

**Chikkulla Plates of
Vikramendravarman II**

F. Kielhorn

1713211

No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

By F. KIELHORN, Ph.D., LL.D., C.I.E. ; GÖTTINGEN.

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,² some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golugonda taluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the **Chikkulla** *agrahâra* of the Tuni division of the Gôdâvari

² I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.

district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karanam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultzsch at his request.

These are five copper-plates, each of which measures about $7\frac{1}{8}$ " broad by $2\frac{1}{4}$ " high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about $\frac{1}{4}$ " thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures $1\frac{3}{8}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about $\frac{1}{4}$ ". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gôdâvari plates of the *Rājā* Pṛithivimīla, published with a photo-lithograph in the *Journal Bo. As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols¹ for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prākṛit words, as in line 23 where we have *gāra* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakka*) and *gihma* (properly *gimha*) for *paksha* and *grīshma*. That the writer's vernacular was Telugu, is proved by the ending of the word *saṁvassarambul* for *saṁvatsarāḥ* in line 26.² Of Sanskrit words not found in the dictionaries our text offers *bahusvarṇa*,³ l. 4, *yādhya* (?), l. 5, and *prādhirājya*, l. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled⁴ before a vowel in *Vishṇukunḍināmm-ēkādās-*, l. 2, and that the word *Tryambaka* is spelt *Triyambhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a *Mahārāja Vikramēndravarman* [II.], who was the eldest son of the *Mahārāja Indrabhaṭṭarakavarman*, grandson of *Vikramēndravarman* [I.], and great-grandson of the *Mahārāja Mādhavavarman*, of the family of the *Vishṇukunḍins*. From his residence at *Īenduḷūra*, *Vikramēndravarman*, who meditated on the feet of the holy lord of Śrīparvata, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of *Rēgonṇam*, which was south-east of the village of *Rāvireva* on the bank of the *Kṛishṇabennā*, i.e. the river *Kṛishṇā*, in the *Nat[ri?paṭi]* district, to (the) *Sōmagiriśvaranātha* (temple) of *Tryambaka* (Śiva). Nothing further is said about the donor himself; of his ancestors, *Mādhavavarman* is stated to have celebrated many sacrifices;⁵ *Vikramēndravarman* [I.] (through his mother) was connected with the *Vākāṭas*; and *Indrabhaṭṭarakavarman* is eulogized for his warlike exploits.

The name *Vishṇukunḍin* has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

¹ Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the Chamuk plates of the *Vākāṭaka Mahārāja Pravarasēna* II.; *Gupta Inscr.* Plate xxxiv.

² See p. 197, note 2.

³ This word is often met with in inscriptions.

⁴ Final *m* is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 16; and similarly we find *mm* instead of final *m*, e.g. *ibid.* p. 132, l. 19, and *Ind. Ant.* Vol. XVIII. p. 145, l. 22.

⁵ See the description of the *Vākāṭaka Mahārāja Pravarasēna* I., above, Vol. III. p. 260, which is very tame compared with what we have here. *Mādhavavarman* is stated to have celebrated even *purushamēhas* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of Śrīparvata, which I take to be the sacred Śrīśaila in the Karnūl district, I believe that the word survives in **Vinukoṇḍa**, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīśaila and 50 miles south of the river Kṛishṇā, and that this Vinukoṇḍa, which is reported to be a place of great antiquity, was really the capital of the Vishṇukoṇḍins.¹ I also would identify the donor's father, **Indrabhaṭṭarakavarman**, with the **Indrabhaṭṭāraka**, to uproot whom, as we learn from lines 17-20 of the Gōḍāvarī plates of the *Rājā* Pṛithivimūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhirāja, mounted on his own elephant Supratīka.²

The place **Ḍendulūra** from which the donor's order was issued, is identified by Ramayya with the modern Deṇḍalūru,³ the Dendaloor of the map, a village on the ruins of the city of Vēngī, about 5 miles north-east of Ēlūru (Ellore) in the Ellore tāluka of the Gōḍāvarī district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show⁴ that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the **Vākāta** (or **Vākātaka**) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palæography of the inscription that would militate against it.

TEXT.⁵

First Plate.

1 Ōm⁶ svasti [||*] Vijaya-Ḍendulūra-vāsakād=bhagavataḥ Śrīparvata-
2 svāmi-pādānuddhyātō ⁷Vishṇukoṇḍināmm=ēkādāś-āśvamēdh-āvabhrīt-ā.⁸

¹ Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either *Vinukoṇḍa*, 'the sky-hill,' is a corruption of *Vishṇukoṇḍa* or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word *Vinukoṇḍa* as 'the hill of hearing,' because Rāma is believed to have heard there the news of Sitā's abduction.

² *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāraka of Pṛithivimūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasīma I, has already stated that *Kumuda* is properly the elephant of the south-west or south, and *Supratīka* the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭarakavarman for the victories which he gained by means of his elephants over other *chaturdanta* elephants, and that *chaturdanta* is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

⁴ Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hīrahadagalli plates of the Pallava Śivaskandavarman, *Ep. Ind.* Vol. I. p. 5; the Dāvagere plates of the Kadamba Mṛigēśavarman, *Ind. Ant.* Vol. VII. p. 37; the Hālī plates of the reign of the Kadamba Ravivarman, *ibid.* Vol. VI. p. 28; and the Dudia plates of the Vākātaka Pravarasēna II, above, Vol. III. p. 260) the latest, that of the Vākātaka Pravarasēna II, has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Nausārī plates of the Gujarāt Chalukya Pulakēśirāja of [Chēdi-]Saṃvat 490=A.D. 788, *Vienna Oriental Congress, Arian Section*, p. 280; the Āntrōli-Chhārōli plates of the Rāshtrakūṭa king Kakka of Gujarāt of Śaka-Saṃvat 679=A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alinā plates of Śīlāditya [VII.] Dhṛubhaṭa of [Valabhī-]Saṃvat 447=A.D. 766-67, *Gupta Inscr.* p. 173; and the Bengal As. Soc.'s plate of the *Mahārāja* Vināyakapāla of [Harsha-]Saṃvat 188=A.D. 794 (?), *Ind. Ant.* Vol. XV. p. 140.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Expressed by a symbol.

⁷ Read 'kuṇḍinām=.

⁸ Read *āvabhrīt-ā*; the word *āvabhrīta* is frequently written *āvabhrīta* in inscriptions; compare, e.g., *Ind. Ant.* Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.

- 3 vadhauta-jagadka(tka)lmashasya kratu-sahasra-yājina[h*] sarvvamēdh-āvāpta-
4 sarvvabhūta-svārājyasya bahusuvārṇṇa-paunḍarika-purushamēdha-

Second Plate ; First Side.

- 5 vājapēya-yūdhya¹(?)-shōḍaśi-rājasūya-prādhīrājya-pr[ā*]jāpatya-ā-
6 dy-anēka-vividha-prithu-guru-vara²-śata-sahasra-yājina[h*] kratuvar-ānushṭhā-
7 ³tādhisṭhā-pratishṭhita-paramēshṭhitvasya mahārājasya sakala-jaga-
8 nmaṇḍala-vimala-guru-pri(pri)thū-kshītipati⁴-makuta-maṇi-ga[ṇa]-

Second Plate ; Second Side.

- 9 [n]ikar-āvanata-pādayugaśasya Mādhavavarmma[h*] pranaptā
10 Vishṇukunḍi-Vākāṭa-varṇsa-dvay-ālamkṛita-janmanah śrī-Vikramēndravarmma-
11 ṇa[h*] priya-naptā spu(sphu)ran-nīśita-nistrīmśa-prabh-āvabhāvi(si)t-āśēsha-
jaganmaṇḍa-
12 l-ādhisṭi(shṭi)tasya bhr[ū]hāṅgākara-vinirdhūta-samagra-dāyādasya⁵ anēka-cha-

Third Plate ; First Side.

- 13 turddanta-samara-saṅghaṭṭa-dvirada-gaṇa-vipula-vijayasya yathāvidhi-
14 viniryāpita-ghaṭik-āvāpta-puṇya-saṃchayasya satata-bh[ū]mi-gō-
15 kanyā-hiraṇya-pradāna-pratilabdha-puṇya-jīvit-ōpabhōgasya pa-
16 rama[mā*]hēsvarasya mahārājasya ⁶śrī-Indrabhattāarakavarmma[h*] priya-

Third Plate ; Second Side.

- 17 [jyē]shṭha-putrō garisṭha(shṭha) śaiśava ēva sakala-nripagaṇ-ālamkṛita-
18 sya⁷ samyag-adhy[ā*]rōpita-sakala-rājyabhāra[h*] paramamāhēsvarō
19 mahārāja[h*] śrī(śrī)mān=Vikramēndravarmma⁸ ēvaṃ-ājñāpayati [*] Nat[ri?]patyām
Kri-
20 shṇabe[ṇnā]⁹-tatē Rāvirēva-gr[ā*]masya dakṣiṇa-pūrvvasyām diśi Rēgo-

Fourth Plate ; First Side.

- 21 nṛan=nāma grāma[h*] sakala-jaga[t*]traya-nāthasya śiśuśai-kar-āvadā-
22 ta-subhrikṛita-jaṭāmakutasya¹⁰ bhagavatas=Triyambha(mba)kasya bhavatē
23 Sōmagirēsvaranāthāya¹¹ dattam(ttah) [l*] Rājñā¹² vachanād=gāravēṇ=ājñā[m] k[ā]-
24 rayiti [*] Kaśchid=ēnam=pālāyati sō Rudra-lōkē dēva-gaṇā(ṇa)¹³.

¹ *Yūdhyā* is no word, and *yūthya* or *yūpya* would yield no satisfactory meaning.

² Before *vara* one misses a word like *yājña* or *kratu*.

³ Read *n-dāhishṭhita-pratishṭhita*, or only *na-pratishṭhita*.

⁴ Originally *kshītipiti* and *māni* was engraved.

⁵ Read *°dasy=ānēka*.

⁶ Read *śr-Indra*°.

⁷ This *akshara* may have been struck out in the original ; read *°kṛitah samyag*.

⁸ Read *°varmm=avam*.

⁹ This is what seems to have been originally engraved ; but the *akshara* in brackets looks as if it had been altered. In *Ind. Ant.* Vol. IX. p. 103, l. 7, the name of the river is spelt *Krishnabēṇḍ*, and this probably is intended here. See also above, Vol. III. p. 95.

¹⁰ Originally *°tāsya* was engraved.

¹¹ Read *Sōmagirēsvaranāthāya*.

¹² The Sanskrit words which the writer is thinking of, apparently are *rājñō vachanasya gauravēṇ=ājñām kārayēta* (for *kuryāta* or *kuruta*) ; compare above, Vol. III. p. 262, l. 23, *kārayita* for *kārayēt*. The commencement of the next sentence would properly be *yah kaśchid=ēnām pālāyati sa*.

¹³ This correction may have been made in the original already.

i.

1
2
3
4

○ ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥

2
4

ii a.

6
8

○ ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥

6
8

ii b.

10
12

○ ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥

10
12

iii a.

14
16

○ ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥
ॐ श्रीगणेशाय नमः ॥ श्रीविक्रमचन्द्रवर्मणः ॥

14
16

iii b.

18
 20

18
 20

iv a.

22
 24

22
 24

iv b.

26
 28

26
 28

v.

30
 32

30
 32

Fourth Plate ; Second Side.

25	kôṭi-sa(śa)ta-sahasrêṇa	svarggina ¹	sukha[m]	môdati	[*]	Vi[ja]-
26	yarâjya-samvassarambul ²	10	mâsa-pakkam	8	gihmâ	5
27	³ Bahubhir=vvasudhâ	datt[â]	bahubhiś=ch=ânupâlita		[*]	yasya
28	yasya	yadâ	bhûmim(mis=)	tasya	tasya	tadâ
					phalam	[*]

Fifth Plate.

29	Sva-datt[â*]m	para-datt[â*]m	vâ	yô	harêti(ta)	vasundharâm	[*]
30	shasṭim	varsha-sahasrâni	narakê	pachyatê	dhruvam		[*]
31	Gâvô ⁴	bhumi	tathâ	bhâryâ	akramya	hara	mâ
32	srâvayanti	râjânâm	brahmahatyâ	cha	lipyati		

TRANSLATION.

(Line 1.) Ôm ! Hail ! From his residence, the victorious **Iṅḍulûra**, he who meditates on the feet of the holy lord of Śrîparvata⁵ (and belongs to the family) of the **Vishṇukunḍins**,⁶— the great-grandson of the **Mahârâja Mâdhavarman** who washed off the stains of the world by his ablutions after eleven *âsvamêdha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamêdha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusuvârṇa*, *paunḍarîka*, *purushamêdha*, *vâjapêya*, *yûdhya* (?), *shôḍâsin*, *râjasûya*, *prâdhirâjya*, *prâjâpatya* and various other large and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (and) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorious **Vikramêndravarman** whose birth was embellished by the two families of the **Vishṇukunḍins** and **Vâkâṭas**,— the dear eldest son of the devout worshipper of Mahêśvara (Śiva), the **Mahârâja**, the glorious **Indrabhaṭṭârakavarman**, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troupes of elephants encountered in battle numerous four-tusked elephants,⁷ who acquired a store of merit

¹ The sense intended is that of *svarginâm sukham=anubhavati*.

² I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. *varshamulu*, 'the years,' in line 6 of the Anamkoṅḍ inscription of the *Mahâmaṇḍalêvara* Rudradêva of the Kâkatiya dynasty of Śaka-Saṁvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *samvatsaramulu* in line 27 of the Telugu inscription of Sômêśvara of Śaka-Saṁvat 1130 (for 1131), above, Vol. III. p. 316; *varshambulu* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Saṁvat 1586 (?), *Ep. Carn.* Vol. I. p. 19, No. 12; and *varshambulu* in another copper-plate inscription of Śaka-Saṁvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *mâsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be *-samvatsarê 10 grîshma-pakshê 8 [divasê*] 5*; compare above, Vol. III. p. 262, l. 28.

³ Metre : Ślôka (Anushtubh); and of the following verses.

⁴ I have not found this verse elsewhere, and am unable to give the correct text of it.

⁵ Compare with this the commencement of the copper-plate inscription of the *Mahârâja Vijayanandivarman*, *Ind. Ant.* Vol. V. p. 176, l. 1, *vijaya-Vêngîpurâd=bhagavach-Chitrarathasvâmi-pâdânuddhyâtô*.

⁶ The Genitive case *Vishṇukunḍinâm* cannot well depend on the word *mahârâjah* in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishṇukunḍins, —a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambânâm* in line 4 of the Dêvagere plates of the *Mahârâja* Mrigêśavarman, and in line 5 of the Halsi plates of the king Ravivarman, *Ind. Ant.* Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakânâm* of those plates.

⁷ The compound, so translated here, cannot be properly dissolved.

by emptying¹ water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,²—the devout worshipper of Mahēsvara (Śiva), the *Mahārāja*, the glorious **Vikramēndravarman**, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands :—

(L. 19.) The village named **Rēgonṛam**, in **Nat[ri]paṭi** on the bank of the **Kṛishṇabennā**, in a south-eastern direction of the village of **Rāvireva**, has been given to the **Sōmagiriśvara-nātha** (*temple*), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (*this*) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra's world.

(L. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

¹ I find no authority for thus translating *viniryāpita*, but cannot suggest any other meaning for the original passage.

² Compare, *e.g.*, the Nāsik inscription of Ushavadāta, who gave wives to eight Brāhmaṇas at the holy *tīrtha* of Prabhāsa; *Archæol. Survey of Western India*, Vol. IV. p. 99.

