

Paḷaṃkalūru grant of Amma II

Dániel Balogh

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Palaeographic description

Halantas. Final T is like ta but with a sinuous vertical tail instead of a headmark, e.g. l7, apālayaT. Final N is derived from na in the same way, but the glyph is reduced in size and raised to headline height, e.g. l9, māsāN; l16, māsāN; the reduction of the original form is taken to an extreme in l34 yasmiN. Final M is a small raised circle with the sinuous tail, e.g. l43 grhyaM.

The opening symbol is a floret consisting of a small central circle, four petals (each like a tiny gomūtra or a screw eye) in the cardinal directions, and four sinuous strokes in the intercardinal directions. The petals and strokes are offset at some distance from the centre. Single punctuation marks are straight verticals with a serif on top.

Other palaeographic observations. Anusvāra is at headline height after the consonant to which it belongs, but sometimes placed above the headling (e.g. l5, vapuṣāṃ, cālukyānāṃ, alaṃ; l8, paṃca). The vowel i, when the space above its consonant is insufficient because of descenders in the previous line, is drawn left-hand side of the consonant's head. Examples include: l2, mi; l6, vi; l11 vi; l12 ṇi. The body of the consonant may be pushed downward in this combination, but often it is at regular body

height. Dependent o is normally written with two separate strokes, not the cursive form resembling au. The cursive o is found e.g. in l10, bhaṭṭārako. Rare initial Ī occurs in line 55.

Edition

Seal

<1> śrī-tribhuvanāmkūśa

Plates

<Page 1r>

<Page 1v> <1> ❖ svasti śrīmatāṁ sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ hārī<2>ti-putrāṇāṁ kauśikī-vara-prasāda-labdha-rājyānāṁ mātṛ-gaṇa-paripālītānāṁ<3> svāmi-mahāseṇa-pādānudhyātānāṁ bhagavan-nārāyaṇa-prasāda-samāsādi<4>ta-vara-varā○ha-lā<ñcha>nekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍalāṇāṁ aśvamedhā<5>vabhṛ<th>a-snā○na-pavitrikṛta-vapuṣāṁ cālukyānāṁ kulam alaṁkariṣṇoḥ sa<6>tyāśraya○vallabhendrasya bhrātā kubja-viṣṇuvarddhano <'>ṣṭādaśa varṣ<a?<ā>ṇi veṅgī<7>-<de>śam apālayaT|| tad-ātmajo jayasimhas trimśataṁ| tad-anujendrarāja-na<8>ndano viṣṇuvarddhano nava| tat-sūnur mmaṁgi-yuvarājah paṁcaviṁśatiṁ| tat-putro<9> jayasimhas trayodaśa| tad-avarajaḥ ko{r}kkili<ṣ!>ṣaṇ māsāN| tasya jyeṣṭho bhrā<Page 2r><10>tā viṣṇuvarddhanas tam uccāṭya saptatrimśataṁ| tat-putro vijayāditya-bhaṭṭārako<11> <'>ṣṭādaśa| tat-suto viṣṇuvarddhanah ṣaṭtrimśataṁ| tat-suto vijayāditya-narendra<12>-mṛgarājaś cāṣṭācatvāriṁśataṁ| tat-sutaḥ kali-viṣṇuvarddhano <'><ddh!>yarddha-varṣ<a?<ā>ṇi||<13> tat-suto gu○ṇagāṁka-vijayādityaś catuṣcatvāriṁśataṁ| ta<14>d-anuja-yu○varāja{h}-vikramāditya-bhūpateḥ sūnuś cālukya<15>-bhīma-bhū○pālas trimśataṁ|| tat-putraḥ kollabigaṇḍa-vijayā<16>dityaḥ ṣaṇ māsāN| tat-sū<nu>r am-marājaḥ sapta varṣ<a?<ā>ṇi|| tat-sutaṁ vijayā<17>dityaṁ bālam uccāṭya tālapo māsam ekaṁ|

1. Anuṣṭubh

taṁ jitvā yudhi cālukya-
<18>-bhīma-bhūmipates sutaḥ
vikramāditya-bhūpo <'>pān
m<a?<ā>sān ekādaśa kṣitiṁ|

2. Anuṣṭubh

<Page 2v> <19> tatas tālapa-rājasya
sūnus sūnṛta-vāk prabhuḥ
yuddhamalla-dharādhi<20>śas
sapta varṣa?<a?<ā>ny apād bhuvaṁ||

3. Śārdūlavikrīḍita

nirjjityārjjuna-sannibho janapadāt ta<m> nirggama<21>yyoddhatāN
dāyādān ina-bhānu-līna-bha-gaṇākārān vidhāyetaṛāN|
va<22>jrīvorjjita-(n)ākam amma-nṛpate<r> bhrātā kanīyān bhuvaṁ
bhīmo bhīma-parākra<23>mas sama○bhunak sa<m>vatsarān dvā<da>śa||

4. Āryā

tasya maheśvara-mūrtter umā<24>-samānākṛ○teḥ kumārābhah
lokamahādevyāḥ khalu yas sama<25>bhavad ammarājākhyah||

5. Āryāgīti

jalajātapatra-cāmara-kalaśāṁkuśa-lakṣaṇām<26>ka-kara-caraṇa-talaḥ|
lasad-ājānv-ḥa?<a?<ā>lāmbita-bhuja-yuga-parḥi?<i>gho girīndra<27>-sānūra{m}skah||

6. Āryāgīti

vidita-dharādhipa-vidyo vividhāyudha-kovido vilīnāri<Page 3r><28>-kulaḥ|
kari-turagāgama-kuśalo hara-caraṇāmbhoja-yugala-madhupaḥ<29> śrīmāN||

7. Lalitā

kavi-gāyaka-kalpataru<r> dvija-muni-dīnāndha-bandhu-jana-surabhiḥ
<30>yācaka-jana-cintāmaṇir avanīśa-maṇir mmahogra-mahasā dyumaṇiḥ

8. Āryā

<31>giri-rasa-va○su-saṁkhyābde śaka-samaye mārگاśīrṣa-māse <'>smiN
<32>kṣṇa-trayo○daśa-dine bhṛguvāre maitra-nakṣatre||

9. Āryā

dhanuṣi ravau gha<33>ṭa-lagne dvā○daśa-varṣa?<ā?<e> tu janmanaḥ paṭ<t>arṁ|
yo <'>dhād udaya-girī<34>ndro raviḥr?<m> iva lokānurāgāya||

10. Āryāgīti

yasmiṇ! śāsati nṛpḥe?<a>tau paripakvāneka<35>-sasya-saṁpac-chālīḥ|
satata-payo-dhenur abhīr nnirītir aparuj!<n> nirasta-co<36>ro deśaḥ||

11. Āryāgīti

yo rūpeṇa manojarṁ vibhavana mahendram ahimakaram uru<Page 3v><37>-mahasā|
haram ari-pura-<da>hanena nyakkurv<ā?<a>n bhāti vidita-dig-avani-<rkitiḥ?<kīrttiḥ>

<38> sa samasta-bhuvanāśraya-śrī-vijayāditya-mahārājādhirāj<ā?<a><39>-
paramēśvaraḥ parama-bhaṭṭārakaḥ parama-brahmaṇyaḥ pennātavāḍi-viṣa<40>ya-
nivā○sino rāṣṭrakūṭa-pramukhāN kuṭumbinas sarvvān ā<41>hūyettha○m ājñāpay-
ati

viditam astu vaḥ||

12. Mālabhāriṇī

jagati prathi<42>tan dharāma○rāṇām
caraṇarṁ vājasaneyam asti bhūyaḥ|
śru<43>ti-codita-dharmma-<karmma->yuktarṁ
vara-yogīsvara-yājñavalkya-gr̥hyaM||

13. Anuṣṭubh

tatrābhava<44>d bharadvāja-
-gotraḥ pātran dvijottamaḥ|
kalvatoṛru-nivāstavyo
nāmnā pā<45>liyapeddiyaḥ||

14. Anuṣṭubh

tasyāpi guṇḍaśarmmasīt
sūnur ūnetaraḥ prabhuh|
<Page 4r> <46> guṇī ghṛṇī dhanī dānī
mānī mānava-pūjitaḥ||

15. Upajāti

tasyābhavat paṇḍi<47>ya-nāma-dheyas
satām vidheyo nuta-rūpa-dheyah|
putro <'>yam atra<48>sta-manāḥ pavitras
trayī-samācāra-vicāra-niṣṭhaḥ||

tasmai mādiya<49>-pādārā○dhana-tatparāya brahmacāriṇe kārppaṭikāya
bha<50>vad-viṣaye ○ paḥamkalūru-nāmā grāmas sarvv<ā?<a>-k<ā?<a>ra-
par<ī?<i>hāra<51>m agrāhārī-kṛtya soma-grahaṇa-nimittam asmābhīr ddattas
tat-(ka)<r>ppaṭa-vimo<52>kṣanam uddīsyeti||

tasyāvadhayah<.> pūrvvṛ̥ṇaṭaḥ maṛupa(d)u(v)a(r̥n?) tasya sī<53>maiva sīmā||
dakṣṛ̥ṇaṭaḥ Eṇḍalūru tasya sīmaiva sīmā|| paścima<Page 4v><54>taḥ kāṇḍrūru ta-
sya sīmaiva sīmā|| Uttarataḥ Ālapūruḥ dṛṇṭhama<55>pūṇḍis ca|| Īśānataḥ nandigāmaḥ
Etad-grāma-sīmaivāsya sīmā|| A<56>syopari na kenacid bādhā karttavayā<.> yaḥ karoti
sa paṁca-mahāpāta<57>ka-saṁyukto bhavati<.> tathā cokaṁ bhagavatṛ̥ṇaṭaḥ
vyāsenā||

16. Anuṣṭubh

bahu<58>bhir vvasuṇḍhā dattā
bahu<bhi>ś cānupālītā
yasya yasya ya<59>dā bhūmis
tasya tasya tadā phalaM||

17. Anuṣṭubh

sva-dattām para-dattām vā
yo ha<60>reta vasundharāM
ṣaṣṭi-varṣa-sahasrāṇi
viṣṭṛ̥ṇaṭaḥ āyā<r̥n> jāyate kṛ̥ṇaṭaḥ||

<61> Anyenāpy uktam||

18. Āryāgīti

dānaṁ bhuvo <'>nupālanam ity ubhayan dharmma-sādha<Page 5r><62>naṁ proktam
iha

rāgād dadāti sarvvas tasmād anupālanam mahīyo<63> dānāT||

ṛ̥ṇaṭaḥ jñṛ̥ṇaṭaḥ ptiḥ kaṭaka-rājaḥ|| kāvya<r̥n> mṛ̥ṇaṭaḥ dhavabhaṭṭasya||
jo<64>ntācāryyṛ̥ṇaṭaḥ ṇa likhitaṁ||

<Page 5v>

Apparatus

Plates

<7> jayasimhas trimśataṁ • The reign of Jayasimha I is stated in almost all records to have lasted 33 years. Fleet accepts 30 years as the correct duration, but his opinion is no longer considered valid in this respect. The text *jayasimhas trimśataṁ*, found only here and in one very late Eastern Cālukya grant, may very well be the product of eyeskip omission, from the text found in other sources, *jayasimhas trayastrimśataṁ*.

<9> ko{r}kkiliḥ ◇ *kokkiliḥ* JFF.

<15> kollabigaṇḍa- ◇ *kollabhigaṇḍa-* JFF.

<26> -ḷa?<ā>lāmbita- JFF • Emending to -*avalāmbita-* (i.e. supplying an omitted *va*) would likewise solve the metrical problem. In related grants, this stanza seems to occur both with *ālāmbita* and *avalāmbita*.

<27> °ūra{ṁ}skaḥ ◇ °*ūraskaḥ* JFF • The dot that Fleet does not read as a superfluous *anusvāra* may be random noise.

<33> -giri<34>ndro raviḷr?<m> ◇ -giri<34>ndrḷo?<e> ravir JFF • Fleet’s emendation is plausible as regards grammar and meaning, but my emendation is supported by several occurrences of this stanza in the corpus.

<35> -chāliḥ • While this reading occurs in several parallel copies of this stanza, I find the reading -*chālī* found in the Nammūru grant superior.

<37> -<da>hanena ◇ -*ha<na>nena* JFF • Parallel specimens of this stanza read *dahanena* (and, one other time, hypometrical and incorrect *hanena*) at this spot.

<38> -mahārājādhirājḷā?<a>- ◇ -*mahārājādhirājḷā?<aḥ>* JFF • Fleet’s emendation is plausible, but parallels normally have a compound here.

<43> -dharmma-<karmma-> ◇ -*dharmma-* JFF • As received, the line lacks two syllables to complete the metre. My restoration is tentative (it is also possible that a word is to be supplied before *dharmma*), but it fits the context and makes scribal omission by eyeskip plausible.

<49> brahmacāriṇe kārppaṭikāya • The characters *riṇe kā* are more closely spaced than normal, and there seems to be a trace of another *e* marker slightly to the right of the one in *ṇe*. Some sort of correction probably took place here; perhaps an initially inscribed *ne*, placed at more distance from *ri*, was corrected to *ṇe* (shifted slightly to the left to accommodate the arm on the right-hand side) when *kā* was already in place.

<50> paḷamkalūru- ◇ *paḷamkalūru-* JFF. — <50> sarvvḷā?<a>-kḷā?<a>ra-parḷī?<i>hāram ◇ *sarvvākāra-parihāram* JFF • Fleet does not emend, but translates, “with relinquishment of all dues”, adding in a note that “*Ākāra*, in this sense, is a Canarese corruption of a Sanskrit word.”

<54> kāṇḍṛūru • Fleet tentatively emends this name to *kāṇṭṛūru*. — <54> Ālapūruḥ ◇ *Ālapūruḥ* JFF.

<64> °ācāryyḷ(ā)?<e>ṇa ◇ °*ācāryyḷa?<e>ṇa* JFF • An *ā* marker is attached to the right-hand side of the *y*, not to the *repha*.

Translation

Plates

〈1–17〉 Greetings. Satyāśraya Vallabhendra (Pulakeśin II) was eager to adorn the lineage of the majestic Cālukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hārīti, who attained kingship by the grace of Kauśikī's boon, who are protected by the band of Mothers, who were deliberately appointed (to kingship) by Lord Mahāsenā, to whom 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 Jayasīṃha (I), for thirty.¹ His younger brother Indrarāja's (Indra Bhaṭṭāraka's) son Viṣṇuvardhana (II), for nine. His son Maṅgi Yuvarāja, for twenty-five. His son Jayasīṃha (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 Vijayāditya (III) with the byname Guṇaga, for forty-four. The son of his younger brother the heir-apparent (*yuvarāja*) Prince (*bhūpati*) Vikramāditya, King (*bhūpāla*) Cālukya-Bhīma, for thirty. His son Kollabigaṇḍa Vijayāditya (IV), for six months. His son Ammarāja (I), for seven years. After dethroning his son the child Vijayāditya (V), Tālāpa, for one month.

1.

After defeating him in battle, King (*bhūmipati*) Cālukya-Bhīma's son, King (*bhūpa*) Vikramāditya (II), protected the earth for eleven months.

2.

Then, King (*rājan*) Tālāpa's son King (*dharādhiśa*) Yuddhamalla, a lord of kindly speech, protected the land for seven years.

3.

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,

¹This may well be a scribal error for “thirty-three,” found in almost all parallel records. See the apparatus to line 7.

who took after Arjuna—ruled (*bhuj-*) the earth for twelve years, as the Thunderbolt-wielder (Indra) <rules> the high heaven.

4.

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.

5.

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.

6.

<He is> majestic, familiar with the sciences (appropriate) for kings, expert with various weapons, skilled in the lore of elephants and horses and a bee to the lotus that is the foot of Hara (Śiva). The families of his enemies have melted away.

7.

<He is> a wish-granting tree to poets and singers, a cow of plenty (*surabhi*) to Brahmins (*dvija*), ascetics (*muni*), the afflicted, the blind and his kinsfolk, a wish-fulfilling jewel to supplicants, a jewel among kings, and the jewel of the sky (the sun) by his great and fierce glory.

8.

In the year that has the numbers of mountains, flavours and the Vasus (867, right to left) in the Śaka reckoning, in this month of Mārgaśīrṣa, on the dark thirteenth day, a Friday, under the asterism (*nakṣatra*) Maitra (=Anurādhā),

9.

when the sun was in Sagittarius (*dhanus*) and the ascendant (*lagna*) was Aquarius (*ghaṭa*), in the twelfth year (after) his birth he donned the (royal) turban to the delight of the people, as the lordly Mountain of Sunrise dons the sun {to tint the world red}.

10.

²Alternatively, *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 *lakṣaṇas* of a *cakravartin*.

While this king rules, the land is ripe with the bounty of many crops and rice,³ exempt from fear, free from disasters (*iti*), devoid of pestilence and rid of bandits, and its cows lactate continuously.

11.

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.

<38–41> That shelter of the entire universe (*samasta-bhuvanāśraya*), His Majesty Vi-jayāditya (Ammā II) the supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*) and Supreme Sovereign (*parama-bhaṭṭāraka*), convokes and commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Pennātavāḍi district (*viṣaya*) as follows:

<41> Let <the following> be known to you.

12.

There exists the populous Vājasaneyā *caraṇa* of gods-on-earth (Brahmins), well known in the world to possess the piety (*dharma*) and ritual action (*karma*)?⁴ prescribed by the Vedas (*śruti*), and to follow the domestic ritual (*grhya*) of that excellent lord of yogis, Yājñavalkya.

13.

There (in that *caraṇa*) arose a most excellent Brahmin of the Bharadvāja *gotra*, a respectable resident of Kalvatoru, by name Pāliyaḍḍiya.

14.

His son, then, was Guṇḍaśarman, a master without shortcomings, virtuous, compassionate, wealthy and open-handed, proud and respected by men.

15.

He had a son, this one named Paṇḍiya, who is amenable to honourable men, has a respectable appearance and an intrepid mind, and is pure and solidly established in performing and reflecting upon the Vedas (*trayī*).

<48–52> To this man, who in a resolution to win my august presence's approval has undertaken <a vow of> chastity (*brahmacārin*) and wearing rags (*kārpaṭika*), we have

³Or, as expressed in what I deem to be a superior version of this stanza, “replete with the bounty of many a ripe harvest.” See the apparatus to line 35.

⁴This phrase is a tentative restoration of an omission in the original; see the apparatus to line 43.

on the occasion of an exlipse of the moon given the village named Paḷarṅkalūru in your district, converted into a rent-free holding (agrahāra) by a remission of all taxes, in order to release him from <the vow of> wearing rags.

<52-57> Its boundaries <are as follows>. To the east is Maṛupaḍuva; the border is none other than the border of that. To the south is Eṇḍalūru; the border is none other than the border of that. To the west is Kāṇḍrūru; the border is none other than the border of that. To the north are Ālapūru and Dṛṇṭhamapūṇḍi. To the northeast is Nandigāma. The border of this (holding) is none other than the border of that village. 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 has the reverend Vyāsa said,

16.

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.

17.

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

<61> And another has said,

18.

Donation and the preservation of land <as granted> are both said in this world to be acts of religious duty (*dharma*). <But> everyone donates out of affection, therefore preservation is greater than donation.

<63-64> The executor (*ājñapti*) is the castellan (*kaṭaka-rāja*). The poetry is Mādhavabhaṭṭa's. Written (*likhita*) <by> Jontācārya.

Translation into French by Estienne-Monod 2008

Plates

<1-17> 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 Mahāsenā, 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 Jayasīṃha pendant trente ans ; Le fils d'Indrarāja, son frère cadet, Viṣṇuvardhana, pendant neuf ans ; Le fils de celui-ci, Maṅgi, le prince héritier, pendant vingt-cinq ans ; Son fils Jayasīṃha 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 ; Face IIa. 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 Mṛgarāja pendant quarante-huit ans ; Le fils de ce dernier, Kali Viṣṇuvardhana, pendant un an et demi ; Son fils Guṇagāṃka Vijayāditya pendant quarante-quatre ans ; Le fils du roi Vikramāditya, prince héritier, frère cadet de ce dernier,⁵ le roi Cālukya Bhīma pendant trente ans ; Son fils Kollabhigaṇḍa Vijayāditya pendant six mois ; Le fils de celui-ci, Ammarāja, pendant sept ans ; Après avoir chassé son fils Vijayāditya, alors qu'il était enfant, Tālapa a protégé la terre pendant un mois ;

1.

Après avoir vaincu ce dernier au combat, le fils du roi Cālukya Bhīma, le roi Vikramāditya a protégé la terre pendant onze mois ;

2.

Ensuite le seigneur à la parole sincère, fils du roi Tālapa, le roi Yuddhamalla a protégé la terre pendant sept ans ;

3.

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 d'Ammarāja, Bhīma, qui a la vaillance de Bhīma, a régné sur la terre pendant douze ans,

4.

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

5.

Les paumes de ses mains et les plantes de ses pieds portent les marques du lotus, du panache, de la coupe et du croc d'éléphant. Les barres d'acier de ses deux bras

⁵de Guṇagāṃka

charmants se déploient jusqu'à ses genoux, son torse est pareil au plateau du Roi des Montagnes.⁶

6.

Il a acquis les savoirs politiques,⁷ il est expert dans les diverses armes. Il a fait disparaître les troupes ennemies, il est expert dans la science des chevaux et les éléphants, illustre, il est une abeille butinant les deux lotus que sont les pieds de Hara.

7.

Il est pour les poètes et les chantres l'arbre combleur de vœux, pour les brahmanes, les ascètes, les malheureux, les aveugles et les amis il est la vache céleste, pour la foule des solliciteurs la pierre combleuse de désirs, joyau parmi les rois par son grand et puissant éclat, il est le joyau du jour.

8.

Lors de l'année qui se compte en montagnes, *rasa*, *vasu*, dans l'ère *śaka*, au mois de *Mārgaśīrṣa*, en ce treizième jour de la quinzaine sombre, le jour de *Bhṛgu* sous la constellation de *Mitra*,

9.

sous le signe de l'arc alors que le soleil est en conjonction avec le Pot, dans la douzième année depuis sa naissance, il a revêtu la couronne par affection passionnée pour l'univers comme le soleil sur la grande montagne du levant.

10.

Tandis que sous son règne, le riz et une grande quantité de céréales diverses murissent. Le pays est toujours pourvu de vaches à lait, exempt de crainte, de calamité, de maladie, les voleurs en sont chassés.

11.

Humiliant par sa beauté *Manoja*,⁸ 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.

〈38–41〉 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

⁶Himavant.

⁷Allusion à l'*arthaśāstra*.

⁸Kāma.

chefs de familles de la circonscription de Pennātavāḍi, les *raṣṭrakūṭa* en tête, ordonne ceci :

⟨41⟩ qu'il soit connu de vous que :

12.

Dans le monde l'école des brahmanes de Vājasaneyā⁹ est très reconnue, pratiquant le *dharma* inspiré par la Révélation,¹⁰ ayant pour rituel domestique celui de Yajñavalkya,¹¹ seigneur des excellents ascètes.

13.

Là était un homme du *gotra* de Bharadvāja,¹² d'une grande qualité, le meilleur des brahmanes, qui habitait à Kalvatoṛru, du nom de Pāliyapeddiya.

14.

Son fils est Guṇḍaśarman, seigneur parfait, Doué de qualités, de compassion, de richesse, généreux, respecté et honoré par les hommes.

15.

Son fils portait le nom de Paṇḍiya, il doit être donné comme exemple aux gens de bien, son apparence était objet de louanges. Ce fils dont l'esprit est intrépide possède les trois moyens de purification,¹³ il est adonné à une réflexion sur une bonne conduite.

⟨48-52⟩ Nous donnons à celui-ci, tout dévoué à rendre hommage à mes pieds, à cet homme chaste,¹⁴ ascète pèlerin, personne de distinction, le village nommé Paḍamkalūru, en qualité d'*agrahāra*, exempté de toute taxe, dans votre circonscription, à l'occasion d'une éclipse de lune, avec l'intention de l'affranchir de ses pèlerinages.¹⁵

⟨52-57⟩ Les limites de celui-ci sont : à l'est Marupaḍuva, la limite de ce village est la limite de la donation, au sud Eṇḍalūru, la limite de ce village est la limite de la donation , à l'ouest Kāndrūru, la limite de ce village est la limite de la donation , au nord Alapūru et Driṇṭhamapūṇḍi, au nord-est Nandigāma, la limite de ce village est la limite de la donation. Aucune charge ne doit lui être imposée, celui qui en impose est lié aux cinq grands crimes. Le bienheureux Vyāsa a dit ceci :

16.

⁹Maître de Yājñavalkya

¹⁰Śruti, science révélée.

¹¹Maître du Yajurveda Blanc, il s'agit ici de ses Gṛhyasūtra.

¹²Ṛṣi auteur d'un *sūtra*

¹³C'est à dire les trois Veda.

¹⁴Il est étudiant brahmanique, il n'a pas encore le statut de maître de maison.

¹⁵Il aura désormais, grâce à la donation, un moyen de subsistance stable.

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

17.

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.

⟨61⟩ Un autre aussi dit :

18.

Le don d'une terre et sa protection, l'une et l'autre de ces actions sont dites procurer du mérite religieux, ici chacun donne avec plaisir, c'est pourquoi la conservation d'une donation est plus grande que la donation.

⟨63–64⟩ L'exécuteur est le *kaṭakarāja*. Le poème est de Mādhavabhaṭṭa. Il a été gravé par Jontācārya.

Commentary

Sandhi-obscured caesura in v3 (śārdūlavikrīḍita) b.

Bibliography

Inked impressions of the first two pages were published prior to edition by Burnell (1878, plate 27; not Plate 25 as cited by Fleet). Edited from the original and estampages by J. F. Fleet (1878), with estampages and translation. Subsequently noticed in ARIE 1962–63, p. 50, appendix A/1962–63, N° 22. The present edition by Dániel Balogh is based on a collation of Fleet's edition with his rubbings and with and with inked rubbings in Sir Walter Elliot's collection.¹⁶ Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

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[JFF] Fleet, John Faithfull. 1878. "Sanskrit and Old Canarese inscriptions, no. XXXIV." IA 7, pp. 15–19.

¹⁶Scans of these impressions were obtained by Emmanuel Francis from the the British Museum, item number BM 1969,0401,0.18a. These do not include an image of the seal, for which I rely on the excellent image (a drawing?) published by Fleet.

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