Maṇḍa grant of Rājarāja I Narendra

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Author of digital edition: Dániel Balogh

Identifier: DHARMA_INSVengiCalukya00106

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00106.xml

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

Commit: 2026-10-28 17:37 (06a61a7), last modified 2026-10-27 16:44 (1c8d045)

Palaeographic description

Anusvāras are small dots usually at median height after the character to which they belong. Initial I in lines 27 and 55 is simplified, with a single bump at the top. The regular form with two bumps is found in line 45. Rare initial Ū occurs in lines 59 and 63. The closer symbol at the end is a floret comprised of a small central circle with four semicircular petals, a stamen between each pair of petals, and an additional curlicue at the tip of each petal. Original punctuation marks are single or double verticals, straight, short, typically at median height.

Edition

Seal

〈1〉 śrī-tribhuvanā(ṁ)kuśa

Plates

〈Page 1r〉

1. Śārdūlavikrīḍita

〈Page 1v〉 〈1〉 śrī-dhāmnaḥ puruṣottamasya mahato nārāyaṇasya prabho(r)
nnābhī-pa(ṁ)karuhād babhūva jagataḥ sraṣṭā sva〈2〉yaṁbhūs tataḥ|
jajñe mānasa-sūnur atrir iti yas tasmān m¿a?〈u〉ner atritaḥ
somo vaṁśa-karaḥ sudh(ā)ṁśu〈3〉r uditaḥ śrīkaṁṭha-cūḍāmaṇiḥ||

2. Anuṣṭubh

tasmād abhūt sudhā-sūter
bb(u)dho budha-nutas tataḥ|
jātaḥ p¿pa?〈u〉rūravā〈4〉 nāma
cakrava〈r〉ttī 〈sa-vikramaḥ||〉

〈tasmād āyuḥ| tato nahuṣaḥ| tato yayātiḥ cakravarttī vaṁśa-karttā| tataḥ purur iti cakravarttī|〉 tato janamejayo 〈'〉śvamedha-tritayasya karttā〈.〉 tataḥ prācīśas〈.〉 tataḥ sainyayātis〈.〉 tato ha〈5〉yapatis〈.〉 tataḥ sārvvabhaumas〈.〉 tato jayasenas〈.〉 tato mahābhaumas〈.〉 tasmād aiśānakas〈.〉 tataḥ krodhānanas〈.〉 tato deva〈6〉kis〈.〉 tasmād ṛbhukas〈.〉 tasmād ṛk¿r?〈ṣ〉akas〈.〉 tato mativaras satra-yāgayājī sarasvatī-nadī-nāthas〈.〉 tataḥ kātyāyana〈7〉s〈.〉 tato nīlas〈.〉 tato duṣyantas〈.〉 tato bharatas〈.〉 tato bhūmanyus. tatas suhotras〈.〉 tato hastī〈.〉 tato virocanas〈.〉 tasm(ā)〈8〉d ajamīlas〈.〉 tataḥ ◯ saṁvaraṇas〈.〉 tasya tapana-sutāyās tapatyāś ca sudhanvā〈.〉 tato bhīmasenas〈.〉 tataḥ〈9〉 pradīpanas〈.〉 ta◯taḥ śantanus〈.〉 tato vicitravīryyas〈.〉 tataḥ pāṇḍu-rājas〈.〉 tataḥ pāṇḍavās〈.〉 t(e)ṣām arjj(u)〈10〉nād abhimanyus〈.〉 tataḥ parikṣiT〈.〉 tato janamejayas〈.〉 tataḥ kṣemukas〈.〉 tato naravāhanas〈.〉 tataḥ śatānīka〈11〉s〈.〉 tasmād udayanas〈.〉 tataḥ paraṁ tat-prabhṛtiṣv avicchinna-santāneṣv ayodhyā-siṁhā〈sa〉nāsīneṣv ekānna-ṣaṣṭi-ca〈12〉kravarttiṣu gateṣu tad-vaṁśyo vijayādityo nāma rājā vijigīṣayā dakṣiṇāpathaṁ gatvā trilocana-pa〈13〉llavam adhikṣipya daiva-durīhayā lokāntaram agamaT|

tasmiN saṁkul(e) tasya mahādevī vṛddhāmātyai〈14〉s sārddhaṁ mutivemu-nāmāgrāhāram upagamya tad-vāstavyena viṣṇubhaṭṭa-s¿e?〈o〉mayājinā duhitṛ-ni(r)vvi〈15〉śeṣam abhirakṣitā satī nandanam asūta| sā tasya ca kumārasya mānavya-sagotra-hārī〈Page 2r〉〈16〉ti-putrādi-pakṣa-kramocitāni karmmāṇi kārayitvā tam avard(dh)ayaT〈.〉 sa ca mātrā vidita-vṛ〈17〉ttāntas san nirggatya calukya-girau naṁdāṁ bhagavatīṁ gaurīm ārādhya k(u)māra-nārāyaṇa-mātṛ-gaṇāṁś ca〈18〉 saṁtarpya śvetātapatraka-śaṁkha-pāliketana-pratiḍhakkā-varāha-lāṁ¿c?〈ch〉ana-makara-toraṇa-paṁca-mahā〈19〉śabda-barha-kunta-cāmara-kanaka-daṇḍa-siṁhāsana-gaṁgā-yamunādīni sva-kula-kramāgatāni nikṣi〈20〉ptān¿i?〈ī〉va sāmrājya-cihnāni samādāya kadaṁba-gaṁga-bhūmipān ni(r)jjitya setu-narmmadā-madhyaṁ sārddha〈21〉-sapta-lakṣaṁ dakṣiṇāpathaṁ pālayām āsa(|)

3. Anuṣṭubh

tasyāsīd vijayādityo
viṣṇuvarddhana-bhūpateḥ
pallavā〈22〉nvaya-jātāyā
mahādevyāś ca nandana〈ḥ〉

tat-sutaḥ pulake〈śi〉-vallabhaḥ〈.〉 tat-(p)utraḥ kī¿tte?〈rtti〉varmmā〈.〉 tasya tanayaḥ|

〈23〉 śrīmatāṁ saka◯la-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ hārīti-putrāṇāṁ kauśi〈24〉kī-va¿ś?〈r〉a-prasā◯da-labdha-rājyānāṁ mātṛ-gaṇa-paripālitānāṁ svāmi-mahāsena-pādānu〈25〉dhyātānāṁ bhagavan-nārāyaṇa-prasāda-samāsādita-vara-varāha-lāṁ¿c?〈ch〉anekṣaṇa-kṣaṇa-va〈26〉śīkṛtārāti-maṇḍalānām aśvam¿e?〈e〉dhāvabhṛtha-snāna-pavitrīkṛta-vapuṣāṁ cālukyānāṁ kula〈27〉m alaṁkariṣṇoḥ satyāśraya-vallabheṁdrasya bhrātā kubja-viṣṇuvarddhano 〈’〉ṣṭā-daśa va(r)ṣāṇi veṁgī-deśa〈28〉m apālayaT| tad-ātmajo jayasiṁha-vallabhas trayas-triṁśataṁ〈.〉 tad-anuja Iṁdrarājaḥ sapta di〈29〉nāni〈.〉 tat-suto viṣṇuvarddhano nava varṣāṇi〈.〉 tat-sūnur mmaṁgi-yuvarājaḥ paṁcaviṁśatiṁ〈.〉 tat-putro ja〈30〉yasiṁhas trayodaśa〈.〉 tad-anujaḥ kokkiliḥ ṣaṇ māsāN〈.〉 tasya jyeṣṭho bhrātā viṣṇuvarddhanas tam u〈31〉ccāṭya saptatriṁśatam abdāN〈.〉 tat-suto vijayāditya-bhaṭṭārako 〈’〉ṣṭā-daśa〈.〉 tat-putro viṣṇuva〈Page 2v〉〈32〉rddhanaḥ ṣaṬtriṁśataṁ〈.〉 tat-tanayo nareṁdra-mṛgarājaś cāṣṭācatvāriṁśataṁ〈.〉 tat-sūnuḥ kali-viṣṇuva〈33〉rddhano 〈’〉dhyarddha-varṣaṁ| tat-putro guṇaga-vijayādityaś catuścatvāriṁśataṁ〈.〉 tad-bhrātu〈r〉 vvikramāditya〈34〉sya tanayaś cālukya-bhīmas triṁśataṁ〈.〉 tat-sutaḥ kollabigaṇḍa-vijayādityaḥ ṣaṇ māsāN〈.〉 tat-sūnur amma〈35〉rājas sapta varṣāṇi〈.〉 tat-sutaṁ vijayādityaṁ bālam uccāṭya tāḍapo māsam ekaṁ〈.〉 taṁ jitvā cālukya-bhī〈36〉ma-tanayo vikramāditya Ekādaśa māsāN〈.〉 tat-tāḍapa-rāja-suto yuddhamal-las sapta va〈r〉ṣāṇi|

4. Anuṣṭubh

Ammarā〈37〉jānujo rāja-
-bhīmo bhīma-parākramaḥ
vijitya yuddhamallaṁ ta〈ṁ〉
dvāda¿r?〈ś〉ābdān apād bhuvaṁ|

5. Vasantatilakā

sat-putrayo〈38〉r ddaśaratha-pratimasya tasya
bhīmasya rāma-bharatopamayoḥ kanīyāN|

dānārṇṇavāmma-nṛpa<yo>r atha paṁ<39>caviṁśaty
abdā◯n arakṣad avanī-talam ammarājaḥ|

6. Gīti

dvaimātu¿k?<r>o <'>mma-nṛpater ddāna-nṛpo rāja-bhīma<40>-nṛpa-tanayaḥ|◯
vidyā-kalāpa-catura<ś caturanta>-mahīm apāt samās ti{T}sraḥ|

7. Anuṣṭubh

Anu dānārṇṇavād āsīd
dai<41>va-duśceṣṭayā tataḥ
saptaviṁśati varṣāṇi
veṁgī-mahir anāy¿i?<a>kā|

8. Indravajrā

Atrāṁtare dāna-narendra-sūnuḥ
śrī-śa<42>ktivarmmā sura-rāṭ-sadharmmā
yaḥ śauryya-śaktyā vinihatya ¿st?<ś>atrū<N>|
sa dvādaśābdāN samarakṣad urvvīṁ||

9. Anuṣṭubh

ta<43>tas tad-anujo vīro
vimalāditya-bhūpatiḥ
mahīm apāt samās sapta
saptasapti-sama-dyutiḥ|

10. Vallarī

ta<44>smād vimalādityād ravi-¿ś?<k>ula-lakṣ<m>yāś ca ku<ṁ>dava-mahādevyāḥ|
nija-guṇa-vaśīkṛtākhila-rāja<45>nyo rājarāja-vibh¿a?<u>r ajani||

11. Vasantatilakā

yaḥ soma-vaṁśa-tilakaḥ śaka-vatsareṣu
vedā<ṁ>burāśi-nidhi-va<r>ttiṣu siṁ<46>ha-ge <'>rkke(|)
kṛṣṇa-dvit¿i?<ī>ya-divasottara-bhadrikāyā<ṁ>
vāre guror vvaṇiji lagna-vare <'>bhiṣiktaḥ||

12. Vasantatilakā

Iṁdro yathā (diva)<47>m udāra-yaśās ta¿dh?<th>orvvīṁ
śauryyeṇa śaśvad akhilām abhirakṣituṁ yaḥ|

śrī-viṣṇuvarddhana-nṛpo maku<Page 3r><48>ṭaṁ parārddhyaṁ
mū<r>dhnādadhān maṇi-¿mū?<mayū>kha-vibhāsitāś¿ā?<a><ṁ>

13. Vasantatilakā

saṁrakṣati kṣiti-talaṁ kṣapitāri-va<r>gge
mā<r>gge<49>ṇa yatra naya-śālini mānavena|
pr¿i?<ī>tāḥ prajā nija-pavitra-caritra-toyaiḥ
prakṣālayanti kali-k(ā)<50>la-kalaṁka-paṁkaṁ|

14. Śārdūlavikrīḍita

sanmā<r>ggeṇa kulaṁ kalāgama-parijñānena śuddhān dhiyan
dīnānātha-janā<r>tthitā<r>ttha-nivaha<51>-tyāgena lakṣmīṁ s<th>irāṁ
saṁpūrṇṇāmala-caṁdrikā-viśadayā (k)¿(i)?<ī><r>tyā jagad-g¿i?<ī>tayā
yo dik-cakram alaṁka<52>roti s¿i?<u>tarāṁ (c)ālukya-cū¡!!<ḍ>āmaṇiḥ|

sa sarvva-lokāśraya-śrī-viṣṇuva<r>ddhana-mahārājādhirājo rāja<53>-parameśvaraḥ parama-bhaṭṭārakaḥ parama-brahmaṇyaḥ śrī-rājarāja-devo guddavādi-viṣaye maṇḍa<54> nāma grāmam adhivasato rāṣṭrakūṭa-pramukh¿a?<ā>N kuṭuṁbinaḥ samāh(ū)ya sa<r>vva-pradhāna-sama<55>kṣam ittham ā◯jñāpayati

yathāpastaṁba-sūtrāya bhāradvāja-gotrāya śivakum(ā)<56>ra-bhaṭṭasya pau◯trāya svadharmmānuṣṭhāna-parasya rāmadevasya putrāya samasta-bhuvanāśra<57>{śra}ya-brahma◯-mahārāja Iti prasiddhāya Aṁkaya-nāmne maṇḍa-dakṣiṇa-kṣetre *mummaḍi<58>-bhīma-kolam uppadivuṭla vaḍlapaṭṭu vari*-kṣetraṁ Uttara-diśi *mummaḍi-bhīma-kolaṁ badivuṭla vaḍla<59>paṭṭu bonna*-kṣetraṁ ca *Okkopuṭṭiyuṁ baṁdumu vaḍlapaṭṭu toṁṭa-(pe)ḍaru-kṣetraṁ* ca pannasa-saṁjñ¿i?<ī>kṛ<60>tya sūryya-gr¿ā?<a>haṇa-nimitte dhārā-pūrvvakam asmābhir ddattam iti viditam astu vaḥ

Atra dakṣiṇa-kṣe<61>tra-pannasa-sīmānaḥ<.> pūrvvataḥ vallūri pola-garusa sīmā|| dakṣiṇataḥ Ūri madhyamuna guṁ<62>ṭaya sīmā|| paścimataḥ koṟapuṭṭa-toḍi guṁṭaya sīmā|| Uttarataḥ ponumula Ala<63>ma sīmā|| Uttara-kṣetra-pannasa-sīmānaḥ<.> pūrvvataḥ cinta-toḍi pūṭṭaya sī<mā>|| dakṣiṇa<taḥ> sapta<Page 3v><64>-godāvariya sīmā|| paścimataḥ bimiya-raṭṭaḍi troviṇḍiya sīmā|| Uttarataḥ guṁṭaya<65> sīmā| sa(r)vva-kara-parihṛtasyāsya *yācanamu māḍa Okkoṇṭha Ūri tūrppunanuṇḍi paḍuma<66>ṭi kiṁbāṟina poddavidi dakṣiṇamuna gṛha-kṣetramuna mūḍla nalupadi*<.> Asyopari na kena<67>cid bādhā karaṇ¿i?<ī>yā<.> yaḥ karoti saṁ paṁca-mahāpātaka-yukto bhavati<.> tathā cokta¿ḥ?<ṁ> vyāsena

15. Anuṣṭubh

sva-dattā<ṁ><68> para-dattāṁ vā

yo hareta vasundharāṁ
ṣaṣṭiṁ varṣa-sahasrāṇi
viṣṭhāyāṁ jāyate kṛi!〈r̥〉mir

iti

Ājñapti〈69〉r asya kaṭaka-rājaḥ〈.〉 karttā nanniya-bhaṭṭaḥ〈.〉 lekhako gaṇḍācāryyaḥ||
⁜

Apparatus

Plates

〈3〉 abhūt • Other attestations of this stanza (Raṇastipūṇḍi grant of Vimalāditya, Korumelli grant of Rājarāja I Narendra, Kalidiṇḍi grant of Rājarāja I Narendra, Nandamapūṇḍi grant of Rājarāja I Narendra) read *āsīt* here.

〈4〉 cakrava〈r〉〈r〉ttī 〈sa-vikramaḥ||〉 ... 〈purur iti cakravarttī|〉 • Eyeskip omission. The omitted text has been supplied from the Kalidiṇḍi grant with normalisation and editorial punctuation. Other parallel texts have slightly different phrasing but agree on the sequence of names, except the Nandamapūṇḍi grant, which omits Puru and Janamejaya.

〈18〉 śvetātapatraka-śaṁkha- • All parallels so far known to me read *śvetātapatraika-śaṁkha-*, so this may be a scribal mistake. The sequence of insignia differs from text to text.

〈19〉 barha • This corresponds to *piṁcha* in parallel versions of the list.

〈40〉 -catura〈ś caturanta〉-mahīm • Supplied from the Māviṇḍēṟu grant of Vijayāditya VII. The Raṇastipūṇḍi grant of Vimalāditya and the Nandamapūṇḍi grant read *caturaś caturaṁta-dharām* in an otherwise identical stanza.

〈57〉 Aṁkaya- V • The ARIE reads the name as Āṁkaya. I agree with Venkataramanayya.

〈59〉 -(pe)ḍaru- ◇ *-paḍaku-* V.

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.

⟨4–13⟩ ⟨From him ⟨was born⟩ Āyus. From him, Nahuṣa. From him, the universal sovereign and dynastic father Yayāti. From him, the universal sovereign called Puru.⟩ From him, Janamejaya, performer of three Aśvamedha (sacrifices). From him, Prācīśa. From him, Sainyayāti. From him, Hayapati. From him, Sārvabhauma. From him, Jayasena. From him, Mahābhauma. From him, Aiśānaka. From him, Krodhānana. From him, Devaki. From him, Ṛbhuka. From him, Ṛkṣaka. From him, Mativara, performer of a Sattra sacrifice and Lord of the River Sarasvatī. From him, Kātyāyana. From him, Nīla. From him, Duṣyanta. From him, Bharata. From him, Bhūmanyu. From him, Suhotra. From him, Hastin. From him, Virocana. From him, Ajamīla. From him, Saṁvaraṇa. Of him and of Tapatī, the daughter of Tapana, ⟨the son was⟩ Sudhanvan. From him ⟨was born⟩ Bhīmasena. From him, Pradīpana. From him, Śantanu. From him, Vicitravīrya. From him, King Pāṇḍu. From him, the Pāṇḍavas. Among them, from Arjuna ⟨was born⟩ Abhimanyu. From him, Parikṣit. From him, Janamejaya. From him, Kṣemuka. From him, Naravāhana. From him, Śatānīka. From him, Udayana. 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, due to the ill will of ordinance, passed to the otherworld.

⟨13–21⟩ In the midst of that tribulation, his chief queen with the aged ministers came to a Brahmanical settlement (*agrahāra*) named Mutivemu, and ⟨there⟩ gave birth to a son ⟨named⟩ Viṣṇuvardhana while under the protection of its resident the soma-sacrificer Viṣṇubhaṭṭa, ⟨who cherished her⟩ as if she were his own daughter. She raised that boy, arranging for the performance of the ceremonies traditionally applicable to his faction, ⟨namely⟩ being of the Mānavya *gotra*, a son of Hārīti, and so on.[1] He in turn, when her mother had told him the story, went forth to Mount Calukya and

[1]The word 'faction' (*pakṣa*) does not seem quite appropriate here, and related texts show some confusion

worshipped Nandā, ⟨who is⟩ the goddess Gaurī, and also appeased Kumāra, Nārāyaṇa and the band of Mothers. Having ⟨thereby⟩ received 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 pennant garland (*pāli-ketana*), the ¿inverted drum? (*pratiḍhakkā*)[2], the Boar emblem, the *makara* archway, the five great sounds[3], the ⟨peacock⟩ tailfeathers (*barha*), the lance (*kunta*), the ⟨yaktail⟩ flywhisks (*cāmara*), the golden sceptre, the lion throne, the Gaṅgā and Yamunā and so forth—having conquered the kings of the Kadambas and Gaṅgas, he reigned over Dakṣiṇāpatha (extending) from (Rāma's) bridge to the Narmadā (and comprising) seven and a half lakhs (of villages?).

3.

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

⟨22⟩ His son was Pulakeśī Vallabha. His son was Kīrtivarman. His son—

⟨23–26⟩ 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 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 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 (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. 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 Vikramāditya, Cālukya-Bhīma, for thirty. His son Kollabigaṇḍa

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at this locus. Alternative versions speak of his particular *kṣatriya gotra*, or of a double *gotra*, namely Mānavya and Hārītaputra.

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

[3]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.

Vijayāditya (IV), for six months. His son Ammarāja (I), for seven years. After dethroning his son the child Vijayāditya (V), King (*rājan*) Tāḍapa, for one month. After defeating him, Cālukya-Bhīma's son Vikramāditya (II), for eleven months. 〈Then〉 that King (*rājan*) Tāḍapa's son Yuddhamalla, for seven years.

4.

Having defeated that Yuddhamalla, Ammarāja's younger brother, Rāja-Bhīma (II) of fearsome (*bhīma*) prowess protected (*pā-*) the earth for twelve years.

5.

That Bhīma, comparable to Daśaratha, had two worthy sons like Rāma and Bharata, Kings (*nṛpa*) Dānārṇava and Amma. The younger 〈of these two〉, Ammarāja (II), first protected (*rakṣ-*) the surface of the earth for twenty-five years.

6.

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.

7.

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

8.

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.

9.

Thereafter his younger brother, the valiant King (*bhūpati*) Vimalāditya, the equal of the seven-horsed (sun), protected the earth for seven years.

10.

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.

11.

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*).

12.

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.

13.

While he 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.

14.

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.

⟨52–55⟩ That shelter of all the world (*sarva-lokāśraya*), the Supreme Lord of kings (*rāja-parameśvara*), Emperor (*mahārājādhirāja*), Supreme Sovereign (*parama-bhaṭṭāraka*), His Majesty the supremely pious Viṣṇuvardhana ⟨who is⟩ His Majesty King Rājarāja, convokes all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in the village named Maṇḍa in Guddavādi district (*viṣaya*) and, witnessed by all prominent ⟨officials⟩, commands ⟨them⟩ as follows.

⟨55–60⟩ To wit: to the grandson of Śivakumāra Bhaṭṭa, the son of Rāmadeva dedicated to the performance of his duties, ⟨namely⟩ to the one renowned as Samasta-Bhuvanāśraya-Brahma-Mahārāja, Aṁkaya by name, of the Āpastamba school and the Bhāradvāja *gotra*, on the occasion of an eclipse of the sun we have given, accompanied by ⟨a ceremonial⟩ pouring ⟨of water⟩ and designated as a *pannasa*,[4] in the southern field of Maṇḍa, a paddy (*vari*) field ¿by the measure of Mummaḍi-Bhīma, bordering on the uplands? (*mummaḍi-bhīma-kolam uppadivuṭla vaḍlapaṭṭu*)[5], in the northern direction

[4] *Pannasa* is an obscure term that may mean land held in some sort of tenure. See Sircar 1966, s.v. pannasa.
[5] Here and below, the Telugu phrases are translated tentatively.

〈of that field?〉, a ¿rain-fed? (*bonna*) field ¿by the measure of Mummaḍi-Bhīma, bordering on the lowlands? (*mummaḍi-bhīma-kolaṁ badivuṭla vaḍlapaṭṭu*), and a ¿scrubland and orchard? (*toṁṭa-peḍaru*) ¿plot bordering on a single causeway and an embankment? (*okkoputṭiyuṁ baṁdumu vaḍlapaṭṭu*). Let this be known to you.

〈60–67〉 Among these, the boundaries of the southern field as a *pannasa* 〈are as follows〉. To the east, the boundary is the verge of the fields (*pola-garusa*) of Vallūru. To the south, the boundary is up to a pond (*guṁṭaya*) within the village. To the west, the boundary is ¿a pond by a ridge of dry land? (*koṟaputṭa-toḍi guṁṭaya*). To the north, the boundary is ¿up to the border of Ponumu?. The boundaries of the northern field as a *pannasa* 〈are as follows〉. To the east, the boundary is ¿up to a termite mound by a tamarind tree? (*cinta-toḍi pūṭṭaya*). To the south, the boundary is up to Saptagodāvari. To the west, the boundary is ¿up to the road of the headman Bimiya? (*bimiya-raṭṭaḍi troviṇḍiya*). To the north, the boundary is up to a pond. 〈As a part〉 of this 〈grant〉 exempted from all taxes, 〈there is〉, ¿as per the same petition? (*yācanamu māḍadikkoṇṭha*) a homestead plot, ¿altogether forty 〈measures in extent〉? (*mūḍḷa nalupadi*), ¿in the south〈ern part〉 of the patch of land adjoining the eastern 〈edge〉 of the village from the west? (*ūri tūrppunanuṇḍi paḍumaṭi kiṁbāṟina poddavidi dakṣiṇamuna*). Let no-one pose an obstacle (to the enjoyment of rights) over it. He who does so shall be conjoined with the five great sins. So too Vyāsa has said:

15.

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

〈68–69〉 The executor (*ājñapti*) of this 〈provision〉 is the Castellan (*kaṭaka-rāja*). The composer is Nanniya Bhaṭṭa. The writer (*lekhaka*) is Gaṇḍācārya.

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Reported in ARIE 1939–43, p. 34, appendix A/1942-43, № 6 with description at ARIE 1939–43, p. 234, § 18. Edited in Telugu with estampages by N. Venkataramanayya (1943). The present edition by Dániel Balogh is based on photographs taken by myself in 2023 at the Telangana State Archaeology Museum, Hyderabad, and on estampages preserved at the ASI, Mysore. Venkataramanayya's edition has only been consulted occasionally. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[V] Venkataramanayya, N. 1943. "□□□□□□□□□□□□□□□□ □□□ □□□□□□□□□□□ (Rājarājanarēndruni Maṇḍa tāmraśāsanamu)." *Bhārati* 20 (8), pp. 177–193.

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