# SII 1.38: original edition by Eugen Hultzsch

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Alternative title: PART I. SANSKRIT INSCRIPTIONS. II. COPPER-PLATE GRANTS OF THE EASTERN CHALUKYA DYNASTY. No. 38. A GRANT OF AMMA II

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## Summary

Like the preceding inscription, this one was received from Mr. R. Sewell, who found it lying in the Huzūr Treasury attached to the Collector's Office, Masulipatam, and was made over to the Madras Museum. The document consists of three copper-plates with raised rims. Each plate measures 7 3/4 by 3 3/4 inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. They are all much worn, and of the third plate one entire half is lost. The plates are strung on a ring, which is 3/8 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 7/8 inches in diameter. It is much corroded, but still shows distinct traces of a standing boar, which faces the right, at the top, of the legend *śrītribhuvanāṁkuśa* across the centre, and of a lotus-flower with eight petals *[bird's-eye view]* at the bottom—all in relief on a counter-sunk surface.

The document opens with the usual *vaṁśāvali* of the Eastern **Chalukyas** from **Kubja-Vishṇuvardhana**. The donor is **Amma-rāja** II. *alias* **Vijayāditya** V. (who began to

reign in *Śaka* 867). The king addresses his order to the inhabitants of the **Gudravāra-vishaya**, which must be identical with the **Gudrāvāra**- or **Gudrahāra-vishaya** of other inscriptions.[1] The donee, whose name is lost, was the family priest (*kulabrāhmaṇa*) of the king and belonged to the **Kauṇḍilya-gotra** (*sic*). The object granted seems to have been a field, which had formerly belonged to the donee (*etadīya-prāktana-kshetra*), but had been taken away from him (*vilupta*) and was probably restored to him by the present document. The other details of the grant are lost.

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## Edition

〈Page 1r〉

〈Page 1v〉 〈1〉 svasti [||] śrīmatāṁ sakalabhuvanasaṁstūyamānamānavyasagotrāṇāṁ〈2〉 hārītiputrāṇāṁ kauśikīvaraprasādalabdharājyānāmmātṛgaṇaparipālitā〈3〉nāṁ svāmimahāsenapādānudhyāyināṁ bhagavannārāyaṇaprasādasa(mā)〈4〉sāditavaravarāhalāṁchanekṣaṇavaśīkṛtārātimaṇḍalānā{ṁ}maśva〈5〉medhāvabhṛthasnānapavitrīkṛtavapuṣā cālukyānāṁ kulamalaṁka〈ri〉〈6〉ṣṇossatyāśrayavallabhendrasya bhrātā kubjaviṣṇuvarddhanoṣṭādaśa varṣāṇi veṁgī〈7〉deśamapālayat· | tadātmajo (ja)yasiṁhastrayastriṁśataṁ || tadanuje〈8〉ndrarājanandano viṣṇuvarddhano nava || (tatsū)nurmmagiyuvarājaḥ paṁcaviṁśatim· [|]〈Page 2r〉 〈9〉 tatputro jayasiṁhastrayodaśa | tadavaraj¿ak?〈aḥ k〉kokkiliḥ ṣaṇmāsān· | tasya jyeṣṭho〈10〉 bhrātā viṣṇuvarddhanastamuccāṭya saptatriṁśatam· | tatputro vijayādityabhaṭṭāra〈11〉koṣṭādaśa || tatsuto viṣṇuvarddhanaṣ¿v?〈ṣ〉aṭ·triṁśatam· || tatsuto vijay¿a?〈ā〉〈di〉tyanarendramṛ〈12〉garājas¿o?〈sā〉ṣṭacatvāriṁśatam· || tatputraḥ kaliviṣṇuvarddhanodhyarddha〈13〉varṣ¿ā?〈am·〉 || tatsuto guṇagavijayāditya〈ś〉 catu〈ś〉catvāriṁśataṁ || ta〈14〉dbhrāturvvikramādityabhūpateḥ vilasatkaṇṭhikādāmakaṇṭhasya tanayo〈15〉 nayī | dīnānāthāturāṇāndvija(vara)samiteryyācakānāṁ yatīnānnā〈16〉nādeśāgatānāṁ paṭuvaṭunaṭasadgāyakānāṁ kavīnāṁ [|] bandhūnāmandha〈Page 2v〉〈17〉(kā)nāmabhilaṣitaphalaśrāṇanādra(kṣaṇā)dyo māteva triṁśadabdānbhuvamamunagasau〈18〉 (cā)rucālukyabhīmaḥ || 〈1〉 tatputro vijayādityaṣṣaṇmāsān· | tasyāmmarājaḥ sapta | tadanu tālapa〈19〉rājo māsaṁ | tamuccāṭya cālukyabhīmātmajo vikramāditya〈ḥ〉 saṁvatsarā¿n·?〈m·〉 | tadanu yuddhamalla〈ḥ〉 sa〈20〉(pta |) nirjjityārjjunasannibho janapadāttannirggamayyoddhatandāyādāninabhānulīnabhagaṇākārānvidhāyeta〈21〉(rān) | vajjrīvorjjita(nā)kamammanṛpaterbhrātā kanīyānbhuvaṁ bhīmo bhīmaparākramassama(bhu)na(k·)〈22〉 (saṁ)vatsarān dvādaśa || 〈2〉 tasya maheśvaramūrtterumāsamānākṛte¿kk?〈ḥ k〉umārābhaḥ [|] lokamahādevyā〈ḥ〉 khalu〈23〉 (ya)ssam-

[1] Gudrāvāra, *Ind. Ant.* Vol. VIII, p. 76; Gudrahāra, Vol. VII, p. 192; Vol. XIII, p. 137.

abhavadammarājākhyaḥ || ⟨3⟩ yasmi¿n?⟨ñ⟩śāsati nṛpatau paripakvānekasasya(saṁ-pacchā)lī | satatapayodhe⟨24⟩(nu)rabhīrnnirītiraparu¿j·ni?⟨gne⟩rastacoro deśaḥ || ⟨4⟩ ¿ss?⟨sa s⟩amastabhuvanā(śraya)śrīvijayādityama(hā)rājādhirāja⟨25⟩(pa)rameś-varaḥ paramabhaṭṭārakaḥ paramabrahmaṇy¿a?⟨o⟩ gu(dravā)raviṣayanivāsino rāṣṭrakū{ṭ}ṭa(pramukhā)⟨Page 3r⟩⟨26⟩nkuṭuṁbinassamāhūyetthamājñāpayati || kanna [11+]⟨27⟩ rmmaṇaḥ putrāya kauṇḍillyagotrāya tā(ḷu)paṟṟugrā(ma) [9+]⟨28⟩ rmmābhidhānāya matkulabrāhmaṇāya mama dharmma [11+]⟨29⟩ sya vāyuvyandiśi Etadīyyaprāktanakṣetraṁ vilu[ptaṁ] [10+]⟨30⟩ rvvakaraparihāramudakapūrvva [14+]⟨31⟩ Asyāvadhayaḥ pūrvvataḥ va [14+]⟨32⟩ nāmagrāmasya sīmaiva sīm¿a?⟨ā⟩ | Uttarataḥ ka [10+]⟨33⟩ syopari na kenacidbādhā karttavyā yaḥ karoti [10+]⟨34⟩ thā coktaṁ vyāsena || svāmino na paro deva I [10+]⟨35⟩ [45+] paripālakāḥ |

## Apparatus

⟨9⟩ jyeṣṭho • *jyeṣṭho* is obliterated at the top and therefore looks like *jyaṣṭhā*.

⟨15⟩ nayī • Read *jayī*?

⟨24⟩ aparu¿j·ni?⟨gne⟩rastacoro • There is an *i* visible over and a *na* below the *akshara ra*; probably the engraver had repeated the preceding *akshara* by mistake and corrected it afterwards into *ra*.

⟨27⟩ rmmaṇaḥ • *ṇa* looks like *ṇi*.

⟨28⟩ ābhidhānāya • An *e* seems to have been engraved over and a *ma* below *ya*.

⟨27⟩ tā(ḷu)paṟṟu° • An obliterated *e* seems to stand over *tā*.

⟨28⟩ dharmma • *dharmma* is entered in the place of another word, of which traces are still visible.

⟨29⟩ vāyuvyandiśi Etadīyya° • Read *vāyavyāṁ diśyetadīya°*.

## Translation by Hultzsch 1890

Hail! **Kubja-Vishṇuvardhana**, the brother of **Satyāśraya-Vallabhendra**, who adorned the race of the glorious **Chālukyas**, *etc.*,[2] ruled over the country of **Veṅgī** for eighteen years.

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

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

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

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

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

His younger brother **Kokkili** (*ruled*) for six months.

His elder brother **Vishṇuvardhana**, having expelled him, (*ruled*) for thirty-seven (*years*).

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

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

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

His son **Kali-Vishṇuvardhana** (*ruled*) for one and a half years.

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

The victorious son of his brother, prince **Vikramāditya**, (*who wore*) on his neck a glittering necklace,—[3]

(*Verse* 1.) That handsome **Chālukya-Bhīma** enjoyed for thirty years the earth, protecting (*it*) like a mother (*her child*), and granting the fruits of their desires to the distressed, helpless and sick, to the association of the best of twice-born, to beggars, to ascetics, to clever youths, dancers, excellent singers and poets, who had come from various countries, to his relatives and to the blind.

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

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

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

Having expelled him, **Vikramāditya**, the son of **Chālukya-Bhīma**, (*ruled*) for (*one*) year.

After him **Yuddhamalla** (*ruled*) for seven (*years*).

(*Verse* 2.) Having conquered and expelled from the country this haughty one, and having made the other heirs to assume the appearance of stars, which are absorbed in the rays of the sun, the younger brother of king **Amma**, (*viz.*) **Bhīma**, who resembled Arjuna, and who was possessed of terrible power, enjoyed for twelve years the earth, just as the bearer of the thunderbolt (*Indra*) does the great heaven.

(*Verse* 3.) Just as Kumāra to Maheśvara from Umā, **Amma-rāja** was born to him from **Lokamahādevī**.

[3] As suggested by Professor Bühler, the necklace (*kaṇṭhikā*) seems to have been the sign of the dignity of a *yuvarāja*; see *Indian Antiquary*, Vol. VI, p. 70, note*; Vol. XI, p. 161, note 27.

(*Verse* 4.) While this king was ruling, the country produced an abundance of wellripened grain of various kinds, possessed cows that were continually yielding milk, and was free from fears, calamities, diseases, and thieves.

This asylum of the whole world, the illustrious **Vijayāditya**, the king of great kings, the supreme master, the supreme lord, the most pious one, having called together the householders, (*viz.*) heads of provinces, *etc.*, who inhabit the district of **Gudravāra**, thus issues his commands:— [10+]

## Bibliography

Digital edition of SII 1.38 by Hultzsch 1890 converted to DHARMA conventions by Emmanuel Francis.

See also edition by Daniel Balogh (Masulipatam plates of Amma II).

### 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 46–49, item 38.