Guṇḍugolanu grant of Amma II

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Palaeographic description

Halantas. Final T in l18 āsīT is unclear but seems to be a fully fledged ta, possibly with a tail. Final Ṭ in l14 -rāṬ looks like a regular ṭa, though its upward tail bends to the right while that of normal ṭa may be straight or straighter (ṭā in l21 bhaṭṭārakaḥ is, however, quite identical).

Original punctuation marks are mostly unclear in my scan but generally seem to be straight or slightly curved vertical lines no longer, and sometimes shorter, than a character body. Some of them may be tilted, and some double marks may be tilted in opposite directions, like the arms of a V. Fleet transcribes the opening symbol as ”om”, but as far as I can tell from the scans, it is a floret with four petals and four straight lines between the petals, like that at the beginning of the Elavaṟṟu grant.

Other palaeographic observations. Anusvāra is normally inline, at headline height after the character to which it belongs, but it can als be above the next character, e.g. l7 jayasiṁhas. The repha in l13 r yyu is attached to the top of the u marker, possibly because the descenders of dhyarddha in the line above create some mess above the y, but a repha would have been possible to insert in the regular place. Cursive o does not seem to occur (but the scan is unclear in many places), except in l37 °rmmopamena, where I see no r, so the strokes may be wrong.

Edition

Seal

〈1〉 śrī-tribhuvan¿a?〈ā〉ṁkuśa

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 (✤)svasti śrīmatāṁ sakala-bhuvana-saṁstūyamāna-mānavya-sagotrā〈2〉ṇāṁ hārīti-putrāṇāṁ kauśikī-vara-prasāda-labdha-rājyānām mātṛ-gaṇa-pa〈3〉ripālitānāṁ svāmi-mahāsena-pādānudhyātānāṁ bhagavan-nārāyaṇa-pra〈4〉sāda-samā◯sādita-vara-varāha-lāñ¡cch!anekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍa〈5〉lānām a◯śvamedhāvabhṛ¿t?〈th〉a-snāna-pavitrīkṛta-vapuṣāṁ calukyānāṁ kulam a〈6〉laṁkariṣṇos satyāśraya-vallabhendrasya bhrātā kubja-viṣṇuvarddhano 〈’〉ṣṭādaśa varṣāṇi〈|〉〈7〉 tad-ātmajo jayasiṁhas trayas-triṁśata{ṁ}M‖ tad-anujendrarāja-nandano viṣṇuvarddha〈8〉no nava| tat-sūnu〈r〉 mmaṁg¿ī?〈i〉-yuvarājaḥ paṁcaviṁśati(M|) tat-putro jayasiṁha〈Page 2r〉〈9〉s trayo-daśa| tad-avarajaḥ kokkili〈ḥ〉 ṣaṇ māsāN| tasya jyeṣṭho bhrātā viṣṇuvarddhanas tam u〈10〉ccāṭya saptatriṁśataM| tat-putro vijayāditya-bhaṭṭārako 〈’〉ṣṭādaśa| tat-suto viṣṇu〈11〉varddhanaḥ ṣaṭtriṁśataM| tat-suto vijayāditya-narendra-mṛgarājas sāṣṭa-catvāriṁśataṁ〈|〉〈12〉 tat-sutaḥ kali-viṣṇuvarddhano 〈’〉dhyarddha-varṣaM| tat-suto guṇaga-vijayādityaś ca〈13〉tuścatvāriṁ◯śataM|

1. Anuṣṭubh

tad-bhrātur yyuvarājasya
vikramāditya-bhūbhuja〈ḥ〉
nanda〈〈na〉〉〈14〉ś śauca-kandarppa〈ḥ〉 ◯
triṁśad varṣāṇi bh¿i?〈ī〉ma-rāṬ

tat-tanaya〈ḥ〉 〈〈ṣa〉〉ṇ-māsāN kollabigaṇḍa-bhāskara〈ḥ〉〈|〉〈15〉 tad-agra-nandano 〈’〉¡ṁb!a-rājas sapta varṣāṇi| tad-agra-sūnur bbālo vijayā(dityaḥ) pakṣam ekaM〈|〉〈16〉 tam ākramya kārāgāre ni¿d?〈dh〉āya cālukya-bhī〈〈ma〉〉-pitṛvy¿āṁ?〈a〉-yuddhamallātmajas tāla-nṛp¿e?〈o〉〈17〉 māsam ¿a?〈e〉kaM〈|〉 tad-anu vikramādityas saṁvatsaraṁ〈|〉

2. Lalitā

kollabigaṇḍa-tanūjo bh¿i?〈ī〉maḥ ka〈Page 2v〉〈18〉ṟayilladāta-nāmāsīT|
dvādaśa varṣā〈n〉 veṁg¿i?〈ī〉-nātho dāyāda-vairi-timiram apāsya

3. Anuṣṭubh

〈19〉 tasya lokamahādevyā{ṁ}m
ammarājas suto 〈'〉jani|
vikrameṇārjuno dharmme
dharmma-rā〈20〉ja Ivāpara〈ḥ〉|

sa samasta-bhuvanāśraya-śrī-vijayāditya-mahārājādhirāja-parameśva〈21〉〈ra〉ḥ parama-bhaṭṭārakaḥ parama-brahmaṇya〈ḥ〉 veṁgī-nāṇḍu-viṣaya-nivāsino rā¿p?〈ṣ〉ṭrak¿u?〈ū〉ṭa-pramukhān ku〈22〉ṭuṁbina Ittha◯m ājñ¿a?〈ā〉payati

4. Gīti

satyasya janma-bhūmis saj-jana-saṁsevitas saronā〈23〉tha(ḥ)
vikrama◯-guṇaika-dhāmā nṛpakāmaḥ pūjiteśa-pada-kamalaḥ|

5. Anuṣṭubh

r¿u?〈ū〉pa-¡lāvaṇa!〈lāvaṇya〉〈24〉-¿ś?〈s〉aubhāgya-
-satya-dharmma-parāyaṇā
nāyamā{ṁ}bāṁgaṇā tasya
saroruha-dalekṣaṇā

〈25〉 tābhyā{ṁ}m asmad¿i?〈ī〉y{y}a-śva¿s?〈ś〉ura-śvaśr¿u?〈ū〉bhyā〈ṁ〉 prārt¿v?〈th〉yamānair asmābhi〈ḥ〉 kallūru-grā〈〈ma〉〉-vāstavya〈26〉-bhāradv¿a?〈ā〉ja-gotra-vājasaneya-v¿a?〈ā〉ma〈〈na〉〉bhaṭṭa-pautrāya śivvanabhaṭṭa-putrāya vā-manaśa〈Page 3r〉〈27〉rmmaṇe guṇ(ḍ/ṭ)ugolanu nāma g{g}rāme pūrvva-di¿s?〈ś〉i rāja-mānena dvādaśa-kh¿o?〈a〉ṇḍi〈〈(ka)〉〉-kodrava-bīja〈28〉-vāpa-kṣetram udaka-pūrvvam uttarāyaṇa-nimitte dattam i〈〈ti〉〉 viditam astu va〈ḥ〉| sarvva-kara-parihā〈29〉reṇa śās¿ā?〈a〉nī-kṛ¡tt!ya

Asya kṣetrasyāvadhayaḥ〈.〉 pūrvvataḥ tepalamupariya| dakṣiṇata〈ḥ〉〈30〉punnīs-varamma◯-nagaruvu| paścimataḥ bhaṭāri-pannasa| Uttarata〈ḥ〉 guṇ(ḍ/ṭ)iyab-haṭlaveṟu〈31〉vu| Asyo◯pari ¿ṇ?〈n〉a kenacid bādhā karttavyā〈.〉 yaḥ karoti sa paṁca-mahāpātaka〈32〉-saṁyukto bhavati| tathā coktaṁ vyāsena

6. Anuṣṭubh

bahubhir vvasudhā dattā
bahubhiś cānupāli〈33〉tā

yasya yasya yadā bhūmis
tasya tasya tadā phalaṁ

7. Anuṣṭubh

sva-dattāṁ para-dattāṁ vā
〈34〉 yo ha⟦tta⟧〈〈re〉〉tt tu vasu{ṁ}ndharāṁ
ṣaṣṭi-varṣa-sahasrāṇi
vis¿ṭ?〈ṭh〉āyāṁ jāyate kṛmiḥ

〈Page 3v〉〈35〉Ājñ¡ā!ptiḥ kaṭaka-rājaḥ| Etasya rakṣakā〈ḥ〉 syur u〈ru〉-hasty-ubhaya-gaṇa-sahasra-dvitaye| kalvapākṣī〈36〉vumācepu-patayaḥ balāka-piṁccha-cchatra-velā-bhaṭ¿a?〈ā〉ḥ|| mādhavabhaṭṭasya kāvyaM|

8. Anuṣṭubh

¡dattan drāja!〈dattaṁ rāja〉-ma〈37〉hendrasya
viśvaka(r)mmopamena ca
koṇḍācāryyeṇa ¿nāmnātaṁ?
likhitaṁ śāsanaṁ śubhaṁ||

Apparatus

Plates

〈5〉 -pavitrīkṛta- ◇ *-pavitr¿i?〈ī〉kṛta-* JFF.

〈8〉 °viṁśati(M|) ◇ *°viṁśati〈M〉||* JFF.

〈13〉 -nanda〈〈na〉〉〈14〉ś • Though Fleet does not remark on this, the *na* is very narrow and is squeezed into the space above the subscript part of *nda*, so I assume that it was added subsequently.

〈14〉 -tanaya〈ḥ〉 〈〈ṣa〉〉ṇ- • As Fleet also observes, *ṣa* has been added below the line. Moreover, not noted by Fleet, the characters *naya* are very narrow, occupying about one standard character width (less than a regular *ya* would take up on its own). It seems likely that these too are a correction over a previously inscribed single character, but I see no trace of this in the scan.

〈16〉 -pitṛvy¿āṁ?〈a〉- ◇ *-pitṛvy¿āṁ?〈o〉* JFF.

〈18〉 dvādaśa • The characters *daśa* are narrow and crowded and may be a correction from a single original character.

〈22〉 Ittha◯m • I accept Fleet's reading, but in the scan this looks more like *ittam*. — 〈22〉 saronā〈23〉tha(ḷ) ◇ *saronā〈23〉(tha?)¿ṁ?〈ḥ〉* JFF • I am not sure why Fleet shows *tha* as unclear and doubtful. What he sees as an *anusvāra* is above *tha*, not a position where *anusvāra* normally occurs in this text and thus probably a spot of damage. There seem to be two faint dots after *tha* in the scan, hence my reading of an unclear *visarga*. But these dots may be just noise or a vestigial punctuation mark.

〈26〉 -v¿a?〈ā〉ma〈〈na〉〉• In addition to *na* added below the line, *vama* is quite crowded and may be a correction from a single earlier character. — 〈26〉 vāmanaśa〈Page 3r〉〈27〉rmmaṇe ◇ *vāmanaśārmmaṇe* JFF • Probably a typo in Fleet's edition.

〈27〉 -kh¿o?〈a〉ṇḍi〈〈(ka)〉〉- ◇ *-khoṇḍi-* JFF • Fleet was probably not, at this time, familiar with the standard expression found here and did not interpret this word. (This is also implied by his tentative emendation of the following word into *uddrava*.) He makes no mention of the addition below the line, which he may have taken for an extra stroke or two in the *repha* of *rvva* below. I myself am uncertain of this, and a photo of the plate should be checked for this when available.

〈29〉 -kṛ¡tt!ya ◇ *-kṛtya* JFF. — 〈29〉 āvadhayaḥ ◇ *āvadhayāḥ* JFF • Typo in Fleet's edition.

〈35〉 rakṣakā〈ḥ〉 syur u〈ru〉-hasty JFF • I adopt Fleet's tentative emendations. — 〈35〉 -dvitaye| • The first two characters of this word are wholly indiscernible in my scan. I wonder if it is possible to read *-patayo* instead. However, with *-dvitaye* and with Fleet's emendation of the preceding text, we actually have an *āryā* hemistich here, which would be spoiled by reading *-patayo*. — 〈35〉 kalvapākṣī° • According to Fleet's note, *kṣī* is very faint and may have been deleted. It is also quite narrow and crowded next to the margin, so it may instead be a subsequent addition.

〈36〉 °vumācepu- • Fleet offers a tentative alternative reading (or emendation?) for *pu* as *ṣu*. The character is definitely *pu* as engraved; Fleet may have reasoned that the word *iṣupati* may be present.

〈37〉 ¿nāmnātaṁ? • Fleet emends to *nāmnedaṁ*, but this strikes me as an unlikely scribal error. I wonder if perhaps *nāmnāttaṁ* was intended.

Translation

Plates

〈1–13〉 Greetings. Satyāśraya Vallabhendra (Pulakeśin II) was eager to adorn the lineage of the majestic Calukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hārītī, 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 enemy territories instantaneously submit at the ⟨mere⟩ sight of the superior Boar emblem they have acquired by the grace of the divine Nārāyaṇa, and whose bodies have been hallowed through washing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice. His brother Kubja Viṣṇuvardhana ⟨reigned⟩ for eighteen years. His son Jayasiṁha (I), for thirty-three. His younger brother Indrarāja's (Indra Bhaṭṭāraka's) son Viṣṇuvardhana (II), for nine. His son Maṅgi Yuvarāja, for twenty-five. His son Jayasiṁha (II), for thirteen. His ⟨brother⟩ of inferior birth, Kokkili, for six months. After dethroning him, his eldest brother Viṣṇuvardhana (III), for thirty-seven. His son Vijayāditya (I) Bhaṭṭāraka, for eighteen. His son Viṣṇuvardhana (IV), for thirty-six. His son Vijayāditya (II) Narendramṛgarāja, for eight and forty. His son Kali-Viṣṇuvardhana (V), for a year and a half. His son Guṇaga Vijayāditya (III), for forty-four.

1.

1 The son of his brother the heir-apparent (*yuvarāja*) Prince (*bhūbhuj*) Vikramāditya, the love god of purity (*śauca-kandarpa*), for thirty years as King (*rāj*) Bhīma.

⟨14–17⟩ His son Kollabigaṇḍa the Sun (*bhāskara*) (Vijayāditya IV), for six months. His firstborn son Ambarāja (Amma I) for seven years. His firstborn son the child Vijayāditya (V) for a fortnight. After assaulting and imprisoning him, King (*nṛpa*) Tāla, son of Yuddhamalla ⟨who was⟩ the paternal uncle of Cālukya-Bhīma, for one month. After him, Vikramāditya (II) for a year.

2.

Bhīma (II), ⟨also⟩ named Kaṟayilladāta, the son of Kollabigaṇḍa (Vijayāditya IV), was Lord of Veṅgī for twelve years after dispelling the darkness of enemies who were his kinsmen.

3.

A son was born to him from Lokamahādevī: Ammarāja, who was ⟨like⟩ Arjuna in valour and ⟨like⟩ a second Dharma King (Yudhiṣṭhira) in justice (*dharma*).

⟨20–22⟩ That shelter of the entire universe (*samasta-bhuvanāśraya*), His Majesty Vijayāditya (Amma II) the supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*) and Supreme Sovereign (*parama-bhaṭṭāraka*), commands the householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Veṅgīnāṇḍu district (*viṣaya*) as follows:

4.

Nṛpakāma, Lord of the Lake, is the homeland of honesty, the sole residence of valour and virtue, whom honest people serve and who worships the lotus feet of Īśa (Śiva).

5.

His wife is the lotus-petal-eyed Nāyamāmbā, whose chief characteristics are beauty, charm, conjugal felicity, honesty and dutifulness (*dharma*).

〈25–29〉 Having been requested by these two, our (Amma II's) father-in-law and mother-in-law, on the occasion of the winter solstice we have given a field (sufficient) for sowing twelve *khaṇḍikā*s of *kodrava* seed by the royal measure in the eastern direction of the village named Guṇḍugolanu to Vāmanaśarman, grandson of the Vājasaneya Vāmanabhaṭṭa of the Bhāradvāja *gotra*, a resident of the village Kallūru and son of Śivvanabhaṭṭa, 〈the donation being〉 sanctified by (a libation of) water. Let this be known to you. Substantiated as a (copperplate) charter with a remission of all taxes.

〈29–32〉 The boundaries of this 〈field are as follows〉. To the east, Tepalamupariya. To the south, Punnīsvaramma-nagaruvu. To the west, the *pannasa*[1] of Bhaṭāri. To the north, Guṇḍiyabhaṭlaveṟuvu. Let no-one pose an obstacle (to his enjoyment of his rights) over it. He who does so shall be conjoined with the five great sins. So too Vyāsa has said:

6.

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.

7.

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

〈35–36〉 The executor (*ājñapti*) is the castellan (*kaṭaka-rāja*). The guardians of this (charter) shall be ¿the lords Kalvapa, Akṣī and Umācepu, who are ¿soldiers of the marches? (velā-bhaṭa)[2] 〈entitled to〉 crane feather fans (*balāka-piṁccha*) and parasols, and who possess a great force of elephants and two thousands of both 〈kinds of〉 troops?.[3] The poetry is Mādhava Bhaṭṭa's.

[1] *Pannasa* is an obscure term that may mean land held in some sort of tenure. See Sircar 1966, s.v. pannasa.

[2] The term *velā-bhaṭa* also occurs the Pāṁbaṟṟu grant of Amma II, where it is applied to a Ballaladeva, a member of the Paṭṭavardhinī family. I tentatively translate it as a soldier of the marches, but other meanings are possible, including "soldier of the coastland" or "soldier of the harbour."

[3] I do not fully understand this sentence; see also the commentary. The segmentation of the string *kalvapākṣīvumācepu* into three names is in particular arbitrary; by my intuition these are plausible names

8.

This excellent charter, handed out by Rājamahendra (Amma II), was written (*likhita*) by the one named Koṇḍācārya, who is comparable to Viśvakarman.

Translation into French by Estienne-Monod 2008

Plates

〈1–13〉 Om ! Prospérité ! Kubja Viṣṇuvardhana, frère de Satyāśraya Vallabhendra, qui orne la dynastie des Cālukya, illustres, du même *gotra* que les descendants de Manu, loués dans l'univers entier, fils de Hārīti, ayant reçu leur royaume par l'excellente faveur de Kauśikī, protégés par les Mères réunies, méditant aux pieds du seigneur Mahāsena, eux dont les cercles ennemis ont été soumis en un instant à la vue du signe de l'excellent sanglier, faveur octroyée par le bienheureux Nārāyaṇa, eux dont les corps ont été purifiés grâce aux bains consécutifs au sacrifice du cheval, pendant dix huit années. Son fils Jayasiṁha pendant trente-trois ans ; Le fils d'Indrarāja, son frère cadet, Viṣṇuvardhana, pendant neuf ans ; Le fils de celui-ci, Maṁgi, le prince héritier, pendant vingt-cinq ans ; Son fils Jayasiṁha pendant treize ans ; Le frère cadet de ce dernier, Kokkili, pendant six mois ; Son frère aîné Viṣṇuvardhana, après l'avoir chassé, pendant trente-sept ans ; Le fils de celui-ci, Vijayāditya, l'illustre seigneur, pendant dix-huit ans ; Son fils Viṣṇuvardhana pendant trente-six ans ; Son fils, le roi Vijayāditya Mr̥garāja pendant quarante-huit ans ; Le fils de ce dernier, Kali Viṣṇuvardhana, pendant un an et demi ; Son fils Guṇaga Vijayāditya pendant quarante-quatre ans ;

1.

Le fils du roi Vikramāditya, prince héritier, frère de ce dernier,[4] le pur Kandarpa, le roi Bhīma pendant trente ans ;

〈14–17〉 Son fils Kollabhigaṇḍa Bhāskara pendant six mois ; Le fils aîné de celui-ci, Ammarāja, pendant sept ans ; Son fils aîné Vijayāditya, qui était enfant, quinze jours ; Après l'avoir vaincu et mis en prison, le fils de Yuddhamalla, oncle de Cālukya Bhīma, le roi Tāla, pendant un mois ; Puis Vikramāditya pendant un an ;

2.

Le fils de Kollabhigaṇḍa, Bhīma fut nommé Kaṟayilla, il fut le seigneur de Veṅgī pendant

and the *v* may be epenthetic between *ī* and *u*. Both kinds of troops may meen cavalry and infantry, but the compound where this phrase occurs is itself uncertainly interpreted, and its place in the syntax is problematic.

[4] Frère de Guṇagāṁka

douze ans, après avoir repoussé les ténèbres qu'étaient les armées ennemies de ses prétendants ;

3.

un fils naquit de celui-ci et de Lokamahādevī : Ammarāja ; quant à la vaillance, il était pareil à Arjuna, quant au dharma à Dharmarāja ;

〈20–22〉 Celui-ci, refuge de l'univers entier, l'illustre Vijayāditya, souverain suprême des grands rois, premier seigneur, illustre seigneur, très pieux, ayant convoqué tous les chefs de familles de la circonscription de Veṅgī, les *rāṣṭrakūṭa* en tête, ordonne ceci :

4.

Lieu de naissance de la vérité, vénéré par son peuple, splendide seigneur, séjour de l'unique vertu qu'est le courage, le roi Kāma, qui révère les lotus que sont les pieds d'Īśa ,

5.

et celle qui possède la beauté, le charme, la splendeur et la franchise, dévouée au bien, Nāyāṁbā et la cour de ce dernier, elle dont l'éclat du regard augmente la splendeur,

〈25–29〉 il nous a été demandé par notre beau-père et notre belle-mère de donner à Vāmanaśārman, petit-fils de Vājasaneya Vāmanabhaṭṭa, du gotra de Bhāradvāja, qui habitait le village de Kallūru, fils de Śivvanabhaṭṭa, un terrain dont les semences et les graines de kodrava rapportent douze khaṇḍika,[5] à l'est du village nommé Guṇḍugolanu, à l'occasion du solstice d'hiver, après l'aspersion rituelle. Que ceci soit connu de vous ! L'édit prescrit que cette donation est exempte de toutes taxes.

〈29–32〉 Les limites de ce terrain sont : à l'est Tepalamupariya, au sud Punnīsvaramma-nagaruvu , à l'ouest le *pannasa* de Bhaṭāri, au nord Guṇḍiyabhaṭlaveṟuvu, Aucune charge ne doit lui être imposée, celui qui en impose est lié aux cinq grands crimes. Ainsi a parlé le bienheureux Vyāsa :

6.

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

7.

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

[5] *khaṇḍika* : mesure de capacité, cf. D. C. Sircar, 1966, p. 156.

〈35–36〉 L'exécuteur est le *kaṭakarāja*. Que les chefs de Kalvapākṣīvumācepu et les * * *[6] Balāka et Velābhaṭā protègent ce poème de Mādhavabhaṭṭa, eux qui possèdent deux milliers de grands éléphants dans l'une et l'autre des armées.

8.

Ce splendide édit a été gravé par le nommé Koṇḍācārya, pareil à Viśvakarman, fils de Dattandrāja-Mahendra.

Commentary

Stanza 2 is in the rare *gaṇacchandas* metre *lalitā*, other instances of which occur in stanza 3 of the Kolaveṇṇu plates of Bhīma II and stanza 12 of the Maliyapūṇḍi grant of Amma II.

The sentence(s) about the *rakṣaka*s of the charter in lines 35-36 are beyond me and were probably also unintelligible to Fleet, who does not mention their purport in his brief description of the contents. The beginning of this stretch of text is, with Fleet's emendations, a proper *āryā* hemistich, but I see no way of fitting the continuation to *āryā* or a related metre, so this may be mere chance. If, however, the text is in verse, that may explain why it is so awkwardly composed.

Bibliography

Edited from the original by Fleet (1884), with facsimiles but without a translation. The present edition by Dániel Balogh is based on a collation of Fleet's edition with his published facsimiles.[7] Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[JFF] Fleet, John Faithfull. 1884. "Sanskrit and Old Canarese inscriptions, no. CXLIX." IA 13, pp. 248–250.

[6] Le texte est illisible.

[7] My scan of IA13 is quite poor. I follow Fleet wherever the scan is illegible. This edition will need to be reCHECKed when photos of Ind. Ch. 10 are available from the BL.

Secondary

Gaur, Albertine. 1975. *Indian charters on copper plates in the Department of Oriental Manuscripts and Printed Books*. London: British Museum Publications. Pages 6–7, item Ind. Ch. 10.

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