Nandamapūṇḍi grant of Rājarāja I Narendra

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Palaeographic description

Rare initial Ai occurs in lines 7 and 87; the former, in a palaeographically conservative hand, would not be distinguishable from ṣo if deprived of context. The closer symbol in line 91 is a floret or sunburst comprised of a circle with a central dot and an unclear number of radiating lines at the perimeter. The closer symbol at the end is a floret comprised of a small central circle with four semicircular petals and an additional curlicue at the tip of each petal.

Edition

Seal

〈1〉 śrī-tribhuvanāṁkuśa

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 ✤

1. Śārdūlavikrīḍita

śrī-dhāmnaḥ puruṣottamasya mahato nārāyaṇasya prabhor
nnābhī-paṁkaruhād babhūva〈2〉 jagatas sraṣṭā svaya〈ṁ〉bhūs tataḥ
jajñe mānasa-sūnur atrir iti yas tasmān muner atritas
somo vaṁ(śa)〈3〉-karas sudhāṁ¿s?〈ś〉ur udita〈ḥ〉 śrīkaṁṭha-cūḍāmaṇiḥ|

2. Anuṣṭubh

tasm¿a?〈ā〉d āsīt sudhā-sūter
bbudho budha-nutas tataḥ|
jātaḥ〈4〉 purūravā nāma
cakrava〈r〉ttī sa-vikramaḥ|

tasmād āyur〈.〉 āyuṣo nahuṣaḥ| tato yayāti〈ḥ〉 cakrava〈5〉rttī vaṁśa◯-karttā| tataḥ prācīśaḥ〈.〉 pr¿a?〈ā〉cīśāt sainyayāti〈ḥ〉〈.〉 sainyayāter hayapatiḥ〈.〉 {r}haya〈6〉pates sā◯rvvabhaumaḥ| sārvvabhaumāj jayasenaḥ| jayasenān mahābhaumaḥ| mahābhaumā〈7〉d aiśānaka◯ḥ| Aiśānakāt krodhānanaḥ〈.〉 krodhānanād devakiḥ| ¡devake ri!〈devaker ̥r〉¿c?〈bh〉ukaḥ| ¡ri!〈r̥〉¿c?〈bh〉ukād ¡r̥!kṣakaḥ〈.〉 ¡ri!〈r̥〉〈8〉kṣakān mativaraḥ{|} satr¿ā?〈a〉-y¿o?〈ā〉ga-yājī sarasvatī-nadī-nāthaḥ| tataḥ kā{r}tyāyanaḥ| kā{r}tyāyanān nīlaḥ〈.〉〈9〉 nīlād duṣyantaḥ| tat-sutaḥ|

Āryyā|

3. Āryāgīti

gaṁgā-yamunā-tīre yad avicchinnaṁ nikhāya yūpān kramaśaḥ|
kr̥〈10〉tvā tathāśvamedhān nāma mahā-karmma-bharata Iti yo 〈’〉labhata{ḥ}|

tato bharatād bhūmanyuḥ| bhūmanyos suhotraḥ〈.〉〈11〉 suhotrād dhastī| hastino virocanaḥ| virocanād ajamīlaḥ| Ajamīlāt saṁvara¿(n?)?〈ṇ〉aḥ| saṁvara〈ṇa〉sya〈Page 2r〉 〈12〉 tapana-sutāyās tapatyāś ca sudhanvā| sudhanvanaḥ par¿a?〈i〉kṣiT| parikṣito bhīmasenaḥ| bhīmasenāt pradī〈13〉panaḥ| pradīpanā¿ś c?〈c ch〉antanuḥ〈.〉 śaṁtano(r) vvicitravīryyaḥ| vicitravīryyāt pāṇḍu-rāja[[(pu)]]〈〈ḥ|〉〉

4. Upagīti

putrās tasya ca dha〈14〉rmmaja-bhīmā〈r〉jjuna-nakula-sahadevāḥ
paṁcendriyavaT paṁca syur vviṣaya-grāhiṇas tatra||

vr̥ttaM||

5. Śārdūlavikrīḍita

〈15〉 yenādāhi vijitya ¿k?〈kh〉āṇḍavam atho gāṇḍīvinā vajriṇaṁ
yuddhe pāśupatāstram aṁdhaka-ripoś cālābhi dai〈16〉tyān bahū◯n
indrārddhāsanam adhyarohi jayinā yat kālikeyādikān
hatvā svairam akāri〈17〉 vaṁśa-vi◯pina-c¿c?〈ch〉edaḥ kurūṇāṁ vibhoḥ|

tato 〈'〉rjjunād abhimanyuḥ| Abhimanyo〈ḥ〉 parikṣiT〈.〉〈18〉 parikṣi◯to janame-
jayaḥ| janamejayā〈t〉 kṣemukaḥ| kṣemukān naravāhanaḥ| naravā〈19〉hanā¿ś c?〈c
ch〉atānīkaḥ| śatānīkād udayanaḥ||

tataḥ paraṁ tat-prabhṛti¿s?〈ṣ〉v avic¿c?〈ch〉inna-santāneṣv ayodhyā-siṁ¡gh!〈h〉ā〈20〉sanāsīneṣv
ekā(n)na-ṣaṣṭi-cakrava〈r〉ttiṣu gateṣu tad-vaṁśyo vijayādityo nāma rājā vijigīṣayā
dakṣi〈21〉ṇāpathaṁ gatvā trilocana-pallavam adhikṣipya daiva-durīhayā lokāntaram
a(ga)maT

tasmin sa〈ṁ〉kule pu〈22〉r(o)hitena sā(rddha)m antarvva¿ttinī?〈tnī〉 tasya mahādevī
muḍivemu nāmāgrahāraṁ upagamya tad-vāstavyena〈Page 2v〉 〈23〉 viṣṇubhaṭṭa-
somayājinā duhit¿ti?〈r̥〉-ni(r)vviśeṣam abhirakṣitā satī viṣṇuvarddhanan nāma
¡prasūya|! tasya ca ku〈24〉mārakasya mānavya-sagotra-hārīti-putra-dvipakṣa-
gotra-kramocitāni karm¿a?〈ā〉ṇi kārayitvā tam avarddhayaT〈.〉 sa ca mā〈25〉(t)rā
vidita-vr̥ttāntas san nirggatya calukya-girau nandāṁ bhagavatīṁ gaurīm ārādhya
kumāra-nārāyaṇa-mātr̥-gaṇān saṁ¿tt?〈t〉a(r)ppya〈26〉 śvetātapatraika-śaṁkha-
paṁca-mahāśabda-pāli-ke〈ta〉na-pratiḍhakkā-varāha-lāṁ¿c?〈ch〉ana-piṁ¿c?〈ch〉a-
kunta-siṁ¡gh!〈h〉āsana〈27〉-makara-to◯raṇa-kanaka-daṇḍa-gaṁgā-yamu〈nā〉dīni
sva-kula-kramāgatāni nikṣiptānīva tat-sā¡ṁb!〈m〉rā〈28〉jya-cihnā◯ni samādāya
kaḍaṁba-gaṁgādi-bhūmipān (n)i〈r〉jitya setu-narmmadā-madhyaṁ sārddha〈29〉-
sapta-la◯kṣ¿ā?〈a〉ṁ dakṣiṇāpathaṁ pālayām āsa|

śloka¡ṁ!|

6. Anuṣṭubh

tasyāsīd vijayādityo
viṣṇu〈30〉varddhana-bhūpateḥ
pallavānvaya-jātāyā
mahādevyāś ca nandanaḥ

tat-sutaḥ polakeśi-vallabhaḥ〈.〉 tat-putraḥ〈31〉 kīrttivarmmā〈.〉 tasya tanayaḥ|

svasti〈.〉 śrīmatāṁ sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ hā〈32〉riti-
putrāṇāṁ kauśikī-vara-prasāda-labdha-rājyānāṁ mātr̥-gaṇa-paripālitānāṁ
sv¿a?〈ā〉mi-mahāsena-pā〈33〉dānudhyātānāṁ bhagavan-nārāyaṇa-prasāda-
samāsādita-vara-varāha-lāṁ¿c?〈ch〉anekṣaṇa-kṣaṇa-vaśīkr̥tārāti〈Page 3r〉〈34〉-
maṇḍalānām aśvamedhāvabhr̥¿t?〈th〉a-snāna-pavitrīkr̥ta-vapuṣāṁ cālukyānāṁ

kulam alaṁkariṣṇos satyāśra〈35〉ya-vallabhendrasya bhrātā kubja-viṣṇuvarddhano 〈’〉ṣṭādaśa varṣāṇi veṅgī-deśam apā〈〈la〉〉yaT| tad-ātmajo jayasiṁ¡gh!〈h〉a〈36〉-vallabha〈〈ḷ〉〉 trayastriṁśataṁ| tad-anujendrarājas sapta dināni| tat-suto viṣṇu-varddhano nava‖ tat-sūnur mmaṁgi-yu〈37〉varājaḥ paṁcaviṁśatiṁ| tat-putro jayasiṁ¡gh!〈h〉a-vallabhas trayodaśa| tad-avarajaḥ kokk¿ī?〈i〉liṣ ṣaṇ māsāN| ta-sya〈38〉 jyeṣṭho bhrā◯tā viṣṇuvarddhanas tam uccāṭya{s} saptatriṁśataṁ| tat-putro vijayāditya-bhaṭṭ¿a?〈ā〉rako 〈’〉ṣṭ¿a?〈ā〉da〈39〉śa| ta¿d-a?〈t-ta〉◯nujo viṣṇuvarddhanaṣ ṣaṭtriṁśataṁ| tat-sūnur vvijayāditya-narendra-mṛgarājaś cāṣṭa〈40〉catvāri◯ṁśataṁ| tat-sutaḥ kali-viṣṇuvarddhano 〈’〉ddhyarddha-varṣaṁ| tat-suto guṇaga-vijayāditya〈41〉ś catuścatvāriṁśataṁ| tad-bhrātur vvikramāditya-bhūpates tanayaś cālukya-bhīmas triṁśataṁ| tat-sutaḥ koll¡e!〈42〉biganḍa-vijayādityaṣ ṣaṇ māsāN〈.〉 tat-sūnur ammarājas sapta varṣāṇi| tat-sutaṁ vijayādityaṁ bā〈43〉lam uccāṭya tāḍapo māsam ekaṁ| taṁ jitvā yudhi cālukya-bhīma-tanayo vikramāditya Ekāda〈44〉śa māsāN| tat-tāḍapa-rāja-suto yuddhamalla{ḥ}s sapta varṣāṇi|

7. Indravajrā

taṁ yuddhamallaṁ parihṛtya de〈Page 3v〉〈45〉śāt
piṣṭvetareṣām api śātravā¿n?〈ṇ〉āM
kṣmām ammarājānuja-rāja-bhīmo
bhīmas samā dvādaśa rakṣati sma‖

8. Anuṣṭubh

〈46〉 tat-sūnur vvinatārātir
ammarājo nṛpāgraṇīḥ|
paṁcaviṁśati varṣāṇi
veṁgī-bhuvam apālayaT|

9. Gīti

dvaimātu〈47〉ro 〈’〉mma-nṛpater ddāna-nṛpo rāja-bhīma-nṛpa-tanayaḥ
vidyā-kalāpa-caturaḥ¡|! caturanta-dharām apāt samās ti〈48〉sraḥ|

10. Anuṣṭubh

Anu dānār¿nn?〈ṇṇ〉avād āsīd
daiva-duśceṣṭayā tataḥ
saptaviṁśati varṣāṇi
veṁgī-mahir anāy¿i?〈a〉kā‖

11. Indravajrā

〈49〉 Atrā〈nta〉re ◯ dāna-narendra-sūnu〈ḥ〉
śrī-śaktivarmmā sura-rāṭ-sadharmmā
yaś śauryya-śaktyā vinihatya〈50〉 śatrūn
sa ◯dvādaśābdān samarakṣad u(r)vvīṁ|

12. Anuṣṭubh

tatas tad-anujo vīro
vimalāditya-bhūpatiḥ
ma〈51〉hī-maṇḍala-sāmrājya-
-prājya-lakṣmīṁ mudādadhāT|

13. Vasantatilakā

tejo yadīyam akhila-kṣitipāla-mauli-
-mālāsv abhā〈52〉d amala-ratna-ruci-cchalena
pāti sma sapta sa samās sakalān dharitrīṁ
bhīma-pratāpa-mahito birudaṁka-bhīmaḥ|

14. Vallarī

〈53〉 tasm¿a?〈ā〉d vimalādityād ravi-kula-lakṣmyāś ca kuṁdava-mah¿a?〈ā〉de¿y?〈v〉yāḥ
nija-guṇa-vaśīkṛtākhila-rājanyo rājarāja-vibhur a〈54〉jani||

15. Vasantatilakā

yas soma-vaṁśa-tilakaḥ śaka-vatsareṣu
vedāṁburāśi-nidhi-varttiṣu siṁha-ge 〈’〉(r)kke|
kṛṣṇa-dvitīya-divasotta〈55〉ra-bhadrikāyāṁ
vāre guror vvaṇiji lagna-vare 〈’〉bhiṣiktaḥ|

16. Vasantatilakā

Iṁdro yathā divam ud¿a?〈ā〉ra-yaś¿a?〈ā〉s t¿ā?〈a〉tho(r)vvīṁ
ś(au)ryyeṇa〈Page 4r〉 〈56〉 śa(śva)d akhilām abhirakṣituṁ yaḥ|
śrī-viṣṇuvarddhana-nṛpo makuṭaṁ parārddhyaṁ
mū〈r〉dhnādadhān maṇi-mayūkha-vi〈57〉bhāsitāśaṁ||

17. Vasantatilakā

saṁrakṣati kṣiti-talaṁ kṣapitāri-va(r)gge
mā(r)ggeṇa yena naya-śālini mānavena
prītāḥ〈58〉 prajā nija-(pa)vitra-caritra-toyaiḥ
prakṣālayanti kali-kāla-kalaṁka-paṁka¿ḥ?〈ṁ〉||

18. Śārdūlavikrīḍita

san¿na?<mā><r>ggeṇa kulaṁ kal¿a?<ā>gama<59>-parijñānena (śu)ddhān dhiyaṁ
dīnānātha-janā(r)tthitā(r)ttha-nivaha-tyāgena lakṣmīṁ s¿t?<th>irāṁ
saṁpūrṇṇāmala-caṁdrikā<60>-viśaday(ā) kī<r>tyā j¿i?<a>gad-gītayā
yo dik-cakram alaṁkaroti sutarāṁ cālukya-cūḍāmaṇi<<ḥ>>||

19. Śārdūlavikrīḍita

yasya sph(ā)ra-bhujā<61>-kṛpāṇa-dali◯tārātībha-kuṁbha-sthala-
-pronmuktāmala-vṛtta-m(au)ktika-cayas saṁgrāma-raṁgāṁtare
dhatte vīra<62>-rasa-kriyā◯bhinayana-prastāvanā-lakṣitāṁ
vīra-śrī-racitāṁjali-pravisarat-puṣpopahāra-śri<63>ya¿ḥ?<ṁ>||

20. Śārdūlavikrīḍita

pitr(o)◯r vvaṁśa-gurū babhūvatu<<r alaṁ ya>>sya s¿p?<ph>urat-tejas(au)
sūryyā-candramasau nirasta-tamasau<64> devau jagac-cakṣuṣī|
daṁṣṭrā-koṭi-samuddhṛtākhila-mahī-cakram mahaT krīḍayā
viṣṇor ādi-varāha-rūpam a<65>bhavad yac-chāsā!ane lāṁchanaṁ||

sa sarvva-lokāśraya-śrī-viṣṇuvarddhana-mahārājādhirājo rāja-parameśvaraḥ
para<66>ma-bhaṭṭārakaḥ|| parama-māheśvaraḥ parama-brahmaṇyaḥ śrī-rājarāja-
devo reṇḍeṟulanaḍimi-viṣaya-nivā<67>sino r(ā)ṣṭrakūṭa-pramukhāN kuṭuṁbinaḥ
sam¿a?<ā>hūya maṁtri-purohita-senāpati-¿h?<y>uvarāja-d(au)v¿a?<ā>rika<68>pradhāna-
samakṣam ittham ājñāpayati<.> yathā||

21. Upajāti

hārīta-gotre hari-mūrttir āpa-
staṁ¡bh!<b>a-dvija-śreṣṭha-vibhu<Page 4v><69><r> vvinītaḥ|
sadā puroḍāśa-pavitra-vaktro
vidvān abhūt kaṁcena-somayājī||

22. Mandākrāntā

tasya śrīmā<70>N himakara-kara-prasphurat-kīrtti-rāśer
āsīt sūnuḥ sakala-viduṣāṁ aṁcitaḥ kaṁcenā<71>(r)yyaḥ|
yaṁ manyaṁte yamam ari-gaṇāḥ kāma-dhenuṁ kavīṁdrāḥ
krīḍārāmaṁ parama-suhṛdo (jī)<72>vitaṁ baṁdhu-varggāḥ|

23. Āryā

tasyātmajo mahātmā samajani ś(au)cāṁjaneya Iti viditaḥ
prajñā-jita-vācaspa<73>tir akalaṁkā◯śaṁkanāmātyaḥ||

24. Āryā

tasya ca su-dharmma-patnyā guṇa-śālinyāś ca sāmekāṁbāyā<<ḥ>>|
Abha<74>(vad a)nuṣṭhi◯ta-jagad-upakaraṇo nārāyaṇas tanayaḥ|

25. Āryā

yaḥ saṁskṛta-karṇṇāṭa-prākṛta-paiśāci<75>kāṁdhra-bhā◯ṣāsu|
kavirājaśekhara Iti prathitaḥ sukavitva-vibhavena||

26. Upajāti

kavīn manīṣā-lava<76>-durvvidagdhān
manoharābhir nnija-sūktibhir yyaḥ|
kurvvann agarvvān paṭubhi<r> bibhartti{ḥ}
kavībha-vajrāṁkuśa-nā<77>ma sārtthaṁ||

tasmai sakala-jagad-abhinuta-guṇa-śā<li>ne sarasvatī-kar¿nn?<ṇṇ>āvataṁsāyāṣṭādaśāvadhāraṇa-ca(k)ra<78>(va)rttine nanni-nārāyaṇāya bhavad-viṣaye nandamapūṇḍi nāma grāmo <'>grahārīkṛtya soma-gra<79>(ha)ṇa-nimitte dhārā-pūrvvakam asmābhis sarvva-kara-parihāreṇa datta¡m i!<I>ti viditam astu va<<ḥ>>|

Asya sīmā<80>naḥ<.> pūrvvataḥ *Iyyūriyuṁ billemapeddapūṇḍiyuṁ bola-garusuna pallamuna koṇḍiya-guṁṭa<Page 5r> <81> naḍuma* sīmā|| Āgneyataḥ *Iyyūriyuṁ billemapeddapūṇḍiyu nerapulayuṁ bola-garu<82>suna muyyali-kuṭra* sīmā|| dakṣiṇataḥ *Iyyūriyu nerapulayuṁ bola-garusuna tāḍla ṟe<83>va* sīmā| nairṛtyataḥ *Iyyūriyu nerapulayu muṁdaramunayuṁ bola-garusuna muyyali-ku<84>ṭra* sīmā| paścimataḥ *Iyyūriyu muṁdaramunayu maḍakuṟitiyuṁ bola-garusuna muyyali<85>-kuṭra* sīmā| vāyavyataḥ *Iyyūriyu maḍakuṟitiyuṁ billemapeddapūṇḍiyuṁ bola-garusuna<86> muyyali◯-kuṭruna golla-ṟeva* sīmā| Uttarataḥ *Iyyūriyuṁ billemapeddap¿u?<ū>ṇḍiyuṁ bola-garu<87>suna yo◯ṟuva gaḍḍaya* sīmā| Aiśān{y}ataḥ *Iyyūriyu billemapeddapūṇḍiyuṁ bola-garu<88>s¿a?<u>na maṟṟi◯-toḍi tāṭiyodda ciṁtaya* sīmā||

Asyopari na kenacid bādhā karaṇīyā<.> yaḥ ka<89>roti sa paṁca-mahāpātaka-yukto bhavati<.> tathā coktaṁ bhagavatā vyāsena|

27. Anuṣṭubh

sva-dattāṁ para-dattāṁ vā
yo<90> hareta vasundharāṁ
ṣaṣṭiṁ varṣa-sahasrāṇi
viṣṭhāyā(ṁ) jāyate k¡ri!<ṛ>miḥ|

28. Anuṣṭubh

bahubhir vvasudhā dattā

bahu〈91〉bhiś cānupālitā
yasya yasya yadā bhūmis
tasya tasya tadā phalam

iti ✤

Ājñaptir asya〈92〉 kaṭakādh¿a?〈i〉rājaḥ〈.〉 kāvyānāṁ ka(r)tt(ā) nanniya-bhaṭṭo〈.〉 lekhako gaṇḍācāryyaḥ‖ dvāttriṁśattame vija〈93〉ya-rājya-varṣ(e) varddha〈mā〉ne kṛtam idaṁ śāsana¿ḥ?〈ṁ〉| ⁜

〈Page 5v〉

Apparatus

Plates

〈3〉 sudhāṁ¿s?〈ś〉ur RP ◇ *sudhāṁ(ś)ur* K.

〈4〉 cakrava〈r〉ttī ◇ *cakravarttī* K RP.

〈5〉 vaṁśa◯-karttā| • As observed by Kielhorn, other versions of the legendary genealogy continue with *tataḥ purur iti cakravarttī tato janamejayo śvamedha-tritayasya karttā* before coming to Prācīśa.

〈11〉 saṁvara¿(n?)?〈ṇ〉aḥ ◇ *saṁvaraṇaḥ* K RP • The inscribed character is not *ṇa*. It is probably *na* corrected from something else, likely *sa*.

〈12〉 par¿a?〈i〉kṣiT ◇ *parikṣiT* K RP.

〈19〉 -prabhṛti¿s?〈ṣ〉v ◇ *-prabhṛtiṣv* K RP. — 〈19〉 siṁ¡gh!〈h〉ā〈20〉sanāsīneṣv ◇ *siṁhā〈20〉sanāsīneṣv* K RP.

〈20〉 ekā(n)na ◇ *ekā(dna)* K; *ek¿ād?〈o〉na* RP • The corresponding locus has *ekādna* in the Korumelli grant of Rājarāja I Narendra. The present plate is somewhat damaged here, but *nna* is reasonably certain. — 〈20〉 -cakrava〈r〉ttiṣu ◇ *-cakravarttiṣu* K RP.

〈21〉 a(ga)maT • The engraver may have started *ma* here, then rather clumsily corrected to *ga*.

〈22〉 antarvva¿ttinī?〈tnī〉 ◇ *antarvvattnī* K RP. — 〈22〉 ¡prasūya|! • K considers the punctuation mark superfluous. With the received text, the sentence must indeed continue after the absolutive, but other specimens of this story known to me all have a finite verb here (*asūta*, with the preceding words slightly different). Thus, a scribal error in the verb is also possible.

〈28〉 (n)i〈r〉jitya ◇ *nirjitya* K RP • The text may have been corrected from *nijitya* to *vijitya*. Parallel versions have *nirjjitya*. — 〈28〉 -la◯kṣ¿ā?〈a〉ṁ ◇ *-la◯kṣaṁ* K RP.

〈36〉 nava|| • Parallel versions of the text add *varṣāṇi* after this word. The double punctuation mark may be a correction from an aborted character.

〈38〉 -bhaṭṭ¿a?〈ā〉rako ◇ *-bhaṭṭārako* K RP. — 〈38〉 cāṣṭa° ◇ *cāṣṭ(ā)°* K RP.

〈41〉 koll¡e!〈42〉biganḍa- ◇ *kolla〈42〉biganḍa-* K RP • While I am not aware of this name ever being spelled with an *e*, the present instance is unambiguous and unlikely be a mistake, since it involves the ornate form of dependent *e* attached at bottom left but rising up on the right.

〈52〉 birudaṁka- ◇ *birud¿a?〈ā〉ṁka-* K; *birudāṁka-* RP.

〈53〉 kuṁdava-mah¿a?〈ā〉de¿y?〈v〉yāḥ ◇ *¿kuṁdava-mahadeyyāḥ?〈kuṁdavā-devyāḥ〉* K; *¿kuṁdava-mahādeyyāḥ?〈kuṁdavā-devyāḥ〉* RP • K and RP emend to obtain a stanza in the *gīti* metre. A much less invasive emendation, however, results in *vallarī*, a *gaṇa*-based metre that is rare, but does occur in earlier grants of the dynasty. This emendation, involving the not-quite-standard shortening of the name's final *ā* in compound, is confirmed by the parallel stanza in the Maṇḍa grant of Rājarāja I Narendra.

〈55〉 t¿ā?〈a〉tho(r)vvīṁ ◇ *tatho(r)vvīṁ* K RP.

〈57〉 yena • As K observes, the intent here was probably *yatra* (for *yasmin*), as in the very similar stanza 23 of the Korumelli grant. The conjecture is confirmed by the otherwise identical stanza in the Maṇḍa grant. — 〈57〉 prītāḥ • There is a loose headmark at the end of the line after this character. It may be a deliberate space filler, but more likely an aborted character that was instead engraved in the next line because of the tightness of space here.

〈59〉 (śu)ddhān ◇ *(kurvva?)n* K; *kurvvan* RP.

〈60〉 kī〈r〉tyā j¿i?〈a〉gad- ◇ *kīrtyā jagad-* K RP.

〈62〉 -racitāṁjali- RP ◇ *-ra(hi)tāṁjali-* K.

〈63〉 babhūvatu〈〈r alaṁ ya〉〉sya • These three characters are compressed and probably replace two originally inscribed characters.

〈66〉 reṇḍeṟulanaḍimi- RP ◇ *reṇḍeṟulunaḍimi-* K.

〈67〉 sam¿a?〈ā〉hūya ◇ *sam¿a?〈ā〉h¿u?〈ū〉ya* K; *samāhūya* RP. — 〈67〉 -¿h?〈y〉uvarāja- ◇ *-¿hai?〈yu〉varāja-* K RP.

〈68〉 -vibhu〈Page 4v〉〈69〉〈r〉 ◇ *-vibhu〈Page 4v〉〈69〉r* K RP. — 〈68〉 sāmekāṁbāyā〈〈ḥ〉〉| ◇ *sāmekāṁbāyāḥ* K; *sāmekāṁbāyāḥ|* RP • The visarga was added above and below the punctuation mark, partially obliterating it.

〈79〉 sarvva-kara-parihāreṇa datta¡m i!〈I〉ti • K notes that *ka* is a subsequent insertion. The space between *rvva* and *ra* would be much smaller if that had been the case. However, some or all of this entire sequence is probably a correction over a slightly shorter initially inscribed text. Below *da*, a subscript *t* presumably belonging to the (now) next *tta* can be made out, but there are no other obvious traces of correction apart from the crowdedness of this segment. — 〈79〉 muyyali-kuṭra K ◇ *muyyali-kuṭru* RP • RP silently normalises this word here and throughout this passage.

〈87〉 yo◯ṛuva ◇ *(ye)◯ṛuva* K RP • Emendation to the previous editors' reading may be warranted, but the received reading is clear.

Translation

Plates

1.

From the lotus in the navel of the great Lord Nārāyaṇa, the supreme person and the abode of Śrī, there arose (Brahmā,) the self-born creator of the world. From him was born a son of the mind called Atri, and from that sage Atri 〈was born〉 the founder of a dynasty: the Moon (*soma*) whose rays are nectar and who is the turban jewel of Śrīkaṇṭha (Śiva).

2.

From that nectar-yielding one there came into being Mercury (*budha*), praised by the wise (*budha*), 〈and〉 from him was born the valiant universal sovereign (*cakravartin*) named Purūravas.

〈4–9〉 From him 〈was born〉 Āyus. From Āyus, Nahuṣa. From him, the universal sovereign and dynastic father Yayāti.[1] From him, Prācīśa. From Prācīśa, Sainyayāti. From Sainyayāti, Hayapati. From Hayapati, Sārvabhauma. From Sārvabhauma, Jayasena. From Jayasena, Mahābhauma. From Mahābhauma, Aiśānaka. From Aiśānaka, Krodhānana. From Krodhānana, Devaki. From Devaki, Ṝbhuka. From Ṝbhuka, Ṝkṣaka. From Ṝkṣaka, Mativara, performer of a Sattra sacrifice and Lord of the River Sarasvatī. From him, Kātyāyana. From Kātyāyana, Nīla. From Nīla, Duṣyanta. His son 〈was the one〉—

[1] At this point, the names of Puru and Janamejaya were probably omitted. See the apparatus to line 5.

〈9〉 〈What follows is〉 moraic verse.

3.

—who, because he unceasingly dug down one sacrificial post (*yūpa*) after another on the banks of the Gaṅgā and the Yamunā and also performed Aśvamedhas, obtained the name "Bharata of the Great Sacrifices."

〈10–13〉 From that Bharata 〈was born〉 Bhūmanyu. From Bhūmanyu, Suhotra. From Suhotra, Hastin. From Hastin, Virocana. From Virocana, Ajamīla. From Ajamīla, Saṁvaraṇa. 〈The son〉 of Saṁvaraṇa and of Tapatī, the daughter of Tapana, 〈was〉 Sudhanvan. From Sudhanvan 〈was born〉 Parikṣit. From Parikṣit, Bhīmasena. From Bhīmasena, Pradīpana. From Pradīpana, Śantanu. From Śantanu, Vicitravīrya. From Vicitravīrya, King Pāṇḍu.

4.

He in turn had five sons—(Yudhiṣṭhira) the son of Dharma, Bhīma, Arjuna, Nakula and Sahadeva—who were to obtain the kingdom (*viṣaya*) like the five senses {which grasp the sense-objects (*viṣaya*)}.

〈14〉 〈What follows is〉 syllabic verse.

5.

The masterful wielder of the Gāṇḍīva (bow) who, after vanquishing (Indra) the thunderbolt-bearer, burned the Khāṇḍava (forest); who obtained the Pāśupata weapon in combat from (Śiva) the enemy of Andhaka; who, after slaying many Daityas such as Kālikeya, victoriously ascended to share a throne with Indra; who with abandon cut down the forest that was the dynasty of the Kurus—

〈17–19〉 —from that Arjuna 〈was born〉 Abhimanyu. From Abhimanyu, Parikṣit. From Parikṣit, Janamejaya. From Janamejaya, Kṣemuka. From Kṣemuka, Naravāhana. From Naravāhana, Śatānīka. From Śatānīka, Udayana.

〈19–21〉 Thereafter, when sixty-less-one universal sovereigns beginning with him (Udayana) had passed in uninterrupted succession, 〈each〉 seated on the throne of Ayodhyā, a king of their dynasty named Vijayāditya marched to Dakṣiṇāpatha 〈driven〉 by a desire to conquer. He challenged Trilocana Pallava and, by an ill turn of fate, passed to the otherworld.

〈21–29〉 In the midst of that tribulation, his pregnant chief queen went with their chaplain (*purohita*) to a Brahmanical settlement (*agrahāra*) named Muḍivemu under the protection of its resident the soma-sacrificer Viṣṇubhaṭṭa, 〈who cherished her〉

as if she were his own daughter. Having 〈there〉 gave birth to 〈a son〉 named Viṣṇuvardhana, she raised that boychild, arranging for the performance of the ceremonies traditionally applicable to his bilateral *gotra*, 〈namely〉 being of the Mānavya *gotra* and a son of Hāriti, and so on. He in turn, when her mother had told him the story, went forth to Mount Calukya and worshipped Nandā, 〈who is〉 the goddess Gaurī, and also appeased Kumāra, Nārāyaṇa and the band of Mothers. Having 〈thereby〉 recovered the hereditary paraphernalia of sovereignty belonging to his family, as though they had been deposited (with these deities for safekeeping)—〈namely,〉 the white parasol, the one conch shell, the five great sounds[2], the pennant garland (*pāli-ketana*), the ¿inverted drum? (*pratiḍhakkā*)[3], the Boar emblem, the peacock fan (*piṁcha*), the lance (*kunta*), the lion throne, the *makara* archway, the golden sceptre, the Gaṅgā and Yamunā and so forth—and having conquered the kings of the Kaḍambas, Gaṅgas and so on, he reigned over Dakṣiṇāpatha (extending) from (Rāma's) bridge to the Narmadā (and comprising) seven and a half lakhs (of villages?).

〈29〉 〈What follows is〉 a *śloka*.

6.

The son of that King Viṣṇuvardhana and his chief queen born of the Pallava dynasty was Vijayāditya.

〈30–31〉 His son was Polakeśi Vallabha. His son was Kīrtivarman. His son—

〈31–44〉 Greetings. Satyāśraya Vallabhendra (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 Hāriti, 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 protected (*pāl-*) the country of Veṅgī for eighteen years. His son Jayasiṁha Vallabha (I), for thirty-three. His younger brother Indrarāja (Indra Bhaṭṭāraka), for seven days. His son Viṣṇuvardhana (II), for nine 〈years〉. His son Maṅgi Yuvarāja, for twenty-five. His son Jayasiṁha Vallabha (II), for thirteen. His 〈brother〉 of inferior birth, Kokkili, for six months. After dethroning him, his eldest brother Viṣṇuvardhana (III), for thirty-seven

[2]The expression *pañca-mahāśabda* probably refers to being honoured by the sound of five musical instruments, but may also mean five titles beginning with "great". See Fleet 1888, pp. 296–298, n. 9 for a discussion.

[3]Some Cālukya grants use the words *paḍa-ḍhakkā* and *daḍakkā* in similar contexts. See the Cheruvu Madhavaram plates of Kali Viṣṇuvardhana V and the commentary thereto.

〈years〉. 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-Viṣṇuvardhana (V), for a year and a half. His son Guṇaga Vijayāditya (III), for forty-four. The son of his younger brother King (*bhūpati*) Vikramāditya, Cālukya-Bhīma, for thirty. His son Kollebigaṇḍa Vijayāditya (IV), for six months. His son Ammarāja (I), for seven years. After dethroning his son the child Vijayāditya (V), Tāḍapa, for one month. After defeating him, Cālukya-Bhīma's son Vikramāditya (II), for eleven months. 〈Then〉 that King (*rājan*) Tāḷapa's son Yuddhamalla, for seven years.

7.

Having ousted that Yuddhamalla from the country and having also quashed other enemies, the fearsome King Bhīma (II), younger brother of Ammarāja, protected (*rakṣ-*) the earth for twelve years.

8.

His son Ammarāja (II), the foremost of kings who forced his enemies into submission, protected (*pāl-*) the land of Veṅgī for twenty-five years.

9.

King Dāna (Dānārṇava), the brother of King Amma (II) by a different mother and the son of King Bhīma (II), clever in a whole array of sciences, protected (*pā-*) the earth up to its four ends for three years.

10.

Then, after Dānārṇava, by an ill turn of fate the land of Veṅgī remained leaderless for twenty-seven years.

11.

At this juncture, the son of King Dāna, His Majesty Śaktivarman, who was of the same nature as (Indra) the king of the gods, struck down his enemies by the power of his valour and protected (*rakṣ-*) the earth for twelve years.

12.

Thereafter his younger brother, the valiant King (*bhūpati*) Vimalāditya, joyfully accepted the great majesty (*lakṣmī*) of emperorhood over the circle of the earth.

13.

That Birudaṅka Bhīma, celebrated for his terrifying (*bhīma*) valour, whose glory shone

as if it were a flawless gem over the garlands atop the heads of every king, protected (*pā-*) the entire earth for seven years.

14.

Of that Vimalāditya and of Queen Kundavā, the royal goddess (*lakṣmī*) of the Solar family, was born the sovereign Rājarāja, who overpowered all rulers (*rājanya*) by his innate qualities.

15.

He, the ornament of the Lunar dynasty, was anointed to protect the earth when the Śaka years were positioned as the Vedas (4), oceans (4) and treasures (9) (i.e. Śaka 944), when the Sun was in Leo (*siṁha*), in the Uttara-Bhadrikā ⟨lunar asterism⟩ on the dark (*kṛṣṇa*) ⟨fortnight's⟩ second day, on Thursday, under the excellent ascendant of Libra (*vaṇij*).

16.

He, His Majesty King (*nṛpa*) Viṣṇuvardhana of eminent glory, took upon his head the distinguished crown whose jewels illuminate the directions with their rays in order to protect (*abhi-rakṣ*) forever the entire earth with his valour, just as Indra {of eminent glory did the same to protect} the firmament.

17.

While he[4] who has annihilated the host of enemies protects the earth in the lawful manner of (i.e. prescribed by) Manu, ⟨his⟩ delighted subjects wash off the mud that is the stain of the Kali age with the waters of his innately holy behaviour.

18.

He, the crest jewel of the Cālukyas, ornaments to perfection his high birth through his just ways, his pure intellect through his expertise in arts and lore, his stable affluence through his abandonment of masses of wealth begged by droves of the destitute and the helpless, ⟨and⟩ the wheel of the directions with his world-renowned fame bright like the disc of a spotless full moon.

19.

The scatter of immaculate round pearls released in the confines of the stage of battle from the surface of the forehead globes of his enemies' elephants struck down by the sword in his robust arm resembles the exquisiteness of an offering of flowers spilling from the cupped hands (*añjali*) of the goddess of heroes beheld in the prologue

[4]See the apparatus to line 57 for an emendation to facilitate interpreting the text as translated.

(*prastāvanā*) to the performance (*abhinayana*) of a play (*kriyā*) in the heroic sentiment (*vīra-rasa*).

20.

The founders of his parents' dynasties were verily the Sun and the Moon: the two Eyes of the World, the gods who dispel darkness with their scintillating brilliance. The emblem of his reign became the Original Boar form of Viṣṇu, which could playfully lift the great circle of the entire earth on the tip of its tusk.

〈65–68〉 That shelter of all the world (*sarva-lokāśraya*), the Supreme Lord of kings (*rāja-parameśvara*), Emperor (*mahārājādhirāja*), Supreme Sovereign (*parama-bhaṭṭāraka*), the supremely pious supreme devotee of Maheśvara, His Majesty Viṣṇuvardhana 〈who is〉 His Majesty King Rājarāja, convokes all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Reṇḍeṟulanaḍimi district (*viṣaya*) and, witnessed by those 〈officials〉 headed by the minister (*mantrin*), the chaplain (*purohita*), the general (*senāpati*), the crown prince (*yuvarāja*) and the gate guard (*dauvārika*), commands 〈them〉 as follows. To wit:

21.

In the Hārīta *gotra* there was one foremost among the most excellent Brahmins of the Āpastamba 〈*sūtra*〉: the learned Soma sacrificer Kaṁcena who resembled Hari (Viṣṇu) and whose mouth was ever purified by oblation prayers (*puroḍāśa*).

22.

He whose halo of fame glimmered like the rays of the cool-rayed moon had a majestic son revered by all the wise: Kaṁcenārya, whom enemy hosts perceived as Yama, premier poets as a cow of plenty (*kāmadhenu*), his best friends as a park of pleasures, and the flocks of his relatives as 〈their very〉 life.

23.

A great-souled son known as Śaucāñjaneya was born to him: a minister without stain and suspicion who surpassed the Lord of Speech (Brahmā) in intellect.

24.

Of him and his good wedded wife the virtuous Sāmekāmbā was born a son, Nārāyaṇa, who endeavoured to benefit the world.

25.

He is renowned as Kavirājaśekhara ('diadem of the king of poets') thanks to his talent of excellence in poetry in the Sanskrit, Karṇāṭa, Prakrit, Paiśācika and Andhra languages.

26.

With his delightful and cunning compositions he curbs the pride of poets who are ⟨mere⟩ sophists with a shred of inspiration, ⟨thus⟩ bearing with justification the name Kavībha-vajrāṅkuśa (‘diamond goad to the elephants among poets’).

⟨77–79⟩ To that Nanni-Nārāyaṇa endowed with qualities lauded by the entire world, an ear ornament for Sarasvatī, a universal emperor of the eighteen ¿determinations? (*aṣṭādaśāvadhāraṇa*),[5] we have on the occasion of an eclipse of the moon given the village named Nandamapūṇḍi in your district, converted into a rent-free holding (*agrahāra*), accompanied by ⟨pouring⟩ a stream ⟨of water⟩, with a remission of all taxes. Let this be known to you.

⟨79–88⟩ Its borders ⟨are as follows⟩.[6] To the east, the border is in the middle of the Koṇḍiya tank (*guṇṭa*) in a depression at the border of the fields (*bola-garusu*) of this settlement and Billemapeddapūṇḍi. To the southeast, the border is the triple junction (*muyyali-kuṭra*) of the borders of the fields (*bola-garusu*) of this settlement, Billemapeddapūṇḍi and Nerapula. To the south, the border is ¿a *r̲ēva* tree ⟨surrounded by⟩ palmyra trees?[7] at the borders of the fields (*bola-garusu*) of this settlement and Nerapula. To the southwest, the border is the triple junction (*muyyali-kuṭra*) of the borders of the fields (*bola-garusu*) of this settlement, Nerapula and Mundaramuna. To the west, the border is the triple junction (*muyyali-kuṭra*) of the borders of the fields (*bola-garusu*) of this settlement, Mundaramuna and Maḍakuṟiti. To the northwest, the border is the *¿r̲eva* tree? of the shepherds at the triple junction (*muyyali-kuṭra*) of the borders of the fields (*bola-garusu*) of this settlement, Maḍakuṟiti and Billemapeddapūṇḍi. To the north, the border is the ¿bank of a river?[8] at the triple junction (*muyyali-kuṭra*) of the borders of the fields (*bola-garusu*) of this settlement and Billemapeddapūṇḍi. To the northeast, the border is a tamarind tree near a palmyra tree with a banyan tree at the triple junction (*muyyali-kuṭra*) of the borders of the fields (*bola-garusu*) of this settlement and Billemapeddapūṇḍi.

⟨88–89⟩ Let no-one pose an obstacle (to their enjoyment of rights) over it. He who does so shall be conjoined with the five great sins. So too has the reverend Vyāsa said:

[5] Cielas 2024, p. 153 suggests that /avadhāraṇa/, a term that baffled Kielhorn in this context, may be an alternative term for /avadhāna/, which in later texts also appears in the form of the compound /avadhāna-cakravartin/ and may be connected to a number, typically eight. In this specialised sense, /avadhāna/ (translated ‘attentiveness’ by Cielas) refers to a complex set of skills related to performance in a learned assembly.

[6] Throughout the description of the boundaries, I rely in Kielhorn’s interpretation of the Telugu phrases.

[7] As an alternative to Kielhorn’s translation, might *r̲ēva*, here and on the northwest, mean a river landing?

[8] This translation presupposes emendation to the reading shown by the previous editors, see the apparatus to line 87.

27.

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

28.

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.

〈91–93〉 The executor of this 〈grant〉 is the castellan (*kaṭakādhirāja*). The author of the poems is Nanniya Bhaṭṭa. The writer (*lekhaka*) is Gaṇḍācārya. This decree was made in the course of the thirty-second year of the victorious reign.

Commentary

Kielhorn compares the *praśasti* of this grant to that of Korumelli grant of Rājarāja I Narendra. In fact, up to stanza 11 it more closely parallels (almost word for word) the Raṇastipūṇḍi grant of Vimalāditya, not yet discovered when Kielhorn edited the present plates. The fact that the earlier text has been erased from a point just before Vimalāditya succeeds Śaktivarman (after which a later hand takes over, see the hand description), also indicates that the original text was inscribed under Vimalāditya. I assume that a detailed eulogy of that king, as in the Raṇastipūṇḍi grant, would have been engraved here and replaced with a shorter one for the purposes of Rājarāja's grant. From stanza 12 onward, the verses are comparable to those in the Korumelli grant.

Kielhorn suggests that the grant, or at least the eclipse that occasioned it, took place on 22 November 1053 CE.

Bibliography

Edited by F. Kielhorn (1896–1897) from inked impressions supplied by Hultzsch, with a partial translation, without facsimiles.[9] Also edited in Telugu by Jayanti Ramayya Pantulu (1912), with estampages of the plates and photograph of the seal. The latter editor clearly took the former's edition as the starting point, preserving some of its inaccuracies stemming from Kielhorn's poor facsimiles, but improving some of them.

[9] Kielhorn reports Hultzsch mentioning that the height of the rims prevented the taking of good impressions.

The present edition by Dániel Balogh is based on photographs of the original taken by myself in February 2023 at the Government Museum, Chennai, collated with the two editions and Ramayya Pantulu's estampages. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[K] Kielhorn, Lorenz Franz. 1896–1897. "Nandamapundi grant of Rajaraja I., dated in his thirty-second year [A.D. 1053]." EI 4, pp. 300–309.

[RP] Ramayya Pantulu, Jayanti. 1912. "□□□□□□□ □□□□□□ □□□□□□□□ □□□□□□, □. □. 976 (Cālukya Rājarāja Nandamapūḍi śāsanamu, śa. sa. 976)." ASPP 1, pp. 47–62.

Secondary

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