Pāṁbaṟṟu grant of Amma II

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Identifier: DHARMA_INSVengiCalukya00044

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00044.xml

Languages: Sanskrit [Southern Brāhmī (unspecified)], Telugu [Script (unspecified)]

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

Palaeographic description

No information is available about details such as the appearance of halanta characters and original punctuation marks.

Other palaeographic observations.

Edition

Seal

〈1〉 śrī-tri(bh)uvanāṁkuśa

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 svasti śrīmatāṁ sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ hār(i)t(ī)-putrā〈2〉ṇāṁ kauśikī-vara-prasāda-labdha-rājyā(nāṁ) māṭṛ-gaṇa-paripālitānāṁ svāmi-mahāsena-pā〈3〉dānudhyātānāṁ bhagavan-nārāyaṇa-

prasāda-samāsādita-vara-varāh¿ā?<a>-lā(ñchanekṣaṇa-kṣa)<4>ṇa-vaśīkṛtā◯rāti-maṇḍalānām aśvamedhāvabhṛ¿t?<th>a-snāna-pavitrīkṛta-(vapuṣāṁ cālukyā)<5>nāṁ kulam alaṁ◯kariṣṇoḥ satyāśraya-vallabhendrasya bhrātā kubja-viṣṇuvarddhano <'>ṣṭādaśa (varṣāṇi)<6> veṁgī-deśam apālayaT| tad-ātmajo jayasiṁhas trayas-triṁśataṁ| tad-anujendrarāja-nandan(o vi)<7>ṣṇuvarddhano nava| tat-sūnur mmaṁgi-yuvarāja(ḥ) paṁcaviṁśatiṁ| tat-putro jayasi(ṁhas tra)yo<8>daśa| tad-avarajaḥ kokkiliḥ (ṣa)ṇ (m)āsāN| tasya jyeṣṭho bhrātā viṣṇuvardhanas tam uccāṭya{|} saptatri(ṁ)[śataṁ]<Page 2r> <9> tat-putro vijayāditya-bhaṭṭārako <'>ṣṭādaśa| tat-suto viṣṇuvarddhana¡ṣ! ṣaṭtriṁśataṁ| tat-sut(o)<10> vijayāditya-narendra-mṛgarājaś (c)āṣṭ¿ā?<a>catvāriṁśataṁ(|) tat-sutaḥ kali-viṣṇuva(rd)dhano <'>(dh)ya<11>rddha-varṣaṁ| ta◯t-putro (guṇagāṁ)ka-vi(jayād)ityaś catuścatvāriṁśataṁ| (ta)d-bhrāt(u)<12>r vvikramādi◯tya-bh(ūpates s)ūnuś cālukya-(bhī)ma-bhū(p)ā(l)as triṁśata(ṁ)| tat-sutaḥ<13> kollabiga◯ṇḍa-(vijayādi)tya¡ṣ! ṣaṇ māsā(N)| tat-sūn(u)r ammarā<ja>s sapta varṣā(ṇi)|

1. Anuṣṭubh

tat-su<14>taṁ vijayādityaṁ
bā(lam) uccāṭya l(ī)layā
tālādhipatir ākramya
māsam ekam apā<15>d bhuvaṁ|

taṁ jitvā cālukya-bh(ī)ma-tanay(o) vikramāditya Ekādaśa māsāN| tatas tālādhipa<16>-sūnu<r> yyuddhamalla<ḥ> sapta (varṣāni|)

2. Śārdūlavikrīdita

(nirjjit)yārjuna-sannibh(o) janapadāt taṁ nirggamayy(o)ddhatāN
dāyā<Page 2v><17>dān ina-bhānu-līna-bha-gaṇākārān vidhāyetarā<N>
vajrīvo<r>jjita-nākam amma-nṛpater bhrātā kanīyān bhu<18>vaṁ
bhīmo bhīma-parākramas samabhunak saṁvatsarā¿d?<n> dvādaśa|

3. Āryā

tasya maheśvara-mūrtter umā-samānākṛ(teḥ)<19> kumārābhaḥ
lokamahādevyāḥ khalu yas samabhavad ammarājākhyaḥ|

4. Lalitā

kavi-gāyaka-kalpataru<r> ddvija-muni<20>-dīnāndha-bandhu-ja◯na-surabhiḥ|
yācaka-jana-cintāmaṇir avanīśa-maṇir mmahogra-mahasā dyumaṇi(ḥ)

<21> sa samasta-bhu◯van¿a?<ā>śraya-śrī-vijayāditya-mahārājo rājādhirāja-

param¿a?〈e〉śvaraḥ parama-bha〈22〉ṭṭ¿a?〈ā〉rakaḥ gudrāvār¿ā?〈a〉-viṣaya-nivāsino rāṣṭrakūṭa-pramukhān k¿ū?〈u〉ṭuṁbinas sarvv¿a?〈ā〉n ittham ājñāpayati|

Atha〈23〉 tasyāḥ paṭṭavarddhinyāḥ pammavākhyāyā¿ṁ?〈ḥ〉 sutāya yuvarāja-ballaladeva-velā-bhaṭ(ā)ya〈24〉 boddiya-nāmn¿o?〈e〉 (p/d)āṁbaṟṟu nāma grāmasya dakṣinasyān diśi nomi-kṣe(tra)ṁ pū〈rvva〉taś (c?)a (bhar?)i(ya?)〈Page 3r〉 〈25〉 -kṣetraṁ Ammarājo rājamahendro dattavāN

Asya kṣe〈tra〉-dvayasyāvadhayaḥ〈|〉 pūrvvataḥ I(n)da(nī?)〈26〉-*ceṟuvu*| dakṣiṇataḥ *raṭṭ(o)ḍi-cenu*| paścimataḥ *su(ggamu?)-cena-garusu*| Uttarataḥ *velpu-jenu*〈27〉*-turpūna-pannasa*| pūrvvataḥ *dāmapiya-pannasa*| (dakṣi)ṇataḥ *pedda-trova*| paścimataḥ *ye*〈28〉*ṟu*| Uttarataḥ ◯ *gaṇṭhaśāla-yappanayyari-pannasa*| gṟha-kṣetraṁ ca| pūrv-vataḥ *badirā*〈29〉*la-ma(jja?)ya*◯*-paṭu*| dakṣiṇataḥ *tiṇ(ṭhl?)aṟ(ru?)ṭama-paṭu*| paścimataḥ *jivarakṣa-paṭu*|〈30〉 Uttarataḥ racca|

Asyopari na kenacid bādhā karttavyā〈|〉 yaḥ karoti sa{ṁ} paṁca-mahāpātaka-yu〈31〉kto bhavati| tathā coktaṁ vyāsena|

5. Anuṣṭubh

bahubhir vvasudhā dattā
bahubhiś cānup¿a?〈ā〉litā
yasya ya〈32〉sya yadā bhūmis
tasya tasya tadā ¿p?〈ph〉alaṁ|

〈Page 3v〉

Apparatus

Plates

〈1〉 hār(i)t(ī)- FK ◇ *hārīti-* RS.

〈2〉 kauśikī- FK ◇ *k¿o?〈au〉śikī-* RS. — 〈2〉 -rājyānāṁ • The engraver may have written *ra* and part of *j*, then corrected to *rā* and re-engraved *j* further to the right.

〈3〉 -varāh¿ā?〈a〉- FK ◇ *-varāha-* RS.

〈4〉 āvabhṛ¿t?〈th〉a- FK ◇ *āvabhṛta-* RS.

〈8〉 uccāṭya{|} ◇ *uccāṭya* RS FK.

〈10〉 (c)āṣṭ¿ā?〈a〉catvāriṁśataṁ FK ◇ *cāṣṭācatvāriṁśataṁ* RS.

〈11〉 ta◯t- • There is an additional headmark and a stub of a stem after *ta*. Kielhorn notes that another *akṣara* must have been engraved here, but I am certain that the engraver must have started *tpu* here, then decided not to try to squeeze it in above the hole and restarted that character further onward. The copper surface is pristine around the extra headmark, without any indication of a lost character. — 〈11〉 -bhrāt(u)〈12〉r vvikramāditya- FK ◇ *-bhrātu〈12〉〈r〉 vvikramāditya-* RS • The superscript *r* is combined with the *i*, appearing as a notch in the right-hand side of the vowel marker.

〈22〉 (Asya?) • Sewell's edition prints a question mark in parentheses after this word. I assume that it refers to his uncertainty in reading the whole of this word. If so, then the correct reading may be *yathā*.

〈15〉 tālādhipa FK ◇ *tālādhipa(ti)* RS.

〈16〉 °(o)ddhatāN FK ◇ *°oddhatān* RS.

〈17〉 vidhāyetarā〈N〉 FK ◇ *vidhāyetarān* RS. — 〈17〉 vajrīvo〈r〉jjita- FK ◇ *vajrīvorjjita-* RS. — 〈17〉 saṁvatsarā¿d?〈n〉 FK ◇ *saṁvatsarān* RS.

〈21〉 -bha〈22〉ṭṭ¿a?〈ā〉rakaḥ FK ◇ *-bha〈22〉ṭṭārakaḥ* RS. — 〈21〉 gudrāvār¿ā?〈a〉- ◇ *gudrāvār⟦ā⟧〈〈a〉〉-* FK; *gudrāvāra-* RS • Kielhorn notes that the superfluous *ā* has been struck out, but I see no indication of this in the plate. The vowel of *vā* may perhaps be a subsequent addition, since it is above the consonant, resembling a superscript *repha*. This, however, appears to be an optional allograph; compare *°rājo rāja°* in line 25, with the two kinds of *ā* marker side by side.

〈22〉 k¿ū?〈u〉ṭuṁbinas FK ◇ *kuṭuṁbinas* RS. — 〈22〉 sarvv¿a?〈ā〉n FK ◇ *sarvvān* RS. — 〈22〉 Atha FK ◇ *A(sya?)* RS.

〈23〉 paṭṭavarddhinyāḥ • The subscript *dh* was first engraved normally, then re-engraved in a flatter shape in order to make room for the vowel marker of *mno* below. — 〈23〉 pammavākhyāyā¿ṁ?〈ḥ〉 FK ◇ *pammavākhyāyāḥ* RS.

〈24〉 (nemes-kṣe?)tra-pū[ca. 8×] • Sewell prints a question mark in parentheses after *kṣe*, but the uncertainty of his reading probably includes the uninterpretable string *nemes*. His comment on the lacuna is only "Several letters undecipherable." My estimate of its length at 8 characters is based on the fact that we have 24 surviving characters in this line, and 32 seems to be a fair guess at the total on the basis of adjacent non-lacunose lines (33 characters in l21; 36 in l22; 29 in l23; 32 in l26). The beginning of this lacuna might be restored as *-pūrvvataḥ* or a similar phrase, but since the donation seems to involve three separate plots, the name or specification of the first is perhaps more likely here than a more accurate description of its location. — 〈24〉 pāṁbaṟṟu FK ◇ *(p/d)āṁbaṟṟu* RS. — 〈24〉 -nāmn¿o?〈e〉 ◇ *-nāmne* RS FK • I am positive that *mno* was

engraved here. The additional hump at the right-hand end of the vowel marker is not accidental and not part of the character above, and inscribing *e* would not have required an alteration of the character above (see the note to line 22). — 〈24〉 nomi-kṣe(tra)ṁ pū〈rvva〉taś (c?)a (bhar?)i(ya?)- ◇ *(nemes-kṣe?)tra-pū[ca. 4×]* RS; *nomi-kṣetraṁ pūtaśa(pa)ri(ya?)-* FK • I am far from certain about reading *śca*, and Kielhorn may be right that there is no subscript consonant here at all. However, I do see some faint lines that may belong to a *c*, and the damage is certainly extensive enough here to have all but obliterated a subscript graph. My emendation to *pūrvvataś ca* is likewise very tentative, but fits the context well, and incidentally eliminates Kielhorn's concern noted for *kṣetraṁ* in the next line, that an expected *ca* is missing.

〈25〉 I(n)da(nī?) FK ◇ *[ca. 3×]* RS.

〈26〉 -ceṟuvu • All of line 26 seems to be a correction written over earlier text that has been erased quite efficiently, so none of the pre-correction text is legible. There may be *he* beneath *vu*; *pa* or *pi* beneath *da*; something involving an *u* beneath *ṇa*; again something involving an *u* beneath *pa*; and possibly *yu* beneath *lpuje* near the end of the line. — 〈26〉 raṭṭ(o)ḍi FK ◇ *raṭṭedi* RS • Kielhorn notes that the reading may be *raṭṭeḍi*. I agree that *raṭṭoḍi* was probably intended, with the upper element of the vowel marker attached to the right of the upright stem of *ṭ* next to the following *i* marker. That upward stem in turn may be a superscript *repha* from the pre-correction character inscribed here. — 〈26〉 su(ggamu?)- ◇ *su(gu?)mm(ū)* FK; *su(gu?)mma* RS • In addition to the deleted and overwritten text, legibility is badly compromised here by a hole and a crack that penetrate the plate. I am fairly confident that a double *mm* is not present, and certain that *mmu* is not present. — 〈26〉 -cena- ◇ *cenu-* RS; *-cen¿a?〈i〉* FK • I assume that Kielhorn's emendation makes the word genitive, but believe that a compound is also acceptable. — 〈26〉 velpu- FK ◇ *velpūr-* RS. — 〈26〉 -jenu- RS ◇ *-jen¿u?〈i〉* FK.

〈27〉 dāmapiya FK ◇ *dāmadiya* RS.

〈28〉 -yappanayyari- ◇ *-yappanāyyari-* RS; *-yappavayyari-* FK. — 〈28〉 -pannasa RS ◇ *-pann¿ā?〈a〉sa* FK • What Kielhorn reads as an *ā* marker is probably not attached to the *n*, and is rather a vestige of the pre-correction text or damage.

〈29〉 -ma(jja?)ya- RS ◇ *-ma(jji?)ya-* FK. — 〈29〉 tiṇ(ṭhl?)aṟ(ṟu?)ṭama- ◇ *teṇ[ca. 3×]ṭama-* RS; *tiṇṭhūṟṟ(o)ṭama-* FK • The subscript part of *ṟ* might be either another *ṟ* with a probable *u*, or *e* (possibly part of *o*), but it is not possible to read both a double *ṟṟ* and an *o*. — 〈29〉 jivarakṣa-paṭu FK ◇ *jiṁvarakṣa-paṭu* RS • The character *pa* involves correction, perhaps from an incompletely written *ṭa*.

〈30〉 sa{ṁ} ◇ *saḥ* RS FK.

〈31〉 cānup¿a?〈ā〉litā • Sewell does not emend here. I cannot ascertain whether *a* is a typo in his edition or a scribal mistake he saw no necessity to correct.

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 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 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 〈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 brother Prince (*bhūpati*) Vikramāditya, King (*bhūpāla*) Cālukya-Bhīma, for thirty. His son Kollabigaṇḍa Vijayāditya (IV), for six months. His son Ammarāja (I), for seven years.

1.

After assaulting and effortlessly dethroning his son the child Vijayāditya (V), Lord (*adhipati*) Tāla protected (*pā-*) the earth for one month.

〈15–16〉 After defeating him, Cālukya-Bhīma's son Vikramāditya (II), for eleven months. Then, Lord (*adhipati*) Tāla's son Yuddhamalla, for seven years.

2.

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.

3.

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.

4.

⟨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.

⟨21–22⟩ That shelter of the entire universe (*samasta-bhuvanāśraya*), His Majesty King (*mahārāja*) Vijayāditya (Amma II) the Supreme Lord (*parameśvara*), the Emperor (*rājādhirāja*) and Supreme Sovereign (*parama-bhaṭṭāraka*), commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Gudrāvāra district (*viṣaya*) as follows:

⟨22–25⟩ Hereby Ammarāja (II) Rājamahendra has given to a ¿borderland soldier? (*velā-bhaṭa*)[1] of Prince (*yuvarāja*) Ballaladeva, Boddiya by name,[2] the son of ⟨the lady⟩ called Pammavā ⟨of the⟩ Paṭṭavardhinī ⟨family⟩, the Nomi field ⟨located⟩ to the south of the village named Pāṁbaṟṟu, ¿and the Bhariya? field ¿to the east? ⟨of the village⟩.

⟨25–30⟩ The boundaries of these two fields ⟨are as follows⟩.[3] To the east, the ¿Indanī? tank (*ceṟuvu*). To the south, the field of the headman (*raṭṭoḍi*). To the west, the verge of the fields of ¿Suggamu?. To the north, the eastern *pannasa*[4] of the Velpu field. To the east,[5] the pannasa of Dāmapiya. To the south, the great road. To the west, the river. To the north, the ... pannasa of Gaṇṭhaśāla. And ⟨the boundaries of⟩ the domicile plot ⟨are as follows⟩. To the east, the ... (*majjaya-paṭu*) of Badirāla. To the south, ... To the west, ... (*jivarakṣa-paṭu*). To the north, the village assembly ground (*racca*).

⟨30–31⟩ 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:

[1] *Velā-bhaṭa*s, perhaps meaning soldiers of the borderland, are also mentioned in the Guṇḍugolanu grant of Amma II.

[2] Or perhaps Ballaladeva is also called Boddiya, and is a *velā-bhaṭa*.

[3] For the Telugu, I rely on Sewell's and Kielhorn's translations augmented with some items of vocabulary gleaned from related inscriptions. The phrase cenu-garusu seems to be synonymous to pola-garusu.

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

[5] Here, probably, begin the boundaries of the second field granted, the domicile plot being in addition to the two cultivable fields.

5.

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.

Translation into French by Estienne-Monod 2008

Plates

〈1–13〉 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 ; 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 Narendra Mṛgarāja pendant quarante-huit ans ; Le fils de ce dernier, Kali Viṣṇuvardhana, pendant un an et demi ; Son fils Guṇagāṁka Vijayāditya pendant quarante-quatre ans ; Le fils du roi Vikramāditya, prince héritier, frère de ce dernier2441, le roi Cālukya Bhīma pendant trente ans ; Son fils Kollabhigaṇḍa Vijayāditya pendant six mois ; Le fils de celui-ci, Ammarāja, pendant sept ans ;

1.

Après avoir chassé aisément son fils Vijayāditya, alors qu'il était enfant, l'invincible roi Tāla a obtenu la terre pendant un mois ;

〈15–16〉 Après avoir vaincu ce dernier, le fils de Cālukya Bhīma, Vikramāditya a protégé la terre pendant onze mois ; Ensuite le fils du roi Tāla, Yuddhamalla pendant sept ans ;

2.

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,

3.

de ce dernier, manifestation de Maheśvara,[6] et de Lokamahādevī, dont l'aspect était semblable à celui d'Umā, pareil à Kumāra, naquit le nommé Ammarāja.

4.

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.

〈21–22〉 Celui-ci, refuge de l'univers entier, l'illustre Vijayāditya, grand roi, roi des rois , premier seigneur, illustre seigneur, ayant convoqué tous les chefs de familles de la circonscription de Gudrāvāra, les *rāṣṭrakūṭa* en tête, ordonne ceci :

〈22–25〉 Le roi Amma, grand roi des rois, a donné un terrain au fils de celle qui se nomme Pammavā, elle qui fait prospérer la couronne, à Yuvarāja Ballaladeva Velābhaṭa, qui porte le nom de Boddiya, * * * au sud du village nommé Pāṁbaṟṟu.

〈25–30〉 Les limites de ces deux terrains sont :[7] à l'est un étang, au sud l'étang de Raṭṭedi, à l'ouest le * * *[8] du terrain de Sugumma, au nord le *pannasa* à l'est du terrain de Velpur, à l'est le *pannasa* de Dāmadiya, au sud Pedda-trova, à l'ouest Yeru, au nord le *pannasa* de Gaṇṭhaśālaya * * * *yyari*, La maison et le terrain : à l'est le * * *[9] de Badirāla, au sud le * * *[10] de Teṇ * * * *ṭama*, à l'ouest le * * *[11] de Jiṁvarakṣa , au nord la place du village.

〈30–31〉 Aucune charge ne doit lui être imposée, celui qui en impose est lié aux cinq grands crimes. Vyāsa a dit ceci :

5.

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

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[6] Śiva. Figure de l'*arthaśleṣa* : le terme Maheśvara a deux référents, le roi et Śiva. Une essence identique est actualisée par deux référents réels.

[7] Nous reprenons les traductions des mots telugu établies par l'éditeur.

[8] Le sens du mot *garusu* nous échappe.

[9] Le sens des mots « *majjaya* » et « *paṭu* » nous échappe.

[10] Le sens du mot « *paṭu* » nous échappe.

[11] Même remarque que plus haut.

Bibliography

Edited, probably from the original plates, by Robert Sewell (1879, pp. 73–76, № 1), with a translation, without facsimile. Re-edited from estampages (provided by Fleet) by Franz Kielhorn (1898–1899, pp. 139–142, № F), with a partial translation and partial estampages (1v and 2r only). The present edition by Dániel Balogh is based on photographs taken by myself in February 2023 at the Government Museum, Chennai, collated with these two editions and with Kielhorn's estampages. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[RS] Sewell, Robert. 1879. "Two eastern Chalukya copperplate grants." IA 8, pp. 73–80. Pages 73–76, item 1.

[FK] Kielhorn, Lorenz Franz. 1898–1899. "Six Eastern Chalukya copper-plate inscriptions." EI 5, pp. 118–142. Pages 139–142, item F.

Secondary

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