

Kolaveṇṇu plates of Bhīma II

Dániel Balogh

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Original punctuation marks

Other palaeographic observations.

Edition

Seal

⟨1⟩ śrī-tribhuvanāṁkuśa

Plates

⟨Page 1r⟩

1. Anuṣṭubh

<Page 1v> <1> hari-nābhi-saro-janmā
meru-nāla-viśālitaḥ
Ajasya janma-bhūr ādi-
-padmo jayati śā<2>śvatarin

svasti<.> śrīmatām sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇām hārīti-
pu<3>trāṇām kauśikī-vara-prasāda-labdha-rājyānām mātṛ-gaṇa-paripālītānām svāmi-
mahāse<4>na-pādānudhyātānām bhagavan-nārāyaṇa-prasāda-samāsādita-vara-
varā<5>ha-lāmcchanekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍalānā{m}m aśvamedh<a?<ā>vabhṛtha-
snāna-pa<6>vitrikṛta-vapuṣām cālukyānām kulam alamkariṣṇoḥ| satyāśrayasya<7>
bhrātā kubja-viṣṇur aṣṭādaśa varṣ<a?<ā>ñi| tat-putro jayasimhas trayastrimśataṁ| tad-
bhrātūr i<8>nd<r>a-rājasya nandano viṣṇuvarddhano nava| tat-suto maṁgi-yuvarājaḥ
pañcaviṁśati<m>| tad-ātma<9>jo jayasimh<a!> trayodaśa| tad-<d>vaimātūrā<nu>jaḥ
kokkil<i!> ṣaṇ mās<a<m>!<āN>| taj-<j>yeṣṭho viṣṇuvarddha<Page 2r><10>nas sap-
tatrīmśataṁ| tad-auraso vijayāditya-bhaṭṭāra<ka> Aṣṭādaśa| tat-putro viṣṇurāj<a!>
ṣa<11>ttrīmśataṁ| tat-sūnur nnarendra-mṛgarāj<a!> catvāriṁśataṁ| tat-suta<ḥ> kali-
viṣṇuvarddhano <'>ṣṭādaśa<12> mās<a!<m>!<āN>| tat-tanujo guṇakenalla-vijayādity<a!>
<catu!<catuś>catvāriṁśataṁ| tad-anuja-vikra<13>mādityātmajaś cālukya-bhīm<a!>
trīmśataṁ| tat-putro vijayādity<a!> ṣaṇ mās<a!<m>!<āN><|><14> tat-tanujo <'>mma-rāj<a!>
sapta saṁvatsar<a?<ā>N| tat-sūnur vvijayādity<a!> pa<15>kṣam| tad-anu tālāpa-
rājo māsam| tam vinirjjitya cālukya-bh<i?<i>ma-<ta>na<16>yo vikramādity<a!>
saṁ<va>tsaram sa-tri-kalimgarṁ veṁgi-maṇḍalam apālayaT||

2. Anuṣṭubh

dvaimāturo <'>mmarā<17>jasya
vijayāditya-nandana<ḥ>
cālukya-bhīmo badhnāti
paṭṭam ācandra-tāraṁ|

3. Lalitā

yas tāta<18>-(bi)kyaṇākhyā{m}n dhaḷadi{m} munniriva-rājamārttaṇḍ<au>
Ājau vijitya bāhvā {rg}gāpayati ja<Page 2v><19>nair <n?<n>nijam jan-
odāh<a?<a>raṇam||

merur ivālamghya-mahimā|| Indur i<va> sakala-kalādhā<20>ras sa sarvva-
lokāśraya-śrī-viṣṇuvarddhana-mahārāj<a?<ā>dhirāja-parameśvara-parama-
<bha>ṭṭā<21>raka<ḥ> parama-bra(hmaṇy)<i(ā)?<aḥ> (ka)ṇḍeruvāṭi-viśaya-nivāsino
rāṣṭrak<u?<ū>ṭa-pramukhāN kuṭ<i!<u>m<22>bina I<t>tham ājñ<a!>payati||

4. Gīti

pānara-mahīpa-pāvana-satya-tyāgābhimāna<23>-śauryya-nidhiḥ|
mad-rājya-rakṣaṇāmsala-bāhur vājījaya Iti kṣitīśas te<24>na|

prārthya mānair asmābhiḥ

5. Anuṣṭubh

Ābharadvasukālmādi-
-vāstavyād revaśarmmaṇaḥ
(d)e<25>ṇiya-kramako jajñe
vedḥi?<a>-vedāṅga-vid vibhuḥ

6. Anuṣṭubh

sṇya?<ū>treṇāpastambaḥ
kommaṇaḥ kula-bhūṣa<26>ṇaḥ
suta<ḥ> sv-abhijanas tasya|
brahma-śrī-bhāsvara-dyutiḥ|

7. Anuṣṭubh

kandamavvātmajaḥ kāntyā{ḥ}
kā<27>maḥ kāmādhug artthinām|
yat-sampat-sarasīm etya{ḥ}
vipra-haṁsā vibhānty amī|

8. Anuṣṭubh

<Page 3r> <28> yat-putra-pautrāḥ paṭavo
vaṭavo vāra-goṣṭhiṣu|
Agrahārāgra-(pū)jḥa?<ā>nām
ā<29>pnḥa?<u>vanti paramparām

tasmḥe?<ai> kommaṇa-krama-vide sarvva-kara-parihāreṇa koḍhata<30>lli nāma grā-
maḥ Agrahārḥi?<i>kṛtya Udaka-pūrvvam uttarāyaṇa-nimitte dattam i<31>ti viditam
astu vaḥ

yasyḥa?<ā>vadhaḥ pḥu?<ū>rvvataḥ

<Page 3v>

Apparatus

Plates

⟨8⟩ -yuvarājaḥ pañca° ◇ -*yuvarājaḥ pañca*° EH • I assume that an *upadhmāñiya* was intended here. Autopsy may tell whether it is in all respects identical to an ṣ, as found in lines 11 and 13 of the Diggubārṇu grant of Bhīma II.

⟨15⟩ tāḷapa- EH • If and when the original or a facsimile is available, check whether the spelling is not with ḷ.

⟨18⟩ °ākhyā{(ṛṇ)}n dhaḷadi(ṛṇ) munniriva-rājamārttaṇḍ(au) EH1907-1908 ◇ °ākhyāṁ ṇnvaḷadimunniriva? rāja-mārttaṇḍo! EH; °ākhyā{(ṛṇ)}n dhaḷadi⟨ṛṇ⟩ munniriva-rāja-mārttaṇḍo ⟨ṛ⟩sau JFF • See the commentary for further details on the conjectures offered for this locus.

⟨23⟩ pānara- ... te⟨24⟩na| • Read by Hultzsich as prose, I am certain that this was intended to be a *gīti* stanza, emboldened by the presence of punctuation after both halves and in both cases inconsistent with the syntax and thus intended for verse segmentation. The second hemistich is unmetrical, with an extra syllable at the end. One way to resolve this is to emend *kṣitīśas tena* to *kṣitīśena*. But given the structure of the composition with a snatch of connecting prose after the stanza, I think the composer rather had something like *kṣitīśo 'sti* in mind, followed by *tena* in the connecting prose rather than within the stanza. I thus believe we have a scribal error in the text as well as in the position of the punctuation mark.

⟨24⟩ Ābharadvasukālmādi- • Being unable to verify it, I accept Hultzsich's reading. I wonder, however, if it is possible to read (or emend to) something involving *bhāradvāja* here (e.g. *bhāradvājeṣu kālmādi-* or *subhāradvāja-kālmādi-*). The word is rather long for a place name, and the donee's *gotra* is nowhere else stated. — ⟨24⟩ (d)e⟨25⟩ṇiya- • Hultzsich prints the first character as a clear *de*, but observes that there is a crack to the right of it, and that it may have been *pe*.

⟨25⟩ sṛya?⟨ū⟩treṇāpastambāḥ • I am baffled by this glaringly unmetrical line and have no suggestions to improve it.

⟨26⟩ sv-abhijanas ◇ svṛa?⟨ā⟩bhijanas EH • I find *sv-abhijana* better in the context than Hultzsich's emendation *svābhijana*.

⟨28⟩ vāra- ◇ vṛā?⟨a⟩ra- EH • Although I know of no attestation for *vāra-goṣṭhī*, I think the compound can be interpreted in the context without resorting to emendation.

Translation

Plates

1.

Born in the lake that is Hari's (Viṣṇu's) navel, raised high on a stalk that is (Mount) Meru—ever victorious is the primordial lotus, the birthplace of the Unborn (Brahmā).

⟨2–16⟩ Greetings. Satyāśraya (Pulakeśin II) was eager to adorn the lineage of the majestic Cālukyas—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 Mahāsenā, 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 Viṣṇu(vardhana) ⟨reigned⟩ for eighteen years. His son Jayasīmha (I), for thirty-three. His brother Indrarāja's (Indra Bhaṭṭāraka's) son Viṣṇuvardhana (II), for nine. His son Maṅgi Yuvarāja, for twenty-five. His son Jayasīmha (II), for thirteen. His younger brother by a different mother, Kokkili, for six months. His eldest ⟨brother⟩ Viṣṇuvardhana (III), for thirty-seven. His son Vijayāditya (I) Bhaṭṭāraka, for eighteen. His son Viṣṇurāja (Viṣṇuvardhana IV), for thirty-six. His son (Vijayāditya II) Narendramṛgarāja, for forty. His son Kali-Viṣṇuvardhana (V), for eighteen months. His son Guṇakenalla Vijayāditya (III), for forty-four. The son of his younger brother Vikramāditya, Cālukya-Bhīma, for thirty. His son Vijayāditya (IV), for six months. His son Ammarāja (I), for seven years. His son Vijayāditya (V), for a fortnight. After him, King (*rājan*) Tālāpa for a month. After defeating him, Cālukya-Bhīma's son Vikramāditya (II) protected (*pāl-*) the country of Veṅgī together with Trikaṇḍa for a year.

2.

The son of Vijayāditya (IV), Ammarāja's brother by a different mother, Cālukya-Bhīma (II) ⟨now⟩ wears the turban (of royalty) while the moon and stars ⟨remain⟩.

3.

He who with his arm defeated in battle the one called Tāta-Bikyana, ⟨as well as⟩ Dhaḷadi, Munniṛiva and Rājamārttaṇḍa, ⟨now⟩ causes ḷ(their) subjects to sing his own public proclamation?¹

¹The text of this stanza is rather hard to interpret. See the apparatus to line 18, and the commentary, about the associated reading problems. Hultzsch's translation of his original reading ran as follows: "Having

⟨19–22⟩ That shelter of all the world (*sarva-lokāśraya*), the supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*), the Supreme Sovereign (*parama-bhaṭṭāraka*), whose greatness is as insurmountable as {the height} of Meru {is impossible to jump over}, and who is a vessel of all arts as the moon {is a receptacle for all its digits}—His Majesty Viṣṇuvardhana (Bhīma II) commands the householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Kaṇḍeruvāṭi district (*viṣaya*) as follows:

4.

⟨There is⟩ a king (*kṣitīśa*) called Vājjaya, the purifier of the rulers (*mahīpa*) of Pānara² and a repository of honour, generosity, dignity and valour, whose brawny arm is the protector of my kingdom.

⟨24⟩ Being requested by him, we (Bhīma II)—

5.

From Revaśarman, a resident of Ābharadvasukālmādi,³ was born the resplendent *krama*-reciter Deṇiya, conversant with the Vedas and Vedāṅgas.

6.

His well-born son is Kommaṇa, a jewel of his lineage, a follower of the Āpastamba *sūtra* who glowed with the brilliance of Brahmanic majesty.

7.

Born of (his mother) Kandamavvā, he is Kāma in beauty and a cow of plenty (*surabhi*) to supplicants. Those Brahmins flock to his largesse like geese to a lake.

8.

His sons and grandsons, youngsters clever in committee assemblies (*vāra-goṣṭhi*),⁴ earn a succession of land grants (*agrahāra*) and high honours.

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

²Hultzsch's commentary speaks of “the Pānara prince Vājjaya”, i.e. he understands “purifier” in the sense of one who brings honour to or uplifts (his own lineage). While this is entirely possible, I think it is equally possible that “purifier” is to be understood as one who purges or chastises (enemies). Thus, the Pānaras or rulers of Pānara may have been enemies here.

³I believe the name of the village may have been only the latter part of this string, and the former part may identify the donee's grandfather as a member of the Bhāradvāja *gotra*. See the apparatus to this word in line 24.

⁴Hultzsch translates “in assemblies of eminent men.” I prefer to understand *vāra* to mean an official or a body of officials, as suggested by Kielhorn (1898–1899, p. 138, n. 7), Subrahmanya Aiyer (1935–1936, pp. 27–28) and Sircar (1966, s.v. pañcavāra).

⟨29–31⟩ —to that *krama*-reciter Kommaṇa ⟨we, Bhīma II⟩ have given on the occasion of the winter solstice the village named Koḍhatalli, converted into a rent-free holding (*agrahāra*) by a remission of all taxes, ⟨the donation being⟩ sanctified by (a libation of) water. Let this be known to you.

⟨31⟩ The boundaries of which ⟨village are as follows⟩. To the east ...

Translation into French by Estienne-Monod 2008

Plates

1.

Naît dans le lac qu'est le nombril de Hari, grandi par la tige qu'est le Meru, le lotus primordial qu'est le lieu de naissance d'Aja⁵ est éternellement victorieux !

⟨2–16⟩ Prospérité ! Kubja Viṣṇu, frère de Satyāśraya, ornement de la lignée des Calukya, illustres, du même *gotra* que les descendants de Manu, honorés dans l'univers entier, fils de Hārīti, qui obtinrent leur royaume grâce à l'excellente faveur de Kauśikī, protégés par la troupe des Mères, méditant aux pieds du seigneur Mahāśena, dont le cercle des ennemis fut soumis en un instant à la vue du signe illustre de l'excellent sanglier, faveur octroyée par le bienheureux Nārāyaṇa, dont les corps furent purifiés par le bain purificateur de l'*aśvamedha*, ⟨règna⟩ pendant dix-huit années ; son fils, Jayasīṃha, pendant trente-trois ⟨années⟩ ; le fils de son frère Indrarāja, Viṣṇuvardhana, pendant neuf ⟨années⟩ ; le fils de celui-ci, Maṅgi Yuvarāja, pendant ⟨vingt-cinq années⟩ ; son fils, Jayasīṃha, pendant treize ⟨années⟩ ; son demi-frère, Kokkili, pendant six mois ; le frère aîné de celui-ci, Viṣṇuvardhana, pendant trente-sept ⟨années⟩ ; son fils Vijayāditya Bhaṭṭāraka pendant dix-huit ⟨années⟩ ; le fils de celui-ci, Viṣṇurāja, pendant trente-six ⟨années⟩ ; son fils Narendra Mṛgarāja pendant quarante ⟨années⟩ ; le fils de celui-ci, Kali Viṣṇuvardhana, pendant dix-huit mois ; son fils, Guṇakenalla Vijayāditya, pendant quarante-quatre ⟨années⟩ ; le fils du frère cadet de ce dernier, Cālukya Bhīma, pendant trente ⟨années⟩ ; son fils Vijayāditya pendant six mois ; le fils de celui-ci, Ammarāja, pendant sept ans ; son fils, Vijayāditya, pendant quinze jours ; après celui-ci, Tālāparāja pendant un mois ; ayant vaincu de dernier, le fils de Cālukya Bhīma, Vikramāditya, protégea le royaume de Veṅgī et les trois Kalīṅga pendant une année ;

2.

⁵Nom d'un brahmane.

le demi-frère d'Ammarāja, fils de Vijayāditya, Cālukya Bhīma noue le bandeau <royal> pour une durée aussi longue que celle <de l'existence> de la lune et des étoiles ;

3.

lui qui, ayant vaincu au combat de son bras celui qui se nomme Tātabikyana, Rājamārt-taṇḍa fait chanter par les hommes son propre panégyrique.

<19-22> Pareil au Meru, sa grandeur ne peut être surpassée, pareil à la lune avec tous ses quartiers, il connaît tous les arts, lui, refuge de tous les hommes, l'illustre Viṣṇuvardhana, roi suprême des grands rois, seigneur suprême, éminent seigneur, excellent dévôt, ordonne ceci aux chefs de famille habitant le viśaya de Kaṇḍeruvāṭi, rāṣṭrakūṭa en tête :

4.

Il est un roi nommé Vājaya, qui purifia le prince des Pānara, réceptacle de vérité, de libéralité, de fierté et d'héroïsme, dont le bras vigoureux protège mon royaume,

<24> <roi> par lequel nous avons été sollicités.

5.

De Revaśarman, habitant à Ābharadvasukālmādi, naquit le récitant Deṇiya, qui connaissait les Veda et Vedāṅga, éminent.

6.

Sectateur du sūtra Āpastamba, Kommaṇa, ornement de sa famille, fut son fils, né dans la même famille, revêtu d'une lumineuse splendeur par l'éclat du Veda.

7.

Le fils de Kandamavvā,⁶ <est> Kāma par sa beauté, la vache des désirs pour les suppliants, ayant approché l'étang qu'est sa prospérité, ces cygnes que sont les brahmanes resplendissent.

8.

Ses fils et petit-fils, très brillants dans les éminentes assemblées, obtiennent une succession d'agrahāra et d'hommages.

<29-31> Qu'il soit connu de vous que nous donnons à ce Kommaṇa, qui connaît les récitations, le village nommé Koḍhatalli, exempté de toute taxe, en qualité d'agrahāra , après avoir fait une libation d'eau, à l'occasion du solstice d'hiver.

⁶Du fait de la mention dans la strophe précédente du père de Kommaṇa, Deṇiya, nous supposons qu'il s'agit ici de sa mère : Kandamavvā. Mais on peut aussi lire : Kandamavva.

⟨₃₁⟩ Les limites sont à l'est⁷

Commentary

Throughout stanza 3, I show the text as read and emended by Hultzsich because lacking access to a facsimile, I prefer not to alter his readings. However, I believe that the passage is in fact a stanza in a moraic metre. For the unintelligible string, Fleet (1902–1903, p. 182, n. 1) proposes to read and emend °ākhyā{m}n dhaḷadi⟨m⟩ munn-iriva. He only says the words *munni-iriva* are Kanarese, but does not translate them. He assumes that Dhaḷadi is a name, meaning the same person as Dhaḷaga in line 35 of the Kalucumbaru grant of Amma II. He further identifies the stanza as an āryāgīti and to obtain it, emends the end of the first hemistich to *mārttaṇḍo* ⟨'⟩sau, which strikes me as somewhat forced in spite of the non-standard sandhi in the text as received. Since I am now aware that the rare gaṇacchandas metre *lalitā* occurs in several related inscriptions (e.g. stanza 2 of the Guṇḍugolanu grant of Amma II), I feel quite certain that this is the metre used here. Finally, Hultzsich (1907–1908, p. 49), having become convinced that Rājamārtaṇḍa is not Bhīma's name but one of his enemies, perhaps the same as Rājamayya, suggests the revised reading *yas tāta bikyanākhyam dhaḷadim munniriva-rājamārttaṇḍau* (where he probably intends °ākhyā{m}n dhaḷadim...), seeing *Munniriva* as a name. A parallel phrase is now available in stanza 18 of the Varāṇaveṇḍi grant of Bhīma II, where the construction *niḥatau saṁyati dhaḷadim munniriva-rājamārttaṇḍau* strongly implies that *dhaḷadim munniriva* is in fact a single name (or at least two names of a single person).

The second half of the stanza, containing no historical data, has not been scrutinised by these scholars. Although Hultzsich's emendation is plausible, the text is rather hard to interpret, and its difficulty is glossed over by his translation (cited in a note to my translation of this stanza). I wonder if the intent was instead *Ājau vijitya bāhvor ggāpayati janair nnijam janoddharaṇam*. Here, *bāhvor* assumes a much smaller scribal mistake, and a dual would be normal in the context, though *bāhvā* is perhaps slightly better semantically, given the presence of *nijam*. If my conjecture is correct, then the stanza is, after all, a *gīti* rather than a *lalitā* and there is no metrical anomaly. I prefer to postpone a final judgement.

Bibliography

Edited (probably from the original) by E. Hultzsich (1890, pp. 43–46, N° 37), with translation but no facsimile. The present edition by Dániel Balogh follows Hultzsich's text

⁷Aucune lettre n'apparaît à la suite de celle-ci. Nous supposons que l'inscription n'est pas achevée.

unless otherwise noted in the apparatus. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

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Secondary

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