Nāgiyapūṇḍi grant of Amma II

Dániel Balogh

Author of digital edition: Dániel Balogh

Identifier: DHARMA_INSVengiCalukya00041

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00041.xml

Language: Sanskrit [Southern Brāhmī (unspecified)]

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

Palaeographic description

Halantas. Final T (e.g. l7) resembles ta with a tail instead of the headmark. Final N (e.g. l9, l23) is a diminutive na at head height, with a tail. Final K (line 45) seems to be a full ka with a tail.

Original punctuation marks are verticals slightly shorter than a character body (level with the headline), with a small serif. The opening symbol (represented in SR's edition as "om") is a flower comprised of a central circle, four petals facing the cardinal directions, and four smaller petals or spikes facing the intercardinals.

Other palaeographic observations. Anusvāra is normally at head height after the character to which it belongs. There are two very distinct forms of initial I, one (single cursive stroke) in lines 41 (twice) and 44, and another (waves above and two dots below) in line 47.

Edition

Seal

〈1〉 śrī-tribhuvanāṁku(śa)

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 ✤ svasti śrīmatā(ṁ) sakala-bhuvana-saṁstūyamāna-mānavy¿ā?〈a〉-sagotrā〈2〉ṇāṁ hārīti-putrāṇāṁ kauśik¿i?〈ī〉-vara-prasāda-labdha-rājyānāṁ mātṛ-gaṇa-pa〈3〉ripālitānāṁ svāmi-mahāsena-pādānudhyāyināṁ bhagavan-nārāyaṇa-prasāda〈4〉-samāsādi◯ta-vara-varāha-lāñchanekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍa〈5〉lānām aśva◯medhāvabhṛ¿t?〈th〉a-snāna-pavitr¿i?〈ī〉kṛta-vapuṣāṁ cālukyānāṁ ku〈6〉lam alaṁkariṣṇoḥ satyāśraya-vallabhendrasya bhrātā kubja-viṣṇuvarddhano 〈’〉ṣṭādaśa varṣāṇi〈7〉 veṁgi-deśam apālayaT‖ tat-putro jayasiṁhas trayastriṁśataṁ| tad-anujendra〈8〉rāja-nandano viṣṇuvarddhano nava| tat-sūnur mmaṁgi-yuvarājaḥ paṁcaviṁśatiṁ| ta〈Page 2r〉〈9〉t-putro jayasiṁhas trayodaśa| tad-avarajaḥ kokkiliḥ ṣaṇ māsā(N)| tasya jyeṣṭh(o)〈10〉 bhrātā viṣṇuvarddhanas tam uccāṭya saptatriṁśataṁ| tat-putro vijayāditya-bhaṭṭāra〈11〉ko 〈’〉ṣṭādaśa| tat-suto viṣṇuvarddhanaḥ ṣaṭtriṁśataṁ| tat-suto vijayāditya-nare〈12〉ndra-mṛgarāja◯ś cāṣṭācatvāriṁśataṁ| tat-sutaḥ kali-viṣṇuvarddhano 〈’〉ddhyarddha〈13〉-varṣaṁ‖ ta◯t-〈p〉riya-tanayaḥ|

1. Sragdharā

Aṁgāt saṁgrāma-raṁge nija-lasad-asinā〈14〉 maṁgi-rājottamāṁgaṁ|
tuṁgādreś śṛṁgam urvyām aśanir iva mudāpātayat kannarāṁkaṁ
〈15〉 niśśaṁkaṁ śaṁkilena prathita-janapadād durggaman nirggamayya|
drāg dāvaṁ yaḥ praveśya〈16〉 prabhur abhaya-man⟦a⟧〈〈āḥ〉〉 praty¿ā?〈a〉pād bad-degāṁkaṁ‖

2. Anuṣṭubh

sa śrīmā〈n〉 vijayāditya-
-bhūpati〈Page 2v〉〈17〉r bhrātṛbhis saha|
catvāriṁśat samā¿n?〈s〉 sārddhaṁ
caturbhir abhunag bhuvaṁ|

3. Anuṣṭubh

tad-bhrātur vvikramā〈18〉ditya-

-bhūpates sac-cam¿u?<ū>pateḥ
vilasat-kaṇṭhikā-dāma-
-kaṇṭhasya tanayo nayī

4. Sragdharā

<19> dīnānāthāturāṇāṁ dvija-vara-samiter yyācakānāṁ yatīn¡ā|n!<M|>
nānā-deśā<20>gatānāṁ pa◯ṭu-vaṭu-naṭa-sad-gāyakānāṁ k¿i?<a>vīnāṁ|
bandhūnām andhakā<21>nām abhila◯ṣita-phala-śrāṇanād rakṣaṇād yo|
māteva triṁśad abdā<22>n bhuvam a<bhu>nag asau cāru-cālukya-bhīmaḥ||

tat-putraḥ kollabigaṇḍa-vijayāditya(ḥ)<23> ṣaṇ māsāN| tat-sūnur am<m>arājaḥ sapta
varṣ¿a?<ā>ṇi| tat-sutaṁ vijayādityaṁ bālam u<24>ccāṭya tālapo māsam ¿a?<e>kaṁ|
taṁ jitvā cālukya-bhīma-<ta>nayo vikramāditya<Page 3r> <25> Ekādaśa māsāN| tatas
tālapa-r¿a?<ā>j{y}asya sut(o) yuddhamallaḥ sapta varṣāṇi||

5. Śārdūlavikrīḍita

ni(r)jj(i)<26>tyārjjuna-sannibho janapadāt tan nirggamayyoddhatāN
dāyādān ina-bhānu-līna-bha-ga<27>ṇākārān vidhāyetarāN|
vajrīvo<r>jjita-n¿a?<ā>kam amma-nṛpater bhrātā kan¿i?<ī>yān bhuvaṁ|
<28> bhīmo bhīma◯-parākramas sa<ma>bhunak saṁvatsa{ṁ}rān dvādaśa||

6. Āryā

tasya maheśvara<29>-mūrtter umā◯-samānākṛteḥ kumārābhaḥ
lokamahādevyāḥ khalu ya{ḥ}<30>s samabh¿ā?<a>vad ammarājākhyaḥ||

7. Āryāgīti

jalajātapatra-c¿a?<ā>mara-kalaśāṁkuśa-lakṣaṇāṁka-kara<31>-caraṇa-talaḥ
lasad-ājānv-avala(ṁ)bita-bhuja-yuga-parigho girīndra-sānūraskaḥ(|)

8. Āryāgīti

<32> vrajati kṣitipe yasmiN bahir udyānāvalokanārtthaṁ bhītāḥ
tad-dig-de<śādhīśā di>śanti maṇi-kana<Page 3v><33>ka-haya-gajendra-pratatiṁ||

9. Āryāgīti

yo rūpeṇa manojaṁ vibhavena mahendram ahi<ma>ka<34>ram uru-mahasā|
haram ari-pura-da<ha>nena nyakkurvv¿ā?<a>n bhāti vidita-dig-avani-kīrttiḥ||

sa<35> sa<ma>sta-bhuvanāśraya-śrī-vijayāditya-mahā[[(ja?)ra]]<<rāj¿a?<ā>>>dhirāja<<ḥ>>
parame<36>śvaraḥ para<ma>-bha◯ṭṭ¿a?<ā>rakaḥ parama-brahmaṇya<ḥ>

śakaṭamantani-viṣaya〈37〉-niv¿a?〈ā〉sino◯rāṣṭrak¿u?〈ū〉ṭa-pramukhāN kuṭuṁbinas sarvvān āhūye〈38〉ttham ājñāpayati〈.〉 viditam astu vaḥ|

10. Āryā

śrīmān urutara-kī〈r〉ttiś cāru-guṇo〈39〉 yas tu sūryya-vaṁśe 〈'〉bhūT
śaṁkara-padābja-madhupas tāḍapa-rājā〈40〉hv¿ā?〈a〉yo matimāN|

11. Āryā

tasy¿a?〈ā〉sīd yas sūnur ddha〈r〉mma-yuto devatārccanābhi〈Page 4r〉〈41〉rataḥ
bhūsura-bhakto (g)uṇavā〈N〉 Irandiyarājākhya Indu-mukhaḥ|

12. Āryā

〈42〉 tasyāravinda-nayanā pati-vratā śauca-śīla-rūpa-yutā
sādhvī〈43〉 putravatī yā bhāryyāsīT bijjekavvākhyā

13. Āryā

putro yo vinatā〈44〉ris tasya ca ◯ 〈ta〉syāś ca bikkirājākhyaḥ
Āsī¿ı?〈n na〉ya-śāstra-jña〈45〉ś śuc¿a?〈i〉-dṛK|

tas⟦ya⟧〈〈mai〉〉 bikkirāj¿a?〈ā〉ya bhavad-viṣay¿e?〈a〉-madhya-va〈r〉tt¿i?〈ī〉〈46〉
nāgiyapūṇḍi nāma grāmaḥ sarvva-kara-parihāraṁ śāsan¿i?〈ī〉kṛtya〈47〉 mayā datta
Iti|

Asya grāmasyāvadhayaḥ〈.〉 pūrvvataḥ〈Page 4v〉 〈48〉 vedhurāṟu|| dakṣ〈i〉ṇataḥ penumaṇḍa|| paścimataḥ ponnāṟu〈.〉〈49〉 Uttarataḥ tevidipuṇḍi|| Asyopari na kenacid
bādhā kāryyā〈.〉〈50〉 kurvvan paṁca-mahā-pātako bhavati〈.〉 vyāsenāpy ukta(M)|

14. Anuṣṭubh

bah⟦a⟧〈〈u〉〉bhir vvasu〈51〉dhā dattā ◯
bah⟦a⟧〈〈u〉〉bhiś cānupālitā¿ṁ?〈|〉
yasya yasya ya〈52〉 dā ⟦(mi?)⟧〈〈bhū〉〉mi◯s
tasya tasya ⟦ya⟧〈〈tadā〉〉 phalaM|

15. Anuṣṭubh

sva-dattāṁ para-〈da〉ttā(ṁ) 〈vā〉
〈53〉 yo hareta vasun⟦(ṣṭa?)⟧〈〈ndha〉〉rā〈ṁ〉
ṣaṣṭi¿(r)?〈ṁ〉 varṣa-sahasr¿a?〈ā〉ṇi
viṣṭh¿a?〈ā〉yāṁ jāyate〈54〉 k¡ri!〈ṛ〉miḥ|

¿A?〈Ā〉jñ¿ā?〈a〉pti〈ḥ〉 kaṭaka-rāja〈ḥ〉| jont¿a?〈ā〉cāryyeṇa likhitaṁ|

〈Page 5r〉 〈Page 5v〉

Apparatus

Plates

〈4〉 -lāñchanekṣaṇa- ◇ *-lāñcchiṇekṣaṇa-* SR.

〈9〉 kokkiliḥ ◇ *kokilih* SR.

〈15〉 dāvaṁ ◇ *dhāvam* SR. — 〈15〉 praveśya ◇ *praveśyah* SR.

〈16〉 -man⟦a⟧〈〈āḥ〉〉 ◇ *-mana* SR. — 〈16〉 -bhūpati〈Page 2v〉〈17〉(r) ◇ *-bhūpate* SR.

〈17〉 samā¿n?〈s〉 ◇ *samās* SR. — 〈17〉 caturbhir ◇ *catubhir* SR.

〈18〉 sac-cam¿u?〈ū〉 ◇ *sad-dhamma* SR. — 〈18〉 -dāma- ◇ *-dhāma-* SR.

〈20〉 bandhūnām ◇ *panthhvānām* SR.

〈22〉 a〈bhu〉nag asau ◇ *abhunag aso* SR.

〈25〉 r¿a?〈ā〉j{y}asya ◇ *rājasya* SR • The superfluous *y* may have been beaten out in the original, but it is distinct. It is also possible that the reason why it is thinner is that is an erroneous scribal addition.

〈27〉 vidhāyetarāN| ◇ *vidhāyotarām* SR.

〈28〉 sa〈ma〉bhunak ◇ *samabhunak* SR.

〈31〉 lasad-ājānv-avala(ṁ)bita- ◇ *lasadajanva valapita* SR.

〈32〉 vrajati ◇ *vijati* SR. — 〈32〉 (-d)e〈śādhīśā di〉śanti ◇ *-deśanti* SR.

〈34〉 -da〈ha〉nena ◇ *-dahanena* SR. — 〈34〉 nyakkurvv¿ā?〈a〉n ◇ *nyam kurvvan* SR.

〈36〉 śakaṭamantani- ◇ *sakadamantani-* SR.

〈37〉 sarvvān āhūye〈38〉ttham ājñāpayati ◇ *sarvvanāhū yo〈38〉tsamājñāpayati* SR.

〈38〉 -guṇo ◇ *-dhyāno* SR • The legs of *gu* are close together but the character is not closed at the bottom, and its headmark is different from that of *dh* (q.v. the next line) and compare *gu* in line 41 below.

〈39〉 yas tu sūryya- ◇ *yastasūryye* SR. — 〈39〉 〈'〉bhūT śaṁkara- ◇ *bhūtaś śaṁkara-* SR. — 〈39〉 -rājā〈40〉hv¿ā?〈a〉yo ◇ *-rājā〈40〉jñayo* SR.

〈40〉 tasy¿a?〈ā〉sīd yas sūnur ddha〈r〉mma-yuto ◇ *tasya sadyassānuddhammayutām* SR.

〈41〉 (g)uṇavā〈N〉 ◇ *duṇavā* SR • Here, *g* is closed at the bottom and may well have been mistaken for *dha* by the engraver, though the headmark is that associated with *g*. SR's reading was clearly meant to be *dhuṇavā*. Compare the note to line 38 above. — 〈41〉 Irandiya° ◇ *Iraṇḍiya* SR • The reading is perfectly clear.

〈42〉 śauca- ◇ *śobha-* SR.

〈44〉 ca ◯ 〈ta〉syāś ◇ *casyāś* SR. — 〈44〉 bikkirājākhyaḥ ◇ *bikirājākhyaḥ* SR. — 〈44〉 Āsī¿I?〈n na〉ya-śāstra-jña〈45〉ś śuc¿a?〈i〉-dṛK| ◇ *srāsi Iyi śāstrajña〈45〉ś śubhadruKah* SR • I am certain that *Iya* (written with the cursive single-stroke *I*, quite similar to *nna*) is a scribal error for *nnaya*. The string *śuca* may have been intended for *śubha*, but the engraved character is not *bha*, and *śuci* is perhaps the more likely intent. A substantial chunk is definitely missing from the verse here, as the second hemistich comprises only four (tetramoraic) feet. Four additional feet (three tetramoraic and one monomoraic) would be required to complete an *āryā* stanza (like the preceding verse); three or five additional morae may have been intended if the metre was a different *gaṇacchandas*. The available part of the second hemistich contains no metrical anomalies; the omitted text probably belonged after the third foot (coinciding with the line break) and may have involved the compound *śastra-jña* (conducive to eyeskip).

〈45〉 tas⟦ya⟧〈〈mai〉〉 ◇ *tasye* SR • The character looks like *sme*, with the left limb of the subscript *m* extended into a long curl that comes up on the right of the body. I believe that *tasya* was initially inscribed, then this was corrected into *tasmai* by adding a loop (the body of *m*) inside the subscript *y*, adding an overhead stroke for *e*, and reinterpreting (but not physically changing) the rest of the subscript *y* as the second stroke for the vowel *ai*. — 〈45〉 bikkirāj¿a?〈ā〉ya ◇ *bikirājaya* SR.

〈48〉 vedhurāṛu ◇ *vidhurāṛu* SR.

〈50〉 bah⟦a⟧〈〈u〉〉bhir • The originally inscribed *ha* had a tail extended backward below the body, so the *u* is clearly a subsequent addition.

〈51〉 bah⟦a⟧〈〈u〉〉bhiś • Again, the original *ha* had an extended tail. — 〈51〉 cānupāl-itā¿ṁ?〈|〉 ◇ *cānupālitam* SR • The final *ā* is clear. I assume the engraver mistook a pre-drawn but smudged punctuation mark for an *anusvāra*.

〈53〉 ṣaṣṭi¿(r)?〈ṁ〉 varṣa- • The superscript *repha* is on the left side of the headmark because the descender of *sya* above occupies the space where it would normally have been written.

Translation

Plates

〈1–13〉 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 are humbly devoted to Lord Mahāsena,[1], 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 protected (*pāl-*) the country of Veṅgī 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 younger brother, 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 forty-eight. His son Kali-Viṣṇuvardhana (V), for a year and a half. His dear son—

1.

The fearless-hearted lord who with his own flashing sword gleefully caused the uppermost member (head) of King (*rājan*) Maṅgi to topple from his body to the field of battle as lightning 〈causes〉 the summit 〈to topple〉 from a towering mountain to the earth; 〈and who, by〉 intrepidly driving the one named the Kannara 〈along〉 with Śaṁkila from the spacious inhabited land into the badland (*durgama*) 〈and〉 pressing them swiftly into a forest fire (*dāva*), protected the one named Baddega.

2.

That majestic King Vijayāditya (III, Guṇaga) enjoyed (*bhuj-*) the earth for forty and four years together with his brothers.

3.

His brother Prince (*bhūpati*) Vikramāditya, the good general of the army whose neck was garlanded with the flashing locket (of the heir-apparent), had a judicious son:

[1]While I consistently translate the phrase *(pāda+)anudhyāta*, occurring in almost all Cālukya plates, as "deliberately appointed by," the construction here is with *°ānudhyāyin*. Thus, the composer of this text had in mind "meditation on feet of," or at least a humble devotion to the respected presence. This in turn may mean that the standard phrase with *(pāda+)anudhyāta* was also understood to have this latter meaning by this time in the Cālukya chancellery. Compare Ferrier & Törzsök 2008, p. 109.

4.

He, the dear Cālukya-Bhīma—who ⟨was⟩ like a mother to the destitute, the helpless and the sick, to the congregation of excellent Brahmins, to supplicants, to ascetics, as well as to clever Brahmin pupils (*vaṭu*), actors, good singers and poets arriving from various lands, because he presented them with the objects of their desires and protected them—ruled (*bhuj-*) the earth for thirty years.

⟨22–25⟩ His son Kollabigaṇḍa Vijayāditya (IV), for six months. His son Ammarāja (I), for seven years. After dethroning his son the child Vijayāditya (V), Tālapa, for one month. After defeating him, Cālukya-Bhīma's son Vikramāditya (II), for eleven months. Then, King (*rājan*) Tālapa's son Yuddhamalla, for seven years.

5.

Having vanquished him and expelled him from the country, having made ⟨other⟩ haughty rivals (*dāyāda*) resemble clusters of stars vanishing in the rays of the sun, the younger brother of King (*nṛpati*) Amma (I)—Bhīma (II) of fearsome (*bhīma*) prowess, who took after Arjuna—ruled (*bhuj-*) the earth for twelve years, as the Thunderbolt-wielder (Indra) ⟨rules⟩ the high heaven.

6.

To him (Bhīma II), who was ⟨like⟩ Maheśvara in form, a ⟨son⟩ named Ammarāja (II), who verily resembled Kumāra, was born from none other than (his queen) Lokamahādevī, who was like Umā in appearance.

7.

The palms of his hands and the soles of his feet are marked with the omens of the conch,[2] the parasol, the chowrie, the jar and the elephant goad. His two playfully moving arms are like iron bars and extend to his knees. His chest is like a cliff of a majestic mountain.

8.

When this king goes out with the ⟨only⟩ purpose of admiring a park, the rulers of the countries in that direction fearfully offer up a train of gems, gold, horses and excellent elephants.

9.

[2]Alternatively, *jalaja* may mean a fish or perhaps a lotus. This latter is how Fleet translates this word, but he misconstrues the compound, analysing it as *jalajāta-patra* and apparently does not perceive that this must be some variant of a list of the five *lakṣaṇa*s of a *cakravartin*.

Surmounting the Mind-Born (Kāma) in physical beauty, the great Indra in opulence, the sun in widespread splendour and Hara (Śiva) in the burning of enemy fortresses, he shines with a reputation that is known in 〈all〉 quarters of the earth.

〈34–38〉 That shelter of the entire universe (*samasta-bhuvanāśraya*), His Majesty Vijayāditya (Amma II) the supremely pious Supreme Lord (*parameśvara*), Emperor (*mahārājādhirāja*) and Supreme Sovereign (*parama-bhaṭṭāraka*), convokes and commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Śakaṭamantani district (*viṣaya*) as follows. Let 〈the following〉 be known to you.

10.

In the lineage of the Sun (*sūrya-vaṁśa*) there arose one called Tāḍaparāja: intelligent, majestic, of widespread fame, of pleasant qualities, a bee to the lotus that is the foot of Śaṁkara.

11.

He had a moon-faced son named Irandiyarāja, endowed with righteousness (*dharma*), engaged in the worship of the gods, devoted to gods-on-earth (Brahmins).

12.

His lotus-eyed wife—faithful to her husband, endowed with purity, morality and beauty, gentle and fertile—was named Bijjekavvā.

13.

He (Irandiyarāja) and she (Bijjekavvā) had a son named Bikkirāja—¿learned in the texts (*śāstra*) of polity (*naya*), pure?, [...] -eyed.[3]

〈45–47〉 To that Bikkirāja, I have given the village named Nāgiyapūṇḍi, located within your district, exempt from all taxes and codified in a 〈copperplate〉 charter.

〈47–50〉 The boundaries of that village 〈are as follows〉. To the east, Vedhurāṟu. To the south, Penumaṇḍa. To the west, Ponnāṟu. To the north, Tevidipuṇḍi. Let no-one pose an obstacle (to his enjoyment of his rights) over it. By doing so, one shall be conjoined with the five great sins. Vyāsa too has said,

14.

Many 〈kings〉 have granted land, and many have preserved it 〈as formerly granted〉.

[3]The scribe omitted some words in the second hemistich of this stanza. Depending on where these were meant to be and what they would have been, the meaning of the extant words may be slightly different.

Whosoever at any time owns the land, the fruit {reward} ⟨accrued of granting it⟩ belongs to him at that time.

15.

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

⟨54⟩ The executor (*ājñapti*) is the castellan (*kaṭaka-rāja*). Written (*likhita*) by Jontācārya.

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, a protégé la contrée de Veṅgī 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 Narendra Mṛigarāja pendant quarante-huit ans ; Le fils de ce dernier, Kali Viṣṇuvardhana, pendant un an et demi ; Le cher fils né de son sang

1.

fit avec joie tomber de son corps sur le sol la tête du roi de Maṁgi, sur le champ de bataille, avec son épée resplendissante, comme l'éclair fait tomber la cime d'une haute montagne. Après avoir chassé du pays étendu l'inaccessible Kannarāṁka qui n'éprouvait nulle crainte, sans se hâter, le seigneur abordable, l'esprit serein, atteignit Baḍḍegāṁka.

2.

Cet illustre souverain, Vijayāditya, gouverna la terre de concert avec ses frères pendant quarante-quatre années.

3–4.

Le fils de son frère, le roi Vikramāditya, qui fut un seigneur vertueux pour les hommes vertueux, dont le cou était orné du *kaṇṭhika*,[4] fut un fin politique qui, par le don[5] du fruit désiré et la protection accordée aux affligés, aux hommes sans protecteur, aux malheureux, à la congrégation des prêtres, aux solliciteurs, aux ascètes, à ceux qui venaient chercher refuge des diverses contrées, aux danseurs de *paṭu-vaṭu*,[6] aux bons chantres, aux poètes, aux voyageurs,[7] aux aveugles, fut comme une mère, ce charmant Cālukya Bhīma gouverna la terre pendant trente ans.

〈22–25〉 Son fils Kollabhigaṇḍa Vijayāditya pendant six mois ; Le fils de celui-ci, Ammarāja, pendant sept ans ; Après avoir chassé son filsVijayāditya, alors qu'il était enfant, Tālapa pendant un mois ; Ayant vaincu ce dernier, le fils de Cālukya Bhīma, Vikramāditya pendant onze mois ; Ensuite le fils du roi Tālapa, Yuddhamalla pendant sept ans ;

5.

Après avoir vaincu et repoussé au combat ce dernier hors du royaume, pareil à Arjuna, ayant réduit les autres prétendants pleins d'orgueil à l'état de constellations noyées dans les rayons du soleil, comme le détenteur du Vajra sur le firmament puissant, le frère cadet du roi Amma, Bhīma, qui a la vaillance de Bhīma, a régné sur la terre pendant douze ans,

6.

de ce dernier, manifestation de Maheśvara, et de Lokamahādevī, dont l'aspect était semblable à celui d'Umā, pareil à Kumāra, celui qui naquit fut le nommé Ammarāja.

7.

Les paumes de ses mains et les plantes de ses pieds portent les marques des pétales de lotus, du parasol, du panache, de la coupe et du croc à éléphant. Les barres d'acier de ses deux bras charmants se déploient jusqu'à ses genoux, son torse est pareil au plateau du Roi des Montagnes.

8.

[4] Collier du prince héritier.
[5] Nous n'avons pu identifier le terme employé.
[6] Nous n'avons pu identifier ces deux termes.
[7] Nous n'avons pu identifier le terme employé.

Lorsque ce roi sort, pour contempler ses jardins, effrayés, Les souverains des pays situés aux horizons lui offrent une grande quantité de perles, de l'or, de chevaux et de majestueux éléphants.

9.

Humiliant par sa beauté Manoja, par sa puissance le grand Indra, le soleil par son vaste éclat, et Hara par le fait de brûler les forteresses ennemies, il resplendit, sa gloire répandue aux quatre points cardinaux et sur la terre.

〈34–38〉 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 Sakadamanti, les *rāṣṭrakūṭa* en tête, ordonne ceci : Qu'il soit connu de vous que :

10–11.

Celui qui, illustre, ayant une gloire immense, se livrait à une charmante méditation, est né dans la lignée du soleil, abeille butinant les lotus que sont les pieds de Śankara, qui doit être connu de tous comme Tādaparāja, qui se plaît à rendre hommage aux dieux, absorbé dans la dévotion envers les brahmanes, appelé Iraṇḍiyarāja, qui a le visage de la lune.

12.

Son épouse fut une femme nommée Bijjekavvā, qui avait des yeux de lotus, fidèle, pourvue d'une excellente conduite, vertueuse, qui lui a apportait un fils.

13.

Celui qui fut son fils, devant qui ses ennememis, dont il détruisait la gloire, s'inclinaient, fut le nommé Bikirāja, connaisseur de traités, brillant, * * *.[8]

〈45–47〉 Je donne par cet édit à ce Bikirāja, le village nommé Nāgiyapūṇḍi, situé au milieu de votre circonscription, exempté de toute taxe.

〈47–50〉 Les limites de ce village sont : à l'est Vidurāṟu, au sud Penumaṇḍa, à l'ouest Ponnāṟu, au nord Tevidipūṇḍi. Aucune charge ne doit lui être imposée, celui qui en impose est lié aux cinq grands crimes. Vyāsa a dit :

14.

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

[8] Nous n'avons pu comprendre le terme *duṇavā*.

15.

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.

〈15〉 L'exécuteur est le *kaṭakarāja*. L'édit a été gravé par Jontācārya.

Commentary

The fifth plate is blank on both sides.

Bibliography

Noticed in ARIE 1955–56, p. 14, appendix A/1955-56, № 1. Edited from the original by R. Subba Rao (1949–1950), with estampages[9] and translation. The present edition by Dániel Balogh is based on photographs taken by myself at the Rallabandi Subba Rao Archaeological Museum (Rajahmundry) in February 2023, collated with Subba Rao's edition.[10] Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[SR] Subba Rao, R. 1949–1950. "A newly discovered Copper-plate grant of Sri Ammaraja (II) Vijayaditya of the Eastern Chalukyan Dynasty." JAHRS 20, pp. 195–201.

Secondary

ARIE 1955–56. *Annual report on Indian epigraphy for 1955-56*. Edited by Dines Chandra Sircar. Delhi: Manager of Publications (Department of Archaeology), 1959. Page 14, appendixes A/1955-56, item 1.

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

[9] Although the plates are very well preserved, the estampage is quite poor and in many places illegible.

[10] SR's edition contains numerous typos (chiefly omitted diacritics) and silent emendations. The apparatus of the present edition only indicates substantial differences from SR.