

Guḍivāḍa plates (set 3) of Jayasimha I

Dániel Balogh

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Palaeographic description

Halantas. T: ta shape with elongated stem and no headmark. E.g. l1 vāsakāT. M: like a J with a curly end, quite small. E.g. l20 samudra;M!; even simpler and less curly, like a plain J: l20 taṭākāM.

Other palaeographic observations. The hand is different from that of Guḍivāḍa 2, not only in ductus but in the shaping of some glyphs as well, e.g. kha in l1 of both charters. The difference from (set 1) is even more conspicuous. Note the occurrence of very rare initial Ai in l5 Aidamyugīna. There is also initial E in l19.

Edition

⟨Page 1r⟩

⟨Page 1v⟩ ⟨1⟩ svasti śrīmad-āsanapura-vāsakāT⟨.⟩ sva-śakti-mukha-dalita-
danu⟨2⟩ja-pati-mahā-senena mahāsenenābhiva⟨r⟩ddhitānām mātr-ga⟨3⟩ṇa-
pari○pālītānām mānavya-sagotrāṇām hārīti-putrāṇā⟨4⟩m aśva○medha-yājīnām

caḍukyānām kula-jaladhi-samudbhū<5>ta-rāja-ratnasya śrī-kī<tti?<rtti>varmmaṇaḥ
 priya-naptā Aidamyugīna-mahā<6>viṣṇoḥ viṣṇuvarddhana-mahārājasya priya-
 tanayaḥ pravarddhamā<Page 2r><7>na-pratāpopanata-samasta-sāmanta-maṇḍalaḥ
 sva-śakti-traya-parā<8>jita-para-śaktiḥ Aneka-samara-saṁghaṭṭa-vijayāvāpta-
 yaśo-viśe(ṣa)<9>-bhūṣa○ṇaḥ pratidinam aneka-sāmanta-makuṭa-maṇi-prabhā-
 raṁ<10>jita-pā○da-pīṭhaḥ parama-brahmaṇyo mātā-pitṛ-pādānudhyā<11>taḥ
 śrī-prthivī<i>!<i>jayasīm<gh!<h>a-vallabha-mahārājaḥ plakki-viśaye<12> viśa<ya>-
 vṛddhān adhikāriṇaḥ kund(ū)ra-grāma-kuṭumbinaś ca samājñāpaya<Page 2v><13>ti
 viditam astu vo yathāsmābhiś catu(r)-vvidyā-pāragasya mitrayaśa<14>saḥ pauṭrāb-
 hyām sva-pitu<r> guṇālankṛtasya viṣṇuṇyaśaḥ putrābhyām ṣaṭ-ka<15>rmma-
 dharmmā○nuṣṭhāna-parābhyām Agniṣṭoma-yājibhyām vat(s)a-sagotrābhyām<16>
 chandoga○-sabrahmacāribhyām svāmiyaśo-viṣ(ṇu)yaśobhyām kuḍivāḍa nā<17>ma
 grām<ah?<e> vasatiṁ kṛtvā kund(ū)ra-grāma-sīmprthak-kṛtya puṇyābhivṛd-
 dhaye<18> sarvva-kara-parihāreṇāgrahārīkṛtya mayā dattaḥ

bhavadbhir anyaiś ca pā<Page 3r><19>lanīyaḥ<.> Asya sīm<al>-vibhāgaḥ<.> pūrv-
 vataḥ kundūra-grāma-sīm<al> E<<(va)>><<(sī)>><<(ma)>><.><20> dakṣiṇataḥ samu-
 dra<M!<.> paścimataḥ golāva nāma taṭākaM<.> punaḥ nāguvula<21>-ceṛuvu○
 kandikaṭṭu kaḍakaṭṭu<.> Uttarataḥ Āvakaṭṭu

Ājñaptiḥ <pirimi<<ma>>?<parama><22>-vaiṣṇavo ○ vājapeya-yājī bhīmaśarmmā_

1. Anuṣṭubh

bahubhir vvasudhā dattā
 (b)ahu<23>bhiś cānupālītā
 yasya yasya yadā bhūmiḥ
 tasya tasya tadā phalaṁ

2. Anuṣṭubh

sva<24>-dattām para-dattām vā
 yo hareta vasundharām
 ṣaṣ<th?<t>i-varṣa-sahasrāṇi
 viṣṭhāyām jāyat<i?<e> k<ri!<r>miḥ

<Page 3v>

Apparatus

<1> svasti ◇ *om svasti* MSS • Somasekhara Sarma's edition shows *om* “expressed by a

symbol” at the beginning of the text. A spiral symbol is present at this point in both other Guḍivāḍa sets, but definitely not here.

<4> caḍukyānām ◇ *caḍd?<l>ukyānām* MSS • The intent was probably *caḍukyānām*.

<12> viṣa<ya>-vṛddhān adhikāriṇaḥ • Some or all of this segment may be a correction over very thoroughly deleted text, or the plate may have had some text engraved on it before writing this grant. Very faint vestiges of earlier writing can be discerned especially underneath *ddhā* and *dhikāri*.

<14> sva-pitu<r> ◇ *pitḍu?<r>* MSS • Although in my emendation the genitive associated with an internal compound member is not as nice grammatically as the compound in Somasekhara Sarma’s emendation, compare *sva-pitur anūna-guṇa-...-rociṣṇor* in Set 1 of the same provenance.

<17> grāmaḍh?<rn> ◇ *grāmaḥ* MSS • Compare the text of Set 1 and my commentary on it. — <17> śimnḍo! • Compare line 18 of Guḍivāḍa 2, where this word is followed by *dvātriṅśan-nivarttanam*. The incorrect sandhi indicates that the same must have been omitted (deliberately or erroneously) from the present text.

<19> E<<(va)>><<(sī)>><<(mā)>> ◇ *E(va sīmā)* MSS • There seems to have been a single character, probably with an *i* marker, after *E*. It seems that this was overwritten with *va*, then *sī* (with a malformed vowel marker) was squeezed in next to it, and finally a distorted *ma* was added below the latter. All this probably happened after the next line had been fully engraved. See also the note to line 21.

<21> ḍpirimi<<ma>>?<parama>- ◇ *ḍpirimi?<parama>* MSS • It is not clear what correction has taken place here apart from the addition of *ma* below the last character. This added *ma* is not shown in SS’s edition, nor in the ASI transcript, but it is very clear in the original plate. Within the line, *pi* has an extra vertical line so that its body resembles a malformed *ph*, *h* or *gh*, and its *i* marker may have been added subsequently. Next, *ri* is unambiguous, though its vowel may also be a subsequent addition. The last *mi* in the line has some noise in its body, and its vowel marker is very small and shallowly engraved. I wonder if the strokes that look like *i mātrās* are in fact deletion markers, and whether one or more such markers are also involved at the end of line 19.

<24> jāyatḍi?<e> ◇ *jāyate* MSS.

Translation

<1–13> Greetings from the majestic residence at Asanapura. The dear grandson of His Majesty Kīrtivarman, a jewel of a king arisen from the ocean that is the family of the

Caḍukyas—who are empowered by Mahāsena who with the tip of his spear shatters the great army (*mahā-sena*) of the lords of Danu’s spawn, who are the sons of Hāriti, who are of the Mānavya *gotra* and who have performed the Aśvamedha sacrifice—; the dear son of King (*mahārāja*) Viṣṇuvarḍhana, a veritable Supreme Viṣṇu of this epoch; <namely> His Majesty the supremely pious King (*mahārāja*) Prṭhivī-Jayasimha Vallabha, who was deliberately appointed <as heir> by his mother and father, whose ever-increasing valour forces the entire circle of subordinate rulers (*sāmanta*) to bow, who subdues the power of enemies by his own three powers (*śakti-traya*), whose special ornament is the fame acquired through victories in the clash of many a battle, whose footstool is tinted day after day by the luminance of jewels in the diadems of numerous subordinates (*sāmanta*), commands the district elders (*viṣaya-vṛddha*) and officials of Pḷakki district (*viṣaya*) and the householders (*kuṭumbin*) of Kundūra <as follows>.

<13–18> Let it be known to you that to the grandsons of Mitrayaśas who had mastered the four knowledges, the sons of Viṣṇuyaśas who is decorated with the virtues of his father, <namely> to Svāmiyaśas and Viṣṇuyaśas of the Vatsa *gotra* and the Chandoga school—who are devout in the pursuit of the six duties (of a Brahmin) and of moral duty (*dharma*), who perform the Agniṣṭoma sacrifice—in order to augment <our> merit, I have assigned a homestead in the village named Kuḍivāḍa, and donated <a plot> separated off from the perimeter of Kundūra village, converted into a rent-free holding (*agrahāra*) by a remission of all taxes.

<18–21> You sirs, and others, shall respect <this ruling>. The arrangement of its boundaries <is as follows>. To the east, the boundary is none other than the boundary of Kundūra village. To the south, the ocean.¹ To the west, the pond named Goḷāva. Then (progressing toward the north), the Nāguvula reservoir (*ceruvu*), Kandikaṭṭu and Kaḍakaṭṭu. To the north, Āvakaṭṭu.

<21–22> The executor (*ājñapti*) is Bhīmaśarman, a supreme devotee of Viṣṇu who performs the Vājapeya sacrifice.

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.

¹Or perhaps a large water reservoir.

Translation into French by Estienne-Monod 2008

〈1-13〉 Om ! Prospérité ! De la résidence de l'illustre Asanapura, le cher petit-fils de l'illustre Kirtivarman, joyau des rois nés dans l'océan qu'est la lignée des Calukya², rendus prospères par Mahāsena dont le pouvoir a mis en pièce les armées des rois descendants de Danu³, protégés par la troupe des mères, du même *gotra* que les descendants de Manu, fils de Hāriti, qui accomplirent l'*aśvamedha*, le cher fils du grand roi Viṣṇuvardhana, grand Viṣṇu vivant dans ce *yuga*⁴, l'illustre grand roi Pṛthivī Jayasīṅgha Vallabha, devant l'auguste majesté duquel se courbent les cercles de tous les feudataires, qui a vaincu la puissance des ennemis des grâce à ses trois pouvoirs, orné d'une extraordinaire gloire, acquise dans les victoires des heurts des nombreux combats, dont les pieds du trône sont rougis par la lumière émise par les pierres des diadèmes des nombreux feudataires, très pieux, méditant aux pieds de sa mère et de son père, aux anciens officiers de ce viṣaya, et aux chefs de famille du village de Kundūra, dans le viṣaya de Pḷakki, ordonne :

〈13-18〉 qu'il soit connu de vous que nous donnons aux deux petits-fils de Mitrayaśas, qui connaît parfaitement les quatre Veda, deux fils de Viṣṇuyaśas, paré des vertus de son père, à Svāmiyaśas et Viṣṇuyaśas, voués à l'accomplissement de leurs six devoirs et du dharma, qui accomplissent l'*agniṣṭoma*⁵, du même *gotra* que Vatsa, disciples de l'école de Chandoga, le village nommé Kuḍivāḍa, en ayant fait leur lieu de résidence, après l'avoir séparé de la limite du village de Kundūra, en vue de l'accroissement des mérites, exempté de toute taxe et en qualité d'*agrahāra*⁶.

〈18-19〉 Alors ceci doit être protégé par vous et par les autres.

〈19-21〉 Les limites de ce (don) sont : à l'est la limite du village nommé Kundūra est la limite, au sud la mer, à l'ouest l'étang nommé Goḷāva, ainsi que Nāguvula, Ceṛuvu, Kandikaṭṭu et Kaḍakaṭṭu, au nord Āvakaṭṭu.

〈21-22〉 L'exécuteur, excellent devôt de Viṣṇu, qui pratique le *vājapeya*⁷, 〈est〉 Bhīmaśarman.

1.

²Pour ces composés cf. notre note in insc. n° 14. Même occurrence in insc. nos 15, 17, 19.

³Composé identique in insc. n° 15 et approchant in insc. n°12.

⁴Pour le commentaire de ce composé voir l'inscription n° 14 du même roi, on le rencontre aussi dans les plaques nos 15 et 16.

⁵Sur ce sacrifice, cf. insc. n°8. Mentionné aussi in insc. nos 8, 15, 17 et 20.

⁶Le pronom *mayā* est employé abusivement, cf. insc. n° 15 dont le formulaire de donation, et les donataires, sont les mêmes.

⁷Sur ce sacrifice, cf. insc. n°7. Mentionné aussi in insc. nos 7 et 8.

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

2.

Quelle soit donnée par lui ou par un autre, celui qui prend une terre, renaît ver de terre dans les excréments pour soixante mille ans.

Commentary

My notes on the relationship of the three Guḍivāḍa sets are in my commentary on the Guḍivāḍa plates (set 1). This set of plates also includes a seal, but it is without text, showing only a spiral line.

Bibliography

Reported in ARIE 1945–46, p. 7, appendix A/1945–1946, N° 3 with a brief mention at ARIE 1945–46, p. 3. Edited from the original plates by M. Somasekhara Sarma (1955–1956, pp. 136–138, N° C), 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 Rallabandi Subba Rao Archaeological Museum (Rajahmundry) in February 2023, and on estampages kept at the ASI (Mysore), collated with Somasekhara Sarma's edition and with a Devanagari transcript attached to the ASI estampages. 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 136–138, item C.

Secondary

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