

Candavolu plates of Vijayāditya III

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Palaeographic description

Halantas. Final N in line 21 is essentially identical to a na, raised above normal height.

Original punctuation marks.

Other palaeographic observations. Anusvāra is above the character to which it belongs, or above headline to the right of that character; occasionally atop the next character, e.g. l13 kuṭumbinaḥ within the i marker. Short and long i/ī are not clearly distinguishable, but i seems to be a closed circle while ī appears to be open on the left, with a little hook at the opening; e.g. sti and śrī side by side in line 1; śī in line 5 is good example of the long ī. Headmarks are large horizontal lines with small horns on each side. According to Sampath's discussion, the dependent ā is in most cases indicated by a thick dot. I see no dot identifiable as an ā in the plates (only dots that seem to function as ornamental serifs at the ends of some lines), but do read an (incorrect) a in several spots where Sampath reads a (correct) ā. He does not, however, seem to be consistent in this: he reads e.g. svāmi in l2 where I read svami and a dot is present at the top right; however, he - like me - reads paripalitānām earlier in the same line (though an identical dot is present on both instances of pa), and he reads pādanudhyatānām (where I read padanudhyatānām) in the next line, where a dot is present on both pa and dhya.

Edition

Seal

<1> śrī-tribhuvan(āṁ)kuśa

Plates

<Page 1r>

<Page 1v> <1> svasti<.> śrīm_iā_a?<a>tām sakala-bhuvana-saṁst_iu_a?<ū>yamāna-
mā<2>navya-sagotrāṇām h_ial_irīti-putrāṇām k(au)śikī-vara-pra<sā>da-la<3>bdha-
r_ia_a?<ā>○jy(ā)nām _irmma_a?<mā>tṛ-gaṇa-p(a)rip_ia_a?<ā>litānā<m> sv_ia_a?<ā>mi-
mahā<4>sena-p_ia_a?<ā>d_ia_a?<ā>nudhy_ia_a?<ā>tānā<m> bhagavan-nārāyaṇa-
pras(ā)da-sa<5>māsādita-vara-varāha-lāñ_ic_a?<ch>anekṣaṇa-kṣaṇa-vaśikṛ<Page
2r><6>tārāti-maṇḍalāñ_ia_a?<ā>m aśvamedh_ia_a?<ā>vabhṛtha-snā<na>-pavitrikṛ<7>ta-
vapuṣām ca(u)kyānām kulam a_im_ila_a?<laṁ>kariṣṇoḥ Aneka-sama<8>ra○-
saṁghaṭṭano<pa>(la)bdha-vijayasya vi(ṣṇ)uvarddhana-mah(ā)<9>rājasya priya-
tanayaḥ vijay_ia_a?<ā>ditya-mahārājasya pau(t)ra<h><10> merur iva śaṁsita-
mitro(d)ayaḥ (śā)_iggih_a?<rṅgi>(vā)rā(t)_ii_a?<i>-(bh)_ii_a?<i>(t)ī-(kṛta)<Page 2v><11>-
cakrah jalanidhir iva lakṣmī-(p)r(abha)v(aḥ) vijay(ā)di(t)ya-mahārā<12>jādhirāja-
parameśvara-bhaṭṭ_ia_a?<ā>rakaḥ gudrav_ial_ira-viṣ_ie_a?<a>ya-v_ia_a?<ā>sin_ia_a?<o><13>
(rā)○ṣṭrak_iu_a?<ū>ṭa-pramu(kh)ān kuṭumbinaḥ sarvv_ia_a?<ā>n ittham (ājñā)paya<14>ti
○

viditam astu (v)o <'>sm_ia_a?<ā>bhir dv_ia_a?<i>ja-(v)_iri_i!<ṛ>(nd)āra(ka){h}sya
kr(o)va<15>(śi?)ri-(vāsta)vyā(ya ku)ppaśarmmaṇaḥ pauṭrāya bandh_ia_a?<u>śar-
mmaṇa(h) pu<16>t(r)_ia_a?<ā>(ya) [bh](āra)dv_ia_a?<ā>ja-gotrāya yajñāśarmmaṇe
Āpastam_ibhla-s(ūtrā)<Page 3r><17>ya [A?](dh)it(a-ve)(dā?)(ya) magā(va?)(d)u
(nāma g)r_ia_a?<ā>me (daśa-ka)(ṇḍ?)(ika)-(vrī?)[hi?]<18>-[bī?](ja?)-(vāpa-pramāṇam
kṣe)<tram> (p)radatta(m)

tasyāvadhaya<h><.> p(ū)rvvataḥ kapp(u)<19>-(re?)○(ni-ce)nu<.> dakṣiṇata<h>
ceṛu(ka)ni-cenu<.> (paś)c(i)ma(taḥ) (b)o(l)u<20>[ca. 1×]○na-bo(y)u-cenu<.> Uttarata(h)
raṭṭoḍi-cenu<.> Etes_ia_a?<ā>m madhya<21>[va](rtti)

1. Śālinī

(sar)vv(ā)n eva<m> bh_ia_a?<ā>vina(h p)_i(a)_a?<ā>(r)t_it_a?<th>(i)vendr_ia_a?<ā>N

bhu?<ū>(yo) bhu?<ū>(y)o y(ā)<ca>(te) r(āmabha)<22>draḥ
sāma?<ā>nyo <'>ya(m) dharmma-(s)etu(r) nṛp(ā)a?<ā>(m)
k(āle kāle pālani)<yo> (bha?)va(dbhi?)<ḥ>

1. Anuṣṭubh

<Page 3v><23>(Ājñaptir a)sya dha(r)masya
pa(ṇḍa)ra(m)go (g)u(ṇā)ḥ(kh)?<k>(araḥ)
(vijayāditya)<24>-(bhūpa)<sya>
(pāda-padma-sīlimu)ḥ(k)?<kh>(aḥ)

Apparatus

Plates

<1> -saṁstu?<ū>yamāna- ◇ -*saṁstūyamāna*- MDS.

<3> ṛmma?<mā>tr- ◇ *mātr*- MDS. — <3> sva?<ā>mi- ◇ *svā(mi)*- MDS.

<4> pa?<ā>da?<ā>nudhya?<ā>tānā<m> ◇ *pāda?<ā>nudhya?<ā>tānā<m>* MDS. —

<4> aśvamedha?<ā>vabhṛtha- ◇ *aśvamedhāvabhṛtha*- MDS.

<7> caḷ(u)kyānām ◇ *calukyānām* MDS • MDS's l must be a typo. The vowel of l may be ū, or the engraver may have started engraving lya and then corrected.

<8> -saṁghaṭṭano<pa>(la)bdha- • In the script of the plates, ṇa is practically indistinguishable from no. I accept MDS's reading (and the associated emendation) in preference of my earlier reading of *saṁghaṭṭaṇa-labdha* (for *saṁghaṭṭana*).

<10> śaṁsita- ◇ *śaṁstita*- MDS • Probably a typo in MDS. — <10> (śā)ḥgghī?<rñgī>(vā)rā(t)ḥī?<i>-
(bh)ḥī?<i>(t)ī- ◇ *śāṁgīvārāti-bhīti*- MDS • MDS's reading appears to be a silent emendation. At the beginning, śā is clearer in his estampage than in the photos, from which alone I was unable to offer a meaningful reading for this locus. Any of the i-s in this stretch may be either short or long; I read long ī where the loop is open on the left, but this may be random variation. The superfluous visarga may have been intended for an initial I, but if so, it is very narrow and extremely malformed.

<11> -cakrah ◇ -*cakro* MDS • The visarga is clear, though not well formed, in the photo. — <11> -(p)r(abha)v(aḥ) ◇ -*pra(bhā)vaḥ* MDS. — <11> vijay(ā)di(t)ya- ◇ *vijaya?<ā>ditya*- MDS. — <11> va?<ā>sina?<o> ◇ *vāsina?<o>* MDS.

<13> (rā)Ṣṣtraku?<ū>ṭa- ◇ *rāṣṭrakūtā*- MDS.

⟨14⟩ -(v)ṛil⟨ṛ⟩(nd)āra(ka){h}syā ◇ -bṛil⟨ṛ⟩ndāarakasya MDS. — ⟨14⟩ kr(o)va⟨15⟩(śi?)ri- ◇ krova⟨15⟩(cū)ri- MDS • I cannot exclude MDS's reading, but I believe the spelling *krovaśiri*, as read for ARIE and as attested in the Korṛaparṛu grant of Vijayāditya II, is more likely.

⟨15⟩ pu⟨16⟩t(r)ṛa?⟨ā⟩(ya) ◇ pu⟨16⟩trāya MDS.

⟨17⟩ magā(va?)(ḍ)u ◇ maṅgaveḍu MDS • The ARIE report also records the name of the village as Maṅgaveḍu. There is definitely no *ṇ* here, though an *anusvāra* may be present. The vertical vowel marker between *g* and *v* in my opinion bends to the left at the top, and is thus probably associated with *g* rather than with the next character. — ⟨17⟩ (g)rṛa?⟨ā⟩me ◇ grāme MDS. — ⟨17⟩ (daśa-ka)(ṇḍ?)(ika)- ◇ daśṛā?⟨a⟩-kaṇṭikā- MDS.

⟨18⟩ -[bī?](ja?)-(vāpa-) ◇ -(bī)jāvāpa- MDS • MDS's reading is entirely possible. — ⟨18⟩ (kṣe)⟨tram⟩ (p)radatta(m) ◇ kṣetra⟨m⟩ dattam MDS • I cannot exclude MDS's reading, but *pra* seems more likely to me.

⟨19⟩ (b)o(l)u⟨20⟩[ca. 1×]○na-bo(y)u- ◇ bolu⟨20⟩(camā)na-boyu- MDS • The damaged writing before the hole seems insufficient for two characters.

⟨21⟩ (p)ṛ(a)?⟨ā⟩(r)tṛt?⟨th⟩(i)vendrṛa?⟨ā⟩N ◇ (p)ṛ(a)?⟨ā⟩(r)tthṛa?⟨i⟩vendrṛa?⟨ā⟩N MDS. — ⟨21⟩ bhṛu?⟨ū⟩(yo) bhṛu?⟨ū⟩(yo) ◇ bhūyo bhūyo MDS.

⟨22⟩ sāmṛa?⟨ā⟩nyo ◇ sāmānyo MDS. — ⟨22⟩ nṛp(ā)ṛna?⟨ṇā⟩(m) ◇ nṛpāṇ?⟨ṇ⟩ām MDS.

Translation

Plates

⟨1–14⟩ Greetings. The dear son of His Majesty King (*mahārāja*) Viṣṇuvardhana (V)¹ who attained victory in the clash of many a battle and who was eager to adorn the lineage of the majestic Caḷukyas—who are of the Mānavya *gotra* which is praised by the entire world, who are sons of Harīti, who attained kingship by the grace of Kauśikī's boon, who are protected by the band of Mothers, who were deliberately appointed

¹Eastern Cālukya grants very seldom commence with the reigning king's father (before his grandfather). It seems likely that starting out with Viṣṇuvardhana is a mistake in the composition, which was corrected by adding Vijayāditya afterward. This may have been simple oversight, or perhaps the text of the charter was based on a grant of the king's father Viṣṇuvardhana V, which would have mentioned that king's grandfather Viṣṇuvardhana IV first. The composer of the present charter may have mechanically reproduced Viṣṇuvardhana here, and then set it up so that it referred to the reigning king's father.

(to kingship) by Lord Mahāsenā, to whom the realms of adversaries instantaneously submit at the <mere> sight of the superior Boar emblem they have acquired by the grace of the divine Nārāyaṇa, and whose bodies have been hallowed through washing in the purificatory ablutions (*avabhṛtha*) of the Aśvamedha sacrifice—; grandson of King (*mahārāja*) Vijayāditya (II); <namely> the Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*) and Supreme Sovereign (*parama-bhaṭṭāraka*) Vijayāditya (III)—who desires the exaltation of his allies as Mount Meru {which indicates the rising of the sun}; whose army has become the terror of his enemies, like (Viṣṇu) the wielder of the Śārṅga (bow) {whose discus has become the terror of his enemies}; and who gives rise to prosperity as the ocean {produced Lakṣmī}—commands all householders (*kuṭumbin*)—including foremost the overseers (*kūṭaka*)— who reside in Gudravana district (*viṣaya*) as follows:

<14–18> Let it be known to you that to Yajñaśarman of the Bhāradvāja *gotra* and the Āpastamba *sūtra*—a resident of Krovaśiri who has studied the Veda, and who is the grandson of Kuppaśarman, a principal of the twiceborn,² and son of Bandhuśarman—we have given a field of an extent (sufficient) for sowing ten *kaṇḍikas* of paddy seed at the village named Magāvaḍu.

<18–21> Its boundaries <are as follows>. To the east, the *kappu-ṛeni* field (*cenu*).³ To the south, the Ceṛukani field (*cenu*). To the west, the Boḷu[ca. 1×]na *boyu*⁴ field (*cenu*). To the north, the field (*cenu*) of the overseer (*raṭṭoḍi*). It is situated in the midst of these <boundaries>.

1.

Over and over again, Rāmabhadra begs all future rulers thus: “Each in your own time, you shall respect this bulwark of legality that is universally applicable to kings!”

2.

The executor (*ājñapti*) of this provision (*dharma*) is Paṇḍaraṅga, the storehouse of virtue, a bee at the lotus feet of King Vijayāditya.

²The composer’s intent may have been to describe the donee, rather than the grandfather, as a principal of the twiceborn.

³According to an editorial note to MDS (Sampath [1992] 1975–1976, p. 116, n. 1), *kappu-ṛeni-cenu* “obviously” means black cotton soil.

⁴This reading is uncertain; see the apparatus to line 19. The word *boya* is probably involved.

Commentary

The ARIE report reads the name of the donated village as Maṅgaveḍu, and identifies it with modern Maṅginapūḍi in Bandar taluk of Kistna district. The reading seems doubtful to me, and I therefore prefer to name the charter after its findspot. The report identifies Krovaśiri with modern Krōsūru in Sattenapalle taluk of Guntur district.

ARIE talks about “early angular characters” in attributing the plates to Vijayāditya II. Then, without skipping a breath, it states that the *ājñapti* of the grant is Paṇḍaraṅga, “the bee at the lotus-feet of Guṇagāṅka-Vijayāditya” (i.e. Vijayāditya III). Neither the name nor the description appear anywhere in the photos available online, but page 3 verso is not documented among the photos. Sampath confirms that 3v bears an *anuṣṭubh* stanza mentioning Paṇḍaraṅga. Pāṇḍarāṅga (as his name is more often spelt) is closely associated with Vijayāditya III, and is not known to have been associated with that king’s father Viṣṇuvardhana V or his grandfather Vijayāditya II. Thus, the present plates were in all likelihood issued by Vijayāditya III.

Bibliography

Reported in ARIE 1938–39, p. 7, appendix A/1938–39, № 2 with discussion at ARIE 1938–39, pp. 71–72, § 4. Edited from estampages by M. D. Sampath ([1992] 1975–1976) with facsimiles, without translation. The present edition was initially prepared for DHARMA by Dániel Balogh on the basis of photos published by the Indian Museum (Kolkata),⁵ and has been subsequently collated with Sampath’s edition. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[MDS] Sampath, M. D. [1992] 1975–1976. “Chandavōlu plates of Vijayāditya (III).” EI 41, pp. 114–117.

Secondary

ARIE 1938–39. *Annual report on South Indian epigraphy for the year ending 31st March 1939*. Edited by C. R. Krishnamacharlu. Delhi: Government of India, 1952.

⁵http://museumsofindia.gov.in/repository/record/im_kol-11358-19. The photos show the seal, four inscribed faces and one blank face which must be 1r; Sampath’s estampage is the only available visual documentation of 3v, which is badly damaged.

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