Māviṇḍēṟu grant of Vijayāditya VII

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Palaeographic description

Original punctuation marks are short vertical bars at median height. Some of them are more dots than bars, but since they are evidently variations of the same punctuation sign, all are represented by | in the edition. Anusvāras are dots below headline height, often as low as the median line and occasionally as low as the bottom line. Rare initial Ai occurs in line 90 and would not be distinguishable from ṣo if deprived of context. The opening symbol is a flower apparently with four petals ending in spiky points.

Edition

Seal

〈1〉 śrī-tribhuvanāṁkuśa

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 ✤

1. Śārdūlavikrīḍita

śrī-dhāmna(ḥ) puruṣottamasya mahato nārāyaṇasya prabhor
nnābhī-paṁkar¿ā?〈u〉hād babhūva jagata〈2〉s sraṣṭā svayaṁbhūs tataḥ
jajñe mānasa-sūnur atrir iti yas tasmān muner atrita¿h?〈s〉
¿y?〈s〉omo va(ṁ)śa-kara〈3〉s sudhāṁśur uditaś (ś)rīkaṁṭha-cūḍāmaṇiḥ|

2. Anuṣṭubh

tasmād āsīt sudhā-sūter
bbudho budha-nutas tataḥ|
tasmā〈4〉t purūravā nāma
cakrava(r)ttī sa-vikramaḥ|

tasmād āyus〈.〉 tato nahuṣas〈.〉 tato yayātiś cakrava(r)ttī〈.〉 ta〈5〉taḥ puru¿t?〈r〉 iti cakrava(r)ttī〈.〉 tato janamejayo 〈'〉śvamedha-tritayasya karttā〈.〉 tataḥ prācīśaḥ〈.〉 tatas sainya〈6〉yātis〈.〉 tato ha◯yapatis〈.〉 tata〈ḥ〉 sārvvabh¿o?〈au〉mas〈.〉 tato jayasenas〈.〉 tato mahā¿ye?〈bhau〉mas〈.〉 tasmād aiśānakaḥ〈.〉〈7〉 tataḥ ¡krodhāna◯kaḥ!〈.〉 tato devakis〈.〉 tasmād ṛbhukaḥ〈.〉 tasmād ṛkṣakaḥ〈.〉 tato mativaras satra-yāga-yāj¿i?〈ī〉〈8〉 sarasvatī-nadī◯-nāthaḥ〈.〉 tataḥ kātyāyanas〈.〉 tato nīlas〈.〉 tato duṣyaṁtaḥ〈.〉 tat-putraḥ

3. Āryāgiti

gaṁgā-yamunā〈9〉-tīre yad avicchinnaṁ nidhāya yūpā〈〈(N)〉〉 kramaśaḥ|
kṛtvā ta¿dh?〈th〉āśvamedhān nāma mahā-karmma-bharata Iti yo 〈'〉la〈10〉bhata|

tato bharatād bhūmanyus〈.〉 tatas suhotras〈.〉 tato hastī〈.〉 tato virocanas〈.〉 tasmād ajamilas〈.〉 tatas saṁva〈11〉raṇaḥ〈.〉 tasya ¿dh?〈c〉a tapana-sutāyās tapatyāś ca sudhanv¿a?〈ā〉〈.〉 tataḥ parikṣiT〈.〉 tato bhīmasenaḥ〈.〉 tataḥ pradīpana〈ḥ〉〈.〉〈12〉 tataś śaṁtanus〈.〉 tato vicitravīryyaḥ〈.〉 tataḥ pāṇḍu-rājaḥ〈.〉

4. Upagīti

putrās tasya ca dharmmaja-bhīmārjj¿a?〈u〉na-nakula-saha〈13〉devāḥ
paṁc(e)ṁdriyavat paṁca syu(r) vviṣaya-grāhiṇas tatra|

5. Śārdūlavikrīḍita

yenādāhi vijitya kāṇḍavam atho gā〈14〉ṇḍīvinā vajriṇaṁ
yuddhe pāśupatāstram andhaka-ripoś cālābhi daityān bahūN
Iṁdrārddhāsana〈Page 2r〉〈15〉m adhyarohi jayinā yat kālikeyādikāN
jitvā ¿(ṣ?)?〈s〉vairam akā¿t?〈r〉i vaṁśa-vipina-(cche)da(ḥ) kurūṇā(ṁ?)〈16〉 vibhoḥ|

tato <’>rj¿a?<u>nād abhimanyus<.> tataḥ parikṣiT<.> tato janamejaya(ḥ)<.> tataḥ kṣemukas<.> tato nara<17>vāhanaḥ<.> tataś śatānīkas<.> tasmād udayana<<ḥ>><.> tata<<ḥ>>-prabhṛtiṣv avicchinna-saṁtāneṣv ayodhyā-siṁhāsanāsīneṣv ek(o)nna<18>-ṣaṣṭi-cakrava(r)ttiṣu gateṣu tad-vaṁśyo vijayāditya nāma rāj¿a?<ā> vijigīṣayā dakṣiṇāpathaṁ gatvā trilocana-pa<19>llavam adhikṣipya daiva-d¿r̥?<u>rīhayā lokāṁta¿k?<r>am agamaT|

ta(sm)in saṁkule pu¿ś?<r>ohitena vr̥ddhāmātyaiś ca sā<20>rddham antarvatnī ta◯sya mahādevī mudivemu-nāmāgrahāram upagamya tad-vāstavyena viṣṇubhaṭṭa-so<21>mayājinā ◯ duhitr̥-ni(r)vviśeṣam abhirakṣitā viṣṇuvarddhanan naṁdanam asūta| sā tasya kumāra<22>sya mānavya-sa◯gotra-hā¿t?<r>īti-putra-dvi-pakṣa-kramocitāni karmmāṇi kārayitvā tam avarddhaya<23>T<.> sa ca mātrā vidita-vr̥ttāṁtas san ni¿gg(e)?<rgga>atya calukya-gir¿o?<au> naṁdāṁ bhagavatīṁ g¿o?<au>rīm ārādhya kumāra-nā<24>rāyaṇa-māt(r̥)-gaṇāṁś ca saṁtarpya śvetātapatraika-śaṁkha-paṁc{(c)}a-mahāśabda-pāliketana-pa(ḍh)ak(k)a-varā<25>ha-lāṁchana-piṁcha-kuṁta-siṁhāsana-makara-toraṇa-kanaka-daṇḍa-gaṁgā-yamunādīni sva-kula-kramāgatā<26>ni nikṣiptānīva sā¡ṁb!<m>rājya-cihnāni samādāya ka¡ḍ!<d>aṁba-gaṁgādi-bhūmipān ni(r)jjitya setu-narmmadā-ma<27>dhyaṁ sārddha-sapta-lakṣaṁ dakṣiṇāpathaṁ pālayām āsa|

6. Anuṣṭubh

tasyāsīd vijayādityo
viṣṇuvarddhana-bhūpateḥ|
<28>pallavānvaya-jātāyā
mahādevyāś ca naṁdanaḥ|

tat-sutaḥ pulakeśi-vallabhaḥ<.> tat-putraḥ kīrtiva(r)mm(ā)<.><Page 2v> <29> tasya tanayaḥ|

śrīmatāṁ sakala-bhuva<na>-saṁstūyamāna-mānavya-sagotrāṇāṁ hārīti-putrāṇāṁ kauśi<30>kī-vara-prasāda-labdha-rājyānāṁ mātr̥-gaṇa-paripālitānāṁ svāmi-mahāsena-pādānudhyātānāṁ bhaga<31>van-nārāyaṇa-prasāda-samāsādita-vara-varāha-lāṁchanekṣaṇa-kṣaṇa-vaśīkr̥tārāti-maṇḍalānāṁ<32> Aśvamedhāvabhr̥tha-snāna-pavitrīkr̥ta-vapuṣāṁ cālukyānāṁ kulam a¿k?<l>aṁkariṣṇos satyāśraya-vallabheṁdrasya<33> bhrātā kubja-viṣṇuvarddhano <’>ṣṭādaśa varṣāṇi veṁgī-deśam apālayaT| tad-ātmajo jayasiṁha-vallabhas traya<34><s>triṁśataṁ<.> tad-anuja Iṁdrarājas sapta dināni<.> tat-suto viṣṇuvarddhano nava varṣāṇi<.> tat-sūnur mmaṁgi-yuvarāja<35>ḫ paṁcaviṁśatiṁ<.> ◯ tat-putro jayasiṁhas trayodaśa<.> tad-avara-jaḥ kokkiliṣ ṣaṇ māsā(N|) tasya jyeṣṭho<36> bhrātā viṣṇu◯va¿ddhe?<rddha>nas tam uccāṭya saptatriṁśatam abdāN| tat-putro vijayāditya-bhaṭṭārako<37><’>ṣṭādaśa|

tat-pu◯tro viṣṇuvarddhanaṣ ṣaṭtriṁśataṁ<.> tat-tanayo nareṁdra-mṛgarājaś cāṣṭacatvāriṁśataṁ<.> ta<38>t-putraḥ kali-viṣṇuvarddhano <'>dhyarddha-va¿ṣe?<rṣa>ṁ<.> tat-suto guṇaga-vijayādityaś catuścatvāriṁśataṁ<.> tad-bhrātur vvikra<39>mādityasya tanayaś calukya-bhīmas triṁśataṁ<.> tat-sutaḥ kollabigaṇḍa-vijayādityaḥ ṣaṇ māsāN<.> tat-(s)ū<40>nur ammarājas sapta varṣāṇi<.>

7. Indravajrā

taṁ yuddhamalla<ṁ> parihṛtya deśāT
piṣṭvetareṣām api śātravāṇāṁ
kṣmām amma<41>r¿a?<ā>jānuja-rāja-bhīmo|
bhīmas samā dvādaśa rakṣati sma|

8. Vasantatilakā

sat-putrayo¿dde?<r dda>śaratha-pratimasya tasya
bhī<42>masya rāma-bha¿t?<r>atopamayoḥ kanīyāN
dānārṇṇavāmma-nṛpayor atha paṁcaviṁśaty
abdā<Page 3r><43>n arakṣad avanī-talam ammarājaḥ|

9. Gīti

dvaimāturo <'>mma-nṛpater ddānna-nṛpo rāja-bhīma-nṛpa-tanayaḥ
vidyā<44>-kalāpa-caturaś caturaṁta-ma¿ḍ?<h>īm apāt samās tisraḥ|

10. Anuṣṭubh

Anu dānārṇṇavād ¿a?<ā>sīd
daiva-duśceṣṭayā tataḥ|
saptavi(ṁ)<45>śati varṣāṇi
veṁgī-bhūmir anāy¡i!<a>kā|

11. Indravajrā

Atrāṁtare dāna-nareṁdra-sūnuś
śrī-śaktivarmmā sura-rāṭ-sadharmm¿a?<ā>
<46> yaś śauryya-śaktyā vinihatya śatrūn
sa dvādaśābdān samarakṣad urvvīṁ|

12. Indravajrā

tasyānujaḥ pālitavān athā<47>bdā(N)
gā(ṁ) sapta saptābdhi-vilaṁghi-kī(r)ttiḥ
śrī-rāja-cālukya-kula-pradīpas
tejo-nidhir mmummaḍi-bhīma-bhū<48>paḥ|

13. Śālinī

tasya śrīmān ātmajo rājarājo
rājat-tej¿a?<ā> rāja-vaṁśāgra-gaṇyaḥ|
saikāṁ catvāriṁśataṁ vatsa<49>rāṇāṁ
kṣo◯ṇī<ṁ> rakṣā-dakṣiṇo rakṣati sma|

Api ca

14. Vallarī

vimalādityāc coḷānvay(ai)ka-lak(ṣmy)ā<50>ś ca meḷava-ma◯hādevyāḥ|
Ajani <ja>ya-śrī-nityo vijayādityo nareśvara-stutyaḥ(|)

15. Anuṣṭubh

parokṣe<51> rājarājasya
bhrātur dvaimāturasya yaḥ|
paryagrahīn mahī-rājya-
-śriyaṁ vīra-śriyā yuta(ḥ|)

16. Anuṣṭubh

gṛhī<52>tvā sva-sute snehāT
rājyaṁ śrī-śaktivarmmaṇi
nyastaṁ tasmiN dharām ekaṁ
saṁrakṣyābda(ṁ) divaṁ gate(|)

17. Śārdūlavikrīḍita

Aprāp¿m?<t>ā<53>nubhave sute vidhi-vaśāT (p)rāpt¿a?<e> <’>bhimanyāv iva
svarggaṁ tyakta-rucis sukheṣu vijayādityādhipaḥ pārtthavaT|
<54> Ā(s)īno vibudhaiḥ kula-krama-gatair āptair alaṁ bodhito|
dharmmaṁ sthāpayituṁ ka¿dh?<th>aṁcid akaro¡T! buddhiṁ dharā<55>-rakṣaṇe

18. Śārdūlavikrīḍita

ni(r)jj(e)tu<ṁ> dviṣatāṁ cayaṁ kali-malan ni<r>ddh(ū)ya dha<r>mmyān dhuraṁ
sandhāyāyuga-va(r)ttanan nija-bhuje (saṁ)<Page 3v><56>sthāpya vīra-śriyaṁ
deva-śrī-karavāla-bhairava-nṛpe sakte dharāṁ rakṣituṁ
pṛthvī kāmadughābhavat kṛta-yuga-spa<r>ddhānvi<57>to <’>bhūt kaliḥ|

19. Vasantatilakā

Uccair nninādita-nijai¿r?<k>a-payoruho <’>gre
yo bhūpatir vvidhṛta-kā(r)mmuka-khaḍga-cakraḥ

yuddhe vidaṁ<58>bayati garjjita-pāṁcajan¿u?<ya>ṁ
śauriṁ sa-nandaka-suda<r>śana-śārṅga-cāpaM|

20. Upajāti

bhīma(ṁ) gadāyān dhanuṣīṁdra-sūnuṁ
ku<59>ntāyudhe yo nakulaṁ tathaiva
hayādhir¿ū?<o>he sahadevam uccai(r)
vidveṣṭy ajātārir api prajātaḥ|

21. Śārdūlavikrīḍita

kalpānokaha-puṣpa<60>vat kavi-janaiḥ ka(r)ṇṇāvataṁsī-kṛtā
rājājñeva sitātapatra-rucirā bhūpaiś śirobhi<r> ddhṛtā|
strībhiś candana-ca(r)ccikeva hṛ<61>daye liptā sudhāṁśu-prabhev-
āśā-cakram alaṁkaroti dhavalā kī<r>tti<r> yyadīyā bhṛśaM|

22. Śārdūlavikrīḍita

ye yātā bharatādaya<62>s sukṛtino ya◯d-vaṁśa-jā bhūbhṛtas
sat-pātra-pratipāditārjjita-dhanās satyaika-vāca(ḥ) purā|
te prā<63>yeṇa yugā◯nurūpa-guṇinaḥ kāle kalāv apy aho
satyaika-sthira-dhīs sad-a<r>ppita-dhano yas soma<64>-vaṁśottamaḥ|

23. Vasantatilakā

yas satya-vāK sva-caraṇā<r>ppita-cakri-bhīma-
-senopama(r)d(d)ita-ripu-kṣitipāla-lokaḥ
dharmmoda<65>yaḥ kali-yudhiṣṭhira-nāma-dheyaḥ
śrī-viṣṇuvarddhana-nṛpo <'>rjj(u)na-kī<r>tti-lolaḥ

sa sarvva-lokāśraya-śrī-vi<66>ṣṇuvarddhana-m¿i?<a>hārājādhirājo rāja-parameśvaraḥ
pa¿k?<r>ama-bhaṭṭārakaḥ parama-brahmaṇyo mātā<67>pitṛ-pādānudhyāt¿ā?<aḥ>
śrī-vīra-vijayāditya-devaḥ guddavādi-viṣaya-nivāsino rā(ṣṭ)rakūṭa<68>-pramukhāN
kuṭuṁbinas samāhūya maṁtri-purohita-senāpati{ṁ}-yuvarāja-dauvārika<Page
4r><69>-samakṣam ittham āj¿j?<ñ>āpayati

24. Anuṣṭubh

Āsīt pitāmaho yasya
pitāmaha-sama-dyutiḥ
paṁpanā(r)yya<71>Iti khyāto
veda-vit sarvva-śāstra-viT|

25. Anuṣṭubh

tasmād ajani sat-sevyaḥ
keśavaḥ ke(śav)opamaḥ
Adhīta-ve〈71〉da-vedāṁgas
sarvva-śāstrārttha-tatva-viT|

26. Anuṣṭubh

tasmāT śrīmān a(ś)eṣeṇa
pītvā vāṁmaya-vāridhi(M)|
U〈72〉dito dakṣiṇāśāyām
agastya Iva yo muniḥ|

27. Anuṣṭubh

Iṣṭam iṣṭaṁ yato lokaś
¡ch!〈ś〉āstra-tatvaṁ samu〈73〉jvalaṁ|
(sa)◯-lakṣaṇaṁ samādatte
ratnaṁ ratnākarād iva|

tasmai pāsudova-vāstavyāya〈74〉 veda-vi(de ve)◯dāṁga-pāragāya m(ī)māṁsā-śāstra-gurave parāśara-gotrāya ṣaṭ-ka(r)m(ma)〈75〉-niratāya paṁ◯pana-bhaṭṭopādhyāya-nāmne Asmat-saṁtāna-balāyur-ārogyaiśva(r)yyābhi〈76〉vṛddhy-arttham uttarāyaṇa-nimitte māviṇḍeṟu nāma grāmas sarvva-kara-parihāreṇa sarvva-na〈77〉masyaṁ datta Iti viditam astu vaḥ|

Asyāvadhayaḥ| pūrvvataḥ kūḍa| dakṣiṇataḥ kaḍamu〈78〉(kku?)| paścimataḥ saṁ-paniya| Uttarataḥ korumelli| Asyaiva kṣetra-sīmānaḥ| pū〈79〉rvvataḥ *māvuṇḍeṭi polamunuṁ gūḍa-polamunuṁ gorumelli-polamunuṁ gū(ḍi?)〈Page 4v〉〈80〉na muyyā-likuṭrunanuṇḍi dakṣiṇami(ṁ)ci (p)oyina muṇḍakoliya* sīma〈.〉 Āgneya〈81〉taḥ| *kūḍa-polamuloni kaḍamula-koli paḍumaṭi-kommunuṁ gahamukkunayu mā〈82〉vuṇḍeṭi pola-munuṁ gūḍina muyyalikuṭra* sīmā| dakṣiṇataḥ *māvuṇḍeṭi kā〈83〉ṭreni vanamu dakṣiṇamuna Eṁgaṭupodala* sīmā| nairṛtyataḥ *kuṟṟu lopugāṁ gala〈84〉 polamuna◯ku saṁ(p)aniya pola-garusa* sīmā| (p)aścimataḥ *korumelli nā〈85〉rana pe(dde)◯ri ceni molli-monanuṇḍi tū〈r〉ppiṁci vaccina nārana ṣaḍaṁ(ga)vu〈86〉la cenanu◯ṇḍi Uttaramiṁci poyina korumelli pola-garusa* sīmā| vāyavya〈87〉taḥ *korumelli polamulon uttaramiṁci poyina Aḍḍapu(ṁ?)-drova dakṣi¿nā?〈ṇa〉mu talaya〈88〉* sīmā| Uttarataḥ| *Addapuṁ-drova dakṣiṇamu talanuṇḍi tū〈r〉ppiṁ(c)i poyina korume〈89〉lli polamunu māvuṇḍeṭi polamu naḍimi Avuṟu-gaḍḍala-lo(n)i pallama* sīmā|〈90〉Aiśānyataḥ *korumelli pola-garusunu māvuṇḍeṭi pola-garusunu naḍimi A〈Page 5r〉〈91〉vuṟu-gaḍḍala-loni pallamunanuṇḍ(i) dakṣiṇamiṁ(c)i poyina korumelli polamu〈92〉na mollimona nairṛti-mūlaya* sīmā|

Asyopari na kenaciT bādhā kara(ṇī)yā〈.〉〈93〉 yaḥ karoti sa paṁcabhir mmahā-pātakais saṁyukto bhavati| tathoktaṁ vyāsa-muninā|

28. Anuṣṭubh

ṣa〈94〉ṣṭiṁ varṣa-sahasrāṇi
svargge modati bhūmi-daḥ
Ākṣeptā cānumaṁtā ca
tāny eva〈95〉 narake vase◯T|

Ājñaptiḥ paṁca-pradhānāḥ〈.〉 kavir iha muttaya-bhaṭṭaḥ〈.〉 lekhakaḥ〈96〉 paṭṭalaḥ〈.〉 ◯ śrīmad-vijayarājya-saṁvatsare dvādaśe dattam idaṁ śāsanaM||

〈Page 5v〉

Apparatus

Plates

〈3〉 -nutas ◇ *-sutas* SR. — 〈3〉 tasmā〈4〉t • Parallel versions of this stanza read *jātaḥ* here. The text is intelligible and the meaning is unchanged, but with *tataḥ* present in the previous quarter, *tasmāt* is superfluous.

〈6〉 mahā¿ye?〈bhau〉mas ◇ *mahāyomas* SR.

〈9〉 mahā-karmma-bharata ◇ *mahākarmmācarata* SR.

〈11〉 tasya ¿dh?〈c〉a ◇ *tasyāḍha* SR.

〈14〉 kāṇḍavam atho ◇ *khāṇḍava madho* SR.

〈17〉 tata〈〈ḥ〉〉-prabhṛtiṣv • Related charters add *tataḥ paraṁ* before this. — 〈17〉 ek(o)nna- • This seems to be a conflation of the standard form *ekona* and the form common in Cālukya grants, *ekānna*.

〈24〉 -pa(ḍh)ak(k)a- • Related charters read *pratiḍhakkā* here. The forms *paḍa-ḍhakkā* and *ḍaḍhakka* occur in some earlier plates of the dynasty.

〈40〉 varṣāṇi〈.〉 • A section of the genealogy (found in all cognate charters and required for coherence with the following stanza) has been omitted here: *tat-sutaṁ vijayādityaṁ bālam uccāṭya tāḍapo māsam ekaṁ| taṁ jitvā yudhi cālukya-bhīma-tanayo vikramāditya Ekādaśa māsāN| tat-tāḍapa-rāja-suto yuddhamallas sapta varṣāṇi|*.

〈49〉 kṣo◯ṇī〈ṁ〉 ◇ *kṣo◯ṇī-* SR • Without my emendation, the verb *rakṣati* is left without an object.

〈50〉 meḻava ◇ *meḍava* SR. — 〈50〉 vijayādityo ◇ *vijayāditya-* SR.

〈52〉 Aprāp¿m?〈t〉ā〈53〉nubhave ◇ *Aprāpta〈53〉nubhave* SR.

〈53〉 (p)rāpt¿a?〈e〉 〈’〉bhimanyāv ◇ *prāptābhimanyāv* SR.

〈54〉 Ā(s)īno ◇ *Āsīne* SR. — 〈54〉 -krama-gatair ◇ *-kramāgatair* SR.

〈55〉 cayaṁ ◇ *bhayaṁ* SR.

〈56〉 deva-śrī ◇ *deva-śśrī* SR • The glyph for *śrī* is larger and more complex than *śri* earlier in the line and might be taken for *śśrī* on its own. On the other hand, a second *ś* is redundant here, and other instances of *śś* in the inscription clearly have two consonants (*śśr* does not occur). The same locus in the parallel Kurundūru grant also has a large *śrī*, but that instance is clearer and definitely does not have a second *ś*.

〈57〉 -nijai¿r?〈k〉a-payoruho 〈’〉gre ◇ *nijairtha payoruhāgre* SR • SR’s *rtha* may reflect a vacillation between reading *ra* or *tha*. In my opinion the reading is quite certain throughout; my emendation and interpretation (for which see the translation) are, however, somewhat tentative. The reading *-nijaira-* is also clear in the parallel Kurundūru grant.

〈59〉 vidveṣty ajātārir api prajātaḥ ◇ *vidveṣṭya jetārir-api prayetaḥ* SR.

〈62〉 sat-pātra ◇ *satvātra* SR.

〈67〉 guddavādi- ◇ *guddāvaḍi-* SR.

〈73〉 pāsudova- ◇ *posudova-* SR • The first glyph in this name looks like *ṣā*, but this occurs often with *pā*. On its own, I would read the third glyph as *ṭo*. The name is, however, definitely *pāsudova* in the Kurundūru grant, so the same must have been intended here. The first syllable’s vowel *ā* is unambiguous in both.

〈77〉 kūḍla| ◇ *kūḍlaḥ* SR. — 〈77〉 kaḍamu〈78〉(kku?) ◇ *kaḍamuṁ〈78〉gga* SR.

〈78〉 korumelli ◇ *korumilli* SR • Here and throughout the text, SR prints *korumilli* instead of *korumelli*. The vowel is clearly *e* in nearly all instances, and where unclear, *i* remains less likely.

〈79〉 gūḍa- ◇ *gūḍla-* SR. — 〈79〉 gū(ḍi?)° SR • The last glyph on this page is entirely illegible in the estampage. I accept SR’s reading, who prints it as clear.

〈83〉 Eṁgaṭupodala ◇ *Eṁgaṭṭapodala* SR.

〈85〉 pe(dde)◯ri- ◇ *peddiri* SR.

〈94〉 tāny eva ◇ *tānyena* SR. — 〈94〉 -saṁvatsare ◇ *-saṁvatsara-* SR.

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.

⟨4–8⟩ From him ⟨was born⟩ Āyus. From him, Nahuṣa. From him, the universal sovereign 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, Krodhānaka.[1] From him, Devaki. From him, Ṛ̊bhuka. From him, Ṛ̊kṣaka. From him, Mativara, performer of a Sattra sacrifice and Lord of the River Sarasvatī. From him, Kātyāyana. From him, Nīla. From him, Duṣyanta. His son ⟨was the one⟩—

3.

—who, because he unceasingly installed 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."

⟨10–12⟩ From that Bharata ⟨was born⟩ 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 Sudhanvan ⟨was born⟩ Parikṣit. From him, Bhīmasena. From him, Pradīpana. From him, Śantanu. From him, Vicitravīrya. From him, King Pāṇḍu.

4.

He in turn had five sons—(Yudhiṣṭhira) the son of Dharma, Bhīma, Arjuna, Nakula and

[1]The name is Krodhānana in parallels.

Sahadeva—who were to obtain the kingdom (*viṣaya*) like the five senses {which grasp the sense-objects (*viṣaya*)}.

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—

〈16–19〉 —from that Arjuna 〈was born〉 Abhimanyu. From him, Parikṣit. From him, Janamejaya. From him, Kṣemuka. From him, Naravāhana. From him, Śatānīka. From him, Udayana. 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.

〈19–27〉 In the midst of that tribulation, his pregnant chief queen went with their chaplain (*purohita*) and the aged ministers to a Brahmanical settlement (*agrahāra*) named Mudivemu, 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 applicable to his bilateral descent (*krama*), 〈namely〉 being of the Mānavya *gotra* and a son of Hārīti. 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〉 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 five great sounds, the pennant garland (*pāli-ketana*), the drum (*paḍhakka*)[2], the Boar emblem, the peacock-feather fan (*piñcha*), the lance (*kunta*), the lion throne, the *makara* archway, the golden sceptre, 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?).

6.

[2]Some related grants use the words *paḍa-ḍhakkā*, *prati-ḍhakkā* and *daḍakkā* in similar contexts.

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

〈28–29〉 His son was Pulakeśī Vallabha. His son was Kīrtivarman. His son—

〈29–40〉 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 〈brother〉 of inferior birth, 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 Vijayāditya (IV), for six months. His son Ammarāja (I), 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.

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.

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.

His younger brother then protected the earth for seven years, he whose fame crossed the seven oceans, the lantern of the majestic Cālukya royal dynasty: King (*bhūpa*) Mummaḍi-bhīma (Vimalāditya), the repository of valour.

13.

His majestic son Rājarāja of luminous valour, recognised as the foremost of his royal dynasty, being adept at protection, protected (*rakṣ*) the earth for forty and one years.

〈49〉 Also—

14.

From Vimalāditya and of Queen Meḷava, the sole royal goddess (*lakṣmī*) of the Coḷa lineage, was born Vijayāditya (VII), ever accompanied by the goddess of victory and praised by kings.

15.

When Rājarāja, his brother born of a different mother, was gone from view (*parokṣe*),[3] he (Vijayāditya VII), endowed with heroic majesty (*vīra-śrī*), seized the majesty of kingship over the earth.

16.

Having seized it, he conferred the kingdom on his son His Majesty Śaktivarman (II) out of affection. When he (Śaktivarman II) departed to heaven after having protected the earth for one year—

17.

[3]This is how the charter's original editor Subba Rao (1934–1935, p. 28) interprets this phrase, and I agree that it is the composer's likely intent. The text could, however, also be interpreted to mean that Vijayāditya seized the kingdom while he was out of sight of Rājarāja, i.e. took over in a clandestine manner.

When his son, like (Arjuna's son) Abhimanyu, had attained heaven without having attained experience (of life), the Lord (*adhipa*) Vijayāditya, like (Arjuna) the son of Pṛthā, lost his interest in enjoyments. ⟨Nonetheless,⟩ upon the copious exhortation of reliable experts in hereditary association with his family, the dejected ⟨Vijayāditya⟩ reluctantly (*kathaṁcid*) made up his mind to protect the earth in order to stabilise morality (*dharma*).

18.

Once the divine king His Majesty Karavāla-Bhairava (Vijayāditya VII)—having cast off the filth of the Kali ⟨age⟩, having accepted the yoke associated with righteousness, and having secured heroic majesty (*vīra-śrī*) in his own arms in order to subdue the host of his enemies—had dedicated himself to protecting the earth until the turning of the age, the land became a wish-fulfilling cow and the Kali ⟨age⟩ came to rival the Kṛta age.

19.

In battle, this king—with his own ¿single conch shell?[4] sounded aloud in front of him, brandishing his bow, sword and discus[5]—impersonates Śauri (Kṛṣṇa) with his resounding Pāñcajanya (conch), his (sword) Nandaka, his (discus) Sudarśana and his bow Śārṅga.

20.

Although he {was born (*prajāta*) as Yudhiṣṭhira (Ajātāri)}, he vies mightily with Bhīma in mace ⟨combat⟩, with Indra's son (Arjuna) in archery, likewise in spearfighting with Nakula, and in horsemanship with Sahadeva{—because no ⟨worthy⟩ enemy of his has been born among the common people (*prajā-taḥ*)}.

21.

The literati make it an ear ornament as though it were a flower of the wish-fulfilling tree. Princes (*bhūpa*) hold it above their heads as though it were a royal command, luminous as a white parasol. Ladies smear it over their hearts as though it were sandal-

[4] I emend *nijaira* to *nijaika* with some hesitation (see the apparatus to line 57). The expression *nināditanijaira-payoruha* is clearly to be understood in parallel to *garjita-pāñcajanya*, so the interpretation of *payoruha* as 'conch' is quite certain even though this does not seem to be an attested meaning (although compare e.g. *jalaja* and *vārija*). The unemended reading *aira* might mean 'relating to water,' but this appears redundant next to a word meaning 'growing in water.' Unless Aira, 'the aquatic thing,' was the proper name of the Cālukya royal conch, for which no other attestation is known, it therefore seems most likely that *nijaika* was intended. The single conch, *eka-śaṁkha*, is listed among the dynastic regalia in line 24.

[5] A double entendre (*śleṣa*) may be involved here, so that instead of or in addition to brandishing a bow, sword and discus, the king has an army (*cakra*) of bowmen and swordsmen deployed.

wood ointment. Verily like the glow of the nectar-rayed (moon), his bright reputation beautifies the circle of the horizon.

22.

The beneficent kings of his dynasty who passed long ago, Bharata and so forth, conferred the wealth they had acquired on recipients of genuine merit and never spoke anything but truth—〈but〉 their virtue was by and large in accordance with the age (in which they lived). But lo! even in the Kali age he, the foremost of the Lunar dynasty, fixes his mind firmly on truthfulness alone and endows the worthy with his wealth.

23.

His Majesty King Viṣṇuvardhana, who is truthful in speech, {with flocks of enemy kings cast down at his feet, crushed by the terrible army (*bhīma-sena*) of the universal sovereign (*cakrin*)}, {the upholder of righteousness (*dharma*)}, {eager for bright (*arjuna*) fame}, is named Kali-Yudhiṣṭhira 〈and is indeed like Yudhiṣṭhira〉, {with flocks of enemy kings cast down at his feet, crushed by Kṛṣṇa (*cakrin*) and Bhīmasena}, {who originates from 〈the god〉 Dharma}, {who is desirous of Arjuna's fame}.

〈66–69〉 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, deliberately appointed 〈as heir〉 by his mother and father, 〈who is〉 His Majesty King Vīra-Vijayāditya, convokes all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Guddavādi district (*viṣaya*) and, witnessed by the ministers (*mantrin*), chaplains (*purohita*), generals (*senāpati*), the crown prince (*yuvarāja*) and the gate guard (*dauvārika*), commands 〈them〉 as follows.

24.

His grandfather, equal in brilliance to the Grandfather (Brahmā), was a knower of the Vedas and a knower of all *śāstra*s known as Pampanārya.

25.

From him was born Keśava, comparable to Keśava (Kṛṣṇa). Worthy of the respect of good people, he had studied the Vedas and Vedāṅgas and knew the essence of the purport of all *śāstra*s.

26.

From him arose a majestic sage in the southern quarter, who drank up the entirety of

the ocean of literature (*vāṅmaya*), like Agastya {who came to the southern quarter and drank up the entirety of the ocean}.

27.

The people, each according to their desire, obtain from him the blazing essence of the *śāstra*s together with its defining characteristics (*lakṣaṇa*), like gems from the ocean.

〈73–77〉 To that 〈person〉 named Paṁpana Bhaṭṭopādhyāya—a resident of Pāsudova, a knower of the Veda, thoroughly versed in the Vedāṅgas, a master (*guru*) of the Mīmāṁsā *śāstra*, belonging to the Parāśara *gotra* and engaged in the six duties (of a Brahmin)—in order to augment our succession, power, vitality and dominion, on the occasion of the the winter solstice 〈we have〉 granted the village named Māviṇḍeṟu[6] with a remission of all taxes, as a universally recognised rent-free holding (*sarva-namasya*). Let this be known to you.

〈77–92〉 Its boundaries 〈are as follows〉. To the east, Kūḍa. To the south, Kaḍamukku. To the west, Saṁpaniya. To the north, Korumelli. The field boundaries of the same 〈are as follows〉.[7] To the east, the border is the Muṇḍa ¿channel? (*koli*) running southward from the triple juncture at the meeting of the fields of Māvuṇḍeṟu, the fields of Gūḍa,[8] and the fields of Gorumelli. To the southeast, the border is the triple juncture at the meeting of the western extremity (*kommu*) of the Kaḍamula ¿channel? (*koli*) within the fields of Kūḍa, 〈the fields of?〉 Gahamukku,[9] and the fields of Māvuṇḍeṟu. To the south, the border is the *eṁgaṭa* ¿thicket? (*podala*) 〈lying〉 on the south of the *kāṭreni* forest of Māvuṇḍeṟu. To the southwest, the border is the verge of the fields (*pola-garusa*) of Saṁpaniya adjoining the field situated within the ¿settlement? (*kuṟṟu*). To the west, the border is the verge of the fields of Korumelli, passing eastward along the *molli-mona* of the field of Nārana Pedderi of Korumelli and proceeding northward along the field of Nārana Ṣaḍaṁgavula. To the northwest, the border is the southern end of the road to Aḍḍapuṁ running northward by the fields of Korumelli. To the north, the border is the low ground (*pallama*) within the ¿banks of bulrushes? *avuṟu-gaḍḍala* stretching eastward from the southern end of the road to Aḍḍapuṁ between the fields of Korumelli and the fields of Māvuṇḍeṟu. To the northeast, the border is the

[6]This spelling of the name has been retained in the title of the inscription on the grounds that it is the first occurrence, and the form was also used in the printed edition. Nonetheless, both in subsequent occurrences and in the Korumelli grant of Rājarāja I Narendra (which mentions this village as a boundary), the second vowel is *u*.

[7]The Telugu demarcation details are translated tentatively.

[8]Here and below, I retain in the translation the alternation of initial *k* and *g*.

[9]It seems likely that Gahamukku is identical to Kaḍamukku in the list of adjacent villages. The glyphs *ha* and *ḍa* are unequivocal in each case, but the two are similar, so the scribe may well have engraved either one in place of the other by mistake.

southwestern corner of the *molli-mona* of the fields of Korumelli, stretching toward the south from the low ground (*pallama*) within the ¿banks of bulrushes? *avuṟu-gaḍḍala* between the fields of Korumelli and the fields of Māvuṇḍeṟu.

〈92–93〉 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 sage Vyāsa said:

28.

A donor of land rejoices in heaven for sixty millennia, 〈while〉 a seizer 〈of granted land〉 and a condoner 〈of such seizure〉 shall reside in hell for just as many.

〈95–96〉 The executor is 〈the body of〉 the five foremost 〈officials〉.[10] The composer (*kavi*) in this case is Muttaya Bhaṭṭa. The writer (*lekhaka*) is Paṭṭala. This charter (*śāsana*) was given in the twelfth year of the glorious reign of victory.

Bibliography

Reported in ARIE 1924–25, p. 8, appendix A/1924-25, № 8 with description at ARIE 1924–25, pp. 77–78, § 5. Edited by E. Subba Rao (1934–1935, № 1) with a partial set of estampages (from 3r onward). The present edition by Dániel Balogh is based on Subba Rao's edition and the estampages preserved at the ASI (Mysore). No image of the seal is available. The numerous typographic mistakes, confused diacritics and silent emendations in the printed edition are not shown in the apparatus here. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[SR] Subba Rao, R. 1934–1935. "Two new copper-plate inscriptions of Vijayaditya VII of E. Chalukyan dynasty." JAHRS 9 (1), pp. 24–35.

Secondary

ARIE 1924–25. *Annual report on South-Indian epigraphy for the year ending 31st March 1925*. Edited by G. Venkoba Rao. Calcutta: Government Press, 1926.

[10] This probably refers to the same five listed as witnesses (*maṁtri-purohita-senāpati-yuvarāja-dauvārika*), elsewhere mentioned as *sarva-pradhāna*.