

Jaḷayūru grant of Viṣṇuvardhana III

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Palaeographic description

There are no punctuation marks. A single instance of final M in line 22, not read by Hultzsch, resembles a Spanish inverted question mark (and is thus a horizontally mirrored image of a more typical form of final M).

Edition

Seal

⟨1⟩ śrī-viṣamasiddhi

Plates

⟨Page 1r⟩

⟨Page 1v⟩ ⟨1⟩ svasti⟨.⟩ śrīmatā⟨ṁ⟩ sakala-bhuvana-saṁstṛ⟨ṁ⟩yamāna-mānavya-sagotrā⟨2⟩ṇṛ⟨ṁ⟩ hāriti-putrāṇṇ⟨ṁ⟩ kauśikī-vara-prasāda-labdha-

rājyā?<ā>nām mātr{ī}-ga<3>ṇa○-paripālītānā<m> bhagavan-nārāyaṇa-prasāda-
samā?<ā>sādita<4>-va○rā?<ā>ha-lāñc?<ch>anānā<m> Aśvame?th?<dh>āv-
abhr{ī}tha-snāna-pavi<tri>-kṛi!<r>ta-vapuṣām<5> jch!<c>aḷu○kyānā<m> kulam
ala<m>kariṣṇo<h> śrī-viṣṇuvarddhana-mahārāja<6>sya sūn(o)r aneka-samara-
sa<m>ghaṭṭ(o)palabdha-yu<d>dha-vijaya-ya<7>śaḥ-prasū?<ū>ty-ā?<ā>moda-
gandhā?d?<dh>ivāsita-sakala-diḡ!-maṇḍalasya śrī<Page 2r><8>-vijayasiddhī!<eh>
priya-tanaya<h> sva-vikramā?<ā>krānta-mahī?<i>-maṇḍalasya!<aḥ> Ari<9>-
timira-prajī!<l>ay(ā)ditya<h> yuvati-jana-ma?kh?<k>aradhvaja<h> vidvā?kt?<t-
k>avi-vipra-vandita<h> jipāl!<prā><10>ṭṭaka!<rthaka>○-jana-kāmadhenu<h> jini-
machcājyālasya!<nirmātsaryālasya>-jñaiṣṭūrjya!<naiṣṭhurya><h> jriṣya!<īrṣyā>-
paiśjū!<u>nya<11>-rahi○ta<h> strī-?bh?ājī!<l>a-vṛi!<r>ddha-buddha-
praha<r>ṣaṇjī?<i>ya-rū?<ū>pa<h> śrī?<i>-viṣṇuva<r>ddhana-ma<12>hār(ā)jjasya!<aḥ>
Evam ājñy?<jñ>āpayati

kommara-vā?<ā>stavyā?<ā>ya Ātrī!<e>ya-go<13>trāya jrenya!<hiraṇya>keśi-
sūtrāya Agniśarmmaṇa<h> jipavul!<pau>trāya tāli!<rmma><<śa>><Page 2v><14>rm-
maṇa<h> putrāya keśavaśarmmaṇa!<e> pḷolnāṇḍu-viṣaye jaḷayūru n(ā)ma<15>
grām(e) paścima-diśāyā<m> Eliyeru-nadī?<i>-(paśc)imata<h> prabhākara-
kṣetrjā!<16>-jūt(t)a(r)ata<h> kākaṇḍivāḍa-kṣetra-pū<r>vvata<h> val(m)i(ka)-
dakṣiṇata Eṭa!<t-cla><17>tu○r-avadhi vimśati-khaṇḍikā-?b?<v>rī?<i>(h)i-bīja-
paripramāṇa(m) kṣe<18>tra<m> jśakramti!<samkrānti>-nimitte ō?<U>daka-
pū(r)v(va)[m da](ttaṁ)<.> gṛi!<r>ha-sṭ?<th>ā?<ā>nam puṣpa-vāś?<t>i<19>kā?<ā>-
sahita<m><.> sarvva-kara-parihāre<ṇa><.> prava<r>ddhamāna-vijaya-rā<Page
3r><20>jya-saṁva!<cha><tsa>re jvimśati-trir! varṣe śrī-maṁḡhl!<g>i-jḍuvarājā!-
priya-jḍuhita!<21> śrī-jprithivipo(th)i-nāma datta!

1. Anuṣṭubh

bahu?b?<bh>ir vvasu?d?<dh>ā dattā
bahu?b?<bh>is cānu<22>pā○litā
yasya yasya yadā bhūmi<s>
tasya tasya tadā ?b?<ph>alaM|

2. Anuṣṭubh

sva-da<23>ttām para-dattā<m> vā{m}
y{y}o jhareritil!<hareta> vasundharā(m)
śaṣṭi!r! varṣa-sahasrāṇi
viṣṭ?<th>(ā)<24>yām jāyate kṛmi<h>

jĀñyapti!<Ājñaptiḥ> kaḍa-Ereya vātaṭṭa-jnāma!<.> jtinasya!<tenāsyā> gṛi!<r><25>ha-
sṭ?<th>ānam dattam

Apparatus

Plates

<2> māṭṛ{ī}- ◇ *mātṛi?*<ṛ>- EH • The *t* has an *r* marker (not a subscript *r*, compare *kṛita* in line 4) and an *i* marker. It may have been corrected by the scribe from *tri* without deleting the *i*. — <2> Aśvameṭh?<dh>āvabhṛ{ī}tha- ◇ *Aśvameṭh?<dh>āvabhṛi!<ṛ>tha-* EH • The *bh* has an *r* marker (not a subscript *r*) and an *i* marker. — <2> -vijaya- • There is an extra vertical stroke and perhaps part of the headmark at the top right of *ja*. It is possible that the engraver first began a *ya* here, then corrected to *ja*.

<7> -diḡ!-maṇḍalasya • In *gm*, the *g* is formed as a downward curve of the left arm of a regularly placed *ma*. The likely reason is that this is the last line of the plate, right on the bottom edge, where a regularly composed ligature would not have fit. But correction from an initially engraved *ma* is also possible.

<9> -vandita<ḥ> ṣpā!<prā><10>ṭaka!<rthaka>- ◇ -*vandi{ta}-pā<10>ṭt?<ṭh>aka-* EH • Hultzsch's emendation is also plausible. I believe my suggestion is more likely even though it involves a larger alteration to *pāṭaka*. Earlier Eastern Cālukya kings described as *kāmadhenu* direct their generosity at the needy and Brahmins (Cīpurupalle plates, line 5); supplicants (Timmapuram plates, line 9); and seekers of protection (Peṇukapaṇu grant, line 7; probably also Koṇeki grant, line 9).

<10> -kāmadhenu<ḥ> ṣnimachcājyalasya!<nirmātsaryālasya>-ṣnaiṣṭūrjya!<naiṣṭhurya><ḥ> ṣriṣya!<īrṣyā>- ◇ -*kāmadhenuṣni?<ṛ>ṣmachcājyalasya!<mātsaryālasya>-ṣnaiṣṭūrjyariṣya!<naiṣṭhuryāriṣṭa>-* EH • Hultzsch's emendation is again not implausible, but I consider mine more likely to reflect the composer's intent. On the one hand, I prefer to assume that *ni* is part of the intended text and a privative prefix, not something engraved superfluously or in error for a superscript error on the next character. If so, then the compound ending with *rahita*<ḥ> must be separate from the one beginning with *ni*<ṛ>, and the point of separation is most likely to be after *ālasya*. On the other hand, I do not think *ariṣṭa* has any pertinence here, and propose that *īrṣyā* had been intended.

<18> ḡri!<ṛ>ha- ◇ *ḡrim?<ṛ>ha-* EH. — <18> -maṇḡgh!<g>i-ḡduvarāja!- ◇ -*maghiṛindubarāja-* EH • See also the commentary.

<21> -ṣprithivipo(th)i-!- ◇ -*ṣpri!<ṛ>thivṣi?<ī>pothi-* EH • I concur with Hultzsch that the last consonant of this name is *th*, and not *r* as read in ARIE. As Hultzsch observes, it is not quite the expected shape (compare the first *th* in the same name), but it differs

more substantially from other instances of *r* in lines 15 and 24. He adds in his discussion that the second member of the name may be a misspelling of *potī*, the feminine of *pota*, which is known to have formed part of the names of Pallava kings (see also the commentary). Krishna Rao (1925–1926) insists that the correct reading is *porī*, while also admitting that *r* looks different elsewhere in the plates. His justification is that he considers *porī* to be a feminine derivative of the old Telugu word *poradu* meaning a youth. On the basis of Hultzsich's estampages, I have also considered reading this character as a slightly misshapen *ś*, but this can be discarded on the basis of my photos and the original ASI estampages. To Hultzsich's notes, I add that the upper part of this character is definitely narrower than the lower part, and without the slightest trace of a notch, so *r* can be excluded safely. Conversely, the difference from a typical *th* is only incidental and not critical. The mark inside the body of *th* has been executed in varying ways in this inscription: the first *th* of this name differs from both instances in *Aśvamethāāvabhṛtha* in line 4.

<22> *ṛb?<ph>alaM* ◇ *ṛb?<ph>ala<M>* EH • The final character here is not a typical *M*, but it must have been intended for one; it definitely is not a punctuation mark.

<23> *para-* • There are two additional strokes attached to *pa*, curving down from the bottom left corner of the body, and likewise curving down from slightly higher up the right-hand side. The first one resembles the kind of *e* marker that is attached to the body of some consonants. It is unlikely that *pera* or *pōra* would have been inscribed, so these marks may have something to do with the fact that the upper right corner of *pa* has fallen victim to the edge of the binding hole.

<24> *kṛmi<h>* ◇ *kṛal<ṛ>mi<h>* EH. — <24> *vātaṭṭa* • From this point on, the writing seems clumsier than before. It is probably the same hand, but this information may have been added later and in some haste.

<25> *dattaṁ* ◇ *datta<M>* EH.

Translation

Plates

<1–12> Greetings. The dear son of His Majesty King (*mahārāja*) Vijayasiddhi (Maṅgi Yuvarāja), who perfumed the complete circle of the quarters with pleasant fragrance from the efflorescence of his glory <achieved by> martial victory attained in the clash of many a battle and who was the son of His Majesty King (*mahārāja*) Viṣṇuvardhana (II) who was eager to adorn the lineage of the majestic Chalukyas—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 acquired the Boar emblem 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 Majesty King (*mahārāja*) Viṣṇuvardhana (III), who has conquered the disc of the earth through his own valour, who is a doomsday sun to the darkness of his enemies, a crocodile-bannered <god of love> to young ladies, praised by sages, poets and Brahmins, a cow of plenty (*kāmadhenu*) to supplicants, without jealousy, sloth and cruelty, free from envy and treachery, and whose figure delights women, the young, the aged and the wise, commands as follows.

<12–21> In the Ploṇnāṇḍu district (*viṣaya*), at the village named Jaḷayūru, in the western direction (of that village), a field sufficient for (sowing) twenty *khaṇḍikās* of rice seed, with these four boundaries—to the west of the Eliyeṛu river, to the north of the Prabhākara field, to the east of the Kākaṇḍivāḍa field, to the south of a termite mound—has been donated on the occasion of a passage of the sun (*saṁkrānti*), <the donation being> sanctified by (a libation of) water, to Keśavaśarman, a resident of Kommara of the Ātreya gotra, an adherent of the Hiraṇyakeśi *sūtra*, son of Tālīśarman and grandson of Agniśarman. A homestead plot <was also granted>, together with a flower garden. With exemption from all taxes. In year twenty-three of the years of the progressive triumphant reign. <It was> given by the dear daughter of His Majesty ĞMaṅgi Yuvarāja?, named Her Highness Prithivipothi.

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.

2.

He who would seize land, whether given by himself or by another, shall be born as a worm in faeces for sixty thousand years.

<24–25> The executor (*ājñapti*) is the castellan (*kaḍa-eṛeya*)¹ named Vātaṭṭa. It is by him that the homestead land of this <donation> was given.

¹The term *kaḍa-eṛeya* and its Sanskrit equivalent *kaṭaka-rāja* is normally understood to mean a chief officer of the royal camp (cf. Fleet 1902–1903, pp. 183–185 and Sircar 1966, s.vv. *kaṭaka-rāja*). However, as it seems to denote a very high hereditary office in the Cālukyan court, I believe it had in this case no direct association with any army camps.

Translation into French by Estienne-Monod 2008

Plates

〈1-12〉 Prospérité ! l'illustre grand roi Viṣṇuvardhana, fils aimé de l'illustre Vijayasiddhi,² dont la gloire 〈obtenue〉 dans les combats victorieux, remportés dans les heurts des nombreuses batailles, répandait son parfum engendré par la joie, sur le cercle de tous les horizons, 〈lui-même〉 fils de l'illustre grand roi Viṣṇuvardhana, ornement de la lignée des Calukya, illustres, du même *gotra* que les descendants de Manu honorés dans le monde entier, fils de Hārīti, dont le royaume fut obtenu par l'excellente faveur de Kauśikī, protégés par la troupe des Mères, dont les corps furent purifiés par les bains purificateurs de l'aśvamedha, porteurs du signe du sanglier, obtenu par la faveur du bienheureux Nārāyaṇa, 〈l'illustre grand roi Viṣṇuvardhana,〉 qui a soumis le cercle de la terre par sa bravoure, soleil dissipant les ténèbres que sont les ennemis, Makaradhvaja pour les jeunes filles, vache des désirs pour les savants, les poètes, les prêtres, les adorateurs et les récitants, dépourvu de jalousie, de mollesse, d'échec, de dureté, de médisance, lui dont la beauté fait le ravissement des femmes, des jeunes gens, des anciens, et des sages, ordonne ceci :

〈12-24〉 l'illustre fille aimée de l'illustre Maṅgi Yuvarāja³, nommée Pṛthivī Pothī, donne à Keśavasarma, habitant à Kommara, du *gotra* des Ātreya, qui suit les *sūtra* de Hiranyakeśin, petit-fils d'Agnīsarman, fils de Tālīsarman, à l'occasion de Saṁkrānti, après avoir fait une libation d'eau, dans le viśaya de Pṛolnāṇḍu, à l'ouest du village nommé Jaḷayūru, un terrain, dont les quatre limites sont à l'ouest de la rivière Eliyeru, au nord du terrain de Prabhākara, à l'est du terrain de Kākaṇḍivāḍa, au sud de la fourmilière, 〈terrain〉 où l'on peut semer vingt *khaṇḍikā* de riz, et une maison avec un jardin, exempté de toute taxe, en la vingt-troisième année de 〈notre〉 auguste règne.

1.

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

2.

Qu'elle soit donnée par lui ou par un autre, celui qui prend une terre renaît ver de terre dans les excréments pendant soixante mille ans.

〈24-25〉 L'exécuteur est le chef de camp⁴ nommé Vātaṭṭa. Il donne la maison à celui-ci.

²Nommé Sarvalokāśraya in insc. nos 23 et 24, ou Maṅgi in insc. nos 26 à 56.

³Selon Hultzsch ce Maṅgi n'est pas le roi Cālukya mentionné précédemment mais un roi Pallava.

⁴Le terme *kaḍa-eṇṇeyo* est selon Hultzsch l'équivalent kannada de *kaṭakarāja*, Ep. Ind., XVIII, p. 60, n. 10.

Commentary

The seal currently (2023) associated with the plates in the Eluru Museum cannot be the original, since the ASI cover sheet and Hultzscht agree that the seal legend is *śrī-viṣamasiddhi*, and the emblem shows a star or the sun in the crescent moon. The seal in the museum bears the legend *śrī-sarvasiddhi* and has only the moon above the legend. There is a slight chance that the broken and incomplete seal currently associated with the Cāmarṛu plates of Jayasimha I originally belonged to this set. No image of the original seal is available, so in my edition I show its inscription as reported.

Hultzscht identifies "Maḡhimduvarāja" (line 20) as the Pallava king Mahendravarman III and assumes that his daughter was a queen of Viṣṇuvardhana III. As Krishna Rao (1925–1926) points out, Maḡghiduvarāja (with the *anusvāra* to be read with *ma*) must be Maḡgi Yuvarāja, and thus his daughter is a sister of Viṣṇuvardhana III. Compare also the apparent spelling *maḡimyuvarāja* in line 11 of the Śrīpūṇḍi grant of Tāla II, with the *anusvāra* to the right of the vowel marker in *giṃ*. Why Hultzscht does not advocate this view, or even mention it as a possibility, is a mystery, especially in view of the fact that it is he who, in the same volume of *Epigraphia Indica* (Hultzscht 1925–1926, p. 258) asserts that *duvarāja* is a Dravidian *tadbhava* form of *yuvarāja*, and that the Prthividuvarāja mentioned in the Koppāram plates of Pulakeśin II must be Prthivīyuvarāja, i.e. Viṣṇuvardhana I. Sircar (in Majumdar 1960, p. 254) asserts the same view and dismisses identification with Mahendravarman III.

Bibliography

Reported in ARIE 1919–20, p. 12, appendix A/1919–1920, N° 10 with a description at ARIE 1919–20, pp. 99–100. Edited from estampages by E. Hultzscht (1925–1926) with a summary of contents, with estampages of the plates, no image of the seal. Some of Hultzscht's readings were corrected by B. V. Krishna Rao (1926–1927). The present edition by Dániel Balogh is based on photographs taken by myself in February 2023 at the Archaeological Museum, Eluru and estampages at the ASI, Mysore,⁵ collated with Hultzscht's text. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[EH] Hultzscht, Eugen Julius Theodor. 1925–1926. "Ipur plates of Vishnuvardhana III." EI 18, pp. 58–60.

⁵The ASI cover sheet includes a transcript in Telugu characters, which I have not collated.

Secondary

ARIE 1919–20. G.O. No. 985, 31st August 1920. *Epigraphy. Annual report recording, with remarks, the progress report for the year 1919-1920 of the Assistant Archaeological Superintendent for --, Southern Circle. Recorded with remarks.* Edited by G. Venkoba Rao. No place, 1920. Page 12, appendixes A/1919-1920, item 10.

Krishna Rao, Bhavaraju Venkata. 1926–1927. “A note on the Ipuru plates of Vishnuvardhana III.” JAHRS 1, pp. 86–91.

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