Pāmulavāka plates of Amma II

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Palaeographic description

Halantas.

Original punctuation. The opening symbol is transliterated ”om” by SR. It is presumably a floret, as in related grants.

Other palaeographic observations. Anusvāra is a dot at the right top of the consonant to which it belongs.

Edition

〈Page 1r〉

〈Page 1v〉 〈1〉 * svasti〈.〉 śrīmatāṁ sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇāṁ〈2〉 hārīti-putrāṇāṁ kauśikī-vara-prasāda-labdh¿ā?〈a〉-rājyānāṁ mātṛ-gaṇa-paripāli〈3〉tā¿ṁnā?〈nāṁ〉 svāmi-mahāsena-pādānu¿ye?〈dhyātā〉nāṁ ¿b?〈bh〉a〈ga〉van-nārāyaṇa-prasāda-samā〈4〉sādita-vara-varāha-lāñchanekṣaṇa-kṣaṇa-vaśīkṛtār¿a?〈ā〉ti-maṇḍalā〈5〉nām aśvamedhāvabhṛtha-snāna-pavitrīkṛta-vapuṣāṁ cālukyānāṁ ku〈6〉lam alaṁkariṣṇoḥ satyāśraya-vallabhendrasya bhrātā

kubja viṣṇuvarddhano <'>ṣṭā<7>daśa varṣ¿a?<ā>ṇi veṁgī-deśam apālayaT<.> tat-putro jayasiṁhas trayastriṁ<8>śata¿ḥ?<ṁ><.> tad-anujendrarāja-nandano viṣṇuvarddhano nava<.> tat-sūnur mmaṁgi-yu<Page 2r><9>varājaḥ paṁcaviṁśatiṁ<.> tat-putro jayasiṁhas trayodaśa<.> tad-avaraja<ḥ><10> kokkili<ḥ> ṣaṇ māsāN<.> tasya jyeṣṭho bhrātā viṣṇuvarddhanas tam uccāṭya saptatriṁ<11>śataṁ<.> tat-putro vijayāditya-bhaṭṭārako <'>ṣṭādaśa<.> tat-suto viṣṇuvarddha<12>na<ḥ> ṣaṭtriṁśataṁ<.> tat-suto vijayāditya-narendra-mṛgarāja<13>ś c¿o?<ā>ṣṭacatv¿a?<ā>riṁśataṁ<.> tat-sutaḥ kali-viṣṇuvarddhano ddhyarddha-varṣaṁ<.> ta<14>t-suto guṇagāṅka-vijayādityaś catuścatvāriṁśataṁ<.> tad-anuja-yuvarā<ja><15>-vikramāditya-¿t?<bh>ūpateḥ sūnuś cālukya-bhīma-bhūpālas triṁśataṁ<.> tat-putraḥ ko<16>lla¡bh!iganḍa-vijayādityaḥ ṣaṇ māsāN<.> tat-sūnur ammarāja<ḥ> sapta va<r>ṣ¿a?<ā>ṇi<.><Page 2v> <17> tat-sutaṁ vijayāditya<ṁ> bālam uccāṭya tālapo māsam ekaṁ<.> taṁ jitvā cālu<18>kya-bhīma-tanayo vikramāditya Ekādaśa māsāN<.> tatas tālapa-rājasya su<19>to yuddhamallaḥ sapta varṣāṇi<.> ¿tat-putraḥ?<taṁ jitvā> kolla¡bh!iganḍa-vijayāditya-suto bhī<20>marājo dvādaśa varṣāṇi<.>

1. Āryā

tasya maheśvara-m¿u?<ū><r>tter umā-samānākṛteḥ<21> kumārābhaḥ
lokama<hā>devyāḥ khalu yas samabhavad ammarājākhyaḥ

2. Āryā

<22> yo rūpeṇa manoja<ṁ> vibhavena mahendram ahimakara<ṁ> mahasā
haram ari-pura-da<23>hanena nyakkurvan bhāti vidita-dig-ava¿l?<n>i-k¿i?<ī><r>ttiḥ

sa samasta-bhuvanāśraya-śrī-vija<24>yāditya-mahārāja-parameśvaraḥ parama-bhaṭṭārakaḥ parama-brahmaṇyaḥ Ela<Page 3r><25>maṁci-kaliṁga-bārupunāṇḍu-viṣaya-nivāsino rāṣṭrakūṭa-pramukhān kuṭu<ṁ><26>binaḥ sa<r>vv¿a?<ā>n āh¿u?<ū>y¿u?<a> Ājñāpayati

viditam astu vaḥ śrīmat-cāmenākhyāya tat-putr¿a?<ā>ya<27> betonākhyāya tad-bhā<r>yy¿a?<ā>ya jarākavva-m aj¿e?<ī>janat tat-putro kuce<nā>khyāya

¿pranāni ca<28>tyābhāvena? tasmai kucenākhyāya bhavad-viṣaye bārupunāṇḍu-ḷeccādi-viṣaye<29> deva-brāhmaṇa-va<r>jjitāya ś¿a?<ā>sanīkṛtyāya<.> yasyāvad-hayaḥ p¿u?<ū><r>vvataḥ

<Page 3v>

Apparatus

〈2〉 rājyānāṁ ◇ *rājyā¿n?〈ṇ〉āṁ* SR • SR may have intended to show that the original spelling is with *ṇ*, emended to *n*.

〈6〉 viṣṇuvarddhano ◇ *viṣṇuvardh{dh}ano* SR • The spelling in the original may be with *dhdh*. However, SR uses *dhdh* in many other places (e.g. ll 8, 10, 13) without emending it in any way.

〈16〉 ko〈16〉lla¡bh!igaṇḍa- • I highlight an original *bh* here and in line 19 below, but both may be errors in SR's edition.

〈19〉 ¿tat-putraḥ?〈taṁ jitvā〉 ◇ *tat-putraḥ* SR • The exact same mistake occurs in line 22 of the Elavaṟṟu grant of Amma II. The correct reading is found in the Āruṁbāka grant of Bādapa and the Vandram plates of Amma II.

〈21〉 kumārābhaḥ lokama〈hā〉devyāḥ ◇ *¿kumārābhaḥ lokamadevyāḥ?〈lokamadevyaḥ kumārābhaḥ〉* SR • I do not understand SR's emendation. If *hā* is absent in the original, then it needs to be supplied, but no other emendation is needed.

〈23〉 -ava¿l?〈n〉i- • KR does not emend, so this may be a typo in his edition.

〈27〉 jarākavva-m aj¿e?〈ī〉janat ◇ *jarākavva majejanat* SR • The grammar is abysmal around here, but presumably original and the intended purport is largely decipherable. — 〈27〉 pranāni ca〈28〉tyābhāvena ◇ *pra¿n?〈ṇ〉āni ca〈28〉tyābhāvena* SR • I cannot offer a plausible reading or interpretation for this string. SR may have meant to emend *pranāni* to *prāṇāni*. If this word was intended, its continuation may have been meant to be *tyaktvā*. Another possibility is that *catyā* is to be read as or emended to *bhaktyā*. None of these suggestions result in coherent text. As a long shot, I conjecture *parama-nirbhṛtya-bhāvena*. The word *nirbhṛtya* is used for describing underlings, apparently in the sense of *naibhṛtya*, in the Śrīpūṇḍi grant of Tāḻa II (*parama-nirbhṛtyasya*) and the Varaṇavendī grant of Bhīma III(?) (*nirbhṛtya-bhāva-nimittena*).

〈28〉 bhavad-viṣaye ◇ *cavadviṣaye* SR • SR also mentions "Cavadviṣaya" in his discussion, so this is not a typo, but *bh* must have been inscribed, or at least intended here. — 〈28〉 -ḻeccādi- • SR's spelling is literally "ṛecchādi", where *ṛ* probably stands for *ḻ*. I adopt the spelling reported in ARIE.

Translation

〈1–20〉 Greetings. Satyāśraya Vallabhendra (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 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 (I), for thirty-three. His younger brother Indrarāja's (Indra Bhaṭṭāraka's) son Viṣṇuvardhana (II), for nine. 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. 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 Vijayāditya (III) with the byname Guṇaga, for forty-four. The son of his younger brother the heir-apparent (*yuvarāja*) Prince (*bhūpati*) Vikramāditya, King (*bhūpāla*) Cālukya-Bhīma, for thirty. His son Kollabhigaṇḍa Vijayāditya (IV), for six months. His son Ammarāja (I), for seven years. After dethroning his son the child Vijayāditya (V), Tālapa, for one month. After defeating him, Cālukya-Bhīma's son Vikramāditya (II), for eleven months. Then, King (*rājan*) Tālapa's son Yuddhamalla, for seven years. After defeating him,[1] Kollabhigaṇḍa Vijayāditya's son Bhīmarāja (II), for twelve years.

1.

To him (Bhīma II), who was ⟨like⟩ Maheśvara in form, a ⟨son⟩ named Ammarāja (II), who verily resembled Kumāra, was born from none other than (his queen) Lokamahādevī, who was like Umā in appearance.

2.

Surmounting the Mind-Born (Kāma) in physical beauty, the great Indra in opulence, the sun in splendour and Hara (Śiva) in the burning of enemy fortresses, he shines with a reputation that is known in ⟨all⟩ quarters of the earth.

⟨23–26⟩ That shelter of the entire universe (*samasta-bhuvanāśraya*), His Majesty Vijayāditya (Amma II) the supremely pious Supreme Lord (*parameśvara*) of kings (*mahārāja*) and Supreme Sovereign (*parama-bhaṭṭāraka*), convokes the householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Bārupunāṇḍu district (*viṣaya*) of Elamaṁci-Kaliṁga and commands:

[1] I translate the text as emended; see the apparatus to line 19.

〈26–28〉 Let it be known to you 〈that there was a man〉 named the majestic Cāmena; his son named Betona; his 〈Betona's〉 wife Jarākavvā bore his son named Kucena.[2]

〈28–29〉 To that one named Kucena, ¿for his supreme staunchness?,[3] 〈we have granted land〉 in your district, 〈namely〉 the Bārupunāṇḍu-Ḻeccādi district, with the exception of 〈areas previously granted to〉 gods and Brahmins, substantiated as a (copperplate) charter. Its boundaries 〈are as follows〉. To the east[4]

Commentary

The plates were discovered in Pāmulavāka village, Narasipatam Taluk of Vizag district. The cultivator who found them, along with the Pāmulavāka plates of Vijayāditya VII, used the ring and seal of both sets to make bangles. The last plate is a palimpsest with hammered-out earlier writing on both faces.

Bibliography

Reported in ARIE 1937–38, p. 7, appendix A/1937-38, № 8 with description at ARIE 1937–38, p. 82, § 41. Edited from the original (before the ARIE report) by R. Subba Rao (1927–1928), with a translation and estampages. The present edition by Dániel Balogh is based on Subba Rao's edition, but silently corrects for inconsequential, presumably typographic mistakes.[5] CHECK REVISION NEEDED: I did not have the estampages when encoding this, but have them now, need to collate. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[SR] Subba Rao, R. 1927–1928. "The Pamulavaka copper plate grant of Ammaraja II Vijayaditya." JAHRS 2, pp. 242–249.

[2]The person who drafted this passage was utterly ignorant of Sanskrit morphology and syntax. The meaning he wished to express can largely be intuited.

[3]The text as read by KR is unintelligible here. See the apparatus to line 27 for the problem and for the conjecture I translate here. It is also possible that the problematic words belong to the end of the previous passage; and they may have been meant to express that Kucena was a devoted servant of Amma, or that he sacrificed his life in service of Amma (in which case the grant would presumably go to an heir).

[4]The text ends abruptly here.

[5]Subba Rao explicitly emends some mistakes, which are thus certainly original. But the number of spelling irregularities without emendation is far higher in his edition. To avoid cluttering my apparatus with low-interest detail, I have silently emended most of the latter, but some of these may well be in fact erroneous in the original.

Secondary

ARIE 1937–38. *Annual report on South Indian epigraphy for the year ending 31st March 1938*. Edited by C. R. Krishnamacharlu. Delhi: Government of India, 1942.

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