

SII 1.37: original edition by Eugen Hultzsch

Emmanuel Francis

Alternative title: PART I. SANSKRIT INSCRIPTIONS. II. COPPER-PLATE GRANTS OF THE EASTERN CHALUKYA DYNASTY. No. 37. A GRANT OF CHĀLUKYA-BHĪMA II

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Summary

The original of the subjoined inscription was kindly placed at my disposal by R. Sewell, Esq., then Acting Collector of the Kistna District, and was, at his desire, made over to the Central Museum, Madras, for safe custody. It was discovered recently, while digging a mound near the temple at **Kolavennu**, Bezvāḍa Tālluqa. The document consists of three copper-plates with raised rims. Each plate measures 9 1/4 by 4 5/8 inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. The writing on the third plate breaks off in the description of the boundaries of the granted village. As there is no trace of any letters after the words: *yasyāvadhayāḥ pūrvataḥ*, “the boundaries of which (*are*), to the east,” it seems that the document was left incomplete, perhaps because the necessary details of the surroundings of the village were not to hand, when the edict was issued. The plates are strung on a ring, which is 1/2 inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures 2 1/4 inches in diameter. It bears at the top a standing boar, which faces the right, with the sun and the moon over it, a *chaurī* and an elephant-goad on its left and a *chaurī* on its

right; the centre of the seal is occupied by the legend *śrītribhuvanāṁkuśa* and its bottom by a lotus-flower with eight petals (*bird's-eye view*),—all in relief on a counter-sunk surface. Both the inscription and the seal are in fairly good preservation.

The inscription opens with a *maṅgala*, which mentions the lotus-flower that rises from Vishṇu's navel,¹ and then gives the usual *varṁśāvali* of the Eastern Chalukyas from Kubja-Vishṇu to Vikramāditya, the younger son of Chālukya-Bhīma I. The ensuing reign of Yuddhamalla, the son of Tālāpa, is left out. This omission is probably due to the fact, that Chālukya-Bhīma II. considered his predecessor, whom he conquered, as an usurper and ignored him purposely. The grant consists of an order addressed by Chālukya-Bhīma II. *alias* Vishṇuvardhana VII. to the inhabitants of the Kaṇḍeruṇvāṭivishaya² and issued at the request of a vassal of the king, the Pānara prince Vājīyaya. On the occasion of a winter-solstice (*uttarāyaṇa*),³ Bhīma II. gave the village of Koḍhatalli as an *agrahāra* to Kommaṇa, who know the *kramapāṭha* (*kramavid*) and adhered to the *Āpastamba-sūtra*. The donee was the son of Deṇiya, who know the *kramapāṭha* (*kramaka*), and of Kandamavvā, and the grandson of Revaśarman, an inhabitant of Ābharadvasukālmādi.

Edition

<Page 1r>

<Page 1v> <1> harinābhisarojanmā merunālaviśālitaḥ [[]] Ajasya janmab-
hūrādipadmo jayati śā<2>śvataṁ | <1> svasti [[]] śrīmatāṁ sakalabhu-
vanasaṁstūyamānamānavyasagotrāṇāṁ hārītipu<3>trāṇāṁ kauśikīvaraprasādal-
abdharaṇyānāṁ mātṛgaṇapariṁpālītānāṁ svāmimahāse<4>napādānudhyātānāṁ
bhagavannārāyaṇaprasādasamāsāditavaravarā<5>halāṁcchanekṣaṇavaśīkṛtārā-
timaṇḍalānā{m}maśvamedh<a?<ā>vabhṛthasnanāpa<6>vitrikṛtavapuṣāṁ
cālukyānāṁ kulamalamkāriṣṇoḥ {} satyāśrayasya<7> bhrātā kubjaviṣṇu-
raṣṭādaśa varṣ<a?<ā>ni | tatputro jayasimhastrayastrimśataṁ | tadbhrā-
turi<8>nd<r>arājasya nandano viṣṇuvarddhano nava | tatsuto maṁgiyuvarājap-
paṁcaviṁśati<m> | tadātma<9>jo jayasimh<a ?<as>trayodaśa | ta<d>dvaīmā-
turā<nu>jaḥ kokkili<h> ṣa<n?<ṇ>māsa<n> | ta<j>jyeṣṭho viṣṇuvarddha<Page

¹For this sacred emblem of the Vaishṇavas the lotus-flower on the royal seal seems to be intended.

²See No. 36, line 43, and *Ind. Ant.* Vol. XIII, page 56.

³Professor Bühler has drawn attention to the fact, that the three great modern Sanskrit dictionaries compiled by Europeans contain a mistake in their explanations of *uttarāyaṇa* and *dakṣiṇāyaṇa*, and that in reality the former means “the winter-solstice,” the latter “the summer-solstice.” See *Vienna Oriental Journal*, Vol. II, page 90.

2r<10>nassaptatrimśataṁ | tādauraso vijayādityabhaṭṭārḥa A?<ako>ṣṭādaśa
| tatputro viṣṇurāja<h> ṣa<11>ṭtrimśataṁ | tatsūnurnnarendramrgarājḥa
?<as>catvārimśataṁ | tatsuta<h> kaliviṣṇuvarddhanoṣṭādaśa<12>māsaṁ | tattanujo
guṇakenallavijayādityḥa ?<as>catu<ś>catvārimśataṁ | tadanujavikra<13>mādi-
tyātmajaścālukyabhīmḥa ?<as>trimśataḥm?<m> | tatputro vijayāditya<h>
ṣaḥn?<n>māsāḥm?<n> [[]<14> tattanujommarāja<h> sapta saṁvatsarḥa?<ā>n |
tatsūnurvvijayāditya<h> pa<15>kṣaṁ | tadanu tālaparājo māsaṁ | taṁ vinimrjitya
cālukyabhḥi?<i>ma<ta>na<16>yo vikramāditya<h> saṁ<va>tsaraṁ satrikalimgaṁ
verṁgimaṇḍalamapālayat || dvaimātuommarā<17>jasya vijayādityanandana<h> <|>
cālukyabhīmō badhnāti paṭṭamācandratāraṁ | <2> yastāta<18>(bi)kyanākhyam
nvaḷadimunniriva [?] rājamār{t}taṇḍḥo?<a> Ājau vijitya bāhvāḥrgg?<g>āpay-
ati ja<Page 2v><19>nair{ṇ}nijaṁ janodāḥḥā?<a>raṇaṁ || merurivālaṁd-
hyamahimā || Induri<va> sakalakalādhā<20>rassa sarvvalokāśrayaśrīviṣṇu-
varddhanamahārājḥa?<ā>dhirājaparamēśvaraparama<bha>ṭṭā<21>rakaparam-
abra(hm)ḥ(ā)?<a>(ny)ḥ(ā)?<aḥ>(ka)ṇḍeruvāṭiviṣayanivāsino rāṣṭrakḥu?<ū>ṭa
pramukhān kuṭḥi?<u>m<22>bina I<t>thamājñḥa?<ā>payati || pānaramahīpapā-
vanasatyatyāgābhīmāna<23>śauryanidhiḥ | madrājyarakṣaṇāṁsalabāhurvvāj-
jaya Iti kṣitīśaste<24>na {} prārthyamānairasmābhiḥ [[] Ābharadvasukālmā-
divāstavyādrevaśarmmaṇaḥ [[] de<25>ṇiyakramako jajñe vedḥi?<a>vedāṁ-
gavidvibhuḥ <|| 3> sḥya?<ū>treṇāpastambāḥ kommaṇaḥ kulabhūṣa<26>ṇaḥ |
suta<h> svḥā?<a>bhijanastasya {} brahmaśrībhāsvaradyutiḥ | <4> kandamavvāt-
majah kāntvā{ḥ} kā<27>maḥ kāmadhugartthinām | yatsampatsarasīmetya{ḥ}
viprahaṁsā vibhāntyamī | <5><Page 3r> <28> yatputrapautrāḥ paṭavo vaṭavo
vḥā?<a>ragoṣṭhiṣu | Agrahārāgra(pū)jḥa?<ā>nāmā<29>pnḥa?<u>vanti paramparām
<|| 6> tasmḥe?<ai>kommaṇakramavide sarvvakaraparihāreṇa koḍhata<30>lli nāma
grāmaḥ Agrahārḥi?<i>kṛtya Udaḥpūrvvammutterāyaṇanimitte dattami<31>ti vidita-
mastu vaḥ [[]] yasyḥa?<ā>vadhayaḥ pḥu?<ū>r{v}vataḥ

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Apparatus

<24> de • There is a crack at the right of this letter, which may have been *pe*.

<25> sḥya?<ū>treṇāpastambāḥ • Two *aksharas* are missing in this *pāda*.

Translation by Hultzsch 1890

(Verse 1.) The primeval lotus-flower, which rises from a tank (*that consists of*) the navel of Hari (*Vishṇu*), which is enlarged by a stalk (*that consists of the mountain*) Meru, and which is the birth-place of Aja (*Brahman*), is victorious for ever.

Hail! **Kubja-Vishṇu**, the brother of **Satyāśraya**, who adorned the race of the glorious **Chālukyas**, etc.,⁴ (*ruled*) for eighteen years.

His son **Jayasimha** (*ruled*) for thirty-three (*years*).

Vishṇuvardhana, the son of his brother **Indra-rāja**, (*ruled*) for nine (*years*).

His son **Maṅgi-yuvarāja** (*ruled*) for twenty-five (*years*).

His son **Jayasimha** (*ruled*) for thirteen (*years*).

Kokkili, his younger brother from a different mother, (*ruled*) for six months.

His elder brother **Vishṇuvardhana** (*ruled*) for thirty-seven (*years*).

His legitimate son **Vijayāditya-bhaṭṭāraka** (*ruled*) for eighteen (*years*).

His son **Vishṇu-rāja** (*ruled*) for thirty-six (*years*).

His son **Narendra-mṛigarāja** (*ruled*) for forty (*years*).

His son **Kali-Vishṇuvardhana** (*ruled*) for eighteen months.

His son **Guṇakenalla-Vijayāditya** (*ruled*) for forty-four (*years*).

Chālukya-Bhīma, the son of his younger brother **Vikramāditya**, (*ruled*) for thirty (*years*).

His son **Vijayāditya** (*ruled*) for six months.

His son **Amma-rāja** (*ruled*) for seven years.

His son **Vijayāditya** (*ruled*) for half a month.

After him **Tālāpa-rāja** (*ruled*) for (*one*) month.

Having conquered him, **Vikramāditya**, the son of **Chālukya-Bhīma**, ruled for (*one*) year over the country of **Veṅgi** together with **Trikaliṅga**.

(Verse 2.) **Chālukya-Bhīma**, the son of **Vijayāditya** and brother of **Amma-rāja** by a different mother, ties the (*royal*) tiara for as long a time as the moon and stars shall endure.

⁴The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

Having conquered in a battle with his arm **Tāta-Bikyana(?)**, this **Rājamārtaṇḍa**⁵ (i.e., *the sun among kings*) causes his fame to be sung by the people.

He who, like Meru, is possessed of insurmountable greatness, and who knows all arts (*kalā*), just as the (*full*) moon possesses all digits (*kalā*), this asylum of the whole world, the illustrious **Vishṇuvardhana**, the king of great kings, the supreme master, the supreme lord, the most pious one, thus issues his commands to the householders, (*viz.*) heads of provinces, *etc.*, who inhabit the district of **Kaṇḍeruvāṭi**:—

“Be it known to you that, at the request of king **Vājjaya**, who purifies the **Pānara** princes,⁶ who is a treasure-house of truthfulness, liberality, pride and heroism, and whose strong arm (*is able*) to protect my kingdom;”—

(Verse 3.) From **Revaśarman**, who dwelt at **Ābharadvasukālmādi**, there sprang the lord **Deṇiya**, who knew the *kramapāṭha*, the *Vedas* and *Vedāṅgas*.

(Verse 4.) His son was the noble **Kommaṇa**, a follower of the *Āpastamba-sūtra*, who adorned his race and was resplendent with holiness;

(Verse 5.) The son of **Kandamavvā**, (*who resembled*) *Kāma* in beauty and who fulfilled the desires of suppliants. Having approached his abundance, those *brāhmaṇas* are resplendent, just as swans which have entered a tank.⁷

(Verse 6.) His sons and grandsons, youths who are clever in assemblies of eminent men, obtain a succession of *agrahāras* and of highest marks of reverence.

“To this **Kommaṇa**, who knows the *kramapāṭha*, we gave, with exemption from all taxes, the village called **Koḍhatalli**, making it an *agrahāra*, with a libation of water, on the occasion of the winter-solstice.”

The boundaries of this (*village are*): on the east

Bibliography

Digital edition of SII 1.37 by Hultzsich 1890 converted to DHARMA conventions by Emmanuel Francis.

See also edition by Daniel Balogh (Kolaveṇṇu plates of Bhīma II).

⁵This seems to have been a *biruda* of Chālukya-Bhīma II.

⁶I.e., who belonged to the Pānara race.

⁷I.e., he was liberal to *brāhmaṇas*.

Primary

[SII] Hultzsch, Eugen Julius Theodor. 1890. *South-Indian inscriptions, Tamil and Sanskrit, from stone and copper-plate edicts at Mamallapuram, Kanchipuram, in the North Arcot district, and other parts of the Madras Presidency, chiefly collected in 1886-87. Volume I.* South Indian Inscriptions 1. Madras: Government Press. Pages 43–46, item 37.