

Varppom̐gu grant of Vijayāditya II

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Palaeographic description

Halantas. Final M is shaped like a tick mark (l2o).

Original punctuation marks.

Other palaeographic observations. Anusvāra is normally to the right of the character to which it belongs, above head height, but occasionally atop the next character (e.g. l7 śātakumbha). The old cursive form of lo is used in l8. Some consonants are doubled before r, e.g. l9 cakkra; l14 varppom̐gu.

Edition

Seal

<1> śrī-tribhuvanāṁkuśa

Plates

<Page 1r>

<Page 1v> <1> svasti<.> śrīmatāṁ sa(ka)la-bhuvana-saṁ{(j)i}stūyamāna-
mānavya-ḥ(ś)?<s>(agot)r(āṇāṁ) hāriti<2>-putrāṇāṁ kauḥs?<ś>ikī-(vara)-
p(r)asāda-labdha-rājyāḥn?<n>āṁ mātṛil<ṛ>-gaṇa-paripālītāḥn?<n>āṁ svā<3>mi-
mahā(se)na-pādānudhyātāḥn?<n>(ā)ṁ bhagavḥā?<a>n-nārāyaṇa-prasāda-
sa<4>māsāḥdh?<d>i○ta-(va)rḥā?<a>-varāha-lāñḥc?<ch>anekṣa(ṇa-kṣaṇa-
va)ḥs?<ś>ḥi?<i>kḥra?<ṛ>tārāti-maṇḍal(ā)ḥn?<n>ā(ṁ) Aḥs?<ś>va<5>medhāv-
abhṛil<ṛ>ḥt?<th>a-snāna-pavitrikṛta-vapuṣḥa?<ā>m ca(ḷu)ḥkh!<k>yānāṁ ku-
lam alamkariṣṇo<ḥ> svāsi-dhārā<6>-pra(bh)āvopalabdha śrī-vijḥ!<a>yāditya-
mahārājasya pḥjavul<au>tra<ḥ> sakala-(bhū)pāla-mauli-mā<Page 2r><7>lā-
makaranḥdh?<d>a-raja<ḥ>-pu<ṁ>ja-pi<ṁ>jarita-caraḥn?<n>āravinda-dvandvasyātma-
tulye dhṛil<ṛ>ta-śātakumbha-vita<8>raḥn?<n>a-pūta-prakhyāta-yaśasa<ḥ>
vilāsinī-jaḥn?<n>a-nayanābhirāma-vapuṣa<ḥ> ḥś?<s>arvva-lokā<9>śraya-śrī-
vi○ṣṇuvarddhana-mahḥa?<ā>rājasya priya-tana<yah> pratāpānurāgāvanata-
samasta<10>-sāmanta-cakkra<ḥ> cakkravartti-lakṣaṇopeta<ḥ> pratḥi?<i>todāra-
niravadya-guṇḥā?<a>-gaṇālamkṛta<ḥ><11> samasta-bhuvanāśraya-śrī-vijḥ!<a>yāditya-
mahārājādhirāja-parameśvara-bhḥā?<a>ṭṭāra<ḥ> sa<12>n-mānayati

Indupurevu-vaḥk?<s>tavyḥam!<asya> kāḥs?<ś>yḥā?<a>pa-gotrḥāṇāṁ!<asya> veda-
vedāṅga-pāra<Page 2v><13>ḥk?<g>a-revaśa(r)m(maṇ)ḥasya!<aḥ> pḥjavul<au>trja<ḥ>>!<āya>
ṣaḥś?<t>-ka(r)mma-niratḥāya!<asya> potaśa(r)mmanḥasya!<aḥ> putrḥal<āya>
cḥā?<a>tu(r)vvḥa?<e><14>dinḥā?<e> canda(na?)(śarmmaṇ)ḥ(a)!<e> (pi)ṣṭapura-
viṣaye varppomgu nāma grāma<ḥ><.> tasya grāmasya pūrvva<15>ta<ḥ> śrīvāḍa nāma
grāma<ḥ><.> dakṣiṇata<ḥ> narāva nāma grāma<ḥ><.> paścimata<ḥ> pulkuṇ(r)a
nāma<16> grāma<ḥ><.> Uttarata<ḥ> kāravāḍa nāma grāma<ḥ><.> Evaṁ catur-
avadhi<.> trikoṭiḥs?<ś>varasya<17> sḥt?<th>āne candra-grahaṇa-nimitte sodaka{ṁ}-
pūrvvaṁ datta<ḥ><.> ḥyaściT dvā?<na kaiścid b>ādhā karaṇiḥḥa?<ā><.> ka<18>roṭi
yaḥsya?<ḥ sa> pañca-mahā-pātaka-saṁyuk(t)o bhavati<.> vyāsenāḥt?<p>y uk(t)a<ḥ>
ślo<Page 3r><19>kaḥm!<ḥ>

1. Anuṣṭubh

bahubhir vvaḥś?<s>udhā dattḥa?<ā>
bahubhiś cānupālītā{ṁ}
yasya yasya<20> yaḥt?<d>ā bhūmi<ḥ>
tasya tasya taḥdh?<d>ā phalaM

2. Anuṣṭubh

s<v>a-dattā<ṁ> para-dattḥa?<ā>ḥ(bva)?<m vā>
yo ha<21>retḥul<a> ○ vasundharā<ṁ>

ṣaṣṭi-vaṛṣa?<rṣa>-sahaṣ?<s>rāṇṇī?<i>
v{r}iṣṭ?<ṭh>āyāṁ jāya<22>(te) kṛiṛ!<r>mi<h>

3. Anuṣṭubh

bhūmi-dānṇa?<āt> para<in> dānaṁ
na bhūtṇol!<am> na bhaviṣ?<s>yati
tasṣ?<y>ai(va ha)<23>(raṇā)<t> pāpaṁ
na bhūtṇol!<am> na bhaviṣ?<s>yati

<Page 3v>

Apparatus

Seal

<1> śrī-tribhuvanāṁkuśa ◇ *tribhuvanāṁkuśa* NV • The ASI cover sheet reports the legend with śrī-. The only available photo is NV's "general view of the plates" where the seal is out of focus and at an angle to the lens; *tribhu* is more or less recognisable there, but nothing else. The prefix śrī- is present in all known seals with the *tribhuvanāṁkuśa* legend except for the Pasapubārṇu grant of Viṣṇuvardhana III, which may be the earliest specimen of this legend.

Plates

<3> bhagavṇā?<a>n- ◇ *bhagavan-* NV.

<5> ca(ḷu)ṇkh!<k>yānāṁ ◇ *cālṇukhyānam?<cālṇukyānāṁ>* NV • Some of the strangeness in NV's reading may be typographic. The subscript part of the second character does resemble *k* (though not *ku*), but I assume it must have been meant for *u*.

<6> -pra(bh)āvopalabdha • This word was probably not meant to be in compound to the following, and something has been omitted here. In related inscriptions, *svāsi-dhārā* is normally the beginning of the long compound in which the ruler's feet are illuminated by gems in the crowns of kings paying homage. The Tenali plates of Vijayāditya I describe Vijayāditya I as *sva-prabhāvopalabdha-prājya-rājyaḥ*, so perhaps that phrase was combined with *asi* here. A conjectural restoration might be *śrī-vijayasya* here, omitted due to eyeskip. — <6> -(bhū)pāla- ◇ *-nṇu?<r>pāla-* NV. — <6> -tulye • While the intended meaning is clear, I am not sure what wording the composer may have intended.

<8> -jaṇṇ?<n>a- ◇ *-jano-* NV.

⟨11⟩ sa⟨12⟩n-mānayati • This may be an idiosyncratic spelling of *sammānayati*, or it may be a deliberate way of emphasising the word *sa* perceived in that word. The same form (also without the addition that the king informs or commands) occurs in line 7 of the Kopparam plates of Pulakeśin II.

⟨12⟩ -va_ik?⟨s⟩tavy_iam!⟨asya⟩ ◇ -_ivaktavyam?⟨vastavyaḥ⟩ NV • Here and throughout the ancestry of the donee I normalise the case endings to what I believe the composer wanted to express. NV makes only straightforward emendations, without restoring the flow of the text.

⟨14⟩ canda(na?)(śarmmaṇ)_i(a)!⟨e⟩ ◇ canda(śarmmaṇ)_i(a)!⟨e⟩ NV • The ARIE reports the name as *canda(ya)śarman*. There is certainly something engraved before *śa*, but the badly damaged character is not wide enough for *ya*.

⟨18⟩ ya_isya?⟨h sa⟩ ◇ ya_isya?⟨ś ca⟩ ⟨sa⟩ NV. — ⟨18⟩ uk(t)a⟨h⟩ ślo⟨Page 3r⟩⟨19⟩ka_im!⟨h⟩ ◇ uktaM ślo⟨Page 3r⟩⟨19⟩ka_im!⟨h⟩ NV • While the meaning is clear, the exact wording the composer may have had in mind is uncertain and may also have been *uktam/ślokaḥ* or *uktāḥ ślokāḥ*. The corresponding reading in the Zulakallu plates of Vijayāditya I is *uktaM śloka*, likewise inexact.

⟨20⟩ datt_ia?⟨ā⟩_i(bva)?⟨m vā⟩ ◇ datt_ia?⟨ā⟩_idvo?⟨m vā⟩ NV.

⟨22⟩ tas_is?⟨y⟩ai(va) ◇ _i(tassa Eva)?⟨tasya Iva⟩ NV • I do not know whether there are typos in both the reading and emendation of NV, or if he perhaps did not read the clear *ai* attached to *ss*, read the following *va* as *E*, and assumed the expected characters to follow thereafter. His facsimile is quite clear, and the characters I indicate as unclear are also quite unambiguous. — ⟨22⟩ (ha)⟨23⟩(raṇā)⟨t⟩ ◇ (ha)⟨23⟩(raṇe) NV • Nothing can be made out in V's facsimile at the beginning of line 23, but vestiges are discernible in the ASI estampage.

Translation

Plates

⟨1–12⟩ Greetings. The grandson of His Majesty King (*mahārāja*) Vijayāditya (I), 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 Hāriti, who attained kingship by the grace of Kauśikī's boon, who are protected by the band of Mothers, who were deliberately appointed (to kingship) by Lord Mahāsena, 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—and who (Vijayāditya I) had obtained <his extensive kingdom?> by the might of his own swordblade; the dear son of His Majesty King (*mahārāja*) Viṣṇuvardhana (IV), the shelter of all the world (*sarva-lokāśraya*), whose pair of lotus feet are engilded by a mass of stamen dust (i.e. pollen) from the garlands on the brows of all <other> kings, whose celebrated reputation was purified by the distribution of gold weighed in the balance against his body and whose physique was a delight to the eyes of flirtatious women; <namely> His Majesty the Supreme Lord (*parameśvara*), the Emperor (*mahārājādhirāja*), the Sovereign (*bhaṭṭāraka*) Vijayāditya (II), the shelter of the entire universe (*samasta-bhuvanāśraya*), who has the complete circle of peripheral rulers (*sāmanta*) bowed down <both> through prowess and through <winning their> loyalty (*anurāga*), who possesses the bodily marks of a universal sovereign (*cakravartin*), and who is adorned by a host of recognisedly noble and irreproachable (*niravadya*) virtues, duly honours <and informs everyone as follows>.

<12–19> The village named Varppom̐gu in Piṣṭapura district (*viṣaya*)—To the east of that village is the village named Śrīvāḍa. To the south is the village named Narāva. To the west is the village named Pulkun̐ra. To the north is the village named Kāravāḍa. Thus are its four boundaries.—<this village Varppom̐gu> has been granted <by us, Vijayāditya II> at the (holy) site of <the god> Trikoṭīśvara, on the occasion of an eclipse of the moon, <the donation being> sanctified by (a libation of) water, to the *caturvedin* Candaṇaśarman, son of Potaśarman who was engaged in the six duties (of a Brahmin) and grandson of Revaśarman, who was thoroughly versed in the Vedas and Vedāṅgas and was a resident of Inḍupurevu of the Kāśyapa *gotra*. Let no-one pose an obstacle <to his enjoyment of his rights> over it. He who does so shall be conjoined with the five great sins. Vyāsa too has uttered <these> verse<s>.

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.

3.

There has never been and will never be a gift surpassing the gift of land, nor has there ever been or will ever be a sin <surpassing> the seizing of the same.

Bibliography

Reported in ARIE 1963–64, p. 41, appendix A/1963–64, № 1 without discussion of details. Edited by N. Venkataramanayya (1974), perhaps from the original, with a photograph of the set and estampages of the plates;¹ without translation. The present edition by Dániel Balogh is based on a collation of Venkataramanayya’s edition with his visual aids and with estampages preserved at the ASI (Mysore). Only significant typographic mistakes are shown in the apparatus here, and others are assumed to have been correctly read by the original editor. Metadata associated with this edition have been published separately in Balogh 2026, available on Zenodo.

Primary

[NV] Venkataramanayya, N. 1974. “Varpporngu plates of Vijayāditya II.” In: *Epigraphia Āndhrīca* vol. III. By N. Venkataramanayya. Edited by P. V. Parabrahma Sastry. Epigraphical series 7. Hyderabad: Govt. of Andhra Pradesh, pp. 5–7.

Secondary

ARIE 1963–64. *Annual report on Indian epigraphy for 1963–64*. Edited by G. S. Gai. Delhi: Manager of Publications, 1986. Page 41, appendixes A/1963–64, item 1.

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

¹Some of the images may in fact be photos rather than estampages, especially the one showing 1v.