Guḍivāḍa plates (set 1) of Jayasiṁha I

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Alternative title: Ādivāsa grant of Jayasiṁha I

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Palaeographic description

Halantas. T: l1 śrīmaT, smallish ta shape with long stem and no headmark; note use of T in what is normally viewed as a compound. l1 vāsakāT, same. M: all instances are unclear in the scan. Perhaps a small ma shape with the right-hand arm elongated, but perhaps simplified into a single stroke like a check mark or a Latin capital J.

Original punctuation. The opening symbol seems to be a fairly small dextrorse spiral, transcribed by Somasekhara Sarma as oṁ. It rather resembles a clock face with a single hand around 7 o'clock.

Other palaeographic observations. Subscript m is usually cursively simplified into a loop lying on its side. The numerals 10, 8 and 5 occur in the date (l24). Of these the sign for 10, occurring twice, is of a shape unfamiliar to me. It is as if it were rotated 90 degrees counterclockwise, so that it resembles a southern ma rather than an alpha. Both the ARIE report and SS read it without comment or hesitation as 10, and this must indeed be its meaning. Somewhat similar forms of 10 seem to occur in inscriptions of the Gaṅgas of Kaliṅga.

Edition

Seal

〈1〉 śrī-sarvvasid(dh)i

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 □ svasti śrīmaT-kallūra-vāsakāT〈.〉 svāmi-bhaṭṭāraka-pāda-padma-prasādā〈2〉vāptarājyānāṁ hārītī-priya-putrāṇāṁ mānavya-sagotrāṇām aśva〈3〉medha-yā◯jināṁ calukyānāṁ kula-jaladhi-samudbhūta-rāja-ratna〈4〉sya sakala◯-jagad-ārtti-hara-karmmaṇaḥ śrī-kīrttivarmmaṇaḥ priya〈5〉-naptā sva-pitur anūna-guṇa-gaṇo¡d!〈dd〉yotita-rociṣṇor aidaṁyugīna-ma〈6〉hāviṣṇoḥ viṣṇuvarddhana-mahārājasya priya-tanayaḥ|〈Page 2r〉 〈7〉 pravarddhamāna-pratāpopanamita-ripu-nṛpati-makuṭa-taṭa-ghaṭita-ma〈8〉ṇi-mayūkha-mañjarī-puñja-piñjarita-caraṇāravinda-yugalaḥ para〈9〉ma-brahmaṇyo ◯ mātā-pitṛ-pādānuddhyātaḥ śrī-p¡ri!〈r̥〉thivī-jayasiṁha〈10〉-vallabha-ma◯hārājaḥ pḷakki-viṣayam adhivāsinaḥ kuṭumbinaḥ〈11〉 samājñāpayati

yathā maudgalya-sagotrasya kauthuma-chando〈12〉ga-sabrahmacāriṇaḥ kumāraśarmmaṇaḥ pautrābhyāṁ vasuśarmmaṇaḥ〈Page 2v〉 〈13〉 putrābhyāM vinayaśa〈r〉ma-viṣṇuśarmmabhyā(ṁ) trisahasra-pāragābhyāM〈14〉 ṣaṭ-karmma-niratābhyāM Asmad-āyur-ārogya-jaya-yaśo¡t!i〈15〉vr̥ddhaye ◯ soma-grahaṇe Udaka-pūrvvaṁ kr̥tvā Ādivāse〈16〉 punnāgapa◯dr¿a?〈e〉 ¿vastādi(ṁ)?〈vasatiṁ〉 kr̥tvā kuḷivāṭaka-kṣetra-sahitaṁ pa〈17〉ścima-khaṇḍa¿ḥ?〈ṁ〉 sarvva-kara-parīhāreṇāgrahāraṁ kr̥tvā Ā-candrārka〈18〉-tārakam mayā saṁprattaM

tad viditvā yathocitaṁ bhāga-bhoga〈Page 3r〉〈19〉m upanayantaḥ sukha¿ḥ?〈ṁ〉 prativasatha{ḥ}〈.〉 kaiścid api bādhā na kartta〈20〉vyā〈.〉 vyāsa-gītāḥ

1. Anuṣṭubh

bahubhir vvasudhā dattā
bahubhiś cānupālit(ā)
〈21〉 yasya ya◯sya yadā bhūmiḥ
tasya tasya tadā phalaM

2. Anuṣṭubh

〈22〉 sva-dattāṁ ◯ para-dattāṁ vā
yatnād rākṣa yudhiṣṭhira

mahīṁ ma〈23〉 h¡i!matāṁ śreṣṭha
dānāc chreyo 〈’〉nupālanaM

Ājñapti(ḥ)〈24〉 parameśvaravarmmā〈.〉 saṁ 10 8 he 8 di 10 5•••

〈Page 3v〉

Apparatus

Plates

〈6〉 -tanayaḥ| • The vertical bar, not shown in SS’s edition, may have been added as a space filler rather than a punctuation mark. The second half of this line is very widely spaced.

〈15〉 Ādivāse • Somasekhara Sarma emphasises that the reading may also be Āḍivāse. While this cannot be ruled out entirely on the basis of the glyph alone, I prefer to read this as a Sanskrit word rather than an uninterpretable toponym.

〈16〉 punnāgapa◯dr¿a?〈e〉 ¿vastādi(ṁ)?〈vasatiṁ〉 ◇ *punnāgapadravastādiṁ* MSS • Somasekhara Sarma offers the tentative emendation *punnāgopavana-gṛha-sthānam*, while his editor suggests *punnāgapadraḥ vasatiṁ*, apparently construing *punnāgapadraḥ* as the subject (logical object) of the donation, whose verb he emends to *saṁprattaḥ*. The apparent *anusvāra* may be just a spot of damage, but it is nonetheless quite certain that *vasatiṁ* was intended; see my commentary.

〈17〉 sarvva-kara{ṁ}- ◇ *sarvva-kara{ṁ}-* MSS • The dot above *ra* is located to the left and is smaller than an *anusvāra*, so I do not think it is part of the writing.

〈23〉 Ājñapti(ḥ) • The *two* dots are extremely faint. I would not read them as a *visarga* except for the fact that the characters in the previous lines (though not in the next) extend to the margin, while here there is some space at the end which may have originally been filled with this *visarga*.

〈24〉 ••• • The three dots at the end of the text, not shown in SS’s edition, look very much like a Western ellipsis sign. They are small, but too clear and regular to be accidental.

Translation

Plates

〈1–11〉 Greetings from the majestic residence at Kallūra. The dear grandson of His

Majesty Kīrtivarman, whose actions dispel the suffering of all the world, a jewel of a king arisen from the ocean that is the family of the Calukyas—who attained kingship by grace of the lotus feet of Lord Bhaṭṭāraka, who are the darling sons of Hārītī, who are of the Mānavya gotra and who have performed the Aśvamedha sacrifice—; the dear son of King (*mahārāja*) Viṣṇuvardhana, a ⟨veritable⟩ Supreme Viṣṇu of this epoch, who is resplendent because he is illuminated by a host of virtues not inferior to those of his father; ⟨namely⟩ His Majesty the supremely pious King (*mahārāja*) Pṛthivī-Jayasiṁha Vallabha, who was deliberately appointed ⟨as heir⟩ by his mother and father, whose pair of lotus feet are engilded by a mass of beam clusters from gems fitted to the surfaces of the crowns of enemy kings forced to bow by his ever-increasing valour, commands the householders (*kuṭumbin*) of Pḻakki district (*viṣaya*) ⟨as follows⟩.

⟨11–18⟩ To wit: to the grandsons of Kumāraśarman of the Maudgalya *gotra* and of the school the Kauthuma-Chandogas, the sons of Vasuśarman, ⟨namely⟩ to Vinayaśarman and Viṣṇuśarman—who have fully perused the three thousand (*trisahasra-pāraga*)[1] and are devoted to the six duties (of a Brahmin)—on the occasion of an eclipse of the moon, in order to further augment our (my) vitality, health, victory and glory, having performed (a libation of) water, I have assigned a homestead (*vasati*) in their original domicile (*ādi-vāsa*) in (the village) Punnāgapadra, and donated the western part (of that village) together with the Kuḻivāṭaka field, converted into a rent-free holding (*agrahāra*) by a remission of all taxes, (to remain their property) as long as the moon, sun and stars ⟨remain⟩.

⟨18–20⟩ Having learned this, you shall continue living in equanimity, providing for them the appropriate dues (*bhāga*) and commodities (*bhoga*). Let no-one pose an obstacle (to their enjoyment of their rights). ⟨The following verses were⟩ 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.

O Yudhiṣṭhira, diligently preserve land that has been donated, whether by yourself or another. O best of land-possessors, preserving ⟨a grant⟩ is superior to making a grant.

⟨23–24⟩ The executor (*ājñapti*) is Parameśvaravarman. Year 18, the 8th ⟨fortnight⟩ of the winter ⟨season⟩, day 15.

[1] See Sankaranarayanan 1977, pp. 145–146 for a discussion of the term.

Translation into French by Estienne-Monod 2008

Plates

〈1–12〉 Om ! Prospérité ! De la résidence de l'illustre Kallūra, le cher petit-fils de l'illustre de Kīrtivarman, joyau des rois nés dans l'océan qu'est la lignée des Calukya,[2] destructeur des souffrances de tout l'univers, 〈rois〉 qui ont obtenu leur royaume à la faveur des pieds de lotus du seigneur Bhaṭṭāraka, fils de Hārītī, du même *gotra* que les descendants de Manu, qui pratiquent l'*aśvamedha*, le cher fils du grand roi Viṣṇuvardhana, grand Viṣṇu du *yuga*,[3] brillant et luisant d'une multitude de vertus qui n'étaient pas inférieures à celle de son père, l'illustre grand roi Pr̥thivī Jayasiṁha Vallabha, dont les deux pieds de lotus sont rougis par les bourgeons que sont les rayons émis par les pierres serties sur l'orbe des diadèmes des rois ennemis, que son auguste majesté fait courber, très pieux, méditant aux pieds de sa mère et de son père, ordonne aux chefs de famille habitant le *viṣaya* de Pḷakki :

〈12–20〉 je donne aux deux petit-fils de Kumāraśarman, du même *gotra* que les Maudgalya, disciple de l'école des Kauthuma Chandoga, aux deux fils de Vasuśarman, à Vinayaśarman et à Viṣṇuśarman, qui connaissent parfaitement les Trisahasra, dévoués à leurs six devoirs,[4] en vue de l'accroissement de notre vie, santé, victoire et gloire, lors de l'éclipse de lune, après avoir fait une libation d'eau, à Ādivāsa, après avoir fait ?,[5] une parcelle à l'ouest, jointe à des terrains de Kuḷivāṭaka, exemptés de toute taxe, en qualité d'*agrahāra*, pour aussi longtemps qu'existeront la lune et les étoiles. Sachant cela, ceux qui procurent la jouissance de ce lot vivent dans le bonheur. Aucune charge ne doit lui être imposée. Les vers de Vyāsa 〈sont〉 :

1.

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

2.

[2] Ces deux composés : *kula-jalanidhi-samudbhūta-rāja-ratnasya sakala-jagad-ā[r*]tti-hara-karmmaṇaḥ śrī-kīrttivarmaṇaḥ*, qualifient aussi le *biruda* Kīrtivarman dans l'insc. n° 15. On retrouve également le premier dans les insc. nos 16, avec la variante *kula-jaladhi°* , et dans l'insc. n°19 avec la variante *kula-jalanidhi-samutpanna°*. Le second apparaît dans les insc. nos 15 et 17. Ces composés glosent toujours le *biruda* Kīrtivarman.

[3] Nous avons rencontré ce composé dans trois autres inscriptions du même roi (insc. nos 15, 16, 17). Nous pouvons formuler l'hypothèse qu'il s'agit d'un dérivé à *vr̥ddhi* initiale sur la base du syntagme *idaṁ yugam*. Nous serions alors en présence d'un exemple assez intéressant de délocutivité, idam référant au locuteur, donc au discours. Ce composé fait allusion à un exploit de Viṣṇu : à la fin du Kaliyuga, Viṣṇu s'incarne en Kalki et remet les méchants sur la voie du bien.

[4] Sur les six devoirs cf. *Manusmr̥ti*, X, 75.

[5] Ce passage demeure obscur.

Qu'elle soit donnée par lui ou par un autre, ô Yudhiṣṭhira, protège avec force la terre ! ô meilleur des possesseurs de la terre, la protection de la terre est plus méritoire que le don.

〈23–24〉 L'exécuteur est Parameśvaravarman. La huitième quinzaine de Hemanta, dans la dix-huitième année (de règne).

Commentary

Somasekhara Sarma (1955–1956, p. 136, hereafter: SS) argues that Guḍivāḍa Set 2 was issued first, creating the village of Kuḍivāḍa/Guḍivāḍa or creating an *agrahāra* from that village. Later on, Set 1 detached some of this land and granted it to Vinayaśarman and Viṣṇuśarman of the Maudgalya *gotra*, along with land detached from the village of Ādivāsa. Later or simultaneously, Set 3 compensated the original donees (Svāmiyaśas and Viṣṇuyaśas of the Vatsa *gotra*) by giving them land detached from the village of Kundūra.

SS's editor finds his argument unconvincing, observing that both the village and the donee names are different in the first two grants, and the third grant seems to be a later modified copy of the second. The difference in donee names is a major part of SS's point, and SS is in my opinion probably correct to assume that the Kuḻivāṭaka *kṣetra* of the first set is identical (or at least connected) to the Kuḍivāḍa of the other two sets, all being connected to modern Guḍivāḍa. However, both the second and third set definitely concern land split off from Kundūra, although Set 2 specifies the extent of this land while Set 3 does not, and Set 2 contains a clause about the brothers passing on a ninth of their grant to their nephew, while Set 3 describes the borders.

For some reason, SS entirely ignores the obvious toponym Punnāgapadra while treating the adjacent word *ādivāsa* as the name of a village. The expression in Set 1 (as received) is *Ādivāse punnāgapadra vastādiṁ kṛtvā kuḻivāṭaka-kṣetra-sahitaṁ paścima-khaṇḍaḥ … °āgrahāraṁ kṛtvā*. Here, *vastādiṁ* was apparently meant for *vasatiṁ*, as noted by SS's editor, while SS himself tentatively offers a major emendation to *punnāgopavana-gṛha-sthānam*. The phrase is paralleled in Set 2 by *kuḍivāḍa nāma grāma vasati kṛtvā* and in Set 3 by *kuḍivāḍa nāma grāmaḥ vasatiṁ kṛtvā*, both followed by a description of the donated land being separated off existing villages. It is thus certain that *vasatiṁ kṛtvā* was likewise intended in Set 1. Elsewhere in the corpus, the word *vasati* occurs in the sense of a Jain institution, but not in a meaning that would be appropriate for the present context, so I can only assume that it means a domicile or residence for the donee, equivalent to *gṛha-sthānam* (which SS suggested as an emendation, and

which occurs in several cognate grants). The donees of all three Guḍivāḍa sets thus receive on the one hand a homestead plot, and on the other hand cultivable land. The homestead in the first set is in my opinion situated in a village named Punnāgapadra, while *ādivāsa* is not a toponym but a statement that this Punnāgapadra is in fact the place where the donees are already residing to begin with. The field they receive is the western part (*paścima-khaṇḍa*) of something, presumably of the fields of the same village Punnāgapadra, including or joined to (*sahita*) the field named Kuḻivāṭaka-kṣetra, which in agreement with SS I take to be connected to modern Guḍivāḍa. I find SS's interpretation (that the donated land is the western part of the Kuḻivāṭaka-kṣetra) unacceptable.

Thus, there is no reason to believe that the land concerned by Set 1 overlaps with that concerned by the other two sets. The land in Set 2 and Set 3, whose donees are identical, is split off from the lands of the village Kundūra, and the homestead plot for the donees is in the village of Kuḍivāḍa. The difference between these two grants is that in Set 2 the amount of land is specified as 32 *nivartana*s, and a ninth share of this is passed on to the donees' sister's son. In Set 3, conversely, the extent of the land is left unsaid, there is no mention of passing anything on, but the boundaries of the land are listed. The description of the issuer, his predecessors, and of the donees is somewhat shorter in this latter set, but apart from the omission of some phrases, the descriptions are almost verbatim identical to those in Set 2. Given that the script of Set 3 exhibits some late-seeming features (such as the elaborate shape of *ba* and *ja*, and the occasional use of a single-stroke *o* marker such as in l15, *Agniṣṭoma*), I believe SS's editor was correct to assume that Set 3 is essentially a reissue of Set 2. This may have been made a generation or two after the original issue, probably specifically for the purpose of describing the exact boundaries. The unique seal of Set 3, without a legend and a royal emblem, may mean that the reissue was from a regional authority, but there is no reason to suspect it of being a forgery.

S. Sarma is right to point out that dating by season (l24) is very unusual at this late time. The Puloṁbūra grant of Jayasiṁha I, also dated in this manner, is the reconfirmation of an earlier Viṣṇukuṇḍi grant. Another important observation of his is that since an eclipse of the moon must have taken place on a full-moon day, and the date is the 15th day of the last (8th) fortnight of winter, the months must have been reckoned as *pūrṇimānta* (unless the season change happened in the middle of a month, something I am not sure can be excluded).

Bibliography

Reported in ARIE 1945–46, p. 7, appendix A/1945-1946, № 1 with a brief mention at ARIE 1945–46, p. 3. Edited from the original plates by M. Somasekhara Sarma(1955–1956, pp. 129–133, № A), with estampages of the plates and photograph of the seal. The present edition by Dániel Balogh is based on photographs taken by myself at the Eluru Archaeological Museum in 2023 and estampages kept at the ASI (Mysore), collated with Somasekhara Sarma's edition. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[MSS] Somasekhara Sarma, Mallampalli. 1955–1956. "Three grants of Chalukya Jayasimha I." EI 31, pp. 129–138. Pages 129–133, item A.

Secondary

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