

Pulombūra grant of Jayasimha I

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Palaeographic description

Halantas. T: simplified, without headmark, long stem. E.g. l1, skandhāvārāT. M: just a simple curve, like a lowercase c or e slanted to the left, e.g. l2 putrāṇām.

Edition

<Page 1r>

<Page 1v><left: 1> <1> svasti śrī-vijaya-skandhāvārāT<.> mātr-gaṇa-parirakṣitānām
mānavya-sagotrāṇ(ā)m<2> hārītī-putrāṇām Aśvamedha-yājinām calukyānām
kula-jalanidhi<3>-samuṭpa<?>na-rāja-ratnasya sakala-bhuvana{m}-maṇḍala-
maṇḍita-kīrtti<?>śrī<4>-kīrtti<?>varmmaṇaḥ pautraḥ Aneka-samara-saṅghaṭṭa-
vijayinaḥ pa(ra)-nara<5>pati-makuṭa-maṇi-mayūkhāvadāta-caraṇa-yugalasya śrī-
viṣṇuvarddhana<6>-mahārājasya priya-tanayaḥ pravarddhamāna-pratāpopanata-
samasta<Page 2r><7>-sāmanta-maṇḍalaḥ sva-bāhu-bala-parākkramopārjjita-

sa(kala)-yaśo<8>-vibhāsita-digantaraḥ sva-śakti-traya-triśūlāvabhinna-para-(na)ra-
 pati<9>-saka○la-bala-cetanaḥ bṛhaspatir iva naya-jño manur iva vinaya<10>-
 jñaḥ ○ yudhiṣṭhira Iva dharmma-parāyaṇaḥ Arjunavad apara-nara<11>pat-
 ibhir anabhilaṁghita-pauruṣyaḥ Aneka-śāstrārthta-tatva-jñaḥ para<12>ma-
 brahmaṇyā<ā?<o> mātā-pitr-pādānudhyātaḥ śrī-**prithivī!**-jayasi**ṅgha!**-va<Page
 2v><left: (2)><13>llabha-mahārājaḥ guddavādi-viṣay**[[i]]<<e>>** viṣaya-mahat(t)a(rān
 a)[dh](i)kāra-pu<14>ruṣāṁś ca Imam arttham ājñāpayaty {asti}

viditam astu vo ya(thās)mābhiḥ<15> gudda○vādi-viṣaye pulombūran nāma-grāmaḥ
 veda-vedāṁga<16>-vido ○dāmaśarmmaṇaḥ pauṭrāya sva-pitur adhika-guṇa-
 gaṇādhi<17>vāsasya śivaśarmmaṇaḥ putrāya taittirika-sabrahmacāriṇe veda<18>-
 dvayālaṁkṛta-śar**ṇi?<i>**rāya gautama-sagotrāya sva-karmman(ūṣṭh)āna<Page
 3r><19>-parāya pūrvvāgrahārika-rudraśarmmaṇe Asanapura-sthāna-v**ṇa?<ā>**stavyāya<20>
 śrī-sarvasiddhi-da**ṭ!**yā sarvva-kara-parihāreṇāgrahārī-kṛtya samprattaḥ

<21> tathā ○ bhavadbhir a**ṇ?<n>**yaiś ca dharmmādhi**ṇ?<g>**ata-buddhibhiḥ
 paripālaniyaḥ<.><22> na kai○ścid bādha karaṇīyā<.> Ājñaptir atra hastikośa-
 vīrakoś**ṇa?<au>**<.> **[[yo]]<<(vyā)>>**<23>sa-gītāḥ

1. Anuṣṭubh

bahubhir vvasudhā dattā
 bahubhiś cānupālītā
 yasya yasya<24> yadā bhūmis
 tasya tasya tadā phalam
 iti sarī (||) (5) (| g)i (8) (| d)i (3)

<Page 3v>

Apparatus

<8> -vibhāsita- • There is quite a lot of damage around these characters, though the characters themselves are all clear. There is also a rather wide space between *bhā* and *śi*, filled with damage. Possibly something else was engraved here, then struck out and overwritten.

<11> -tatva-jñaḥ • Rangacharya notes that the *visarga* is cut twice. There is also quite extensive damage behind these otherwise clear characters; possibly, a previous reading (also ending in a *visarga*) was struck out and the current one engraved over it.

<13> -viṣay**[[i]]<<e>>** ◇ -**viṣayṇi?<e>** VR; -**viṣaye** RSR DCS SS • According to Rangacharya's

editor, what Rangacharya saw as an *i* is only a crack in the plate, and the *e* is clearly present as the expected vowel marker. While the latter is correct, the crack seems to be there in addition to a fully formed *i mātrā*, so I assume the engraving was corrected.

<14> ya(thās)mābhiḥ DCS SS ◇ *ya(m a)smābhiḥ* VR; *yuṣmābhiḥ* RSR.

<15> pulom̐būran ◇ *pul(e)būm̐ran* ARIE; *pulibūm̐ran* VR; *pulibūm̐ran* RSR; *pulobūm̐ra{n}* DCS; *pulom̐būra* SS • The second character is definitely a cursive *lo*. The *anusvāra* is inded over *bū*, but it was in all probability intended to be read with *lo*, and moved to the right either accidentally or deliberately because of interference from the descenders (of *ty asti* in the previous line). I interpret the extra *n* at the end of the name in the present grant as the Sanskritised nominal ending *m̐* in non-standard sandhi, not as a scribal error or a Dravidian ending. See the commentary for further discussion.

<19> parāya • As Rangacharya notes, there is a dot before the first character, at the position of a headmark.

<22> hastikośa-vīrakośa? *a?<au><.>* [(yo)]<<(vyā)>><23>sa-gītāḥ ◇ *hastikośa?a?<o>vīrakośa (vyā)<23>sa-gītāḥ* VR; *hastikośa vīrakośā yo<23>sagītāḥ* RSR; *hastikośa vīrakośa?a?<au> byā<23>sa-gītāḥ* DCS; *hastikośa-vīrakośayo<h><23><vyā>sa-gītāḥ* SS • Given the parallel in line 29 of the grant of Mādhavavarman I (see the commentary), the intent would have been *hastikośa-vīrakośau* in spite of the lack of agreement in number with *ājñaptir*. Incidentally, both instances of *ś* have conspicuous horns, which do not occur in any *śa* in these plates, all of which have plain, rounded tops. This may be irrelevant, but it also seems possible that *hastikośa-vīrakośau* was pre-written for the engraver, who in turn misinterpreted the final vowel mark as part of the consonant character, and applied the same to the earlier instance of the same consonant. What is perhaps even more likely is that the charter as a whole was adopted from the earlier Viṣṇukunḍin charter, and this section was copied without proper understanding. Rangacharya sees an indistinct *vyā* at the end of line 22, “beneath the punctuation mark and not separate.” I see no punctuation mark, nor does Rangacharya print one in his edition. In the scanned rubbing, *yo* seems to be clear, but there is a very faint loop below it that may perhaps be a subscript *y*. Since Sircar also reads a supposedly clear *byā* here, I assume that this is indeed a superscript *y*, but since there are very conspicuous strokes that do not belong to either *vyā* or *byā*, I believe the scribe had corrected *yo* to *vyā*, or possibly to *byā*.

<24> saṁ ([|]) (5) ([| g]) (8) ([| d]) (3) DCS SS ◇ *saṁ [...]* VR; *saṁ 4* RSR • I accept the reading of Sircar and Sankaranarayanan, both of whom print it without any indication of unclarity or tentativeness. See the commentary for details.

Translation

〈1–14〉 Greetings from the majestic encampment of victory. The grandson of His Majesty Kīrtivarman, a jewel of a king whose reputation decorates the entire circle of the world and who arose from the ocean that is the family of the Calukyas—who are protected by the band of Mothers, who are of the Mānavya *gotra*, who are the sons of Hāriti and who have performed the Aśvamedha sacrifice—;the dear son of King (*mahārāja*) Viṣṇuvardhana, who is victorious in the clash of many a battle and whose two feet are bright with the rays of gems in the crowns of enemy kings; His Majesty the supremely pious Pṛthivījayasīṃha Vallabha, who was deliberately appointed (as heir) by his mother and father, whose ever-increasing valour forces all subordinate rulers (*sāmanta*) to bow, whose reputation attained by the strength of his own arms illuminates all quarters of the sky,¹ who breaks the entire army and 〈even〉 the mind of enemy kings with the trident comprised of his own three powers (*śakti-traya*), who is as versed in polity (*naya*) as Bṛhaspati, as versed in discipline (*vinaya*) as Manu, as thoroughly devoted to righteousness (*dharma*) as Yudhiṣṭhira and as unsurpassed in prowess by other rulers as Arjuna, and who knows the essence of the meaning of many Śāstras, informs the district headmen (*viṣaya-mahattara*) and officials in the Guddavādi district (*viṣaya*) of the following matter.

〈15–23〉 Let it be known to you that we have donated the village named Puloṃbūra in the Guddavādi district (*viṣaya*), converted into a rent-free holding (*agrahāra*) by a remission of all taxes by virtue of being a donation of His Majesty Sarvasiddhi,² to Rudraśarman, a resident of the monastery³ of Asanapura who is already the proprietor of a rent-free holding (*pūrvāgrahārika*), who belongs to the Gautama *gotra* and the Taittirika⁴ school, whose body is adorned by the two Vedas and who is a devout performer of his duties, the grandson of Dāmaśarman, familiar with the Vedas and Vedāṅgas, and the son of Śivaśarman, a receptacle of a host of virtues exceeding 〈even〉 his own

¹I assume this is the intent of the composer, but the compound is rather awkward. Sankaranarayanan actually suggests emending to **opārjita-yaśo-vibhāsita-sakala-digantarāḥ*.

²It seems that some previous scholars see *sarvasiddhi-datti* as a technical term signifying a particular kind of donation, or at least fail to make it explicit that it means a donation by the king bearing this name. Sankaranarayanan does understand the text as I do (1977, p. 138), but I would emphasise in addition that, as the same village was previously granted by Mādhavarman I to the donee's father, the point here is that Jayasīṃha is specifically claiming the donation as his own.

³It seems likely that *sthāna* does not simply mean a place or locality here. Sankaranarayanan (1977, p. 74) suggests that *sthāna* may be equivalent to *ghaṭikā-sthāna* here, but the *ghaṭikā* is mentioned as clearly separate in the Niḍuparū Grant. I therefore assume that *sthāna* means a temple complex where Brahmins reside, semantically (though perhaps not physically) distinct from the *ghaṭikā* as an institution of learning.

⁴Rangacharya's editor notes that this should be emended to *taittirīya*, because *taittirika* means "one who catches partridges." The form found here is, however, not uncommon in inscriptions, so I prefer not to alter it.

father. Therefore <this decree> must be respected by you sirs and by others whose mind inclines toward morality (*dharmā*). Let no-one pose an obstacle <to this>. The executor (*ājñapti*) for this (grant) is the Hastikośa and the Vīrakośa⁵. (This verse) were (i.e. was) sung by Vyāsa:

1.

Many (kings) have granted land, and many have preserved it (as formerly granted). Whosoever at any time owns the land, the fruit {reward (accrued of granting it)} belongs to him at that time.

<24> The year ८5?, <fortnight> ८8? of the hot season, day ८3?. [...]

Translation into French by Estienne-Monod 2008

<1-14> Prospérité ! De l'illustre quartier général victorieux, le petit-fils de l'illustre Kīrtivarman, dont la gloire orna le cercle de tous les êtres, joyau des rois né dans l'océan qu'est la lignée des Calukya,⁶ protégés par la troupe des Mères, du même *gotra* que les descendants de Manu, fils de Hārīti, qui accomplirent le sacrifice de l'*aśvamedha*, fils aimé du grand roi illustre Viṣṇuvardhana, vainqueur dans les heurts des nombreux combats, dont les deux pieds sont illuminés par les pierres précieuses des diadèmes des rois ennemis, l'illustre grand roi Prthivī Jayasīṃha Vallabha, devant l'auguste majesté duquel le cercle des feudataires est incliné, possesseur des horizons, illuminés par toute la gloire que lui ont procurée les exploits <remportés> par la force de ses bras, dont trident que sont ses trois pouvoirs brise les forces et le cœur des rois ennemis, - tel Brhaspati, il connaît sagesse politique,⁷ tel Manu, il connaît la juste conduite,⁸ tel Yudhiṣṭhira, il est entièrement dévoué au *dharmā*, tel Arjuna, sa bravoure n'est pas dépassée par les rois ennemis, il connaît la vérité du sens des différents traités, extrêmement pieux, - méditant aux pieds de sa mère et de son père, donne aux hommes et ... dans le *viśaya* de Guddavādi cet ordre :

<15-23> qu'il soit connu de vous que nous donnons ce village nommé Pulibūmraṇ, dans le *viśaya* de Guddavādi, au moyen d'une donation *sarvasiddhi*,⁹ exempté de toute taxe, en qualité d'*agrahāra*, au petit-fils de Dāmaśarman, qui connaissait les Veda et *vedāṅga*, au fils de Śivaśarman, séjour d'une multitude de vertus surpassant celles de

⁵These terms, also found in at least two charters of the Viṣṇukūṇḍins (Sankaranarayanan 1977, p. 86), probably designate certain officials. See Sircar 1939, p. 110, n. 2 for details.

⁶Pour ces composés cf. notre note in insc. n° 14. Même occurrence in insc. nos 14,15,16.

⁷Brhaspati est l'auteur mythique du Nītiśāstra, traité de politique.

⁸Manu est l'auteur mythique du Dharmaśāstra.

⁹D.C. Sircar, 1966, p.85 : datti , « don ».

son père, à Rudraśarman, déjà en possession d'un *agrahāra*,¹⁰ disciple de l'école des Taittirika, dont le corps est orné par les deux Veda, du *gotra* de Gotama, dévoué à la pratique de ses devoirs, habitant le camp d'Asanapura. Ainsi <ce don> doit être protégé par vous et par les autres, personnes sages vouées au *dharma*. Aucune charge ne doit lui être imposée. L' exécuter est l'*hastikośa*¹¹ et le *vīrakośa*¹² que voici.¹³ Les vers de Vyāsa <disent> :

1.

beaucoup ont donné une terre, beaucoup l'on protégée, celui qui possède la terre en possède le fruit .

Commentary

As pointed out in the apparatus, I agree with Sankaranarayanan in reading the donated village's name. The second *akṣara* of the name is definitely a cursive *lo*. When *lī* is written in a similar form, the tail of the spiral-shaped vowel mark is on the left side, while *le*, when written cursively, does not have a tail at all. Compare the identical-looking *lo* in *lokāśrayā*, line 9 of the Peddavegi plates, and the different (though unclear) *lī* in *vimalikṛta*, line 17 of the Niḍuparu Grant. The ARIE report reads the name of the village as Pulebūmra and reconstructs it as Pulebūru, while Rangacharya reconstructs it as Pulibūru, and tentatively identifies it as modern Polamūru in the erstwhile Bhīmavaram taluk. The reading of the name of the village is confirmed by the continuity with the Viṣṇukunḍin grant concerning the same village (Polamuru plates of Mādhavarman I, ed. Subba Rao 1931–1932 and Sankaranarayanan 1977, pp. 178–181), as pointed out by Arlo Griffiths and Vincent Tournier (both in email, 23 April 2020). The findspot of that grant is said to be the village Polamūru in Ramachandrapuram taluk, East Godavari district, Andhra Pradesh. This is in all probability the Polamuru at 16.891415 81.957187 in the Anaparthi taluk of East Godavari district. A nearby Mahendrawada is probably the Mayindavāṭaki mentioned in Mādhavarman's grant. The spelling of the name in the parallel text is *Pulo(mbū)ru*. Further, as indicated by Jens Thomas (also in email, 23 April 2020), the name in all probability contains the Telugu word *pulombu*, meaning a field, also confirming that the *anusvāra* is to be read with the syllable *lo*, and giving us a name that means “field-village.” For *anusvāras* shifted to the right without

¹⁰ibid., p. 11.

¹¹ibid., p.127, officier d'un district en charge des éléphants.

¹²ibid., p.375, officier d'un district en charge des soldats en place ou de l'infanterie.

¹³Ce passage est délicat, le terme *ājñapti* étant au singulier, nous pouvons nous demander si le même personnage a deux charges, ce qui est assez étonnant. On peut aussi penser que l'un des deux termes est le nom du personnage, l'autre sa fonction.

a discernible cause, compare the Modlimb plates of Pulakeśin II (l7, *vaṁśe*; l15, *ṣaṣṭim*). Somasekara Sarma 1930, p. 183 argues in a similar vein that the correct form of the name is *Pulombūru* (probably without intending to claim that a final *u* is present here).

In the ARIE report, the date is recorded as “[1]5th year (in numerical symbols), [ṣu.] di. 6, [Sunday]”. Somasekara Sarma 1930, p. 183 proposes to read 5 *gi* 8 *di* 7 (with some additional characters that may be incorrectly typeset punctuation marks, and a tentative emendation of *gi* to *gri*) It seems that the fairly clear double *daṇḍa* was tentatively read as 10 for the ARIE report. For the next character, all editors agree on 5 (10 also seems possible to me, and it resembles neither the 5 nor the 10 in line 20 of the Cipurupalle plates). This may be followed by another character or even two, squeezed underneath the descender of the first *yasya* in the previous line, and apparently interpreted by Sircar and Sankaranarayanan as a single *daṇḍa*. If this is correct, then the symbol is apparently not straight but curved like the right half of an O. For the next character, *gi* (for *gimha*) is very plausible, but not clear. Next, the ARIE reader sees 6, while all others who venture a reading see 8, which does seem slightly more likely, but is far from clear to me in the scan. At the end, *di* is again very plausible, and was probably read as *vi* by the ARIE decipherer, possibly even as *ravi* in conjunction with what may be a *daṇḍa* before it. The final character is beyond blurred in the scan and I have no opinion on it.

The seal is lost, though the ring is extant. Page 1 is clearly paginated on the verso, with the number 1 in the upper part of the left margin, and with lines 2 and 3 on that page indented to leave some clear space around the number. There may be a numeral 2 in a similar position on the verso of page 2, but the text lines do not make way for this one, and it is a simpler glyph consisting of two straight lines, whereas the 1 is a strongly curved line. I assume it is also pagination (Rangacharya p254: “The plates are numbered, though the figure on the first plate alone is clear.”), but it may have been added after inscribing the text. I see no page number on the recto of page 3 (unless three dots in a rough triangle, in the left margin between the third and fourth line on that page qualify as one), and there is no facsimile of the verso.

Further to the apparatus entry on *hastikoś(a/o) vīrakoś(a/o) yosa-gītāḥ* in line 22. The ARIE report, Rangacharya and his editor all agree on understanding these two terms as the designations of two offices, and make no issue of the singular *ājñāpti* being in apposition to them. Rangacharya notes, “The word *kōśa* has different meanings in Tamil classical literature. Dr. Krishnaswami Aiyangar identifies the *Kōśar* who invaded the Pāṇḍyan kingdom with the vanguards of the Vamba or later (or illegitimate) Mauryas and connects them with the *Kōśakāras* of Assam referred to in the *Rāmāyaṇa*. The *Kōśars* seem to have been not only a particular tribe but (1) soldiers in general; (2) followers or relatives of kings corresponding to the Sanskrit *Rājanyas*; (3) officers of

justice in village courts, etc. In the present record the word seems to mean, as the Govt. Epigraphist points out, an officer.” (Rangacharya 1927–1928, p. 258, n. 4) Sircar (IEG s.vv. *hastikośa*, *virakośa*) endorses this interpretation. Given the uncertainty of the reading, possibly a dual genitive was intended instead, but I do not know of a parallel where the *ājñapti* is said to be someone’s (rather than someone). The intent may also have been *hastikośo virakośaḥ*, with one of these (most likely the latter) being a name, and only the other (the former) is an office. Less specifically, this interpretation was also raised by Estienne-Monod (see the note to her translation of this phrase).

Bibliography

First noticed in ARIE 1913–14, p. 10, appendix A/1913–1914, N° 5 with a summary in ARIE 1913–14, p. 85. Edited from estampages by V. Rangacharya (1927–1928), with estampages of the plates and translation. Also edited (at an inferior standard) by R. Subba Rao (1929–1930), with estampages and a summary, from two sets of estampages, probably independently of Rangacharya. Re-edited from the previously published estampages by D. C. Sircar (1939, pp. 340–342), and again by S. Sankaranarayanan (1977, pp. 198–199). The present edition by Dániel Balogh is based on a collation of the above editions with the published facsimiles. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[VR] Rangacharya, V. 1927–1928. “The Pulibumra plates of the Eastern Chalukya king Jaya Simha I (C. 632–63 A.D.)” EI 19, pp. 254–258.

[RSR] Subba Rao, R. 1929–1930. “The Pulimburu Plates of the E. Chalukya King Jayasimha I.” JAHRS 4 (1), pp. 72–76.

[DCS] Sircar, Dines Chandra. 1939. *The successors of the Sātavāhanas in lower Deccan*. Calcutta: University of Calcutta. Pages 340–342.

[SS] Sankaranarayanan, S. 1977. *The Vishṇukunḍis and their times: An epigraphical study*. Delhi: Agam Prakashan. Pages 198–199.

Secondary

[ARIE] ARIE 1913–14. G.O. No. 920, 4th August 1914. *Epigraphy. Recording, with remarks, the progress report of the Assistant Archaeological Superintendent for epigraphy, Southern Circle, for the year 1913–1914*. Edited by H. Krishna Sastri. No place, 1914.

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