

Nammūru grant of Amma II

Dániel Balogh

Author of digital edition: Dániel Balogh

Identifier: DHARMA_INSVengiCalukya00042

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00042.xml

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

Commit: 2026-10-16 17:02 (a1bf930), last modified 2026-09-18 17:45 (0273b8a)

Palaeographic description

Halantas. Final T is like ta but with a sinuous vertical tail instead of a headmark. Specimens: l5. N is a slightly simplified na with a long tail (and no headmark), specimens in l7, l11 (where there seems to be a headmark and a tail, possibly corrected from na). M is a small raised circle with a curly tail, specimens in l4, l5, l9, l29, l32 (open at the bottom, read as erroneous M by Hultzsich), l32.

Original punctuation marks. The opening symbol is a floret with eight petals arranged around, but not touching, a central circle. Single punctuation marks are straight verticals with a serif on top (occasionally executed as a leftward bend, i.e. a short horizontal line only on the left-hand side of the top). Some of the doubled marks may be joined at the top with a horizontal line.

Other palaeographic observations. Anusvāra is at headline height after the consonant to which it belongs. Cursive dependent o and dependent au are very similar, but au may have a higher right hump; compare go and kau in l1. However, l7 jyeṣṭho has a very conspicuously higher right hump. Non-cursive o with two separate strokes (the second stroke being joined at the bottom) also occurs and may be driven either by available space (e.g. l4 varddhano, l7 kokkili) or by the consonant (e.g. l5 ātmajo, compare je in

l6 with a bottom vowel; l7 trayodaśa). Upadhmāniya and jihvāmūliya are identical in shape to ṛ and ma respectively.

Edition

Seal

⟨1⟩ śrī-tribhuvanāmkuśa

Plates

⟨Page 1r⟩

⟨Page 1v⟩ ⟨1⟩ ॐ svasti⟨.⟩ śrīmatārṇ sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ hārīti-putrāṇāṁ kauśī?⟨i⟩kī?⟨i⟩-vara-prasā⟨da⟩⟨2⟩-labdha-rājyānā⟨m⟩ mātṛ-gaṇa-paripālītānāṁ svāmi-mahāsena-pādānudhyāyinā⟨m⟩ bhagavan-nārāyaṇa-prasāda-sa⟨3⟩māsādita-vara-varāha-lāñchanekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍalānāṁ aśvamedhāvabhṛtha-snāna-pavitrikṛta-vapu⟨4⟩ṣā!M! cālukyā○nārṇ kulam alarṇkarīṣṇoḥ satyāśraya-vallabhendrasya bhrātīa?⟨ā⟩ kubja-viṣṇuvarddhano⟨5⟩ <'>ṣṭādaśa va(r)īṣṣ!(ā)○ṇi veṇṅī-maṇḍalam apālāyaT|| tad-ātmaḥ jayasimhas trayastrimśataM|⟨6⟩ tad-anujendra○rāja-nandano viṣṇuvarddhano nava|| tat-sūnu⟨r⟩ mmaṅgi-yu⟨va⟩rājāḥ paṁcaviṁśati⟨M⟩| ta⟨7⟩t-putro jayasimhas trayodaśa| ta(d-a)varaja⟨h⟩ kokkiliīṣ! ṣaṇ māsāN| tasya jyeṣṭho bhrātīa?⟨ā⟩ viṣṇuvarddhanas tam u⟨8⟩ccātya s{s}aptatrimśataṁ varṣāni| tat-putro vijayāditya-bhaṭṭīa?⟨ā⟩rako <'>ṣṭādaśa| tat-suto viṣṇuvarddhanaīṣ! ṣaṭtrimśa⟨9⟩taM|

1. Anuṣṭubh

narendra-mṛgarājākhyo
mṛgarāja-parākramaḥ
vijayāditya-bhūpālāḥ
catvāriṁśat samās sam(aḥ|)

⟨Page 2r⟩ ⟨10⟩ tat-tanaya⟨h⟩ kali-viṣṇuvarddhano <'>dhyā⟨rddha⟩-varṣaṁ| tat-tanuḥ vijayādityaś catuṣcatvāriṁśataṁ| tad-bhrātu⟨r⟩ vvi⟨11⟩kramādityasya tanayaś cālukyā-bhīma-bhūpālas trimśataṁ| tat-putro vijayādityaīṣ! ṣaṇ māsāN| tasya⟨12⟩ sūnur ammarājas sapta| tad-anantaran tālapa-rājo māsam ekaṁ| tam uccātya cālukyā-bhīma-bhūpālā⟨13⟩tmajo vikramā○dityas samvatsaraṁ| tad-anu tālapa-rājātmaḥ yuddhamallas sapta|

vṛtta(m)

2. Sragdharā

tan de<14>śān nirgamayya ○ prathitam atitarām ammarājānujanmā
dh(i)ro dvaimāturo <'>rtthi-dvija-muni-vanitānā<15>tha-dināndha-bandhuḥ ○
bandhūnām kāma-dhenur nnija-bhuja-vijitārāti-bhūpāla-vargga<h>
svarggaṁ vajrīva bhīma<16>-kṣitipatir abhunag dvādaśābdāni dhātr(i)m|

3. Āryāgīti

tasya śāsim<ai?<au>li-mū<r>tt<i?<e>r umā-samānākṛte<h> kumāra-samānaḥ
lokamahā<17>(devy)ā yas samabhavad a(r)i-nṛpati-hṛdaya-vana-dava-dahanah|

4. Āryāgīti

yasmi<n!<ñ> śāsati rājani paripakvāneka-sasya-sa<18>(m)p(ac-chāl)i
satata-payo-(dhe)nur abhīr nnir<i?<i>tir aparū<g! nirasta-co(ro deśah)

5. Āryāgīti

yasmin vrajati mahīśe bahir udyānā<Page 2v><19>valokanārttham bhītāḥ
tad dig-deśādhiśā diśanti maṇi-kanaka-haya-gajendra-p<r>atatim|

śrīmad ammarāj<a?<ā>bhidhā(na)<20>s samasta-bhuvanāśraya-śrī-vijayāditya-
mahārājādhirāja-parameśvaraḥ parama-bhaṭṭārakaḥ para<21>ma-brahmaṇyo
gudla-kaṇḍervāḍi-viṣaya-nivāsino rāṣṭrak<u?<ū>ṭa-pramukhān kuṭumbinas
samāh[ā]<<u?<ū>>>yettha<22>m ājñāpaya○ti||

viśuddhatara-kāsyapa-gotra-prasūtasya sakala-kalāgama-kuśala<23>sya śrī-
viṣṇu○śarmmaṇaḥ putrāya manu-mata-carita-niratasya cāmyanaśarmma<no?<na>ḥ
putrāya (ge?)<24>raṇḍa-vāstavyā○ya veda-vedān(ga)-pāragāya ṣaṭ-karmma-
niratāya svāmi-bhaktāya sad-anu<25>ṣṭhāna-(parā)ya viṣṇuśarmmaṇe sarvva-kara-
parihāram udaka-pūrvvam uttarāyaṇa-nimittena nammūru-nā<ma><26>-grāma-
pū(rv)vasyān diśi rāja-mānena dvādaśa-khaṇḍikā-kodravāvāpa-kṣetram asmābhir
ddattam iti||

Asya<27> kṣetrasyāvadhayah| pūrvvataḥ sthāpita-śilā-guṇṭha sīm<a?<ā>|| dakṣiṇataḥ
pandi-ped(d)eri-pa(nna)sa-s<i?<i><Page 3r><28>maiva sīm<a?<ā>|| paścimataḥ
kr(o)ppeṭi tūrppu sīm<a?<ā>|| Uttarataḥ Indula-guṇṭha|| Et(eṣā)m madhya-va<29><r>tī
kṣetraM| Asyopari na kenacid bādhā karttavyā<.> yah karoti sa pañca-mahāpātako
bhavati|

6. Anuṣṭubh

sva-(da)<30>ttām para-dattām vā
yo hareta vasundharāḥN?<M>
ṣaṣṭīm varṣa-sahasrāḥnām!
viṣṭ?<th>āyām jḥa?<ā>yate kṛ<31>miḥ|

7. Anuṣṭubh

bah(u)○bhir vvasudhā dattā
bahubhiś cānupālītḥam?<ā>|
yasya yasya yadā bhū<32>mis
tasya ○ tasya tadā phalaM||

<Page 3v>

Apparatus

Plates

<6> -sūnu<r> ◇ -sḥa?<ū>nu<r> EH • Probably a typo in EH. — <6> ta<7>t- • After *ta* at the end of the line, there is an orphaned headmark. The engraver had probably begun writing *tpu*, then decided that it could not be fitted in the available space and started again in the next line.

<16> abhunag ◇ *abhuvanag* EH • This seems to be a typo in EH, since he does not emend the reading.

<19> -p<r>atatīm ◇ -paḥtatīm?<dātīN> EH • Hultzsich's emendation, which he proposes only tentatively and which does not fit the context very well, may be discarded in light of the parallel stanza in the Nāgiyapūṇḍi grant.

<21> rāṣṭrakḥu?<ū>ṭa- ◇ *rāṣṭrakūṭa-* EH. — <21> samāh[ā]<<ḥu?<ū>>>yettham ◇ *samāhūyettham* EH • An originally inscribed *hā* was corrected into *hu*, intended for *hū*.

<23> (ge?)<24>raṇḍa- • Hultzsich prints this as *clear*, but the last character in line 23 is partly invisible in both estampages because of the closeness of the page rim. The vowel may well be *i*, and the consonant might be *ś*.

<25> -nimittena nammūru- • Related grants normally use *nimitte* (or *nimittam*). This may imply that the village is called Nanammūru. However, the place is probably identical to the Nammūru featured in the Penumbulugu grant of Amma I and identifiable as modern Namburu, so the segmentation is quite certain.

<26> -kodravāvāpa- ◇ -*kodravāvāpam* EH • The dot after *pa* is above the headline and

occupies no horizontal space, so if it was meant to be an *anusvāra*, it can only be a subsequent addition. But all related grants that include a similar phrase have *āvāpa* in compound to *kṣētra*, so such an addition is unlikely.

<31> cānupālitaṁ? <ā> ◇ cānupālitaṁ EH • I prefer to emend to the standard text of this stanza, though EH is correct that emendation is not essential.

Translation

Plates

<1–9> 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 country of Veṅgī for eighteen years. His son Jayasimha (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 Jayasimha (II), for thirteen. His younger brother Kokkili, for six months. After dethroning him, his eldest brother Viṣṇuvardhana (III), for thirty-seven years. His son Vijayāditya (I) Bhaṭṭāraka, for eighteen. His son Viṣṇuvardhana (IV), for thirty-six.

1.

King (*bhūpāla*) Vijayāditya (II) who was called Narendramṛgarāja and who had the courage of a lion (*mṛgarāja*), <reigned> fairly for forty years.

<10–13> His son Kali-Viṣṇuvardhana (V), for a year and a half. His son (Guṇaga) Vijayāditya (III), for forty-four. The son of his brother Vikramāditya, King (*bhūpāla*) Cālukya-Bhīma, for thirty. His son (Kollabigaṇḍa) Vijayāditya (IV), for six months. His son Ammarāja (I), for seven <years>. Directly after him, King (*rājan*) Tālāpa, for one

¹While I consistently translate the phrase (*pāda*+) *anudhyāta*, occurring in almost all Cālukya plates, as “deliberately appointed by,” the construction here is with “*anudhyāyin*.” 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.

month. After dethroning him, King (*bhūpa*) Cālukya-Bhīma's son Vikramāditya (II), for a year. After him, King (*rājan*) Tālapa's son Yuddhamalla, for seven.

<13> <What follows is> syllabic verse.

2.

Having driven him out of the country, though he had proliferated beyond measure, King (*kṣitipati*) Bhīma (II)—the stalwart younger brother of Ammarāja by a different mother, who had defeated a host of enemy kings by his own arm; a kinsman to suppliants, Brahmins, sages, women, the helpless and the destitute, and a cow of plenty (*kāma-dhenu*) to his kinsmen—ruled (*bhuj-*) the earth for twelve years as the Thunderbolt-Bearer (Indra) <rules> heaven.

3.

To him (Bhīma II), who was <like> the One with the Moon on His Forehead (Śiva) in form, from (his queen) Lokamahādevī, who was like Umā in appearance, was born a <son>, who was the equal of Kumāra and a wildfire to the forest <consisting> of the hearts of enemy kings.

4.

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.

5.

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.

<19–22> <That> shelter of the entire universe (*samasta-bhuvanāśraya*) named the Majestic Ammarāja (II), His Majesty Vijayāditya, the supremely pious Supreme Lord (*paramēśvara*), the Emperor (*mahārājādhirāja*), the Supreme Sovereign (*parama-bhaṭṭāraka*), convokes and commands the householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Gudla-Kaṇḍervāḍi district (*viṣaya*) as follows:

<22–26> To the grandson of His Reverence Viṣṇuśarman, who was born in the extremely pure Kāśyapa *gotra* and who was skilled in all arts and (branches of) lore (*āgama*); the son of Cāmyanaśarman, who was devoted to conducting himself according to the teaching of Manu; to Viṣṇuśarman, a resident of Geraṇḍa who is thoroughly versed in the Vedas and Vedāṅgas, engaged in the the six duties (of a Brahmin), devoted

to the Lord² and dedicated to honourable observances, on the occasion of the winter solstice we have given a field (sufficient) for sowing twelve *khaṇḍikās* of *kodrava* seed by the royal measure in the eastern direction of the village named Nammūru,³ with a remission of all taxes, <the donation being> sanctified by (a libation of) water.

<26–29> The boundaries of this <field are as follows>. To the east, the border is a pond with a demarcation stone. To the south, the border is none other than the border of the *pannasa*⁴ of Pandi-Pedderi. To the west, the border is Kroppeṭi Tūrppu. To the north, the Īndula pond. The field is situated within these <boundaries>. Let no-one pose an obstacle (to his enjoyment of his rights) over it. He who does so shall have the five great sins.

6.

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

7.

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

<1–9> 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 la faveur de l'excellente Kauśikī, protégés par les Mères réunies, méditant aux pieds du seigneur Mahāsenā, eux dont les cercles ennemis ont été soumis en un instant à la vue du signe illustre du sanglier, faveur octroyée par le bienheureux Nārāyaṇa, eux dont les corps ont été purifiés grâce aux bains consécutifs au sacrifice du cheval, a protégé le maṇḍala de Veṅgī pendant dix huit années. Son fils Jayasimha pendant trente-trois ans ; Le fils d'Indrarāja, frère cadet de ce dernier, Viṣṇuvardhana, pendant neuf ans ; Le fils de celui-ci, Maṅgi, le prince héritier, pendant vingt-cinq ans ; Son fils Jayasimha pendant treize ans ; Le frère cadet de ce dernier, Kokkili, pendant six mois ; Son frère

²The text is ambiguous here and the meaning may be that he is devoted to his lord, i.e. to the king. I believe that religious devotion to a god was more likely intended here.

³Or Nanammūru; see the apparatus to line 25.

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

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 ;

1.

Le fils de ce dernier, nommé Narendra Mṛgarāja, qui avait le courage du lion, le roi Vijayāditya pendant quarante-quatre ans⁵ ;

〈10-13〉 Son fils Kali-Viṣṇuvardhana pendant un an et demi ; Son fils Vijayāditya⁶ pendant quarante⁷ ans ; Le fils du roi Vikramāditya, prince héritier, le roi Cālukya Bhīma pendant trente ans ; Le fils de ce dernier, Vijayāditya,⁸ pendant six mois ; Son fils, le Ammarāja, pendant sept ans ; Puis Tālapa pendant un mois ; Après avoir chassé ce dernier, le fils du roi Cālukya Bhīma, le roi Vikramāditya a protégé la terre pendant un an ; Puis, fils du roi Tālapa, le roi Yuddhamalla pendant sept ans ;

〈13〉 Voici les vers :

2.

Après avoir chassé ce dernier hors du pays, celui dont l'intelligence jouit d'une extrême renommée, le demi-frère cadet d'Ammarāja ; courageux, qui, pour les pauvres, les brahmanes, les ascètes et les femmes, fut un protecteur, pour les affligés, les aveugles et fut un parent, pour ses proches une vache des désirs, qui de son propre bras fut victorieux des hordes de souverains d'ennemis, le roi Bhīma gouverna la terre pendant douze ans, tel le détenteur du Vajra gouvernant le ciel.

3.

Celui qui, de ce dernier, manifestation du dieu portant la lune sur son diadème,⁹ et de Lokamahādevī, qui avait revêtu l'apparence d'Umā, pareil à Kumāra, feu de forêt pour le cœur des souverains ennemis,¹⁰

4.

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.

5.

⁵Les autres inscriptions mentionnent un règne de quarante-huit ans.

⁶Ce roi porte le nom de Guṇagāmka dans les autres inscriptions.

⁷Les autres inscriptions mentionnent un règne de quarante-quatre ans.

⁸Ce roi porte le nom de Kollabhigaṇḍa dans les autres inscriptions.

⁹Śiva.

¹⁰Il est difficile de respecter dans la traduction de ce vers le découpage des *pāda*.

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

〈19–22〉 Celui-ci, qui porte le nom d'Amaraāja, refuge de l'univers entier, l'illustre Vijayāditya, souverain suprême des grands rois, premier seigneur, illustre seigneur, très pieux, ayant convoqué tous les chefs de familles de la circonscription de Guḍḍa-Kaṇḍervāḍi, placés les *rāṣṭrakūṭa* en tête, ordonne ceci :

〈22–26〉 Nous donnons, comme marque de respect de notre part , au petit-fils de Viṣṇuśarman, au fils de Cāmyanaśarman, qui se plaît à se conduire selon ce qui est approuvé par Manu, né dans le très pur *gotra* de Kaśyapa, qui connaît avec exactitude tous les arts et les Āgama, à Viṣṇuśarman, qui réside à Geraṇḍa, qui a étudié complètement le Veda et les Vedāṅga, qui se complait dans les six activités, dévoué envers son seigneur, adonné à des nobles entreprises, exempté de toute de taxe, après avoir fait une libation d'eau, à l'occasion du solstice d'été, un champ où l'on peut semer douze khaṇḍikā de kodrava, situé à l'est du village nommé Nammūru.

〈26–29〉 Les limites de ce champ sont : à l'est la limite est une pierre dressée, au sud sa limite est la limite de Pandi-Pederri, un *pannasa*, à l'ouest sa limite est la limite de Kroppeṭhi et Tūrppu, au nord l'étang de Īndula. Le champ se trouve enclos entre ces limites. Aucune charge ne doit lui être imposée, celui qui en impose est lié aux cinq grands crimes.

6.

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.

7.

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

Bibliography

Noticed in ARIE 1912–13, p. 13, appendix A/1912–13, N° 5, with details at ARIE 1912–13, pp. 125–126. Edited from inked impressions by E. Hultzsch (1913–1914), with rubbings, without translation. The present edition by Dániel Balogh is based on photographs of the estampages kept at ASI Mysore, collated with Hultzsch's edition. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[EH] Hultzsch, Eugen Julius Theodor. 1913–1914. “Nammuru grant of Ammaraja II.” EI 12, pp. 61–64.

Secondary

ARIE 1912–13. *G.O. No. 961, 2nd August 1913. Epigraphy. Recording the progress report of the Assistant Archaeological Superintendent for [Epigraphy], Southern Circle, for the year 1912-1913.* Edited by H. Krishna Sastri. No place, 1913.

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