta?](ra?)(ta)s ta<Page 2v><18>ṭākaḥ tasyottarā-parasyān diśi<.> tasya pūrvvato <’>vadhiḥ kūpaḥ<.> dakṣiṇato <’>vadhiḥ (taṭāka)ḥ<.> paścimata<19> Uttarataś ca j(e?)ḍḍa-boḷa-kṣetrānto <’>vadhiḥ<.> Asya kṣetrasya kūpa-dvayaM<.> taṭāka E<20>kaḥ<.> kūpaḥ tāla-taṭākasya pūrvvataḥ

dakṣiṇārddhe vrīhi-kṣetraṁ catuṣṭaya parimā<21>ṇaṁ prā◯g-apavarggaṁ ca

grāmasyottara-pūrvva-deśe girāv a<va>kāśaM

Eta¡<<ś>>! catur-avadhi<22>-paryya◯ntaṁ kṣetr¡(ā)!n dharmma-yaśobhivṛddhaye sarvva-kara-parihāropetam u[[ka]]daka-pū<23>rvvakaṁ brahmadeyī-kṛtya prādāM<.> Asya sarvva-kara-parihāropetasya kṣetrasya yo<24> bādhāṁ karoti sa{ḥ} ¡vāraṇāśyāṁ! sahasra-brahma-haty¡a!-pātaka-saṁyukto bhavati<.><25> yo <’>smac-chāsanam atikr¿a?<ā>met sa pāpaḥ śār¿i?<ī>ran daṇḍam arhati so <’>pi paṁca-mahā<Page 3r><26>-pātaka-saṁyukto bhavati<.> bhavanti cātra ślokāḥ

1. Anuṣṭubh

bhūm(i)-dānāt pa(ran dānan)

(na bhūtan na) bha〈27〉viṣyati
tasyaiva haraṇāt pāpan
na bhūtan na bhaviṣyati_

2. Anuṣṭubh

sva-dattām para-dattāṁ vā
〈28〉 yo ⟦re⟧hareta vasundharāM
ṣaṣṭiṁ varṣa-sahasrāṇi
viṣṭhāyāṁ jāyate kṛi!〈r̥〉miḥ

3. Anuṣṭubh

〈29〉 bahu◯bhir vvasudhā dattā
bahubhiś cānupālitā
yasya yasya yadā〈30〉 bhūmis
tasya tasya tadā phalaM

ājñaptir nniravadya-sakala-lokāśraya-śrī-pr̥thivṛi!〈ī〉-gāmuṇḍī

4. Anuṣṭubh

〈31〉 vindhyāṭav¿i?〈ī〉ṣv atoyāsu
śuṣka-koṭara-vāsina〈ḥ〉
kr̥ṣṇāhayo hi jāyante
(brahma-deyāpa)hārakā(ḥ)

〈Page 3v〉

Apparatus

Plates

〈1〉 hārīti- • I adopt Hultzsch's reading but note that this looks more like *hāritī* in my scan. The difference between *i* and *ī* is minor and the vowels are not very clear, being right on the edge of the plate.

〈2〉 -puñja-〈mañja〉rī- • Probably an eyeskip omission, but this phrase normally involves *mañjarī-puñja*.

〈7〉 pratāpavā(N) prasanna ◇ *pratāpavān prasanna* EH • The scanned rubbing is none too clear, but I do not see a conjunct *npra* here. Hultzsch adds a footnote, "Read perhaps =*prasanna*", where the = sign indicates a ligature; but since this is exactly what he prints in the body of his edition, the purpose of this note is unclear. There is a small glyph

before *pra* that may be a final *N*, probably inserted subsequently, to correct *pra* into *npra*.

〈11〉 -ku〈〈ṭu〉〉ṁbina〈〈ḥ〉〉 ◇ *-ku〈〈ṭu〉〉ṁbinaṁ* EH • The addition *ṭu* was engraved immediately below *ku*, and probably before engraving the next line. A small cross to the right of the headmark of *ku* indicates the correction. Where Hultzsch sees an *anusvāra*, I see a *visarga*. Its dots are above and below the limb of the following *bha*, so even if it is an *anusvāra*, it was in all probability added subsequently.

〈16〉 pa[[ści]]ścimato • According to Hultzsch, the first *ści* seems to have been struck out. No indication of this is visible in the estampage. This character is slightly smaller than, and less clearly formed, than the next one, but I cannot tell for certain why it was re-engraved. It may, perhaps, have started as *ci*, which the engraver tried to correct into *ści*, then decided to re-engrave.

〈17〉 (o)[tta?](ra?)(ta)s ◇ *(o) [2×] (ta)s* EH • Hultzsch indicates the lacuna with two dots. Since he uses six dots for the lacuna at the end of the previous line, he clearly means two lost characters, with which I concur. The span of the lacuna is actually more like three character widths, but there must have been characters hanging down into this line from the one above. I think vestiges or *ra* are visible immediately before the damaged but recognisable *ta*, and thus restore as shown.

〈19〉 E〈20〉kaḥ〈.〉 ... pūrvvataḥ • Hultzsch parses this passage differently, supplying punctuation after *taṭāka ekaḥ kūpaḥ* and reading *tāla-taṭakasya pūrvvataḥ* as part of the following sentence.

〈21〉 girāv a〈va〉kāśaM • In a note, but not in the text of the edition, Hultzsch tentatively suggests the emendation *giry-avakāśaM*. — 〈21〉 Eta¡〈〈ś〉〉! catur-avadhi〈22〉 -paryya◯ntaṁ kṣetr¡(ā)!n ◇ *Eta¿ś?〈c〉-catur-avadhi〈22〉 -paryya◯ntaṁ kṣetr¿ā?〈a〉n* EH • An initially engraved *ca* was corrected to *śca* by engraving *ś* on top, which Hultzsch does not mention. His interpretation and emendation are plausible, but I believe the intent of the composer or the corrector may rather have been *etāṁś catur-avadhi-paryyantān kṣetrān*, even though *kṣetra* is expected to be neuter and was used as such in line 15 above.

〈22〉 u[[ka]]daka- • The first *ka* is cancelled by a short horizontal stroke above it.

〈26〉 pa(ran dānan)(na bhūtan na) bha〈27〉viṣyati • Hultzsch prints all of this clear except for *ū*. The scanned rubbing is none too clear, but there is something strange going on here with character sizes and spacing: the preceding *nā* and *tpa* are very large and quite ornate, but the following characters are crowded together. *bhū* also seems to be quite large, but all other characters of this segment occupy very little

space. The last three characters in the line are not discernible at all in the scan, and apparently occupy about as much space as the earlier *tpa* alone. It seems quite likely that a correction of an eyeskip omission was involved here, but I cannot ascertain any details.

〈28〉 ⟦re⟧hareta • Hultzsch emends, but does not note the presence of original correction. I assume the extra *re* was deleted, but cannot be certain.

Translation

Plates

〈1–8〉 Greetings. The grandson of His Majesty King (*mahārāja*) Viṣṇuvardhana (II), who was eager to adorn the lineage of the majestic Caḷikyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hāriti, who are devoted to the feet of Lord Mahāsena, to whom all enemy territories 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—; son of His Majesty King (*mahārāja*) Sarvalokāśraya (Maṅgi Yuvarāja); His Majesty the valiant and supremely pious King (*mahārāja*) Jayasiṁha Vallabha (II) Sakalalokāśraya, whose pair of feet are tinted by clusters of beams the gems fitted to the surfaces of the crowns of princes bowed down by the blade of his sword, who directs his three powers (*śakti-traya*) toward benevolent 〈objectives〉 and who was deliberately appointed (as heir) by his mother and father, commands everyone as follows.

〈8–12〉 Let it be known to you 〈that〉 we 〈have donated land?〉 to the Reverend Eṟadroṇaśarman of the Kauṇḍinya *gotra*, a Taittirīya who follows the Āpastamba *sūtra*, a resident of Vaṁgipaṟu, who has completely mastered the four Vedas and is versed in all textbooks (*śāstra*), and who is the grandson of Guṁjadevaśarman and son of Devaśarman, a performer of all sacrifices.

〈12–15〉 〈Jayasiṁha-vallabha II?〉 commands all householders (*kuṭumbin*) of Karmarāṣṭra district (*viṣaya*) as follows. At the request of Gobbaḍi for a land donation 〈to be made〉 at the time of a passage of the sun (*saṁkrānti*), we have donated at the full moon of (the month) Jyaiṣṭha 〈some〉 field in your district, 〈namely〉 Karmarāṣṭra district, at the village named Peṇukapaṟu, to the northeast of that village.

〈15–17〉 Of this field, the boundary on the east is the Niḍugaṭṭa pond. The boundary

on the south is the edge of the Pūsa-boḷa field. The boundary on the west is [...] road [...] The boundary on the north is the boundary of Maṣakha.

〈17–20〉 The Toṁdha field is to the northwest of that pond 〈which is〉 to the north of the village. Of that, the boundary on the east is a well. The boundary on the south is the pond. The boundary on the west and on the north is the boundary of the Jeḍḍa-boḷa field. Two water sources belong to this field. One is the pond. 〈The other is〉 a well to the east of the Tāla pond.

〈20–21〉 And the paddy field in the southern part, the extent of which is four[1], is a previous donation 〈to the same donee?〉.

〈21〉 A gap in the hill in the area northeast of the village.

〈21–26〉 For the sake of increasing 〈my〉 merit (*dharma*) and glory, I have granted the fields delineated by four boundaries as above, converted into a Brahmanic gift (*brahma-deya*) by a remission of all taxes, 〈the donation being〉 sanctified by (a libation of) water. He who poses an obstruction to this field exempt from all taxes shall incur 〈the sin of〉 slaughtering a thousand Brahmins in Vāraṇaśī. Whoever transgresses my decree, that villain deserves corporal punishment and he, moreover, shall incur the five great sins. There are also 〈these〉 verses pertinent to this:

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.

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

3.

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.

〈30〉 The executor (*ājñapti*) is Niravadya, the village headman of Sakalalokāśraya Śrī Pṛthivī 〈Jayasiṁha II?〉.[2]

[1]The paddy field may have been sufficient for sowing four *khaṇḍika*s of seed, or it may have been four *nivartana*s in extent.

[2]As already pointed out by Hultzsch, *gāmuṇḍī* must be connected to *gāmuṇḍa*, meaning 'village headman' and probably derived from Sanskrit *grāma-kūṭa* (see also Sircar 1966 s.v.). The executor's name may have been Sakalalokāśraya (compare the executor possibly named Sarvajanāśraya in the Niḍupaṟu Grant of Jayasiṁha

4.

The seizers of a Brahmanic gift will be born as black adders dwelling in dry holes in the waterless wilderness of the Vindhyas.

Translation into French by Estienne-Monod 2008

Plates

〈1–12〉 Prospérité ! le petit-fils de l'illustre grand roi Viṣṇuvardhana, ornement de la lignée des Calukya, illustres, du même *gotra* que les descendants de Manu honorés par tous les êtres, fils de Hārīti, protégés par les mères des sept mondes, qui vénèrent les pieds du seigneur Mahāsena, maîtres des cercles ennemis, soumis en un instant à la vue du signe de l'excellent sanglier, faveur octroyée par le bienheureux Nārāyaṇa, dont les corps ont été purifiés par les bains purificatoires de l'*aśvamedha*, le fils de l'illustre grand roi Sarvalokāśraya, l'illustre grand roi, refuge de tous les hommes,[3] Jayasiṁgha Vallabha, dont les deux pieds sont rougis par les fleurs que sont les rayons émis par les pierres précieuses serties sur l'orbe des diadèmes des nombreux rois inclinés devant la lame de son épée, plein de splendeur, qui a mis en lui les trois pouvoirs de façon limpide, très pieux, méditant aux pieds de sa mère et de son père, ordonne à tous ceci : qu'il soit connu de vous que, 〈nous donnons〉 à l'illustre Eṟadroṇaśarman, habitant Vaṁgipaṟu, du gotra des Kauṇḍinya, de 〈l'école des〉 Taittirīya, qui suit le *sūtra* d'Āpastaṁba, au petit-fils de Guṁjadevaśarman, fils de Devaśarman, qui pratique tous les sacrifices, 〈à ce fils qui〉 connaît très bien les quatre Veda, versé dans tous les traités,

〈12–15〉[4]- à tous les habitants résidant dans le *viṣaya* de Karmarāṣṭra 〈le roi〉 ordonne ceci :- nous donnons lors 〈du mois〉 Jyaiṣṭha, le jour de la pleine lune, à l'époque de Saṁkrānti, à l'occasion d'une donation de terre à la requête de Gobbaḍi, dans le village de Penukapaṟu dans le Karmarāṣṭra, un terrain au nord-est de ce village.

〈15–17〉 A l'est la limite de ce terrain est l'étang Niḍugaṭṭa. Au sud la limite est le bout

I), but this epithet is applied to Jayasiṁha II in line 8 and is more likely to refer to him here. It may have been Pṛthivī or Pṛthivīgāmuṇḍī, but the honorific preceding Pṛthivī rather implies that it is a title of the king (short for Pṛthivīvallabha?), and *gāmuṇḍī* is probably a common noun. Hultzsch speaks of the entire string *niravadya-sakala-lokāśraya-śrī-pṛthivī-gāmuṇḍin* as a name, yet he does recognise that most of this string refers to the king and assumes that the headman was named after his sovereign; as another possibility, he proposes that the executor may have been Gobaḍḍi, named in line 14. I find this unlikely and believe that the name was Niravadya, but I have not investigated whether he can be identical, or related, to Niravadya Dhavala.

[3] Le roi reprend le *biruda sarvalokāśraya* de son père.

[4] anacoluthe.

du terrain de Pūsa-boḷa. A l'ouest la limite est le chemin [...]. Au nord la limite est la limite de Maṣakha.

〈17–20〉 Le terrain Toṁdha est situé au [...] du village, et un étang au nord-ouest de ce village. A l'est la limite de celui-ci est un puits. Au sud la limite est un étang. A l'ouest et au nord la limite est le bout du terrain Jeḍḍa-boḷa. Ce terrain a deux réservoirs. Le premier réservoir 〈est〉 un étang.

〈20–21〉 A l'est de l'étang de Tāla, dans la moitié sud, 〈se trouve〉 un champ de riz de quatre 〈nivartana〉, finissant à l'est.[5] Au nord-est du village 〈la limite est〉 un espace 〈où se dresse〉 une colline.

〈21–26〉 J'ai donné[6] le terrain, borné par ces quatre limites, pour l'accroissement du dharma et de la gloire, exempté de toute taxe, après avoir fait une libation d'eau, en qualité de *brahmadeya*. Celui qui impose une charge à ce terrain exempté de toute taxe, est lié au crime de mille brahmanes de Vāranasī. Celui qui transgresse notre édit est passible de la peine capitale et est lié au cinq grands crimes. Voici les vers :

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.

Qu'elle soit donnée par lui ou par un autre, celui qui prend une terre renaît ver de terre dans les excrément pendant soixante mille années.

3.

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

〈21–26〉 L'exécuteur est le chef de village[7] Niravadya Sakalalolāśraya Śrī Pṛthivī.

4.

Habitants les grottes arides des rivages sauvages du Vindhya, ceux qui prennent un brahmadeya renaissent serpents noirs !*Il est rare de trouver un vers après la mention de l'exécuteur.*

[5] On rencontre l'expression *prāg-apavarggaṁ* dans l'*Āpastamba-sūtra* (N. D. E.).

[6] Cette formulation employant l'aoriste de *DĀ-*, est inusuelle. On rencontre habituellement le participe passé *dattam*.

[7] Le terme kannada *gāmuṇḍa* est un synonyme de *grāmakūṭa* (D.C. Sircar, 1966, p. 109), *gāmuṇḍin* n'est pas attesté ailleurs, nous supposons qu'il est l'équivalent de *gāmuṇḍa*.

Commentary

I adopt the reading of the seal as shown by Hultzsch, without indication of unclarity, in the introduction to his edition. In the scan of the photo in EI18, I can only make out vestiges of vva..ddh.

The executive part of the charter, lines 8 to 21, is chaotic. The segmentation given in my edition and translation seems the best to me, since it comes close to coherence. Nonetheless, the king addresses his audience twice (line 9 and line 13); the word *bhavad-viṣaye* is out of sequence (but is probably meant to be where my translation has "in your district"), and the portion about water sources, the paddy field and a gap in the hill (lines 19 to 21) is unclear. I feel quite certain that the donation consists of two separate fields, each listed with four boundaries. The paddy field was probably donated to the same recipient at an earlier time, though Hultzsch understands *prāg-apavarga* to mean "ending in the east." The phrase "to the east of the Tāla pond" may describe the paddy field rather than the well. I believe the gap in the hill was explicitly stated to be part of the donated property, perhaps on account of its importance for logistics; but it is also possible that it is the location of the paddy field.

Bibliography

Reported in ARIE 1923–24, p. 10, appendix A/1923-1924, № 4 with description at ARIE 1923–24, p. 98. Edited in Telugu by C. R. Krishnamacharlu (1924), not consulted. Edited from estampages by E. Hultzsch (1925–1926) with a summary of contents, with estampages of the plates and photograph of the seal. The present edition by Dániel Balogh is based on a collation of Hultzsch's text with his facsimiles. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[EH] Hultzsch, Eugen Julius Theodor. 1925–1926. "Penukaparu Grant of Jayasimha II." EI 18, pp. 313–316.

[CRK] Krishnamacharlu, C. R. 1924. "□□□□□ □□□□□□□□□ □□□□□□□□ □□□□□□□□□ (Reṇḍava Jayasiṁhuni Peṇukapaṟu dānaśāsanamu)." *Bhārati* 1 (10), pp. 139–146.

Secondary

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