

Kor̥raparru grant of Vijayāditya II

Dániel Balogh

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Palaeographic description

Halantas. T in l49 vaseT; possibly M in l52 likhitaM (following Fleet; Hultzscht reads m there). CHECK a facsimile for both when available.

Other palaeographic observations. The position of anusvāra varies: it is normally at or slightly above headline height after the character to which belongs, e.g. l1 sagotrāṇām, but sometimes it is above the character to which it belongs, e.g. l2 rājyānām. This latter positioning may be an enforced choice, as in the case of rājyānām the descender of stū in the previous line would have prevented putting the anusvāra inline. Pending the examination of photos of the original or a better facsimile than Sir Walter Elliot's Edinburgh rubbings, I accept Fleet's reading of A in many places where Ā would be expected. My impression is that many of these (e.g. l39 Apastamba) are in fact Ā, with a stroke at the top right distinguishing them from A even if that stroke does not bend noticeably downward. Some of those initial A-s are, however, definitely A, e.g. l49 Akṣeptā.

Edition

Seal

<1> śrī-tribhuvanāṁkuśa

Plates

<Page 1r>

<Page 1v> <1> svasti<.> śrīmatā(m) sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ hārītī-putrāṇā(m)<2> kauśi(kī)-vara-prasāda-labdha-rājyānāṁ mātṛ-gaṇa-paripālītānāṁ svāmi-mahāsena-pā<3>dānudhyātānāṁ bhagavan-nārāyaṇa-prasāda-samāsādita-vara-varāha-lāñchanekṣa(ṇa)<4>-kṣaṇa-(va)○śīkr̥(tārā)ti-maṇḍalānā<m> Aśvamedhāvabhṛ<t?<th>a-snāna-pavitrikṛta-vapu<5>ṣ(ām) calukyānāṁ kula(m a)la(m)kariṣṇo{h}r aneka-samara-saṁghaṭṭa-labdha-nija-bhuja-vija<6>ya-śrī<i>yaḥ niravadyodāra-guṇa-gaṇālāmṛtasya śrī-vijayāditya-mahārājasya<7> putraḥ s(phu)rita-karavā<!!a-dhārā-vaśīkr̥tārāti-bhū-maṇḍalasya sva-carita-nyak<k>ṛta-<Page 2r><8>nṛga-(na)!(l)(a)-nahuṣā(mba)r(i)ṣa-yayāte<h> vi(ṣṇo)r iva sva-cakra-nandakasya viṣṇuvarddhana-mahā<9>rā(ja)sya priya-tanayaḥ pratā<pā>nurāgāva(na)ta-samasta-sāmanā-maulī-lā<!!ita-śāsanaḥ<10> kṣatroci(ta-śa)k(t)i-traya-(pā)trībhūtaḥ A(neka)-saṁgrāma-vijayāsādita-vikrama-dhava<!(l)ah ya<11>ma-daṇḍa○-caṇḍa-(d)o(r-d)da(ṇḍa-ma)ṇḍalāgra-nakha-khaṇḍita-ripu-kari-gaṇḍastha<!!e?<o> narendramṛga<12>rāj<ā!<ah> Arāti-ṣaḍvargga-nigraha-karaḥ samadhigata-rāj<ā?<a>-vidyā-catuṣṭayaḥ catur-upāya-pa<13>yoga-caturah duṣṭ<ā?<a>-nigraha-śiṣṭānugraha-karaḥ madhumathana Iva (sva-vi)kramākṛanta-bhū-cak<r>aḥ<14> yudhiṣṭhira Iva bhīmā(r)juna-parākrama-sahāya<h> daśaratha-suta Iva sīt(ā-nanda)na-karaḥ manu(r i)<Page 2v><15>va san-mārgga-da(r)śśī padmāk<ā?<a>ra Iva Ar<i?<i>-timira-nikara-vidhvaṁsanāditya<h> parama-brahmaṇya<h> (parama)-m(āhe)<16>śvaraḥ (sama)sta-bh<ū?<u>vanāśraya-śrī-vijayāditya-mahārājādhirāja-parameśvara-bhaṭṭā(ra)ka(h) [kaṇḍeru]<17>(vā)ḍi-(viṣa)ya-nivāsino rāṣṭrakūṭṭa-a-pramukha-k<ū?<u>ṭumbinaḥ sarvvān i(ttha)m ājñāpaya(t)i

(vidi)ta(m astu)<18>(vo) <'>(smābhiḥ) ○ penpaṇḍuru-vāstavyāya kauśika-<ś?<g>otrāya hirany<ā!<a>keśi-(sūtrāya) veda<19>-ve(dāmga)-p<a?<ā>ragāya veṇamaśarmmaṇe nalūceri-vāstavyāya kauśika-(gotrāya) hi<20>raṇyakeś<i?<i>-sūtrāya caṭiśarmmaṇe poḍemgu-vāstavyāya gauta(ma-go)trāya (h)i(ranya)<21>keśi-sūtrāya vidaśarmmaṇe poḍ<a?<e>mgu-vāstavyāya saṁk<rī?<r>ti-gotrāya h(i)raṇy<ā!<a>keśi-sū<Page 3r><22>trāya maviṇḍiśarmmaṇe poḍemgu-vāstavy<a?<ā>ya <A!<ha>rita-gotrāya hirany<ā!<a>(k)e(ś)i-s(ū)trāya ya<23>(jña)śarmmaṇe poḍemgu-v<ā!<ā>stavyāya

sarṁkṛi!<ṛ>ti-gotrāya hiraṇyā!<a>keśi-sūtrā(ya) [ca. 2×][śa](rmma)<24>(ṇe kr)ovāśiri-vja!<ā>stavyāya jA!<ha>rita-gotrāya jA!<Ā>pastamba-sūtrā(ya) (kanda/kunḍa)(śa)rmma<25>(ṇe U)Orpuṭūru-vja!<ā>stavyāya bhāradvāja-gotrāya jA!<Ā>pa(stamba-sū)t(r)āya<26> (viṣṇuśa)rmmaṇe vaṁgipaṛru-vja!<ā>stavyāya kauṇḍinya-gotrā<ya> j(A)!<Ā>(pastamba-sūtrā)<27>(ya gu)ñjadevaśarmmaṇe vaṁgipaṛru-vja!<ā>stavyāya śāṇḍilyā!<a>?<a>-gotrā(ya) jA!<Ā>pa<28>(stamba-sū)trā<ya> bhadraśarmmaṇe vaṁgipaṛru-vja!<ā>stavyāya kauṇḍinya-(g)otrā(ya) j(A)!<Ā>(pa)<Page 3v><29>stamba-sū(trāya) viṣṇuśarmmaṇe vaṁgipaṛru-vja!<ā>stavyāya kauṇḍinyā!<a>?<a>-gotrāya jA!<Ā><30>(pas)t(amba-sū)trāya nārāyaṇaśarmmaṇe cānturu-vja!<ā>stavyāya (bh)āra(dvāja-gotrā)<31>ya jA!<Ā>O(pa)stamba-sūtrāya droṇaśarmmaṇe cānturu-(v)j(a)!<ā>(stav)y(āya bh)āradvā<32>(ja-go)trāya Āpastamba-sūtrāya nār(ā)yaṇaśarmmaṇe krovaśiri-vj(a)!<ā>(sta)vyā<33>ya harita-gotrāya Āpastamba-sūtrāya mādhaśarmmaṇe krovaśiri-vja!<ā>sta<Page 4r><34>vy(ā)ya parjaś!<āś>ara-gotrāya jA!<Ā>pastamba-sūtrāya vennamaśarmmaṇe krovaśiri-vja!<ā>stavyāya vat(s)a-go<35>trāya jA!<Ā>pastamba-sūtrāya Arudiśarmmaṇe Urpuṭūru-vja!<ā>stavyāya bhāra(dv)ā(ja-g)otrāya<36> jA!<Ā>(pasta)Omba-sūtrāya nandiśarmmaṇe kārañcedu-vja!<ā>stavyāya bhāradvāja-g(otrā)ya jA!<Ā>(pa)<37>sta(mba-sūtrā)ya viṣṇuśarmmaṇe kārañcedu-vja!<ā>stavyāya bhāradvāja-gotrāya jA!<Ā>(pas)tam(b)a-(s)ūtrā<38>(ya bhā)ra(māśa)rmmaṇe kārañcedu-vja!<ā>stavyāya bhāradvāja-gotrāya jA!<Ā>pastamba-sūtrāya yañj!<ā>śa<Page 4v><39>(rmmaṇe cāntu)<ru>-(v)j(a)!<ā>(stavyāya) bhāradvāja-gotrāya jA!<Ā>pastamba-sūtrāya bādadiśarmmaṇe krājam<40>-(v)j(a)!<ā>(sta)vy(āya kau)ṇḍi(nya-go)t(r)āya jA!<Ā>pastamba-sūtrāya veṇṇaśarmmaṇe rāyūru-vja!<ā>stavy(ā)<41>(ya) j(A)!g(n)ivj(ai)!śya-go(trāya) jA!<Ā>pastamba-sūtrāya rompayāśarmmaṇe veda-vedāṁga-ratebhyaḥ<42> (ṣaṭ-karma)O-niratebhya<h> catru!<ur>-vimśā!<a>?<a>ti-brāhmaṇebhyā!<a>h> candru!<a>?<a>-grahaṇa-nimitte Udaka-pū<43>(rvva)<m> (korrapaṛru)-nā(ma)-grā(ma)s sarvvā!<a>?<a>-kara-parih(ā)raṁ (kṛtvā) dattaḥ

Asyāvadhi-vi(bhedaḥ)<.> (pū)rvva(ta)<h> A<44>(tūguparū)<.> (dakṣiṇataḥ vā)(na/ma)(pa)ṛru<.> paścimataḥ vā(ṇḍ)rūpe(da)yū<.> Uttā!<a>?<a>rataḥ gani(yyā)ra(m?)<45>bu<.> Ete(śām madh?)ya-(vartti?)<.> Asyopari na kenacid bādhā karaṇiyā<.> karo(t)i yas sa pa<Page 5r><46>(ñca-ma)hā-pātaka-(sarṁ)yu(kto) bhavati<.> vyā(se)nāpy uktaṁ

1. Anuṣṭubh

bahubhir vvasudhā dattā
(bahubh)is cānu<47>pāli(tā)
(yas)ya yasya yadā bhūmis
tasya tasya tadā (pha)laṁ

2. Anuṣṭubh

sva-d_ṛā?<a>ttām para-(dattām vā)
(yo ha)reta<48>vasu(ndharām)○
(ṣa)ṣ(t)i-_ṛvaruṣa?<varṣa>-sahasrāṇi
viṣṭhāyām jāyate kṛmīḥ

3. Anuṣṭubh

(kalpa-koṭi-sahasrāṇi)
<49> (svargge) [ti]○[ṣṭha]ti bhūmi-da<h>
_ṛA?<Ā>kṣeptā cānumantā ca
tāny eva narake vase(T)
(rāmenā)py u<50>(ktaṁ)

4. Śālinī

sa(rv)v(ā)n (e)va(m) bhāvinaḥ pārtthivendrāN
bhūyo-bhūyo yācate rāmabhadraḥ
sāmānyo <'>ya(m) dharmma-se<51>(tur) nṛpā(nām)
kāle-kāle pālaniyo bhavadbhiḥ

5. Anuṣṭubh

narendra-mṛgarājasya
bhrāt_ṛa?<ā> haihaya-vaṁśa-jaḥ
Ājñapti<52>r asya dharmmasya
{r}nṛparudr_ṛa?<o> nṛpottama<h>
vijayavāḍa-vāstavy_ṛāya!<ena> Akṣaralalitācāryyeṇa likhita(M)
<Page 5v>

Apparatus

Plates

<13> -bhū-cak<r>aḥ JFF ◇ -*bhu(vana)*ḥ EH • These words are quite unclear in the only facsimile I have at the moment (Elliot's impression from Edinburgh). From that, *bhū* and *bhu* are both conceivable, and *ca* is more likely than *va*. Only the top of the next character is visible, and that confirms *ka*. I see no *visarga*, and Fleet and Hultzsich may have supplied rather than read one.

<14> bhīmā(r)juna- ◇ *bhīmārjuna-* EH; *bhīmā,jjān?<rjju>na-* JFF • It seems from my not very clear facsimile that instead of a *repha* on top of the *j*, an *ā* marker was added to its middle prong. This is probably what Fleet's notation was intended to convey. As far as I can tell, pre-modern correction is not present. The added stroke may have been intended as a *repha*, and may have been added to the middle prong instead of the top because the descender of *gra* in the previous line occupies the space above *j*.

<16> [kaṇḍeru]<17>vāḍi- ◇ *[4×]<17>vāḍi-* EH; *[ca. 3×]<17>vāḍi-* JFF • Hultzsich prints four asterisks for the gap, while Fleet notes that it is three or four characters in extent. Nothing is discernible in Elliot's impression, and the extent of the gap is about the same as that of the sequence *ditam astu* in the next line. However, given that the village *vāṇḍrūpedayū* (line 44) must, as pointed out by Kielhorn (1898–1899, p. 120, n. 10), be identical to *va(ṇḍr?)(upi)(ṭeyu?)* in line 15 of the Eḍeru plates, the name of the *viṣaya* may be confidently restored to that named in that earlier grant.

<18> (vo) <'>(smābhiḥ) ○ penpaṇḍuru- JFF ◇ *vaḥ (A)bhipendaṇḍuru-* EH • Fleet (who prints all of this segment as clear) notes that he is certain of reading *npa* where Hultzsich read *nda*, since the end stroke of the subscript consonant is clearly continued upward. This is confirmed by Elliot's rubbing.

<19> nalūceri- EH ◇ *valūceri-* JFF • Fleet explicitly notes that in his opinion Hultzsich was wrong to read the first character as *na*. But in Elliot's Edinburgh rubbing, it is very definitely *na*. — <19> -(gotrāya) • Fleet prints only *ya* as unclear, but none of these characters are at all discernible in the Edinburgh rubbing (except, strangely, for vestiges of *ya*). The illegible section seems too long for three characters; perhaps *sagotrāya* was in fact inscribed.

<20> poḍeṁgu- JFF ◇ *poḍeṁgu-* EH • See the commentary on the spelling of this name here and in its subsequent iterations.

<24> (kanda/kuṇḍa)(śa)rmma<25>(ṇe) JFF ◇ *(kāma)śarmma<25>ṇe* EH.

<26> -gotrā<ya> EH ◇ *-gotrāya* JFF • A small *ya* may have been inserted inline after *trā*, but there is definitely no proper *ya* here.

<34> vy(ā)ya parjaś!<āś>ara-gotrāya • These characters are crowded together and compressed horizontally. They may have been written over a shorter deleted stretch.

<36> kārañcedu- JFF ◇ *kārahaidu-* EH.

<37> kārañcedu- JFF ◇ *kārahaidu-* EH.

<38> kārañcedu- JFF ◇ *kārahaidu-* EH.

<39> krājaṁ- JFF ◇ *krāja-* EH • I wonder if the correct reading is in fact *krāmja*, with the *anusvāra* shifted to the right. It is definitely above *ja*, slightly to the left of its centre.

<43> -vi(bhedaḥ) JFF ◇ *-vic(āraḥ)* EH • Fleet prints the whole word as clear. In the Edinburgh rubbing, the first two characters are unclear and the last wholly indistinct, but Fleet’s reading fits what can be made out better.

<44> vā(ṇḍ)ṛūpe(da)yū JFF ◇ *vā(ṇḍhrū)pe(dayū)* EH • Fleet prints the whole of this word as clearly read. — <44> gani(yyā)ra(m?)<45>bu ◇ *gan(i/a)yyāra(m?)<45>bu* JFF; *gana(yyā)ra<45>bu* EH.

<45> Ete(ṣām madh?)ya-(vartti?) ◇ *Ete(ṣām ap?)y a(va?)(tta)* JFF; *ca(turviṁśatyai) datta<h>* EH • The Edinburgh rubbing does not help much, so I restore this by conjecture. For the phrase *Eteṣām madhya-vartti* at this point in the description (with minor spelling variations), see Mḷopaṛṛu grant attributed to Maṅgi Yuvarāja; Tāṇḍivāḍa grant of Vijayāditya II; Lūḷā grant of Viṣṇuvardhana IV; Cimbūluru plates of Vijayāditya III, Candavolu plates of Vijayāditya III; Uṛuvuṭūru grant of Vijayāditya III; Pulgoṭṭa-paṁbūluru grant of Vijayāditya III. Also, *Eteṣām madhya-vartti kṣetraM* (Nammūru grant of Amma II) and *Eteṣām catur-avadhi-madhya-varti kṣetraM* (Nemmaḷūru grant of Vijayāditya I). — <45> pa<Page 5r><46>(ṇca)- JFF ◇ *pa<Page 5r><46>śca-* EH • Probably a typo in Hultzs. Fleet prints *ṇca* as clear, but the first two characters are wholly indistinct in the Edinburgh rubbing.

<49> [ti]○[ṣṭha]ti ◇ *(tiṣṭha)ti* JFF; *(mo)dati* EH • In the Edinburgh rubbing, no trace can be made out of the two characters shown here as lost, yet both previous editors show their version as a reading, not a restoration. Checking a photo of the original may help.

Translation

Plates

<1–17> Greetings. The grandson of His Majesty King (*mahārāja*) Vijayāditya (I) whose majesty consisted in the victory of his own arms attained in the clash of many a battle, who was adorned by a host of irreproachable (*niravadya*) and noble virtues, and who was eager to adorn the lineage of the majestic Caḷukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hāritī, 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 Mahāsena, 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 King (*mahārāja*) Viṣṇuvardhana (IV) who subdued the entire territory of his enemies by the blade of his flashing scimitar, who by his conduct surpassed Nṛga, Nala, Nahuṣa, Ambarīṣa and Yayāti, and who gladdened his domain like Viṣṇu {who delights in his discus}; His Majesty the supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*), the Sovereign (*bhaṭṭāraka*) Vijayāditya (II), shelter of the entire universe (*samasta-bhuvanāśraya*), the supreme devotee of Maheśvara, whose commands are received with humble love¹ by the totality of peripheral rulers (*sāmanta*) bowed down <both> through prowess and through <winning their> loyalty (*anurāga*), who has become a vessel for the triad of powers (*śakti*) befitting the warrior class (*kṣatra*), who shines with the triumph achieved through victory in numerous conflicts, a lion of a king (*narendra-mṛgarāja*) who devastates the cheeks of the elephants which are his enemies with his claw that is the sabre <held in> his polelike arms that are as awesome as the staff of Yama, who subdues the sextet (*ṣaḍvarga*) of (moral) enemies, has mastered the quartet of royal sciences and is skilled in the application of the four policies (*upāya*), who punishes the wicked and rewards the learned, who has conquered the circle of the earth with his valour like (Viṣṇu) the tormentor of Madhu {who stepped over the earth with his strides}, who relies on his fearsome and shining courage as Yudhiṣṭhira {is assisted by Bhīma and Arjuna}, who gladdens Sītā² like (Rāma) the son of Daśaratha, who perceives the correct way like Manu {who has shown it}, a sun to dispel the mass of darkness that is his enemies, ¿as the sun dispels darkness in a stand of lotuses?³—<this Vijayāditya II> commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in [Kaṇḍeru]vāḍi district (*viśaya*) as follows:

<18–43> Let it be known to you that on the occasion of an eclipse of the moon we have given the village named Korraparu, with a remission of all taxes and sanctified by (a libation of) water, to twenty-four Brahmins devoted to the Vedas and Vedāṅgas and engaged in the six duties (of a Brahmin):

- to Veṇamaśarman, resident of Penpaṇḍuru, of the Kauśika *gotra* and the Hiraṇyakeśi *sūtra*, who is thoroughly versed in the Vedas and Vedāṅgas
- to Caṭīśarman, resident of Nalūceri, of the Kauśika *gotra* and the Hiraṇyakeśi *sūtra*

¹Literally, affectionately <placed> on the tops of their heads.

²The bitextual meaning of this statement is not straightforward. As Hultzsich notes in his translation, Sītā is probably equated to Lakṣmī here and thus, the king is said to gladden Royal Fortune.

³This meaning of this last statement is not clear. Hultzsich is probably correct to assume that one or more words have been omitted, either after *iva* or before it.

- to Vidaśarman, resident of Podeṃgu, of the Gautama *gotra* and the Hiranyakeśi *sūtra*
- to Maviṇḍiśarman, resident of Podeṃgu, of the Saṃkṛti *gotra* and the Hiranyakeśi *sūtra*
- to Yajñaśarman, resident of Podeṃgu, of the Harita *gotra* and the Hiranyakeśi *sūtra*
- to [...]śarman, resident of Podeṃgu, of the Saṃkṛti *gotra* and the Hiranyakeśi *sūtra*
- to Kandaśarman, resident of Krovaśiri, of the Harita *gotra* and the Āpastamba *sūtra*
- to Viṣṇuśarman, resident of Urpuṭūru, of the Bhāradvāja *gotra* and the Āpastamba *sūtra*
- to Guṇjadevaśarman, resident of Vaṃgipaṛru, of the Kauṇḍinya *gotra* and the Āpastamba *sūtra*
- to Bhadraśarman, resident of Vaṃgipaṛru, of the Śāṇḍilya *gotra* and the Āpastamba *sūtra*
- to Viṣṇuśarman, resident of Vaṃgipaṛru, of the Kauṇḍinya *gotra* and the Āpastamba *sūtra*
- to Nārāyaṇaśarman, resident of Vaṃgipaṛru, of the Kauṇḍinya *gotra* and the Āpastamba *sūtra*
- to Droṇaśarman, resident of Cānturu, of the Bhāradvāja *gotra* and the Āpastamba *sūtra*
- to Nārāyaṇaśarman, resident of Cānturu, of the Bhāradvāja *gotra* and the Āpastamba *sūtra*
- to Mādhavaśarman, resident of Krovaśiri, of the Harita *gotra* and the Āpastamba *sūtra*
- to Vennamaśarman, resident of Krovaśiri, of the Parāśara *gotra* and the Āpastamba *sūtra*
- to Arudiśarman, resident of Krovaśiri, of the Vatsa *gotra* and the Āpastamba *sūtra*
- to Nandiśarman, resident of Urpuṭūru, of the Bhāradvāja *gotra* and the Āpastamba *sūtra*

- to Viṣṇuśarman, resident of Kārañcedu, of the Bhāradvāja *gotra* and the Āpastamba *sūtra*
- to Bhāramāśarman, resident of Kārañcedu, of the Bhāradvāja *gotra* and the Āpastamba *sūtra*
- to Yajñaśarman, resident of Kārañcedu, of the Bhāradvāja *gotra* and the Āpastamba *sūtra*
- to Bādadiśarman, resident of Cānturu, of the Bhāradvāja *gotra* and the Āpastamba *sūtra*
- to Veṇṇaśarman, resident of Krājari, of the Kauṇḍinyagotra and the Āpastamba *sūtra*
- to Rompayāśarman, resident of Rāyūru, of the Āgniveśya *gotra* and the Āpastamba *sūtra*

〈43–45〉 The layout of its boundaries <is as follows>: To the east, Atūgupaṛṛu. To the south, Vānapaṛṛu. To the west, Vāṇḍrūpedayū. To the north, Ganiyyārabu. It is situated within these <boundaries>. ⁴ Let no-one pose an obstacle (to their enjoyment of their rights) over it. He who does so shall be conjoined with the five great sins. Vyāsa too 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 thousand years.

3.

A donor of land stays in heaven for thousands of millions of aeons, <while> a seizer (of granted land) and a condoner (of such seizure) shall reside in hell for just as long.

〈49–50〉 And Rāma has said:

4.

Over and over again, Rāmabhadra begs all future rulers thus: “Each in your own time, you shall respect this bulwark of legality that is universally applicable to kings!”

⁴See the apparatus to line 45.

5.

The executor (*ājñapti*) of this provision (*dharma*) is Nṛparudra, that foremost of rulers who is a brother of Narendra-Mṛgarāja, born of the Haihaya lineage.

⟨52⟩ Written (*likhita*) by Akṣaralalitācārya, resident of Vijayavāḍa.

Translation into French by Estienne-Monod 2008

Plates

⟨1-17⟩ Prospérité ! Le petit-fils de l'illustre grand roi Vijayāditya, orné d'une multitude de nobles vertus, exempt de blâme, fortune de victoire remportée par son bras dans les heurts des nombreux combats, ornement de la lignée des Calukya, illustres, du même *gotra* que les descendants de Manu, honorés par tous les êtres, fils de Hārītī, qui obtinrent leur royaume grâce à l'excellente faveur de Kauśikī, protégés par la troupe des Mères, méditant aux pieds du seigneur Mahāsena, qui soumièrent les cercles de leurs ennemis en un instant à la vue du signe de l'illustre sanglier, faveur octroyée par le bienheureux Nārāyaṇa, dont les corps furent purifiés par les bains purificateurs de l'aśvamedha, le fils aimé du grand roi Viṣṇuvardhana, qui soumit le cercle des territoires ennemis par la lame de son épée éclatante, qui humilia par ses exploits Nṛga, Naḷa, Nahuṣa, Ambarīṣa et Yayāti, qui fit le bonheur de son royaume comme Viṣṇu a Nandaka comme disque, Narendra Mṛga Rāja,⁵ dont les diadèmes de tous les feudataires, inclinés par affection devant sa majesté, caressent les commandements, devenu le vase d'élection des trois pouvoirs qui conviennent aux *kṣatriya*, resplendissant de l'héroïsme accumulé par ses victoires dans de nombreux combats, qui déchirait les tempes de ces éléphants qu'étaient ses ennemis, de cette griffe qu'était son cimenterre, brandi par son bras puissant pareil au bâton de Yama ; qui réprime les six ennemis intérieurs de l'homme, qui a acquis les quatre sciences royales, expert dans l'application des quatre méthodes,⁶ qui accomplit les bienfaits prescrits pour supprimer les souillures, dont l'armée par sa vaillance a soumis la terre⁷ comme Madhumathana avec ses <trois> pas, par sa propre vaillance, a soumis Bhū ; doué d'une bravoure terrifiante et éclatante comme Yudhiṣṭhira est secondé par la bravoure de Bhīma et d'Arjuna ; il fait le bonheur de la terre comme le fils de Daśaratha fait celui de Sītā ; il montre la bonne voie comme Manu ; comme le soleil qui disperse les nuées de ténèbres que sont les ennemis sur

⁵Biruda désignant, par *śleṣa*, à la fois le roi et Narasimha. L'épithète *yama gaṇḍasthalaḥ* superpose la scène du lion déchirant la tempe des éléphants à celle du roi tuant ses ennemis.

⁶La conciliation, le don, la corruption, la punition. *Arthaśāstra*, 1, 14, 12 ; 11, 1, 3.

⁷Autre traduction possible : « dont la vaillance a soumis le cercle de la terre ». Mais elle ne met pas en valeur le parallélisme avec l'action de Madhumatana (traduction du *śleṣa*).

l'étang de lotus,⁸ très pieux, dévoué à Maheśvara, refuge de l'univers entier, l'illustre Vijayādita, grand roi des rois, seigneur suprême et excellent, ordonne ceci à tous les chefs de famille avec à leurs têtes les *rāṣṭrakūṭa*, habitants dans le *viṣaya* de [...]vāḍi :

⟨18–45⟩ qu'il soit connu de vous que nous donnons

- à Veṇamaśarman, habitant à Penpaṇḍuru, du *gotra* de Kuśika, qui suit le *sūtra* d'Hiraṇyakeśin, qui connaît parfaitement les Veda et Vedāṅga,
- Caṭiśarman, habitant à Valūceri, du *gotra* de Kuśika, qui suit le *sūtra* d'Hiraṇyakeśin,
- Vidaśarman, habitant à Poḍeṁgu, du *gotra* de Gotama, qui suit le *sūtra* d'Hiraṇyakeśin,
- Maviṇḍiśarman, habitant à Poḍeṁgu, du *gotra* de Saṁkṛti, qui suit le *sūtra* d'Hiraṇyakeśin,
- Yajñaśarman, habitant à Poḍeṁgu, du *gotra* de Harita, qui suit le *sūtra* d'Hiraṇyakeśin,
- [...]śarman, habitant à Poḍeṁgu, du *gotra* de Saṁkṛti, qui suit le *sūtra* d'Hiraṇyakeśin,
- Kandaśarman, habitant à Krovāśiri, du *gotra* de Harita, qui suit le *sūtra* d'Āpastamba,
- Viṣṇuśarman, habitant à Urpuṭūru, du *gotra* de Bhāradvāja, qui suit le *sūtra* d'Āpastamba,
- Guṇjadevaśarman, habitant à Vaṁgipaṛru, du *gotra* de Kuṇḍinya, qui suit le *sūtra* d'Āpastamba,
- Bhadraśarman, habitant à Vaṁgipaṛru, du *gotra* de Śāṇḍilya, qui suit le *sūtra* d'Āpastamba,
- Viṣṇuśarman, habitant à Vaṁgipaṛru, du *gotra* de Kuṇḍinya, qui suit le *sūtra* d'Āpastamba,
- Nārāyaṇaśarman, habitant à Vaṁgipaṛru, du *gotra* de Kuṇḍinya, qui suit le *sūtra* d'Āpastamba,

⁸Hultsch suppose que le texte est incomplet car habituellement la comparaison comportant deux procès comportent aussi deux comparés. Il manque ici un terme signifiant « qui réjouit », qui compléterait ainsi la comparaison : soleil chassant les ténèbres ennemis, soleil réjouissant les étangs de lotus. Des comparaisons approchantes apparaissent notamment dans les inscr. nos 13, 18, 19, 41, 48, str.13.

- Droṇaśarman, habitant à Cānturu, du *gotra* de Bhāradvāja, qui suit le *sūtra* d'Āpastamba,
- Nārāyaṇaśarman, habitant à Cānturu, du *gotra* de Bhāradvāja, qui suit le *sūtra* d'Āpastamba,
- Madhavaśarman, habitant à Krovaśiri, du *gotra* de Harita, qui suit le *sūtra* d'Āpastamba,
- Vennamaśarman, habitant à Krovaśiri, du *gotra* de Parāśara, qui suit le *sūtra* d'Āpastamba,
- Arudiśarman, habitant à Krovaśiri, du *gotra* de Vatsa, qui suit les *sūtra* d'Āpastamba,
- Nandiśarman, habitant à Urpuṭūru, du *gotra* de Bhāradvāja, qui suit le *sūtra* d'Āpastamba,
- Viṣṇuśarman, habitant à Kārañcedu, du *gotra* de Bhāradvāja, qui suit le *sūtra* d'Āpastamba,
- Bhārāmāśarman, habitant à Kārañcedu, du *gotra* de Bhāradvāja, qui suit le *sūtra* d'Āpastamba,
- Yajñaśarman, habitant à Kārañcedu, du *gotra* de Bhāradvāja, qui suit le *sūtra* d'Āpastamba,
- Bādādiśarman, habitant à Cānturu, du *gotra* de Bhāradvāja, qui suit le *sūtra* d'Āpastamba,
- Veṇṇaśarman, habitant à Krājam, du *gotra* de Kuṇḍilya, qui suit le *sūtra* d'Āpastamba,
- Rōmpayaśarman, habitant à Rāyūru, du *gotra* d'Agnivaiśya, qui suit le *sūtra* d'Āpastamba,

à ces vingt-quatre brahmanes, voués aux Veda et Vedāṅga, qui se consacrent à leurs six devoirs, à l'occasion de l'éclipse de lune, après avoir fait une libation d'eau, le village nommé Koṛṛapaṛru, exempté de toute taxe. Voici les frontières qui le délimitent : à l'est Atūgupaṛru, au sud Vānapaṛru, à l'ouest Vāṇḍrūpedayū, au nord Ganiyyārabu. <Nous> donnons à ces vingt-quatre brahmanes ce village.⁹ Aucune charge ne doit lui être imposée, celui qui en impose est lié aux cinq grands crimes. Et Vyāsa a dit ceci :

1.

⁹Le passage est incompréhensible, nous traduisons la correction de Hultzs.

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

2.

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

3.

Celui qui donne une terre se réjouit dans le ciel pendant dix millions de cycles cosmiques ; celui qui prend une terre ou le permet gît en enfer aussi longtemps.

<49-50> Rāma a dit :

4.

Rāmabhadra demande à tous les rois existant et à venir de protéger éternellement ce pont du dharma des rois commun à tous.

5.

Le frère du roi Narendra Mrga, né dans la lignée des Haihaya, l'excellent roi Nṛpa Rudra est l'exécuteur de ce don.

<52> Ceci a été gravé par Akṣara Lalitācārya, habitant à Vijayāvāḍa.

Commentary

In all iterations of the settlement name *poḍerīṅgu* (ll 20, 21, 22 and 23, the second instance with *a* instead of *e*), I defer to Fleet's opinion that it is written with a retroflex ḍ. Hultzsich reads a dental *d* in all instances, while Fleet remarks that in line 20, the character is not distinct from *d*, but in all other instances it is clearly ḍ. The distinction Fleet perceives escapes me. It may be that ḍ is more conspicuously notched at the bottom and/or that the end of ḍ curves more conspicuously upward. Both these features are clearly present in the definite ḍ of *vijayāvāḍa* in l52 and in the instance of this place name in l23. That in l22 seems to have a non-notched bottom but a knob at the end, while that in l21 is unclear, but probably has both a notch at the bottom and an upward curve at the end. Conversely, definite instances of *d* appear to have a smooth bottom and little or no upward curve at the end, but a notch may be present, e.g. in l28 *bhadra*.

Bibliography

First edited from the original plates by E. Hultzsch (1890, pp. 31–36, N° 35), with a translation skipping some details and an estampage. Also edited from the original plates by J. F. Fleet (1891), with an abstract of the contents, without estampage. Subsequently noticed in ARIE 1962–63, p. 49, appendix A/1962–63, N° 18. The present edition by Dániel Balogh is based on a collation of the above editions with inked impressions made by Sir Walter Elliot.¹⁰ Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

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¹⁰There is no facsimile in any of my scans of SII1 or IA20, though PEM’s metadata say a facsimile is present in both editions. This needs checking. The Edinburgh volume of Elliot’s impressions includes these plates, but I have no photo of folio 71, which should have the impressions of 3r, 3v and 4r. These pages were collated with the rubbings in the Bibliothèque nationale de France.