

Masulipatam plates of Amma II

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Palaeographic description

No information is available about details such as the appearance of halanta characters and original punctuation marks. The text may begin with a floret, as usual in Amma's grants, but EH does not indicate any symbol.

Other palaeographic observations.

Edition

Seal

⟨1⟩ śrī-tribhuvanāmkūśa

Plates

⟨Page 1r⟩

⟨Page 1v⟩ ⟨1⟩ svasti⟨.⟩ śrīmatām sakala-bhuvana-saṁstūyamāna-mānavya-sagotrāṇām⟨2⟩ hārīti-putrāṇām kauśikī-vara-prasāda-labdha-rājyānām mātṛ-gaṇa-

paripālītā<3>nām svāmi-mahāsena-pādānudhyāyinām bhagavan-nārāyaṇa-prasāda-
sa(mā)<4>sādita-vara-varāha-lāṁchanekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍalānā{m}m
aśva<5>medhāvabhṛtha-snāna-pavitrikṛta-vapuṣām cālukyānām kulam alaṁka<ri><6>ṣṇos
satyāśraya-vallabhendrasya bhrātā kubja-viṣṇuvarddhano <'>ṣṭādaśa varṣāṇi
veṁgi<7>-deśam apālayaT| tadātmajo (ja)yasimhas trayastrimśataṁ|| tad-
anuje<8>ndrarāja-nandano viṣṇuvarddhano nava|| (tat-sū)nur mmarṅgi-yuvarājaḥ
pañcaviṁśatiM<.><Page 2r> <9> tat-putro jayasimhas trayodaśa| tad-avaraja<h>
kokkiliḥ ṣaṇ māsāN| tasya j(e)ṣṭh(o)<10> bhrātā viṣṇuvarddhanas tam uccāṭya
saptatrimśataM| tat-putro vijayāditya-bhaṭṭāra<11>ko <'>ṣṭādaśa|| tat-suto viṣṇuvar-
dhanas <v?<ṣ>aṭtrimśataM|| tat-suto vijayā<di>tya-narendra-mṛ<12>garāja<so?<ś
cā>ṣṭacatvārimśataM|| tat-putraḥ kali-viṣṇuvarddhano <'>dhyarddha<13>-
varṣ<ā?<aM>|| tat-suto guṇaga-vijayāditya<ś> catu<ś>catvārimśataṁ||

1. Anuṣṭubh

ta<14>d-bhrātur vvikramāditya-
-bhūpateḥ <sac-camūpateḥ>
vilasat-kaṇṭhikā-dāma-
-kaṇṭhasya tanayo<15> nayī

2. Sragdharā

dīnānāthātūrāṇān dvija-(vara)-samiter yyācakānām yatīnān
nā<16>nā-deśāgatānām paṭu-vaṭu-naṭa-sad-gāyakānām kavīnām
bandhūnām andha<Page 2v><17>(kā)nām abhilaṣita-phala-śrāṇanād ra(kṣaṇā)d yo
māteva trimśad abdān bhuvam abhunag asau<18> (cā)ru-cālukya-bhīmaḥ||

tat-putro vijayādityaṣ ṣaṇ māsāN| tasyāmmarājaḥ sapta| tad-anu tālapa<19>-rājo
māsaṁ| tam uccāṭya cālukya-bhīmātmajo vikramādityaḥ samvatsar<āN?<aM>| tad-
anu yuddhamalla<h> sa<20>(pta|)

3. Śārdūlavikrīḍita

nirjityārjjuna-sannibho janapadāt tan nirggamayyoddhatān
dāyādān ina-bhānu-līna-bha-gaṇākārān vidhāyeta<21>(rāN|)
vajjīrvorjjita-(nā)kam amma-nṛpater bhrātā kaṇīyān bhuvam
bhīmo bhīma-parākramas sama(bhu)na(K)<22> (sam)vatsarāN dvādaśa||

4. Āryā

tasya maheśvara-mūrtter umā-samānākṛte<k?<h>kumārābhah
lokamahādevyā<h> khalu<23> (ya)s samabhavad ammarājākhyah||

5. Āryāgīti

yasmiṇ ślāsati nṛpatau paripakvāneka-sasya-(saṁpac-chā)lī|
 satata-payo-dhe<24>(nu)r abhīr nnirītir aparujñ!<jñ> ni[(j?)ni]<<ra>>sta-coro-
 deśaḥ||

s{s}a samasta-bhuvanā(śraya)-śrī-vijayāditya-ma(hā)rājādhirāja<25>-(pa)rameśvaraḥ
 parama-bhaṭṭārakaḥ parama-brahmaṇya<ḥ> gu(dravā)ra-viṣaya-nivāsino
 rāṣṭrakūṭṭa-(pramukhā)<Page 3r><26>n kuṭumbinas samāhūyetthamājñāpayati|

kanna[ca. 20+][śa]<27>rmmaṇaḥ putrāya kauṇḍiḥ<n>yagotrāya tā(lu)paṛru-
 grā(ma)[ca. 15+][śa]<28>rm mābhidhānāya mat-kula-brāhmaṇāya mama <<dhar-
 mma>>[ca. 16+>29>sya vāy<u?<a>vy<a?<ā>n diśi Etadīy{y}a-prāktana-kṣetraṁ
 vilu[ptam] [ca. 16+] [sa]<30>rvva-kara-parihāram udaka-pūrvvaṁ [ca. 20+]

<31> Asyāvadayaḥ pūrvvataḥ va[ca. 24+>32> nāma grāmasya sīmaiva sīm<a?<ā>|
 Uttarataḥ ka [ca. 20+] [A]<33>syopari na kenacid bādhā karttavayā<.> yaḥ karoti [ca.
 16+] [ta]<34>thā cokaṁ vyāsenā||

6. Anuṣṭubh

svāmino na paro deva

I[~~~~~]

[~~~~~]

<35> [~~~] paripālakāḥ|

<Page 3v>

Apparatus

Plates

<12> °rāja<so?<ś cā>ṣṭa° ◇ °rājas <o?<sā>ṣṭa° EH •

<14> bhūpateḥ <sac-camūpateḥ> ◇ *bhūpateḥ* EH • I supply the missing words from parallels of this stanza. The text may have been intended as a prose abbreviation of the verse original, but since all other parts of the text match, including the next stanza that also follows this one on parallels, I prefer to assume that this is a scribal omission, plausible as eyeskip at *pateḥ*.

<15> nayī ◇ <n?<j>ayī EH • EH suggests his emendation only tentatively. We now know from parallels of the stanza that the text is correct as received.

<18> tasyāmmarājāḥ • A word meaning "son" is expected here. The intent may have been *tasyātmajo mmārājāḥ*.

- ⟨22⟩ -samānākṛteꣳk?⟨h⟩ • I wonder if the reading is in fact with a *jihvāmūliya*.
- ⟨24⟩ ni[(j?)ni]⟨⟨ra⟩⟩sta- • According to Hultzsich, an *i* is visible above *ra* and an *n* below it. He suggests that the preceding *jni* may have been engraved twice and then the second corrected to *ra*.
- ⟨26⟩ [śa]⟨27⟩rmmaṇaḥ • Hultzsich does not make this restoration. About *ṇa*, he observes that it looks like *ṇi*.
- ⟨27⟩ tā(lu)paṛru- • Hultzsich notes that an obliterated *e* seems to stand over *tā*. — ⟨27⟩ [śa]⟨28⟩rmmābhidhānāya • Hultzsich does not make this restoration. He notes that an *e* seems to have been engraved above *ya*, and a *m* below it.
- ⟨28⟩ ⟨⟨dharmma⟩⟩ • Hultzsich observes that this word is engraved over something else, with only traces visible.
- ⟨29⟩ [sa]⟨30⟩rvva- • Hultzsich does not make this restoration.
- ⟨32⟩ [A]⟨33⟩syopari • Hultzsich does not make this restoration.
- ⟨33⟩ [ta]⟨34⟩thā • Hultzsich does not make this restoration.
- ⟨34⟩ svāmīno ... • I am not aware of any parallel to the stanza in cognate grants or in Sircar's compilation of *bhūmidāna* stanzas.
- ⟨35⟩ paripālakāḥ • Hultzsich prints 5 asterisks in this line to indicate a gap before this word. He does not tell us whether the plate is broken off at the bottom edge, or whether it is only worn to illegibility. The asterisks take up as much page space as 8-10 *akṣaras* of his text. By my estimate, the number of characters lost in line 34 ought to be around 15 to 20 characters. I arbitrarily place the line break at the beginning of the last *pāda* of the stanza, but the actual break may have been elsewhere. The word *paripālakāḥ* is metrically appropriate for the end of an *anuṣṭubh* stanza, but it is also possible that it is the end of a short prose sentence written after the stanza. Hultzsich prints no asterisks after this word, which I take to mean that the text ends before the plate breaks off, but I cannot exclude the possibility that some further text has been lost after this point.

Translation

Plates

⟨1-13⟩ 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 are humbly devoted to Lord Mahāsenā,¹ 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 Jayasīmha (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 Jayasīmha (II), for thirteen. His younger brother, 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) Narendramṅgarāja, for forty-eight. His son Kali-Viṣṇuvardhana (V), for a year and a half. His son Guṇaga Vijayāditya (III), for forty-four.

1.

His brother Prince (*bhūpati*) Vikramāditya, the good general of the army whose neck was garlanded with the flashing locket (of the heir-apparent), had a judicious son.

2.

He, the dear Cālukya-Bhīma—who <was> like a mother to the destitute, the helpless and the sick, to the congregation of excellent Brahmins, to supplicants, to ascetics, as well as to clever Brahmin pupils (*vaṭu*), actors, good singers and poets arriving from various lands, because he presented them with the objects of their desires and protected them—ruled (*bhuj-*) the earth for thirty years.

<18–20> His son Vijayāditya (IV Kollabigaṇḍa), for six months. His <son> Ammarāja (I), for seven <years>. After him, King (*rājan*) Tālapa, for one month. After dethroning him, Cālukya-Bhīma's son Vikramāditya (II), for a year. Then Yuddhamalla, for seven.

3.

Having vanquished him and expelled him from the country, having made <other> haughty rivals (*dāyāda*) resemble clusters of stars vanishing in the rays of the sun, the younger brother of King (*nṛpati*) Amma (I)—Bhīma (II) of fearsome (*bhīma*) prowess, who took after Arjuna—ruled (*bhuj-*) the earth for twelve years, as the Thunderbolt-wielder (Indra) <rules> the high heaven.

¹While I consistently translate the phrase (*pāda*+) *anudhyāta*, occurring in almost all Cālukya plates, as “deliberately appointed by,” the construction here is with *ānudhyāyin*. Thus, the composer of this text had in mind “meditation on feet of,” or at least a humble devotion to the respected presence. This in turn may mean that the standard phrase with (*pāda*+) *anudhyāta* was also understood to have this latter meaning by this time in the Cālukya chancellery. Compare Ferrier & Törzsök 2008, p. 109.

4.

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.

5.

While this king rules, the land is replete with the bounty of many a ripe harvest, exempt from fear, free from disasters (*īti*), devoid of pestilence and rid of bandits, and its cows lactate continuously.

<24–26> That shelter of the entire universe (*samasta-bhuvanāśraya*), His Majesty Vijayāditya (Amma II) the supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*) and Supreme Sovereign (*parama-bhaṭṭāraka*), convokes and commands the householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Gudravāra district (*viṣaya*) as follows:

<26–31> <To the one> named [...]śarman of the Kauṇḍinya *gotra*, son of [...]śarman, [...] [resident of?] the village Tāluparṛu [...] named [...], who is my *kula-brāhmaṇa*² [...] my *dharma* [...] in the northwestern direction of [...] a field formerly belonging to this one, which has been expropriated [...] <is now restored,> exempt from all taxes, <the donation being> sanctified by (a libation of) water.

<31–34> Its boundaries <are as follows>. To the east [...] <to the west,> the boundary is none other than the boundary of the village named [...] To the north, [...] Let no-one pose an obstacle (to his enjoyment of his rights) over it. He who does so [...] So too Vyāsa has said:

6.

There is no divinity higher than <one's> lord [...] protectors.

Bibliography

Edited, probably from the original plates, by Eugen Hultzsch (1890, pp. 46–49, № 38), with a translation,³ without facsimile. The present edition encoded by Dániel Balogh

²Hultzsch translates *kula-brāhmaṇa* as “family priest” in his commentary, and Sircar’s IEG gives the same meaning, citing SII, probably this particular inscription. However, B. V. Krishna Rao (1973, p. 283) points out that a family priest would be called *purohita*, while a *kula-brāhmaṇa* is a particularly esteemed Brahmin who marries a royal princess in addition to his Brahmin wife, and whose children are raised as *kṣatriyas*. I am inclined to prefer his explanation.

³His translation excludes the beginning of the *praśasti* and the executive section.

follows Hultzsch in all diplomatic particulars, since no facsimile of the inscription is available. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[EH] 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.

Secondary

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