Cendaṟa grant of Jayasiṁha II

Dániel Balogh

Author of digital edition: Dániel Balogh

Identifier: DHARMA_INSVengiCalukya00060

Repository: Eastern Cālukya (tfb-vengicalukya-epigraphy)

File path: xml/DHARMA_INSVengiCalukya00060.xml

Language: Sanskrit [Southern Brāhmī (unspecified)]

Commit: 2026-10-28 17:37 (06a61a7), last modified 2026-09-18 17:45 (0273b8a)

Palaeographic description

Halantas

Original punctuation marks.

Other palaeographic observations

Edition

Seal

〈1〉 śrī-sarvvasiddhi

Plates

〈Page 1r〉

〈Page 1v〉 〈1〉 svasti〈.〉 śrīmatā〈ṁ〉 sakala-jaga¿da?〈t〉-saṁst¿u?〈ū〉yamāna-mānavya-sagotrāṇā〈ṁ〉 hāriti-pu〈2〉trāṇā〈ṁ〉 sapta-loka-mātṛbhi{ḥ}r mmātṛb-

hiḥ paripālitānāṁ bhagavaT-sv¿a?⟨ā⟩mi-mahā⟨3⟩sena-pāda-¿v?⟨bh⟩aktānā⟨ṁ⟩ śrīma⟨n⟩-nārāya¿n?⟨ṇ⟩a-prasāda-sam¿a?⟨ā⟩sādita-vara-varāha-lāñ¿c?⟨ch⟩a⟨4⟩nekṣa¿n?⟨ṇ⟩a-kṣaṇa-vaśīkṛt¿a?⟨ā⟩rāti-maṇḍalānāṁ Aśvamedhāvabhṛ¿t?⟨th⟩a-snā⟨5⟩na-pavit¿ṛ?⟨rī⟩kṛta-vapuṣā⟨ṁ⟩ calu¡kh!yānā⟨ṁ⟩ kulam alaṁk¿ā?⟨a⟩riṣṇo⟨ḥ⟩| śrī-viṣṇuvarddhana⟨6⟩-mahārājasya p¿ṛ?⟨ri⟩ya-tanaya⟨ḥ⟩ pratāpopanata-samasta-sāmanta-ma⟨Page 2r⟩⟨7⟩ṇḍalo vijayasiddhir iti velānto⟨pa⟩-g¿i?⟨ī⟩yam¿a?⟨ā⟩na-cāru-kīrtti⟨ḥ⟩ śrī-sarvvalokāśra⟨8⟩ya-mah¿a?⟨ā⟩rāja⟨ḥ⟩⟨.⟩ tasya putraḥ sv¿a?⟨ā⟩si-dhār¿a?⟨ā⟩-¿ṇ?⟨n⟩amita-⟨ripu-nṛpati-⟩makuṭa-taṭa-ghaṭita-ma⟨9⟩ṇi-may¿u?⟨ū⟩¿k?⟨kh⟩a-puñja-mañjarita-pāda-p¿ā?⟨a⟩¿t?⟨d⟩ma-yugala⟨ḥ⟩ ravir iva pratāpavā⟨N⟩⟨10⟩ candra Iva sarvva-jana-mano-nayana-nandana⟨ḥ⟩ guha Iv¿a?⟨ā⟩pratihata-śakti⟨ḥ⟩⟨11⟩ śakti-traya-sampanna⟨ḥ⟩ parama-brahmaṇyo m¿a?⟨ā⟩tā-pitṛ-pādānudhy¿a?⟨ā⟩ta⟨ḥ⟩ śrī-jayasi⟨12⟩ṁgha-vallabha-mah¿a?⟨ā⟩rāja Ittham ¿a?⟨ā⟩jñāpayati

yathā viditam astu⟨Page 2v⟩ ⟨13⟩ vaṅgipaṛu-v¡a!stavy¿a?⟨ā⟩ya ¡kh!⟨k⟩āṇva-gotrāya Āpas¿th?⟨t⟩aṁ¿bh?⟨b⟩a-sūtrāya sa-brahma⟨14⟩cāriṇ¡a!⟨e⟩ dugamaḍiśar-mmaṇaḥ pautraḥ maḍiśarmmaṇaḥ putraḥ dugamaḍiśa⟨15⟩rmma{śa}ṇ¡aḥ!⟨e⟩ pennātavāḍi-viṣaye cendaṛa nāma grāme p¿u?⟨ū⟩rvveṇa diśi dakṣi⟨16⟩ṇata⟨ḥ⟩ kṛoyuru nāma grāma-s¿i?⟨ī⟩m¡a!⟨ā⟩ paścimata⟨ḥ⟩ tat¿a?⟨ā⟩kaḥ Ut⟨t⟩arataḥ ta⟨17⟩ṭāka cevarapalli-boya-kṣetra-sīm¡a!⟨ā⟩ p¿u?⟨ū⟩rvvata⟨ḥ⟩ kalvatoṛu-sīm¡a!⟨ā⟩⟨.⟩ E⟨18⟩teṣāṁ madhye dv¿a?⟨ā⟩daśa-kodrava-khaṇḍik¿a?⟨ā⟩v¿a?⟨ā⟩pa-kṣetra⟨ṁ⟩ pravarddhamāna-vijaya-rājya⟨Page 3r⟩⟨19⟩-saṁva¡ch!⟨ts⟩are tṛtīye viṣṇu-pāda-nimit⟨t⟩e {so}Udaka-p¿u?⟨ū⟩rvva⟨ṁ⟩ mātā-pitror ātma⟨20⟩naś ca puṇy¿a?⟨ā⟩v¿a?⟨ā⟩ptaye {ta} dat⟨t⟩a⟨M⟩⟨.⟩ Uktañ ca bhagavatā vy¿a?⟨ā⟩sena

1. Anuṣṭubh

bahubhi⟨r⟩ vasu⟨21⟩dhā dat⟨t⟩¿a?⟨ā⟩
bahubhiś cānupāli¿na?⟨tā⟩
yasya yasya y¿ā?⟨a⟩dā bh¿u?⟨ū⟩mis
tasya⟨22⟩ tasya tadā phala⟨ṁ⟩

2. Anuṣṭubh

sva-dat⟨t⟩¿a?⟨ā⟩⟨ṁ⟩ para-dat⟨t⟩¿a?⟨ā⟩m vā
yo haret¿i?⟨a⟩ vasundharā⟨ṁ⟩
¿s?⟨ṣ⟩aṣṭi-varṣa⟨23⟩-sahasrā¿n?⟨ṇ⟩i
viṣṭhāyāM jāyate kṛmiḥ

Ājñapti vissarami[ca. 2×]

⟨Page 3v⟩

Apparatus

Plates

〈1〉 -jaga¿da?〈t〉-saṁst¿u?〈ū〉yamāna- NR • If NR's reading is correct, then the emendation is acceptable. However, I would expect *jagad-abhiṣṭūyamāna* (as found in some grants of Maṅgi Yuvarāja), since *saṁstūyamāna* is always preceded by *bhuvana* in related grants.

〈7〉 velānto〈pa〉-g¿i?〈ī〉yam¿a?〈ā〉na- • NR's edition has a blank footnote attached to the word *velānto* (and another footnote emending the second word as shown here). If the reading is correct, I assume NR intended to emend as I have done here. I do not know of a parallel to this phrase.

〈8〉 -〈ripu-nṛpati-〉 • NR does not supply these words, but the text is only interpretable without them if we assume paronomasia, which does not otherwise occur in versions of this genealogy. This form of the phrase occurs for example in the Guḍivāḍa plates (set 1) of Jayasiṁha I (with *piñjarita-caraṇāravinda* in place of *mañjarita-pāda-padma*). (Incidentally, the present reading may perhaps be a scribal error for *-piñjarita-* or *mañjarī-piñjarita*, as *mañjarita* is not really appropriate in the context.)

〈13〉 sa-brahma〈14〉cāriṇ¡a!〈e〉 ◇ *sa-brahma〈14〉cāriṇa〈ḥ〉* NR • I prefer to construe this word as a dative, aligned with the preceding ones and qualifying the donee. It would also be perfectly acceptable (and in fact in line with the common practice of related grants) to construe it as a genitive, as NR does, in which case it qualifies the grandfather. However, in this case, all the preceding qualifiers also need to be emended to a genitive. At any rate, the meaning of the text is clear, and the composer's attitude to syntax is evidently lax, as exemplified by the following string of nominatives intended to qualify the donee (written in the genitive, which I believe was meant for a dative).

〈14〉 dugamaḍiśa〈15〉rmma{śa}ṇ¡aḥ!〈e〉 ◇ *dugamaḍiśa〈15〉rmma{śa}ṇaḥ* NR • I prefer to construe this word as a dative; see also the previous note.

〈19〉 {so}Udaka- ◇ *so{U}daka-* NR • The choice of emendation matters little, but the form with *sodaka* is very rare in Eastern Cālukya grants, whereas *Udaka* (also after *nimitte*) is very common. It is also possible that *so* was in fact deleted in the original and corrected to *U*.

〈20〉 {ta} dat〈t〉a〈M〉 NR • If the reading is correctly shown, then the emendations proposed by NR are appropriate. — 〈20〉 vasu〈21〉dhā dat〈t〉¿a?〈ā〉 bahubhiś cā° ◇ *vasu〈21〉dat〈t〉¿a?〈ā〉 bhaś cā°* NR • NR does not emend, so I assume that the text is only garbled in the printed edition, but is more or less as expected on the plate. Also, line

21 as printed by NR is 7 characters shorter than the preceding or the following line, so the expected text, which is 3 characters longer than that printed by him, could very well fit in that line.

〈23〉 viṣṭhāyāṁ ◇ *viṣṭāyāM* NR • I doubt that a final *M* was used here, and NR does not emend *ṭ*, so I assume that the text, correctly, has *ṭh*. I may be wrong about both assumptions.

Translation

Plates

〈1–12〉 Greetings. The dear son of His Majesty King (*mahārāja*) Viṣṇuvardhana (II), who was eager to adorn the lineage of the majestic Calukhyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Hāriti, who are protected by the Mothers who are the mothers of the seven worlds, who are devoted to the feet of the divine Lord Mahāsena, to whom enemy territories instantaneously submit at the 〈mere〉 sight of the superior Boar emblem they have acquired by the grace of the majestic Nārāyaṇa, and whose bodies have been hallowed through washing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice—was His Majesty King (*mahārāja*) Sarvalokāśraya (Maṅgi Yuvarāja), whose valour bowed down the entire circle of subordinate rulers (*sāmanta*) and whose exquisite reputation as Vijayasiddhi {who prevails in victory} was sung as far as the shores (of the ocean). His son, His Majesty the supremely pious King (*mahārāja*) Jayasiṁha Vallabha (II)—who was deliberately appointed 〈as heir〉 by his mother and father and whose pair of lotus feet were bedecked by a mass of beams from gems fitted to the surfaces of the crowns 〈of enemy kings〉 bowed down by the blade of his sword, who is ferocious as the sun, 〈yet〉 pleasing like the moon to the eyes and minds of all people, whose power is as irresistible as {the spear} of Guha (Skanda), and who is endowed with the three powers (*śakti-traya*)—commands as follows.

〈12–20〉 To wit: let it be known that in the third year of 〈our〉 progressive triumphant reign, on the occasion of Viṣṇupāda,[1] in order to acquire merit for 〈our〉 mother and father as well as for ourselves, a field (sufficient) for sowing twelve *khaṇḍikā*s of *kodrava* in Pennātavāḍi district (*viṣaya*), at the village named Cendaṟa, in the eastern direction 〈of that village〉—to the south is the border of the village named Kṟoyuru; to the west is a tank (*taṭāka*); to the north is a tank (*taṭāka*) 〈and〉 the border of the

[1] According to Ramesan, this occasion "is obviously the Viṣṇusaṁkrānti". I have no knowledge of a festival by this name and have not researched it.

field of Cevarapalli-boya; to the east is the border of ⟨the village⟩ Kalvatoṟu;[2] in the midst of these—has been given ⟨by us, Jayasiṁha II⟩ to Dugamaḍiśarman, a resident of Vaṅgipaṟu belonging to the Kāṇva *gotra* and to the school of the Āpastamba *sūtra*, son of Maḍiśarman and grandson of Dugamaḍiśarman, ⟨the donation being⟩ sanctified by (a libation of) water. The reverend Vyāsa too has said:

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.

⟨23⟩ The executor is Vissarami[...]

Bibliography

Reported in ARIE 2002–03, p. 11, appendix A/2002-03, № 1 without discussion of details.[3] Edited, probably from the original plates,[4] by N. Ramesan (1988, № B), without facsimiles and without translation. According to the ARIE report, they have also been published in *Mahasenasiri, Dr. I. K. Sharma Felicitation Volume*, p445ff (not traced). The present edition by Dániel Balogh follows Ramesan's edition, silently correcting only obvious typos[5] and offering suggestions for improvement in the apparatus. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

[2] I am far from certain in my interpretation of the arrangement of the boundaries. The east is mentioned twice, for the first time with a declensional ending that does not make sense in the context. I assume that this first mention of the east was intended to signify that the granted land is to the east of Cendaṟa, but if so, then the regular list of boundaries in the four directions begins with the south rather than with the customary east. Other possibilities of interpreting the list may be to assume that Cendaṟa is to the east of the donated land, in which case Kalvatoṟu, listed at the end, is also to the east; or that Cendaṟa is to the southeast, and Kalvatoṟu is directly to the east, in which case no southern boundary is listed.

[3] According to Ramesan, the plates were found together with two other grants (possibly to the same Brahmin family) reported in ARIE 1997–98, namely the Uccāti grant of Jayasiṁha I and the Koṇḍakariplola grant of Viṣṇuvardhana III. If this is correct, it is strange that this set was only reported much later.

[4] For the other two grants edited in the same article, Ramesan explicitly notes that he edited them from the original. For this text, there is no such note.

[5] The text of the edition is printed in Devanagari, with mistakes such as □□□□□□ instead of □□□□□□.

Primary

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

Secondary

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