

Zulakallu plates of Vijayāditya I

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Palaeographic description

Halantas. T in l16 sāḱṣāT: simplified, slightly reduced, without headmark. M: a very small J shape raised to head height, examples in l21 uktaM; l23 phalaM; l25, pavitrikaM.

Other palaeographic observations. Anusvāra is on top of the next character (inside the i marker) in l6 maṅgi, l12 kuṭumbina. In the kṛ, the vowel marker is attached on the left of the k's loop, forming a bowl below the descender, and ending on the right at head level. The character looks exactly identical to kra, e.g. in vikramopārjita (l6). Since Gai reads it as kṛ without any objection and similar forms of kṛ are found in Indoskript, I accept this form as legitimate. Examples: l4 vaśīkṛtā°; l4 pavitrikṛta; l17 -kṛtyā°; l19 kṛtva; l24 kṛmiḥ.

Edition

<Page 1r>

<Page 1v> <1> svasti<.> śrīmatā(m) sakala-bhuvana-sa(m)stūyamāna-mānavya-sagotrāṇā(m) hārītī-putrāṇ(ām)<2> kauśikī<i>-vara-prasāda-labdha-rājya<a?<ā>nām māṭṭṛ-gaṇa-parip(ā)litānām sv<a?<ā>mi-mahāsenā-pādā<3>nudhyātānām bhagavan-nārāyaṇa-prasāda-samāsādita-vara-varāha-lā<m>chanekṣaṇa-kṣaṇa<4>-vaśīkṛtārāti-maṇḍalānām Aśvamedhāvabhṛtha-snāna-pavit<i>kr̥ta-vapuṣā{m}<5>ñ calukyānā(m) kulam alankariṣṇoḥ vividha-yuddha-labdha-vijaya-siddher bhuvana-man(o)<6>-<'><bhi>rāma-maṅgi-yuvarājasya pautraḥ naya-vinaya-vikramopārjita-cāru-bhūri-kīrtte<h> sarvva<7>-lokāśr<a?<ā>ya-śrī-viṣṇuvarddhana-mah<a?<ā>rājasya priya-t<a?<ā>nayaḥ svāsi-dhārā-prabhāvā<a?<ā><Page 2r><8>rjitāśeṣa-bhūpāla-makuṭa-koṭi-māṇik<i>a-śāṇa-kaṣaṇa-masṛṇa-nakha-maṇi-kiraṇa<9>-kesarodbhāsita-pāda-padma-yuga<i>prabhu-mantrotsāha-śakti-sampannaḥ parama<10>-<p?rahmaṇya<h> parama-māheśvaro mātā-pitṛ-pādānudhyāta(h) samasta-bhuvanāśraya<h><11> śrī-vijayāditya-mahārājādhirāja-parameśvara-bhaṭṭāraka(h) pallināṇḍu-vi<12>śaya-nivāsino rāṣṭrak<u?<ū>ṭa-pramukhān kuṭumbina<h> sarvvān ittham ājñ<a?<ā>payati

vidita<13>m astu vo <'>smābhiḥ paṇḍhūru-v<a?<ā>stavyāya bhāradvāja-sagotrāya <a?<ā>pastam<b?a-sū<14>tr<a?<ā>ya tait<t>ir(i)ya-sabrahmacāriṇe veda-vedāṅga-vid<e!<o> rudraśarmaṇaḥ pautrāya sva-karmā<Page 2v><15>nuṣṭhāna-nipu<n?<n>jāya<asya> yajñāśarmmaṇa<h> putrāya veda-vedā<m>getihāsa-purāṇa<16>-pāragāya catu<h>-śaṣ<th?<t>i-kalābhijñāya sāksāT brahma Iva golaśarmmaṇe sarvva-kara<17>-parihār<i?<i>-kr̥tyāyur-ārogyaiśvaryy<a?<ā>bhiv<i>ddhaye Alluvālu nāma grāmo dattaḥ

<18> Asy<a?<ā>vadhi<h>p<u?<ū>rvvata(h) *cuvikandhi-pokarusu-s<i?<i>m<ah?<ā><.> dakṣi<n?<n>ataḥ juvikalu<.> paści<19>mataḥ cintapali<.> Ut<t>arata(h) muparu sūryya-<<graha<n?<n>a-nimit<t>e Udaka-pūrva(m) kṛtv<a?<ā> sa>>[(ri)]<<rva-ka>><20>[(hāreṇa dattaM)]<<ra-parih<a?<ā>re<n?<n>a datta>>m<.> asyopari na kenaci<t b!<ādhā k<a?<ā>raṇ<a?<ā>yā<.> karoti ya<h> sa pa<21>ñca-mahā-pātaka-saṁyukto bhavati<.> vyāsenāpy ukt<aM!<.> śloka(h)*

1. Anuṣṭubh

bahubhi<Page 3r><22>r vasudhā dattā
bahubhiś cānupālītā
yasya yasya yadā bhūmis
tasya t<a?<ā>sya t<a?<ā><23>dā phalaM

2. Anuṣṭubh

sva-d<a?<ā>ttām para-dattām <<vā>>

yo hare<<ta>> vasundharā(r̄n)
 ṣaṣṭir vvarṣa-s{r}ahasrṛa?<ā>ṇi
 viṣṭhā<24>yām j(ā)○yate kṛmiḥ_

3. Anuṣṭubh

brahma-svan tu viṣa<r̄n> ghora<r̄n>
 na viṣa<r̄n> viṣam ucyaṭe
 viṣa<25>m (e)kākinṛā?<a>r̄n hanti
 brahma-svaM putra-pṛavi?<au>trikaM

4. Anuṣṭubh

ṛya?<Ā>jñāṛtp?<pt>ir asya dha(r)masya
 nirmalo dharma-sa(r̄n)gra<26>ha<ḥ>
 boḷama nāma loke <'>smi(r̄n?)
 puṇya-cit<t>o naroṛk?<t>tamaḥ
 maramācāryyeṇa likhitaM

<Page 3v>

Apparatus

<2> -parip(ā)litānām GSG ◇ -parip(ā)litānā<r̄n> NV • I accept Gai's explanation that the dot above and to the left of nā is an *anusvāra* meant to be read with this syllable. — <2> svṛa?<ā>mi- GSG ◇ svāmṛi?<i>- NV.

<5> -man(o)<6>-<'><bhi>rāma- ◇ -man(o)<6>-rāma- GSG NV • Compare *bhuvana-mano-* 'bhirāma- in the Eḍeru plates of Vijayāditya I.

<6> -cāru-bhūri- GSG ◇ -cāru- NV.

<7> -prabhāvāṛā?<a><Page 2r><8>rjitāśeṣa- ◇ -prabhāvoṛv?<p>ā<Page 2r><8>rjitāśeṣa GSG; -prabhā{bhā}vā<Page 2r><8>rjitāśeṣa NV.

<12> ājñṛa!<ā>payati ◇ ājñāpayati GSG NV.

<13> paṛandhūru- GSG ◇ paṛanthūru- NV • The spelling of (presumably) the same toponym is *paṛantūr* in the Pasapubārṇu grant of Viṣṇuvardhana III, but the present form looks like *dh* in all estampages. — <13> ṛA?<Ā>pastamṛbh!a- ◇ (Ā)pastamṛbh!a- GSG; Āpastambha- NV. — <13> -sū<14>trṛa?<ā>ya NV ◇ -sū<14>trāya GSG.

<14> tait<t>ir(i)ya- ◇ tait<t>irṛi?<i>ya- NV; t{r}ait<t>ir(i)ya- GSG • What Gai probably saw as a partially preserved subscript *r* is the second stroke of the *ai* marker. — <14>

-vid_jel!<ō> • Previous editors do not suggest this emendation, but since the donee's expertise in the Vedas and Vedāṅgas is mentioned in lines 15-16, the present compound must qualify his grandfather.

<15> -nipu_jn?<n>jāya!<asya> • Previous editors do not suggest the emendation of the ending, but on the basis of the structure of this passage I feel quite certain that this compound was intended to describe the donee's father.

<17> °āyur-ārogyai° GSG ◇ °ārogyai° NV.

<18> *cuvikandhi*- NV ◇ *cuvikaṇṭhi*- GSG. — <18> -*pokarusu*- • Can this be a scribal error for *polakarusu*? Compare *polagarusu* in several cognate inscriptions. — <18> s_ji?<i>m_jah?<ā> NV ◇ *sīma* GSG.

<19> -<<graha_jn?<n>a-nimit<t>e Udaka-pūrva(m) kṛtv_ja?<ā> sa>>[(ri)]<<rva-ka>><20>[(hāreṇa dattaM)]<<ra-parih_ja?<ā>re_jn?<n>a datta>>m • According to Gai, the characters *pūrvam*, the *rva* of *sarva*, and *re* in line 20 are engraved over an erasure. This is indeed where vestiges of earlier writing are most conspicuous, but the scope of correction is much larger. The previously inscribed text must have been quite a bit shorter given how compressed the post-correction text is. (The last 15 characters in line 19 occupy as much space as 10 characters in the previous line and fewer than 8 in the following one.) The starting point of the alteration is uncertain; *sūryya* may already be a correction, but the first vestiges of pre-correction text are at *graha*, which are also the first conspicuously narrow and closely spaced characters. The pre-correction text can be made out with fair certainty at the end of line 19 and the beginning of line 20, but not before, except for a superscript *r* atop the post-correction *pū*, an *r* marker below *U*, and a possible *ka* overlapping with *gra*. The pre-correction text probably omitted *sūryyagrahaṇa-nimitte* and may have started with *Udaka-pūrvvam kṛtvā sarvva-kara-pari*°. This is largely consistent with the spacing and the vestiges, except that there seem to have been three pre-correction characters with descenders at the spot where *pūrvvam* is expected. In line 20, a stroke resembling a superscript *r* atop *tta* must be a final *M* from the end of the pre-correction text, but there are no traces at all of a following initial *A*. The pre-correction text may thus have been *dattaM masyopari*. There is certainly no correction involved from *syopari* onward, and it is also certain that this segment must already have been in place when the correction was made, otherwise there would have been no need to squeeze the post-correction text into a very small space. — <19> -pūrva(m) kṛtv_ja?<ā> GSG ◇ -pūrv_ja?<i>-kṛtya NV • What looks like a subscript *y* here is quite certainly a subscript *v* combined with vestiges of the pre-correction text.

<21> ukt_jaM!<.> śloka(h) ◇ ukt_jaM?<āh> ślok_ja?<āh> GSG; *uktam ślokaḥ* NV.

<24> viṣa<ṛi> viṣam ◇ *viṣa(ṛi) viṣam* GSG; *viṣa<ṛi>* NV. — <24> ucyate GSG ◇ *uc{c}yate* NV.

<25> -p<ṛi>avi?<au>trikaM NV ◇ -p<ṛi>avi?<au>tril<a>kaM GSG • I prefer the normalisation *pautrikam*; compare Sircar 1965, p. 190, № 98. I moreover wonder if the intent was not *paitṛkam*; compare *pavul<pau>*trāya in line 13 of the Jaḷayūru grant of Viṣṇuvardhana III — <25> -sa(ṛi)gra<26>ha<ḥ> GSG ◇ -sa<ṛi>gra<26>ha<M> NV.

<26> nāma NV ◇ -nām<ṛi>a?<ā> GSG • I prefer to see *nāma* as a neuter accusative, next to the name that is understood to be in the nominative, not in compound. — <26> maramācāryyeṇa NV ◇ *māramācāryyeṇa* GSG.

Translation

<1–12> Greetings. The grandson of Maṅgi Yuvarāja, the heart’s delight of the world who prevailed in victory (*vijaya-siddhi*) in diverse battles and who was eager to adorn the lineage of the majestic Calukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hāritī, who attained kingship by the grace of Kauśikī’s boon, who are protected by the band of Mothers, who were deliberately appointed (to kingship) by Lord Mahāsena, to whom the realms of adversaries 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—; the dear son of His Majesty King (*mahārāja*) Viṣṇuvardhana (III), who earned his great good reputation by his political acumen (*naya*), discipline (*vinaya*) and valour and who was the shelter of all the world (*sarva-lokāśraya*); His Majesty the supremely pious Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*), the Sovereign (*bhaṭṭāraka*) Vijayāditya (I), shelter of the entire universe (*samasta-bhuvanāśraya*), supreme devotee of Maheśvara, who was deliberately appointed (as heir) by his mother and father, whose pair of feet is illuminated by a nimbus of rays from the jewels that are his toenails, which have been rubbed smooth by the grindstones that are rubies at the tips of the crowns of the totality of kings won over by the prowess of the blade of his sword, and who is endowed with the powers (*śakti*) of mastery (*prabhu*), counsel (*mantra*) and energy (*utsāha*), commands all householders (*kuṭumbin*)—including foremost the territorial overseers (*rāṣṭrakūṭa*)—who reside in Pallināṇḍu district (*viṣaya*) as follows:

<12–17> Let it be known to you that in order to enhance our vitality, health and dominion, we have given the village named Alluvālu, converted into <a holding> exempt from all taxes, to Golaśarman of the Bhāradvāja *gotra* and the Taittirīya school,

an adherent of the Āpastamba sūtra, a resident of Paṇḍhūru who has completely mastered the Vedas, Vedāṅgas, Itihāsas, Purāṇas, and who is conversant with the sixty-four arts <so that he is> practically a tangible manifestation of Brahman, grandson of Rudraśarman who was versed in the Vedas and Vedāṅgas, son of Yajñaśarman, who was adept in the performance of his duties.

<18–19> Its boundary on the east is the perimeter of Cuvikandhi pokarusu;¹ on the south, Juvikalu; on the west, Cintapali; on the north, Mupaṇu.

<19–21> It was given on the occasion of an eclipse of the sun, with a remission of all taxes, <the donation being> sanctified by (a libation of) water. Let no-one pose an obstruction (to his enjoyment of his rights) over it. He who does so shall incur the five great sins. Vyāsa too has said. <What follows is> śloka verse.

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.

3.

The property of a Brahmin is horrible poison: it is not <actual> poison that is <properly> called poison. Poison kills just the one man, while <seizing> the property of a Brahmin <destroys> his progeny.

4.

The executor (ājñapti) of this provision (dharma) is the immaculate and pious-minded superintendent of justice? (dharma-saṁgraha)², that greatest of men known in this world as Boḷama.

<26> Written (likhita) by Maramācārya.

¹Perhaps: the uncultivated land belonging to Cuvikandhu?

²I assume that dharma-saṁgraha is synonymous to dharmādhyakṣa or dharmādhikaraṇika, but it may be the title of a different official, or it may be used in a non-technical figurative sense as “storehouse of justice”.

Translation into French by Estienne-Monod 2008

〈1-12〉 Prospérité ! le petit-fils de Maṅgi Yuvarāja, qui remporta le succès grâce à ses victoires dans les nombreux combats, qui charmait les esprits de l'univers, ornement de la lignée des Calukya, illustres, du même *gotra* que les descendants de Manu, honorés par tous les êtres, fils de Hārīti, qui obtinrent leur royaume grâce à l'excellente faveur de Kauśiki, protégés par la troupe des Mères, méditant aux pieds de Mahāsena, dont les cercles ennemis furent soumis en un instant à la vue du signe du sanglier illustre, faveur octroyée par le bienheureux Nārāyaṇa, dont les corps furent purifiés par les bains purificateurs de l'*aśvamedha*, le cher fils de celui dont la gloire séduisante et immense fut procurée par le sens politique, la droite conduite et la vaillance, refuge de tous les hommes, l'illustre grand roi Viṣṇuvardhana, 〈ce cher fils〉 dont les deux pieds de lotus sont illuminés par une coiffe de rayons 〈émanant〉 de ces gemmes que sont ses ongles tendres, qui se frottent à cette pierre de touche que sont les bijoux 〈sertis sur〉 le faite des diadèmes de tous les rois, gagnés 〈à sa cause〉 par la puissance de la lame de son épée, lui qui est doté des pouvoirs que sont la majesté, l'usage des bons conseils et la vigueur,³ très pieux, excellent dévôt de Maheśvara, méditant aux pieds de sa mère et de son père, refuge de tous les êtres, l'illustre Vijayāditya, roi suprême des grands rois, illustre seigneur, noble, ordonne ceci à tous les chefs de familles habitant dans le *viṣaya* de Pallināṇḍu, *rāṣṭrakūṭa* en tête :

〈12-17〉 qu'il soit connu de vous que nous donnons au petit-fils de Rudraśarman, habitant à Paṇandhūru, du même *gotra* que les descendants de Bhāradvāja, adepte du *sūtra* Āpastambha, disciple de l'école des Taittirīya, qui connaît les Veda et Vedāṅga, expert dans l'exécution de ses devoirs, au fils de Yajñaśarman, maîtrisant tout à fait les Veda, Vedāṅga, Itihāsa et Purāṇa, qui connaît les soixante-quatre arts, tel Brahmā incarné, à Golaśarman, exempté de toute taxe, en vue de l'accroissement de notre vie, santé et souveraineté, le village nommé Alluvālu.

〈18-21〉 La limite de celui-ci est à l'est la frontière de Cuvikaṇṭhipokarusu, au sud Juvikalu, à l'ouest Cintapali, au nord Mupaṛu; à l'occasion de l'éclipse de soleil, après avoir fait une libation d'eau, exempté de toute taxe, 〈nous〉 donnons 〈ce village〉.⁴ Aucune charge ne doit lui être imposée, celui qui en impose est lié aux cinq grands crimes. Vyāsa a prononcé les vers :

1.

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

³Les trois pouvoirs constitutifs de la royauté, *Arthaśāstra*, 6, 2, 30 -33.

⁴*dattam* : anacoluthie, on attendrait un nominatif masculin singulier accordé à *grāma*.

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.

3.

Le bien d'un brahmane est un terrible poison, ce n'est pas le poison qu'on appelle poison : un poison tue un seul homme, le bien d'un brahmane le fils et le petit-fils.

4.

L'exécuteur de cette donation, immaculé, trésor du dharma, est le nommé Boḷama, au cœur pur, le meilleur des hommes dans ce monde.

〈26〉 (Celle-ci) a été gravée par le maître Mārama.

Commentary

According to Gai's report, the emblem of the seal was destroyed by the local goldsmith near the findspot, so the seal now "looks like an empty bowl." Thus, the emblem must have been a separate component that could be popped out of the seal.

The village Mupaṛu is not identical to Mḷopaṛṛu of the 00054 Mḷopaṛṛu grant attributed to Maṅgi Yuvarāja and Mṛropaṛṛu of the 00097 Pulgoṭḷapaṁbuluru grant of Vijayāditya III. The latter two are the same, but the present Mupaṛu is in a different district, and shares no boundaries with either of these two charters even though the latter grant is to the south of Mṛropaṛṛu.

Bibliography

Reported in ARIE 1954–55, p. 24, appendix A/1954–1955, N° 1. Edited from estampages and photographs by G. S. Gai(1965–1966, pp. 300–302, N° B), without translation, with estampages of the plates. Also edited, perhaps independently of Gai, by N. Venkataramanayya(1974), also without translation and with estampages. These estampages seem to be much clearer (yet without any indication that they were retouched manually) than those published by Gai, but the edition is of an inferior standard. The present edition by Dániel Balogh is based on a collation of the published editions and facsimiles with estampages preserved at the ASI headquarters, Mysore, and a Devanagari transcript attached to these estampages. Minor misreadings/typos in Venkataramanayya's edition are not indicated in my apparatus. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[GSG] Gai, Govind Swamirao. 1965–1966. “Two grants of Eastern Chalukya Vijayaditya I.” EI 36, pp. 297–302. Pages 300–302, item B.

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Secondary

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