

Uccāti grant of Jayasimha I

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Alternative title: Nandigāma plates of Jayasimha I

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Identifier: DHARMA_INSVengiCalukya00059

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00059.xml

Language: Sanskrit [Southern Brāhmī (unspecified)]

Commit: 2026-10-16 17:02 (a1bf930), last modified 2026-09-18 17:45 (0273b8a)

Palaeographic description

Halantas. Final M is a reduced and simplified ma, resembling a tick mark. Final T (l17) is a simplified ta without a headmark.

Original punctuation marks.

Other palaeographic observations. Anusvāra is atop the next character in l9 vaṃgiparu (inside the i marker); l11 ṣaḍ-aṃga. Elsewhere, may be between two characters at head height or atop the character to which it belongs.

Edition

Seal

<1> [...]

Plates

<Page 1r>

<Page 1v> <01> svasti

<1> (śrī)mad-asana-pura-nivāsa [ca. 15+] <2> vikaṣatānā tṛ!<ṛ>ṛv?<bh>uvana-(mā?) [tṛb-
hiḥ] [ca. 13+] <3> tr(ā)ṇāM calukyānā [ca. 15+] <4> ○(sya) naptṛa?<ā> vi(pu)[ca.
15+] <5> maṇḍalasya śrī-viṣṇuvarddha(na) [ca. 15+] <6> sta-sāmantamaṇḍala(h)
sama[ca. 15+] <7> pratihata-śaktitvāt sarvva-siddhṛa?<i>ḥ [ca. 13+] [jaya]<Page
2r> <8> si[(śā?)]<<(ñ)ha>>a-vallabha-mahārāja(h)

nātavāty(ā)M Uccāti nāma grāme pūrvva-ṣim(e)!<simāyārn> sa(r?)(vva)<9>rd-
dhi reṇḍuvatti nāma bhūmir dvi-dvādaśa-khaṇḍiṛ?<k>ā-bīja-pramāṇena
vaṅgiparu-vā(sta)vya(sya)<10> Āpastamba-sab<r>aṛp?<hm>acṛa?<ā>r[(ā)]<<i>>ṇaḥ
kaṇva-sagotrasya dvivedinaḥ durggaṇ!<n>andīśarmmaṇa(h)<11>putrasya ○
mātṛil!<riṛ>śarmmaṇa(h) (ṣ)ad-a(mga)vida(h) putrāya veda-vṛi?<i>de samāpta-
vidyṛa?<ā>ya _<12> mātṛśa○rmmaṇe Asman-mṛa?<ā>tā-pṛi?<i>trṛa?<o>r
ātmaṛn?<n>aś ca puṛn?<n>yābhivṛddhay(e) sa(r)v(v)a-kara-parihā<13>(re)ṇa
vaiś(ākha-mā)si (vy)atīpāta-nimittṛel!<a l>yam bhūmir ddattā

na k(e)naciṭl!<d>bādhā karaṇi(y)[ā]<.><14> Api ca _ (vyā)sa-gītā(h) ślokā bhavanti

1. Anuṣṭubh

bahubhi<r> vvasudhā dattā

bahuṛv?<bh>iś cṛa?<ā>nu<Page 2v><Page 3r><15>pā(l)itṛa?<ā> _

yasya yasya yadā bhūmiḥ _

tasya tasya tadā ṛp?<ph>alaM

2. Anuṣṭubh

<16> ṣaṣṭim varṣa-sahasrāṇi _

sva(r)gg(e) modati bhūmi-da(h)

Ācchett(ā)<17> c{c}ānumantā c{c}a _

tāny ṛa?<e>va (nara)ke vaseT||

3. Anuṣṭubh

sva-dattām para-da<18>ttām vā

yo hareta vasundhar(ā)M

gavām śata-sa(hasras)ya

<19> hantuḥ pibṛi?<a>ti kilbiṣaM

traloka mahādevuḥ samm(ukha su)<20>(lva?) buggi Āṇati(l)

Apparatus

Plates

⟨01⟩ svasti • This word is written to the left of, and slightly below the level of, line 3.

⟨1⟩ -nivāsa • All known grants of Jayasimha I mentioning Asanapura use the term *asanapura-vāsakāt*.

⟨2⟩ vikaṣatānā ◇ *vikāṣatānām tṛvu vāna* NR • The reading is clear and may be a very bad corruption of the latter part of *abhivarddhītānām* or perhaps *vivarddhītānām* used in place of the former. If so, the intended expression would probably have been *mahāsenābhivarddhītānām*. — ⟨2⟩ tṛ!<r>v?<bh>uvana-(mā?)[tṛbhiḥ] ◇ *tṛvu vāna* NR • Compare *tribhuvana-māṭṛbhir mmāṭṛbhir abhirakṣītānām* in line 2 of the Timmapuram plates of Viṣṇuvardhana I.

⟨3⟩ °tr(ā)ṇām • The phrase ending here is probably to be restored as *hārītī-putrāṇām*, but *mānavya-sagotrāṇām* is also possible. The latter phrase usually precedes the former (not always immediately), but may occasionally come second. In this unusually short *vaṁśa-praśasti*, one or another of the two may have been omitted.

⟨4⟩ (°sya) • Jayasimha I's grandfather was Kīrtivarman, whose name, however, takes the standard genitive *kīrttivarmaṇaḥ* in all cognate plates where he is mentioned. Together with the end of this line (see the next note), it seems possible that *napṭṛ* was used here in the sense of "great-grandson", and the person mentioned at the end of line 3 was Pulikeśin I Raṇavikrama. — ⟨4⟩ vi(pu)° ◇ *vi* NR • Although *pu* is partly lost at the broken edge, the reading is quite unambiguous. It suggests the continuation *vīpula-kīrtteḥ kīrttivarmaṇaḥ* (as in the Timmapuram plates of Viṣṇuvardhana I), followed by a word meaning "grandson". However, this restoration leaves little room for text expected before the extant beginning of the next line (e.g. *śakti-traya-vaśikṛta-sakala-mahī*, from the Koṇeki grant of Viṣṇuvardhana II). A shorter phrase of similar purport may have been used, e.g. *vaśikṛta-mahī*. Alternatively, reading *viṣṇu* here is not impossible, but less likely than *vīpu*. In this case, the introduction of Viṣṇuvardhana would presumably begin here (and the genealogy would then start with Kīrtivarman contrary to the previous note), but I am not familiar with a description of Viṣṇuvardhana I beginning with the word *viṣṇu*.

⟨6⟩ sta-sāmanta-maṇḍala(h) sama ◇ *sta-sāmanta-maṇḍalaḥ samā* NR • The beginning of this line suggests *svāsidhārā-namita-samasta* (Timmapuram plates of Viṣṇuvardhana

I), while the end of the extant part suggests *samadhigata-pañca-mahāśabdaḥ* (Paḷlivāḍa grant of Viṣṇuvardhana II).

<7> sarvva-siddh_ḥ?<i>ḥ • I agree with NR that the title *sarvasiddhi* was used here. However, this title of Jayasimha I is never, as far as I am aware, explained with *apratihata-śaktitva*. That term is frequently used in cognate grants, but always in the form *X iva apratihata-śaktiḥ*.

<8> nātavāṭy(ā)M ◇ *nātavādhyām* NR • The spelling of this name is *nātavāḍi* in the ARIE report and *nataṭvāḍi* in NR's discussion. Other Eastern Cālukya grants use *nātavāḍi* or *nātāvāḍi*. In my opinion the *ṭ* is unambiguous here. — <8> Uccāṭi • The ARIE reports the name as Uccāṭi, but NR is correct in reading the dental *t* here. — <8> -ṣim(e)!<simāyām> • What I (and NR) take to be an *e* marker is in fact exactly like the subscript *r* in *grāme* just above in this line, and quite unlike the *e* marker in the same word.

<9> reṇḍuvāṭṭi ◇ *re(llu)vaṭṭi* NR • Compare the possible village name *Reṇḍuballī* in the Peravali plates of Viṣṇuvardhana IV. — <9> bhūmir ◇ *bhūmi<m>* NR. — <9> dvi-dvādaśa- • NR interprets this to mean twice 12 *khaṇḍikās*. This is possible, but not paralleled in any related grant that I know. The following *dvā* may have been intended to correct and replace this, although *dvi* has a clear superscript *r* (syntactically correct), which *dvā* lacks.

<11> (ṣ)ad-a(mga)vida<ḥ> ◇ *padagavida<ḥ>* NR. — <11> samāpta- ◇ *ṣa<ch>?<t-ch>āstra-* NR.

<12> ātma<ṇ>?<ṇ>aś • This could conceivably be read as *ātmanoś*, but such a strange variation to this stock phrase is unlikely to have been the composer's intent.

<13> -nimitt<ḥ>!<a I>yam • Scribal omission is also possible here; the composer's intent may have been *nimitteneyam*. However, since related grants normally use *nimitte* in the locative, it is more likely that this is a case of non-standard sandhi, or possibly of inaccurate gender use (*nimitte* + *ayam*). — <13> kenaci<t!<d> bādhā • The text is written with a *tb* conjunct.

<19> mahādevuḷa ◇ *mahādevuka* NR • See also the commentary. — <19> samm(ukha su)<20>(lva?) buggi ◇ *sammukhaṇ bu<20>[1×](ḍi) buggi* NR • My reading of the end of line 19 is quite certain in spite of damage. It is, however, conceivable that the character which looks like *su* is a very badly drawn *jñā*. I am far less certain about the first character in line 20. Here, NR probably intended to show in his edition a conjunct with a subscript *ḍ* and an *i* marker. The upper part of this glyph does not, however, resemble any *i* (or *ī*) in the inscription, and is also much larger than the lower

component, implying that it is the body belonging to a primary consonant rather than a superscript vowel marker. Although its inner part differs from instances of *l* in the inscription, its shape is a plausible *l* for the time and region, and if it is indeed *l*, then no vowel marker is attached. The subscript part does look rather like *ḍ*, but taking it for a *v* is the only way I can extract some sense from the text. Alternatively, this character may perhaps be a thoroughly botched *pte* (or *pti*), so that assuming a likewise botched *jña* in the previous line and a few smaller scribal errors, the intent may have been *svamukhājñapti*, although I cannot explain why another person would then be named as *āṇati*. The name of this latter executor (or the end of his name) may perhaps be *bumggi* with an *anusvāra* within the *i mātrā*, and the text read as *sulva* may belong to this name.

Translation

Plates

<01> Greetings!

<1–8> [From] the majestic residence at Asanapura. The ¿great-grandson? of [Raṇarāga?] [...] [the family of] the Calukyas—who are ¿empowered? [by Mahāsenā], [who are protected by the Mothers who are mothers of] the three worlds [...] —[the grandson of Kīrtivarman whose fame was?] ¿extensive?; [the son of] His Majesty Viṣṇuvardhana, who [...] circle [...] King (*mahārāja*) [Jaya]śimha Vallabha, who [has subdued] the ¿complete? circle of rival rulers (*sāmanta*) [...] who prevails over all (*sarva-siddhi*) thanks to his incontestable power [...]¹

<8–13> The <plot of> land named ¿Sarvvarddhi Reṇḍuvaṭṭi? on the eastern boundary of the village named Uccāti in Nātavāṭi <district>, of an extent <sufficient for sowing> ¿twice? twelve² *khaṇḍikās* of seed—this <plot of> land has been given <by us, King Jayasimha> with exemption from all taxes, in order to augment the merit of our mother and father and ourselves on the occasion of *vyatīpāta*³ in the month of Vaiśākha, to Mātṛśarman, a knower of the Veda who has completely acquired learning, the son of Mātṛśarman who was learned in the six limbs (*ṣaḍ-aṅga*) (of the Veda) <and who was in turn> son of Durganandiśarman,⁴ a knower of two Vedas residing in Varṅgiparu, of the Āpastamba school and the Kaṇva *gotra*.

¹See the apparatus to lines 2 to 6 for some possible restorations of the lost segments.

²Or perhaps just twelve; see the apparatus to line 9.

³*Vyatīpāta* is an astronomical moment at which the declinations of the moon and sun are of equal magnitude, related to the prediction of eclipses (Shylaja & Kydala 2016).

⁴The received text is grammatically correct and meaningful, but it is strange that the donee and his

⟨13–14⟩ Let no-one pose an obstacle (to his enjoyment of his rights over it). There are moreover ⟨these⟩ śloka 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.

2.

A donor of land stays 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.

3.

He who would seize land, whether given by himself or by another, imbibes the sin of the slayer of a hundred thousand cows.

⟨19–20⟩ ¿Measurement in the presence of Traloka Mahādevuḷa?. The executor (āṇati) is ¿Buggi?.⁵

Commentary

According to Ramesan's discussion, the grant was made "in the presence of the Queen Triloka Mahādevī". I know of no such queen, and even NR seems not to trust his own interpretation, since according to his introduction, the grant does not contain "any new unknown or additional information about the Eastern Cālukyan chronology or genealogy". The reading of the last two lines has some uncertainties (see the apparatus) and is not fully intelligible. Since *trailokya-vikrama* is one of Jayasimha I's epithets, it is at least possible that he is indicated by the name Traloka Mahādevuḷa. If I read the word *sulva* correctly and this was intended to mean *śulva*, then this clause probably means that the plot was measured in the presence of the king himself.

Bibliography

Reported in ARIE 1997–98, p. 18, appendix A/1997–98, N° 5 without discussion of details. Edited from the original plates by N. Ramesan (1988, N° A), without facsimiles and without translation. The present edition by Dániel Balogh is based on photographs

father bore the same name, while their grandfather had a different name. Normally, names recur every other generation, so they may have been mixed up here.

⁵See the apparatus to line 19 and the commentary.

taken by myself in 2023 at the Telangana State Archaeology Museum, Hyderabad, collated with the above edition.⁶ Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[NR] Ramesan, N. 1988. “Three Eastern Chālukyan copper plate grants from Nandigāma.” In: *Epigraphia Āndhrīca* vol. V. Edited by N. Mukunda Rao. Epigraphical series 19. Hyderabad: Govt. of Andhra Pradesh, pp. 18–29. Item A.

Secondary

ARIE 1997–98. *Annual report on Indian epigraphy for 1997-98*. Edited by T. S. Ravishankar. New Delhi: Archaeological Survey of India, 2011. Page 18, appendixes A/1997-98, item 5.

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

⁶Ramesan’s edition contains an inordinate number of typographic (or other) mistakes. Divergence from my readings is only shown in the apparatus where it is meaningful and potentially significant, or where neither of our readings is interpretable.