

Dinakādu grant of Vijayāditya I

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Palaeographic description

Halantas. .

Original punctuation marks.

Other palaeographic observations. Anusvāra is normally to the right of the consonant to which it belongs; occasionally above the next consonant, e.g. l25 vasuṁdharāṁ. Doubling of consonants is usually omitted after r, e.g. l7 suvarṇa, l8 kīrteḥ; exceptions include l17 sūryya.

Edition

Seal

⟨1⟩ śrī-tribhuvanāṁkuśa

Plates

⟨Page 1r⟩

<Page 1v> <1> □ svasti<.> śrīmatām sakala-bhuvana-sa<m>stūyamāna-mānavya-sagotrāṇām hārīti<2>-putrā(ṇām) k(au)śikī-vara-prasāda-labdha-r(āj)yānām mātṛ-gaṇa-paripālītānām svāmi<3>-mah(ā)sena-pādānudhyāt(ān)ām bhaga(van-nā)rāyaṇa-prasāda-samāsādita-vara<4>-varā(ha)○-lāmcha(nekṣaṇa-kṣa)ṇa-vaśīkṛtārāti-ma(ṇḍa)lānām Aśva<5>(medhāva)bhr̥(tha-sn)āna-(pavitri)kr̥ta-(va)puṣām calukyānā(m) kulam alamkariṣṇoḥ<6> (śrī-maṅgi-)yuvarājasya priya-pautraḥ nija-bhuja-bala-v<a?<a>rjitāse<7>ṣa-bhū<s?<p>āla-maṇḍalasya Aneka-tulā-dhṛta-suvarṇa-dāna-(varddhi)<Page 2r><8>tāvadāta-kīrteḥ sarvalokāśraya-śrī-viṣṇuvarddhana-mahārājasya priya<9>-tanayaḥ sva-pratāpāvanata-samasta-sāmanta-cakraś cakravartti-la<10>kṣaṇopeto nira(va)dyodāra-guṇa-gaṇālamkṛtaḥ parama-brahmaṇya<11>ḥ para○ma-m<a?<a>heśvaro mātā-pitr̥-pādānudhyātaḥ samasta<12>-bhuvanāśraya-śrī-vijayāditya-mahārājādhirāja-para<13>meśvara-bhaṭṭārakaḥ prakṛṇora-viṣaye dinakādu nāma grāmam adhi<14>(vasa)to (rāṣṭra)k<u?<ū>ṭa-pramukhān ku<d?<t>umbinas sarv<a?<a>n ittham ājñāpayati

vi<Page 2v><15>[di](tam a)[stu] (vo) <'>(smā)bhi(ḥ va)ṅgiparu-v<a!<a>sta(vyāya) bhāradvāja-sagotrāya<16> m(ā)dhava-(caturvedi)-pautr(ā)ya ś(i)vama-caturvedi-putrāya mādha<17>va-catu(rve)d(i)-(śarmaṇe) <dvedi!> sūryya-grahaṇa-(nimi)tte<.> grāma-pūr(v)a<18>taḥ<.> A○syāvadhiḥ pūrvataḥ moṭṭapariti pulamkarusu<.> da<19>kṣiṇataḥ val(l)ar-boya-(kṣe)traM<.> paścimataḥ mīṛiticerla<.> Utta<20>(ra)taḥ maṅga(ḍu)-cenu<.> (dvāda)śa-khaṇḍi-vr(i)hi-v(ā)pa-pramāṇam kṣetraM<.> Udaka<21>-pūrvam sarva-kara-parih(āreṇa) dattaM<.> Eteṣām catur-avadhi-madhy<a!> kṣetra(M)

<Page 3r> <22> Asyopari na kenacid bādhā karaṇīy<a?<a><.> karoti yas sa pa<23>ñca-mahāpātaka-saṁyukto bhavati<.> vyāsenāpy ukta<h!<M>

1. Anuṣṭubh

bahubhir vas(u)<24>dhā da○ttā
bahubhiś cānupālītā
yasya (ya)sya yadā bhūmis
ta<25>sya ta○sya tadā phala(M)

2. Anuṣṭubh

sva-dattām para-da(ttām) v<a?<a>
yo haret<i?<a> vasumdhara(ām)
<26> ṣaṣṭi-va<rīṣa!<rṣa>-sahasrāṇi
viṣ<t?<th>āy<a?<a>m jāyat(e) kṛm(iḥ)

3. Anuṣṭubh

brahma-svaṁ tu viṣaṁ gho<27>raṁ
na viṣaṁ viṣaṁ ucyate
viṣaṁ ekākinaṁ haṁti
brahma-sva<ṁ> putra-pautrikaM

<Page 3v>

Apparatus

Plates

<13> dinakādu • SR prints *dinakādu* in his edition but calls the village Dinakaḍu (sic) in his discussion. The ARIE report says the name is Dinakāḍu. Indeed, *d* and *ḍ* can look exceedingly similar. I prefer to read *du* here, because the consonant of this *akṣara* is fully identical to that of *di* in this word, as well as to other clear instances of *d* in the text (e.g. in l3, *prasāda*). The *akṣara* is, however, also fully identical to one in the next line where *kuṭumbinas* must have been intended, where I choose to read the same glyph as *ḍu*. There are no other instances of (*ḍ*) in the grant except as a subscript consonant.

<15> (va)ṅgipaṛu- ◇ *varjipaṛu*- SR.

<16> ś(i)vama ◇ *sivāya*- SR • SR's *si* is probably a typo, and his *ya* is a misreading. The last character is definitely *ma* in spite of some damage and may have a *repha* on top. As SR also points out, the donee is probably identical to the donee of the Nemmaḷūru grant, there named Mādhavaśarman, son of Śivaśarman and grandson of Mādhavaśarman. Before having access to the original plates, I had assumed *śivarma* (omitting *śa*) was inscribed here, but it is clearly the variant name *śivama*.

<17> -(caturve)d(i?)-(śarmaṇe) *ḍvedī*! ◇ *caturveda-śravaṇādvēdi* SR • SR translates his reading as “who knows the recital of the four Vedas”. I am quite confident in my own reading. In the Nemmaḷūru grant, the donee's father is spoken of as *mādhava-caturvvedi-śarmmaṇaḥ*, with the qualification similarly inserted into the name. There remains the word *dvedī* that calls for an explanation. I believe this must be a scribal correction, intended for *dvivedī* as a replacement of the earlier *caturvedī*, but I do not mark this up in the edition to reduce the complexity of the text. The donee Mādhavaśarman is described as a *veda-dvayayādhyāyin* in the Nemmaḷūru grant. SR in his discussion notes that this grant must be later than that one, as the donee had in the meantime acquired knowledge of two more Vedas. Given the received text, I think otherwise: the donee is still a *dvivedīn*, but the scribe erroneously wrote him down as a *caturvedīn* and then clumsily corrected this error. — <17> -pūrva<18>taḥ ◇ *-purva<18>taṁ* SR.

⟨18⟩ moṭṭaparīti SR ◇ *meṭṭaparīti* SR.

⟨19⟩ val(l)ar-boya- ◇ *valleniyā*- SR. — ⟨19⟩ mīṭicerla ◇ *cīṛāti-cela* SR.

⟨20⟩ maṅga(ḍu)- ◇ *magana* SR. — ⟨20⟩ (-kha)ṇḍi- • The word expected here is *khaṇḍika* or *khaṇḍikā*. In some related grants, *khaṇḍikodrava* occurs, and in those cases I have emended to *khaṇḍika-kodrava*, assuming eyeskip omission. That explanation, however, does not work here. Either we are facing random scribal omission or a legitimate variant of the term. — ⟨20⟩ -pramāṇam ◇ *-pūrveṇam* SR.

Translation

Plates

⟨1–14⟩ Greetings. The dear grandson of His Majesty Maṅgi Yuvarāja, who 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 the realms of adversaries 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—; the dear son of His Majesty King (*mahārāja*) Viṣṇuvardhana (III), the shelter of all the world (*sarva-lokāśraya*), who has fended off 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 (*parameśvara*), the Emperor (*mahārājādhirāja*), the Sovereign (*bhaṭṭāraka*) Vijayāditya, shelter of the entire universe (*samasta-bhuvanāśraya*), supreme devotee of Maheśvara, 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 Dinakāḍu in Prakuṇora¹ district (*viśaya*) as follows:

⟨14–21⟩ Let it be known to you that on the occasion of an eclipse of the sun we have ⟨given a field⟩ to the grandson of the *caturvedin* Mādhavaśarman, the son of the

¹This is probably identical to the district elsewhere called Pāguṇavara.

caturvedin Śivama, <namely> the *dvivedin* Mādhavaśarman,² a resident of Vaṅgiparu of the Bhāradvāja *gotra*. <The field is> to the east of the village. Its boundary to the east is ;the verge of the fields of Moṭṭaparu?³ To the south, the field of Vallar-boya.⁴ To the west, Miṛiticerla. To the north, the field of Magaṇa.⁵ The field is of a measure (sufficient) for sowing twelve *khaṇḍis*⁶ of rice. <It has been> given with a remission of all taxes, sanctified by (a libation of) water. The field is located amid these four boundaries. 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.

Bibliography

Reported in ARIE 1934–35, p. 7, appendix A/1934–35, № 20 without discussion of details. Edited by R. Subba Rao (1930–1931, № 2), 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.⁷ Minor typographic mistakes in Subba Rao's

²See the apparatus to lines 16 and 17 for some textual problems associated with this sentence. I translate according to the interpretation suggested in the apparatus.

³SR translates “an elevated stone boundary”.

⁴I deviate from SR's reading here; see the apparatus to line 19.

⁵SR translates “stone heap”.

⁶See the apparatus to line 20.

⁷In fact, Subba Rao only edits lines 13 to 21, stating that the contents of the preceding and following lines is identical to the text of the Nemmalūru grant. The present edition is thus the first diplomatic edition for these lines.

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 2.

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 20.

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