

Pedda-Vegi plates of Jayasimha I

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Palaeographic description

Halantas. M: l4 sthitināM unclear in scan; seems to be full-size, with a larger and rounder body than regular ma. But l23 phalaM: a very simple J shape N: l14 -janapadāN small, low, without headmark. T: l24 vaseT small, without headmark, elongated stem.

Original punctuation. L1: a pair of verticals, headline to slightly above baseline. L10 api ca|| likewise. L12 °ātīsete|| shorter verticals, from below headline to around midline.

Edition

Seal

⟨1⟩ śrī-sarvasiddhi

Plates

⟨Page 1r⟩

<Page 1v> <1> namas savitre|| svasti<.> śrīmatām ananya-sādhāraṇa-guṇādhāra-
 bhūtānām sva-vikramākrā<2>nta-sakala-mahībhujām mānavya-sagotrāṇām hārīti-
 putrāṇām śaktidhara-prasādo<3>pana○ta-samasta-vasumatī-rājyānām mātṛ-gaṇa-
 paripālītānām a<4>śvame○dhāvabhṛtha-snāna-paridhvarṁsitainasām anuṣṭhita-
 varṇāśrama-sthitinām<5> mātā-pitṛ-pādānuddhyātānāṁ calukyānām anvavāyam
 unnamayato nṛpati-gu<6>ṇa-sāmagrya-sannivāsasya kuśala-jana-kī<r<tti>ta-kīrtteḥ
 kīrttivarmmaṇa(h) tasya-priyā<Page 2r><7>tmajasya kanīyasaḥ kāraṇa-viṣṇor
 iva viṣṇuva<r>mmanah sva-bhuja-bala-vijitāri-sa<m>hates sa<8>kal;ā?<a>-dig-
 aṅganā-vadana-viśeṣakāya<<māna-ya>>śasas tasyānanda Iva vigrahavān sutaḥ
 sva-guṇa<9>-gaṇātīśayita-pūrvvajah śakti-bala-vaśīkṛtāśeṣa-ripu-balas sakala-
 lokāśrayā<10>cāra<h> ○ sarvvasiddhir api ca||

1. Vasantatilakā

Induṁ rucā sura-guruṁ ca dhiyā sitās(v?)a(m?)
 śaurye<11>ṇa vāridhim agādhatayātma-vṛttaiḥ
 dharmmātmajaṁ ravi-jam ihita-dāna-śaktyā
 ka<12>ndarppam āhita-tanuṁ vapuṣātīsete||

Evaṁ-vidhābhīrāmika-guṇaḥ śrī-ja<Page 2v><13>yasīmha-vallabha-mahārājaḥ
 kanṛeruvāṭi-viṣaye vlenṭūro nāma grāmas ta<14>sya dakṣiṇato ;gavyūta!<gavyūti>-
 mātrāt kombaṛu nāma grāmas tan-nivāsin;?<a>h tad-viṣaya-vā{m}<15>sina○ś
 cānyāṁś cātra-janapadāN samavetān evaṁ ājñāpayati<.> sarvvā<N> Anā<16>gata-
 kā○la-bhāvi-;rājariṣen!<rājarṣin> yathopacāra-purassara(m) Itthaṁ ;sanmānayati!
 [ca. 3*]

<17> kukkanūra-vāstavyas<ya> taittirīya-sabrahmacāriṇo gārggya-gotrasyādhigata-
 catuś-śāstrasyānu<18>dinānuṣṭhita-sva-karmmaṇo devaśarmmaṇaḥ put(r)asya tad-
 anurūpa-guṇasya svāmiśarmmaṇaḥ pu<Page 3r><19>trāya veda-śāstra-viduṣe sva-
 karmma-niratāya p<r>iyātithaye somaśarmmaṇe kārt(tika)-p(au?)rṇa-[māsi?]<20>-
 viṣuva-dine <'>s(m)a;tl<n>-mātā-pitror ātmanaś ca dharmmābhivṛddhaye <'>smāb-
 his sarvva-kara-parihāreṇ;ā?<a> Agrahā[rī-kr̥]<21>tya datto <'>yam grāmaḥ<.>
 na kenacid bādhā karaniyā<.> yas tu karoti kārayaty anumanyate vā sa pañca-
 ma<22>hāpā○takair yuyukto bhavaty<.> api ca vyāsa-gītau ślokaḥ bhavataḥ

2. Anuṣṭubh

bahubhir vvasudhā dattā
 ba<23>hubhiś cā○nupālītā
 yasya yasya yadā bhūmis
 tasya tadā phalaM

3. Anuṣṭubh

ṣaṣṭi-varṣa<24>-sahasrāṇi
svargge modati bhūmidah
Āṭ?<k>ṣeptā cānumantā ca
tāny eva narake vaseT

4. Upajāti

śrī<25>-sarvvasiddher vvasudhādhipasya
priyaḥ śarīrīva nayaḥ purodhāḥ
raṇe <'>vasanno <'>bhavad a<Page 3v><26>sya vidvān
ājñaptir āryyjaḥ!<aḥ> narasiḥmhm?asarmmā

Apparatus

Plates

<5> calukyānām ◇ *cālukyānām* VR • The ARIE report also explicitly notes that the spelling of the dynasty's name is Cālukya, but no indication whatsoever of an ā is visible in the scan, which is otherwise clear here.

<7> viṣṇuva<r>mmanāḥ VR • I follow Rangacharya's reading here, but note that in the scanned facsimile, most strokes above headline are not visible at all (except for traces of the first and last *i* in *vijitāri*).

<8> -viśeṣakāya<<māna-ya>>śasas VR • Here too I adopt Rangacharya's reading, which makes good sense and is a plausible pre-modern correction of an eyeskip omission. He notes that the added letters are below the line and smaller in size. In my scanned estampage, only the initial *vi* is clear; some of the other characters read in the line are identifiable but unclear, others are barely visible, and I see no trace of the characters added below the line.

<10> sitāś(v?)a(m?) ◇ *sitāśś ca* VR • Although my scanned estampage is not very good, Rangacharya's reading seems to unlikely to be correct. Sitāśva is a name of Arjuna occurring in the Mahābhārata, and while it is not a common name, it is at least appropriate to the context. Compare also *arjunavad apara-narapatibhir anabhilaṃghita-pauruṣyaḥ* in ll10-11 of the Pulomībūra Grant. In my scan, no *anusvāra* is visible in either character of this word, and reading śva is just as plausible as śca.

<11> -tanuṃ • The *anusvāra* is at median height after *nu*.

<13> kanṛeruvāṭi- ◇ *kantheruvāṭi-* VR. — <13> vlenṭūro ◇ *vlenṭūrū* VR.

<16> *ṣanmānayaṭi!* • I prefer to retain this reading (interpreted as a denominative from the compound *san-māna*) and not emend/normalise to *sammānayaṭi*, though the intent is much the same. — <16> [ca. 3×] • Text may have been deleted here. If it was not deleted but forms an integral part of the charter, then it may either belong to the previous sentence or the next one, but neither seems to lack anything.

<18> *put(r)asya* • As Rangacharya notes, the subscript *r* of *tra* bends to the right, because there was no space on the left on account of the preceding *hpu*. The character looks thus rather like *tya*, but the intent is clear.

<19> *kārt(tika)-p(au?)rṇa-[māsi?]* ◇ *kārtika-[pau]rṇa-[māsi]* VR • In my scanned estampage, hardly any of this string can be made out. *kārttika* seems to be slightly more likely, and *rt* may be a typo in the printed edition. Vestiges plausibly belonging to *pau* can be made out, but I can only discern part of *ṇ* after that. It is possible that Rangacharya's *māsi* is also based on vestiges (and should therefore be marked up as an unclear reading rather than a restoration), but I see nothing that confirms this, so other readings such as *pūrṇṇimāyāṃ* or *paurṇṇamāsyāṃ* may be possible.

<20> <'>s(m)aṭ!<n>- ◇ *sva{t}-* VR • I cannot be certain from my poor scan, but a bit of non-standard sandhi seems more likely than a superfluous *t*. — <20> -*parihāreṇā?*<a> ◇ -*parihāreṇa* VR.

<25> *raṇe* <'>vasanno <'>bhavad • The reading is by Rangacharya's editor in EI; Rangacharya's own reading is *raṇevasannābhavad*, with a footnote saying he cannot interpret this.

<26> *āryyaḥ!*<aḥ> *narasiḥm?*asarmmā VR • Since I cannot improve on it on the basis of my scan, I adopt Rangacharya's reading literally. He emends to *āryyo* and adds in a footnote that the name is meant to be *Narasimha Śarmā* (printed sic in transliteration, though his edition including text in footnotes are in Devanagari). In the scan, only *āryya ... rmmā* can be made out.

Translation

Plates

<1-10> Homage to Savitṛ. Greetings. The son—the incarnate bliss as it were—of Viṣṇu-varman, who is like Viṣṇu the (original) Cause, who defeats the conglomeration of enemies by the strength of his arm, whose reputation becomes a beauty mark on the faces of all the ladies who are the directions, <and who in turn is> the beloved younger son of that Kīrtivarman in whom the entirety of royal virtues reside together,

whose fame is proclaimed by competent people, and who dignifies the dynasty of the majestic Calukyas—who are vessels of unique virtues, who surmount all kings by their boldness, who are of the Mānavya *gotra* and are sons of Hārīti, who bow down the kings of the entire earth by the grace of the spear-bearer (Mahāsenā), who are protected by the troop of Mothers, whose faults have been altogether destroyed by bathing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice, who manage the maintenance of social class and stations in life (*varṇāśrama*), and who are deliberately appointed (as heirs) by <their> mothers and fathers—<this son>, who surpasses his sires by the host of his virtues, who subdues the might of all enemies with the might of his power, whose conduct is that of a shelter of the complete world (*sakala-lokāśraya*), is Sarvasiddhi {who prevails over all}. Moreover:

1.

He outstrips the moon in brightness, (Bṛhaspati) the preceptor of the gods in intelligence, (Arjuna?) the rider of the white horse?¹ in valour, the ocean in profundity, (Yudhiṣṭhira) the son of Dharma in personal conduct, (Karna) the son of the sun in power to grant what is desired, and the incarnate love god in physical beauty.

<12–16> In the district (*viṣaya*) Kaṇṇeruvāṭi there is a village named Vleṇṭūra, <and> a single *gavyūti* to the south of that there is the village named Kombaru. He of the above fascinating qualities, His Majesty King (*mahārāja*) Jayasimha Vallabha commands the residents of that (village) as well as the residents of that district and other assembled folk of that region as follows. With due courtesy, <he also> respectfully honours <and informs> as follows all the sagacious kings ((*rājaṣi*)) who shall exist in future times.

<17–22> In order to augment the spiritual accomplishment (*dharma*) of our mother and father and ourselves, on the day of the equinox, which was the full-moon day of Kārttika, we have converted this village into a rent-free holding (*agrahāra*) by a remission of all taxes and donated it to Sīmaśarman, a scholar of the Vedas and Śāstras devout in the performance of his duties and hospitable to guests, the son of Svāmīśarman who <in turn> is the son of, and as meritorious as, Devaśarman who is a resident of Kukkanūra of the Taittirīya school and of the Gārgya *gotra*, who has mastered the four Śāstras and who performs his duties day after day. Let no-one pose an obstacle (to his enjoyment of his rights over it). He who nonetheless does so, or orders it done or allows it, shall be afflicted by the five great sins. There are moreover these two *śloka*s sung by Vyāsa:

2.

Many (kings) have granted land, and many have preserved it (as formerly granted).

¹See the apparatus on *sitāśvaṁ* in line 10.

Whosoever at any time owns the land, the fruit {reward (accrued of granting it)} belongs to him at that time.

3.

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.

4.

The executor (*ājñapti*) of this (grant) was the beloved chief priest (*purodhas*) of His Majesty King Sarvasiddhi: the noble and knowledgeable Narasimhaśarman who was like wisdom incarnate, <but> who has fallen in battle.

Translation into French by Estienne-Monod 2008

Plates

<1-10> Hommage au soleil ! Prospérité ! Lui, qui est le cadet du fils aimé de Kīrtivarman, demeure de l'ensemble des vertus royales, dont la gloire est célébrée par les hommes de bien, qui élève la lignée des Calukya, illustres, dont les membres sont d'incomparables réceptacles de vertus, qui ont vaincu tous les rois par leur vaillance, du même *gotra* que les descendants de Manu, fils de Harīti, devant lesquels tous les royaumes de la terre sont inclinés grâce à la faveur de Śaktidhara,² protégés par la troupes des mères, qui ont détruit les péchés grâce aux bains purificateurs de l'*aśvamedha*, qui assurent le maintien des *varṇa* et *āśrama*, qui méditent aux pieds de leur mère et de leur père, <fils> de Viṣṇuvarman,³ pareil à Viṣṇu incarné, qui a vaincu des multitudes d'ennemis par la force de son bras, dont la gloire est chantée par les diverses bouches des femmes de tous les horizons, <fils qui>, tel Ānanda, a pris corps, fils aîné éminent par la multitude de ses vertus, dont la force et le pouvoir ont subjugué les armées de tous les ennemis, qui est un lieu de refuge pour tous les hommes, et qui possède aussi toute la réussite,

1.

<fils qui> surpasse la lune par son éclat, le précepteur des dieux par sa sagesse,⁴ par son courage, l'océan par sa profondeur, par ses exploits ; le fils du *dharma*, par son pouvoir d'accorder ce qu'on désire, le fils du soleil, par sa beauté Kandarpa quand il a un corps,

²Mahāśena.

³alias Viṣṇuvardhana I, fils de Kīrtivarman et frère cadet de Pulakeśin II.

⁴Le terme *sitām* est difficilement traduisible mais nous ne pouvons proposer aucune correction.

〈12–22〉 ainsi, doué de charmantes vertus, l'illustre grand roi Jayasīṃha Vallabha, aux habitants du village nommé Kombaru, à une distance d'un *gavyūti* au sud du village nommé Vleṇṭūru, dans le *viṣaya* de Kantheṛuvāṭi, à ceux qui habitent ce *viṣaya* et aux autres (habitants du royaume), personnes rassemblées ici, honore et ordonne ceci, après avoir accompli les rites qu'exige la cérémonie, à tous les *rājaṛṣi* à venir dans les temps futurs : nous donnons à Sīmaśarman, qui connaît les Veda et les traités, voué à ses devoirs, hospitalier, fils de Svāmiśarman, qui est le fils de Devaśarman, et dont les vertus sont dignes de ce dernier, 〈lequel Devaśarman〉 habitait Kukkanūra, disciple de l'école de Taittirīya, du *gotra* des Gārgya, 〈à Sīmaśarman〉 qui se consacre à ses devoirs, qui connaît parfaitement les quatre traités, le jour de pleine lune du mois de Kārtika, le Viṣuvadina, pour l'accroissement de notre *dharma* ainsi que de celui de notre mère et de notre père, le village, exempté de toute taxe, en qualité d'*agrahāra*. Aucune charge ne doit lui être imposée, celui qui en impose, en fait imposer ou en laisse imposer est lié aux cinq grands crimes.

2.

Et les deux vers suivants du bienheureux Vyāsa 〈disent〉 : beaucoup ont donné une terre, beaucoup l'ont préservée, celui qui possède la terre en possède le fruit.

3.

Celui qui donne une terre se réjouit dans le ciel pendant soixante mille années. Celui qui la prend ou le permet demeure aussi longtemps en enfer.

4.

Le chapelain aimé du roi illustre Sarva Siddhi, pareil au génie politique incarné, le noble et lettré Narasīṃhaśarma, mort au combat, fut l'exécuteur de cet (édit).

Commentary

The seal inscription is reproduced here as cited in the text of Rangacharya 1927–1928, who publishes no image. His rendering may be normalised and/or restored.

For the district kanṛeṛuvāṭi compare gaṇḍeṛuvāṭyām in the Niḍupaṛu Grant, line 9.

The last line, engraved on the verso of the last plate, begins slightly to the right of the margin defined by the hole.

Bibliography

The plates were noticed in ARIE 1917–18, p. 11, appendix A/1917–1918, N° 11 with a discussion (including the identification of place names) in ARIE 1917–18, p. 130. Edited (from the original?) by V. Rangacharya (1927–1928) with estampages of the plates but no image of the seal, with an abstract (not a full translation) of the contents. The present edition by Dániel Balogh is based on a collation of Rangacharya’s text with his facsimiles. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[VR] Rangacharya, V. 1927–1928. “The Pedda-Vegi plates of the Eastern Chalukya king Jaya Simha I.” EI 19, pp. 258–261.

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.

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