SOUTH-INDIAN INSCRIPTIONS

Volume-I

TAMIL AND SANSKRIT

FROM STONE AND COPPER-PLATE EDICTS
AT MAMALLAPURAM, KANCHIPURAM IN THE NORTH ARCOT DISTRICT,
AND OTHER PARTS OF THE MADRAS PRESIDENCY

CHIEFLY COLLECTED IN 1886-87.

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110 011
1991
ARCHAEOLOGICAL SURVEY OF INDIA
GOVERNMENT OF INDIA

Price: 100.00

Printed at S. Narain & Sons, Delhi
ARCHAEOLOGICAL SURVEY OF INDIA.

SOUTH-INDIAN INSCRIPTIONS,

TAMIL AND SANSKRIT,

FROM STONE AND COPPER-PLATE EDICTS
AT MAMALLAPURAM, KANCHEEPURAM, IN THE NORTH ARCOT DISTRICT,
AND OTHER PARTS OF THE MADRAS PRESIDENCY,

CHIEFLY COLLECTED IN 1886-87.

EDITED AND TRANSLATED
BY
E. HULTZSCH, Ph.D.,
GOVERNMENT EPIGRAPIST,
ARCHAEOLOGICAL SURVEY OF SOUTHERN INDIA.

VOLUME I.

MADRAS:
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.
1890.
CONTENTS.

PART I.
SANSKRIT INSCRIPTIONS.

I.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1—23</td>
<td>The Pallava inscriptions of Māmallapuram and Śāluvaṅkuppam</td>
<td>1</td>
</tr>
<tr>
<td>1—17</td>
<td>On the Dharmarāja Ratha, Māmallapuram</td>
<td>2</td>
</tr>
<tr>
<td>18</td>
<td>At the Gaṇeśa Temple, Māmallapuram</td>
<td>4</td>
</tr>
<tr>
<td>19</td>
<td>At the Dharmarāja Maṇḍapa, Māmallapuram</td>
<td>6</td>
</tr>
<tr>
<td>20</td>
<td>Fragments at the Rāmānuja Maṇḍapa, Māmallapuram</td>
<td>6</td>
</tr>
<tr>
<td>21—23</td>
<td>At the Atiracachandaśvara Temple, Śāluvaṅkuppam</td>
<td>6</td>
</tr>
<tr>
<td>24</td>
<td>The Pallava inscriptions of the Kailāsānātha Temple at Kāṇchipuram</td>
<td>8</td>
</tr>
<tr>
<td>25</td>
<td>Round the shrine of Rājasimhēśvara</td>
<td>12</td>
</tr>
<tr>
<td>26</td>
<td>Round the inside of the enclosure of the Rājasimhēśvara Temple</td>
<td>14</td>
</tr>
<tr>
<td>27</td>
<td>Round the same, fourth tier</td>
<td>21</td>
</tr>
<tr>
<td>28</td>
<td>Round the shrine of Mahendravarmēśvara</td>
<td>22</td>
</tr>
<tr>
<td>29—30</td>
<td>On the niches to the right of the front entrance</td>
<td>23</td>
</tr>
<tr>
<td>31</td>
<td>A Pallava inscription in a cave-temple near Panamalai</td>
<td>24</td>
</tr>
<tr>
<td>32</td>
<td>A Pallava inscription from Amarāvatī</td>
<td>25</td>
</tr>
<tr>
<td>33 and 34</td>
<td>Two cave-inscriptions from the Trisārapalli Rock</td>
<td>28</td>
</tr>
</tbody>
</table>

II.—COBRA-SKIN GRANTS OF THE EASTERN CHALUKYA DYNASTY

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>A grant of Narendra-mrigardja</td>
<td>31</td>
</tr>
<tr>
<td>36</td>
<td>A grant of Annis I</td>
<td>36</td>
</tr>
<tr>
<td>37</td>
<td>A grant of Chalukya-Ehuna II</td>
<td>43</td>
</tr>
<tr>
<td>38</td>
<td>A grant of Annis II</td>
<td>46</td>
</tr>
<tr>
<td>39</td>
<td>A grant of Vīra-Chōja</td>
<td>49</td>
</tr>
</tbody>
</table>

PART II.
TAMIL AND GRANTHA INSCRIPTIONS.

I.—INSCRIPTIONS AT MĀMALLAPURAM.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>40</td>
<td>On the south base of the Shore Temple</td>
<td>63</td>
</tr>
<tr>
<td>41</td>
<td>On the north base of the same</td>
<td>66</td>
</tr>
<tr>
<td>42</td>
<td>Inside the Shore Temple</td>
<td>68</td>
</tr>
</tbody>
</table>

II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELŪR.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>43</td>
<td>On a stone at Arappakkam</td>
<td>69</td>
</tr>
<tr>
<td>44</td>
<td>On a stone at Ariyur</td>
<td>71</td>
</tr>
<tr>
<td>45</td>
<td>On a stone at Arombari</td>
<td>71</td>
</tr>
<tr>
<td>46</td>
<td>On a stone at Sadupperi</td>
<td>72</td>
</tr>
<tr>
<td>47</td>
<td>On a stone at Satturāčcheri</td>
<td>73</td>
</tr>
<tr>
<td>48</td>
<td>On a stone at Samaṅgiellur</td>
<td>74</td>
</tr>
<tr>
<td>49</td>
<td>On a stone at Peruvai</td>
<td>75</td>
</tr>
<tr>
<td>50</td>
<td>On a stone at Ṣekkañūr</td>
<td>76</td>
</tr>
<tr>
<td>51</td>
<td>On a rock on the top of the Bāvāḷi Hill</td>
<td>76</td>
</tr>
<tr>
<td>52</td>
<td>At the Perumāl Temple, Gāṉganūr</td>
<td>77</td>
</tr>
</tbody>
</table>
The Tamil and Sanskrit inscriptions contained in this volume, were, for the most part, copied in situ by myself, after taking up the appointment of Epigraphist to the Government of Madras on the 21st November 1886. The original manuscript, which was forwarded to Dr. Burgess on the 20th September 1887, contained only the materials collected on my first tour to the Seven Pagodas (12th to 22nd December 1886) and to parts of the North Arcot District (6th January to 22nd April 1887). As Dr. Burgess considered it desirable that this manuscript should be revised and enlarged, and as a considerable number of types had to be cut before it could be printed, I was enabled to add the Sanskrit and Tamil inscriptions of the Kailasanatha Temple at Kanchipuram, where I stayed from the 27th September to the 19th October 1887, a few inscriptions copied during my next two tours, and some historically important copper-plate grants. A second volume, which will contain the inscriptions of the great temple at Tanjore, is now nearly ready for the press.

The first object kept in view in the preparation of this volume, has been scrupulous accuracy in the minutest details of the transcripts. The second aim was, not merely to give a translation of each record, but to extract from it all the historical facts, to support and supplement these by a comparison of similar records, and thus to contribute some share to a future history of Southern India.

For the Tamil inscriptions I was fortunate enough to have an able and efficient helper in my assistant, Mr. V. Venkayya, M.A., a Tamil Brahmin, who promises to do excellent work in the field of South-Indian Epigraphy. It is still a popular opinion that a colloquial knowledge of one of the vernaculars with a slight smattering of Sanskrit is sufficient for editing successfully the records of bygone times. But this is an undertaking which, besides good linguistic attainments, requires careful training in the methods followed by the European school of classical philology; and, before all, an earnest and patient desire for truth,—the object of all science. It is to be hoped that other young native graduates will follow on Mr. Venkayya's lines and take up the neglected subject of South-Indian Epigraphy. The records are so numerous, and so many intricate historical questions have still to be solved, that there is room for a large number of independent qualified workers.

In editing the Tamil inscriptions, it was necessary to deviate somewhat from the method followed by Dr. Bühler and Mr. Fleet in their publication of Sanskrit inscriptions. The spelling of the originals is so arbitrary that, in order to correct all inaccuracies, the editor would have to give two transcripts of each inscription, an uncorrected and a corrected one. Thus, for instance, ṣṭa and ṣṭa are interchangeable with stū ṣa and ṣṭa r. The letters ṣ st and ṣa
a later invention of the celebrated Father Beschi.—are not distinguished from e and o. The long forms of i and u are rarely used. Of the use of the ā or e the dot over consonants, which corresponds to the Nāgarī virām, there are only traces in two ancient inscriptions. As, however, the Tamil character without the ā is to the unexperienced about as unintelligible as the Semitic character without vowel marks, that sign has been everywhere added. In some cases the correct transcription was not easy to ascertain, especially in the case of r, which in Tamil inscriptions represents the modern letters a, ṅ, ṇ, and ṇ. Consequently, Ča may be read as ḷa, ḷa, ḷer, ḷer, ḷer and ḷra. As an instance that even Tamilians may be puzzled by this deficiency of their ancient alphabet, it may be mentioned that in an inscription of Rājendra-Chola-deva, Mr. S. M. Nārasi Śastri has transcribed the word Ča by koṭa (for koṭa), while the correct reading is Ča. Rājendra-Chola-deva’s surname Gāndhārabodhis has been sometimes transcribed as Koppākārivarman instead of Kā-Parakārivarman. A further peculiarity of Tamil inscriptions is the indiscriminate use of Grantha letters. Strictly speaking, these ought to appear exclusively in Sanskrit words. But, throughout this volume, the reader will find numerous instances of Sanskrit words, of which some letters are Grantha and others Tamil; and, vices verèo, Grantha letters are occasionally introduced into pure Tamil words. All these anomalies are scrupulously preserved in the transcripts. Wherever the irregular orthography might perplex the reader, or where evident mistakes are committed by the writer or engraver, the correct forms are given in the footnotes. Superfluous letters are enclosed in round brackets ( ) and indistinct letters in square brackets [ ]. A small star marks letters which are supplied conjecturally [ * ].

The Tamil alphabet is transcribed as follows:—

\[
\begin{align*}
\text{ā} & \rightarrow a, \text{ā} \rightarrow A, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}.
\end{align*}
\]

\[
\begin{align*}
\text{ā} & \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}.
\end{align*}
\]

\[
\begin{align*}
\text{ā} & \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}.
\end{align*}
\]

\[
\begin{align*}
\text{ā} & \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}.
\end{align*}
\]

\[
\begin{align*}
\text{ā} & \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}, \text{ā} \rightarrow \text{ā}.
\end{align*}
\]

In the transliteration of Sanskrit words, the system employed in the Indian Antiquity, the Epigraphia Indica, and elsewhere, has been followed. Proper names derived from Sanskrit are given in their Sanskrit forms in the translations and introductions.

The royal dynasties, to which most of the inscriptions contained in this volume belong, are the Pallava, Eastern Chalukyas, Cholas and Vijayanagar kings. The first few pages contain the earliest inscriptions of the Pallavas, which are found at the Seven Pagodas. These are followed by the inscriptions of the same dynasty at Kāñchi. The period of some subsequent Pallava kings is settled by a copper-plate grant from Kāram (No. 151).

1 See the Grammaire Franaise-Tamoule, Pondichéry, 1863, p. 5, note:—"Autrefois le même caractère servait pour les et les o soit bref soit longs; ce qui se voit encore dans les anciens manuscrits. Pour les distinguer, on met d’abord un petit trait sur ce caractère; mais on ne s’entend pas bien sur le caractère long ou bref, que l’on voulait désigner par là. Enfin le P. Beschi apprit à contourner ce caractère pour les et les o longs; ce doit être la manière suivie maintenant." See also the passage quoted in Dr. Burnell’s South-Indian Palæography, 2nd edition, p. 46, note 4.

2 See pages 113 and 147.


4 See No. 67, text line 6, and No. 68, text line 7.

5 See page 141, note 4.

6 An exception was made in the case of the pedantical déya and its plural déyars. On the other hand, I have used in the introductions the well-known Sanskritised form Chola instead of the original Gōṇgō Chōla. The conventional forms Sanskrit and Tamil have been adopted instead of the correct, but pedantical Sān-skṛt and Tamiḻ.
A grant from the Sir W. Elliot Collection (No. 89) enabled me to extend the pedigree of the Eastern Chalukyan dynasty1 and to fix with great probability the time of three Chola kings,2 whose names, together with those of some predecessors, were known from the large Leyden grant.3 The regnal years of one of these kings can now be converted into years of the Śaka era through Mr. Fleet's calculation of a lunar eclipse, which, according to an inscription at Tiruvallam, took place in the 7th year of Rājarāja.4 A pedigree of the first dynasty of Vijayanagara is furnished by an inscription, which is still at their former capital (No. 153).

The books, from which I have derived most help, are Böhtlingk and Roth's great Sanskrit Dictionary, Böhtlingk's abridged Sanskrit Dictionary, the excellent Dictionnaire Tamoul-Français, Pondichéry, 1855 and 1862, Burgess's and Fleet's Indian Antiquary, Fleet's Dynasties of the Kanarese Districts of the Bombay Presidency, and Sewell's Lists of Antiquities in the Madras Presidency. In conclusion, I have to thank Mr. R. Hill, the Superintendent of the Madras Government Press, for the patient care he has bestowed on the sometimes intricate proof-sheets, and for the correctness and elegance with which he has carried this volume through the press.

CAMP, ARCCF,
the 27th January 1890.

E. HULTZSCH.

---

1 See page 32.  
2 See the introductions of Nos. 39, 49, 67 and 127, and the table on page 112.  
3 Dr. Burgess' Archaeological Survey of Southern India, Vol. IV, pp. 204 ff.  
4 See page 169.
PART I.

SANSKRIT INSCRIPTIONS.

I.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

NOS. 1 TO 28. THE PALLAVA INSCRIPTIONS OF MÂMALLAPURAM AND SÂLUVÂNKKUPPAM.

The village of Mâmallapuram, generally called "The Seven Pagodas," is situated on the sea-coast, thirty-two miles south of Madras, and Sâluvânkuppam two miles north of Mâmallapuram. Both places are famous for their Pallava remains, which have been often described. Their Sanskrit inscriptions, however, have not hitherto been properly deciphered. The subjoined transcripts are prepared from mechanical copies made on the spot in December 1886.

Four different alphabets are employed in the Pallava inscriptions of Mâmallapuram and Sâluvânkuppam. The first, very archaic alphabet is found in the following inscriptions Nos. 1 to 16 of the so-called Dharmarâja Ratha. The bulk of the Mâmallapuram inscriptions, viz., those of the so-called Ganeśa Temple, Dharmarâja Mândapa and Râmañju Mândapa and the inscription No. 17 of the Dharmarâja Rath, are written in the second, an extremely florid character. The third alphabet occurs on the northern, and the fourth on the southern wall of the Atirâchânteswarâ Temple at Sâluvânkuppam. Dr. Burnell assigns the first alphabet to about the fifth century, the second to about 700, the third to the eighth or ninth century and the fourth to the eleventh century A.D. To this I have only to add, that the second alphabet probably belongs to the sixth century, as it resembles that of Râjasimhâ's and Mahendravarman's inscriptions at Kâñchipuram.

1. The first sixteen inscriptions of the Dharmarâja Ratha consist of a string of words in the nominative case, which their first decipherors, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions, where several of them recur, it follows, however, that they are birâdas of a Pallava king Nârasimhâ (Nos. 1 and 7). Among these birâdas, Atyantâkâma, Šrînîdhi and Šrîbhara were also borne by the two kings mentioned in the later inscriptions of Mâmallapuram and Sâluvânkuppam. Other birâdas reappear in the inscriptions of the Pallava king Râjasimhâ at Kâñchî, viz., Parâpura, Bhuvanabhâjanâ, Śrimegha, and Šarvatobhadra.

1 Thus the name is spelt in two Chola inscriptions of the Shore Temple at Mâmallapuram (Nos. 40 and 41, below) and in a Sâluvânkuppam inscription, which was edited by Sir Walter Elliot (see Carr's Seven Pagodas, pp. 124, 139).
2 See Ferguson and Bargoss, Cave Temples, pp. 105-159.
3 South-Indian Paleography, 2nd edition, pp. 37, 38, 39.
2. Two of the inscriptions, which are written in the second alphabet, viz., that of the Ganesha Temple and that of the Dharmarajja Mandapa, are identical and consist of eleven verses. They record, that the two temples, at which they are found, were built by a king Atyantakama and were called after him Atyantakama-Pallaveśvara-griha. The king bore the birudas of Ranajaya, Śrinidhi and Śribhara.

The fragmentary inscription at the Rāmānuja Mandapa consists of the last verse of the two last-mentioned inscriptions. Consequently, it seems to have been a third inscription of Atyantakama.

From the last inscription in the second alphabet (No. 17 of the Dharmarajja Ratha) it appears, that Atyantakama appropriated to himself the Dharmarajja Ratha, which had been excavated by his predecessor Narasimha, and called it Atyantakama-Pallaveśvara-griha. He also added his own biruda Ranajaya to those engraved by Narasimha.

3. From the inscription on the northern wall of the Šāluvaṅkuppam Cave, which consists of six verses, we learn, that the temple was built by a king Atiranananda and was called after him Atirananandaśvara. The king bore the birudas Atyantakama, Ranajaya, Śrinidhi and Śribhara, all but the third of which occur in the Kāñcchi inscriptions.

4. The inscription on the southern wall of the Šāluvaṅkuppam Cave is a later transcript of that on the northern wall. It adds a seventh verse and the four birudas Anugraśita, Kālaśita, Samarađhanāśayya and Samgrāmadhira, the three first of which are also found in the Kāñcchi inscriptions. Over the entrance, the name of the temple, Atiranananda-Palla[vesvara-griha], is engraved in both alphabets.

The Rev. E. Loventhal of Vellore possesses a fair number of Pallava coins from Māmallapuram. All of them bear on the obverse a Nandi and various legends over it. One of the coins, with a star on the reverse, reads ओमर; another, with a fish on the reverse, ओमि[चि], and a third, with a cross on the reverse, पानपर. It will be remembered, that Śribhara and Śrinidhi were birudas of the Pallava king Narasimha, who founded the Dharmarajja Ratha.

NO. 1 TO 17, INSCRIPTIONS ON THE DHARMARAJJA RATHA, MĀMALLAPURAM.*

A. First storey:—a. North.

No. 1. श्रीनरसिः
The illustrious Narasimha.

b. East.

No. 2. विरिंदिसर: ओमः
Prithivisāra (the best on earth). Śribhara (the bearer of prosperity).

No. 3. भुवननामाजन:
Bhuvanabhājana (the possessor of the world).

c. South.

No. 4. [श्री]विष्णु: वैलोकन्यकः विष्णु:
Śrimegha (the cloud which showers wealth). Trailokyavardhana (the bestower of prosperity on the three worlds). Vidhi.

1 Sir Walter Elliot's Coins of Southern India, Plate i. No. 34.
2 Ibid. No. 37.
3 Ibid. No. 33.
4 Madras Survey Map, No. 43. Carr's Seven Pagodas, p. 37, Plate xvii. p. 294.
5 Read गुम्पो
No. 5. अत्यन्तकामः अनेकोऽभायः
Atyantakāma (he whose desires are boundless). Anekopāya (he who knows many expedients).

B. Second storey:—a. North.

Sthirabhakti (the firmly devoted). Madanabhīraṁ (he who is lovely like Cupid).
Vidhi.

The illustrious Narasimha. Bhuvanabhājana (the possessor of the world). Śrimegha (the cloud (which showers) wealth). Apratihataśāsana (he whose commands are unopposed).

No. 8. [1] कामलबलः अमेयामीः [2] सकलतकल्याणः:
Kamalalīta (he who is pleasant like Cupid). Ameyamāya (he whose diplomacy is immeasurable). Sakalakalīyāna (the altogether prosperous).

Nayamamanoḥara (he who is pleasing to the eyes). Vāma (the handsome). Atimāna (the extremely proud).

b. East.

Vāma (the handsome). Parāpara (the omnipotent).

Anupama (the matchless). Nayāntara (the sprout of polity).

C. South.

No. 12. ललितः
Lalita (the pleasant).

Nayamamanoḥara (he who is pleasing to the eyes). Sarvatobhadra (the altogether auspicious).

Śrīnidhi (the receptacle of wealth). Niruttara (the unsurpassed).

Vidhi. Vibhrānta (the passionate).*

---

1 Read अनेकोऽभाय: and compare the बिरुदः उपायनुम: in the Kāśchī inscriptions.
2 Read परामरः: (see the Kāśchī inscriptions) or परामः: (No. 16). The softening of a single consonant between two vowels in parākara, prākhi (No. 2) and śhāka (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sasankrit words.
3 Compare the बिरुदः Bahunaya and Nayānuśārin in the Kāśchī inscriptions and Tarupāṅkura in verse 7 of Nos. 18 and 19.
4 Compare the बिरुदः Mattapramatta and Mattavikāra in the Kāśchī inscriptions.
Satyaparākrama (the truly heroic). Parāvara (the omnipotent).

C. Third storey. East.

The temple of the holy Atyantakāma-Pallavēśvara. Rāṇajaya (the conqueror in battle).

No. 18. INSCRIPTION AT THE GANESĀ TEMPLE, MĀMALLAPURĀM.¹

TEXT.

[1.] सम्पविच्छिन्नसंहक्षरकरण बीतकारण: [1*]
भूपालवन्त्कामप नगराः कामकान्द: || [1*]

[2.] अमायविधिमायोतावयुगो गुणमालः: [1*]
खरबो निरहरो जीवाविनाश: परवेशः [|| 2*]

[3.] यस्यामुदारकान: कैलास: सद्धानन: [1*]
पाणापमण्डूर: श्रीनिधिश्चित्तसमस्तनः || [1*]

[4.] भक्तिभैः मनसा भवभूम्यछलोकत्वः [1*]
दृष्ट्य व यो यो भूवो भारवीयास श्रीतरश्रीमः [|| 2*]

[5.] अत्यन्तकामो गुप्तविच्छिन्नसंहक्षरितमक्षतेषवः: [1*]
व्यालो रणजय: श्रमभोजने वेषम कारितं भूमः [|| 2*]

[6.] तृः स्याणविधिकृतः तीम: पाकादाहः वियनरः [1*]
श्रीम: शिचो विजयः शाणः कामकुदः [|| 2*]

[7.] राजराजो न विरसवाक्षः न जनादी: [1*]
तारकाचित्वतः खरबो नायतासमाइहः [|| 2*]

[8.] श्रीमनोत्तकामकर्तः विहिरस्पुरलापितः || [1*]
श्रीनिधिं: कामाराम्यं हराताहरोनसंहः [|| 2*]

[9.] अभिवेकजाताण्यनिचराजितारकस्थः: [1*]
आदी विशालं कुमारं: चिरसस्तर्थं शान्त: [|| 2*]

[10.] तेनेद्वैरितामतः पुरावेशसमाधिराजः [1*]
भाजानविच्छिन्नसंहक्षरितस्मरणः [|| 2*]

[11.] विक्रेताविच्छिन्नसमुनारियं विविहिरस्पुरलापितः [1*]
वेनायकः वसति हु्येय: कुर्णालित्वो- [|| 2*]

[12.] [1*] श्रीमनोत्तकामकर्तः [|| 2*]

² Read पाकादाहः.
(Verse 1.) May Śiva the destroyer of Love, who is the cause of production, existence and destruction, (but in himself) without cause, fulfil the boundless desires of men!

(2.) May he Śiva be victorious, who is without illusion and possessed of manifold illusion, who is without qualities and endowed with qualities, who is existing by himself and is without superior, who is without lord and the highest lord!

(3.) Śrīnidhi bears on his head the unborn Śiva, by the weight of whose great toe Kallāsa together with the ten-faced Rāvaṇa sank down into Pāṭala.

(4.) May Śrībhara be victorious for a long time, who bears Bhava Śiva in his mind which is filled with devotion, and bears the earth on his arm like a coquetish embellishment!

(5.) King Atyantakāma, who has subdued the territories of his foes, is famed (by the name of) Raṇajaya—he caused to be made this house of Sambhu Śiva.

(6.) May he be victorious, who is both sentient and motionless (Sthāna), who is both undivided and the moon, who is both fire and air, who is both terrible (Bhūma) and kind (Śiva), who is both the cause of prosperity (Śaṅkara) and the destroyer of Love!

(7.) May Tarunāṅkura be victorious, who is a king of kings, but is not ugly (like Kuvera), who is an emperor, but does not distress people (while Vishnu is both Chakrabhir and Janārdana), who is the lord of protectors, but healthy (while the moon is the lord of stars, but is subject to eclipses)!

(8 and 9.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śaṅkara (Śiva) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakāma, who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid, and who assiduously worships Harā Śiva.

(10.) He, desiring to attain the glory of Śaṅkara Śiva, caused to be made this lofty dwelling of Dhūrjaṭi Śiva, in order to procure the fulfilment of their desires to his subjects.

---

1 By the expression atyantakāmiśya, the panegyrist also alludes to the name of the king.
2 This biruda of Atyantakāma occurs also in verse 8. The same was a biruda of his predecessor Narasimha; see No. 14.
3 i.e., he is a devotee of Śiva.
4 This biruda was also borne by Narasimha (No. 2), by Atiraṇaḍa (Nos. 21 and 22, verse 4) and by Rājasimha of Kālacī.
5 Here and in No. 19, the correct reading would be वेरणा च वी पुं गरे, which is found in verse 4 of Nos. 21 and 22.
6 The same biruda of Atyantakāma occurs in No. 17. It was also borne by Atiraṇaḍa (Nos. 21 and 22, verse 6) and by Rājasimha of Kālacī.
7 While the trunk of a tree (asthāna) is unsentient.
8 Who is divided into sixteen kāla.
9 Tarunāṅkura, "the young sprout," seems to have been a biruda of Atyantakāma. The word aṅkura is a synonym of pāllaṇa, "sprout," from which the Pallavas used to derive their name (see the 8th verse of No. 32, below).
10 "Śiva abides on the head of Atyantakāma" means the same as "he bears Śiva on his head" (verse 3), viz., "he is a devotee of Śiva."
11 With the biruda Kāmarāga, which was also borne by his successor Atiraṇaḍa (see Nos. 21 and 22, verse 1), compare the synonym Madanābhūrā and Kānalalita (Nos. 6 and 8) and Kāmavīlaś in the Kālacī inscriptions. The appellation Kāmarāgappallavavēara, which Colonelli attributes to the so-called Garṇa Temple, rests on an erroneous reading in Dr. Burnell's transcript, viz., Kāmaraja for Kāmarāga.
(11.) Six times cursed be those, in whose hearts does not dwell Rudra (Śiva), the deliverer from the walking on the evil path!

The temple of Atyantakāma-Pallāveśvara.

No. 19. Inscription at the Dharmarāja Maṇḍapa, Māmallapuram.1

This inscription is a duplicate of No. 18.

[1.] [सम्प्रार्थिपतिसंहारकारण वीतकारण: या] सूपार्थवत्तकारण ऋग्गताः
[2.] काममहस: || [9*] अकालकन्तत्रायोगसाह्याणि गुणानिजन: [1*] कस्यो
[3.] निश्चारं जीयादिनां: परमेश्वर: || [9*] पवाणंगुप्तमार्गादन: कैलातंत्रं-
[4.] शान्त: [1*] भागल्लावमन्वृत्ताः श्रीनिधिप्रविचित्वयेनम् || [9*] अकालकन्तकु मुनस्या श्रवणे भृः-
[5.] रणसाधनाः [1*] दोषं च दयो मुयो भार्य जीयाणां श्रीरशिरस: || [7*] शत्रुनस-
[6.] कामो नीतिप्रविचित्वरतनामिन्दर: [1*] नुतनो राजस्य: शामर्लोतेनैव वेशम
[7.] कारिमु || [9*] व: स्थानान्तरम: सोऽम पवाणंगुप्त स्वायत: [1*] श्रम: स्वायत: निवन्यो
[8.] शान्त: कस्कुर: || [9*] राजश्रिवो न विरसमे भृह नरायणे || [1*] तारापालित: कस्यो
[9.] जयवाताललाङ्कुर: || [1*] श्रीमनोगतकारणम् विप्रेवपरिपालित: [1*] श्रीनिवे: का-
[10.] मंगलसर्वाराशिनिः || [9*] अभिप्रेक्षकमार्गप्रण: विविधतलाकार: || [1*] अत-
[11.] तो विविधेऽभु: विश्राससरस शरकर: || [9*] तत्त: कारिमुन्न्यस्तेतेमिन्दर:-
[12.] गृहं [1*] मनानामिन्दककथायाय शाहर्रय मूरिमद्वच्छता || [1*] ा || अकालकन्तकुम्बेक्ष्जरूपम
[13.] विविधांकारणाः विविधानामसोऽपि विविधाग्रंथ विविधायाम: [1*] श्रीभक्ति बसति
[14.] हृदयं कुपायतविमोक्षको रूपः || [1*]

No. 20. Fragment of an inscription at the Rāmānuja Maṇḍapa, Māmallapuram.2

This fragment consists of the last verse of Nos. 18 and 19.

[1.] विकृतेण विकृतेण पुनःपरिचितिमित्रसोऽविकृते-
[2.] पूर्णात्मिकः [1*] श्रीनिवे: काम:-
[3.] विविहारको रूपः: ||

Nos. 21 to 23. Inscriptions at the Atīrāṇachāṇḍeśvara Temple, Śāluvaṅkupam.3

No. 21. On the Southern Wall.

Text.

[1.] श्रीमनोगतकारणम् विप्रेव-
[2.] विप्रेवपरिपालित: [1*] श्रीनिवे: काम:-
[3.] राजसर्वाराशिनिः || [9*]
[4.] अभिप्रेक्षकमार्गप्रण: विविधानामसोऽपि || [1*]
[5.] आवलो विविधे मुयवः: विश्राससरस शरकर: || [9*]

2 Madras Survey Map, No. 48. Carr's Seven Pagodas, p. 222, note.
3 Madras Survey Map, No. 55. Carr's Seven Pagodas, Plate xv, pp. 59, 120, 222. Nos. 2 and 3 of Plate xv are two independent eye-copies of the same inscription, viz., of that on the northern wall.
Translation.

(Verse 1 and 2.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śanākara (Śiva) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakāma, who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid, and who assiduously worships Hara (Śiva).  

(3.) For the welfare of the earth, he, who stands at the head of the lords of the earth, caused to be made this house of Śambhu (Śiva), which resembles Kailāsa and Mandara.

(4.) May Śrībhara be victorious for a long time, who bears Bhava (Śiva) in his mind which is filled with devotion, and bears the earth on his arm like a coquettish embellishment!

(5.) Atirāṇaḍa, the lord of the rulers of the earth, made this (temple called) Atirāṇaḍaśvara. May Pasāpati (Śiva), attended by the mountain-daughter (Pārvatī) and the troop of Guhas, always take delight (in residing) here!

(6.) May the eight-formed lord of beings (Śiva) for a long time take up his abode in this temple (called) Atirāṇaḍaśvara, which was caused to be built by him, who, together with the name of Atirāṇaḍa, bears deep devotion to Śāma (Śiva), abundant prosperity, the heavy burden of the earth and unequalled liberality, and who is famed by the name of Ranajaya!

Anugraśīla (the gentle-minded).

(7.) Who will be able to understand the music of Kālakāla,  
if it were not Vidhātri (Brāhmaṇa), Bharata, Hari, Nārada, or Skanda?
SANSKRIT INSCRIPTIONS.

Samaradhanamjaya (the conqueror of wealth in battle), Samgrāmadhira (the firm in war).

No. 22. On the Northern Wall.

This inscription consists of the first six verses of No. 21.

[1.] श्रीमानकामकार्थ
[2.] दिशप्रदीपारिण: [1*] श्रीरि-
[3.] वे: कामरास्य हराराथनसिनि-
[4.] न: [1*] अभिपक्षकामकार्थ-विष्णु
[5.] कुनाकरे [1*] अते विशाले गुमुन: शिरस्तराः
[6.] सि शंकरे [2*] तेनेवं कारिति शास्मोच्छेदा
[7.] ने मृत्युमे पुरा: [1*] केलासवन्दरिनिवं गुमतो
[8.] मृदु निष्टा: [2*] भक्तिभण्ड भनता अवः ³ पुण्यण-
[9.] कीव्राम [1*] दोषणा प: यो पुराणां श्रीगर्भे
[10.] रम: [2*] अतिरिक्तवर्णाणि: शिरमृगुमानिवरी-
[11.] राज्यं बयमिदकरोऽ[1*] इस गिरिन्यायुः
[12.] हस्तमात्हितो नित्यकिलिस्वतु पुष्पाति: [1*]
[13.] गुरुमातिवानांकि विभण्डक्यालाकिनिवं दुर्लक्ष शरारुक्त्वय निष्टा-
[15.] निम्नलिखितितिदितिरज्जुषाः[ह्य] यो भवति: मृता
[16.] महाश्रिविरहम्[निराचारे] यामु निद्रामु [2*] निर्माणमु [1*] स्वति ॥

No. 23. Over the entrance.

[1.] अतिरिक्तवर्णाणि: शिरमृगुमानिवरी-
[2.] अतिरिक्तवर्णाणि: शिरमृगुमानिवरी-

(The temple of) Atiraśachanda-Palla [yeśvara].

NOS. 24 TO 30. THE PALLAVA INSCRIPTIONS ON THE KAILĀSANĀTHA TEMPLE AT KĀŚIHPURAM.

On a visit to Kāśihipuram in the year 1888, Dr. Burgess made the important discovery, that the comparatively insignificant temple of Kailāsanāthasvāmin at Kāśihipuram (Conjeeveram) was not only built in the Pallava style of sixth century architecture, but contained a number of inscriptions in the Pallava character and Sanskrit language besides others in the Tamil alphabet and language. In 1884-85, Mr. S. M. Natesa Śāstri prepared fac-similes of most of the Pallava inscriptions, from which I made transcripts and translations. In September and October 1887, I went to the spot my self, in order to compare these transcripts with the originals and to take fac-similes of those inscriptions, which were not found

---

¹ The same was a biruda of Rājaśīhha of Kāśi.
² Compare the synonymous birudas Abhavadhiha and Ranadhira in the Kāśi inscriptions.
³ Read न्या.
⁴ In the same alphabet as No. 21.
⁵ In the same alphabet as No. 29.
among those made by Mr. Națeșa. Through the good offices of E. C. Johnson, Esq., the Collector of Chingleput, I was enabled to secure reliable copies of all the Sanskrit and Tamil inscriptions of the temple.

Just as at Māmallapuram and Śāluvaṅkuppam, we find several different alphabets employed in the Pallava inscriptions of the Kailāsaṇatha Temple. The most archaic alphabet, which resembles that of the inscriptions of Atyantakāma at Māmallapuram, occurs in the subjoined inscriptions Nos. 24, 27, 28, 29 and 30. Of these, the inscription No. 24 runs round the outside of the central shrine and is in excellent preservation, as it is engraved on granite slabs. It consists of twelve Sanskrit verses. The whole of the first verse and the beginning of the second are covered by the floor of the temple itself and by the wall of a modern mandapa, which has been erected between the central shrine and another mandapa in front of it. By the temporary removal of some slabs, my assistant succeeded in preparing fac-similes of the greater part of the first verse and of a few additional letters at the beginning of the second verse. The inscription opens with a benediction addressed to Gāṅgā and with the following mythical pedigree of Pallava, the ṣeṣo ṣeṭānur of the Pallava dynasty:—

[Brahman.

Aṅgiras.

Brāhmaṇatī.

Śāhyu.

Bharadvaja.

Drona.

Aśvatthāman.

Pallava, the founder of the race of the Pallavas.

Then the inscription continues: "In the race of these (the Pallavas) there was born the supreme lord Ugraṇaṇḍa, the destroyer of the city of Raṇarasika." His son was Rājasimha, who bore the birudas Atyantakāma, Śrībhara and Raṇajasya. He built the Śiva temple, round which the inscription is engraved, and called it after his own name Rājasimha-Pallavesvara or Rājasimhēśvara.1

The inscription No. 27 runs round the smaller shrine, which stands in front of the Rājasimhēśvara or Kailāsaṇatha shrine, and which is now-a-days styled Nārādeśvara. It consists of four Sanskrit verses, the first and last of which are only incompletely preserved. The first three verses tell in different wording the same fact, viz., that Mahendra, the son of Rājasimha and grandson of Lokāditya, built a temple of Śiva, which he called Mahendrasvar after his own name, near the temple of Rājasimhēśvara. Another form of the name of the temple, Mahendravarmanēśvara, which is engraved three times on the building, shows that Mahendra's full name was Mahendravarman. Of Lokāditya, who is identical with the Ugraṇaṇḍa of the inscription No. 24, the present inscription says, that "his valour dried up the army of Raṇarasika, just as the heat of the sun does the mud."

1 These two names reappear in the Chola inscriptions (Nos. 41 and 146, below). A third form of the name of the temple, which occurs in three later inscriptions (Nos. 86, 87 and 150, below), viz., Rājasimhēvaranēśvara, suggests that Rājasimha's full name was Rājasimhēvarman.
Other inscriptions in archaic characters are found in some of the niches to the right of the front entrance into the temple compound, which are now connected by brick walls, but were originally intended for detached small shrines. According to the inscription No. 28, the first niche was called "the Temple of Nityaviniteswara."

Of No. 29, on the third niche, a complete facsimile was obtained by temporarily removing two modern brick walls. It consists of three Sanskrit verses and records, that this small shrine of Śiva was founded by Rañgapatakā, the wife of king Narasimhavishnu or Kālakāla.

No. 30, on the fifth niche, is an incomplete inscription in Sanskrit verse of some other female, whose name is unfortunately lost.

The rest of the Pallava inscriptions of the Kailasanātha Temple run round the inside of the enclosure of the Rājasimhesvara shrine and contain an enumeration of several hundred birudas of king Rājasimha. They are arranged in four tiers, the first of which consists of granite and is therefore well preserved. The other three tiers are on sand-stone; hence the second is almost entirely spoiled by the dripping of water and by whitewashing with chunnam; of the third a little more is left; and the fourth is in tolerable preservation. From the existing fragments of the second and third tiers, it appears that they were word for word identical with the well-preserved first tier. Further, we can prove in a few cases, that the first tier is a later copy of the third. Thus, in niches 29 and 52, the first tier has the unintelligible words Śrīlaṅkavijī; and Śrīkalakām, for which the third tier supplies the correct reading Śrīlaṅkavijaya (for ṛṣi) and Śrīkalakām. In accordance with this result, the third tier is written in the same archaic alphabet, as the inscription round the Rājasimhesvara Temple, and evidently belongs to the time of Rājasimha, the founder of the temple, himself. Thus the first and second tiers must be considered as later copies of the original inscription in the third tier, which were executed by some descendants of Rājasimha. As the alphabets of the first and second tiers resemble those of the northern and southern walls, respectively, of the Śāluvankuppa Cave, it further follows that Atirlaṇḍananda, who engraved the inscription on the northern wall of the Śāluvankuppa Cave, must be later than Atyantakāma, the alphabet of whose inscriptions at Māmallapuram resembles that of Rājasimha's at Kāṇchipuram. The inscription on the southern wall of the Śāluvankuppa Cave is a later transcript of that on the northern wall, and in the same way the second tier is still more modern than the first tier. As only fragments of the second and third tiers are now forthcoming, I have transcribed only the first tier and noticed the various readings of the second and third tiers in the foot-notes. While the inscriptions of the first, second and third tiers run round the whole of the inner enclosure of the temple, the inscriptions of the fourth tier extend only as far as the 20th niche. The fourth tier repeats some of the birudas contained in the first three tiers and adds a few of its own. It is written in a peculiar ornamental alphabet, which is based on an alphabet of the same type, as that of the first tier. As the biruda Śrīkalakām, which occurs in the third tier (niche 19), but is left out in the first, is found in the fourth tier (niche 11), it follows that the engraver of the fourth tier copied from the third and not from the first tier; perhaps the first and fourth tiers were contemporaneous.

It remains to add a few words on the probable times of the founders of the Kailasanātha Temple. In an article, which appeared first in the Madras Mail (3rd September 1887) and was reprinted in the Indian Antiquary (Vol. XVII, p. 30), I identified:—

1. Rañarasika, the enemy of Ugradanda or Lokāditya, with the Chalukya Rañarāga;
2. Rājasimha, who is called Narasimhapotavarman in a Chalukya inscription, with Narasimhavarman I. of Mr. Foulkes' grant of Nandivarman; 3. Mahendravarman with Mahendravarman II. of the same grant; 4. Nandipotavarman, who was defeated by the Chalukya Vikramāditya II., with Nandivarman himself; and 5. Pulakeśin, who, according to the unpublished Kūram grant, was conquered by Narasimhavarman I., with the Chalukya Pulikeśin I. As, however, both in the Kūram grant and in Mr. Foulkes' grant of Nandivarman, Narasimhavarman I. is said to have destroyed Vatsāpi, while Pulikeśin I. "first made Vatsāpi the capital of the Chalukyas in Western India, wresting it from the Pallavas who then held it,"—I now consider it more probable, that Pulikeśin, the enemy of Narasimhavarman I., has to be identified with the Chalukya Pulikeśin II. On inspecting the original of the Kūram grant, of which I formerly had nothing but an impression, but which has now become the property of Government, I discovered a further confirmation of this view. The grant says, that Paramēśvaravarman I. put to flight Vikramāditya, i.e., Vikramāditya I., the son of Pulikeśin II. Secondly, it is not unlikely, that Narasimhavishnu, whose wife built the third niche to the right in front of the Kailāsanātha Temple, is another name of Rājasimha, the founder of the central shrine. Under this supposition, I would now identify Rājasimha (alias Narasimhapotavarman and Narasimhavishnu) with Simhavishnu, and his son Mahendravarman with Mahendravarman I. of Mr. Foulkes' grant. The subjoined table shows the synchronisms between the Chalukyas and Pallavas.

<table>
<thead>
<tr>
<th>Pedigree of the Chalukyas</th>
<th>Pedigree of the Pallavas</th>
<th>Kailasanātha Inscriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raṇarāga</td>
<td>Pulikeśin I.</td>
<td>Ugradāvinda or Lokāditya, destroyer of the army and town of Raṇarāga.</td>
</tr>
<tr>
<td></td>
<td>Pulikeśin II. (Śaka 552 and 556.)</td>
<td>Rājasimha or Narasimhavishnu (alias Narasimhapotavarman), married to Raṇagopatākā.</td>
</tr>
<tr>
<td></td>
<td>Kirtivarman I. (until Śaka 489.)</td>
<td>Mahendravarman.</td>
</tr>
<tr>
<td></td>
<td>Vikramāditya I. (Śaka 592 (?) to 602 (?))</td>
<td>Mahendravarman.</td>
</tr>
<tr>
<td></td>
<td>Vāneśvarā (Śaka 602 (?) to 616.)</td>
<td>Mahendravarman.</td>
</tr>
<tr>
<td></td>
<td>Vijayāditya (Śaka 618 to 655.)</td>
<td>Mahendravarman.</td>
</tr>
<tr>
<td></td>
<td>Vikramāditya II. (Śaka 655 to 699) defeated Nandipotavarman.</td>
<td>Mahendravarman.</td>
</tr>
<tr>
<td></td>
<td>Nandipotavarman.</td>
<td>Mahendravarman.</td>
</tr>
<tr>
<td></td>
<td>Paramēśvaravarman I.</td>
<td>Paramēśvaravarman defeated Vikramāditya.</td>
</tr>
<tr>
<td></td>
<td>Narasimhavarman I.</td>
<td>Narasimhavarman, conqueror of Pulikeśin and destroyer of Vatsāpi.</td>
</tr>
<tr>
<td></td>
<td>Narasimhavarman II.</td>
<td>Narasimhavarman.</td>
</tr>
</tbody>
</table>

3. Mr. Fleet's *Kānareśa Dynasties*, p. 20.
If new discoveries should prove the above arrangement to be correct, the date of the foundation of the Rājasiṃhesvara and Mahendravarmesvara Temples would fall some time before 567 A.D., the date of the end of the first Kirtivarman's reign, say about 550 A.D. This would also be the time of Atyantakāma's inscriptions at Māmallapuram. Atirānacandra's inscriptions at Śālavankaṇām become later, and Narasimha's on the Dharmarāja Ratha at Māmallapuram to an earlier period.

No. 24. ROUND THE OUTSIDE OF THE SHRINE OF RĀJASIṂHESVARA.

TEXT.

* * * * * * * * * * * * * * * * * * *

तत्स्थितं कण्ठाया। फङ्मणिदिरः। शोणिमानन्दयान। [1*]
निर्मलाः स्थाप्तिविजुद्वृत्तवधनस्वरूपः। पुनःवामा-
रुपकाणकोलसरसः। यहन्नदशः । [1*]

* * * * * * * * * * * * * * * * * * *

[1] तदुदनु मुनिरावविश्वरान्ननिं
स्तन्तरसशक्तमनी गुलायुष्मयमानस्य पुनः। तथा: [1*]
तत्सार्वमहावश्चिमुनिन महात्माशणभमुखः। तत्नदा: [1*]
स श्रीमान्यक्षादानी कुलनितिमिन्यो महादाननामः। [2*]
तत्संद्रीकर्तः रामदाहरीमातित:। पाण्डवानां कुरु-रण-
महायाम तोमस्त्रूणरमः॥ त्येश्युमामाश्वरी [1*]
तत्तुः। पञ्चवाषय:। तत्रलसुपः। मताईः। पार्श्ववानां
शृङ्गामादिदृश्यो तत्सिका जयिन्महाकाल्यायस्य कती॥ [3*]

[1] तन्नयः।[1] नायुर्देवीचककमलसंयजि तस्यः। क्षेमीरसाचिनियो निविद्याधितताः। [1*]
कामसावतःश्वरितसविजिते। हेमविद्याख्रमः। [1*]
न्यायार्थौ सूत्राणात्मकग्राहय विनव्यतं। क्षणकाताः॥ [4*]

तेषां वेणो अनुमाणशालसिकपूर्वरेवनादम्। दण्डा-
रथवाणी: कुमारोऽगुणं हि परमेशीर्वाचारलजः। [1*]
शकिणः। पुण्यारथीतो विद्वितचिह्नगुणश्रविष्काल्याः। श्रीमान्यनन्दकामः॥[5*]
शनासः कल्लवी। तु:। पाण्डवानाम्॥ [1*]
कलापुरुषोपिणियों रहस्य: रहस्य: मममायप्रयतिविविदणां:। तत्पालः। पाण्डवः। [1*]
स्मिन्दीनजुधिपियं हर्षवहः। स व ज्ञान्यारंभद्व सुजन्तोपोणविचः॥ [5*]
दुधनमप्यः। अन्तःकरिता वाणी शरीरों बिना
स्मानामू:। मुलकयिणियमे ह्रमचित्तः। छान्ति:॥ [1*]

* Read  ‘र्वाणिनामः’.
* Read  ‘शुष्कः’.
* Read  ‘पुण्यारथीतः’.

1 Read  ‘प्रभावितालगुणः’.
2 Read  ‘तत्सार्वमहावश्चिमुनिन’.
3 Read  ‘नायुर्देवीचककमलसंयजः’.
4 Read  ‘शंकिणः’.
5 Read  ‘कल्लवी’.
TRANSLATION.

(Verse 1.) May (Gaṅgā) purify you!—she who springs from the jewel (on the head) of Śhānu (Śiva), appearing . . . . black by the splendour of (his) neck and red by the rays of the gems on the hoods (of his snakes), who fills the lake of the three worlds . . . .

(2) . . . After him (there was) that sage Aṅgiras, who was born from his (viz., Brahma’s) mind. His son was (Byīhaṇati) the minister of Śakra (Indra) and preceptor of the gods. His son was Śaṁyū. From him, who possessed terrible power and was honoured in the three worlds, there took birth that illustrious chief of sages, Biharadvāja by name, who became the source of the race of the Pallavas.

(3) From this lovely one came Droṇa, the highly honoured preceptor of the Pāṇḍavas (and) Kurus; from him the great Śvatthāman, who deprived princes of their constancy and pride. Just as the first-born Manu, his son, Pallava by name, became the founder of a race of brave and victorious kings, who enjoyed the whole earth:—

(4) Of the Pallava princes, who were pious, who destroyed the excessively great pride of the Kali (age), who spoke the truth, who were profound, whose minds knew how to practise the trīvarga, who assiduously honoured the aged, who forcibly subdued lust and the other internal foes, who excelled in the knowledge of weapons, who were firm, mighty and endowed with politeness and modesty.

(5) Just as Guha (also called Subrahmanya or Kumāra) took birth from the supreme lord (Śiva), the destroyer of the warlike (demon) Purāṇa, thus from the supreme lord Ugraṇānda, who was born in the race of these (viz., the Pallavas), the destroyer of the city of Ranarasika, there took birth a very pious prince (subrahmanyaḥ kumāraḥ), the illustrious Atyantakāma, the chief of the Pallavas, who crushed the multitude of his foes by

---

1 Read आश्रीली।
2 Read कुपेण।
3 Read मारमण।
4 Read स्नातन।
5 Read अर्थशास्त्रव्य।
6 Read अस्मिन्द्रास्त्रवेय।
7 This was also a biruda of Rājarṣiṇhā himself; see No. 25, 30th niche.
8 The same biruda of Rājarṣiṇhā occurs in No. 25, 1st niche.
his power (or spear); whose great statesmanship was well-known; and who had got rid of all impurity (by walking) on the path of the Śaiva doctrine.

(6.) Like Mamunthuka (Kāla), he charmed refined women in secret; like Vāsava (Indra), he constantly protected those, who frequented the path of the three Vedas; like Madhava (Vishnu), he tore the hearts of the enemies of sages, twice-born and gods; and like Vittada (Kuaera), he gratified good people with abundant wealth.

(7.) If in the Kaśita (age) kings like Dushyanta, who saw the gods and were engaged by (sinta) like Kauya, would hear a heavenly voice without body; that is not a matter of wonder; but ah! this is extremely astonishing, that Śrībhāra has heard that voice in the Kali age, from which good qualities keep aloof.

(8.) May Ranajaya be victorious for a long time, who humbled those princes, who were puffed up with the pride of abundant prosperity, which they had acquired by polity and prowess, depriving them of their intelligence in the mere space of knitting his brow, and who, like Purashottama (Vishnu), was born to rescue from the ocean of sin the sinking people, who were swallowed by the horrid monster (called) the Kali age!

(9.) While this prince enjoyed the whole world, which he had conquered by valour combined with polity, and in which he had killed rebels and humbled kings, he erected this extensive and wonderful house of Hara (Śiva), which resembles his fame and the laughter of Hara.

(10.) May Śaṅkarā (Śiva), whose terrible ornaments are the coils of the king of serpents, and who is praised by the hosts of the kings of gods and of demons, reside for a long time in this temple, (called) the holy Rājasimha-Pallavēśvara!

(11.) May the bull-marked (Śiva) always lend his presence to this temple of stone, called Rājasimha-Śiva, which touches the clouds with its top, which robs Kailasa of its beauty, and which was built by that pious king of kings, who made all quarters obedient to his orders and (who proved) a royal lion (Rājasimha) to the dense troops of the elephants of his daring foes!

(12.) May Rājasimha, the conqueror in battle (Ranajaya), the bearer of prosperity (Śrībhāra), the wonderful archer (Chitrakārmuka), the unrivalled hero (Ekaṭvira), who has Śiva for his crest-jewel (Śivachakulānami), for a long time protect the earth!

No. 25. ROUND THE INSIDE OF THE ENCLOSURE OF THE RĀJASIMHESVARA TEMPLE,
FIRST TIER.

A. Right side of east enclosure.

1st niche.

Śrīarathā: || Śrīyajñavalkya: || Śrīraghava: || Śrīvēsvara: ||

2nd niche.

Śrīyudās: Śrīyogatīkha: Śrīyaśasana: Śrīyaśadā: ||

1 Or 'who was famed (by the name of) Bahunaya,' which is found in No. 25, 3rd niche.
2 On this śrīraja of Rājasimha see note 5, below. See note 5, below.
3 i.e., which is of white colour.
4 The śrīraja Ranajaya, Śrībhāra and Chitrakārmuka occur also in No. 25, 1st, 3rd and 12th niches.
5 I.e., who is a devotee of Śiva; compare page 5, note 10.
6 The third tier inscription omits ॥ before each of the three last words.
KANCHIPURAM PALLAVA INSCRIPTIONS.

3rd niche.

श्रीजयपर: श्रीभगितिरणाणः श्रीभर: श्रीवनुप: श्रीउदयमासकर:

B. South enclosure.

4th niche.

श्रीमय: श्रीअजयपर: श्रीकुलनक: श्रीअमितिरणः ॥

5th niche.

श्रीउदयिनकम्भ: श्रीउदयकिल्ल: श्रीअनुमयः श्रीअभकिल्लः ॥

6th niche.

श्रीउदयगळ्यः श्रीउदयंदित: श्रीउदयमात: श्रीउदयमातः:

7th niche.

श्रीलब्धारः ॥ श्रीरुपपतासः श्रीराहकेशरीः ॥

8th niche.

श्रीकलकलकमित: श्रीकाश्रिमातमिनः श्रीप्रकाशः श्रीकाश्रिमातः॥

9th niche.

श्रीविनानुकम्पम् ॥ श्रीचापितिनः श्रीशिष्ठसः श्रीछाण्डः ॥

10th niche.

श्रीसमिन्तामिनः श्रीअमितिरमः श्रीअनुपातिरः श्रीसम्बिधारः ॥

11th niche.

श्रीरंजपूर: श्रीरंजशास्त्राः श्रीउदयचन्द्र: श्रीरंजनकपः:

12th niche.

श्रीरंजकसम्भवः श्रीरंजकचन्द्रमिनः ॥ श्रीनिर्यथः श्रीराजाराजः:

13th niche.

श्रीरष्टिविशारः श्रीवित्रकमुकः ॥ श्रीरकेतारः ॥ श्रीकामुकः:

14th niche.

श्रीसांस्कोशः श्रीसांस्कोशमिनः ॥ श्रीविजयः श्रीहरनुमः:

15th niche.

श्रीसचन्द्र: श्रीसचन्द्राग्रामः श्रीसचन्द्रायामः श्रीसचन्द्राविश्वः:

16th niche.

श्रीसचन्द्राविश्वः श्रीसचन्द्रमातम: श्रीसचन्द्राविश्वः श्रीसचन्द्रायामः.

1 The third tier inscription adds another epithet beginning with श्रीएकः ॥.
2 The second and third tiers also read भक्तारः for भक्तारः.
3 Corrected from री; corr. to री.
4 Corrected from कमियः.
5 The third tier reads उक्तामः.
6 The third tier reads उक्तामः.
7 The third tier reads केवः शरारः for केवः शरागः.
17th niche.

शशुन्मिमाः श्रीवरिष्ट्वकोः: श्रीञिविधान: श्रीदीशसन्देहः

18th niche.

श्रीसांभ्य: श्रीचन्द्रस्वयम: श्रीवलिप्त: श्रीवस्मकवः

19th niche.

श्रीसमामन्द्रवश: श्रीदीपिक: श्रीञिविधान: श्रीञिविधान: श्रीकुञ्जकरहिन: श्रीकलामुद्र: श्रीञिविधान: श्रीञिविधान: ।

20th niche.

श्रीपरम: श्रीवरिष्ट्व: श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: ।

21st niche.

श्रीधुपुङ्क्षेक: श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: ।

22nd niche.

श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: ।

23rd niche.

श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: ।

C. West enclosure.

24th niche.

श्रीमाटाचार: श्रीमाटाचार: श्रीमाटाचार: श्रीमाटाचार: ।

25th niche.

श्रीमाताचार: श्रीमाताचार: श्रीमाताचार: श्रीमाताचार: ।

26th niche.

श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: ।

27th niche.

श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: ।

28th niche.

श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: ।

29th niche.

श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: ।

30th niche.

श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: श्रीञिविधान: ।

\[1. \text{Read झम्मी.}\]
\[2. \text{The third tier inserts श्रीञिविधान: after श्रीञिविधान.}\]
\[3. \text{The third tier reads श्रीञिविधान: read झम्मी.}\]
\[4. \text{The second and third tiers read श्रीञिविधान.}\]
\[5. \text{Read श्रीञिविधान.}\]
31st niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

32nd niche.
श्रीगृहालयः, श्रीगृहालयः, श्रीगृहालयः, श्रीमहामहाविवाहः.

D. North enclosure.

33rd niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीगृहालयः.

34th niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

35th niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

36th niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

37th niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

38th niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

39th niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

40th niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

41st niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

42nd niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

43rd niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

44th niche.
श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः, श्रीउद्योगः.

---

1 Read विवाह.
2 Read तारी.
3 Read दरी.
4 Read विवाह.
5 Read तारी.
6 The third tier also reads आचार्य for आचार्य.
7 Read विवाह.
8 Read तारी.
9 Read विवाह.
10 Read तारी.
SANSKRIT INSCRIPTIONS

46th niche.

श्रीराजस्मिनकोपः श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

46th niche.

श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

47th niche.

श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

48th niche.

श्रीराजस्मिनकः । श्रीराजस्मिनकः श्रीराजस्मिनकः । श्रीराजस्मिनकः ।

49th niche.

श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

50th niche.

श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

51st niche.

श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

52nd niche.

श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

53rd niche.

श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

54th niche.

श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

55th niche.

श्रीराजस्मिनकः श्रीराजस्मिनकः श्रीराजस्मिनकः ।

56th niche.

E. Left side of east enclosure.

TRANSLATION.

(Niche 1.) The illustrious Rājasimha. He whose desires are boundless. The conqueror in battle. The lovely.

(2.) The unconquered. The wrestler with his foes. The fearless. The mighty.

1 Read इवितादि. ।

2 Read राजसिम्ह द्वारसि. ।

3 The third tier also reads श्रीराजस्मिनकः for श्रीराजस्मिनकः.

4 For राज read राजः, of which traces are visible in the third tier.

5 The third tier supplies the correct reading श्रीराजस्मिनकः.

6 The third tier reads श्रीराजस्मिनकः, read राजसिम्ह.

7 Read करसि. ।

8 The word 'illustrious' (राज) is prefixed to each of the remaining द्वारसि in the original.
(3.) He who is eager for conquest. The excessively fierce in battle. The bearer of prosperity. The great statesman. \((\text{He who resembles)}\) the sun in rising.

(4.) The cloud \((\text{which showers})\) wealth. The granter of safety. The ornament of his race. The destroyer of his enemies.

(5.) He whose power is rising. He whose fame is rising. He who boasts of the bull \((\text{as his sign})\). He whose sign is the bull.

(6.) He who possesses terrible prowess. He who is rising ever and ever. The exalted and lovely. He who is endowed with terrible bravery.

(7.) The extremely noble. He who is to be conquered \((\text{only})\) by submissiveness. The lion in battle.

(8.) The spotless. The great jewel of Kâñchî. He who possesses harsh valour.\(^1\) The emperor.

(9.) He who is compassionate to the distressed. He whose companion is the bow. He whose doubts are solved. The guiltless.

(10.) The thunderbolt to his foes. The unrivalled wrestler. He whose deeds are wonderful. He who possesses the knowledge of elephants.

(11.) The fulfiller of wishes. He whose refuge is Śiva \((\text{Nîva})\). \((\text{He who resembles})\) the moon in rising. He who resembles the cloud \((\text{in showering gifts})\).

(12.) The destroyer of hostile empires. The crest-jewel of princes. He who is continually showering \((\text{gifts})\). The king of kings.

(13.) He who possesses the knowledge of musical instruments. The wonderful archer. The lion among heroes. He who is desirous of prosperity.

(14.) The altogether auspicious. The crest-jewel of warriors. He who is sporting with the goddess of prosperity. \((\text{He who resembles})\) Arjuna in battle.\(^2\)

(15.) The favourite of the goddess of prosperity. \((\text{He who resembles})\) Râma in war.\(^2\) The ruler of the whole earth. The disperser of warriors.

(16.) He who is fearful in battle. He who possesses unbounded power. The lord of the three worlds. He who showers gifts.

(17.) The fulfiller of desires. He who is compassionate to the poor. He whose gifts never cease. He who is endowed with brilliant courage.

(18.) He who goes to war \((\text{only in order to procure the means})\) for gifts. The constantly just. He whose heart is pure. He whose \((\text{only})\) armour is justice.

(19.) The conqueror of wealth in battle. He whose bow excites terror. The invincible. He who is modest \((\text{in spite of his})\) virtues. The sun of the earth. The spotless. The ocean of arts. He who is firm in battle. He who goes to anger \((\text{only})\) at the proper time.\(^2\) The subduer of the wicked. The sun of the Pùl̄avas.

(20.) The omnipotent. The benevolent. The constantly active. The lion among men.

(21.) He whose fame is pure. He who resembles Pàrîtha \((\text{Arjuna})\) in valour. The terrible and lovely. He who is liberal \((\text{at sacrifices})\).

(22.) The fearless. The great wrestler. The madly excited. The madly passionate.

(23.) The possessor of the world. He who resembles Mahâdeva in heroism. The powerful. He who resembles Mûnya by his deeds.\(^3\)

\(^1\) Or \(\text{he who possesses the valour of (the demon) Khara.}\)
\(^2\) Compare Pàrîthârîkrama in niche 21
\(^3\) Compare Yañkâkrama in niche 14.
\(^4\) Or \(\text{he who resembles Death in his anger.}\) This bhuṇḍa is found only in the inscription of the third
(24.) The diplomatic. The favourite of Śrīpati (Vīshnū). The hero in battle. The sun at the end of the world.
(25.) He who is firm in battle. The jewel of protection. The fierce in battle. (He who shows) valour in battle.
(26.) He whose strength is unequalled. The destroyer of his enemies. He whose valour is unbounded. He who is fond of horses.
(27.) The matchless. He whose commands are unbroken. The sudden thunderbolt. He whose valour never fails.
(28.) He to whom the provinces bow. The unopposed. He whose power is wonderful. He who likes (to issue) orders. The wonderfully brave.
(29.) The irresistible in attacking. The conqueror of (all) quarters. He who is unrestrained in battle. (He who resembles) the king of Vatsa (in the knowledge of) elephants.
(30.) He whose commands are blazing. The supreme lord of the earth. He whose punishments are terrible. The highly proud.
(31.) The highly brave. The highly rising. He who rises higher and higher. He whose commands are terrible.
(32.) The abode of virtues. (He who resembles) spring in rising. He whose beauty is unrivalled. The majestic.
(33.) He who resembles Uṣṇikara (Vīshnū) in valour. The fulfils all of hopes. The ornament of his race. He who is exalted by virtues.
(34.) He whose desires are lofty. The destroyer of rebels. The unrivalled archer. The famous.
(35.) The religious. The refuge of the distressed. He who is kind to refugees. The destroyer of plagues.
(36.) (He who resembles) Tumbarn (in the knowledge of) musical instruments. He whose authority is the (Śiva) doctrine. He who is adorned with (the power of issuing) orders. He who is fond of legends.
(38.) The naturally profound. He whose eyes are his spies. He whose good is knowledge. The refuge of the distressed.
(39.) The subduer of villains. He who showers gifts. The devotee of Devadeva (Śiva). He whose speed is unrestrained.
(40.) The graceful. The highly brave. He whose anger is fierce. He who is making conquests (only for the sake of) justice.
(41.) The wood-fire. The bestower of prosperity on his country. The sinless. The barrier of justice.
(42.) The far-seeing. He whose commands are proud. The follower of policy. He who pleases the eyes.
(43.) He whose deeds are blameless. He whose profundity is unfathomable. He who showers (gifts) without clouds. He who possesses no small prowess.

¹ Compare Amārabādi in niche 10. ² Compare Udbhāvīyabhūsa and Vīgdeṣīya in niches 10 and 50. ³ Compare Svayambhūkāyāntarīya Kalahastakam at No. 24, verse 3.
(44.) He who is afraid (only) of injustice. The destruction of his enemies. The possessor of the earth. The irresistible.
(45.) He whose anger is not fruitless. The destroyer of his foes. He whose power is unresisted. The unpreached.
(46.) The death of his enemies. The unimpeded. The daring. The gentle-minded.
(47.) The ocean of safety. He whose good qualities are well-known. The constantly active. He who is skilled in expedients.
(48.) The scent-elephant. He who possesses the grace of Cupid. The reviver of poetry. He who goes to anger (only) with good reason.
(49.) He whose punishments are fierce. He whose anger is unbearable. The shading tree. The ornament of the earth.
(50.) The noose of Varuṇa. The ocean of firmness. The emperor. He who is fond of elephants.
(51.) He who has no enemies (left). The unbarred. He who distresses his enemies. The crest-jewel of the world.
(52.) The lion among princes. The destroyer of armies. The liberal. The formidable.
(53.) He whose valour is terrible. The elephant among kings. He whose grace is pleasant. He whose eyes are the sciences.

(54.) (He who resembles) Bhagadatta (in the knowledge of) elephants. He whose grace is extraordinary. (He who resembles) the lion in valour. (He who resembles) Nārada (in the playing of) the lute.
(55.) The devotee of Śaṅkara (Śiva). The foremost among heroes. He who knows the truth. The devotee of Īśvara (Śiva).

No. 26. Round the inside of the enclosure of the Rājasimhēsvāra Temple, Fourth tier.

Text.

2nd niche. श्रीअवयन्तकाम: श्रीअमितम: ।
3rd niche. श्रीगुणविनीत: श्रीअपराजित: ।
4th niche. श्रीआवनदिवस: श्रीआजित: ।
5th niche. श्रीउदितममि: श्रीउदितकीचि: ।
6th niche. श्रीकर्तकरहित: श्रीकर्तसमुदः ।
7th niche. श्रीउआ[मी]ध: श्रीउदितीधित: ।
8th niche. श्रीजयु: श्रीजयुनय: [कच: ] ।
9th niche. श्रीउदितराम: श्रीउदितराम[प: ] ।
10th niche. श्रीआहसीर: श्रीआह[कक: ] ।
11th niche. श्री न न न न श्रीकलकोपः ।
12th niche. श्रीरवक: श्रीरवकनु: [कक: ] ।
13th niche. श्रीचन्द्रव: श्रीचन्द्रव: [धिन्नि: ] ।
14th niche. श्रीमापावणः श्रीमापावणः ।

1 Or 'he who resembles Dhima in valour.'
2 Compare Ibhuvatārāja in niche 29.
SANSKRIT INSCRIPTIONS.

15th niche. श्रीउद्यमसापक: श्रीउद्यमविशिशायः
16th niche. श्रीभीमकाम्यूङ्क: श्रीभीमणाप[.]
17th niche. श्रीअभिमित्तिन: श्रीअभिमित्तिनिन
18th niche. श्रीउद्यम: श्रीउद्यमः
19th niche. श्रीअभिमित्तिन[महान: श्री]अभिमित्तिनः
20th niche. श्रीउद्यमन: श्रीउद्यमः

Translation.¹

(Niche 14.) He whose arrows never fail. He whose arrows are unbearable.
(15.) He whose arrows are terrible. He whose arrows are (ever) raised.
(16.) He whose bow is terrible.
(17.) The never perplexed.
(18.) He who showers (i.e., amply fulfilled) desires. He who resembles Indra in grace.
(19.) The destroyer of his enemies. The destroyer in battle.
(20.) The irresistible.

No. 27. ROUND THE OUTSIDE OF THE SHRINE OF MAHENdraVAEMESVARA.

TEXT.

[श्री]उद्यमसापकः [प्र]ग्रामः [श्री]विशिशायः 
[महान: श्री]भीमकाम्यूङ्कः भीमणापः [श्री]भीममनिन्तिनः
[श्री]उद्यमः उद्यमः उद्यमः उद्यमः उद्यमः
[महान: श्री]अभिमित्तिनः अभिमित्तिनः
[श्री]उद्यमः उद्यमः उद्यमः उद्यमः
[महान: श्री]भीमकाम्यूङ्कः भीमणापः
[श्री]उद्यमः उद्यमः उद्यमः उद्यमः
[महान: श्री]अभिमित्तिनः अभिमित्तिनः
[श्री]उद्यमः उद्यमः उद्यमः
[महान: श्री]भीमकाम्यूङ्कः भीमणापः
[श्री]उद्यमः उद्यमः उद्यमः
[महान: श्री]अभिमित्तिनः अभिमित्तिनः
[श्री]उद्यमः उद्यमः
[महान: श्री]भीमकाम्यूङ्कः भीमणापः
[श्री]उद्यमः
[महान: श्री]�भिमित्तिनः

¹ The translation comprises only those bhūtadās which are not found in the first tier. The following is a list of those taken from the first tier. 4th tier, niche 2, see 1st tier, niche 1 and 2; 4, 8 see 1, 19 and 2; 4, 4 see 1, 10 and 2; 4, 5 see 1, 5; 4, 6 see 1, 19; 4, 7 see 1, 6; 4, 8 see 1, 7; 4, 9 see 1, 5; 4, 10 see 1, 19 and 7; 4, 11 see 1, 19, note; 4, 12 see 1, 8 and 9; 4, 13 see 1, 8 and 9; 4, 14 see 1, 19; 4, 17 see 1, 10; 4, 20 see 1, 19.

* The name of the temple, महेंद्रमेघस्वर, is also engraved on either side of the staircase, which leads to the entrance of the shrine.
TRANSLATION.

(Verse 1.) May the motionless, the lord, the first of gods for ever joyfully dwell in this matchless (temple of) Mahendrásvara, which was constructed near (the temple of) Rājasimhesvara by Mahendra, who sprang . . . . (from) the chief of the princes of the holy Bhūradvāja-gotra, from that Ûrjita,¹ whose bravery frightened the elephants of rival kings!

(2.) May the skin-robed together with the troops of his attendants, the Guhas, be present at this dwelling, (called) the holy Mahendrásvara, which was constructed (near) the temple of the holy Rājasimhesvara by the illustrious Mahendra, the son of king Rājasimha, who sprang from that Lokāditya (i.e., the sun of the world), whose valour dried up the army of Rānasīka, just as the heat of the sun does the mud!

(3.) May Ḡa together with Uma graciously take for his permanent dwelling this temple of Mahendrásvara, which was erected near Rājasimhesvara by Mahendra, the son of king Rājasimha, the lion among the heroes of the earth, who produced another Kṛita age by his sinless conduct!

(4.) May Mahēsvara, the refuge of all gods and demons, who puts an end to time and has made an end of (the demon) Purā, always (take up) his residence . . . . . . . . The temple of Mahendrāvarmaesvara.

No. 28. FRONT WALL OF THE FIRST NICHE TO THE RIGHT OF FRONT ENTRANCE.

The temple of the holy Nityavinitēśvara.

No. 29. THIRD NICHE TO THE RIGHT OF FRONT ENTRANCE.

TEXT.

1. Front, first line.

2. Back.

3. Front, second line.

Adoration to Śiva!

(Verse 1.) She, who was the dearly beloved mistress of her husband, the supreme lord, who was famed by the name of Kālakāla, whose sign was the bull,² and the strength of

¹ This āśrama of Rājasirītha occurs also in No. 25, niche 2.
² With Vīshādhwaja compare the āśrama Rishabhadasapa and Rishabhakalāśchhana in No. 25, 5th niche. The bull is also represented on the Pallava coins (see Sir Walter Elliot's Coins of Southern India, Nos. 31 to 33, 36, 57) and on the seals of the copper-plate grants of the Pallavas.
whose bow had become manifest at the destruction of cities, just as the daughter of the king of mountains (Pārvatī) is the dearly beloved mistress of her husband, the supreme lord (Śiva), whose sign is the bull, and the strength of whose bow has become manifest at the destruction of (the demon) Pūra;

(2.) She, who is resplendent, as she has attained the mighty position of favourite with king Nārasiṁhavishnu, who has split the hearts of his foes, and who has devoted himself to the protection of the circle of the world, and as thus she seems to have subdued the pride of Pushkaradevatā (i.e., Lakshmi, the wife of the god Nārasiṁha-Vishnu);

(3.) That Rājapatakā, who was, as it were, the banner (patākā) of women, caused to be built this lovely dwelling of (Śiva) whose crest-jewel is the moon.

No. 30. FIFTH NICHE TO THE RIGHT OF FRONT ENTRANCE.

TEXT.

1. Front.

श्री [II 4]
आकारणुद्वरविकालततिततपर्ष्वविन्यसंस्करित संस्करकारिष्ठस्थार्थ श्रीस्वामी [II]
लावण्यात्विकालपूज्यात्मानानाम निर्माणतिरीय या नवमय श्रुत: II [II 4]

2. Back.

अतिमुन्योद्विकालगणीयो विभुषिता विविधाकां विविधाकां विविधाकां [II 4]
आकाराध्यायिनी श्री गुरुस्यालिकाः [II 4]

TRANSLATION.

Prosperity!

(Verse 1.) She, who, full of loveliness, softness, grace and cleanliness, seemed to be the masterpiece of the first creator, whose skill had attained perfection at last, after he had created thousands of good-looking women;

(2.) She, who was charming through genuine sweetness, who was adorned with grace, coquetry and feeling, who, like the art of attraction, . . . . . . . . . . . . .

No. 31. A PALLAVA INSCRIPTION IN A CAVETEMPLE NEAR PANAMALAI.

A facsimile of this inscription was kindly forwarded to me by Mr. Rāghavendrachārya of Vānūr. It consists of one Sanskrit verse, which is identical with the last verse of Rājasimha's large inscription at Kaṇchi (No. 24, above). Hence it may be concluded, that the Panamalai Cave was founded by Rājasimha and that in his time the Pallavas ruled as far south as Panamalai.

[1.] राजसिंहो रणजय:
[2.] श्रीश्रीराजसिंहकुमुक: [II 4] ए-
[3.] कविकृतिस्मात्स्नपि:
[4.] वचित्तप्रमिविहिरु [II 4]

1 This village is situated in the Villupuram Tālūna, South Arcot District; see Sewell's Madras Lists, Vol. I. p. 200
AMARAVATI PALLAVA INSCRIPTION.

No. 32. A PALLAVA INSCRIPTION FROM AMARĀVATI.

The subjoined Sanskrit inscription is engraved on three sides of an octagonal pillar, which was excavated at Amarāvati by Mr. R. Sewell and sent by Dr. Burgess to the Madras Museum. The top of the pillar and some letters of the uppermost lines of the inscription have been broken off. The inscription has hitherto remained a puzzle, as each line seems to end incomplete. Finding that the first words of some lines were connected with the last words of the following lines, I was led to suppose that the inscription must begin from the bottom and not from the top. Curiously enough, this is really the case. If the inscription is read upwards, we find that it consists of eleven complete verses and of a prose passage, the end of which is lost through the mutilation of the pillar at the top.

The inscription opens with an invocation of Buddha and with a mythical genealogy of Pallava, the supposed founder of the Pallava dynasty.

Brahman.

Bhrāsādvāja.

Āṅgiras.

Sadhāman.

Dronā.

Āvavatāman, married to the Apsaras Madani.

Pallava.

Verse 8 gives a popular etymology of the name Pallava. Then there follow the names of seven Pallava kings:

1. Mahendravarman, son of Pallava.
2. Śihahavarman I., son of 1.
3. Arkavarman, son of 2.
4. Ugravarman.
5. Nandivarman, son of 5, Śri Śīhahavishṇu.
6. Śīhahavarman II.

The inscription contains no information about the relationship, which existed between 3 and 4, 4 and 5, 6 and 7. Neither does the genealogy agree with the lists derived by Mr. Foulkes and Mr. Fleet from other Pallava inscriptions, although similar names of kings occur in them. For these reasons great care should be taken in using the above list for historical purposes.

From the incomplete prose passage at the end of the inscription, we learn that, on his return from an expedition to the north, Śīhahavarman II. came to a place sacred to Buddha, which was called Dhānayaghatana (line 38) or Dhānayaghata (line 47). The lost part of the pillar must have recorded a donation, which the king made to Buddha.

Dhānayaghatana or Dhānayaghata is evidently identical with Dhānayakata or Dhānayakataka, "corn-town," the well-known old name of Amarāvati. The use of gha instead

---

1 Reprinted from the Madras Journal of Literature and Science for 1885-87.
2 See Dr. Burgess' Notes on the Amarāvatī Stūpas, p. 456.
of ku can perhaps be explained by the Tamil habit of softening a single consonant between two vowels.1

TEXT.

[1.] चिरिं वरारं वधिरराविशिष्टं ते अविद्यः। श्री-।
[2.] चापादसमः \[1*\] मुहामुराविशिष्टमाणिः।
[3.] विष्णुमातांतिये \[5*\] विष्णुस्तिं तंखे \[1*\] समुष्य भा-।
[4.] तुः प्रथमाकःकः मुनिरथेरथा तैः श्री-।
[5.] चीचरः \[1*\] शिरोगीरा नाम गिराेकारियवस्त्-।
[6.] सुधामेति मुनिरिविशिष्टः \[1*\] तत्समसमः।
[7.] गम्याधुर्धा श्रीणादिपथानो मुनिरिविशिष्टः \[1*\]।
[8.] अतिक्षिप्तातिये \[1*\] अतीक्षिप्तातियवस्त्रवश्यसः।
[9.] नवस्म हेलोः \[1*\] समादेन तन्त्रभोगिव्यावः।

[10.] भैन्त्रिक विशिष्टः \[1*\] इत्यादिप्रभृती तेजसी भावभी-।
[11.] गुरुरोपाध्यायः \[1*\] तपस्याद्वातीः किरिक्षिनिरिविशिष्टः।
[12.] हुरुदक्षणया भवनीमति विशिष्टा \[1*\] कदाचिदारणभिव-।
[13.] बालिकंद्रिय धनुरातीसिद्धम कमाव सा \[1*\]।
[14.] सर्वब्रह्माण्डविस्तरतिमा विष्णुआऽवि-।
[15.] क्रियेमन्विष्टेऽशिरोगीरे नाम गिराविशिष्टः।
[16.] सम्पूर्ण विजोतक्षिप्तमुनितीपुष्टवापूर्वितः। \[1*\] उसे-।
[17.] व शब्दं अचर्चर्च नाममो निरीक्षितं कामप्रिव-।
[18.] विष्णुस्तिँ अथोमयं ग्रामनिविशिष्टः।
[19.] सुधारागसामसमयाभूमिः \[1*\] अस्तृ काले भूम-।
[20.] राजन्याय नारेष भुसस्तगोरसेनगणविः \[1*\] सप्तवोः।
[21.] ग्रामीणो शास्त्राय पिता सृजन पवल इववाहिः। \[1*\]।
[22.] मन्नद्रवर्मिमे तत्त: विशिष्टः श्रुतस्तो भावितं।
[23.] विहरस्वं \[1*\] तनोंवर्मी तन्त्रस्वयमः।
[24.] विहरस्वं \[1*\] तन्त्रस्वयमः। \[1*\] अतेक्षर्मिन्द्रिये-।
[25.] रणिरस्वाक्षराक्षरान्विष्टवेवान्विष्टविष्टः। \[1*\]।
[26.] स सिद्धांवस्त्र उपयोग हस्तिनारुद्वादशाको।
[27.] जने \[1*\] तत्तागारासुवेय गंगामाेति शरणीम् \[1*\] महा-।
[28.] र शुचिन वीरो मेहरुनदरुकृदली \[1*\] अथ कदाचिद्व-।

---

1 See note on the inscription No. 10 of the Phrailliya Ratha, p. 3, above.
2 Read चापादसमः।
3 The wrong form draya, instead of draya, is caused by the metre.
4 Read चापादसमः।
5 Read चापादसमः।
6 Read रक्षसः।
(Verse 1.) May the dust of the glorious feet of Bhavadvish,\(^8\) which thickly covers the multitude of brilliant crest-jewels of the lords of gods and of demons, for a long time show you (the way to) supreme glory!

(2.) From the first creator (Brahman) there sprang a pure sage, called Bhuradvaja, who mastered the \textit{truis}; from him an ocean (writing) the rivers of speech, A\textit{ng}iras by name; from him the renowned sage Sudh\textit{h}\texti{man};

(3.) From him a sage called Dru\texti{na}, who thoroughly knew all \textit{dy}\texti{anas} and who possessed terrible might. In order to obtain a son who would found a race, he strove to please the eight-formed (\textit{Siva}) by austerities.

(4.) By the favour of Sam\textit{bh}u, there arose to him a brilliant son), famed by the name of A\texti{sv}at\textit{h}\texti{man}, just as at morn the brilliant sun rises over the eastern mountain.

(5.) Once, surrounded by (other) celestial maidens, the famous nymph Madani, who wished to see the abode of the hermits, entered the path of sight of that ascetic.

---

\(^1\) Read \textit{सिगरायणम्}.
\(^2\) Read \textit{रक्षता}.
\(^3\) Read \textit{नमस्ततः}.

\(^*\) Read \textit{सन्यस्तः}.
\(^*\) Read \textit{विदा}.
\(^*\) Read \textit{देशान}.

\(^{1}\) The letter \textit{स} is written over ण.

\(^{2}\) \textit{With s}ir\textit{ghana} compare \textit{Fali s}ir\textit{ghana} or \textit{s}ir\textit{ghana} in the \textit{Dip}arama, I, 11; II, 1.

\(^{3}\) Literally, “the enemy of worldly existence.” The prose passage at the end of the present inscription shows, that Buddha is meant.

\(^{4}\) Literally, “which glitters (or plays) without interstices on.” etc.
The saint approached her, while, seated amongst a group of *akṣu*-trees, she was wistfully regarding the male swans, which were afraid of being separated from their beloved ones, whenever they lost sight of them behind a lotus of the lake, which was agitated by the wind.

Perciving him who resembled Cupid in the dress of a saint, she lost her self-control, just as Uma on seeing Śarva. Then the nymphs united the couple, which had conceived a deep affection (*towards each other*).

In due time, the nymph gave birth to a protector of the earth, which is girt by the ocean. The father called his son Pallava, as he was lying on a couch (*covered*) with a heap of sprouts (*pallava*).

From him came the ruler of the earth Mahendravarman; from him the valiant Simhavarman; from him Arkavarman; after him Ugravarman; then Nandi-varman from Śri-Simhavishnu.

There arose that Simhavarman, in whose audience-hall darkness is transformed into dawn by the splendour of the jewels on the heads of many princes, and whom people call (*the lord*) of eighteen *lakṣas* of horses and elephants.

This hero for a long time protected the earth, whose garment is the ocean, whose pearl-necklace is the Gāṅga, and whose earrings are Meru and Mandura.

Once, while his back, his flanks and his front were guarded by all his brave vassals and tributaries (*mandalika-sāmanta*), he marched to the peak of *Sumeru*, in order to place (*there*) the fame, which he had acquired by conquering all quarters. His elephants, which resembled the peaks of the mountain of the gods (*Meru*), tore with the claws (*!) of their feet the gold, and his horses, walking on those pieces (*of gold*), made the sky appear like a canopy by the gold-dust rising under their hoofs. There, in order to remove the fatigue caused by wandering over the whole world, he passed a few days, enjoying the shade of the yellow sandal-trees, which grow on the slopes of gold. Then, having crossed the Bhāgirathī (*Gāyati*), the Godāvari and the Krishnavarṇā, he perceived (*a place sacred to*) the lord *Vitarāgā* (*Buddha*), named the illustrious town of Dānyaghatā. Having regarded it with curiosity, and having humbly approached and saluted the tutelar deities, which were charged with the protection of the whole sacred place (*kṣetra*), he listened to a discourse on the law in a secluded spot. Having heard it, he saluted the highest-born and spoke thus: "I also, O lord! (*shall erect a statue*) of the lord at this very place, ornamented with jewels, gold, and silver." After he had thus spoken, the lord said: "Well, well, lay-worshipper Simhavarman! Here [*at*] the place sacred to the highest Buddha...." Then having saluted.... in Dānyaghatā.......

Nos. 33 and 34. Two Cave-Inscriptions from the Trīśirāpāḷi Rock.

The subjoined inscriptions are engraved on two pillars in a rock-cut cave not far from the summit of the well-known rock at Trīśirāpāḷa (*Trīśirāpalya*). They are both somewhat worn. The left pillar was found covered by a modern wall, which the temple-authorities

---

1. *Isa* in order to put up a pillar of victory.
2. *Isa* of which Mount Meru consists.
3. *Isa* the Krishnā; see Fleet’s *Kavirajāvimaṇḍala*, p. 67, note 2.
4. *Isa* of the *Śrīśvarī* *śastra* of the *Śrīśvarī* *śastra*.
6. Reprinted from the *Epigraphia Indica*. 
temporarily removed at the request of the Collector, W. A. Willock, C.S. On each of the two pillars are four Sanskrit verses. Besides, the lower part of the left pillar bears a few unidentifiable Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record, that a king Gunaabhara, who bore the *birudas* Purushottama, Satrumalla and Satyasandha, constructed a temple of Siva on the top of the mountain and placed in it a *linga* and a statue of himself. Each of the two pillars mentions the river Kavi, i.e., the Kaveri, on whose banks Trisirapalli is situated, and refers to the Chola country. On the left pillar the Kavi is called ‘the beloved of Pallava’; this means in prose that a Pallava king ruled over the country along the banks of the Kaveri river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Mamallapuram and Kanchipuram, make it very probable that Gunabhara was a Pallava prince, who ruled over the Chola country.

No. 33. On the Pillar to the Left.

**Text.**

[1.] कार्तिकीत्रयनामवैराममकिलमात्रः
[2.] ममालावरामु द्वनो वीचव नवीमि
[3.] नियमरुणायध्र रक्षति [1*] साहि
[4.] का गिरिकप्टका पिनुकृत हितेव मने गि
[5.] [१०] निश्चिन्ति पतञ्यथ दवालंगं बु
[6.] वास्त नदीम् [१*] गुणमरमात्रि राजलक्षनेन शि
[7.] लेव चिरिन्ति लामुम् [१*] प्रमाविष्टम् गौके वि
[8.] पलवस्ति: पराल्लम् [१*] चौवनीवर्धे शीले
[9.] [१०] मैत्रिवाम महानिरिवापिह [१*] हररूमाने
[10.] ज्ञेयतस्तताद्युथिर शामकार व्योति: [१*] शिवाय
[11.] च जनिना तत्सत्तमस्म शीतिको [१*] मृति: शैलवि
[12.] भी नास्ति लुता तेन्ताव शास्त्री [१*] निष्कर्ष्यथा चला [स]
[13.] मचायि [पुण्यम्] रूपिक: * *

**Translation.**

*(Verse 1.)* Being afraid, that the god who is fond of rivers (Siva), having perceived the Kavi, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (with her), the daughter of the mountain (Parvati) has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (king).  

*(2.)* While the king called Gunabhara is a worshipper of the *linga*, let the knowledge, which has turned back from hostile (vipaksha) conduct, be spread for a long time in the world by this *linga*!  

---

1. *q* looks like व.
2. Parvati calls Kavi the wife of another, in order to prevent Śiva from coveting her.
3. This whole verse has a double entendre. It contains allusions to the Indian logic (tarkastra), in which *linga* means the subject of a proposition, *śīla* the predicate of a proposition and vipaksha an instance on the opposite side.
(3.) This mountain resembles the diadem of the Chola province, this temple of Hāra (Śiva) its chief jewel, and the splendour of Śūkra (Śiva) its splendour.

(4.) By the stone-chisled a material body of Satyasamblia was executed,¹ and by the same an eternal body of his fame was produced.

No. 34. On the pillar to the right.

Text.

[1.] श्रीक्षेत्रमूर्तिः सिद्धांतने विचिने
[2.] श्रीमतत्तमु गुणसरोऽनुपादितिवाच [*[1]*]
[3.] स्थायुः स्थाय[ल] विचिरेष्व चन्द्रायःतं
[4.] स्थायुः स्थायः सह तेन लामसु जात: [*[1]*]
[5.] गृहमंत्रल शतौंसऽहि गिरिजः कन्या-
[6.] पनमिग्राजसदनम् [*[1]*] गिरिजःस्थम गिरिजः-
[7.] संक्षिप्तं कच्चूर्धीमत्तमार्यात: [*[2]*]
[8.] सम्प्रति भोजारां कथमहमेश्वरे-
[9.] य विपुलान नर्दना वा कान्तिरमरमत्वतत्वापि-
[10.] संक्षिप्तं इति [*[1]*] हराणोक: श्रीत्या विनुर्विदा-
[11.] क्षरपिल्लहिर्मुद्रामुद्रोऽल्लव्ये गिरिजःवनः-
[12.] मरणी गुणारः [*[1]*] स्वमार्यात्तिर्भिर्मुद्रा
[13.] पुरुषवै मैत्याः हरस्य तनुभयाति-
[14.] माधवे [*[1]*] ठावा शिबे शिबाः स्वातां यतस्थम्-
[15.] स्त्रायुः शिवस्वर्यमाणस्य हरस्य हरस्य
[16.] स्थिराः [*[1]*] [*[2]*]

Translation.

(Verse 1.) When king Guna-bhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way Śthāna (Śiva) stationary and became himself stationary (i.e., immortal) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Giriśa (Śiva), the husband of the daughter of the king of mountains, in order to make his name Giriśa (i.e., the mountain-dweller) true to its meaning.

(3.) After Hāra (Śiva) had graciously asked him: "How could I, standing in a temple on earth, view the great power of the Choljas or the river Kāvīr?"—king Guna-bhara, who resembled Manu in his manner of ruling, assigned to him this mountain-temple, which touches the clouds.

(4.) Thus having joyfully placed on the top (of the mountain) a matchless stone-figure of Hāra (Śiva), which he caused to be executed, that Purushottama, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful.

¹ Satyasamblia must have been a bhūsand of Guna-bhara. A statue of the king is also alluded to in the first verse of the right pillar.
² Read मिरिजः.
³ Lit. 'this was the way.'
⁴ Literally: 'he made Śthāna (i.e., the stationary one) one whose name was true to its meaning.'
II.—COPPER-PLATE GRANTS OF THE EASTERN CHALUKYA DYNASTY.

The subjoined five grants belong to the kings Narendra-mrigarāja or Vijayaśāya II, Amma I or Vishnuvardhana VI, Chālukya-Bhīma II or Vishnuvardhana VII, Amma II or Vijayāditya V. and Vira-Choḍa or Vishnuvardhana IX. The place, which is occupied by each of these princes in the genealogy of the Eastern Chalukya dynasty, will be seen from the annexed table, for which all hitherto published Eastern Chalukya grants have been consulted, and in which numbers are prefixed to the names of those princes who really reigned, in order to mark their succession.\(^1\)

The relation of the two asurpers (18) Tālapa and (21) Yuddhamalla to the direct line of the family is established by three inscriptions:—a. Tālapa is called the son of Vikramāditya's brother (*Ind. Ant. Vol.* XIV, p. 50); b. Tālapa is called the son of Yuddhamalla, who was the paternal uncle of Chālukya-Bhīma I (*Ind. Ant. Vol.* XIII, p. 249, where *pitrīya* has to be read for *pitrīya*); c. Bhīma II, the son of Kollabihada Vijayaśāya, is at the same time called the son of Yuddhamalla, the son of Tālapa, i.e., he belonged to the next generation after (21) Yuddhamalla (*Ind. Ant. Vol.* XII, p. 92).

Three of the last kings, who are shown in the annexed table, *viz.* (28) Vijayāditya VI, (29) Rājarāja II. and (30) Vira-Choḍa, are only known from the subjoined inscription No. 39.

**NO. 55. A GRANT OF NARENDRA-MRIGARĀJA.**

This grant belongs to the Sir W. Elliot Collection of the British Museum, and was made over to me for publication by Dr. Burgess. It consists of five copper-plates with raised rims. Each plate measures 9 by 3 inches. The first and fifth plates are inscribed only on their inner sides, while the three middle ones bear writing on both sides. The preservation of the plates is tolerably good. They are strung on an elliptic ring, which is \(\frac{3}{16}\) thick and \(\frac{4}{16}\) by \(\frac{3}{16}\) in diameter. The well-preserved circular seal, which is attached to the ring, measures \(\frac{3}{16}\) in diameter. It bears the sun and the moon at the top, the legend *सीत्रिपल्लिकृष्ण* across the centre, and an expanded lotus-flower (*side-view*) at the bottom—all in relief on a counter-sunk surface.

The document is a grant of the *parama-mahāśēna* Narendra-mrigarāja, alias Vijayaśāya II, the son of Vishnuvardhana IV. and grandson of Vijayaśāya I. The name of the district (*vīṣhaya*), to the inhabitants of which the king addresses his order, is lost. On the occasion of a lunar eclipse (*chandra-grahana-nimittā)* the king gave the village of Koṟraparī to twenty-four brahmanas. Of these, six adhered to the *Hiranyakoti-sūtra* and eighteen to the *Āpastamba-sūtra*. They belonged to the following gotras:—Agniṣṭhyā, Kaṇḍinya, Kaṇśika, Gautama, Parāśara, Bhāravāja, Vatsa, Śaṃdilya, Saṃkriti and Harita. According to the *ecolophon* of the grant, "the excellent prince

---


\(^2\) Compare उत्तरायणविनिमित्तम् in No. 57, and *Pāṇiniya I.*, 203: शतशत्य शस्त्र, जैसै निमित्तम् विशेषत्, where the *Māhārāja* explains *nimittā* by *निमित्तमयः* *विशेषतः*. The *nimittas* are specified in an inscription from Dholpur, which I have published in the *Zeitschr. d. Deutsch. Morgenl. Gelehr.*, Vol. XI, p. 98, where king Chaudamaśārya is said to have made gifts *राक्षसेशैषं, सज्जानी तथा अयमासः.*
### Sanskrit Inscriptions

#### Pedigree of the Eastern Chalukya Dynasty

<table>
<thead>
<tr>
<th>King</th>
<th>Reign Dates</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satyavaraha Valubha</td>
<td>(Saka 532-534)</td>
<td>(from Saka 532 until at least 534)</td>
</tr>
<tr>
<td>Kubja Vishnuvardhana I. Vishnudhithi</td>
<td>(Saka 592-596)</td>
<td>(18 years; c. Saka 592-596)</td>
</tr>
<tr>
<td>Jayaratha I. Valubha</td>
<td>(Saka 597-601)</td>
<td>(23 years; c. Saka 594-601)</td>
</tr>
<tr>
<td>Indra Bhattaraka</td>
<td></td>
<td>(18 years; c. Saka 602-620)</td>
</tr>
<tr>
<td>Vishnuvardhana II</td>
<td></td>
<td>(2 years; c. Saka 621-623)</td>
</tr>
<tr>
<td>Maahi-Varadeya</td>
<td></td>
<td>(25 years; c. Saka 656-681)</td>
</tr>
<tr>
<td>Jayaratha II.</td>
<td></td>
<td>(13 years; c. Saka 682-695)</td>
</tr>
<tr>
<td>Vishnuvardhana III</td>
<td></td>
<td>(37 years; c. Saka 695-732)</td>
</tr>
<tr>
<td>Kokkil</td>
<td></td>
<td>(6 months; c. Saka 695)</td>
</tr>
<tr>
<td>Vijaykirti I. Bhattaraka</td>
<td></td>
<td>(18 years; c. Saka 700-718)</td>
</tr>
<tr>
<td>Vishnuvardhana IV</td>
<td></td>
<td>(20 years; c. Saka 718-738)</td>
</tr>
<tr>
<td>Jayaratha II. Narasimha-sudraka</td>
<td></td>
<td>(40 years; c. Saka 718-754)</td>
</tr>
<tr>
<td>Kali Vishnuvardhana V</td>
<td></td>
<td>(1 year; c. Saka 755)</td>
</tr>
<tr>
<td>Guapa, Guapadara or Guapakunala</td>
<td></td>
<td>(Saka 755-760)</td>
</tr>
<tr>
<td>Vijaykirti II.</td>
<td></td>
<td>(44 years; c. Saka 755-799)</td>
</tr>
<tr>
<td>Yuvaraja Vikramaditya</td>
<td></td>
<td>(8 months; c. Saka 784)</td>
</tr>
<tr>
<td>Vaddhamalla</td>
<td></td>
<td>(7 years; c. Saka 800)</td>
</tr>
<tr>
<td>Kollabhiyamanna, Kollabhiyama or Kalapatavyamalla</td>
<td></td>
<td>(11 months or 1 year; c. Saka 840)</td>
</tr>
<tr>
<td>Amma I. Vishnuvardhana VI</td>
<td></td>
<td>(7 years; c. Saka 840-847)</td>
</tr>
<tr>
<td>Raja-ambarsha, son of queen Mejambe</td>
<td></td>
<td>(12 years; c. Saka 846-858)</td>
</tr>
<tr>
<td>Vijayaditya I.</td>
<td></td>
<td>(9 years; c. Saka 858-867)</td>
</tr>
<tr>
<td>Bhima</td>
<td></td>
<td>(8 years; c. Saka 865-873)</td>
</tr>
<tr>
<td>Dandara or Dandara</td>
<td></td>
<td>(8 years; c. Saka 873-881)</td>
</tr>
<tr>
<td>Amma II. Vijayaditya V, son of queen Lochamanidevi</td>
<td></td>
<td>(12 years; c. Saka 885-907)</td>
</tr>
<tr>
<td>Raja-rana</td>
<td></td>
<td>(7 years; c. Saka 907)</td>
</tr>
<tr>
<td>Amma III.</td>
<td></td>
<td>(11 months or 1 year; c. Saka 907)</td>
</tr>
<tr>
<td>Sakti-rana, daughter of Lochamanidevi</td>
<td></td>
<td>(2 years; c. Saka 908)</td>
</tr>
<tr>
<td>Amma IV.</td>
<td></td>
<td>(7 years; c. Saka 908)</td>
</tr>
<tr>
<td>Raja-rana</td>
<td></td>
<td>(7 years; c. Saka 909)</td>
</tr>
<tr>
<td>Vishnudhithi</td>
<td></td>
<td>(7 years; c. Saka 909-916)</td>
</tr>
<tr>
<td>Kollabhiyamanna, son of queen Mejambe</td>
<td></td>
<td>(7 years; c. Saka 906-913)</td>
</tr>
<tr>
<td>Raja-rana</td>
<td></td>
<td>(7 years; c. Saka 913-920)</td>
</tr>
<tr>
<td>Amma V.</td>
<td></td>
<td>(7 years; c. Saka 920)</td>
</tr>
</tbody>
</table>

#### Additional Inscriptions

<table>
<thead>
<tr>
<th>King</th>
<th>Reign Dates</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vikrama-Choda</td>
<td></td>
<td>(Saka 1056)</td>
</tr>
<tr>
<td>Kolluttoya-Choda</td>
<td></td>
<td>(Saka 1056)</td>
</tr>
<tr>
<td>Raja-rana</td>
<td></td>
<td>(Saka 1056)</td>
</tr>
<tr>
<td>Vikrama-Choda</td>
<td></td>
<td>(Saka 1056)</td>
</tr>
<tr>
<td>Kolluttoya-Choda</td>
<td></td>
<td>(Saka 1056)</td>
</tr>
</tbody>
</table>

---

1. See Mr. Hank's Eastern Dynasties, page 23.
2. The name Vishnudhithi is found on the seals of some grants and in a grant published in Dr. Burnell's South-Indian Palaeography, 2nd edition, page 177, plate xxiv, line 4. See also Ind. Ant. Vol. VII, p. 183.
4. According to the three latest inscriptions (Ind. Ant. XIV, 92, 93 and No. 95) he ruled 7 days.
5. 40 years according to No. 37 and Ind. Ant. VIII, 77; 41 years according to No. 36.
6. He is left out altogether in No. 37 and Ind. Ant. XIII, 240.
7. He reigned 3 months according to No. 37 and Ind. Ant. XIII, 240.
8. He reigned 3 months according to No. 37 and Ind. Ant. XIII, 240.
Nripa-Rudra, who was the brother of Narendrud-mrigaraja and a descendant of the Haihaya-vainika (I), (was) the executor of this charity. 1

Text.

Plate I.

[1.] नरीपरुद्रा, यिह जिहिन तसकल्यनन्तं ब्राह्मणवषयस्मीतिनात्रात्मा हरिन्दुरुपरुष; ض: ]
[2.] कौशिकविभक्तिवाचमध्यस्तत्त्वाय; पशुमायताविषयशास्त्रात्मतिज्ञ, विषयाविषयते; ن: ]
[3.] दानश्री; परि; ब्राह्मणविषयानां; तसकल्यनन्तं; ब्राह्मणविषयानातिज्ञ, विषयाविषयते; ن: ]
[4.] तात्सर्वत्रिक; विषयाविषय; विषयाविषय, विषयाविषय; ن: ]
[5.] यह, चतुर्वाणी; कूल; कूल; कूल; कूल; ن: ]
[6.] तत्सर्वत्रिक; विषयाविषय, विषयाविषय, विषयाविषय, विषयाविषय; ن: ]
[7.] तत्सर्वत्रिक; विषयाविषय, विषयाविषय, विषयाविषय, विषयाविषय; ن: ]

Plate II a.

[8.] त्रीणुदेस्त्रोधायाक्ष; त्रीणुदेस्त्रोधायाक्ष; त्रीणुदेस्त्रोधायाक्ष; त्रीणुदेस्त्रोधायाक्ष; ن: ]
[9.] रान्य; दिनी; दिनी; दिनी; ن: ]
[10.] राज; राज; राज; राज; ن: ]
[11.] राज; राज; राज; राज; ن: ]
[12.] राज; राज; राज; राज; ن: ]
[13.] राज; राज; राज; राज; ن: ]
[14.] राज; राज; राज; राज; ن: ]

Plate II b.

[15.] ब; तत्सर्वत्रिक; ब; तत्सर्वत्रिक; ब; तत्सर्वत्रिक; ن: ]
[16.] ब; तत्सर्वत्रिक; ब; तत्सर्वत्रिक; ब; तत्सर्वत्रिक; ن: ]
[17.] ब; तत्सर्वत्रिक; ब; तत्सर्वत्रिक; ن: ]
[18.] ब; तत्सर्वत्रिक; ن: ]
[19.] ब; तत्सर्वत्रिक; ن: ]
[20.] ब; तत्सर्वत्रिक; ن: ]

Plate III a.

[21.] ब; तत्सर्वत्रिक; ن: ]
[22.] ब; तत्सर्वत्रिक; ن: ]
[23.] ब; तत्सर्वत्रिक; ن: ]

---

1. "A śūpya, whose dharmacārī is dānaka, which occurs in several other grants, is evidently a synonym of dānaka ("agent" messenger); see Mr. Flor's note 37, l.c. (Ant. Vol. VIII, p. 79). In other inscriptions we find dānaka (Vol. XIII, p. 129, note 45) and dānakkācana (Vol. XIV, p. 161, note 28).
[24] यो कृषिचरितः ॥ लक्ष्याय भौतिक ग्रन्थाय अपत्तनब्रजः प कामाकाम ॥
[25] यो उत्तरकुटः ॥ लक्ष्याय भाराधागोश्राय अपलम्बाय ॥
[26] विषुधामुखः भिन्मेकुटः ॥ लक्ष्याय कृषिचरितम् यो अपलम्बः सुमयः ॥
[27] य गुणवधामुखः भिन्मेकुटः ॥ लक्ष्याय शारिरक्षायः गोश्राय ॥
[28] स्मृतसूत्रः ॥ अभ्रितामुखः भिन्मेकुटः ॥ लक्ष्याय कृषिचरितम् अपि ॥

Plate III a.

[29] स्मृतसूत्राय विषुधामुखः भिन्मेकुटः ॥ लक्ष्याय कृषिचरितम् अपि ॥
[30] प्लाम्सूत्राय नारायणश्रायः चापुरः ॥ लक्ष्याय भाराधागोश्राय ॥
[31] य अपलम्बाय श्रीणसूत्रायः चापुरः ॥ लक्ष्याय भाराधागोश्राय ॥
[32] जगीत्राय अपलम्बाय नारायणश्रायः कृषिचरितः ॥ लक्ष्याय ॥
[33] य हरिगंगाय अपलम्बाय सामवेदमुखः कृषिचरितः ॥ लक्ष्याय ॥

Plate IV a.

[34] यमः ॥ य परसरदिवः ॥ य अपलम्बसूत्राय वेदामुखः कृषिचरितः ॥ लक्ष्याय वसमोऽः ॥
[35] त्रया अपलम्बाय अर्दश्रायः उपुरः ॥ लक्ष्याय भाराधागोश्राय ॥
[36] अपलम्बसूत्राय नारायणश्रायः कारहुः ॥ लक्ष्याय भाराधागोश्राय अपि ॥
[37] स्मृतसूत्राय विषुधामुखः काहुः ॥ लक्ष्याय भाराधागोश्राय अपलम्बसूत्राय ॥
[38] य अभ्रितामुखः कारहुः ॥ लक्ष्याय भाराधागोश्राय अपलम्बसूत्राय ॥

Plate IV b.

[39] भ्रम्गने ॥ चापुरः ॥ त्रयः ॥ लक्ष्यः ॥ य भाराधागोश्राय अपलम्बसूत्राय वादश्रायः कामः ॥
[40] च ॥ लक्ष्याय कृषिचरितम् अपलम्बसूत्राय वेदामुखः कृषिचरितः ॥ लक्ष्यः ॥
[41] य अभ्रितामुखः अपलम्बाय अपलम्बसूत्राय ॥ वेदामुखः कृषिचरितः ॥
[42] पहुँचिन्दरमेव चतुरवैशिष्ट्यायः वनहुः सहिनाइः मिते उदकः ॥
[43] व्युः ॥ शीतकुटः ॥ नाम्प्रागम्यकर्भदः ॥ चत: ॥ अप्राणविविविवः ॥ च ॥ पुरुषः ॥ शि: ॥ अनुरोः ॥
[44] शीतकुटः ॥ द्विषिनेत: ॥ वाः ॥ नक्तकुटः परिवर्तत: ॥ वाः ॥ नक्तकुटः ॥ वाः ॥ नक्तकुटः ॥ उत्तत: ॥ गन्तः ॥
[45] व चतुरवैशिष्ट्यायः द्विषिनेत: ॥ अभ्रितसे न ॥ बैत्र्यकर्मणि कर्मणि ॥ करोऽन्ति यस्स पि: ॥

Plate V.

[46] अभ्रितामुखः कारहुः सुहितः अविनः ॥ व्यणेनापुरकः ॥ बहुनिदिहेऽः द्विषिनेतः ॥
[47] पाणिनः ॥ यस्मय यदा भूमिलोकः तदा तदा फडः ॥ लक्ष्यः च परः ॥ बो: ॥ होत: ॥
[48] बहुस्थारेः ॥ पाणिनायः वित्तायः जाधवायः जाधवः ॥ कर्करः ॥ कृषिचरितम् ॥
[49] चापुरः मो: भ्रम्गने ॥ अभ्रित: ॥ अ लेखा चापुरायः च तत्वेह नर्के संपन्त: ॥ रामणायः ॥
[50] चापुरः मो: ॥ लक्ष्याय अविनः ॥ पाणिनायः ॥ भूमिपर: ॥ यानि ॥ रामणायः ॥
[51] तुष्टिपादः कालः काल: पाणिनः आविन: ॥ अलर्कः ॥ लक्ष्याय: ॥ वार्ताविकतायः ॥ अलर्कः ॥
[52] रसा भूमकर्षणः चौप्रकृतोऽऽभिमन: ॥ वार्ताविकतायः ॥ अलर्कः आविनः ॥

"Read हुःतः", "Read वर्गः", "Read अभिनः", "Read हुः", "Read वार्ताविकतायः".
Hail! The grandson of the illustrious Vijayaditya-mahārāja, who was adorned with a multitude of blameless and noble virtues, who had acquired the splendour of victory by his own arm in many warlike encounters, and who adorned the race of the glorious Chaitya-s, who belong to the gotra of the Mānava-yas, who are praised in the whole world; who are the sons of Hārītā; who have acquired the kingdom by the favour of Śiva the husband of Kausiki; who are protected by the assemblage of (divine) mothers; who are meditating at the feet of the lord Mahāśena (Skanda); who have subdued the territories of their enemies in an instant at the (mere) sight of the sign of the bear, a boon which they had obtained through the favour of the blessed Nārāyaṇa (Vishnu); and whose bodies are purified by bathing at the end of horse-sacrifices;—

The beloved son of Vishnūvardhana-mahārāja, who subdued the surrounding territories of his enemies with the edge of his flashing sword, who surpassed by his deeds Nṛiga, Nala, Nahusha, Ambatsha and Yayati, and who rejoiced in his sovereignty, just as Vishnu in his discus;—

He whose commands are cherished by the diadems of all vassals who bow affectionately to (his) majesty, who is a receptacle of the three powers which are suitable to the warrior-caste, who is resplendent with the strength which he has acquired by victories in many battles, Narendra-mrigarāja, who has cut the temples of the elephants of his foes with the sword (that resembles) a claw in his arm which is as fierce as Yama’s rod, who has subdued the six (internal) enemies, who has acquired the four branches of royal science, who knows how to employ the four expedients, who chastises the wicked and shows favour to the good, who has conquered the world by his valour, just as (Vishnu) the destroyer of Madhu by his (three) steps, who is assisted by terrible and splendid courage, just as Yudhishthira was assisted by the courage of Bhima and Arjuna, who, just as (Rāma) the son of Daśaratha, gives pleasure to Sītā, who knows the right course, just as Manu, who disperses the crowd of his foes, just as the sun disperses the mass of darkness in a lotus-group, the most pious one, the devout worshipper of Maheśvara (Śiva), the asylum of the whole world, the illustrious Vijayaditya, the king of great kings, the supreme master, the lord, thus issues his commands to all householders, (viz.) heads of provinces, etc., who inhabit the district of ... 

(Line 17.) "Be it known to you, (that I) gave on the occasion of a lunar eclipse, with a libation of water, the village called Koppaṇḍu, making (it) exempt from all taxes, to (the following) twenty-four brāhmaṇas, who are engaged in (the study of) the Vedas and Vedāṇga and intent on (the performance of) the six duties, (viz.) to Venamaśarman, who dwells at Abhipendanduru, belongs to the Kaṇṭika-gotra, follows the Hiranyakeśi-sūtra and is well versed in the Vedas and Vedāṇga; to Chatiśarman, who dwells at Nalūcheri, belongs to the Kaṇṭika-gotra and follows the Hiranyakeśi-sūtra; to Vidāśarman, who dwells at Podeńgu, belongs to the Gauṭama-gotra and follows the Hiranyakeśi-sūtra;"
to Mavindi-sarman, who dwells at Podengu,1 belongs to the Sakhiri-gotra and follows the Hiranyakeshi-sutra; to Yajna-sarman, who dwells at Podengu, belongs to the Harita-gotra and follows the Hiranyakeshi-sutra; to ... sarman, who dwells at Podengu, belongs to the Sakhiri-gotra and follows the Hiranyakeshi-sutra; to Kama-sarman, who dwells at Crovasiri,2 belongs to the Harita-gotra and follows the Apspambasutra; to Vishnu-sarman, who dwells at Urputu, belongs to the Bhuradava-gotra and follows the Apspambasutra; to Gujadeva-sarman, who dwells at Vangipara, belongs to the Kaundinyagotra and follows the Apspambasutra; to Bhadra-sarman, who dwells at Vangipara, belongs to the Sankilyagotra and follows the Apspambasutra; to Vishnu-sarman, who dwells at Vangipara, belongs to the Kaundinyagotra and follows the Apspambasutra; to Narayana-sarman, who dwells at Vangipara, belongs to the Kaundinyagotra and follows the Apspambasutra; to Drau-sarman, who dwells at Chantur, belongs to the Bhuradava-gotra and follows the Apspambasutra; to Narayana-sarman, who dwells at Chantur, belongs to the Bhuradava-gotra and follows the Apspambasutra; to Madhava-sarman, who dwells at Crovasiri, belongs to the Harita-gotra and follows the Apspambasutra; to Vennama-sarman, who dwells at Crovasiri, belongs to the Parashu-gotra and follows the Apspambasutra; to Arudi-sarman, who dwells at Crovasiri, belongs to the Vatsa-gotra and follows the Apspambasutra; to Nandi-sarman, who dwells at Urputu, belongs to the Bhuradava-gotra and follows the Apspambasutra; to Vishnu-sarman, who dwells at Karahaidu, belongs to the Bhuradava-gotra and follows the Apspambasutra; to Bhurama-sarman, who dwells at Karahaidu, belongs to the Bhuradava-gotra and follows the Apspambasutra; to Yajna-sarman, who dwells at Karahaidu, belongs to the Bhuradava-gotra and follows the Apspambasutra; to Badudi-sarman, who dwells at Chantur, belongs to the Bhuradava-gotra and follows the Apspambasutra; to Venu-sarman, who dwells at Kruj, belongs to the Kaundinyagotra and follows the Apspambasutra; and to Bompaya-sarman, who dwells at Rayuru, belongs to the Agniwaha gotra and follows the Apspambasutra.3

(Line 43.) (There follows) the description of the boundaries of this (village.)4 ......

(Line 45.) Nobody shall cause obstruction to this (grant); he, who does it, becomes possessed of the five great sins. Vyasa also has said: [Here follow three of the customary imprecatory verses, which it is unnecessary to translate.]

(Line 49.) Bama also has said: [Here follows another verse]

(Line 51.) The executor (ajnapi) of this charity (vash) the excellent prince Nripa-Rudra, who was the brother of Narendra-mrigaraja and a descendant of the Hauhaya race.

(Line 52.) (This edict) was written by Aksharalalitacharya, who dwelt at Vijayavada.

No. 36. A GRANT OF AMMA I.

The original of the subjoined inscription belongs to the Government Central Museum, Madras. According to Mr. Sewell, it was found at the close of the year 1871 buried in the ground in a field in the village of Ederu near Akiripalle in the Kistna District, 15

---

1 This place is elsewhere called Podengu.  
2 Elsewhere called Crovasiri.  
3 This is left out in the translation, because the reading of the proper names is very uncertain owing to the bad preservation of this part of the grant.  
miles north-east of Bevada, a village belonging to the present ZaminDar of Nāzīvīdu. The plates were presented to the Madras Museum by the then ZaminDar. A rough transcript and paraphrase of the inscription were published by S. M. Naṭeṣa Śāstrī. As the inscription deserves to be published more carefully owing to its bearing on a part of the history of the Eastern Chalukyas, I now edit it from the original plates, the use of which I owe to the kindness of Dr. E. Thurston, Superintendent, Government Central Museum.

The document is engraved on five copper-plates with raised rims, which are not less than ¼ inch thick. Each plate measures 9 ½ by 4 ½ inches. The first and fifth plates are inscribed only on their inner sides, while the three middle ones bear writing on both sides. The characters are extremely elegant and must have been engraved by an accomplished calligraphist. The plates are strung on a slightly elliptic ring, which is ½ inch thick and measures about 5 inches in diameter. The well-cut circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures 3 ½ inches in diameter. It bears, at the top, a recumbent boar, which faces the right and is surmounted by the moon and the sun, two chādvaras, an elephant-goad and a symbol which I cannot make out; across the centre, the legend श्रीत्रिसुमतलुकुस्; and at the bottom, an expanded lotus-flower (side-view),—all in relief, on a counter-sunk surface. Both the plates and the seal are in excellent preservation.

The inscription opens with a maṇḍapā, and then notices in prose and in verse the ancestors of the Eastern Chalukya king Amma I. Of the kings from Kūbra-Viśnūvardhana to Viṣṇuvardhana IV, nothing but the names and the length of reigns is mentioned. The next king was Viṣṇyāditya II, who is called Narendrā-mrigarāja in other inscriptions. He fought 108 battles during 12 years with the armies of the Gangas and Rātatas, built 108 temples of Śiva in commemoration of his victories and ruled over Vēṅgī for 44 years (verse 2 to 4). As Mr. Fleet has pointed out, the Gangas here referred to were maṇḍūmakalaveṇvaras, feudatories of the Rāṣṭrakūtas, whose inscriptions are found in the Belgaum and Dharwād Districts. The Rātatas mentioned in the grant were the Rāṣṭrakūtas themselves. If we deduct the sum of the reigns of the Eastern Chalukya kings from Kali-Viṣṇuvardhana to Chalukya-Bhitama II, from the date of the accession of Amma II. —Saka 867,—the accession of Kali-Viṣṇuvardhana and the death of his predecessor Viṣṇyāditya II would fall in Saka 764. Most inscriptions assign to the latter a reign of 48 years, two inscriptions a reign of 40 years, and the subjoined inscription a reign of 44 years. Accordingly, his accession would fall in Saka 716, 724 or 720. Hence the war between Viṣṇyāditya II, and the Rātatas—as suggested by Mr. Fleet—may have taken place during the reigns of the two Rāṣṭrakūta kings Govinda III. and Śrava Amoghavarsha, who ruled at least from Saka 726 to 737 and from 737 till at least 800 respectively. As, in a grant of Saka 730, the lord of Vēṅgī is described

---

5. *Ind. Ant.*, Vol. XI, p. 126. The original of the inscription is dated in Saka 726 expired, the Sakhāna year.
6. The latter corresponds to the current Saka year 729.
9. *Ibid.* VI, 88. The date in the original is Saka 730 expired, the Saurajit year. The latter corresponds to the current Saka year 730.
as the servant of Govinda III., and as in a grant of Śaka 789 it is stated, that Amoghavarsha was worshipped by the lord of Veṅgā, it seems that each party claimed the victory over the other. The fact, that Vijayāditya II. built 108 temples of Śiva, is also alluded to in two other inscriptions, where it is said, that he founded 108 temples of Narendrēśvaran, i.e., temples of Śiva called after his surname Narendran.2

Nothing of importance seems to have happened during the short reign of Kali-Vishnuvardhana. His successor Vijayāditya III., who reigned from Śaka 765-66 to 809-10, "having been challenged by the lord of the Raṭṭas, conquered the unequalled Gaṅgas, cut off the head of Maṇgi in battle, frightened the fire-brand Kṛishṇa and burnt his city completely" (verse 10.) The killing of Maṇgi and the burning of the city of Kṛishṇa is also reported in another inscription.3 The Kṛishṇa, whom Vijayāditya III. defeated, is probably identical with the lord of the Raṭṭas, who challenged him, and with the Rāṣṭrakūṭa king Kṛishṇa II., whose earliest known date is Śaka 825.4

After the death of Vijayāditya III., the Rāṣṭrakūṭas, as noticed by Mr. Fleet, seem to have been victorious; for his nephew Chalukya-Bhima I., alias Drohārjuna, who ruled from Śaka 809-10 to 839-40, had to reconquer "the country of Veṅgā", which had been overrun by the army of the Raṭṭa claimants5 (line 28 f.) The length of the reign of Vijayāditya IV., the successor of Chalukya-Bhima I., is not mentioned in the subjoined inscription; according to other grants he ruled six months.

There followed the king, who issued the grant, Amma I., alias Rājamanendra or Vishnuvardhana VI. He, "having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries, won the affection of the subjects and of the army of his father (Vijayāditya IV.) and of his grandfather (Chalukya-Bhima I.)" (line 39 ff.) The natural adversaries of Amma I. were probably the Rāṣṭrakūṭas under Prabhūtavarsa Ṭhānasa III., whose inscription is dated in Śaka 842.5

The grant proper, which takes up the remainder of the inscription, is an order, which Amma I. addressed to the inhabitants of the Kaṇḍeruvāṭi-vīṣhāya, and by which he granted the village of Gopūru6 together with twelve hamlets to Bhandanāditya, alias Kuntāditya, one of his military officers. The dose belonged to the Pataṭhavarindamā. His ancestor Kālakampa had been in the service of Kubja-Vishnuvardhana, the first of the Eastern Chalukya kings, and had killed a certain Daddara in battle. Bhandanāditya himself had already served the donor's father, who is here called Vijayāditya-Kalibhītayaṅka. The second part of this name corresponds to the Kollahbiganda or Kollabigāṇḍa of other inscriptions. The grant closes with the enumeration of the four boundaries of the village granted and of the names of the twelve hamlets included in it, and with two of the customary imprecatory verses.

---

1 Ibid. Ant. Vol. XII, p. 219.
3 Ibid. XIII, 212: Maṇgi-hanava-Kīrana-(read Kṛishṇa)-pura-dehāna-vikhyāṭa-bārtīb.
4 Ibid. XII, 221. The inscription is dated in Śaka 822 expired, the Dvandhibhi year. The latter corresponds to the current Śaka year 825.
5 Ibid. XII, 233. The date of the original is Śaka 840, the Prandhiṁ year. The latter corresponds to the current Śaka year 842.
6 According to Mr. Sewell (Liste, Vol. II, p. 26) it remains doubtful, whether the village of Gopūru is identical with the modern town of Gurūṭu in the Kistna District.
Plate I.

[1.] सम्लकारस्त्रीयो नवन: सन्वेदी रीवा [***] गोशाखण्डमुखांच रीवा नवन: सन्वेदा ॥ [१०]

[2.] घरण [***] श्रीरत्न संकल्पनमुखांच नवन: सन्वेदा ॥ [१०]

[3.] लकीर्मतव्यांत्यां मानवानिपातित निर्माणसत्तातुपान:-

[4.] नी जामानानिपातमार्गांसाहित्यज्ञांतरां परिवारस्वातोऽस्मिन:-

[5.] श्रीकृष्णमदनानि सम्प्रचारां भवधानानिपातितीत्वां मुखाः ॥

[6.] नी कुरुक्षेत्रकारण: ?? (॥) सर्वाङ्गवयांधभ ॥ श्रीरत्न तुक्रण: नुक्रण: नोधास:-

[7.] श वर्षमः। तत्पुरजय जयस्वयांखयांशिरोपांशिरोपण:। तत्पुरजयः नादः।

[8.] नन्दी विशुष्कर्त्तेऽन: नव: वर्षमः। तत्पुरजय विशुष्कर्त्तेऽन: श्रीरत्न शास्तिवसरणः।

[9.] तत्पुरजयां संस्कारवसरणः। नादः भाषणः।

Plate II a.

[10.] श्रीतानवः। तत्पुरजयां सम्प्रचारां नुक्रण: ॥ सन्वेदानिपातसरणः।

[11.] नन्दी विशुष्कर्त्तेऽन: नव: वर्षमः। नन्दी विशुष्कर्त्तेऽन: श्रीरत्न:।

[12.] द्वितैः। तत्पुरजयः। [***] गंगार्जनसौरांशिरोमुक्तांस्वामियमः। निश्चायमः। [***] भुजाभिजवः।

[13.] तथा सम्प्रचारः। [***] अभयस्वरुपांमुक्तां स्वामियमः।

[14.] विशुष्कर्त्तेऽन: नन्दी विशुष्कर्त्तेऽन: विशुष्कर्त्तेऽन:। [***] विशुष्कर्त्तेऽन: ॥

[15.] तत्पुरजयः। [***] विशुष्कर्त्तेऽन:। क्रुद्धविषयांक्रुद्धविषयां। क्रुद्धविषयां वर्षमः।

[16.] नन्दी विशुष्कर्त्तेऽन:। नन्दी विशुष्कर्त्तेऽन:। नन्दी विशुष्कर्त्तेऽन:।

Plate II b.

[17.] क्रुद्धविषयां। [***] निश्चायमः।

[18.] विशुष्कर्त्तेऽन:। विशुष्कर्त्तेऽन:।

[19.] विशुष्कर्त्तेऽन:। [***] गंगार्जनसौरांस्वामियमः।

[20.] नन्दी विशुष्कर्त्तेऽन:। [***] गंगार्जनसौरांस्वामियमः।

[21.] नन्दी विशुष्कर्त्तेऽन:। [***] गंगार्जनसौरांस्वामियमः।

[22.] श्रीरत्न विशुष्कर्त्तेऽन:। श्रीरत्न विशुष्कर्त्तेऽन:।

[23.] श्रीरत्न विशुष्कर्त्तेऽन:। श्रीरत्न विशुष्कर्त्तेऽन:।

[24.] श्रीरत्न विशुष्कर्त्तेऽन:। श्रीरत्न विशुष्कर्त्तेऽन:।

Plate III a.

[25.] क्रोधशयां स्वामियमः। क्रोधशयां स्वामियमः।

[26.] क्रोधशयां स्वामियमः। क्रोधशयां स्वामियमः।

[27.] क्रोधशयां स्वामियमः। क्रोधशयां स्वामियमः।
[38.] शास्त्रीयः। तदनु व्यवस्थितं संचार्यात् तिमिरप्रतिशुष्कं रक्षतमादवकके।
[39.] नासिलम्बलं सोरंगमणवः। तदनु निषिद्ध मादवकके।
[40.] विषे। ब्रह्मवीर्यालयः। लसिकूपकः सत्यवत्तियः।
[41.] सस्त्रपरस्परमधुकः। द्वितीयोऽनुसारः। अपोन्त्से निरक्षे।
[42.] नासिलम्बलं। नासिलम्बलं। तदनु निषिद्ध मादवकके।
[43.] नासिलम्बलं। नासिलम्बलं। तदनु निषिद्ध मादवकके।
[44.] नासिलम्बलं। नासिलम्बलं। तदनु निषिद्ध मादवकके।
[45.] नासिलम्बलं। नासिलम्बलं। तदनु निषिद्ध मादवकके।
[46.] नासिलम्बलं। नासिलम्बलं। तदनु निषिद्ध मादवकके।
[47.] नासिलम्बलं। नासिलम्बलं। तदनु निषिद्ध मादवकके।
[48.] नासिलम्बलं। नासिलम्बलं। तदनु निषिद्ध मादवकके।
[49.] नासिलम्बलं। नासिलम्बलं। तदनु निषिद्ध मादवकके।

Plate III b.

Plate IV a.

Plate IV b.
EASTERN CHALUKYA GRANTS.

[56.] कुपुरुस्वम् | उच्चत: महायति | एव एव महायतिन: | गृहीतमान: | पृविनः ।
[57.] श्रीवर | आग्रेन्त: | श्रीवर्दुरभिः | दृष्टिवन: | कुपुरुस्वपाद: | नैरिन्दनः: ।

PLATE V.

[58.] स्वाधीन कुपुरुस्व | पथ्यम्: | पालसंक फुत्तकाति | वायव्यत: | पैरकुः ।
[59.] गोविंद गोविंदकुः महायति । उच्चत: महायतकुः | इशाराय: । चाहिविनकुः ।
[60.] द सरक धारा स्वाधीन गृहीतमान्य: | कर्तव्यः | कर्तव्यस्य | पृविन स्वाधीन | गृहीतमान: ।
[61.] नि न्या च गृहीतमान्य: [॥*] बहुविभक्तुरुप दुः बहुविभक्तुरुपातिना [॥*] नरः
[62.] गृहीतमान वैभवस्य तथा गृहीतमान्य: | वैभवस्य: | वैभवस्य: | नाथस्य: | नाथस्य: ।
[63.] रेणु गृहीतमान्य: [॥*] पाठ्य बृहस्पतिवति | बृहस्पति: | बृहस्पति: | बृहस्पति: ।

TRANSLATION.

(Verse 1.) Let there be prosperity of all kinds for ever to the whole world, prosperity for ever to cows, brāmhmanas and princes.

(Line 2.) Hail! Kubja-Vishnuvardhana,—the brother of Satyāśraya-Vallabha, who adorned the race of the glorious Chalukyas, etc.—(ruled) for eighteen years. His son Jayasimha-Vallabha (ruled) for thirty-three years. Vishnuvardhana, the son of his brother Indra-rāja, (ruled) for nine years. His son Mangi-yanvaraja (ruled) for twenty-five years. His son Jayasimha (ruled) for thirteen years. Kokkili, his younger brother from a different mother, (ruled) for six months. His elder brother Vishnu-rajā, having expelled his younger brother, (ruled) for thirty-seven years. His son Vijayāditya-bhāttāraka (ruled) for eighteen years. His son Vishnuvardhana (ruled) for thirty-six years. His son,—

(Verse 2 and 3.) The brave king Vijayāditya,—having fought 108 battles, in which he acquired power by his arm, with the armies of the Gaṅgas and Raṭṭas for twelve years, by day and by night, sword in hand, by means of polity and valour,—built the same number (i.e., 108) large temples of Śiva.

(Verse 4.) Having ruled his kingdom for forty-four years, this lord of Veṅgī became a companion of Indra.

(Verse 5 to 7.) His son, Kali-Vishnuvardhana, the brave lord of Veṅgī,—who knew (the science of) polity, who was skilled in fighting (kali) with all weapons;* who was devoted to the art of protecting (his subjects), as he was able to enforce the rules of the castes and orders; whose arms were engaged in the conquest of hostile cities; who acquired glory on the whole earth, which was made prosperous by his ministers, whose chief aim was always to cherish the three objects of life; who was skilled in fighting with elephants and horses; and who knew (how to follow the precepts of) polity in ruling,—was the anointed lord of his prosperous race for one and a half years.

* Read नैरिन्दनः।
* The asunuda stands in the next line.
* Read पाठ्यता।
* The asunuda stands in the next line.
* The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.
* The exigencies of the metre seem to have occasioned the plural nayasthramadhyam instead of the dual nayasthramadbhyam.
* This epithet seems to be intended for an etymological explanation of the king's surname Kali.
(Verse 3.) His son was a ruler of all princes and a lord of all wealth, who was renowned for a frame, which possessed the splendour of beauty, (that appeared the more) spotless on account of his valour, liberality, firmness and justice.

(Verse 9.) Having conquered by his flashing sword crowds of warlike enemies (and) many princes, this Vijayāditya (i.e., the sun of victory), who possessed natural power, and whose rise was due to an inheritance of abundant majesty, daily conquered the sun in the world by his virtues, which consisted of valour and glory.

(Verse 10.) Having been challenged by the lord of the Raṭṭas, this lord,—who possessed the strength of Śiva, (who resembled) the sun by the power obtained by his strong arm, and who had gained great and excellent might 1 by his strength, which impressed its mark on the universe,—conquered the unequalled Gaṅgas, cut off the head of Māngi in battle, frightened the firebrand Kṛishna and burnt his city completely.

(Line 27.) This asylum of the whole world, the illustrious Vijayāditya (ruled) for forty-four years. After him, the son of his younger brother Vikramāditya, (viz.,) king Chalukya-Bhima, whose other name was Dronārjuna, illumined the country of Veṅgṭ,—which had been overrun by the army of the Raṭṭa claimants, just as by dense darkness after sunset,—by the flashing of his sword, the only companion of his valour, and became king. Then, having fulfilled, like parents, like a friend, (or) like a preceptor, the desires of the distressed, the helpless, the naked, the dancers and those who gained their livelihood by (wearing) the banner of virtue, having gratified (their) minds by gifts, like the tree of paradise, and having ruled for thirty years, he became a companion of Indra, as though he had delighted him by his virtues.

(Verse 11.) His son Vijayāditya was famed for his wonderful strength, which was the means of his sway over all enjoyments, and through which he gained prosperity from his infancy.

(Verse 12.) Having destroyed the crowd of his (viz., his father’s) foes by the strength of his arm (and) through his valour, while his father was still living, and having conquered after (his father’s death) the crowd of his own enemies 2 and the association of his external foes by his extensive wisdom, (this) lord,—whose plans were backed up by invincible and great power, who was satisfied by the enjoyment of (all) his desires, who longed for (another) kingdom, and who had obtained glory,—went to Indra, in order to conquer one equal half (of Indra’s throne).

(Line 38.) His son Amma, whose other name was Rājamaheṇḍra,—having destroyed from afar his enemies, as the rising sun (destroys from afar) the darkness, and having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries,—won the affection of the subjects and of the army of his father and of his grandfather by his might, which was backed up by the three (regal) powers. (He) who resembled the teacher of the gods in wisdom, the sun in glory, the earth in patience and the mountain of the immortals through his being the resting-place of many learned men (or gods), the asylum of the whole world, the illustrious Vishnuvardhana-mahārāja, who had celebrated the festival of his anointment to the kingdom, and who had ascended the throne, having called together all the householders, who inhabit the district of Kāḍeṇa-vāḍi, thus issued his commands:

---

1 By the expression urenadeikrama, a comparison with Vishnu (Trivikrama) is hinted.
2 The six internal enemies of man seem to be intended; see page 35, note 3.
(Line 44.) The chief of the Paṭavardhini family, which was (always) charged with appointments by the prosperous succession of our race, he who was famed by the name of Kāṣakampa, the follower of Kubja-Vishnurādhana, killed in battle with his permission (a king) called Daddara, whose army was difficult to be overcome, and seized his banners. The son of Sumāditya, who descended from his race, was Pritivīya-rāja (§), who acquired glory in many battles.

(Verse 13 and 14.) His son, whose weapons destroyed the pride of all enemies, a servant of king Vijayāditya-Kaliyarntyanka, (was) Bhandanāditya, of whom his enemies were afraid, when they perceived him approaching, his face covered with collyrium and his cheeks flushed, as if it were Yama, whose (elephant) Aṭjana¹ was facing (them), and the temples (of whose elephant) were shining (with rutting-juice).

(Verse 15.) For, having sounded the drum of heroes in tumultuous conflicts with the enemies and having defeated (their) army, he,—(who was also called) Kuntāditya, and who was the abode of the splendour of great fame combined with sacred knowledge,—pleased my mind, entered my service and obtained my favour; his long arms were the origin of the splendour of victory over hostile kings, whose armies were large and numerous.

(Line 53.) “To him we gave the village called Gontūru together with twelve hamlets, having exempted it from all taxes. Thus be it made known to you by us. Its boundaries (are):—on the east, Gonguva; on the south, Gontūru; on the west, Kalarugevulu; on the north, Madapalli. The hamlets,² which are situated between these (four villages), (are):—on the east, Potugāyu; on the south-east, Peddakoyilamu; on the south, Kuruvaepōti; on the south-west, Toruvāti (and) Kuruva; on the west, Palaguna (and) Padumativall; on the north-west, Polakungōnda, Menadurga (and) Bhagavatti; on the north, Madapallipuri; on the north-east, Chāmirenigunta. Nobody shall cause obstruction to this (grant). He, who does it, becomes (guilty) of the five great sins. And Vyāsa has said thus: [Here follow two of the customary imprecatory verses.]”

No. 37. A Grant of Chālukya-Brima II.

The original of the subjoined inscription was kindly placed at my disposal by R. Sewell, Esq., then Acting Collector of the Kistna District, and was, at his desire, made over to the Central Museum, Madras, for safe custody. It was discovered recently, while digging a mound near the temple at Kolavennu, Bezvāda Tāluqa. The document consists of three copper-plates with raised rims. Each plate measures 9½ by 4½ inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. The writing on the third plate breaks off in the description of the boundaries of the granted village. As there is no trace of any letters after the words: yasyārdayayaḥ pūrvataḥ, “the boundaries of which (are), to the east,” it seems that the document was left incomplete, perhaps because the necessary details of the surroundings of the village were not to hand, when the edict was issued. The plates are strung on a ring, which is ½ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures 2½ inches in diameter. It bears at the top a standing boar, which faces the right, with the sun and the moon over it, a chauri and an elephant-goad on its left and a chauri on its right; the centre of the seal is occupied by the legend श्रीतिपुनाकुश and its bottom

¹ Aṭjana is generally used as the name of Varuṇa’s elephant, while Yama’s is called Vāmana.
² Theodorosseus seems to have the same meaning as gudmatikā in line 53.
by a lotus-flower with eight petals (*bird’s-eye view*)—all in relief on a counter-sunk surface. Both the inscription and the seal are in fairly good preservation.

The inscription opens with a *maṅgala*, which mentions the lotus-flower that rises from Vishṇu’s navel, and then gives the usual *vāhana* of the Eastern Chālukyas from Kubja-Viśṇu to Vikramādiya, the younger son of Chālukya-Bhima I. The ensuing reign of Yuddhāmalla, the son of Tāḷapa, is left out. This omission is probably due to the fact, that Chālukya-Bhima II. considered his predecessor, whom he conquered, as an usurper and ignored him purposely. The grant consists of an order addressed by Chālukya-Bhima II. *ātasa* Viṣṇuvardhana VII. to the inhabitants of the Kaṇḍegovātivīṣṇuṣaya3 and issued at the request of a vassal of the king, the Pānara prince Vājyāya. On the occasion of a winter-solstice (*uttarāṣṭrana*), Bhima II. gave the village of Kōdhatali as an *agura* to Komannaka, who knew the *kramapātha* (*kramaśīrti*) and adhered to the *Apastamba-vāstra*. The donor was the son of Daṇiya, who knew the *kramapātha* (*kramaśīrti*), and of Kandamavā, and the grandson of Revaśarman, an inhabitant of Abharradivasakulimādi

**TEXT.**

**PLATE I.**

[1.] हरिनामरोजनामा भैनमाविशालित: [1*] अजस्र जन्मांश्वासियक्रि जयति शा-

[2.] ख्वल [1*] ['1*] ्सलि [1*] श्रीमति तथा तिनकलमुक्तसंस्कृतमान्यन्यसृष्टिग्राहं हारिनः-पुनः

[3.] आना कृतिश्रीसंस्कृतस्वरूपाणां गणहृष्णपरिसालितानां सकिमहणे-

[4.] माधवनुभिषानी भक्तवर्धाण्वसारसाधारितवर्जनाः

[5.] हरिवंशनेत्रविश्वासमीर्यन्तिभूमन्त्रमनुम् ्समेंधः [1*] वम्मपञ्चानः

[6.] विश्वनामपूण्णां चतुर्तानां कुमदसंकरविणाः: (1) लक्ष्मणस्य

[7.] यज्ञा कृतिविषुवंशाद्धर्म वर्णां ्सिण तत्पुरुशो ज्ञायदग्निन्विष्टे तत्तानुरसी-

[8.] न्य राजस्य नन्दानी विश्वविष्टे नव तत्पुरुषों तथिवर्षराजस्यं*विष्टि: में। तत्तानु-

[9.] जो ज्ञातिसह ज्ञातान्तर त् तद्भासुराः नु*च जो कृतिलिं ्समासं। तत्पुरुषों विष्टि:

**PLATE II.**

[10.] नसमसरुस्ति: त तृतीयो विजयाविद्यस्यादि अध्यादशाः। तत्पुरुषो विष्टि: प्र-

[11.] दुविशांत: तत्तानुर्विशाल्यां जनन: रिणाः। तत्तानु:। कृतिविषुवंशाद्धर्माः

[12.] मासे। तत्पुरुषो सुणिकृष्णविजयाद्धर्म नुमुन्नवाः रिणाः। तत्तानुरिक-

[13.] मादियायमात्राद्धर्मां विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमुनिर्विशाखमु

* For this sacred emblem of the Viśnuvaṇias the lotus-flower on the royal seal seems to be intended.


* Professor Bühler has drawn attention to the fact, that the three great modern Sanskrit dictionaries compiled by Europeans contain a mistake in their explanations of *uttarāṣṭrana* and *dakṣināṣṭraṇa*, and that in reality the former means "the winter-solstice," the latter "the summer-solstice." See Vienna Oriental Journal, Vol. II, page 90.

* Read नारहेन.

* Cancel the maṅgala.

* Read तुरानां

* Read भगवंशावः

* Read नारायणाः

* Read ग्रहानां

* Read ग्रहानां
TRANSLATION.

(Verse 1.) The primeval lotus-flower, which rises from a tank (that consists of) the navel of Hari (Vishnu), which is enlarged by a stalk (that consists of the mountain) Meru, and which is the birth-place of Aja (Brahman), is victorious for ever.

Hail! Kubja-Vishnu, the brother of Satyârâya, who adorned the race of the glorious Châlukyas, etc.,¹¹ ruled for eighteen years.

His son Jayasimha (ruled) for thirty-three (years).

Vishnuvardhana, the son of his brother Indra-râja, (ruled) for nine (years).

His son Mañgi-yuvarâja (ruled) for twenty-five (years).

His son Jayasimha (ruled) for thirteen (years).

Kokkili, his younger brother from a different mother, (ruled) for six months.

His elder brother Vishnuvardhana (ruled) for thirty-seven (years).

¹ Read शेषः.
² Read शेषः.
³ Read गुणः.
⁴ Read गुणः.
⁵ Read कुटुम्बिन शेषः.
⁶ There is a crack at the right of this letter, which may have been पे. Read पे.
⁷ Read दशः.
⁸ Two aksharas are missing in this pada. Read दशः.
⁹ Read रेणुः.
¹⁰ Read पृथकः.
¹¹ The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

12
His legitimate son Vijayāditya-bhāṭāraka (ruled) for eighteen (years).
His son Vishnurāja (ruled) for thirty-six (years).
His son Narendravirgarāja (ruled) for forty (years).
His son Kali-Vishnuvardhana (ruled) for eighteen months.
His son Guṇakonalla-Vijayāditya (ruled) for forty-four (years).
Chālukya-Bhīma, the son of his younger brother Vikramāditya, (ruled) for thirty (years).
His son Vijayāditya (ruled) for six months.
His son Amma-rāja (ruled) for seven years.
His son Vijayāditya (ruled) for half a month.
After him Talapa-rāja (ruled) for (one) month.
Having conquered him, Vikramāditya, the son of Chālukya-Bhīma, ruled for (one) year over the country of Venģi together with Trikaliṅga

(Verse 2.) Chālukya-Bhīma, the son of Vijayāditya and brother of Amma-rāja by a different mother, ties the (royal) tiara for as long a time as the moon and stars shall endure.

Having conquered in a battle with his arm Tāṭa-Bikyana (?), . . . . . . this Rāja-mārtanda (i.e., the sun among kings) causes his fame to be sung by the people.

He who, like Meru, is possessed of insurmountable greatness, and who knows all arts (kāla), just as the (full) moon possesses all digits (kāla), this asylum of the whole world, the illustrious Vishnuvardhana, the king of great kings, the supreme master, the supreme lord, the most pious one, thus issues his commands to the householders, (viz.) heads of provinces, etc., who inhabit the district of Kanderruvati:—

"Be it known to you that, at the request of king Vājjaya, who purifies the Pāṇara princes, who is a treasure-house of truthfulness, liberality, pride and heroism, and whose strong arm (is able) to protect my kingdom;"

(Verse 3.) From Revāsārmman, who dwelt at Ābhāradvasukālmādi, there sprang the lord Deṇiya, who knew the kramasūktas, the Vedas and Vedarāgas.

(Verse 4.) His son was the noble Kommanṇa, a follower of the Āpastamba-sūtra, who adored his race and was resplendent with holiness;

(Verse 5.) The son of Kandamānva, (who resembled) Kāma in beauty and who fulfilled the desires of suppliants. Having approached his abundance, those brāhmaṇas are resplendent, just as swans which have entered a tank.

(Verse 6.) His sons and grandsons, youths who are clever in assemblies of eminent men, obtain a succession of agraḥētras and of highest marks of reverence.

"To this Kommanṇa, who knows the kramasūktas, we gave, with exemption from all taxes, the village called Koḍhatalli, making it an agraḥētra, with a libation of water, on the occasion of the winter-solstice."

The boundaries of this (village are): on the east . . . .

No. 38. A GRANT OF AMMA II.

Like the preceding inscription, this one was received from Mr. R. Sewell, who found it lying in the Huzūr Treasury attached to the Collector's Office, Masulipatam, and was made over to the Madras Museum. The document consists of three copper-plates with raised rims.

1 This seems to have been a biruda of Chālukya-Bhīma II.
2 i.e., who belonged to the Pāṇara race.
3 i.e., he was liberal to brāhmaṇas.
Each plate measures \(7\frac{3}{4}\) by \(3\frac{1}{2}\) inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. They are all much worn, and of the third plate one entire half is lost. The plates are strung on a ring, which is \(\frac{3}{4}\) inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures \(2\frac{3}{4}\) inches in diameter. It is much corroded, but still shows distinct traces of a standing boar, which faces the right, at the top, of the legend श्रीपुष्यपन्तकुश across the centre, and of a lotus-flower with eight petals [bird's-eye view] at the bottom—all in relief on a counter-sunk surface.

The document opens with the usual वसवाल of the Eastern Chalukyas from Kubja-Vishnuyardhana. The donor is Amma-raja II alias Vijayāditya V. (who began to reign in Śaka 867). The king addresses his order to the inhabitants of the Gudravāra-vishaya, which must be identical with the Gudravāra- or Gudrahāra-vishaya of other inscriptions. The donee, whose name is lost, was the family priest (kulaḥrāhman) of the king and belonged to the Kaundilya-gotra (sic). The object granted seems to have been a field, which had formerly belonged to the donee (stūtya-praktana-śhetra), but had been taken away from him (vulupta) and was probably restored to him by the present document. The other details of the grant are lost.

**TEXT.**

**PLATE I.**

[1.] सति ||*\*|| श्रीमती सकलपुष्यपन्तकुशनामानन्दनां गुरुग्रामणां
[2.] हरिँपुष्यपञ्चनामी कृष्णकीर्ति नाथास्वाम्यानन्दे समवेतपति बरमेजसः
[3.] न शापसहायेन पानुष्मानायानिन्यायमान्यमरासिद्भा
[4.] नाविन्दसहस्वबालानामकर्तकरीक्षतमुखानमेहः
[5.] मेघचार्मानन्दचतुद्वेषाणां चायमुनान कृष्णकिंचिकिर्षा
[6.] क्षमात्वा मरानोपदेश्य आता कृष्णविष्णुवर्धनोढादिश षड्राणी वेगी
[7.] देवसिंहन्दसः। तद्दयनो जयंसहस्वसिंहसः। तदनुजः
[8.] न्द्रासनन्दीनो विनिवर्डीनो नव || तस्मु नमोगिरविराजः पंचविश्राटिं \[\text{*||}]

**PLATE II.**

[9.] सदनु महात्मसदकोवशः। तदबलनान्तिकितः प्रणामानु। तस्म जयोः
[10.] आताः क्षमावर्धनल्पुश्यसय सत्वोरसम्। तस्मु गुणविश्वमयमहः
[11.] कोष्ठादिन || तस्मु विस्मिन्दनव शक्तिसत्तम || तस्मु विगम्यादिः \[\text{दिः}||\text{तन्त्रेन्र्मूः}]
[12.] गरुस्दीर्क्षचेतासिद्भा || तस्मात: काल्विम्यमन्कीर्ष्यकै
[13.] वस्ति || तस्मु गुणविश्वविद्या चतुर्वत्सरसः || तस्मु नमोगिरविराजः
[14.] ज्ञातुर्विश्वमातिसमुन्नतेः। बिलशस्वकण्ठकादादकष्ठेः। तस्मु

---

2. Read ज: कृष्णकिंचिकितः.
3. 'वेगी' is obliterated at the top and therefore looks like जवाण.
4. Read ग.
5. Read "राजस्थान".
6. Read वर्ण।
7. Read दिस्मुन्नतेः।
Hail! Kubja-Vishnuvardhana, the brother of Satyārāya-Vallabhendra, who adorned the race of the glorious Chālukyas, etc., ruled over the country of Vengi for eighteen years.

1 Read जयी।
2 Read संस्कृतम्।
3 Read ऊँचे।
4 Read ब्रह्म।
5 Read नो।
6 There is an ś visible over and a 长途 below the akṣara ५; probably the engraver had repeated the preceding akṣara by mistake and corrected it afterwards into ५.
7 Read ५संस्कृतम्।
8 श looks like निष।
9 An obliterated ५ seems to stand over न।
10 An ś seems to have been engraved over and a 长途 below न।
11 धम्म is entered in the place of another word, of which traces are still visible.
12 Read वाल्लभेन्द्र।
13 The passage, which is omitted in the translation, is identical with the first ५ lines of No. 35.
His son Jayasimha (ruled) for thirty-three (years).
Vishnuvardhana, the son of his younger brother Indra-rāja, (ruled) for nine (years).
His son Maṅgi-yuvarāja (ruled) for twenty-five (years).
His son Jayasimha (ruled) for thirteen (years).
His younger brother Kokkili (ruled) for six months.
His elder brother Vishnuvardhana, having expelled him, (ruled) for thirty-seven (years).
His son Vijayāditya-bhaṭṭāraka (ruled) for eighteen (years).
His son Vishnuvardhana (ruled) for thirty-six (years).
His son Vijayāditya-Narendra-mrīgarāja (ruled) for forty-eight (years).
His son Kali-Vishnuvardhana (ruled) for one and a half years.
His son Gunaga-Vijayāditya (ruled) for forty-four (years).
The victorious son of his brother, prince Vikramāditya, (who wore) on his neck a glittering necklace,—

(Verse 1.) That handsome Chālukya-Bhīma enjoyed for thirty years the earth, protecting (it) like a mother (her child), and granting the fruits of their desires to the distressed, helpless and sick, to the association of the best of twice-born, to beggars, to ascetics, to clever youths, dancers, excellent singers and poets, who had come from various countries, to his relatives and to the blind.

His son Vijayāditya (ruled) for six months.
His (son) Amma-rāja (ruled) for seven (years).
After him, Tālapa-rāja (ruled) for (one) month.
Having expelled him, Vikramāditya, the son of Chālukya-Bhīma, (ruled) for (one) year.

After him Yuddhamalla (ruled) for seven (years).

(Verse 2.) Having conquered and expelled from the country this haughty one, and having made the other heirs to assume the appearance of stars, which are absorbed in the eyes of the sun, the younger brother of king Amma, (viz.) Bhīma, who resembled Arjuna, and who was possessed of terrible power, enjoyed for twelve years the earth, just as the bearer of the thunderbolt (Indra) does the great heaven.

(Verse 3.) Just as Kumāra to Mahēśvāra from Umā, Amma-rāja was born to him from Lokamahādevi.

(Verse 4.) While this king was ruling, the country produced an abundance of well-ripened grain of various kinds, possessed cows that were continually yielding milk, and was free from fears, calamities, diseases, and thieves.

This asylum of the whole world, the illustrious Vijayāditya, the king of great kings, the supreme master, the supreme lord, the most pious one, having called together the householders, (viz.) heads of provinces, &c., who inhabit the district of Guḍravāra, thus issues his commands:

* * * * * * *

No. 39. A Grant of Vīra-Chōda.

The original of the subjoined grant belongs to the Sir W. Elliot Collection in the British Museum and was lent to me for publication by Dr. Burgess. It had been previously in the

---

1 As suggested by Professor Bühler, the necklace (kṣatākṣa) seems to have been the sign of the dignity of a grāmarāja; see Indian Antiquary, Vol. VI, p. 70, note 4; Vol. XI, p. 101, note 27.
possession of the karaṇam of Chellur, a village in the Coonada, Tālūqa of the Godāvart District. The grant consists of five copper-plates with raised rims. Each plate measures 5\(\frac{1}{2}\) by 10\(\frac{1}{2}\) inches. The first plate bears writing only on its inner side, while the remaining ones are inscribed on both sides. The preservation of the plates is fairly good; the fifth only is somewhat damaged. The ring, which bears the seal, has been cut out. It is \(\frac{1}{2}\) inch thick and 6\(\frac{1}{2}\) inches in diameter. The well-preserved seal measures 2\(\frac{1}{2}\) inches in diameter. It rests on an expanded lotus-flower and bears in relief on a counter-sunk surface the legend श्रीमिवन्नार्क. Over the latter, it contains a boar, which faces the right and is surrounded by two lamp stands, two chānaraś, the sun and the moon, an elephant-goad and a conch. Below the legend, there is a drum (?), an expanded lotus-flower (bird's-eye view), an emblem resembling what Mr. Fleet supposes to be a mabara-torana,\(^1\) and a svastika.

Abstracts of the present inscription have already been published by Sir W. Elliot.\(^2\) It is the latest known document of the Eastern Chalukya dynasty and possesses considerable interest, as it contains valuable details about the connection between the Eastern Chalukyas and the Chōlas and thus settles the dates of several kings of the last-mentioned dynasty.

The vānśānvali of the inscription consists of four parts:

I. (Lines 1-16.) A genealogy of the lunar race down to Udayana, commencing with whom fifty-nine emperors are supposed to have reigned at Ayodhyā.

II. (Lines 16-28.) An account of five Early Chalukya kings, viz.:

Vijayāditya I., killed in a battle with Trilochana-Pallava.

Vishnuvardhana, married to a Pallava princess.

Vijayāditya II.

Pulakesi-Vallabha.

Kiritvarman.

III. (Lines 28-46.) The usual succession of the Eastern Chalukyas of Vengi from Kubja-Vishnuvardhana to Vimalāditya.

IV. (Lines 46-78.) An account of the later Eastern Chalukyas during their connection with the Chōlas, viz.:

Vimalāditya.

Rājarāja I. Vijayāditya.

Rājendra-Choda, alias Kulottunga-dera or Rājānarāyaṇa.

Two sons, of whom one was Rājarāja II.

Vira-Choda, alias Vishnuvardhana.

Four other sons.

The first and second parts of the vānśānvali need not be treated in detail, as the first is entirely mythical, and Mr. Fleet considers the second to be "a mere farrogo of vague tradition and Purāṇik myths, of no authority, based on the undoubted facts that the Chalukyas did come originally from the north, and did find the Pallavas in possession of some

---

\(^1\) *Indian Antiquary*, Vol. XIV, p. 49. Compare line 24 of the present grant.

\(^2\) *Coins of Southern India*, pp. 88 and 159; *Indian Antiquary*, Vol. XIV, p. 263.
of the territories afterwards acquired by themselves, and on a tradition of the later Kâdambas that the founder of their family was named Trilochana or Trinetra.\(^1\)

The third part of the vamśadvali agrees with Mr. Fleet's grants of Râjarâja I. and of Kulottunga-Choḍa-deva II.\(^2\) Just as in the grant of Râjarâja I. a reign of 3 years is allotted to Dânaprabha, who is here also called Dânaprâpi, and an interregnum of 27 years is stated to have taken place after him. Thence follow the reigns of his sons Śaktivarman (12 years) and Vimalâditya (7 years). No mention is made of the Chola princess Kûndâva, whom the latter married according to the grant of Râjarâja I.

We now turn to the fourth part of the vamśadvali. The son of Vimalâditya, Râjarâja, who ruled for 41 years (line 47), married Ammanâ-devi, the daughter of a Râjendra-Choḍa of the solar race (verse 7). Their son Râjendra-Choḍa (verse 8), Kulottunga-deva (verse 11) or Râjanâbrâya (verse 19) at first ascended the throne of Vêngâ (verse 9), conquered Kerala, Pândya, Kuntala and other countries (verse 10), and was anointed to the Choḍa kingdom (verse 11). He married Madhurântakâ, the daughter of a Râjendra-deva of the solar race (verse 12) and had by her seven sons (verse 13). When he rose to the Choḍa kingdom, he had given the kingdom of Vêngâ to his paternal uncle Vijayâditya (verse 14), who died after a reign of fifteen years (verse 15). Then he gave Vêngâ to his son Râjarâja (verses 13 and 16) and, when the latter had returned after one year's reign (verse 17), to Râjarâja's younger brother Vîra-Choḍa (verse 18), who was crowned at Jâgannâtha-nagarî\(^3\) (verse 20) in Sâka 1001 (verse 21). As the difference between this date and Sâka 944, the date of the accession of Râjarâja I. according to Mr. Fleet's grant, is equal to the sum of the intervening reigns of Râjarâja I., Vijayâditya VI. and Râjarâja II. (41 + 15 + 1 = 57), it follows that Râjendra-Choḍa must have appointed Vijayâditya VI. viceroy of Vêngâ in the very year of his accession. The present grant of Vîra-Choḍa is dated in the 21st year of his reign, i.e., Sâka 1022, or 12 years before the death of his father Râjendra-Choḍa and before the accession of his elder brother Vikrama-Choḍa.

The chief importance of the Chellâr plates consists in the light, which they throw on a portion of the history of the Choḍa dynasty. The large Leyden grant and some of the Tamil inscriptions contained in the present volume mention three Western Châlukya kings, who were the antagonists of three Choḍa kings:

1. According to the large Leyden grant, Râjarâja-deva (see Nos. 40, 41 and 66, below) conquered Satyâsraya. This was probably the Western Châlukya king Satyâsraya II. (Sâka 919 to about 930.) Consequently, Râjarâja-deva may be identified with that Râjarâja of the Suryanâtha, whose daughter Kûndâva was married to the Eastern Châlukya king Vimalâditya (Sâka 937 (?) to 944). This agrees with the Koṅgu Chronicle, which places Râjarâja's reign about Sâka 926.

2. According to Nos. 67 and 68, below, Râjendra-Choḍa-deva conquered Jayasimha. This was the Western Châlukya king Jayasimha III. (about Sâka 940 to about 964), who, in one of his inscriptions, calls himself "the lion to the elephant Râjendra-Choḍa" (see the introduction to No. 67). Consequently, Râjendra-Choḍa-deva must be

---

3. Jâgannâtha is a Prãkrit form of Jâgannâtha. *Jâgannâtha-nagarî may be identified with Jagannâthapuram, which is, according to Mr. R. Sewell, "the portion of the town of Cocomula lying south of the river." See *Lists of Antiquities*, Vol. I, p. 24.
identified with that Rājendrā-Choḍa of the Śūryavānśa, whose daughter Ammaṅga-devī was married to the Eastern Chalukya king Rājarāja I. (Śaka 944 to 985), and who may be the same as that Rājendrā-Choḍa, whose younger sister Kūndavā was married to Vimalāditya (Śaka 937 (?) to 944). If the last identification is correct, Rājendrā-Choḍa-deva would have been the son of Rājarāja-deva.

3. According to the fragmentary inscription No. 127, below, and according to an inscription at Māmallapuram, Rājendrā-deva conquered Āhavamallā. This was probably the Western Chālukya king Āhavamallā II. or Someśvara I. (about Śaka 964 to about 990), who, according to the inscriptions and according to the Viśramākhakūrīta, fought with the Cholas. Consequently, Rājendrā-deva may be identified with that Rājendrā-deva of the Śūryavānśa, whose daughter Madhurāntakī was married to the Eastern Chalukya king Rājendrā-Choḍa or Kulottunga-Choḍa-deva I. (Śaka 985 to 1034.) The inscriptions do not inform us, in what manner Rājendrā-deva was related to his predecessor Rājendrā-Choḍa-deva.

The subjoined table will show at a glance all supposed synchronisms:

<table>
<thead>
<tr>
<th>Western Chalukyas</th>
<th>Cholas</th>
<th>Eastern Chalukyas</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Śūryavānśa)</td>
<td>(Somavānśa)</td>
<td>(Śūryavānśa)</td>
</tr>
<tr>
<td>1. Satyārāja II. fought with Rājarāja-deva, who was the father-in-law of Vimalāditya (Śaka 919 to about 930.)</td>
<td>(about Śaka 926.)</td>
<td>(about Śaka 937 (?) to 944.)</td>
</tr>
<tr>
<td>2. Jayasimha III. fought with Rājendrā-Choḍa-deva, who was the father-in-law of Rājarāja I. (about Śaka 940 to about 964.)</td>
<td>(Śaka 944 to about 988.)</td>
<td></td>
</tr>
<tr>
<td>3. Āhavamallā II. fought with Rājendrā-deva, who was the father-in-law of Rājendrā-Choḍa or Kulottunga-Choḍa-deva I. (about Śaka 954 to about 960.)</td>
<td>Kulottunga-Choḍa-deva I.</td>
<td>(Śaka 985 to 1034.)</td>
</tr>
</tbody>
</table>

In order to prevent its re-occurrence, I conclude with alluding to the πρότεινεν νόσιον in all previous pedigrees of the Cholas. This was the confounding of the two Chola kings Rājarāja and Rājendrā-Choḍa with their Eastern Chalukya grandsons, who seem to have received their names from those of their maternal grandfathers. In reality the Eastern Chalukya king Rājarāja I. ruled only over Vēṅgī. His son Rājendrā-Choḍa or Kulottunga-Choḍa-deva I., though at first king of Vēṅgī, seems to have inherited the Chola kingdom from his father-in-law, the Chola king Rājendrā-deva, in Śaka 985.

After the vāṃśévāti, the subjoined inscription contains the grant itself. It is an order, which was addressed by the paramamāheśvara Vira-Choḍa-deva (line 79), alias Vishnunārathā (line 78) to the inhabitants of the Guḍavāṭi-viṣhaya (line 80). In the 21st year of his reign (line 113) the king gave a village of the above-mentioned district, whose name is indistinct, but seems to have been Kōḷārū (line 103), to a temple of Vishnu at the egraḥāvāna of Chellūrū.³ This Vishnu temple had been founded (verse 36) by the king's senapati (verse 30) Medamārya (verse 27), alias Guṇārāṇaṇūpābhāṣana (verse 29), who had also constructed a pond at the same village of Chellūrū (verse 34) and founded two sattras at

---

1 This is the same as Guḍavāṭi-viṣhaya, Ind. Ant. Vol. XIV, p. 53. Perhaps both are identical with the Guḍavāṭa-, Guḍrāva-, or Guṇḍāra-viṣhaya (see page 47, note 1) and connected with the modern Guṇḍia, the head-quarters of the tāḷūru of the Kāḷīmā District.
2 Sir W. Elliot read Kōḷārū. The name of the village may have something to do with the Kōḷār or Kōḷārū Lake (Ind. Ant. Vol. XIV, p. 204; Sewell’s List of Antiquities, Vol. I, p. 52) in the Guṇḍia tāḷūru.
3 This is the modern village of Chellūr, whence Sir W. Elliot obtained the plates.
Drākshārāma and Pithapuri (verse 38). He was the son of Potana of the Mudgalagota (verse 24), who had received from Rājarāja the somewhat lengthy title of Rājarāja-brahma-maharāja (verse 25), by Kannamāmba (verse 26). The edict ends with the statement, that its executors (ājñāpti) were the five ministers (pañcha prādhānāh), and with the names of the composer and the writer.

**TEXT.**

**PLATE I.**

[1.] Shriyaguru: pārhyāvatamsa dhanam navānārambhaṃ sāmāyareṇa vikramanyānabhi. 


[3.] Rāga: dēmatāṃ sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[4.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[5.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[6.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[7.] Kālā: 

[8.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[9.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[10.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 


[12.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 


**PLATE IIa.**

[14.] Kānāhaka: māyākaṃ bhaṅgavibhiṣitāhan. 

[15.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[16.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[17.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[18.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[19.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[20.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[21.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs. 

[22.] Tāṃ: sāṃkhamavesamānāṇāṃ bhuṣakāṃs.
[27.] गंगारूपी से प्रवेश के समय राजा ने देखा कि नवाब अपने सवारी के साथ आये थे। [५००] तदनुपरिर कामण को विभिन्न अन्य वस्तुएँ देखा।

[28.] पुलिस के इलाज के लिए उन्होंने दो उपचार सुझाव दिए। एक में, वे आरोग्य के लिए नवाब के साथ आये थे।

[29.] सूर्यकोट के अंदर एक मदनमोहिनी का दर्शन मिला। उसने नवाब को उम्मीदशी दिया कि वे उसके जीवन में सदा अच्छे हों।

[30.] तुलसी का परसपर समय सावित्रि सिद्धि से समय को अच्छे दिनों के लिए आये।

[31.] रामलला के राज्य के साथ उन्होंने अपने साथ आये थे। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे स्वास्थ्य के लिए रहें।

[32.] चिन्हांक के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे क्रान्ति नहीं होकर रहें।

[33.] तुलसी के साथ उन्होंने अपने साथ आये। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[34.] प्रतिष्ठा के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[35.] विभिन्न वस्तुएँ के साथ उन्होंने अपने साथ आये। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[36.] निर्देश के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[37.] विभिन्न वस्तुएँ के साथ उन्होंने अपने साथ आये। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[38.] प्रतिष्ठा के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[39.] विभिन्न वस्तुएँ के साथ उन्होंने अपने साथ आये। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[40.] प्रतिष्ठा के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[41.] विभिन्न वस्तुएँ के साथ उन्होंने अपने साथ आये। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[42.] प्रतिष्ठा के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[43.] विभिन्न वस्तुएँ के साथ उन्होंने अपने साथ आये। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[44.] प्रतिष्ठा के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[45.] विभिन्न वस्तुएँ के साथ उन्होंने अपने साथ आये। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[46.] प्रतिष्ठा के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[47.] विभिन्न वस्तुएँ के साथ उन्होंने अपने साथ आये। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[48.] प्रतिष्ठा के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[49.] विभिन्न वस्तुएँ के साथ उन्होंने अपने साथ आये। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।

[50.] प्रतिष्ठा के नीचे एक शिक्षा प्रणाली देखा। उन्होंने नवाब को उपदेश दिया कि वे हमेशा अच्छे व्यवहार के लिए रहें।
Plate IIIb.

[53.] तम्यं कीर्तिनिरोधकारिनिव नर्मनिपकरी:। गंगापरिष्ठलहोरिव कालिनोेरो राजेणि-।
[54.] चौर इति राजकुसमब्रजः। [५६५] मासपानिर्देशेन मयमः। ग्रहिन्दरमश्यामयः। [१०५] पश्चातः।
[55.] विग्राहलाकर्मृदेशेन सहस्त्रमिरिति। [६०४] उद्योगश्वरतमात्रदुनाविक्षिकः।
[56.] विषय सम्बन्धौ, किरापाप्मुक्तकुलवान विनिज्ञाते वेशातु, क्रमात। [१०६] यास वीक्षियु प्रभुताः।
[57.] भर्तरथि विनेशु हुमेिन्ता कोिशियुः १६० पुराणपाठशाखा वेशार्यस्योक्ताः। [१०७] भू-।
[58.] विकाशीकु मार्गकर्तिरमहत्युभवकिस्मत् स्वत्वप्रभवाः।
[59.] निकुञ्जविधानगृहरा:। [१०८] धर्म भवन्नीरावरी।
[60.] चौबे: राजस्वकल्पादूरु रुपानिर्देशः। चौदर्ज्योतिस्विकः। [१०९] हलार्शिवतः।
[61.] वलवालजः पर: रुप्राधानं लोक शरीरं स्थूलम्यविनिज्ञानं वेशार्यस्योक्ताः।
[62.] गृहमुनो नस्त: [११०] वेशार्यस्योक्ताः। देवं वनपूर्वन। गृहमुनो नस्त:।
[63.] त सन्तकर्मेऽन्नत: नासालप्रस्तुतः। [१११] तस्मां तपस्विनी।
[64.] यशवर्णसंहा नासालप्रस्तुतः। [११२] तस्मां तपस्विनी।
[65.] धर्मसम्बन्धी वाक्यः वाक्यार्यमाप्नः। पिता सम्बन्धीवर्तीस्यर:। [११३] मया।

Plate IVa.

[66.] व्यू चौदर्ज्योतिस्विकः। [११४] शरीरवृहृदेशु पुर: नपरि: सिद्धार्थेन शमुद्युविचयः। [११५] त: औ: ॥
[67.] द्वारामध्ये भवन्नीरावरी। [११६] महाराज्यराजस्खलनोऽवर:। [११७] हलार्शिवतः।
[69.] राजसङ्गोऽन्ननाम:। [१२०] राजसङ्गोऽन्ननाम:। राजाश्रीराजसंहः। मूर्तत्व:।
[70.] राजविज्ञानायुः। [१२१] तनमहायुः। [१२२] यशवर्णसंहः। विकारसः। [१२३] यशवर्णसंहः।
[71.] यशवर्णसंहः। [१२४] यशवर्णसंहः। [१२५] विकारसः। [१२६] यशवर्णसंहः।
[72.] चन्द्राय:। [१२७] चन्द्राय:। [१२८] चन्द्राय:। [१२९] चन्द्राय:।
[73.] चन्द्राय: ॥ [१३०] चन्द्राय: ॥ [१३१] चन्द्राय:।

1. Read ग्रहणः।
2. Read नित्यश्रीराजः।
3. Read ग्रहणः।
4. Read चन्द्रायः।
5. Read चन्द्रायः।
6. Read ग्रहणः।
7. Read ग्रहणः।
8. Read ग्रहणः।
9. Read ग्रहणः।
10. Read ग्रहणः।
11. Read ग्रहणः।
12. Read ग्रहणः।
[101.] द् वाराणे निवेदितेन वैष्णवायुग्वेन। कृष्णाणामध्ये सघुमात्रेण च महाविश्वासज्ञानं नववर्षोद्धेतः। 
[102.] तत्र अविलोकित्वेव दैवके वधीमपत्तिनिशः दन्तमर्यादाय निरोक्तः। कृष्णानं सघुमात्रेण च महाविश्वासज्ञानं। 
[103.] विश्वारथिः वंशधरस्वरूपे नक्षत्रपतिस्य व महाविश्वासज्ञानं। नामां कृष्णानं क्षत्रियं नामां। 
[104.] दैवके वधीमपत्तिनिशः दन्तमर्यादाय निरोक्तः। अयस्य श्रावणस्य सौम्यस्य सीमां पूर्वः। 
[105 to 108 are illegible.] 
[109.] • • • • • • • • • • • • • • • • सीमा। अयस्यपरिः न कृष्णानं। क्रिया के के। व: करोऽक्षेत् स। 

PLATE VB.

[110.] वंभवापत्तककुपको भवति। तथा चौकं भवनां वायसेनं। ख्वदत्ता परदलत॥ या पी हरेत व। 
[111.] फुलवरी॥ पाण्डुकर सनातनः प्रवीणाः जायते क्रिष्णथ। गामिका लघुपदकं व। शुमसूदकं लघुः। 
[112.] तेषाः हरस्त्रमानिषार्यवाकुपवर्तकं। बहुमित्रवर्यगुला दत्ता। बहुविधानां किता। | यत्थ। 
[113.] ख्वदत्ता महीनिवर्तस्य तयां तदुः पहले। श्रावणार्थमेत्यमेत्यर्धार्यगुले | एव। एव। दस्त्रसार्थ 
[114.] शासनसाधारः: पच मधानः। कायवर्गस्य विद्यमेव: फेवः: पेशा: कि। किं तु॥

TRANSLATION.

(Verse 1.) From the lotus-flower, (which rose) from the navel of the abode of Śrī, the supreme spirit, the great lord Nārāyana (Viṣṇu), there was born Svayambhū (Brahman), the creator of the world. From him there sprang a spiritual son, called Atri. From this saint Atri there arose Soma, the founder of a race, the nectar-rayed, the crest-jewel of Śrīkantha (Śiva).

(Verse 2.) From this producer of nectar there sprang Budha, who was praised by the wise. From him there was born a valorous emperor called Puruṣavas.

(Line 4.) From him (came) Āyu; from him Nahusha; from him the emperor Yayāti, the founder of a race; from him Puru; from him Janamejaya; from him Prāchīśa; from him Sainyayāṭi; from him Hayapatī; from him Sārvabhauma; from him Jayasena; from him Mahābhauma; from him Aīśānaka; from him Krodhāṇana; from him Devaki; from him Ribhuka; from him Kikshaka; from him Motivara, the performer of great sacrifices and lord of the Sarasvatī river; from him Kātyāyana; from him Nila; from him Dushyanta. His son was he who, having placed sacrificial posts in an uninterrupted line on the banks of the Gāndhā and Yamunā, and having successfully performed the great rite (called) horse-sacrifice, obtained the name of Bharata. From this Bhārata (came) Bhūmanyu; from him Hastin; from him Virochana; from him Ajamīha; from him Samvarana; from him Sudhanvā; from him Parikshīt; from him Bhīmasena; from him Pradīpana; from him Śūmantu; from him Vīchitravīrya; from him Pāṇḍurāja; from him the Pāṇḍavas.

(Verse 3.) (From) that victorious bearer of (the bow) gāndiva, who, having conquered (Indra) the bearer of the thunderbolt, burnt the hermitage in the Khāṇḍava (forest), who acquired the weapon of Paśupati (Śiva) in battle from (Śiva) the enemy of Andhaka, who, having killed Kiśkinda and many other Daityas, purloined of one half of Indra's throne, and who wilfully destroyed the forest-like race of the lord of the Kurus;—
(Line 14.) From that Arjuna (eana) Abhimanyu; from him Parikshit; from him Janamejaya; from him Kashemuka; from him Naravâhana; from him Sûtanuka; from him Udayana. When, commencing with him, fifty-nine emperors, whose succession was uninterrupted, and who sat on the throne of Ayodhyâ, had passed away, a king of this race, Vijâyâditya by name, went to the Dekhan (Dakshinâpatha), in order to conquer (it) and attacked Trilochana-Pallava, (but) through ill-luck he went to another world. During this battle, his great queen, who was pregnant, reached together with the family-priest and the old ministers an agrahâra called Mûlîvema, and, being protected like a daughter by Vishnu-bhatâ-somayâjin, a great ascetic, who dwelt there, she gave birth to a son, Vishnuvardhana. She brought him up, having caused to be performed for this prince the rites, which were suitable to (his) descent from the double gotra of those, who belonged to the gotra of the Mûnayyaas and were the sons of Haritî. And he, having been told the (above-mentioned) events by his mother, went forth, worshipped Nândâ, the blessed Gaurî, on the Chalukya mountain, appeased Kumâna (Skandâ), Nârâyana (Vishnu) and the assemblage of (divine) mothers, assumed the insignia of sovereignty which had descended (to him) by the succession of his race, (but) which had been, as it were, laid aside, (viz.) the white parasol, the single conch, the five mahakshudras, the flags in rows, the pratihâkku (drum), the sign of the boar, the peacock's tail, the spear, the throne, the arch (in the shape) of a mukara, the golden sceptre, (the signs of) the Ganga and Yamuna, etc., conquered the Kadamba, the Ganga and other princes, and ruled over the Dekhan (Dakshinâpatha), (which is situated) between the bridge (of Râmâ) and the (river) Narmadâ (and the revenue from which amounts to) seven and a half lakshas.4

(Verse 4.) The son of this king Vishnuvardhana and of (his) great queen, who was born from the Pallava race, was Vijayaâditya.

(Line 27.) His son was Pulakeśi-Vallabha. His son was Kirtivarman. His son,—Hail! Kubja-Vishnuvardhana, the brother of Satyâsraya-Vallabhendra, who adorned the race of the glorious Châlukyas, etc., ruled for eighteen years over the country of Vengi; his son Jayasinha-Vallabha for thirty-three (years); his younger brother Indra-râja for seven days; his son Vishnuvardhana for nine years; his son Maṅgi-yunârâja for twenty-five (years); his son Jayasinha for thirteen (years); his younger brother Kokkili for six months; his elder brother Vishnuvardhana, having expelled him, for thirty-seven (years); his son Vijayaâditya-bhatâraka for eighteen (years); his son Vishnuvardhana for thirty-six (years); his son Narendra-mrigarâja for forty-eight (years); his son Kali-Vishnuvardhana for one and a half years; his son Gunagînka-Vijayaâditya for forty-four (years); Châlukya-Bhima, the son of his brother Vikramâditya, for thirty (years); his son Kollabhi-gânda-Vijayaâditya for six months; his son Anuma-râja for seven years; having expelled his infant son Vijayaâditya, Tâdapa (ruled) for one month; having conquered him, Vikramâditya, the son of Châlukya-Bhima, (ruled) for eleven months; then Yuddhamallâ, the son of Tâdapa-râja, for seven years; having expelled him from the country, Râja-Bhima, the younger

1 The Chalukyaclaim descend from both the Mûnayya and the Harita gotras.
2 On pallahrama see Ind. Ant. Vol. XIV, p. 104.
3 Mekara-lorsoya, 'an honorary wreath or string of flowers, &c., raised upon poles and carried in front of one, as an emblem of distinction'; Sanderson's Ceilcass Dictionary.
4 The above passage has been previously translated by Mr. Fleet, Ind. Ant. Vol. VII, p. 245.
5 The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.
brother of Amma-rāja, (ruled) for twelve years; his son Amma-rāja for twenty-five (years); Dānu-nripa, his brother from a different mother, for three years. Then the country of Venāti was through ill-luck without a ruler for twenty-seven years. Then king Śakti-varman, the son of Dānārṇava, ruled over the earth for twelve years.

(Verse 5.) Then his younger brother, king Vimalāditya, who was kind to (all) beings, ruled over the earth for seven years.

(Line 46.) His son, king Rājarāja, who possessed political wisdom, and who was the abode of the goddess of victory, ruled over the whole earth for forty-one years.

(Verse 6.) He whose fame was brilliant, who was the only jewel which adorned the glorious race of the moon, and who was the only jewel which fulfilled the desires of the distressed, surpassed Cupid by his beauty, the moon by his pure splendour, Purandara (Indra) by his possessions, (Vishnu) the bearer of Lakṣmi by his great prosperity, and Bhima by his terrible power.

(Verse 7.) He had a spotless queen, Ammaṅga by name, who was famed on earth by her good deeds, who was the only abode of lucky marks, who purified the world, and who sprung from Rājendra-Choda, the ornament of the race of the sun, just as Gāṅga from Jahu, Gauri from Himavat and Lakṣmi from the milk-ocean.

(Verse 8.) Just as (Siya) the bearer of Gāṅga and (Pārvati) the daughter of the mountain had a son called Kārttikaya, these two had a son called Rājendra-Choda, who annihilated the multitude of his enemies by his irresistible power, whose fame was worthy of praise, and who was the light of the warrior-caste.¹

(Verse 9.) Having at first occupied the throne of Venāti, (which became) the cause of the rising of (his) splendour, just as the sun at morn occupies the eastern mountain, he conquered (all) quarters with his power.

(Verse 10.) Having burnt all foes with the rising and fierce fire of his valour, and having successively conquered Kerala, Pāṇḍya, Kuntala and all other countries, he placed his commands on the heads of princes, the pain of fear in the hearts of fools and his fame, which was as white as the rays of the moon, in (all) quarters.

(Verse 11.) Kulottunga-dēva, the most eminent of the great warrior-caste, whose might resembled that of the king of the gods (Indra), was anointed to the Choḍa kingdom, which was not inferior to the kingdom of the gods, and put on the tiara, embellished with invaluable gems of many kinds, which had been sent by various kings, who were exceedingly afraid of the threatening of his arms, which were as formidable as the terrible coils of the serpent-king.

(Verse 12.) He in whose hands the conch, the discus and the lotus were shining, and whom (therefore) the world praised as Rājanaṅga (i.e., a Vishnu among kings), married (as it were) Lakṣmi (the wife of Vishnu) herself, who was known by her other name, viṣṇu Madhvāntakē, and who (just as the goddess Lakṣmi) from the ocean, arose from Rājendra-dēva, the ornament of the race of the sun, a queen who was praised in the world and exalted by her deeds.

(Verse 13.) To these two there were born (seven) sons, who were as pure as the (seven) streams of the Gāṅga, who, like the (seven) Ādityas, had destroyed the darkness (of sin), and who, like the (seven) mountains, were able (to undergo) the fatigue of supporting the earth.

¹ With rītabahuṣṇaṃ pārājyadhiḥ mahatī nīpātukāḥ in verse 11.
To (one) among these, the illustrious Rājarāja, who was the joint abode of pōlity and valour, (his) father, the lord of the whole earth, affectionately addressed the following speech:

(Verse 14.) "Being desirous of the Choda kingdom, I formerly conferred the kingdom of the country of Vēṅgī on my paternal uncle, king Vijayaśātiya.

(Verse 15.) "Having ruled over the country for fifteen years, this god-like prince, who resembled the five-faced Śiva in power, has gone to heaven."

(Verse 16.) This obedient one (viz., Rājarāja) took up that burden, (viz., the kingdom of Vēṅgī,) which the emperor, (his) father, gave him with these words, though he did not like the separation from him.

(Verse 17.) "The kingdom is not such a pleasure as the worship of the illustrious feet of the elders"; considering thus, he returned to his parents, after having ruled over the country of Vēṅgī for one year.

(Verse 18.) Then the emperor spoke to his (viz., Rājarāja's) younger brother, the brave prince Vīra-Choda, who seemed to be an incarnation of the quality (of) valour: "Having ascended the throne of Vēṅgī, place thy feet on the heads of (other) kings, just as the sun, having ascended the eastern mountain, places his rays on the peaks of (other) mountains."

(Verse 19.) Thus having successively obtained the powerful blessing of the king, of the queen and of his two elder brothers, having bowed to these and having been bowed to by his younger brothers,¹ the prince was with difficulty prevailed upon by them to start for his country.

(Verse 20.) Having driven away his enemies, having eclipsed with his splendour the other crowds of kings, having stopped the wicked and having made the earth rejoice, the lord, the ornament of the country of Vēṅgī, the king's son ascended (h-) palace in the town called Jagaṇātha, resembling the disk of the morning-sun, who, having driven away the darkness, having eclipsed with his splendour the other crowds of stars,² having stopped the wicked, and having made the lotus-group blossom, ascends the eastern mountain.

(Verse 21.) In the Śaka year, which is reckoned by the moon, the pair of ciphers and the moon, (i.e., 1001,) while the sun stood in the lion, while the moon was waxing, on the thirteenth lunar day, on a Thursday, while the scorpion was the āgni and in (the nakṣatras) Śrāvana, having been anointed to the kingdom of the whole earth, the sinless king, the illustrious Vīra-Choda, joyfully put on the tiara of the world.

(Line 78.) This asylum of the whole world, the illustrious Vishnuparbādana, the king of great kings, the supreme master of kings, the devout worshipper of Maheśvara, the supreme lord, the most pious one, the illustrious Vīra-Choda-deva, having called together all householders, (viz.) heads of provinces, etc., who inhabit the district of Guḍdavatī, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keeper:—

(Verse 22.) Just as the moon in the milk-ocean, there was in the pure race of Brhaman a chief of ascetics, called Mudgala, whose appearance was extremely gladdening.

(Verse 23.) When he, whose power was incomprehensible, had invited the sun, his staff performed the action of the sun at his command.

¹ The plural in the original shows that Vīra-Choda had at least three younger brothers; according to verse 16, their number was four.
² This seems to be the second meaning of rājasthān apāraṇa.
(Verse 24.) In his gotra there was a certain Potana, whose doeds were pure, who made his gotra prosper and who illuminated the quarters with the splendour of his fame.

(Verse 25.) This virtuous one was joyfully praised by the lord Rājarāja, who knew (how to appreciate) virtues, by the name of Rājarāja-brahma-mahārāja (i.e., the great king of the brahmanas of Rājarāja).

(Verse 26.) Just as the wife of Atri was Anasīyā, the wife of this treasure-house of merit was Kannamāmbā, who was praised in the world, and who was exalted by the virtue of freedom from envy (anāsīyā).

(Verse 27.) Just as Devaki bore from Vasudeva a son called Vāsudeva (Krishna), and just as the mountain-daughter (Pārvatī) bore from the moon-crested (Śiva) a son called Guha, thus she bore from him a son called Meḍamārya, who was a treasure-house of prosperity, and who was praised by all the assemblies of wise men (or gods).

(Verse 28.) After he was born, prosperity dwelt on all the crowds of his relatives, just as on the groups of lotus-flowers at the rising of the sun; for (like the sun) he purified the quarters with his unrestrained splendour, was daily in the state of rising and was possessed of a blossoming lotus (face).

(Verse 29.) Having conquered the kali-age which is skilled in plundering heaps of virtues,—all virtues, (viz.) truthfulness, liberality, prowess, etc., prosper, abiding jointly in him, who is kind to refugees, who is alone constant in a conduct (which is worthy) of the kṛita-age, and who is famed by the name of Guṇaratnabhūshāna (i.e., he who is adorned with jewel-like virtues).

(Verse 30.) Because he was firm, always attached, of strong and sharp mind, a light of the race of Bṛhāram, an abode of prosperity, possessed of blazing splendour, a treasure-house of polity and modesty, skilled in sciences and in weapons, worthy of honour and as hard as the substance of the king of mountains, he was respectfully and graciously anointed by me to the dignity of a commander of the army (senāpati) and wears the tiara which was placed (on his head) to the delight of the people.

(Verse 31.) He delights his elders by obedience, the world by his conduct, his relations by respect, the good by the riches which they desire, myself by his patience in bearing my kingdom of the whole earth and Śauri (Vīśṇu) by great devotion.

(Verse 32.) Ah! the auspicious streams of water, which drop from the feet of innumerable crowds of earth-gods (i.e., brahmans), who daily perform their ablutions in his courtyards, and which continually fill thousands of paths, surpass the streams of the Ganges, which drop from the feet of one of the gods (viz., Vīśṇu), and which are tired of their three paths (viz., heaven, earth and the lower world).

(Verse 33.) At holy Drākshārāma and at the sacred place of Pithapurti, this charitable one joyfully founded two sautas for brahmans, in order that they might daily enjoy their meals (there) till the end of the Pulpa.

(Verse 34.) On the north side of a lovely agrahāra of good people, which is famed by the name of Chollāru, he whose mind is full of compassion caused to be constructed a large pond which is filled with sweet water.

(Verse 35.) By its water, which glitters like the moon, and which is daily enjoyed by numberless brahmans who resemble Agastya, this (pond) repeatedly laughs, as it were, at the ocean, which was completely drunk up by the pitcher-born (Agāsīya).

(Verse 36.) On the west side of that village, this powerful, mighty and charitable chief of the Vaishnavas caused to be built a temple of Vīśṇu.
(Verse 37.) In this lofty (temple), which is as white as the rays of the moon, which is the abode of splendour (or Lakshmi) and which pleases the eye, the god himself, who is the husband of Lakshmi, made his appearance, his conch and discus being distinctly visible.

(Line 102.) "Be it known to you, that to this blessed lord Vishnu (I) gave for the daily (performance of) charu, bali and pādē and for the repairs of gaps and cracks [the village named Kolāru] in your district [with exemption from all taxes, making it the property of the temple, with a libation of water]."

(Line 104.) [The boundaries of this village are:—on the east .........]

(Line 108.) Nobody shall cause obstruction to this (grant). He who does it, becomes possessed of the five great sins. And the holy Vyāsa has said: [Here follow three of the customary imprecatory verses.]

(Line 118.) The executors (āmayī) of this edict (śatana), which was given in the twenty-first year of the glorious and victorious reign, (were) the five ministers (pañca pradhānāḥ). The author of the poetry (was) Viddaya-bhāṭṭa. The writer (was) Pennachāri.
PART II.

TAMIL AND GRANTHA INSCRIPTIONS.

I.—INSCRIPTIONS AT MĀMALLAPURAM.

No. 40. ON THE SOUTH FACE OF THE SHORE TEMPLE.

This inscription is dated in the twenty-fifth year of Ko-Rājarāja-Rājakesarivarman, alias Rājarāja-deva. It states, that the king "built a jewel-like hall at Kāndalār," and then gives a list of the countries, which he is said to have conquered. Among them Vēngai-nādu is the well-known country of Vēngi; Ganga-pāḍī and Nulamba-pāḍī are found on Mr. Rice's Map of Mysore; 2 Kudamalai-nādu, "the western hill-country," is Coorg; Kollam is Quilon; Kalingam is the country between the Godavari and Mahānadi rivers; Ira-manḍalai is Ceylon; Iraṭṭa-pāḍī is the Western Chālukya empire; 3 and the Śēriyas are the Pāṇḍyas. I have been unable to identify Tadigai-pāḍī.

Sir Walter Elliot's and Dr. Burnell's tentative lists of Chola kings 4 contain a king Rājarāja, who reigned from 1023 to 1066 A.D. These figures rest on three Eastern Chālukya grants, of which two have since been published by Mr. Fleet and one has been edited and translated above (No. 39). From these three grants it appears, that the Rājarāja, who reigned from Śaka 944 to 965, was not a Chola king, but a king of Vēngi, and that his insertion in the list of Chola kings was nothing but a mistake.

The historical portion of the subjoined inscription is almost identical with lines 166 to 173 of the large Leyden grant 5 and must belong to the same king. The Leyden grant states that Rājarāja conquered Satyāśraya (line 65). This name was borne as a surname by no less than six of the earlier Western Chālukya kings and was also the name of one of the later Western Chālukyas. From certain unpublished inscriptions of the Tanjore Temple it can be safely inferred, that Rājarāja-deva was the predecessor of Rājendra-Choladeva, the enemy of the Western Chālukya king Jayasimha III., who ruled from about Śaka 944 to about 966. 6 Hence the Satyāśraya mentioned in the Leyden grant might be identified with the Western Chālukya king Satyāśraya II., who ruled from Śaka 919 to about 930; 7 and the Chola king Rājarāja, who issued the large Leyden grant and the inscriptions Nos. 40, 41 and 66 of the present volume, with that Rājarāja of the Śrīvai, whose daughter Kāndavā was married to the Eastern Chālukya king Vimalāditya, 8 who reigned from Śaka 937 (?) to 944. As Rājarāja-deva boasts in his inscriptions of having conquered Vēngai-nādu, the country of the Eastern Chālukyas, this marriage was probably a forced one and the result of his conquest of Vimalāditya. 9 The

1 See the introduction of No. 67, below.
2 See the introduction of No. 67, below.
3 See the introduction of No. 67, below.
4 Mr. Fleet's Kanarese Dynasties, p. 12.
5 See Dr. Burgess' Archeological Survey of Southern India, Vol. IV, p. 204.
6 See the introduction of No. 67, below.
7 Indian Antiquity, Vol. XIV, p. 50.
8 See the remarks of Dr. Burnell, S.I. Palaeography, 2nd edition, p. 22, note.
identification of the Rājarāja-dēva of the Leyden grant and of Nos. 40, 41 and 66 with the father of Kāndavā is confirmed by the Kongu Chronicle, where some of his charities are placed in Śaka 926. The Kongu Chronicle further suggests the probability of identifying Kāndalūr, where Rājarāja-dēva built a hall (śāḷī), with Chidambaram, as it records that "he enlarged the temples at Chidambaram and erected all kinds of towers, walls, mandapas, flights of steps, etc., and other matters."

From this and the next-following inscription we learn that Māmallapuram belonged to Āmūr-nādu, a division of Āmūr-kotiam, and that the name of the Shore Temple was Jalasayana. The purport of the inscription is a new division of the land of the town of Māmallapuram, which had been agreed upon by the citizens.

---

Text.

---

2. Instead of Āmūr-nādu, the present inscription uses the term "the fifty (villages called after) Pudukkuḍaiyin Ekadhira," which occurs also in lines 32 f. of No. 41.
Hail! Prosperity! In the twenty-fifth year of (the reign of) the illustrious Ko-Rājārājā-Rājakēśavarman, alias the illustrious Rājarājā-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel (-like) hall (at) Kāndalūr and conquered by his army, which was victorious in great battles, Vēngai-nādu, Gāṅgapāḍi, Nulamba-pāḍi, Tadigai-pāḍi, Kudamalai-nādu, Kollam, Kālingam, Trumandalam, which is famed in the eight quarters, and Irrattā-pāḍi, (the revenue from which amounts to) seven and a half lakshas; who,—while his beauty was increasing, and while he was resplendent (to such an extent) that he was always worthy to be worshipped,—deprived the Sūryas of their splendour.—We, the middle-aged citizens of this town, unanimously made the following contract, while assembled in the tirumandāvṇa to the south of (the temple of)
Jalasayana-deva at Mamallapuram, the chief town of the fifty (villages called after) Pudukkudaiyan Ekadhira,¹ which form part of Amarkottam.

(Line 21.) The wet land, white (? land, garden land, dry land and all other taxable (?) land of our town shall be divided into four lots of one hundred magais.² One lot of (the land), which has been divided into four lots according to this contract,³ shall be a lot of twenty-five magais (which belongs) to the inhabitants of (the quarter of) Ka'([du]mbi-) dug-n-sari (alias) Sa'mbara-pādi of this town. The remaining three lots shall be a lot of seventy-five magais. The magais (of) the land (included in) the contract of division into lots may be sold, mortgaged, or used for meritorious gifts; (but) the magais (of) the land shall be given away as defined by the contract of the division into lots. The previous definition shall be wholly cancelled. The fruit-trees, which stand in the various parts of the lands divided into lots, shall be enjoyed by the owner of the respective lot. Those (trees) which stand on the causeways between the rice-fields,⁴ shall belong to (the whole of) the hundred magais. Among those who are without land and are over the age of sixteen,—from those who are engaged in trade half a kurātjas of gold (pouj), from those who work for hire one-eighth of a pou and for (each) turn as ploughmen (?) three-eighths of a pou shall be taken at the end of the year. From those who do not submit to this contract, further twenty-five kurātjas of gold shall be taken besides as a fine. We, the middle-aged citizens of the town, have unanimously established this contract.

(Line 58). I, Tiruvelagai Muvāyirattu-eyunāruvan, the karana of this town, who worships the holy feet (of the god), wrote this contract according to the orders of the middle-aged citizens. This is my signature.

No. 41. On the north base of the Shore Temple.

The historical part of this inscription is identical with that of the preceding one; its date is the twenty-sixth year of Ko-Rājarāja-Rājakesarivarman, alias Rāja-Rājārāja-deva.

The inscription, which is unfortunately mutilated, mentions three temples, two of which were called after and consequently built by Pāliava kings. The first of those two is Jalasayana or Khatriyasimha-Pallava-Īsvara-deva. That Jalasayana was the name of the Shore Temple itself, appears clearly from the inscription No. 40. The second name for it, which is furnished by the present inscription, proves that the Shore Temple was a foundation of a Pāliava king Khatriyasimha. The second temple mentioned in the subjoined inscription is Rājasimha-Pallava-Īsvara-deva, which, as appears from one of the Kāṇchipuram inscriptions (No. 24, verse 10), was the original name of the Kālāsanātha Temple at Kāņchī. The name of the third temple, Pallikondaruliya-deva, (literally: "the god who is pleased to sleep"), may perhaps refer to the Śrīraṅganāyaka Temple at Pallikonda near Virिलāshipuram and would then explain the origin of the name Pallikonda.

¹ Pudukkudaiyan (Tamil) means "the owner of a new parcel," i.e., one who has recently risen to royal power; Ekadhira (Sanskrit) means "the singly brave."
² pouj is perhaps a corrupted form of pōṣa.
³ 1 meen is equal to 2.400 square feet.
⁴ kurātjas, Sanskrit कुरात्जस्, originally means "the touching of water (in an solemn declaration)."
⁵ Pāliava seems to mean the same as Pāliava.
MAMALLAPURAM INSCRIPTIONS.

Text.

[1.] ஏனைய முட்டில் முட்டில் குட்டியால்
[2.] குட்டியால் குட்டியால் குட்டியால்
[3.] குட்டியால் குட்டியால் குட்டியால்
[4.] குட்டியால் குட்டியால் குட்டியால்
[5.] குட்டியால் குட்டியால் குட்டியால்
[6.] குட்டியால் குட்டியால் குட்டியால்
[7.] குட்டியால் குட்டியால் குட்டியால்
[8.] குட்டியால் குட்டியால் குட்டியால்
[9.] குட்டியால் குட்டியால் குட்டியால்
[10.] குட்டியால் குட்டியால் குட்டியால்
[11.] குட்டியால் குட்டியால் குட்டியால்
[12.] குட்டியால் குட்டியால் குட்டியால்
[13.] குட்டியால் குட்டியால் குட்டியால்
[14.] குட்டியால் குட்டியால் குட்டியால்
[15.] குட்டியால் குட்டியால் குட்டியால்
[16.] குட்டியால் குட்டியால் குட்டியால்
[17.] குட்டியால் குட்டியால் குட்டியால்
[18.] குட்டியால் குட்டியால் குட்டியால்
[19.] குட்டியால் குட்டியால் குட்டியால்
[20.] குட்டியால் குட்டியால் குட்டியால்
[21.] குட்டியால் குட்டியால் குட்டியால்
[22.] குட்டியால் குட்டியால் குட்டியால்
[23.] குட்டியால் குட்டியால் குட்டியால்
[24.] குட்டியால் குட்டியால் குட்டியால்
[25.] குட்டியால் குட்டியால் குட்டியால்
[26.] குட்டியால் குட்டியால் குட்டியால்
[27.] குட்டியால் குட்டியால் குட்டியால்
[28.] குட்டியால் குட்டியால் குட்டியால்
[29.] குட்டியால் குட்டியால் குட்டியால்
[30.] குட்டியால் குட்டியால் குட்டியால்
[31.] குட்டியால் குட்டியால் குட்டியால்
[32.] குட்டியால் குட்டியால் குட்டியால்
[33.] குட்டியால் குட்டியால் குட்டியால்
[34.] குட்டியால் குட்டியால் குட்டியால்
[35.] குட்டியால் குட்டியால் குட்டியால்
[36.] குட்டியால் குட்டியால் குட்டியால்
[37.] குட்டியால் குட்டியால்
[38.] குட்டியால் குட்டியால்
[39.] குட்டியால் குட்டியால்
[40.] குட்டியால் குட்டியால்
[41.] குட்டியால்
[42.] குட்டியால்
[43.] குட்டியால்
[44.] குட்டியால்
[45.] குட்டியால்
[46.] குட்டியால்
[47.] குட்டியால்
[48.] குட்டியால்
[49.] குட்டியால்
[50.] குட்டியால்
[51.] குட்டியால்
Hail! Prosperity! In the twenty-sixth year of (the reign of) the illustrious Ko-Rājāraja-Rājakēśarivarman, alias the illustrious Rāja-Rājarāja-deva, etc.—We, the middle-aged citizens of Māmalla puram, a town in Āmūrudu, (a division) of Āmūr-kottam of (the temples of) Jāluṣayana, (alias) Kṣhatriyasimha-Pallava-Iṣvara-deva at this town, and of Rājasimha-Pallava-Iṣvara-deva, and of Palli-kōṇḍarulīya-deva.

(Line 31.) . . . . the fifty (villages called after) Pudukkudažūn Ékaṭhira, which form part of this kottam.

No. 42. Inside the Shore Temple.

This inscription is dated in the ninth year of Vira-Rājendra-Chola-deva. It records the gift of a piece of land from the great assembly (mahāsākhā) of Śivarāmukhavīr, alias Nārasiṁha-maṅgalam to "our lord of Tirukkuḍalmaḷai." By this the Shore Temple at Māmalla puram seems to be meant.

Translation.

Text.

1 The historical portion of this inscription is identical with that of No. 40.
2 See page 61, note 2.
VELUR INSCRIPTIONS.

Hail! In the ninth year of (the reign of) the illustrious Vi[r]a-Râjendra-Šôra-deva, we, the great assembly (mahâsañhabha) of Śi[r]i dâvûr, alias Narasimha-mâṅgalam, gave to our lord (of) Tirukkañalmailli as exclusive property; with exemption from taxes, 5 rice-fields (tâdi), consisting of 2,000 kuruś (of land); 1. at) Mâṅgalachëcheru to the south of the Ukkâviri channel (at) our village; and (2. at) Nârâyana-mâṅgalâr, alias Kûttâdi-patî, where (the temple of) this god (ś kuriya) stands.

II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELûR.

No. 43. On a stone at Arâppakam near Vellûr.

This and the next-following seven inscriptions record grants to Jôrayâkanḍesvarâsvâmî of Velûr, i.e., to the Vellore Temple, which is nowadays called Jalakañṭhesvara. The name of the temple is spelt Jôrayâkanḍesvara in five inscriptions, Jôraya kanṭhesvara in two others and Jôrayâkanḍhesvara in one of them. The Sanskrit original of these various forms seems to have been Jôrayâkanḍesvara. Jôrayâkantha, "the destroyer of fever," would be a synonym of Jôrayâhara, which is applied to Śiva in the name of one of the Kâññipuram temples.

The inscriptions Nos. 43 to 46 are dated on the same day of the Aksheya year, which was current after the expiration of the Śaka year 1488, and during the reign of Sadâśiva-deva-mahârâya. They record grants which were made to the Vellore Temple at the request of Śiûña-Bômnu-nâyaka of Velûr by the mahâmanḍaleśvara Tirumalaiyadeva-mahârâja, also called Tirumalai-râjaya, (the younger brother of) Râmarâja, with the consent of Sadâśiva-deva-mahârâya.

The historical results obtained from these four inscriptions are:

1. That Sadâśiva-deva of Vijayanâgara was still alive in 1566-67 A.D., i.e., ten years after the latest grant mentioned in my second paper on the Kâññâta Dynasty.

2. That, after the death of his elder brother Râma, Tirumalai-râja of Kâññâta continued to acknowledge the king of Vijayanâgara as his sovereign and submitted to the title of mahâmanḍaleśvara.

3. The Śiûña-Bômnu-nâyaka of the four inscriptions is perhaps identical with "Bômni Reddi er Naidu," to whom tradition assigns the foundation of the Vellore Temple.

The Vilâpaka grant of Veñakâta I. of Kâññâta dated Śaka 1523 mentions a certain Liṅga-bhûpâla, son of Velûri-Bômma-nripati and grandson of Virappa-nâyaka.

---

1 The remaining ten lines of the inscription are mutilated at the beginning and much obliterated; the only two intelligible words are kâlësa in line 26 and pârâjâna in line 28.
2 This seems to be the meaning of the technical term Bëllâlôlôlô in the second line, which occurs also in the Poygal inscriptions.
6 Loc. cit., p. 155.
7 North Arcot Manual, p. 188. In the Velai-mañagar-chârisram (printed at Velûr in the Dâlu year, i.e., A.D. 1876) he is called Bômmaiya-Rêddi-iyar.
kshmāpa. Velāri-Bomma is evidently the same as Śīnva-Bommu-nāyaka of Velāri. From the title "prince", which the Villāpaka grant attributes to Bomma and to his father and son, it follows that his family were petty chiefs under the kings of Kārṇāṭa, who were again nominally dependent on the kings of Vījayanagara.

The inscription No. 43, as mentioned in Sewell’s List of Antiquities, records the gift of the village of Arappakam, where it is still found.

**TEXT.**

| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | 10. | 11. | 12. | 13. | 14. | 15. | 16. | 17. | 18. | 19. | 20. | 21. | 22. | 23. | 24. | 25. |
|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |

**TRANSLATION.**

Let there be prosperity! Hail! After Śīnva-Bommu-nāyaka (of) Velāri had made a petition to the illustrious mahāmandalesvaru Rāmarāja-Tirumalaiya-deva-mahārāja,—Tirumalai-rājayaṅ, having made a petition at the feet of Sadāsiva-deva-mahārāyaṅ, gave the village of Arappakam to (the temple of) Jvarakandesvara-svāmin (at) Velāri for (providing) all kinds of enjoyments; on Wednesday the twelfth lunar day of the latter half of the month of Kumbha, of the Akṣaya-varāhasuva, which was current after the

---

2. Read *e.*
4. Read *a.*
5. *Aperasvaikāsa is a synonym of aperaśvaikāsa, which occurs in Nos. 47 and 48 and means, according to Winslow, "all worldly enjoyments."*
VELUR INSCRIPTIONS.

Saka year 1488 (had passed), while the illustrious Saddāśiva-deva-mahārāyaṇa was pleased to rule the earth.

(Line 21.) "Of a gift and protection, protection is more meritorious than a gift; by a gift one obtains (only) heaven, by protection the eternal abode."

No. 44. ON A STONE AT ARIYUR NEAR VELOUR.

The object of the grant is "the village of Murukkeri-Sīrāri within (the boundaries of) Arugur," i.e., of the modern Ariyur.

No. 45. ON A STONE AT ARUMBARITTI NEAR VELOUR.

The object of the grant is the village of Arumbaritti.

---

1 Read $\alpha\gamma$.  
2 Read $\alpha\gamma\varphi\omega\alpha\nu$.  
3 $\alpha\omega\nu$ is engraved twice in the original.
No. 46. On a stone at Sadupperi near Velur.

The object of the grant is the village of Sadupperi.

1 Read முடி-முடி.
2 Read முடி.
3 Read முடி.
VELUR INSCRIPTIONS.

This and the next-following two inscriptions are dated on the same day of the Yera year, which was current after the expiration of the Saka year 1497, and during the reign of the mahāmāndavaśvarā Śrīraṅga-deva-mahārāyār. They record grants to the Vellore Temple, which were made at the request of Śiunja-Bomma-nāyaka of Vello by Krishnappa-nāyaka Ayyūn, with the consent of Śrīraṅga-deva-mahārāyār.

The Śrīraṅga-deva mentioned in Nos. 47 to 49 is Śrīraṅgarāya I. of Karnāṭa, of whom we have copper-plate grants of Saka 1497 and 1506. An inscription of his tributary Krishnappa-nāyaka dated Saka 1500 has been translated by Mr. Rice. On Śiunja- Bomma-nāyaka of Vello, see the introduction of No. 43.

The inscription No. 47 records the gift of the village of Śattuvācheri, where it is still found.

TEXT.

[1.] अ.
[2.] श्रीराङ्गादेव महारायण ।
[3.] श्रीराङ्गादेव महारायण ।
[4.] श्रीराङ्गादेव महारायण ।
[5.] श्रीराङ्गादेव महारायण ।
[6.] श्रीराङ्गादेव महारायण ।
[7.] श्रीराङ्गादेव महारायण ।
[8.] श्रीराङ्गादेव महारायण ।
[9.] श्रीराङ्गादेव महारायण ।
[10.] श्रीराङ्गादेव महारायण ।
[11.] श्रीराङ्गादेव महारायण ।
[12.] श्रीराङ्गादेव महारायण ।
[13.] श्रीराङ्गादेव महारायण ।
[14.] श्रीराङ्गादेव महारायण ।
[15.] श्रीराङ्गादेव महारायण ।
[16.] श्रीराङ्गादेव महारायण ।
[17.] [?] ।
[18.] [?] ।

1 Read Gṛapati.
2 Read kṣapā.<br>3 Read Śrīraṅga-deva-mahārāyār.
4 Read Śrīraṅga-deva-mahārāyār.
5 Read Śrīraṅga-deva-mahārāyār.
6 Read Śrīraṅga-deva-mahārāyār.
7 Read Śrīraṅga-deva-mahārāyār.
8 Read Śrīraṅga-deva-mahārāyār.
9 Read Śrīraṅga-deva-mahārāyār.
10 Read Śrīraṅga-deva-mahārāyār.
11 Read Śrīraṅga-deva-mahārāyār.
12 Read Śrīraṅga-deva-mahārāyār.
13 Read Śrīraṅga-deva-mahārāyār.
14 Read Śrīraṅga-deva-mahārāyār.
15 Read Śrīraṅga-deva-mahārāyār.
16 Read Śrīraṅga-deva-mahārāyār.
17 Read Śrīraṅga-deva-mahārāyār.
18 Read Śrīraṅga-deva-mahārāyār.
TAMIL AND GRANTHA INSCRIPTIONS

[10.] தன்முதலாச்சயம் மூன்று[*].

[20.] [лист] எண்முதலியாமைதகத்

[21.] [மா] யார்கள் என்று, என்ன.

[22.] [எ] வர்த்தகம் அ. எ...-

[23.] வரதராமர்-பொன்ட

[24.] நாகர்குட் சாமனு. 

[25.] முக்தம் [*] முன்னே

[26.] குருக்குட வடை

[27.] முக்தமிக்குட வடை-

[28.] முக்தம் அ. தரமைச்சிய

TRANSLATION.

Let there be prosperity! Hail! After Sīna-Bommu-nāyaka (of) Velūr had made a petition at the feet of Krishnappa-nāyaka Ayyar,—Krishnappa-nāyaka Ayyar, having made a petition at the feet of Śrīrāṅga-deva-mahārāya, gave the village of Śattuvāchcheri to (the temple of) Jvarakūdaṅkud-svāmin (at) Velūr for (providing) all kinds of enjoyments, on Wednesday the thirteenth lunar day of the dark half of the month of Maṅka of the Yeva-samvatsara, which was current after the Śaka year 1497 (had passed), while the illustrious mahāmāndalyavara Śrīrāṅga-deva-mahārāya was pleased to rule the earth.

(Line 22.) "Of a gift and protection," etc. Let there be prosperity!

NO. 48. ON A STONE AT ŚAMĀGINELLĪR NEAR VELŪR.

The object of the grant is the village of Śēnbagā-Perumāl-nallūr, i.e., the modern Śamāginellūr.

[1.] தன்முதலாச்சயம் மூன்று[*].

[2.] மூன்று[*] மூன்று[*].

[3.] சிற்றெழுதலறிசெய்து.

[4.] குருக்குடையடி சாணத்

[5.] குருக்குடையடி சாணத்

[6.] குருக்குடையடி சாணத்

[7.] குருக்குடையடி சாணத்

[8.] குருக்குடையடி சாணத்

[9.] குருக்குடையடி சாணத்

[10.] குருக்குடையடி சாணத்

[11.] குருக்குடையடி சாணத்

[12.] குருக்குடையடி சாணத்

[13.] குருக்குடையடி சாணத்

[14.] குருக்குடையடி சாணத்

[15.] குருக்குடையடி சாணத்

[16.] குருக்குடையடி சாணத்

[17.] குருக்குடையடி சாணத்

[18.] குருக்குடையடி சாணத்

---

* Read குருக்குடையடி சாணத்.

* See the translation of No. 43.

* Read குருக்குடையடி சாணத்.

* Read குருக்குடையடி சாணத்.

* Read குருக்குடையடி சாணத்.
VELUR INSCRIPTIONS.

No. 40. On a stone at Perumai near Velur.

The object of the grant is the village of Perumugai (?), i.e., the modern Perumai

[1.] குடையேஸ்ரமாடு
[2.] ஒற்றுக்கும் குடையேஸ்ரமாடு
[3.] வெலுவைப் போன்று
[4.] வெலுவைப் போன்று
[5.] வெலுவைப் போன்று
[6.] வெலுவைப் போன்று
[7.] வெலுவைப் போன்று
[8.] வெலுவைப் போன்று
[9.] வெலுவைப் போன்று
[10.] வெலுவைப் போன்று
[11.] வெலுவைப் போன்று
[12.] வெலுவைப் போன்று
[13.] வெலுவைப் போன்று
[14.] வெலுவைப் போன்று
[15.] வெலுவைப் போன்று
[16.] வெலுவைப் போன்று
[17.] வெலுவைப் போன்று
[18.] வெலுவைப் போன்று
[19.] வெலுவைப் போன்று
[20.] வெலுவைப் போன்று
[21.] வெலுவைப் போன்று
[22.] வெலுவைப் போன்று
[23.] வெலுவைப் போன்று
[24.] வெலுவைப் போன்று
[25.] வெலுவைப் போன்று
[26.] வெலுவைப் போன்று
[27.] வெலுவைப் போன்று
[28.] வெலுவைப் போன்று

---

1 Read குடையேஸ்ர.
2 Read ஒற்றுக்கும்.
3 Read வெலுவை.
4 Read வெலுவை.
5 Read வெலுவை.
6 Read வெலுவை.
7 Read வெலுவை.
8 Read வெலுவை.
9 Read வெலுவை.
10 Read வெலுவை.
11 Read வெலுவை.
12 Read வெலுவை.
13 Read வெலுவை.
14 Read வெலுவை.
15 Read வெலுவை.
16 Read வெலுவை.
17 Read வெலுவை.
18 Read வெலுவை.
19 Read வெலுவை.
20 Read வெலுவை.
21 Read வெலுவை.
22 Read வெலுவை.
23 Read வெலுவை.
24 Read வெலுவை.
25 Read வெலுவை.
26 Read வெலுவை.
27 Read வெலுவை.
28 Read வெலுவை.
Tamil AND GRANTHA INSCRIPTIONS.

No. 50. On a stone at Sekkanur near Velur.

This inscription records the gift of the village of Sekkanur to the Vellore Temple.

TEXT.

[1.] தமிழ் எழுதப்பட்ட [1*]
[2.] காங்காணை நம்
[3.] காங்காணை சோழன்
[4.] காங்காணை சோழன்
[5.] காங்காணை சோழன்
[6.] காங்காணை சோழன்
[7.] காங்காணை சோழன்
[8.] காங்காணை சோழன்
[9.] காங்காணை சோழன்
[10.] காங்காணை சோழன்

TRANSLATION.

Let there be prosperity! The village of Sekkanur was given for (the requirements of) daily worship to (the temple of) Jvarakandeśvara-svāmin (at) Velur. Let there be prosperity!

No. 51. On a rock on the top of the Bavaji Hill near Velur.

This rock-inscription is written in bold archaic letters; the lines are irregular and very close to each other. The inscription is dated in the twenty-sixth year of a king called Kānagara-deva, and records that Velūr-pāḍi was given to the temple of Pañnapośvara on the top of the hill of Šūdādūpurāṇa (Śūdādūpurāṇa-malai) by Nūlampau Tribhuvanadhira, alias Mudī-melai Śrī-Pallava-Murāri. Another Nūlampau, the first part of whose name is indistinct on the stone, and who was probably a relation of Nūlampau Tribhuvanadhira, seems to have received Velūr-pāḍi together with the hill of Šūdādūpurāṇa from Vīra-Chola. Velūr-pāḍi is probably the same as Velapāḍi, a suburb of Vellore, near which the Bavaji Hill is situated, and which is supposed to be the oldest part of the town.1 Šūdādūpurāṇa-malai must have been the old name of the Bavaji Hill. It was situated in the north of Paṅgaḷa-nādu, a division of Paṇur-kottam. The Śiva temple on its top had been founded by, and was called after, a certain Paṇuappai.

Besides the present Tamil inscription, five obliterated Telugu inscriptions are found on the top of the Bavaji Hill. Four of them mention a certain Nallaguruvaṇya; one of these four inscriptions is dated in Śaka 1539, the Paṅgaḷa year.

TEXT.

[1.] || பாண்டு || [1*] பாண்டு பாண்டு பாண்டு பாண்டு பாண்டு
[2.] பாண்டு பாண்டு பாண்டு பாண்டு பாண்டு
[3.] பாண்டு பாண்டு பாண்டு பாண்டு பாண்டு
[4.] பாண்டு பாண்டு பாண்டு பாண்டு பாண்டு
[5.] பாண்டு பாண்டு பாண்டு பாண்டு பாண்டு
[6.] பாண்டு பாண்டு பாண்டு பாண்டு பாண்டு


* The second letter of this word is quite indistinct; it is meant, "my son," might be conjectured.
VELUR INSCRIPTIONS.

Hail! In the twenty-sixth year of (the reign of) the illustrious Kaṇṭara-deva, I, Nulambau Tribhuvanadhira, ga breathed a libation of water, to (the temple of) Pañnapa. The Pañnapaids were not completed. The Pañnapaids were erected on the hill of Śūdā upāra. (Śūdā upāra-malai), which is situated in the north of Paṅgaḷa-nādu in Paḍuvūr-koṭṭam, to be enjoyed as long as the moon and the sun endure. Velūr-pādi, (a village) of this nādu, (which) Nulambau had received from Vira-Śūra, together with the hill of Śūdā upāra, as a last gift. I, Muddi-melau, the illustrious Pallava-Mūrari, (shall be) the servant of those who protect this charitable gift. He who injures this charitable gift, shall incur the sin committed by those who commit (a sin) near the Gaṅgā (or) Kumari.

NO. 52. ON THE NORTH WALL OF THE PERUMAL TEMPLE AT GAṆGANUR NEAR VELŪR.

This inscription is dated in the Pramāṭhin year, which was the 17th year of Śakalalokacakravartin Śambuvarāya. This date is at variance with that of a Kāṇchipuram inscription, according to which the Vyaga year and the Śaka year 1263 corresponded to the 9th year of Śakalalokacakravartin Rājanārāyanā Śambuvarāya, and we must either assume that the 9th year is a misreading for the 24th year, or that the king mentioned at Kāṇchipuram and that of the present inscription are two different persons.

The inscription is a receipt for the cost of a kāni, which a certain Tiruvēngadaudaiyān seems to have sold to the villagers of Nilakantha-chaturvedi-mangalam and of Śrī-Mallinātha-chaturvedi-mangalam. The first of these two villages was also called Gāngeya-nallur (the modern Gaṅganur) and was situated in Karaiwar-Andi-nādu.

TEXT.

[1.]  [2.]

1. *I.e., "the brave(s) in the three worlds."
2. *Śri 冒报 前言 前言 购买者 means literally "having received with a libation of water;" compare 购买者, "to give irrecoverably by pouring water into the hand of the person receiving the gift" (Water).
3. *I.e., "he who wears a crown (on his head)."
4. *Kumari is the Tamil name of the sacred river near Cape Comorin and corresponds to the Sanskrit Kumāri, just as the High Tamil form Kāviri to the Sanskrit Kāvīrī.
6. *Equal to 24 manus. 1 manu is 2,400 square feet.
7. *According to the incomplete line 6, the price of the kāni seems to have been 170 paṇa.
8. *In two fragments at the Gaṅgelivara Temple (Nos. 104 and 105, below), this name is applied to the second of the two villages. Probably both were subdivisions of Gaṅganur.
9. *Compare No. 102, below.
TRANSLATION.

On the day of (the nakshatra) Rohini, which corresponds to Monday, the first lunar day of the former half of the month of Rishabha of the Pramāthi year, (which was) the 17th year of (the reign of) Sukalalokachakravartin, who, having conquered fortune, took the earth, Sambuvārāya,—Whereas I, Kottampākkam-udaiyānu's (son) Tiruvengadamudaiyānu, gave to the great people of Gāngeya-nallūr, alias Nilakantha-chaturvedimangalam, a village in Karaiyari-Andi-nādu, and to the great people of Śrī-Mallinātha-chaturvedimāngalam a receipt for the cost of a kāni; I, Kottambākkam-udaiyānu's (son) Tiruvengadam-udaiyānu, (hereby declare, that I) gave a receipt for the cost of a kāni, (as measured by f) the accountant of these villages, to the great people of Nilakantha-chaturvedimāngalam and to the great people of Śrī-Mallinātha-chaturvedimāngalam. This [is the signature of] Tiruvengadam-udaiyānu.

NO. 53. ON THE INNER WALL OF THE PERUMĀL TEMPLE AT SORAPURAM NEAR VELUR.

This inscription is written in archaic characters; it is much obliterated, and incomplete at the end. The date is the twenty-third year of Ko-Vijaya-[Simha]vikramavarma. The inscription records a grant to the Vishnu temple at Kāṭṭuttumbhir, which was probably another name of Sūrapuram. The temple had been founded by the same person or persons who made the grant. The object granted was a piece of land at Kanakavalli, which, like Kāṭṭuttumbhir itself, belonged to Paṅgala-nādu, a division of Paduvūr-kottam.

TEXT.

[1.][2.][3.][4.]

1 C looks like ρ. 2 Read කී (7).
Translation.

Hail! In the twenty-third year of (the reign of) the illustrious Ko-Vijaya-[Simha]-vikramavarman,—having caused a sacred temple to be erected to Nārāyanabhūttaraka (at) Kāntutumbūr in Pangala-nādu, (a division) of Paduvār-kottam; [I gave] to it a piece of land below the tank (at) Kanakavalli in the same nādu and the same kottam, which [I] called "the sacred land of Vishnu (at) Kanakavalli," for the worship at the three times (of the day), for the sacred food at the three times, (for) the nādu lamp (and) for the worshipper.

No. 54. On the base of the Iśvara Temple at Tellur near Velur.¹

This inscription is dated in the reign of the mahāmendradāsara Vira-pratāpa-Devarāya-mahārāya (of Vijayanāgam) and in Śaka 1358, the Śuddhāvana year. It records that the family (kudi) of Māranau-ullīttur, which belonged to Pallava-nailūr, was given to the temple at Tellaiyur (the modern Tellur), alias Pukkakappuram, which belonged to Vādapuri-Andi-nādu in Pangala-nādu, a division of Paduvār-kottam in Jayaṅkonda-Chola-mandalam.

Text.

South.

[1b. 1212] 112122 111123 11121124 111125 111126 111127 111128 111129 111130 111131 111132

East.

[1.] 111121 111122 111123 111124 111125 111126

South.

[1a.] 111121 111122 111123 111124 111125 111126 111127 111128 111129 111130 111131 111132

[2.] 111121 111122 111123 111124 111125 111126 111127 111128 111129 111130 111131 111132

East.

[2.] 111121 111122 111123 111124 111125 111126 111127 111128 111129 111130 111131 111132

¹ On a stone near this temple there is a fragment of a Chola inscription, the first line of which reads: mālam ko-vira-pratāpa[śrī], Uṇiyār Śrī-Kula[śrīgāla].
² After this word there is engraved below the line: amara-pārakari[śrī]ōṣṭ[śrī] (?).
³ Read ścaṃṭvāraṇam.
South.

[3.]  சாம்பாதராண்  பிர்வதூ பார்வன் மரான் உலிட்டார் [1]

**Translation.**

Hail! On the day of (the nakshatra) Tiruveyan, which corresponds to Monday, the fifth lunar day of the former half of the month of Karkonaka of the Sādhārama year (and) the Šaka year 1353, while the illustrious mahāmāndalesvara, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern, southern, western and northern oceans, the illustrious Virapratāpā-Devarāyamaha-rāya was pleased to rule the earth.—Whereas (we), gave a dharmasāmanu (the temple of) the lord of Telliayur, alias Pakkalappuram, a village in Vadapuri-Āndi-nādu, (which belongs) to Pungala-nādu, (a division) of Paduvur-kottam in Jayakonda-Śora-mandalam;—We (hereby declare, that we) gave to this lord the family (called) Māranan-ullittār, which belongs to Pallava-nallūr, as a family (which has to maintain) a tirumandā lamp, with a libation of water, as a meritorious gift, to last as long as the moon and the sun. These Māranan-ullittār, who were thus given, shall attend to (the worship of) this lord, wherever they are. The whole family (named in) this dharmasāmanu, (together with) their descendants, shall be the family of this lord. If there is anybody who injures this dharmasāmanu, which was thus given, he shall incur the sin of one who has killed a tawny cow on the bank of the Gangā. Let Meheśvara be the protector!

---

1 No. 55. On the west and south walls of the Virupakshēvara Temple at Veppambattu near Velūr.

This inscription is dated in Šaka 1328 and the Vyaya year current. It is a deed of sale of the revenue in gold and the revenue in rice of one half of the village of Veppambattu and of the village of Šīru-Kadambūr. The first-mentioned village belonged to Āndi-nādu, a division of Āgara-parṇu. Both villages are stated to have been granted to the temple of Virupaksha-deva at Veppambattu by Virapratapā-Bukka-mahāraya (of Vijayanagara), and the temple itself is said to have been consecrated one year before the date of the inscription in the Pārthiva year, i.e., Šaka 1328 current. This date is puzzling; as it does not agree with other inscriptions, according to which Bukka’s son Harihara II, was reigning in Šaka 1301 and 1321.

The cost of one half of the first village and of the second village as well as the total are given in kulapramānas or kalas of gold (poa) and in parnas. In line 2 of the south wall another gold standard, called kovai, seems to be mentioned. The numerous signs for fractions, which occur throughout the inscription, are paleographically interesting.

---

1 The following line is engraved in somewhat smaller letters below the beginning of line 1a.
2 Read asarāsāv.
3 Sanskrit Ś']), Šeṣeṇa.
4 The names of the donors seem to have been contained in the break of line 1a of the south wall.
5 The name is the old name of the Pampāpati Temple at Hampi (Vijayanagara).
VELUR INSCRIPTIONS.

Text.

West.

[1.] [Read இல்லையடைவுச் செய்ய ராதியான்] [Read இல்லையடைவுச் செய்ய ராதியான்] தமிழில் வெளியிட்டு வரும் செய்திகளை அலுவலக்குச் செய்ய வேண்டும்.

South.

[1.] உள்ளென்னுடன் பதினைருக்கும் மூன்று கால் [Read உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால்] தமிழில் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது.

West.

[2.] குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது.

South.

[2.] குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது.

West.

[3.] முக்தி முக்தி முடிய கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது [Read முக்தி கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது] முக்தி கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது.

South.

[3.] முக்தி முடிய கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது [Read முக்தி கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது] முக்தி கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது.

West.

[4.] குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது [Read குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது] குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது.

South.

[4.] முக்தி முடிய கையில் உள்ளது கையில் உள்ளது [Read முக்தி கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது] முக்தி கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது கையில் உள்ளது.

West.

[5.] குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது [Read குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது] குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது.

South.

[5.] குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது [Read குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது] குப்தர் குப்தர் புத்தாண்டின் முன் குலத்தியின் அடையலை உள்ளே வெளியுடன் பதினைருக்கும் மூன்று கால் வந்து வைக்கப்பட்டது.

3 Read இல்லையடைவுச் செய்ய ராதியான்.

2 குப்தர் குப்தர் seems to stand for குப்தர் குப்தர் and to be inserted as a sort of expletive at the beginning of the mention of the date of the pratiñjaya.

1 Read இல்லையடைவுச் செய்ய ராதியான்.
TRANSLATION.

Hail! Prosperity! Victory! Fortune! On Thursday, the new moon of the dark half of Jayaśthi of the Vaiṣāya year, which follows the Pārthīva year (and) which was current after the Śaka year 182[8] (had passed), after having bathed, we gave as a sarvamāṇya, to last as long as the moon and the sun, all the revenue in gold and all the revenue in rice, excluding tolls, offerings, mānagam (and) idatturai, including the tax on oil-mills, the tax for the Vetti, the holy first fruits, the money from the sale of the fish in the tanks, the tax on Uvachehas and the tax for the washermen, against (payment of the sum detailed below): 2. (1) 242 kula-pramāṇas of gold and 4½ panas—equivalent to 36 κοβαὶ (is this?) of gold and 5½ panas—for one village, (viz.) Veppambatṭu (m) Andi-nādu, (a division of) Agara-pāṟṟu, which, as the consecration of the temple took place on a former day, (viz.) on Thursday, the twelfth lunar day of the bright half of Vaiśākha, was given from that day forward by a dharmākṣara, for (providing) enjoyments of all kinds and rice to (the temple of) Virūpākṣha-deva (at) Veppambatṭu by the illustrious mahārājāhārīja-rāja-paramēśvarar, the illustrious Vira-pratāpa-Bukka-mahārāyaṇar; having deducted from this (sum of 242 kula-pramāṇas of gold and 4½ panas) 121 kula-pramāṇas of gold and 2 panas for the (first) half of the village, which was given as a sarvamāṇya to the Brāhmaṇas studying the Vedas, (who are connected) with (the temple of) the lord Virūpākṣha-deva, (there remain to be paid) 121 kulas of gold and 2½ panas for the (second) half of the village; (2.) 162 kula-pramāṇas of gold and 4½, 4½, 4½, 4½ panas for 1 village, (viz.) Śiru-Kadambur.............., in all, 283 kulas of gold and 6½, 6½, 6½, 6½ panas for the 1½ villages (viz., 121 kula-pramāṇas of gold and 2½ panas for the second half of Veppambatṭu and 162 kula-pramāṇas of gold and 4½, 4½, 4½, 4½ panas for Śiru-Kadambur); in words: two hundred and eighty-three kula-pramāṇas of gold and six and three fourths and three eightieths panas (were to be paid) for the one and a half villages, which were given by a dharmākṣara, as a sarvamāṇya, for ever, from Thursday, the twelfth lunar day of the bright half of Vaiśākha (of the Pārthīva year, for (providing) enjoyments of all kinds and rice to (the temple of) Virūpākṣha-deva.

The signature of Aṟṟamari Adi-Siruppaṉaṅgaḷ.

III.—INSCRIPTIONS AT AND NEAR VIRĪNCHIPURAM.

No. 56. INSIDE THE FRONT GOPURA OF THE VIRĪNCHIPURAM TEMPLE, SECOND INSCRIPTION
to the right.

This inscription is dated during the reign of Virāpratāpa-Devārāja-mahārāja (of Vijayanagara) and in the Viśādavaṇu year, which was current after the expiration of the Śaka year 1347. It refers to a question of the sacred law (dharmas) of the Brāhmaṇas, which was settled by the Brāhmaṇas of the kingdom of Padaīvīdu, among whom Karnaṭa, Tanira, Telugu and Āṭṭa Brāhmaṇas are mentioned. Their representatives signed an agreement.

1 With ṛṣhāṇōṣṭhau. Compare ṛṣhāṇom Guḍḍāmāṇeppahārī. In line 21 of the Poygai inscription No. 62.
2 According to Winslow, the Mānagam, Mānäm or Māṇāgyam (Sanskrit Mahānagā or Mahānāga) is a bathing festival, celebrated every twelve years at Kambhakonam. A festival called Mahānākm or Māṇākm used likewise to take place every twelfth year at Tirunāvāyil in Malabar; see Dr. Gundert's Malayatto Dictionary. The meaning of mānagam and statturai in the present inscription is not apparent.
3 In this and other inscriptions, Gōvīrī, seems to stand for Gōvīrī, the lowest village servant, who is also called Gopīrī.
4 They are the Uvachehas or Jonakas (i.e., Vayanas) are a low tribe of Muhammatans; see Winslow. V
5 & Kūrai, means "raw rice" (Winslow). It is spelt Kūrāi in line 4 of the south wall.
to the effect, that henceforth marriages among their families had only to be concluded by kanyādāna, i.e., that the father had to give his daughter to the bridegroom gratuitously. Both the father who accepted money, and the bridegroom who paid money for the bride, should be subject to punishment by the king and to excommunication from their caste. This practice was evidently adopted on the authority of the canonical works on sacred law, which condemn in strong terms the payment of money for the bride, and use the term āśūra-vivāha for a marriage thus concluded. The four forms of marriage permitted to Brāhmaṇas are mere varieties of the marriage by kanyādāna.

To the end of the inscription a large number of signatures of Brāhmaṇas are attached. This part of the original is obliterated to such an extent that a satisfactory transcript cannot be given. In some cases, the places where the single Brāhmaṇas came from, are registered. As the identification of these localities might be useful for fixing the extent of the kingdom of Padaividu, I subjoin those which may be read with certainty: Kalānjīyam, Kamalāpādham, Manuram, Mangalam, Araiypādu, Kanāmaṅgalam, A[ga]t-terippāṭṭu, Enādapādu. Two other inscriptions mention Gudiyātām and Vallam as belonging to the kingdom of Padaividu or Padaivelu. The kingdom of Padaividu (Padaividu rājag) was called after the town of Padaividu, now Padaivelu in the Polur Tālūqa of the North Arcot District. According to two Vijayanagara inscriptions, it formed a district of Tondai-mandalam. The name Padaividu means "an encampment" and seems to owe its origin to a temporary camp of some king, around which a city arose in course of time.

**TEXT.**

1. This village is situated in the Ārni Jāgrī, about half-way between Ārni and Vellore; it is spelt "Kunnamangalam" in the official List of Indian Post Offices, Calcutta, 1886.

2. Head-quarters of a tālūqa of the North Arcot District.

3. In the Vandavādī Tālūqa of the same district.

4. *Ind. Ant.,* Vol. XIII, p. 132. Padaivelu-rāja occurs also in two inscriptions published by Dr. Oppert (Modras Journal for 1881, pp. 251 and 257); Padaivelu-rāja in a grant of Śaka 1460, the Vilambita year, from Śrīperumbudur (Sowell’s Lists, Vol. II, p. 266), for the original of which I am indebted to Mr. J. Lee Warner, the Collector of Chingleput.


7. Thus the present residence of the Sindhir at the foot of the Gwalior Fort still bears the name of Laškar, i.e., "camp."

8. Read ā.ū. ā.ū.

9. Read ā.ū. ā.ū.

10. Read ā.ū. ā.ū.
TAMIL AND GRANTHA INSCRIPTIONS.


[12.] உயர் சாத்சிக்கும் சிற்றெய்புரயில் குறிப்பிட்டுவது[1].

TRANSLATION.

Let there be prosperity! Hail! On the day of (the nakshatra) Anusham, which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Panguni of the Vishvavasu year, which was current after the Sakara year 1347 (has passed), while the illustrious maharajadhiraja-paramesvara, the illustrious Virapratapa-Devaraya-maharaja was pleased to rule the earth—the great man of all branches of sacred studies of the kingdom (rāja) of Padaiyiduv drew up, in the presence of (the god) Gopinatha (of) Arkapushkarini, a document (which contains) an agreement fixing the sacred law. According to (this document), if the Brāhmaṇas of this kingdom (rāja) of Padaiyiduv, viz., Kaṇṇadigas, Tamiris, Telungas, Hālas, etc., of all gotras, sāstras and tākhās conclude a marriage, they shall, from this day forward, do it by kanyādāna. Those who do not adopt kanyādāna, i.e., both those who give a girl away after having received gold, and those who conclude a marriage after having given gold, shall be liable to punishment by the king and shall be excluded from the community of Brāhmaṇas. These are the contents of the document which was drawn up.

The following are the signatures of the great men of all branches of sacred studies:

No. 57. ON A STONE BUILT INTO THE FLOOR OF THE COURTYARD OF THE VIRINCHI PURAM TEMPLE.

This inscription records that in the Suuna year, which was current after the expiration of Šaka 1471, the pavement of the outer courtyard of the Virinchipuram Temple was laid by Bommunayıka, who is evidently the same person as Śrīnu Bommunayıka or Bommun-nilipati of Veḷḷī. On this occasion, the other inscribed stones which are noticed in part III, must have found their way into the floor of the temple.

TEXT.

[1.] உயர்.
[2.] உயர் [1*]

1 Read உயர்.  
2 Sanskrit Anuvadha.  
3 Sanskrit Phalguni.  
4 Sanskrit Lāṭa, the old name of Gujärā.  
5 See the introduction of No. 43.
TRANSLATION.

Let there be prosperity! On Thursday, the day of (the nakshatra) Puunarvasu, which corresponds to the seventh lunar day of the former half of the month of Mesha of the Sannya year, which was current after the Śālivāha-Saṅka year 1471 (had passed),—in order to procure religious merit to Māchayya (?)-nāyaka (of) Vellur,—prince Bommu-nāyaka laid the pavement round the whole (temple).

No. 58. ON A STONE AT THE SOUTH ENTRANCE OF VIRAŅCHPURAM.

This inscription is dated during the reign of Venkata-pati-deva-mahārāyaṇa and in the Nandana year, which was current after the expiration of the Śaka year 1514. It records that Periya-Erama-nāyaka of Puṇaṛrā Grant a house (mogal) and some land for a matha to Ānanda-Namaśivāya-pundāram. The grant was made at the Mārgasahāyāsesvara Temple of Tiru-Viraṇchpuram (Viraṇchpuram).

TEXT.

[1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] [18] [19] [20] [21] [22] [23] [24] [25] [26] [27]

---

This is Venkata I. of Karnāta, whose grants range between Śaka 1508 and 1535; see Indian Antiquary, Vol. XIII, p. 135.

Read ētālai.  ātēgāy.  ētē looks almost like ē.

22
Hail! On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514 (had passed), while the illustrious mahāmanḍaleśvara, the hero (Guna), the dagger (Kaṭṭāri), the hawk (Śēljūva), the illustrious Venkaṭapati-deva-mahārāja was pleased to rule the earth,—in the presence of (the god) Mārgasahāyeśvara (of) Tiru-Virīchipuram,—Periya-Eramanāyaka (of) Pūnuṟṟūr ordered a house (magai) on the northern side of the holy street (tiru-vithi) of Vāndarāyān (to be given for) a matha to Ānanda-Namaśivāya-paṇḍāram, the worshipper (i.e., pupil?) of the guru Namaśivāya-mūrti (of) Chidambaram, in order to procure religious merit to Sambakappā-nāyaka Ayaṉ, the son of Māya (?)-nāyaka (of) Velār. This house for the matha consists of 1 house to the east of the house of Tryambaka and to the west of the house of Mūrti-mānīkkam, and of a house-garden of 41 feet. To this meritorious gift of a matha we gave, with a libation of water, for each day a kurum1 of rice (?) pradāna) under mortgage,2 and the connexion under mortgage with (a piece of) land in the agrahāra (of) Urāndavu-tāṅgal. The succession of sons (which consists of) the succession of pupils3 shall enjoy this matha as long as the moon and the sun endure. Whosoever injures this meritorious gift of a matha, that man shall incur the sin of one who has killed a black cow on the bank of the Gaṅgā.

✓ INScriPtionS of the PERUMĀL TEMPLE at POYGAI NEAR VIRĪCIPURAM.

These inscriptions (Nos. 59 to 64) are dated during the reign of a king called Tribhuvanachakravarthin Rājarāja-deva. His twenty-second year corresponded to Śaka 1180 (Nos. 59 and 60), his twenty-fourth year to Śaka 1181 (Nos. 61 and 62) and his twenty-eighth year was current after the expiration of Śaka 1165 (No. 64). Accordingly, the first year of his reign corresponded to the Śaka year 1187-38.

The inscriptions record that the Keraṭa merchant, Ādī-Rāma, an inhabitant of “the Hill-country,” i.e., of Malayālam, granted three villages, which he had bought from a certain Samaravāya, to the temple, on the walls of which the inscriptions are found. The temple had two names: 1. Arulāḷa-Perumāl* of Poygai, alias Rājendra-Chola-

---

1 A dry-measure equal to a marakkāl.
2 It appears that the land mentioned below was mortgaged to the matha as a guarantee for the regular supply of the rice.
3 This clause seems to imply, that the matha was to be inherited by the kṣityas of the donor, just as in other cases a grant to a Rādhana is successively enjoyed by his sons, grandsons and further descendants.
4 e.g., No. 63, line 3; Sān-kēś, No. 64, line 21.
5 e.g., No. 61, lines 61; Sān-kēś, No. 63, line 1.
* i.e., “the merciful Viṣṇu.”
hallār, and 2. Chitra-meri-Malai-mandala-Viṅgāra. The technical meaning of
chitra-meri, "the beautiful plough-tail," is not clear. The remainder of the second name
means "the Vishnu temple of the Hill-country." Probably the donor Rāma himself had
founded the temple and called it after his native country, viz., Malayālam.

The full name of Śambuvarāyānu, from whom Rāma bought the three villages
which he granted to the Poygai Temple, was Śengeni-Virāṇi- Ammāiyappu
(or Ammaiappu) Aragiyā-Sorau, alias Edirili-Sora-Sambuvarāyan. He seems
to have been a vassal of Rājarāja-deva.

**No. 59. On the Base of the North Wall.**

This inscription is dated in the twenty-second year of Trīśuvaṃaṭheṭṭhavartin
Rājarāja-deva and in the Śaka year 1160. It records the gift of the village of Kumāra-
maṅgalam, which was situated east of Koṟra-maṅgalam, north-west of Aimbūndi—which
lay to the north of Poygai, alias Rājendra-Chola-nallūr —and south of the
Pāḷaru. Aimbūndi is the old name of the modern village of Ammūndī; it occurs
also in an Ammūndī inscription, which will be noticed in Part III (No. 131). The Pāḷaru
is the well-known Pāḷūr, the chief river of the North Arcot District.

**Text.**

1. [Text in Tamil]
2. [Text in Tamil]
3. [Text in Tamil]
4. [Text in Tamil]
5. [Text in Tamil]
6. [Text in Tamil]
7. [Text in Tamil]
8. [Text in Tamil]

---

1 This translation of Viṅgāra rests on an ancient inscription of the Vaikunṭha-Purumāl Temple at
Kaṭchipuram, in which the Sanskrit Viṅgāra corresponds to the Tamil Viṅgāra, which might, however,
also mean "the celestial city."
2 I.e., "the thunderbolt to heroes."  
3 I.e., "the unopposed."  
4 No. 64, lines 34 f.  
5 Read ஏகிரு, looks like ஏகிரு.  
6 Read ஏகிரு.
Hail! Prosperity! [In the month of] Tāi of the twenty-second year of the illustrious Tribhuvanachakravarthī, the illustrious Rājarājadeva, which was current during the Śaka year one thousand one hundred and sixty,—I, ŚengeniVirāsāni-Ammaiyanappu, who has gained victory standing by himself, who shows his sword, Aragiya-Śorasū, alias Edirili .........., after having received gold from Rāma the Keralā, a slave (i.e., worshipper) of Āya-Ihār,1—gave to the Vishnu temple of Chitra-meri-Malaimandala, alias (the temple of) Arulāja-Perumāl, (at) Poygai, alias Rājendra-Śoranaḷur, (the village of) Kumāra-mangalam as exclusive property,2 to last as long as the moon and the sun;—the boundary on the western side is to the east of the tiruvāri3 stone put up at the extremity of the boundary of Kōrā-mangalam; the boundary on the southern side is to the north of the channel of Aimbūndi, which lies to the north of Poygai, alias Rājendra-Śoranaḷur; the boundary on the eastern side is to the west of the tiruvāri stone put up at the extremity of the boundary of Aimbūndi; the boundary on the northern side is to the south of the (river) Palāru;—the trees overground and the wells underground, the wet land and the dry land, included within these boundaries in the four directions,3 including taxes and rights; (the revenue for) one Vetti,4 tolls (āyam), the small taxes (and) the large taxes for the village-police, the rice in Kārttikā, the unripe (fruit) in Kārttikā, and all other revenue in money; the tax on looms, the tax on shops, the tax on goldsmiths, the tax on oil-mills, the tax on Ājivakas,5 and all (other) revenue.6

No. 60. On the left side of the east wall.

Of this inscription only the date remains, which is the same as in No. 59.

Text.

[1.]  
[2.]  
[3.]  
[4.]

Translation.

Hail! Prosperity! In the twenty-second year of Tribhuvanachakravarthī, the illustrious Rājarājadeva, which was current during the Śaka year one thousand one hundred and sixty ..........

No. 61. On the base of the south wall.

This inscription is dated in the twenty-fourth year of Tribhuvanachakravarthī Rājarājadeva, and in the Śaka year 1161. It records the gift of the village of Puttur.7

1 This is probably a name of Vishnu. It might mean: "he who is without a mother," and correspond to the Sanskrit Āja, "the unborn." Or could it be a corruption of పోయేండా, a forest deity of the Tamil districts?
2 See page 69, note 2.
3 According to the Dictionnaire Tamil-Français, పోయేండా means "a royal seal."
4 See page 82, note 3.
5 The Ājivakas are the Jainas. In stead of పోయేండా we read పోయేండా in three other Poygai inscriptions and పోయేండా in the Padaveedu inscription No. 78.
6 Read పోయేండా.
TEXT.


TRANSLATION.

Hail! Prosperity! From the month of Tōi of the twenty-fourth year of the illustrious Tribhumavanchakramaśī, the illustrious Rājarāja-deva, which was current during the Śuka year one thousand one hundred and sixty-one,—I, Virāṣani-Ammaiyaippaun Aruviya-Śoraśv, alias Edirili-Śora-Śambuvāryaḥ, after having received gold from Rāma the Keraluṛa a worshipper of Āya-īgā (and an inhabitant) of Malai-mandalam, gave to the Vishnu temple of Chittra-meri-Malai-mandala, alias (the temple of) Aruviya-Perumāl, alias Poygai, alias Rājendra-Śora-mallūr, the village of) Puttār as exclusive property:—the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions; the taxes and rights (which obtain) within the boundaries in the four directions; all the revenue in paddy, excluding tolls and the small tax for the village-policing, and including the three handfuls of paddy (?); the rice in Kārtikī, the money in Kārtikī, the unripe (fruit) in Kārtikī, vellipaguru, the money from water and land, the tax on looms, the tax on shops, the tax on goldsmiths, the tax on Ajīvakas, the tax on oil-mills, the money from (the sale of) the fish in the tank; the money for documents, and all other revenue in money; the antarayam; including all (other) revenue in paddy and revenue in money, including (that for) one Vetti.  

1 The inscription No. 62 (lines 21 f.) reads பெருமாளியைப்பு வக்குளன்.
2 The literal meaning of this term would be "the hedge-beans."
3 The meaning of அவராசம் or அவராசம்பாவியாம், as No. 62 reads, is not apparent.
4 Compare குருகிரி குரு உத்தி துவாரபுரி in No. 55, line 48 of the south wall.
5 The meaning of அவராசம் (the reading of No. 62) குரு உத்தி துவாரபுரம் is not apparent.
6 This seems to be the name of some sort of revenue (அவராசம்).
TAMIL AND GRANTHA INSCRIPTIONS.

No. 62. On the Right Side of the East Wall.

This inscription is a duplicate of No. 61. At the end some words are lost.

No. 63. On the Base of the East Wall.

This short inscription refers to the gift of the village of Puttūr, which is also recorded in the two preceding inscriptions.

Text.

[1.] அறிவாலான நன்னையரல் பொருளை பாதுகாக்க விளம்பத்திற்கு தொண்டத்திற்கு அன்றார்
[2.] மறந்தால் மூலமாலாண் கிட்டைக்களை அனுமானமை தொண்டார்

Translation.

The merchant Adi-Râma the Kerala, who lived in Malai-nâdu, where the goddess with the red flower (Lakshmi) resides, having decorated Arulâlar (of) Poygai, and having acquired as exclusive property (the village of) Puttūr, made it his (the god's) village.

No. 64. On the North Wall.

This inscription is dated in the 28th year of Râjarâja-deva, which was current after the expiration of the Śaka year 1165. It records the gift of the village of Attiyûr.

¹ Read சென்று
² Read போ
³ Read போ

* The inscription No. 61 reads முருகன் for முருகன்.
VIROCHHIPURAM INSCRIPTIONS.

TEXT.

[1.] மூல் யு [+] காண்ட முழு முழு
[2.] சிறுள்ளையால் வந்தறை விட்டு
[3.] கரு வேதி குறிப்பிட்டு
[4.] குறிப்பிட்டு குறிப்பிட்டு
[5.] குறிப்பிட்டு குறிப்பிட்டு
[6.] குறிப்பிட்டு குறிப்பிட்டு
[7.] குறிப்பிட்டு குறிப்பிட்டு
[8.] குறிப்பிட்டு குறிப்பிட்டு
[9.] குறிப்பிட்டு குறிப்பிட்டு
[10.] குறிப்பிட்டு
[11.] குறிப்பிட்டு
[12.] குறிப்பிட்டு
[13.] குறிப்பிட்டு
[14.] குறிப்பிட்டு
[15.] குறிப்பிட்டு
[16.] குறிப்பிட்டு
[17.] குறிப்பிட்டு
[18.] குறிப்பிட்டு
[19.] குறிப்பிட்டு
[20.] குறிப்பிட்டு
[21.] குறிப்பிட்டு
[22.] குறிப்பிட்டு
[23.] குறிப்பிட்டு
[24.] குறிப்பிட்டு
[25.] குறிப்பிட்டு

TRANSLATION.

Hail! Prosperity! From the month of Karkaṭaka of the 28th year of the illustrious Rājarāja-deva, which was current after the Saka year one thousand one hundred and sixty-five (had passed),—I, Śengeni-Virāṇi-Ammāippa Aragiga-Śravaṇa, alias Edirillī-Śrī-Sambuvāraṇa, after having received gold from the Kerala merchant Rāma, a worshipper of Āya-lur, gave to the Vishnu temple of Chitrameri-Malai-mandaḷa, alias (the temple of) Arulalā-Perumāl (at) Poygai, (the village of) Attiyār as a divine gift (devadāna) and as exclusive property—the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions, excluding the land (called) Pallīchchandam, ’Tukkai-pañci, Piḍāri-pañci, Bhaṭṭa-vṛtti and Vaidya-vṛtti;’ the revenue in paddy, excluding (the revenue for) one Vetti, tolls, and the tax for the overseer of the village-police and the accountant, and including the three handfuls of paddy (?); the taxes in money, including (that for)

1. Read ட்டை.
2. Read நட்டை.
3. Read நட்டை.
4. Read ட்டை.

Pallīchchandam probably means “temple-land,” just as pallī-pañcama “a village belonging to a temple.” In the inscriptions Nos. 67 and 68, Pallīchchandam seems to be used in the sense of pallīpändam itself.

5. Piṇḍī means “a measure of land sufficient for a sheep-fold;” compare Kṛttakapañci in No. 42, above. Tukkai is the same as Turkkai, i.e., Dārak, and Piṇḍī is a form of Kālī.

6. I.e., (the land) enjoyed by the Bhaṭṭas and enjoyed by the Vaidyas.
conditions (uptadhi), per hundred kuris of the elevated land, which is reclaimed, in the year during which it is reclaimed, with the exception of those environs of the temple and the three zelis of land, (which form) that divine gift. [The meaning of the next three clauses, which contain some unintelligible terms, seems to be, that in the next-following year, one quarter, in the next, one half, and in each further year, three quarters more than in the first year should be taken.] A document to this effect shall be engraved on the holy mountain (tirumalai). Let the blessed Maheśvara protect this (gift).

This is the signature of the magistrate (adhiśāram) Ilakkappan. This is the signature of Kambavāna-bhaṭṭa. This is (the signature) of Dakshināmūrti-bhaṭṭa. This is the signature of Tiruchchirāmbalabhaṭṭa. This is the signature of Śaivādhirāja. This is the signature of Nambi of Periya-nādu. This is the signature of Vīra-Sora-Brahmāraṇa. This is the signature of Appar-andi. This is the signature of Samaya-mantrin. This is the signature of the illustrious Māheśvara-veḷāran. This is the signature of Mūyavaraṇa. This is the signature of Devarāya. This is the signature of Nandivarman. This is the signature of Abhimānabhūshana-veḷā. This is the signature of Muvendiyaṇa, the accountant (kunakku) of the temple. This is the signature of Chedirāya.

IV.—INSCRIPTIONS AT TIRUMALAI NEAR POLÚR.

No. 66. ON A BURIED ROCK IN FRONT OF THE GOPURA AT THE BASE OF THE TIRUMALAI HILL.

This inscription is dated in the 21st year of Ko-Raja-Rajakesarivarman, alias Rājarāja-deva, and again (in words) in the twenty-first year of Śoraṇ Arumori, the lord of the river Puri, i.e., of the Kavert. The greater part of the historical portion of this inscription is identical with that of the two Māmallapuram inscriptions Nos. 40 and 41. Iraṭṭa-pādi is, however, omitted from the list of the countries conquered by the king. Consequently Rājarāja-deva must have taken possession of Iraṭṭapādi between his twenty-first and his twenty-fifth years, the dates of Nos. 66 and 40 respectively.

The inscription records that a certain Guna-viramānumiṇa built a sluice, which he called after a Jaina teacher, whose name was Gaṇiśekhara-Marur-Poṛcchāriyaṇ. The Tirumalai Rock is mentioned under the name Vaigai-malai, “the mountain of Vaigai.” In Nos. 69 and 70, it is called Vaigai-Tirumalai, “the holy mountain of Vaigai.” The name Vaigai seems to be connected with Vaigavūr, the name of the village at the base of the rock, which occurs in Nos. 67 and 68.

TEXT.

[1.] Ṛṣiyate Guniṣekhara Marur Poṛchāriyaṇaṁ
[2.] Guniṣekharpuruṣaṁkaraṇaṁ Mahābhūtaṁ

1 By this the temple itself seems to be meant.
2 The same is the case in the large Loyden grant (Dr. Burgess, Arch. Survey of S. India, Vol. IV, p. 210) and in an inscription published by S. M. Nataśa Śāstri (Madras Christian College Magazine, Vol. V, p. 36), both of which are likewise dated in the twenty-first year.
3 Gaṇiśekhara means “the chief of (Jaina) teachers.” With Maru compare Marudeva (alias Nābhi) and Marudevi, the names of the parents of the Acharī Ṛṣībhabha (Śravajña-vadāṅkya, iii, 7; Kalposūtra, edited by Jacobi, p. 74, line 2). Poṛchāriyaṇ means “the golden sun.”
TIRUMALAI INSCRIPTIONS.

[3.] "ailiar taia-Rajake-sarvarman," alias the illustrious Rājarāja-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel-like hall at Kāndalār and conquered by his army, which was victorious in great battles, Vengai-nādu, Ganga-pādi, Nulamba-pādi, Tadigai-pādi, Kudamalai-nādu, Kollam, Kalingam and Tramandalam, which is famed in the eight directions; who,—while his beauty was increasing, and while he was resplendent (to such an extent) that he was always worthy to be worshipped,—deprived the Śeriyas of their splendour,—and (in words) in the twenty-first year of Śrīnār Arumorī, who possesses the river Pouny, whose waters are full of waves,—Guna-virāmānuvinābu, whose feet are worshipped by kings of destructive armies, the lord (?) ko of the cool Vaigai,—having given a sluice, which is worthy of being preserved in a good state (and which is called) by the name of Ganiśekhara-Maru-Poṛchūriyan, the pure master, who is skilled in the elegant arts and very clever,—saw the paddy grow for a long time on both sides of the high mountain of Vaigai (Vaigai-malai).

No. 67. ON A PIECE OF ROCK ON THE TOP OF THE TIRUMALAI HILL.

This inscription is dated in the 12th year of Ko-Parakesarivarman, alias Udaiyār Rājendra-Chola-deva. It opens with a long list of the countries which the king had conquered. Among these we find "the seven and a half lakhas (of revenue) of Irattapādi," which Rājendra-Chola took from Jayasimha. This conquest must have taken place between his 7th and 10th years, as another of Rājendra-Chola's inscriptions, which is dated in his 7th year, does not mention it, while it occurs in some unpublished Tanjore

1 An & seems to stand above ai.
2 The two inscriptions No. 40 and No. 41 read Gana-diyā
3 The inscriptions No. 40 and No. 41 read Gana-diyā Gana-diyā.
4 ti looks like ai.
5 Instead of riya, this inscription uses the Tamil form iriya, and consequently, instead of Ko-Rāja, which is found in the Minallapuram inscriptions Nos. 40 and 41, the form Ko-riya.
6 ayanar must be a corruption of ayanar which occurs in two other Tirumalai inscriptions (Nos. 69 and 77).
7 This seems to mean nothing but that he lived to an old age.
inscriptions of the 10th year,¹ The Jayasimha of the present inscription can be no other than the Western Chalukya king Jayasimha III. (about Saka 940 to about 964), who, according to the Miraj grant, "warred against the Chola,"² and who, in another inscription, is called "the lion to the elephant Rājendra-Chola."³ Consequently, "the seven and a half lakshas of Iruṭṭapadi" have to be taken as a designation of the Chalukyan empire,⁴ which, in two Eastern Chalukya grants, is called "the Dekhun which yields seven and a half lakshas."⁵ As both Rājendra-Chola and Jayasimha III. boast of having conquered the other, it must be assumed that either the success was on both sides alternately, or that neither of the two obtained a lasting advantage. If, in order to identify Rājendra-Chola, the enemy of Jayasimha III., we turn to the table of the Eastern Chalukya Dynasty, which is found on page 32, above, we find that he cannot be that Rājendra-Chola, who reigned from Saka 985 to 1034. Undoubtedly, the enemy of Jayasimha III. was that Rājendra-Chola of the Sārvabhūma, whose daughter Ammaṅga-devi was married to the Eastern Chalukya king Rājarāja I.⁶ (Saka 944 to 985). He is further identical with that Rājendra-Chola, who was the son of Rājarāja of the Sārvabhūma, and whose younger sister Kūndavā was married to the Eastern Chalukya king Vimalāditya.⁷ (Saka 937 (?) to 944). From certain Tanjore inscriptions it can be safely concluded, that he was the successor of his father Rājarāja-deva, whose time I have tried to fix in the introduction of No. 40, above. Rājendra-Chola's name occurs also on the seal of the large Leyden grant, and he is in all probability identical with the Madhurāntaka, i.e., "the destroyer of Madura," who issued that grant after the death of his father Rājarāja.⁸

Among the other countries, which Rājendra-Chola is said to have conquered, the two first in the list are Idaiturai-nādu, i.e., the country of Edatore, the head-quarters of a tāḷuṇa in the Maisūr District, and Vanaśvāsi, i.e., Banawasi in the North Kanara District of the Bombay Presidency. With Kolliippākku compare Kolliippāke, which, according to Mr. Flett,⁹ was one of the capitals of the Western Chalukya king Jayasimha III. Ṫiram or Ṫra-mandalam is Ceylon. "The king of the South" (Ṭēṟuvana) is the Pāṇḍya king. Of him the inscription says, that he had formerly given the crown of Sundara to the king of Ceylon, from whom Rājendra-Chola took that crown of Sundara. The name Sundara occurs in the traditional lists of Pāṇḍya kings.¹⁰ In the present inscription, the term "the crown of Sundara" seems to be used in the sense of "the crown of the Pāṇḍya king," and the composer of the historical part of the inscription seems to have known Sundara as a former famous member of the Pāṇḍya dynasty. But no conclusions as to the date of Sundara can be drawn from this mention of his name. The names of the Pāṇḍya king, who was conquered by the king of Ceylon, and of the king of Ceylon, who was conquered by Rājendra-Chola, are not mentioned. The inscription further

¹ The conquest of "the high mountains of Navandikikula (i)" took also place between the 7th and 10th years, but subsequently to the war against Jayasimha.
⁴ See the remarks of Sir W. Elliot in Carr's Seven Pajudas, pp. 138 ff.
⁶ See p. 51, above.
⁸ See lines 86 to 88 of the large Leyden grant; Dr. Burgess' Arch. Survey of S. India, Vol. IV, p. 208.
⁹ Kanara Dynasties, p. 44.
records that Rājendra-Chōla vanquished the Kerala, i.e., the king of Malabar. With Śakkara-kōṭṭam, whose king Vikrama-Vira was defeated by Rājendra-Chōla, compare Chakrakoṭa, whose lord was conquered by the Western Chālukya king Vikramāditya VI., and Chakragoṭa, which was taken by the Hoysala king Vīṣhnuvaḍhana. Madura-maṇḍalam is the Pāṇḍya country, the capital of which was Madura. Odḍavishayya, the country of the Odḍas or Odras and the U-cha of Hiuen-Tsiang, is the modern Orissa. Kosalai-nāḍu is Southern Kosala, the Kiao-sa-lo of Hiuen-Tsiang, which, according to General Cunningham, corresponds to the upper valley of the Mahīnadī and its tributaries. Takkanalādam and Uttiralādam are Northern and Southern Lāṭa (Gujarat). The former was taken from a certain Raṇasūra. Further, Rājendra-Chōla asserts that he conquered Vaṅgāla-deśa, i.e., Bengal, from a certain Govindaśandra and extended his operations as far as the Gangā. The remaining names of countries and kings I have been unable to identify.

The inscription mentions Tirumalai, i.e., "the holy mountain," and records a gift to the temple on its top, which was called Kundaṭai-Jinālaya, i.e., the Jina temple of Kundavai. According to an Eastern Chālukya grant, (and an unpublished Chidambaram inscription), Kundaṭai (or Kundavai) was the name of the daughter of Rājarāja of the Suryavarmas, the younger sister of Rājendra-Chōla, and the queen of the Eastern Chālukya king Vimalāditya. The Tanjore inscriptions mention another, still earlier Kundavai, who was the daughter of the Chōla king Parantaka II., the elder sister of the Chōla king Rājarāja-deva, and the queen of the Pallava king Vandyadeva. It seems very probable that it was one of these two queens, viz., either the younger sister or the aunt of the then reigning sovereign Rājendra-Chōla, who founded the temple on the top of the Tirumalai Rock and called it after herself. As Tirumalai is much closer to the Pallava country, than to the country of the Eastern Chālukyas, we shall scarcely be wrong in attributing the foundation of the temple rather to the king's aunt, who was a Pallava queen, than to his younger sister, who was married to an Eastern Chālukya king.

According to this and the next inscription, the village at the foot of the Tirumalai Hill bore the name of Vaṅgaṭura and belonged to Mugaṭ-nāḍu, a division of Paṅgala-nāḍu, which formed part of Jayāṅkonda-Chōla-maṇḍalam.

With the text of the subjoined inscription, I have compared four other inscriptions of Rājendra-Chōla, viz., 1. the inscription No. 68, which is likewise dated in the 12th year; 2. an undated inscription of the Kaitāsaṭha Temple at Uttraramallūr in the Chingleput District, an impression of which I owe to the kindness of Mr. R. Sewell; 3. an inscription of the Brihadīśvara Temple at Tanjore (15th year); and 4. an inscription of the Chidambaram Temple (24th year).

---

1 Dr. Bühler's Vikramādityacakravarta, sarga iv, verse 30.
2 Mr. Fleet's Kānarēṃ Dvīpaṭiḥ, p. 68.
3 Sanakrit: Odra; Telugu: Oḍḍaralu, the inhabitants of Oḍḍra-deśa; Kanaḍeśa: Oḍḍaru; Tamil: ஓட்டரான், the inhabitants of ஓட்டராணம்.
4 Beal's Śī-yūki, Vol. II, p. 204.
5 Ind. Ant., Vol. XIV, p. 53, lines 60 f.
6 Arch. Survey of India, Vol. XVII, p. 68.
7 See paragraph 5 of my Progress Report for February, March and April 1888, Madras G. O., 27th July 1888, No. 745, Public.
8 See paragraph 6 of my Progress Report for July, August and September 1888, Madras G.O., 7th November 1888, No. 1050, Public.

25
[1.] நூல் இல் பெற்று இன்றுக்கும் முன்னே புனிதமான நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[2.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[3.] அந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[4.] பெண்ணால் பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[5.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[6.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[7.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[8.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[9.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[10.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[11.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[12.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[13.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

[14.] என்றால் தூத்துக்கும் புனித நூல்களில் இந்த பல்கோட்டைகள் கிளையார் டாங் ம் வான் என்று கூறுவோம்.

---

1 Other inscriptions read குருதியு. 2 An inscription at Uttaramallur reads பொக்கை. 3 The e of பொக்கை looks almost like e. 4 A Tanjore inscription reads சேஷ்வா for சேஷவை. 5 இ looks like இ. 6 A Tanjore inscription reads சேஷவை. 7 An inscription at Uttaramallur reads மாசு. instead of மாசு. 8 Other inscriptions read லகம்... 9 The Uttaramallur and Tanjore inscriptions read லகம். 10 A Chidambaram inscription reads பார்த்தாபம் instead of பார்த்தாபம். 11 The Chidambaram and Tanjore inscriptions read முக்கை. 12 The inscription No. 68 reads முக்கை for முக்கை. 13 An Uttaramallur inscription reads முக்கை. 14 The remainder of the inscription is written in faint and small characters, and seems to be a rough postscript, which was added after the bulk of the inscription had been carefully engraved by a skilled stone-mason.
Hail! Prosperity! In the 12th year of (the reign of) Ko-Parakesarivarman, alias Udayar Śrī-Rājendra-Chola-deva, who,—during his long life (which resembled that of) pure people, (and in which) the great goddess of the earth, the goddess of victory in battle, and the beautiful and matchless goddess of fortune, who had become his great queens, gave him pleasure, while (his own) illustrious queen was prospering,—conquered with (his) great and warlike army Idaiturai-nādu; Vaiyavāsi, the roads (to which are bounded by) continuous walls of trees; Kolippākki, whose walls are surrounded by bullī (trees); Manaiikka-dakkam of unapproachable strength; the crown of the king of Īram, (which is situated in the midst of) the rough sea; the exceedingly beautiful crown of the queen of the king of that (country); the crown of Sundara, which the king of the South (i.e., the Pāṇḍya) had formerly given to that (king of Īram); the pearl-necklace of Indra; the whole Īra-mandalam on the transparent sea; the crown praised by many, a family-treasure, which the spear-throwing (king of) Keralā usually wore; the garland of the sun (?); many ancient islands, which are the old and great guards of the shore, against which conchs are dashed; the crown of pure gold, worthy of Lakṣmi, which Paraśurāma, who, out of anger, bound the kings twenty-one times in battle, having thought the fort of the island of Sāndima (i.e., Sūrīmal?) unapproachable, had deposited (there); the seven and a half lakṣnas of Iraṭṭa-pādi,—through the conquest of which immeasurable fame arose—(of) Jayasimha, who, out of fear and full of revenge, turned his back at Muśaṅgi (?) and hid himself; the high mountains of Navanedikkula; Sākka-kottam (belonging to) Vikrama-Vira; Mādura-mandalam with the fort of Muddira-pada (?); Nāma-nil-konam, which is surrounded by dense groves; Paṇchappalli (belonging to) Venjilai-Vira; the good Māsuni-desa, where leaves and fruits are green; the large heap of family-treasures, together with many (other) treasures, (which he carried away) after having seized Dhiraṭara of the old race of the moon, together with his family, in a fight which took place in the hall (at) Ādinagar, (a city) which is famous for its unceasing abundance; Odda-vishaya, whose copious waters are difficult to approach; the good Kośalai-nādu, where Brahmaṇas assemble; Dandabutti (i.e., Danda-bhakti), in whose gardens bees abound, (and which he acquired) after having destroyed Dharmapāla in a hot battle; Takkaṇa-lādam (i.e., Dakshina-Lēha), whose fame reaches (all) directions, (and which he occupied) after having forcibly attacked Raṇaśūra; Vangāla-desa, where the rain does not last (long), and from which Govinda-chandra, having lost his fortune, fled; elephants of rare strength, (which he took away) after having been pleased to frighten in a hot battle Mahṭ-pāla of Saṅgu-kottam (?), which touches the sea; the treasures of women (?); Uttira-lādam (i.e., Uttarā-Lēha) on the great sea of pearls; and the Gaṅgā, whose waters sprinkle tirthas on the burning sand.:

Chāmunda-papai, the wife of the merchant Nannappayau, who lives at Perumbhānappādi, (alias) Karaivar-malliyār, gave a tiranandā lamp to the temple (called) Śrī-Kundavai-Jinālaya (on) the holy mountain (Tirumalai) (at) the paliicchandam of Vaiyavār in Mugai-nādu, a division in the middle of Paṅgalai-nādu, (which forms part) of Jayaṇkonda-Śora-mandalam.

Postscript.

Twenty kāsas were given for one (lamp) and ten kāsas for the sacred food.

---

1 Literally, "the hero of the cruel bow." Compare ṇaṅgaṭaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaṅgaaginator
No. 68. On a rock buried underneath the steps between the gopura and the painted cave.

Like the preceding inscription, this one is dated in the 12th year of Ko-Parakesarivarman, alias Udayar Rajendra-Chola-deva. It records the gift of a lamp to the god of the Tirumalai Temple, who seems to have been called Arambhanandin, and allots money for the maintenance of this lamp and of another lamp, which had been given by "Sinnavai, the queen of the Pallava king." Like Kundavai, the queen of the Pallava king Vandyadeva,\(^1\) this was probably a Chola princess, who was married to a Pallava king.

Text.

[1] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[2] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[3] [\*] மானா செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[4] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[5] மானா செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[6] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[7] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[8] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[9] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[10] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[11] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[12] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[13] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[14] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[15] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[16] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[17] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[18] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[19] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[20] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[21] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[22] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

[23] புதில் செம்ம [\*] சிவனாக்கியச் சனா திட்டை [\*] மூலாக்கனாய் சுரங்கை-

---

1 See page 97, above.
2 Looks like ச.
3 The inscription No. 67 reads செம்மை.
4 The inscription No. 67 reads செம்மை.
5 The inscription No. 67 reads செம்மை.
6 The inscription No. 67 reads செம்மை.
7 Read ல or ல.
TIRUMALAI INSCRIPTIONS.

[24.] அதைத் தந்தையுடன் அதர்ச்ச் கைவிளக்காக காலத் தோற்றவியக்காலம் [2] கவனித்து வைத்துக் கொள்ளியுள்ளார் [*]

[25.] தன் மான் வசனம் [*] போதுமர் காலம் வேறுபாடும்; அதைத் தந்தையுடன் காலத்து முடிவியுள்ளார் [*]

[28.] உ [*] அதைத் தந்தையுடன் இணையப் பிரபந்தம் போதுமர் [*]

TRANSLATION.

Hail! Prosperity! In the 12th year of (the reign of) Ko-Parakesarivarman, alias Udayiyar Sri-Rajendra-Chola-deva, etc., 4—Iluyamani-naangai gave one tirunandã lamp to the god of the holy mountain (Tirumalai) (at) the palliechandam of Vaigavar in Mugai-naadu, a division in the middle of Paangala-naadu, (which forms part) of JayaKhonda-Sora-mandalam. Twenty kâsus were given for cultivating the land (granted) for (the maintenance of) this lamp. By (the produce of) this land, this lamp (shall be kept up) daily as a nandã lamp for Arambhankaandin, the lord of this temple, as long as the moon and the sun endure. Sixty kâsus were given for one nandã lamp, which had been given, for as long as the moon and the sun endure, by Sînnavai, the queen of the Pallava king.

NO. 69. ON THE WALL OF A MANOFA AT THE BASE OF THE TIRUMALAI ROCK, TO THE LEFT OF THE ENTRANCE.

This inscription is dated in the tenth year of Ko-Mâravarman Tribhuvanachakratvartin Vira-Pândya-deva and records the building of a sluice at Vaigai-Tirumalai.

TEXT.


[2.] மான் வசனம் [*] போதுமர் காலம் வேறுபாடும்; அதைத் தந்தையுடன் காலத்து முடிவியுள்ளார் [*]

[3.] மற்றும் மற்றும் காலம் வேறுபாடும்; அதைத் தந்தையுடன் காலத்து முடிவியுள்ளார் [*]

[4.] அதைத் தந்தையுடன் இணையப் பிரபந்தம் போதுமர் [*]

TRANSLATION.

Hail! Prosperity! In the tenth year of Ko-Mâravarman Tribhuvanachakratvartin, the illustrious Vira-Pândya-deva,—Ambala-Perumal, alias Siyattaraiyam, the headman (kirâ) of Pânduiyur-maangal in Tirumugai-adinâdu, (a division) of Râjarâja-vaâlagadu, caused to be built a sluice for the Maangeri (tank) (near) the holy mountain of Vaigai (Vaigai-Tirumalai). Let this pious work be victorious!

NO. 70. ON THE WALL OF A MANOFA AT THE BASE OF THE TIRUMALAI ROCK, TO THE RIGHT OF THE ENTRANCE,—FIRST INSCRIPTION.

This inscription is dated in the 12th year of Râjanârayana Sambuvaraja 5 and records the setting up of a Jaina image on Vaigai-Tirumalai, i.e., on the holy mountain of Vaigai.

---

1 Read வைக்கு.  
2 This letter may also be read க.  
3 Read வைக்கு.  
4 The historical part of this inscription is identical with that of No. 67.  
5 See the introduction of No. 62.
Tamil and Grantha Inscriptions.

Text.

[1.] குருதி மரியா நம்ப நோய்கள் மூலை கனவன
[2.] விளையானம் கூர்த்தையின் மூலை கனவன
[3.] நாடி பூம் நோய்கள் மூலை கனவன
[4.] உலகை பூம் நோய்கள் மூலை கனவன
[5.] குருதி மரியா நம்ப நோய்கள் மூலை கனவன

Translation.

Hail! Prosperity! In the 12th year of Rajanarayana Sambuvaraja,—Nalattal, the daughter of Maṇḍai-Ponunḍai, (an inhabitant) of Ponunār, caused the blessed Vihaṇā-nāyanār, Ponunāyil-nāṭṭa,¹ to be buried to the holy mountain of Vaigai (Vaigai-Tirumalai). Let this pious work be victorious!

No. 71. On the wall of a MANDAPA AT THE BASE OF THE TIRUMALAI ROCK, TO THE RIGHT OF THE ENTRANCE,—SECOND INSCRIPTION.

Text.

[1.] குருதி மரியா நம்ப நோய்கள் மூலை கனவன
[2.] விளையானம் கூர்த்தையின் மூலை கனவன
[3.] நாடி பூம் நோய்கள் மூலை கனவன

Translation.

A well, which was given, (in order to procure merit) to Sīrīmaṅgai,² the pious gift of the brothers of the eldest son of Idaiyarāṉ Appan, (an inhabitant) of Arul-mori-devapuram.

No. 72. On the South wall of a MANDAPA AT THE BASE OF THE TIRUMALAI ROCK.

This inscription is dated in the Ananda year, which was current after the expiration of the Śaka year 1296, and during the reign of Ommana-udaiyar, the son of Kambana-udaiyar and grandson of Vira-Kambana-udaiyar.³ Like No. 52, above, the inscription is for the receipt of some land, which a certain Vishnu-Kambula-nāyaka seems to have bought from the villagers of Śambukula-Peṟumal-agaram, alias Raja-gambhira-chaturvedi-mangalām.⁴ This village belonged to Murugamanagala-purru in Maṇḍai-kula-nādu, a division of Palakunra-kōṭṭam,⁵ which formed part of Jayaṅkonda-Chola-mandalam. The four last lines, which consist of signatures, have not been transcribed, as they are somewhat obliterated. The following are the readable names of villages, which occur at the beginnings of the different signatures:⁶—Kumāndūr, Murugappādi, Periya-Kāṭṭeri, Vangipp[u]ram.

¹ With குருதி மரியா நம்ப நோய்கள், "the lord of the golden fortress," compare குருதி மரியா நம்ப நோய்கள், which according to Winslow, is the same as மருநாத (Marunāth).
² This seems to have been a female relative of the donors. The title nāγai, 'lady,' is also borne by a female person in No. 68, line 24.
³ See the introduction of No. 86, below.
⁴ These two names of the village are evidently derived from Rājagambhira-Śambuvarāyaṇ and his hiruda Śambukula-Peṟumal; see No. 74.
⁵ The same occurs in No. 81.
⁶ This is also found in No. 74.
⁷ The last signature is: குருதி மரியா நம்ப நோய்கள் மூலை கனவன, "the signature of Jayaṅkonda-ṉora-Brahma-rāyaṇ, the village-accountant of this place."
[1.] இன்னொரும் குறுக்கு[*] சிற்றிரா[**]சனாவின்[*] குருவியலர் யாரும்
[*]மையம்[*]பெருமான் குருவியலர் யாரும்

[2.] கூறுக்கு[*]சனாவின்[*] குருவியலர் யாரும்
[*] மையம்[*]பெருமான் குருவியலர்

[3.] மையம்[*]பெருமான் குருவியலர்
[*]சனாவின்[*] குருவியலர்
[*] மையம்[*]பெருமான் குருவியலர்

[4.] அவ்விஷயம் பிரித்து பிரித்துப் பிரித்து யாரும் யாரும்
[*]சனாவும[*]குருவியலரும

[5.] மையம்[*]பெருமான்
[*]சனாவும[*]குருவியலரும

[6.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[7.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[8.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[9.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[10.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[11.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[12.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[13.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[14.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[15.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[16.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[17.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[18.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[19.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[20.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[21.] சனாவும[*]குருவியலரும
[*]சனாவும[*]குருவியலரும

[22.] மூல் மூடுக்கும் ராஜமாரையும் கட்டுவதற்கு கப்பே தானிகின் மூடுக்கு முடியும் நோய்
[23.] கால கரையும் நீதியூ குறுந் முடிய கரைக்கு 
[24.] சாது கரையும் முடியும் குறுந் வருந்து முடியும்
[25.] 
[26.] சாது கரையும் முடியும் குறுந் 
[27.] சாது கரையும் முடியும் குறுந் 
[28.] 
[29.] 
[30 to 33.]

Translation.

Let there be prosperity! Hail! On the day of (the nakshatra) Uttirattadhi, which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanu of the Ananda year, which was current after the Śaka year 1296 (had passed), during the reign of the illustrious Mahāmanḍalikā, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern, southern, western and northern oceans, the illustrious Ommanā-udaiyar, the son of the illustrious Kambāna-udaiyar, who was the son of the illustrious Vīra-Kambāna-udaiyar,—Whereas the great people of Śambukula-Perumāl-agarām, alias Rājagambhira-chaturvedi-mangalam (in) Murugamangalam-pārku, (which belongs) to Ānandaikula-nādu, (a division) of Palakūṟa-kottam in Jayankonda-Śēra-mandalam, gave to the illustrious Vīshnu-Kambali-nāyaka… of Alāsū-nādu, within Tulu-nādu, a document (pramāṇā) about the cost of land……… We, the great people, (hereby declare, that we), having thus agreed, gave a document about the cost of land to the illustrious Vīshnu-Kambali-nāyaka. At the pleasure of these great people, I, Ankārai Śridhara-bhāṭṭa of Śambukula-Perumāl-agarām wrote this document about the cost of land; this is (my) signature.

No. 73. In a small shrine below the painted cave at Tirumalai, First inscription.

Text.


1 Read புதுக்கும்.  2 Read குறுந்.
3 Read தானிகின்.  4 Read கப்பே.
5 Sanskrit Uttara-bhadrapadda.
6 This is Northern Kerala, the country of the Tuluvas.
7 The passage left out describes in detail the land, which was valued at 40 pies, and which consisted of 32 Māru=4,000 kuris of wet land (milam), of 2,000 kuris of dry land (kollai) and of some houses (menai).
8 There is a fragment of a second inscription in two lines, which begins: சாது கரையும் முடியும் குறுந்.
Hail! Prosperity! Arishtanemi-acharya of Kaedaikottur, a pupil of Paradimalla of Tirumalai, caused the image of a yakshi to be made.

No. 74. On the outer wall of the door, which leads to the painted cave at Tirumalai, to the left of the entrance.

This inscription is dated in the twentieth year of Tribhuvanachakravarthi Rajaraja-deva, which, according to the Poygai inscriptions (Nos. 59 to 64), would correspond to the Saka year 1157-58. The donor was Rajagambhira-Sambuvarama, who bore the biradus Atimallam and Sambukula-Perumal (i.e., the Perumal of the Sambu race). The object granted seems to have been the village of Rajagambhira-nallur, which had evidently received its name from that of the donor.

Text.

Hail! From the twentieth year of the illustrious Tribhuvanachakravarthi, the illustrious Rajaraja-deva, forward.—I, Atimallam Sambukula-Perumal, alias Rajagambhirasa-Sambuvarama, gave to Andangal Pangalarayar, the son of Ilala-Perumal of Virupakkam in Tanaurur-nadu, (a division) of Jayankonda-Sora-mandalam, (the village of) . . ., alias Rajagambhiraa-nallur, in the middle of Pangala-nadu, (a division) of Palakkura-kottam, as his property, (including) the wells underground, the trees overground and the boundaries in the four directions, with the right to sell, mortgage or exchange it.

1 A Jain teacher of this name, who was a contemporary of a king Krishnaraja, is mentioned in an unpublished inscription from Sravana-Belagola.
2 This is probably the Sanskrit Hastimalla.
3 A Sambuvarama occurs in the Poygai inscriptions (Nos. 59 to 61).
4 Compare Sambukula-Perumal-sagar, alias Rajagambhirachaturvedi-mangalam in No. 72.
5 Read tathastu.
TAMIL AND GRANCHA INSCRIPTIONS.

No. 75. On the outer wall of the doorway, which leads to the painted cave at Tirumalai.

This inscription is much obfuscated. It consists of a passage in Tamil prose, a Sanskrit verse in the Śārdula metre, and another Tamil prose passage, and records some gifts made by Vyāmukta-sravanōjjvala or (in Tamil) Viṇa[kādagiri-]Porunāl, alias Atigaiman[ā]i] of the Chera race. The name of the capital of this prince seems to have been Takaṭa. He was the son of some Rājarāja and a descendant of a certain Yavanikā, king of Kerala, or (in Tamil) Erīqi, king of Vaṇji. The king repaired the images of a yaksā and a yaksī, which had been made by Yavanikā, placed them on the Tirumalai Hill, presented a gong and constructed a channel. The Tirumalai Hill is here called Arhasugiri (the excellent mountain of the Arha[dept.]) and (in Tamil) Eṅgunāvirai-Tirumalai (the holy mountain of the Arhat). According to the Sanskrit portion of the inscription, it belonged to the Tūndīra-mandāla; this seems to be a Sanskritised form of the well-known Tōndai-mandāla.

TEXT.


TRANSLATION.

Hail! Prosperity! Atigaiman[ā]i of the Śera race placed on (the hill the images of) a yaksā and a yaksī,—meritorious gifts (formerly) made by Erīqi,—presented a gong and gave a channel, which he had constructed (for feeding) the Kadapperi (tank).

(The images of) the two lords of the yaksas, which were made on the excellent mountain of the Arha[dept.], in the country (mandala) called Tūndīra by the illustrious and pious king of Kerala, called Yavanikā, were afterwards rescued from ruin by Vyāmukta-sravanōjjvala, the lord of Taka[dept.] and son of the illustrious Rājarāja, an eminent prince, who was the ornament of his (Yavanikā’s) race.

* This might be meant for Ati-gaiman[āi], “he whose pride consists in excessive liberality.”
* Vaṇji or Karuvūr was the old capital of the Chera kingdom. Ptolemy calls it Kāru[dept.] Porunbōp, “Karūr, the capital of the prince of Kerala;” see Dr. Caldwell’s Comparative Grammar, 2nd edition, page 96 of the Introduction; Dr. Burnell’s South-Indian Palæography, 2nd edition, page 33, note 2; and Dr. Bühler in the Zeitschrift d. Deutsch. Morgenl. Ges. Vol. XXXVII, p. 99.
* In a Western Chalukya inscription, Tōndai-mandāla is called Tūndīka-rāshya; see the fac-simile in Ind. Ant. Vol. VIII, p. 39, plate III, line 1. Tōndai-mandāla itself occurs in No. 81.
* Read Ṭōnd for Tōnd.
* Arha is probably a vulgar form for Arha. 
Vidu-kādārāgiya-Perumāl .......... repaired the broken remains (of the images) of a yaksha and a yakshi, which had been given by Ēriṇū, the lord of the race of the kings of Vaṇji, and placed them (on) this holy mountain (Tirumalai) of the god who possesses the eight qualities.¹

No. 76. INSIDE THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE
AT TIRUMALAI, TO THE RIGHT.

This inscription consists of a Sanskrit verse, which is a duplicate of that occurring in No. 75.

TEXT.

[1.] Ṛṣībhātan
dh-
[2.]  omn.
[3.] ān-
[4.] Ṛṣībhātan
[5.] Ṛṣībhātan
[6.] ān-
[7.] Ṛṣībhātan
[8.] ān-
[9.] Ṛṣībhātan
[10.] ān-
[11.] ān-
[12.] ān-
[13.] ān-
[14.] ān-
[15.] ān-

No. 77. INSIDE THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE
AT TIRUMALAI, TO THE LEFT.

TEXT.

[1.] bhū
dh-
[2.] Ān-
[3.] Ān-
[4.] Ān-
[5.] Ān-
[6.] ān-
[7.] ān-
[8.] ān-
[9.] ān-
[10.] ān-
[11.] ān-
[12.] ān-
[13.] ān-

¹ En-guna is an attribute of an Arhat. The eight qualities are, according to the Jaina books: infinite wisdom, omniscience, omnipotence, boundless happiness, being nameless, without descent, without age and unobstructed. See Winslow, s. v. ān-
and ān-, pp. 172 and 320, and Dr. Graul's note on verse 9 of Tiruvalūvar's Kural, p. 286.
TAMIL AND GRANTHA INSCRIPTIONS.

Translation.

Hail! Prosperity! Kariya-Perumal, alias Vairadaraya, the son of Ambarudaiyaa Ayaan, gave a sluice, in order to raise the water to the Kadapperi (tank) at Tirumalai. Let this meritorious gift be victorious!

V.—INSCRIPTIONS AT PAĐADEVU.

No. 78. ON THE EAST AND NORTH BASES OF THE AMMAIAPPESVARA TEMPLE.

This inscription is dated in the year, which was current after the expiration of the Šaka year 1180, and records a grant, which Rājagambhirā-Sambuvārāyaṇa made to the temple of Ammaiappēsvara. The name of the object of the grant must be contained in the final portion of the first line, which is buried underground. The donor is evidently identical with that Rājagambhirā-Sambuvārāyaṇa, who is mentioned in a Tirumalai inscription (No. 74), which seems to be dated in Šaka 1157-58. It may be further conjectured, that the Ammaiappēsvara Temple at Pađađeįu had received its name from Ammaiappē or Ammaiyaappē, one of the birudas of another Sambuvārāyaṇa, who was a contemporary and probably a relation of Rājagambhirā-Sambuvārāyaṇa.

Text.

[1.] 1. 2. 3.

Translation.

Hail! Prosperity! To-day, which is (the day of the nakshatra) Revati and Monday, the seventh lunar day of the former half of the month of Karatapak, which was current after the Šaka year one thousand one hundred and eighty (had passed).—I, Rājagambhirā-Sambuvārāyaṇa[u] gave to the god, who is the lord of the Ammaiappēsvara (temple), as a divine gift excluding the divine gifts to the various temples (all) Elur, including the tax for the village-accountant, the tax on Vvachchas, the tax on Ājivakaś, the tax on looms, the tax on goldsmiths, the tax on oil-mills, (and) the paddy for the Veṭṭi.¹ ² ³

¹ See the first paragraph of the translation of No. 75.
² See the introduction of the Poygai inscriptions, p. 87, above.
³ The meaning of gānērəṇa, which occurs also in line 15 of the Poygai inscription No. 64, is not apparent.
⁴ On the Vvachchas, see page 82, note 4; on the Ājivakaś, page 88, note 5.
⁵ Of the terms left untranslated, gāmaruś occurs also in the Poygai inscriptions Nos. 61 and 62.
⁶ See page 82, note 6. The pōmmər or watchman and the ḍhōkkət or scavenger are mentioned as members of the ancient village-establishment in the Tinpore Manual, p. 415. They used to get their share of the produce, as well as the accountant, the washerman and the other village-officers; vide, pp. 421 f. In the Kamarā country, the corresponding officers were the taldri and the tēf, who likewise received their share of the crops; see Dr. Buchanans Journey from Madras through the countries of Mysoor, Canara, and Malabar, Vol. I, p. 266 ff. Vol. II, p. 109. Vol. III, p. 449.
PADADEVU INSCRIPTIONS.

No. 79. ON THE SOUTH WALL OF THE AMMAIAPPESVARA TEMPLE.

This inscription is dated during the reign of Vīra-Devarāya-mahārāya (of Vijayanagara) and in the Pramadīn year (i.e., Śaka 1356). It records a grant to the Ammaiappa Temple. The name of the donor is obliterated.

**TEXT.**

[1. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
2. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
3. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
4. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
5. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
6. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
7. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
8. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
9. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
10. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
11. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
12. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.

**TRANSLATION.**

Hail! On the tenth day of the month of Māthi of the Pramadīn year, which was current (during the reign) of the illustrious raja-devīrāja rājaparamesvara, the illustrious Vīra-Devarāya-mahārāya, ......... 1 valau was given by a dharmaśarana to the lord Ammaiappa-nāyaṇā. This meritorious gift shall last as long as the moon and the sun. He who shall injure this meritorious gift, [shall incur the sin of one who has killed] a black cow on the bank of the Gāndā.

No. 80. ON THE SOUTH WALL OF THE AMMAIAPPESVARA TEMPLE.

This inscription is dated during the reign of Vīra-Devarāya-mahārāya (of Vijayanagara) and in the Ananda year (i.e., Śaka 1357). It records the gift of a village to the Ammaiappa Temple. The middle portion is defaced by three cracks.

**TEXT.**

[1. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
2. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
3. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
4. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன சுப்பர்ன.
5. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன.
6. செந்து தையு வரும் கோவில்லை விழுவு சுப்பர்ன.

---

1 The inscription No. 80 reads மாவு instead of மாவு.

2 As Dr. Oppert has shown in the Madras Journal of Literature and Science for the year 1881, p. 276, the erroneous forms Pramadīta and Pramadīchā for the two cyclic years Pramada and Pramadīa owe their origin to some old termus memoriales, in two of which we find Pramada 'tha and Pramadī cha; in course of time the two particles aṭha and cha were mistaken for portions of the names themselves. In Tamil the two wrong forms have entirely superseded the correct ones.

3 உசுர் or உசுர் means "a house, household premises" (Wimslow).
Hail! On the 2nd day of the month of Adi of the Anunda year, which was current (during the reign) of the illustrious maharajadhiraja rajaparamesvara, the illustrious Viradevaraya-maharayar, — I, Ulagalanda-Vel Suryadeva, gave (the village of) [Sa]lavaippurru by a dharmasana to the lord Ammaiappanayinar. Accordingly (there follows) the signature (?) of Mullaya-rayan Vengada.

No. 81. On the east wall of the Somanathesvara Temple.

This inscription is dated in the Sukla year, which was current after the expiration of the Saka year 1371, and during the reign of Virapatapa Pradha-Immai-Devaraya-maharayar. This is the latest hitherto-known date of Devaraya II. of Vijayanagara. The inscription is much injured and incomplete at the end. In the preserved portion, mention is made of the kingdom of Padaiyivdu (Padaiettu raiyam), which belonged to Tondaimandalam, of the right and left hand castes, and of the Somanathesvara Temple at Padaiyivdu.

---

1 See the introduction of No. 56.

2 Much interesting information on the right and left hand castes is found in Dr. Oppert’s work “On the Original Inhabitants of Bharatavarsha or India,” Part I, pp. 57 to 68.
VI.—INSCRIPTIONS OF THE KAILÅSANÅTHA TEMPLE AT KÅÑCHÎPURAM.

NO. 82. ON A PILLAR IN THE MANÇAPA IN FRONT OF THE RÅJASÌMHAVARMEŚVARA SHRINE.

The following inscription is dated in the fifteenth year of Madirai-kon∂a Ko-Parakerivarman. The same names are borne by the Chola king Parantaka I., alias Viranårayana, in a copper-plate grant published by Mr. Foulkes. As Madirai seems to stand for Madura (Madura), the capital of the Påndyas,—Madirai-kon∂a, "who took Madura," might also be considered as the Tamil equivalent of Madhuråntaka, "the destroyer of Madura." This was the name of a grandson of Parantaka I. according to the large Leyden grant. Another Madhuråntaka, who was the son of Råjaråja, issued the Sanskrit portion of the Leyden grant after his father's death. He is probably identical

\[18\] \[19\] \[20\] \[21\] \[22\] \[23\] \[24\] \[25\] \[26\]

TRANSLATION.

Let there be prosperity! Hail! On the day of (the nakshatra) Uttirådam, which corresponds to the Yoga Añuvahmat and to Saturday, the thirteenth lunar day of the former half of the month of Sînha of the Śukla year, which was current after the Śaka year 1871 (had passed), while the illustrious mahàmanadātēsvara, the conqueror of hostile kings, the destroyer of those kings who break their word, the destroyer of the three kings (of the South), who takes every country which he sees, but who never gives back a country which he has taken, the lord of the eastern, southern, western and northern oceans, the illustrious råjådhåra råjyaramāyava, the illustrious Virapratåpa, who has been pleased to witness the hunting of elephants, Praidha-Imma디-Devarāya-mahåray, was pleased to rule the earth,—the inhabitants of the kingdom (rājyam) of Padaïvidu, (which belongs) to Tondai-mandalam, the great men of the right hand and of the left hand,—at the temple of Somânteshvāra-nâyaun, the lord (of) Padaïvidu in the north-west (of) Murugamaṅga-la-pari, which borders on the Râjugambhirâ Hill (Râjugambhirâ-malai).

\[27\] \[28\] \[29\] \[30\] \[31\] \[32\] \[33\] \[34\] \[35\] \[36\] \[37\]

1 Read cons. 2 Sanskrit Uttarâdhåhêd.
3 čamrâdb is the same as čamrâdb, "the three kings," i.e., the Chera, the Chola, and the Pândya. In Kanarese inscriptions it occurs in the form Mûra-åraya; see Journal of the Bombay Branch Royal Asiatic Society, Vol. XII, p. 376, note 30, and Indian Antiquity, Vol. XIII, p. 131, verse 45.
4 See page 102, note 5.
5 This hill was probably called Rajagambhirâ-Sambuvarâyan; see the introductions of Nos. 74 and 78.
6 See page 96, note 8.
7 Dr. Burgess's Archaeological Survey of Southern India, Vol. IV, pp. 294 ff. Madhurântaka, and not Mathurântaka, is the reading in lines 48, 62 and 87 of the original, an impression of which I owe to Dr. Burgess.
with Rājendra-Chola-deva, who, according to Nos. 67 and 68, conquered the Maduramandalam. The three kings just mentioned are Nos. 3, 9 and 11 of the subjoined table, which I insert for ready reference. It contains the pedigree of the Cholas according to the large Leyden grant. The first three kings of the table are also named in Mr. Foulkes' above-mentioned grant. On inscriptions of the two last kings and on other conquests of theirs, see the introductions of Nos. 40 and 67, above.

1. Vijayālaya of the Śrīgyanacca.

2. Āditya I.

3. Parāntaka I, alias Viranaḍaya or Maññi-kumā Ko-Parakasavarman. He covered the Śiva Temple at Vyāghra-grahāla with gold, married the daughter of the king of Keralā and conquered the Bāṇa king, Vaiśtunba, the king of Lakkā (Ceylon) and Rājasinīha Pāṇḍya.

4. Rājāditya, was killed in a battle with Kṛishṇapāṇḍya.

5. Gopaḍarādityavarman, founded a village called by his name on the northern bank of the Kāverī.

6. Aruniṇāyat.

7. Parāntaka II, alias Rājendra, fought a battle at Čheṉtātumā.

8. Āditya II, alias Karikāla, fought in his youth with Vira-Pāṇḍya.

9. Madhurāntaka I.

10. Rājārāja, alias Rājadēnya or Rāja-kasivarman, made certain gifts in Saka 926 and conquered the Western Chāḷukya king Satyāśraya II. (Saka 919 to about 930).

11. Rājendra-Chola, alias Madhurāntaka II or Parakasivarman, fought with the Western Chāḷukya king Jayasimha III. (about Saka 940 to about 964).

On Rājendra-deva, the probable successor of (11) Rājendra-Chola, see the remarks on No. 127, below. In the introduction of No. 67, I might have added that the Miraj

---


2 As discovered by my assistant, V. Venkayya, M.A., Vyāghra-grahāla is the Sanskrit equivalent of Puliyār, "the tiger-village," one of the names of Chidambaram. The report of the Leyden grant is confirmed by the Koṇi Chronicle, which says twice, that Parāntaka I "built the Kānaka-sabha or Golden Hall" at Chidambaram; Salem Manual, Vol. I, p. 40.


4 See note 1.

5 This seems to have been the Rāṣṭrapāla king Kṛishṇa IV, whose grants range between Saka 868 and 879. The Amoghavarsha, who is mentioned in Mr. Foulkes' grant (verse 16) is probably identical with the Rāṣṭrapāla king Sarva Amoghavarsha I. (Saka 737 to at least 800).

6 In Sewell's Lists of Antiquities, Vol. I, p. 205, a village called Kopaḍarādityam in the Trichinopoly District is mentioned.

7 Mr. Sewell, u.s., pp. 168 and 307, mentions two villages of this name in the North and South Arcot Districts.

8 See page 97, note 9.
grant of the Western Chālukya king Jayasimha III, calls (Rājendra-) Chōla Pañcchendra-Drāmidādhipati (read thus instead of yāh Čandra-Drāmidādhipati), "the lord of the five Drāvīḍa (natioas)." The village, which was the object of the Mirāj grant, belonged to "the Edātor (read thus instead of Paḍadore) Two-thousand." Accordingly, the country of Edātor in Maīṣūr must have been in the possession of Jayasimha III in Śaka 946 (expired). The same country of Edātor (Idaiturai-nukku) occupies the first place in the list of the conquests of Rājendra-Chōla-deva.¹

The subjoined inscription records that a certain Chandaparākrama-vīra gave to the god of "the holy stone-temple" (i.e., the Rājasimhavarmesvara Temple) at Kachhipaḷu (i.e., Kānchipuram) 270 sheep, from the milk of which three lamps had to be supplied with ghee. A certain Chandaparākrama-maṇḍāḍi, who seems to be distinct from the donor, pledged himself, that he and his descendants would supply the ghee daily or otherwise incur certain fixed fines.

It is worthy of note, that in this very archaic inscription the pulļi or the dot above consonants, which corresponds to the Nāgarī virāma, occurs five times.⁶ It is represented by a short vertical stroke. The same sign is found in the Tamil portion of the Kūram plates of the Pallava king Paramesvaravarman I. (No. 151, below.)

TEXT.

[1.]  | пу́lli |  пу́lli  Q[Q]-
[2.]  | пу́lli бу́ллин Н[Н]-
[3.]  |  пу́lli бу́ллин  Н[Н]-
[4.]  |  пу́lli бу́ллин  Н[Н]-
[5.]  |  пу́lli бу́ллин  Н[Н]-
[6.]  |  пу́lli бу́ллин  Н[Н]-
[7.]  |  пу́lli бу́ллин  Н[Н]-
[8.]  |  пу́lli бу́ллин  Н[Н]-
[9.]  |  пу́lli бу́ллин  Н[Н]-
[10.] |  пу́lli бу́ллин  Н[Н]-
[11.] |  пу́lli бу́ллин  Н[Н]-
[12.] |  пу́lli бу́ллин  Н[Н]-
[13.] |  пу́lli бу́ллин  Н[Н]-
[14.] |  пу́lli бу́ллин  Н[Н]-
[15.] |  пу́lli бу́ллин  Н[Н]-
[16.] |  пу́lli бу́ллин  Н[Н]-
[17.] |  пу́lli бу́ллин  Н[Н]-
[18.] |  пу́lli бу́ллин  Н[Н]-
[19.] |  пу́lli бу́ллин  Н[Н]-
[20.] |  пу́lli бу́ллин  Н[Н]-
[21.] |  пу́lli бу́ллин  Н[Н]-

² This correction was suggested by my assistant, V. Venkayya, M.A.
³ The "five Drāvīḍas," as opposed to the "five Kaḷandas," are the chief tribes or languages on the south of the Vindhya:-- Drāvīḍa proper (Tamil), Āṇdhra (Telugu), Karaṇṭa (Kanarese), Mahārāṣṭra and Gāurā; see Böhtlingk and Koch's Sanskrit Dictionary, s. v. பற்று, and Winslow, s. v. Śvāmśaḥ.
⁴ See pages 96 and 99, above.
⁵ See page 118, below.
TAMIL AND GRANTHA INSCRIPTIONS.

[22.]  

[23.]  

[24.]  

[25.]  

TRANSLATION.

Hail! Prosperity! In the fifteenth year of (the reign of) Madirai-konda Ko-Parakesarivarman, (the following) written agreement (was made) with Mahadeva of the large holy stone-temple at Kachhipud. Chandaparakrama-munradi gave two hundred and seventy undying and unending1 big sheep to the god of the holy stone-temple, (in order to keep) three undying lamps2 (burning) as long as the moon and the sun exist. From (the milk of) these sheep,—myself, my sons and my further descendants shall take three wakkus of ghee daily3 and shall, for ever, pour them out into the hands of those, who are in charge of the nadriyai (measure) within (the temple), with a nadri (measure) which is equal to four wakkus.4 If I do not pour them out, I shall be liable to a fine of four and a quarter (wakkus) daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I solemnly agree to pay one manjira5 of gold daily to the king who is then ruling.  

This meritorious gift [shall last as long as] the moon and the sun.

NO. 83. ON A PILLAR IN THE MANÇAPA IN FRONT OF THE RâJAŚIMHAVARMEŚVARA SHRINE.

Like the inscription No. 82, this one is dated in the fifteenth year of Madirai-konda Ko-Parakesarivarman, and records the gift of 180 sheep from the same Chandaparakrama-vira to "the holy stone-temple." A certain Kulakopa-vira-munradi pledged himself to supply two lamps with ghee made from the milk of these sheep.

A graphical peculiarity of this archaic inscription has to be noted. In two cases the sign of ऋ in ऋ and ऋ is not, as in modern Tamil, attached to the bottom of the letter, but is added after it and turned upwards.6

TEXT.

[1.] 

[2.]  

[3.]  

[4.]  

[5.]  

[6.]  

[7.]  

[8.]  

[9.]  

1 This seems to mean, that the sheep, if dead, had to be replaced by fresh ones.
2 In other inscriptions, we find the spelling नद्रियाई for नद्रियाई, which occurs also in No. 83, line 3, and in No. 147, line 5.
3 नद्रियाई seems to be connected with नदी, नदिय, नदिय or नदिय (Sanskrit nityam).
4 According to the Tamil dictionaries, 1 nadri or podi consists of 4 wakkus.
5 1 manjira weighs 4 grains.
6 In of मि of, line 13, and in of मि of, line 24.
7 Two letters, of which the second is ॥, are engraved below the beginning of this line.
KANCHIPURAM INSCRIPTIONS.

[10.] [ .. ]
[11.] [ .. ] [ .. ] [ .. ]
[12.] [ .. ] [ .. ] [ .. ]
[13.] [ .. ] [ .. ] [ .. ] [ .. ]
[14.] [ .. ] [ .. ] [ .. ] [ .. ]
[15.] [ .. ] [ .. ] [ .. ] [ .. ]
[16.] [ .. ] [ .. ] [ .. ] [ .. ]
[17.] [ .. ] [ .. ] [ .. ] [ .. ]
[18.] [ .. ] [ .. ] [ .. ] [ .. ]
[19.] [ .. ] [ .. ] [ .. ] [ .. ]
[20.] [ .. ] [ .. ] [ .. ] [ .. ]
[21.] [ .. ] [ .. ] [ .. ] [ .. ]
[22.] [ .. ] [ .. ] [ .. ] [ .. ]
[23.] [ .. ] [ .. ] [ .. ] [ .. ]
[24.] [ .. ] [ .. ] [ .. ] [ .. ]
[25.] [ .. ] [ .. ] [ .. ] [ .. ]
[26.] [ .. ] [ .. ] [ .. ] [ .. ]
[27.] [ .. ] [ .. ] [ .. ] [ .. ]
[28.] [ .. ] [ .. ] [ .. ] [ .. ]
[29.] [ .. ] [ .. ] [ .. ] [ .. ]

TRANSLATION.

Hail! Prosperity! In the fifteenth year of Madirai-kondu Ko-Parakesarivarman, I, Kālakopa-vīra-mārgādi ......... Chanda-parukrama-vīra gave one hundred and eighty undying and unending ² big sheep to the god of the holy stone-temple, in order to keep two nondu lamps burning, as long as the moon and the sun exist. From (the milk of) these sheep,—myself, my sons and my further descendants shall take one ura ³ of ghee daily and shall, for ever, pour them out into the hands of those, who are in charge of the adṛgat (measure) within (the temple), with a nāri (measure) which is equal to four urakkus. If I do not pour them out, I shall be liable to a fine of one eighth pea daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I, Kālakopa-vīra-mārgādi solemnly agree, that I and my descendants shall pay one kura ⁴ of gold daily to the king who is then ruling .........

NO. 81. ON THE FLOOR OF THE MAHĀMANJĀPA OF THE RĀJASIMHAVARMESVARA SHRINE.

This inscription is dated in the 3rd year of Ko-Rājakesarivarman. By it, the villagers of Mevalur pledged themselves, to furnish oil for a lamp from the interest of a sum of money, which they had received from the temple-treasury. The inscription mentions Kāṇchipuram. Tirukkāṟañralippuram, "the town of the holy stone-temple," which occurs in lines 1 f., is evidently derived from Tirukkāṟañal, one of the names of the Rājasimhavarmesvār Temple, ⁵ and is probably a synonym of Kāṇchipuram. The town belonged to Kāliyūr-kottam, a district, which is also mentioned in Nos. 85, 147 and 148.

¹ See note 1 on the preceding page.
² See page 118, below.
³ See note 1 on the preceding page.
⁴ 1 kura weighs about 2 grains.
⁵ 1 ura is equal to 4 paśi or nāri.
[1] [கடிக்] போன்ற பிள்ளைகள் வரும் ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர ர

[2] புள்ளி குடியரசு இந்திய மண்டலம் [++] கேராக்கர் புகழ்


[4] பொருந்து மகாத்மா [++] ஆசிரியர் பிள்ளையார் செள்ளச்

[5] [++] பொருந்து பிள்ளையார் [++] ஆசிரியர் பிள்ளையார்

[6] இசைப்பொறியிய பொருந்து பிள்ளையார் செள்ளச் செள்ளச்

[7] இசைப்பொறியிய பொருந்து பிள்ளையார் செள்ளச் செள்ளச்

Translation.

In the 3rd year of Ko-Rajakesarivarman, we, the villagers of Mevalur, (a quarter) of Tirukkaraippuram in Ogaranadu (?), (a division) of Kalianur kottham, (made the following) written agreement. We have received from Adidasa Chandesvara in the holy stone-temple at Kanchipuram eighteen karahjas, three mañjālis and one kuṛi of gold. From the interest of these eighteen karahjas, three mañjālis and one kuṛi of gold, we shall pour out daily, as long as the moon and the sun exist, (for) one naṇḍa lamp, one urakkku of oil with an urakkku (measure), which is equal to a quarter (according to the standard) of the authorities in the village. As the villagers . . . . . . told (me), I, Alappadi, the headman of this village, wrote (this document). This is my signature.

No. 85. On the base of the Mandapa in front of the Rajasimhavarmesvara Shrine.

The middle part of this inscription is covered by the wall of the modern mahāmandapa, which has been erected between the Rajasimhavarmesvara Shrine and that mandapa, on the base of which the inscription is engraved. It is dated in the fourth year of Ko-Parakesarivarman and records, that the villagers of Kalladuppūr pledged themselves, to furnish a fixed yearly supply of paddy from the interest of a sum of money, which they had received from the shrine of Adidasa Chandesvara at Tiruvottar.

Text.

First part.

[++] கடிக் பொருந்து [++] பிள்ளையார் செள்ளச் செள்ளச்

Read நன்றா.

These letters are supplied from line 11 of the inscription No. 147.

On Adidasa Chandesvara see page 92, note 6. According to the Tamil Prigapuranam, Śiva made the pious Vichraśarman the chief (இயல் பெருமாள்) of his devotees (கடிக் பொருந்து), and bestowed on him the title Chandesvara. This legend perhaps explains the designation Adidasa, “the first devotee.”

1 karahja contains 20 mañjali, 1 mañjali contains 2 kuṛis, and 1 kuṛi is equal to about 2 grains.

2 mañjali seems to be the same as மண்டலம்.

3 பொருந்து seems to be another form of பொருந்து (see page 114, note 3).

4 பொருந்து, which occurs also in No. 148, is probably identical with பொருந்து.

5 Compare Kalladuppūr in No. 83, line 5.
TRANSLATION.

Hail! Prosperity! In the fourth year of Ko-Parakesarivarman, we, the assembly (sahita) of Kalladuppar in Viprapadu-nadu, (a division) of Kaliyur-kottam, (made the following) written agreement. We have received from the hands of Adidasa Chaendesvara (at) Tiruvottur in Tanakuru (?), (a division) of this kottam, eight and a half . . . . . of gold. According to the standard (dulkkal) of Kaeschippedu, we have received twenty karaŋjus weight of gold. For these twenty karaŋjus of gold, from (the month of) Tai of this year forward, . . . . . . . . we, the assembly of Kalladuppar, shall measure and give paddy into the hands of the Śiva (i.e., Śaiva) Brahmanas . . . . . . . . (From) the interest of these twenty karaŋjus of gold, we . . . . . the great people, who constitute the village-assembly of our village, shall measure and give every year ninety kādis 3 of paddy, without breaking our promise (even) partially. 

No. 86. ON A PILLAR IN THE MĀNDAPA IN FRONT OF THE RASEŚVARA SHRINE.

This inscription is dated in the Vīrakasau year, which was current after the expiration of the Śaka year 1286, 4 and during the reign of Kambaṇa-udaiyar. The inscription No. 87 belongs to the same year, as No. 86, and to the reign of Kambaṇa-udaiyar, the son of Vira. The date of No. 88 is the Kilaika year and the reign of Vira-Kambana-udaiyar. As it mentions Koppanangal, an official, whose name occurs also in Nos. 86 and 87, and as the signatures at its end are identical with some signatures at the end of No. 87, the date of the inscription No. 88 cannot have been very distant from that of Nos. 86 and 87, and the Kilaika year must correspond to Śaka 1291. The inscription No. 87, which reads Vira-kundra-Kambana-udaiyar, i.e., Kambaṇa-udaiyar, the son of Vira, suggests that Vira-Kambaṇa-udaiyar in No. 88 is an abbreviation for Kambaṇa-udaiyar, (the son of) Vira. The prince, who is mentioned in the three inscriptions Nos. 86, 87 and 88, may be further identified with Kambaṇa-udaiyar, the son of Vira-Kambaṇa-udaiyar and father of that Omanna-udaiyar, who according to the Tirumalai inscription No. 72, above, was reigning in the Ānanda year, which was current after the expiration of the Śaka year 1296. The subjoined table shows the results of the above remarks.

---

1 Read "śrī", i.e., [śrī] sañjñāponent?
2 Viprapadu is probably meant for Vira-pēdu, "the town of Vira," or "the town of heroes." Compare the names Vaṅkipp[u]ram in No. 72, Tirukkaralippuram in No. 84, and Tirunippuram in No. 146, where Liśu stands for Liśu, "a town."
3 The same measure is mentioned in line 4 of the fragment No. 146.
4 This is probably a mistake for 1287, as the Vīrakasau year corresponds to the current Śaka year 1288.

30
Inscription No. 72.
Vira-Kambana-udaiyar.
Kambana-udaiyar.
Ommana-udaiyar (Saka 1297).

The three inscriptions Nos. 86, 87 and 88 contain orders, which were issued by a certain Koppangal, Koppanangal or Koppanu to the authorities of the temple. Koppanangal was probably the executive officer of Kambana-udaiyar at Kanchipuram. The Kailasanatha Temple is designated by three different names, viz., Rajasimhavarmanvara, Edudatu-ayiram-udaiyar-nayagar and Tirukkaragali-Mahadeva. The last-mentioned term means "the holy stone-temple (of) Siva." The meaning of the second is not apparent. The first name, Rajasimhavarmanvara, shows that the Pallava king Rajasimha, the founder of the temple, was not yet forgotten at the times of Kambana-udaiyar, and that his full name was Rajasimhavarman.

From the inscription No. 86, we learn that, at the time of Kulottunga-Chola-deva, the Rajasimhavarmanvara Temple at Kanchipuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Anayapadangavudaiyanayagar. Koppanangal ordered, that the temple should be reopened and that its property should be restored.

**TEXT.**

**West face.**

[1] உன்று வெட்டு கைமானுடையஸ்வரே


[8] பாலம் பாலம் ஐ


[10] பாலம் பாலம் ஐ


[12] பாலம் பாலம் ஐ

[13] பாலம் பாலம் ஐ

[14] பாலம் பாலம் ஐ

[15] பாலம் பாலம் ஐ

**South face.**

[16] கென்று வைக் சார்ந்த்து ஐ

[17] கெடும் சார்ந்த்து ஐ

\[1\] No. 86, lines 13 and 67; No. 88, line 23.

\[2\] No. 97, line 62.

\[3\] No. 89, lines 15 to 17.

\[4\] No. 87, line 15.

\[5\] No. 86, line 15; No. 87, line 17.

\[6\] See page 9, above.

\[7\] This temple is situated close to the Kailasanatha Temple. In the hymns of Tiruangsambandar and of Nambi Aruraghur, alias Sundaramurti,—who, as the Tanjore inscriptions prove (see paragraph 9 of my Progress Report for July, August and September 1888, Madras O. O., 7th November 1888, No. 1050, Public), lived before the Chola king Raja-Raja-deva,—it is mentioned under the name உரைசமூறியென்று.

\[8\] Read கென்று.

\[9\] The two syllables கெடு- are entered below the line.

\[10\] Read கெடும்.
East face.

North face.

1 Read ao.
2 Read of.
Hail! From the month of Ādi of the Viśvētavasu year, which was current after the Śaka year one thousand two hundred and eighty-six (had passed), while the illustrious mahā-mandaleśvara, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, the illustrious Kambāṇa-udaiyar, was pleased to rule the earth,—the illustrious Koppaṅgaḷ (addresses the following) order to the authorities of the temple of Rājasimhavarmesvara-udaiyar, alias Eddattu-āyiram-udaiya-nāyaṅār, at Kāṇchipuram. As it is opposed to the sacred law, that formerly, at the time of Kulottunga-Sora-deva, the shrine of Eddattu-āyiram-udaiya-nāyaṅār was closed, that the temple-land (tirumēnttu kāṇi) of the lord was sold, and that the temple-compound (tiruviruppu) and the environs of the temple (tirumāṇai-viṭṭgam) were given to Aṇaiyaypadangāvudaiya-nāyaṅār,—the closing of the shrine of this lord shall cease; the worship and the divine service shall be carried on from the month of Ādi forward; the whole village of Muruṅgai in Paumā-nādu, (a division) of Mēnaviṅkoṭṭam 3 on the southern frontier (?), and the land included in the boundaries in the four directions shall belong (to the temple) as a sarvamāṇya (and) free from taxes, as long as the moon and the sun exist. The northern boundary of the temple-compound of this lord is to the south of a pit on the north, where pandanus-trees grow; the southern boundary is to the north of a paddy field; the western boundary is to the east of a hillock, which forms the limit (?); and the eastern boundary is to the west of a channel near the road (?). The whole savmilliti street of this lord shall belong (to the temple) as a sarvamāṇya, as long as the moon and the sun exist. According to this edict on a palm-leaf, there shall be engraved on stone the amount of what had been cancelled and given away according to the writing on stone, which was formerly engraved on the day, on which (the temple) was closed. (All this) shall be managed and attended to without fail. This is the signature of Koppaṅgaḷ.

No. 87. On a Pillar in the Manḍapa in Front of the Rājasimhavarmesvara Shrine.

This inscription is dated in the same year and month, as No. 86, and during the reign of Kambāṇa-udaiyar, the son of Vīra. It records that, with the sanction of Koppaṅgaḷ, 4 the authorities of the Rājasimhavarmesvara Temple at Kāṇchipuram sold some houses in the northern row of the savmilliti street to certain Mudaliṭṭu at the price of 150 paṇas.

---

1 Read Ṛaṅgaḷa.  
2 See page 92, note 5.  
3 On Paumā-nādu and Mēnaviṅkoṭṭam, see the introduction of No. 151.  
4 See page 118, above.
Text.

West face.

[1.]

[2.]

[3.]

[4.]

[5.]

[6.]

[7.]

[8.]

[9.]

[10.]

[11.]

[12.]

[13.]

[14.]

[15.]

[16.]

[17.]

South face.

[18.]

[19.]

[20.]

[21.]

[22.]

[23.]

[24.]

[25.]

[26.]

[27.]

[28.]

[29.]

[30.]

[31.]

[32.]

[33.]

[34.]

East face.

[35.]

[36.]

[37.]

[38.]

Read சித்திய.

Read சித்திய.

31
Hail! From the month of Ādi of the Viṣṭādi year, which was current after the Śaka year one thousand two hundred and eighty-six (had passed), while the illustrious mahānāma-śrīvaru, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, Kambaṇa-udaiyar, the son of the illustrious Vira, was pleased to rule the earth,—the illustrious Koppanāṅgai (addresses the following) order to the authorities of the temple of the lord Rājasināhavarmēsvaram-udaiyar, alias Edudattu-āyiram-udaiya-ṇāyaṇār, at Kāñchipuram. Whereas all the houses and the gardens (attached to) the houses in the northern row of the samidhi street,—excluding the maṭha of Āndar Sunda-Pennarāl, which exists (from) old times, (and excluding) the house, which is to the east of the temple of the lord Tiru-Agastyeśvara and to the west of the great road of the sacred bath (tiru-ṉanjaṉa-peru-vardi),—were sold at a price (fixed in the presence of the god) Chauḍēśvara to the Mudalis, to be (their) property, from this day forward, for ever, against (payment of) pa. 150, (i.e.) one hundred and fifty paṇas, which were previously received from these (Mudalis) and deposited in the temple-treasury,—these houses, gardens (attached to) the houses may be sold or mortgaged by them. . . . . . . . . . . . . . . . . . This (order) shall be engraved on stone and copper, in order that it may last from this day forward, as long as the moon and the sun. This is the signature of Koppanāṅgai.

This we have engraved on stone and given. This is the signature of Kambāṇḍāṅgai. This is the signature of Śiyāṉ (i.e., Sinha), who made the closing (of the temple) cease. This is the signature of Kāṭṭukkurivaippu Vira-Samba-Brahmā-ṛayaṇa, the devakurmin (i.e., puṇḍari) of this temple. This is the signature of Vidaṅga-bhaṭṭa, who lives at Kāñchippurāpan (?). This is the signature of Nārpatteņṇayirakkāḷu. This is the signature of Irāguttarāyakkāḷu. This is the signature of Uttaraṇmeru-udaiyāṉu Tiruṅeṉgamba-veḷuṇ Āditya-deva, the accountant (kavakk) of this temple.

No. 88. On a pillar in the maṇḍapa in front of the Rājasināhavarmēsvara shrine. This inscription is dated in the Kilaṅka year (i.e., Śaka 1291) and during the reign of Kambaṇa-udaiyar, (the son of) Vira. It records that, with the sanction of Koppanāṅgai, the temple authorities gave a maṭha near the temple and some land to a certain Gāṅga-vaṅga of Tirumudukuram. According to lines 9 to 14, Kāñchipuram belonged to Eyyirkoṭṭam in Jayakōṇḍa-Chola-mandalam. The district of Eyyirkoṭṭam was probably called after Eyyil, i.e., "the fort," a village in the Tindivanam Tāḷḷuqa of the South Arcot District. Tirumudukuram, i.e., "the holy ancient mountain," is perhaps meant for its Sanskrit equivalent Vṛiddhāchalam, the head-quarters of a Tāḷḷuqa in the South Arcot District.

1 Lo. Vīṭṭārana. 2 See page 117, above. 3 See page 118, above.
4 See the remarks on Maṇayirkottam in the introduction of No. 151.
6 Ibid. p. 212.
TAMIL AND GRANTHA INSCRIPTIONS.

Text.

West face.

[1.] நிச்சயம் [?] விளக்கம்-
[2.] நிக்கோப்பரைக்கைத்
[3.] மாற்றுக்கை இடாய்-
[4.] காண்டுபார் இளாய்-
[5.] பாது அறிவு(?)-
[6.] மத்திய வலிய்முட்டு மாற்யா-
[7.] கூருவுடையம்(மாறு)-
[8.] புதுவை புதுமை-
[9.] புதுவை புதுமை-
[10.] கூருவுடையம்-

South face.

[17.] மச்சவத் தமிழர் சோகத்-
[18.] குறிப்பிட்டம் கத்-
[19.] குறிப்பிட்டம் கத்-
[20.] மச்சவத் தமிழர் முகமா-
[21.] மச்சவத் தமிழர் முகமா-
[22.] மச்சவத் தமிழர் முகமா-
[23.] மச்சவத் தமிழர் முகமா-
[24.] மச்சவத் தமிழர் முகமா-
[25.] மச்சவத் தமிழர் முகமா-
[26.] மச்சவத் தமிழர் முகமா-
[27.] மச்சவத் தமிழர் முகமா-
[28.] மச்சவத் தமிழர் முகமா-

East face.

[29.] நிச்சயம் விளக்கம்-
[30.] நிச்சயம் விளக்கம்-
[31.] நிச்சயம் விளக்கம்-
[32.] நிச்சயம் விளக்கம்-
[33.] நிச்சயம் விளக்கம்-
[34.] நிச்சயம் விளக்கம்-
[35.] நிச்சயம் விளக்கம்-
[36.] நிச்சயம் விளக்கம்-
[37.] நிச்சயம் விளக்கம்-
[38.] நிச்சயம் விளக்கம்-

1. மச்சவத் (?) seems to be engraved underneath the ம.
Hail! On the day of (the nakshatra) Ter, which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Mukara of the Kilaka year, which was current (during the reign) of Kambaṉa-udaiyar, (the son of) the illustrious Vira,—we, all the followers of the blessed Rudra, (alias) the blessed Maheśvara, and the authorities of the temple of the lord Tirukkarrai-Mahādeva, alias Edudattāyiram-udaiya-nāyaṉar at Kanchipuram, a town of Ėyirkoṭṭam in Jayankońḍa-Śora-māṇḍalam, gave, as ordered by Kopparāṅgal, to Perumāṉ, alias Gāṅgayar, who is worshipped by (i.e., who is the teacher of?) Śīṟṟamūr-udaiyāṉ, (one) of the Maheśvaras at Tirumudukunram, . . . . . (for) reciting the Veda in the presence of the god, one māṭha in the western street and some hereditary land. (This gift) shall be managed accordingly, as long as the moon and the sun exist. We, the followers of the blessed Rudra, (alias) the blessed Maheśvara, and the authorities of the temple:—The signature of Kambaṇḍāṉ. This is the signature of Śīyar (Śītha), who made the closing (of the temple) cease. This is the signature of Vira-Śamba-Brahma-rāyar. The signature of Vidāṅga-bhaṭṭa. The signature of Irāguntaṟāyakāḷaṅ.
PART III.
NOTES AND FRAGMENTS.

No. 89. Inside the Gangaonda Mandapa1 at Mamallapuram, on the Left Wall.

This inscription is engraved on two stones, which fit to each other. It is dated "in the fourteenth year of Ko-Rajakesarivarman, ulius Tribhubanachakravartin Sri-Kukottunga-Sora-deva, who was pleased to sit on the throne of heroes, (which consisted of) pure gold." The fourth line mentions "Amur-nadu, (a division) of Amur-kottam" in Jayakonda-Sora-mandalam." The seventh line contains the name of the god Aadidasa Chandesvara.3

No. 90. On the Front Wall of the Varahasvamin Temple4 at Mamallapuram.

This inscription is written on two stones, which fit to each other. It seems to have been dated in the fifth year of the reign of [Raja]nandeyana Samuvavarayar5 and to have recorded a grant to the temple of Perumul (i.e., Vishnu) and of Nilama nagai-nachehiyvar (i.e., the goddess of the earth) at Mamal[lapuram].

Nos. 91 to 94. Inscriptions at the Velur Temple.

The four subjoined inscriptions are written in modern Tamil characters and record "the perpetual devotion"6 of a certain Chandra-pillai of Kattori.

1 Madras Survey Map, No. 53. The modern name is perhaps a corruption of Gaungai-kondan Mandapa and connected with Gaungai-konda Chola, a prince who, according to Dr. Burnell (Southern Indian Palaeography, 2nd edition, p. 45, note 1), is mentioned in an inscription at Karur in the Coimbatore District. I read the name Mungkoondavai on both faces of a silver coin, which is figured by Sir W. Elliot (Coins of Southern India, plate iv, No. 152).

2 See page 64, above. Amur-kottam is also mentioned in a copper-plate grant of Saka 1558 (expired); Ind. Ant. Vol. XIII, p. 132, plate iv a. Line 1. Amur-nadu and Amur-kottam are probably named after Amur or Ambur, a town in the Vellore Taluka of the North Arcot District and a station on the Madras Railway; see Sewell's India, Vol. I, p. 163.

3 See page 62, note 5, and page 116, note 3.

4 Madras Survey Map, No. 55. See the introduction of No. 95, above.

5 Samskrita seems to represent the Sanskrit sahaj-prajna. It is here used in the sense of "a monument of perpetual devotion," just as, in Sanskrit, kirti and prajna sometimes the meaning "a monument of fame;" see Mr. Fleece's Corpus Inscriptionum Indicarum, Vol. III, p. 219, note 6.
VELUR INSCRIPTIONS.

There are several similar inscriptions in other parts of the temple, viz., two on the pedestals of the two devarapillakas in front of the gopura, one on the left outer wall of the inner prācára, and five on the floor of the alavikāra-mandapa, of which two are written in Tamil, two in Telugu, and one in very faint Nāgarī characters.

No. 91. On the pillar to the left in front of the gopura.

Text.

[1.] குமாரவியல்
[2.] ஆரா
[3.] நெள
[4.] முன்
[5.] அசி
[6.] தல்
[7.] இல்லா
[8.] பீடன்
[9.] முன்னன்
[10.] அவ்வியல்
[11.] இற்ற
[12.] உர்ல்
[13.] இல

Translation.

In order that (the god) Kumāra-svāmin at the gate of the gopura might protect (him), the magistrate (udhikārin) Chandra-pillai of Kāṭṭeri (made this gift, which records his) perpetual devotion.

No. 92. On the pillar to the right in front of the gopura.

Text.

[1.] குமாரவியல்
[2.] இற்ற
[3.] இல்லா
[4.] முன்
[5.] அசி
[6.] தல்
[7.] இல்லா
[8.] பீடன்
[9.] முன்னன்
[10.] அவ்வியல்
[11.] இற்ற
[12.] உர்ல்
[13.] இல

Translation.

In order that (the god) Vināyaka (i.e., Ganesa) at the gate of the gopura might protect (him), the magistrate Chandra-pillai of Kāṭṭeri, a follower of the Śaiva doctrine (śiva-samaggi), (made this gift, which records his) perpetual devotion.

No. 93. Below the trunk of a carved elephant inside the gopura.

Text.

[1.] தூரசுரை
[2.] வும்ளி[விநை][சிறித்]
[3.] சுல்த
[4.] ஓன்

Translation.

(A monument of) the perpetual devotion of Chandra-pillai of Kāṭṭeri (to the god) Kumāra-svāmin.

1. nampā is a vulgar form for nampā.
2. The vowel (mouse) is entered below the line.
NOTES AND FRAGMENTS.

No. 94. ON THE STEPS INSIDE THE GOPURA.


No. 95. ON THE BASE OF THE ĪŚVARA TEMPLE AT SORAṆUR NEAR VELṆUR; 1ST INSCRIPTION.

The end of this inscription is lost. As, however, the preserved part is identical with the above-published inscriptions Nos. 40, 41 and 68, it may be safely concluded, that the inscription belongs to Ko-Rājarāja-Brājakesarivarman, alias Rājarāja-deva. The mention of Iraṭṭa-pādi shows, that the inscription dates after the twenty-first year of the king.¹


No. 96. ON THE BASE OF THE ĪŚVARA TEMPLE AT SORAṆUR; 4TH INSCRIPTION.

On the base of this temple, there are at least three obliterated inscriptions besides the preceding one. In the second line of the fourth inscription there occurs the following passage:  "the thirty-second [year] of Ko-Rājakesarivarman, alias Kulottuṅga-Sora-deva."

No. 97. ON A STONE IN FRONT OF THE ĪŚVARA TEMPLE AT SORAṆUR.

This inscription is dated in the Durmati year² and mentions the temple of Rājendra-Cholēśvara at SoraṆur.³

No. 98. ON A STONE ON THE TANK-BRAND AT SORAṆUR.

This inscription is dated in the Rakblāshy year, which was current after the expiration of the Śalivihāra-Saṅku year 1546. It mentions SoraṆur and seems to record some meritorious gift in connection with the tank by Venkaṭa-pāppa-nāyaka.

Nos. 99 to 106. INSCRIPTIONS OF THE GAṆGEŚVARA TEMPLE AT GĀṆGAMĀṆI NEAR VELṆUR.

A considerable number of inscribed stones are built into the walls of this temple; but they are not in their original order, and it must be assumed, that either the temple had been destroyed and was rebuilt, or that it was constructed from stones which belonged to another old temple. The subjoined fragments contain the following dates and names:—

No. 106 is dated in "the forty-first year of Tribhuvanaçhakravarthin, the illustrious Rājarāja-deva,"¹ and No. 103 in the Dhātu year, which was current after the expiration of the Saṅku year 1258. No. 100 begins with the name of "Sakalalokāchakravarthin Rājanārāyaṇa Sambova."² Nos. 104 and 105 mention Gāngeya-nallūr, alias Śri-

¹ See the introduction of No. 66, above.
² See the introduction of No. 52, above.
³ According to the Puyai inscriptions (Nos. 53 to 64, above) this would be Saṅku 1178-79.
Mallinātha-chaturvedi-maṅgalam, and according to No. 102, Gā[ṅgeya-nallūr] was a village in Karaivara-Andi-nādu, (a division) of [Pa]dvūr-kottam. Other localities mentioned in the subjoined fragments are: Paḍaivīdu, Kattuppādi, and Karuger in No. 103, and Anaippādi in No. 104. No. 99 mentions the Ammaippēvar Temple, and No. 101 the same and the Kailās Temple.

No. 99. On the top of the East base, first stone.

No. 100. On the bottom of the East base, third and fourth stones.

No. 101. On the bottom of the East base, fifth stone, and on the bottom of the South base, to the right.

No. 102. On the North wall, second stone.

No. 103. On the North wall, third stone, and on a stone in the South wall.

No. 104. On the left of the bottom of the South base, third stone.

No. 105. Inside, on the top.

No. 106. Inside, on the bottom.

---

1 See page 77, notes 8 and 9.
2 See page 85, above.
3 The same is the name of a village close to the "Vellore" station of the Madras Railway.
4 This is the name of a temple at Padaivedu; see page 108, above.
5 The abbreviations kāliyai and kālai, which occur on the fourth stone, are smaller than those on the third; perhaps the apparent connection between the two stones is only due to chance.
6 Read vaisāsākam, as in No. 99.
7 The same name occurs in a fragment on the left of the top of the South base, where it is spelt vaisāsākam.
8 The fragment No. 101 reads vaisāsākam.
9 This inscription is complete and consists of three lines. As it is, however, much obliterated, only the beginning is given.
No. 107. At the Râmasvâmi-Purumâl Temple at Nâlluvây near Vellâr.

In front of this temple stands a pillar with a rough inscription on its four sides. The south-east face of the pillar contains the name of “the illustrious mahâmanḍalakâra râjâ-dhikâra râjaparameśvara, the illustrious Vâsa[Vâsa]pati[â]ya-mahârâya” and is dated in the Yuen year, which was current after the expiration of the Saka year 557. An inscription of the same Vakâta II. of Karnâta was published in the Indian Antiquary, Vol. XIII, p. 125. It is dated one year later than the present inscription.

No. 108. At the Grâmadevâta Ulagânya-Ânâl Temple at Sadupperi near Vellâr.

At this temple there are two stones with fragmentary inscriptions. One of them is dated “in the fifty-second year of Ko-Vijaya-Nandivikramavarman.”

[1.] तत्र भविष्यः[वना]-
[2.] दिशिकरिबन्धरितर् विना[वना]
[3.] स्वा[वना]

No. 109. On an alavukkal in the tank at Sadupperi.

Both pillars of this alavukkalbear fragments of ancient inscriptions. That on the right pillar belongs to the time of some Ko-Parakesarivarman. It deserves to be noted that, in line 3, the syllable  automáticamente is written  and not  as in modern Tamil.

[2.] 
[3.] 

Nos. 110 to 112. Inscriptions of the Ísvâra Temple at Sembakkam near Vellâr.

This temple contains three fragmentary inscriptions in archaic characters.

No. 110. On the west base, lines 1 and 2.

This inscription records some gift, which the assembly (sabha) of Vellâr, alias Parameśvara-maṅgalam, made to the god Ādīdāsa Chandesvara.

No. 111. On the west base, lines 3 to 6.

This inscription seems to record another gift of the sabhâ of Vellâr. It mentions Śemmanpakkam (the modern Śembakkam) and Râjendra-Cholesvara, evidently the name of the temple itself.

No. 112. On the south base, lines 1 to 6.

This inscription mentions both Râjendra-Cholesvara and Ādīdāsa Chandesvara. The fragment seems to begin with a description of the boundaries of some gift, in which the term Pidâri-patiti occurs.

No. 113. On the Perumâl Temple at Sevîr near Vellâr.

There are three stones with almost illegible inscriptions built into the wall of this temple. Two of them contain the subjoined fragment, which may be read with the help of the
nearly identical Paḍaveṭu inscription No. 81. The inscription seems to have belonged to Devarāja II. of Vijayanagara, the son of Vīra-Vijayarāya-mahārāyaṇa. The latter is identical with Vijaya or Vīra-Vijaya, who, according to No. 153, below, was the son of Devarāja I. and the father of Devarāja II. The inscriptions of Devarāja II., which are published above (Nos. 54, 56, 79, 80 and 81) range between the current Śaka years 1348 and 1372.

No. 114. ON THE VIRUPĀKSHESVARA TEMPLE AT VEPPAMBAṬṬU NEAR VELṆ."  
Besides the inscription published under No. 55, above, this temple bears another much defaced inscription, which is engraved on the east wall and consists of seven lines. The date is the Vitru year, which was current after the expiration of the Śaka year 1443. According to the third and fourth lines, the inscription seems to have recorded a grant, which Tirumalai-nāyaka, made to the temple of Virupāksha-nāyagar at Veppambaṭṭu in Āndi-nādu; line 4 also mentions Paḍaiyădi. The passage alluded to runs as follows:

Nos. 115 to 123. INSCRIPTIONS OF THE MĀRGAṢAḤIYADEVARA TEMPLE AT VİRINCHIPURAM.

No. 115. INSIDE THE FRONT CÔPURA, TO THE LEFT, FIRST INSCRIPTION.

1. King: the illustrious mahāmendalesvara Medinīsvara Immadi-Narasimharāya-
mahārāyaṇa (of Vijayanagara).²
2. Date: Śaka 1418 expired¹ and the Rākṣasa year current:
4. Remark: The inscription mentions a mandapā, which Erama-nāyaka caused to be built at Tīru-Virinchipuram.

No. 116. INSIDE THE FRONT CÔPURA, TO THE LEFT, SECOND INSCRIPTION.

1. Date: the Nandana year (i.e., Śaka 1395).
4. Remark: The inscription mentions some nāyaka, the son of another nāyaka; the names of both are obliterated.

¹ Read kaṇṭaṭaṁaṁ ṣaṁkṣeti, 1 See page 88, above.
² The inscriptions No. 113 and No. 119 belong to the same king.
³ The Rākṣasa year, however, corresponds to the current Śaka year 1418.
⁴ See page 99, above.
No. 117. INSIDE THE FRONT GOPURA, TO THE LEFT, THIRD INSCRIPTION.

1. King: Sakalalokakahravartin Rājanārāyanā.¹
2. Remark: The inscription mentions Āndi-nāḍu.²

No. 118. INSIDE THE FRONT GOPURA, TO THE LEFT, FOURTH INSCRIPTION.

1. King: the illustrious mahārājadhīrāja, the illustrious Vīrāpratāpa-[Achyan]deva]-mahārāya (of Vījayanagara).³
2. Date: Śaka 1463 expired and the Plava year current.

No. 119. INSIDE THE FRONT GOPURA, TO THE RIGHT, FIRST INSCRIPTION.

2. Date: Śaka 1404 expired and the Śubhakrīt year current.
5. Remark: The inscription mentions the villages of Paśumaratūr and Veppūr.

No. 120. INSIDE THE FRONT GOPURA, TO THE RIGHT, THIRD INSCRIPTION.

1. Date: Śālīvāhana-Śaka 1457 expired and the Nandana year current.⁴
2. King: the illustrious mahārājadhīrāja-paramesvarā Achyutadeva-mahārāya (of Vījayanagara).
3. Donee: Mārgosahāya-deva of Irińchipuram().
4. Remarks: The inscription mentions Śiśuḷerī (see No. 123). The grant seems to have consisted of a number of kurīs of land and to have been made for the benefit of two Brāhmaṇas, Timmappayau and Śivādīrāya Vasantarāya-guru, who taught the Rik-bākh and Yajuj-bākh respectively. The second donee belonged to the Bhrādevāja-gotra and followed the Būdhyāna-vīrava.

No. 121. ON THE BASE OF THE BACK OF THE FRONT GOPURA, TO THE RIGHT.

1. King: the illustrious mahārṇavadēvara, the illustrious Vīrāpratāpa, (the younger brother and successor of) Vīra-Nārasiṇhadeva-deva, Krishnadeva-mahārāya (of Vījayanagara).⁵
2. Date: Śaka 1435 expired and the Śrīnukha year current.

¹ See the introduction of No. 52, above.
² See Nos. 55 and 114, above.
³ The inscriptions No. 120 and No. 123 belong to the same king.
⁴ There is a mistake in the date, as Śaka 1408 corresponds to the Munmatha year, and the Nandana year to Śaka 1435. See No. 123.
⁵ Compare Mārgosahāyadeva in No. 58 and Mārgosahāya-linga in No. 140.
⁶ Būdhyāna is the southern form of Bāudhyāna; see page ix of the preface of my edition of Bāudhyāna's Dharmaśāstra, Leipzig, 1884.
⁷ Here follow the same birudas, as in No. 81, lines 2 to 7.
⁸ According to two Hampi inscriptions of Śaka 1430 (for 1431?) expired the Śukha year (see paragraph 2 of my Progress Report for December 1888 and January 1889, Madras G.O., 20th February 1889, No. 186, Public), and according to a copper-plate grant, which I have noticed in the Indian Antiquary, Vol. XIII, p. 104, Krishnāyāna was the younger brother of Vīra-Nṛṣimha or Vīra-Nārasiṇhā, and both were the eldest sons of Nārāsa or Nṛṣimha (see No. 115).
No. 122. On the base of the back of the front gopura, to the left.

1. Date: Śaka 1432 [expired] and the Pramodāśī year current.
2. Remark: The name of the king is entirely effaced; but the inscription begins with the same birudas, as were borne by the king Kṛiṣṇadeva of the inscription No. 121.

No. 123. Inside the back gopura.

1. King: the illustrious mahāmaṇḍaẏeṣvara rājādhirāja rāja-parameswara, the illustrious Achyutadēva-mahārāyar or Achyutarāya (of Vijayanagara).
2. Date: Śaka 1454 expired and the Nandana year current.
3. Donor: Udaiyār Varittunai-nāyaṇār or Śrī-Virincheśvara.
4. Donor: the karanikka (= karanam) Virappayaṉ or Viraya, who belonged to the Gāutamāṇvaya.
5. Object of the grant: (a) the village of Sīrāleri within the boundaries (simā) of Kāvanār; (b) the village of Virarasār, excluding the agraḥendra of Kīrai-Virarasār and including the open (i.e., unfortified) place (vṛṣṭā) of Aṅgarāyan-kuppam.
6. Remark: The inscription mentions the maṇḍapa of Śamburāyan, which may have formed part of the Virinchipuram temple.

Nos. 124 to 129. On stones built into the floor of the court-yard of the Virinchipuram Temple.

No. 124.

This and the next inscription belong to the same king, as No. 108. The present inscription is dated “in the ninth year of Ko-Vijaya-Nandivikramavarman.”

No. 125.

This inscription is dated “in the forty-seventh year of Vijaya-Nandivikrama- varman.”

No. 126.

This inscription is dated in the third (?) year of Madirai-kōnda Ko-Parakesari- varman.

---

On the form Pramodāśī see page 109, note 2.

The date is expressed both in figures and by the words vāyūkāntya kṣerāṅga, i.e., in the Śaka year es (4), to (6), es (4), ya (1) = 1454 (expired). On this manner of notation, see Dr. Burnell’s South-Indian Palaeography, 2nd edition, p. 70.

This is the name of a village in the Gudiyāṭam Tāllaṇa of the North Arcot District; see Sewell’s Līṭa, Vol. I, p. 166.

This is the modern village of Aṅgarākuppam, 6 miles north of Virinchipuram.

See the introduction of No. 87, above.

See the introduction of No. 82, above.
The stone, which bears the subjoined inscription, is unfortunately very much worn. The text, as far as it can be made out, runs as follows:

"In the 5th year of Ko-Parakesarivarman, alias Udaiyar Sri-Rajendra-deva, who, having taken the seven and a half lakshas of Iraṭṭa-pādi, having set up a pillar of victory (jayantambara) at Kollaram (?), having reduced to powder the whole army of Aḥavamalla at Koppam on the bank of the Perāru, having taken all the elephants, horses, treasures of women and riches of Aḥavamalla, who had turned his back and fled, and having performed the coronation of heroes,—was pleased to sit on the throne of heroes,—we, the villagers of Gāṅgamā[r]tandapuraṃ in Miyaṟai-nādu, (a division) of Adhirajendra-vala-nādu in Jayankonda-Sora-mandalam, (gave) to Mahādeva of the Somaśvara (temple) at our village for the purposes of worship...

... three hundred kuris; for a tiru-nandavanam... three hundred kuris; for two lamps..."

An inscription of the same Rājendra-deva, which is dated in the ninth year and is found in a niche of the Varāhaśvāmin Temple at Māmalla puram, was published by Sir Walter Elliot. He identified Aḥavamalla with the Western Chālukya king Aḥavamalla II. or Someśvara I. (about Śaka 964 to about 990), who, according to inscriptions and according to the Vīkramadākṣaḥuṃita (śarga i, verses 90, 115, 116), fought with the Cholas. The Rājendra-deva of the present inscription and of Sir Walter Elliot’s inscription may be identified with that Rājendra-deva of the Śiśuvaṃśa, whose daughter Madhurāntakī was married to the Eastern Chālukya king Rājendra-Choda (Śaka 985 to 1034) according to verse 12 of the Chellār grant (No. 39).}

---

1 I.e., the Western Chālukyan empire; see p. 63, note 2, and p. 96, notes 4 and 5.
2 If Koppam should be meant for Kuppam, a station on the Bangalore Branch of the Madras Railway, the Perāru would be the river Pāḷāru.
3 Compare Miyaṟai-nādu in No. 131, line 1.
4 Carr’s Seven Pagodas, pp. 132 ff.
5 Carr’s Seven Pagodas, p. 142 has the erroneous reading Gāṅgamā[r]tandapuraṃ.
6 Read đhātānanantakī.
This inscription mentions Sakalalokachakravartin Rājanārāyana Śambuvara rāya[1] and seems to record a gift to Varittunai-appa[2].

No. 128.

This stone, the name of Śambuvara rāya and part of one of his birudai (Ara giya) are visible; see the introduction of the Poygai inscriptions (Nos. 59 to 64).

Nos. 130 to 132. Inscriptions of the Īśvara Temple at Amundi near Virinchipuram.

The southern wall of this temple is covered with several Chola inscriptions. None of them can be made out completely, as the letters are much obliterated, and as the stones are, to all appearance, not in their original order.

No. 130.

This is dated "in the 11th (?) year of Ko-Rājakesarivarmān, alias Chakravartin Śri-Kalottunga-Śoṇa-deva."

No. 131.

This inscription is engraved to the right of No. 130 and may have been intended for its continuation. It records a gift of land from the inhabitants of Aimbūndi (the modern

---

[1] See the introduction of No. 52, above.

[2] This is the same as Varittunai-nāyanār; see page 131, note 6.
NOTES AND FRAGMENTS.

Ammundi\(^1\) to their Śiva temple, which bore the name of Muppanaiyēvara. The gift was made before the god Ādīdāsa Chandesvāra-deva.\(^2\)

**Text.**

1. [Indian script]
2. [Indian script]
3. [Indian script]
4. [Indian script]
5. [Indian script]

**Translation.**

Having poured water into the blessed hand of Ādīdāsa Chandesvāra-deva, we, the inhabitants of Ambūndi in Miyagārai-nādu, a division in the north of Pangala-nādu, (which forms part) of Jayaṅkonda-Śora-mandalam, gave the land specified below as a tiru-mandavanam to (the god) Mahādeva of the Muppanaiyēvara (temple) in our village. The southern boundary is to the north of our tank; the western boundary is to the east of the field of Tembaḷ; the northern boundary is to the south of the road; the eastern boundary is .........

**No. 132.**

This inscription is dated "in the 10th (?) year of Tribhuvanaacakravartin Koypēri Mō-kondi Kulottunga-Śora-deva." The donor was Sēṅgeṇi-Ammaiyappa.... Perumāl, alias Viṅkrama-Śora-Sambuvārayaṇa.\(^3\)

**No. 133. On the Right of the Front Wall of a Mandaḍa at Karanipākkam Near Virinīchipuram.**

This inscription is dated during the reign of Vira-Venkaṭapatirāyar and in the Śrīnūka year. This is Śaka 1556, two years before No. 107 and three years before an inscription of Venkaṭa II. published in the Indian Antiquary, Vol. XIII, p. 125. The inscription records that Govindaṇa-nāyaka caused the mandopa to be built and allotted some land in Karanipākkam for the mandopa, which was to be used as a watershed and sāttiram.

1. [Indian script]
2. [Indian script]
3. [Indian script]

---

\(^1\) See No. 69, above.
\(^2\) See page 92, note 6, and page 116, note 3.
\(^3\) On two persons with similar names see pp. 87 and 106, above.
\(^4\) A Telugu translation of this inscription is engraved on the left.
VIRINCHIPURAM INSCRIPTIONS.

NOS. 134 TO 137. INSCRIPTIONS AT KIR-MUṬTUṆER NEAR VIRINCHIPURAM.

At this village, there are four stones with sculptures and rough inscriptions. The sculptures are the following:—on stone No. 134, a man with a bow; on stone No. 135, an elephant and a bird; on stone No. 136, an armed man; and on stone No. 137, a man fighting with a tiger.

No. 134.

This and the next inscription are dated in the third and eighteenth year, respectively, of Ko-Vijaya-Narasimhavarman.1

1. [Text]
2. [Text]

No. 135.

1. [Text]
2. [Text]

No. 136.

This and the next inscription are dated in the twenty-ninth and thirty-second year, respectively, of Madirai-konda Ko-Parakesarivarman.2

1. [Text]
2. [Text]
3. [Text]
4. [Text]

No. 137.

1. [Text]
2. [Text]
3. [Text]
4. [Text]
5. [Text]
6. [Text]

No. 138. ON A STONE IN THE VIRA TEMPLE AT MALAYAPAITU NEAR VIRINCHIPURAM.

1. King: the illustrious mahāmāndalotara Vēṅkaṭadeva-mahārāyaṁ.3

2 See the introduction of No. 82, above.
3 This is Vēṅkaṭa I. of Karṇaṭa; see page 86, note 1.
5. Donor: Bommuñayakā, Nāṅgamañayakā, i.e., Nāṅgamañayaka, the son of Bommuñayaka.  

No. 139. AT THE ŚIRĀNGANĀYARA-SVĀMIN TEMPLE AT PALLIKONDAM NEAR VIRĪṌCHIPURAM, TO THE LEFT OF THE FRONT DOORWAY.

This inscription is dated in the Durnati year, which was current after the expiration of the Śaka year 1554. The third symbol of the Śaka date is not quite clear. There is a mistake either in the Śaka or in the cyclic year, as the only Durnati year of the 16th century corresponded to the current Śaka year 1544. The inscription mentions the temple of Raṅganāthu-Perumāl at Pallikkondai.

No. 140. ON A STONE AT ŚEDEVĀLAI NEAR VIRĪṌCHIPURAM.

1. King: the illustrious mahāmanḍaladeva, the illustrious Sadāśivadeva-mahārāyaṇ (of Vijayanagara).
2. Date: Śāliyāhāna-Śaka 1489 expired and the Prabhava year current.
3. Donor: the līga of Mārgasaṅgha at Tiru-Virīṅchapuraṃ.

No. 141. INSIDE THE GOPURA AT TIRUMALAI NEAR POĻURA, ON THE BASE.

The inscription is a fragment, dated in some year of Bājaraṇa-deva. In the second line the word Śora-kou, "the Chola king," occurs.

No. 142. ON THE BASE OF THE SOUTH WALL OF THE AMMAIAPPĀYĀRA TEMPLE AT PĀṆĀVĖDU.

The beginning of both lines of this inscription is buried underground. From that part, which I have copied, it appears that the inscription refers to some gift (ṇayāṇa, i.e., sarvadānyam). At the beginning of the second line, the word paṇāvēda occurs in the plural and seems to be used in the sense of "encampments." The inscription ends with "the signature of Jayaṅkondas-Śora-Brahma-rāyaṇa"; the same name is borne by a village-accountant in a Tirumalai inscription.

---

1. See above, pp. 39 f., 73 and 84.  
2. See page 69, above.  
3. See page 102, note 7.
No. 142. On the north wall of the Somanatheshvara temple at Padaveedu.

This inscription is an incorrect duplicate of the first four lines of No. 31, above.

[1.] नमस्ते [2.*] समान्ते ज्ञानेरसि [3.] [4.]

Nos. 144 to 150. Inscriptions of the Kailasanatha Temple at Kanchipuram.

No. 144. Fragments of Grantha Inscriptions.

Besides the fragments noticed below, the shrine of Rajasimhavarmesvara and its mahamandapa contain a number of fragments in the Grantha character, which must have belonged to one or more inscriptions in Sanskrit verse and prose. One of the fragments, which is found on the floor of the mahamandapa and which consists of 10 lines, mentions the Cholas in the genitive case (Cholaśu, line 3). A second fragment, which is found on the roof of the mahamandapa, consists also of 10 lines and seems to be connected with the first. It mentions Chola Trinottan (lines 1 and 10) and three Eastern Chalukya kings, viz., [Vijayaditya-Gunakânga, Chalukya-Bh'ima and Kollaviganda] (line 3). The name of Vin[ai]dumba, a king who is known to have been conquered by the Chola king Parantaka I., occurs at the beginning of line 5. In lines 7 and 8, (the temple of the god) Bhimâvâra is mentioned. The 8th line of both fragments seems to have contained a date in the Suka era, of which the first number was 9 and the second was 3. A third fragment, which is found on the floor of the Rajasimhavarmesvara Shrine and consists of 49 lines, mentions the Eastern Chalukya king Dânârpanâ (line 17) and the Chola king Karikâla-Chola (line 38) and contains a long list of birudas of some king. Another list of birudas is contained in a fourth fragment, which is found on the roof of the mahamandapa and consists of 30 lines. There is a fifth fragment in 9 lines on the roof of the mahamandapa. Two small fragments, each of which contains 8 lines, are found near the window, which opens from the mahamandapa into the front mandapa.

No. 145. On the floor of the Rajasimhavarmesvara Shrine.

Each line of this inscription is incomplete at the end. It is dated during the reign of Madirai-konga Kes peasants [varman]. Line 2 mentions "the holy stone-temple" (Tirukkottai), i.e., the Rajasimhavarmesvara Temple. According to lines 3 and 4, the inscription seems to have recorded an agreement made by the inhabitants of two quarters (seri) of Kachchipedu (i.e., Kanchipuram), of which the second was called Ekavtrappâdi-chê cir and the name of the first also ended in pâdichêeri. The term pâllichandam occurs in line 5.

1 These three kings are Nos. 13, 14 and 15 of the table on page 32, above.
2 See page 112, note 3.
3 [कुननानसत्वा]णु य्ये निनिरिनिपुरु जयुषीयुणु.......
4 This king is No. 34 of the table on page 32, above.
5 Karikâla is mentioned in line 24 of the large Leyden grant (Dr. Burgess, Arch. Survey of S. India, Vol. IV, p. 206) as the builder of the "Grand Anicut," which prevents the waters of the Kâveri being drawn off into the Kollidam and thus secures the irrigation of the Tanjore District.
6 See the introduction of No. 82, above.
7 See page 118, above.
8 See page 91, note 5.
No. 146. On the Roof of the Mahāmāndapa of the Rājasimēvarā Shriṃa

This fragment is dated in the twelfth year of Ko-Rāja-Rājakṣesavirāman, "who built a jewel (-ūka) hall at Kāndalūr." The mention of Kāndalūr shows, that the king has to be identified with that Rājarāja-deva, who caused the inscriptions Nos. 40, 41 and 65 to be engraved, and that he built the hall at Kāndalūr before his twelfth year. The inscription seems to have recorded, that the assembly (sadbhā) of some village pledged themselves, to furnish a yearly supply of paddy to the temple-treasurers (Śiva-pandārīgyal) from the interest of a sum of money, which they had received from "the large holy stone-temple, altius Rājasimēvarā, at Kānchipuram," or to pay a fine of a quarter pαv daily. The document is signed by [Pu]rāmbi Pārga of Tiruvirāpūram.

No. 147. On the Floor of the Rājasimēvarā Shriṃa

These two fragments belong to the time of Ko-Rājakṣesavirāman. The second is dated in his 3rd year. Each of them records an agreement made by the inhabitants of some village, who pledged themselves to furnish daily one urakku of oil for a nonda" or nanda lamp in exchange for a loan of 15 karaṇīs of gold, and is signed by Māṇatongal Manlerumāu, a member of the village-assembly (kāṭṭum).

1 The C of Čarīra... looks like s.
2 The rate of interest was 4 kāla of paddy per karaṇi of gold, which gave (roughly computed) 140 kāla for 33 karaṇi. See page 117, note 3.
3 See page 214, note 2.
KANCHIPURAM INSCRIPTIONS.

First inscription.

[1.]... [text in Tamil]

[2.]... [text in Tamil]

[3.]... [text in Tamil]

[4.]... [text in Tamil]

[5.]... [text in Tamil] *

[6.]... [text in Tamil] *

Second inscription.

[7.]... [text in Tamil] *

[8.]... [text in Tamil]

[9.]... [text in Tamil]

[10.]... [text in Tamil]

[11.]... [text in Tamil]

[12.]... [text in Tamil] *

* No. 148. ON THE ROOF OF THE MAHĀMANḍAPA OF THE RĀJASIKHAVARMEŚVARA SHRINE.

This fragment, which is dated in the fifteenth year of Ko-Parakesarivarman, contains an agreement made by the inhabitants of some village, who had received a certain sum of money from "the large holy stone-temple (i.e., the Rājasikhavarmeśvara Temple) at Kachchhippedu (i.e., Kānchipuram)." From the interest of this sum, they pledged themselves to supply ghee for a lamp at the rate of 1 mrkku per day or 7 nāris and 1 urī per mensam. The measure to be used was a nāri, which was equal to a rājakṣari. As the Chola kings alternately bore the surnames Rājakṣarin and Parakesarin, it must be assumed, that this measure was called after one of the predecessors of the king, to whose reign the inscription belongs. The writer of the inscription was the village-headman Nāga Alappāṭi.

[1.]... [text in Tamil]

[2.]... [text in Tamil]

[3.]... [text in Tamil]

1 Read ṣrīkōṭā or ṣrīkōṭa.
2 As 1 nāri is equal to 4 mrkku or 2 urī, 30 mrkku are exactly equal to 7 nāris and 1 urī.
3 The same measure is mentioned in line 4 of the fragment No. 146, and probably in line 13 of No. 150.
4 See lines 18 to 20 of the large Leyden grant in Dr. Burgess' Arch. Survey of S. India, Vol. IV, p. 206.
5 The rule holds good in the case of the two kings Rājarāja-deva and Rājendra-Chola-deva, Nos. 10 and 11 of the table on page 112, above.
6 Compare the village-headman Alappāṭi in No. 84.
No. 149. **On three stones at the Rājasimhāvarmeśvara Shrine.**

These are three fragments of what must have been a very long inscription. Its extent may be estimated from the fact, that line 1 of the first fragment corresponds to line 1 of No. 67, line 1 of the second fragment to line 5 of No. 67, and the first part of line 1 of the third fragment to the latter part of line 6 of No. 67. None of the fragments is in its original position. The first and second are built into the roof of the mahamandapa of the Rājasimhāvarmeśvara Shrine. The third fragment is built into the pavement of the veranda near the entrance into the mahamandapa; some letters of each line are covered by a pillar.

Although the name of the king, during whose reign the inscription was engraved, is lost, the existing fragments of the first line, which agree literally with parts of the first, fifth and sixth lines of the inscription No. 67, prove, that the inscription was one of Rājendra-Chela-deva. As the list of his conquests reaches here only as far as "the high mountains of Navanodikula," the date must fall between the 7th and 10th years of the king. The inscription seems to have recorded some gifts of paddy, gold and money.

---

1 See page 96, note 1.
No. 150. On a pillar in the Manḍapa in front of the Rājasimha Varmeśvara Shrine.

This inscription is dated in the 26th year of Trikhuvana Chakrawarti Rājarāja-deva. According to the Poygay inscriptions (Nos. 59 to 64) this year would correspond to Śaka 1163-64. By the subjoined document, some person pledged himself, to supply daily one ārka 1 of ghee for five lamps (vāndi-vilāku) "to the lord of the holy stone-temple, alias Rājasimha Varmeśvara, at Kachchhippada," i.e., Kāñchipuram. The ghee had to be made over daily to those, who were in charge of the ntrigai (measure) within the temple.

North face.

[1.] முத்து  ஫ை  [*] சமுன்றன்
[2.] [ ]
[3.] மாலைச்சேரியில்
[4.] நாடு
[5.] [ ]
[6.] கௌண்டி
[7.] [ ]
[8.] பொழுது
[9.] செஞ்சி
[10.] கைசன்
[11.] கொச்சிக்கு
[12.] [ ]
[13.] முத்து

West face.

[1.] வர்த்தகை
[2.] [ ]
[3.] கைசன்
[4.] மாலைச்சேரியில்
[5.] [ ]
[6.] [ ]
[7.] [ ]
[8.] [ ]
[9.] [ ]

1 ōdrka is one eighth of a peśi or wātri. 2 Traces of six more lines are visible. 3 Traces of two more lines are visible.
PART IV.
ADDENDA.

No. 151. A PALLAVA GRANT FROM KURAM.

The original of the subjoined grant was bought for Government from the Dharmakartā of Kuram, a village near Kāñchipuram.1 It is engraved on seven thin copper-plates, each of which measures 10½ by 3½ inches. As the plates are in very bad preservation, the work of deciphering them was somewhat difficult. Of the seventh plate about one half is completely lost. Next to it, the first, fifth and sixth plates have suffered most. An elliptic ring, which is about ¾ inch thick and measures 4 by 4½ inches in diameter, is passed through a hole on the left side of each plate. The seal is about 2½ inches in diameter and bears a bull, which is seated on a pedestal, faces the left and is surmounted by the moon and a linga. Farther up, there are a few much obliterated syllables. A legend of many letters passes round the whole seal. Unfortunately it is so much worn, that I have failed to decipher it.

The language of the first 4½ plates of the inscription is Sanskrit,—verse and prose; the remainder is written in Tamil. The Sanskrit portion opens with three benedictory verses, of which the two first are addressed to Śiva and the third mentions the race of the Pallavas. Then follows, as usual,2 a mythical genealogy of Pallava, the supposed founder of the Pallava race:—

Brahman.

|

Aṅgīras.

|

Bṛihṣpati.

|

Bharadvāja.

|

Drona.

|

Aśvatthāman.

|

Pallava.

The historical part of the inscription describes three kings, viz., Paramēśvaravarman, his father Mahendravarman and his grandfather Narasīṁhavarman. Of Narasīṁhavarman it says, that he "repeatedly defeated the Cholas, Keraḷas, Kalaḥiras and Pāṇḍyas," that he "wrote the (three) syllables of (the word) viyāya (i.e., victory), as on a plate, on Pulakesin's back, which was caused to be visible (i.e., whom he caused to turn his back) in the battles of Pariyāja, Manimangala, Śūramāra, etc.," and that he "destroyed (the city of) Vatāpi." No historical information is given about Mahendravarman, who, accordingly, seems to have been an insignificant ruler. A laudatory description of the virtues and deeds of his son Paramēśvaravarman fills two plates of the inscription. The only historical fact contained in this long and difficult passage is that,

---

2 Compare the pedigrees on pages 9 and 25, above, and Ind. Ant. Vol. VIII, p. 277.
in a terrible battle, he "made Vikramāditya,—whose army consisted of several lakshas,—take to flight, covered only by a rag."

The three kings who are mentioned in the Kūram grant, vi., Nārasimhavarma, Mahendravarman and Paramēśvararvarman, are identical with the three Pallava kings described in Mr. Foulkes' grant of Nandivarman Pallavamalla, vi., Nārasimhavarma I., Mahendravarman II. and Paramēśvararvarman I. Of Nārasimhavarma I. the last-mentioned grant likewise states, that he "destroyed Vatāpi" and that he "frequently defeated Vallabharāja at Pariyala, Maṇīmāṅgala, Sāramāra, and other (places)." Here Vallabharāja corresponds to the Pulakesin of the Kūram grant. If Mr. Foulkes' grant further reports, that Paramēśvararvarman I. "defeated the army of Vallabha in the battle of Peruvālanallūr," it is evident that it alludes to the same fight as is described in the Kūram grant.

If we combine the historical information contained in both grants, it appears—\(^1\) that the Pallava king Nārasimhavarma I. defeated Pulakesin, alias Vallabharāja, at Pariyala, Maṇīmāṅgala, Sāramāra, and other places, and destroyed Vatāpi, the capital of the Western Chalukya, and—\(^2\) that his grandson Paramēśvararvarman I. defeated Vikramāditya, alias Vallabha, at Peruvālanallūr. As stated above (p. 11), Pulakesin and Vikramāditya, the opponents of the two Pallava kings, must have been the Western Chalukya kings Pulikesin II. (Śaka 532 and 556) and his son Vikramāditya I. (Śaka 592 (?) to 602 (?) ), who, more indicia, likewise boast of having conquered their antagonists.\(^3\) Thus, a grant of Pulikesin II. says, that "he caused the leader of the Pallavas to hide his prowess behind the ramparts of Kānchipuram;"\(^4\) and, in a grant of Vikramāditya I., it is said that "this lord of the earth, conquering Iśvarapotarāja (i.e., Paramēśvararvarman I.), took Kānchī, whose huge, walls were insurmountable and hard to be broken, which was surrounded by a large moat that was unfathomable and hard to be crossed, and which resembled the girdle (kānchī) of the southern region (read dakshinādāh)."\(^5\)

Another Pallava king, vi., Nandipotavarman, is mentioned as the opponent of the Western Chalukya king Vikramāditya II. (Śaka 655 to 669) in the Vakkaḷeri grant, which was published by Mr. Rice.\(^6\) The table inserted on p. 11, above, shows that this Nandipotavarman must be identical with the Pallava king Nandivarman Pallavamalla, who is mentioned in Mr. Foulkes' grant. Though digressing from my subject, I now sub-

---

\(^1\) Ind. Ant. Vol. VIII, p. 275; Salem Manual, Vol. II, p. 356. The following corrections have to be made in the transcript:—Line 13, read Śimhavahārap aṣṭi; line 14, Pariyala-Maṇī; line 16, Peruvālanallūr—pāṇḍuvāna.

\(^2\) Similarly, Rājendra-Chara and Jayasiṃhā III. claim to have conquered each other (see page 96, above). And, in a Mahābhaṭṭa inscription (Journal of the German Oriental Society, Vol. XI, p. 50) and in the prologue of the drama Prabodhakandrodasa, the Chandelā king Kṛtivarman and his general Gopāla are said to have completely defeated Karnā of Chedi or Dihaha, who, in the Vikramādhyakṣaratra (sarga xviii, verse 93), is called "the death to the lord of the Kālāpura mountain" (i.e., to the Chandella king).

\(^3\) Ind. Ant. Vol. VIII, p. 243.

\(^4\) Ind. Ant. Vol. VI, p. 77. The corrupt passage, which precedes the sentence quoted in the text, mentions a "Śrīvallabha, who had crushed the fame of Nārasimha, destroyed the power of Mahendrā and surpassed Iśvara by his polity." In whatever way the next following lines have to be emended, there is, I think, little doubt, that Śrīvallabha must refer to either Pulikesin II. or Vikramāditya I., and Nārasimha, Mahendrā and Iśvara to the three consecutive Pallava kings Nārasimhavarma I., Mahendravarman II. and Paramēśvararvarman I.

join a transcript from the facsimile and a translation of that part of the Vakkaleri grant, which describes the reign of Vikramaditya II.

[38.] तकलुवलतानग्रामकेश्वीपपुररथितकलयान्तर.-
[37.] रमपुतानमहाताहक: आसवेकोलुर्वीपुलित्तापां.
[38.] पहरिनहसौंसख्मात्र पश्चाय समुदायानुल-.
[39.] नाम कलमपिलिकयम तुहनकवियभयम बायस्मीरुपीयजळिने.
[40.] शोभयानस्तत कशरुत संयुक्त समावय अपावेन् कल्लुवादठापण.
[41.] अतिमुरावातिलिपायलवादेवा वशेषावस्तुवाद सम्बन्धजळिने धूसरावन.
[42.] इतिवारावकरणितकरविकालितकणितमित्राकारकारणारण:-
[43.] अत्यन्त मधुरवादेवकरणितकरविकालितकणितमित्राकारकारणारण:-
[44.] अत्यन्त मधुरवादेवकरणितकरविकालितकणितमित्राकारकारण:-
[45.] अत्यन्त मधुरवादेवकरणितकरविकालितकणितमित्राकारकारण:-
[46.] अत्यन्त मधुरवादेवकरणितकरविकालितकणितमित्राकारकारण:-
[47.] अत्यन्त मधुरवादेवकरणितकरविकालितकणितमित्राकारकारण:-
[48.] अत्यन्त मधुरवादेवकरणितकरविकालितकणितमित्राकारकारण:-
[49.] अत्यन्त मधुरवादेवकरणििकरणििमित्राकारकारण:-
[50.] अत्यन्त मधुरवादेवकरणििमित्राकारकारण:-
[51.] अत्यन्त मधुरवादेवकरणििमित्राकारकारण:-
[52.] अत्यन्त मधुरवादेवकरणििमित्राकारकारण:-

"Vikramaditya Satyaśraya Śrī-Prithivi-vallabha, the king of great kings, the supreme ruler, the lord,—to whom arose great energy immediately after the time of his anointment at the self-choice of the goddess of the sovereignty of the whole world, and who resolved to uproot completely his natural enemy, the Pallava, who had robbed of their splendour the previous kings born from his race,—reached with great speed the Tuṇḍāka-vishaya (i.e., the Tondai-mandalam), attacked at the head of a battle and put to flight the Pallava, called Naṉippotavarman, who had come to meet him, took possession of the musical instrument (called) "harsh-sounding" and of the excellent musical instrument called "sea of the banner" of the banner (marked with Śiva's) club, of many renowned and excellent elephants, and of a heap of rubies, which drove away darkness by the light of the multitude of their rays, and entered (the city of) Kāṇchi,—which seemed to be the handsome girdle (kāndhi) of the nymph of the southern region,—without destroying it. Having made the twice-born, the distressed and the helpless rejoice by continual gifts, having acquired great merit by granting heaps of gold to (the temple) of stone (called) Rājasimheśvara, which Narasimhapotavarman had caused to be built, and to other temples, and having burnt by the unimpeded progress of his power the Pāṇḍya, Chola, Kerala, Kālabhir and other princes, he placed a pillar of victory (jaya-stambha), which consisted (as it were) of the mass of his fame that was as pure as the bright moon in autumn, on the Southern"
Ocean, which was called Gāhunamānārṇas (i.e., that whose waves are rolling) and whose shore glittered with the rays of the pearls, which had dropped from the shells, that were beaten and split by the trunks of the frightened elephants (of his enemies), which resembled sea-monsters.\(^1\)

That Vikramāditya II. really entered Kāṇchi and visited the Rājasimhēsvara Temple, is proved by a much obliterated Kanarese inscription in the Kailāśanātha Temple at Kāñchipuram. This inscription is engraved on the back of a pillar in the mantapa in front of the Rājasimhaēsvara Shrine, close to the east wall of that mantapa, which at a later time was erected between the front mantapa and Rājasimhaēsvara. It begins with the name of “Vikramāditya Saṃyāsraya Śrī-Prithivi-vallabha, the king of great kings, the supreme ruler, the lord” and mentions the temple of Rājasimhaēsvara (Rājasimhēsvara, line 4).

I now return to the Kāram plates. The three last of them contain the grant proper, and record in Sanskrit and Tamil, that Paramēsvara (i.e., Paramēsvararavarman I.) gave away the village of Paramēsvara-māṅgalam,—which was evidently named after the king himself,—in twenty-five parts. Of these, three were enjoyed by two Erthumana, Anantaśīvākārāya and Phullaśarman, who performed the divine rites and looked after the repairs of the Śiva temple at Kāram, which was called Vidvāvinita-Pallava-Paramēsvara, and which had been built by Vidvāvinita-Pallava, probably a relative of the king. The fourth part was set aside for the cost of providing water and fire for the mantapa at Kāram, and the fifth for reciting the Bhāratu in this mantapa. The remaining twenty parts were given to twenty Chaturvedins.

At the time of the grant, the village of Kāram belonged to the ndu (country) or, in Sanskrit, manyāvēntara-rādhra of Nirvelā, a division of Urugkāttukottam (lines 49 and 57 f.), and the village of Paramēsvaramāṅgalam belonged to the Pāmē-nādu or Patmā-manyāvēntara-rādhra, a division of Maṇayirikōṭṭam (lines 53 and 71). As, in numerous Tamil inscriptions, cērē corresponds to the Sanskrit kāmr, —the form Pāmēnādu, which occurs also in No. 86, might mean the country of the Varmās, i.e., of the Pallava, whose names end in varman, the nominative case of which is varmā. There is, however, a possibility of varam being a mistake for, and cērē a Tamil form of, Padmā,\(^2\) one of the names of the goddess Lakṣmī. With Maṇayirikōṭṭam compare Maṇayirikōṭṭam in No. 86 and Eyerikōṭṭam in No. 88. Possibly Maṇayirikōṭṭam is a mere corruption of Maṇayirikottam, and Maṇayil stands for Maṇ-evil, “mud-fort,” which might be a fuller form of Eyiil, a village in the South Arcot District, which seems to have given its name to Eyerikōṭṭam.\(^3\)

In conclusion, an important palaeographical peculiarity of the Tamil portion of the Kāram plates has to be noted. The pulill, which corresponds to the Nāgarī virāma, occurs frequently, though not regularly, in combination with seven letters of the Tamil alphabet. In the case of five of these (ś, i, ṣ, ū, e) it is represented by a short vertical stroke over the letter, as in the inscription No. 82, above.\(^4\) In the case of the two others (a and ṣ) it has a similar shape, but is placed behind the letter and at an angle with it, in such a way that the lower part is nearer to the letter than the upper one.

---

1. The usual Tamil form of Paramēsvararavarman I. is Pāmē-nādu. But compare kāmr and kāmr, both of which correspond to the Sanskrit kāmr.
2. See page 123, note 5.
Plate I.

[1.] लिति [II*] पशु[स्त्रीलिङ्ग]सज्ज[पुंश्च]|
[2.] भाषिकोस्त्रिवत्वपरिक्षलभमात्रायिमक्षिर् [III*] (विविधबोधायु मुक्तानु-| [3.] य[IV*] उपः परि‌वत्‌कमल्पनासके: [II] क[III*] नौ पूर्णिक्ष| [IV*] ब्राह्मणो विश्वेतुनिश्चि [III*] II [V*] कार्ण्ययुतःकलाकर्मसंप| [V*] परवयोममृतस्त्रिवत्‌कार्यान्तरयोगस्त्रिवत्‌| [VI*] इत्यादिनास्त्रिवत्तित्वा पूर्णितिः परम्पः[V*] [II*] पूर्णितिः व| [VII*] वाजनां नववेदेऽ| | [VIII*] वाजनां नववेदेऽ|

Plate II a.

[6.] ति यो: शारीरिक विपश्चावनी ब्रह्मात्मा\* परस्यवर्ष्यरत भाषाइत श्रीलोकसमुचारणि[II] II [V*] अ-| [VII*] ब्रह्मायनासो्रूपः सम्बन्धावर्दनान्तरसादान| [VIII*] नृपवाहकविज्ञानानुम् [III*] कलात्व नूरविरोचन श्वेतयमः| [IX*] निर्विवाह: घरनिविसीरिष्ठमात्रविज्ञानानां कुतुम् II [V*] विश्वेतुनिश्चि [III*] सूर्य-| [X*] स्वति:। तभावर्त्ते: ततो श्रीण: [III*] श्रीवादसर्थिकतान्तरोधमा| [XI*] ततो निराधककुलाक्ष्येव: पञ्चव: वरससमुपाणवनवर्तभः [II*] पञ्चवकृतुम् [I*] |

Plate II b.

[12.] स्थितिक्षुपकृतम् यज्ञ जातनश्रेणीरः [I*] अष्टः यमायनादातारम्| [13.] दुर्गुपईः वर्णितसभास्त्रिविज्ञानमुकुट| [14.] ध्रुविक्षेत्रसन्तीर्णश्च श्राविहरि विद्यमम्| [15.] ध्रुविक्षेत्रसन्तीर्णश्च विद्यमम्| [16.] ध्रुविक्षेत्रसन्तीर्णश्च विद्यमम्| [17.] ध्रुविक्षेत्रसन्तीर्णश्च विद्यममम्| [18.] ध्रुविक्षेत्रसन्तीर्णश्च विद्यममम्| 

Plate III a.

[19.] परस्यवर इव साध्विकर्षिदीतः परस्यवर्णादि भ्रात्र इव तविदमादि: II सगर इव कन्ता-| [20.] सामसनसर: कर्णं इव पुकाराणि प: निपकः [III*] वर्णितविव अनुवादनानां राजाः| [21.] रस्यां भवति सर्वः प्राणो सौभ गुहारमाहक्षितु मुखर्विन्यासियो| [22.] कर्णां विदिता: तत्| [23.] वानिता[I*] मृगान्तरहस्यकर्मकर्मविवेकित्वाने श्रृद्धयने अराधिताः| [24.] श्लोकनगरादलसादानकर्मविवेकि पदहर्गणितापि विकाशिनिविश्रां: [III*] विवे- [25.] गुहारमोगः चरित्रशकुनकर्मकर्मकर्मविवेकित्वा गुहा नूतुरज्जमाने भव-
KURAM PALLAVA GRANT.

Plate III b.

[20.] रक्तरिमकरणसुत्रितवास्ते। अविश्वसुदागीतश्चेदौ वितृतम्। समुद्र इव खङ्करः।
[27.] नाममूर्ति मन्त्राणागतकुशलापि इव उज्जैतकाकाशकंकाशे कानुर इव चरणे।
[28.] ग्यार्हरुक्तस्ते सिद्धार्थानी पुराणस्य चातुर्यानि दृष्टिप्रकृति।
[29.] श्रीत्राियादक्षमकापि पक्षे। अन्धकारश्रेष्ठ रक्तरकुशी श्चित्रकल्पितविवननस्य।
[30.] समग्रविद्ये अन्योपदेशार्थतविवर्णकुशलसाहित्याद्वितीयोऽर्थात। श्रधास्त्राद्।
[31.] काञ्चिकापुराणस्य बलवते अन्योपसाहायनपरिचयायायायं। नमुना। नन्दिश्री।
[32.] श्रीकाँक्षारुकुणाम्। रूपम्। श्रुतिभिन्ने विरहितप्रथितत्वम। हु। आवाजो धो। काञ्चि।

Plate IV a.

[33.] दत्तरस्त्रूपम्। समावतकत् विवीर्तितविवर्तत्तवृतम्। श्री| निजेश्वरम्।
[34.] परि० रत्नावस्य। हमेशा लक्ष्मीबीति। निर्धरणार्थ।
[35.] चक्षुविद्यरकुणाम्। अन्योपदेशार्थतविवर्णकुशलसाहित्याद।
[36.] चाँ। तुल्य। व्रते। चापलस्य विद्यालालास्तु राजन्ये।।
[37.] तात्रै। निरहृतान्त।। द्वितीयोऽर्थात। श्रीकाञ्चि।
[38.] चामरमनोऽर्थ। श्रीकाञ्चिके विवीर्तितविवर्तत्तवृत्तमं। हरसाहायनार्थ।
[39.] महत्बलसोक्षणार्थ। राजानिर्विवर्तत। दृष्टिप्रकऽ।
[40.] योगी। [सोने]। कि उल्लभाय।[योगुं। निरंतरिनि। विकामम्मति। किष्टि। मायारिति।

Plate IV b.

[41.] चक्रम। एकाकरं प्रविष्टम्। कुं। ॥। रक्तभ्रातः। विवीर्तितविवर्तत्तवृत्तमं।
[42.] रक्तभ्रातः। ॥। नियमुक्त्वर्णस्य विवीर्तितविवर्तत्तवृत्तमं। ॥। श्रीसाहित्य। द्वितीयोऽर्थात।
[43.] रक्तभ्रातः। ॥। नियमुक्त्वर्णस्य विवीर्तितविवर्तत्तवृत्तमं। ॥।
[44.] रक्तभ्रातः। ॥। नियमुक्त्वर्णस्य विवीर्तितविवर्तत्तवृत्तमं। ॥।
[45.] रक्तभ्रातः। ॥। नियमुक्त्वर्णस्य विवीर्तितविवर्तत्तवृत्तमं। ॥।
[46.] रक्तभ्रातः। ॥। नियमुक्त्वर्णस्य विवीर्तितविवर्तत्तवृत्तमं। ॥।

1 Read "षृंगः.
2 Read "कर".
3 Read "नित्रति".
4 Read "समग्रविद्ये".
5 Read "लशाखः
6 Read "नागरुस्".
7 Read "वैशाखः
8 Read "प्रयौधानिति।"
9 The े of श्रृंग seems to be corrected from ०.
10 The whole passage from क्षण को to श्रृंग is engraved over an erasure and partially doubtful.
11 Read "निशारस्याधिकत्रुपपशुकः
12 Read "प्रणाधिकत्रुपपशुकः
13 Read "सनाधिकत्रुपपशुकः
14 Read "विशालस्याधिकत्रुपपशुकः".
15 छ is a correction for some other group; read गः
16 Read "दिखलाई".
17 Read "कीर्त्य धूम"
18 Read "दिखलाई".
19 छ looks like छ.
20 Read "सितात्ति
21 Read "निरंतरिनि
22 Read "विकामम्मति। किष्टि। मायारिति".
23 The passage from सूद to सूर is corrupt and against the metre.
24 Read "संज्ञान नामारंभः
25 श्र is corrected from श्रे.
ADDENDA.

[47.] கோட்டமாண்மைசு விளக்கம்
[48.] புதுமாள் என்பது, மகரச்சூரவக்க்யதி சான்றிப் போட்டியை என்னும்.

Plate V a.

[49.] என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று
[50.] ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று
[51.] ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று
[52.] ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று
[53.] ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று
[54.] ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று ஒன்று

Plate V b.

[57.] பிரதானம் பிரதானம்
[58.] பிரதானம் பிரதானம்
[59.] பிரதானம் பிரதானம்
[60.] பிரதானம் பிராணால்
[61.] பிரதானம் பிரதானம்
[62.] பிரதானம் பிரதானம்
[63.] பிரதானம் பிரதானம்
[64.] பிரதானம் பிரதானம்

Plate VI a.

[65.] பிரதானம் பிரதானம்
[66.] பிரதானம் பிரதானம்
[67.] பிரதானம் பிரதானம்

1. Read அவ்வினங்காலமுறை.
2. Read உண்மைப்பாய்வாகவா.
3. Read விளக்கம்?
4. Read விளக்கம்?
5. Read விளக்கம்?
6. Read விளக்கம்?
7. Read விளக்கம்?
8. Read விளக்கம்?
9. Read விளக்கம்?
10. Read விளக்கம்?
11. Read விளக்கம்?
12. Read விளக்கம்?
13. Read விளக்கம்?
14. Read விளக்கம்?
15. Read விளக்கம்?
16. Read விளக்கம்?
17. Read விளக்கம்?
18. Read விளக்கம்?
19. Read விளக்கம்?
20. Read விளக்கம்?
Plate VI b.

73. மண்டலம் தம்மள் இதையும் கூறுக்கும் [1*] பெண்பாளர் கூறுக்கும் [1*] என்பது காதைக்கும் [1*] என்பது
    வரும் காதைக்கும் என்பது [1*] என்பது மட்டும் வரும் காதைக்கும்

74. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்
    என்பது [1*] என்று காட்டுக்கும்

75. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

76. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

77. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

78. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

79. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

80. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

Plate VII a.

81. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

82. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

83. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

84. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

85. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

86. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

87. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

88. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

Plate VII b.

89. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

90. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

91. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

92. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

93. மக்கள் என்று [1*] என்று காட்டுக்கும் [1*] என்று காட்டுக்கும்

1 Read வரும்படுத்து.  
2 Read வரும்படுத்து or வரும்படுத்து.  
3 Read வரும்படுத்து.  
4 Read வரும்படுத்து.  
5 Read வரும்படுத்து.  
6 Read வரும்படுத்து.  
7 Read வரும்படுத்து.  
8 Read வரும்படுத்து.  
9 Read வரும்படுத்து. 
10 Read வரும்படுத்து.
ADDENDA.

[94.] दिन्देन जीवन || भूमिदानातर्थ्यानमु न चूरो || न भिक्षूणिः ||
[95.] चूरो, न भिक्षूणिः ||

TRANSLATION.

A. Sanskrit portion.

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

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

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

(Line 9.) From Brahmā (sprang) Angiras; from him, Brahma; from him, Bhaaradvaja; from him, Drona; from Drona, Aśvatthāman, the splendour of whose power was immeasurable; from him, Pallava, who drove away (every) jot of a calamity from his race; from him, the race of the Pallavas, the favourites of the whole world.

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

(Line 12.) The grandson of Narasimhavarman, (who arose) from the kings of this race, just as the moon and the sun from the eastern mountain; who was the crest-jewel on the head of those princes, who had never bowed their heads (before); who proved a lion to the elephant-herd of hostile kings; who appeared to be the blessed Narasimha himself, who had come down (to earth) in the shape of a prince; who repeatedly defeated the Cholas, Keralas, Kālubras, and Pândyas; who, like Sahasrabahu (i.e., the thousand-armed Kirtavirya), enjoyed the action of a thousand arms in hundreds of fights; who wrote the (three) syllables of (the word) vijaya (i.e., victory), as on a plate, on Pulakeśin’s back, which was caused to be visible (i.e., whom he caused to turn his back) in the battles of Pariyala, Manimangala, Śramāra, etc.; and who destroyed (the city of) Vatāpi, just as the pitcher-born (Agastya) (the demon) Vatāpi;—

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

1 Read दिन्देन.
2 There follows an illegible scrawl, which fills the remainder of line 93, and two further lines.
3 Owing to the bad preservation of the first plate, both the reading and the translation of verses 1 and 2 are merely tentative.
4 The same sentiment is expressed in different words in verse 3.
(Line 19.) (was) Paramēśvaravarman, whose beauty (darbana) surpassed (that of) all (others), just as Paramēśvara (Śiva) has (one) eye (darbana) more than all (others); who, like Bharata, was a conqueror of all; who avoided improper conduct (asamāñjasa), just as Sagara abandoned (his son) Asamañjaśa; who possessed a strong body (āgga), just as Karpa was (king) of the prosperous Angas; who was fond of poems (kavya), just as Yayāti of (his father-in-law) Kāvya (Usnas); whose command always caused pain to haughty kings, like a chaplet (forcibly placed on their heads), but gave splendour to the faces of friends by reaching their ears, like an ear-ring; who was constantly clever in the sport of the fine arts (kālā), (just as) the moon is charming in the beauty of her digits (kali); (who resembled) the string of pearls (muktāguna) on the brest of Cupid, but who, at the same time, avoided unlawful (intercourse) with women (even) by thought.

(Line 23.) At the head of a battle,—in which the disk of the sun was caused to assume the likeness of the circle of the moon through the mist of the dust, that was produced by the marching of countless troops of men, horses and elephants, which was terrible through the thunder-like sound of drums, which teemed with unsheathed swords that resembled flashes of lightning, in which elephants were moving like clouds, and which (therefore) resembled an unseasonable appearance of the rainy season; in which tall horses looked like billows, in which elephants caused distress on their path, just as sea-monsters produce whirlpools, in which cocoons were incessantly blown (or cast up), and which (therefore) resembled the gaping ocean; which was full of swords and shields (āvarana), just as of rhinoceroses, creepers and varana (trees), which was crowded with heroes who possessed bows and mighty elephants, as if it were crowded with bāra (grass) and with asana, ndga, tilaka and panināga (trees), in which confused noises were raised, and which (therefore) appeared to be a forest; which was agitated by a violent wind, (but) in which the path of the wind was obstructed by arrows, that flew past each other on the bows (themselves), while these were bent by the warriors; in which javelins, pikes, darts, clubs, lances, spears and darts were flying about; in which troops of furious elephants firmly impaled each other's faces with the piercing thunderbolts of their tusk; in which squadrons of horsemen were connected by their swords, that had struck each other's heads; in which there were soldiers who were noted (for their dexterity) in fighting with sword against sword, (pulling of) hair against (pulling of) hair, and club against club; in which the ground was thickly smeared with saffron, as the blood was mixed with the copious rutting-juice of elephants, that issued in consequence of (their) considering each other as equals (or) despising each other; in which (both) large armies had lost and dropped arms, necks, shanks, thighs, bones and teeth; in which, owing to the encounter of the armies, both sides were broken, urged on, put to flight and prostrated on the ground; which was attended by the goddess of fortune, sitting on the swing of the doubt about mutual victory or defeat; in which brave warriors were marching on the back of lines of fallen elephants, that formed a bridge over the flood of blood; in which soldiers stood motionless, if their blows did not hit each

1 Elsewhere called Asamañja or Asamañjas.
2 The following play on karupara, "filling the ears" and "an ear-ring," suggests that the composer intended to make a similar pun on piṣā, "pain," and piṣā, "a chaplet." Piṣā is elsewhere only used as a masculine.
3 The second muktāguna stands for muktā agaṇa yena, and agaṇa for aukarana. With the irregular construction sansādā muktāguna for muktavanidgyaṇa, compare kauṭarakaṣaṇam divaḥ for kauṭaduryakṣaṇam in the Śiṣyapadavāda, sarga 1, verse 48.
4 With the denominative laykātikātikā compare pātikātikā in line 34.
other’s weak parts; which was covered here and there with shattered banners and parasols, with fallen elephants and with dead and half-dead soldiers, who had done their duty, whose strong arms (still) raised the weapon, whose lips were bitten and whose eyes were deep-red with fury; in which a multitude of white chānaras was waving; in which tiaras, armlets, necklaces, bracelets and ear-rings were broken, crushed and pulverized; in which the Kāshānas, Rākṣhassas and Vīshāchās were singing, intoxicated with drinking the liquor of blood; and which contained hundreds of headless trunks, that were vehemently dancing together in a fearful manner according to the beaten time,—he, unaided, made Viṣṇumāditya, whose army consisted of several lakshas, take to flight, covered only by a rag.

(Verse 5 and 6.) He, having caused to be accounted the elephant called Arivāraṇa (i.e., ‘warding off enemies’), whose golden saddle was covered with the splendour of jewels, whose rut was perpetual, who (therefore) appeared to be the king of mountains himself whose torrents never cease to flow, and who was followed by thousands of (other) elephants,—and the horse called Ātīṣaṭa (i.e., ‘eminence’), whose noble breed was manifest, and who wore a saddle (set with) jewels, together with lakshas of (other) horses, whose ears were covered with chānaras .......... 1

(Line 40.) This Paramesāvāra gave to the blessed lord Piṅkākāpiṇi (Śiva),—who had been placed in the temple of Vidyāvīnta-Pallava-Paramesāvāra in the midst of the village called Kūrā, which possessed one hundred and eight families that studied the four Vedas, (and which was situated) in the manyavāntara-rākṣṭha called Nirvelār, in the midst of Ērakkāṭṭukkoṭṭha, in order to provide for the worship, the bathing (of the idol), flowers, perfumes, incense, lamps, oblations (havī-vyapāha-bali), coconuts, drums, etc., and for water, fire and the recitation of the Bhūrata at this (temple),—the village called Paramesāvarmanagala in the manyavāntara-rākṣṭha called Patmā, in the midst of Manayī[ṛ]kōṭṭa, as a divine gift (and) as a gift to Brāhmaṇas, at the request of Vidyāvīnta, the lord of the Pallavas, with exemption from all taxes. The executor (ādhipati) of this (grant was) Mahāsenadatta (of) Uttarakāranikā. And for (performing) the divine rites and the repairs of this temple of Vidyāvīnta-Pallava-Paramesāvāra,—Anantāśvā-ācārāya, the son of Kūratt-āchārāya, was given (!), and secondly Phullasaṁrman; (their) sons and grandsons were (also) appointed.

B. Tamil portion.

(Line 57.) (41) Kūrām and Namamāmāhākkam .......... in Nirvelār-

nādu, (a division) of Ērakkāṭṭukkoṭṭam,—Vidyāvīnta, the Pallava king, bought one thousand and two hundred kuris 2 of land, for which he paid the price in gold. (Other) land was purchased, in order to burn tiles for building a temple. After the patti 3 of Sōlaimeṭṭu within Talaippādagam and five and a quarter patti of land in the village, together with the land on which the mandapa was built, were bought; after the temple of Vidyāvīnta-Pallava-Paramesāvāra was built; after the tank was dug; and after houses and house-gardens were allotted to those, who had to perform the worship at this temple,—the land, which remained, was to be cultivated for (providing) the customary offerings. The eastern boundary of this land is to the west of the road to the burning-ground; the southern boundary is to the north of the road, which leads into the village; the western boundary is to the east of the road, which leads to the district-channel (?) (and

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

2 See page 52, note 4.

3 See page 91, note 6.
which is) on the north of the road, which leads into the village; the northern boundary is to the south of the district-channel. After the land included within these four boundaries,—with the exception of the temple, the tank, and the houses and house-gardens for those, who had to perform the worship,—and the paṭṭu of Śālaimedu had been given as land to be cultivated for (providing) the customary offerings,—the whole land round the tank (?) in (the village of) Paramēśvaramangalam in Paumānādu, (a division) of Maṇayirikkoṭam, (was divided) into twenty-five parts (and set aside) for performing the divine rites and the repairs necessary for this temple, and in order to grant a brahmaṇeya to twenty Chaturvedins. Of these, three parts shall be (for) performing the divine rites and the repairs of the temple at Kāram; one part shall be for water and fire for the mandapa at Kāram; one part shall be for reciting the Bhūrata in this mandapa; the remaining twenty parts were given as a brahmaṇeya to twenty Chaturvedins. (The donors) shall enjoy the houses and house-gardens of this village, the village-property (?), the oil-mills, the looms, the bāzār, the brokerage, the kattikkānam (?) and all other common (property), after (the proceeds) have been divided in the proportion of these twenty-five parts. The dry land (?) (along) the Perumbidiugu channel, which was dug from the Pāḷāru¹ to the tank of Paramēśvara at this village, (and) all the land, in which . . . . channels (from) fountains were dug, (shall be) the land of Paramēśvaramangalam . . . .

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

(Line 86.) Phullaśarmman and his sons and further descendants . . . .

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

No. 152. ON A LAMP-PILLAR AT VIJAYANAGARA.

A rough transcript and paraphrase of the subjoined inscription was published as early as 1836 in the Asiatic Researches. The original is engraved on a lamp-pillar in front of a Jaina temple at the ruined city of Vijayanagara. The temple is now-a-days styled Gāṅgītī Temple; i.e., "the temple of the oil-woman."

The inscription consists of 28 Sanskrit verses and commences with an invocation of Jīna (verso 1) and of his religion (Jina-dhāsana, v. 2). Then follows a pedigree of the spiritual ancestors and pupils of the head of a Jaina school, who was called Simhannandin:

The Mūlā-saṅgha.

The Nandi-saṅgha.

The Bālākāra-gana.

1 This is the Pāḷār river, which flows to the south of Little Kānchi. It is also mentioned in No. 59, line 5.
2 According to Mr. Fleet, Corpus Inscriptionum Indicarum, Vol. III, p. 87, note 10, the only other instance, in which the term prakasti is applied to an inscription on copper-plates, is the Chunakole grant of the mahārāja Indrāvarman, Ind. Ant. Vol. XII, p. 121.
3 Vol. XX, p. 36 and pp. 20 f.
4 A similar fanciful name is Mālegitti-Sivālasya, "the Śiva temple of the female garland-maker," at Bādāmi; Ind. Ant. Vol. X, p. 68.

1 No. 68 on the Madras Survey Map.
ADDENDA.

The Sārasvata-gachchha.
|
Padmanandin.
|
Dharmabhadra I., Bhāṭṭāraka.
|
Amarakirti.
|
Simhanandin, Ganaḥkrit.
|
Dharmabhadra, Bhāṭṭāraka.
|
Vardhamāna.
|
Dharmabhadra II., alias Bhāṭṭārakamuni.

The various epithets, which these teachers receive in the inscription, are:—dehārya, drya, guru, deśika, nuni and yogindra. Other Jaina terms, which occur in the inscription, are:—syddvāda (v. 2) or anekânta-mata (v. 22), paṭṭa (vv. 11 and 12) and chaityālaya (v. 28).

The pedigree of Jaina teachers is followed by a short account (vv. 15 to 18) of two kings of the first Vijayanagara dynasty, viz., Bukka, who was descended from the race of the Yâdava kings, and his son Harihara (II). Harihara's hereditary minister was the general (dāndādhiṅḍaya, vv. 19 and 21; dāndanāth, v. 20) Chaitra or Chaitapa. Chaitra's son, the general (dāndēśa, vv. 21, 22 and 25) or prince (koṭīṭhā v. 23; dharantī, v. 24) Iruga or Irugapa, adhered to the doctrine of the above-mentioned Jaina teacher Simhanandin (v. 24). In Śaka 1307 [expired],¹ the cyclic year Krodhana (lines 36 f.), Iruga built a stone-temple of Kuntha-Śīnāṭha (v. 28) at Vijayanagara (v. 26). This city belonged to Kuntala, a district of the Karnāṭa country (v. 25).

Through my assistant I received a copy,—printed with a Telugu commentary in the Rudhiravajri-śahvatara (i.e., 1663-64 A. D.),—of a Sanskrit kosa, entitled Nândhravaratnâvalī and composed by Irugapa-dāndādhiṅḍā but, as he calls himself in the opening verses, Iruga-dāndēśa. Dr. Oppert² mentions a large number of MSS. of the same work. Dr. Aufrecht³ describes three inferior MSS. of it and states that, according to one of these, its composer lived under a king Harihara. This notice enables us to identify the author of the Nândhravaratnâvalī with the general Iruga or Irugapa of the subjoined inscription.

TEXT.

[1.] यवापर्यक्तर्चो रशो हरितमानसेः स जिन्न ज्ञेषेते
[2.] मुयाइयते करणालयः द्व [१०] श्रीमयार्यागोरिः
[3.] स्पाधितानीयांशयां जीयाशालेवस्वायः
[4.] स्य शासनं जिन्द्रालानं द्व [२०] श्रीमूलश्वेतानि नंदिसंप:-

¹ Two other inscriptions of Harihara II. are dated in Śaka 1301 [expired] and 1321 [expired]; see page 86, note 6.
² See the Indice of Vols. I and II of his Lists of Sanskrit Manuscripts.
³ Catalogus Bibliotheca Bodleiana, p. 163.
VIJAYANAGARA INSCRIPTION OF HARIHARA II.

[6.] राजा शिवर ब्रह्माकाराकृतिभिः। ततपि सारतसक्तिगतः गह्ये लघ्याशयोपविवः।
[7.] हि पुनः दूरविचक्षे इति तत्रात्मा परेभा। [8.] केशिविश्वामत्येऽन्तरसुधुः क्षमन्यः।
[8.] यदृ शोरी इति तत्रात्मा परेभा। [9.] केशिविश्वामत्येऽन्तरसुधुः क्षमन्यः।
[9.] केशिविश्वामत्येऽन्तरसुधुः क्षमन्यः।
[10.] तत्त्वमरीको धर्मविश्वासमुग्धम् व ब्रह्मकाराकृतिभिः। यदवः।
[11.] देव गगनं भमपराते। [12.] देव गगनं भमपराते। [13.] देव गगनं भमपराते। [14.] देव गगनं भमपराते। [15.] वः किर ममतितिर्थं। धर्मं वृहोऽन्तरसुधुः क्षमन्यः।
[16.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [17.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [18.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [19.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [20.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी।
[21.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [22.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [23.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [24.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [25.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी।
[26.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [27.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [28.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [29.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [30.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [31.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी।
[32.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [33.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [34.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [35.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी। [36.] तैत्तिकोपन्नवीरिश्रावणमुहृदिष्ठातान्त्रिकी।
TRANSLATION.

(Verse 1.) May that Jina, the dust of whose lotus-feet removes mental impurity, and who is an abode of compassion, produce abundant happiness!

(Verse 2.) May the religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the glorious and extremely mysterious scepticism, be victorious!

(Verse 3.) In the glorious Māla-saṅgha, there arose the Nandi-saṅgha; in this, the lovely Bālātikāra-gaṇa; and in the gaṅga called Sārassvati, (which belonged) to this, the pure-minded Padmanandī.4

(Verse 4.) The deśārya called Kunda[kunda], Vakragrīva, Mahāmati, Elāchārya and Grīdhrapīṇchha:- these (were) his five (sur)names.

(Verse 5.) Just as pearls in the ocean, there appeared in his (spiritual) race (anvaya) certain beautiful sages, who were mines of speeches and endowed with divine splendour.

(Verse 6.) Among these, there was a teacher, who was an ocean of beautiful deeds, which resembled pearls, the chief of ascetics (called) Dharmabhūṣaṇa, who was distinguished by the title of Bhāṭṭāraka.

(Verse 7.) Resplendent is the Bhāṭṭāraka Dharmabhūṣaṇa, whose (only) ornament are virtues; even as a bee, the (whole) sky (enjoys) the perfume of the flower of his fame.

(Verse 8.) The pupil of this sage was the glorious saint Amarakrīti, a treasury of austerities of unrestrained (power), the foremost of teachers, and full of tranquillity.

(Verse 9.) I worship that Amarakrīti, who removes darkness, and in whose heart the lamp of knowledge never flickers in consequence of his shutting the door of his eye-lids and suppressing his breath.

(Verse 10.) Let many chiefs of ascetics arise on earth, who are bent (only) on filling their bellies, and whose minds are devoid of knowledge; what is their use in this world, (though they be) endless (in number)? (For) there appears the pupil of Amarakrīti, the glorious, wise, and dutiful teacher Sinhanandī, the head of a school (gaṇabhārī), who scatters (their) invincible and great pride by his mighty virtues.

2 According to Dr. Aufrecht’s Catalogus Bibliothecarum Bollianae, p. 186, a Jain MS. of A.D. 1518 contains the following slightly different pedigree of Padmanandī: Śrī-Māla-saṅgha Sarasanati-gaṅga Bālātikāra-gaṇa Śrī-Kundakundāchārya Bhāṭṭāraka-Śrī-Padmanandī-deśārya. Here Padmanandī is said to belong to the spiritual race of Kundakundāchārya, while our inscription (verse 4) gives Kundakundāchārya as one of the names of Padmanandī himself. According to Mr. Phālahar (Ind. Ant. Vol. XIV, p. 15) the correct spelling of Kundakunda, as the present inscription seems to read, is Kundaṇḍa. The Tērāj inscription (l. c. p. 25) has Kundakundāchārya; Professor Wilson (Essays, Vol. I. p. 341),—Kundakundāchārya; and an unpublished inscription at Sravanabelagola,—Kundakunda.
(Verse 11.) His (successor) in office was the glorious Bhattacharya Dharma Bhusa, who equalled (his) glorious teacher, the saint Simhanandin, who resembled a pillar of the palace of the holy religion of Jina, and whose fame (possessed the splendour of) the lotus and the moon.

(Verse 12.) (The successor) in office of this sage was a lord of sages, (called) Vardhamana, who was a bee at the lotus-feet of the glorious Simhanandin, the chief of ascetics.

(Verse 13.) The pupil of this teacher was the teacher Dharma Bhusa, (also called) the glorious Bhattacharya, who was free from the three thorns.

(Verse 14.) We praise the feet of Bhattacharya, those unheard of lotuses, before which the hands of kings (raja-kurta) are devously folded, (while the day-lotus closes under the influence of the rays of the moon:— raja-kurta).

(Line 21.) While thus the succession of teachers continued without interruption:—

(Verse 15.) There was in the race of the Yadava princes the illustrious king Bukka, whose might was boundless, and who was exalted by perfect virtues.

(Verse 16.) From this prince there sprang the lord Harihara, a king who knew all arts (kala),—just as the (full) moon, who possesses all digits (kala), was produced from the milk-ocean.

(Verse 17.) While this prince, who has conquered the world by his valour, is (her) lord, this earth possesses—ah!—at last a king who deserves this title.

(Verse 18.) While this lord of kings, who surpassed all former princes, ruled the earth, whose girdle are the four oceans,—

(Verse 19.) The hereditary minister of him, whose wife was the earth, was the general Chaicha, who was endowed with the three (royal) powers.

(Verse 20.) (His) second soul in (state) secrets (and his) third arm on battle-fields,—the illustrious and great general Chaicha is (ever) vigilant in the service of king Hari.

(Verse 21.) The son of this illustrious and brilliant general Chaicho was the general Iruga, who delighted the world.

(Verse 22.) Oh general Iruga! This great fame (of things),—which is not corporeal, because it pervades the whole world, (but which is at the same time) corporeal, because it resembles in splendour Siva and the full-moon, as it shines in autumn,—says for a long time:—

"In this world there is no higher doctrine than the lovely scepticism."

(Verse 23.) The bow of this prince Iruga loudly teaches, as it were, right conduct to the people, as it is of good bamboo (or of good family), endowed with a string (or with virtues) and a receptacle of arrows (or a refuge of beggars), but is bent (or humble) and causes the enemies (or the best) to bow.

1 Paiga, "a tiara worn as an emblem of dignity," is here used for the dignity itself. It has the same meaning in Paddal, the title of two lists of Jaina teachers, extracts from which were published by Dr. Klatt in Ind. Ant. Vol. XI, pp. 245 ff.
2 An earlier Bhattacharya Dharma Bhusa was mentioned in verses 6 and 7, and a Bhattacharya Dharma Bhusa in verse 11.
3 Padit Lakshmapatikaray of Bangalore informs me that, according to the Vaddanta-Kumarmuni, "the three thorns" (atya-traya) are the same as "the three kinds of pain" (ida-traya), viz., that produced by oneself (ddikutami), by other beings (ddikuttika) and by the gods (ddikutrika).
4 See page 35, note 1.
5 With ratha-sila compare ratha-satanka in verse 8 of No. 158, below.
6 The abhishatana-nata is the same as the shedddha; see page 158, note 1. What the composer of the inscription wants to express by verse 22, is, that Iruga's fame furnishes a proof of the correctness of the Jaina doctrine of scepticism, as arguments can be adduced for its being not corporeal, as well as for its being corporeal.
(Verse 24.) Prince Irugapa, that moon (who causes to unfold) the lotus of the goddess of prosperity of the great empire of king Harihara, he who has reached the highest point of prowess and profundity, the only abode of valour, (was) a bee at the lotus-feet of Simhannadina, the best of saints.

(Line 30.) Hail! In the Śaka year 1307, while the Krodhana year was current, on Friday, the second lunar day of the dark half of the month of Phālyguna; —

(Verse 25.) There is a district (vīshaya), Kuntala by name, which is situated in the midst of the vast country (dharā-manjala) of Karnāta, and which resembles the hair (kuntala) of the goddess of the earth.

(Verse 26.) In this (country) there is a city (nagara), named Vijaya, which is resplendent with wonderful jewels, and which exhibits the spectacle of an unexpected moonshine by the multitude of its whitewashed palaces.

(Verse 27.) There the girls play on roads paved with precious stones, stopping by embankments of pearl-sand the water (poured out) at donations.

(Verse 28.) In this city the general Iruga caused to be built of fine stones a temple (chaityāgāra) of the blessed Kunthu, the lord of Jinas.

(Line 42.) Let there be prosperity to the religion of Jina!

No. 158. On a Jaina temple at Vijayanagar.

Next to No. 152, this is the oldest dated inscription at Vijayanagara. It is engraved on both sides of the west-entrance of a ruined Jaina temple, which is situated to the south-west of the temple No. 95 on the Madras Survey Map. A careless transcript and paraphrase in the Asiatic Researches has been useful so far as it enabled Mr. R. Sewell to complete the pedigree of the first Vijayanagara dynasty in his Lists of Antiquities.

The inscription is written in large and handsome characters, which are, however, considerably obliterated in consequence of the usual coating with chunnam. It records, in Sanskrit, prose and verse, that in the Parābhava year, which was current after the expiration of the Śaka year 1348 (line 25), king Devarāja II. built a stone-temple (chaityāgāra) of the Arhat Pārśvanātha (l. 5) or Pārśva-Jinesvara (l. 27) in a street (vīth) of the Pān-supārī Bāzār (Kramukaparāpalna, l. 4, or Parṇa-pūtyapalāpa, l. 25) at his residence Vijayanagara (l. 4) or Vijayanagarī (l. 6), which belonged to the Karnāta country (ll. 4 and 6).

The chief value of the inscription consists in the pedigree, which it gives no less than three times, of the first Vijayanagara dynasty:—

1. Bukka (l. 1, 9, 24) of the race of Yadu (Yauda-kula, l. 8, or Yaudvānavya, l. 1).
2. His son, Harihara (II.) (l. 2, 10, 24), mahārāja (l. 2).
3. His son, Devarāja (I.) (l. 2, 13, 24).
4. His son, Vijaya (l. 15, 16, 19, 20, 24) or Vira-Vijaya (l. 2).
5. His son, Devarāja (II.) (l. 15, 18, 19, 20, 22, 24), Abhinava-Devarāja (l. 3f.), or Vira-Devarāja (l. 16), mahārāja (l. 4), rājādhirāja, rājaparamēśvara, etc. (ll. 3 and 23).
VIJAYANAGARA INSCRIPTION OF DEVARAJA II.

In the subjoined genealogical table of the first or Yâdava dynasty of Vijayanagara, the names of the father and of the elder brother of Bukka and those Śaka dates, for which no references are given in the foot-notes, are taken from Mr. Fleet’s table of the same dynasty.¹

![Genealogical Table]

During the reign of Devaraja II. the city of Vijayanagara was visited by ‘Abdu’r-rāzāq as an ambassador of Sultan Shâh Rukh of Samarkand, a son of the great Timur. ‘Abdu’r-rāzāq informs us, that he stayed at Bijanagar (Vijayanagara), the capital of Deo Râl (Devaraja II.), from the close of Zu’-l-hijja A.H. 946 = end of April A.D. 1443 to the 12th Shavábda A.H. 947 = 5th December A.D. 1443.² An English translation of his own account of his journey is included in Elliot and Dowson’s History of India.³ Curiously enough, the whole is also incorporated with slight alterations, in Galland’s translation of the Thousand and One Nights, where it forms part of the Story of Prince Ahmad and the Fairy Part Bâgâ. This is one of the twelve doubtful stories, the originals of which are not found in the existing Arabic MSS. of the Nights. The late Professor Weil was of opinion, that they were probably contained in the fourth volume of the Paris MS., which was lost after Galland’s death; and two of the missing stories have since been actually recovered by M. Zotenberg.⁴ In ‘Abdu’r-rāzāq’s account of Vijayanagara, we possess the dated original, from which part of the Story of Prince Ahmad was taken. In the absence of works of reference, I cannot say if this fact,—which furnishes us with a terminus a quo for the compilation of that story,—has been noticed before.

According to ‘Abdu’r-rāzâq,⁵ Devaraja II. issued the following coins:—I. Gold: (1) varāha; (2) partâb = ℔ varāha; (3) fanam = ℔ partâb. II. Silver: târ = ℔风扇. III. Copper: jîtal = ℔ târ. Pagodas or varâhas with the legend रीवानापदेशकप, which on some

³ This is the date of No. 152, above.
⁵ Mr. Sewell, List of Vol. I, p. 207, mentions an inscription of this king, which is dated in Śaka 1440 [expired].
⁶ The Jâlû dates are those of Nos. 56, 152, 54 and 81, respectively, of this volume.
⁷ The Hijra dates are converted into Christian ones according to Dr. Wurstenfeld’s Vergleichungstafeln, Leipzig, 1854.
⁸ Vol. IV, pp. 95 ff.
⁹ Preface to his German translation, 3rd edition, p. ii.
copies is corrupted into श्रीमान्यकुमार, are described by Dr. Bidie, who also figures a pagoda of Bukka. The name partā, which 'Abdu'r-razzaq attributes to the half pagoda, is probably connected with the surname Pratāpa, which occurs before the names of Vijayanagara kings both on coins and in inscriptions. Dr. Bain of Bangalore possesses a half pagoda with the legend श्रीविद्यावाचारा (sic) and of the same type as the corresponding pagoda. Two quarter pagodas in my cabinet have on the obverse an elephant which faces the left, and on the reverse the legend श्रीविद्याराज. No funam or silver coin with Devarāja's name has been hitherto discovered. Copper coins of Devarāja are very common in the South-Indian bārā. They have on the obverse a bull or an elephant, and on the reverse the legends श्रीविद्याराज, नारायणवराय, रामदेवभक्त, or श्रीनीतकंठ.

TEXT.

A. To the left of the entrance.

[1.] श्रीमान्यकुमार || श्रीमान्यकुमार || श्रीमान्यकुमार || श्रीमान्यकुमार || श्रीमान्यकुमार [2.] श्रीविद्यावाचारा || श्रीविद्यावाचारा || श्रीविद्यावाचारा [3.] श्रीविद्यावाचारा || श्रीविद्यावाचारा || श्रीविद्यावाचारा [4.] श्रीविद्यावाचारा || श्रीविद्यावाचारा || श्रीविद्यावाचारा [5.] श्रीविद्यावाचारा || श्रीविद्यावाचारा || श्रीविद्यावाचारा [6.] श्रीविद्यावाचारा || श्रीविद्यावाचारा || श्रीविद्यावाचारा [7.] श्रीविद्यावाचारा || श्रीविद्यावाचारा || श्रीविद्यावाचारा [8.] श्रीविद्यावाचारा || श्रीविद्यावाचारा || श्रीविद्यावाचारा

1 J. As. Soc. Bengal Vol. II, pp. 43 f., No. 11. The legend of No. 108 (Elliott's No. 99) is not श्रीविद्यावाचारा, but श्रीतापातास्वरूप. Elliott's No. 98 reads 'श्रीतापातास्वरूप' (sic).

2 Ibid. p. 42, No. 9.

3 A half pagoda, which reads श्रीतापातास्वरूप and probably refers to Harihara II., is figured in Sir W. Elliott's Coins of Southern India, Plate iii, Nos. 96 and 97.

4 That the coins, which bear the two last-mentioned legends, belong to Devarāja, may be concluded from his Kannarese or Nāgarī initial ॥, which is engraved on the obverse.

5 Read 'राजापाट्रा. Read राजापाट्रा. Read राजापाट्रा.

6 Read 'मात्रा. Read 'मात्रा. Read 'मात्रा.

7 The द of प्रकाश is engraved over the line.

8 As this inscription makes scarcely any distinction between the secondary forms of इ and ॠ, this word might as well be नगरी. I have adopted the reading नगरी for the sake of the metre, though the form नगरी is not found in the dictionaries.
[9.] निरामायकितर्विनायके मन्त्रित नामप्राप्तम् ॥ [१८] विकारासांकातिविन विमतरथमनुप्रसभनसृष्टिनिविषय ॥ (१)
शिरुः नामां शुक्लतिकारवः।

[१०.] निरामायकितर्विनायके मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (२)
शिरुः नामां शुक्लतिकारवः।

[११.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (३)
शिरुः नामां शुक्लतिकारवः।

[१२.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (४)
शिरुः नामां शुक्लतिकारवः।

[१३.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (५)
शिरुः नामां शुक्लतिकारवः।

[१४.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (६)
शिरुः नामां शुक्लतिकारवः।

B. To the right of the entrance.

[१५.] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (७)
शिरुः नामां शुक्लतिकारवः।

[१६.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (८)
शिरुः नामां शुक्लतिकारवः।

[१७.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (९)
शिरुः नामां शुक्लतिकारवः।

[१८.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (१०)
शिरुः नामां शुक्लतिकारवः।

[१९.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (११)
शिरुः नामां शुक्लतिकारवः।

[२०.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (१२)
शिरुः नामां शुक्लतिकारवः।

[२१.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (१३)
शिरुः नामां शुक्लतिकारवः।

[२२.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (१४)
शिरुः नामां शुक्लतिकारवः।

[२३.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (१५)
शिरुः नामां शुक्लतिकारवः।

[२४.] द्वाराश्मां द्वाराश्मां द्वाराश्मां... कर्षण मन्त्रित नामप्राप्तम् ॥ [१८] तनामातानामातर्विनायके मन्त्रित नामप्राप्तम् ॥ (१६)
शिरुः नामां शुक्लतिकारवः।

1 Read "भिक्षुः".
2 Read "कर्षण".
3 Read "सांके।"
4 Read "कर्षण".
5 Read "सम्मद्वारीमिदित्स्वः".
6 Read "परमे".
7 The सू of चिन्तित is engraved over the line.
ADDENDA.

[25.] गुरुपुरुषीयतः पर्याणुक्लेयः || [१६०] शाश्वेते भवते वसृलृत्यपुणेनुि || पराशाबरे 
कार्तिके यमकोट्प्रसाधने || [१६०] स्वामी

[26.] दैत्यसमस्थे[न]वंजितदुर्धरीरामाजपिते[ः] अध्यादर्शिरोमहादर्शिगुरुमहिमपुरुषः || 
[१६०] भव्यारोहाद्वानोग्रहिगुरु

[27.] रेण्यहेषयण्य || मुक्तविकुमरण्यः अध्याधिपिते[ः] शरस्व काञ्जः || [१६०] श्राब्धपतिरिङ्गेहु 
शिलामयं तेनुविविधानैधेयाः || चैत्यागणसचिकार

[28.] दैत्यकृष्णमणिहिमकर्ष्यः || [१६०]

TRANSLATION.

Let there be prosperity! (Verse 1.) May the religion of the lord of the three worlds, the religion of Jīna, the unfailing characteristic of which is the glorious and extremely mysterious scepticism, be victorious!

(Line 1.) The victorious and illustrious prince Vīra-Vijaya sprang from the brave prince Devarāja (I.), who resembled the king of the gods and who was descended in his turn from the glorious mahārāja Harīhara (II.), whose body was produced by the results of the good deeds of the illustrious king Bukka, who, just as the full-moon from the ocean, (rose) from the illustrious Yādava race (Yādevānaya). The virtuous mahārāja Abhinava-Devarāja (i.e., the young Devarāja, or Devarāja II.),(who sprang) from this (Vīra-Vijaya), just as a heap of large rubies from the Rohna mountain, who made the throne of his empire firm by polity and valour, and who was known by the surnames of rājadhirāja, rājāparamesvara, etc.,—in order that his fame and merit might last as long as the moon and the stars,—caused a temple (chaittyālaya) of stone to be built to the Arhat Pārśvanātha,— who rules over the empire of all knowledge, and who well knew how to proclaim the doctrine of scepticism (syādvāda-vidyā 4)—in a street of the Pān-supāri Bāzār (Kramukaparnapana) at his (the king’s) residence Vijayanagara, that was situated in the midst of (the country called) Kārṇaṭa-deśa, which was protected by his orders.

(Verse 2.) There was a country (deśa), Kārṇaṭa by name, which was the abode of all wealth, and which equalled heaven, the seat of the gods.

(Verse 3.) In this (country) there is a city, called Vijayanagarī, whose lovely palaces are as high as mountains, and than which none among the cities is more important in great power.

(Line 7.) Through the mass of the rays, (which issue from) its golden walls, and which are reflected in the water of its moat, this (city) closely resembles the earth, that is surrounded by the girdle of the ocean, which is encircled by the lustre of the submarine fire (bāboba 5).

(Verse 4.) The illustrious, brilliant and wise king Bukka,—who is the ornament of the race of Yadu (Yadu-kula), who has reached the highest point of power and beauty, whose

---

1 This verse is identical with verse 2 of No. 132.
2 This is the Adam’s Peak in Ceylon.
3 See page 158, note 1, and compare syādvāda-mata in lines 25 f. of the present inscription.
4 With purṇa-dākṣānya, "an eater of the sacrificial cake," "a god," compare the synonym parojaṭākāya in the Siṃhapahlava, sarga ii, verse 196.
5 The same spelling of the word is found in the Kannarese and Telugu dictionaries. Dr. Gundert’s Malayalam Dictionary has bāboca and caṇaṇgiri, Winslow’s Tamil Dictionary ur-ū, ur-ū and sīva-sī. 
appearance is as lovely as that of Rama, who has acquired wealth by his good fortune, who has subdued (all) quarters by his valour, (who crushes) the crowd of rival kings, just as a young elephant a group of lotuses, and whose arrows split the heads of the kings of his enemies,—shines on earth (and) watches over it.

(Verse 5.) Resplendent is his son, king Harihara (II.), whose strength is well-known, (who has proved) a splendid helmsman in crossing the great ocean of poverty, who has equalled the bearer of the axe by his gifts of land and the son of the sun by his gifts of gold, and who has deposited his fame in pillars of victory (jyastambha), which he erected in an uninterrupted line on the shore of the great ocean.

(Verse 6.) From him sprang the most excellent and illustrious lord Devaraja (I.), the worship (nirjana) of whose lotus-feet was performed with a lamp, (that consisted of) the precious stones, which were set in the glittering diadems on the multitude of the heads of the excellent kings of his enemies; (who gladdened) the learned, just as the moon the night-lotuses; who was a mine of well-known prowess; and who was voluntarily chosen as husband by (Lakshmi) the mistress of heroes.

(Verse 7.) Vitorious in this world is his son, the liberal prince Vijaya, who is to be respected on account of his pious deeds, who has put an end to the distress of beggars by his gifts, who has crushed the armies of his foes, and the light of the courage of whose numerous enemies was extinguished by the (mere) touch of the violent wind, that was produced by his banners, which were raised (pr: by the comet, which rose) at the very moment of the starting of his victorious expeditions.

(Verse 8.) Just as Juyanta from (Indra) the conqueror of (the demon) Jambha, and just as the full-moon from the ocean, there was born in this world from that prince Vijaya the passionless and illustrious king Devaraja (II.), whose sword was engaged in destroying numbers of lives,—just as the king of serpents is engaged in swallowing masses of wind,—of rival kings, who met (him) in mighty battles, which were fought with excessive fury.

(Verse 9.) Resplendent is the lord of the earth, the illustrious Vira-Devaraja (II.), whose body was produced by the power of the austerities of prince Vija; who removed the great distress of the crowd of his prostrated enemies (by pardoning them); and whose enemies great fortitude,—as a mass of clouds,—was scattered by the (mere) touch of the violent wind, that was produced by (the flapping of) the ears,—which resembled winnowing-baskets,—of the troop of his elephants, who were longing for battles, that raged with fierce fury.

(Verse 10.) (Ever) rising is this lord Devaraja (II.), the eyes of the wives of the crowd of whose rival kings are filled with showers of tears,—as if it were by the dense smoke of the fire of (his) prowess, by the dust, (which rises from) the earth, that is split by the hoofs of his steeds, which are terrible in their attack; and who, just as the sun (dispels) darkness,

---

1 Vīkṣa, "a young elephant twenty years old" (Sanderson's Canarese Dictionary), "a young elephant" (Browne's Telugu Dictionary).
2 I.e., Parasurama, who gave the earth to Kasyapa. 3 I.e., Karna, the son of Barya by Kunti.
4 The word tālaṅga, which is mentioned in the Amarakotes and in the Kanarese and Telugu dictionaries, has not yet been met with in Sanskrit literature.
5 I.e., in the case of Devaraja I., the jewels on the bowing heads of conquered kings did the duty of, the lamp, which is waved before an idol in the nirājana (also called dhārīkā) ceremony.
6 The root śphāya is here used in the parasamipads, though the Dhārīka enumerates it among the anuddittētas.
7 The snakes are supposed to subsist on wind and are therefore called pāṇḍantaḥ, "the eaters of wind."
(subdues) the excessive anger,—which is indefatigable in bold challenges,—of many brave and daring warriors of the opposite party.

(Verse 11.) In consequence of the rising of the sun, which is called the prowess of the illustrious lord Devaraja (II.), the son of king Vijaya, there spreads its splendour over the whole world the white lotus-flower of his fame, in which the points of the compass are the petals, the golden mountain (Mura) the seed-vessel, the elephants of the quarters the bees, and the oceans so many drops of honey.  

(Verse 12.) Since the famous and illustrious lord Devaraja (II.), the son of Vijaya, is making gifts, the praise of Karna has ceased; Dadhichi and others are worthy of blame; even the clouds (mogha) have turned useless (mogha); nobody thinks of the thinking-jewel (chintamani); the kalp-trees appear very small (alpa); and the heavenly cow (naichikli) confesses her inferiority (nichatā).

(Verse 13.) This excellent prince Devaraja (II.), who resembles the tree of heaven (by his liberality) to Brähmanas, is sporting with his queens, (viz.) the river of (his) fame, the earth and the goddess of speech. Verily, he resembles Śauri (Vishnu), but has not to beg for his revenue (bali), (while Vishnu in his dwarfi-incarnation begged land from Bali); he resembles the moon, but is spotless; he resembles Śakra (Indra), but does not destroy families (gotra), (while Indra split the mountains:—gotra); and he resembles the sun, but never transgresses the right course, (while the sun daily changes his course in the sky).

(Verse 14.) His form is as lovely as that of Cupid, and he overcomes the great pride of women. His own surnames (bura) are rājādhārāja, rājaparameswara, etc.

(Verse 15.) In power, he resembles king Bukka, in liberality—the lord Harihara (II.), in prowess—the illustrious lord Devaraja (I.), and in wisdom—king Vijaya.

(Verse 16 to 20.) This illustrious lord Devaraja (II.), who was famed both for wisdom and modesty, caused to be built in a street of the above-mentioned city, in the Pan-supāri Bāzār (Parna-pūyālāpāna), when the Śaka year measured by the Vasus (8), the oceans (4), the qualities (3) and the moon (1) had passed, in the (cyclic) year Pardhava, on Kārtika, (i.e., on the day of the full-moon in the month of Kārtika), in order to propagate (his) merit and fame, a temple (chaitiyagāra) of stone, which gives delight to the good, which is a bridge for (his) whole merit, and which shall last as long as the earth,
the sun and the moon, to the blessed Pārśva, the lord of Jinas, who has maimed the arrogant bombast of evil-speakers by establishing the doctrine of scepticism (ṣvyādēśa-mata), who is celebrated as a lion to the herd of extremely furious elephants:—the eighteen sins (doshas), who is a sun, (which gladdens) the good, like lotuses, who is to be praised by Indra and all other lords of the gods, who is the beloved husband of the goddess of salvation, and who is an ocean of mercy.

No. 154. A ROCK-INSRIPTION AT THE FORT OF GUTTI.

This inscription is engraved on a rock not far from the summit of the fort of Gutti (Goody) in the Anantapur District and consists of one verse in the Sragadhar metre. At the time of the inscription, the fort of Gutti (Gutti-durga) belonged to king Bukka. By this, the well-known king of the first dynasty of Vijayanagara, whose inscriptions range between Śaka 1276 [current] and 1290 [expired], seems to be meant.

Besides the subjoined inscription, the fort of Gutti bears three very rough rock-inscriptions in Kanarese of Tribhuvanamalladeva, i.e., of the Western Chālukya king Vikramādiya VI, surnamed Tribhuvanamalla. The dates of two of them, which I succeeded in making out, are recorded in the new era started by Vikramādiya VI, the Chālukya-Vikrama-varsha, which, according to Mr. Fleet, began with the king's accession in Śaka 997 [expired]. The two inscriptions are dated in the 46th and 47th years, which corresponded to the cyclic years Plava and Subhakrīti, i.e., Śaka 1043 and 1044 [expired] or A.D. 1121-22 and 1122-23.

TEXT.

[1.] श्री [†] दुर्गाणि सत्कृमिको घरिणितमहा.-
[2.] राज्यवर्कं नामः श्रीवृष्णिणि रुपंभैं-
[3.] द्वानकृते विष्णुपर्वतराश [†] द्वारायास.-
[4.] स्थः प्रभुनकरणिणो विष्णुवरसः-
[5.] शंक: प्राचीन: पाँचवंशी जनः-
[6.] नि गिरिरो अशिक्षिते मिश्यन: [†].

TRANSLATION.

Prosperity! Victorious is the king of forts, the best of mountains, Gutti-durga by name! (This mountain is) the nave of the wheel of the sovereignty over the whole earth of the illustrious king Bukka, the lord of fortune, who is another form (assumed by) Vishnu for protecting the world, (and it is his) ancient auspicious conch-shell with convolutions from left to right (dakshinvartha-sankha),—(and thus resembles) the centre of the discus of (Vishnu) the lord of Lakshmi, and his conch-shell Pāñchajanya.

† Mr. Sewell's Lists of Antiquities, Vol. I, p. 115.
‡ See page 161, above.

The rock near Gutti was first noted by Mr. Fleet, who published a few inscriptions carved on it, and described those in his paper 'On a Peep at the Conquest of the South' in a number of the Calcutta University Calendar of 1872. He states that the rock on which the present inscription occurred was first noticed by Mr. H. W. Quaritch, who carried it away to England, and the present writer had the pleasure of seeing it in the British Museum. It is now almost worn away, and the lettering is almost lost. The following words of Mr. Fleet, copied from his paper, apply to the inscription as before it was worn away:

"In the large block of stone thus incised are the following words, which are more or less legible:

श्री दुर्गाणि सत्कृमिको घरिणितमहा, राज्यवर्कं नामः श्रीवृष्णिणि रुपंभैं, द्वानकृते विष्णुपर्वतराशि द्वारायास, स्थः प्रभुनकरणिणो विष्णुवरसः, शंक: प्राचीन: पाँचवंशी जनः, नि गिरिरो अशिक्षिते मिश्यनि."
ADDENDA.

No. 165. AN INSCRIPTION OF KULOTTUNGA-CHOJA AT CHIDAMBARAM.

The subjoined Grantha inscription is engraved on the outside of the east wall of the innermost prakāra of the great temple at Chidambaram in the South Arcot District. It consists of two verses in the Śrāvaṇa metre, each of which eulogises the victories of Kulottunga-Choja over the five Pāṇḍyas. The first verse further states, that the king burnt the fort of Korgāra (Korgāra-durgā) and defeated the Keralas. Korgāra is probably a Sanskritised form of Korkai in the Tinnevelly District, the ancient capital of the Pāṇḍyas.1 The second verse records, that Kulottunga-Choja placed a pillar of victory on the Sahyādri mountain, i.e., the Western Ghāats. This he must have done after his conquest of the Keralas, which is mentioned in the first verse.

According to a grant published by Mr. Fleet,2 Kulottunga-Choja-deva was the name of two of the Eastern Chalukyan successors of the Choja kings. Of the first of these, who was also called Rājendra-Choja and ruled from Śaka 985 to 1034, the Chellār grant reports that he conquered the Kerala and Pāṇḍya countries.3 From an unpublished Chidambaram inscription4 it appears, that the surname Kulottunga-Choja-deva was also borne by the maternal grandfather of the last-mentioned king, the Choja king Rājendra-Choja-deva, among whose conquests we find both the Keralas and Pāṇḍya countries.5 Consequently, it is impossible to say to which Kulottunga-Choja the subjoined inscription has to be referred.6

TEXT.

[1.] कस्तिल श्री || पाण्ड्यवर्गवंश नित्या भरणानांशि: वस्त्रा कोर्क्कारदुर्गात्रूणिवं || पथाम || ॥
[2.] सार्वस्वं पारिपूर्व; [1°] पिण्डाना तक करिकानां वल्लभानां श्रीकुपूरोध गायत्रीक्रमे सक्नियापख्यानं
 विनियमग्रंमयेणमूलोपिरी || ॥ ॥ [2°]
[3.] पृष्ठे संशास्त्रश्रेणि विनियमग्रंमयेणमूलोपिरी सक्नियाम || पारोस्तानि पुरुषांतिभिः
 करिकानां || [3°]
[4.] स श्रीमान्तारण्यं नवस्वस्वर्ण श्रुती श्रावधम्मा नितिकामकरोविश्वकुलो-
 जंगशोऽऽ || ॥ [4°]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Having defeated the five Pāṇḍyas by an army, which discharged numerous arrows, having burnt, like straw, the fort of Korgāra, just as (Arjuna) the son of Pāṇḍu burnt the Khāndava (forest),8 and having crushed the extremely dense army of the Keralas,—the illustrious Kulottunga-Choja, who resembled Siva in

---

1 For references on Korkai, see Mr. Sewell's Lists of Antiquities, Vol. I, p. 312.
2 Ind. Ant. Vol. XIV, p. 65.  8 See No. 89, verse 10, p. 69, above.
3 See paragraph 5 of my Progress Report for February, March and April 1888, Madras G.C., 27th July 1888, No. 745, Puddle.
4 See p. 37, above.
5 This remark applies also to the various kings of the same name, who are mentioned in other inscriptions of this volume. These are:—Kulottunga-Choja-deva in No. 86; Ko-Rajākenarivarman, alias Kulottunga-Choja-deva in Nos. 89, 98 and 130; and Košeri Mān-koṣḍa Kulottunga-Choja-deva in No. 192.
6 The nisayadra is obliterated.
7 Read वस्त्रा
8 सक्नियापख्यानं seems to be corrected from सक्नियाधम्मां.  10 Compare No. 89, verse 3, p. 57, above.
splendour and Indra in might, placed a pillar (commemorative of his) conquest of the three worlds on the shore of the ocean.

(Verse 2.) (Having placed) a pillar (commemorative of his) conquest of the three worlds on the sacred peak of the Sahyadri (mountain), and having defeated the five Pândyâs by masses of powerful armies,—the illustrious Kulottunga Chola, whose fame is voluntarily sung by the tender women of the Pârasia, and who has driven away his enemies, made the trembling crowd of kings subject to his orders.

POSTSCRIPT.

A lately discovered inscription of the Bilvanâthesvârâ Temple at Tiruvallam in the North Arcot District contains the following important date:—

\[ \text{in the 7th year (of the reign) of Ko-Râjarâjakesarivarman, on the day of an eclipse of the moon at the equinox, which corresponded to (the nakhata) Ruvati and to a full-moon (in) the month of Aippati in this (above-mentioned) year.} \]

Mr. Fleet, to whom I submitted this date for favour of calculation, kindly informed me by return of post on the 18th January 1890, that the date of the inscription is the 26th September A.D. 1010 (Saka 933 current), when there was an eclipse of the moon in Aippati on the day of the equinox and the Ruvati nakhata. This result falls within the probable period, which I have assigned to the Chola king Ko-Râjarâjakesarivarman, alias Râjarâja-deva, and fixes Saka 927 current = A.D. 1004-5 as the first year of his reign. His latest known date,—the 29th year of his reign,— corresponds to Saka 955 current = A.D. 1032-33.

1 One would expect a gerund conveying this meaning instead of ambhadhîpura, which seems to have crept into the text through the influence of ambadhîtrā in verse 1.
2 The composer of the inscription mentions the Persians (Tamil āṭṭi, Sanskrit पश्चिम) merely as the representatives of the most distant nations which were known to him.
3 Sûraidhika seems to be used in the sense of ājñâvâdikaya.
4 Read औ-ञच्छ.
5 Read औ-ञच्छ.
6 Read औ-ञच्छ.
7 See pp. 51 f., 63 f. and 112, above.
8 See paragraphs 4 and 6 of my Progress Report for July, August and September 1888, Madras C.O., 7th November 1888, No. 1050, Public.
INDEX

A.

'Abdu'l-rāzāq, m., 161, 162.
Abharad-vasukināndā, rt., 44, 46.
Abhinābha-bhuvana-vegaś, m., 94.
Abhināva-Devarāja, s.s. Devarāja II., 160, 164.
Abhipendardura, vi., 35.
Achārya, s (Jainî) teacher, 136, 138.
Achārya-dēva, Kējapappana k., 132, 133.
Achārya-rāya, s.s. preceding, 133, 132.
Achātikāra, used in the same sense as following, 94.
Achātikārā, a magistrate, 127.
Achārījendra-vāla uktā, rt., 134.
Achāyana, studying the Vīdūs, 82.
adj., a poet, 86.
Adī-Chaudāvīvara, s.s. following, 92.
Adīdāsā Chaudāvīvara, god, 92, 116, 117, 126, 130, 136.
Adīnagar, rt., 99.
Adī-Rāma, m., 86, 90.
Adītīna, rt., 112.
Adītīna-śāstra, rt., 112.
Adītīna-deva, m., 123.
āgama, a doctrine, 29, 27.
Agnadāra, s.s. preceding, 86.
Agnadāra, a brahmathrical village, 44, 46, 52, 58, 61, 86, 133.
Āhavanamalla II., Western Chalukya k., 52, 134.
Ānubhūti, s.s. Annapūjī, 87, 88, 135, 136.
Ānupūja, god, 88.
Ānupravāka, or Ānupravak, s.s. Jina, 88, 92, 98, 108.
Ānupāya, the consecration of a god, 33, 36, 53, 62, 154.
Āśārakalalakāra, charya, m., 36.
Āśārakalalakāra, a village, 136.
Āśānā, rt., 194.
Āśānu, rt., 194.
Āśānu, a gate for measuring water, 130.
Āmrakirti, a Jainî teacher, 135, 138.
Ānarakāla, quoted, 166.
Ānarakāva, rt., 25.
Āmbala-Puramā, m., 101.
Āmarajudāya Ayaś, m., 108.
Āma or Āma-rāja II., Eastern Chalukya k., 31, 32, 37, 38, 42, 46, 45, 58, 59.
Āma or Āma-rāja II., do., 31, 32, 37, 42, 49, 59.
Āmānāpatra-āyikā, s.s. following, 109, 119.
Āmānāpatra-āyikā, s.s. following, 109, 129.
Āmānāpatra-āyikā, Eastern Chalukya queen, 32, 51, 52, 59, 92, 112.
Āmānāti, rt., 87, 135, 136.
Āmohavarsa, s.s. Sarva, 37, 38, 112.
āmōtpadā or āmōtpadā, raw rice, 82.
Amūr or Āmbūr, rt., 126.
Amūr-kottam, m., 44, 66, 68, 126.
Amūr-nāku, m., 64, 68, 126.
Amūr-kottam, s.s. Amūr-kottam, 126.
Amūr-pālī, rt., 129.
Amūr-pālī, a village or town.

Āmūr-pālī, a village or town.

1 The numbers refer to pages. Abbreviations: k. = kingdom; ch. = chief; c. = country; d. = district; d. = dynasty; f. = fauna; k. = king; m. = male; m. = mountain; r. = river; s. = sacred; t. = temple; v. = village or town.
INDEX.

173

G.

gaja-voțài, the hunting of elephants, 111, 131.
gajabhiśīt, the head of a (Jaina) school, 124, 128.
g崇高, 'the hero,' a bird, 63, 181, 192.
gajamālāsudra, surname of ChāluDKya-Bhīma II., 32.
Ganjārdityavarman, Chola I., 112.
Ganēsa temple, 1, 4, 5.
Gāmū, ṣ̄., 27, 28, 41, 42, 53.
Gāndā, ṣ̄., 9, 13, 28, 57, 58, 59, 61, 77, 80, 86, 97
99, 100, 105, 106.
Gāndā-pāḍī, ṣ̄., 63, 65, 65, 128.
Gāndāpāḍī, ṣ̄., 123, 125.
Gāndāvarṇa, ṣ̄., 77, 128.
Gāndakṣatrī, sū. s. Gāndakṣa, 77, 78, 128, 129.
Gāndakṣa, sū. s. Gāndakṣa, 77, 78, 128, 129.
Gāndakṣa-temple, 155.
Gāndakṣeṣa-maru-puchāryaṁ, ṣ̄., 94, 95.
Gāndā, ṣ̄., 113.
Gautama-gotra, s. s. Gautama-gotra, 133.
Gobindajī Maṇḍapa, 126.
Gobindajīnārāyaṇa, the Southern Ocean, 147.
Gobindajī, ṣ̄., 28.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
Gobindā, ṣ̄., 40.
INDEX.

Haribhara I, Vijayagurum., 161.
Haribhara II, do., 89, 154, 159, 166, 161, 162, 144, 165, 166.
Hāritā, 35, 88.
Hoyasala, dy., 97.

I.

Ilaitaugi-nāti, co. of Elacore, 96, 99, 113.
Ilaiyā-Appan, m., 122.
idangal, the left-hand castes, 110, 111.
idattugai (?), 82.
ilaiya-Muni-mōngal, f., 101.
ilakkappan, m., 94.
ilal, a native of Lanka, 94.
ilāla-Purunag, m., 105.
imunāl, the elephant, a kiru, 131; see Pratāpā-
imānī.
igāvari (?), 89, 92, 108.
indra, & (?), 99.
indru-bhātikāra, s.a., following, 32.
indru-rāja, Eastern Chalukya k., 41, 45, 49, 58.
indravarma, k., 155.
inguttarsakakalān or lāg, m., 123, 125.
iru, a fat, 88, 89, 108.
ir ni irichchi, with exemption from taxes, 69.
iru-nilam, tenable hold, 66.
irupi, goes from times, 65, 190.
irum or iram-mandalam, Ceylos, 63, 65, 96, 99, 128.
irattu-pāṭi, co., 63, 65, 93, 98, 99, 125, 134.
irichchiperum, s.a., Yirichchiperum, 132.
irup or iruppa, ch., 159, 169, 160.
iruva, s.a., Paramāsvaravarma I., 145.
iruvaparājā, do., 145.

J.

Jaganāthā-nagarī, s.a., following, 51, 60.
Jaganāthapuram, vi., 51.
Jalandeswara, s.a., Jvarakhandesvara, 69.
Jaladeswara, fe., 64, 66, 68.
Jayakōṇḍa-Chola-Brahmā-śraya, m., 102, 138.
Jayakōṇḍa-Tuṇḍa-mandalam, s.a., Tuṇḍa-mandalam, 83.
Jayasihī I, Eastern Chalukya k., 32, 41, 45, 49, 58.
Jayasihī II, do., 32, 41, 45, 49, 58.
Jayasihī III, Western Chalukya k., 51, 52, 63, 95, 96, 99, 112, 113, 145.
Jayastambha, a pillar of victory, 134, 146, 165.
Jina, ged, 155, 158.
Jina-dharma, the religion of Jina, 159.
Jina-rāṣṭra, a lord of Jina, 156, 160.
Jina-rājasa, the religion of Jina, 156, 159, 160, 164.
jīkal, a copper coin, 161.
Josaka, s.a., Urvachola, 82.
Jvarakhandesvara, fe., 69.
Jvarakhandesvara-svāmin, te., 69, 70, 74, 76.

K.

Kachchhipoṇḍu, s.a., Kāśchipuram, 113, 114, 117, 120, 141, 143.
kadai, a shop, 88, 89, 138.
Kajalikkottūr, vi., 105.
kadampa, a tax, 82, 88, 89, 92, 93, 104, 105.
Kalambu, dy., 58.

Kaulipperi, tank, 106, 108.
kēdi, a measure, 117, 140.
Kalāntigudugu-sēri, et., 66.
Kalāsa-muda, a necklace, 129.
Kalāsānātha, et., 8, 9, 10, 11, 66, 97, 111, 118, 139, 147.
kāla, a stone (documents engraved on —), 120, 123, 128, 129.
kāla, a channel, 106, 104, 153; a quarter measure, 116, 141.
Kalabhrā, dy., 144, 146, 152.
Kalākampa, ch., 35, 43.
Kalākopa-vīra-mugrāyi, m., 114, 115.
kālam, a measure, 98, 142, 148.
kālājīrā, m., 145.
kālañjīyam, vi., 83.
kālāsantōthi, s.a., kīṭāla, 76.
Kalīngam, co., 63, 65, 95, 128; see Tripālīnaga.
kāliya or kalīfū, a slave, 95, 101, 108.
Kalidippur, vi., 116, 117.
Kalidippur, vi., 114, 115.
Kulapātra, quoted, 94.
Kalpeterum, et., 43.
Kamalappālam, vi., 83.
Kāma-sārma, kr., 36.
Kambāna-udaiyar, k, 102, 104, 117, 118, 120, 133.
Kambōjāg, m., 123, 126.
Kambāna-udaiyar, s.a., Kambāna-udaiyar, 117, 118, 123, 125.
Kambavāṇa-thatta, m., 92, 93, 94.
Kamuk-kotibhi, the golden hall at Chidambaram, 112.
Kamukkavali, et., 78, 79.
kannaṅk, an accountant, 78, 91, 108.
kannaṅk, used in the same sense as preceding, 94, 160.
kāṇa, gold, 154.
Kāṅchi, Kāśchipuram, or Kāśchipuram, Conferre., 1, 2, 3, 7, 8, 19, 24, 29, 66, 69, 17, 87, 111, 115, 116, 118, 120, 123, 126, 139, 140, 141, 145, 146, 147, 155.
Kāčchhikuripāmar (?), vi., 123.
Kāndaiyār, vi., 63, 64, 65, 95, 128, 140.
Kandamaṇvār, fe., 44, 45.
Kandaridīvaram, vi., 112.
Kanėgan-vādī or Kapanugvā-l-viśaya, et., 38, 42, 44.
kāṇi, a square measure, 77, 78, 92, 104; a property, 105.
kāṇyātchī, hereditary land, 125.
kāppar, an overseer, 91.
Kangaiyagan, a native of Karpūṭa, 64.
Kannamāmbē, fe., 59, 51.
Kannamāṇgalam, vi., 83.
Kāṉga-leva, k, 76, 77.
Kāṇḍikā, a necklace, 49.
kāṇyādāna, giving a daughter into marriage, 83, 84.
Kāṇhādiva, vi., 36.
Karaveli-Audi-nālu, et., 77, 78, 129.
Kāraliśuwa-Mallīṭh, vi., 99.
kāṟappu, an accountant, 66, 133.
kāṟaṅi, a paddy-field, 103, 120, 137.
kāṟu, s.a., kāṟu, 133.
Kāṟungakkam, vi., 130.
Kāṟuṇī, a gold weight, 116, 117, 140, 141, 142.
Kāṟikalā, Chol k., 138; surname of Āditya II., 145.
Kāṟikāḷ-Cholā, k., 139.
Kāṟiṇī-Perumāl, m., 105.
Kōrnā, Chol k., 145.
Korūra, co., 69, 70, 73, 82, 83, 113, 130, 137, 168, 169.
INDEX.

NARSINHAVARMAN I, Pallava k., 11, 144, 145, 149.
Narsimhavishnu, probably s.s. Rājasimhavarman,
10, 11, 24.
Nārāyanarāmagūpūr, vi., 69.
Nārāyaṇasvarman, br., 33.
Narendra or Narendra-mārgarāja, Eastern Chalukya,
k., 31, 32, 33, 34, 36, 37, 38, 46, 49, 58.
Narendrēśvara, te., 38.
nārti, s. masure, 93, 114, 115, 141, 142, 143.
nārīgādī, s. s. proceeding, 114, 115, 140, 143.
Narmadā, ri., 58.
Nārāpatnāyakakāli, m., 123.
nāṭjavār, the inhabitants of a country, 111.
nāṭjavārn, repairs, 62, 154, 155.
Nāvesankula, ca., (7), 99, 142.
nāyaka, a chief, 131.
nāyakār, a lord, a god, 68, 80, 82, 92, 93, 102, 108,
109, 110, 111, 118, 120, 123, 125, 129, 131, 132,
138, 143.
nellāyam, revenue in paddy, 82, 89, 91, 92.
Nelluvā, vi., 130.
Nīlakaṇṭha-chaturūrdi-maṅgalam, vi., 77, 78.
nilam, see land, 104.
Nīlamangai-maṅkhiyār, the goddess of the earth, 126.
nimitta, a sign, 31, 33, 44, 46.
nipi, weight, 117; see tului-nipi.
nirājana, the waving of a lamp before an idol, 163.
nirbārum, an order, 120, 122.
Nīrvelūr-maṅgavānūra-rāṣṭra, s.s. following, 147,
154.
Nīrvelūr-nādu, d., 147, 148.
nisadām, probably s.s. nityam, 119, 140, 141, 142.
nisadī, s.s. proceeding, 114, 115.
Nīṭavaṇiśevāra, te., 10, 23.
nīṭi-vīḷakku, s.s. nandī-vīḷakku, 114, 119, 140.
Nripa-Rudra, prīce, 39, 39.
Nrisīnha, s.s. Narasa, 132.
Nulambān Trībhuvanamārī, ch., 76, 77.
Nāḷamā-pāṭi, ch., 63, 65, 98, 128.

N, Nāålē, s.s. Narudeva, 94.
nāga, a country, a division, 77, 79, 111, 131, 142,
147, 154, 155.
nāga, n., 141.
nāgana-nāyaka, ch., 132.
nakhatras—:
IV. Rōnhi, 78, or Ter, 125.
VII. Puravāsā, 88.
XVII. Anuvaham (Anurādhā), 84.
XXI. Uṭṭirādām (Uṭṭaraśākhā), 111.
XXII. Śrāvaṇa, 60, or Tiruvonam, 80.
XXVII. Uṭṭarāṭṭādā (Uṭṭara-Bhadrapadā), 104.
Nallaguruvavya, m., 76.
Nallīrpāta, j., 102.
Nāḷučchēri, vi., 35.
Nāṇamānukonam, vi., 99.
Nāṇaśāvyā-māriti, m., 96.
Nāmī, n., 94.
Nāmī Arūṅākār, maṅt, 118.
Nāṁsamaṅsāmbākki, vi., 154.
Nāṇārāmattanālā, a kōta, 136.
Nandī, goddess, 58.
nandī-vīḷakku, a sacred lamp, 79, 101, 114, 116, 149,
142.
Nāṇḍipotavarman, s.s. Nandivarman Pallavanalls,
11, 145, 146.
Nandī-sāṅghā, a Dārāma school, 155, 158.
Nandī-śarmān, br., 36.
Nandīvarman, br., 36.
Pallava k., 25, 28; m., 92, 94.
Nandivarman Pallavanalls, Pallava k., 11, 145.
nāṅgai, a lady, 101, 122.
Nāṅgama-nāyaka, ch., 138.
Nāṅnapayya, m., 99.
Nāḷadēsāvā, te., 9.
Nāḷaṅkar, Vīgaṇapāra k., 132.
Nāḷasimha, Pallava k., 1, 2, 3, 5, 12; s.s. Nāḷasimhavarman,
1, 145.
Nāḷasimha-deva, Vīgaṇapāra k., 132.
Nāḷasimha-maṅgolam, vi., 69, 69.
Nāḷasimhapotavarman, s.s. Rājasimhavarman, 11,
146.
Nāḷasimhā-riāya, s.s. Nāḷasimha-deva, 131.

O, Odām, s.s. Oḍra, 97.
Odā-viṣhayā, s.s. proceeding, 97, 99.
Oḍīlāvā, s.s. Oḍja, 97.
Oḍira or Odra, Orissa, 97.
ōdu, a title, 154.
ōdugai, the recitation of the Veda, 125.
ōgeraṇa-nādu, d., 116.
Oκκanīgā-maṅgār, te., 92, 93.
Oκκanīgā-riā, tom., 93.
okki-sālam, an edict on palm-leaves, 120.
Oṃmāṇa-nailāyā, k., 102, 104, 117, 118.
ōrī, a mortgage, 66, 86, 104, 105, 123.

P, Padaiyil, an encomium, 83, 128.
Padaiyil, s.s. Padavejra, 82, 85, 84, 110, 111, 129,
131.
Padaiyitru rājjan, co., 82, 83, 84, 116, 111.
padakkā, s. masure, 143.
Padaiyil, s.s. proceeding, 83.
Padaiyilṉaiṟṟaṉ or Padaiyilṉaiṟṟaṉ, s.s. Padaiyitru rājjan, 83.
pallī, a masure, 114, 115, 143.
pilli, a kāval, the village-police (?), 98, 89, 91.
Padmanāndi, a Dārāma teacher, 156, 158.
Padmaṅkāṭṭa, vi., 43.
INDEX.

Pedakkoīlamu, vi. 43.
Pennihār, m. 62.
Perāru, vi. 134.
Periyā-Krama-nāyakā, ch. 85, 86.
Periyā-Kēṭṭerī, vi. 102.
Periyā-nāhu, vi. (v. 92, 94.
Periyā-purāṇa, quoted, 116.
Periyā-Timmarāsā-ujāiyar, ch. 131.
Perumal, vi. 75.
peru-makkal, 'the great men', 117; see mahājana.
Perumāl, Viṭthalu, 126.
Perumā, m. 125.
Perumāmāppū, p. 99.
Perumātānsu, channel, 155.
[Pa]ru[g]u, etc., s.s. Perumal, 75.
Peru-mānu-rālu, vi. 145.
Peruvāi, vi. 43.
Phalāsāram, br. 147, 154, 155.
Phālārī-panī, 91, 180.
Pithapuri, s.s. following, 53, 61.
Pittāpuram, vi. 83.
Pudalegu, vi. 65, 66.
Polakunḍaranda, vi. 43.
polāsi, interest, 116.
pog, gold, a gold coin, 66, 80, 82, 84, 88, 89, 91, 104, 114, 115, 116, 117, 126, 140, 141, 142, 143.
Ponnūru-nātu or Ponnūru-ku, s.s. Arhat, 102.
Ponn, s.s. Kaveri, 94, 95.
Ponnur, vi. 102.
Pottu, vi. 102.
Pottu, br. 58, 61.
Poturī, vi. 43.
Poyrī, vi. 69, 82, 85, 87, 88, 89, 90, 91, 105, 106, 125, 135, 138, 143.
Prabhāṭa-vannaka III, Bhāhrātā-sūtra, ch. 88.
Prabhūlīhāvarta, quoted, 145.
Pradhūnī, a minister, 63, 62.
Pramādī, an erroneous form for Pramādī, 109.
pramādo, a document, 104.
pramāṇa-kā-ḥata, u, document, 78.
Pranūthā, an erroneous form for Pramoda, 199, 133.
pravāda, rico (v.), 86.
pravastu, a city, 105.
Pratāpa, surname of the kings of Viṣṇunāgar, 161, 162; see Viṣṇuprātāpa.
pratāppikā, a dvāra, 58.
pratītālāna, the consecration of a temple, 81, 82.
Pratāpā-Imāmī, surname of Doḍavāj-sūtra, 110, 111.
Priti-vīra-raja (v.) ch. 43.
Prulīkkojāi, Ekadhīna śīty, vi. 64, 66, 66.
Prudhajīrīrā, vi. 79, 80.
Prudhī, etc., Prulikēsa, i. 50, 58; s.s. Pulikēsa, m. 11, 114, 145, 152.
Prulikēsa II, 11, 114, 145, 152.
Prulikēsa II, Early Chalukya, k., 11.
Prulikēsa III, Western Chalukya, k., 11, 145.
Prulīyī, s.s. Chitambrāram, 112.
pulli, ākhāsu, 113, 147.
Puṇḍarīkā, vi. 85, 86.
pūṇa, religious merit, 85.
Pājanabīrā, m., 110.
purodāsāmi, etc., purodāsāmi, u, gold, 164.
purohita, a priest, 58, 60.
Puttu, vi. 85, 89, 93.

R.

Rāgulīvāna, quoted, 166.
Rōja-Blīna, s.s. Chulūka-Blīna II, 59.
rājā-pālana, punished by the king, 84.
rāja-dhīrāja rājapārāsvara, 109, 111, 130, 133, 136, 137, 140, 142; see mahārāja-dhīrāja.
Rōjālītya, Chalukya, i., 112.
Rōjūma-blīna-chatturveda-māgalam, vi. 102, 104, 105.
INDEX.

Tollir, vi., 79.
Toludug, a native of the Togu country, 84.
tan-kurail, the southern bank of a rivulet, 120; see the Corrigenda.
Tonnavan, the Pâpiga king, 96, 99.
Tordal, vi., 158.
Thousand and One Nights, quoted, 161.
Timmappayag, br., 132.
tripappu, an open place, 133.
tirsha, a bathing-place, 99.
tiru-amor[rda], 'the sacred food,' 79.
Tiruchiruchibam-bhuta, m., 14.
Tiru-kaalai or Tirukkangal, 'the holy stone-temple,' 110, 111, 115, 116, 118, 125, 139, 140, 141, 143.
Tirukkadalmallai, s.s. Mâmallapuram, 68, 69.
Tirukkuralippuram, vi., 113, 116, 117.
tiru-maiyalivâgan, the environs of a temple (?), 92, 93, 94, 120.
tirumalai, a temple (?), 94.
Tirumallai-nâyaka, ch., 131.
Tirumalai-râjâyan, s.s. Tirumallai-râja, 69, 70.
Tirumallaiyâdeva, s.n. following, 69, 70.
Tirumallai-râja, Korunâ, k., 99.
tirumânaivâja-peru-vaçâ, 'the great road of the sacred bath,' 123.
tiru-mâna-âîni, an image, 105.
Tirumudukuram, perhaps s.s. Vêdhâchalam, 123, 135.
Tirumunkâppâ-dû, di., 101.
tiru-nâmattu kîni, temple-land, 120.
Tirunâmagambanândar, ste., 118.
tiru-nandavanam, a sacred flower-garden, 134, 136.
tiru-nândavanam, s.n. proceeding, 65.
tiru-nândâl-vâjih, s.n. m., 80, 99, 101.
Tiruvâcich, vi., 82.
tiruppanadu, devotee service, 129, 126.
tiru-pudiyâdiu, 'the holy first fruits,' 82.
Tiruvallam, vi., 194 (see the Corrigenda), 169.
tiruvanamulâth, s.s. Tiru-ama, 90.
tiruvâpkal, a boundrose-stone, 88.
Tiruvângamba-vâdu, m., 123.
Turâmalai-kuvâma, tur, 135.
Turâmalaiyâjum-uâjum, m., 77, 78.
tiruvâlî-ântum or tiruvâlîyântum, probably s.s. devinâda, 69, 89, 91, 94, 129.
Tiruvârâvâpuram, vi., 117, 140.
tiruvârvâpu, a temple-compound, 120.
Tiruvottir, vi., 110, 117.
Tumba, m., 136.
Tundâma-mâlikhm, m., 83, 106, 110, 111, 146.
boduh, devote, 116.
totti (Kunrava : totti), a seerewig, 82, 108.
totvi, the three Yadas, 145, 152.
Tribhuvanachakâvarvâ Vinayagâ-deva, k., 86, 87, 88, 89, 103, 128, 143.
Tribhuvanamallâ, s.s. Vikramâditya VI., 167.
tribhuvanâvâ-viâyava-sthâna, a pillar (commemorative) of the conquest of the three worlds, 169.
trikâla, the three times (of the day), 79.
Trikkulîngâ, vi., 16.
Trigkâmâ-Dâlava, k., 56, 58.
Trigkâmâjilâl. Trichinium, 28, 29.
trigvâra, the three objects of human life, 13, 41.
Triyambakâ, m., 86.
Tukkai-patt, 'the patti of Durgâ,' 91.
tulai (for tulai), weight, 141.
tulai-nâdâ, di., 140, 141.
Tulâ-nâdâ, vi., 104.
Tulikâ-vishayâ, s.s. Tondai-môrpâlam, 106, 146.
Tulipâ-môrpâla, d., 106.
turvu, a well, 102.
tâsâga-taçî (?), 92.

U.
ubhiyam, an offering, 82.
Uchin, s.s. Ojra, 97.
uâjâvar, a lord, 102, 104, 117, 118, 120, 128, 125, 131.
uâjâvari, a lord, a god, 79, 93, 95, 99, 100, 101, 105, 111, 120, 123, 125, 128, 129, 131, 132, 133, 134.
Udaiyana, mythic k., 50, 56.
Upanaksadhâ, Palava, k., 9, 10, 11, 13.
Upanâva, d., 25, 28.
Ukkâvâr, channel, 69.
Ulagâlanda-Val Sûryadeva, m., 110.
Ullâhâr, brothers, 79, 80, 102.
upâddhi, a condition (?), 94, 104, 106.
urakkâ, a measure, 115, 116, 140, 141.
Urâmalai-dâigâr, vi., 86.
uri, a measure, 115, 141.
Uruvatâra, vi., 36.
Urû [Tri, a fountain, 155.
Urûkkâttukkottam, di., 147, 154.
Uttara-kârâmkâ, vi., 154.
Uttara-mallâr, vi., 97, 98.
Uttarâgunakâ-udâyâdâ, m., 123.
Uttarâyana, a winter-calender, 44, 45.
Uttara-Lâdam, Northern Lâda, 97, 99.
Uvâchâra, a low tribe of Maâja-manâva, 82, 105.

V.
Vadârâmûndâ, nîdâ, di., 79, 80.
vâgas, a part, a division, 86, 88, 90, 101, 136.
vâgasindâ kissâ (?), 80, 92.
Vaidâmâ, dy., 112, 139.
Vâidyâ-ârîti, 'the (land) enjoyed by the Vaidyâs,' 91.
Vaiâg or Vaiâgâ-mallâ, s.s. Tirumallai, 94, 95.
Vaiâgâtha-Purâmâl, te., 87.
Vaiâgâtha-Purânuâl, m., 168.
Vâla-bhora, dans the Pulicein L., 50, 58; of Pulicein II., 32, 41, 48, 58, 145; of Vikramâditya I., 145; of Jayasinha L., 32, 41, 48.
Vallam, vi., 83.
Vegavâi, Bânnâdâ, 96, 99.
Vânâradâyar, m., 88.
Vânâradeva, m., 97, 98, 100, 112.
Vânâgâ-âdesa Dongal, 97, 99.
Vânâjârî, vi., 36.
Vângipûru, vi., 102, 117.
vânggân, a merchant, 86, 99.
Vânnîyâ, the kings of Vânnî, 107.

* See the Chilippat Manual, p. 438. "Uttukada," i.e., Ùtrukkâda, is entered on the map, 7 miles east of Little Kâddâl.

* See now Ind. Ant. Vol. XVIII. pp. 151 and 173.
INDEX.

years of the cycle —

I. Prabhava, 138.
II. Sukla, 111, 132.
IV. Pratistha, 133.
VII. Srsthatra, 132, 136.
IX. Yuvana, 74, 150.
X. Bhuta, 132.
XII. Pratistha, 78.
XV. Visuta, 131.
XIX. Purtiva, 82.
XX. Vyaya, 82.
XXXVI. Nandana, 86, 131, 132, 133.
XXXV. Phava, 132, 167.
XXXVI. Subhakris, 132, 137, 167.
XXXIX. Visvavasu, 84, 120, 123.
XL. Parabhava, 166.
XLII. Kula, 125.
XLIII. Sauda, 85.
XLIV. Sridhara, 59.
XLVII. Pramchidha, 109.
XLVIII. Ananda, 104, 110.
XLIX. Raksasa, 131.
LI. Pitaka, 76.
LIII. Siddhartta, 93.
LV. Durmani, 128, 138.
LVII. Raktakshi, 128.
LIX. Krodha, 160.
LX. Akshaya, 70.

yoga, an astronomical term, 111.
yogindra, a (Jaina) ascetic, 103.
Yuddhamalla, Eastern Chalukya k., 31, 32, 44, 49, 53 ; Eastern Chalukya prince, 31, 32.

Yadava family, 156, 168, 160, 161, 164.
Yadu-kula, a proceeding, 160, 164.
Yajna-sarman, br., 36.
Yajujah-khah, 132.
yahula, 105, 107.
yakshi, 105, 106, 107.
Yamuna, rt., 57, 58.
Yajasu-sarman, br., 36.
Yavanikâ, a (Jaina) sect, 105.

Y.
CORRIGENDA.

Page 31, note 2, last line, for अभावस्थारी read अभावस्थारी.

48, text line 19, after सैन्यसारण insert the numeral 1.

57, " 101, after वैद्यज्ञानिक insert the numeral 1.

68, No. 42, line 2, for शियदवज दव शियदवज दव read शियदवज दव, and add the following note:—This village is identical with ‘‘Surendavur,’’ which is entered 5 miles north of the Seven Pagodas on the map prefixed to Mr. CroIs Chingleput Manual.

68, No. 42, line 3, after our lord insert (सबुरमणि, i.e., Vishnu).

" 84, text lines 4 ft, join अभिप्रयोग अभिप्रयोग.

69, " 10 ft, for शियदवज दव read शियदवज दव.

97, line 9, for Northern and Southern read Southern and Northern.

99, lines 7 ft from bottom, for Perumbānappādi, (अलाद) Karivari-malliyur, read Karivari-Malliyur (in) Perumbānappādi.

105, No. 72, Translation, line 9, for अजिवकस read अजिविकस.

110, Translation, line 4, for [Sa]Javaipparula read [Sa]Javaipparula.

" 81, line 2, for Saka read Saka.

116, " 85, Text, line 2, for श्री कृष्ण read श्री कृष्ण.

117, " 10 ft, for Virapadu-nādu read Virapadu-nādu.

" instead of note 1 read:—‘‘Virapadu-nādu” occurs in the list of ‘‘कृष्ण’” which is appended to the Chingleput Manual, p. 439.

120, Translation, line 14, for the southern frontier (?) read the southern bank of the (Pilār ?) river.

" 87, line 2, for Kopanāgala read Kopanāgala.

134, line 6, for Kollārāma (?) read Kollāpuram (i.e., Kolhapur), and add the following note:—The correct reading श्री कृष्ण read श्री कृष्ण (कोल्हापुर) (line 6 of the text) is supplied by a lately discovered inscription of राजेन्द्र-देव at Tiruvallam in the North Arcot District. The same inscription reads श्री कृष्ण instead of श्री कृष्ण in line 0.

156, lines 2 and 3, As Dharmadhâpâya I was not the immediate successor, but belonged to the spiritual race of Padmanândin, the vertical line between both names must be replaced by a dotted line.