

Pithapuram plates (set 2) of Jayasimha I

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Palaeographic description

The writing is reported to be not very neat, but legible.

Edition

Seal

⟨1⟩ śrī-sarvasiddhi

Plates

⟨Page 1r⟩

⟨Page 1v⟩ ⟨1⟩ svasti śrī-vijaya-skandhāvārāT⟨.⟩ hāriti-putrāṇām mānavya-sagotrāṇām⟨2⟩ Aśvamedhāvabhṛtha-snāna-vidhvasta-jagat-kalmaṣāṇām⟨3⟩ cālukyāṇām kula-jalanidhi-samudbhūta-rāja-ratnasya⟨4⟩ śrī-kīrtivarmaṇaḥ pautraḥ Aneka-samara-saṅghaṭṭa-vija⟨Page 2r⟩⟨5⟩yinaḥ śrī-viṣṇuvarddhana-mahārājasya

priya-tanayaḥ pravarddha<6>māna-pratāpāvanamita-para-narapati-maku<7>ṭa-
maṇi-marīci-mañjarī-puñja-piñjarita-caraṇa-yugalaḥ<8>cālukyāryārṇṇava-varṇśa-
dvayālayaikaḥ parama-brahmaṇyo<Page 2v> <9> mātā-pitṛ-pādānudhyātaḥ
śrī-prithivī-jayasiṅgha-vallabha-mahā<10>rājaḥ piṣṭapura-nagara-kuṭumbinaḥ
viṣayādhi<11>kāriṇaś ca samājñāpayati

viditam astu vo yathāsmābhi<12>r asmin nagara-sīmni veda-vedāṅga-vidaḥ
kumāraśarmaṇaḥ putrāya<Page 3r> <13> (pitur a)dhika-guṇa-viśiṣṭasya
bh<0>?<a>vaśarmaṇaḥ putrāya gautama-sa<14>gotrāya kaṭha-sabrahmacāriṇe sva-
karmma-niratāya sāmīsarmaṇe<15> (piṣṭapu)ra-pāścima-digbhāge tombodiyān nāma
kṣetrāṇ sarvva-kara-(pari)<16>hāreṇāgrahārīkṛtya samprattāṇ

tathā bhavadbhir anyaiś ca paripālānī<17>yaḥ<.> na kaiścid bādhā karaṇīyā<.> Atra
nyāsa [...] śreyase [ca. 1*]

1. Anuṣṭubh

<Page 3v> <18> bahubhir vasudhā dattā

bahubhiś cānupālītā

yasya yasya yadā bhūmis

tasya tasya tadā phalaM

<Page 3v>

Apparatus

Plates

<5> pravarddha<6>māna- ◇ *pravarddha*<6>*mānḥ* SVJ.

<8> cālukyāryārṇṇava-varṇśa-dvayālayaikaḥ • See the commentary.

<13> -brahmaṇyo ◇ *-brahmaṇo* SVJ.

<14> sāmīsarmaṇe SVJ • Or possibly *svāmīsarmaṇe*.

<17> Atra nyāsa SVJ • I wonder if the correct reading is *Atrājñaptiḥ*.

Translation

Plates

<1–11> Greetings from the victorious army camp. The grandson of His Majesty Kirtivar-

man, a jewel of a king arisen from the ocean that is the family of the Calukyas—who are the sons of Hāriti, who are of the Mānavya *gotra*, and who have dispelled the world's sin by bathing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice—; the dear son of King (*mahārāja*) Viṣṇuvardhana, who was victorious in the clash of many a battle; <namely> His Majesty the supremely pious King (*mahārāja*) Prthivī-Jayasimha Vallabha, who was deliberately appointed <as heir> by his mother and father, whose pair of feet are engilded by a mass of beam clusters from gems on the crowns of enemy kings forced to bow by his ever-increasing valour, ;who as a singleton is a receptacle for two oceanlike dynasties, the Cālukya and the Ārya?,¹ commands the householders (*kuṭumbin*) and district officials (*viṣayādhikārin*) of the city of Piṣṭapura <as follows>.

<11–16> Let it be known to you that we have given the field named Tombodiya on the outskirts of this city, <specifically> in the western direction of Piṣṭapura, converted into a rent-free holding (*agrahāra*) by a remission of all taxes, to the grandson of Kumāraśarman, a knower of the Vedas and Vedāṅgas, the son of Bhavaśarman, who was distinguished by qualities superseding <even> those of his father, <namely> to Sāmiśarman of the Gautama *gotra* and the Kaṭha school, devoted to his duties. Therefore, <this ruling> shall be observed by you sirs and by others. No one shall pose an obstacle. ;In this <matter>?, [...] ;for excellence?.

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.

Commentary

The expression *cālukyāryārṇava-varṇa-dvayālayaikaḥ* In line 8 may have great historical importance, but I wonder how accurately it has been read. It is known from the Musinikuṇḍa grant of Viṣṇuvardhana III that Kubja Viṣṇuvardhana had a queen named Ayyaṇa Mahādevī. It seems more than likely that Jayasimha I is here said to be the son of that queen, and that her family had great enough local importance to be mentioned on a par with the Cālukya line in Jayasimha's ancestry (reminiscent of how the Viṣṇukuṇḍi Vikramendravarman II's Vākāṭaka descent is highlighted). I wonder if the actual text here may begin with *cālukyāyyaṇa-varṇa-*. It is also entirely possible that the name Ayyaṇa had a Sanskrit variant Ārya (or Āryaṇa or even Āryārṇava), and if so, then it

¹I translate tentatively. See the apparatus to line 8 and the commentary about this interesting, but probably incorrectly read passage.

may be linked to the family recorded as Āryāhva or Āryāhū in the Koṇḍaṇagūru grant of Indra Bhaṭṭāraka, issued at the instance of the *mahārāja* Koṇḍivarman (or perhaps Roṇḍivarman) of that family.

Bibliography

Reported and edited with summary of the contents (in Telugu) by S. V. Jogarao (Jogarao 1963, № 2). No facsimiles have been published. This is a preliminary edition by Dániel Balogh based on the text as transcribed by Jogarao, with conjectural alterations. Differences from Jogarao’s text are only shown in the apparatus where they can potentially affect the meaning. Line beginnings are estimated on 1v and 2r (printed by Jogarao as continuous text). Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[SVJ]Jogarao, S. V. 1963. “□□□□□□ □□□□□□□□□□□□ □□□□□□□□□□□□□□□□
(Cālūkyā Jayasimghavallabhuni Piṣṭapuraśāsanamulu).” *Bhārati* 40 (12), pp. 17–20. Item 2.

Secondary

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