

Bezvēda plates of Bhīma I

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Palaeographic description

Halantas. M: if I am correct in reading l20 śāśvataM (see apparatus), then this is probably shaped like a tick mark. N: l21 dattavāN has a reduced body with an elongated stem and no headmark; l46 pratāpavāN seems to have either a headmark or a horizontal line attached to the stem, which may continue in a long straight vertical (a virāma sign?) upward.

Original punctuation marks are regular, plain vertical bars approximately from footline to headline, e.g. l25 ājñāpayati|. If Kielhorn is correct in reading a punctuation mark in line 21 (see apparatus), then that is of the same shape.

Other palaeographic observations. Om in line 1 is written with a regular alphabetic character. The character ra is now teardrop-shaped, and those in l4, vara-varāha have dots in their centres. Kielhorn does not remark on this, but these characters differ from tha only in being slightly narrower. Rare initial Ai (if that is what it is; see apparatus) occurs in line 32, as well as the relatively rare initial Ī.

Edition

Seal

<1> śrī-tribhuvanꣳa?<ā>mkuśa

Plates

<Page 1r>

<Page 1v> <1> om namo ꣳnna?<nā>rāyaṇāya<.> svasti<.> śrīmatām sakala-bhuvana-
saṁstūyamāna<2>-mānavya-sagotrāṇām hārīti-putrāṇām kauśikī-vara-prasāda-
labdha-rājyānām mā<3>tṛ-gaṇa-paripālītānām svāmi-mahāsena-pādānudhyātānām
bhagavan-nā<4>rāyaṇa-praśāda-samāsādita-vara-varāha-lā{m}ñchanekṣaṇa<5>-
kṣaṇa-vaś(i)kṛtārāti-maṇḍalānām Aśvamedhāvabhṛtha-snāna-pavitrikṛ<6>ta-
vapuṣām cālukyānām kulam alāmkariṣṇoḥ sattyāśraya-valla<7>bhendrasya bhrātā
kubja-viṣṇuvarddhano <'>ṣṭādaśa varṣāṇi<.> tat-putro ja<Page 2r><8>yasiṁgha-
vallabhas trayasꣳtrimśa{r}d! varṣāṇi<.> tad-anujꣳa-I!ndra-bhaṭṭāarakasya<9> priya-
tanayo viṣṇuvarddhanꣳa! nava saṁvatsarāṇi<.> tat-putro maṁgi-yu<10>varājꣳa!
paṁca-viṁśaꣳt! saṁvatsarāṇi<.> tat-putro jayasiṁghꣳa! tra<11>yodaśa śaṁvat-
sarꣳaḥ!<.> tad-<d>vaimāturānꣳū?<u>jaḥ kokkilꣳi! śaꣳn?<n> mā<12>sꣳaḥ!<.> tasya
j<y>eṣṭho bhrātā viṣṇuva<r>ddhanꣳa! svānuja{mada}m uccāṭya sapta<13>trimśaꣳt!
saṁꣳaḥ!<.> tat-tanujo vijayāditya-bhaṭṭāarakah Aṣṭādaśa saṁꣳaḥ!<.><14> tad-
auraso viṣṇurājꣳaḥ ṣaṭtrimśaꣳd! abdāni<.> tat-(suto) vijayādityaḥ catvāriṁśa<Page
2v><15>ꣳt! saṁꣳaḥ Aṣṭottaraśata-śrīmꣳā?<a>n-narendreśvara-kāraḥ!<.> tad-
ātmajaḥ ka<16>li-viṣṇuvarddhanas sārddha saṁꣳaḥ!<.> tan-nandano vijayāditya
catu<17>ṣcatvāriṁśaśꣳd! varṣāṇi<.> tad-bhrātur yuvarājasya vikramādi<18>tya-
bhūpaśꣳteḥ putro bhīmah

1. Śārdūlavikrīḍita

śrīmān kīrtti-śaśāṁka-raśmi-viśa<19>dībhūtākhilāśāvani-
vyomā śrī-kusumāyudhena guṇinā vidvaj-ja<20>nānandanah
vīro <'>sau nija-paṭṭa-bandha-samaye santuṣṭavāñ śāśvata(M?)
grā<21>maṁ śrī-jayadhāma-bhīma-nṛpatis sa<m>prārtꣳt?<th>ito dattavāN

sa sarvva-lo<Page 3r><22>kāśraya-śrī-viṣṇuvarddhana-mahārājādhirāja-parameśvara-
parama<23>-bhaṭṭāarakah parama-brahmaṇya Uttara-kaṇḍerrvādi-viśaya-
nivāsino<24>rāṣṭrakūśa-pramukhān kuṭumbinas sarvvān samāhūye<25>ttham
ājñāpayati|

viditam astu vaḥ k(au)ṇḍinya-gotraḥ Umma<26>rakaṇṭhibol veda-vedāṁga-pāragah

revamayya!<.> tat-putro<Page 3v> <27> droṇabhaṭṭaḥ<.> tat-putr!<ah> potamayya-
kramayita-nāmnē k(la?)kīpa<28>ṛṛu nāma grām!<a> sarvva-kara-parihāram udaka-
pūrvvaṁ kṛtvāsmābhi<r> datta<29>!<m> iti<.> A○syāvadhayāḥ<.> pūrvvataḥ
potareṁgari-ceṛuvu<.> Āgn(e)<30>yataḥ paru○vula-guṇṭha<.> dakṣ!<a><i>ṇataḥ
cāki-ceṛuvu<.> nai!<r>tyataḥ sī<31>maiva sīm!<a><ā><.> paśc!<a><i>mataḥ
cintareṇi-ceṛuvu<.> vāyavyataḥ juvvi-guṇṭha<.><Page 4r> <32> Uttarataḥ !<i>śā-
nataḥ Airiviya-guṇṭha<.> Asyopari ke<33>nacid bādhām karoti yaḥ sa paṁcabhir
mmahā-pātakair ll!<i>pyate<.> vyāsa<34>-gītās ślo○k!<a><ā>ḥ

2. Anuṣṭubh

bahubhir vvasudhā datt!<a><ā>
bahubhiś cānupāli<35> tā
yasya yasya yadā bhūmiḥ
tasya tasya tadā phalaṁ||

3. Anuṣṭubh

ṣaṣ!<th><t>i(m)<36> varṣa-saha!<s><s>rāṇi|
svargge mo(da)ti bhūmidah|
Ākṣeptā cā<Page 4v><37>vamantā ca
tānny eva narake vase<T>|||

4. Vasantatilakā

ma[p]<<d>>-vaṁśa-jā<h> para-mahīpati<38>-vaṁśa-jā vā||
pāpād apeta-manaso bhuvi bhāvi-bhūpā<h>|
ye<39> pālayanti mama dharmmam im!<a><a>m sa{m}mastarī|
<40> teṣām m{m}ayā viracito <'>mjalir eṣa mūrdhni||

5. Śālinī

sāmā<41>nyo <'>yan dharmma-setur nṛpāṇām
kāle kāle pālani<Page 5r><42>yo bhavadbhiḥ
sarvvān etān bhāvinaḥ pārt!<t><th>ivendrān
bhūyo bhūyo<43> yācate rāmabhadraḥ

6. Indravajrā

yāniha dattāni purā narendr!<e><ai>ḥ
dānāni dha<44>rmamārt!<t><th>a-ya○śas{s}-karāṇi
nirmmāl{}}ya-!<var>ga?<vānta>-praṭimāni tāni
ko<45> nāma sā!<d><dh>uḥ (punar ādad)it!<a><a>

7. Anuṣṭubh

Ājñā?<a>ptir asya dharmmasya|
kaḍeya<46>-rājaḥ pratāpavāN|
pitāmaho bhavān{n} yasya
pāṇḍarja!<a>ṅgaḥ parantapaḥ

<Page 5v> <47> koṇḍja!<a>cāryya-likhitam

Apparatus

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<4> -lā{ṛṇ}ñchanekṣaṇa- • According to Kielhorn's note, the superfluous *anusvāra* may have been struck out in the original.

<5> -maṇḍalānām • Kielhorn notes that originally *-maṇḍalānām* may have been inscribed.

<12> svānuja{mada}m FK • Again, I accept Kielhorn's judgement but wonder: the extra *mada* seems to be a very unusual scribal mistake. Could *svānujam adam* be a solecism for *svānujam amum*, or a scribal mistake for *svānujam aḷam* (i.e. *svānujam alam*)? Compare also line 4 of the Nūtimaḍugu plates of Vikramāditya II, which reads (with some doubt) *svānujam ājāv uccāṭya*.

<15> -śrīmā?<a>n- FK • I follow Kielhorn in emending here, though I interpret the compound differently (see note to translation). The emendation is not strictly necessary, as the text would also be intelligible with *-śrīmān* in apposition to *vijayādityaḥ*, but I believe it was more likely intended to qualify the temple. See also the commentary on the possibility that this is part of a stanza.

<20> śāśvata(M?) ◇ śāśvata<m>[[]] FK • According to Kielhorn, a superfluous punctuation mark was struck out here. As far as I can see in the estampage, a slightly damaged final *M* is likewise possible and is slightly more likely in the context, though both an omitted *anusvāra* and a punctuation mark after the third *pāda* are entirely plausible.

<23> -kaṇḍerruvāḍi- • Kielhorn suggests emending to *kaṇḍeruvāḍi*. While this is clearly the same name, I prefer not to alter the spelling used here.

<26> revamayya! • Kielhorn notes that what looks like an *ā mātrā* attached to *ma* is in fact the vestige of an earlier character *ki*, hammered out. In the published estampage, the visible remnant is clearly a headmark and not a vowel marker, but nothing else is visible.

⟨27⟩ -kramayita- • Kielhorn suggests that this word is a mistake for *kramayuta*, a word used to describe a Brahmin as conversant with *kramapāṭha* recitation (see Sircar IEG s.v.). It is very plausible to assume that this was the intended meaning, but I prefer not to make the emendation in the text itself, especially since this is said to be part of the name. — ⟨27⟩ k(la?)kipar̥ru- ◇ *kūkipar̥ru*- FK • The character which Kielhorn confidently reads as *kū* is conspicuously different from that in *rāṣṭrakūṭa* (l. 24) and does not resemble any specimen of *kū* in Indoskript from a comparable region of space and time. It is most probably *kḷa*, though with some stretch it could perhaps be *kva* or another combination. I feel certain that *kū* can be ruled out.

⟨29⟩ potareṃgari- ◇ *potaryam̐gari*- FK • I feel confident that the stroke attached to *r*, starting at the left-hand side of the body, curling underneath, then bending up to slightly above headline height on the right is not a subscript *y* (which in my judgement would bulge slightly to the left and pass at a greater depth below the primary consonant) but an ornamentally extended *e* marker. What seems to be an extension of the tail of this stroke to the right and down is quite certainly a headmark left over from the deleted earlier inscription on the plate.

⟨30⟩ -guṇṭha • Kielhorn emends to -*guṇṭa*. — ⟨30⟩ sī⟨31⟩maiva • As Kielhorn observes, a toponym is missing before this word. There is a conspicuous dot between the top of *s* and the upper dot of the preceding *visarga*, which may be a remnant of the previous inscription on the plate (but which does not look like a headmark), or may be an editorial mark indicating that something needs to be inserted here.

⟨31⟩ -guṇṭha • Kielhorn emends to -*guṇṭa*.

⟨32⟩ Airiviya- • Kielhorn prints this reading without doubt, and it is definitely plausible. However, I have doubts about the presence of *ai* in what must be a toponym in a local language. What looks like *Ai* could well be *ba*, and the small stroke inside the hook at the top may be a remnant from the previous inscription. — ⟨32⟩ -guṇṭha • Kielhorn emends to -*guṇṭa*. — ⟨32⟩ ke⟨33⟩nacid bādhām karoti yaḥ sa • Kielhorn suggests emending to *yaḥ kaścid bādhām karoti sa*, which essentially takes over the composer's job. I believe a scribal mistake is more likely, and the composer's intent had been *kenacid bādhā na karttavyā bādhām karoti yaḥ sa*, from which the received text was produced by eyeskip omission.

⟨36⟩ cā⟨Page 4v⟩⟨37⟩vamantā • Kielhorn emends to *cānumantā*. While that is certainly the standard text of this stanza, the received reading is meaningful and unlikely to have been produced from the expected text by scribal error, so I assume it to have been intended so by the composer.

<37> tānny • CHECK when a facsimile is available: is this the actual spelling or is this a typo in Kielhorn?

<43> narendr~~e~~?<ai>h • Not noted by Kielhorn, *re* seems to have been corrected from *ri* or *rī*. — <43> -~~vargga~~?<vānta>- • I emend here, as Kielhorn does, to the expected text of this stanza (cf. *cāvamantā* in line 36 above), since the received reading is plausibly obtained from the expected one by scribal error. However, it is possible that *vargga* was actually intended, in the sense of a dharmaśāstric category of things that are impure to reuse.

<45> kaḍeya<46> -rājah • I assume that this term, which makes the line hypermetrical, was pronounced with a short *e*, and thus the poet seems to have availed of licence permitting the use of three short syllables where two syllables are expected.

<46> bhavān{n} yasya • Kielhorn emends to *'bhavad yasya*, which I find overly invasive.

Translation

Plates

<1–18> Om! Obeisance to Nārāyaṇa! Greetings! Satyāśraya Vallabhendra (Pulakeśin II) was eager to adorn the lineage of the majestic Cālukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hārīti, 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 Mahāsenā, 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. His brother Kubja Viṣṇuvardhana <reigned> for eighteen years. His son Jayasimha Vallabha (I), for thirty-three years. His younger brother Indra Bhaṭṭāraka's dear son Viṣṇuvardhana (II), for nine years. His son Maṅgi Yuvarāja, for twenty-five years. His son Jayasimha (II), for thirteen years. His younger brother by a different mother, Kokkili, for six months. After dethroning his younger brother, his eldest brother Viṣṇuvardhana (III), for thirty-seven years. His son Vijayāditya (I) Bhaṭṭāraka, for eighteen years. His son Viṣṇurāja (Viṣṇuvardhana IV), for thirty-six years. His son Vijayāditya (II), who erected a hundred and eight majestic Narendreśvara <temples>, for forty years. His son Kali Viṣṇuvardhana (V), for a year and a half. His son Vijayāditya (III), for forty-four years. The son of his brother the heir-apparent (*yuvarāja*) Prince (*bhūpati*) Vikramāditya, <is> Bhīma (I).

1.

That majestic hero, His Majesty King (*nṛpati*) Bhīma, the abode of triumph, the delighter of learned society, for whom the earth and heavens have turned brilliant in all directions with the rays of the moon that is his reputation <was> petitioned <for a donation> by the meritorious Śrī Kusumāyudha and, being well pleased, granted a village in perpetuity at the time of his coronation (*paṭṭa-bandha*).],¹

<21–25> This shelter of all the world (*sarva-lokāśraya*), His Majesty Viṣṇuvardhana (Bhīma I), the supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*), the Supreme Sovereign (*parama-bhaṭṭāraka*), convokes and commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Northern Kaṇḍerrvāḍi district (*viṣaya*) as follows:

<25–34> Let <this> be known to you: <there was> Revamayya, the *bol* of (the village?) ;Ummarakallu?,² of the Kaṇḍinya *gotra*, thoroughly versed in the Vedas and Vedāṅgas. His son <was> Droṇabhaṭṭa. To his son named Potamayya Kramayita³ we have granted the village named Kḷakipaṛru with a remission of all taxes, <the donation being> sanctified by (a libation of) water. Its boundaries <are as follows>. To the east, Potaṛeṅgari-ceṛuvu. To the southeast, Paruvula-guṇṭha. To the south, Cāki-ceṛuvu. To the southwest, the perimeter is the perimeter itself.⁴ To the west, Cintareṇi-ceṛuvu. To the northwest, Juvvi-guṇṭha. To the north <and> northeast, Airiviya-guṇṭha. <Let no->one pose an obstacle (to his enjoyment of his rights) over it. He who does so shall be tainted with the five great sins. <The following> verses <were> sung by Vyāsa:

2.

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.

¹The clauses of this complex sentence are dispersed over the stanza, and the role of Śrī Kusumāyudha (the “flower-bannered,” i.e. Kāma) is obscure. Kielhorn translates “who gladdens the learned with the excellent god of love” while admitting that he does not “see the exact force of this statement.” On the basis of the syntax, Kusumāyudha was most likely the name of, or an allusion to, the person who suggested the donation to the king (i.e. *kusumāyudhena* is the agent of *saṃprārthito*). He is probably the Raṇamarddaka chief who was instrumental in raising Bhīma to the throne.

²Kielhorn understands the text here to mean Revamayya of the village Ummarakaṇṭhibol, but it seems more likely that the word also includes a term indicating his relation to that village. According to Jens Thomas (personal communication, 21/08/2020), the word *bōlu*, probably meaning a village official, is attested as *bolu* in some Telugu inscriptions, and Ummarakaṇṭhi may be the oblique case of *Ummarakallu (containing *kallu*, “stone”). I therefore tentatively translate as above.

³See also the apparatus to line 27.

⁴A place name was probably omitted here, so that the southwestern boundary of the granted land is the perimeter of another feature.

3.

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

4.

Hereby I offer my respectful obeisance (*añjali*) to <all> future kings on earth, <whether> born in my lineage or a different royal lineage, who with minds averted from sin observe this provision (*dharma*) of mine in its integrity.

5.

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

6.

The donations given by kings in olden days to generate merit (*dharma*), wealth (*artha*) and fame are <now> comparable to discarded garlands or vomit. What decent man would ever partake of them again?⁵

7.

The executor (*ājñapti*) of this provision (*dharma*) is the valiant castellan (*kaḍeya-rāja*),⁶ whose grandfather was Lord Pāṇḍarāṅga, the scorcher of foes.

<47> Written (*likhita*) by Koṇḍācārya.

Translation into French by Estienne-Monod 2008

Plates

<1–18> Om ! Hommage à Nārāyaṇa ! Prospérité ! Kubja Viṣṇuvardhana, frère de Satyāśraya Vallabhendra, ornement de la lignée des Calukya, illustres, du même *gotra* que les descendants de Manu, honorés dans l’univers entier, fils de Hāritī, qui obtinrent leur royaume grâce à l’excellente faveur de Kauśikī, protégés par la troupe des Mères, méditant aux pieds du seigneur Mahāsenā, dont le cercle des ennemis fut soumis

⁵I translate the stanza as emended to its standard text. The actual text might translate “comparable to the class of discarded garlands;” see also the apparatus to line 43.

⁶The term *kaḍeya-rāja*, equivalent to *kaḍa-ereya* and *kaṭaka-rāja*, is normally understood to mean a chief officer of the royal camp (cf. Fleet 1902–1903, pp. 183–185 and Sircar 1966, s.v. *kaṭaka-rāja*). However, as it seems to denote a very high hereditary office in the Cālukyan court, I believe it had in this case no direct association with any army camps.

en un instant à la vue du signe illustre de l'excellent sanglier, faveur octroyée par le bienheureux Nārāyaṇa, dont les corps furent purifiés par le bain purificateur de l'*aśvamedha*, <régna> pendant dix-huit années ; son fils, Jayasimha Vallabha, pendant trente-trois années ; le cher fils de son frère cadet Indra Bhaṭṭāraka, Viṣṇuvardhana, pendant neuf années ; le fils de celui-ci, Maṅgi Yuvarāja, pendant vingt-cinq années ; son fils, Jayasimha, pendant treize années ; son demi-frère cadet, Kokkili, pendant six mois ; le frère aîné de celui-ci, Viṣṇuvardhana, ayant chassé son cadet, pendant trente-sept années ; son fils Vijayāditya Bhaṭṭāraka pendant dix-huit années ; le fils de celui-ci, Viṣṇurāja, pendant trente-six années ; son fils Vijayāditya pendant quarante années, lui qui fit construire cent huit <temples nommés> Narendreśvara⁷ ; le fils de ce dernier, Kali Viṣṇuvardhana, une année et demi ; son fils Vijayāditya pendant quarante-quatre années ; du roi Vikramāditya, prince héritier et frère de ce dernier, Bhīma,

1.

<fut> illustre, dont la gloire, comme les rayons de la lune, illumine tous les horizons, la terre et le ciel tout entiers, qui réjouit les savants. ce héros, à l'occasion de son couronnement, l'illustre roi Bhīma, demeure de la victoire, ayant été sollicité par l'illustre et vertueux Kusumāyudha, et l'ayant satisfait, a donné pour toujours un village.

<21-25> Refuge de tous les hommes, l'illustre Viṣṇuvardhana, roi suprême des grands rois, éminent souverain, excellent seigneur, très pieux, ordonne ceci à tous les chefs de familles qu'il avait convoqués, les *rāṣṭrakūṭa* en tête, habitant dans le *viṣaya* d'Uttarakāṇḍeṇuvādi : qu'il soit connu de vous que Remayya, du *gotra* de Kaṇḍinya, <habitant à> Ummarakaṇṭhibol, maîtrise parfaitement les Veda et Vedāṅga. Son fils <est> Droṇabhaṭṭa. Nous donnons au fils de celui-ci, nommé Potamayya, *kramayuta*,⁸ le village nommé Kūkipaṇṇu, exempté de toute taxe, après avoir fait une libation d'eau. Les limites de ce dernier sont, à l'est, Potaryāṅgari-Ceṇuvu, au sud est, Paruvula-Guṇṭa, au sud, Cāki-Ceṇuvu, au sud ouest, la limite est la même, à l'ouest Cintareni-Ceṇuvu, au nord ouest, Juvvi-Guṇṭa, au nord et au nord est, Airiviya-Guṇṭa. Aucune charge ne doit lui être imposée, celui qui en impose est souillé aux cinq grands crimes. <Voici> les stances de Vyāsa :

2.

⁷Les temples portent les *biruda* de ceux qui ont ordonné leur construction, cf. introduction p.29. Les insc. n° 34, str.13-14, 38, 41 et 54, str.2, évoquent ces temples.

⁸D'après F. Kielhorn, ce terme est un synonyme de *kramaka* ou *kramavid* (note 9 p. 129).

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

3.

Le donateur d'une terre se réjouit pendant soixante mille ans dans le ciel, celui qui interrompt <la donation> ou le permet, gît aussi longtemps en enfer.

4.

Qu'ils soient nés dans ma lignée ou dans la lignée d'autres souverains, pour les futurs rois sur terre, dont les pensées sont éloignées du mal, qui protègent ce don qui est le mien dans son intégrité, je fais cette añjali sur ma tête.

5.

Ce pont du dharma commun aux rois doit toujours être protégé par vous, Rāmabhadra demande ceci à tous les rois à venir, encore et encore.

6.

Ces dons que firent ici-bas les rois autrefois, sources de *dharma*, d'*artha* et de gloire, semblables à des guirlandes usées, qui, portant le nom de saint homme, les reprendrait ?

7.

L'exécuteur de ce don est le *kaḍeyarāja*,⁹ doué de majesté, dont le grand-père était Pāṇḍarāṅga, destructeur des ennemis.

<47> <Cet édit> a été gravé par Koṇḍācārya.

Commentary

The recto of the first plate contains, from the (viewer's) left to right, depictions of a conch shell, the sun and a club. The plates are palimpsests (Kielhorn: "quasi-palimpsests"), with the possible exception of the first plate. The earlier writing is well beaten out on plates 2 to 4, but quite clear on both sides of plate 5. The script of the earlier writing is close to that of the principal text, and the earlier text contains (on 5 verso) the words *sa sarvva-lokāśraya-śrī-viṣṇuvarddhana-ma(hārā)*, so the earlier text was probably another grant of Bhīma I, unfinished or revoked for some reason. Kielhorn points out that this is the earliest record known (to his date) which gives a full Eastern Cālukya genealogy with lengths of reigns.

⁹Variante de *kaṭakarāja*, « chef de camp de l'armée ».

As Kielhorn notes, the text *Aṣṭottaraśata-śrīmān-narendreśvara-kārakaḥ* in line 15 qualifies as half of an *anuṣṭubh* stanza. Given that all the rest of the genealogy in prose, this is probably coincidence, and thus the text is encoded as prose. It is, however, quite possible that the phrase as a whole was (even unwittingly) lifted out of a well-known metrical composition in praise of Narendramṛgarāja. Another interesting detail is that the length of this king's reign varies in records (see Fleet 1891, pp. 11, 100). If Sircar (in Majumdar 1955, p. 133) is correct in asserting that the reign in fact lasted 48 years, then the preceding phrase can also be restored to *anuṣṭubh* metre by emending to *tat-suto vijayādityo ṣṭacatvāriṃśataṃ samāḥ*. Could there have been an official Purāṇa-style metrical version of the entire genealogy, of which this (and the parallels in other plates) are edited and slightly garbled versions? Many other parts of the genealogy can be easily manicured into verse, and the text *tad-bhrātur yyuvarājasya vikramāditya-bhūpateḥ* in lines 17-18 is again a perfect hemistich (and the following words, *putro bhīmaḥ*, may be perceived as the beginning of another hemistich). Kielhorn notes this too, and points to a parallel with a full *anuṣṭubh* stanza: *tad-bhrātur yyuvarājasya vikramāditya-bhūbhujāḥ nandanaś śauca-kandarppa trimśad varṣāṇi bhīma-rāṭ* (Il 13-14 of the Guṇḍugolanu grant of Amma II). Another thing: can the variety of synonyms (for "year" and "son") used in the genealogy be a remnant of a verse chronicle where the synonyms had been chosen on metrical grounds?

Bibliography

Edited from estampages by F. Kielhorn (1898–1899, pp. 127–131, N° C), with an abstract of the contents and with inked rubbings supplied by Hultzs. The present edition by Dániel Balogh is based on a collation of Kielhorn's text with his facsimiles.¹⁰ Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[FK] Kielhorn, Lorenz Franz. 1898–1899. "Six Eastern Chalukya copper-plate inscriptions." EI 5, pp. 118–142. Pages 127–131, item C.

Secondary

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

¹⁰The estampages do not include page 4 verso in the reprinted *Epigraphia Indica*, so this edition follows Kielhorn literally for that page.