

Nemmalūru grant of Vijayāditya I

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Identifier: DHARMA_INSVengiCalukya00066

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00066.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 M (e.g. line 19) looks like a small inverted question mark, starting around the midline and ending around the headline.

Original punctuation marks.

Other palaeographic observations. Anusvāra is normally to the right of the character to which it belongs, but may be above it; it is possibly inside the i marker on the next character in l15 vaṅgipaṛu. Retroflex ṇa has a shape that I find unusual, with the left wing bent down to form a closed loop with the top of the body. Doubling of consonants is occasionally omitted after r, e.g. l8 suvarṇa, l19 sarva, pūrvataḥ. In go (end of l1), the left-hand marker is attached to the lower part of the body.

Edition

Seal

⟨1⟩ śrī-tribhuvan(ā)mkuśa

Plates

<Page 1r>

<Page 1v> <1> svasti<.> śrīmatāṁ sakala-bhuvana-saṁstūyamāna-mānavya-sago<2>trāṇāṁ hārīti-putrāṇā<ṁ> kauśikī-vara-prasāda-labdha-rājyānā<ṁ> mātṛ-gaṇa<3>-paripālītānāṁ svāmi-mahāsena-pādānuddhyātānāṁ bhagavan-nārāyaṇa<4>-pras(ā)da○-samāsādita-vara-varāha-lāṁcchanekṣaṇa-kṣaṇa-vaśīkṛ<5>tārāti-maṇḍalānāṁ Aśvamedhāvabhṛtha-snāna-pavitrikṛta-vapu<6>ṣāṁ caḷukyānāṁ k(u)lam ala(ṁ)kariṣṇo<ḥ> śrī-maṅgi-yuvarājasya priya-pautraḥ<7> (n)i(ja)-bhujabala-va(rji)tāśeṣa-bhūpāla-maṇḍalasya Aneka-tulā-dhṛta<Page 2r><8>-suva(r)ṇa-dāna-varddhitāvadāta-kīrtteḥ sarvvalokāśraya-śrī-viṣṇuvarddha<9>na-mahārā(ja)sya priya-tanayaḥ s<v>a-pratāpāvanata-samasta-sā<10>manta-cakraś cakravarttilakṣaṇopeto n(i?)ravadyodāra-gu<ṇa>-gaṇālāṁkṛta<ḥ><11> parama○-brahmaṇyaḥ parama-māheśvaro mātā-pitṛ-pādānuddhyāta<12>s (s)amasta-bhu(va)nāśraya-śrī-vijayāditya-mah(ā)rājādhirāja-parameśva<13>ra-bhaṭṭārakaḥ gudrahāra-viṣaye nem-maḷūru (n)āma grāmam adhivasato<14> rāṣ(ṭ)ra(kūṭa)-pram(u)khān kuṭji!<u>mbinas sarvvān i<t>tham ājñāpayati

viditam astu<Page 2v> <15> vo <'>smābhiḥ vaṁgipaṇu-vja!<ā>stavyāya bhāradvāja-gotrāya mādhaba-<16>catu(r)v(v)e di-(śarmmaṇaḥ) pautrāya veda-vedāṁga-vidje?<aḥ> śivaśarmmaṇaḥ putrā<17>ya v(e)da-(dva)yādhyāyinjea?<e> tad-guṇopetasya mādhabaśarmmaṇe candra-gra<18>haṇa-ni○mitte Udaka-pūrvva<ṁ> kṛtv(ā) A(ṣ)ṭa-jkaṇḍil!<khaṇḍika>-kodravāvāpa-pramā<19>(ṇaṁ) kṣetra(ṁ) sarva-kara-parihāreṇa dattaM

pūrvataḥ ciḷloruḡa maḍḍa<20>mbu<.> dakṣiṇataḥ cendarū-boya-kṣjeo?<e>traM<.> paścimataḥ koḍu<.> Uttara<21>taḥ plāṇḍa(ṇaṁ)bu<.> Etjeo?<e>ṣāṁ catur-avadhimadhyavarti kṣetraM<.> jgrāmā!<grāmāt> pa<Page 3r><22>ścimataḥ<.> Asyopari na kenacid bādhā kjeā?<a>rjei?<a>ṇjei?<i>yā<.> karoti yas sa pa<23>ñca-mahāpātaka-saṁyukto bhavati<.> vyāsenāpy uktaM

1. Anuṣṭubh

bahubhir vasu<24>dhā dattā
bahubhiś cānupālītā
yasya yasya yadā bhūmis
ta<25>sya ta○sya tadā (ph)alaM

2. Anuṣṭubh

sva-dattāṁ para-dattāṁ vā
yo hareta<26>vasundhjeā?<a>rāṁ

ṣaṣṭi-v{v}a(r)ṣa-sahasrāṇi
viṣṭ?<th>āyām jāyate kṛmiḥ

3. Anuṣṭubh

bra<27>hma-svan tu viṣaṇ ghoram
na viṣaṇ viṣam ucyate
viṣam ekākinam<28> hanti
brahma-svam putra-pautrikam
Āj(ñ)ṛ!<a>p(t)i boḷamma □~

<Page 3v>

Apparatus

Plates

<8> -kīrtteḥ ◇ -*kīrttiḥ* SR.

<9> s<v>a-pratāpāvanata- ◇ *sapratāpāvanata*- SR • My correction is confirmed by the identical locus in line 9 of the Dinakādu grant. Other related grants use *sva-bhuja-bala-pratāpāvanata* or simply *pratāpāvanata* in similar contexts, while the Varpporingu grant of Vijayāditya II reads *pratāpānurāgāvanata-samasta-sāmanta-cakkraḥ* in an almost identical context.

<10> cakravartti- ◇ *cakravarttiḥ* SR.

<13> nemmaḷūru ◇ *gommaḷūru* SR • The first character is indistinct in the estampage, but clear in the original. The ARIE correctly reports the name of the village as Nemmalūru.

<15> vaṇḡipaṛu- ◇ *vargipaṛu*- SR • SR prints his reading both in his edition and in his discussion, so it is probably not a typo. The *anusvāra* is inside the circle of *i* over *gi*, and there is no *repha*.

<16> -vidṭe?<aḥ> ◇ -*vide* SR • Though the text is meaningful without this emendation, because of this compound's position in the sequence I believe this was the intent of the composer, so that the learnedness of each of the three generations is described with one adjective (rather than one for the grandfather, none for the father, and two for the donee).

<17> tad-guṇopetasya ◇ *tadgyajñodevasya* SR.

⟨18⟩ -jkaṇḍil⟨khaṇḍika⟩-kodravāvāpa- ◇ -kaṇḍikādravāvāpa- SR. — ⟨18⟩ -
pramā⟨19⟩(ṇam) kṣetra(m) ◇ -prāmā⟨19⟩ṇa-kṣetrā SR.

⟨19⟩ cilloruguḷa maḍḍa⟨20⟩ṁbu ◇ ciṭṭeruguḷa maṭṭa⟨20⟩bu SR. — ⟨19⟩ cendarū-boya-
◇ ṣendarūbāya SR • The reading is unambiguous with the combined testimony of the
estampage and the photos. The intent may have been *cendarūr-boya-*; compare the
toponym *cendarura* in the Cendalūr plates of Maṅgi Yuvarāja.

⟨21⟩ plāṇḍa(ṇam)bu ◇ ppāṇḍarābu SR • Being unable to interpret this word, I am not en-
tirely certain of its reading, but the photos of the original plate are fairly unambiguous
in spite of corrosion.

⟨27⟩ -svan tu ◇ -svantya SR.

⟨28⟩ boḷamma ◇ bhaurama SR • The spelling of this name is *boḷama* in the Zulakallu
and Eḍeru of plates Vijayāditya I. The identity has also been pointed out by G. S. Gai
(1965–1966, p. 301, n. 1). The subscript *m* in the present instance is small due to lack of
space in the bottom line, but clear and unambiguous in photos of the original. — ⟨28⟩
□↗ ◇ śrī SR • There is definitely no alphabetic text here. SR may have rendered the
symbols as *śrī*, neglecting to note that this is represented by a symbol.

Translation

Plates

⟨1–14⟩ Greetings. The dear grandson of His Majesty Maṅgi Yuvarāja, who was eager to
adorn the lineage of the majestic Caḷukyas—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 the realms of adversaries instan-
taneously 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—; the
dear son of His Majesty King (*mahārāja*) Viṣṇuvarḍhana (III), the shelter of all the world
(*sarva-lokāśraya*), who has fended off¹ the entire circle of kings by the power of his own
arm, and whose resplendent fame was heightened by gifts of gold weighed in many a
balance (against his body); ⟨namely⟩ His Majesty the supremely pious Supreme Lord
(*paramēśvara*), the Emperor (*mahārājādhirāja*), the Sovereign (*bhaṭṭāraka*) Vijayāditya,
shelter of the entire universe (*samasta-bhuvanāśraya*), supreme devotee of Maheśvara,

¹This reading strikes me as strange; I would expect “conquered” here. See the apparatus to line 7.

who was deliberately appointed (as heir) by his mother and father, who has the complete circle of peripheral rulers (*sāmanta*) bowed down through his own prowess, who possesses the bodily marks of a universal sovereign (*cakravartin*) and who is adorned by a host of irreproachable (*niravadya*) and noble virtues, commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—inhabiting the village Nemmaḷūru in Gudrahāra district (*viṣaya*) as follows:

<14–19> Let it be known to you that on the occasion of an eclipse of the moon we have given, sanctified by (a libation of) water and with a remission of all taxes, a field to the extent <sufficient for sowing> eight *khaṇḍikas* of *kodrava* to the grandson of the *caturvedin* Mādhavaśarman, the son of Śivaśarman who was versed in the Vedas and the Vedāṅgas² <namely> Mādhavaśarman, a student of two Vedas, a resident of Vaṁgipaṛu of the Bhāradvāja *gotra* who is endowed with his <i.e. his father's> virtues.

<19–23> To the east, *cilḷoruḡuḷa maḍḍambu*. To the south, the field of Cendaṛū-boya. To the west, a stream (*koḍu*). To the north, *Plāṇḍaraṁbu*. The field is located amid these four boundaries. To the west of the village. Let no-one pose an obstacle (to his enjoyment of his rights) over it. He who does so shall be conjoined with the five great sins. Vyāsa too has said:

1.

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.

2.

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

3.

The property of a Brahmin is terrible poison: it is not <actual> poison that is <properly> called poison. Poison kills just the one man, while <seizing> the property of a Brahmin <destroys> his progeny.

<28> The executor (*ājñapti*) is Boḷamma.

²As per the received text, the qualification “versed in the Vedas and the Vedāṅgas” applies to the donee, but I believe it was intended to describe his father; see the apparatus to line 16.

Commentary

There is a present-day village Nimmaluru at 16° 16′ 13.08″ N, 80° 59′ 48.12″ E, in Gudivada taluk of Krishna district (so probably in Gudrahāra Viṣaya), though not in West Godavari district, where the inscription is said to have been found. There is a stream (*koḍu?*) to the west of this village, but I find no names recognisable from the grant in its vicinity.

Bibliography

Reported in ARIE 1934–35, p. 7, appendix A/1934–35, N° 19 without discussion of details. Edited by R. Subba Rao (1930–1931, N° 1), probably from the original as well as from estampages, with estampages (of the plates and the seal) and translation. The present edition by Dániel Balogh is based on photos of the original taken by myself in February 2023 at the Andhra Sahitya Parishad Museum, Kakinada, collated with Subba Rao’s edition and his facsimiles. Minor typographic mistakes in Subba Rao’s edition are ignored in the apparatus here. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[SR] Subba Rao, R. 1930–1931. “Two new copper plate inscriptions of Vijayaditya I.” JAHRS 5, pp. 51–56. Item 1.

Secondary

ARIE 1934–35. *Annual report on South Indian epigraphy for the year ending 31st March 1935*. Edited by C. R. Krishnamacharlu. Delhi: Manager of Publications, 1938. Page 7, appendixes A/1934–35, item 19.

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