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Summary

This inscription has been already published by the Rev. T.Foulkes in the *Indian Antiquary* (Vol. VIII, p. 273 ff.) and in the *Manual of the Salem District* (Vol. II, p. 355 ff.). The original plates, together with the originals of four other copper-plate inscriptions[1] which were also edited by Mr. Foulkes, are preserved at **Udayēndiram**,[2] a village at the southwestern extremity of the Guḍiyātam tālluqa of the North Arcot district, and were kindly borrowed for me from their present owner by Mr. F.A.Nicholson, I.C.S., Acting Collector of North Arcot. The present whereabouts of two other copper-plate inscriptions from Udayēndiram,[3] of which Mr. Foulkes obtained transcripts in the Telugu character, I was unable to ascertain. According to Mr. Foulkes, these two inscriptions formed part of a find of "five, or, by another account, seven sets of

[1] Nos. I, III, IV and V of the grants published in the Appendix to Vol. II of the *Salem Manual*. Nos. I, III and V have been lately re-edited by Professor Kielhorn in the *Epigraphia Indica*, Vol. III, Nos. 23, 14 and 13.

[2] No. 174 on the *Gudiyatam Taluk Map*.

[3] Grants B and C, *Salem Manual*, Vol. II, p. 380 ff.

copper-plate inscriptions," which was made in 1850 in a subterranean chamber in the Brāhmaṇa street at **Udayēndiram**. Mr. Foulkes then believed that the remaining three or five sets of the find were lost. As, however, Mr. Foulkes' other grants (I, II, III, IV and V) are now preserved at Udayēndiram and are five in number, I think that they must be identical with the apparently missing five of the seven sets discovered at Udayēndiram in 1850.

The copper-plates which bear the subjoined inscription, are five in number. When they reached my hands, they were strung on a ring, which is cut and bears a circular seal. This contains, in high relief, on a counter-sunk surface, a recumbent bull, which faces the proper right and is placed on a pedestal between two lamps. Over the bull is a seated figure on a pedestal, and between two symbols which I cannot make out. The diameter of the seal is 3(1/4) inches, and that of the ring 4(1/2) to 4(7/8) inches. The ring is about (3/8) inch thick. A comparison of this description of the ring and seal with that given by Mr. Foulkes in the first paragraph of his edition of the plates, suggests that, when he examined the plates, they were accompanied by a different ring and seal. Besides, the seal which is now attached to the plates, does not resemble the seals of other **Pallava** grants, but is closely allied to the seal of the Udayēndiram plates of the **Bāṇa** king **Vikramāditya** II. (Mr. Foulkes' No. V) and of the **Gaṅga-Bāṇa** king **Pṛithivīpati** II. **Hastimalla** (No. 76 below).[4] I therefore believe that it may have originally belonged to one of the two Udayēndiram grants of the Bāṇa dynasty, which are now missing (Mr. Foulkes' grants B and C), and that the original seal-ring of the Pallava plates may have been attached by mistake to one of these two grants and lost along with the latter.

The inscription consists of two distinct portions,—a grant of the **Pallava** king **Nandivarman Pallavamalla** in the Sanskrit language and the Grantha character (ll. 1 to 105), and a short inscription of the time of the **Chōḷa** king **Madirai-koṇḍa Kō-Parakēsarivarman** in the Tamil language and character (ll. 105 to 109), which, however, looks as if it had been written by the same hand as the first or Pallava part of the inscription. Further, the Grantha and Tamil alphabet of both portions of the inscription is considerably more modern than that of other **Pallava** grants, and even than that of two other copper-plate inscriptions of **Madirai-koṇḍa Kō-Parakēsarivarman**.[5] Consequently, the plates are either a forgery, or they are a copy, made at a later date, of two inscriptions, one of Nandivarman Pallavamalla, and one Madirai-koṇḍa Kō-Parakēsarivarman, the originals of which are not within our reach.

The Sanskrit portion of the inscription records that, in the twenty-first year of his reign

[4]See No. 4 of the Plate opposite page 104 of *Ep. Ind.*, Vol. III.

[5]These are No. 76 below, and the Tamil endorsement of Mr. Foulkes' No. I. (*Ep. Ind.*, Vol. III, No. 23).

(l. 38), the **Pallava** king **Nandivarman** (v. 4, ll. 36 f. and 37 f.), surnamed **Pallavamalla** (ll. 36, 46 and 47), granted a village to one hundred and eight Brāhmaṇas (l. 64 f.). This grant was made at the request of one of his military officers or vassals, named **Udayachandra** (v. 1 and l. 61), who belonged to the race of **Pūchān** (v. 2, l. 45 f. and v. 7), that had been in the hereditary service of the **Pallava** race, and who resided at the city of **Vilvala** (v. 2 and l. 44) on the river **Vēgavatī** (l. 41). This river passes Conjeeveram, and falls into the Pālāṟu near the village of **Villivalam**,[6] which accordingly must be the Tamil original of Vilvala, the Sanskrit name of the capital of Udayachandra. The three opening verses refer to the god Sadāśiva, the chief **Udayachandra**, and the race of the **Pallavas**, respectively. Then follows, in prose, a genealogy of the reigning Pallava king, the mythical portion of which (l. 8 ff.) contains the following names:— Brahmā. Aṅgiras. Bṛihaspati. Śaṁyu. Bharadvāja. Drōṇa. Aśvatthāman. Pallava.

The list of the historical descendants of Pallava from **Siṁhavishṇu** to **Paramēśvaravarman** II. (l. 11 ff.) need not be repeated here, because it agrees with the list in the **Kaśākūḍi** plates (p. 344), and because the battles which **Narasiṁhavarman** I. and **Paramēśvaravarman** I. are reported to have won,[7] were noticed in the introduction to the **Kūram** plates (Vol. I, p. 145). A long prose passage (l. 19 ff.) opens with the words: "The son of this **Paramēśvaravarman** (II.) (was);" is interrupted by verses 4 to 6, which refer to the Pallava king **Nandivarman**; and appears to be taken up again by the words: "His son was **Nandivarman Pallavamalla**" (l. 36 f.). Mr. Foulkes concludes from this, that there were two successive Pallava kings of the name Nandivarman, the second of whom was the son of the first and bore the distinctive surname Pallavamalla.[8] I do not think it probable that verses 4 to 6 are to be considered as forming one sentence with the first prose passage (l. 19 ff.), but would prefer to treat these verses as a parenthesis, and the second prose passage (l. 36 f.) as the end of the same sentence which begins with the first prose passage. In this way we obtain only *one* Pallava king named **Nandivarman**, who bore the surname **Pallavamalla** and was the son of **Paramēśvaravarman** II. This statement is at variance with the **Kaśākūḍi** plates, according to which Nandivarman Pallavamalla was not the son of his predecessor, but belonged to an entirely different branch of the Pallavas. Here is another point which might induce us to stamp the Udayēndiram plates as a forgery. For, it is difficult to understand how one and the same king could call himself the son of his predecessor in an inscription of his 21st year, and the son of somebody else in an inscription of his

[6] See p. 345, note 9.

[7] Maṇimaṅgala, where Narasiṁhavarman I. defeated Pulikēśin II, is probably identical with the village of Maṇimaṅgalam in the Chingleput district, on which see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 187, and my *Annual Report* for 1891-92, p. 11.

[8] *Ind. Ant.*, Vol. VIII, p. 280.

22nd year. Two explanations might, however, be attempted. Nandivarman may have thought it political to give himself out for the *adopted* son of his predecessor; or it may be assumed that, through mere carelessness, the scribe who drafted the inscription, used the word *putra*, 'son' (ll. 19 and 37), while he wanted to represent Nandivarman only as a successor, and not as the son, of Paramēśvaravarman II.

The most interesting portion of the inscription is the account of the services which **Udayachandra** rendered to his royal master. When **Pallavamalla** was besieged in **Nandipura** by the **Dramiḷa** princes, Udayachandra came to his rescue and killed with his own hand the **Pallava** king **Chitramāya** and others (l. 46 ff.). The name Chitramāya sounds more like a *biruda* than a real name. Thus the ancient Pallava king **Narasiṁha** had the *biruda* **Amēyamāya**,[9] and **Rājasiṁha** that of **Māyāchāra**.[10] It is not improbable that the Dramiḷa princes whose leader was Chitramāya, were the relations and followers of Nandivarman's predecessor **Paramēśvaravarman** II. and that they had to be overcome by force, before Nandivarman could establish himself on the throne. Further, Udayachandra is said to have bestowed the kingdom many times on Nandivarman by his victories at **Nimba[vana], Chūtavana, Śaṁkaragrāma, Nellūr, Nelvēli, Śūṟāvaṟundūr**, etc. (l. 48 ff.). Of these localities, **Nellūr** is the head-quarter station of the present Nellore district. Another of them, **Nelvēli**, is mentioned a second time immediately after, as the place near which Udayachandra killed the **Śabara** king **Udayana** (l. 52). The Śabaras are generally identified with the modern Sauras, a hill-tribe in the Gañjām and Vizagapatam districts. As, however, the different names of savage tribes are often treated as synonyms by Sanskrit writers, and as the Tamil name **Nelvēli** cannot possibly be located in the Telugu districts, it may be that the author of the inscription is referring to one of the hill-tribes of the Tamil country, and that **Nelvēli** is meant for the modern Tinnevelly.[11] An additional argument in favour of this view is that, immediately after the description of the war with the Śabaras, the author refers to Udayachandra's achievements "in the Northern region also." He there pursued and defeated the **Nishāda** chief **Pṛithivivyāghra**, who was performing an *Aśvamēdha*, and drove him out of the district of **Vishṇurāja**, which he subjected to the **Pallava** king (l. 55 ff.). Nishāda is, like Śabara, one of the words by which Sanskrit writers designate savage tribes. The district of Vishṇurāja, which was situated to the north of the Pallava country, can be identified with certainty. As Nandivarman was a contemporary of the

[9] Vol. I, p. 3, No. 8.

[10] Vol. I, No. 25, paragraph 24.

[11] Tirunelvēli, 'the sacred paddy-hedge,' is the Tamil original of the Anglo-Indian Tinnevelly, the name of the head-quarters of the southernmost district of India. An inscription of Sundara-Pāṇḍya at Tinnevelly calls the deity of the temple Vrīhivṛitīśvara, *i.e.*, 'the lord of the paddy-hedge,' and Vēṇuvanēśvara, *i.e.*, 'the lord of the bamboo-jungle;' see my *Annual Report* for 1893-94, p. 7.

Western Chalukya king **Vikramāditya** II. who reigned from A.D. 733-34 to 746-47,[12] he was also a contemporary of the Eastern Chalukya king **Vishṇuvardhana** III. whose reign is placed by Dr. Fleet between A.D. 709 and 746.[13] He is evidently the Vishṇurāja of the Udayēndiram plates,[14] and his district (*vishaya*) is the country of **Vēṅgī**, over which the Eastern Chalukyas ruled. The last two items in the list of Udayachandra's deeds are, that he destroyed the fort of Kāḷidurga,[15] and that he defeated the **Pāṇḍya** army at the village of **Maṇṇaikuḍi** (l. 59 ff.).

The grant which was made by **Nandivarman Pallavamalla** at the request of **Udayachandra**, consisted of the village of **Kumāramaṅgala-Veḷḷaṭṭūr**, which belonged to the district called **Paśchimāśrayanadī-vishaya**, and of two water-levers (*jala-yantra*) in the neighbouring village of **Koṟṟagrāma**, which appear to have been added in order to supply the former village with means of irrigation. As in the case of other grants, the original name of the village was changed into **Udayachandramaṅgalam** in commemoration of Udayachandra, at whose instance the donation was made (l. 62 ff.). The description of the boundaries of Udayachandramaṅgalam is given in great detail (l. 65 ff.). Among the boundaries we find, in the east, a small river; in the south, the temple of **Koṟṟagrāma**, the same village, a portion of which had been included in the granted village; in the north, the village of **Kāñchidvāra**, which, in its Tamil form Kāñchivāyil, is referred to in line 107 of the present inscription, and in another copper-plate grant from Udayēndiram;[16] and in the north-east, the river **Kshīranadī**, the Tamil name of which is **Pālāṟu**. As the modern village of **Udayēndiram** is situated on the Pālāṟu river; as the original of the present inscription is preserved, and was most probably discovered, at **Udayēndiram**; and as the Tamil name Udayēndiram bears a close resemblance to the Sanskrit name **Udayachandramaṅgalam**, and still more so to the forms **Udayēnduchaturvēdimaṅgalam** and **Udayēndumaṅgalam**, which occur in two other Udayēndiram grants,[17]—there is no doubt that Mr. Le Fanu is correct in identifying the granted village of Udayachandramaṅgalam with the modern **Udayēndiram**.[18] This village is now situated on the northern bank of the **Pālāṟu**, while Udayachandramaṅgalam is said to have been bounded by the **Kshīranadī** on the north-east, and by an unnamed small river on the east. It must be therefore assumed that either, as

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

[13] *Ind. Ant.*, Vol. XX, pp. 99 and 283.

[14] This identification was already made by Mr. Venkayya in the *Madras Christian College Magazine* for August 1890.

[15] Mr. Foulkes (*Ind. Ant.*, Vol. VIII, p. 283) proposed to identify this place with the modern Calicut; but the Tamil form of this name is not Kāḷikkōṭṭai, but Kaḷḷikkōṭṭai, and its Malayāḷam name is Kōṛikkōḍu or Kōṛikkūḍu.

[16] *Ep. Ind.*, Vol. III, p. 144 f. See also *Ind. Ant.*, Vol. XXII, p. 67, note 63.

[17] No. 76 below, verse 26; and *Ep. Ind.*, Vol. III, p. 75.

[18] Preface to the *Salem Manual*, Vol. I, p. iv.

Mr. Le Fanu suggests, the Pālāṟu has changed its bed, or that the name Udayēndiram has travelled across the river in the course of the past eleven centuries. **Paśchim-āśrayanadī-vishaya**, the name of the district to which the granted village belonged, is a literal Sanskrit translation of the Tamil territorial term **Mēl-Aḍaiyāṟu-nāḍu**, which, according to another Udayēndiram grant (No. 76 below), was a subdivision of the district of **Paḍuvūr-kōṭṭam**.

The remainder of the prose portion enumerates the Brāhmaṇa donees (l. 75 ff.), who, according to line 64, were one hundred and eight in number. The actual number of the donees is, however, sixty-three, and that of the shares one hundred and thirty-three. This discrepancy is a third point which suggests that the inscription may be a forgery.

Of the two concluding verses, the first (v. 7) refers to the race of **Pūchān**, and the second (v. 8) informs us that the inscription,—which, like the Kūram and Kaśākūḍi inscriptions,[19] is styled a eulogy (*praśasti*, ll. 101 and 105),—was composed by the poet **Paramēśvara**, who also received one of the shares of the granted village (l. 101 f.).

The Tamil endorsement (l. 105 ff.) is dated in the 26th year of the reign of **Madiraikoṇḍa Kō-Parakēsarivarman**, *i.e.*, of the Chōḷa king **Parāntaka** I.,[20] and records that the villagers of **Udayachandramaṅgalam** agreed with those of the neighbouring village of **Kāñchivāyil**,[21] which was also called **Igaṉmaṟaimaṅgalam**, to form one village of the two. Another copy of the Tamil endorsement has been added on the first, originally blank side of the first plate of another Udayēndiram grant.[22]

Edition

〈Page 1r〉

〈Page 1v〉 〈1〉 śr¿i?〈ī〉 svasti [||] sumerugi〈ri〉mūrddhani pravarayogabandhāsanaṁ〈2〉 jaga〈t〉trayavibhūtaye raviśaśāṁkanetradvayamumāsahitamādarā〈3〉dudayacandrala¿t?〈k〉ṣmīprada¿m·?〈ṁ〉 sadāśivamahannamāmi śirasā jaṭādhā〈4〉riṇam· || 〈1〉 śrīmānanekaraṇabh¿u?〈ū〉¿v?〈m〉iṣu pallavāya rājyapradaḥ para〈5〉hita〈ḥ〉 paracakradaṇḍī [|] pūcānkulasya tilakaḥ prathitaḥ p¿ra?〈ṛ〉thivyāṁ sthe〈6〉yātsa vilvalapurādhipaniścirāya 〈|| 2〉 bhūpālavanditapadadvayapallavānā〈7〉(nd)ānām·bubhāravinama¿n?〈t〉karapallavānām

[19] See the two last lines of page 345.
[20] See Vol. I, p. 112; *Ep. Ind.*, Vol. III, p. 280; and the introductions to Nos. 75 and 76 below.
[21] See the first three lines of this page.
[22] *Ep. Ind.*, Vol. III, p. 147.

[|] samyagguṇ¿ā?<o>ccayan¿ī?<i>rastavipalla<8>vānā¿ma?<ṁ ><<va>>ṁśaś-cirañjagati tiṣṭhatu pallavānām· | <3> Avyaktā¿t?<d>brahm¿ā A?<ā>jāya<9>ta brahmaṇoṁgirā Aṁgiraso bṛhaspati¿ḥ?<r>b¿ra?<ṛ>haspate<ḥ> śaṁyuḥ śaṁ<10>yorbharadvāj¿aḥ?<o> bharadvājā<d>droṇ¿aḥ?<o><11> Aśvatthāmā tato nirākṛt¿ā?<a>kulavipallavaḥ pallavaḥ [|] Evamanu<Page 2r><12>krameṇa sa(nta)tiparamparayābhivarddhamāne pallavakule bhaktyārādhi<13>taviṣṇuḥ siṁhaviṣṇuḥ [|] siṁhaviṣṇorapi mahendrasad¿ra?<ṛ>śavikramo<14> mahen-dravarmmā [|] tasmā¿t·?<d>agastya Iva vimathitavātāpiḥ pariya(ḷa)maṇi-maṁ<15>galaśūramāraprabh¿ra?<ṛ>tiṣu jetā bahuśo vallabharājasya narasiṁ<16>havar-mmā [|] tasya putraḥ punareva mahendravarmmā [|] tataḥ peruvaḷanallūryyuddhe vi<17>jita{ḥ}vallabhabalaḥ parameśvaravarmmā [|] tasmātparamamāheśvaraḥ param-abrahma<18>ṇyo narasiṁhavarmmā [|] tasya parameśva<ra> Ivādhikadarśanaḥ paramadhārmmikaḥ<19> parameśvaravarmmā [|] tasya parameśvaravarmṇṇaḥ putro bharata Iva sarvvadama<20>no merurivācal¿aḥ?<o> divasakara Iva svakaraireva riputamasānniro<21>dhabhedakaḥ śaśadhara Iva sakalakalāpariṇat¿aḥ?<o> nya<k>kṛ-tan¿ra?<ṛ>ganaḷaniṣadhana<22>huṣanābhāgabhagīrathā<d>yamāna<ḥ> para-narapatigaṇḍasthalavigaḷitama<23>daja(l)¿ā?<a>dhārādurddinakalmāṣ¿i?<ī>kṛ-tavāmetarabāhuda<Page 2v><24>ṇḍ¿aḥ?<o> diga{ra}ntavij¿ra?<ṛ>m·bhamāṇakumu-davanavipulak¿i?<ī>¿tt?<rt>iḥ praṇatāvanipatima<25>kuṭamālikālīḍhacaraṇāravin-daḥ kusumacāpa Iva vapu(ṣi) vatsar¿(ā)?<a><26>ja Iva kuñjareṣu nakula Iva turaṁgameṣ¿u A?<ṣva>r{j}j¿u?<a>na Iva kārmmuke droṇa I<27>va dha-nurvvede kāvyanāṭakākhyāyikāsu prav¿iṇaḥ?<ī ṇe> bindumatīgūḍhacatu<28>rt-thapraṇairttarakṣaracyutakamātr¿a?<ā>cyutakādiṣu nipuṇ¿aḥ?<o> nayanid-hirddhana<29>bhājanaḥ kalaṁkarahitaḥ kalibalamarddanaḥ ka(lpaka)vrataḥ [|] kṛtānto ripūṇāmanaṁ<30>go vadhūnāmalaṁghyo balānāmanūno guṇānāṁ [|] śaraṇyaḥ prajānāṁ<31> satāṁ kalpav¿ra?<ṛ>kṣaḥ kṛtī nandivarmmā patiḥ pallav¿a?<ā>n¿a?<ā>m· | <4> tīkṣṇairbāṇairyyo na<32>ranātha<ḥ> karisainyam· bhindannājau rājati rājā raṇaśūraḥ [|] mandam· bhindand-hvā<33>ntasamūhaṁ karajālairudyannadrau paṁkajabandhussaviteva <|| 5> jaitra<34>ndhanuḻkaravibhūṣaṇamaṁgarāgassenāmukheṣu ripuvāraṇadānavāri [|] Ā<35>ka¿(lva)?<lpa>ma¿(tu)?<tra> parametadudārak¿i?<ī>r{t}teryyasya pra(bhorbha)vati pa(lla)<Page 3r><36>vaketanasya | <6> narapatiradhipatiravan-ernnayabharaḥ pallavamallo na<37>ndivarmmā tasya putro babhūva | tasmin-mah¿i?<ī>ṁ śāsati na(ra)patau tasyaiva na<38>ndivar{m}maṇo Ekaviṁśatisaṁkhyām pūrayati saṁvatsare kramukanā<39>ḷikerasahakāratālahintālatamālanāgapunnā-garaktāśokakura<40>¿s?<va>kamādhavīka¿ṇṇ?<rṇ>īkāraprabh¿ū?<ṛ>titarubha-vanopaśobhitatīrāyā{ḥ} mada<41>vighū¿ṇṇ?<rṇ>ītamānasam¿a?<ā>n¿ī?<i>niku-camukhod¿v?<y>ātakuṁkumagandha¿a?<ā>yā vegavatyā<42> nadyāḥ patir-

jjala⟦la⟧dāgamajalamerarasarasāsitajaladopamapa<43>ravāraṇakulapuṣkaravivarāntaraparinirggatasalilo¿(t)?<l>(ba)ṇa(ka)ṇikā<44>citavipa(ṇī)pathasya sakalabhuvanata(la)lalāmabhūtasya vilvalā<45>bhidhānasya nagarasyādhipatiḥ pallavakula{ḥ}param·parāgate pūcā<46>nkule prasūto dramiḷanarapatibhiruparuddham· pallavama(lla)nnandip⟦u⟧<<u>>re d¿ra?<ṛ>ṣṭvā tada<47>kṣamayā ku(va)layadaladyuti(n)ā niśitena kṛpāṇena pallavamallaśatru¿(bra)?<vṛ>nda<Page 3v><48>sya kṛtā(nta) Iva vij¿ra?<ṛ>m·bhamāṇaścitramāyapa(llava)rājamukhānnihatya sakala<49>meva rājya<ṁ >praya¿c?<cch>annim·ba<vana>cūtavanaśaṁkaragrāmanellūr·nelveliśūṟāvaḷu<50>**ntū**r·prabhṛtiṣu raṇabh¿u?<ū>¿v?<m>iṣu pallavāya bahuśaḥ parabala¿m?<ṁ> vijetā<51> pra¿a?<ā>kṛtajanadurvvigāhye bhaira¿nena?<ve>⟦tabāhudaṇḍaḥ pratipakṣamudayanā⟧<52>⟦bhidhānaṁ śabararājam· bhi⟧ nelvelisaṁgrāme śa¿ṁkh?<b>arasen¿a?<ā>pa<53>tisama¿a?<ā>rūḍhadantidantayugaḷasaṁghaṭṭanakṣaritamadajālasama¿a?<ā>laṁ<54>kṛtabāhudaṇḍaḥ pratipakṣamudayanābhidhānaṁ śabararājam· ¿h?<bh>i<55><t>tvā mayūrakalāpaviracitandarppaṇaddhvajaṁ g¿ra?<ṛ>hītavān¿a U?<u><t>tarasyā<56>mapi diśi p¿ra?<ṛ>thivivyāghrābhidhā<na>nniṣa¿a?<ā>dapatim· prabalāyamānamaśvame<57>dhaturaṁgama¿a?<ā>nus¿a?<ā>r¿a?<i>ṇam¿i?<ā>patamanus¿ra?<ṛ>tya vijitya viṣṇurājaviṣayātpa<58>llava{ṁ}sātkṛtyādiśanniravadyapramukhāṁśuhārā¿n·?<na>parimitasuva<59>¿ṇṇ?<rṇ>asa¿ndhe?<ṁca>yaṁ kuñjarānapi yo jagrāha kāḷībhagavat¿i?<ī>pari<Page 4r><60>pālitakāḷidu(rggaṁ) vi(ghaṭa)¿yitvā?<yya>maṇṇaiku¿ṭ?<ḍ>igrā(me) pāṇḍyasenāṁ<61> vijitavān¿a U?<u>udaya(ca)ndr¿(ā)?<a>>khyadhīravaraḥ paracakradaṇḍī svāmine vijñapta<62>vā¿na?<n> [|] tadvijñ¿o?<ā>pana(y)ā sakalarājyapradāturasidhārāniṣkrayārttha<63>m· paśrimāśrayanad¿i?<ī>viṣaye kumāramaṁgalaveḷḷaṭṭ¿u?<ū>r**{k}ko**ṟṟagrā<64>me jalayantradvaya¿ñ?<ṁ >c¿a U?<o>dayacandramaṁgalamiti nāma kṛtvā{A}ṣṭottaraśatebhyo<65> brāhmaṇebhyo dadau [|] tasya purastātsīmā stokanad¿i?<ī> [|] dakṣi<66>ṇatassīmā samudradatta{c}caturvvedimaṁgalasyottarataścakratīrtthā<67>duttaratastataḥ paścime **ko**ṟṟagrāmadevag¿ra?<ṛ>hāduttaratastataḥ paści<68>me pūrvvavatsamudradatta{c}caturvvedimaṁgalasya paścimottaratassīmā<69>duragahradāduttara<ta>stasmātpaścime{A}naḍutpālācaladakṣiṇapārśva<m·> <|><70> Asya pratīc¿a?<yaḥ>s¿i?<ī>mā lohitagiristasmāduttarato gatvā ve<71>ḷālaśikharātp¿a?<u>rastātkṛṣṇaśilaśiloccayātpaścime rau<72>hiṇaguhā | paścimottaratassīmā sinduvārahra<Page 4v><73>daḥ [|] Uttaratass¿i?<ī>mā kāñcidvāranāmagrāmasya dakṣiṇatass¿i?<ī>māddakṣi<74>ṇataḥ [|] prāgud¿i?<ī>c¿as?<aḥ >sīmā kṣ¿i?<ī>rana¿(di)?<do> [|] Evañcatussīmāntarā<ṁ> nad¿i?<ī>kulyāj¿ā?<a>labho<75>gyāṁ s¿u?<a>sar{v}vaparihār¿a?<ā>¿m· A?<ma>nyānadha¿mm?<rm>a(kṛ)ty¿(ā)?<a>nvināśya bhūmindattavān· | kauṇḍinya<76>gotrāya prava¿j?<c>anasūtrāya ru¿t?<d>raśarmmaṇe bhāgadvayam· [|] ta¿t?<d>gotrasūtrāya gaṇadiṇḍa<77>śarmmaṇe ta¿t?<d>go-

trasūtrāya gaṇamātaśarmma(ṇe) ta¿t?<d>gotrasūtrāya dāmaśa¿mm?<rm>a<78>ṇe ta¿t?<d>gotrasūtrāya Agniśarmmaṇe ta¿t?<d>gotrasūtrāya maṇṭaśarmmaṇe ta¿t?<d>gotr¿aĀva?<āyāpa><79>stam·bhasūtrāya mādhavaśa¿mm?<rm>aṇe ta¿t?<d>gotrasūtrāya ma¿ṇa?<ṇ>ṭaśarmmaṇe ta¿t?<d>gotrasūtrāya nārā<80>yaṇaśarmmaṇe pūrvvava<d>droṇaśa¿mm?<rm>aṇe pūrvva(va)t· Agniśa¿mm?<rm>aṇe (kā)śyapagotrāya Ā<81>pastam·basūtrāya bhavamātabhaṭṭāya bhāgatrayantadvanmaṇiśarmmaṇe bhāga(dva)yantadvatkāḷaśa¿mm?<rm>a<82>ṇe tadva<t·> tiṇṭaśa¿mm?<rm>aṇe tadvadv¿i?<ī>ramaṇṭāya tadvatkūḷāya bhāradvājagotr¿a Āv?<āyāp>astam·bhasūtr<āya> ru<83>drakumārāya tadvat¿su?<ska>ndāya tadvannārāyaṇāya tadvattāḷiśarmmaṇe tadvacceṭṭaśarmmaṇe ta¿t?<d>go<84>tr<āya> pravacanasūtrā(ya śū)lamaṇṭāya tadvat<s>kan¿t?<d>āya tadvadd<r>oṇarudrāya jāt¿uga?<ūkar>ṇagotr<āya> prava¿j?<c>a<85>nasūtrāya poṟkūḷakeyāya vatsagotrāya Ā¿v?<p>astam·bhasū(tr)<āya> (Abhu)ṇḍigovi(nda)<86>śarmmaṇe pūrvvava¿ta (mā)?<vanmā>dhavaśarmmaṇe pūrvvava¿t?<d>bhadrakāḷāya ⟦pū⟧<Page 5r> <87> pūrvvavattāḷiśarmmaṇe pūrvva<va>nnīlaka¿ṇa?<ṇ>¿ṭ?<ṭh>a(śa)rmmaṇe pūrvvavat· rāmaśa¿mm?<rm>aṇe ¿A?<Ā>gni<88>v¿ai?<e>śyagotr¿e A?<āyā>pastam·bhasūtrāya droṇaśarmmaṇe vādhūlagotr<āya> Āpastam·bha<89>sūtrāya nārāyaṇāya Ātreyagotrāya Āpastam·{pa}bhasūtrāya caṭṭipuranandi<ne><90> viṣṇ¿a?<u>¿pra?<vṛ>ddhagotrāya bahuv¿ra?<ṛ>c¿a?<āya> nimabadāśiśa¿mm?<rm>aṇe pūrvvavannīlaka<91>ṇṭhāya pūrvvavatpiṭṭaśarmmaṇe pūr{v}vavann¿i?<ī>lakaṇṭhāya l¿e?<o>hitagotrāya Āpa<92>stam·bhasūtrāya kārām·¿p?<b>inan¿t?<d>iśa¿mm?<rm>aṇe vasiṣṭhagotrāya pravacanasūtrāya kāva<93>nūrma¿ṇa?<ṇ>ṭaśarmmaṇe pūrvvavat droṇaśarmmaṇe gotamagotr<āya> Āpastam·bhasūtrā<94>ya ni¿ma?<m>baśarmmaṇe pūrvvava¿ta A?<da>gniśa¿mm?<rm>aṇe ta¿t?<d>gotr<āya> pravacanasūtrāya rudramaṇṭāya bhā<95>gadvayam· [|] parāśaragotr<āya> pravacanasūtrāya gaṇamātaśarmmaṇe pūrvvavanmādhavaśarmmaṇe<96> ta¿t?<d>gotr<āya> Āpastam·bhasūtrāya nā¿k?<g>aśarmmaṇe haritagotrā(y)āpastam·bhasūtrāya vinā<97>yakaśarmmaṇe tadva<t·> skandāya tadvatkoṇṭāya tadva¿tt?<dd>ā(ma)śarmmaṇe tadva¿tt?<dd>evaśa¿mm?<rm>aṇe mu<98>¿t?<d>galagotrāyāpastam·bhasūtrāya cannakāḷine pūrvvava<d>droṇāya kauśikago<99>(tr)ā<yā>pastam·bhasūtrāya kumāramaṇṭāya ta¿t?<d>vacca{c}na<ku>mārāya tatgotr<āya> pravacanasūtrāya<Page 5v> <100> ti¿ṇa?<ṇ>ṭad<r>oṇaśa(rmma)ṇe bhāgadvayam· [|] ta¿t?<d>gotrā<yā>pastam·bhasūtrāya kūḷaśarmmaṇe [|]<101> kaṭukucattipālapoca¿na?<n> Oṟṟiyūran [|] praśa¿tt?<st>ikatre parameśvarāya Uttarakākulo<102>¿t?<d>bhavāyaiko bhāgaḥ [|] vai¿j?<d>yabhāgaśca [|] gaṁgapuravāsi¿(na)?<no> droṇaśreṣṭhiraṇaputrasya re<103>vatināmnaḥ paramamāheśvarasya dvau bhāgau | yāvaccarati khe bhānuryyāvattiṣṭha<104><n>ti parvvatāḥ [|] pūcānkulañca vai tāva<t·> stheyādācandratārakam· <‖ 7> putra<ḥ> śr¿i?<ī>can-

dradevasya kavi〈105〉¿tva?〈stu〉 parameśvara〈ḥ〉 〈|〉 praśasteḥ kavitāñcakre sa medhāvikulo¿t?〈d〉bhavaḥ || 〈8〉 ○○൨

matirai〈106〉 koṇṭa kopparake**sa**ripa**nma**ṟkku yāṇṭu Irupattāṟāvatu Uta〈ya〉cantiramaṅkala〈107〉ttu **sabhai**yomum k(ā)ñcivāyilākiya Ikanmaṟaimaṅkalattu **sabhai**yomum [|]〈108〉 Ivviraṇṭ¿u?〈ū〉romuṅkūṭiyonṟānamaiyil Itan me(l)ppaṭṭatu Or¿u?〈ū〉rāy v(ā)〈109〉l̤vomānom ○○൨

Apparatus

〈1〉 °bandhāsanaṁ • The *anusvāra* stands at the beginning of the next line.

〈2〉 °dvayamumā° • Separate °*dvayam | umā*°.

〈8〉 °vānā¿ma?〈ṁ 〉〈〈va〉〉ṁśa° • Read °*vānāṁ vaṁśa*°; the missing *va* appears to be entered above the line by the engraver himself.

〈14〉 °maṇimaṁ • The *anusvāra* stands at the beginning of the next line.

〈28〉 °rtthapraṇairttarakṣara° • Read °*thaipādaprehīlakākṣara*° ?

〈32〉 bhindannājau • *jau* appears to be corrected from *jai*.

〈36〉 °vaketanasya • *va* appears to be corrected from *vi*.

〈42〉 patirjjala⟦la⟧dāgama° • A second, obliterated *la* stands below the *la* of *jalada*. —
〈42〉 °gamajalamerarasarasāsita° • Read °*gamakālamelārasāsita*° ?

〈46〉 °p⟦ū⟧〈〈u〉〉re • Corrected from *pūre* by the engraver.

〈49〉 °nellū° • The *e* and the second *l* of *nellūr* are doubtful; on the facsimile published in the *Ind. Ant.*, the *e* looks like *va*, which must be due to retouching.

〈51〉 bhaira¿nena?〈ve〉 • The bracketted words which follow, were entered by mistake and subsequently cancelled by the engraver himself; they occur in their proper place in line 54.

〈73〉 °s¿i?〈ī〉mād° • Read *sīmā*°. Here and in line 68 f. the incorrect masculine *sīma* is used instead of *sīmā* or *sīman*.

〈86〉 ⟦pū⟧ • This line appears to have originally ended with the letter *pū*, which was erased by the engraver, because he had repeated it at the beginning of line 87.

〈105〉 || • In the original, this sign of punctuation looks like a double *ṟa*.

Translation by Hultzsch 1895

A.—Sanskrit portion.

Hail! Prosperity!

(*Verse* 1.) I bow my head devoutly to Sadāśiva, who is seated in the position of profound meditation on the peak of the Sumēru mountain for the welfare of the three worlds; whose two eyes are the sun and the moon; who is united with Umā; who has conferred splendour on **Udayachandra**; (*and*) who wears matted hair.

(*V*. 2.) Let him remain for a long time, the glorious lord of **Vilvalapura**, the ornament of the race of **Pūchān**, who has conferred the kingdom on the **Pallava** (*king*) on many battle-fields, who is benevolent, who is a chastiser of hostile armies, (*and*) who is renowned on earth!

(*V*. 3.) Let it remain in the world for a long time, the race of the **Pallavas**, whose feet, (*tender*) as sprouts, are worshipped by kings; whose hands, (*tender*) as sprouts, are bending under the weight of the water (*poured out*) at donations; (*and*) who have driven away (*even*) the slightest calamity by the multitude of (*their*) excellent virtues!

(*Line* 8.) From the supreme soul was produced **Brahmā**; from Brahmā, **Aṅgiras**; from Aṅgiras, **Bṛihaspati**; from Bṛihaspati, **Śaṁyu**; from Śaṁyu, **Bharadvāja**; from Bharadvāja, **Drōṇa**; from Drōṇa, **Aśvatthāman**, the splendour of whose power was immeasurable; (*and*) from him, **Pallava**, who drove away (*even*) the smallest calamity from (*his*) race.

(*L*. 11.) In the race of **Pallava**, which thus flourished in an uninterrupted line of regular descent, (*was born*) **Siṁhavishṇu**, a devout worshipper of Vishṇu; from Siṁhavishṇu, **Mahēndravarman**, whose valour equalled (*that of*) Mahēndra; from him, **Narasiṁhavarman**, who destroyed (*the city of*) **Vātāpi**, just as Agastya destroyed (*the demon*) Vātāpi, (*and*) who frequently conquered **Vallabharāja** at **Pariyaḷa, Maṇimaṅgala, Śūramāra** and other (*places*). His son (*was*) another **Mahēndravarman**. From him (*came*) **Paramēśvaravarman**, who defeated the army of **Vallabha** in the battle of **Peruvaḷanallūr**; from him, **Narasiṁhavarman**, who was a devout worshipper of Mahēśvara (*and*) a great patron of Brāhmaṇas. His (*son was*) the very pious **Paramēśvaravarman**, whose beauty (*darśana*) surpassed (*that of all others*), just as Paramēśvara (Śiva) has (*one*) eye (*darśana*) more (*than all others*).

(*L*. 19.) The son of this **Paramēśvaravarman** (*was*) he who was a conqueror of all, like Bharata; who was immovable, like (*Mount*) Mēru; who broke the opposing (*forces of his*) enemies by his own hands, as the sun breaks the opposing (*masses of*) darkness by his own rays; who was versed in all the fine arts (*kalā*), just as the (*full-*) moon

possesses all digits (*kalā*); who lowered the pride of Nṛiga, Nala (*of*) Nishadha, Nahusha, Nābhāga, Bhagīratha and other (*kings*); whose powerful right arm had become spotted by showers of streams of rutting-juice, which oozed from the temples (*of the elephants*) of hostile kings; whose great fame, (*which resembled*) a group of white water-lilies, filled (*all*) quarters; whose lotus feet were rubbed by the multitude of the diadems of prostrate kings; who resembled Cupid in beauty, the king of **Vatsa**[23] in (*the knowledge of*) elephants, Nakula in (*the management of*) horses, Arjuna in (*the use of*) the bow, (*and*) Drōṇa in archery; who was versed in poems, dramas and stories; who was skilled in the *bindumatī, gūḍhachaturthapāda, prahēlikā, aksharachyutaka, mātrāchyutaka* and similar (*verses*);[24] who was a treasury of policy, a vessel of wealth, free from spots, a destroyer of the power of the *Kali (age), (and*) devoted (*to liberality*) as the *Kalpaka (tree*);—[25]

(*V*. 4.) The virtuous **Nandivarman**, the lord of the **Pallavas**, (*is*) the death of enemies, a Cupid to women, unconquerable by armies, rich in virtues, the refuge of subjects, (*and*) a *Kalpa* tree to good men.

(*V*. 5.) Breaking in battle an army of elephants by sharp arrows, this king, the lord of men (*and*) hero in war, shines like the sun, the friend of the lotus, who gradually breaks the mass of darkness by the bundles of (*his*) rays (*and*) rises over the mountain.

(*V*. 6.) Until the end of the world, the favourite (*ornaments*) on earth of this renowned lord, the banner of the **Pallavas**, are the following:—the victorious bow (*which is*) the ornament of (*his*) hand, (*and*) the rutting-juice of hostile elephants at the head of battles, (*which is*) the unguent of (*his*) body.

(*L*. 36.) His son[26] was **Nandivarman**, the lord of men, the lord of the earth, the statesman,[27] the wrestler of the **Pallavas** (*Pallavamalla*).

(*L*. 37.) While this lord of men was ruling the earth, in the year which was completing the number twenty-one (*of the years of the reign*) of this same **Nandivarman**, a request[28] was made to the lord (*viz*., Nandivarman) by the chastiser of hostile armies,[29] the excellent hero, called **Udayachandra**, who was the lord of the river **Vēgavatī**, the banks of which are adorned with bowers of areca-palms, cocoanut-trees, mango-trees, palmyras, *hintāla, tamāla, nāga, puṁnāga*, red *aśōka, kuravaka, mādhavī, karṇikāra* and

[23] See p. 357, note 6.

[24] These terms are explained in the commentary on the *Kādambarī*, p. 14 f. of the Bombay edition of 1890.

[25] This sentence is interrupted by verses 4 to 6, but is again taken up in line 36.

[26] The words *tasya putraḥ* are here repeated for the sake of clearness, though they had already occurred in line 19, at the beginning of the prose passage which was interrupted in line 29 by verses 4 to 6.

[27] With the epithet *Nayabhara* compare *Bahunaya* and *Nayānusārin*, two epithets of Rājasiṁha; Vol. I, No. 25, paragraphs 3 and 42.

[28] This request, which refers to a grant of land, is specified in l. 62 ff.

[29] The same epithet occurs in verse 2.

other trees, (*and*) which smells of saffron that has come off from the tips of the breasts of proud women, whose minds are intoxicated with passion; who was the lord of the city called **Vilvala**, which is the ornament of the whole world, (*and*) the *bāzār* roads of which are covered with copious drops of water, that has trickled out of the nostrils of the trunks of troops of hostile elephants, which resemble clouds, black like ink, in the rainy season; who was born in the race of **Pūchān**, which had been handed down by (*i.e.*, had been in the hereditary service of) the uninterrupted succession of the **Pallava** race; who, when he perceived that **Pallavamalla** was besieged in **Nandipura** by the **Dramiḷa** princes, unable to bear this, like the visible death of the crowd of the enemies of **Pallavamalla**, slew with (*his*) sharp sword, which glittered like the petal of a water-lily, the **Pallava** king **Chitramāya** and others; who defeated the hostile army on the battle-fields of **Nimba[vana], Chūtavana, Śaṁkaragrāma, Nellūr, Nelvēli, Śūṟāvaṟundūr** and so forth, and (*thus*) bestowed the whole kingdom many times on the **Pallava**; who, while his strong arm became adorned with the copious rutting-juice[30] which oozed out at (*his*) collision with the pair of tusks of the elephant on which the leader of the **Śabara** army was mounted, split (*the head of*) the opposing **Śabara** king, called **Udayana**, in the terrible battle of **Nelvēli**, which could hardly be entered by a common man, and seized (*his*) mirror-banner made of a peacock's tail; who, in the Northern region also, pursued the **Nishāda** chief, called **Pṛithivivyāghra**, who, desiring to become very powerful, was running after the horse of the *Aśvamēdha*, defeated (*him*), ordered (*him*) out of the district (*vishaya*) of **Vishṇurāja**, (*which*) he subjected to the **Pallava**, and seized faultless pearl necklaces of excellent lustre, an immeasurable heap of gold, and elephants; (*and*) who destroyed (*the fort of*) **Kāḷidurga**, which was protected by the goddess Kālī, and defeated the **Pāṇḍya** army at the village of **Maṇṇaikuḍi**.

(*L.* 62.) At his (Udayachandra's) request, (*king* Nandivarman) gave, in order to reward (*the deeds of*) the edge of the sword of him who had bestowed the whole kingdom (*on his lord*),[31] to one hundred and eight Brāhmaṇas the village of **Kumāramaṅgala-Veḷḷaṭṭūr** in the **Paśchimāśrayanadī-vishaya**, and two water-levers (*jala-yantra*) in (*the village of*) **Koṟṟagrāma**, having conferred (*on the granted village*) the (*new*) name of **Udayachandramaṅgalam**.

(*L.* 65.) The eastern boundary of this (*village is*) a small river. The southern boundary (*is*) on the north of (*the village called*) **Samudradatta-chaturvēdimaṅgalam**, (*and*) on the north of (*the tank called*) **Chakratīrtha**; (*going*) to the west from this, on the north of the temple (*dēvagṛiha*) of **Koṟṟagrāma**; (*going*) to the west from this, on the north of

[30] Compare line 23 and verse 6.

[31] Compare the words *sakalameva rājyaṁ prayacchan . . . . . raṇabhūmiṣu pallavAya* in l. 48 ff. and *anekaraṇabhūmiṣu pallavāya rājyapradaḥ* in verse 2.

the north-western boundary of the previously (*mentioned village of*) **Samudradatta-chaturvēdimaṅgalam** (*and*) of (*the tank called*) **Uragahrada**; (*and going*) to the west from this, the southern side of (*the hill called*) **Anaḍutpālāchala**. Its western boundary (*is the hill called*) **Lōhitagiri**; going north from this, (*the western boundary is*) on the east of (*the hill called*) **Vēḷālaśikhara**; (*and*) on the west of (*the hill called*) **Kṛishṇaśila-śilōchchaya**, (*the cave called*) **Rauhiṇaguhā**. The north-western boundary (*is the tank called*) **Sindhuvārahrada**. The northern boundary (*is*) on the south of the southern boundary of the village called **Kāñchidvāra**. The north-eastern boundary (*is*) the (*river*) **Kshīranadī**.

(*L.* 74.) (*The king*) gave the land included within these four boundaries, with the use of the water of the rivers and canals, with all exemptions, having expropriated others (*viz.*, Jaina hereties ?),[32] whose observances were not in accordance with the law.

(*L.* 75.) LIST OF DONEES. [[here is a table]]. [C1]No. [C2]*Gōtra*. [C3]*Sūtra*. [C4]*Residence*. [C5]*Name of donee*. [C6]*Number of shares*. [C1]1. [C2]Kauṇḍinya. [C3]Pravachana [C4]... [C5]Rudraśarman [C6]2 [C1]2. [C2]Do. [C3]Do. [C4]... [C5]Gaṇadiṇḍaśarman [C6]3 [C1]3. [C2]Do. [C3]Do. [C4]... [C5]Gaṇamātaśarman [C6]3 [C1]4. [C2]Do. [C3]Do. [C4]... [C5]Dāmaśarman [C6]3 [C1]5. [C2]Do. [C3]Do. [C4]... [C5]Agniśarman [C6]3 [C1]6. [C2]Do. [C3]Do. [C4]... [C5]Maṇṭaśarman [C6]3 [C1]7. [C2]Do. [C3]Āpastambha [C4]... [C5]Mādhavaśarman [C6]3 [C1]8. [C2]Do. [C3]Do. [C4]... [C5]Maṇṭaśarman [C6]3 [C1]9. [C2]Do. [C3]Do. [C4]... [C5]Nārāyaṇaśarman [C6]3 [C1]10. [C2]Do. [C3]Do. [C4]... [C5]Drōṇaśarman [C6]3 [C1]11. [C2]Do. [C3]Do. [C4]... [C5]Agniśarman [C6]3 [C1]12. [C2]Kāśyapa. [C3]Āpastamba[33] [C4]... [C5]Bhavamātabhaṭṭa [C6]3 [C1]13. [C2]Do. [C3]Do. [C4]... [C5]Maṇiśarman [C6]2 [C1]14. [C2]Do. [C3]Do. [C4]... [C5]Kāḷaśarman [C6]2 [C1]15. [C2]Do. [C3]Do. [C4]... [C5]Tiṇṭaśarman [C6]2 [C1]16. [C2]Do. [C3]Do. [C4]... [C5]Vīramaṇṭa [C6]2 [C1]17. [C2]Do. [C3]Do. [C4]... [C5]Kūḷa [C6]2 [C1]18. [C2]Bhāradvāja [C3]Āpastambha [C4]... [C5]Rudrakumāra [C6]2 [C1]19. [C2]Do. [C3]Do. [C4]... [C5]Skanda [C6]2 [C1]20. [C2]Do. [C3]Do. [C4]... [C5]Nārāyaṇa [C6]2 [C1]21. [C2]Do. [C3]Do. [C4]... [C5]Tāṛiśarman [C6]2 [C1]22. [C2]Do. [C3]Do. [C4]... [C5]Chēṭṭaśarman[34] [C6]2 [C1]23. [C2]Do. [C3]Pravachana [C4]... [C5]Śūlamaṇṭa [C6]2 [C1]24. [C2]Do. [C3]Do. [C4]... [C5]Skanda [C6]2 [C1]25. [C2]Do. [C3]Do. [C4]... [C5]Drōṇarudra [C6]2 [C1]26. [C2]Jātūkarṇa [C3]Do. [C4]... [C5]Poṛkūḷakēya [C6]2 [C1]27. [C2]Vatsa. [C3]Āpastambha [C4]Abhuṇḍi [C5]Gōvindaśarman [C6]2 [C1]28. [C2]Do. [C3]Do. [C4]... [C5]Mādhavaśarman [C6]2 [C1]29. [C2]Do. [C3]Do. [C4]... [C5]Bhadrakāḷa [C6]2 [C1]30. [C2]Do. [C3]Do. [C4]... [C5]Tāṛiśarman [C6]2 [C1]31. [C2]Do. [C3]Do. [C4]... [C5]Nīlakaṇṭhaśarman

[32]Compare No. 76 below, verse 27 f. and line 97 f.

[33]This is the only instance, in which the name of the *sūtra* is spelled in the usual manner, while the form *Āpastambha* is employed in all other cases.

[34]This would be Jyēshṭhaśarman in Sanskrit.

[C6]2 [C1]32. [C2]Do. [C3]Do. [C4]... [C5]Rāmaśarman [C6]2 [C1]33. [C2]Āgnivēśya [C3]Do. [C4]... [C5]Drōṇaśarman [C6]2 [C1]34. [C2]Vādhūla [C3]Do. [C4]... [C5]Nārāyaṇa [C6]2 [C1]35. [C2]Ātrēya [C3]Do. [C4]Chaṭṭipura [C5]Nandin [C6]2 [C1]36. [C2]Vishṇuvṛiddha [C3]Bahvṛicha[35] [C4]... [C5]Nimbadāsiśarman [C6]2 [C1]37. [C2]Do. [C3]Do. [C4]... [C5]Nīlakaṇṭha [C6]2 [C1]38. [C2]Do. [C3]Do. [C4]... [C5]Piṭṭaśarman [C6]2 [C1]39. [C2]Do. [C3]Do. [C4]... [C5]Nīlakaṇṭha [C6]2 [C1]40. [C2]Lōhita [C3]Āpastambha [C4]Kārāmbi [C5]Nandiśarman [C6]2 [C1]41. [C2]Vasishṭha [C3]Pravachana [C4]Kāvanūr [C5]Maṇṭaśarman [C6]2 [C1]42. [C2]Do. [C3]Do. [C4]... [C5]Drōṇaśarman [C6]2 [C1]43. [C2]Gōtama [C3]Āpastambha [C4]... [C5]Nimbaśarman [C6]2 [C1]44. [C2]Do. [C3]Do. [C4]... [C5]Agniśarman [C6]2 [C1]45. [C2]Do. [C3]Pravachana [C4]... [C5]Rudramaṇṭa [C6]2 [C1]46. [C2]Parāśara [C3]Pravachana [C4]... [C5]Gaṇamātaśarman [C6]2 [C1]47. [C2]Do. [C3]Do. [C4]... [C5]Mādhavaśarman [C6]2 [C1]48. [C2]Do. [C3]Āpastambha [C4]... [C5]Nāgaśarman [C6]2 [C1]49. [C2]Harita [C3]Āpastambha [C4]... [C5]Vināyakaśarman [C6]2 [C1]50. [C2]Do. [C3]Do. [C4]... [C5]Skanda [C6]2 [C1]51. [C2]Do. [C3]Do. [C4]... [C5]Koṇṭa [C6]2 [C1]52. [C2]Do. [C3]Do. [C4]... [C5]Dāmaśarman [C6]2 [C1]53. [C2]Do. [C3]Do. [C4]... [C5]Dēvaśarman [C6]2 [C1]54. [C2]Mudgala [C3]Āpastambha [C4]... [C5]Channakāḷin [C6]2 [C1]55. [C2]... [C3]Do. [C4]... [C5]Drōṇa [C6]2 [C1]56. [C2]Kauśika [C3]Āpastambha [C4]... [C5]Kumāramaṇṭa [C6]2 [C1]57. [C2]Do. [C3]Do. [C4]... [C5]Channakumāra [C6]2 [C1]58. [C2]Do. [C3]Pravachana [C4]... [C5]Tiṇṭadrōṇaśarman [C6]2 [C1]59. [C2]Do. [C3]Āpastambha [C4]... [C5]Kūḷaśarman [C6]1 [C1]60. [C2]... [C3]... [C4]Oṟṟiyūr[36] [C5]Kaṭukuchatti-Pālapōchan[37] [C6]1 [C1]61. [C2]... [C3]... [C4]Uttarakākula[38] [C5]"To the author of the (*above*) eulogy (*praśasti*), **Paramēśvara**." [C6]1 [C1]62. [C2]... [C3]... [C4]... [C5]"To the (*village*) physician."[39] [C6]1 [C1]63. [C2]... [C3]... [C4]Gaṅgapura [C5]"To the devout worshipper of Mahēśvara, called **Rēvati**, who was the son of **Drōṇaśrēshṭhiraṇa**." [C6]2 [C1]Total [C2]133

(*V.* 7.) As long as the sun moves in the sky, as long as the mountains stand, (*and*) as long as the moon and the stars (*endure*), so long let the race of **Pūchān** remain!

(*V.* 8.) The poet **Paramēśvara**, who was the son of the illustrious **Chandradēva** (*and*) was born from the race of **Mēdhāvin**, made the poetry of the (*above*) eulogy (*praśasti*).

[35]This is not the name of a *sūtra*, but that of a *śākha*; the *sūtra* is not mentioned in this case.

[36]This is Tiruvoṟṟiyūr near Madras; see p. 290, note 1.

[37]This is the Tamil spelling of the Sanskrit *Bāla-Bhāja*.

[38]*I.e.*, 'the northern Kākula.' This appears to refer to Chicacole in the Gañjām district, as distinguished from the more southern Śrīkākuḷam in the Kistna district.

[39]With *vaidya-bhāga* compare *maruttuva-pēṟu* in No. 4, paragraph 3, and *vaidya-vṛitti* in Vol. I, p. 91.

B.—Tamil portion.

(*L*. 105.) In the twenty-sixth year (*of the reign*) of **Madirai-koṇḍa Kō-Parakēsarivarman**, we, (*the members of*) the assembly (*sabhā*) of **Uda[ya]chandramaṅgalam**, and we, (*the members of*) the assembly of **Kāñchivāyil**, *alias* **Igaṉmaṟaimaṅgalam**, (*have agreed as follows):—*

(*L*. 108.) We, (*the inhabitants of*) these two villages, having joined (*and*) having become one, shall prosper as one village from this (*date*).

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