

Cīpurupalle plates of Viṣṇuvardhana I

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Palaeographic description

Halantas. l1, T: if correctly read, this is a very small character at baseline, without a line above. L8 matimāN: also very small at baseline, and seems to have a _vertical_ line above it. L12 gotrābhyāM: indistinct. L19 vaseT: small at baseline; may have a fairly long stem upward.

Original punctuation. l16, a short vertical floating at mid-height. L17 same. The closing symbol appears to be composed of three dots in a triangular arrangement.

Edition

<Page 1r>

<Page 1v> <1> svasti{h}<.> śrīmaḥ(T)!-calukyā(ā?<a>-kula-jalanidhi-samudito nṛpati-
niśākaraḥ sva<2>-bhrūlatā-bhaṅga-namita-r(ā?<i>pu-nṛpati-makuṭa-maṇi-prabhā-
vicchurita-caraṇāravinda<3>-dvayaḥ○ satyāśraya-śrī-vallabha-mahārājaḥ<.>
tasya priyānujaḥ sthala-jala<4>-vana-giri-viṣama-durggeṣu labdha-siddhitvād

viṣamasiddhiḥ d(i)nānātha-dvija-vasu-vṛṣṭi<5>-pravarṣaṇatayā kāmadhenuḥ yu-
vatiṣu madanāyamāna-cāru-śarīratvān makara-dhvaja<h><Page 2r> <6> sva-
dānārṇṇav<au?<e>ṣu parimagna-kali-prabhāvaḥ Aneka-samara-vijaya-samudī<ta><7>-
vimala-yaśo-viśeṣa-vibhūṣita-sakala-dīn-maṇḍala(h) manur iva vinaya-jñāḥ pṛthu<8>r
iva pṛthu○-k<i?<i>rttiḥ gurur iva matimāN parama-brahmaṇyaḥ śrī-viṣṇuvarddhana-
mahār<a?<a>jah<9> dimila-viṣaye kālvaḥkoṇḍa-grāmādhivāsinaḥ kuṭumbinas
samavetān imam arttham ā<10>jñāpayati

yathā Adh<i?<i>tāvagata-veda-vedāṅgasya brahmaśarmmaṇaḥ putrābhyāṁ
Adhi<Page 2v><11>gata-sva-śākhā-codita-sva-karmmānuṣṭhāna-tatparasya
du<r>gaśarmmaṇaḥ putrābhyā<m> veda-ve<12>dāngetihāsa-purāṇa-dharmmaśāstrādy-
anekāgama-**ṭatva!**-vidbhyāṁ gautam<a?<a>-gotrābhyā(M)<13> **ṭaittirika!**○-
caraṇābhyāṁ viṣṇuśa<r>mma-mādhavaśarmmaḥbhyāṁ (pḷaki)-viṣaye ceṣupūra<14>-
grāmam a○dhivasat<ah!> śrāvaṇa-māse candra-grahaṇa-nimitte sarvva-kara-
parihāre<15>ṇ<a?<a>grahārī-kṛtya sva-puṇyāyur-ārogya-yaśo-<'>bhivṛddhaye
grāmo <'>yam dattaḥ<.> Asya<Page 3r> <16> kaiścid api na bādhā karaṇiyā, Atra
vyāsa-g(i)tau<.>

1. Anuṣṭubh

bahubhir vvasudhā dattā
bahu<17> bhiś cānupālītā
yasya yasya yadā bhūmiḥ
tasya tasya tadā phalaṁ,

2. Anuṣṭubh

ṣaṣṭiṁ varṣa<18>-sahasrā○ṇi
svargge modati bhūmidah
Ākṣeptā cānumantā ca
tāny eva narake<19> vaseT

śrīmati ma(tsya-ku?)le prasūtaḥ sva-bhuja-bala-pratāpāvanata-ripu<20> r ājñaptir
aṭavidurjjayaḥ<.> saṁ 10 8 mā 4 di 10 5_•

<Page 3v>

Apparatus

<1> svasti{h} • Fleet notes that what looks like a *visarga* is probably a punctuation mark, "imperfectly cleared out." He probably refers to the physical cleaning of the plates. In the scanned estampage, the presence of a *visarga* seems quite certain. — <1>

śrīmaṁ(T)I-calukya- ◇ śrīmac-⟨c⟩alukya- JFF; śrīm(ān) calukya- ACB • Though not clear in the scan, it seems likely that there is a *halanta* T here. Burnell may have seen it as a *halanta* N, but his text implies a conjunct with *n*. No ā is discernible in the facsimile.

⟨2⟩ -bhrūlatā-bhaṅga-namita- ◇ -bhrūlatā-bhaṅga-?⟨ā⟩namita- JFF; -bhrūlatāvajñā-?⟨ā⟩namita- ACB • I find Fleet's emendation unnecessary. His insistence on ānamita may be a relic of Burnell's reading.

⟨9⟩ kālvaṇḍa • There may be a small and faint vowel mark (*e* or *i*) on top of the regularly formed *l*. In l19, *le* in *kule* is cursive, without a separate vowel mark on top.

⟨13⟩ °śarmmabhyām • I accept the above reading by Fleet and Burnell, but note that the scanned facsimile seems to show °śarmmabhyāḥ. — ⟨13⟩ (pḷaki)- ◇ (pūki?)- ACB JFF • The improved reading was suggested in Hultzschi 1907–1908, p. 318 on the basis of *pḷaki-viṣaye* in line 11 of the Timmapuram plates of Viṣṇuvardhana I and is perfectly plausible from the facsimile.

⟨14⟩ aOdhivasat;ah! • In a footnote, Fleet suggests emending to *adhivasatā* (*mayā*) or *adhivasadbhiḥ* (*asmābhiḥ*) and translates accordingly. I prefer to assume that this word was intended to apply to the donees (*adhivasadbhyām*), since *adhi-vas* seems to be the standard term for domicile (compare line 9).

⟨19⟩ ma(tsya-ku?)le JFF ◇ *matsya*[1×]li ACB. — ⟨19⟩ -ripu⟨20⟩ r ACB ◇ -ripu{h}⟨20⟩ r JFF • What Fleet reads as a superfluous *visarga* seems noise to me; the dots are too far apart.

Translation

⟨1–10⟩ From the ocean that is the majestic Calukya lineage there arose a moon of a king whose pair of lotus feet is strewn with the light of gems on the diadems of enemy kings bowed down by the ⟨mere⟩ frown of his elegant brows: King (*mahārāja*) Satyāśraya (Pulakeśin II), the Favourite of Fortune (*śrī-vallabha*). His dear younger brother His Majesty the supremely pious King (*mahārāja*) Viṣṇuvardhana—who is ⟨known as⟩ Viṣamasiddhi because he prevails even over forts in adverse (*viṣama*) ⟨conditions⟩ on land, water, woodland and hills; who is a cow of plenty (*kāma-dhenu*) through his showering of rains of goods on the destitute, the helpless and the twice-born; who is Makaradhvaja (*Kāma*) thanks to his beautiful body which appears to young women like Madana (*Kāma*) ⟨himself⟩; who has drowned the power of the Kali ⟨age⟩ in the oceans of his gift-giving; who embellishes the entire circle of directions with the mark of his spotless fame arising from victory in many a battle; as versed in discipline (*vinaya*) as Manu, as widely (*pr̥thu*) reputed as *Pr̥thu*, as intelligent as

(Bṛhaspati) the Guru—instructs the gathered householders (*kuṭumbin*) inhabiting the village Kālvakoṇḍa in Dimila district (*viṣaya*) of the following matter.

⟨10–16⟩ To wit: to the two grandsons of Brahmaśarman, who had studied and understood the Vedas and Vedāṅgas, the sons of Durgāśarman, who had mastered the injunctions of his own school (*śākhā*) and was engaged in performing his ritual duties, ⟨namely⟩ to Viṣṇuśarman and Mādhavaśarman of the Gautama *gotra* and the Taittirīya school (*carāṇa*), who know the essence of many (texts of) lore (*āgama*) such as the Vedas, Vedāṅgas, Itihāsas, Purāṇas, treatises of law (*dharma-śāstra*) and so on, and who are residents of the village Cerupūra in Pḷaki district (*viṣaya*), on the occasion of an eclipse of the moon in the Śrāvaṇa month I have given this village, converted to a rent-free holding (*agrahāra*) by a remission of all taxes in order to augment my own merit, vitality, health and glory. Let no-one pose an obstacle to this ⟨provision⟩. In this connection, ⟨these⟩ two ⟨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.

A donor of land rejoices in heaven for sixty millennia, ⟨while⟩ a seizer ⟨of granted land⟩ and a condoner ⟨of such seizure⟩ shall reside in hell for just as many.

⟨19–20⟩ The executor (*ājñapti*) is Aṭavidurjaya, born in the majestic Matsya family, who has bowed down his enemies by the strength and valour of his own arms. Year 18, month 4, day 15.

Translation by Foulkes 1870

⟨1–3⟩ Prosperity. The royal moon risen above the ocean of the glorious Chalakya race, whose two lotus-like feet glitter with the radiance of the gems of the crown of rival kings bowing down before him like creeping plants, defeated by his frowns, is the illustrious Satyashraya Vallabha Majaraja.

⟨3–10⟩ His beloved younger brother, the surmounter of difficulties, who has succeeded in penetrating inaccessible fortresses situated in the midst of plains, lakes, forests and mountains; the cow of plenty, raining down showers of wealth upon distressed and poverty-stricken brahmans; the crocodile bannered one, (the Hindu Cupid,) who by his beautiful form inspires young maidens with love; the destroyer of the spirit of misery,

(Kali) drowning it in the whirlpools of the ocean of his benefactions; adorned with unsullied and highly distinguished glory arising out of its many wars and conquests; revered throughout the world like Manu, full of renown like Prithu, and accounted wise as Vrihaspati; an orthodox worshipper of supreme Brahma, the illustrious Vishnu Vardhana Maharaja issues his commands in this present matter to the assembled heads of families inhabiting the village of Kalvakonda, in the district of Dimila, as follows:—

<10–16> In order to promote his own religious merit, length of days, good health, and fame, on account of the eclipse of the moon which took place in the month of July, the above-named village has been granted to Vishnu Sharmma and Madhava Sharmma of the Gautama tribe and the िJaittiriva? sect, of the village of Chejhuplara in the district of Plaiki, learned in the Vedas, Vedangas, िItikasas?, Puranas, Dharma Shastras, and many other technical books, the sons of Durga Sharmma, zealous in the performance of the rites of his order as prescribed in his own section of the Veda which he has thoroughly studied, and the grandsons of Brahma Sharmma, a successful student of the Vedas and Vedangas, to be converted into a brahman settlement (िAgraphara?) free of all taxes. Let no one molest them in the enjoyment of it; in accordance with the following two verses of the Jyana Gita:

1.

First,
Lands have been bestowed by many persons;
By many also they have continued to be protected;
Whosoever and whatsoever those lands may have been,
He has obtained a corresponding reward.

2.

Secondly,
The bestower of land shall be happy in heaven,
For sixty thousand years:
And both he who resumes it,
And he who concurs in the act,
Must dwell in hell for the same number of years.

<19–20> ...¹

¹Dániel Balogh: Foulkes does not translate the colophon.

Translation by Fleet 1891

⟨1-3⟩ Hail! A very moon of a king, risen from the ocean which is the glorious Calukya family; having the two water-lilies, which are ⟨his⟩ feet, inlaid with the lustre of the jewels in the diadems of hostile kings who are bowed down by the frowning of his creeper-like arched eyebrows;— ⟨such is⟩ the Mahārāja Satyāśraya, the favourite of fortune.

⟨3-8⟩ — His dear younger brother,—⟨who is called⟩ Viṣamasiddhi, because he has achieved success against fortresses, difficult of access, on the plains, in the water, in the woods and on hills; who is a very cow of plenty, through raining down showers of treasures on the poor, the helpless and the twice-born; who is a very Makaradhvaja (Kāmadeva), because his handsome form plays the part of Madana (Kāmadeva) among young women; who has drowned the power of ⟨the wickedness of⟩ the Kali age in the oceans that are his charities; who has adorned all the regions with the characteristic of ⟨his⟩ pure fame, that has arisen from victory in many battles; who, like Manu, is acquainted with courteous behaviour; who, like Pṛthu, is of far-reaching fame; who, like Guru (the regent of the planet Jupiter; the preceptor of the gods), is possessed of wisdom; ⟨and⟩ who is extremely kind to Brāhmaṇs,—

⟨8-10⟩ — ⟨He⟩, the Mahārāja, the glorious Viṣṇuvardhana (I), issues a command to this purport to the assembled cultivators who reside at the village of Kālvakoṇḍa in the Dimila viṣaya; viz.:—

⟨10-16⟩ — “To the two sons’ sons of Brahmaśarman, who studied and mastered the Vedas and Vedāṅgas,— the sons of Durgāśarman, who was intent upon performing his own proper rites, prescribed by his own śākhā, which had been duly learned ⟨by him⟩,— ⟨viz.⟩ to Viṣṇuśarman and Mādhavaśarman, who know the true meaning of the Vedas, the Vedāṅgas, the epics, the Purāṇas, the law-books, and many other sacred works, who are of the Gautama gotra, ⟨and⟩ who belong to the Taittirīya caraṇa, by ⟨me⟩ residing at ⟨the town of⟩ Cerupūra in the Pūki(?) viṣaya, on the occasion of an eclipse of the moon in the month Śrāvaṇa, this village has been given, as an *agrahāra*, with exemption from all taxes, for the increase of ⟨my⟩ own religious merit and duration of life and good health and fame. No obstruction ⟨to the enjoyment⟩ of it, should be caused by any one at all.”

⟨16⟩ — On this point (there are) two verses of Vyāsa:

1.

— Land has been enjoyed by many people, and has been preserved ⟨in grant⟩ by many;

whosoever at any time possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it)!

2.

The giver of land enjoys happiness in heaven for sixty thousand years; <but> he who resumes <a grant>, or he who assents <to an act of resumption>, shall dwell for the same number of years in hell!

<19-20> —<The bearer of> the command (i.e. the *dūtaka*) is Aṭavidurjaya, born in the illustrious Matsya family(?), who has bowed down <his> enemies by the strength and prowess of his arm. — The year 10 <and> 8; the month 4; the day 10 <and> 5.

Translation into French by Estienne-Monod 2008

<1-3> Prospérité ! Le grand roi illustre Satyāśraya Vallabha, lune des rois levée sur l'océan qu'est la lignée des illustres Calukya, dont les deux lotus, que sont les pieds, sont sertis de la splendeur des pierres des diadèmes des rois ennemis, soumis par le froncement des lianes que sont ses sourcils !

<3-10> Son cher frère cadet, en raison des succès qu'il a remportés contre des forteresses inaccessibles,² dans les plaines, les mers, les forêts et les montagnes, - il est Viṣamasiddhi, en faisant tomber des averses de pluies de richesses sur les affligés, les hommes sans protecteurs et les deux-fois nés, il est la vache des désirs, du fait de son corps charmant qui déchaîne les passions (dans le cœur) des jeunes femmes, il est le dieu à l'enseigne de *makara*,³ - lui qui a submergé la puissance de (l'âge) Kali dans les flots de ses dons, lui dont le cercle de tous les horizons est orné de l'extraordinaire gloire immaculée, issue de ses victoires dans de nombreux combats, - tel Manu, il connaît la discipline, tel Pṛthu,⁴ il possède une vaste gloire,⁵ tel le *guru*,⁶ - très intelligent, extrêmement pieux, le grand roi illustre Viṣṇuvarddhana, aux chefs de famille, habitant le village de Kālvakoṇḍa, dans le *viṣaya* de Dimila, rassemblés dans ce but,⁷ ordonne :

<10-16> <je> donne aux deux petit-fils de Bhramaśarman, qui a appris et compris

²Jeu de mot sur *viśama*, « inaccessible », le composé glose le *biruda viśama-siddhi*, « qui possède le succès sur ce qui est inaccessible ».

³Kāma.

⁴Manu et Pṛthu sont des archétypes royaux.

⁵Jeu de mot sur le nom propre Pṛthu et l'adjectif *pṛthu*, « vaste ».

⁶Bṛhaspati.

⁷Le syntagme *imam artham* demeure difficile à interpréter, il pourrait aussi compléter *ājñāpayati* mais il y aurait alors une redondance avec *yathā*.

les Veda et Vedāṅga, aux deux fils de Durgaśarman, qui se consacre exclusivement à l'accomplissement de ses rites personnels, instaurés par sa propre Śākhā, et qu'il a appris, eux qui sont versés dans l'essence des nombreux Agama,⁸ dans les Veda, Vedāṅga, Īthihāsa, Pūrāṇa et Dharmaśāstra, du *gotra* de Gautama, de l'école de Taittirīyaka, à Viṣṇuśarman et Mādhavaśarman, habitants le village de Cerupūra, dans le *viṣaya* de Pūki, au mois de Śrāvaṇa, à l'occasion d'une éclipse de lune, ce village, exempté de toute taxe, en qualité d'*agrahāra*, en vue de l'accroissement de notre propre mérite, de notre vie, de notre santé, de notre gloire. Aucune charge ne doit lui être imposée.⁹

<16> Ainsi ces deux vers de Vyāsa :

1.

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

2.

Le donateur d'une terre se réjouit dans le ciel pendant soixante mille ans, celui qui la prend ou le permet gît en enfer aussi longtemps.

<19–20> Né dans l'illustre famille des Matsya, celui dont les ennemis se sont inclinés devant la splendeur de la force du bras, l'exécuteur <est> Aṭavidurjaya. Le quinzième jour du quatrième mois de la dix-huitième année (de règne) 634.¹⁰

Commentary

According to Foulkes (1870, p. 155), Dimila *viṣaya* may be connected to the village Dimila in Sarvasiddhi taluk, about 5 miles from the coast and 85 miles to the south of “Cheepurupilli”. Burnell (1878) only says the set was found near Vizagapatam in 1867, and that it was (perhaps) in the Government Office at Madras when he published his book. Fleet (1891, p. 15) identifies Chipurupalle with the chief town of Chipurupalle taluk in Vizagapatam district, at 17°34', 83°10'. This must correspond to Chipurupalle/Cheepurupalle, located precisely at 17.56173756100627, 83.08325312274, 10 km SW of Visakhapatnam (and about 8 km west of the coordinates given by Fleet). Dimila may then be “Dimili village” at 17.511354571406002, 82.87277756342348, 9.2 km from the coast as the crow flies, but only 24 km WSW of the above Chipurupalle (so Foulkes' information about a distance of 85 miles seems to be wrong). Somasekhara Sarma (1955–1956, p. 132)

⁸ou : « eux qui sont versés dans l'essence de nombreux textes sacrés, à savoir les Veda, ... ».

⁹Le terme *bhādha* désigne une taxe, cf. insc. 26.

¹⁰soit selon l'éditeur le 7 juillet 632 apr. J.-C.

suggests another Chipurupalli in Anakapalli Taluk (no further location information), but I believe this is actually the same Chipurupalle that I identify above.

Bibliography

First brought to notice by Master in 1867, who sent the plates to the Madras Government. Described and translated (but not edited) by T. Foulkes (1870, № 1). First edited (probably from estampages) by A. C. Burnell (1878, pp. 137–138, № 27) with a lithograph (of an inked estampage?) in Plate 27. Re-edited by J. F. Fleet (1891) by which time the plates had been lost, so Fleet worked from Burnell’s lithograph. The present edition by Dániel Balogh is based on a collation of the above editions with the estampages published by Burnell. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

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