Kākamrāṇu grant of Bhīma I

Dániel Balogh

Alternative titles: Kākumrānu grant of Bhīma I – Vinnakoṭa plates of Bhīma I

Author of digital edition: Dániel Balogh

Identifier: DHARMA_INSVengiCalukya00025

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00025.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 may be the usual tick mark or J shape, or may be a diminutive Brahmi ma with the right-hand arm extended vertically upward. E.g. l9 uttamaM, l10 padaM. N is a small na-shape, with a stroke like an ā marker attached at the top right, and continuing in a long upward vertical, e.g. l8 āptavāN, l13 śrīmāN and l15 nāmavāN. T is formed like N, with a reduced and slightly simplified ta shape, the top of which bends right, then sharply up in an extended vertical (e.g. l20 apālayaT, l27 himācalātT, l28 IvābhavaT.). There is an instance of rare halanta K in the first prithaK of line 49, formed like a full-size ka which, instead of the headmark, has the usual stroke at the top left, which first bends right and down, then continues straight upward (for a shorter distance than in other halantas, since it starts at normal head level).

Original punctuation. The opening symbol, described simply as a spiral by Sankaranarayanan, is unclear in the published photo and not discernible at all in the estampage, but seems to be a clockwise spiral. The original punctuation marks are plain vertical bars, often slightly shorter than a typical character body and slightly raised from baseline.

Other palaeographic observations. Anusvāra is normally at or slightly above headline height immediately to the right of the character to which it belongs. In some cases (l11 aṁbudhi, l26 gāmakāṁbā, l27 °āṁbhodheḥ, l27 gāmakāṁbā, possibly l30 atyaṁtaṁ [see apparatus note], l40 āṁbuṁ [where Sankaranarayanan reads āṁbuṁ, but I see no first anusvāra]) it is above the next character; these instances are not flagged in the edition. The dependent vowel o is in some combinations (e.g. l13 jayasiṁho, l14 nṛpottamaḥ, l14 kokkili, l16 so) written cursively in a way similar to that common for lo: instead of two separate strokes for the vowel, the marker commences at the top left, but bends in a loop down and back to the right and continues without interruption in the right-hand part of the vowel marker. At least in the scanned photographs, l̥ and r̥ are difficult to tell apart, the cross-stroke of r̥ being faint. Sankaranarayanan reads l̥ only in l89 tāl̥amaśarmmaṇe and reads all other instances of this kind of character as r̥. I, conversely, see an indication of r̥ only in l37 Oṟeyūr and l37 Oṟeyūr and read l̥ in all other instances. However, Sankaranarayanan may be aware of words properly spelt with r̥ in some cases where the received character looks no different from l̥, and a look at the original or a better facsimile may prove me wrong. Rare initial Ai occurs in l81, Ailamaśarmmaṇe.

Edition

Seal

〈1〉 śrī-tribhuvanāṁkuśa

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 (□)O¡n! namo nārāyaṇāya|

1. Āryāgīti

jayatu nija-khaḍga-sādhita-nikhila-dharā-maṇḍalaika-patir anavadya〈2〉¡ś! cālukya-bhīma-nṛpatir bhaya-nata-ripu-nṛpati-makuṭa-lālita-caraṇaḥ|

svasti〈.〉 śrīmatā(ṁ)〈3〉 sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ hārīti-putrāṇāṁ kauśikī-vara-pra〈4〉sāda-labdha-rājyānām mātṛ-gaṇa-paripālitānāṁ svāmi-mahāsena-pādānudhyātānāṁ〈5〉 bhagavan-nārāya◯ṇa-prasāda-samāsādita-vara-

varāha-lāñchanekṣaṇa-kṣaṇa-vaśīkṛ〈6〉tārāti-maṇḍal(ā)◯nām aśvamedhāvabhṛtha-
snāna-pavitrīkṛta-vapuṣāṁ

2. Anuṣṭubh

cālukyānām a〈7〉bhūd vaṁśe
vijayā◯ditya-vallabhaḥ
satyāśraya Iti khyāta-
-nāmnāpi bhuvi viśrutaḥ|

3. Anuṣṭubh

tasyānu〈8〉jaḥ prabhuḥ khyāto
viṣṇuvarddhana-saṁjñitaḥ
sa durjjayaṁ samuccāṭya
veṅgī-maṇḍalam āptavāN

4. Anuṣṭubh

〈9〉 Aṣṭau daśa ca varṣāṇi
kṛtvāsau rājyam uttamaM
yayau nāka-vadhū-bhoga-
-vāṁchayā marutāṁ〈10〉 padaM|

5. Anuṣṭubh

tat-putro jayasiṁhākhyo
bhūri-siṁha-parākramaḥ
trayastriṁśat samāḥ pṛthvī{ṁ}m
abhu(ṁ)ktā〈11〉-catur-aṁbudhi|

6. Anuṣṭubh

viṣṇurājas tad-anujasy-
endrarājasya nandanaḥ
sa dhātrī¡n! nava varṣāṇi
pālayām ā〈Page 2r〉〈12〉sa l(ī)layā|

7. Anuṣṭubh

tasyāpi tanayo maṁgi-
-yuvarājākhya-bhūpatiḥ
nyāyenāpālayad dhātrī(ṁ)
(vatsarā)〈13〉n paṁcaviṁśatiṁ|

8. Anuṣṭubh

tasmāj jātaḥ sutaḥ śrīmāN
jayasiṁho mahīpatiḥ
sa trayodaśa varṣā(ṇi)
(rā)〈14〉jyaṁ cakre nṛpottamaḥ|

9. Anuṣṭubh

dvaimāturas tad-anujaḥ
kokkilir nnāma viśrutaḥ
ṣaṇ-māsa-mātram e(vā)〈15〉sau
pālayitvāmucad dharāṁ|

10. Anuṣṭubh

tad-agrajas tu vikhyāto
viṣṇuvarddhana-nāmavāN|
saptatriṁśat sa(māḥ)〈16〉 p¡ri!〈r̥〉thvīṁ
rarakṣa sakalām imāṁ|

11. Anuṣṭubh

sūnus tadīyo vijayā-
ditya-nāmā mahīpatiḥ
so 〈’〉pi pāli(ta)〈17〉vān urvvīm
aṣṭau da◯śa ca vatsarāN|

12. Anuṣṭubh

viṣṇu-bhūpas tato jāto
viṣṇuvad bali-marddanaḥ
ṣa〈18〉ṭtriṁśad vatsarān dhā◯trīm
āpālya prayayau divaṁ|

13. Anuṣṭubh

tasya sūnur abhūd dhīmān
vijayā(d)i〈19〉tya-saṁjñitaḥ
Aṣṭottara-śata-khyāta-
-yuddha-labdha-jayonnatiḥ|

14. Anuṣṭubh

tāvaṁty eva punaḥ kṛtvā
śaṁbhor ā(ya)〈20〉tanāny api

catvāriṁśat samāḥ p¡ri!<ṛ>thvīṁ
pralīnārim apālayaT|

15. Anuṣṭubh

viṣṇuvarddhana-nāmābhūt
tat-sūnu(r vvi)<21>jitāhitaḥ
so <'>pi varṣaṁ sa-ṣaṇ-māsaṁ
bubhuje dharaṇī-talaṁ|

16. Sragdharā

jātas tasyāpi sūnur nnirupama-vi<22>(ja)yāditya-nāmā mahīśaḥ
prakhyātaś śāradendūj<j>vala-dhavala-yaśo-vyāpta-dik-cakravālaḥ
nānā<23>-dvīpāntarābhyāgata-para-narapa-śrīmad-utturṁga-mauli-
-sthānūnāṁghri-dvayābjaḥ p¡r(i)!<ṛ>thu-guṇa-ni<Page 2v><24>layas satya-
ratnā¿g?<k>arāṁkaḥ

17. Anuṣṭubh

sa catvāriṁśataṁ cābdā¡n!
caturaś ca tataḥ paraṁ
(n)yā(ye)nāpālya (dha)<25>raṇīṁ
purandara-puraṁ gataḥ|

18. Anuṣṭubh

tasyānujaḥ prabhuḥ khyāto
vikramāditya-saṁjñitaḥ
trāsa-namrāri-(bhū)<26>(p)āla-
-mauli-mālārccita-kramaḥ|

19. Anuṣṭubh

Atha nissanna-bhūpālād
gāmakāṁbābhavat sutā
lakṣmīr i(va ma)<27>hāṁbhodheḥ
pārvvatīva himācalātT|

20. Anuṣṭubh

tasyāṁ <ca> gāmakāṁbāyāṁ
vikramāditya-bhūpateḥ
pārvvatyā<28>m andhakārātes
sūnur gguha IvābhavaT|

21. Anuṣṭubh

cālukya-bhīma-nāmāṁkaḥ
cālukya-kula-varddhana(ḥ)
(ga)r¡bh!bha〈29〉-stha Eva bhū-rājya◯-
-paṭṭa-bandhārccito janaiḥ|

22. Anuṣṭubh

yaj-janma-mātreṇaivātra
dharmmo niścalatāṁ ga〈30〉taḥ
vedā gaurava◯m atyaṁta〈ṁ〉
loke satyaṁ pratiṣṭhitaM|

23. Anuṣṭubh

parjjanyaḥ kāma-varṣitvaṁ
ja(ga)t sa〈31〉rvvaṁ nirītitāṁ
durjjanā vilayaṁ sarvve
sasyaṁ cākṛṣṭa-pacyatāṁ|

24. Anuṣṭubh

yasya pratāpa-santāpa-
-khidyamā〈32〉nās sadā dviṣaḥ
pāda-cchāyān na muṁcanti
dvīpāntara-samāgatāḥ|

25. Anuṣṭubh

yat-prasāda-taror aindra{ṁ}m
apakva-pha〈33〉lavat padaṁ
yasya krodhānalasyāpi
vahnir aurvvaḥ kaṇāyate|

26. Sragdharā

kāliṁgān kosalā{ṁ}n apy aṭavija-nṛpatī〈34〉n oḍra-nāthān udīcyān
prācyān lāṭān avantīn malayaja-sahitān koṁkaṇā¡n! cola-pāṇḍyān
sarvvān (e)tā〈35〉(n v)ijitya prakaṭita-mahimā cāru-kīrttiṁ digantaṁ
prāpayyāsthāpayad yo nirupama-caritaḥ śrī-(ja)ya-(staṁ)〈Page 3r〉〈36〉bham (e?)(taM)

t{r}atra cālukya-bhīma-nṛpatau rājya(ṁ kurvva)ti sat(i)(|?)

27. Anuṣṭubh

(Āsī)d (d)ivākaro nāma
(mahāsā)<37>rtthākhya-vāṁśa-jaḥ
Oṛeyūr-grāma-vāstavyo
dharmma-śīlo dayā-(pa)raḥ

28. Anuṣṭubh

ta(smāt t)u ka(ḍe?)(yaśreṣṭhi)
-(nā)mā (jāta)<38>s (s)utottamaḥ
Ā¿ḍ?<ḍh>yatvena maha¡tv!<ttv>ena
kuberañ cātyaśeta (yaḥ|)

29. Anuṣṭubh

tasmād yaḥ ponnakāṁbā(yāṁ)
(jā)to (vai)<39>śyādhipas sutaḥ
khyātaḥ polayanākhyo yaḥ
satya-vāg anaghaḥ śuciḥ|

30. Śārdūlavikrīḍita

yasya śrī-bha(van)āji(raṁ)<40> dvija-pada-prakṣālanāṁbu sphuṭaṁ
nityaṁ karddamatā{ṁ}n nayaty atitarāṁ yenoddhṛtaṁ svaṁ kula(ṁ)
(kṛtv)ā ya(ś ca)<41> śivālayaṁ surasa◯rit-tīre prayāge <'>dadāt
taṁ dharmmaṁ vara-bhīma-bhūmipataye c(āl)u(kya-bhī)<42>meśvaraM|

tasmai vai◯śyeśvarāya poleyanākhyāyaiva (guṇa-v)iśiṣṭāya sa rā(jā) cā(lu)<43>kya-bhīma-nṛpatiḥ kākamrāṇu nāma grāmaṁ brāhmaṇebhyo dātum agrahāram a(dā)T| dat<t>vā ca (sa)<44> Eva rājā rāṣṭrakūṭa-pramukhān kuṭuṁbina Āhūyettham ā(jñāpa)yati

viditam astu vo <'>smā(bhi)<45>r o(ṁ)ger-mmārgga-viṣaye kākamrāṇu-nāma-grāmaḥ sarvva-kara-parihāreṇa brāhmaṇ(e)bhyo dātuṁ po<46>leyana-śreṣṭhine datta Iti| sa ca poleyana-śre(ṣṭh)ī ta(d)ānīm eva brāhmaṇebhya{ḥ}s taṁ grāmam a(dā)<47>T|

tatra samastaṁ grāmaṁ sama-pravibhā(ga)t(v)e(na dvau?) bh(āg)(au?) kṛ(tvā p)ū(r)vva-(svāmibh)y(ām) ¿(ā)?<e>(kam arddham a)<Page 3v><48>nyān guṇavad-brāhmaṇāN ṣaṭ-karmma-niratān śruti-śāstra-pāragān anviṣya tebhy¡a!<aḥ> Aparam arddhaṁ| te<49> ca brāhamaṇāḥ sva nāma gotrābhyāṁ labdhāṁśa-pramāṇena ca p¡ri!<r̥>thaK p¡ri!<r̥>thak kathyante|

kauśika-gotr(ā)<50>ya cāmyanabhaṭṭāya Ervvokotsava-prathama-hala-dhāvana-vināyakotsava-mūka-paṭala<51>(ka)-śulka-sahitam atra grāme daśa bhāgāḥ| kauṇḍinya-gotra-bhāskarabhaṭṭāya dvau bhāgau| kāśyapa-go<52>(tra)-janneyabhaṭṭāya|

harita-gotra-viṭṭeyabhaṭṭāya| bhāradvāja-vennamabhaṭṭāya| Etad-gotra-meḷe<53>yabhaṭṭāya| harita◯-gotra vennamabhaṭṭāya| kauṇḍinya-gotra-govarddhanabhaṭṭāya| bhāradvāja<54>-kāmadeva-tredi-bha◯ṭṭāya| tad-gotra-vennamabhaṭṭāya| harita-gotra-vennamabhaṭṭāya| kapi<55>-gotra-dāmeyabha◯ṭṭāya| Ātreya-gotra-komareyabhaṭṭāya| bhāradvāja-vennamabhaṭṭā<56>ya| kata-gotra-nandamabhaṭṭāya| kapi-gotra-cīḷamabhaṭṭāya| Etebhyaḥ pratyekam ekaiko bh(ā)<57>gaḥ| gārgya-gotra-tūrkamabhaṭṭāya dvau bhāgau| bhāradvāja-revama-<<nāma>>-dvivedāya| Etad-go(tra)<58>-divākara-dvivedāya| Etad-gotra-ḷuddapa-dvivedāya| bhāradvāja-sarvvaya-dvivedāya| Eta(d-go)<59>(tra)-mādhava-dvivedāya| doṇapoḍi-caturvvedāya| cikita-gotra-revama-(dv)i(v)edāya| (bhāra)<Page 4r><60>dvāja-ḷuddapa-dvivedāya| kauṇḍinya-poteya-dvivedāya| harita-cāmikuṟṟa-dviv(e)dāya| E(te)<61>bhyo dvivedebhyaḥ pratyekam ekaiko bhāgaḥ(|) bhāradvāja-gotra-kannama-kramavide Eko bhāgaḥ|<62> kāśyapa-gotra-vennamaśarmmaṇe dvau bhāgau| tad-anuja-kuṇḍiśarmmaṇe Eko bhāgaḥ| kāśyapa-vā<63>manāya trayo bhāgā<ḥ>| tad-gotra-viddamaśarmmaṇe catvāro bhāgāḥ(|) harita-gotra-kandeya-krama<64>vide arddha-bhāg¿ā?<a>ḥ| kāśyapa-gotra-bhīmaśarmmaṇe dvau bhāgau| vatsa-gotra-potamaśarmmaṇe dvau bhā<65>gau|| kāśyapa-siddha◯śarmmaṇe ca¡[[(tvāro|?)]]<<tu-bhāga>>!<catur-bhāgāḥ|> vatsa-gotra-vikramaśarmmaṇe dvau bhāgau| kauśika-go<66>tra-nāgadevāya ◯ dvau bhāgau| bhāradvāja-gotrāya dāmaśarmmaṇe dvau bhāgau| meṇḍeya<67>-dvived¡e!<āya> tri-khaṇḍik¿a?<ā>(ḥ|) meḷeyaśarmmaṇe dvau bhāgau| mūlaghaṭika-śubhākaraśarmmaṇe| kauṇḍinya<68>-mayindamaśarmmaṇe| tad-gotra-koṇḍamaśarmmaṇe| kauśika-gotra-divākaraśarmmaṇe| tad-gotra-mā<69>dhavaśarmmaṇe| tad-gotra-divākarapeddeyaśarmmaṇe| vennamaśarmmaṇe| harita-meḷeyaśa<70>rmmaṇe(|) harita-nārāyaṇaśarmmaṇe| kauṇḍinya-vimalasamudrāya| harita-droṇaśarmma<71>ṇe| nārayaṇaśarmmaṇe| vatsa-gotra-sarvvadevaśarmmaṇe| Etebhy¡o! pratyekam ekaiko bh(ā)<Page 4v><72>ga(ḥ)| kāśyapa-gotrāya bhavasvāmibhaṭṭāya dvau bhāgau(|) tad-gotrāya mahākālabhaṭṭā<73>ya Eko bhāgaḥ| [[(kauśika-gotrāya)(meḷe?)(yaśarmmaṇe Eko bhāgaḥ|)]] vājasaneyi<74>-kāśyapa-gotrāya vikramayyaśarmmaṇe dvādaśa bhāgā(ḥ)| bhāradvāja-gotra-koṇḍya(ma)<75>-ṣaḍaṁga-vedavide Eko bhāgaḥ| vājasaneyi-kauśika-gotra-beṇayaḍiśarmmaṇe tra<76>yo bhāgāḥ| tad-go◯tra-bejayitaśarmmaṇe trayo bhāgāḥ| tad-gotra-bikyaṇaśa(rmma)<77>ṇ(e) trayo bhā◯gāḥ| vatsāra-gotrāya nāgāṁbaputrāya kanīyase ku(ṇḍi)<78>śarmmaṇe dvau bhā◯gau| pārāśara-gotrāya paṇḍaraṅgaśarmmaṇe Eko bhāgaḥ| kau<79>śika-gotrāya cāmyanabhaṭṭāya paṁca[[ma]] bhāgāḥ| vājasaneyi-kāśyapa-gotrāya (cā)<80>myaṇaśarmmaṇe trayo bhāgāḥ| vājasaneyi-kauśika-gotrāya potamayyaśarmma(ṇe)<81> dvau bhāgau| bhāradvāja-gotrāya kāmaśarmmaṇe Eko bhāgaḥ| tad-gotrāya Ailama<82>(śa)rmmaṇe Eko bhāgaḥ| kauśika-gotrāya bhīmaśarmmaṇe paṁca bhāgāḥ| kāśyapa-go(trā)<Page

5r〉〈83〉(ya) dāmaśarmmaṇe dvau bhāgau(|) gautama-gotrāya doṇeya-kramavide Eko bhāgaḥ| tad-go〈84〉trāya cāmyana-kramavide sārddha-bhāgaḥ| kauṇḍinya-goleya-kramavide Eko bhāgaḥ| harita-(ve)〈85〉nnama-kramavide Eko bhāgaḥ| bhāradvāja-sarvvadeva-kramavide kāśyapa-keśava-dvivedāya〈86〉 kauṇḍinya-keśava-kramavide lohita-śrīdhara-kramavide pratyekam arddha-bhāgaḥ| kauśika〈87〉-śrīdhara-kramavide khaṇḍikā-trayaṁ| bhāradvāja-nandiśarmmaṇe Eko bhāgaḥ| śrīvatsa-go(trā)〈88〉ya bavvaṇaśarmma◯ṇe Eko bhāgaḥ| tad-gotra-mācyaṇabhaṭṭāya dvau bhāgau| bhāra(dvā)〈89〉ja-gotrāya ◯ tāḷamaśarmmaṇe Eko bhāgaḥ| kauśika-gotra-kautamabhaṭṭāya〈90〉 dvau bhāgau| harita◯-gotra-vennama-kramavide Eko bhāgaḥ| suva(rṇṇa)kāra-bhīmanāya A〈91〉kkasāla-sahitaṁ tri-khaṇḍika-kodrava-bīja-pramāṇa-kṣetraṁ dattaM|

〈Page 5v〉

Apparatus

Plates

〈4〉 -pādānudhyātānāṁ NV ◇ *-pādānudhyānāṁ* SS • Typo in Sankaranarayanan's edition.

〈9〉 kṛtvāsau rājyam NV ◇ *kṛtvā saurājyam* SS • The spacing may simply be a typo in Sankaranarayanan's edition.

〈13〉 jayasiṁho SS ◇ *jayasiṁha-* NV.

〈17〉 ṣa〈18〉ṭtriṁśad SS ◇ *sa〈18〉ṣa-triṁśad* NV • NV's reading appears to be a compound typo.

〈19〉 tāvaṁty SS ◇ *tāvaty* NV. — 〈19〉 śaṁbhor SS ◇ *śaṁbhār* NV.

〈24〉 cābdā¡n! SS ◇ *cābdām* NV.

〈27〉 tasyāṁ 〈ca〉 SS ◇ *tasyāṁ* NV • I adopt Sankaranarayanan's emendation (which he prints as *cā*, clearly a typo) of the otherwise hypometrical line. This is a straightforward and plausible correction, though not necessarily the intent of the composer, which may have been e.g. *tasyāṁ tu*, *tasyāṁ vai* or *etasyāṁ*. — 〈27〉 -bhūpateḥ SS ◇ *-bhūpāleḥ* NV.

〈30〉 atyaṁta〈ṁ〉 ◇ *atyaṁtaṁ* SS NV • The only *anusvāra* is above *ta*; since it is above the centre of the character, it was probably intended to be pronounced before *ta*. There is also a fainter dot above the preceding *ma*, but if this is an *anusvāra*, then it is at an incorrect point.

〈35〉 (e?)(taM) NV ◇ *āṁtaM* SS • The problematic part is unclear in the estampage, but slightly clearer in the photo. Both previous editors print their reading as clear. SS's reading is slightly more attractive in the context, but there certainly seems to be no *ā* attached to the preceding *m*, nor space for such a vowel mark. There does, on the other hand, appear to be a faint indication of an *e* marker in the photograph. I thus favour NV's reading. See also the commentary.

〈37〉 ka(ḍe?)(yaśreṣṭhi) ◇ *ka(di)yaśreṣṭhi* SS; *kundeyaśreṣṭhī* NV • My conjectural reading is informed by a supposition that the first component of the name is identical to *kaḍeya* (found in this form e.g. in the Bezvāḍa plates of Bhīma I), equivalent to Sanskrit *kaṭaka*. I cannot exclude either of the previously suggested readings, but it seems to me that the vowel of the problematic character, especially in the estampage, is *e* rather than *i*. The consonant part of this character does not appear to be a conjunct, but rather a *ḍ* (or possibly *d*) that is lowered in order to make room for its vowel marker. The curved stroke next to the preceding *k* seems to be noise rather than an *u* marker.

〈38〉 Ā¿ḍ?〈ḍh〉yatvena ◇ *Ādyatvena* SS NV. — 〈38〉 cātyaśeta (yaḥ|) SS ◇ *cātyaśet (yaT)* NV • NV's *yaT* may be a typo like his omission of the final *a*.

〈39〉 °āji(raṁ) SS ◇ *°ājira-* NV.

〈42〉 tasmai ... (v)iśiṣṭāya • Sankaranarayanan identifies this stretch of text as an *āryā* hemistich and assigns it the stanza number 31. The segment is, however, not in *āryā*. It could, with some stretch, be identified as an *āryāgīti* hemistich, but that would require emending *poleyanā°* to *polayanā°* (as found in line 39 above, but not in the other occurrences) and would still leave the third and sixth feet with prosodic patterns not permitted in those positions. Moreover, the sentence clearly continues in prose after this stretch, so I am positive that this segment too is nothing but prose, and its resemblance to *āryāgīti* is merely chance. — 〈42〉 °aiva SS ◇ *°aiva〈ṁ〉-* NV.

〈46〉 a(dā)〈47〉T SS ◇ *apālaya〈47〉T* NV • NV's reading is clearly impossible.

〈47〉 samastaṁ grāmaṁ NV ◇ *samasta-grāmam* SS • The *m* printed by Sankaranarayanan instead of the second *anusvāra* is probably a typo, but the absence of the first *anusvāra* in his reading is probably deliberate. — 〈47〉 -pravibhā(ga)t(v)e(na dvau?) bh(āg)(au?) ◇ *-pravibhāgatvena (dvau) bhāgau* SS; *-pravibhāgatvena (cārddhan) bhāgan* NV • This segment is all but illegible in the published photo and barely better in the estampage. I indicate unclear readings as printed by Sankaranarayanan. NV's reading may perhaps be a typo for *cārddhau bhāgau*, but the least legible area is unlikely to hide two characters. SS's reading makes good sense in the context and is plausible from the vestiges. It seems likewise possible that the correct reading is *pravibhāgatvenārddhau bhāgau* — 〈47〉 ¿(ā)?〈e〉(kam) NV ◇ *e(kam)* SS • This segment is also barely legible in

the available visual aids. NV's reading (which he prints as clear throughout) seems slightly more likely than SS's.

〈50〉 Ervvokotsava- ◇ *E̱rvvākotsava-* SS • Apparently not a typo in Sankaranarayanan, but the reading is clear in the published photo (with the left-hand stroke of the vowel bending down on the left of the body, rather than being a sinuous curve above it, probably because of the presence of the descender of *trā* above). See also the commentary.

〈52〉 -janneya° NV ◇ *-jannaya°* SS • The marker of *e* is clear in the form bending down on the left of the consonant, rather than a sinuous stroke above it, which would not have been possible here due to interference from *lka* above. — 〈52〉 me̱le〈53〉ya° ◇ *mere〈53〉ya°* SS; *me̱re〈53〉ya°* NV • The *r* in SS's reading is probably be a typo for *r̲*. The rubbing definitely seems to have *l̲*, not *r̲*.

〈56〉 -cīl̲ama° ◇ *-vīr̲ama°* SS; *-cīr̲ama°* NV.

〈57〉 -〈〈nāma〉〉- • According to NV's note, "Traces of a *Krāra* under *na* and *aitva* under *ma* are clearly visible." I am not familiar with his terms, but I presume that he means a subscript *r* under *na* and a vowel marker for *ai* under *ma*. The former is indeed quite clear; the latter is somewhat dubious. The engraver may have initially inscribed *dvideda* or *dvivedine*, and then gone back to correct these characters to *nāma dvi(ve)*, but this is far from the only possibility.

〈58〉 -l̲uddapa- NV ◇ *-r̲uddapa-* SS.

〈59〉 doṇapoḍi- • According to Sankaranarayanan's note, this name could also be read as *Auṇapoḍi-*. I find that very unlikely; I would expect an initial *Au* not to have the loop at the top left that is typical of many *o* markers in this script, and to have no notch at the bottom.

〈60〉 -l̲uddapa- NV ◇ *-r̲uddapa-* SS. — 〈60〉 E(te)〈61〉bhyo NV ◇ *E〈61〉bhyo* SS • Though obscured in the photo, *te* can be made out quite well in the rubbing.

〈65〉 -siddha◯śarmmaṇe ◇ *-siddhamaśarmmaṇe* SS. — 〈65〉 ca¡⟦(tvāro|?)⟧〈〈tu-bhāga〉〉!〈catur-bhāgāḥ|〉 SS ◇ *catu〈r〉-bhāgɟa!〈āḥ|〉* SS; *cat¿ū?〈u〉〈r〉-bhāga〈ḥ〉* NV • I believe that *catvāro|* was originally inscribed, after which *tvā* was corrected into *tu*, *ro* into *bhā*, and the punctuation mark into a slightly crowded *ga*. The reason NV reads *ū* rather than *u* is the remnant of the original vowel marker in *tvā*.

〈66〉 meṇḍeya- • These characters may have been written over struck-out earlier text.

〈67〉 me̱leya° ◇ *me̱reya°* SS; *-me̱leya°* NV • NV's *l̤* must have been intended for *l̲*.

〈69〉 me̱leya° ◇ *me̱reya°* SS; *-me̱leya°* NV • NV's *l̤* must have been intended for *l̲*.

〈73〉 ⟦(kauśika-) … (bhāgaḥ|)⟧ • According to Sankaranarayanan's note, the deleted text is in a different hand. The characters do seem more cursive, but since they are all very faint, they could very well be in the original hand. — 〈73〉 (me̱le?)(ya)° ◇ *vāliya°* SS; *caliya°* NV • I am very uncertain about the first two characters of this name, and though the two previous editors offer almost identical readings, I find those unlikely. The first character definitely has a conspicuous stroke below it, which I take to be an *e* attached underneath the body. It could, however, also be an ornamentally extended *ā*, in which case the consonant is indeed most likely to be *v* or *c*. Since there are several other Me̱leyaśarmans in the text, this reading seems plausible here. — 〈73〉 vājasaneyi- SS ◇ *vājasaneyi(ne)* NV • There is no room for a normal *ne* here and I believe what NV reads as *ne* is just a rough spot at the rim.

〈75〉 -beṇayaḍi° SS ◇ *-beṇayadi°* NV • In the script of the plates, *ḍ* and *d* are usually indistinguishable (see e.g. *ṣaḍaṁga-vedavide* at the beginning of this line). I would normally expect the end of *d* not to curl upward as it does in the present character, so I prefer to read *ḍ*.

〈77〉 ku(ṇḍi)° SS ◇ *kuṇḍa°* NV • I think an *i* marker is faintly visible in the photo, though not in the estampage.

〈78〉 pārāśara- NV ◇ *parāśara-* SS.

〈79〉 (cā)〈80〉myaṇa° • All other instances of this name are spelt with *n*, while here we have *ṇ*. Sankaranarayanan's edition, wrongly, prints *ṇ* in the occurrence earlier in line 79 (and *n* here). — 〈79〉 paṁca⟦ma⟧ SS ◇ *paṁca⟦mo⟧* NV.

〈84〉 harita-(ve)〈85〉nnama- SS ◇ *hartia〈85〉nnama-* NV • The exchanged *rti* in NV is surely a typo, but the absence of *ve* may not be. Only the vowel marker is visible in the photo, but some of the body can be seen in the estampage; *ve* is plausible.

〈87〉 bhāradvāja- SS ◇ *bhār¿ā?〈a〉dvāja-* NV • The two extra strokes to the right of *ra* are probably not part of the writing, though it is possible that an *ā* was partially engraved and then cancelled.

Translation

Plates

〈1〉 Om! Obeisance to Nārāyaṇa.

1.

Victory to the impeccable sovereign lord of the entire circle of the earth, which he has mastered with his own sword: King (*nṛpati*) Cālukya-Bhīma, whose feet are caressed by the crowns of kings (*nṛpati*) bowed down in fear.

〈2–6〉 Greetings. 〈In the dynasty 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,[1] 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—

2.

In 〈this〉 dynasty of the Cālukyas was born Vijayāditya Vallabha (Pulakeśin II), also known on 〈this〉 earth by the epithet Abode of Truth (*satyāśraya*).

3.

His renowned and mighty younger brother was named 〈Kubja〉 Viṣṇuvardhana. He obtained the country (*maṇḍala*) of Veṅgī after extirpating Durjaya.[2]

4.

Having ruled most excellently for eight and ten years, he passed on to heaven because he was eager to enjoy the divine ladies.

5.

His son, named Jayasiṁha (I) and possessing the valour of many lions (*siṁha*), possessed (*bhuj-*) for thirty-three years over the land up to the four oceans.

6.

The son of his younger brother King Indra was King Viṣṇu (Viṣṇuvardhana II). He effortlessly protected (*pāl-*) the earth for nine years.

[1] Or, alternatively, by the grace of Kauśikī's bridegroom, i.e. Śiva. In spite of its slight awkwardness, I prefer the former interpretation because the Bādāmi Cālukyas refer to themselves as nourished (*saṁvardhita*) by Kauśikī.

[2] See Sankaranarayanan 1973, pp. 87–88 for some speculation on who this Durjaya may have been. The name, if a name it is, is said to occur only here and in the Kāṭlapaṟṟu grant of Vijayāditya III, but compare *durjjayād balito hṛtāṁ* in line 7 of the Kalucuṁbaṟṟu grant of Amma II. There remains the possibility that *durjaya* is to be understood metonymically in the vague sense of "a tough enemy," and it is also quite possible that *veṅgī-maṇḍala* was not actually conquered by Kubja Viṣṇuvardhana, this act being projected backward onto him.

7.

His son in turn, the king (*bhūpati*) called Maṅgi Yuvarāja, protected (*pāl-*) the earth justly for twenty-five years.

8.

From him was born a majestic son, King (*mahīpati*) Jayasiṁha (II). That most excellent king reigned for thirteen years.

9.

His younger brother by a different mother was widely known by the name Kokkili. Having ruled (*pāl-*) it for a mere six months, he relinquished the earth.

10.

That one's famous elder brother, Viṣṇuvardhana (III) by name, protected (*rakṣ-*) this entire earth for thirty-seven years.

11.

His son was the king (*mahīpati*) named Vijayāditya (I). He in turn protected (*pāl-*) the earth for eight and ten years.

12.

From him was born King (*bhūpa*) Viṣṇu(vardhana IV), a crusher of the mighty just as Viṣṇu {is the crusher of Bali},[3] who went on to heaven after protecting (*pāl-*) the earth for thirty-six years.

13.

His son was the clever one named Vijayāditya (II), prominent because of his victories attained in a hundred and eight famous battles.

14.

Afterward erecting just as many (viz, 108) abodes of Śambhu, he ruled for forty years over an earth devoid of enemies.

15.

[3]Sankaranarayanan (1973, p. 88) is convinced that the name Bali signifies a victory of Viṣṇuvardhana over a king of the Bāṇa lineage, who traced themselves from the demon Bali. While the possibility of such an allusion cannot be ruled out, I find it more likely that Bali is to be understood as a name only in the context of Viṣṇu, and in the prima facie meaning it simply stands for "powerful enemies."

His son was named Viṣṇuvardhana (V) who conquered his enemies. He possessed (*bhuj-*) the earth for a year and six months.

16.

To him too was born a son: the famous king (*mahīśa*) named Vijayāditya (III) the Peerless (*nirupama*)[4] Bynamed "jewel-mine of truthfulness" (*satya-ratnākara*), he was an abode of extensive virtues and his reputation, glowing brightly like an autumnal moon, pervaded the circle of the compass. The lotus of his two feet stood on, and was not lower than, the majestic and elevated crowns of foreign kings arriving from various other continents.

17.

Having protected (*pāl-*) the earth justly for forty years and then four more, he went to the palace (*pura*) of Purandara (Indra).

18.

His mighty and famous younger brother was called Vikramāditya (I), whose footsteps were adorned by a string of the crowns of enemy kings bowed down in fear.

19.

Now from King (*bhūpāla*) Nissanna[5] there arose a daughter Gāmakāmbā, as Lakṣmī from the great ocean, as Pārvatī from the Himalaya.

20.

From that Gāmakāmbā was born the son of King (*bhūpati*) Vikramāditya, as Guha (Kārttikeya) ⟨the son⟩ of (Śiva) the Enemy of Andhaka ⟨was born⟩ from Pārvatī.

21.

Distinguished by the name Cālukya-Bhīma (I), this uplifter of the Cālukya lineage was honoured by the people with coronation to kingship over the earth even while unborn.

[4] In the word *nirupama* Sankaranarayanan (1973, pp. 88–89) sees an implication that Vijayāditya's maternal grandfather (known to be a Rāṣṭrakūṭa, but not identified precisely) was Nirupama Dhruva of Mānyakheṭa. Again, this is definitely possible, but must be taken with a pinch of salt, as *nirupama* may be simply another empty superlative. The occurrence of the same word in stanza 26, applied to Cālukya-Bhīma, appears even more likely to be innocuous, though Sankaranarayanan (1973, p. 83) does raise the possibility that it may mean he took after his grandfather. Cālukya-Bhīma is also called *nirupama* in line 15 of the Drujjūru grant of Amma I, where it may well be a fixed epithet.

[5] This name is not otherwise known and probably belongs to an underlord of the Cālukya kings. He may, perhaps, be a descendant of the executor of some of Maṅgi Yuvarāja's grants, whose name was read as /nissarami(ji?)/ by Fleet in the Nutulapaṛu grant and as /nissa(ra)(bh/n)i(nt?)i/ by me in the London plates of Maṅgi Yuvarāja.

22.

By his mere birth righteousness (*dharma*) came to stability in this ⟨world⟩, the Vedas to utter dignity, and truthfulness became established among the people.

23.

Rain came whenever desired, the entire world was rid of disasters (*īti*), all criminals disappeared, and crops needed no ploughing to yield a harvest.

24.

Enemies, (even) coming from other continents, are ever so enervated by the sunlight of his valour that they do not relinquish the shade of his feet.

25.

The position of Indra is like ⟨only⟩ an unripe fruit of the tree of his favour, and Aurva's fire is dwarfed by the blaze of his wrath.

26.

Those of Kaliṅga and Kosala, the forest rulers (*nṛpati*), the lords of Oḍra, those of the north, of the west, of Lāṭa, of Avanti, those of Koṅkaṇa along with those of Malaya, the Colas and the Pāṇḍyas—having asserted his greatness by defeating all of these, peerless in conduct, he propagated his exquisite reputation to the horizons and erected this majestic victory pillar.[6]

⟨36⟩ During the reign of this King (*nṛpati*) Cālukya-Bhīma,

27.

There was a scion named Divākara of the family called Mahāsārtha ("Great Caravan"), a resident of Oṛeyūr village, pious in conduct, bent on charity.

28.

To him was born an excellent son named Kaḍiyaśreṣṭhin, who surpassed even Kubera in affluence and grandeur.

29.

A son, an overlord of Vaiśyas, was born to him of (his wife) Ponnakāmbā. Honest, guiltless and pure, he was called Polayana.

[6]The reading for "this" is dubious (see the apparatus to line 35), but seems probable. The most straightforward explanation for the presence of this word here would be that this stanza (perhaps along with others) is a verbatim copy of the inscription on an actual victory pillar.

30.

The courtyard of his splendid mansion has been patently turned into a complete morass by his constant washing of Brahmins' feet. He has uplifted his family. He has even commissioned a temple of Śiva on the bank of the Divine River (Ganges) in Prayāga, and has bestowed that pious establishment (*dharma*)[7] on the excellent King (*bhūmipati*) Bhīma, ⟨naming it⟩ the Cālukya-Bhīmeśvara.[8]

⟨42–44⟩ To that lord among Vaiśyas, the very one called Poleyana of excellent virtue, that ruler (*rājan*) King (*nṛpati*) Cālukya-Bhīma has granted the village named Kākamrāṇu as a rent-free holding (*agrahāra*), to be donated to Brahmins. And having given it, that very king summons householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—and commands them as follows:

⟨44–47⟩ Let it be known to you that we have granted the village named Kākamrāṇu in Oṁger-mārga district (*viṣaya*) to the magnate (*śreṣṭhin*) Poleyana, to be donated to Brahmins with a remission of all taxes. The magnate Poleyana in turn has immediately donated that village to Brahmins.

⟨47–49⟩ Having for this purpose divided the whole village into two equally apportioned parts, ⟨he has given⟩ one half to ⟨the village's⟩ two previous landlords (*svāmin*)[9] and, having sought out other worthy Brahmins devoted to the six duties and versed in the Veda (*śruti*) and the treatises (*śāstra*), ⟨he has given⟩ the other half to those. And those Brahmins are recounted singly, each with his name and *gotra*, along with the extent of the share received.

[7] I understand *dharma* to refer to the temple itself as a manifestation of piety, much as the word is used in the phrase *deya-dharma*.

[8] According to Sankaranarayanan (1973, p. 89), the temple is more likely to have been built in the land of Veṅgī, since we know of several Bhīmeśvara temples there, but of none around Ilahabad. He adds that Prayāga was Gurjara-Pratīhāra territory at the time, and there is no evidence of a close relationship of the Eastern Cālukyas with that dynasty. He therefore suggests that the locative *prayāge* be construed with the act of giving, i.e. dedicating the temple to the king (which the merchant would have performed while on pilgrimage), and not with that of commissioning the temple. This is not impossible, but I find it unlikely that the act of bestowing the temple (and the merit accruing therefrom) on the king, definitely a public relations affair, should have taken place in a distant land. The merchant may well have travelled to Prayāga for business as well as pilgrimage, and sponsored a shrine there. This need not have been large, prominent, or even long-lived and thus the fact that no Bhīmeśvara temple survives there has very little weight as evidence that one was not once established there. It is also possible that the Surasarit and the Prayāga of this stanza refer to a river and a place in South India, perhaps even in Veṅgī, where the sacred geography of the subcontinent was re-envisioned in local topography. Venkataramanayya believes the temple was built in Prayāga, but does not discuss this further.

[9] The two previous landlords are apparently not named here and probably held copperplate grants of their own for this village.

〈49–91〉

- To Cāmyana Bhaṭṭa of the Kauśika *gotra*, ten shares of this village along with the duties (*śulka*) on the first ¿plough run? of the Ervvoka festival, and on the *mūka* ¿baskets? (*paṭalaka*) of the festival of Vināyaka.[10]
- To Bhāskara Bhaṭṭa of the Kauṇḍinya *gotra*, two shares.
- To Janneya Bhaṭṭa of the Kāśyapa *gotra*,
- to Viṭṭeya Bhaṭṭa of the Harita *gotra*,
- to Vennama Bhaṭṭa the Bhāradvāja,
- to Mereya Bhaṭṭa of the same *gotra*,
- to Vennama Bhaṭṭa of the Harita *gotra*,
- to Govardhana Bhaṭṭa of the Kauṇḍinya *gotra*,
- to Kāmadeva-tredi Bhaṭṭa the Bhāradvāja,
- to Vennama Bhaṭṭa of the same *gotra*,.
- to Vennama Bhaṭṭa of the Harita *gotra*,
- to Dāmeya Bhaṭṭa of the Kapi *gotra*,
- to Komareya Bhaṭṭa of the Ātreya *gotra*,
- to Vennama Bhaṭṭa the Bhāradvāja,
- to Nandama Bhaṭṭa of the Kata *gotra*,
- to Cīḻama Bhaṭṭa of the Kapi *gotra*,
- —to each of these, one share per person. To Tūrkama Bhaṭṭa of the Gārgya *gotra*, two shares.
- To the Dvivedin named Revama the Bhāradvāja,
- to the Dvivedin Divākara of the same *gotra*,
- to the Dvivedin Ḻuddapa of the same *gotra*,
- to the Dvivedin Sarvvaya the Bhāradvāja,
- to the Dvivedin Mādhava of the same *gotra*,
- to the Caturvedin Doṇapoḍi,

[10] See the commentary for some speculation about this obscure passage.

- to the Dvivedin Revama of the Cikita *gotra*,
- to the Dvivedin Ḻuddapa the Bhāradvāja,
- to the Dvivedin Poteya the Kauṇḍinya,
- to the Dvivedin Cāmikuṟṟa the Harita,
- to the Dvivedin of the *gotra*,
- to the Dvivedin of the *gotra*,
- —to each of these Dvivedins, one share per person.
- To the Kramavid[11] Kannama of the Bhāradvāja *gotra*, one share.
- To Vennamaśarman of the Kāśyapa *gotra*, two shares.
- To his son Kuṇḍiśarman, one share.
- To Vāmana the Kāśyapa, three shares.
- To Viddamaśarman of the same *gotra*, four shares.
- To the *kramavid* Kandeya of the Harita *gotra*, half a share.
- To Bhīmaśarman of the Kāśyapa*gotra*, two shares.
- To Potamaśarman of the Vatsa *gotra*, two shares.
- To Siddhaśarman the Kāśyapa, four shares.
- To Vikramaśarman of the Vatsa*gotra*, two shares.
- To Nāgadeva of the Kauśika *gotra*, two shares.
- To Dāmaśarman of the Bhāradvāja *gotra*, two shares.
- To the Dvivedin Meṇḍeya, three *khaṇḍikā*s.
- To Meḻeyaśarman, two shares.
- To Śubhākaraśarman of the ¿main royal college? (*mūlaghaṭika*),[12]
- to Mayindamaśarman the Kauṇḍinya,
- to Koṇḍamaśarman of the same *gotra*,

[11] I.e. a Brahmin learned in the recitation method called *krama*.

[12] For the word *ghaṭikā*, see IEG Sircar 1966, s.v. ghaṭikā, Kielhorn 1900–1901, and Sankaranarayanan 1977, pp. 236–238. According to Sankaranarayanan (Sankaranarayanan 1973, p. 85, n. 1), *mūlaghaṭikā* means an institution of primary education, which seems anachronistic.

- to Divākaraśarman of the Kauśika *gotra*,
- to Mādhavaśarman of the same *gotra*,
- to Divākarapeddeyaśarman of the same *gotra*,
- to Vennamaśarman,
- to Meḷeyaśarman the Harita,
- to Nārāyaṇaśarman the Harita,
- to Vimalasamudra the Kauṇḍinya,
- to Droṇaśarman the Harita,
- to Nārāyaṇaśarman,
- to Sarvadevaśarman of the Vatsa *gotra*,
- —to each of these, one share per person.
- To Bhavasvāmi Bhaṭṭa of the Kāśyapa *gotra*, two shares.
- To Mahākāla Bhaṭṭa of the same *gotra*, one share.[13]
- To Vikramayyaśarman of the Vājasaneyi-Kāśyapa*gotra*, twelve shares.
- To Koṇḍyama of the Bhāradvāja*gotra*, knower of the Veda ⟨complete with its⟩ six limbs, one share.
- To Beṇayaḍiśarman of the Vājasaneyi-Kauśika *gotra*, three shares.
- To Bejayitaśarman of the same *gotra*, three shares.
- To Bikyaṇaśarman of the same *gotra*, three shares.
- To Kuṇḍiśarman of the Vatsāra *gotra*, younger son of Nāgāmba, two shares.
- To Paṇḍaraṅgaśarman of the Parāśara *gotra*, one share.
- To Cāmyana Bhaṭṭa of the Kauśika *gotra*, five shares
- To Cāmyaṇaśarman of the Vājasaneyi-Kāśyapa*gotra*, three shares.
- To Potamayyaśarman of the Vājasaneyi-Kauśika *gotra*, two shares.
- To Kāmaśarman of the Bhāradvāja *gotra*, one share.
- To Ailamaśarman of the same *gotra*, one share.

[13] An item has been deleted here: "To ¿Meḷeya?śarman of the Kauśika *gotra*, one share."

- To Bhīmaśarman of the Kauśika *gotra*, five shares.
- To Dāmaśarman of the Kāśyapa *gotra*, two shares.
- To the Kramavid Doṇeya of the Gautama *gotra*, one share.
- To the Kramavid Cāmyana of the same *gotra*, a share and a half.
- To the Kramavid Goleya the Kauṇḍinya, one share.
- To the Kramavid Vennama the Harita, one share.
- To the Kramavid Sarvadeva the Bhāradvāja,
- to the Dvivedin Keśava the Kāśyapa,
- to the Kramavid Keśava the Kauṇḍinya,
- to the Kramavid Śrīdhara of the Lohita,
- —a half share per person.
- To the Kramavid Śrīdhara the Kauśika, three *khaṇḍikā*s.
- To Nandiśarman the Bhāradvāja, one share.
- To Bavvaṇaśarman of the Śrīvatsa *gotra*, one share.
- To Mācyaṇa Bhaṭṭa of the same *gotra*, two shares.
- To Tāḻamaśarman of the Bhāradvāja *gotra*, one share.
- To Kautama Bhaṭṭa of the Kauśika *gotra*, two shares.
- To the Kramavid Vennama of the Harita *gotra*, one share.
- To the goldsmith Bhīmana, land to the extent (sufficient for sowing) three *khaṇḍikā*s of *kodrava* seed has been given, including a goldsmith's workshop.[14]

Translation into French by Estienne-Monod 2008

Plates

〈1〉 Om ! Hommage à Nārāyaṇa !

[14]While Sankaranarayanan (1973, pp. 86–87) is correct in pointing out that the word *akṣaśālā* and its variants are usually interpreted to mean a mint, I find it unlikely that a donated village could have included a mint and that a humble goldsmith would have been given charge of it or, as Sankaranarayanan suggests, of the dues payable by the village to the mint. It seems far more likely that the word means, here at least, the workshop of a goldsmith.

1.

Que soit victorieux le souverain unique, immaculé, qui subjuga le cercle de la terre entière par son épée, le souverain Cālukya Bhīma, aux pieds ornés par les diadèmes des souverains ennemis, ployant sous la crainte !

〈2–6〉 Prospérité ! 〈Ils étaient〉 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 troupes des Mères, méditant aux pieds du seigneur Mahāsena, dont le cercle des ennemis fut soumis 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 purificatoire de l'*aśvamedha* :[15]

2.

Dans la lignée des Cālukya naquit Vijayāditya Vallabha célébré sur terre également sous le nom de Satyaśraya,

3.

Le frère cadet de celui-ci, célèbre roi, connu 〈sous le nom de〉 Viṣṇuvardhana, ayant détrôné Durjayaṁ,[16] acquit le royaume de Veṅgī.

4.

Après qu'il eut régné avec une grande justice pendant dix-huit années, désireux de s'unir aux jeunes femmes célestes, il suivit le chemin des Marut.

5.

Son fils, nommé Jayasiṁha, à la vaillance d'un puissant lion, gouverna la terre jusqu'aux quatre océans pendant trente-trois années.

6.

Viṣṇurāja, fils d'Indrarāja, le frère cadet de ce dernier, gouverna la terre pendant neuf années avec facilité.

7.

Puis le fils de ce dernier, le roi nommé Maṁgi Yuvarāja, gouverna la terre avec justice pendant vingt-cinq années.

8.

[15] Les composés de ce paragraphe sont au génitif pluriel et qualifient les Cālukya.
[16] Seule mention de cet événement dans l'ensemble de notre corpus.

Naquit de celui-ci un fils : l'illustre roi Jayasiṁha, le meilleur roi sur terre, qui régna pendant treize années.

9.

Son demi-frère, connu sous le nom de Kokkili ayant protégé la terre pendant seulement six mois, renonça.

10.

Puis, le frère aîné de ce dernier, célèbre, sous le nom de Viṣṇuvardhana, gouverna cette terre toute entière pendant trente-sept années.

11.

Son fils, le roi nommé Vijayāditya, protégea aussi la terre pendant dix-huit années.

12.

Ensuite naquit le roi Viṣṇu, qui, comme Viṣṇu fut le meurtrier de Bali, il fut le destructeur des puissants, comme celui des impôts,[17] après qu'il eut protégé la terre pendant trente-six années, il gagna le ciel.

13.

Son fils fut connu comme le sage Vijayāditya, grandit par les victoires remportées dans cent huit célèbres batailles.

14.

Après qu'il eut fait ⟨ériger⟩ un aussi grand nombre de temples de Śambhu, il protégea la terre, débarrassée des ses ennemis, pendant quarante années.

15.

Le fils de ce dernier fut le nommé Viṣṇuvardhana, qui terrassa les ennemis et régna sur l'étendue de la terre pendant un an et demi.

16.

Puis, de celui-ci naquit un fils nommé Nirupama Vijayāditya, roi célèbre, dont l'étincelante et éclatante gloire se répandit sur le cercle des horizons comme une lune d'automne. Les deux lotus qu'étaient ses grands pieds reposaient sur les lumineux et hauts diadèmes des autres rois, venus de tous les autres continents, ⟨lui⟩, séjour d'abondantes vertus, portant la marque véridique d'une masse de joyaux.

[17] *śleṣopama*, l'un des comparé ayant lui-même deux sens : bali désigne à la fois l'ennemi de Viṣṇu, les « puissants » et les « impôts ».

17.

Ensuite ce ⟨roi⟩ ⟨régna⟩ pendant quarante-quatre années. après avoir protégé la terre avec justice, il gagna la ville de Purandara.[18]

18.

Son frère cadet ⟨fut⟩ un roi célèbre, connu sous le nom de Vikramāditya, dont les diadèmes des rois ennemis, ployés par la terreur, ⟨formaient⟩ une guirlande qui ornait les pas.

19.

Alors naquit du roi Nissanna une fille : Gāmakāṁbā, telle Lakṣmī ⟨qui naquit ⟩ du grand océan[19] et Pārvatī du Mont Himavant.

20.

De cette Gāmakāṁbā et du roi Vikramāditya naquit un fils comme Guha ⟨né⟩ de Pārvvatī et Andhakārāti .

21.

Marqué du nom de Cālukya Bhīma, celui qui fit prospérer la lignée des Cālukya, alors qu'il était encore dans le ventre ⟨de sa mère⟩, ⟨fut⟩ honoré du bandeau de la royauté sur la terre par le peuple.

22.

Sa seule naissance fit que le dharma devint constant en ce monde, les veda furent extrêment honorés et la vérité élut domicile dans le monde,

23.

La pluie se déversait à souhait, le monde entier était affranchi des calamités, les méchants furent anéantis et partout les moissons fleurissaient sans l'intervention de la charrue.

24.

Les ennemis, sans cesse éreintés par son ardente majesté, venus des autres continents, ne quittaient ⟨plus⟩ l'ombre de ses pieds.

25.

[18]Cité des dieux gouvernée par Indra.

[19]Lakṣmī est née de l'ocean de lait. (V. Mani, 2003, p. 449)

En comparaison de l'arbre de ses faveurs, le royaume d'Indra offre des fruits immatures, et quand il est enflammé par la colère, le feu d'Aurva n'est plus qu'étincelle.

26.

〈Ayant vaincu〉 les Kāliṁga, Kosala, les rois Aṭavi, les souverains des Oḍra, les Udīcya, les Prācya, les Lāṭa, les Avanti, alliés aux Malaya, Koṁkaṇa, Cola et Pāṇḍya, ayant vaincu tous ceux-ci, lui dont la grandeur s'était manifestée, ayant fait atteindre la limite des horizons à sa gloire charmante, lui dont les exploits furent sans pareils, il érigea un illustre pilier de victoire, 〈situé〉 au bout du monde.

27.

Puis tandis que le seigneur Cālukya Bhīma régnait dans ce monde, naquit le nommé Divākara dans la lignée appelée Mahāsārtha, habitant le village d'Oṟeyūr, dont le caractère était enclin au *dharma*, doué de compassion.

28.

De celui-ci naquit un excellent fils nommé Kadiyaśreṣṭhin,[20] qui par sa prééminence et sa grandeur surpassa Kubera.

29.

De ce dernier et de Ponnakāṁbā naquit un fils, chef des marchands,[21] connu sous le nom de Polayana, doué d'une parole sincère, sans reproche, pur.

30.

L'eau avec laquelle on lavait les pieds des brahmanes rendait boueuse, aux yeux de tous, la vaste cour de sa demeure, 〈lui〉 qui éleva de façon exceptionnelle sa propre lignée, et qui, ayant fait ériger un temple de Śiva, sur les rivages de la Surasarit,[22] à Prayāga donna comme donation pieuse le temple 〈nommé〉 Cālukya Bhīma pour[23] l'excellent souverain Bhīma.

〈42–44〉 A ce chef des marchands, précisément nommé Poleyana, aux vertus éminentes, le roi, seigneur Cālukya Bhīma, donna le village nommé Kākamrānu pour que celui-ci le donnât aux brahmanes en qualité d'*agrahāra*.[24] Et, après avoir fait cette donation,

[20] Le terme *śreṣṭhin* indique que ce personnage appartient à une famille de chef de marchands.

[21] Nous fondons notre traduction sur les expressions comprenant le même terme relevées in D. C. Sircar, 1966, p. 360.

[22] Gaṁgā.

[23] L'emploi du datif *bhūmi-pataye* indique que le roi est le bénéficiaire, « *yajamāna* », en tant qu'ordonnateur de la donation, plus que le destinataire de celle-ci.

[24] Poleyana est le *vijñāpti* de la donation.

après avoir rassemblé les chefs de familles, rāṣṭrakūṭa en tête, ce même roi ordonne ceci :

〈44–47〉 qu'il soit connu de vous que nous donnons le village nommé Kākamrāṇu, exempté de toute taxe, dans le viṣaya de Omger-Mārga, à Poleyanaśreṣṭhin pour que celui-ci le donne aux brahmanes. Et c'est alors que ce Poleyanaśreṣṭhin a donné ce village aux brahmanes.

〈47–49〉 Alors, ayant fait de la totalité du village deux lots égaux, il accorda une moitié aux deux maîtres précédents,*Ces deux brahmanes ne sont pas mentionnés nommément. L'éditeur suggère qu'il s'agit des deux propriétaires originaux du terrain.* et chercha d'autres brahmanes vertueux, voués aux six devoirs, se consacrant à la Śruti et aux śāstra, pour leur 〈accorder〉 l'autre moitié. Et ces brahmanes sont énumérés au moyen de leur nom et de leur *gotra*, d'après l'importance de la part reçue, un par un :

〈49–91〉

- à Cāmyanabhaṭṭa, du *gotra* de Kauśika, dix parts dans ce village avec 〈le droit de percevoir〉 les taxes pour la fête d'Eṟuvāka, 〈marquant le〉 premier coup de charrue, et les taxes mūkapaṭalaka pour la fête de Vināyaka;[25]
- deux parts à Bhāskarabhatta du *gotra* de Kauṇḍinya,
- à Jannayabhaṭṭa du *gotra* de Kāśyapa,
- à Viṭṭeyabhaṭṭa du *gotra* de Harita,
- à Vennamabhaṭṭa 〈du *gotra*〉 de Bhāradvāja,
- à Mereyabhaṭṭa du *gotra* du précédent,
- à Vennamabhaṭṭa du *gotra* de Harita,
- à Govarddhanabhaṭṭa du *gotra* de Kauṇḍinya,
- à Kāmadeva, qui maîtrise les trois Veda, du *gotra* de Bhāradvāja,
- à Vennamabhaṭṭa du *gotra* du précédent ,
- à Komareyabhaṭṭa du *gotra* d'Ātreya,
- à Vennamabhaṭṭa 〈du *gotra*〉 de Bhāradvāja,
- à Nandamabhaṭṭa du *gotra* de Kata ,

[25]Le sens du composé *eṟvvākotsava-prathamahala-dhāvana-vināyakotsava-mūkapaṭalaka-śulka-sahitā* est obscur. Les termes *mūkapaṭalaka-śulka* semblent désigner un type de taxes, mais ils n'apparaissent dans aucun index qui permette une étude comparative. Nous reprenons dans la traduction les explications données par l'éditeur de l'inscription p. 86.

- à Vīṟamabhaṭṭa du *gotra* de Kapi,
- à ceux-ci une part chacun,
- deux parts à Tūrkamabhaṭṭa du *gotra* de Gārgya,
- à celui qui maîtrise les deux Veda, nommé Revama, ⟨du *gotra*⟩ de Bhāradvāja,
- à celui qui maîtrise les deux Veda, Divākara, du *gotra* du précédent,
- à celui qui maîtrise les deux Veda, Ṟuddapa, du *gotra* du précédent,
- à celui qui maîtrise les deux Veda, Sarvvaya, ⟨du *gotra*⟩ de Bhāradvāja,
- à celui qui maîtrise les deux Veda, Mādhava,du *gotra* du précédent,
- à celui qui maîtrise les quatre Veda, Doṇapoḍi,
- à celui qui maîtrise les deux Veda, Revama, du *gotra* de Cikita,
- à celui qui maîtrise les deux Veda, Ṟuddapa, du *gotra* de Bhāradvāja,
- à celui qui maîtrise les deux Veda, Poteya,⟨du *gotra*⟩ de Kauṇḍinya,
- à celui qui maîtrise les deux Veda, Cāmikuṟṟa, ⟨du *gotra*⟩ de Harita,
- à ceux-ci, qui maîtrisent les deux Veda, une part chacun,
- une part au récitant *kramavid*,[26] Kannama, du *gotra* de Bhāradvāja,
- deux parts à Vennamaśarman, du *gotra* de Kāśyapa,
- une part à Kuṇḍiśarman, frère cadet de ce dernier,
- trois parts à Vāmana ⟨du *gotra*⟩ de Kāśyapa,
- quatre parts à Viddamaśarman du *gotra* du précédent,
- une demi part au récitant *kramavid* Kandeya du *gotra* de Harita,
- deux parts à Bhīmaśarman du *gotra* de Kāśyapa,
- deux parts à Potamaśarman du *gotra* de Vatsa,
- quatre parts à Siddhamaśarman du *gotra* de Kāśyapa,
- deux parts à Vikramaśarman du *gotra* de Vatsa,
- deux parts à Nāgadeva du *gotra* de Kauśika,
- deux parts à Dāmaśarman du *gotra* de Bhāradvāja,

[26] Technique de récitation des Veda.

- trois *khaṇḍika* à celui qui maîtrise les deux Veda, Meṇḍeya,
- deux parts à Mereyaśarman,
- à Śubhākaraśarman du *gotra* de Mūlaghatika,
- à Mayindamaśarman du *gotra* de Kauṇḍinya,
- à Koṇḍamaśarman du *gotra* du précédent ,
- à Divākaraśarman du *gotra* de Kauśika,
- à Mādhavaśarman du *gotra* du précédent,
- à Divākara Peddeyaśarman du *gotra* du précédent,
- à Vennamaśarman,
- à Meṟeyaśarman ⟨du *gotra*⟩ de Harita,
- à Nārāyaṇaśarman ⟨du *gotra*⟩ de Harita,
- à Vimalasamudra ⟨du *gotra*⟩ de Kauṇḍinya,
- à Droṇaśarman ⟨du *gotra*⟩ de Harita,
- à nārayaṇaśarman,
- à Sarvadevaśarman du *gotra* de Vatsa,
- à ceux-ci, une part chacun ;
- deux parts à Bhavasvāmibhaṭṭa du *gotra* de Kāśyapa,
- une part à Mahākālabhaṭṭa du *gotra* du précédent,
- douze parts à Vikramayyaśarman du *gotra* de Vājasaneyin Kāśyapa,
- une part à celui qui maîtrise les deux Veda et les six Aṅga, Koṇḍyama, du *gotra* de Bhāradvāja,
- trois parts à Beṇayaḍiśarman du *gotra* de Vājasaneyin Kauśika,
- trois parts à Bejayitaśarman du *gotra* du précédent,
- trois parts à Bikyaṇaśarman du *gotra* du précédent,
- deux parts à Kuṇḍiśarman, le plus jeune fils de Nāgāṁba, du *gotra* de Vatsāra,
- une part à Paṇḍaraṅgaśarman du *gotra* de Parāśara,
- cinq parts à Cāmyaṇabhaṭṭa du *gotra* de Kauśika,

- trois parts à Cāmyanaśarman du *gotra* de Vājasaneyin Kāśyapa,
- deux parts à Potamayyaśarman du *gotra* de Vājasaneyin Kāśyapa,
- une part à Ailamaśarman du *gotra* de Bhāradvāja,
- cinq parts à Bhīmaśarman du *gotra* de Kauśika,
- deux parts à Dāmaśarman du *gotra* de Kāśyapa,
- une part au récitant *kramavid* Doṇeya du *gotra* de Gautama,
- une part et demi au récitant *kramavid* Cāmyana du *gotra* du précédent,
- une part au récitant *kramavid* Goleya ⟨du *gotra*⟩ de Kauṇḍinya,
- une part au récitant *kramavid* Vennama du *gotra* de Harita,
- une part et demi à chacun des suivants : au récitant *kramavid* Sarvadeva du *gotra* de Bhāradvāja, à Keśava ⟨du *gotra*⟩ de Kāśyapa, qui maîtrise les deux Veda, au récitant *kramavid* Keśava ⟨du *gotra*⟩ de Kauṇḍinya, au récitant *kramavid* Śrīdhara ⟨du *gotra*⟩ de Lohita ;
- trois khaṇḍika au récitant *kramavid* Śrīdhara ⟨du *gotra*⟩ de Kauśika,
- une part à Nandiśarman ⟨du *gotra*⟩ de Bhāradvāja,
- une part à Bavvaṇaśarman du *gotra* de Śrīvatsa,
- deux parts à Mācyaṇabhaṭṭa du *gotra* du précédent ,
- une part à Tāḷamaśarman du *gotra* de Bhāradvāja,
- deux part à Kautamabhaṭṭa du *gotra* de Kauśika,
- une part au récitant *kramavid* Vennama du *gotra* de Harita,
- ⟨il⟩ donne à Bhīmana, l'orfèvre, un terrain rapportant en semence trois khaṇḍika de kodrava auquel s'ajoute un atelier pour frapper monnaie.[27]

Commentary

According to Venkataramanayya 1974, p. 16, there are two lines of writing on 1v, "which the scribe seems to have engraved by mistake". No facsimile of that page has been published, so a look at the original is desirable.

[27] ou les revenus d'une taxe sur la frappe de la monnaie, D. C. Sircar, 1966, p. 14.

The break between lines a and b of stanza 6 is fused in sandhi. V7a is one of the uncommon cases where the last syllable of an odd pāda is short by nature. V11ab are broken in the middle of a word. In v16 (sragdharā) the first caesura is fused in each of the first three pādas. In v26 (sragdharā) we have semivowel sandhi at the first caesura of pāda a.

Although according to Sankaranarayanan, the description of Bhīma's conquests in stanza 26 is "nothing but a first rate hyperbole and serves nothing more than as an evidence to the knowledge of Indian geography of the Chālukyan *praśasti-kāra*", I believe the explicit mention of a *jaya-stambha* erected in commemoration means he must have achieved at least some martial success along these lines. If I am correct to read *etam* in line 35 (along with Venkataramanayya), then it in fact seems probable that stanza 26 (perhaps along with others) is a verbatim copy of the inscription on that actual victory pillar. Interestingly, a *jaya-stambha* erected by Bhīma's son Kollabigaṇḍa Vijayāditya after defeating the Kaliṅgas is also mentioned in line 22 of the Diggubaṟṟu grant of Bhīma II, which is corroborated by other sources as well. Could father and son have participated in the Kaliṅga campaign together?

For *eṟvvākotsava* in line 50, Sankaranarayanan notes that the term must be connected to the Telugu word *ēruvāka*, meaning the commencement of cultivation. Both in his edition and in his discussion, the spelling is *ēṟvvāka* (once also *ēṟuvāk-ōtsava*), yet the reading is clearly with *rvvo* in the plate. See also line 27 of the Cevuru plates of Amma I, which mention an *ervvoka-cenu* (where *cenu* means a field), likewise spelt with *rvvo* and likewise linked by its editor to the Telugu word *ēruvāka*. Venkataramanayya cites Brown's Telugu dictionary to record that in modern times, the *ēruvāka* festival is celebrated on Jyeṣṭha *śukla* 11. I add to this speculatively that the *prathama-hala-dhāvana* mentioned in the text may refer to the race now called *kambala* (□□□□) in Kannada. Concerning the *vināyakotsava-mūka-paṭalaka-śulka*, Sankaranarayanan notes that Vināyaka may have been a harvest deity originally, though this seems to add little of relevance except in tentatively identifying the time of this festival as"at the time of the harvest or earlier". He further adds that *mūka* could be a mistake for *mūṣika*, in which case the expression would mean "the dues (believed to serve as) a cover or veil (of the corns) against the rats", which is rather far-fetched even if we assume an omitted character in the otherwise carefully written inscription. I have no better explanation of the term to offer, except to add that Telugu *mūka* (□□□) also seems to mean a crowd or a host in addition to its Sanskrit meaning of "dumb," and that *paṭala(ka)* can, in addition to "veil," mean a basket, a thatch and a lid. According to Venkataramanayya, Mūkā is a name of Durgā perceived as a goddess of vegetation, and

in some parts of Andhra Pradesh an image of hers is carried in a basket from house to house.

Bibliography

Reported in ARIE 1960–61, p. 38, appendix A/1960-61, № 1 with discussion at *ibid.*, p. 13. Edited (from photos, impressions and the original) by S. Sankaranarayanan (1973, pp. 81–95, № 1), with photographs of the plates and seal (no translation). Also edited by N. Venkataramanayya (1974) with photo of the seal and inked rubbings of the plates (no translation). The present edition by Dániel Balogh is based on a collation of the previous editions and the visual aids published with them. Both editions contain plenty of typographic mistakes; only significant ones are shown in the apparatus here and others are silently assumed to have been correctly read by the original editors. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[NV] Venkataramanayya, N. 1974. “The Kākumrānu grant of Chāḷukya Bhīma I.” In: *Epigraphia Āndhrica vol. III*. By N. Venkataramanayya. Edited by P. V. Parabrahma Sastry. Epigraphical series 7. Hyderabad: Govt. of Andhra Pradesh, pp. 16–27.

[SS] Sankaranarayanan, S. 1973. “Two copper-plate charters of Chalukya Bhima I from Vinnakota.” EI 39, pp. 81–104. Pages 81–95, item 1.

Secondary

ARIE 1960–61. *Annual report on Indian epigraphy for 1960-61*. Edited by H. K. Narasimhaswamy. Delhi: Manager of Publications, 1964.

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