Drujjūru grant of Amma I

Dániel Balogh

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Palaeographic description

Halantas. Final M is a circle with a tail on top that starts vertically, turns to the right at a right angle, and then turns upward again at a right angle. Final N is a simplified and reduced na-shape (resembling an Omega) with a long and straight vertical tail, e.g. l13 māsāN. Final T in l27 kumāravatT|, I have no facsimile of that page. Also in l29 anīneśaT, where it is a slightly reduced ta without a headmark, with a long and straight upward tail.

Original punctuation marks are full-height plain verticals. For the punctuation mark at the end of v4 in line 20, Kielhorn prints a double daṇḍa, while Sewell prints a hyphen. I do not have a facsimile for this page. For the marks after v5c, v5d, v7d and after ājñāpayati in l24, both Kielhorn and Sewell print a double daṇḍa. The double punctuation marks on 3r that I can verify are plain double verticals, e.g. l28 matiṁ||; I assume the others have the same appearance.

Other palaeographic observations. Anusvāra is normally above the character to which it belongs. It is pushed to the right if the character in question has the vocalisation i, and occasionally also without any apparent cause. In l28 senanyaṁ| and matiṁ||, the

anusvāra is over the punctuation mark. Many consonants are doubled after anusvāra, e.g. l8, maṁggi, l8, paṁcca- and even l16 vatsarāṇāṁ nnija; but this is not universal.

Edition

Seal

〈1〉 śrī-tribhuvan¿a?〈ā〉ṁkuśa

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 śivam astu sarvva-ja〈ga〉taḥ

svasti〈.〉 śrīmatāṁ sakala-bhuvana-sa(ṁ)stūyamāna-mā〈2〉navya-sagotrāṇāṁ hārīt(i-putrāṇāṁ kau)śi¿kh?〈k〉ī-vara-prasāda-labdha-rājyā¿ṇ?〈n〉āṁ mā〈3〉tṛ-gaṇa-paripālitānāṁ svāmi-mahāsena-pādānudhyātānāṁ bhagavan-nārā〈4〉yaṇa-prasāda-samāsādita-vara-varāha-lāñchanekṣa(ṇa)-kṣaṇa-vaśīkṛ〈5〉tārāti-maṇḍalānām aśvamedhāvabhṛtha-snāna-pavitrīkṛta-vapuṣāṁ〈6〉 calukyānāṁ kulam alaṁkariṣṇoḥ satyāśraya-vallabhasya bhrātā kubja-viṣṇuvarddhano〈7〉 〈'〉ṣṭādaśa varṣāṇi| tat-putro jayasiṁha-vallabh¿o?〈s〉s trayastriṁśad varṣāṇi| tad-bhrātu〈8〉r indrarājasya sut¡aḥ! viṣṇurājo nava| tat-putro maṁ¡gg!i-yuvarājaḥ paṁ¡cc!aviṁśatiṁ〈.〉〈9〉tat-putro jayasiṁhaḥ trayodaśa| tad-〈d〉vaimāturānujaḥ kokkiliḥ ṣaṇ māsān〈.〉〈Page 2r〉 〈10〉 tasya jyeṣṭho bhrātā tam uccāṭya viṣṇuvarddhanas saptatriṁśataM| tat-putro vijay(ā)〈11〉ditya-bhaṭṭārakaḥ Aṣṭādaśa| tat-suto viṣṇuvarddhanaḥ ṣaṭtriṁśataM| tat-sūnur aṣṭotta〈12〉ra-〈śata-〉narendreśvarāyatanānāṁ karttā{|} vijayādityaś catvāriṁśataM| tad-ātmajaḥ kali〈13〉-viṣṇuvarddhano ◯〈'〉ṣṭādaśa māsāN| tat-putro vijayāditya-mahārājaś ca〈14〉tuścatvā◯riṁśataM|

1. Mālinī

tad-anuja-yuvarājād vikramāditya-nāmnaḥ
〈15〉 prabhur abha◯vad arāti-vrāta-tūlān⟦i⟧〈〈a〉〉laughaḥ
nirupama-nṛpa-bhī〈16〉mas tr(iṁ)śataṁ vatsarāṇāṁ
¡nn!ija-guṇa-gaṇa-kīrtti-vyāpta-dik-cakra(v)ālaḥ

2. Anuṣṭubh

tat-sūnu〈17〉(r) vvijayādityaḥ
ṣa¿n?〈ṇ〉 māsān veṁ¡gg!¡i!-maṇḍalaṁ

tri-kaliṁ¡gg!āṭav¿i?〈ī〉-yuktaṁ
paripālya 〈di〉〈18〉vaṁ yay¿o?〈au〉

3. Anuṣṭubh

Ajāyata sutas tasya
bhū-bh(ā)rodvahana-kṣama〈ḥ〉
Ammarā〈Page 2r〉〈19〉ja-mahīpālaḥ
pālitāśeṣa-bhūtalaḥ

4. Anuṣṭubh

yasya pādāṁbuja-c¿c?〈ch〉āyām
ā〈20〉śritaṁ rāja-maṇḍalaṁ
daṇḍitārāti-kodaṇḍaṁ
maṇḍitaṁ maṇḍala-traye‖

5. Anuṣṭubh

kundendu-dha〈21〉valaṁ yasya|
yaśo raṁjita-bhūtalam|
gāyanti galitārāte¡‖!r
vvidyādha(r)yyo〈22〉〈'〉pi vīṇayā‖

sa sarvva-lokāśraya-śrī-viṣṇuvarddhana-mahārājaḥ pe(nn)āta〈23〉vāḍi-viṣaya-nivāsino rāṣṭrakūṭa-pramukhān kuṭ¡i!〈u〉ṁbinas sarvvān āh(ū)〈24〉yettham ā(jñā)payati‖

viditam astu vaḥ

6. Anuṣṭubh

cālukya-bhīma-bhūpāla-
-dhā〈25〉¡tt!rī dhā¡t!r¡i!〈ī〉va cāparā
kṣamayā kṣatriya-prāyā
nāgipoṭir iti śrutā‖

7. Anuṣṭubh

Ā〈26〉sīt tasy(ā)s sutā gāma-
kāṁbā nāmāṁbikā-samā|
mātu〈ḥ〉 stanyaṁ samīkṛtya
bhī〈27〉ma-rājena yā papau‖

8. Anuṣṭubh

sājījanat kumāraṁ ⟨ca⟩
śakti-yukta(ṁ) kumāravatT|
bhī(ma)-rāja⟨Page 3r⟩⟨28⟩sya sen¿a?⟨ā⟩nyaṁ|
mahākālam mahā-matiṁ||

yaś cānekaśaḥ

9. Anuṣṭubh

Anyony¿a?⟨ā⟩stra-samāyo⟨29⟩ga-
-saṁjāt¿a?⟨ā⟩gnau mahāhave
svāmino ⟨'⟩grasaro dhīro
ripu-sainyam anīn¿e?⟨a⟩śaT||

⟨30⟩ kiṁ ¡cc!a| rūpeṇa manasijaḥ kopena yamaḥ śauryyeṇa dhanaṁjayaḥ sāha-sai⟨ḥ⟩⟨31⟩ śūdrakaḥ||◯

tasmai drujjūru nāma-grāmo ⟨'⟩smābhis sarvva-kara-parihā⟨32⟩reṇa mā◯nyīkṛtya dattaḥ⟨.⟩ Asyāvadhayaḥ⟨.⟩ pūrvvataḥ tāḻugummi-sī⟨33⟩maiva sīmā|◯ dakṣi¿n?⟨ṇ⟩ataḥ goṭṭiprolu-sīmaiva sīmā| paścimataḥ malkaporamu-sīmaiva⟨34⟩ sīmā⟨.⟩ Uttarataḥ Adupu-sīmaiva sīmā⟨.⟩ Asyopari bādh¿a?⟨ā⟩ na karttavyā⟨.⟩ tathā ca vyāsenoktaṁ|

10. Anuṣṭubh

bahubhir vvasu⟨35⟩dhā dattā
bahubhiś cānupālitā
yasya yasya yadā bhūmis
tasya tasya tadā phalaṁ|

11. Anuṣṭubh

sva-dattām para-dattāṁ⟨36⟩ vā
yo haret¿u?⟨a⟩ vasuṁdharāṁ
ṣaṣṭiṁ varṣa-sahasrā¿n?⟨ṇ⟩i
vis¿ṭ?⟨ṭh⟩āyāṁ jāyate kṛmiḥ

Ājñapti⟨ḥ⟩ kaṭaka-rājaḥ

⟨Page 3v⟩

Apparatus

Plates

〈10〉 tam uccāṭya viṣṇuvarddhanas • Previous editors do not remark on this, but the expected order of words would be *viṣṇuvarddhanas tam uccāṭya*. This may be a scribal error, or perhaps the adverb *uccāṭya* was perceived to be like an adjective qualifying Viṣṇuvardhana, cf. *aṣṭottara-narendreśvarāyatanānāṁ karttā vijayādityaś* in the next line.

〈15〉 °ān⟦i⟧〈〈a〉〉laughaḥ • Kielhorn notes that the *i* has been struck out. This is not noticeable in the estampage, and I cannot tell whether it was deleted by cutting or hammering the copper around it, or by very small cross-hatches. I accept his opinion, but in the parallel attestations of this stanza in the Penuṁbulugu grant of Amma I and the Varaṇaveṇḍi grant of Bhīma II, the reading is definitely *°ānilaughaḥ*.

〈21〉 °ārāte¡||!r vvidyā° FK ◇ *°ārāte‖〈r〉 vvidyā°* RS • I have no facsimile for this page.

〈27〉 sājījanat kumāraṁ 〈ca〉 • I adopt Kielhorn's emendation (Sewell does not emend the unmetrical line) but think that *Ajījanat kumāraṁ sā* would be nicer and wonder if *sā* could be a misreading of *A*. I have no facsimile of this page.

〈29〉 -saṁjāt¿a?〈ā〉gnau FK ◇ *-saṁjātago* RS.

〈32〉 tāḻugummi- FK ◇ *tāṟugummi-* RS.

〈33〉 goṭṭiprolu- FK ◇ *goṭṭibrolu-* RS. — 〈33〉 malkaporamu- FK ◇ *malkaboramu-* RS.

〈34〉 bādh¿a?〈ā〉 na karttavyā • The characters *dha-na-ka* are crowded together and perhaps a bit small. They may be a correction engraved over an earlier text of two characters.

Translation

Plates

〈1〉 Let it be well for all the world.

〈1–14〉 Greetings. Satyāśraya Vallabha (Pulakeśin II) was eager to adorn the lineage of the majestic Calukyas—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 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 ⟨reigned⟩ for eighteen years. His son Jayasiṁha Vallabha (I), for thirty-three years. His brother Indrarāja's (Indra Bhaṭṭāraka's) son Viṣṇurāja (Viṣṇuvardhana II), for nine. His son Maṅgi Yuvarāja, for twenty-five. His son Jayasiṁha (II), for thirteen. His younger brother by a different mother, 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) who commissioned a hundred and eight temples of Narendreśvara, for forty. His son Kali-Viṣṇuvardhana (V), for eighteen months. His son King (*mahārāja*) Vijayāditya (III), for forty-four.

1.

⟨Born⟩ from his younger brother the prince (*yuvarāja*) named Vikramāditya, the peerless (*nirupama*) King (*nṛpa*) Bhīma—a wildfire for whom enemy hosts were but fluff—became for thirty years the ruler, the fame of the host of whose innate virtues pervaded the circle of the compass.

2.

His son Vijayāditya (IV) protected the country of Veṅgī, together with Trikaliṅga and the forests, for six months, and then went to heaven.

3.

To him was born a son capable of bearing the burden of the earth: King (*mahīpāla*) Ammarāja, who protected the entire surface of the earth.

4.

The circle (*maṇḍala*) of kings has taken refuge in the shade of his lotus feet. His bow, which has castigated his enemies, is praised in the three worlds.

5.

Even *vidyādhara* ladies sing, ⟨accompanied⟩ by their lutes (*vīṇā*), of the glory of him whose enemies have perished, ⟨this glory⟩ which, white as jasmine or the moon, brightens the surface of (all) the earth.

⟨22–24⟩ that shelter of all the world (*sarva-lokāśraya*), His Majesty King (*mahārāja*) Viṣṇuvardhana (VI, i.e. Amma I), convokes and commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Pennātavāḍi district (*viṣaya*) as follows:

〈24〉 Let it be known to you 〈that〉

6.

King (*bhūpāla*) Cālukya-Bhīma had a wet nurse (*dhātrī*) of predominantly *kṣatriya* stock, who was like another Earth (*dhātrī*) in patience, known as Nāgipoṭi.

7.

She had a daughter like Ambikā (Pārvatī), named Gāmakāmbā, placed on a level with King Bhīma as she drank her mother's breast-milk.

8.

She gave birth to a boy (*kumāra*) equipped with power as Kumāra {is equipped with a spear}, 〈who was to become〉 King Bhīma's general, the highly intelligent Mahākāla.

〈28〉 Many times he,

9.

solidly taking the van for his lord, annihilated an enemy army in pitched battle fiery with (sparks struck by) the clash of weapon on weapon.

〈30–31〉 Moreover, he is Kāma in physical beauty, Yama in wrath, Arjuna in valour and Śūdraka in daring deeds.

〈31–34〉 To him we (Amma I) have granted the village named Drujjūru, converted into a rent-free holding (*mānya*) by a remission of all taxes. Its boundaries (are as follows). To the east, the border is none other than the border of Tāḷugummi. To the south, the border is none other than the border of Goṭṭiprolu. To the west, the border is none other than the border of Malkaporamu. To the north, the border is none other than the border of Adupu. Let no obstacle be posed (to his enjoyment of his rights) over it. So too Vyāsa has said:

10.

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.

11.

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

〈36〉 The executor (*ājñapti*) is the castellan (*kaṭaka-rāja*).

Translation into French by Estienne-Monod 2008

Plates

〈1〉 Bonheur pour tous les êtres !

〈1–14〉 Prospérité ! Kubja Viṣṇuvardhana, frère de Satyāśraya Vallabha qui était l'ornement de la lignée des Calukya, illustres, du même *gotra* que les descendants de Manu, honorés dans l'univers entier, fils de Hāriti, qui obtinrent leur royaume grâce à l'excellente faveur de Kauśikī, protégés par la troupes des Mères, méditant aux pieds du seigneur Mahāsena, dont le cercle des ennemis fut soumis en un instant à la vue du signe illustre de l'excellent sanglier, faveur octroyée par le bienheureux Nārāyaṇa, dont les corps furent purifiés par le bain purificatoire de l'aśvamedha, 〈régna〉 pendant dix-huit années ; son fils, Jayasiṁha Vallabha, pendant trente-trois années ; le fils de son frère Indrarāja, Viṣṇurāja, pendant neuf 〈années〉 ; le fils de celui-ci, Maṁgi Yuvarāja, pendant vingt-cinq 〈années〉 ; son fils, Jayasiṁha, pendant treize 〈années〉 ; son demi-fère cadet, Kokkili, pendant six mois ; le frère aîné de celui-ci, Viṣṇuvardhana, ayant chassé ce dernier, pendant trente-sept 〈années〉 ; son fils Vijayāditya Bhaṭṭāraka pendant dix-huit 〈années〉 ; le fils de celui-ci, Viṣṇuvardhana, pendant trente-six 〈années〉; son fils, ayant fait construire cent huit temples 〈nommés〉 Narendreśvara, Vijayāditya 〈régna〉 pendant quarante années ; le fils de celui-ci, Kali Viṣṇuvardhana, dix-huit mois ; son fils, le grand roi Vijayāditya, quarante-quatre années ;

1.

après son frère cadet, qui était l'héritier nommé Vikramāditya, il fut un puissant brasier de flammes sur le coton qu'était la multitude d'ennemis, lui, l'incomparable roi Bhīma, pendant trente années, à qui la multitude de ses vertus valut une gloire qui envahit le cercle des horizons.

2.

Son fils Vijayāditya, ayant protégé le royaume de Veṁgī et les trois forêts du Kaliṁga pendant six mois, alla au ciel.

3.

De lui naquit un fils capable de soulever le fardeau de la terre, le roi Ammarāja, qui protégea la terre entière.

4.

Celui à l'ombre des pieds de lotus duquel se réfugie le cercle des rois, dont l'arc châtie les ennemis, qui se distingait dans les trois mondes,[1]

5.

celui dont la gloire blanche comme le jasmin et la lune, colorant la surface de la terre, est chantée par les Vidyādharī elles-mêmes avec leur luth, lui dont les ennemis ont disparu,

〈22–24〉 l'illustre Viṣṇuvardhana, refuge de tous les hommes, grand roi, ayant convoqué tous les chefs de famille habitant le viṣaya de Pennāta-Vāḍi, *rāṣṭrakūṭa* en tête, ordonne ceci :

〈24〉 qu'il soit connu de vous que :

6.

la mère du roi Cālukya Bhīma fut comme une autre terre, essentiellement habitée par les kṣatriya, appelée Nāgipoṭi.

7.

Sa fille, nommée Gāmakāṁbā, fut comme Āṁbikā, qui but le lait de sa mère en le partageant avec le roi Bhīma.

8.

Elle enfanta un jeune homme doué de puissance tel Kumāra armé d'une lance, Mahākāla, très intelligent général du roi Bhīma.

〈28〉 Celui-ci, maintes fois,

9.

dans la bataille où le feu naît du heurt des armes, les unes contre les autres, précédant son seigneur, au grand courage, détruisit l'armée ennemie.

〈30–31〉 De plus, par sa beauté 〈il est〉 Manasija, par sa colère Yama, par son courage Dhanañjayan, par ses exploits Śudraka.

〈31–34〉 Nous donnons à ce dernier le village nommé Drujjūru, exempté de toute taxe, après en avoir fait un *mānya*.[2] Les limites de celui-ci sont : à l'est la limite est celle de Tāḷugummi, au sud la limite est celle de Goṭṭiprolu, à l'ouest la limite est celle de Malkaporamu, au nord la limite est celle de Adupu. Aucune charge ne doit lui être imposée. Ainsi Vyāsa a dit :

[1] *maṇḍala-traya* est équivalent à *tri-loka*, n. 3 p. 134.
[2] Terre allouée sans perception de tenure, D. C. Sircar, 1966, p. 198.

10.

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

11.

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.

36.

L'exécuteur est le *kaṭakarāja*.

Commentary

In Kielhorn's edition, stanza 2 is not numbered and punctuated as prose, so the numbering of subsequent stanzas is off compared to the present edition. Sewell's edition does not number stanzas.

Bibliography

First edited, probably from the original plates, by Robert Sewell (1879, pp. 77–80, № 2), with a translation, without facsimile. Reported in Sewell 1884, p. 1, № 2. Re-edited by Franz Kielhorn (1898–1899, pp. 131–134, № D) from rubbings prepared by Fleet, with an abstract of the contents and with partial estampages.[3] The present edition by Dániel Balogh is based on a collation of the above editions with Kielhorn's facsimiles where available; elsewhere, my edition follows Kielhorn verbatim and does not indicate the locations of binding holes. 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 77–80, item 2.

[FK] Kielhorn, Lorenz Franz. 1898–1899. "Six Eastern Chalukya copper-plate inscriptions." EI 5, pp. 118–142. Pages 131–134, item D.

[3]Only estampages of pages 2r and 3v are present in the reprinted *Epigraphia Indica*.

Secondary

Sewell, Robert. 1884. *List of inscriptions, and sketch of the dynasties of southern India*. Archaeological Survey of Southern India 2. Madras: Government Press. Page 1, item 2.

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