SII 1.151: original edition by Eugen Hultzsch

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Alternative title: PART IV. ADDENDA. No. 151. A PALLAVA GRANT FROM KŪRAM

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv01p0i0151

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII01/DHARMA_INSSIIv01p0i0151.xml

Languages: Sanskrit [Grantha], Tamil [Grantha, Tamil]

Commit: 2026-11-14 15:07 (85a1dec), last modified 2026-11-11 16:46 (6a5da72)

Summary

The original of the subjoined grant was bought for Government from the *Dharmakartā* of **Kūram**, a village near **Kāñchīpuram**.[1] It is engraved on seven thin copper-plates, each of which measures 10(1/8) by 3(1/4) inches. As the plates are in very bad preservation, the work of deciphering them was somewhat difficult. Of the seventh plate about one half is completely lost. Next to it, the first, fifth and sixth plates have suffered most. An elliptic ring, which is about (3/8) inch thick and measures 4 by 4(3/4) inches in diameter, is passed through a hole on the left side of each plate. The seal is about 2(1/2) inches in diameter and bears a bull, which is seated on a pedestal, faces the left and is surmounted by the moon and a *liṅga*. Farther up, there are a few much obliterated syllables. A legend of many letters passes round the whole seal. Unfortunately it is so much worn, that I have failed to decipher it.

The language of the first 4(1/2) plates of the inscription is Sanskrit,—verse and prose; the remainder is written in Tamil. The Sanskrit portion opens with three benedictory verses, of which the two first are addressed to **Śiva** and the third mentions the race of

[1] Sewell's *Lists of Antiquities*, Vol. I, p. 187.

the **Pallavas**. Then follows, as usual,[2] a mythical genealogy of **Pallava**, the supposed founder of the Pallava race:—

[[genealogical table:]] Brahman. Aṅgiras. Bṛihaspati. Bharadvāja. Droṇa. Aśvatthāman. Pallava.

The historical part of the inscription describes three kings, *viz.*, **Parameśvaravarman**, his father **Mahendravarman** and his grandfather **Narasiṁhavarman**. Of **Narasiṁhavarman** it says, that he "repeatedly defeated the **Choḷas, Keraḷas, Kaḷabhras** and **Pāṇḍyas**," that he "wrote the (*three*) syllables of (*the word) vijaya* (i.e., *victory*), as on a plate, on **Pulakeśin's** back, which was caused to be visible (i.e., *whom he caused to turn his back*) in the battles of **Pariyaḷa, Maṇimaṅgala, Śūramāra**, *etc.*," and that he "destroyed (*the city of*) **Vātāpi**." No historical information is given about **Mahendravarman**, who, accordingly, seems to have been an insignificant ruler. A laudatory description of the virtues and deeds of his son **Parameśvaravarman** fills two plates of the inscription. The only historical fact contained in this long and difficult passage is that, in a terrible battle, he "made **Vikramāditya**,—whose army consisted of several *lakshas*,—take to flight, covered only by a rag."

The three kings who are mentioned in the Kūram grant, *viz.*, **Narasiṁhavarman, Mahendravarman** and **Parameśvaravarman**, are identical with three Pallava kings described in Mr. Foulkes' grant of **Nandivarman Pallavamalla**,[3] *viz.*, Narasiṁhavarman I., Mahendravarman II. and Parameśvaravarman I. Of **Narasiṁhavarman** I. the last-mentioned grant likewise states, that he "destroyed **Vātāpi**" and that he "frequently defeated **Vallabharāja** at **Pariyaḷa, Maṇimaṅgala, Śūramāra**, and other (*places*)." Here Vallabharāja corresponds to the **Pulakeśin** of the Kūram grant. If Mr. Foulkes' grant further reports, that **Parameśvaravarman** I. "defeated the army of **Vallabha** in the battle of **Peruvaḷanallūr**," it is evident that it alludes to the same fight as is described in the Kūram grant.

If we combine the historical information contained in both grants, it appears—1. that the **Pallava** king **Narasiṁhavarman** I. defeated **Pulakeśin**, *alias* **Vallabharāja**, at **Pariyaḷa, Maṇimaṅgala, Śūramāra**, and other places, and destroyed **Vātāpi**, the capital of the Western **Chalukyas**, and—2. that his grandson **Parameśvaravarman** I. defeated **Vikramāditya**, *alias* **Vallabha**, at **Peruvaḷanallūr**. As stated above (p. 11), Pulakeśin and Vikramāditya, the opponents of the two Pallava kings, must have been the Western **Chalukya** kings **Pulikeśin** II. (Śaka 532 and 556) and his son **Vikramāditya** I. (Śaka 592 (?) to 602 (?)), who, *more indico*, likewise boast of having conquered their

[2] Compare the pedigrees on pages 9 and 25, above, and *Ind. Ant.* Vol. VIII, p. 277.

[3] *Ind. Ant.* Vol. VIII, p. 275; *Salem Manual*, Vol. II, p. 356. The following corrections have to be made in the transcript:—Line 13, read *Siṁhavishṇor api*; line 14, *Pariyaḷa-Maṇi*[a]; line 16, *Peruvaḷanallū[r]yyuddhe*.

antagonists.[4] Thus, a grant of **Pulikeśin** II. says, that "he caused the leader of the **Pallavas** to hide his prowess behind the ramparts of **Kāñchīpura**;"[5] and, in a grant of **Vikramāditya** I., it is said that "this lord of the earth, conquering **Īśvarapotarāja** (*i.e.*, Parameśvaravarman I.), took **Kāñchī**, whose huge walls were insurmountable and hard to be broken, which was surrounded by a large moat that was unfathomable and hard to be crossed, and which resembled the girdle (*kāñchī*) of the southern region (read *dakshiṇadiśaḥ*)."[6]

Another **Pallava** king, *viz.*, **Nandipotavarman**, is mentioned as the opponent of the Western **Chalukya** king **Vikramāditya** II. (Śaka 655 to 669) in the **Vakkaleri** grant, which was published by Mr. Rice.[7] The table inserted on p. 11, above, shows that this Nandipotavarman must be identical with the Pallava king **Nandivarman Pallavamalla**, who is mentioned in Mr. Foulkes' grant. Though digressing from my subject, I now subjoin a transcript from the facsimile and a translation of that part of the Vakkaleri grant, which describes the reign of **Vikramāditya** II.

〈36〉 sakalabhuvanasāmrājyalakṣmīsvayaṁvarābhiṣekasamayānanta〈37〉rasamupajātamahotsāhaḥ Ātmavaṁśajapūrvvanṛpaticchāyā〈38〉pahāriṇaḥ prakṛtyamitrasya pallavasya samūlonmūla〈39〉nāya kṛtamatiratitvarayā tuṁḍākaviṣayaṁ prāpyābhimu¿s?〈kh〉āgatannandipotava〈40〉rmmābhidhānampallavaṁ raṇamukhe saṁprahṛtya prapalā¿s?〈y〉ya kaṭumukhavādi〈41〉trasamudraghoṣābhidhānavādyaviśeṣ¿ān?〈au 〉khaṭvā¿ṁ?〈ṅ〉gadhvaja〈ṁ〉 prabhūtaprakhyāta〈42〉hastivarānsvakiraṇanikaravikāsanirākṛtatimirammāṇikyarāśi〈43〉ñca hastekṛtya kalaśabhavanilayaharidaṁganāṁcitakāṁcīya〈44〉mānāṁ kāṁcīmavināśya praviśya satatapravṛttadānān¿ā?〈a〉nditadvi{j}ja〈45〉dīnānāthajano narasiṁhapotavarmmanirmmāpitaśilāmayarāja〈46〉siṁheśvarādidevakulasuvarṇarāśipratyarppaṇopārjitorjitapuṇyaḥ A〈47〉nivāritapratāpaprasarapratāpitapāṇḍyacoḷakeraḷakaḷabhrapra〈48〉bhṛtirājanyakaḥ kṣubhitakarimakarakarahatadalitaśuktimuktamuktāphala〈49〉prakaramarīcijālavilasitavelāk¿u?〈ū〉le ghūrṇamānārṇobhidhāne

[4] Similarly, Rājendra-Choḷa and Jayasiṁha III. claim to have conquered each other (see page 96, above). And, in a Mahobā inscription (*Journal of the German Oriental Society*, Vol. XL, p. 50) and in the prologue of the drama *Prabodhachandrodaya* the Chandella king Kīrtivarman and his general Gopāla are said to have completely defeated Karṇa of Chedi or Ḍāhāla, who, in the *Vikramāṅkacharita* (sarga xviii, verse 93), is called "the death to the lord of the Kālañjara mountain" (*i.e.*, to the Chandella king).

[5] *Ind. Ant.* Vol. VIII, p. 245.

[6] *Ind. Ant.* Vol. VI, p. 77. The corrupt passage, which precedes the sentence quoted in the text, mentions a "**Śrīvallabha**, who had crushed the fame of **Narasiṁha**, destroyed the power of **Mahendra** and surpassed **Īśvara** by his polity." In whatever way the next following lines have to emended, there is, I think, little doubt, that Śrīvallabha must refer to either **Pulikeśin** II. or **Vikramāditya** I., and Narasiṁha, Mahendra and Īśvara to the three consecutive **Pallava** kings **Narasiṁhavarman** I., **Mahendravarman** II. and **Parameśvaravarman** I.

[7] *Ind. Ant.* Vol. VIII, pp. 23 ff.

dakṣi(ṇā)〈50〉rṇave śaradamalaśaśadharaviśadayaśorāśimayaṁ jayastambha〈51〉matiṣṭhipad-vikramādityasatyāśrayaśrīpṛthivīvallabhamahārājādhirā〈52〉japarameśvarabhaṭṭāraka(ḥ)

"**Vikramāditya Satyāśraya Śrī-Pṛithivī-vallabha**, the king of great kings, the supreme ruler, the lord,—to whom arose great energy immediately after the time of his anointment at the self-choice of the goddess of the sovereignty of the whole world, and who resolved to uproot completely his natural enemy, the **Pallava**, who had robbed of their splendour the previous kings born from his race,—reached with great speed the **Tuṇḍākavishaya** (*i.e.*, the **Toṇḍai-maṇḍalam**[8]), attacked at the head of a battle and put to flight the **Pallava**, called **Nandipotavarman**, who had come to meet him, took possession of the musical instrument (*called*) "harsh-sounding" and of the excellent musical instrument called "roar of the sea," of the banner (*marked with* Śiva's) club, of many renowned and excellent elephants, and of a heap of rubies, which drove away darkness by the light of the multitude of their rays, and entered (*the city of*) **Kāñchī**,—which seemed to be the handsome girdle (*kāñchī*) of the nymph of the southern region,—without destroying it. Having made the twice-born, the distressed and the helpless rejoice by continual gifts, having acquired great merit by granting heaps of gold to (*the temple*) of stone (*called*) **Rājasiṁheśvara**, which **Narasiṁhapotavarman** had caused to be built,[9] and to other temples, and having burnt by the unimpeded progress of his power the **Pāṇḍya, Choḷa, Keraḷa, Kaḷabhra** and other princes, he placed a pillar of victory (*jayastambha*), which consisted (*as it were*) of the mass of his fame that was as pure as the bright moon in autumn, on the Southern Ocean, which was called **Ghūrṇamānārṇas** (i.e., *that whose waves are rolling*) and whose shore glittered with the rays of the pearls, which had dropped from the shells, that were beaten and split by the trunks of the frightened elephants (*of his enemies*), which resembled sea-monsters."

That **Vikramāditya** II. really entered **Kāñchī** and visited the **Rājasiṁheśvara** Temple, is proved by a much obliterated Kanarese inscription in the **Kailāsanātha** Temple at **Kāñchīpuram**. This inscription is engraved on the back of a pillar in the *maṇḍapa* in front of the **Rājasiṁheśvara** Shrine, close to the east wall of that *maṇḍapa*, which at a later time was erected between the front *maṇḍapa* and Rājasiṁheśvara. It begins with the name of "**Vikramāditya Satyāśraya Śrī-Pṛithivī-vallabha**, the king of great kings, the supreme ruler, the lord" and mentions the temple of **Rājasiṁheśvara** (*rājasiṁgheśvara,* line 4).

I now return to the **Kūram** plates. The three last of them contain the grant proper, and record in Sanskrit and Tamil, that **Parameśvara** (*i.e.*, Parameśvaravarman I.) gave

[8] See page 106, note 3.
[9] See page 11, above.

away the village of **Parameśvara-maṅgalam**,—which was evidently named after the king himself,—in twenty-five parts. Of these, three were enjoyed by two *Brāhmaṇas*, **Anantaśivāchārya** and **Phullaśarman**, who performed the divine rites and looked after the repairs of the **Śiva** temple at **Kūram**, which was called **Vidyāvinīta-Pallava-Parameśvara**, and which had been built by **Vidyāvinīta-Pallava**, probably a relative of the king. The fourth part was set aside for the cost of providing water and fire for the *maṇḍapa* at **Kūram**, and the fifth for reciting the *Bhārata* in this *maṇḍapa*. The remaining twenty parts were given to twenty *Chaturvedins*.

At the time of the grant, the village of **Kūram** belonged to the *nāḍu* (country) or, in Sanskrit, *manyavāntara-rāshṭra* of **Nīrveḷūr**, a division of **Ūṟṟukkāṭṭukkoṭṭam** (lines 49 and 57 f.), and the village of **Parameśvaramaṅgalam** belonged to the **Paṉmā-nāḍu** or **Patmā-manyavāntara-rāshṭra**, a division of **Maṇayiṟkoṭṭam** (lines 53 and 71). As, in numerous Tamil inscriptions, *paṉma* corresponds to the Sanskrit *varman,*—the form **Paṉmānāḍu**, which occurs also in No. 86, might mean the country of the **Varmās**, *i.e.*, of the **Pallavas**, whose names end in *varman*, the nominative case of which is *varmā*. There is, however, a possibility of *patmā* being a mistake for, and *paṉmā* a Tamil form of, **Padmā**,[10] one of the names of the goddess **Lakshmī**. With **Maṇayiṟkoṭṭam** compare **Maṇaviṟkoṭṭam** in No. 86 and **Eyiṟkoṭṭam** in No. 88. Possibly Maṇaviṟkoṭṭam is a mere corruption of Maṇayiṟkoṭṭam, and Maṇayil stands for Maṇ-eyil, "mud-fort," which might be a fuller form of **Eyil**, a village in the South Arcot District, which seems to have given its name to Eyiṟkoṭṭam.[11]

In conclusion, an important palaeographical peculiarity of the Tamil portion of the Kūram plates has to be noted. The *puḷḷi*, which corresponds to the Nāgarī *virāma*, occurs frequently, though not regularly, in combination with seven letters of the Tamil alphabet. In the case of five of these *(ṅ, m, l, ḷ, ṉ)* it is represented by a short vertical stroke over the letter, as in the inscription No. 82, above.[12] In the case of the two others (*n* and *r*) it has a similar shape, but is placed behind the letter and at an angle with it, in such a way that the lower part is nearer to the letter than the upper one.

Edition

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[10]The usual Tamil form of *padmā* is *patumai*. But compare *āttumā* and *āṉmā*, both of which correspond to the Sanskrit *ātmā*.

[11]See page 123, note 5.

[12]See page 113, note 6.

〈Page 1v〉 〈1〉 svasti [||] pañcā(syastriṁ)śada(rddha){ḥ}(pra)tibha(ya)nayanaścandra(mauḷi)striśū(lī bhī)ma〈2〉vyāḷopavī(tī daśabhujaparighastatvamātrātmamūrttiḥ) [|] (divyovekṣyo mukunda)pra〈3〉(bhṛ)ti(bhi)ramarai(ssṛṣṭikṛnmantrasi)ddhaḥ (karttā no mūrttavi)dyā (vihitaparaya)ma〈4〉strāyatāṁ viśvamūrtti〈ḥ〉 || 〈1〉 kā(ryyavyūha)kalākramasya (paramavyomā)mṛta(jyotiṣo vi)〈5〉dvanmānasacandrakāntapatitā mūrcchanti yasyāṁśa(vaḥ) [|] (bhūtānāṁ hṛ)daye(ṣu cāna)ya〈Page 2r〉〈6〉ti yaḥ śaktiṁ kriyāsādhanīṁ tra〈y〉yātmā parameśvarassa jayati trailokyacūḷāmaṇi(ḥ) || 〈2〉 A〈7〉brahmaṇyamasomayāgamayathāprasthānadaṇḍodyamam· mithyādāntamadānaśūrama〈8〉nṛtavyāhārajihmānanam· [|] jātaṁ yatra nareśvaranna ś¿ru?〈ṛ〉ṇumo yuddheṣu vā vikla(vam·)〈9〉 nir{v}vighna¿ḥ?〈ṁ〉 pṛthivīnnirīti-mavatāntatpallavānāṁ kulam· || 〈3〉 brahmaṇoṁgirāsta(to) bṛha〈10〉spati(ḥ) tasmādbharadvājaḥ tato droṇaḥ (dro)ṇādaparimitatejodhāmā(śvatthā)mā〈11〉 tato nirākṛtakulāpallavaḥ pallavaḥ yatassakalabhuvanavallabha{ḥ}pallavakulam· [||]〈Page 2v〉 〈12〉 stheyāttatpallavakulam· yatra jātañjaneśvara¿ḥ?〈m〉 [|] Abrahmaṇya{m}madātāra{m}maśūrannānuśuśruma 〈|| 4〉 ta〈13〉(du)dayadharaṇidharasomādityasyāvinatamukha{ḥ}nṛpatimūrddhni cajośane pra¿ti?〈t〉ya¿nt?〈rth〉irājagaja〈14〉yūthasiṁhasya narasiṁhavarmmaṇaḥ svayamiva bhagavato nṛpatirūpāvatīrṇṇasya narasiṁha〈15〉sya muhuravajitacoḷakeraḷakaḷabhrapāṇḍyasya sahasrabāhoriva samaraśatani〈16〉rvviṣṭasahasra[[j]]〈b〉āhukarmmaṇaḥ pariyaḷamaṇimaṁgalaśūramāraprabhṛtiraṇavida¿śś?〈rś〉itapula〈17〉keśiṣṭaṣṭhapaṭṭalikhitavijayākṣarasya kalaśayoneriva vimathitavātāpeḥ pautro ma〈18〉hendrasyeva suracitasampado mahendravarmmaṇaḥ supraṇītavarṇṇāśramadharmmasya putra(ḥ)〈Page 3r〉 〈19〉 parameśvara Iva sarvvādhikadarśanaḥ parameśvaravarmmā bharata Iva sarvvadamana〈ḥ〉 sagara Iva kṛtā〈20〉samañjasatyāgaḥ karṇṇa Iva puṣkalāṁgo yaḥ priyak¿a?〈ā〉vyo yayātiriva Anupanatānāṁ rājñā〈ṁ〉〈21〉 yasyājñā bhavati sarvvadā pīḷā saiva suhṛdāmprayacchati mukhaśobhā〈ṁ〉 karṇṇapūratayā caturaḥ kalā〈22〉vilā(se) niyatam yaśc¿āṁd?〈ndr〉o bhavatyanaṁgasya muktāguṇastu hṛdaye muktāguṇa Eva〈23〉 vanitā(nā)m· Agaṇitanarahayakarikulavimarddajanitena reṇutuhinena Āropitaśa〈24〉śimaṇḍalasādṛśyasahasrakarabimbe paṭaharavagarjjitogre vikośanistriṁśa{t·}vi〈25〉dyudābhoge pracaritakuñjarajalade vikālavarṣāvatāra Iva tuṁgaturaṁgataraṁge praca〈Page 3v〉〈26〉ratkarimakarajanitaviṣamāva¿tto?〈rte〉 Aviraḷamudīrṇṇaśaṁkhe vijṛmbhamāṇe samudra Iva khaḍgala〈27〉tāvaraṇayute saśarāsananāgatilakapunnāgaghane Uddhatakalakalaśabde kānana Iva caṇḍave〈28〉gapavanākulite yodhāp¿u?〈ū〉r¿ī?〈i〉tadhanu〈ḥ〉ṣu vyatipatitapatatriruddhapavana¿ph?〈p〉athe pracaritatomara〈29〉śaktiprāsagadākaṇayaka¿pp?〈rp〉aṇacakre Anyonyal¿ī?〈i〉śaradanakul¿ī?〈i〉śasthirak¿i?〈ī〉litavadanama〈30〉ttagajabṛnde Anyonyamūrddhapātitakhaṅgavyatiṣaktaturagasādigaṇe śastrāśastr¿a?〈i〉kacā〈31〉kaci-

daṇḍ¿īrkṛ?<ādaṇḍikri>yāpravya{ṁ}ktabhaṭajane Anyonyasadṛśagaṇanaparibhavan¿īryy?<iry>ātanā¿mṛ?<gabhṛ>śamadamiśr¿ī?<i>ta<32>śoṁṇitakuṁkuma⟦s⟧<gh>analipya<mā>nabhūmitale virahitanipatitavā(hu)grīvājaṁ(gho)rukāṇḍa<Page 4r><33>dantabalau¿y?<gh>e ¿bh?<v>yūhasampātavidīrṇṇaprajavitavidrutabhūmi<pa>titobhayapakṣe Anyonyajaya<34>parājayasandehapreṁkhalagnalakṣmīvihite rudhir¿o?<ai>ghapālikāy¿ī?<i>tapatitagajaśreṇi<35>pṛṣṭhavicarat·mubhaṭe Anyonyaghātarandhrānadhi(ga)mal¿a?<u>ptak¿ṛ?<ri>yāy¿a?<i>tasthitayodhe śastro<36>dyatabhu(ja)daṇḍaiḥ s¿ā?<aṁ>rambhavilohitākṣadaṣṭoṣṭhaputai rājanye<ḥ> kṛtakṛtyaiḥ n¿ī?<i>ha{ti}<37>tā(rddha)hatairitas¿thi?<ta>taḥ saṁkīrṇṇe ca śīrṇṇadhvajātapatrai<ḥ> patitagaj¿a?<ai>śca sitacalita<38>cāmaranikare khaṇḍitavimṛditacūrṇṇitamakuṭ¿aṁ?<āṁ>gadahārakaṭakakarṇṇābharaṇe rudhiramadhupāna<39>mattapragītakūṣmāṇḍa(rākṣa)sapiśāce da(tta)layatulyakālapratibhayanīnṛrtyamkavandhaśatra<40>yonau (yone)kal¿ā?<a>kṣasādhanamā(yodha)naśirasi vikramāditya<ṁ> ka¿p?<r>paṭamātrapari<Page 4v><41>cchadam· Ekākipalāyitam· kṛ(ta) rannaprabhākhacitakāñcanaśāribandhasānnāhya nāgamakivā<42>raṇanāmadheya<m·> <|> nityānubandhamadanijaramadrinātha sākṣādiva dvipasahasrakṛtān¿i?<u>yā¿tr?<n>am· <‖ 5><43> tridaśapatiturāṁgasyevamaṣṭamaṁgalayatre varasañcalasam·pravyaktakalyāṇajātiṁ [|] turagama<44>tiśayākhy¿ā?<a>ṁra¿nn?<b>apalyāṇavantam· sa tamapi hayalakṣaiścāmaracchannakarṇṇai<ḥ> <‖ 6> samarapari<45>śramasya sadṛtvaśamahapalamalayujavokam· rattanakharamanupamamāṇ⟦e⟧<<i>>yamarakatani<46>veśamaṇḍanam· ślakṣṇaguṇaṁ guṇantakaṭisūtram· Udīrṇṇam· maṇiprabham· bhāsurakiraṇamāli<47>koṭamāṇikkamanaghamaviśṛtam· manasi bhayavirppayanpārtthivānāndiśi diśi caṭitanirtyo<48> yaśam· puṣpamālā Idam· maharadaśeṣasaktayā śaktalakṣmyā saha vapuṣī viśeṣālaṁkṛ<Page 5r><49>te vīrakṛtyā tena parameśvareṇa Ūṟṟukkāṭṭukkoṭṭamaddhye nīrveḷurnāmamanyavāntararāṣṭre maṣṭaśa<50>taccaturvvedakulasamṛddhakūra¿grāmanāma?<nāmagrāma>ma{d}dhye vidyāvinītapallavaparameśvaragṛhe pratiṣṭhāpi<51>tasya bhagavataḥ parameṣṭhina<ḥ> pināpāṇe(ḥ) pūj{y}ās¿t?<n>(ā)panakusumagandhadhūpadīpahavirupa<52>hārabaliśaṁkhapaṭ¿ā?<a>hādipravarttanārttham Atraiva Udak¿ama?<ā>gnibhārat¿amā?<ā>khyānanimittārtthañca<53> maṇayikkoṭṭamaddhye patmānāmamanyavāntararāṣṭre parameśvaramaṁgalanāmagrāma<ḥ> deva¿t?<d>āna<54>nimitta<ṁ> brahmadeya<ṁ> vidyāvinītapallaṁvādhirājavij¿y?<ñ>apt¿aḥ?<yā> ssarvvadattaparihāre datta{ḥ}ssarvvada<55>ttaparihāre datta Iti [‖] Atrā{ñ}jñaptiḥ Uttarakāraṇikāmahāsenadatta<ḥ> vidyāvinī<56>tapallavaparameśvaragṛha Iha ca devakarmma(na)va<kar>{m}ma<rthe> kūrattācāryyaputraAnanta<Page 5v><57>śivaĀcāryya<ḥ> (datta) Iti (phu)llaśarmm¿a?<ā> dvau putra(pautrā) Ā¿ñj?<jñ>a<p>tāḥ ‖~

Ū(r̲)ṟukkāṭṭukko<58>ṭṭattu nīrveḷurnāṭṭukkūramum ñammaṇampākkamu [2+]

(ñaṅkaṇata) [2+] (ṭa) viccāvinī<59>tappallavaracaṉ vil¿e?<ai>kkāṇaṅk¿e?<ai>yi¿k?<r̲> koṭuttu(cci) [2+] (ṇ)e ceyitu Āyiratti(ru)nū<60>r̲r̲ukkuḷippaṭiyāl viṟṟukkoṇṭa nilam [|] ta(ḷi) Eṭuppataṟku Oṭu cuṭakkoṇṭa ni<61>lam [|] tal¿e?<ai>ppāṭakattuḷ cūḷ¿e?<ai>meṭṭuppaṭṭiyum Ūruḷ maṇṭakam Eṭutta nila<62>ttoṭuṅkūṭa Ayintekāl paṭṭi nilamum viṟṟu koṇṭu viccāvinītapallavaparameccu<63>rakaram Eṭuttu Eri toṇṭi Ittaḷi vaḷipāṭu ceyivārkku Irukkum ma¿ne?<n̲ai>yum ma¿ne?<n̲ai>ppa<64>ṭappum vakuttu Itanuḷ mikka nilam Oḷukkavikku vil¿e?<ai> nilamā(ka)vum [|] Iṉnilattukku<Page 6r> <65> (kīḻpā)lellai m¿ū?<u>tukāṭṭu vaḻiyiṉ meṟkum [|] teṉpāl(ellai Ū)r puku (vaḻiyiṉ vaṭakku)<66>m [|] melpālellai Ūr puku vaḻi niṉṟum vaṭakku nokki nāṭṭukkālu(k)ke poṉa va(ḻi)<67>yiṉ kiḻakkum [|] vaṭapālellai nāṭṭukkālin teṟkum [|] Iṉnāṉkell¿e?<ai> Akattu(m)<68> taḷi(yu)m Eriyum vaḻipāṭu ceyivār<k>ku manaiyum manaippaṭappuṉṉīkki mik<69>ka nilamum cūḷaimeṭṭuppaṭṭiyum Oḷukkavikku viḷai nilamāka koṭuttu It<70>taḷikku veṇṭuntevakarumanavakarumañceyivataṟkum Irupatiṉmar caturppetika<71>ḷukkuppiramateyaṅkoṭuppataṟkum maṇayiṟkoṭṭattuppaṉmānāṭṭuppara<72>meccuramaṅkalattuḷ Akappaṭṭa val¿e?<ai>y<att>il cuṟṟu nilam Attanaiyum Irupa(t)<Page 6v><73>teyintu paṅkāyi [|] Itaṉuḷ mūṉṟu paṅkum kūrattuttaḷikku (te)va(karuma)navakarumañ(cey)<74>vatākavum [|] kūrattu maṇṭaka<ttu>kku taṇṇīr<k>kuntīkkum Oru paṅkākavum [|] Immaṇṭakatte pā<75>ratam vācippataṟku Oru paṅkākavum [|] niṉṟa Irupatu paṅkum Irupatiṉmar caturppetika<76>ḷukku pi[[m]]<<r>>amateyamāka koṭu¿tu?<tta>tu [|] Ivvūr manaiyum manaippaṭappum Ūrāḷcciyum cek<77>kum taṟi(yum) kūlamum tarakum kattikkāṇamum maṟṟum potuvināḷḷuḷḷatellām I(p)<78>paṅku Irupatt¿eṉ?<ain>tiṉ vaḻiyāle paṅkiṭṭuṇpā{r}rākavum [|] Ivvūr parameccurataṭākat<79>tukku pālāṟṟu niṉṟum toṇṭiṉa perumpiṭuku kāli(n pu)ḻuti pāṭum nī{r}rīṉta vaḻiyā(le)<80> (tale)vāyum taleppeḻaiyum Ū<r̲>ṟu<k>kālum toṇ(ṭiṉa nila)mellām (paramecu)<Page 7r><81>varamaṅkalattu ni(la)māka Ikkāluḷ kuṟṟe(tta) [5+]<82> maiyum nāṭ(ā)ḻcciyu(ṉ)nāṭṭuppaṇṇikkeyu(m) [5+]<83> tāṉaṅkoṭutta muṉṟu paṅkunuḷum (O)ṉṟaraippaṅ(ku) [5+]<84> nār (A)ṉantacivaācāriyar makkaḷ makkaḷ ma(ru)makka(ḷ) [6+]<85> ppuṟa(m)kkoṇṭu vaḻipāṭu ceyi(tu pali)po(caṉa) [5+]<86> m koṇṭu pu(lla)ca(ru)mar makka(ḷ makkaḷ) [5+]<87> vakarumamum Ivviruvar makkaḷ makkaḷ [5+]<88> **deva**tamākāniṉṟa **bappabhaṭṭā**rakaruṅkā [5+]<Page 7v> <89> kkāttu koṭukka ||~

Asyā<ḥ> praśasterava(tā) ⏑ - - - - ⏑ - - ⏑ ⏑ - ⏑ - - [|]<90> somaśca yasyāssahavāsabandhustra(ya) ⏑ - - - ⏑ - ⏑ - - [||] x x x x<91> hmadattañca dvidhā bhaktiñca pātu yaḥ [|] macchiramma x x x x x x x x ⏑ - ⏑ - [||] x x x x x<92> puṣṭā(ni) vāhanāni mahīpate [|] yuddhakāle x x x x x x x x ⏑ - ⏑ - [||]<93> devasvambr¿a?<ā>hmaṇasvañca lobhenopahinasti ya<ḥ> <|> x x x x x x x x x x<94> cchiṣṭena jīvani ||~ bhūmidānātparandānam na bhūt¿o?<aṁ> na bhavi[ṣyati] <|> x x x x x x x x x<95> bhūto na bhaviṣyati || **la** ||

Apparatus

〈13〉 cajośane • Read *cūḷāmaṇeḥ*? — 〈13〉 ta〈13〉(du)daya° • *tadudaya°* seems to be corrected from *tadanvaya°*.

〈19〉 °darśanaḥ • The *rśa* of *°darśanaḥ* seems to be corrected from *śi*.

〈22〉 yaścāṁdo • Read *yaścandro* ?

〈29〉 Anyonyalīśa • Read *°liśa°*?

〈31〉 °nāmṛśa° • Read *°nāgabhṛśa°*?

〈32〉 ⟦s⟧〈gh〉ana • The *gha* of *ghana* seems to be corrected from *sa*.

〈33〉 °sampātavidīrṇṇaprajavitavidrutabhūmi〈pa〉titobhayapakṣe Anyonyajaya° • The whole passage from *mpāta* to *A* is engraved over an erasure and partially doubtful.

〈36〉 dya • *dya* looks like *nya*.

〈39〉 °nīnṛrtyamkavandhaśatra° • Read *°narīnṛtyamānakavandhaśata°*.

〈41〉 °cchadam· Ekākipalāyitam· kṛ(ta)° • Read *°cchadamekākī palāyitamakṛta*. — 〈41〉 ranna • *nna* is a correction for some other group; read *ranna°*. — 〈41〉 °bandhasānnāhya nāgamakivā° • Read *°bandhaṁ saṁnāhya nāgamarivā°*.

〈42〉 °nijaramadrinātha • Read *°nirjharamadrināthaṁ*.

〈43〉 °maṣṭamaṁgalayatre varasañcalasam· • The passage from *°maṣṭa°* to *°sam·* is corrupt and against the metre.

〈49〉 maṣṭaśa〈50〉taccaturvveda° • Read *Aṣṭaśatacaturvedi°*. • …

〈54〉 °viIyaptaḥ • Read *°vijñaptyā*? — 〈54〉 ssarvvadattaparihāre datta{ḥ}ssarvvada • Engraved over an erasure. — 〈54〉 ssarvvada〈55〉ttaparihāre • Read *sarvakaraparihāreṇa*?

〈56〉 °(na)vakarmma • Read *°navakarmārthe*?

〈72〉 vaḷeyil • Read *vaḷaiyattil*?

〈76〉 koṭututu • Read *koṭuttatu* or *koṭuttu*.

〈80〉 toṇ(ṭiṉa) • *toṇ* is engraved over an erasure.

〈95〉 bhaviṣyati **‖ la ‖** • There follows an illegible scrawl, which fills the remainder of line 95, and two further lines.

Translation by Hultzsch 1890

A. Sanskrit portion.

Hail![13] (*Verse* 1.) May (*Śiva*) protect us, who has five faces (*and*) fifteen fearful eyes, who bears the moon on his crest, who wears the trident, whose sacred thread is a terrible serpent, who possesses ten strong arms, who has the form of the universal soul which consists of truth alone, the divine one, who is to be respected by Mukunda (*Vishṇu*) and the other immortals, who produces the creation, who is propitiated by spells, the creator, (*who is*) knowledge incarnate, who performs perfect self-restraint, and whose form is the universe!

(*Verse* 2.) Victorious is that Parameśvara (*Śiva*), who consists of the three *Vedas*, the crest-jewel of the three worlds, who places in the hearts of beings the power which effects actions, the moon of the highest sky, the succession of whose particles (*causes*) a multitude of products, and whose rays crystallize, when they fall, as on a moon-stone, on the mind of the learned!

(*Verse* 3.) May that race of the **Pallavas**,—in which we hear no prince was (*ever*) born, who was not pious, who did not perform the *soma* sacrifice, who raised the club of war unjustly, who was a sham saint, who did not perform heroic deeds (*only for the sake of*) liberality, whose tongue was so false as to speak an untruth, or who was alarmed in battles, —be unobstructed in protecting the earth, which is free from calamities!

(*Line* 9.) From **Brahman** (*sprang*) **Aṅgiras**; from him, **Bṛihaspati**; from him, **Bharadvāja**; from him, **Droṇa**; from Droṇa, **Aśvatthāman**, the splendour of whose power was immeasurable; from him, **Pallava**, who drove away (*every*) jot of a calamity from his race; from him, the race of the **Pallavas**, the favourites of the whole world.

(*Verse* 4.) May that **Pallava** race last (*for ever*), in which we have heard no prince was (*ever*) born, who was not pious, who was not liberal, (*or*) who was not brave![14]

(*Line* 12.) The grandson of **Narasiṁhavarman**, (*who arose*) from the kings of this race, just as the moon and the sun from the eastern mountain; who was the crest-jewel on the head of those princes, who had never bowed their heads (*before*); who proved a lion to the elephant-herd of hostile kings; who appeared to be the blessed Narasiṁha himself, who had come down (*to earth*) in the shape of a prince; who repeatedly defeated the **Choḷas, Keraḷas, Kaḷabhras**, and **Pāṇḍyas**; who, like Sahasrabāhu (i.e., *the thousand-armed* Kārtavīrya), enjoyed the action of a thousand arms in hundreds of fights; who

[13] Owing to the bad preservation of the first plate, both the reading and the translation of verses 1 and 2 are merely tentative.

[14] The same sentiment is expressed in different words in verse 3.

wrote the (*three*) syllables of (*the word) vijaya* (i.e., *victory*), as on a plate, on **Pulakeśin's** back, which was caused to be visible (i.e., *whom he caused to turn his back*) in the battles of **Pariyaḷa, Maṇimaṅgala, Śūramāra**, *etc.*; and who destroyed (*the city of*) **Vātāpi**, just as the pitcher-born (*Agastya) (the demon*) Vātāpi;—

(*Line* 17.) The son of **Mahendravarman**, by whom prosperity was thoroughly produced (*su-rachita*), just as prosperity is heaped on the gods (*sura-chita*) by Mahendra; and who thoroughly enforced the sacred law of the castes and the orders;—

(*Line* 19.) (*was*) **Parameśvaravarman**, whose beauty (*darśana*) surpassed (*that of*) all (*others*), just as Parameśvara (*Śiva*) has (*one*) eye (*darśana*) more than all (*others*); who, like Bharata, was a conqueror of all; who avoided improper conduct (*asamañjasa*), just as Sagara abandoned (*his son*) Asamañjasa[15]; who possessed a strong body (*aṅga*), just as Karṇa was (*king*) of the prosperous Aṅgas; who was fond of poems (*kāvya*), just as Yayāti of (*his father-in-law*) Kāvya (*Uśanas*); whose command always caused pain to haughty kings, like a chaplet (*forcibly placed on their heads*),[16] but gave splendour to the faces of friends by reaching their ears, like an ear-ring; who was constantly clever in the sport of the fine arts (*kalā), (just as*) the moon is charming in the beauty of her digits (*kalā); (who resembled*) the string of pearls (*muktāguṇa*) on the breast of Cupid, but who, at the same time, avoided unlawful (*intercourse*) with women (*even*) by thought.[17]

(*Line* 23.) At the head of a battle,—in which the disk of the sun was caused to assume the likeness of the circle of the moon through the mist of the dust, that was produced by the marching of countless troops of men, horses and elephants, which was terrible through the thunder-like sound of drums, which teemed with unsheathed swords that resembled flashes of lightning, in which elephants were moving like clouds, and which (*therefore*) resembled an unseasonable appearance of the rainy season; in which tall horses looked like billows, in which elephants caused distress on their path, just as sea-monsters produce whirlpools, in which conches were incessantly blown (*or cast up*), and which (*therefore*) resembled the gaping ocean; which was full of swords and shields (*āvaraṇa*), just as of rhinoceroses, creepers and *varaṇa (trees*), which was crowded with heroes who possessed bows and mighty elephants, as if it were crowded with *śara (grass*) and with *asana, nāga, tilaka* and *puṁnāga (trees*), in which confused noises were raised, and which (*therefore*) appeared to be a forest; which was agitated by a violent wind, (*but*) in which the path of the wind was obstructed by arrows, that flew past each other

[15]Elsewhere called Asamañja or Asamañjas.

[16]The following play on *karṇapūra*, "filling the ears" and "an ear-ring," suggests that the composer intended to make a similar pun on *piḍā*, "pain," and *āpiḍā*, "a chaplet." *Āpīḍa* is elsewhere only used as a masculine.

[17]The second *muktāguṇa* stands for *muktaḥ aguṇaḥ yena*, and *aguṇa* for *adharma*. With the irregular construction *vanitānāṁ muktāguṇaḥ* for *muktavanitāguṇaḥ*, compare *kshatarakshaṇaṁ divaḥ* for *kshatadyurakshaṇam* in the *Śiśupālavadha*, sarga i, verse 48.

on the bows (*themselves*), while these were bent by the warriors; in which javelins, pikes, darts, clubs, lances, spears and discuses were flying about; in which troops of furious elephants firmly impaled each other's faces with the piercing thunderbolts of their tusks; in which squadrons of horsemen were connected by their swords, that had struck each other's heads; in which there were soldiers who were noted (*for their dexterity*) in fighting with sword against sword, (*pulling of*) hair against (*pulling of*) hair, and club against club; in which the ground was thickly smeared with saffron, as the blood was mixed with the copious rutting-juice of elephants, that issued in consequence of (*their*) considering each other as equals (*or*) despising each other; in which (*both*) large armies had lost and dropped arms, necks, shanks, thighbones and teeth; in which, owing to the encounter of the armies, both sides were broken, urged on, put to flight and prostrated on the ground; which was attended by the goddess of fortune, sitting on the swing of the doubt about mutual victory or defeat; in which brave warriors were marching on the back of lines of fallen elephants, that formed a bridge over the flood of blood; in which soldiers stood motionless,[18] if their blows did not hit each other's weak parts; which was covered here and there with shattered banners and parasols, with fallen elephants and with dead and half-dead soldiers, who had done their duty, whose strong arms (*still*) raised the weapon, whose lips were bitten and whose eyes were deep-red with fury; in which a multitude of white *chāmaras* was waving; in which tiaras, armlets, necklaces, bracelets and ear-rings were broken, crushed and pulverized; in which the *Kūshmāṇḍas, Rākshasas* and *Piśāchas* were singing, intoxicated with drinking the liquor of blood; and which contained hundreds of headless trunks, that were vehemently dancing together in a fearful manner according to the beaten time,—he, unaided, made **Vikramāditya**, whose army consisted of several *lakshas*, take to flight, covered only by a rag.

(*Verses* 5 *and* 6.) He, having caused to be accoutred the elephant called **Arivāraṇa** (i.e., *'warding off enemies'*), whose golden saddle was covered with the splendour of jewels, whose rut was perpetual, who (*therefore*) appeared to be the king of mountains himself whose torrents never cease to flow, and who was followed by thousands of (*other*) elephants,— and the horse called **Atiśaya** (i.e., *'eminence'*), whose noble breed was manifest, and who wore a saddle (*set with*) jewels, together with *lakshas* of (*other*) horses, whose ears were covered with *chāmaras* . . . . . .[19]

(*Line* 49.) This **Parameśvara** gave to the blessed lord Pinākapāṇi (*Śiva*),—who had been placed in the temple of **Vidyāvinīta-Pallava-Parameśvara** in the midst of the village

[18] With the denominative *luptakriyāyita* compare *pālikāyita* in line 34.

[19] Part of verse 6 and the whole of the ensuing prose passage (lines 44 to 49) are corrupt and therefore left untranslated.

called **Kūra**, which possessed one hundred and eight families that studied the four *Vedas, (and which was situated)* in the *manyavāntara-rāshṭra* called **Nīrveḷūr**, in the midst of **Ūṟṟukkāṭṭukkoṭṭa**, in order to provide for the worship, the bathing (*of the idol*), flowers, perfumes, incense, lamps, oblations (*havir-upahāra-bali*), conches, drums, *etc.*, and for water, fire and the recitation of the *Bhārata* at this (*temple*),—the village called **Parameś-varamaṅgala** in the *manyavāntara-rāshṭra* called **Patmā**, in the midst of **Maṇayi[r]koṭṭa**, as a divine gift (*and*) as a gift to *Brāhmaṇas*, at the request of **Vidyāvinīta**, the lord of the **Pallavas**, with exemption from all taxes. The executor (*ājñapti*[20]) of this (*grant was*) **Mahāsenadatta** (*of*) **Uttarakāraṇikā**. And for (*performing*) the divine rites and the repairs of this temple of **Vidyāvinīta-Pallava-Parameśvara,—Anantaśiva-āchārya**, the son of **Kūratt-āchārya**, was given (!), and secondly **Phullaśarman**; (*their*) sons and grandsons were (*also*) appointed.

B. Tamil portion.

(*Line* 57.) (*At*) **Kūram** and **Ñammaṉambākkam** . . . . . in **Nīrveḷūrnāḍu**, (*a division*) of **Ūṟṟukkāṭṭukkoṭṭam,—Vidyāvinīta**, the **Pallava** king, bought one thousand and two hundred *kuṛis*[21] of land, for which he paid the price in gold. (*Other*) land was purchased, in order to burn tiles for building a temple. After the *paṭṭi*[22] of **Śūḷaimeḍu** within **Talaippāḍagam** and five and a quarter *paṭṭis* of land in the village, together with the land on which the *maṇḍapa* was built, were bought; after the temple of **Vidyāvinīta-Pallava-Parameśvara** was built; after the tank was dug; and after houses and house-gardens were allotted to those, who had to perform the worship at this temple,—the land, which remained, was to be cultivated for (*providing*) the customary offerings. The eastern boundary of this land is to the west of the road to the burningground; the southern boundary is to the north of the road, which leads into the village; the western boundary is to the east of the road, which leads to the district-channel (?) (*and which is*) on the north of the road, which leads into the village; the northern boundary is to the south of the district-channel. After the land included within these four boundaries,—with the exception of the temple, the tank, and the houses and house-gardens for those, who had to perform the worship,—and the *paṭṭi* of **Śūḷaimeḍu** had been given as land to be cultivated for (*providing*) the customary offerings,—the whole land round the tank (?) in (*the village of*) **Parameśvaramaṅgalam** in **Paṉmā-nāḍu**, (*a division*) of **Maṇayiṟkoṭṭam**, (*was divided*) into twenty-five parts (*and set aside*) for performing the divine rites and the repairs necessary for this temple, and in order to grant a *brahmadeya* to twenty *Chaturvedins*. Of these, three parts shall be (*for*) performing the

[20] See page 33, note 1.
[21] See page 92, note 4.
[22] See page 91, note 6.

divine rites and the repairs of the temple at **Kūram**; one part shall be for water and fire for the *maṇḍapa* at **Kūram**; one part shall be for reciting the *Bhārata* in this *maṇḍapa*; the remaining twenty parts were given as a *brahmadeya* to twenty *Chaturvedins. (The donees*) shall enjoy the houses and house-gardens of this village, the village-property (?), the oil-mills, the looms, the *bāzār*, the brokerage, the *kattikkāṇam* (?) and all other common (*property*), after (*the proceeds*) have been divided in the proportion of these twenty-five parts. The dry land (?) (*along*) the **Perumbiḍugu** channel, which was dug from the **Pālāṟu**[23] to the tank of **Parameśvara** at this village, (*and*) all the land, in which . . . . . channels (*from*) fountains were dug, (*shall be*) the land of **Parameśvaramaṅgalam** . . . . . .

(*Line* 83.) Of the three parts, which were given, **Anantaśiva-āchārya** and his sons and further descendants (*shall enjoy*) one and a half part . . . . . .

(*Line* 86.) **Phullaśarman** and his sons and further descendants . . . . . .

[[C.]]

[Lines 89 to 95 contain fragments of five Sanskrit verses, in the first of which the inscription is called a *praśasti*[24] or eulogy; the remaining four were, as usual, imprecatory verses.]

Bibliography

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See revised edition by Emmanuel Francis (Pallava 46).

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[23]This is the Pālār river, which flows to the south of Little Kāñchī. It is also mentioned in No. 59, line 5.

[24]According to Mr. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, p. 87, note 10, the only other instance, in which the term *praśasti* is applied to an inscription on copper-plates, is the Chicacole grant of the *mahārāja* **Indravarman**, *Ind. Ant*. Vol. XIII, p. 121.