Larger Leiden plates, time of Rajakesarivarman Rājarāja / Kōneriṉmaikoṇṭāṉ, year 21

Emmanuel Francis

Author of digital edition: Emmanuel Francis

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Palaeographic description

Two hands (?): hand #1 (p1v, p2r) and hand #2 (p2v, p3rv).

No distinction between *e* and *ē*, nor between *o* and *ō*.

Edition

Seal

1. Anuṣṭubh

〈1〉 Etad rājendra-coḷasya
para-kesari-va(r)mmanaḥ
rājad-rājanya-makuṭa-
-śreṇi-ratneṣu śāsanaM

Ring

〈1〉 Āṉai-maṅkalam ||

Plates: Sanskrit portion

〈Page 1r〉 〈1r1=1〉 svasti śrī ||ഩ

1. Śārdūlavikrīḍita

lakṣmī-pīna-payodhara-dvaya-taṭī-kāśmīra-paṁk-āṁkitā
〈1r2=2〉 bhrāmyan-mandara-tuṁga-śṛṁga-kaṣaṇa-bhrājiṣṇu-hem-āṁgadaḥ
rakṣanto ha〈1r3=3〉ri-nīlanīla-vapuṣo loka-trayaṁ śarṁgiṇaś
śārṁg-ādy-āyudha-śobhina〈1r4=4〉ś śriyam alaM pūṣṇantu vo bāhavaḥ ||

〈1r5=5〉 …〈1r6=6〉 …〈1r7=7〉 …〈1r8=8〉 …〈1r9=9〉 …〈1r10=10〉 …〈Page 1v〉 〈1v1=11〉 …〈Page 2r〉 〈2r1=21〉 …〈Page 2v〉 〈2v1=32〉 …〈Page 3r〉 〈3r1=43〉 …〈Page 3v〉 〈3v1=55〉 …〈Page 4r〉 〈4r1=67〉 …〈4r2=68〉 …〈4r3=69〉 …〈4r4=70〉 …〈4r5=71〉 …

34. Upajāti

yatas sa rājā nija-pā〈4r6=72〉da-bhājāṁ
rājñām udāro bahudh-āśrayo ’bhūt·
Ataḥ pṛthivyām amita〈4r7=73〉-prabhāvaṁ rājāśrayan tan nigadanti santāḥ ||

so ’yam akhila-kalā-kalāpa〈4r7=74〉pārāvāra-pāradṛśv āśeśa-nṛpa-cakra-cāru-cāmīkara-kirīṭa-koṭi-gha〈4r7=75〉ṭitāneka-māṇikya-marīci-puñja-piñjarīkṛta-pāda-pīṭho rājarājo rājakesari〈4r7=76〉-varmmā sva-sāmrājya-varṣe Eka-viṁśatitame nikhila-dharaṇi-tilakāyamāne kṣa〈4r7=77〉triya-śikhāmaṇi-vaḷanāḍu-nāmni mahati janapada-nivahe paṭṭana-k-kūṟṟa-nāmni janapa〈4r7=78〉de ’neka-sura-sadana-satra-prapārāmābhirāme vividha-saudh[[ā]]<<a>>-rāji-rājamāne nā〈Page 4v〉〈4v1=79〉gī-pattane nija-mati-vibhava-vijita-suraguruṇā budha-jana-kamala-vana-marīcimālinā〈4v2=80〉rtthi-jana-kalpapādapena śailendra-vaṁśa-saMbhūtena śrīviṣayādhipati〈4v3=81〉nā kaṭāhādhipatyam ātanvatā makara-ddhvajenādhigata-sakal[[ā]]<<a>>-rāja-vidyasya cūḷā〈4v4=82〉-maṇi-varmmaṇaḥ putreṇa śrī-māra-vijayottuṁga-varmmaṇā sva-pitur nnāmā nirmmāpitam adha〈4v5=83〉rīkṛta-kanaka-gir¿ī?〈i〉-samunnati-vibhavam atiramaṇīyañ cūḷā-maṇi-varmma-vihāram adhiva〈4v6=84〉sate buddhāya tasminn eva janapada-nivahe paṭṭaṉa-k-kūṟṟa-nāmni janapa〈4v7=85〉de kariṇī-parikramaṇa-vispaṣṭa-sīmā-catuṣṭayam aṉaimaṁgal-ābhi〈4v8=86〉dhānaṁ grāmam adāt· ||

35. Anuṣṭubh

Itthan devena dattasya
sva-pitrā cakravarttinā
grāmasy-āsya gaˀ〈4v9=87〉te tasmin
devabhūyam mahaujasi ||

36. Anuṣṭubh

tat-siṁhāsanam ārūḍhas
tat-putro madhurāntakaḥ
〈4v10=88〉 śāsanaṁ śāsvatan· dhīmān
kārayitvādiśa〈n〉 nr̥paḥ ||

37. Anuṣṭubh

śeṣo śeṣam mahīṁ yāva〈4v11=89〉d
dhatte śeṣorageśvaraḥ
stheyāt tāvan vihāro
yaM vibhavena sa〈4v12=90〉h-āvanau ||

38. Upajāti

so 'yam kaṭāh-ādhipati〈r〉 gguṇānān
nivāsa-bhūmi(r) mmahita-pra〈Page 5r〉〈5r1=91〉bhāvaḥ
Āgāminaḥ prārtthayate narendrān·
dharmmaṁ sad emam mama rakṣat-eti ||

〈5r2=92〉 …〈5r3=93〉 …〈5r4=94〉 …〈5r5=95〉 …〈5r6=96〉 …〈5r7=97〉 …〈5r8=98〉
…〈5r9=99〉 …

43. Anuṣṭubh

〈Page 5v〉 〈5v1=100〉 kaṭāh-ādhipates tasya
niyogāt tuvavūravan·
Aṇukka Iti vikhyataś
śrīman atikaḷ ātmajāḥ ⇝

44. Anuṣṭubh

〈5v2=101〉 vinīto guṇa-saMpannas
svāmi-kāryya-hite rataḥ
śāsanaṁ śāśvatam idam
acīkarad udāra-dhīḥ ⇝

〈5v3=102〉 …〈5v12=111〉 …

Plates: Tamil portion

〈Page 1r〉 〈1r1=1〉 svasti śrī ⇝

〈Page 1v〉 〈1v1=11〉 〈Page 2r〉 〈2r1=21〉 〈Page 2v〉 〈2v1=31〉 〈Page 3r〉 〈3r1=42〉 〈Page 3v〉 〈3v1=52〉 〈Page 4r〉 〈4r1=62〉 〈Page 4v〉 〈4v1=72〉 〈Page 5r〉 〈5r1=82〉 〈Page 5v〉 〈5v1=92〉 〈Page 16v〉 〈16v1=323〉

Apparatus

Seal

〈1〉 °va(r)mmanaḥ ◇ *°varmmanaḥ* B; *°varmanaḥ* KVS.

Translation by Subrahmanya Aiyer [1938] 1933–1934

Plates: Sanskrit portion

...

〈73–76〉 He, this Rājakēsarivarman Rājarāja, who had seen the other shore of the ocean of the collection of all sciences, whose foot-stool was made yellow by the cluster of rays (*emanating*) from many a gem set on the borders of the beautiful gold diadems worn by the entire circle of kings, gave, in the twenty-first year of his universal sovereignty,

- to the Buddha residing in the surpassingly beautiful Chūḷāmaṇivarma-vihāra, of (*such*) high loftiness (*as had*) belittled the Kanakagiri (*i.e.* Mēru), which had been built—in the name of his father, by the glorious Māravijayōttuṅgavarman, who, by the greatness of his wisdom, had conquered the teacher of the gods, who was the sun to the lotus-forest (*viz.*) the learned men, who was the Kalpa-tree to supplicants, who was born in the Śailēndra family, who was the lord of the Śrī-Vishaya (*country*), who was conducting the rule of Kaṭāha, who had the Makara crest, (*and*) who was the son of Chūḷāmaṇivarman that had mastered all state-craft—at Nāgīpattana, delightful (*on account of*) many a temple, rest-house, water-shed, and pleasure garden and brilliant with arrays of various kinds of mansions, (*situated*) in the division called Paṭṭanakūṟṟa (*included*) in the big group of districts named Kshatriyaśikhāmaṇi-vaḷanāḍu, which was the forehead-mark of the whole earth,
- the village named Āṉaimaṅgalam (*which had its*) four boundaries defined by the circumambulation of the female elephant and (*which was situated*) in the division

called Paṭṭana-kūṟṟa (*included*) in the same group of districts (*as had been named above*).

...

37.

This lord of Kaṭāha of great valour, the abode of virtues, thus prays to all future kings: "Protect (**ye**) for ever this my charity."

...

43–44.

At the direction of that lord of Kaṭāha, Śrīmān Aṭikaḷ's son, who was well known as Tuvavūravān Aṇukka, who was modest, endowed with virtues, devoted to his master's concerns and of generous mind, caused to be made this lasting edict.

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