Tāṇḍikoṇḍa grant of Amma II

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Palaeographic description

Halantas. Final N looks like na, but is slightly reduced in size and seems to have a horizontal line attached to the left of its head, e.g. l10 māsāN. Final M is a small circle at foot height, open at the top, with a tail that starts toward the right, then curves sharply up and then again turns right and down, extended all the way to baseline, e.g. l10 and l11 triṁśataM. Final M can also take the more common (or earlier?) form of a raised circle with a sinuous tail, e.g. l21 bhuvaM. Rare final K (l56 pāradṛK) is a nearly full-sized ka with the sinuous tail instead of a head. Final T resembles a slightly altered/rotated ta without a headmark, but it also lacks the tail (l64 bhūpāT).

Original punctuation marks are straight verticals, with a very small knob at the top and bottom that is not always present, or at least not always visible in the estampage.

Other palaeographic observations. Anusvāra is at head height after the character to which it belongs, or occasionally at median height. Dependent o is normally in the cursive form. The tail of its marker sometimes descends below headline and is thus hard to distinguish from au, but the latter's humps seem to be asymmetrical. The form consisting of two separate strokes occurs rarely, e.g. (both instances of) māno in l38. Uncommon initial O occurs in line 50. It is not very clear in the estampage, but seems to be the regular form. Initial Ī occurs in line 51, and is also not very clear, but appears

to be like ra with a cross-stroke that curves down on both sides. Upadhmānīya occurs in line 59, but its details are unclear.

Edition

〈Page 1r〉

〈Page 1v〉 〈1〉 (✤) O(ṁ)

1. Anuṣṭubh

śrī-vāgīśa-karābjānāM
sva-pāda-nakha-candramāḥ
deyā¡t ś!〈c ch〉iva〈ḥ〉 svayaṁ śa(ṁ) va(ḥ)
〈2〉 kriyā kāryyaṁ hi kāraṇaM

svasti〈.〉 śrīmatāṁ sakala-bhuvana-saṁstūyamāna-māna〈3〉vya-sagotrā(ṇāṁ) hārīti-putrāṇāṁ kauśikī-vara-prasāda-labdha-rājyānām mātṛ-gaṇa-paripālitā〈4〉nāṁ svāmi-ma(hā)◯sena-pādānudhyātānāṁ bhagavan-nārāyaṇa-prasāda-samā(s)ā(d)ita-(vara)〈5〉-va(rā)ha-lāñcha◯nekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍalānām aśvamedhāvabhṛtha-snā(na-pa)〈6〉vitrīkṛta-vapu◯ṣāṁ cālukyā(nāṁ) k(u)lam alaṁkariṣ(ṇ)os satyāśraya-vallabhendra〈7〉sya bhrātā kubja-viṣṇuvarddhana-nṛpatir aṣṭādaśa varṣāṇi{|} ve(ṁ)gī-deśam apālayaT||〈8〉 tad-ātmajo jayasiṁhas trayastriṁśa¡T!〈taṁ〉|| tad-anujendrarāja-nandano viṣṇuvarddhano nava|| ta〈9〉t-(s)ūnur mmaṁgi-yuvarājaḥ paṁcaviṁśatiṁ〈||〉 tat-(pu)tro jayasiṁha(s tra)yo(daśa)|| tad-ava〈Page 2r〉〈10〉rajaḥ kokkiliṣ ṣaṇ māsāN|| tasya jyeṣṭho bhrātā viṣṇuvarddhanas tam uccāṭya sapta-triṁśataM|| tat-pu〈11〉tro vijayāditya-bhaṭṭārako 〈'〉py aṣṭādaśa|| tat-suto viṣṇuvard-dhanaṣ ṣaṭtriṁśataM||

2. Sragdharā

tat-sūnu(r) bbh(ā)〈12〉nu-(bhā)so raṇa-vigaṇanayā nīlakaṇṭhālayānāṁ||
sa-grāmārāmakāṇāṁ sa-lalita-ramaṇī-saṁ〈13〉pad(āṁ) sat-padānāṁ◯
kṛtvā prottuṁgam aṣṭottara-śatam abhunag vīra-dhīr aṣṭa-yuktāś
catvā〈14〉riṁśat samā〈〈(ḥ)〉〉 kṣmāṁ ◯ jana-nuta-vijayāditya-nāmā narendraḥ||

tat-putraḥ kali-viṣṇuva〈15〉(r)ddhano 〈'〉dhyarddha◯-varṣaṁ| tat-suto guṇagāṁka-vijayāditya-mahārājaś catuścatvā〈16〉riṁśataM| tad-anuja-yuvarāja-vikramāditya-narapātmajaḥ cālukya-bhīma-bhūpas triṁśataM

3. Anuṣṭubh

〈17〉 tat-putro vijayādityo
dviṣad-indhana-pāvakaḥ
sa ṣaṇ māsān asau sākṣād
indro bhogena bhū〈18〉mipaḥ||

tat-sūnur ammarājas sapta varṣāṇi| tat-pitāmah¿o ?〈a-〉guṇagāṁka-vijayādityānuja-yu〈19〉(ddha)mallātmajaḥ tālādhipo māsam ekaM| taṁ yudhi vinihatya cālukya-bhīmātmajo vikra(mā)〈Page 2v〉〈20〉dityaḥ Ari-nikara-timira-dinakaraḥ dvija-dīnānātha-bandhur ekādaśa māsāN|

4. Anuṣṭubh

tatas-tālapa-rājasya
〈21〉 sūnus sūnṛta-vāk prabhuḥ|
yuddhamalla-dharādhīśas
sapta varṣāṇy apād bhuvaM||

5. Śārdūlavikrīdita

nirjjityārjjuna-sanni〈22〉bho janapadāt tan nirggamayyoddhatān
dāyādān ina-bhānu-līna-bha-gaṇākārān vidhāyetarā(N)
〈23〉 (va)jrīvorjjita-nākam amma-nṛpater bhrātā kanīyān bhuva(ṁ)
bhīmo bhīma-parākramas samabhunak saṁva〈24〉tsarān dvādaśa||◯

6. Āryā

tasya maheśvara-mūrtt¿i?〈e〉r umā-samānākṛteḥ{|} kumārābhaḥ
loka〈25〉mahādevyāḥ ◯ khalu yas samabhavad ammarājākhyaḥ

7. Āryāgīti

jalajātapatra-cāmara-ka〈26〉laśāṁkuśa-lakṣaṇāṁka-kara-caraṇa-talaḥ
lasad-ājānv-avalaṁbita-bhuja-yuga-parigho girīndra〈27〉-sānūraskaḥ||

8. Āryāgīti

vidita-dharādhipa-vidyo vividhāyudha-kovido vilīnāri-kulaḥ|
kari-turagāgama〈28〉-k(u)śalo hara-caraṇāṁbhoja-yugala-madhupaḥ śrīmāN|

9. Lalitā

kavi-g(ā)yaka-kalpataru¡ḥ!〈r〉 dvija-muni-(d)ī〈29〉nāndha-bandhujana-surabhiḥ
yācaka-(ga)ṇa-cintāmaṇir avanīśa-maṇir mmahogra-mahasā dyuma¿bh?〈ṇ〉(iḥ||)

10. Āryā

〈Page 3r〉 〈30〉 nabha-vasu-vasu-saṁkhyābde śaka-samaye mārggaśīrṣa-māse 〈’〉smiN
kṛṣṇa-trayodaśa-di〈31〉ne bhṛguvāre maitra-nakṣatre

11. Āryā

dhanuṣi ravau ghaṭa-lagne dvādaśa-varṣe tu janmanaḥ paṭṭaṁ|
yo〈32〉 〈’〉dhā¿r?〈d〉 udaya-girīndro ravim iva lokānurāgāya||

12. Āryāgīti

yasmin śāsati nṛpatau paripakvāne〈33〉ka-〈sasya〉-saṁpac-chālī
satata-payo-dhenur abhī(r) nnirītir aparu¡g n!irasta-coro deśaḥ|

13. Āryāgīti

yasmin vrajati kṣiti〈34〉pe ba〈hi〉r udyānāva◯lokanārtthaṁ bhītāḥ|
tad-dig-deśādhīśā diśanti maṇi-kanaka-haya-gaje〈35〉ndra-pratatiṁ

14. Āryāgīti

yo ◯ rūpeṇa manojaṁ vibhavena mahendram ahimakaram uru-mahasā〈36〉 ||
haram ari-pura-〈da〉hanena nyak〈k〉urvvan bhāti vitata-dig-avani-kīrttiḥ|

sa sakala-ripu-nṛpati-maku〈37〉ṭa-taṭa-ghaṭita-ma(ṇ)i-gaṇa-madhukara-nikara-paricuṁbita-caraṇa-sarasiruha-yugalo〈38〉 〈’〉yuga-locana-pada-kamala-vilasan-madhupāyamāno mānonnato natoddhata〈-samasta-loka〉s samasta-bhu〈39〉vanāśraya-śrī-vijayāditya-mahārājādhirāja-parameśvaraḥ parama-bhaṭṭārakaḥ parama〈Page 3v〉〈40〉-māheśvaraḥ|| guḍla-kaṇḍervvāḍi-viṣaya-nivāsino rāṣṭrakūṭa-pramukhān kuṭuṁbinaḥ sa〈41〉māhūyettham ājñāpayati〈.〉 viditam astu vaḥ||

vijayāvāṭyāṁ cālukya-kula-tila〈42〉ka-samasta-bhuvanāśraya-vijayāditya-narendra-mṛgarāja-pratiṣṭhāpitāya samasta〈43〉-bhuvanāśraya-nāma (d)evālaya-nivāsāya Umā-maheśvarāya Uttarāyaṇa-nimi〈44〉tt¡a A!smad-deśa-sa◯(n)taty-āyur-ārogyaiśvaryyābhivṛddhy-arttthaṁ tad-devālaya-kha〈45〉ṇḍa-s(ph)uṭita-na◯va-ka(rmma)-bali-ni(ve)dyātodya-satra-pravart(t)anārttha(ṁ) ca|| Al(p)a〈46〉-vṛttitayā Ālūna-viśī(rṇṇa)ṁ punarṇavī-kartuṁ sarvva-kara-parihāre(ṇa) deva-(bho)gī(k)ṛ〈47〉(t)yodaka-pūrvva(ṁ) tāṇḍ(i/ī)koṇḍa nāma grāmaḥ Ammalapūṇḍi-gollapūṇḍi-Āsuvulapa(ṟṟu)-nā〈48〉mādi-sameto 〈’〉smābhi(r) ddatta Iti||

Asya sa-g¡g!rāma(ṭ)ikasyāvadhayaḥ|| pūrvvataḥ tū〈49〉(ṇḍ)eṟu|| Āgneyataḥ *gāralaguṇṭa*|| dakṣiṇata〈ḥ〉 *lāmuna yuttaraṁbuna būrugu*|| nairṛtyataḥ〈Page 4r〉 〈50〉 *Oḍḍa-*

guṇṭa‖ paścimataḥ cayita nāma taṭākaM‖ vāyavyataḥ bhīma-samudra-nā〈51〉ma ta(ṭā)ka〈m‖〉 _____ Uttarataḥ *Enuka-ṟālu*‖ Īśānataḥ *regaḍu-(guṇṭa)*‖

15. Vaṁśastha

yuge yuge〈52〉 svīkṛta-rudra-(mū)rttayo
munīśvarāḥ śrī-lakulīśvarādayaḥ‖
babhūvur atrānugṛhīta sa(j-j)anāḥ|
〈53〉 svayaṁ-(bhu)vo (dharmma-patha)-pradarśinaḥ|

tad-anvaye

16. Āryāgīti

kālamukhāś śruti-mukhyās svaya(ṁ)-bhuvo bhuvi〈54〉 bhū-bhṛtāṁ abhi◯va(ndyā)〈ḥ〉
tat-siṁha-parṣadas te sthānasyāsyā(dhi)pataya (Iha) hi(ta-ca)〈55〉 ritāḥ‖

teṣā(m a)◯(ma)ravaṭeśvarādy-aneka-purāṇa-devāyatana-nivāsi(nāṁ kā)lamukhā〈56〉nāṁ santatau|

17. Drutavilambita

lakaśipu(r)-n(n)i(kh)ilāgama-pāradṛK
paśupatir mmunipo 〈’〉pi patiś śri(yaḥ‖)
(suja)〈57〉la-śāka-payaḥ-phala-mūlakair
vvihita-dharmma-śarīra-vivarddhanaḥ|

yas tan-muneś śiṣya〈ḥ〉 prabhūta(rā)śi(r nnā)ma〈58〉 paṇḍitas sākṣ(ā)d dharm-māvatāraḥ tac-chiṣyau vidyeśvara-vāmeśvarau〈.〉 tat-prabhūtarāśi-bhrāṭṛ-bhu(va-narā)〈59〉śi-m(un)eś (ś)iṣyau paśupati〈ḥ〉 prabhūtarāśiś ca| kālamukhendrādy-apara-nāmā| tac-chiṣyaḥ paśupatiḥ pa(ra)〈Page 4v〉〈60〉-hita-vyasanī| tac-chiṣyo yaś ca

18. Anuṣṭubh

vidvān vidyeśvaro nāma
karttum anvarttha(ka)n ni(ja)ṁ
sarvva-vidyās samā〈61〉(dhatte)
(ya)thāṁbūni mahāṁbudhiḥ‖

19. Upajāti

tat-kīrtti-lakṣmyor yyuvarāja e(ko)
〈’〉py aneka-lokopakṛtāv aneka〈ḥ〉
(na)〈62〉 (nāmataḥ) kevalam artthataś ca
prabhūtarāśi(ḥ pra)bhur āśritānāM

sa svakīya-guru-sannidhau

20. Upajāti

śilā〈63〉mayaṁ devakulaṁ m{m}aṭha(ṁ) ca
tri-bhūmikaṁ citritam atra kṛtvā|
grāma-trayaṁ kṣetram ajā-saha〈64〉(sraṁ)
pra(bh)ūtarā◯śir llabhate sma bhūpāT

Asyopari na kenacid bādhā karttavyā| yaḥ (ka)ro〈65〉(ti sa paṁcabh)ir (mma)◯hā-pātakair llipyate| Uktaṁ ca|

21. Anuṣṭubh

sva-dattāṁ para-dattāṁ vā
yo hareta (va)〈66〉s(undha)rāM|
(ṣaṣṭi){(r)}-(v){(v)}(a)rṣa-sahasrāṇi
viṣṭhāyāṁ jāyate kɟri!〈r̥〉miḥ||

22. Anuṣṭubh

bahubhir vvasu(dhā) dattā
ba(hu)〈67〉bhiś cānu(pā)litā|
yasya yasya ya(d)ā bhūmis
tasya tasya tadā phalaM||

23. Anuṣṭubh

śāsanasya śri(ye)〈68〉 cāsya
dāt¿a?〈ā〉 syād amma-bhūmipaḥ
vidyeśvaro guruḥ karttā-
jñaptiḥ kaṭaka-nāyakaḥ||

Asya sama〈69〉sta-bhuvanāśraya(sya de)vālayasya dīpa-sudhā-ka(r)m(m)a-satra-nivedya-nimittam ajā-sa

Apparatus

〈1〉 (♣) Oṁ ◇ *Oṁ* KR • KR does not mention the symbol preceding *Oṁ*, which is almost certainly a floret with fourfold symmetry.

〈2〉 kriyā kāryyaṁ ◇ *kriyā-kāryyaṁ* KR • I assume from the lack of a space in KR's Devanagari edition that he construed these two words in compound.

〈14〉 samā〈〈(ḥ)〉〉 ◇ *samā¿ṁ?〈ḥ〉* KR • The small circle above *mā* is not positioned like a regular *anusvāra*, and I take it to be part of a subsequently added *visarga*, in conjunction with a smaller dot near baseline height.

〈15〉 -vijayāditya-mahārājaś ◇ *-vijayādityaś* KR.

〈16〉 triṁśataM ◇ *triṁśataM|* KR • KR prints a clear punctuation mark here, but I do not see one and do not think one could have fit here before the plate's raised border.

〈30〉 nabha-vasu-vasu- • See the commentary to stanza 10.

〈36〉 -〈da〉hanena • Alternatively, *hananena* may be restored here. All parallels of this stanza that I know of read *dahanena*, but they also read *vidita* in the second hemistich where we have *vitata*.

〈37〉 -ma(ṇ)i- • The *ṇ* may have been corrected from a different, narrower character, possibly *r*. — 〈37〉 -gaṇa- ◇ *-kiraṇa-gaṇa-* KR.

〈38〉 mānonnato natoddhata〈-samasta-loka〉s samasta- ◇ *mānonnato natoddhatas samasta-* KR • The text as received is intelligible, but is in my opinion the result of corruption by eyeskip omission from the more elegant version found in the Elavaṟṟu grant of Amma II, *mānonnato natoddhata-samasta-lokaḥ samasta-*. Compare also the differently corrupt *mānonnatoddhataḥ samasta-lokaḥ samasta-* in the Vandram plates of Amma II, where Hultzsch too prefers to emend to the version of the Elavaṟṟu grant.

〈43〉 -nimi〈44〉tt¡a A!smad- • This is probably non-standard *sandhi* for *-nimitte 'smad-*, but the composer's intent may also have been *-nimittaṁ Asmad-* (for *-nimittam asmad-*).

〈46〉 punarṇavī-kartuṁ ◇ *punarṇavī-karttuṁ* KR.

〈48〉 -g¡g!rāma(ṭ)ikasyā° ◇ *-ggrām¿a?〈ā〉dikasyā°* KR • The *ṭ* does indeed look like *d*, but since *ṭ* of this shape does occur in related inscriptions (including *ṭe* in line 55 of the present grant), I agree with the footnote (signed N. L. R.) in KR's edition, according to which "The reading is correctly sagrāmaṭikasyā°". Compare *sa-dvādaśa-grāmaṭiko* in the Eḍeru plates of Amma I, *sa-dvādaśa-grāmaṭikaḥ* in the Pañcapāka grant of Bhīma I, *Asya sa-grāmasyā°* in the Vandram plates of Amma II and *sopagrāma* (in verse) in the Sātalūru plates of Vijayāditya III.

〈49〉 nairṛtyataḥ ◇ *nair¿a?〈ṛ〉t{y}ataḥ* KR • The expected *ṛ* seems quite clear in the estampage. I do not know why KR wishes to correct *tya* to *ta*.

〈51〉 _____ • KR does not describe, or even mention, this space. In the estampage, it contains several white blotches at the beginning, and seems to have vestiges of subscript characters towards the end. It is thus more likely to be a deletion in the

original than a vacat that was not completely filled, but both interpretations seem possible. The preceding word *taṭāka* seems to be in smaller characters than normal, and *ṭāka* is moreover quite faint. These characters may have been written over deleted text, or may have been filled subsequently in a space left blank by the initial engraver.

〈53〉 kālamukhāś ... -(ca)〈55〉 ritāḥ‖ • This passage is read as prose by KR. However, its end is a regular *āryāgīti* hemistich (I am not sure whether four syllables are permitted in the sixth foot without a caesura, but it seems that the caesura after the sixth foot, occasioned by four short syllables in the seventh, compensates for that). Given this and the fact that the pedigree of the donees is normally in verse in related grants, I am quite sure we have an *āryāgīti* stanza here. The hiatus after *vandyā* may also be an indication that this is the end of a hemistich. There is only a very small metrical error in the first hemistich, which may be rectified by supplying a short syllable before or after *bhuvi*, e.g. *'tra bhuvi*, *hi bhuvi*, *bhuvi ca*, etc. The word *tad-anvaye* must then be viewed as interconnecting prose, just like the longer connecting prose beginning with *teṣām* after it.

〈58〉 -vāmeśvarau〈.〉 ◇ *-vāmeśvarau‖* KR.

〈64〉 karttavyā| ◇ *karttavyā* KR. — 〈64〉 dāt¿a?〈ā〉 ◇ *dātā* KR.

〈69〉 -bhuvanāśraya(sya) ◇ *-bhuvanāśrayāsya* KR • Perhaps a typo in KR, since he does not emend.

Translation

1.

The one who 〈just〉 on account of his toenails 〈appears like〉 a moon to the lotuses that are the hands of the majestic Lord of Speech (Brahmā)—may that Śiva personally grant you wellbeing, for 〈he is〉 the action (*kriyā*), the result (*kārya*) and the cause (*kāraṇa*).[1]

〈2–11〉 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

[1]This stanza is a little obscure. The first hemistich is very awkward, but I believe the composer's intent was to say that Śiva is so great that even his (crescent-like and shiny) toenails are far enough above Brahmā to function as moons that make the (night) lotuses that are the latter's (ten?) hands thrive. This level of ultimate transcendence would be in contrast with the blessing that the god personally grant his favour to the reader or hearer of the stanza. In the second hemistich, "action" (*kriyā*), "result" (*kārya*) and "cause" (*kāraṇa*) probably have specific metaphysical meanings, such as the act of creation, the created world and the ultimate cause of creation respectively. Compare also *Śivapurāṇa* 7.2.5.24, where Śiva is described as *kartā kriyā ca kāryaṁ ca karaṇaṁ kāraṇaṁ*.

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 King (*nṛpati*) 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. And his son Vijayāditya (I) Bhaṭṭāraka, for eighteen. His son Viṣṇuvardhana (IV), for thirty-six.

2.

His son, brilliant as the sun, constructed—according to the count of his battles—a staggering one hundred and eight temples of the blue-necked (Śiva), abodes of virtuous men complete with villages and parks and replete with graceful (dancing?) ladies. With a valiant set of mind he ruled (*bhuj-*) the earth for forty years and eight as king (*narendra*), renowned among the populace by the name Vijayāditya (II, Narendramṛgarāja).

⟨14–15⟩ His son Kali-Viṣṇuvardhana (V), for a year and a half. His son King (*mahārāja*) Vijayāditya (III) with the byname Guṇaga, for forty-four. The son of his younger brother the heir-apparent (*yuvarāja*) Prince (*narapa*) Vikramāditya, King (*bhūpa*) Cālukya-Bhīma, for thirty.

3.

His son was Vijayāditya (IV), a fire to the kindling sticks that were his enemies. He ⟨remained⟩ for six months a king who, as regards his dominion, was an Indra ⟨one could see⟩ face-to-face.

⟨18–20⟩ His son Ammarāja (I), for seven years. Lord (*adhipa*) Tāla, for one month, who was the son of Yuddhamalla, the younger brother of his (Amma I's) grandfather Vijayāditya with the byname Guṇaga. After overwhelming him in battle, Cālukya-Bhīma's son Vikramāditya (II), a sun to the darkness that was the profusion of his enemies and a patron of Brahmins (*dvija*), the destitute and the defenceless, ⟨reigned⟩ for eleven months.

4.

Then, King (*rājan*) Tālapa's son King (*dharādhīśa*) Yuddhamalla, a lord of kindly speech, protected the land 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.

⟨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.

9.

⟨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.

10.

In the year that has the numbers of space, the Vasus and the Vasus (880, right to left)[3] in the Śaka reckoning, in this month of Mārgaśīrṣa, on the dark thirteenth day, a Friday, under the asterism (*nakṣatra*) Maitra (=Anurādhā),

11.

[2] Alternatively, *jalaja* may mean a fish or perhaps a lotus.

[3] The date of Amma II's coronation is Śaka 867, given in parallel versions of this stanza as *giri-rasa-vasu*. See also the commentary.

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}.

12.

While this king rules, the land is replete with the bounty of many a ripe harvest, exempt from fear, free from disasters (*īti*), devoid of pestilence and rid of bandits, and its cows lactate continuously.

13.

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.

14.

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 encompasses 〈all〉 the quarters of the earth.

〈36–41〉 The pair of lotuses, which are his feet, are kissed all around by swarms of bees, which are the clusters of jewels fitted to the surfaces of the crowns of all enemy kings, 〈while〉 he himself plays the part of a bee flitting at the lotus that is the foot of the 〈god〉 with an odd number of eyes (Śiva). He rises high with pride 〈while〉 puffed-up people all bow down. That shelter of the entire universe (*samasta-bhuvanāśraya*), His Majesty Vijayāditya (Amma II) the Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*), Supreme Sovereign (*parama-bhaṭṭāraka*) and supreme devotee of Maheśvara, convokes and commands the householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Guḍla-Kaṇḍervvāḍi district (*viṣaya*) as follows: let 〈the following〉 be known to you.

〈41–48〉 On the occasion of the winter solstice, in order to enhance our realm, succession, vitality, health and dominion, we have granted the village named Tāṇḍikoṇḍa, together with 〈its hamlets〉 named Ammalapūṇḍi, Gollapūṇḍi, Āsuvulapaṟṟu and so on—converted into divine property (*deva-bhoga*) by a remission of all taxes, 〈the donation being〉 sanctified by (a libation of) water—to the Maheśvara 〈accompanied by〉 Umā, who resides in the temple named Samasta-Bhuvanāśraya in Vijayavāṭī—installed there by that forehead mark of the Cālukya dynasty, Vijayāditya (II) Narendramṛgarāja, the shelter of the entire universe (*samasta-bhuvanāśraya*),[4]—for the purpose of the

[4]There are two interesting nuances of the phrasing here. First, the recipient is Maheśvara, in the singular, merely qualified by Umā; and not Umā and Maheśvara. Second, the text as inscribed does not say the temple

renovation of what is broken and cracked (*khaṇḍa-sphuṭita*) and for the perpetuation of sacrifices (*bali*), offerings (*nivedya*), music (*ātodya*) and charity (*satra*) in that temple, ⟨in other words⟩ to make new again that which has become lost or dilapidated due to the scarcity of income.

⟨48–51⟩ The boundaries of this ⟨village⟩ together with its hamlets ⟨are as follows⟩. To the east, (the river?) Tūṇḍeṟu. To the southeast, the Gārala pond. To the south, a *būrugu* tree on the northern side of (the village) Lāmu.[5] To the southwest, the Oḍḍa pond. To the west, the tank named Cayita. To the northwest, the tank named Bhīma-samudra. To the north, (a heap of boulders called) Enuka-ṟālu. To the northeast, the Regaḍu pond.

15.

Age after age, prominent self-created (*svayaṁbhū*) sages—such as the Reverend Lakulīśvara—have appeared in this world, assuming the physical form (*mūrti*) of Rudra to indulge good men and to show the way of piety (*dharma*).

⟨53⟩ In their (preceptorial) lineage,

16.

the Kālamukhas deserve the adoration of kings on earth, being predominantly Vedic (*śruti-mukhya*) and self-created. Men belonging to their Siṁha *parṣad* are the managers (*adhipati*) of ⟨that⟩ place (the Samasta-Bhuvanāśraya temple?), involved in beneficial ⟨works⟩ in this world.

⟨55–56⟩ In the lineage of these Kālamukhas, who resided at many ancient temples such as Amaravaṭeśvara,

17.

⟨there once was⟩ Lakaśipu Paśupati (I), a lord of royal majesty (*śrī*) in spite of being an ascetic (*muni*) master. He grasped the ultimate meaning of all sectarian teaching (*āgama*), and he nourished his body virtuously with good water, leafy greens, milk, fruits and roots.

⟨57–60⟩ A disciple of that ascetic, the sage named Prabhūtarāśi (I) was a veritable incarnation of the doctrine (*dharma*). His disciples were Vidyeśvara (I) and Vāmeśvara. The

was founded by Narendramṛgarāja, only that this particular deity was installed there by him (though the former may have been the composer's intent).

[5] I translate the Telugu phrases tentatively, based on KR's commentary and words gleaned from other Eastern Cālukya inscriptions.

disciples of the ascetic Bhuvanarāśi, a brother[6] of that Prabhūtarāśi (I), were Paśupati (II) and Prabhūtarāśi (II). ⟨He⟩ (Prabhūtarāśi II?) ⟨was⟩ also called Kālamukhendra and ⟨by⟩ other ⟨names⟩. His disciple was Paśupati (III), engaged in benefitting others. His disciple was

18.

the scholar Vidyeśvara (II) who, to be true to his name (meaning lord of knowledge), accumulated in himself all sciences as the ocean ⟨accumulates⟩ the waters.

19.

The heir-apparent to his (Vidyeśvara II's) reputation and opulence (*lakṣmī*) was Prabhūtarāśi (III), not only by name but also in fact (a man of copious wealth), a capable master to those who sought his shelter.[7] Although he was just one man, he became many through benefitting many people.

⟨62⟩ He, in the presence of his own master,

20.

Built here (at the Samasta-Bhuvanāśraya temple?) a stone temple and a painted monastery (*maṭha*) of three stories, and ⟨this⟩ Prabhūtarāśi received from the king three villages, land, and a thousand nanny goats.

⟨64–65⟩ Let no-one pose an obstacle (to the enjoyment of rights) over it. He who does so shall be tainted with the five great sins. So too it has been said:

21.

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

22.

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.

[6]This probably means that they were disciples of the same guru, not blood brothers. See also the commentary for some thoughts on this lineage.

[7]I believe the text intends to say that Prabhūtarāśi, whose name in the monastic context means "one with a great nimbus," was also literally a man of great wealth (a common meaning of *rāśi*). This is implied by the emphasis on his inheritance of his master's *lakṣmī* as well as by the next verse's statement that he was the patron of a temple and a monastery. However, it is also possible that the word-play in this stanza is not on the dual meaning of rāśi, but a more awkward one on the similarity of the name Prabhūtarāśi to his description *prabhur āśritānām*, "a capable master to those who sought his shelter."

23.

The donor of this decree shall be King Amma for the sake of glory. Its composer (*kartṛ*) is the master (*guru*) Vidyeśvara (II?); the executor (*ājñapti*) is the castellan (*kaṭaka-nāyaka*).

〈68–69〉 For the purpose of lights, whitewash, charity kitchen and offerings at that Samasta-Bhuvanāśraya temple, a th[ousand] nanny goats [...][8]

Translation into French by Estienne-Monod 2008

〈1〉 Om !

1.

Que Śiva, dont les ongles des pieds sont la lune des lotus que sont les mains de l'illustre Vāgīśa,[9] vous accorde le bonheur, se manifestant,[10] en effet il est la cause agissante consistant dans l'accomplissement des rites.

〈2–11〉 Prospérité ! Le roi 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 des 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, frère cadet de ce dernier, 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,

[8] There was evidently a fifth plate in this set, which may have been melted down by the finder along with the seal. Since the text of the grant ends formally in line 68, it seems likely that this last sentence was added as an afterthought or appendix, and probably did not occupy much of the fifth plate. It may have stated that the goats were the gift of someone else, although they are said to be the king's gift in verse 20. Compare the Jaḷayūru grant of Viṣṇuvardhana III, where a similar appendix records that the homestead land (to go with the royal donation of cultivable land) was the gift of the executor, and a less clear Telugu appendix in the Kalucuṁbaṟṟu grant of Amma II.

[9] Brahma.

[10] Le terme *svayam* laisse suggèrer que Śiva apparaît dans une forme accessible aux hommes. En effet le roi provoque la manifestation de la divinité. Les deux premiers pāda de ce vers posent de nombreux problèmes d'interprétation. Selon l'explication de M. Lakśmi Narasiṁhan, les ongles des pieds de Śiva ont la forme d'un croissant de lune, lune qui éclaire et fait s'épanouir les lotus.

Vijayāditya, l'illustre seigneur, pendant dix-huit ans ; Son fils Viṣṇuvardhana pendant trente-six ans ;

2.

Son fils, resplendissant comme le soleil, faisant le décompte de ses combats,[11] édifia, cent huit temples de Nīlakaṇṭha, nombre très élevé, flanqués de villages et de jardins, riches en ravissantes jeunes femmes, bien situés, et, avec le cœur d'un héros, régna sur la terre pendant quarante-huit années, monarque portant le nom, salué par le peuple, de Vijayāditya.

〈14–15〉 Vijayāditya Narendra pendant quarante-huit ans ; Son fils Kali Viṣṇuvardhana pendant un an et demi ; Le fils de ce dernier, Guṇagāṁka Vijayāditya, pendant quarante-quatre ans ; Le fils du roi Vikramāditya, prince héritier, frère cadet de ce dernier, le roi Cālukya Bhīma pendant trente ans ;

3.

son fils Vijayāditya,[12] feu brûlant[13] ce bois d'allumage que furent ses ennemis, souverain qui n'était autre qu'Indra prenant forme humaine,[14] fut roi pendant six mois à titre de régent.[15]

〈18–20〉 Son fils Amma[16] pendant sept ans ; Après avoir vaincu celui-ci au combat, le descendant de Yuddhamalla, qui était le frère cadet de Guṇagāṁka Vijayāditya, Tālādhipa a protégé la terre pendant un mois ; Après l'avoir tué au combat, le fils du roi Cālukya-Bhīma, Vikramāditya, soleil pour l'obscurité que sont les troupes ennemies, amical pour les brahmanes, les affligés, les hommes sans protection, les proches, a protégé la terre pendant onze mois ;

4.

Ensuite le seigneur à la parole sincère, fils du roi Tālapa, le seigneur des rois, Yuddhamalla, a protégé la terre 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 constellation noyée dans

[11] S.e. : combats victorieux, il y a autant de temples que de victoires. Les 108 temples sont élevés grâce au butin des 108 victoires.

[12] Il s'agit de Kollabhiganḍa-Vijayāditya.

[13] Ce verbe n'apparaît pas dans le texte, nous l'ajoutons afin de présenter une meilleure traduction.

[14] « *Sākṣāt* » renvoie à la même notion que « *svayam* » dans le premier vers. Le roi est une manifestation sensible des vertus de la divinité.

[15] A défaut d'information sur ce mot, nous interprétons le terme « *bhoga* » comme « usufruitier ».

[16] Les autres inscriptions mentionnent que Tālapa chasse le fils d'Amma, Vijyāditya, et prend le pouvoir.

les rayons du soleil, comme le détenteur du Vajra sur le firmament puissant, le frère cadet d'Ammarāja, Bhīma, qui avait 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, naquit le roi nommé Amma.

7.

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

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

9.

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.

10.

Lors de l'année qui se compte en *nabha*, *vasu*[17] et *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,

11.

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 ;

12.

tandis que sous son règne, le riz et une grande quantité de céréales diverses mûrissent,

[17] Soit 880 de l'ère *śaka*, cependant dans toutes les autres inscriptions nous trouvons le chronogramme : « *giri* (7), *rasa* (6)et *vasu* (8) », soit 867 de l'ère *śaka*, 945 de notre ère.

Le pays est toujours pourvu de vaches à lait et exempt de crainte, de calamité, de maladie, les voleurs en sont chassés.

13.

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

14.

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

〈36–41〉 Celui dont les deux pieds sont des lotus baisés par la douce constellation des abeilles que sont les gemmes qui couvrent l'orbe des diadèmes des souverains ennemis, venus de tous les horizons, qui adoptait l'attitude d'une abeille folâtrant sur les lotus que sont les pieds du dieu aux yeux en nombre impair,*Śiva. Le roi est humble envers la divinité et superbe vis-à-vis des autres rois.* que son orgueil exaltait, qui faisait plier les orgueilleux, refuge de l'univers entier, l'illustre Vijayāditya, souverain suprême des grands rois, premier seigneur, illustre seigneur, dévôt de Maheśvara, ayant convoqué tous les chefs de familles de la circonscription de Guḍla-Kaṇḍervvāḍi, les *rāṣṭrakūṭa* en tête, ordonne ceci : qu'il soit connu de vous que :

〈41–48〉 A Vijayavātī, pour Umā et Maheśvara, qui habite le temple nommé « Refuge de l'univers entier », érigé par le joyau de la lignée des Cālukya, refuge de l'univers entier, Vijayāditya Narendra Mṛgarāja, à l'occasion du solstice d'hiver, pour l'accroissement de notre pays, de notre descendance, de notre durée de vie, de notre santé, de notre souveraineté, et pour la remise à neuf des brèches et des parties endommagées du temple, l'accomplissement des offrandes,[18] des oblations, de la musique et du *sattra*, pour rénover, grâce aux revenus de la moitié de la donation, ce qui est tombé en ruines, nous donnons le village nommé Tāṇḍikoṇḍa accompagné des villages nommés Ammalapūṇḍi, Gollapūṇḍi, Āsuvulapaṟṟu, et les autres, exempté de toute taxe, en qualité de devabhoga, après avoir fait une libation d'eau.

〈48–51〉 Les limites de ce village et des autres sont : à l'est Tuṇḍeru, au sud-est l'étang de Gārala, au sud l'arbre *būrugu* situé au nord de Lāmu, au sud-ouest l'étang de Oḍḍa, à l'ouest un étang du nom de Catiya, au nord-ouest un étang du nom de Bhīmasamudra, au nord Enukaṟālu, au nord-est l'étang de Regaḍu.

[18]Le terme *nivedya* désigne les offrandes de nourriture faites aux dieux, qui passent de l'état de statues à celui d'êtres animés. Ce procédé tend à insuffler vie à ces idoles.

15.

Age après âge, s'appropriant la forme de Rudra, les seigneurs des ascètes, parmi lesquels Śrī Lakulīśvara, naquirent en ce lieu,[19] dispensant leur bienveillance aux êtres vertueux, naissant de leur propre initiative, montrant la voie du Bien.[20]

〈53〉 Dans leur descendance,

16.

sont nés de leur propre initiative, sur terre, avec pour guide la Śruti, les Kālamukha ; ils sont respectés par les souverains des divers horizons, ils appartinrent à la Siṁha-Pariṣad ; dans ce monde ils ont une bonne conduite,

〈55–56〉 Dans la descendance de ces Kālamukha, qui habitèrent de nombreux temples anciens, tels que celui d'Amaravaṭeśvara,

17.

est né Lakaśipu Paśupati,[21] qui connaît parfaitement tous les Āgama, qui, tout maître des ascètes qu'il est, est maître de la fortune,[22] qui, d'eau, de légumes, de lait, de fruits et de racines sustente son corps sacré.

〈57–60〉 Le disciple de cet ascète est un pandit nommé Prabhūtarāśi, incarnation sensible[23] du Bien ; Il a deux disciples : Vidyeśvara et Vameśvara. Le frère de Prabhūtarāśi, l'ascète Bhuvanarāśi, a deux disciples : Paśupati et Prabhūtarāśi. Le premier porte aussi le nom de Kālamukhendra. Ce disciple Paśupati porte aussi le titre de Parahita-Vyasanī.[24] Son disciple est

18.

un savant nommé Vidyeśvara, afin de conformer à la réalité ce nom qui lui est propre, rassemble en lui toutes les savoirs comme le grand océan rassemble les eaux.

19.

Prince héritier pour ce qui est de l'éclat de sa gloire, bien que seul, il se démultiplie en

[19] *atra* peut signifier « en ce lieu » ou « sur terre ». Dans le contexte présent il est possible que l'évocation de ces ascètes soit liée au lieu-même du temple.

[20] Ces ascètes, qui ont vécu dans le passé, ont accédé à la divinité comme manifestation de Rudra. Ils se sont réincarnés en naissant d'eux-mêmes pour récompenser les êtres vertueux et indiquer la voie du Bien.

[21] Ce nom est un des noms de Śiva, il indique sans doute que Lakaśipu est un disciple de Śiva.

[22] Les maîtres de la fortune sont généralement les rois, non les ascètes. Lakaśipu semble conjuguer les vertus religieuses et royales.

[23] Ce terme traduit *sākṣāt*.

[24] Littéralement : « dont la mort est bénéfique à autrui ».

rendant à l'univers plusieurs services, Ce n'est pas seulement par le nom, mais aussi par sa réalité, que Prabhūtarāśi fut le seigneur des êtres ayant pris en lui refuge.[25]

〈62〉 Ayant construit en présence de son maître

20.

un temple en pierre et un *maṭha*[26] de trois étages, orné des peintures, Ce sont ces trois villages, un champ et mille chèvres que ce Prabhūtarāśi a reçu de son seigneur.

〈64–65〉 Aucune charge ne doit lui être imposée, celui qui en impose est lié aux cinq grands crimes. On dit :

21.

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

22.

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

23.

L'illustre roi Amma a fait cette donation. L'auteur est son précepteur Vidyeśvara, l'exécuteur est le *kaṭakanāyaka*.

〈68–69〉 * * *[27]

Commentary

10.

The date of Amma II's coronation is Śaka 867, given in parallel versions of this stanza as *giri-rasa-vasu*. KR assumes that 880 is the date of the present grant, which the composer mistakenly put into this stanza. The date could plausibly be a real one, but replacing a date expressed in *bhūtasaṁkhyā* cipher with another such date while keeping the prosody intact does not seem to be something one could do by mistake. Can it be that this is the year in which Amma formally retook his throne from Dānārṇava? It does not, of course, seem possible that he could have chosen a moment for his re-coronation at which all the astronomical details corresponded to those of his original coronation. So if

[25] Jeu de mot sur le terme *prābhurāśritānām*, « seigneur de ceux qui se sont réfugiés en lui ».
[26] Monastère où l'on dispense un enseignement religieux.
[27] La dernière ligne du texte est illisible.

the date of 880 is real, the details are probably fabricated. Incidentally, KR also believes that the grant helps us identify the date of Amma's return to the throne, but he sees his stay in Kaliṅga as a victorious campaign against Kṛṣṇa II (rather than a forced exile), and Dānārṇava as a regent for Amma II. His reasoning (1935–1936, p. 162) is based on his interpretation of the phrase *asmad-deśa-santaty-āyur-ārogyaiśvaryyābhivṛddhy-artthaṁ* in line 44, which I (as well as their editor in EI) deem to be mistaken.

KR (1935–1936, p. 164) summarises the preceptorial lineage of the Kālamukha teachers and illustrates it in a diagram. But, as a footnote signed N. L. R. points out, he is mistaken in his summary, according to which Bhuvanarāśi I's disciple Paśupati II had the surname Kālamukhendra and was the preceptor of Vidyeśvara II. The lineage is quite convoluted and hard to follow due to the recurrence of names, with three Paśupatis, three Prabhūtarāśis and two Vidyeśvaras. But as received, the text can only be understood in the way I translate above. However, it seems possible that Paśupati is a title used by these ascetics and not an actual proper name, as implied by the mention of Lakaśipu Paśupati. In this case it may be that the text in line 59 should be emended to *śiṣyaḥ paśupatiḥ prabhūtarāśiś ca*, and the punctuation mark after *apara-nāmā* in the same line should be regarded as superfluous. In this case, Paśupati Prabhūtarāśi (II) would be the single disciple of Bhuvanarāśi (rather than one of two disciples). Paśupati Kālamukhendra would be Prabhūtarāśi II's disciple and in turn the preceptor of Vidyeśvara II. None of this, however, explains why Prabhūtarāśi I, Vidyeśvara I and Vāmeśvara are listed here, since they are all collateral to the lineage of the current Prabhūtarāśi. That is, unless Vidyeśvara I and II happen to be identical. This is a wild guess that is not substantiated by anything the text explicitly says, but if this Vidyeśvara had two spiritual masters (Prabhūtarāśi I and Paśupati III), then only Vāmeśvara would be collateral to the lineage in question. Another way to simplify the lineage is to equate Prabhūtarāśi I and Prabhūtarāśi II, in which case it was this Prabhūtarāśi, also called Kālamukhendra, who had two teachers: his own brother Bhuvanarāśi and Lakaśipu. In this case too, Vidyeśvara I and II are identical (being the student of Prabhūtarāśi Kālamukhendra). However, either of these simplified scenarios could have been described much more clearly, had that been the composer's intent.

Bibliography

First reported in ARIE 1914–15, p. 9, appendix A/1914-1915, № 11 with a description at ARIE 1914–15, pp. 90–91, § 11. Edited from estampages by B. V. Krishna Rao (1935–1936), with estampages but no translation. Also edited with (probably the same set of) estampages by B. V. Krishna Rao in *Bhārati*, Vol. XV, pp. 97 ff. (not in the electronic

bibliography). The present edition by Dániel Balogh is based on a collation of Krishna Rao's edition with the published images.[28] Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

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[28] As there is no estampage of 1v in the *Epigraphia Indica* version, my edition uses an inferior scan of *Bhārati* for the verification of that page.