Attili grant of Bhīma I

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Palaeographic description

Halantas. Final N (l8, l16) is a simplified na, reduced and raised, without a headmark. Final T is like a full-sized ta with a curly tail (l16, l18). Final M (l29, l30) is a circle with a vertical tail (straight or only slightly sinuous), slightly smaller than regular characters.

Original punctuation marks are plain short verticals, floating around median height.

Other palaeographic observations. Dependent o is sometimes written with a cursive single stroke, but the two-stroke form also occurs many times. Dependent au (e.g. l2) differs from cursive o in being conspicuously extended to the footline, and its humps are also slightly asymmetrical. Rare initial Ai occurs in line 28.

Edition

Seal

〈1〉 śrī-tribhuvanāṅkuśa

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 svasti〈.〉 śrīm¿ā?〈a〉tā〈ṁ〉 sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇ¿a?〈ā〉ṁ hāriti-pu〈2〉trāṇāṁ kauśikī-vara-prasāda-labdha-rājyānāṁ mātṛ-gaṇa-paripālitānāṁ svāmi-ma(hā)〈3〉sena-pādānuddhyātānāṁ bhagavan-nārāyaṇa-prasāda-samāsādita-vara-varāha-l(ā)〈4〉ñchanekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍalānām aśvamedhāvabhṛ¿t?〈th〉a-s(n)āna-pavitr¿i?〈ī〉〈5〉kṛta-vapu◯ṣāṁ cālukyānāṁ kulam ala〈ṁ〉kariṣṇoḥ s{s}atyāśraya-vallabhe〈6〉ndrasya bhrātā ku¿j?〈b〉ja-viṣṇuvarddhano 〈'〉ṣṭādaśa va〈r〉ṣāṇi| tat-suto jayasiṁhas trayas-tri〈7〉(ṁ)śata(ṁ)| tad-anuj¿o?〈e〉ndrarāja-nandano viṣṇuvarddhano nava| tad-ātmajo maṁgi-yuvarājaḥ pa(ñca)〈8〉viṁśati〈ṁ〉| tat-tanujo jayasiṁhas trayodaśa| tad-anujaḥ kokkiliṣ (ṣ)aṇ māsāN| tad-a〈9〉graj(o) viṣṇurājo 〈'〉nujam uccāṭya saptatriṁśataṁ| tat-tanūjo vijayāditya-bhaṭṭāra〈Page 2r〉〈10〉ka Ekānnaviṁśatiṁ| tat-tanujo viṣṇurā-jaḥ ṣa¿s?〈ṭ〉triṁśataṁ| tat-sūnu〈r〉 vvijayādityo bhī〈11〉ma-salki-nāmān¿ā?〈a〉ṁ tat-pakṣa-dakṣiṇa-gaṁga-balaṁ ca ni(r)jjityāṣṭaśata-narendreśvarā〈12〉ṇāṁ karttā catvāriṁśataṁ| tat-tanaya(ḥ) kali-viṣṇuvarddhano 〈'〉ddhyarddha-varṣa(ṁ|) tat-putraḥ

1. Āryāgīti

kira〈13〉ṇapuram acalapuram uru nellūra-pur¿ā?〈aṁ〉 vidāhya caitat 〈t〉ripuraṁ martya-maheśva〈14〉ra-nāmn¿a?〈ā〉 khyā◯ta-yaśo-rāśir ābabhau yas satataṁ|

Atha ca|

2. Anuṣṭubh

kāliṁga-gaṁga-rū〈15〉pyādi
kośaleśa-dvipādi ca|
pāṇḍya-pallava-hemādi
haṭhāt 〈t〉yāgā(r)ttham āhara〈16〉T|

3. Anuṣṭubh

gaṁgān āropayad gaṁga-
kūṭam maṁgi-śiro 〈'〉c¿c?〈ch〉ina¿N?〈T〉|
kṛṣṇaṁ raṇe 〈'〉jayad vaktuṁ
ka(s sa)〈17〉martto 〈'〉s¿u?〈ya〉 sāhasāN|

sa vijayādityaś catuścatvāriṁśataṁ{|} veṁgī-deśam a(nu)〈18〉varṣam avarddhayaT| tad-anujanmano yuvarājasya vikr¿ā?〈a〉mākrānta-sakala-dha〈Page 2v〉〈19〉rā-cakrasya vikramāditya-bhūpateḥ priya-tanayaḥ|

4. Sragdharā

śākeṣv abdeṣu yāteṣv atha ma〈20〉nu-vasu-saṁprāpt¿e?〈a〉-saṁkhyeṣu meṣe|
mitre caitre ca maitre śaśini śaśi-dine kṛṣṇa〈21〉pakṣa-dvitīye|
yugma-rkṣasyodgame 〈’〉dhāt sakala-jana-mude paṭṭam ā-candra-tāra(ṁ|)
〈22〉 śrīmā¡n!〈ñ〉 cālukya-bhīmaś catur-udadhi-lasa{(ṁ)}n-mekhalelā-talasya|

Atha ca|

5. Svāgatā

ya〈23〉sya khaḍga-ja◯la-vā〈r〉ddhi-nimagnaṁ|
kṛṣṇa-vallabha-balaṁ sa-sapatnaṁ|

sa sarvva-lok(okā)〈24〉śraya-śrī-viṣṇuvarddhana-mahārājādhirāja-parameśvaraḥ parama-brahmaṇyaḥ cālu〈25〉kya-bhīma-nāmāttili-viṣaya-nivāsino rāṣṭrakūṭa-pramukhāN kuṭuṁbinaḥ〈26〉 Ittham ājñāpayati

viditam astu vo 〈’〉smābhiḥ yā sā Apsaro¿ṣ?〈p〉amā thuṇḍa〈27〉kākhyā tasyāḥ yaḥ putraḥ 〈tu〉ṁburu-samāno mallapākhyaḥ tat-sutāy¿(ā)?〈ai〉 calla〈Page 3r〉〈28〉(v)ākhyātasyai samasta-gāndharvva-vidyā-vedinyai Attili nāma grāme Aiśānyā〈29〉n diśi sahasra{ṁ}-kramuka-taru-sthānaM tasm¿a?〈i〉nn eva grāme vāyavyān diśi pa(ṁ)〈30〉cāśat-khaṇḍikā-vr¿i?〈ī〉hi-bījāvāpa-kṣetraṁ gṛha-sthānañ ca dattaM〈.〉 Asyo〈31〉pari na kenacid bādhā kara(ṇ)īyā〈.〉 karo〈ti〉 yas sa pañca-mahā-pātaka-saṁyu〈32〉to bhavati〈.〉◯ vyāsenāpy uktaM

6. Anuṣṭubh

ṣ{ṭ}aṣṭi(ṁ) varṣa-sahasrāṇi
svargge modati〈33〉 bhūmi-daḥ
Ākṣept¿a?〈ā〉 cānumantā ca
tāny eva na(ra)ke vaseT(|)

(Ā)jñāp(t)ir a〈34〉sya dharmmasya kaḍeya-r¿a?〈ā〉jaḥ| bhaṭṭa-vāmanena raciteya(ṁ) śāsana-pa(d)dha(t)i(ḥ|)〈35〉 cāmikuṟṟācāryyeṇa likhitā

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Apparatus

Plates

〈1〉 hāriti- ◇ *hārīti-* LR.

〈6〉 ku¿j?〈b〉ja- ◇ *kubja-* LR.

〈7〉 -anuj¿o?〈e〉ndrarāja- ◇ *-anujendrarāja-* LR • The right-hand stroke of the *o* marker is, here and throughout, a minuscule bend in the appendage of *j* (compare *jā* in line 24). Reading the expected *je* here would force me to also read the several instances of *jo* in the lower part of this page as *je*.

〈10〉 Ekānna° ◇ *Ekonna°* LR.

〈11〉 °āṣṭaśata ◇ *°āṣṭāśata* LR.

〈13〉 -pur¿ā?〈aṁ〉 ◇ *-purā(N)* LR. — 〈13〉 caitat 〈t〉ripuraṁ ◇ *caitatripura-* LR.

〈15〉 haṭhāt 〈t〉yāgā〈r〉ttham ◇ *harātyā Ittham* LR • For a parallel LR cites the Vedatulūru grant of Bhīma I as reading *hemādikalātyāgārthamāharaT*.The reading there, as well as in the the Moga grant, is in fact *balāt tyāgārttham āharaT* (with slight emendations; both originals actually inscribe *tyā*, as in the present text). I am confident of *haṭhāt* here.

〈16〉 〈’〉c¿c?〈ch〉ina¿N?〈T〉 ◇ *cchinaT* LR. — 〈16〉 〈’〉jayad vaktuṁ ◇ *jayac chaktuṁ* LR • My reading is certain and is confirmed by the Moga grant. — 〈16〉 (ka)s sa〈17〉ma(r)ttho ◇ *kasta|〈17〉ma〈r〉ttho* LR • *kasta|* is probably a typo in LR, since he explicitly emends *samarttho*, but notes nothing about this unintelligible word.

〈17〉 〈’〉s¿u?〈ya〉 sāhasāN| ◇ *susāhasāN|* LR • I emend on the basis of the Moga grant The present reading is also intelligible, but the sandhi suggests that it is a scribal mistake.

〈20〉 -saṁprāpt¿e?〈a〉-saṁkhyeṣu • LR prints *-saṁprāpta-saṁkhyeṣu* in his text and emends to *-saṁprāpāsaṁkhyeṣu*, but I believe this is a compound typo and his intent was to show the received reading and emend as I do. The character *sa* before *khye* is much smaller than other characters in the text, but the surface of the plate around it is pristine, so correction was certainly not involved.

〈21〉 -tāra(ṁ|) ◇ *-tāra¿ḥ?〈ṁ〉* LR.

〈29〉 -sthānaM ◇ *-sthānaṁ* LR. — 〈29〉 tasm¿a?〈i〉nn ◇ *tasminn* LR.

〈30〉 -bījāvāpa- ◇ *-bīja-vāpa-* LR.

〈32〉 -saṁyu〈32〉to • There are some additional strokes below *t*; perhaps *tko* is in fact inscribed here.

Translation

Plates

〈1–12〉 Greetings! Satyāśraya Vallabhendra (Pulakeśin II) was eager to adorn the lineage of the majestic Caḷukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hāriti, who attained kingship by the grace of Kauśikī's boon,[1] who are protected by the band of Mothers, who were deliberately appointed (to kingship) by Lord Mahāsena, to whom the realms of adversaries 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 〈reigned〉 for eighteen years. His son Jayasiṁha (I), for thirty-three. His younger brother Indrarāja's son Viṣṇuvardhana (II), for nine. His son Maṅgi Yuvarāja, for twenty-five. His son Jayasiṁha (II), for thirteen. His younger brother Kokkili, for six months. After dethroning the younger brother, his elder brother Viṣṇurāja (Viṣṇuvardhana III), for thirty-seven. His son Vijayāditya (I) Bhaṭṭāraka, for nineteen. His son Viṣṇurāja (Viṣṇuvardhana IV), for thirty-six years. His son Vijayāditya (II), who constructed a hundred and eight Narendreśvara 〈temples〉 after defeating the one named Bhīma Salki and the force of Southern Gaṅgas that sided with him, 〈reigned〉 for forty 〈years〉. His son Kali Viṣṇuvardhana (V), for a year and a half. His son—

1.

who shone ever in a nimbus of glory by the name "Mortal Maheśvara (Śiva)," 〈for〉 having burned the three cities of Kiraṇapura, Acalapura and spacious Nellūrapura;

〈14〉 furthermore,

2.

vehemently seized, in order to donate it, the silver and other 〈goods〉 of the Kāliṅgas and the Gaṅgas, the elephants and other 〈goods〉 of the Lords of Kośala, and the gold and other 〈goods〉 of the Pāṇḍyas and the Pallavas;

3.

pressed the Gaṅgas up to the Gaṅga peak, struck off the head of Maṅgi, defeated Kṛṣṇa in battle—who would be capable of recounting his daring deeds?

[1] Or, alternatively, by the grace of Kauśikī's bridegroom, i.e. Śiva. In spite of its slight awkwardness, I prefer the former interpretation because the Bādāmi Cālukyas refer to themselves as nourished (*saṁvardhita*) by Kauśikī.

〈17–19〉 —that Vijayāditya (III) strengthened the land of Veṅgī year after year for forty-four 〈years〉. His younger brother was the Heir Apparent Prince (*bhūpati*) Vikramāditya who conquered the entire circle of the earth by his valour (*vikrama*). His dear son,

4.

His Majesty Cālukya-Bhīma (I), upon the passing of Śaka years whose number is obtained through the Manus (14) and the Vasus (8) (i.e. Śaka 814 expired), with the Sun (*mitra*) in Aries (*meṣa*), in 〈the month〉 Caitra, with the moon in 〈the asterism〉 Maitra (i.e. Anurādhā), on a Monday, the second 〈day〉 of the dark fortnight, at the ascension of the constellation Gemini (*yugma*), donned to the delight of the people the eternal (*ā-candra-tāra*) turban of 〈sovereignty over〉 the surface of the earth whose glittering girdle is the four oceans.

〈22〉 Furthermore,

5.

The ocean whose water was his swords swallowed up, along with his rivals, the forces of Kṛṣṇa Vallabha.[2]

〈23–26〉 that shelter of all the world (*sarva-lokāśraya*), His Majesty Viṣṇuvardhana, the supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*), named Cālukya-Bhīma (I), commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Attili district (*viṣaya*) as follows:

〈26–32〉 Let it be known to you that to the 〈woman〉 known as Callavā, who knows the entire science of music (*gāndharva*), who is the daughter of 〈a man〉 called Mallapa who is the equal of Tumburu and who is the son of that 〈woman〉 equal to an *apsaras* called Thuṇḍakā, we have given an orchard of a thousand betelnut trees at the village named Attili to the northeastern direction (of the village), as well as as a field (sufficient) for sowing fifty *khaṇḍikā*s of rice seed and a homestead plot at the same village, to the northwestern direction. Let no-one pose an obstacle 〈to her enjoyment of her rights〉 over it. He who does so shall be conjoined with the five great sins. Vyāsa too has said:

6.

[2] If the second hemistich of this stanza was omitted by scribal oversight, then the full stanza as supplied from a parallel attestation (see the commentary) would translate, "Sunk in the ocean whose water was his swords, the {four-branched} forces of Kṛṣṇa Vallabha along with his rivals dissolved in battle like a {chess} army made of (unbaked) clay {sunk in the (actual) ocean}." Lakshmana Rao interprets the text to mean "The army of Krishnavallabha who was (Bhīma's) rival," but *sa-sapatna* does not in my opinion allow this interpretation. Instead, rivals separate from Kṛṣṇa Vallabha must have been meant here, probably ones from his own family, usually referred to with the word *dāyāda*) in other Eastern Cālukya inscriptions.

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.

⟨33–35⟩ The executor (*ājñapti*) of this provision (*dharma*) is the castellan (*kaḍeya-rāja*). The formulation (*paddhati*) of this decree was composed by Bhaṭṭa Vāmana. Written (*likhita*) by Cāmikuṟṟācārya.

Commentary

5.

Stanza 5 consists only of two *pāda*s. As LR notes, the remaining *pāda*s can be supplied from stanza 3 of the Vedatulūru grant of Bhīma I as follows: *mṛṇmayan tu caturaṁga-balaṁ vā kṣipram eva vilayaṁ gatam ājau*.

Bibliography

Reported in ARIE 1917–18, p. 13, appendix A/1917-18, № 14 with some further details at ARIE 1917–18, p. 131, § 4. Edited from the original by K. V. Lakshmana Rao (1922), with estampages and translation. The present edition by Dániel Balogh is based on photos taken by myself in February 2023 at the Andhra Sahitya Parishad Museum, Kakinada, collated with Lakshmana Rao's edition and facsimiles.[3] Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[LR] Lakshmana Rao, Komarraju Venkata. 1922. "The Telugu Academy Plates of Bhima I. Saka 814." JBORS 8, pp. 83–98.

Secondary

ARIE 1917–18. *G.O. No. 1172, 6th September 1918. Epigraphy. Recording, with remarks, the progress report of the Assistant Archaeological Superintendent for epigraphy, Southern Circle, for the year 1917-1918*. Edited by H. Krishna Sastri. No place, 1918.

[3]The published estampages have been evidently doctored by hand. Lakshmana Rao's edition differs from the facsimile in numerous trivial details (e.g. reading an *anusvāra* where none is visible in the estampage), which may be silent emendations by the editor or details that were not cleared up by the person who retouched the plates. My apparatus does not indicate differences from Lakshmana Rao's edition that I deem to be silent emendations or obvious typographic mistakes in the latter.

Balogh, Dániel. 2026. “Metadata for the DHARMA editions of Veṅgī Cālukya copper plates.” Zenodo. DOI: 10.5281/zenodo.22827003. [URL].