SII 2.76: original edition by Eugen Julius Theodor Hultzsch

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Alternative title: III. INSCRIPTIONS OF THE CHOLA DYNASTY. No. 76. UDAYENDIRAM PLATES OF PRITHIVIPATI II HASTIMALLA

Author of digital edition: Emmanuel Francis

Identifier: DHARMA_INSSIIv02p0i0076

Repository: SII original (south-indian-inscriptions)

File path: SII_B_clean/SII02/DHARMA_INSSIIv02p0i0076.xml

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

Commit: 2026-11-14 15:07 (85a1dec), last modified 2026-09-29 11:08 (2b36d53)

Summary

The subjoined inscription was first made known by the Rev. T.Foulkes in the *Manual of the Salem District*, Vol. II, p. 369 ff. It is engraved on one of the five sets of copper-plates, which appear to have been discovered at **Udayēndiram** in A.D. 1850 and are now in the possession of the Dharmakartā of the Saundararāja-Perumāḷ temple at Udayēndiram.[1] I owe the opportunity of using the original plates to the courtesy of Mr. F.A.Nicholson, I.C.S.

The copper-plates are seven in number. They measure about 8(3/4) to 8(7/8) by 3(1/4) inches. The edges of each plate are raised into rims for the protection of the writing, which is in very good preservation. The plates are strung on a copper ring, which had been already cut when Mr. Foulkes examined the plates. The ring is about (1/2) inch thick and measures about 5(1/4) inches in diameter. Its ends are soldered into the lower portion of a flower, which bears on its expanded petals a circular seal of about 2(1/8)

[1] See above, p. 361 f.

inches in diameter. This seal, which I have figured in the *Epigraphia Indica* (Vol. III, p. 104, No. 4 of the Plate), bears, in relief, a bull couchant which faces the proper right and is flanked by two ornamented lampstands. Above the bull are an indistinct figure (perhaps a squatting male person) and a crescent, and above these a parasol between two *chaurīs*. Below the bull is the Grantha legend *Prabhumēru*. From the Udayēndiram plates of the **Bāṇa** king **Vikramāditya** II.[2] we learn that his great-grandfather had the name or surname **Prabhumēru**. The occurrence of this name on the seal of the subjoined grant suggests that the Gaṅga king Pṛithivīpati II. adopted a Bāṇa *biruda* and placed it on his seal when the Bāṇa kingdom was bestowed on him by the Chōḷa king Parāntaka I. As, however, the seal-ring had been already cut when Mr. Foulkes examined the plates, the possibility remains that, as in the case of the inscription No. 74,[3] the present seal may have originally belonged to another set of plates, perhaps to those of Vikramāditya II.[4]

The first five plates bear 28 Sanskrit verses in the Grantha alphabet. The alphabet and language of the two last plates (and of a portion of the last line of plate *Vb*) is Tamil. A few Tamil letters are used in the middle of the Sanskrit portion, *viz.*, *l̲i* of *Vaimbalguṛi* in line 42, *ṛam* of *Śrīpuṛambiya* in line 45, and *ṛi* of *Paṛivi* in line 62. A few words in Sanskrit prose and Grantha characters occur at the beginning of plate *I* and at the end of plate *VII* (*svasti śri*, l. 1, and *ōn namō Nārāyaṇāya*, l. 101).

The Sanskrit portion opens with invocations of Vishṇu and Śiva (verses 1 and 2). The next few verses (3 to 11) contain a genealogy of the **Chōḷa** king **Parāntaka** I. Then follows a genealogy of the **Gaṅga-Bāṇa** king **Pṛithivīpati** II. surnamed **Hastimalla** (vv. 12 to 23), and the information that, with the permission of his sovereign **Parakēsarin** or **Parāntaka** I., he granted the village of **Kaḍaikkōṭṭūr** to the village of **Udayēndiramchaturvēdimaṅgalam** (vv. 24 to 26). Excluded from the grant was certain land which belonged to the **Digambara** Jainas (v. 27 f. and l. 97 f.). The Tamil portion contains a minute description of the boundaries of **Kaḍaikkōṭṭūr** and adds that the grant was made by **Śembiyaṉ-Māvalivāṇarāya** (*i.e.*, the Gaṅga-Bāṇa king Pṛithivīpati II.) in the 15th year of the reign of **Madirai-koṇḍa Kō-Parakēsarivarman** (*i.e.*, the Chōḷa king Parāntaka I.), and that the granted village was clubbed together with **Udyaśandiramaṅgalam** into *one* village, called **Vīranārāyaṇachchēri** in commemoration of Parāntaka's surname **Vīranārāyaṇa**.

The **Chōḷa** genealogy (vv. 3 to 11) may be subdivided into three portions, *viz.*, mythical ancestors, ancient Chōḷa kings, and direct predecessors of Parāntaka I. The mythical

[2] *Ep. Ind.*, Vol. III, p. 75.
[3] See page 362 above.
[4] *Ep. Ind.*, Vol. III, p. 74.

ancestors (v. 3) are Brahmā, Marīchi, Kāśyapa, the Sun, Rudrajit, Chandrajit and Śibi. The four first of these are named in the same order in the Udayēndiram plates of **Vīra-Chōḷa**[5] and in the *Kaliṅgattu-Paraṇi;*[6] in the *Vikkirama-Śōṛaṉ-Ulā,*[7] Marīchi is placed after Kāśyapa. Śibi is mentioned by name in the large Leyden grant (l. 13) and alluded to in the *Kaliṅgattu-Paraṇi* (viii. 13) and in the *Vikkirama-Śōṛaṉ-Ulā* (ll. 20 to 22).

The ancient Chōḷa kings to whom the subjoined inscription refers (v. 4), are **Kōkkiḷḷi, Chōḷa, Karikāla** and **Kōchchaṅkaṇ**.[8] The Leyden grant mentions the same persons in different order, *viz.*, Chōḷa (l. 17), Karikāla (l. 24), Kōchchaṅkaṇṇān[9] (l. 25) and Kōkkiḷḷi (l. 26). The *Kaliṅgattu-Paraṇi* alludes first to Kōkkiḷḷi as having wedded a Nāga princess (viii. 18), then to Kōchcheṅgaṇ as contemporary of the poet Poygai (*ibid.*), and last to Karikāla as having built embankments along the Kāvērī river (viii. 20), while the *Vikkirama-Śōṛaṉ-Ulā* alludes first to Kōkkiḷḷi (l. 19 f.), then to Karikāla (l. 26), and last to Kōchcheṅgaṇ (l. 27 f.). It will be observed that each of the four documents which record the names and achievements of these ancient Chōḷa kings, enumerates them in different order. One of the four kings, **Kōkkiḷḷi**, can hardly be considered a historical person, as he is credited with having entered a subterraneous cave and there to have contracted marriage with a serpent princess,[10] and as the *Vikkirama-Śōṛaṉ-Ulā* places him before the two mythical kings Śibi and Kavēra; and the king **Chōḷa** of the Udayēndiram plates and of the Leyden grant is nothing more than a personification of the Chōḷa dynasty,—just as Pallava, the supposed son of the hero Aśvatthāman and founder of the Pallava race.[11]

The two remaining kings, **Kōchcheṅgaṇ** and **Karikāla**, are the heroes of two Tamil poems, the *Kaḷavaṛi* by **Poygaiyār** and the *Paṭṭinappālai* by **Rudraṅgaṇṇaṉār**. These two poems must be considerably more ancient than the *Kaliṅgattu-Paraṇi*, which belongs to the time of Kulōttuṅga I. (A.D. 1063 to 1112), because the author of this poem (viii. 18 and 21) believed them to be actually composed before the time of Parāntaka I. and

[5] *Ep. Ind.*, Vol. III, p. 81.

[6] Canto viii. verse 9; *Ind. Ant.*, Vol. XIX, p. 330.

[7] *Ind. Ant.*, Vol. XXII, p. 147.

[8] This is a Sanskritised form of the Tamil *Kōchcheṅgaṇ*.

[9] This represents the Tamil *Kōchcheṅgaṇṇāṉ*.

[10] According to the *Perumbāṇāṟṟuppaḍai*, a poem by Rudraṅgaṇṇaṉār (see Paṇḍit Śāmināḍaiyar's edition of the *Pattuppāṭṭu*, Preface, p. 3), a Chōḷa king of Nāgapaṭṭiṇam (Negapatam), who is clearly a reminiscence of Kōkkiḷḷi, entered the Nāga world through a cavern, married a Nāga princess, and became by her the father of Iḷandiraiyaṉ, a Toṇḍaimāṉ, *i.e.*, king of Kāñchī. In certain apocryphal works, this mythical being is called Āḍoṇḍai and represented as the son of Kulōttuṅga-Chōḷa (!); see Wilson's *Mackenzie Collection*, Madras reprint, p. 209, Taylor's *Catalogue*, Vol. III, p. 426 f., and Mr. Sewell's *Lists of Antiquities*, Vol. II, pp. 156, 159 and 213. The Kaśākūḍi plates (No. 73, ll. 101 f. and 116) mention 'the tank of Tīralaya or Tīraiyaṉ.' The name of this tank is perhaps connected with Iḷandiraiyaṉ. If this were the case, it would prove the antiquity of the legend of Āḍoṇḍai.

[11] See Vol. I, Nos. 24, 32 and 151, and Vol. II, Nos. 73 and 74.

during the very reigns of Kōchcheṅgaṇ and Karikāla. While the *Kaliṅgattu-Paraṇi* places Kōchcheṅgaṇ before Karikāla, who is represented as having inscribed on Mount Mēru the history of his predecessors, and among them of Kōchcheṅgaṇ (viii. 19), the Leyden grant calls Kōchcheṅgaṇ a descendant of Karikāla, and the *Vikkirama-Śōṛaṉ-Ulā* refers to the two kings in the same order. The Leyden grant even represents the mythical king Kōkkiḷḷi as a descendant of Kōchcheṅgaṇ. A comparison of these conflicting statements shows that, at the time of the composition of the three documents referred to, no tradition remained regarding the order in which Kōchcheṅgaṇ and Karikāla succeeded each other. Probably their names were only known from ancient Tamil panegyrics of the same type as the *Kaḷavaṛi* and the *Paṭṭiṉappālai*. It would be a mistake to treat them as actual ancestors of that Chōḷa dynasty whose epigraphical records have come down to us. They must rather be considered as two representatives of extinct dynasties of the Chōḷa country, whose names had survived in Tamil literature either by chance or on account of their specially marked achievements.

To **Karikāla** the Leyden grant (l. 24 f.) attributes the building of embankments along the **Kāvērī** river. The same act is alluded to in the *Kaliṅgattu-Paraṇi* and the *Vikkirama-Śōṛaṉ-Ulā*. The *Kaliṅgattu-Paraṇi* (viii. 21) adds that he paid 1,600,000 gold pieces to the author of the *Paṭṭiṉappālai*. According to the *Porunarāṟṟuppaḍai*, a poem by Muḍattāmakkaṇṇiyār,[12] the name of the king's father was **Iḷañjēṭcheṉṉi**. The king himself is there called **Karigāl**, *i.e.*, 'Black-leg' or 'Elephant-leg,'[13] while the Sanskritised form of his name, Karikāla, would mean 'the death to elephants.' He is said to have defeated the **Chēra** and **Pāṇḍya** kings in a battle fought at **Veṇṇil**.[14] According to the *Śilappadigāram*,[15] his capital was **Kāvirippūmbaṭṭiṉam**.[16] In one of his interesting contributions to the history of ancient Tamil literature,[17] the Honourable P.Coomaraswamy allots Karikāla to the first century A.D. This opinion is based on the fact that the commentaries on the *Śilappadigāram* represent Karikāla as the maternal grandfather of the Chēra king **Śeṅguṭṭuvaṉ**, a contemporary of **Gajabāhu** of Ceylon. Mr. Coomaraswamy identifies the latter with Gajabāhu I., who, according to the *Mahāvaṁsa*, reigned from A.D. 113 to 135. With due respect to Mr. Coomaraswamy's sagacity, I am not prepared to accept this view, unless the identity of the two Gajabāhus is not only supported by the

[12] See Paṇḍit Śāmināḍaiyar's edition of the *Pattuppāṭṭu*, Preface, p. 2.

[13] In support of the first of these two renderings it is alleged that he was accidentally burnt by fire in his youth; see Paṇḍit Śāmināḍaiyar's Introduction to his edition of the *Puṟanāṉūṟu*. Compare the similar name Pulikāla, which Dr. Fleet derives from *puli*, 'a tiger,' and *kālu*, 'foot' or 'leg;' *Ep. Ind.*, Vol. III, p. 231, note 2.

[14] *Pattuppāṭṭu*, p. 58; compare *Kaliṅgattu-Paraṇi*, viii. 19.

[15] See Paṇḍit Śāmināḍaiyar's Introduction to his edition of the *Puṟanāṉūṟu*.

[16] See p. 287, note 3.

[17] 'A half-hour with two ancient Tamil poets;' *J.R.A.S., Ceylon Branch*, 1894.

mere identity of the name, but proved by internal reasons, and until the chronology of the earlier history of Ceylon has been subjected to a critical examination.

The last of the four ancient Chōḷa kings to whom the subjoined inscription refers, is **Kōchcheṅgaṇ**, *i.e.*, 'king Red-eye.' **Poygaiyār's** poem *Kaḷavaṛi*, which has been translated into English by Mr. Kanakasabhai Pillai,[18] describes the battle of **Kaṛumalam**, in which Śeṅgaṇ defeated and captured a **Chēra** king. The *Kaliṅgattu-Paraṇi* and the *Vikkirama-Śōṛaṉ-Ulā* state that the prisoner was set at liberty by the king, after the *Kaḷavaṛi* had been recited in the presence of the latter. The Leyden grant (l. 26) calls him "a bee at the lotus feet of Śaṁbhu (Śiva)."[19] By this it alludes to the fact that Śeṅgaṇ was considered as one of the sixty-three devotees of Śiva.[20] The *Periyapurāṇam* calls him the son of the Chōḷa king **Śubhadēva** by **Kamalavatī**, and attributes to him the foundation of the **Jambukēśvara** temple.[21] His name is mentioned by two of the authors of the *Dēvāram:* **Sundaramūrti** invokes him in the *Tiruttoṇḍattogai,*[22] and refers to a temple which Kōchcheṅgaṇāṉ had built at **Naṉṉilam;**[23] and **Tiruñāṉaśambandar** mentions two other temples which the Chōḷa king Śeyyagaṇ[24] had built at **Ambar**[25] and at **Vaigal**.[26] The last two references prove that Śeṅgaṇ must have lived before the 7th century, to which, as shown by Mr. Venkayya,[27] Tiruñāṉaśambandar belongs. Finally, Mr. Venkayya[28] has found that the *Nālāyiraprabandham* speaks of a visit of the Chōḷa king Kōchcheṅgaṇāṉ to the Vishṇu temple at **Tirunaṟaiyūr**.[29]

Verses 4 and 5 of the Udayēndiram plates and lines 28 to 31 of the large Leyden grant mention the names of the grandfather and father of Parāntaka I., **Vijayālaya** and **Āditya** I. Both kings are described in general terms, and no special deeds or events are noticed in connection with them. It may be concluded from this that they were insignificant princes, and that Parāntaka I. was the actual founder of the Chōḷa power. The king during whose reign the present grant was issued, bore various names. The Leyden grant

[18] *Ind. Ant.*, Vol. XVIII, p. 259 ff.

[19] The published translation of the Leyden grant erroneously connects this epithet with Kōkkiḷḷi, to whom the second half of the verse refers. It also connects Karikāla's epithet *arikāla, i.e.*, 'the death to enemies,' with the preceding verse, and thus obtains a Chōḷa king Arikāla, while the actual name of Karikāla's ancestor was Pañchapa, *i.e.*, 'the protector of the five (Pāṇḍavas);' the same mythical king is alluded to in the *Kaliṅgattu-Paraṇi*, viii. 17, as having assisted the army of Dharma (Yudhishṭhira) in the Bhārata war.

[20] See page 152 above.

[21] See page 253 above.

[22] See p. 152, note 5, and *Ind. Ant.*, Vol. XXII, p. 64, note 49.

[23] See p. 284, note 3.

[24] *cempiyar ceyyakaṇiṛai* or *ceyyakaṇ vaḷavaṉ*.

[25] *Ind. Ant.*, Vol. XXII, p. 64, note 51.

[26] *Madras Christian College Magazine*, Vol. IX, p. 682.

[27] *Ep. Ind.*, Vol. III, p. 277 f.

[28] See his notes at the end of Paṇḍit Śāmināḍaiyar's edition of the *Puṛanāṉūṛu*.

[29] Tirumaṅgaimaṉṉaṉ's *Periyatirumoṛi*, verses 551 to 560.

(ll. 32 and 40) calls him **Parāntaka**. The same name occurs in verses 21 and 25 of the Udayēndiram plates. He was also called **Vīranārāyaṇa**, a name which occurs in verse 6, and which is presupposed by Vīranārāyaṇachchēri, as the granted village was termed after the name of "His Majesty" (l. 73 f.). Another name of his was **Parakēsarin** (v. 24), which forms part of his Tamil designation **Madirai-koṇḍa Kō-Parakēsarivarman** (l. 71), *i.e.*, 'king Parakēsarivarman who took Madirai (Madhurā).' The conquest of **Madhurā** and the defeat of its ruler, the **Pāṇḍya** king **Rājasiṁha**, is referred to in verses 9 and 11. Parāntaka I. is also reported to have repulsed an army of the king of **Laṅkā** (Ceylon) and to have earned by this feat the surname **Saṁgrāmarāghava** (v. 10). Hence he calls himself 'Kō-Parakēsarivarman who took Madirai (*i.e.*, Madhurā) and Īṛam (*i.e.*, Ceylon)' in some of his inscriptions.[30] He defeated, among others, the **Vaidumba** king,[31] "uprooted by force two lords of the **Bāṇa** kings" (v. 9), and conferred the dignity of "lord of the Bāṇas" on the **Gaṅga** king **Pṛithivīpati** II. (v. 21). His queen was the daughter of a king of **Kēraḷa** (v. 8). The Leyden grant (l. 35 f.) reports that "(this) banner of the race of the Sun covered the temple of Śiva at **Vyāghrāgrahāra** with pure gold, brought from all regions, subdued by the power of his own arm." As stated before,[32] this verse refers to the gilding of the *Kanakasabhā* or 'Golden Hall' at **Chidambaram**. Mr. P. Sundaram Pillai has pointed out that the expression 'Golden Hall' (*Poṉṉambalam*) occurs already in the *Dēvāram* of **Appar** (*alias* Tirunāvukkaraiyar), the elder contemporary of Tiruñāṉaśambandar.[33] Consequently, it seems that Parāntaka I. did not gild the Chidambaram temple for the first time, but that he only re-gilded it. Mr. Sundaram adds that "**Umāpati Śivāchārya**, to whose statements we are bound to accord some consideration, ascribes, in the 14th century, the building of the Golden Hall and the town (Chidambaram) itself to a certain **Hiraṇyavarman** of immemorial antiquity." Though the name Hiraṇyavarman actually occurs among the Pallava kings of Kāñchī,[34] it looks as if his alleged connection with the Golden Hall were only due to the circumstance that the word *hiraṇya*, 'gold,' happens to be a portion of his name. The gilding, or rather re-gilding, of the Chidambaram temple by Parāntaka I. is alluded to in the *Vikkirama-Śōṛaṉ-Ulā* (ll. 30 to 32). The *Kaliṅgattu-Paraṇi* (viii. 23) mentions his conquest of Ceylon and Madhurā. The same two conquests and the gilding of the Chidambaram temple are referred to in a hymn by **Gaṇḍarāditya**, the second son

[30] *matiraiyum īḻamuṅkoṇṭa;* No. 88 of 1892, Nos. 232 and 233 of 1894, and No. 15 of 1895. The Madras Museum plates of Kō-Parakēsarivarman *alias* Uttama-Chōḷadēva refer to the 18th year of "Parakēsarivarman who took Madhurā and Ceylon;" see my *Progress Report* for October 1890 to March 1891, p. 5.

[31] See the Index to Vol. I, *s.v.* Vaidumba.

[32] See Vol. I, p. 112, note 2.

[33] *Madras Christian College Magazine*, Vol. IX, p. 513.

[34] See page 344 above.

of Parāntaka I.[35] According to this hymn, the capital of Parāntaka I. was **Kōṛi**,[36] *i.e.*, **Uṛaiyūr**, now a suburb of Trichinopoly.[37] The present inscription is dated in the 15th year of his reign (l. 71 f.). A list of other inscriptions of his was given on page 374 above.

The genealogy of the Chōḷa king Parāntaka I. is followed by an account of the ancestors of his feudatory **Pṛithivīpati** II. surnamed **Hastimalla** (vv. 12 to 23). This passage opens with a verse (12) glorifying the **Gaṅga** family, which is said to have had for its ancestor the sage **Kaṇva** of the race of Kāśyapa[38] and to have "obtained increase through the might of **Siṁhanandin**."[39] As in the copper-plate grants of the Western Gaṅgas, the first king of the Gaṅga dynasty is stated to have been **Koṅkaṇi**, who resided at **Kuvaḷālapura**, the modern Kōlār,[40] "who was anointed to the conquest of the **Bāṇa** country,"[41] and who, in his youth, accomplished the feat of splitting in two a huge stone pillar with a single stroke of his sword.[42] The device on his banner is said to have been a swan (*sitapiñchha, v*. 14). To the period between this mythical ancestor and the great-grandfather of Pṛithivīpati II. the inscription (v. 15) allots the reigns of **Vishṇugōpa, Hari, Mādhava, Durvinīta, Bhūvikrama**, and "other kings" of Koṅkaṇi's lineage. The remainder of the genealogical portion of the inscription supplies the following pedigree of the **Gaṅga** kings: Śivamāra. Pṛithivīpati I. surnamed Aparājita. Mārasiṁha. Pṛithivīpati II. surnamed Hastimalla.

Pṛithivīpati I. fought a battle at **Vaimbalguṛi** (v. 17) and lost his life in a battle with the **Pāṇḍya** king **Varaguṇa** at **Śrīpuṛambiya** (v. 18). Śrīpuṛambiya has to be identified with the village of Tiruppirambiyam near Kumbhakōṇam.[43] Mr. Venkayya has shown that this place is mentioned in the *Dēvāram* of Tiruñāṉaśambandar and Sundaramūrti, and that king Varaguṇa-Pāṇḍya is referred to in the *Tiruviḷaiyāḍalpurāṇam*.[44]

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[35] *Madras Christian College Magazine*, Vol. IX, p. 511, and page 374 above.

[36] *Ep. Ind*., Vol. III, p. 281.

[37] Compare above, p. 252, note 5, and *Ep. Ind*., Vol. III, p. 72, note 4.

[38] In the copper-plate grants of the Western Gaṅgas and in verse 13 of the present inscription, the *gōtra* to which the first Gaṅga king, Koṅgaṇivarman, belonged, is called Kāṇvāyana.

[39] On Siṁhanandin see my remarks in the *Ep. Ind*., Vol. III, p. 186.

[40] The identity of both names is proved by the inscriptions of the Kōlāramma temple at Kōlār, in which Kōlār is called Kuvaḷālapura. The Harihar grant seems to style Mādhava II. 'the lord of Kōḷaḷapura;' see *Ep. Ind*., Vol. III, p. 166, and *Ind. Ant*., Vol. VII, p. 173.

[41] The Mallohaḷḷi grant seems to call Koṅgaṇivarman 'a jungle-fire in burning the extremely dense grass—the Bāṇas;' see *Ep. Ind*., Vol. III, p. 164, and Mr. Rice's *Mysore Inscriptions*, p. 289.

[42] The same performance of Koṅgaṇivarman is alluded to in most of the Western Gaṅga copper-plate grants. Dr. Fleet suggests that the stone pillar may be meant for a *jayastambha*; see *Ep. Ind*., Vol. III, p. 165, note 4.

[43] See Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 275. Tiruppirambiyam is No. 67 on the *Madras Survey Map* of the Kumbhakōṇam tālluqa.

[44] *Ind. Ant*., Vol. XXII, p. 62 f. Varaguṇa-Mahārāja is mentioned in an inscription of the Pāṇḍya king Kō-Māṟañjaḍaiyaṉ at Tillasthānam; No. 51 of 1895 in my *Annual Report* for 1894-95.

Pṛithivīpati II. was a dependent of **Parāntaka** I. and received from him the dignity of 'lord of the **Bāṇas**' (v. 21), who had been conquered by the Chōḷa king (v. 9). He defeated the Hill-chiefs (*Girīndra)*[45] and the **Pallavas** (v. 23) and bore the titles 'lord of **Paṟivipurī**' and 'lord of **Nandi**,' *i.e.*, of the Nandidurga hill near Bangalore. His banner bore the device of a black-buck, his crest was a bull, and his drum was called *Paiśācha* (v. 24). In the Tamil portion of the inscription, Pṛithivīpati II. is referred to under the title **Śembiyaṉ-Māvalivāṇarāya** (ll. 72 and 101). The second part of this name consists of Māvali, the Tamil form of Mahābali, *i.e.*, 'the great Bali,' who is considered as the ancestor of the Bāṇa kings,[46] and Vāṇarāya, *i.e.*, Bāṇarāja or 'king of the Bāṇas.' The first part of the name, Śembiyaṉ, is one of the titles of the Chōḷa kings. The whole surname appears to mean: '(he who was appointed) **Mahābali-Bāṇarāja** (by) the **Chōḷa** king.'

According to verse 16, the Gaṅga king **Pṛithivīpati** I. rendered assistance to two chiefs named Iriga and Nāgadanta, the sons of king Diṇḍi, and defended the former of these two against king **Amōghavarsha**. This king can be safely identified in the following manner. The Chōḷa king Rājarāja ascended the throne in A.D. 984-85;[47] Rājarāja's granduncle Rājāditya was slain by the Gaṅga king Būtuga, who was a feudatory of the Rāshṭrakūṭa king Kṛishṇa III., before A.D. 949-50;[48] Rājāditya's father Parāntaka I., who reigned at least 40 years,[49] may accordingly be placed about A.D. 900 to 940. As Parāntaka I. was a contemporary of the Gaṅga king Pṛithivīpati II.,—Amōghavarsha, the contemporary of Pṛithivīpati I., must be identical with the **Rāshṭrakūṭa** king **Amōghavarsha** I., who reigned from A.D. 814-15 to 876-78.[50] Accordingly **Mārasiṁha**, the son of Pṛithivīpati I., must have reigned about A.D. 878 to 900, and must be distinct from another Mārasiṁha, who reigned from A.D. 963-64 to 974-75.[51]

Of the localities mentioned in the grant proper, **Udayēndu-chaturvēdimaṅgalam** (v. 26) and Udayaśandiramaṅgalam (the Tamil spelling of **Udayachandramaṅgalam**, ll. 74 and 99 f.) are two different forms of the name of the modern village of Udayēndiram, where the plates were found.[52] In mentioning the name Udayachandramaṅgalam, the subjoined inscription presupposes the existence of the lost original of the Udayēndiram

[45] The Malapas or Hill-chiefs are mentioned among the enemies conquered by the Hoysaḷa kings; see *Ind. Ant.*, Vol. XX, p. 304, note 8.

[46] See p. 388, note 3.

[47] See *Ind. Ant.*, Vol. XXIII, p. 297, and *Ep. Ind.*, Vol. IV, p. 68.

[48] *Ep. Ind.*, Vol. II, p. 168 f.

[49] See p. 374, note 8.

[50] See Dr. Fleet's Table, *Ep. Ind.*, Vol. III, p. 54.

[51] *Ep. Ind.*, Vol. III, p. 172; *Ind. Ant.*, Vol. XII, pp. 255 and 270 f.; Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 18; and his *Inscriptions in the Mysore District*, Part I, Introduction, p. 6 f.

[52] Compare page 365 above.

plates of Nandivarman Pallavamalla (No. 74), which record the foundation of that village in honour of the general **Udayachandra**.[53] The village granted, Kaḍaikkōṭṭūr, must have been situated close to Udayēndiram, because it was clubbed together with the latter into *one* village, called Vīranārāyaṇachchēri. Kaḍaikkōṭṭūr was bounded on the south-east and north by the **Pālāṟu** river (ll. 78 and 96), which passed through the village near the eastern boundary of the latter (l. 75). The village belonged to **Mēl-Aḍaiyāṟu-nāḍu**, a subdivision of the district of **Paḍuvūr-kōṭṭam** (l. 73 f.).[54] As I have already stated on page 365, Mēl-Aḍaiyāṟu-nāḍu[55] is the Tamil equivalent of Paśchimāśrayanadī-vishaya, the Sanskrit name of the district to which Udayēndiram belonged in the time of Nandivarman Pallavamalla.

Edition

〈Page 1v〉 〈1〉 svasti śr¿i?〈ī〉[||] yasyāṣṭamū¿tt?〈rt〉irabhavat· svayamarddhamū¿tt?〈rt〉i¿yy?〈ry〉annābhipaṁ〈2〉kajabh¿ū?〈a〉v¿o?〈ā〉 jagatām· prasūtiḥ [|] yasyāniśam· prathamavāgvivṛ〈3〉ṇoti tatvaṁ sa śr¿i?〈ī〉dharo diśatu viśvapati〈ḥ〉 śriya¿m·?〈ṁ〉 va〈ḥ〉 || 〈1〉 māra〈4〉vai(yi)ri madhurāṁśuśekharannīravāhalavanīlakandha〈5〉ram· [|] ¿hāra?〈bhāla〉magnakapilekṣaṇaṁ vapurddūrato haratu duṣkṛtāni va〈ḥ〉 | 〈2〉〈6〉 Āsīdam·bujanābhanābhikamalā¿t?〈d〉brahmā marīcistatastasmādgotra〈7〉karo diteḥ patirataḥ sū¿yy?〈ry〉asurendrā¿cch?〈rc〉itaḥ [|] ¿st?〈t〉asmādrudrajidugravīryyavi〈Page 2r〉〈8〉(bha)vaḥ śr¿i?〈ī〉mānataścandrajittadvaṁśe śibiruttamovanibhṛtāntrā〈9〉tā kapotasya ya〈ḥ〉 || 〈3〉 kokkiḷḷicoḷakarikālayaśaḥprakāśe ko〈10〉ccaṁkaṇādikulabhūpatijanmabhūmau [|] śr¿i?〈ī〉mān· babhūva vijay¿i?〈ī〉 vija〈11〉yālayosya vaṁś¿o?〈e〉 nṛpa{ḥ}pravarasevitapādapīṭha〈ḥ〉 || 〈4〉 Asyāditya〈12〉ssutobhūdakhilamadharayan· bhūbhṛtā¿m·?〈ṁ〉 ¿b?〈v〉ṛndamuccai¿nn?〈rn〉ānādeśāvagā〈13〉haprah¿a?〈i〉tarucihatārātivarggāndhakāraḥ [|] ta¿t?〈tt〉vāv¿o?〈e〉kṣ¿i?〈ī〉svacārādana〈14〉varatarayāva¿tt?〈rt〉isaccakrav¿itt?〈art〉ī yasmai nityodayāya pramudi(ta)〈Page 2v〉〈15〉manaso nemurāśāścatasra〈ḥ〉 || 〈5〉 Asmāccakradharaśriyam· prakaṭayanpratyakṣa〈16〉mātmanyalamā¿nda?〈ṁ de〉va¿ś?〈ḥ〉śatrudavānalassamajani śr¿i?〈ī〉vīranārāyaṇa〈ḥ〉 || bāhā〈17〉daṇḍagatam· bibha¿tt?〈rt〉i sucira¿m·?〈ṁ〉 viśvam·bharāmaṇḍala¿m·?〈ṁ〉 saptadvīpasamudraśailama〈18〉dhuna(ā) keyūrabuddhyaiva ya〈ḥ〉 || 〈6〉 hemagarbhatulābhārabrahmadeyasurā〈19〉layāḥ [|] 〈〈yena〉〉 prava¿tt?〈rt〉itā

[53] See page 364 above.

[54] The country near Vēlūr belonged to Paṅgaḷa-nāḍu, another subdivision of Paḍuvūr-kōṭṭam; see the Index to Vol. I, *s.v.* Paḍuvūr-kōṭṭam, and *Ep. Ind.*, Vol. IV, p. 82.

[55] The Sanskritised form *Aḍēyāra-rāshṭra* occurs in another Udayēndiram grant; *Ep. Ind.*, Vol. III, p. 145.

dha¿mm?<rm>āstathā dānānyanekaśa<ḥ> || <7> yaḥ pulomata<20>nayāmiva śakraḥ parvvatendratanujāmiva śarvvaḥ [|] kaiṭabhāririva sāgaraka<21>nyāṁ keraḷeśvarasutāmupayeme || <8> samutkhātau bāṇakṣi¿dh?<t>idhara<22>patī yena sahasā jitā vai¿t?<d>um·bādyādiśi diśi narendrāśca<Page 3r> <23> bahuśaḥ [|] mathitvā pāṇḍyendraṁ karituragav¿i?<ī>rā¿ṁ?<ṅ>gasahitaṁ raṇā<24>gre yaddaṇḍassamadhuramibhavrātamaharat· || <9> laṁkeśvaraprahita<25>mapramitam balaugha¿m?<ṁ> vīropabṛṁhitamibhāśvaghaṭāvak¿irṇṇ?<īrṇ>am· [|] ha<26>tvā kṣaṇena raṇamūrddhani yortthayuktaṁ saṁgrāmarāghava<27>padam· bhuvane bibhartti || <10> pāṇḍye jite (ye)na hi rājasiṁhe dvayo<28>ssamāsīt· samameva bhītiḥ [|] svamitraghātena dhanā¿t?<dh>ibhar{t}turananta<ra>tve<29>na vibh¿i?<ī>ṣaṇasya || <11> yasyābhavatpravarakāśyapavaṁśajogre ka<30>ṇvo mahāmun¿ī?<i>ranalpatapaḥprabhāva<ḥ> <|> ya<ḥ> siṁhanandimahi<ma>pra<31>tilabdhav¿it?<ṛ>dhirggaṁgānvayo vijayatāñca jayatām· vara(ssaḥ) <|| 12><Page 3v> <32> śrīvāsadhāmni kuvaḷālapure viśāle k(ā)ṇvāyanassakala<33>gaṁgakulā¿t?<d>ibhūtaḥ [|] rājā babhūva bhuvi koṁkaṇ¿ī?<i>nāmadhe<34>yo yo bāṇamaṇḍalajayāya kṛtābhiṣeka<ḥ> || <13> ¿śl?<śil>āsta<35>m·bhonalpaḥ karata<<ḷagṛhītāsila>>tayā dvidhā cakre yena pra<36>balaśiśul¿i?<ī>lena śiśunā [|] prahāreṇaikena pravarasi<37>tapiñ¿c?<ch>a¿n?<ṁ >dhvajavaraṁ¿n?<ṁ > yad¿i?<ī>ya¿n?<ṁ >dṛṣ<ṭ>voccai raṇaśirasi bibhyatyari<38>ga¿ṇv?<ṇ>ā<ḥ> || <14> śr¿i?<ī>viṣṇugopaharimādhavadu¿vv?<rv>inītabhūvikramaprabhṛti<39>bhūpatija¿t?<n>mamānye [|] tasyānvaye pṛthuyaśāśśivamārasūnu<ḥ> śr¿i?<ī><Page 4r><40>mān· babhūva pṛthivīpatirekavīra<ḥ> || <15> yo diṇḍikojeriganāga<41>dan¿d?<t>au rarakṣa bhītāvabh¿ai?<a>yapradānāt· [|] kṣoṇīpaterekamamo<42>ghavarṣā¿t?<n>m¿ra?<ṛ>tyo¿mm?<rm>ukhādanyamananyatulya<ḥ> || <16> yena vaim·balguḷinā<43>mn¿ī?<i> raṇāgre khaṅgayaṣṭinihatāribalena [|] gāṁgamam·bu<44> gamitaṁ śitaśastr¿auta?<ot>khātamasthiśakalaṁ svaśarīrā¿la?<t> || <17><45> ya<ḥ> śrīpuṛambiyamahāhavamū¿n?<r>dhni dhīra<ḥ> pāṇḍyeśvara¿m·?<ṁ> varaguṇaṁ<46> saha¿j?<s>ā vijitya [|] kṛtvārtthayuktamaparājitaśabdamātmaprāṇa<47>vyayena suhṛdastr¿ī?<i>divañjagāma || <18> śrīmārasiṁhastanayosya<Page 4v> <48> jajñe nareśvaro gaṁgakulapradīpaḥ [|] mānaikadhāmāriku<49>lāndhakāravidhvaṁsane caṇḍakaraprabhāva<ḥ> || <19> Asyās¿i?<a>tt¿a?<i>nayaḥ<50> prasādasumukhassam·bhāvito janmanā bibhrat· kalpataruvratam· praṇayi<51>nāṁ kālānalo vidviṣām· [|] Ākhyātaḥ pṛthiv¿i?<ī>pati<ḥ> kṣitibhṛtā{m·}<52>magresaraḥ kesarī yaścābhā¿r?<l>apa¿te?<daṁ> bibha¿tt?<rt>i ripubhi<53>¿dd?<rd>attān· prahāra¿a?<ā>nyudhi || <20> tasmānnṛpolabhata paṭṭamayam· prasādam<54> bāṇādhirājapadalam·bhanasādhanaṁ yaḥ [|] Ākrāmato yudhi parānta<55>kato narendrān· ga¿ṁ?<ṅ>gānva¿p?<v>āyasalilāśayarājasiṁha<ḥ> || <21><Page 5r> <56> śau¿ryyo?<ryau>dār{y}yakṛta¿ñjṛ?<jña>tāmadhuratādākṣiṇyamed-

hākṣamāpra〈57〉jñāśaucaśamānubhāvakaruṇākṣāntipradhāno nayī [|] Ākrānta〈58〉ḥ pṛthivīpatiṁ sa kalinā śoka¿a?〈ā〉vasādau vinā sthātundrāgbali〈59〉vaṁśajoyamiti yam· bheje guṇānāṁ gaṇaḥ || 〈22〉 vidā〈60〉rayan· pallavava¿t· ?〈d〉gir¿i?〈ā〉ndrān· vṛṣapriyo dānavahāgrahastaḥ [|]〈61〉 vahanmah¿i?〈īṁ〉 śrīsahajo yathārtthaṁ yo hastimallāparanāmadheya(ḥ) 〈|| 23〉〈62〉 kṛṣṇadhvajaḥ paṟivipuryyadhipo vṛṣāṁkaḥ paiśācadundubh¿iray?〈īr〉yudhi nandinā〈63〉tha〈ḥ〉 〈|〉 Ā(jña)āpita〈ḥ〉 svayam-abhū¿p?〈d〉a¿d?〈p〉i hastimallo vi(jña)āpayan sa parakesar¿ī?〈i〉〈Page 5v〉〈64〉ṇā nṛpeṇa || 〈24〉 puṇyaṁ samaṁ kṛtavatām· parirakṣatāñca ta〈65〉draksateti sa parāntaka Ekavīra〈ḥ〉 〈|〉 Āgāmina〈ḥ〉 kṣitipat¿i?〈ī〉n·〈66〉 praṇamatyajasrammūrd-dhnā sm¿ā?〈a〉rāricaraṇām bujaśekhareṇa || 〈25〉〈67〉 bhūmiṁ sa dattavānasmai ka¿ṭ?〈ḍ〉aikkoṭṭūriti śrutām· [|] Udayenducaturvve〈68〉dimaṁgalāya ca pārtthiva〈ḥ〉 || 〈26〉 Atra vidyādh¿i?〈a〉rīpaṭṭi¿dd?〈rd〉evapaṭṭiriti〈69〉 śrutam· [|] Etatpaṭṭid-vayaṁ pūrvvaṁ bhujyamānandigam¿p?〈b〉araiḥ 〈|| 27〉 dvayameta¿t·?〈d〉〈70〉 vihāyātra dattavāṁśca sa pārtthivaḥ [|] Eta¿t·?〈d〉 dvayaṁ prasiddhaṁ hi pūrv-vaṁ〈71〉 kṣapaṇakānvitam· || 〈28〉

matirai koṇṭa kopparake**sa**riva**rmma**ṟku yāṇṭu〈Page 6r〉 〈72〉 patiṉaintā-vataṟku cempiyaṉ māvalivāṇarāyar viṇṇappattā〈73〉ṟperumāṉaṭikaḷ tam perāṟceyta **brahmade**yam paṭuvūrkkoṭṭattu melaṭai〈74〉yāṟunāṭṭukkaṭaikkoṭṭūrai U**da**yacantiramaṅkalattoṭey kūṭa vīranārāyaṇacceri〈75〉yeṉṟu **brahmade**yañceytamaiyillitaṟkukkīḻpāṟkellai pālāṟṟiṉ ki〈76〉ḻakkiliṭaiyāṟṟukkollaiyiṉ kīḻaiyālamummitaṉ teṟku nokkicce〈77〉lla marutummitaṉṟeṟku nokkiccella viṇṇamaṅkalattārerik〈78〉kuppāynta vayirakkālun-teṉkīḻpāṟkellai pālāṟunteṉpāṟkel〈79〉lai Eṭṭippuñciyummitaṉ meṟku nokkiyeṟic-ciṟṟariyūrppāḻiṉ vaṭa〈80〉kkiṟpaḷḷamummitaṉ meṟku nokkiyeṟa viṇṇappuliyaṉeriyiṉ kīḻ〈81〉kaṭaikkompiṉālamummitaṉ meṟku nokkiyeṟa neṭuṅkaḷar muṭavem(pu)〈Page 6v〉〈82〉mmitaṉ meṟkeṟappuṉaṟceṭummitaṉ meṟkeṟa Iṇṭaṅkuṟukkiyiṉ〈83〉 teṟkiṟp¿(ū)?〈u〉talummitaṉ meṟkeṟa periyamalaiyaḻavum melpāṟke〈84〉llai Olikkum pāṟaiyummitaṉ vaṭakku nokkiccenṟu muppeṇ〈85〉ṭirkuṟukkiyummi-taṉ vaṭakku nokkiccenṟu kutiraivaṭiyummi〈86〉taṉ vaṭapāṟkellaiyatiyamāṉ-muṇṭaiyummitaṉ kiḻakku〈87〉 nokkiyiḻiyappiṭāmpuḻaiyummitaṉ kiḻakku nokkiy-iḻiya〈88〉kkurāṅkuṭṭaiyummitaṉ kiḻakku nokkiyiḻiyavorerumaiccariyummi〈89〉taṉ kiḻakku nokkiyiḻiya kaṅkāyaṉeri vaṭakkilālattoṭaṭai meṭummi〈90〉taṉ kiḻakku nokkiyiḻiya periya kaṉṉarampummitaṉ kiḻakku nokkiyiḻiyak〈91〉kallāliyoṭaṭaip-paṭar pāṟaiyummitaṉ kiḻakku nokkiyiḻiya periya turi〈Page 7r〉〈92〉ñcilummi-taṉ kiḻakku nokkiyiḻiyappaṭar pāṟaiyummitaṉ kiḻakku nokki〈93〉yiḻiya turiñ-ciloṭaṭaikkaṟkuṟumpummitaṉ kiḻakku nokkiyiḻiya moṭṭai〈94〉kkuṟukkiyiṉ vaṭameṟk-iṟṟaṇakkoṭṭaikkuṭṭaiyum moṭṭaikkuṟukkiyiṉ〈95〉 mattakattuppaṭar pāṟaiyummitaṉ kiḻakku nokkiyiḻiyakkārai kaṭaṟummita〈96〉ṉ kiḻakku nokkiyiḻiyappālāṟṟaḻavum [|] Ipparicu nāṭṭaikkūṭṭi nila〈97〉naṭappittukkalluṅkaḷḷiyunāṭṭi paḻam paḷḷic-

cantamāṉa viccā〈98〉tiripaṭṭiyuntevarpaṭṭiyumāṉa Ivviraṇṭu paṭṭiyunīkki Innāṟpālel〈99〉laiyuḷḷum Uṇṇilamoḻiviṉṟi Āyirappuraviṉāl Utaya〈ca〉ntira-maṅka〈100〉lattāṟkey kūṭa Ipparicey Aṟaiyolaippaṭi **śāsa**ṉañceyvittuk〈101〉kuṭutteṉ cempiyaṉ māvalivāṇarāyaṉeṉ [||]

Onnamo nārāyaṇāya ||

Apparatus

〈14〉 °va¿tt?〈rt〉isaccakrav¿itt?〈art〉ī • Read °*vartisaccakravartī*; in the original this word is followed by an erased letter.

〈19〉 〈〈yena〉〉 • This word is engraved on an erasure.

〈31〉 vijayatāñca jayatāṁ • Cancel *ca*, which offends against the metre, and read *vijay-atāṁ jayatāṁ*.

〈55〉 °rājasiṁha〈ḥ〉 • Read °*rājahaṁsaḥ* in accordance with the preceding *salilāśaya*.

〈60〉 pallavava¿t·?〈d〉 gir¿i?〈ā〉ndrān· • Read *pallavavadgirāndrān*; *ndrān·* is corrected by the engraver from *ndrā*.

〈79〉 °ppāḻiṉ vaṭa • The letters *ṉ vaṭa* are engraved on an erasure.

〈80〉 kkiṟpaḷḷamummitaṉ • The first *ḷa* of *paḷḷa* is engraved on an erasure.

〈85〉 kutiraivaṭiyummi • The *yu* of *vaṭiyum* is engraved on an erasure.

Translation by Hultzsch 1895

A.—Sanskrit portion

Hail! Prosperity!

(*Verse* 1.) May he (*viz.*, **Vishṇu**) incessantly grant you prosperity, the lord of Prosperity (*and*) master of the Universe, of whom the eight-bodied (Śiva) himself became one half of the body;[56] from the lotus on whose navel the creator of the worlds was produced; (*and*) whose true nature the primeval speech (*i.e.*, the Vēda) reveals!

(*V.* 2.) Let it far remove your sins, the being (*viz.*, **Śiva**) which is the enemy of Cupid; whose diadem is the moon; the dark (*spot*) on whose throat resembles a particle of a cloud; (*and*) in whose forehead is sunk a (*third*) reddish eye!

[56] *Viz.*, in the form of Harihara, which consists of Vishṇu and Śiva joined in one. Compare No. 73, verse 4.

(*V*. 3.) From the lotus on the navel of **Vishṇu** was produced **Brahmā**; from him **Marīchi**; from him **(Kāśyapa)** the founder of a *gōtra (and*) husband of Diti; from him the **Sun**, who is praised by (Indra) the lord of gods; from him **Rudrajit**, who was full of terrible power; from him the glorious **Chandrajit**; (*and*) in his race **Śibi**, the best of kings, who saved a pigeon (*by offering his own flesh to a hawk*).

(*V*. 4.) In his race, which was resplendent with the fame of **Kōkkiḷḷi, Chōḷa** and **Karikāla**, (*and*) which was the birth-place of **Kōchchaṅkaṇ** and other noble kings, was born the glorious (*and*) victorious **Vijayālaya**, whose foot-stool was worshipped by the best of kings.

(*V*. 5.) His son was **Āditya**, who overcame the whole crowd of exalted kings; whose splendour, being emitted to enter various countries, dispelled the darkness (*which were*) troops of enemies; who learned the true state (*of the affairs of his enemies*) from his spies; who made the excellent wheel (*of his authority*) roll with incessant speed; (*and*) to whom, the continually rising, joyfully bowed the four regions.[57]

(*V*. 6.) From him was born the glorious king **Vīranārāyaṇa**, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,[58] (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(*V*. 7.) He practised many meritorious acts and gifts, (*as*) the *hēmagarbha* (gift), the *tulābhāra* (gift), gifts (*of land*) to Brāhmaṇas, and (*the building of*) temples.

(*V*. 8.) As Śakra (Indra) the daughter of Pulōman, as Śarva (Śiva) the daughter of the lord of mountains, (*and*) as (Vishṇu) the enemy of Kaiṭabha the daughter of the ocean, he married the daughter of the lord of **Kēraḷa**.

(*V*. 9.) He uprooted by force two lords of the **Bāṇa** kings and defeated the **Vaidumba** and many other kings in various regions. His army, having crushed at the head of a battle the **Pāṇḍya** king together with an army of elephants, horses and soldiers, seized a herd of elephants together with (*the city of*) **Madhurā**.

(*V*. 10.) Having slain in an instant, at the head of a battle, an immense army, despatched by the lord of **Laṅkā**, which teemed with brave soldiers (*and*) was interspersed with troops of elephants and horses, he bears in the world the title **Saṁgrāmarāghava**, which is full of meaning.[59]

[57] Every word in this verse also applies to the sun (*āditya*), whose name the king bore.

[58] This word has to be taken in two ways, *viz*., as a synonym of *chakravartin*, 'an emperor,' and as an epithet of Vishṇu, one of whose names (Nārāyaṇa) forms part of the king's name.

[59] The name *Saṁgrāmarāghava, i.e*., '(resembling) Rāma in battle,' was appropriate in his case, because he defeated an army of the king of Ceylon, just as Rāma had killed Rāvaṇa, the fabulous ruler of Laṅkā.

(*V*. 11.) When he had defeated the **Pāṇḍya** (*king*) **Rājasiṁha**, two persons experienced the same fear at the same time: (Kubēra) the lord of wealth on account of the death of his own friend,[60] (*and*) Vibhīshaṇa[61] on account of the proximity (*of the* Chōḷa *dominions to Ceylon*).

(*V*. 12.) May it be victorious, the **Gaṅga** family, at the beginning of which was the great sage **Kaṇva**, who was born in the excellent race of **Kāśyapa**, (*and*) the power of whose austerities was very great; which obtained increase through the might of **Siṁhanandin**; (*and which is*) the best of victorious (*dynasties*)!

(*V*. 13.) In the great (*city of*) **Kuvaḷālapura**, which was the dwelling-place of Prosperity, resided a king whose name **Koṅkaṇi** (*was well known*) on earth; who was a descendant of **Kaṇva** (*Kāṇvāyana*); who became the first of the whole **Gaṅga** race; (*and*) who was anointed to the conquest of the **Bāṇa** country (*maṇḍala*).

(*V*. 14.) (*While still*) a youth, he who resembled the powerful Śiśu (Kumāra)[62] in gracefulness, split in two a huge stone pillar with the sword held in (*his*) hand at a single stroke. The crowds of enemies became afraid when they perceived at the head of the battle his lofty, excellent banner which bore a beautiful swan.[63]

(*V*. 15.) In his lineage, which deserves respect because there were born (*in it*) the glorious **Vishṇugōpa, Hari, Mādhava, Durvinīta, Bhūvikrama** and other kings, was born **Śivamāra's** son, the glorious **Pṛithivīpati** (I.), a matchless hero of wide fame.[64]

(*V*. 16.) By the promise of security, he who was unequalled by others, saved **Iriga** and **Nāgadanta**, the sons of king (*kō*) **Diṇḍi**, who were afraid,—the one from king **Amōghavarsha**, (*and*) the other from the jaws of death.

(*V*. 17.) At the head of a battle called (*after*) **Vaimbalguṛi**, he who had slain the army of the enemy with (*his*) sword, caused a piece of bone, which had been cut from his own body by the sharp sword, to enter the water of the Gaṅgā.[65]

(*V*. 18.) Having defeated by force the **Pāṇḍya** lord **Varaguṇa** at the head of the great battle of **Śrīpuṛambiya**, and having (*thus*) made (*his*) title **Aparājita** (*i.e.*, 'the Un-

[60]This seems to imply that the Pāṇḍya king Rājasiṁha possessed great wealth, which was seized by the conquering Chōḷa king.

[61]This is the name of Rāvaṇa's younger brother, who was raised to the throne by Rāma.

[62]This god is supposed to have split the mountain Krauñcha.

[63]*Sitapiñchha* is the same as *svētagarut*, which the *Amarakōśa* (ii. 5, 23) gives as a synonym of *haṁsa*.

[64]It is difficult to say which of the three words *pṛithuyaśas, pṛithivīpati* and *ēkavīra* is the actual name of the king. I select Pṛithivīpati, because the same name is borne by another king in verses 20 and 22.

[65]It is not clear if the bone was cut out by one of the enemies or by himself, nor why it was subsequently immersed in the Gaṅgā.

conquered') significant, this hero entered the heaven of (*his*) friend (*viz.*, Indra) by sacrificing his own life.

(*V*. 19.) His son was the glorious king **Mārasiṁha**, the light of the **Gaṅga** family (*and*) the only abode of honour, who possessed the power of the sun in dispelling darkness,—a crowd of enemies.

(*V*. 20.) His son was called **Pṛithivīpati** (II.), the foremost lion among kings, whose face beamed with kindness, who was exalted by birth, who kept the vow of (*resembling*) the *Kalpa* tree towards friends, who was the fire of death to enemies, and who bore, from the forehead to the feet, wounds received from the enemies in battle.

(*V*. 21.) This prince, a flamingo in the tank of the **Gaṅga** family, received from that[66] **Parāntaka**, who attacked kings in battle, a grant (*prasāda*) in the shape of a (*copper*) plate (*paṭṭa*),[67] which was the instrument of the attainment of the dignity (*pada*) of lord of the **Bāṇas** (*Bāṇādhirāja*).

(*V*. 22.) Oppressed by the Kali (*age*), the political crowd of virtues, *viz.*, courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, forbearance, *etc*., forthwith joined, in order to rest without grief and fatigue, this **Pṛithivīpati** (II.), because they thought that he was born of the race of **Bali**.[68]

(*V*. 23.) He deservedly bore the other name **Hastimalla**,[69] as he tore up the Hill-chiefs (*Girīndra*) together with the **Pallavas**, as he was devoted to virtue, as his fingers (*always*) carried gifts, as he bore the earth, (*and*) as he was prosperous from birth;—[just as the divine elephant Airāvata tears up large hills like sprouts, is beloved by Indra, carries rut on the tip of his trunk, bears the earth, and was born (*from the milk ocean*) together with the goddess of Prosperity].

(*V*. 24.) He whose banner bore (*the emblem of*) a black-buck, who was the lord (*of the city*) of **Paṟivipurī**, whose crest (*aṅka*) was a bull, whose drum (*was called) Paiśācha*, who was fearless in battle, (*and*) who was the lord of **Nandi**,—though himself (*called*) **Hastimalla**,[70] on submitting a request, was commanded (*accordingly*) by king **Parakēsarin**.[71]

(*V*. 25.) "The religious merit of those who perform (*grants*), and of those who protect

[66]This pronoun refers to the Chōḷa king whose reign was described in verses 6 to 11.

[67]With *paṭṭamayaḥ prasādaḥ* compare *prasāda-paṭṭaka, Ep. Ind*., Vol. III, p. 312.

[68]In reality, Pṛithivīpati II. was not a descendant of Bali, the mythical ancestor of the Bāṇa kings (*Ep. Ind*., Vol. III, p. 74), but the Bāṇa kingdom had been conferred on him, a Gaṅga, by Parāntaka I.

[69]*I.e*., 'the wrestler with elephants' or 'the best of elephants.'

[70]The lion and the elephant are considered as natural enemies. Hastimalla means 'the best of elephants,' and Parakēsarin 'the lion to enemies;' hence the *virōdha*.

[71]This seems to mean that Hastimalla received Parakēsarin's permission to make the present grant.

(*them), (is*) equal. Therefore protect (*the present gift*)": (*Speaking*) thus, the matchless hero **Parāntaka** incessantly bows (*his*) head, whose diadem are the lotus feet of **Cupid's** enemy (Śiva),[72] to future kings.

(*V*. 26.) This king granted the land called **Kaḍaikkōṭṭūr**, on his (*viz.*, Hastimalla's) behalf, to (*the village of*) **Udayēndu-chaturvēdimaṅgalam**.

(*V*. 27.) The two *paṭṭis*[73] called *Vidyādharīpaṭṭi* (and) *Dēvapaṭṭi* in this (*village*) had been formerly enjoyed by the **Digambaras**.

(*V*. 28.) The king made the gift excluding these two (*paṭṭis*) of that (*village*); for, these two were known to have formerly belonged to the **Kshapaṇakas**.[74]

B.—Tamil portion

(*Line* 71.) In the fifteenth year (*of the reign*) of **Madirai-koṇḍa Kō-Parakēsarivarman**,—His Majesty (*perumāṉ-aḍigaḷ*) had, at the request of **Śembiyaṉ-Māvalivāṇarāyar**, converted (*the village of*) **Kaḍaikkōṭṭūr** in **Mēl-Aḍaiyāṟu-nāḍu**, (*a subdivision*) of **Paḍuvūr-kōṭṭam**, together with **Udayaśandiramaṅgalam**, into a *brahmadēya*, called **Vīranārāyaṇachchēri** after his own name.

(*L*. 75.) The eastern-boundary of this (*village is*) a banyan tree (*ālam*) on the east of (*the land called) Iḍaiyāṟṟukkollai* on the east of the **Pālāṟu** (*river*); going to the south of this, a *marudu* (tree);[75] and going to the south of this, the (*channel called) Vayirakkāl*, which feeds the (*tank called) Viṇṇamaṅgalattāṟēri*.

(*L*. 78.) The south-eastern boundary (*is*) the **Pālāṟu** (*river*).

(*L*. 79.) The southern boundary (*is*) a group of *nux vomica* trees (*eṭṭi*); ascending to the west of this, a pit on the north of the waste land (*of the village*) of **Śiṟṟariyūr**; ascending to the west of this, a banyan tree at the outlet on the eastern side of the (*tank called) Viṇṇappuliyaṉēri*; ascending to the west of this, a crooked neem tree (*vēmbu*) on a large (*piece of*) barren ground; ascending to the west of this, an expanse of water; ascending to the west of this, a bush on the south of a cross-road[76] with *iṇḍu* (creepers);[77] and ascending to the west of this, the foot of a high hill.

[72] *I.e.*, who is a devotee of Śiva. Compare Vol. I, p. 5, notes 3 and 10; Vol. II, p. 11, note 3; and *Ep. Ind*., Vol. IV, p. 83, note 3.

[73] Regarding *paṭṭi* see p. 359, note 12.

[74] The Kshapaṇakas are the same as the Digambaras in verse 27.

[75] *marutu* or *marutam* in Tamil and *arjuna* in Sanskrit is the tree *Terminalia alata*. It forms part of Tiruviḍaimarudūr or Madhyārjuna, the name of a famous shrine of Śiva near Kumbhakōṇam, which Śaṁkara is said in the *Śaṁkaravijaya* to have visited; see Dr. Aufrecht's *Oxford Catalogue*, p. 248*a*.

[76] *kuṟukki* is perhaps the same as *kuṟukkuppātai* and *kuṟukkuvaḷi*.

[77] According to the Tamil dictionaries, this is a thorny creeper, *Mimosa rubicaulis*.

(*L*. 83.) The western boundary (*is*) a resounding boulder; going to the north of this, the "cross-road of the three women;" and going to the north of this, the "horse's halter."

(*L*. 86.) Its northern boundary (*is) Adiyamāṉ-muṇḍai;*[78] descending to the east of this, *Piḍāmbuṛai* (?); descending to the east of this, a pond with *kurā* (shrubs);[79] descending to the east of this, a path (*of the breadth*) of one buffalo; descending to the east of this, a hillock near a banyan tree on the north of the (*tank called) Kaṅgāyaṉēri*; descending to the east of this, a large vein (?) of stone; descending to the east of this, a large boulder near a *kallāli;*[80] descending to the east of this, a large *turiñjil* (tree);[81] descending to the east of this, a large boulder; descending to the east of this, a stone wall (?) near a *turiñjil* (tree); descending to the east of this, a pond near a *taṇakku* (tree)[82] on the north-west of a bare cross-road, and a large boulder on the bare cross-road; descending to the east of this, a thicket of *kārai* (shrubs);[83] and descending to the east of this, the bank of the **Pālāṟu** (*river*).

(*L*. 96.) Having assembled accordingly (*the inhabitants of*) the district (*nāḍu*), having caused (*them*) to walk over (*the boundaries of*) the (*granted*) land, having planted stones and milk-bush (*on the boundaries*), having excluded the two *paṭṭis* called *Vichchādiripaṭṭi* and *Dēvarpaṭṭi,*[84] which had been formerly a *paḷḷichchandam*,[85] (*but*) having included[86] the cultivated land situated within the above four boundaries, and having caused an edict (*śāsana*) to be drawn up in accordance with the order of the king,—I, **Śembiyaṉ-Māvalivāṇarāyaṉ**, gave (*the above land*), together with a gift of one thousand (*gold coins*), to all the inhabitants of **Udayaśandiramaṅgalam**.

(*L*. 101.) *Om*. Obeisance to **Nārāyaṇa!**

Bibliography

Digital edition of SII 2.76 by Hultzsch 1895 converted to DHARMA conventions by Emmanuel Francis.

See also edition by Emmanuel Francis (INSTamilNadu01001).

[78] *atiyamāṉ* is probably the same as Adigaimāṉ, 'the king of Adigai,' and *muṇṭai* means 'a shaven widow.' Perhaps this fanciful name designated a bare rock which resembled a human head in shape.

[79] *Webera corymbosa*.

[80] This may be the same as *kallālam*, *Ficus virens*.

[81] *Mimosa amara*.

[82] *Morinda umbellata*.

[83] *Webera tetrandra*.

[84] These two *paṭṭis* are also referred to in verses 27 and 28 of the Sanskrit portion.

[85] This word means 'a gift to a Jaina temple;' see p. 52, note 2.

[86] Literally, 'not having excluded.'

Primary

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