Vandram plates of Amma II

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Palaeographic description

Halantas. Final T looks like a full-sized ta with a curly tail instead of a headmark (l7). Final N is not quite clear but looks like a small and raised na with the tail (l9); it may also be rather like a tailed circle, resembling final M (l14).

Original punctuation. The opening symbol is a floret with four petals and four spikes arranged alternately around, but not touching, a central circle. Sentence punctuation marks are straight verticals with a serif on top.

Other palaeographic observations. Anusvāra is at head height after the character to which it belongs. Dependent o is written using both the two-stroke and the cursive single-stroke variant. The latter's tail can extend down below the headline. The opening symbol is a flower comprised of a circle, four petals in the cardinal directions, and four spikes in the intercardinals, all detached from the centre.

Edition

Seal

〈1〉 śrī-tribhu(vanāṁkuśa)

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 ✤svast(i) śrīmat(āṁ sa)kala-bhuvana-(saṁ)stūyamāna-mānavya-sagotrāṇāṁ hā〈2〉r(ī)ti-putrāṇāṁ k(au)śikī-vara-prasāda-labdha-rājyānāṁ mātṛ-gaṇa-paripāl¿ī?〈i〉tānāṁ svā〈3〉mi-mahāsena-pādānudhyāy¿ī?〈i〉nāṁ bhagavan-nārāyaṇa-prasāda-samāsādita〈4〉-vara-varāha◯-lāñchanekṣaṇa-kṣaṇa-vaśīkṛtārā(ti)-maṇḍalānām a〈5〉śvamedhāva◯bhṛ¿t?〈th〉a-snāna-pavitrīkṛta-vapuṣāṁ cālukyānāṁ kulam a〈6〉laṁkariṣṇoḥ ◯ saty¿a?〈ā〉śraya-vallabhendra〈sya〉 bhrātā kubja-viṣṇu(va)rddhano 〈'〉ṣṭāda〈7〉śa varṣ¿a?〈ā〉ṇi veṁg(ī-deśam a)p(āla)yaT‖ tat-putro ja(yasiṁ)has (tr)ayastriṁśataṁ| ta〈8〉d-anujendrarā(ja)-[nandano] (v)iṣṇuvarddhano nava| tat-sūnu(r) mma(ṁ)g(i)-yuvarājaḥ paṁ-cavi〈9〉(ṁśa)ti(ṁ| ta)[t-putro jaya]si(ṁh)as trayodaśa| tad-avarajaḥ kokkiliḥ ṣaṇ-māsāN‖〈Page 2r〉 〈10〉 (ta)sya jyeṣṭho bhrātā viṣṇuvarddhanas tam uc-cāṭya saptatriṁśataṁ| tat-putro vijayāditya-bhaṭṭāra〈11〉ko 〈'〉ṣṭādaśa| tat-suto viṣṇuvarddhanaḥ ṣaṭtriṁśataṁ| tat-suto vijayāditya-narendra-mṛgarāja〈12〉(ś c)āṣṭācatvāriṁśataṁ| tat-sutaḥ kali-viṣṇuvarddhano 〈'〉¡ddh!yarddha-varṣaṁ| tat-suto guṇagāṁka-vijayā〈13〉dityaś catuścatvā◯riṁśataṁ| tad-anuja-yuvarāja-vikramāditya-bhūpateḥ sūnuś cālu〈14〉kya-bh¿i?〈ī〉ma-bhūpā◯las triṁśataṁ| tat-putraḥ kollabigaṇḍa-vijayādityaḥ ṣaṇ māsāN| tat-sūnur a〈15〉mmarājaḥ sapta ◯ va〈r〉ṣāṇi| tat-suta-vijayādityaṁ bālam uccāṭya tālapo māsam ekaṁ〈|〉〈16〉 taṁ jitvā cālukya-(bhīma-ta)nayo vikramāditya Ekādaśa māsāN| tatas tālapa-rājasya suto yuddha〈17〉(ma)llaḥ sapta varṣāṇi| taṁ jitvā kollabigaṇḍa-vijayāditya-suto bhīma-rājo dvādaśa varṣāṇi|

1. Āryā

tasya ma〈18〉(heśva)ra-mūrtter umā-samānākṛteḥ kumārābhaḥ
lokamahādevyāḥ khalu yas samabhavad am(m)arājā〈Page 2v〉〈19〉khyaḥ‖

2. Āryāgīti

yo rūpeṇa manojaṁ vi(bha)v(e)na mahe(nd)ra(m a)himakaram uru-mahasā
haram ari-pura-da〈20〉hane(na) nyakkurvv¿ā?〈a〉(n) bhāti vidita-dig-avani-kīrttiḥ‖

3. Lalitā

kavi-gāyaka-kalpataru<r> dvija-muni<21>-(dīnāndha-ba)ndhu-jana-su{na}rabhiḥ|
yācaka-jana-cintamaṇir avan¿i?<ī>śa-ma<22>¿(n)?<ṇ>ir mmahogra◯-mahasā dyu-maṇi<ḥ>||

4. Āryāgīti

vidita-dharādhipa-vidyo (vi)<23>(vidhāyu)◯dha-ko(v)ido [vilīnāri-kula](ḥ|)
kari-turagāgama-ku(śa)<24>lo hara-ca◯ra[ṇāṁbhoja-yugala]-(ma)dhupaḥ śrīmā(N)||

5. Āryā

giri-ra<25>(sa)-vasu-sa(ṁ)khyābde ¿s?<ś>a(ka-sa)[maye mārgga]ś(ī)rṣa-māse <'>smi(N)
(kṛṣṇa-trayo)<26>(da)śa-dine bhṛg(uvā)re (mai)tra-(nakṣatre)(||?)

6. Āryā

[dhanuṣ]i (rav)au [gha](ṭa)-la(gne dvāda)<27>[śa]-(var)ṣ(e) t(u) [janma](na)ḥ (paṭṭaṁ|)
(yo) <'>[dhād udaya]-(girīndro) ravi(r/m) iva (lokā)<Page 3r><28>(n)urāgāya||

7. Āryāgīti

yasmi¡N! ¿s?<ś>āsati nṛpatau (paripak)v(ā)n(e)ka-sasya-s(aṁ)<29>pac-chāliḥ|
satata-payo-dhenur abh¿i?<ī>r ¿ṇ?<n>nir(ī)tir aparu¡g! nirasta-coro<30> deśaḥ||

sa sakala-ripu-nṛpati-makuṭa-taṭa-ghaṭita-maṇi-gaṇa<31>-madhukara◯-nikara-paricuṁbita-caraṇa-sarasiruha-yuga<32>lo <'>yu<ga>-lo◯cana-pada-kamala-vilasad-dvirephāyamāno mā<33>nonnato <nato>ddhata{ḥ}-samasta-lokaḥ samasta-bhuvanāśraya-śrī-vija<34>yāditya-mahārājādhirāja-pa<ra>meśvaraḥ parama-bhaṭṭārakaḥ parama-bra<35>hmaṇyaḥ mātā-pitṛ-pādānudhyātaḥ pāvunavāra-viṣaye prāndeṛu<36>-(dvāda?)śa-grāma-nivāsino rāṣṭrakūṭa-pramukhān (ku)ṭuṁbinas samāhū<Page 3v><37>yettham ājñāpayati||

[...] [ca. 8 illegible lines]<Page 4r> [ca. 9 illegible lines]<Page 4v> [ca. 6 illegible lines]<61> [...]

tasmai kuppan¿a?<ā>m(ā)tyā(ya)<62> mad-¿b?<bh>aktāya tāṇḍeṛu nāma grā-mam agrahār¿i?<ī>kṛty¿o?<ā>smābhi<r> datta<ṁ>| ya(sya bhava?)d-vi<63>ṣaye prāndoṛti (beṭi?)pūṇḍi nāma sa-haṭaka-bhāgam agrahā<rī>kṛtya sarvva-(kara)<64>-par¿a?<i><hāreṇa> datta Iti viditam astu va(ḥ)||

Asya sa-grāmasyāvadhaya<ḥ> [...]

<Page 5r> [ca. 6 illegible lines]

25. Anuṣṭubh

[8×]
[8×]
[8×]
[4×]〈72〉y¿a?〈ā〉te kṛmiḥ‖

Ājñaptiḥ kaṭ{ṭ}akarājaḥ〈.〉 mahā(kā?)〈la〉-bhaṭṭa-k¿a?〈ā〉vyaṁ〈.〉 jontācāryyeṇa likhitaṁ‖

〈Page 5v〉

Apparatus

Plates

〈27〉 ravi(r/m) ◇ *ravi¿(r)?〈m〉* RS.

〈33〉 〈nato〉ddhata{ḥ}-samasta-lokaḥ • I agree with Hultzsch in supplying the correct reading of this phrase from the Elavaṟṟu grant of Amma II. Compare also the differently corrupt *natoddhatas samasta-lokas* in the Tāṇḍikoṇḍa grant of Amma II.

〈63〉 -haṭaka- ◇ *-h¿a?〈ā〉ṭaka-* RS • I prefer not to make Hultzsch's emendation; see my note to the translation.

〈64〉 sa-grāmasyā° ◇ *{sa}grāmasyā* RS • Again, I prefer not to make Hultzsch's emendation; see note to the translation.

〈72〉 y¿a?〈ā〉te kṛmiḥ • I do not restore the preceding text of this stanza because I have no information about the location of the beginning of line 71, but I prefer to indicate in the edition that this text comprises the end of a stanza. The number 25 was assigned to it by Hultzsch. — 〈72〉 mahā(kā?)〈la〉-bhaṭṭa- ◇ *mahā(kā?)-bhaṭṭa-* RS • I emend tentatively, on the grounds that people with the name Mahākāla Bhaṭṭa or Bhaṭṭa Mahākāla do occur in other Eastern Cālukya grants.

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 Hārītī, 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 land 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 eight and forty. His son Kali-⟨Viṣṇu⟩vardhana (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), 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. After defeating him, Kollabigaṇḍa Vijayāditya's son Bhīmarāja (II), for twelve years.

1.

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.

2.

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.

3.

⟨He is⟩ a wish-granting tree to poets and singers, a cow of plenty (*surabhi*) to Brahmins

[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.

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

(*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.

4.

〈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.

5.

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),

6.

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}.

7.

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

〈30–37〉 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 supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*) and Supreme Sovereign (*parama-bhaṭṭāraka*), convokes and commands the householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in the twelve-village 〈territory of〉 Prāndeṟu in Pāvunavāra district (*viṣaya*) as follows:

〈37–61〉 [...]

〈61–64〉 To that Minister Kuppana, who is my devoted 〈servant〉, we have granted the

[3]Or, 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.

village named Tāṇḍeṟu, converted into a rent-free holding (*agrahāra*). ¿The ⟨hamlet⟩ named Beṭipūṇḍi of ⟨the village⟩ Prāndoṟu in your district ⟨comprises a part⟩ of this ⟨donation⟩?, granted, along with the ¿dues from the market?, as a rent-free holding with a remission of all taxes.[4] I think it is at least conceivable that *haṭa* is a variant of (or an error for) the word *haṭṭa* meaning a market, and *haṭaka-bhāga* may then mean either the dues payable to the landlord of the market (designated *haṭṭaka*), or simply market-related dues. Let this be known to you.

⟨64⟩ Its boundaries, ¿together with the hamlet?,[5] ⟨are as follows⟩. [...]

⟨64–71⟩ [...]

25.

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

⟨72⟩ The executor (*ājñapti*) is the castellan (*kaṭaka-rāja*). The poetry is Mahākā¿la?bhaṭṭa'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

[4] I am very hesitant in my interpretation of this passage. Hultzsch emends *haṭaka* to *hāṭaka*, translating as follows: "... to whom (the village) named Beṭipūṇḍi (in the neighbourhood) of Prāndoṟu in your district, together with the share of gold, was given..." He adds that *prāndoṟti* is a Telugu genitive of *prāndoṟu*, and that he cannot tell "whether the present grant refers to Tāṇḍeṟu or to Beṭipūṇḍi or to both, and whether only the second or both of them belonged to the *Pāvunavāra viṣaya*." It is perhaps more likely that *yasya* here refers not to the donee, but to the donation expressed in the first sentence. If so, then the text most likely means that Beṭipūṇḍi is a hamlet formerly attached to the village of Prāndoṟu in Pāvunavāra district, and it is now being re-allocated to the object of the grant, Tāṇḍeṟu, which is probably in a different district (adjacent to the border of Pāvunavāra district). The text *sa-haṭaka-bhāgam* poses a problem separate from the the difficulty of interpreting the first part of this sentence. Hultzsch's emendation is meaningful, but *hāṭaka* is a rare word and I am not aware of it being ever used in a similar context. However, at least one cognate inscription does use *hāṭaka*, though in a different context. See line 26 of the Andhra Sahitya Parishad plates of Śaktivarman.

[5] This is another problematic spot in the text. Hultzsch emends it by suppressing *sa*, which results in perfectly meaningful text, "The boundaries of this village." However, I think *sa-grāmasya* is intentional (or erroneous for an intended *sa-grāmaṭikasya*). This ties in with my interpretation of the previous problem spot (for which see the previous note), where I believe that a hamlet formerly attahed to another village is hereby reallocated to the donated village. This in turn is the reason why at this point the boundaries must be specified so that the above-mentioned hamlet is included in the donated land.

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 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 Mṛigarāja 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 cadet de ce dernier,[6] 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 ; Après avoir vaincu ce dernier au combat, le fils du roi Cālukya Bhīma, le roi Vikramāditya pendant onze mois ; Ensuite le fils du roi Tālapa, le roi Yuddhamalla la terre pendant sept ans ; Après avoir vaincu celui-ci, le fils de Kollabhigaṇḍa Vijayāditya, le roi Bhīma pendant douze ans ;

1.

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.

2.

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.

3.

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 joyau du jour.

4.

[6] Frère de Guṇagāṁka

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[7] les pieds de Hara.

5.

Lors de l'année qui se compte en montagnes, rasa, vasu, dans l'ère[8] *śaka*, au mois de Mārgaśīrṣa, en ce treizième jour de la quinzaine sombre, le jour de Bhṛgu sous la constellation de Mitra,

6.

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 la grande montagne du levant revêt le soleil.

7.

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.[9]

〈30–37〉 Celui dont les deux pieds sont des lotus baisés par les essaims d'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, dont l'orgueil s'accroissait et devant lequel les hommes arrogants s'inclinaient, refuge de l'univers entier, l'illustre Vijayāditya, souverain suprême des grands rois, premier seigneur, illustre seigneur, très pieux, méditant aux pieds de sa mère et de son père, ayant convoqué tous les chefs de familles des douze villages de la circonscription de Pāvunavāra, dont le chef-lieu est Prāndoṟu, les *rāṣṭrakūṭa* en tête, ordonne ceci :

〈37–61〉 [...]

〈61–64〉 qu'il soit connu de vous que : 〈Nous donnons〉 à ce Kuppanāmatya, pour sa dévotion envers nous, le village nommé Tāṇḍeṟu, en qualité d'*agrāhāra*, et dans votre circonscription de Prāndoṟu, le village nommé Betipūṇḍi, avec une part d'or, en qualité d'*agrāhāra*, exempté de toute taxe. Que ceci soit connu de vous.

[7] Ce passage est illisible. Le vers étant récurrent dans le corpus (cf. str. 11, 47, str. 8, 54), nous nous inspirons des autres formulations.

[8] Ce mot est illisible.

[9] Les pāda a et b ne sont pas lisibles, nous restituons ici la formule stéréotypée que nous avons rencontrée dans les autres inscriptions.

〈64〉 Les limites de ce village sont : * * *[10]

〈64–71〉 [...]

25.

[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][11]

〈72〉 L'exécuteur est le kaṭakarāja. Le poème est de Mahākābhaṭṭa. Il a été gravé par Jontācārya.

Commentary

Part of the inscription is a palimpsest. Plate 2 appears to have been recycled from an earlier (or aborted) grant, so that the text up to line 20 on 2v has been retained from the original. After *kīrttiḥ* in line 20 of the primary text, i.e. around the middle of the second line of plate 2v, the earlier text has been overwritten. The characters *dig-avani*, preceding *kīrttiḥ*, may have been re-engraved at this time, but do not seem to cover any different earlier text. There is no clear indication that the newly inscribed characters are in a different hand. What Hultzsch could make out of the previous text runs as follows:

〈20〉 sa samasta-bhuvanāśraya-śrī-vijayāditya-ma〈21〉hārājādhirāja-parameśvaraḥ parama-bhaṭṭārakaḥ parama-brahmaṇyo mātā-piṭṛ-pādānudhyā〈22〉yī veṁgī-sahasra-rāṣṭrakūṭa-pramukhāN kuṭuṁbinas samāhūyettham ājñā〈23〉payati〈.〉 viditam a [...] sa-vaṁśe vaśiṣṭha-gotro vidvāN Ā

In addition, both sides of plate 5 also show traces of earlier writing. Hultzsch reports nothing more about this, but since plate 5 is only inscribed on the recto, the writing on its verso has probably been beaten out instead of being effaced by later writing or damage.

About the badly legible parts of the text, Hultzsch provides the following information. The entire stretch from line 37 to line 61 seems to be in verse, probably a total of 16 stanzas that he numbers 8 to 23. In addition to being heavily effaced, it is in poor Sanskrit or has many scribal mistakes.

Stanza 8 praises the *gotra* Mitrayu. Stanza 9 introduces a Tūrkkaya-Peddiya of this *gotra*. Stanza 10 says he lived in the large village of Rāviparṟu. Verse 11 introduces

[10] Ce passage n'a pu être restitué par l'éditeur.
[11] Seuls les mots « *ya te kṛmiḥ* » sont lisibles.

his son Vijayāditya, and verse 12 his grandson Tūrkkiya Yajvan. According to stanza 14, Tūrkkiya Yajvan and his wife Kandamāmbā had a son named Kuppanayya. Kuppanayya is described as *amātya* (v15) and *sāmanta* (v16). He had the additional name Vipranārāyaṇa (v21), and founded a Śiva temple at Drākṣārāma.

Lines 67 to 72 are nearly identical to lines 57-60 of the Elavarṟu grant, which reads *yaḥ karoti sa pañca-mahāpātako bhavati| tathoktaṁ vyāsena| bahubhir vvasudhā dattā (etc.) ... | sva-dattāṁ para-dattāṁ vā (etc.)...* Hultzsch adds that the present grant differs from this in having *tathā coktaṁ vyāsa-bhaṭṭ¿a?⟨ā⟩rake¿n?⟨ṇ⟩a* at the introduction of the verses.

Bibliography

Noticed in ARIE 1905–06, p. 9, appendix A/1905-1906, № 34, with some additional details at ARIE 1905–06, p. 62. Edited from inked impressions (subsequently collated with the original plates) by E. Hultzsch (1907–1908), with partial facsimiles and no translation. Rubbings of pages 1v to 3r have been published. For the badly preserved remainder, Hultzsch provides some summary and some segments of transcribed text, but no full edition. The present edition by Dániel Balogh is based on a collation of Hultzsch's edition with the available estampages, and reconstitutes parts of the remaining text as far as possible from Hultzsch's information. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

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