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## Summary

On the 30th April 1891, Professor Julien Vinson, of Paris, was good enough to send me a reprint[1] of his paper *Spécimen de Paléographie Tamoule*, which contains an analysis of, and extracts from, the subjoined copper-plate inscription. The original plates had been discovered in 1879 at **Kaśākūḍi**, 4 kilometres from Kāraikkāl (Karikal),[2] by M. Jules de la Fon, of Pondicherry. Professor Vinson's paper, which is based on a tracing prepared by M. de la Fon, convinced me of the importance of the inscription and induced me to apply through Government to His Excellency the Governor of the French Settlements in India for a loan of the original plates. This request was most graciously and promptly complied with. After I had transcribed the plates and prepared impressions of them, they were returned to their present owner.

[1] The pages are numbered 433 to 469.

[2] On copper coins which bear the name of this place in Tamil characters, see *Ind. Ant.*, Vol. XXI, p. 327. See also p. 295 above, note 2.

The Kaśākūḍi copper-plates, eleven in number, are strung on a ring. On this is soldered the royal seal, with the figure of a bull which faces the left and is surmounted by a *liṅga*. The bull was the crest of the Pallavas,[3] while their banner bore the figure of Śiva's club (*khaṭvāṅga)*.[4] The Grantha and Tamil characters of the inscription resemble those of the **Kūram** plates (Vol. I, No. 151). The major portion of the inscription is in the Sanskrit language (lines 1 to 104). The particulars of the grant are repeated, with considerable additions, in the Tamil language (ll. 104 to 133). The concluding portion of the inscription is again in Sanskrit (ll. 133 to 138), with a short parenthetical note in Tamil (l. 137).

The immediate object of the inscription is to record the grant of a village, made in the 22nd year of the reign (ll. 80 and 105) of the **Pallava** king **Nandivarman** (verses 27 and 30, and l. 79). As in other Pallava copper-plate inscriptions, the grant proper is preceded by a panegyrical account of the king's ancestors, which adds a large number of new details to our knowledge of the Pallava history. After nine benedictory verses, the author names the following mythical ancestors of the Pallava dynasty:—

Brahmā (v. 10). Aṅgiras (11). Bṛihaspati (12). Śaṁyu (13). Bharadvāja (14). Drōṇa (15). Aśvatthāman (16). Pallava (17). Aśōkavarman (19).

This last king can scarcely be considered a historical person, but appears to be a modification of the ancient Maurya king **Aśōka**. Then follows a passage in prose, which informs us that, after this Aśōkavarman, there ruled a number of other Pallava kings, *viz.*, **[S]kandavarman, Kal[i]ndavarman, Kāṇagōpa, Vishṇugōpa, Vīrakū[r]cha, Vīrasiṁha, Siṁhavarman, Vishṇusiṁha** and others (l. 48 f.). Some of these names actually occur in the inscriptions of that ancient branch of the Pallavas, whose grants are dated from **Palakkada, Daśanapura** and **Kāñchīpura**, *viz.*, **Skandavarman, Siṁhavarman, Vishṇugōpavarman**,[5] and **Vīrakōrchavarman**.[6] The **Amarāvatī** pillar-inscription (Vol. I, No. 32) mentions two kings named **Siṁhavarman**. But the order in which these names are enumerated, is completely different in each of the three available sources for the history of the early Pallavas, *viz.*, the Amarāvatī pillar, the early copper-inscriptions, and the prose introduction of the Kaśākūḍi plates. For this reason, and on account of the summary manner in which the early kings are referred

[3] See verses 9 and 24 of this inscription, and Vol. I, p. 23, note 2.

[4] See verse 24, and Vol. I, p. 146.

[5] Dr. Fleet's *Kanarese Dynasties*, p. 16. Vishṇugōpa of Kāñchī was a contemporary of Samudragupta (*Gupta Inscriptions*, p. 13). A Prākṛit grant of Śiva-Skandavarman, a Pallava king of Kāñchī, has been published by Dr. Bu7hler (*Ep. Ind.*, Vol. I, p. 2 ff.). Another Prākṛit grant (*Ind. Ant.*, Vol. IX, p. 100 ff.) belongs to the reign of Vijaya-Skandavarman. An archaic Chōḷa inscription at Tirukkaṛukkuṉṛam mentions Skandaśishya, who was probably a Pallava king (*Ep. Ind.*, Vol. III, p. 277).

[6] *Ep. Ind.*, Vol. I, p. 397 f.

to by the author of the Kaśākūḍi inscription, it is a mistake to derive a regular pedigree from the latter, as was done by Professor Vinson (*l.c.*, p. 453); and it must be rather concluded that, at the time of Nandivarman, nothing was known of the predecessors of Siṁhavishṇu, but the names of some of them, and that the order of their succession, and their relation to each other and to the subsequent line of Siṁhavishṇu, were then entirely forgotten.

With verse 20 we enter on historical ground. The list of kings from Siṁhavishṇu to the immediate predecessor of Nandivarman agrees with the **Udayēndiram** plates of Nandivarman Pallavamalla (No. 74). **Siṁhavishṇu** appears to have borne the surname **Avanisiṁha**, and is stated to have defeated the **Malaya, Kaḷabhra, Mālava, Chōḷa, Pāṇḍya, Siṁhaḷa** and **Kēraḷa** kings.

His successor **Mahēndravarman** I. "annihilated his chief enemies at **Puḷḷalūra**" (v. 21). The 'chief enemies' were probably the **Chalukyas**, who, in their turn, considered the Pallavas their 'natural enemies.'[7] As **Puḷḷalūr** is the name of a village in the Conjeeveram tālluqa,[8] it appears that the Chalukya army had made an inroad into the Pallava dominions, before it was repulsed by Mahēndravarman I.

His son **Narasiṁhavarman** I. is reported to have conquered **Laṅkā**, *i.e.*, Ceylon, and to have captured **Vātāpi**,[9] the capital of the Western Chalukyas. The Kūram and Udayēndiram plates supply the name of the conquered Chalukya king, Pulakēśin or Vallabharāja, *i.e.*, **Pulikēśin** II.[10] The conquest of Ceylon to which the Kaśākūḍi plates refer, is confirmed from an unexpected source. From the 47th chapter of the *Mahāvaṁsa*[11] we learn that the Singhalese prince **Māṇavamma** lived at the court of king **Narasīha** of India and helped him to crush his enemy, king **Vallabha**. The grateful Narasīha supplied Māṇavamma twice with an army to invade Ceylon. The second attack was successful. Māṇavamma occupied Ceylon, over which he is supposed to have ruled from A.D. 691 to 726. As both the Pallava inscriptions and the *Mahāvaṁsa* mention the war with Vallabha and the conquest of Ceylon, the identity of Narasīha and Narasiṁhavarman I. can hardly be doubted. As, however, the latest date of Pulikēśin II. is A.D. 642,[12] the accession of Māṇavamma must have taken place about half a century before A.D. 691.[13]

[7] See Vol. I, p. 146, text line 38.

[8] No. 182 on the *Conjeeveram Taluk Map*.

[9] From a Tirukkaṛukkuṉṟam inscription we learn that he assumed after this conquest the surname Vātāpi-koṇḍa, 'who took Vātāpi;' see *Ep. Ind.*, Vol. III, p. 277.

[10] See Vol. I, p. 145.

[11] Wijesinha's *Translation of the Mahāvaṁsa*, p. 41 ff. This reference was first noticed by Mr. Venkayya; see *Ep. Ind.*, Vol. III, p. 277.

[12] *Ep. Ind.*, Vol. III, p. 2, Table.

[13] In my *Annual Report* for 1891-92, p. 5, footnote, I have noted a similar error of about half a century in the Singhalese chronology for the period between Rājēndra-Chōḷa I. and Kulōttuṅga-Chōḷa I.

No details are given about the reign of Narasiṁhavarman's son **Mahēndravarman** II. The latter was succeeded by his son **Paramēśvarapōtavarman** I. who, as we know from the Kūram and Udayēndiram plates, defeated the Western Chalukya king **Vikramāditya** I. at **Peruvaḷanallūr**. The Kaśākūḍi plates do not contain any historical information about him, nor about his son **Narasiṁhavarman** II. and his grandson **Paramēśvarapōtavarman** II.

According to the Udayēndiram plates, the next king, **Nandivarman**, was the son of **Paramēśvaravarman** II. The Kaśākūḍi plates contain an entirely different account of Nandivarman's parentage. In line 72, he professes to be "engaged in ruling the kingdom of **Paramēśvarapōtarāja**;" and in verse 27, he is said to be ruling, at the time of the inscription, the kingdom of **Paramēśvarapōtavarman** II., *i.e.*, to have succeeded or supplanted the latter on the throne, and to have been "chosen by the subjects." This plebiscite may have taken place after the death of the legitimate king; or, more probably, Nandivarman may have been an usurper who ousted and destroyed him and his family. At any rate, he was a remote kinsman of his predecessor. For, he was the son of **Hiraṇya** (verses 9 and 30) by **Rōhiṇī** and belonged to the branch (*varga*) of **Bhīma** (verse 30). According to verse 28, this branch of Bhīma took its origin from **Bhīmavarman**, who was the younger brother of Siṁhavishṇu. The names of three princes who intervened between Bhīmavarman and Hiraṇya, are recorded in the same verse. The name **Hiraṇyavarma-Mahārāja** occurs several times in a much obliterated inscription of the **Vaikuṇṭha-Perumāḷ** temple at Kāñchīpuram. At the beginning of this inscription, **Paramēśvarappōttaraiyar** of the **Pallava-vaṁśa** is mentioned as deceased (*svargastha*). It is therefore not improbable that the inscription recorded the accession of Hiraṇyavarman or of his son Nandivarman after the death of Paramēśvarapōtavarman II. The latter may have been the founder of the Vaikuṇṭha-Perumāḷ temple, which is called **Paramēśvara-Vishṇugṛiha**, *i.e.*, 'the Vishṇu temple of Paramēśvara,' in another inscription of the Vaikuṇṭha-Perumāḷ temple.[14] With the addition of the new branch, the list of the later Pallavas stands as follows:—

*Unnamed ancestor*.[C1]1. Siṁhavishṇu. [C1]2. Mahēndravarman I. [C2]Bhīmavarman. [C1]3. Narasiṁhavarman I. [C2]Buddhavarman. [C1]4. Mahēndravarman II. [C2]Ādityavarman. [C1]5. Paramēśvarapōtavarman or Paramēśvaravarman I. [C2]Gōvindavarman. [C1]6. Narasiṁhavarman II. [C2]Hiraṇya. [C1]7. Paramēśvarapōtavarman or Paramēśvaravarman II. [C2]8. Nandivarman.

[14]This fragment contains the date . . . . . ***rmmama**hārāj**a**rkku yāṇṭu patineḷāvatu*, and refers immediately after to a golden vessel given to the temple by Danti[va]rma-Mahārāja. One of the Vaishṇava hymns of the *Nālāyiraprabandham* glorifies the temple of Paramēśvara-Viṇṇagaram at Kachchi (*i.e.*, Kāñchī), by which the Vaikuṇṭha-Perumāḷ temple must be meant.

Other forms of the name Nandivarman are **Nandipōtarāja** (l. 90) and simply **Nandin** (l. 88). The form **Nandipōtavarman** occurs in the **Vakkalēri** plates,[15] which refer to the defeat of the Pallava king by the Western Chalukya king **Vikramāditya** II., and the form **Nandippōttaraiyar** in an inscription of his 18th year in the **Ulagaḷanda-Perumāḷ** temple at Kāñchīpuram.[16] He bore the sovereign titles *Mahārāja* and *Rājādhirāja-paramēśvara* and the *birudas* **Kshatriyamalla, Pallavamalla** (l. 78), and **Śrīdhara** (verse 29). According to verse 30, he was a devotee of Vishṇu. At the request of his prime-minister (l. 89), **Brahmaśrīrāja** (l. 91) or **Brahmayuvarāja** (ll. 103 and 106), the king gave the village of **Koḍukoḷḷi** (ll. 99, 105 f.) to the Brāhmaṇa Jyēshṭhapāda-Sōmayājin (l. 93) or (in Tamil) Śēṭṭiṟeṅga-Sōmayājin (l. 108 f.), who belonged to the Bharadvāja (l. 94) or Bhāradvāja (l. 108) *gōtra*, followed the *Chhandōgasūtra* (ll. 94 and 108), and resided at **Pūniya** (l. 95) or **Pūni** (l. 108), a village in the **Toṇḍāka-rāshṭra** (l. 95). The village of Koḍukoḷḷi, on becoming a *brahmadēya*, received the new name **Ēkadhīramaṅgalam** (l. 100). It belonged to **Ūṟṟukkāṭṭu-kōṭṭam** (l. 105) or (in Sanskrit) **Undivanakōshṭhaka** (l. 98), a subdivision of **Toṇḍāka-rāshṭra**, and was bounded in the east and south by **Pālaiyūr**, in the west by **Maṇaṟpākkam** and **Koḷḷipākkam**, and in the north by **Veḷimānallūr** (ll. 98 f. and 111 ff.). Connected with the gift of the village was the right to dig channels from the **Śēyāṟu** or (in Sanskrit) **Dūrasarit**, the **Veḥkā** or **Vēgavatī**, and the tank of **Tīraiyaṉ** or **Tīralaya** (ll. 101 f. and 115 ff.).

Of these geographical names, the following can be identified. Toṇḍāka-rāshṭra is,—like Toṇḍīra-maṇḍala, Tuṇḍīra-maṇḍala and Tuṇḍāka-vishaya,[17]—a Sanskritised form of the Tamil term **Toṇḍai-maṇḍalam**. One of the 24 ancient divisions (*kōṭṭam*) of the latter was **Ūṟṟukkāṭṭu-kōṭṭam**, which owed its name to Ūṟṟukkāḍu, a village in the present Conjeeveram tālluqa.[18] This *kōṭṭam* was divided into four subdivisions (*nāḍu*), one of which was **Pālaiyūr-nāḍu**.[19] The head-village of this subdivision, **Pālaiyūr**, appears to be identical with the village of **Pālaiyūr**, which formed the south-eastern boundary of the granted village, and perhaps with the modern **Pālūr** at the north-western extremity of the Chingleput tālluqa.[20] The western boundary of the granted village, Maṇaṟpākkam, would then be represented by the modern **Mēlamaṇappākkam**.[21] For the granted village, Koḍukoḷḷi, itself and for the two remaining villages which formed its boundaries, no equivalents are found on the maps at my disposal. The village at which the donee resided, Pūni, may be the modern **Pūṇḍi**, which belongs to the Conjeeveram

[15] Vol. I, p. 145 f.
[16] See p. 341, note 3.
[17] See p. 312, note 6.
[18] No. 112 on the *Conjeeveram Taluk Map*.
[19] See Mr. Crole's *Chingleput District Manual*, p. 438.
[20] No. 71 on the *Chingleput Taluk Map*.
[21] No. 72 on the same map.

tālluqa,[22] but is in close proximity of Pālūr and Mēlamaṇappākkam in the Chingleput tālluqa. The proposed identification of these three villages is made more probable by the reference, made in the Kaśākūḍi plates, to two rivers near which the granted village of Koḍukoḷḷi was situated. Of these, the **Vēgavatī** or **Veḷḷkā** passes Conjeeveram and falls into the Pālāṟu near Villivalam.[23] The **Śēyāṟu** forms the southern boundary of the modern Conjeeveram tālluqa and joins the Pālāṟu opposite Mēlamaṇappākkam, which I have identified with Maṇaṟpākkam, the western boundary of Koḍukoḷḷi.

The executor (*ājñapti*) of the grant was **Ghōraśarman** (ll. 103 and 106), and the author of the Sanskrit portion, which, as in the **Kūram** plates (l. 89) and the **Udayēndiram** plates (ll. 101 and 105), is called a *praśasti* or eulogy, was a certain **Trivikrama** (verse 31). To the Sanskrit portion is affixed a Tamil endorsement (l. 104 f.), which directs the inhabitants of **Ūṟṟukkāṭṭu-kōṭṭam** to execute the order of the king. The subsequent Tamil passage (l. 105 ff.) records that, on receipt of the royal order, the representatives of Ūṟṟukkāṭṭu-kōṭṭam marked the boundaries of the granted village under the guidance of their headman, and formally assigned all rights to the donee. Another Tamil sentence (l. 132 f.) states that the grant was executed in the presence of the local authorities (?), the ministers and the secretaries.

Then follow, in Sanskrit, three imprecatory verses (l. 133 ff.) and the statement that the document was written by His Majesty's great treasurer (l. 136). The inscription ends with a docket in Tamil (l. 137) and a few auspicious Sanskrit words.

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## Edition

〈Page 1r〉

〈Page 1v〉 〈1〉 svasti [||] jayati ja(ga)〈t〉trayajanma(sthi)tisaṁh〈ṛ〉tikāraṇampara-brahma [|] satyamanantamanādi jñānā〈2〉tmakamekamamṛtapadam· || 〈1〉 māyāvi(nā) yena padatrayārtthinā sadyaḥ pravṛddhena punarba〈3〉lermmakhe [|] vicakrame trirjjagatassvasātkṛt¿o?〈au〉 sa vostu bhūtyai bhagavā¿n·?〈ṁ〉strivikrama〈ḥ〉 || 〈2〉 maulāvi〈4〉ndudharaḥ phaṇ¿(ā)?〈a〉dharadhara〈ḥ〉 skandhe bhavānīdharo vāme kā-madharaḥ praṇā〈ma〉nirate gaṁgādharo〈5〉 mūrddhani [|] mū〈r〉tt¿o?〈au〉 dhūḷid-haro gaḷe garadharaḥ keśeṣu veṇīdharaḥ pāṇ¿o?〈au〉 śūladharo haraḥ〈6〉 puraharaḥ puṣṇātu vo maṅgalam· || 〈3〉 kaṇṭhe kaustubhakāḷikābharaṇ¿e?〈a〉yośchāyām-parāmbibhra〈7〉tau daityaddhvaṁsanacakrapaṭṭasadharau śyāmāvadātau

[22] No. 341 on the *Conjeeveram Taluk Map*.
[23] No. 93 on the same map.

rucā [|] śrīgaurīvilasatkaṭākṣaviśikha<Page 2r><8>vyāyāmaromāñcit¿o?<au> pāyāstāmbhavatastrivikramahar¿o?<au> sampṛktadehāntarau || <4> pa¿t?<d>mā pa¿t?<d>m(ā)<9>sīnā pa¿t?<d>mo<j>jvalapāṇipa¿t?<d>mayuga¿l?<l>ā vaḥ [|] prītyā paśyatu kariṇ¿ā k?<īk>aradhṛtakanakaghaṭasusnānā <|| 5><10> (dṛ)ṣṭvā lala¿a?<ā>ṭe nayana¿mbhri?<ṁ bhi>yeva kāmo n¿ā?<a> yāmīśvara (I)tyupāste [|] viṣṇo<ḥ> svasā sā bhagava<11>tyalakṣmīmāryyā kadāryyāṁ kṣiṇutā<t·> kṣaṇena || <6> kailāsagauraḥ pṛ¿d?<th>unāgakakṣyaḥ<12> prodvṛttakarṇṇo bṛhadekadantaḥ [|] mātaṅgavaktro madanigghna{ne}netro bhūyādavigvnāya vin¿(ā)?<a><13>yako vaḥ || <7> ye devā divi dānayāgata(pa)sāṁ kāle phalantanvate ye devā bhuvi ṣaṭ·su<14> karmmasu ratās-satyāśiṣassaṁya¿nāste?<tāḥ | te> devā dvitaye kulakramabhuvā bhaktyā samārādhitāḥ pā<Page 2v><15>yāsuḥ parameśvarāściratarāṁ śrīpallavānāṁ ku<la>m || <8> hiraṇya-garbho jayati prajāpati<ḥ> śriyaḥ<16> patiśśākvaraketanaḥ kṣitim [|] sahelakallo-lasamudravāraṇ¿āb?<āṁ b>ala¿n?<d>vipā yasya sapa¿(nna)?<tna>vā<17>raṇāḥ || <9> svasti || namaḥ śriyai || prathamamajani vedhā{ḥ} brahmayoniḥ svayambhūrn-naḷina<<nayana>>nābherulla<18>satpuṇḍarīkā¿n?<t> [|] Akṛtakavacanānā¿nt?<ṁ t>a<t>tvato d¿ra?<ṛ>ṣṭavartmā sakalabhuvanasarggavyāpṛti<19>vyagrakarmmā || <10> tasmātsaṁgaritāntagāmicarito yajñeṁgirā jajñivāndīptāgirahunāśanā-dadu<20>rit¿o?<aḥ> prāṇāśanaḥ pāpmanāṁ [|] saptarṣitvamavāptavānṛṣivṛ(ṣa)ḥ kā<ṅ>kṣ{v}ātapaḥ prāptavān putro<21> mānasa ¿hāpa?<Eva> tāmaptatarucchedārt-thaṭaṁkottamaḥ || <11> tasmādaṁgiraso girā<ṁ> {||} rasanidhi<r>{n}nītiprajā<Page 3r><22>nāmpatiścakre yaṁ gurumātmasātsukṛtināmbharttā tridhāmāgrajaḥ [|] yatprajñābalasaṁśrayeṇa<23> suratakrīḍāṁ surastrījano ¿c?<dh>atte svairamasaṁs-marandinakṛtassampadvipadvyāṣṭatim· || <12> śaṁyuśśubhaṁ(yu)<24>ranahaṁyura-jāya(tā)smādaṁhovighātakṛdaharppatitulyatejāḥ [|] Antarhite śikhini dai<25>vata-havyavāho bhūtvā vyadhatta śikhikṛtyamapi svavīr{y}yā¿n·?<t·> <|| 13> gotrasya karttā guṇagaura<26>veṇa śrīpallavānāmmunirasya sūnuḥ [|] jāto bharadvāja Iti trivedīṁ y¿ā?<aḥ> paśyati smādrinibhā¿nt?<ṁ t>a¿(v)?<p>(o)<27>bhiḥ || <14> droṇobhava<d>druhi(ṇa) ¿(h)ā?<E>va tataḥ kurūṇāndroṇābhidhānakalaśāmbujalabd-hajanmā [|] (E)ṇā<28>jinopahitajitvaravediketurbāṇāstravedacaturarṇṇavapāradṛśvā || <15> tasmādyasmi(nkru){d}dhya¿n?<t>i kṛṣṇā<Page 3v><29>rjunabhīmāśśas-tratyāgañcakruravighnambhayanighn¿(ā)?<a><ḥ> (|) viśvas¿t?<th>ānā¿d?<ṁ >viśvasanīyo munirāsīdaśvatthāmā<30> manmathaśatroravatāraḥ || <16> jātas-tataḥ svapadaśaṁkitamānasena śakreṇa tamprati visarjji<31>tamenakāyā¿mā?<m | Ā>pallavairanabhimṛṣṭasamudranemiḥ śrīpallavassapadi palla<va>saṁstareṣu <|| 17><32> tejaḥ parambrāhmamanūrtthitopi sa kṣātramucc¿e?<ai>rabhajatsvabhāvi [|] Ambhodharādapyupa<la>bdhaja<33>nmā dāhātmako nanvaśaniḥ prakṛtyā || <18> Aśokayannānamataḥ kṣitīśā¿t?<n>saśokayansaṁyati sa<34>mmukhīnān· [|] (ya)ś¿o?<o ’>kalaṁka¿nd?<ṁ d>adha¿s?<d>indu¿d?<bh>ās¿o?<o ’>(pya)śokavar-

mmā tata Āvirāsī¿n·?<t·> || <19> tataḥ prabhṛtyakha<35>ṇḍakalabhuvanamaṇḍalā¿n?<t>masātkaraṇākhaṇḍitavikramapa(ra)ḥ paripālitasakalavarṇṇāśramavyavasthā<Page 4r><36>viśeṣa<ḥ> pra{ba}bhaviṣṇu¿ḥ?<r>viṣṇoraṁśāvatāra ¿hā?<i>va vaṁśāvatāra<ḥ> pallavānānnikhilabhuvanapāva<37>natayā gaṁgāvatāra Iva ca nirmmalassamavarttata [|] yatrodbhūtā<ḥ> sarvvepi sarvvatrāviha<<ta>>śaktayo<38> mahāsenāḥ pāvakajanmānaḥ pa¿n?<d>modbhavāssubrahmaṇyāḥ kumārā Iva ye ¿g?<bh>ujabalavipulapra<39>tāpānalaśoṣitāśeṣadviṣadavāryy¿ā?<a>vī¿yy?<ry>ā<<¿ṇṇ?<rṇ>a>>vār{ṇ}ṇasaḥ prakīrṇṇanirmmalakīrtticandri<40>kāniṣkā¿l?<s>itasakalakalikālakala<ṅ>kakāluṣyāḥ samunnatacaritātiśayācaloda<41>yasaṁvarddhitamitramaṇḍalānurāgā yuvatijanahṛdayahariṇa(v)āgurāyamāṇa[[pu]]<<(va)>>puḥ<42>saundaryyāścandanatarava I<<(va)>> dakṣi(ṇā)śāvivarddhamānasaurabhāssuratara<va> Ivānanyatejovilaṁ<Page 4v><43>ṁ ghitā¿n?<t>macchāyā<ḥ> pūṣaṇa Iva parahitakarā (bhā)svantaśca <<śabdā>>gamā Iva prakṛtipratyayāgamopetā<44> nirapavāndav¿rir?<ṛ>ddhiguṇ¿e?<ā>śca nandanā A¿v?<p>yapārijātā ghanāgamā A¿v?<p>yajaḷāścakravāḷaparvvataparyyant(āṁ)<45> ṁ saptadvīpasaptasāgarālaṁkṛtāṁ sa<<ka>>lāndivamiva diva<s>p¿e?<a>ti¿ḥ?<r> ¿g?<bh>uva¿m?<ṁ>bhuvaspatayo ¿g?<bh>uñjate [|] (ye)<46>ṣāñca samastaś¿ā?<a>straś¿a?<ā>stranirjjitorjjitasamitay¿aḥ A?<ā '>mitavikramāḥ kramārjjitadharmmaka<47>r{m}māṇ¿ā?<aḥ> khaṇḍitakalayaḥ paṇḍitamatay¿aḥ?<o> lakṣitamūrttayo rakṣitakī¿tt?<rt>aya¿ss?<ḥ s>amastavasundharo<48>dvahanadhurandharaskandhāḥ <s>kanda(va)r{m}makal¿a?<i>ndavar{m}makāṇagopaviṣṇugopavīrakū¿cc?<rc>avīrasiṁhasiṁha<49>varmmaviṣṇusiṁhaprabhṛtayaśśatruddhūma[[kema]]ketavo mitramānahetavaḥ sarvvamaryyādāse¿n?<t>avaḥ<Page 5r> <50> (ketage) vya¿n?<t>īyuravanipa<ta>yaḥ [||] tadanu ka(da)nakarmmavyā¿v?<p>ṛta¿ś?<ḥ >śātravāṇā<m> {||} Abhavadavani(siṁ)<51>haḥ siṁha<viṣṇu>r{v}vijiṣṇuḥ [|] m¿(ā)?<a>ḷa¿v?<y>amatha kaḷabh¿ṛrm?<raṁ>māḷava¿ñ?<ṁ>coḷapāṇḍyau nija¿g?<bh>ujabala¿t?<d>ṛpta¿n?<ṁ> siṁha(ḷaṁ)<52>keraḷāṁśca || <20> tato mahīmanvaśiṣanmahīndro mahendravarmmeti mahendrakīrtti<ḥ> <|> Aśeṣayāmā<53>sa viśeṣitājño y¿ā?<aḥ> puḷḷalūre dviṣatāṁ viśeṣān || <21> laṁkājayādharitarāmapar¿(ā)?<a><54>kramaśrī(rudvṛ)ttaś{r}atrukulasaṁkṣayadhūmaketuḥ [|] vātāpinirjjayavi¿ḷ?<ḍ>ambitakumbhajanmā vīrastato<55>jani jay¿i?<ī> narasiṁhavarmmā || <22> tasmādajāyata nijāyatabāhudaṇḍa{ś}śca¿ñc?<ṇḍ>āśanī ripukulasya ma<56>hendravarmmā [|] yasmātprabh¿ra?<ṛ>tyalamavarddhatadharmmakarmma devadvijanmaviṣayaṁ ghaṭik¿añ?<ā>ca dātu<ḥ> || <23> Icchā<Page 5v><57><vi>dheyasakalāvanipālaloka<ḥ> paścādbabhūva parameśvarapotavarmmā [|] bhūti<ṁ> parāṁ vahati<58>bhūtapatirvvṛṣ(ā)¿(ṁ)?<ṅ>k¿o?<aḥ >khaṭvā<ṅ>gaketuracalasthitiradbhuto yaḥ || <24> devabrāhmaṇa(s)ātkṛtātmavibh¿ā?<a>vo<59> ya(ḥ) kṣatracūḷā-

maṇi<ś>catur{v}vaidyamavīv¿ī?<i>¿dhan?<śat>svasaṭikām bhūdevatāmbhaktitaḥ [|] (sa)mprāpt¿e?<o> narasiṁ<60>ha(t)ā<ṁ> svavapuṣā nāmnā ca <<di>>gvyāpinā jāta<ḥ> śrīparameśvarasya sakalasyāṁgā(vat)ārastataḥ <|| 25><61> Etā dhanāni d¿ai?<ayi>tāni yaśodhanāni jetā kalervvilasitāni babhūva tasmāt [|] netā naya¿ś?<s>ya dh¿a?<i><62>ṣaṇādhikṛtasya mār{g}ga<ṁ> pātā jaga¿t?<nt>i parameśvarapotavarmmā <|| 26> tasya praśāsti padamṛddhimadā samudra¿a?<ā><63>dājñābalena jitaśatru vṛtaḥ prajābhiḥ [|] mānyo nayena ¿m?<n>anu ¿taṁ ?<saṁ>prati nandivarmmā vistīrṇṇapallava(ku)<Page 6r><64>lārṇṇavapūrṇṇacandra<ḥ> || <27> ṣaṣṭha<ḥ> śrīsiṁhaviṣṇoranu patiranujaḥ prābhavadbhīmavarmmā deva<ḥ> śrībuddhava<65>rmmā budhajanamahitaḥ pañcamaḥ pallavendraḥ [|] turyyaścādityavarmmā tulitakuli(śabhṛ)dyasya govinda<66>varmmā tār{t}t¿i?<ī>yīko dvitīyaḥ kṣitibhṛda(su)bhṛtāṁ śrīhiraṇyaśśaraṇyaḥ || <28> saṁgrāme vijayaḥ kalāpa<67>ricaye karṇṇīsutaḥ kārmmuke rāmo vāraṇatantravādyaviṣaye vatseśvara<ḥ> śrīdharaḥ [|] kāmo<68> vāmavilocanāsu kavitāba¿d?<n>dhe sa (Ā)dyaḥ kavistantrā¿v?<l>āpavidhau svayannayabharo dharmmaḥ prajā<69>rañjane || <29> svāmī naḥ pallavānāṁ kulabharaṇapaṭussātvikassārvvabhaumo ¿dr?<bh>avyo vyāyāmavidyā<70>vinayaguṇagururvvarddhate sārddham¿ra?<ṛ>ddhyā [|] hairaṇyo bhīmavarggyo haricaraṇapara¿ś?<ḥ>śu{r}ddhamātranvavā<Page 6v><71>yo lakṣaṇyo rohiṇīja<ḥ> ¿(svala)?<sula>bhasucarito nandivarmmā narendraḥ || <30> tena rājādhirājaparame<72>śva(reṇa) parameśvarapotarājapadapraśāsa(na)pareṇa paramapadaviṣaktavyāpṛtonnidrace<73>ta(sā) parameṣṭhipadapaṁkaruhayugaḷavigaḷitadhūḷidhūsaraśirasā ¿v?<p>u{va}raskṛtadevabr(ā)<74>hmaṇapūjanāsanena tiraskṛtakalikālakalikāpiḷanāvyasanena vivarddhamānapratā<75>pānalapariśoṣitāmitramaṇḍalena vivarddhamānānurāgarasapari toṣitamitramaṇḍale<76>na (sa)kalabhuvanasāmrājyadīkṣā(da)kṣadakṣiṇakareṇa sarvvorvvībh¿ra?<ṛ>nmakuṭamāṇik¿k?<y>akoṇaśāṇa<77>masṛṇitacaraṇayugaḷena pallavakulanandanavanalakṣmīlatālaḷitaveṣṭanakalpavṛkṣe<Page 7r><78>ṇa kṣatriyamallena pallavamallena bappabhaṭṭārakapādānuddhyānavarddhamānamahimnā<79> nandivarmmanāmnā mahāguṇasalilanidhisalila(sa)¿m?<ṁ>var{d}dhanasomarājena mahārājena sā<80>mrājya<<(saṁvatsa)re>> dvāviṁśe (va)rttamāne chandaḥpārāvārapā(ra)gāya svarasamadhurasāma(g)āya chandaḥkalpa<81>vyākaraṇajyotiṣaniruktaśikṣācchandovic¿a?<i>tiṣaḍaṁgasaṁśitasvāddhyāyāddhyaya<82>nāyapadadha<r>mavākyadharmmavast¿a?<u>dhar{m}mavi¿ttāya?<de> śrutismṛtirasāyanapānāya karmmakāṇḍajñā<83>nakāṇḍapaṇḍitāya lokayuktikalā{ra}k¿o?<au>śalāpeśalāya kāvyanāṭakākhyāy¿a?<i>ke<84>tihāsapurāṇapariṇatāya kimbahunā sarvvajñānavijñāna¿t?<n>iṣṇātā¿y?<v>a sarvvakarmmānuṣṭhānaniṣṭhi<Page 7v><85>tāya suvṛttāya bhuvanabhavanadīpāya mānābhijan¿ā?<a>sujanāya nirākṛtasama¿p?<s>tatamastayāma<86>ddhyamalokaikamitrāya lokamitreṇa sarvvagu<ṇa>sārasando-

hasāgaragambhīreṇa śrīma<87>tā hrīmatā vapuṣmatāyuṣmatā paruṣetarabhāṣeṇa puruṣaviśeṣeṇa b¿ra?<ṛ>haspati<88>neva divaspaterbbhuvaspaterjjananayanahṛdayanandino nandinaḥ pallavapate¿nn?<rn>isa<89>r¿śś?<g>anītivinītena vidvanmukhyena mukhyamantriṇ¿a?<ā> dhīreṇa vīreṇa brahmakṣatramay¿i?<ī>ṁ śrīyamavi<90>kalāmavicalāñca śrīnandipotara(āja)[[na]]bhakti{sama}mācandramastārakambibhrāṇena bi(bhr)ā<91>ṇena kulaṁ kulajyeṣṭhena jyeṣṭhaputreṇa brahmaśrīrājena śīlatassākṣātsoma<Page 8r><92>rājena ta¿d?<t>haiva sarvvaguṇajy¿o?<e>ṣṭhena jyeṣṭhena p¿o?<ā>treṇa putriṇā¿m?<ṁ >p¿o?<au>triṇā¿ñ?<ṁ >ca dhuramā<93>ropitāya sujanmapuṇyāya dvijanm¿a?<ā>g<r>aṇyāya brahmavedine jyeṣṭhapādasomayājine cha<94>nda(ścha)ndānuvarttanāya chandogasūtrāya bharadvājapeyādikratugotrāya bharadvājagotrāya<95> toṇḍākarāṣṭrabrahmalokāyamānapūniyavāstavyāya doṣadaridrāya veṣaviśiṣṭā<96>yaikapuruṣāya dvilokacintan¿o?<ā>ya trivarg{ś}asādhakāya caturvvedāya pañcamahā(bhū)taparā<97>rtthāya ṣaḍaṁgāya saptasaptipra(ti)māya suguṇāya subrāhmaṇāya svayameva prasādā<98>dundivanakoṣṭhake tasminneva rāṣṭre [|] prā¿m?<ṅ >pal¿a?<ai>yūr [|] dakṣiṇaśca sa Eva [|] pratyaṅ maṇatpākkaḥ ko<Page 8v><99>ḷḷipā<k>kaśca [|] Udaṅ veḷimānallūr [|] Etadavadhicatuṣṭayānta¿bbh?<rbh>ūtaḥ ko¿ṭ?<ḍ>ukoḷḷiriti prathamanāmā brahmade<100>y¿i?<ī>bhāv¿a <<E>>?<ad e>kadhīramaṁ(ga)lamiti caramanāmnā grāmassāmānyanivarttanadvayamaryyādayā nirastapurā<101>ta(na)devadā<<na>>brahma(de)yannirastaku<ṭu>mbi sarvvaparihārābhyantarīkaraṇena dūrasarito vegavatyāśca t¿i?<ī>ra<102>layata(ṭā)kācca yathopapādaṁ ruddhvā c¿a U?<o>daka(bho)go g¿ra?<ṛ>haṁ kṣetramārāmo niṣkuṭa¿ñca?<ṁ ce><103>tyetadabhyantaraṁ sarvvo brahmadeyandatta Iti vijñaptirbrahmayuvarājasya [||] Ājñapti¿gg?<rgh>oraśar{m}mā [||] svasti<104> siddhirastu{ḥ} [||] Akṛtrimastray¿i?<ī>vidhikramakratupravar{t}t¿i?<a>kaḥ [|] samastaśāstratatvavitpraśasti<kṛt> trivikramaḥ || <31>

ko<105>n̲ol¿e?<ai> yāṇṭirupattiraṇṭāvatu [|] Ūr̲rukkāṭṭukkoṭṭattu nāṭṭāru<ṅ>kāṇka [||] tannāṭṭukko<Page 9r><106>ṭukoḷḷi muṉper̲rārai mār̲ri **brahma**¿t?<y>uvarācaṉ viṇṇappattāl koraś**armma**n̲n̲ā<107>ṇattiyāka tevatān̲appiramate<ya>m nīkkikkuṭi nīkkiccāmāniyaIraṇṭupaṭṭippa<108>ṭiyāl **bhāradvājagotrā**ya **chandogasūtrā**ya **pū**nivā**stavyā**ya ceṭṭir̲eṅka**somay¿a?<ā>**<109>**ji**kkuppiramateya(m)¿a?<ā>kappaṇittaruḷi viṭut(ta)ttirumukam kaṇṭu nāṭṭom nā<110>ṭṭu viyavaṉ colliya Ell¿e?<ai> poyi paṭākai valañceyitu kalluṅka¿ṇṇ?<ḷḷ>iyu<111>nnāṭṭikkoṭuttataṟkell¿e?<ai> [|] kīḻpāle(l)l¿e?<ai> pāl¿e?<ai>yūrell¿eI?<aiyi>n̲ me̲rkum [|]<112> te̲npālell¿e?<ai> pāl¿e?<ai>yūre<l>l¿e?<ai>yi̲ṉ vaṭakkum [|] melpālell¿e?<ai> maṇa̲rpā<kka>ttel<Page 9v><113>l¿e?<ai>yi̲n̲num koḷḷipā<kka>ttell¿e?<ai>yi̲ṉ<um> kiḻakkum [|] vaṭapālell¿e?<ai> veḷimāṉa<114>¿la̲ṉ?<ll>ūrell¿e?<ai>yi̲ṉ(r)e̲rkkum [|] Innā̲rperell¿e?<ai>yuḷḷum Akappa(ṭ)ṭa nīrnila<115>(n̲u)m pu̲nceyiyum Uṭum(p)oṭi Āmai

tavaḷvate(l)lām ceyārṟrālum ve(k̲)kā〈116〉viṉālum tīraiyaṉeriy(ālu)nnī(rī){yi}n(ta va)l̲i Ārṟukkālum veḷ(ḷakkā)〈117〉lum toṇṭikkoṇṭuṇṇap(peṟuvār)ākavu(m) [|] (I)kkālkaḷukku kolkalamum〈118〉 puḻutipāṭum peṟuvatākavum [|] Ikk(ā)lkaḷil kūṭ¿e?〈ai〉 (Iṟ)¿(e)?〈ai〉ttuṅkuṟa(ṅ)kaṟuttum (ku)ṟ(ṟe)〈119〉ttam paṇṇiyum koṇṭuṇṭār kokkoḷḷum taṇṭappaṭuvākavum [|] ma(n̲)¿e?〈ai〉(yum)〈Page 10r〉〈120〉 ma〈n̲ai〉p(pa)ṭappum piṟavum Ivarum Ivar vaḻikkaṇṇārum māṭamum māḻikaiyum cū(ṭṭo) [2+]〈121〉 l (E)ṭut{e}tukkoṇṭirukkappe(ṟu)vārāka(vu)m [|] (I)vvu(ḷ)ḷiṭṭa **sarvva**paricāramuḷ(ḷā)ka(p)〈122〉paṇittem [|] Ivvūr peṟṟa paricāra(m) cekku(m taṟiyum U)lliyak(kū)liyum pirāmaṇa(rā)〈123〉cakkāṇamum ceṅkoṭiykkā(ṇa)mum ka(l)lā(l)kkāṇamum kaṇṇiṭṭukkāṇa〈124〉(mu)m katirkkāṇamum vicakkāṇamu(m) kucakkāṇamum Arikoḻiyum ne¿yi?〈y〉vil¿e?〈ai〉yu(m)〈125〉 puṭṭakavil¿e?〈ai〉yum paṭṭikaikkāṇamum Iṟām¿a(yi)?〈ai〉(yum) nāyāṭikaḷum tūtuvarum kaṇikā(ra)〈126〉ttikaḷum paṇṇuppāleṭuppārum putukkuti(r)aikkuṟṟatuveyiyum pullum {I}〈Page 10v〉 〈127〉 〈〈Iṟām¿e?〈ai〉yum〉〉 nallāvum nallerutum Iṟām¿ayi?〈ai〉yum nāṭṭuvakai Iṟām¿ayi?〈ai〉yum paṭāṅkaḻiyum kaiy(ā)〈128〉(ḷu)m neṭumpuṟ¿e?〈ai〉yum paṉampā{k}kum Iṟām¿ayi?〈ai〉yum karaṇattaṇṭamum Atikaraṇatta〈129〉ṇṭamum pattūrccāṟṟum Uḻaiyavayappaḷḷivattuvum Iṟā〈m〉aiyum kuvaḷ¿e?〈ai〉naṭuva〈130〉ri〈yu〉ṅku(va)ḷ¿(e)?〈ai〉kkāṇamum kamukum teṅkum Uḷḷiṭṭa palluruvil pa¿l?〈l̲〉ayamaramu〈131〉m Iṭṭaṉa kālko(ṭṭi)ṟām¿ayi?〈ai〉yum koyiḷumuta(l)paṭi(y)āl Iṟātu Ivar tāme Uṇ〈132〉ṇapperuvārākavum [||] nil¿e?〈ai〉kkaḷattārum Atikārarum (vā)yikkeṭppārum Uḷḷi〈133〉runtu paratatti (c)enṟatu [||]

bhūmidānātparandānanna bhūtanna bhavi(ṣya)ti [|] tasyaiva haraṇātp(ā)〈Page 11r〉〈134〉panna bhūtanna bhaviṣyati || 〈32〉 bahubhirvvasu{d}dhā dattā bahubhiścānupālitā [|] yasya yasya yathā〈135〉 bhūmi〈s〉tasya tasya tathā phalam· || 〈33〉 sva¿t?〈d〉attā¿mp?〈ṁ p〉aradattāṁ vā yo haret¿u?〈a〉 vasundharām· [|] ṣaṣ¿ṭh?〈ṭ〉iṁ varṣa〈136〉sahasrāṇi viṣṭhāyāñjāyate krimi〈ḥ〉 || 〈34〉 svasti śrīparameśvaramahāk¿ā?〈o〉ṣṭha¿k?〈g〉āriṇā likhita〈137〉m· [||]

I(va)n̲ peṟuma(n̲)¿e?〈ai〉yum maṉ¿e?〈ai〉ppaṭappum Iraṇṭu paṭṭi nilaṉum [||]

svasti〈138〉 siddhirastu namaḥ || O ||~

〈Page 11v〉

## Apparatus

〈11〉 kṣiṇutā〈t·〉 • The *kṣa* of *kṣiṇutā* is the only instance in the whole inscription, in which that group looks like *kṣa*. In all other cases it resembles *tṣa*.

〈17〉 °〈〈nayana〉〉° • The word *nayana* is entered below the line, and the place at which it has to be inserted, is marked by a cross (*haṁsapāda*) above the line.

〈19〉 dīptāgirahunāśa° • Read *dīptāgniḥ sa hutāśaº*.

〈32〉 brāhmamanūrtthitopi • Read *brāhmakulotthitopi* ?

〈37〉 sarvvatrāviha〈〈ta〉〉śaktayo • The *ta* of *vihata* is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

〈39〉 °vī¿yy?〈ry〉ā〈〈¿ṇṇ?〈rṇ〉a〉〉vār{ṇ}ṇasaḥ • The *ṇṇa* of *vīyyāṇṇa* is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line; read *ºvīryārṇavārṇasaḥ*.

〈41〉 °⟦pu⟧〈〈(va)〉〉puḥ • The *va* of *vapuḥ* is corrected from *pu*.

〈42〉 I〈〈(va)〉〉 • The *va* of *Iva* is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

〈43〉 〈〈śabdā〉〉° • The two syllables *śabdā* are entered below the line, and the place at which they have to be inserted, is marked by a cross above the line.

〈45〉 sa〈〈ka〉〉lān • The *ka* of *sakalā* is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

〈49〉 ⟦kema⟧ • The two syllables *kema* are already cancelled in the original by two horizontal strokes placed above them.

〈50〉 (ketage) • Read *kāle gate* (?)

〈57〉 °〈vi〉dheya° • The *e* of *dheya* appears to be corrected from *vi*; read *vidheya*.

〈58〉 ṣa(āṁ)ko • The engraver appears to have altered *ṣāṁko* into *ṣāṁkaḥ*; read *ºṣāṁkaḥ khaṭvāṁgaº*.

〈59〉 svasaṭikām • Read *svavaśagāṁ* ?

〈60〉 〈〈di〉〉gvyāpinā • The syllable *di* is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

〈72〉 parameśvarapotarājapada° • *rāja* is corrected from *varmma* by the engraver.

〈74〉 °kālakalikāpiḷanāvyasanena • Read ºkalikālakālikapīḍanavyasanena ?

〈80〉 〈〈(saṁvatsa)re〉〉 • The word *saṁvatsare* is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

〈90〉 śrīnandipotara(āja)⟦na⟧ • The letter *na* has been already cancelled in the original by placing a horizontal stroke above it.

〈100〉 °y¿i?〈ī〉bhāv¿a 〈〈E〉〉?〈ad e〉ka° • Read °*yībhāvādekaº*. The *E* of *Eka* is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

〈101〉 °ta(na)devadā〈〈na〉〉° • The *na* of *dāna* is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

〈120〉 cū(ṭṭo) [2+]〈121〉 l • The large Leyden grant (l. 313) reads *cuṭṭoṭṭāl*.

〈127〉 〈〈Iṟām¿e?〈ai〉yum〉〉 • This word is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

## Translation by Hultzsch 1895

Hail ! (*Verse* 1.) Victorious is the supreme Brahman, which is the cause of the production, stability and destruction of the three worlds; which is true, without end (*and*) without beginning; which consists of knowledge (*alone*); which is *one; (and)* which is the abode of immortality!

(2.) May that blessed Trivikrama (Vishṇu) grant you prosperity, who, at the sacrifice of Bali, deceitfully asked (*only*) for three steps (*of land*), but suddenly expanded (*and*) strode thrice, (*thereby*) appropriating the world!

(3.) May Hara (Śiva), the destroyer of Pura, increase your happiness, who bears the moon on his crest, who wears a serpent on his shoulder, who holds Bhavānī on his left, who bears affection to his worshipper, who bears Gaṅgā on his head, who wears ashes[24] on his body, who bears poison on his neck, who wears a braid in his hair, (*and*) who holds a spear in his hand!

(4.) May Trivikrama and Hara protect you, whose distinct (*but*) united bodies (*respectively*) bear on the neck the supreme splendour of two ornaments,—the *kaustubha* (jewel) and the black (*poison*),[25] hold a discus and a spear[26] for the destruction of the Daityas, are of black and white colour, (*and*) thrill with joy at the expansion (*of the eyes*) of Śrī and Gaurī, (*which emit*) coquettish glances (*resembling*) arrows !

(5.) May Padmā (Lakshmī) regard you with fondness, who is seated on a lotus; whose pair of lotus hands is resplendent with a lotus; (*and*) whose excellent bath (*is poured from*) golden jars which are held by the trunks of (*two*) female elephants!

[24] *Dhūli* seems to be used in the sense of *bhūti*.

[25] The word *kālikā*, 'blackness,' refers to the *kālakūṭa* poison.

[26] According to Dr. Gundert's *Malayāḷam Dictionary, paṭṭasa* is another form of the Sanskrit *paṭṭiśa*, the Tamil forms of which are *paṭṭayam* or *paṭṭaiyam*.

(6.) May that blessed Āryā (Pārvatī), the sister of Vishṇu, instantly remove dire adversity,—whom Cupid does not approach, out of fear, it seems, because he has observed the (*third*) eye on (*her*) forehead (*and therefore takes her*) for Īśvara!

(7.) May Vināyaka (Gaṇēśa) grant you freedom from obstacles, who is as white as the Kailāsa (*mountain*), whose girdle consists of a huge serpent, who has the face of an elephant, whose ears are large, who has a single big tusk, (*and*) whose eyes are (*half closed as if he were*) under the influence of rut!

(8.) May the race of the glorious **Pallavas** be protected for a long time by the supreme lords, those twofold[27] gods whom (they, *viz.*, the Pallavas) have worshipped with traditional devotion,—(*viz.*) the gods in heaven who timely reward gifts, sacrifices and austerities, (*and*) the gods on earth[28] who are engaged in the six duties, whose blessings are true, (*and*) who practise self-control!

(9.) The earth, surrounded by the rolling ocean, is conquered by the lord of men, who is the son of **Hiraṇya** (*and*) the lord of prosperity, whose crest is the bull, (*and*) the elephants of whose army ward off enemies.[29]

Hail! Adoration to Śrī! (10.) First, from the lotus which rose from the navel of Vishṇu, was born the creator, whose origin is the (*supreme*) Brahman; who is self-existent; who fully knows the meaning of the sacred texts; (*and*) who has performed the creation of the whole world.

(11.) From him was born at the sacrifice a son of the mind alone,[30] **Aṅgiras**, who fully carried out his promises; who was more brilliant than fire; who, being sinless, put an end to sin; who, being the chief of seers, obtained a place among the Seven Seers; who reached (*the highest degree of*) austerities that can be desired; (*and*) who was the best axe for cutting the tree of ignorance.

(12.) From this Aṅgiras (*came* **Bṛihaspati**), who was an ocean of speeches (*and*) the father of politics; whom (Indra) the lord of the gods[31] (*and*) elder brother of Tridhāman

[27]The plural *dvitayē* is used in the same sense in the *Raghuvaṁśa*, viii. 89, as quoted in Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. *dvitaya:— drumasānumatāṁ kimantaraṁ yadi vāyau dvitayepi te calāḥ*. Mallinātha explains *dvitayepi* by *dviprakārā api*.

[28]*I.e.*, the Brāhmaṇas (*bhūdēva*).

[29]This verse refers, without mentioning the name itself, to king Nandivarman, whose father was Hiraṇya; see verses 28 and 30. The epithets which the king receives in the first half of the verse, are at the same time surnames of Brahmā, Vishṇu and Śiva, and thus hint a comparison of the king to each of these three gods. As the *Sāhityadarpaṇa* (pp. 103 and 107 of the Calcutta edition) expresses it, 'the ornament of *simile* is suggested' *(upamālaṁkāro vyaṁgyaḥ);* in another place (p. 109) the term *upamā-dhvani*, 'suggestion of a *simile*,' is used for this figure.

[30]Compare Vol. I, No. 24, verse 2, where Aṅgiras is called the son of the mind of Brahmā.

[31]*Sukṛitin* appears to be used for *sumanas*, 'a god.'

(Vishṇu), made his preceptor (*guru); (and*) relying on the power of whose intellect, the celestial women enjoy at ease amorous pleasures, without thinking of the rising and setting of the sun.

(13.) From him was born the fortunate (*and*) modest **Śaṁyu**, who destroyed sin (*and*) resembled the sun in brilliancy. When Fire had disappeared, (*he*) became the fire of the gods and performed even the action of fire through his own power.

(14.) His son was a sage called **Bharadvāja**, who became the founder of the race (*gōtra*) of the glorious **Pallavas** by the power of (*his*) virtues, (*and*) who mastered the three Vēdas, which resemble mountains, by (*his*) austerities.

(15.) From him came **Drōṇa**, the preceptor[32] of the **Kurus**, who was produced from the semen[33] (*of* Bharadvāja) in a pitcher called *drōṇa* The whose victorious banner was an altar painted on the skin of a black-buck; (*and*) who completely mastered (*the four branches of*) the science of archery,[34] which resemble the four oceans.

(16.) From him came the sage **Aśvatthāman**, who was an incarnation of (Śiva) the enemy of Cupid; who deserved the confidence of the inhabitants of the world; (*and*) at the rising of whose anger, Kṛishṇa, Arjuna and Bhīma became terrified (*and*) threw down (*their*) weapons without any opposition.

(17.) The glorious **Pallava**, (*during whose rule*) the earth was untouched (*even*) by the smallest calamity,[35] was suddenly born to him on a litter of sprouts (*pallava)*[36] by (*the nymph*) Mēnakā,[37] that had been sent to him by Śakra (Indra), who was afraid of (*losing*) his position (*on account of the sage's austerities*).

(18.) Though born from a race of Brāhmaṇas, he possessed in the highest degree the valour of the Kshatṛiyas, which was inherent in him. Does not the thunderbolt possess by nature the quality of burning, though it springs from the cloud ?

(19.) From him was produced **Aśōkavarman**, who removed the distress of suppliant kings, (*but*) who distressed those who faced (*him*) in battle, (*and*) who, though bright as the moon, possessed a spotless fame (*while the moon has a spot*).

(*Line* 34.) From him descended the powerful, spotless race of the **Pallavas**, which resem-

[32]This meaning of *druhiṇa* is not found in the dictionaries. In Vol. I, No. 24, verse 3, the corresponding word is *guru*.

[33]The dictionaries do not contain this meaning of *ambuja*.

[34]*Bāṇāstra-vēda* is synonymous with *dhanur-vēda*.

[35]The same play on *Pallava* and *āpal-lava* occurs in the Kūram plates (line 11). The Udayēndiram plates (ll. 7 and 11) have *vipal-lava* instead of *āpal-lava*.

[36]The same popular etymology of the name Pallava is alluded to in Vol. I, No. 32, verse 8.

[37]According to Vol. I, No. 32, verse 5, the mother of Pallava was the nymph Madanī.

bled a partial incarnation of Vishṇu, as it displayed unbroken courage in conquering the circle of the world with all its parts, (*and*) as it enforced the special rules of all castes and orders, and which resembled the descent of the Gaṅgā (*on earth*), as it purified the whole world.

(*Line* 37.) All (*the kings*) sprung from this (*race*) possessed power that was everywhere irresistible, large armies, pure descent, birth from a lotus,[38] (*and*) great piety, (*and therefore*) resembled Kumāra, whose spear is everywhere irresistible, (*who is also called*) Mahāsēna, who is the son of Fire, who invented (*the array of the army in the form of*) a lotus, (*and who is also called*) Subrahmaṇya. The great fierceness,—that resembled fire,—of the power of their arms dried up,—like the water of the ocean,—the irresistible valour of all enemies. The spreading moonshine of their spotless fame removed the impurity of all the sins of the Kali age. Their extremely noble conduct and constant prosperity increased the affection of the crowd of their friends.[39] The beauty of their forms became the snare, in which,—like deer,—the hearts of young women (*were caught*). Their fame, like the fragrance of sandal trees, was pervading the southern region. The shadow of their (*royal parasol*) could not be crossed by the power of other (*kings*), just as the beauty of the celestial trees cannot be surpassed by the splendour of other (*trees*). They were full of splendour and kind to others, (*and therefore*) resembled the sun whose rays are beneficial to men. They experienced an increase (*āgama*) of the affection (*pratyaya*) of (*their*) subjects (*prakṛiti*), and possessed blameless riches (*vṛiddhi*) and virtues (*guṇa), (and therefore*) resembled the science of grammar, in which crude forms (*prakṛiti*), affixes (*pratyaya*) and augments (*āgama*) are treated, (*but*) in which (*the rules on) guṇa* and *vṛiddhi* are (*not*) without exceptions (*apavāda).*[40] They gave delight (*nandana*), but were without enemies (*apa-ari-jāta*); while the Nandana (*garden*) contains the *pārijāta* (tree). Though full of learning (*ghanāgama*), they were not dull (*jaḍa*); while the rainy season (*ghanāgama*) brings water (*jala*). As Indra the heaven, (*these*) lords of the earth enjoyed the whole earth, which is bounded by the Chakravāla mountain (*and*) adorned by the seven continents and seven oceans.

(*Line* 45.) Among these have passed away in bygone times **[S]kandavarman, Kal[i]ndavarman, Kāṇagōpa, Vishṇugōpa, Vīrakū[r]cha, Vīrasiṁha, Siṁhavarman, Vishṇusiṁha** and other kings, who won great battles by (*a knowledge of*) the science of all weapons, whose valour was immeasurable, who had received by inheritance (*the*

[38] See verse 10.

[39] This sentence has a second meaning, which refers to the sun (*mitra*), but which it is useless to reproduce in the translation.

[40] A similar *ślēsha* occurs in the description of the Valabhī king Dhruvasēna II.; *Ep. Ind.*, Vol. I, p. 91, note 28. See also *Śiśupālavadha*, xix. 75; *Sāhityadarpaṇa*, paragraph 586; and Mr. S.P.Pandit's Preface to his edition of the *Raghuvaṁśa*, p. 45, note 1.

*practice of*) meritorious acts, who destroyed (*the sins of*) the Kali (*age*), whose minds were learned, whose bodies bore auspicious marks, who preserved (*their*) fame (*free from blemishes*), whose shoulders were fit to bear the whole earth, who were (*evil*) comets to (*their*) enemies, who conferred honours on (*their*) friends, (*and*) who were the barriers of all good conduct.

(*Verse* 20.) Thereafter came **Siṁha[vishṇu]**, the lion of the earth (*Avanisiṁha*), who was engaged in the destruction of enemies, (*and*) who vanquished the **Malaya, Kaḷabhra, Mālava, Chōḷa** and **Pāṇḍya** (*kings*), the **Siṁhaḷa** (*king*) who was proud of the strength of his arms, and the **Kēraḷas**.

(21.) Then the earth was ruled by a king called **Mahēndravarman**, whose glory resembled that of Mahēndra, whose commands were respected (*by all), (and*) who annihilated (*his*) chief enemies at **Puḷḷalūra**.

(22.) From him was born the victorious hero **Narasiṁhavarman**, who surpassed the glory of the valour of Rāma by (*his*) conquest of **Laṅkā**, who was a comet (*that foreboded*) destruction to the crowd of proud enemies, (*and*) who imitated the pitcher-born (Agastya) by (*his*) conquest of **Vātāpi**.[41]

(23.) From him was born **Mahēndravarman**, whose long arms were fierce thunderbolts to the crowd of enemies, (*and*) beginning with whom, meritorious acts for the benefit of temples and Brāhmaṇas and (*the use of*) the vessel of the donor[42] have highly prospered.

(24.) Then came **Paramēśvarapōtavarman**, to whose desires the crowd of all kings was subject. This wonderful (*king*) possessed high prosperity (*bhūti*), was the lord of men (*bhūta*), had a bull for (*his*) crest (*and*) a club on (*his*) banner, (*and*) possessed immovable firmness, [thus resembling Śiva, who wears sacred ashes (*bhūti*), is the lord of goblins (*Bhūta*), has a bull for his emblem and a club on his banner, and resides on the mountain].[43]

(25.) From him was born a complete incarnation of the blessed Paramēśvara, who equalled Narasiṁha both by (*the strength of*) his body and by (*his*) name **(Narasiṁhavarman)** that spread over the world. This crest-jewel of the Kshatriyas bestowed his wealth on temples and Brāhmaṇas (*and*) devoutly caused the goddess of the earth, who was in his possession, to be enjoyed by those familiar with the four Vēdas.[44]

[41] The same comparison occurs in the description of the reign of Narasiṁhavarman I. in the Kūram plates (line 17) and in the Udayēndiram plates (l. 14).

[42] *I.e.*, the vessel from which libations of water are poured out at donations. Compare the frontispiece of General Sir A. Cunningham's *Coins of Ancient India*, where such a vessel is figured in the hand of Anāthapiṇḍika.

[43] This is another case of *upamā-dhvani*; see p. 354, note 5. The comparison with Śiva is based on the name of the king, Paramēśvara, which is at the same time one of the names of Śiva.

[44] *I.e.*, he made grants of land to learned Brāhmaṇas.

(26.) From him came **Paramēśvarapōtavarman**, who obtained desired treasures, (*viz.*) treasures of fame; who conquered the coquettish ways of the Kali (*age*); who led the way of policy, which had been prescribed by Dhishaṇa (Bṛihaspati); (*and*) who protected the worlds.

(27.) At present his prosperous kingdom, in which enemies are subdued by the power of (*mere*) commands, is ruled as far as the ocean by **Nandivarman**, who was chosen by the subjects, who is worthy of honour on account of (*his*) wisdom, (*and*) who is the full-moon of the race of the **Pallavas**, which is as extensive as the ocean.

(28.) His sixth (*ancestor*) was the lord **Bhīmavarman**, who was the younger brother of, (*and reigned*) after, the glorious **Siṁhavishṇu**; the fifth **Pallava** ruler (*was*) the glorious king **Buddhavarman**, praised by wise men; the fourth (*was*) **Ādityavarman**, who resembled (Indra) the bearer of the thunderbolt; the third (*was*) **Gōvindavarman**; (*and*) the second lord of the earth (*was*) the glorious **Hiraṇya**, the refuge of men.

(29.) This **Śrīdhara**[45] resembles Vijaya (Arjuna) in battle, Karṇīsuta[46] in acquaintance with the arts, Rāma in archery, the king of Vatsa[47] with respect to the science of elephants and to music, Kāma in (*the opinion of*) women, the first poet (Vālmīki) in the composition of poetry, the master of policy (Bṛihaspati) himself in suggesting expedients, (*and*) Dharma (Yudhishṭhira) in delighting the subjects.

(30.) Increasing in prosperity is our lord, king **Nandivarman**, who is able to support the race of the **Pallavas**; who is a born emperor; who is handsome; who is a master both in the art of gymnastics and in the virtue of modesty; who is the son of **Hiraṇya**; who belongs to the branch (*varga*) of **Bhīma**; who worships the feet of Hari (Vishṇu); who is descended from a pure mother; who bears auspicious marks; who is the son of **Rōhiṇī**; (*and*) whose good deeds are numerous.

(*Line* 71.) While the twenty-second year of (*his*) reign was current, this *Rājādhirāja*-*paramēśvara*, the *Mahārāja* called **Nandivarman**, who is engaged in ruling the kingdom of **Paramēśvarapōtarāja**; whose mind is clinging to, engaged in, and restless in (*the desire for*) supreme bliss; whose head is covered with dust that has dropped from the pair of lotus feet of the Lord (*Paramēshṭhin*);[48] who worships the gods, the Brāhmaṇas, and (*others*) who are worthy of respect; who avoids the passions that oppress the people

[45] This was evidently a *biruda* of Nandivarman.

[46] According to a quotation of the commentator on the *Kādambarī* (Bombay edition of 1890, p. 40), Karṇīsuta or Karaṭaka was the author of a treatise on the art of thieving, and was, along with his two friends Vipula and Achala and his minister Śaśa, mentioned in the *Bṛihatkathā*. He is also referred to in the *Daśakumāracharita* (Bombay edition of 1883, p. 48).

[47] Compare Vol. I, No. 25, paragraph 29.

[48] This expression seems to refer to Vishṇu, whose devotee Nandivarman was according to verse 30.

of the Kali age; who dries up (*his*) enemies by the fire of (*his*) growing valour; who refreshes (*his*) friends by the water of (*his*) growing affection; whose right hand is able (*to fulfil*) the vow of ruling the whole world; whose pair of feet is rubbed smooth (*as it serves as*) whetstones to the edges of the rubies in the diadems of all kings; who is gracefully embraced by the fortune of the **Pallava** race, (*and who therefore resembles*) the celestial tree, which is gracefully entwined by the creeper of the Nandana garden; the wrestler of warriors (*Kshatriyamalla*); the wrestler of the Pallavas (*Pallavamalla*); whose might is increasing in consequence of (*his*) meditations on the feet of the lord, (*his*) father;[49] (*and*) who is a moon that causes to rise the water of the ocean of great virtues,—was himself pleased to give as a *brahmadēya,*[50]—[as requested] by **Brahmaśrīrāja**,[51] who is a friend of men; who is filled with all virtues, as the ocean with a heap of gems; who is famous (*but*) modest, handsome (*and*) long-lived, of soft speech (*and*) the best of men; who, just as Bṛihaspati (*is the minister*) of (Indra) the lord of heaven, is the chief minister of the handsome **Nandin**, the lord of the earth (*and*) chief of the **Pallavas**; who is refined both by nature and through education;[52] who is the first of the wise, firm (*and*) brave; who possesses the full splendour of the Brāhmaṇa and Kshatriya castes, and a loyalty to the glorious **Nandipōtarāja**, which does not cease as long as the moon and the stars endure; who supports (*his*) family; who is the chief of (*his*) family; who is an eldest son; who resembles the moon in beauty; who excels in all virtues; (*and*) who is an eldest grandson,—to **Jyēshṭhapāda-Sōmayājin**, who has mastered the ocean-like Vēdas; who chants the *Sāman* (hymns) which are pleasant on account of their melodies (*rasa*); who has completed the rehearsal and the study of the six auxiliary works, (*viz.*) the ritual of the Vēda, grammar, astronomy, etymology, phonetics and metrics;[53] who knows the properties of words, sentences and subjects; who has drunk the elixir of the *Śruti* and *Smṛiti*; who is learned in the portion referring to rites (*karma-kāṇḍa*) and the portion referring to knowledge (*jñānakāṇḍa*); who is skilled in the ways of the world and in the knowledge of the arts; who is versed in poems, dramas, stories, epics and legends; in short, who is skilled in all (*branches of*) holy and profane knowledge; who is expert in the performance of all rites; who is of good conduct; (*who illumines*) the world, as a lamp (*does*) a house; who is courteous (*in*

[49]With *bappa-bhaṭṭāraka-pād-ānudhyāna* compare the similar expressions which Dr. Fleet quotes from three other Pallava inscriptions; *Ind. Ant*., Vol. XV, p. 274, 2nd column. In the Prākṛit grant of Śivaskandavarman occurs the instrumental plural *mahārāja-bappa-sāmīhi; Ep. Ind*., Vol. I, p. 6, text line 11. The nominative plural *bappa-bhaṭṭārakar* occurs in line 88 of the Kūram plates.

[50]The words *svayameva prasādāt* are found in line 97, and the words *brahmadeyaṁ dattaḥ* in line 103.

[51]The occurrence of the words *vijñapti* and *viṇṇappam* in lines 103 and 106 and the analogy of the Kūram and Udayēndiram plates make it probable that the word *vijñaptēna* has to be supplied in connection with the instrumental *Brahmaśrīrājēna* in line 91.

[52]With *nisarga-nīti-vinīta* compare *nisarga-saṁskāra-vinīta, Raghuvaṁśa*, iii. 35; and *ibid*., x. 79.

[53]This enumeration of the six *Aṅgas* of the Vēda agrees literally with Āpastamba's *Dharmasūtra*, ii. 4, 8, 11.

*spite of*) the honour (*paid to him*) and of noble birth; who is the only sun of the middle world (*i.e.*, the earth), because he has dispelled all ignorance (*or darkness*);[54] who is considered the best of fathers and grand-fathers; whose good deeds (*in former births are the reason of his present*) noble birth; who ranks first among the twice-born; who knows the Vēdas; who conforms to the precepts of the Vēda; who follows the *Chhandōgasūtra*; who has performed the *Vājapēya* and a number of other sacrifices; who belongs to the Bharadvāja *gōtra*; who resides at **Pūniya**, an excellent settlement of Brāhmaṇas[55] in the **Toṇḍāka-rāshṭra**; who is poor in sins; who is distinguished by (*his*) dress (?);[56] who is a unique person; who cares for both worlds;[57] who accomplishes the three objects of human life (*trivarga*); who knows the four Vēdas; whose chief objects are the five primary elements (*pañcha-mahābhūta*);[58] who knows the six auxiliary works;[59] who resembles the sun; who possesses good qualities; (*and*) who is an excellent Brāhmaṇa,—a whole village, the original name of which was **Koḍukoḷḷi**, (*but*) which, on becoming a *brahmadēya, (received*) the new name **Ēkadhīramaṅgalam**,[60] in **Undivana-kōshṭhaka**,[61] (*a subdivision*) of the same *rāshṭra,*[62] enclosed by the following four boundaries:—in the east, **Pālaiyūr**; in the south, the same; in the west, **Maṇatpākka**[63] and **Koḷḷipākka**; (*and*) in the north, **Veḷimānallūr,**[64]—to the extent of altogether two *nivartanas;*[65] excluding previous grants to temples and grants to Brāhmaṇas; excluding (*the houses of*) the ryots;[66] with all exemptions (*parihāra); (and*) including[67] the use of the water by digging

[54]In the original, the description of the donee is here (l. 86) interrupted by that of the minister, and is continued in line 92.

[55]The literal meaning of *brahmalōka* is 'the world or heaven of Brahman.'

[56]In the Sanskrit original, the next seven epithets begin successively with the numbers *one, two, three, four, five, six* and *seven*.

[57]*I.e.*, for heavenly as well as earthly prosperity.

[58]This appears to mean that he studied philosophy.

[59]This accomplishment of the donee was already stated in full in line 80 f.

[60]The word Ēkadhīra, from which the new name of the village is derived, must be taken as a *biruda* either of the king or of his minister. Thus the village of Paramēśvaramaṅgalam, which is the object of the Kūram grant, received its name from king Paramēśvaravarman I.; and in the Udayēndiram plates, the village granted was named after Udayachandra, the king's general.

[61]This is a Sanskrit rendering of the Tamil name *ūṟṟukkāṭṭukkōṭṭam*, which occurs in line 105. *Kōshṭhaka* corresponds to *kōṭṭam; vana* is the Sanskrit equivalent of *kāḍu*; and *undi*, which appears to be formed from the root *und*, 'to spring,' is intended for an equivalent of *ūṟṟu*, 'a spring.'

[62]This refers to the Toṇḍāka-rāshṭra in line 95.

[63]In this word, the letter *ṭ* represents the letter *ṟ*, which is unknown to Sanskrit, of the Tamil name Maṇaṟpākkam, line 112.

[64]In the Tamil portion (line 113), this name is spelt with the Tamil *ṉa* instead of the *na*.

[65]*sāmānyanivartanadvayamaryādayā* is a literal translation of *cāmāniya iraṇṭupaṭṭippaṭiyāl* in line 107 f. Accordingly, the Sanskrit *nivartana* (= 40,000 square *hastas*) and the Tamil *paṭṭi* ('a measure of land sufficient for a sheep-fold') are synonymous. *Nivartana* occurs in line 38 of the grant of Śivaskandavarman, and *paṭṭi* in the Kūram plates.

[66]*nirastakuṭumbi* corresponds to *kuṭi nīkki* in line 107.

[67]The substantives from *udakabhogaḥ* to *niṣkuṭaṁ ca* depend on *ityetadabhyantaram*.

channels at convenience from the **Dūrasarit**, the **Vēgavatī**, and the tank of **Tīralaya**,[68] houses, fields, gardens and groves.

(*Line* 103.) This (*grant was made at*) the request (*vijñapti*) of **Brahmayuvarāja**. The executor of the grant (*ājñapti) (was*) **Ghōraśarman**. Hail! Let there be success!

(*Verse* 31.) The author of the (above) *praśasti (was*) the honest **Trivikrama**, who knew the truth of all sciences (*and*) performed sacrifices according to the rules of the three Vēdas.

(*Line* 104.) (*The above is*) an order of the king (*kōṉ-ōlai), (dated in*) the twenty-second year (*of his reign*). Let the inhabitants of **Ūṟṟukkāṭṭu-kōṭṭam** see (*it) !*

(*L.* 105.) Having seen the order (*tirumugam*), which was issued after (*the king*) had been pleased to give **Koḍukoḷḷi**, (*a village*) of our country,—having expropriated the former owners, at the request of **Brahmayuvarāja**, (*having appointed*) **Ghōraśarman** as *ājñapti (āṇatti*), having excluded (*previous*) grants to temples and grants to Brāhmaṇas, having excluded the houses (*of the ryots*), to the extent of altogether two *paṭṭi*,—as a *brahmadēya* to **Śēṭṭiṟeṅga-Sōmayājin**, who belongs to the Bhāradvāja *gōtra*, follows the *Chhandōgasūtra* and resides at **Pūni**,—we, the inhabitants, went to the boundaries which the headman (*viyavaṉ*) of the district (*nāḍu*) pointed out, circumambulated the village (*paḍāgai*) from right to left, and planted stones and milk-bush (*round it*).

(*L.* 111.) The boundaries of (*this village are):*—The eastern boundary (*is*) to the west of the boundary of **Pālaiyūr**; the southern boundary (*is*) to the north of the boundary of **Pālaiyūr**; the western boundary (*is*) to the east of the boundary of **Maṇaṟpākkam** and of the boundary of **Koḷḷipākkam**; and the northern boundary (*is*) to the south of the boundary of **Veḷimāṉallūr**.

(*L.* 114.) (*The donee*) shall enjoy the wet land and the dry land included within these four boundaries, wherever the iguana runs and the tortoise crawls,[69] (*and shall be permitted*) to dig river channels and inundation channels for conducting water from the **Śēyāṟu**, the **Veḵkā**, and the tank of **Tīraiyaṉ**. (*He*) shall obtain . . . . . .[70] for these channels. Those who take and use (*the water*) in these channels by pouring out baskets, by cutting branch channels (?),[71] or by employing small levers,[72] shall pay a fine to be taken by

[68]These three topographical names are again mentioned in line 115 f. *dūrasarit* is a Sanskrit translation of *cēyāṟu*, the name of the river which forms the southern boundary of the Conjeeveram tālluqa. *vegavatā* is the Sanskrit name of the river *veḵkā* or *kampai*, which passes Conjeeveram on the south. The tank of Tīralaya is identical with the tank of Tīraiyaṉ in line 116.

[69]A similar phrase is used in line 305 of the large Leyden grant.

[70]Here two technical terms are omitted. One of them, *puḻutipāṭu*, occurs in line 79 of the Kūram plates.

[71]*kuṟaṅkaṟuttu* occurs in No. 5, paragraph 14.

[72]The same implement is mentioned in line 81 of the Kūram plates. Each of the three terms *kuṟaṅku,*

the king. He and his descendants shall enjoy the houses, house gardens and so forth (*and shall have the right*) to build houses and halls of burnt tiles. (*The land*) included within these (*boundaries*) we have endowed with all exemptions.[73] He himself shall enjoy the exemptions obtaining in this village without paying for the oil-mills and looms, the hire of the well-diggers (*ulliyar*), the share (*kāṇam*) of the Brāhmaṇas and of the king, the share of *śeṅgoḍi,*[74] the share of *kallāl,*[75] the share of *kaṇṇiṭṭu* (?), the share of corn ears (*kadir*), the share of the headman, the share of the potter,[76] the sifting of paddy, the price of ghee, the price of cloth (*puṭṭagam*), the share of the cloth (*paṭṭigai*), the hunters (?), messengers, dancing-girls, . . . . . .[77] the grass, the best cow and the best bull, the share of the district (*nāṭṭuvagai*), cotton threads (*paḍāṅ-gaṛi*), servants, *neḍumbuṛai*, palmyra molasses, the fine to the accountant (*karaṇam*) and the fine to the minister,[78] *pattūr-śāṟṟu*, . . . . . .[79] the tax (*vari*) on planting water-lilies, the share of the water-lilies, the fourth part of the trunks, which is given of old trees of various kinds,[80] including areca palms and cocoanut trees . . . . . .

(*L*. 132.) The grant (*para-datti*) was made in the presence of the local authorities (?), of the ministers,[81] and of the secretaries.[82]

(*L*. 133.) [Three of the usual imprecatory verses.]

(*L*. 136.) Hail! Written by His Majesty's great treasurer (*Śrī-Paramēśvara-mahākōshṭhāgārin*).

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*kuṟṟēttam* and *kūṭai* occurs in line 310 f. of the large Leyden grant. On the irrigation basket and lever see Dr. Grierson's *Bihār Peasant Life*, paragraph 949, and Dr. Buchanan's *Journey through Mysore*, Madras reprint, Vol. I, p. 183.

[73]Here and in the next sentence, *paricāram* appears to be used for *parikāram* (*parihāra*). Compare *sarvapari-hārābhyantarīkaraṇena* in line 101.

[74]According to Winslow, *ceṅkoṭivēli* is 'a running plant whose root is a powerful caustic, rose coloured lead-wort, *Plumbago Zeylanica*, L.'

[75]According to the *Dictionnaire Tamoul-Français*, this is the tree *Ficus Mysorensis*.

[76]*vicakkāṇam* and *kucakkāṇam* are derived from *vicavaṉ*, another form of *viyavaṉ* (Vol. I, p. 116, note 7), and *kucavaṉ*.

[77]The two obscure terms which are here omitted, contain the words *paṇṇu* (which may be connected with *paṇṇuvar*, 'riders on horses or on elephants,') and *kutirai*, 'a horse,' and may therefore correspond to the terms *āṉaikkūṭam* ('elephant-stalls') and *kutiraippanti* ('horse-stables') on page 115, text line 11.

[78]*atikaraṇam* appears to be used for *adhikārin*, as *atikārar* in line 132 and *atikāram* in Vol. I, p. 94. Compare *pradhāni-jōḍi*, Vol. II, p. 119.

[79]The obscure term *uḷaiyavayappaḷḷivattu* contains the words *uḷaiyaṉ*, 'a servant,' and *paḷḷi*, 'a temple.'

[80]Compare *palluruvil paḷamaraṅkaḷ*, 'old trees of various kinds,' in Vol. I, No. 40, text line 38.

[81]See note 2.

[82]Literally, 'those who hear (the words of) the mouth (of the king).' The term *kīṛ-vāy-kkēḷppāṉ*, 'an under-secretary,' occurs at the end of the Cochin plates of Bhāskara Ravivarman; *Ep. Ind*., Vol. III, p. 69.

(*L*. 137.) He (*viz.*, the donee) shall obtain the houses, the house-gardens, and two *paṭṭi* of land.[83]

Hail! Let there be success! Adoration!

# Bibliography

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[83] Compare line 107.