

Eḍeru plates of Vijayāditya I

Dániel Balogh

Alternative titles: Eḍeru plates of Vijayāditya II – Minamini plates of Vijayāditya I or II

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Palaeographic description

Halantas. N: full-size without headmark, l15 pramukhāN. M: if correctly read in l27 phalaM, then a small J shape with barely a bit of a hook, almost just a short vertical stroke. Read by Kielhorn as a punctuation mark. Indistinct at the end of line 27 (read as an unclear M by Kielhorn). The M is quite clear in l28 vasundharāM, definitely a simple J shape.

Other palaeographic observations. Anusvāra is usually at headline height after the character to which it pertains, but it is on top of the next character in the seal legend (which Kielhorn transliterates as tribhuvanakuṁśa), and in l16 kuṭumbinas (where Kielhorn transliterates as expected, and only mentions the position of the anusvāra in a note), l17 Āpastambha (Kielhorn: bhaṁ, no emendation), l21 °ālaṁkatāya (Kielhorn does not read it); l25 saṁgraha (Kielhorn: sagraṁha).

Edition

Seal

<1> śrī-tribhuvan_ia?<ā>mkuśa

Plates

<Page 1r>

<Page 1v> <1> svasti<.> śrīmatām sakala-bhuvana-saṁstūyamāna-mānavya-sagotr_ia?<ā>n(ā)m hārī<2>ti-putrāṇām kauś_ii?<i>kṣil-vara-prasā<da>-labdha-rājyānām bhagavan-nār_ia?<ā>yāṇa-prasāda-saṁ_ia?<ā><3>sādita-vara-varāha-lāñchanekṣaṇa-kṣaṇa-vaśīkṛtārāti-maṇḍalānām Aśva<4>medhāva○bhr_it?<th>a-snāna-pavitṛ_ii?<i>kṛta-vapuṣām caḷukyānām kulam alaṁka<5>riṣṇor vvividha-yuddha-labdha-vijaya-siddhe<h> bhuvana-mano-<'>bhirāma-vikramar_ia?<ā><6>masya putraḥ pratāpāvanata-para-maṇḍala-nṛpati-maṇḍalasya śrī-vi<7>ṣ(ṇ)uva_in?<rd>dhana-mahārājasya priya-tanayaḥ nija-bhuja-niśit_ia?<ā>si-dh_ia?<ā><Page 2r><8>rā-prasamita-para-cakra-vikramaḥ śak(t)i-trayālaṁkṛta(h) kṣīra-sāgara<9> Iva lakṣmī-prabh_iā?<a>vo dinakara Iva satata-rañjita-pa_it?<d>maḥ śāsadhā<10>ra Iva (ku)-mud-avana-priyo dharmmaja Iva nija-dharmma-nirmmalō<11> dhar-mmaj(ā)○nuja Iva duśśāsana-kṣaya-karaḥ merur iva sthira-sthi<12>tir atula-tulā-dhṛta-kaḷadhauta-dhauta-durbala-malinaḥ para<13>ma-brahmaṇyo viṣ_in?<n>ur iva jiṣ_in?<n>u<h> samasta-bhuvan_ia?<ā>śraya-śrī-vija<14>yāditya-mahārājādhir_ia?<ā>ja-paramesva<ra>-bhaṭṭārakaḥ kaṇḍe{(h)}ruv(ā)<Page 2v><15>ḍi-viṣaye va(ṇḍr?)(upi)(ṭeyu?) (n)āma grāmasya kū(ṭa)ka-pramukhāN<16> kuṭumbinas sarvvān ittham ājñāpayati

viditam astu vo <'>smābhiḥ<17> minamini-v_ial<ā>stavyāya kāśy_iā?<a>pa-gotrāya Āpastam_ibh?a-sūtrāya tai_itrī!<ttirri><18>ya-b_iv?<r>a○hmacāriṇe turka(śa)rmma-_itredi!<trivedi>-pautr(ā)<ya> veda-ved(ām)ga-vi<19>d_iel<ah> ṣaṭ-karmma-nirat_iāya!<asya> doṇaśa(r)mma-trivedi-putrā<ya> b_iv?<r>āh(m)aṇa-gu<20>ṇa-gaṇālaṁk_ia?<r>tāya paḷla-bhaṭṭ_ia?<ā>rak_ia?<ā>ya sū<r>yya-grahaṇa-nimi<21>tte Asminn eva grāme dvādaśa-khaṇḍika-kodrava-bīja-saṁsthānaṁ<Page 3r><22> (kṣetra)(ñ ca?), Āvāsana(m) sarvva-kara-parihā(ri)<kṛtya> (datta)[m tac-ca?]t(ur-a)vadhi<23> pūrvvataḥ koṛṇapaṛu-sīm_iah?<ā><.> dakṣ_ia?<i>nataḥ (ta)ṭ(ā)kaḥ<.> pa(ścima)taḥ ra<24>māṭi<.> Uttarataḥ reṇ_iv?<d>uvaṭi boḷa-reṇḍuvaṭi<.> _iEtte! ca(t)ur-avadhi<.>

1. Anuṣṭubh

<25> ṛA?<Ā>jñapti○r asya dharmmasya
nirmmalo dharmma-saṅgraha<ḥ>
boḷama nāma lo<26>ke <'>smiṛt?<n>
puṇya-citt(o) narottamaḥ

2. Anuṣṭubh

bahubhir vvasudhā dattā
bahubhiś cānu<27> pālītā
yasya yaṛy?<s>ya yadā bhūmis
tasya tasya tad(ā pha)la(M)

3. Anuṣṭubh

sva-dattṛa?<ā>(M)<28> para-dattām vā
yo haretṛiṁ<<u>>?<a> vasundharām
ṣaṣṭim varṣa-sahasrāṇi
viṣṭṛ?<ṭh>āṛs?<y>ām jāyate kṛ(a)!<ṛ>mi<ḥ>

<Page 3v>

Apparatus

Plates

<9> -rañjita- FK ◇ -rakṣita- NS.

<10> (ku)-mud-avana- • For the secondary meaning, segment this compound into *kumuda-vana-*.

<12> -kaḷadhauta- FK ◇ *kaṅka dhauta* NS.

<13> -brahmaṇyo ◇ -*brāhmaṇyo* NS FK • I see no trace of ā in the otherwise clear scanned estampage. Since neither of the previous editors emend their reading, I must assume that this is a typo in both editions.

<14> kaṇḍe{(h)}ruv(ā)<Page 2v><15>ḍi- ◇ *kaṇḍeruv(ā)<Page 2v><15>ḍi-* FK; *kaṇḍeruv(ā)<Page 2v><15>ṭi-* NS • Kielhorn does not read this superfluous *visarga*, but does mention it in a note. Naṭeśa Śāstrī ignores it. It may have been deleted in some way, but it seems quite clear and it also seems to occupy horizontal space.

<15> va(ṇḍr?)(upi)(ṭeyu?) ◇ *vana [...]* NS; *vamrupi(r/l)eyu* JFF; *va(ṇḍ)rupiṭe(y)u* FK • I adopt Kielhorn's reading and only cite him as a separate witness to show the level of his confidence, which I do not share. Kielhorn further remarks that this name is identical

to that of the village said to be to the west of Korṛapaṛṛu in line 44 the Korṛapaṛṛu grant, which was read by Hultzsch as *vā(ṇḍhrū)pe(dayū)* and by Fleet as *vāṇḍrūpedayū*. I am particularly doubtful of reading the second character as *ṇḍru*, since the upper part does not look like *ṇ*, and I discern no indication of *r* in the subscript parts. Possible alternatives include *sthū*, *ṇju* and *nthru*, but all of these are likewise problematic. —
 <15> kū(ṭa)ka- FK ◇ *ku [...]* ka NS.

<18> turka(śa)rmma- FK ◇ *turkavarmma-* NS • Kielhorn affirms that the problematic character is distinctly (śa), and does not mark it unclear in his edition. He further emends the name to *tūrkaśarmma-*, noting that this form occurs in another Eastern Cālukya plate (Masulipatam plates of Vijayāditya III) and in a Pallava inscription. —
 <18> -pautr(ā)<ya> ◇ *-pautrṛa?<āya>* FK. — <18> -vi<19>dje!<aḥ> ... -niratṛāya!<asya> • Though no previous editor suggests an emendation here, on the basis of the structure of this passage I feel quite certain that this compound was intended to describe the donee's father, not the donee himself. My emendation is indicative of this, but incomplete, since to express this purport in textbook grammar, *doṇaśarmma-trivedi-putrāya* would also need to be emended to *doṇaśarmma-trivedinaḥ putrāya*.

<20> paḷḷa- FK ◇ *pa(dma?)* NS.

<21> -khaṇḍika- FK ◇ *-veṇḍika-* NS. — <21> -saṁsthānaṁ FK ◇ *-saṁsthitam* NS.

<X> (kṣetra)(ṇ ca?) FK ◇ [...] NS • As Kielhorn notes, the third character is quite clear, but hard to interpret. Indeed, *ṇca* seems to be the best bet, though if *ca* is present in the sentence, it ought to be after *Āvāsanam* (as also noted by Kielhorn). Alternatively, the character might be *kha*, erroneously for *khaṇḍam*, in which case the following sign may be an *anusvāra* at median height instead of a superfluous punctuation mark.

<22> (datta)[ṛn tac-ca?]t(ur-a)vadhi ◇ [...] NS; *da(ttam|?) cat(u)r-avadhi* FK • While I largely agree with Kielhorn, I do not see a clear *ca* before *tu*. Kielhorn remarks that *ete catvāro vadhayaḥ* or simply *tasyāvadhayaḥ* would be expected in the context. I find that *dattam tac-catur-avadhi* is possible from the vestiges and fits the context even though it is rather awkward in language.

<23> (ta)ṭ(ā)kaḥ FK ◇ *ta(ru?)kaḥ* NS. — <23> ṛa<24>māṭi ◇ *ru<24>māṭi* NS; *ṛa<24>māṭi* FK.

<24> reṇṇv?<ḍ>uvaṭi boḷa-reṇḍuvaṭi FK ◇ *reṇvuvuṭi-bauha-reṇvuvuṭi* NS. — <24> ṛEte! FK ◇ [...] NS.

<25> saṁgraha<ḥ> ◇ *saṁgrahaḥ* NS; *ṣagraṇham?<saṁgraha>* FK. — <25> boḷama nāma lo<26>ke <'>smiṭ?<n> ◇ *bāḍhamāna-male<26>ṣkasvat?<kaścit>* NS; *boḷama-nāmṣa?<ā>*

lo<26>ke smi;t?<n> FK • 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> -citt(o) ◇ -vittō NS; -citt;e?<o> FK.

<27> ya;y?<s>ya ◇ yasya NS FK.

<28> haret;[i] <<u>>?<a> • I accept Kielhorn's opinion as to which of the engraved vowel marks was corrected into which.

Translation

Plates

<1–16> Greetings. The grandson of Vikramarāma (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 Caḷukyas—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, 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 by his valour subjugated the circle of the rulers of foreign realms;¹ His Majesty the supremely pious Supreme Lord (*paramēśvara*), 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, who is as eager to conquer as Viṣṇu, who represses the onslaught of enemy armies by the sharp swordblade <wielded by his> own arm, who is adorned by the three powers (*śakti-traya*), who gives rise to prosperity as the Milk Ocean {produced Lakṣmī}, who constantly delights Fortune (Padmā)² as the sun {makes the lotuses bloom pink}, who is fond of fostering the joy of the earth as the moon {is the beloved of waterlilies},³ who is immaculate due to his innate righteousness (*dharma*), like (Yudhiṣṭhira) the son of Dharma, who eradicates abusive governance (*duḥśāsana*) as (Bhīma) the younger

¹I translate the text as received, but I suspect corruption; perhaps the intent was <pratāpāvanata-para-nṛpati-maṇḍalasya>, “subjugated the circle of enemy rulers,” or <pratāpāvanata-parimaṇḍala-nṛpati-maṇḍalasya>, “subjugated the realms of surrounding kings.”

²Kielhorn suggests one more alternative interpretation for this bitextual simile, according to which the king delights myriads (*padma*) of people.

³This bitextual simile requires the compound to be broken up in two separate ways; see the apparatus on line 10.

brother of the son of Dharma {who killed Duḥśāsana}, whose position is as steady as {the endurance} of Mount Meru {is permanent}, and whose impurity, slight (to begin with), has been washed off by gold weighed in an unrivalled <number of> balance scales⁴—(this Vijayāditya) commands all householders (*kuṭumbin*)—including foremost the overseers (*kūṭaka*)—of the village Vaṇḍrupiṭeyu in Kaṇḍeruṇvāḍi district (*viṣaya*) as follows:

<16–24> Let it be known to you that on the occasion of an eclipse of the sun we have given in this very village a field comprising (an area sufficient for sowing) twelve <khaṇḍikā>s of <kodrava> seed and a homestead, with exemption from all taxes, to the Master (*bhaṭṭāraka*) Paḷla of the Kāśyapa <gotra>, an adherent of the Āpastamba <sūtra> of the Taittirīya school, a resident of Minamini who is decorated with a host of Brahmin virtues, grandson of the Trivedin Turkaśarman and son of the Trivedi Doṇaśarman who was familiar with the Vedas and Vedāṅgas and devoted to the six duties (of a Brahmin).⁵ [Its?] four boundaries <are>: to the east, the perimeter of Korraparu; to the south, a pond; to the west, Rāmāṭi; to the north, Reṇḍuvaṭi <and?> Boḷa-reṇḍuvaṭi. These are the four boundaries.

1.

The executor (*ājñapti*) of this provision (*dharma*) is the immaculate and pious-minded ḥsuperintendent of justice? (*dharma-saṅgraha*)⁶, that greatest of men known in this world as Boḷama.

2.

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.

3.

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

⁴That is, gold weighed on a scale against his body, the *tulāpuruṣa mahādāna*.

⁵The two phrases qualifying Doṇaśarman in my translation may, instead, go with the donee himself; see the apparatus on line 18.

⁶I assume that <dharma-saṅgraha> is synonymous to <dharmādhyakṣa> or <dharmādhiparāṇika>, 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 2008⁷

Plates

〈1-16〉 Prospérité ! le petit-fils de Vikramarāma, Vijayasiddhi,⁸ ornement de la lignée des Calūkyā, 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, 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 du grand roi illustre Viṣṇuvardhana, devant la majesté duquel s'incline le cercle des rois des provinces étrangères, 〈le roi〉 dont la vaillance soumit les armées ennemies au moyen de la lame d'une épée aiguisée 〈tenue〉 par son bras, paré des trois pouvoirs, - tel l'océan de lait donne naissance à Lakṣmī, ainsi donne-t-il naissance à la prospérité, comme le soleil protège sans cesse les lotus, ainsi abrite-t-il sans cesse la Fortune, comme l'astre lunaire est l'ami des massifs de lotus, ainsi aime-t-il créer sur terre une joie abondante, comme le fils de Dharma, il est purifié par ses propres actes dharmiques, comme le frère cadet du fils de Dharma causa la perte de Duḥśāsana, ainsi cause-t-il la perte de ceux qui mènent une politique néfaste, comme le Meru possède une inébranlable assise, ainsi montre-t-il une inébranlable fermeté, l'or, pesé sur la balance au-delà de toute pesée, a plus d'une fois effacé les fautes infimes dont il s'était souillé, - excellent dévôt, tel Viṣṇu, il est vainqueur, refuge de l'univers entier, l'illustre Vijayāditya, roi suprême des grands rois, excellent souverain, grand seigneur, ordonne ceci aux chefs du village [...], dans le viśaya de Kaṇḍuvāṭi, et à tous les habitants :

〈16-24〉 qu'il soit connu de vous que, par nous, à Padma-Bhaṭṭāraka, habitant Minamini, du *gotra* des Kāśyapa, qui suit le *sūtra* Āpastamba, disciple de l'école des Taittiriya, petit-fils de Turkavarman versé dans trois Veda, qui connaît le Vedāṅga, voué à ses six devoirs,⁹ fils de Droṇaśarma versé dans deux Veda, orné par une multitude de vertus brahmaniques, à l'occasion de l'éclipse de soleil, dans ce même village, un terrain sur lequel douze *veṇḍika*¹⁰ de *kodrava* peuvent être semés, exempté de toute taxe. A l'est, la limite de Koṇṇurapaṇu, au sud Taṇṇuka, à l'ouest Ṛumāṭi, au nord Reṇṇuvaṭi-Bauha-Reṇṇuvaṭi, [...] les quatre limites.

1.

⁷Dániel Balogh: Estienne-Monod translates Naṭeśa Śāstri's text.

⁸Cf. insc. nos 10, 11 et 12 où ce *biruda* est glosé.

⁹L'étude des Veda, leur enseignement, l'accomplissement des sacrifices, officier aux sacrifices d'autrui, faire des dons, en recevoir. *Manusmṛti*, X, 75.

¹⁰Sans doute une unité de mesure, nous n'avons pu identifier ce terme.

L'exécuteur de ce don, immaculé, trésor du dharma, dans <ce monde> exposé aux soulliures, <est> le meilleur des hommes, ayant sa pureté comme richesse.

2.

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

3.

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.

Commentary

According to Naṭeśa Śāstrī, the name of the findspot is transliterated Īḍeru. Kielhorn uses Ēḍēru. A village named Īḍiyūru is mentioned (as a bordering village) in lines 64 and 66 of the Kalucumbarū grant of Amma II, which Fleet in the preamble to his edition (1902–1903, p. 179) identifies as modern "Eedooroo", a mile and a half west-northwest of "Kunsamurroo", a village three miles south-by-west of Attili. I assume, but have not checked, that this is the same village.

Naṭeśa Śāstrī does not discuss the issuer. Kielhorn says he was Vijayāditya II, without any discussion or reasoning. Estienne-Monod cautiously assigns the plates to Vijayāditya I or II, though she seems to prefer Vijayāditya I because of the epithet *bhaṭṭāraka*, which is strongly associated with that ruler Estienne-Monod 2008, p. 435, n. 1369. Since the name (and the complete signature stanza) of the executor is the same as that in the Zulakallu plates and Nemmalūru grant of Vijayāditya I, we can now be sure that the issuer is indeed Vijayāditya I. The ruler's grandfather is here called Vikramarāma, which must thus have been Maṅgi Yuvarāja's epithet. The description of Maṅgi Yuvarāja as *vividha-yuddha-labdha-vijaya-siddhi* and *bhuvana-mano-rāma* in the Zulakallu plates (lines 5–6) is also practically identical to the description of Vikramarāma here, confirming this supposition.

Bibliography

A rudimentary translation was published in Madras Government Order No. 367 of 7 April 1873.¹¹ Reported in Sewell 1884, p. 26, N° 180. First edited, possibly from the original plates, by S. M. Naṭeśa Śāstrī (1884, pp. 55–57, N° 2), with a translation, without

¹¹Not traced.

facsimile.¹² Some readings revised in Fleet 1891, p. 101. Re-edited from estampages by F. Kielhorn (1898–1899, pp. 118–122, N^o A), with an abstract of the contents and with inked rubbings produced by Hultzsch. The present edition by Dániel Balogh is based on a collation of the above editions with Kielhorn’s facsimiles. No image of the seal is available, so the seal legend is reproduced here as reported by Kielhorn. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[NS] Naṭeśa Śāstrī, S. M. 1884. “Two Eastern Chalukya Copper-Plates.” IA 13, pp. 50–57. Pages 55–57, item 2.

[FK] Kielhorn, Lorenz Franz. 1898–1899. “Six Eastern Chalukya copper-plate inscriptions.” EI 5, pp. 118–142. Pages 118–122, item A.

Secondary

[JFF] Fleet, John Faithfull. 1891. “The Chronology of the Eastern Chalukya Kings.” IA 20, pp. 1–15, 93–104, 266–285. Page 101.

Sewell, Robert. 1884. *List of inscriptions, and sketch of the dynasties of southern India*. Archaeological Survey of Southern India 2. Madras: Government Press. Page 26, item 180.

Balogh, Dániel. 2026. “Metadata for the DHARMA editions of Veṅgī Cālukya copper plates.” Zenodo. DOI: 10.5281/zenodo.22827003. [URL].

¹²Though PEM’s metadata say a facsimile is present - CHECK a printed IA13 volume