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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.

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AT MAMALLAPURAM, KANCHIPURAM, IN THE NORTH ARCOT DISTRICT,
AND OTHER PARTS OF THE MADRAS PRESIDENCY,

CHIEFLY COLLECTED IN 1886-87.

EDITED AND TRANSLATED

BY

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VOLUME I.

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PREFACE.

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 Kailāsanātha Temple at Kāñchīpurām, 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 helpmate 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, *ṣ n* and *ṣ r* are interchangeable with *ṣ ṇ* and *ṣ ṛ*. The letters *ṣ ḍ* and *ṣ*

ô,—a later invention of the celebrated Father Beschi,¹—are not distinguished from *æ* *e* and *o*. The long forms of *î* and *u* are rarely used. Of the use of the *யெளி* or the dot over consonants, which corresponds to the Nāgari *virāma*, there are only traces in two ancient inscriptions.² As, however, the Tamil character without the *யெளி* 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 *ṛ*, which in Tamil inscriptions represents the modern letters *ṛ* *ā*, *ṛ* *r* and *ṛ* *ra*. Consequently, *கௌ* may be read as *ko*, *kô*, *ker*, *kér*, *kerā* and *kêra*. 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-Chōla-deva, Mr. S. M. Nāṭeṣa Śāstri has transcribed the word *கௌர* by *koḷḷa* (for *koḷā* ?),³ while the correct reading is *கௌர* *Kēraḷar*;⁴ and Rājendra-Chōla-deva's surname *கோப்பாகௌசரிபன்ம* has been sometimes transcribed as *Koppākēsarivarman* instead of *Kō-Parakēsarivarman*.⁵ 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, *vice versâ*, 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 foot-notes. 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:—

அ *a*, ஆ *ā*, இ *i*, ஈ *ī*, உ *u*, ஊ *ū*, எ *e*, ஏ *ai*, ஒ *o*, ஔ *au*.

க *k* or *g*, ங *ṅ*, ச *ś*, ஞ *ṇ*, ட *ṭ* or *ḍ*, ண *ṇ*, த *t* or *ḍ*, ந *n*, ப *p* or *b*, ம *m*.

ய *y*, ர *r*, ல *l*, வ *v*, ற *ḥ*, ள *ḷ*, ழ *ḻ*, ஸ *s*.

In the transliteration of Sanskrit words, the system employed in the *Indian Antiquary*, the *Epigraphia Indica*, and elsewhere, has been followed. Proper names derived from Sanskrit are given in their Sanskrit forms in the translations and introductions.⁶

The royal dynasties, to which most of the inscriptions contained in this volume belong, are the Pallavās, Eastern Chalukyas, Chōlas and Vijayanagara 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 Kāñchīpuram. The period of some subsequent Pallava kings is settled by a copper-plate grant from Kūram (No. 151).

¹ See the *Grammaire Française-Tamoule*, Pondichéry, 1863, p. 5, note:—"Autrefois le même caractère ௌ servait pour les *ī* et les *o* soit brefs soit longs: ce qui se voit encore dans les anciens manuscrits. Pour les distinguer, on mit d'abord un petit trait sur ce caractère; mais on ne s'entendit 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 *ī* et les *o* longs; et c'est la manière suivie maintenant." See also the passage quoted in Dr. Burnell's *South-Indian Palaeography*, 2nd edition, p. 45, note 4.

² See pages 113 and 147.

³ *Madras Christian College Magazine*, Vol. V, p. 41, text line 2.

⁴ See No. 67, text line 3, and No. 68, text line 7.

⁵ See page 141, note 4.

⁶ An exception was made in the case of the *taddhava rāyā* and its plural *rāyā*. On the other hand, I have used in the introductions the well-known Sanskritised form *Chōla* instead of the original *சோழ* *Śōḷa*. The conventional forms *Sanskrit* and *Tamil* have been adopted instead of the correct, but pedantic *Sanskṛit* and *Tamiṛ*.

A grant from the Sir W. Elliot Collection (No. 39) 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 Böhrtlingk and Roth's great *Sanskrit Dictionary*, Böhrtlingk'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, ARCOT,
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' *Archæological Survey of Southern India*, Vol. IV, pp. 204 ff.

⁴ See page 169.



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SOUTH-INDIAN INSCRIPTIONS.

PART I.

SANSKRIT INSCRIPTIONS.

I.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

Nos. 1 to 23. THE PALLAVA INSCRIPTIONS OF MĀMALLAPURAM AND ŚĀLUVAṆKUPPAM.

The village of Māmallapuram,¹ generally called "The Seven Pagodas," is situated on the sea-coast, thirty-two miles south of Madras, and Śāluvaṇkuppam two miles north of Māmallapuram. Both places are famous for their Pallava remains, which have been often described.² 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 Māmallapuram and Śāluvaṇkuppam. The first, very archaic alphabet is found in the following inscriptions Nos. 1 to 16 of the so-called Dharmarāja Ratha. The bulk of the Māmallapuram inscriptions, viz., those of the so-called Gaṇeśa Temple, Dharmarāja Maṇḍapa and Rāmānuja Maṇḍapa and the inscription No. 17 of the Dharmarāja Ratha, 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 Atiranachandeśvara Temple at Śāluvaṇkuppam. 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.³ To this I have only to add, that the second alphabet probably belongs to the sixth century, as it resembles that of Rājasimha's and Mahendravarman's inscriptions at Kāñchipuram.

1. The first sixteen inscriptions of the Dharmarāja Ratha consist of a string of words in the nominative case, which their first decipherers, 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 *birudas* of a Pallava king Narasiṃha (Nos. 1 and 7). Among these *birudas*, Atyantakāma, Śrinidhi and Śribhara were also borne by the two kings mentioned in the later inscriptions of Māmallapuram and Śāluvaṇkuppam. Other *birudas* reappear in the inscriptions of the Pallava king Rājasimha at Kāñchi, viz., Parāpara, Bhuvanabhūjana, Śrimegha, and Sarvatobhadra.

¹ Thus the name is spelt in two Chola inscriptions of the Shore Temple at Māmallapuram (Nos. 40 and 41, below) and in a Śāluvaṇkuppam inscription, which was edited by Sir Walter Elliot (see Carr's *Seven Pagodas*, pp. 124, 130).

² See Fergusson and Burgess, *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 Gaṇeśa Temple and that of the Dharmarāja Maṇḍapa, are identical and consist of eleven verses. They record, that the two temples, at which they are found, were built by a king Atyantakāma and were called after him Atyantakāma-Pallaveśvara-griha. The king bore the *birudas* of Raṇajaya, Śrīnidhi and Śrībhara.

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

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

3. From the inscription on the northern wall of the Śāluvaṅkuppam Cave, which consists of six verses, we learn, that the temple was built by a king Atiraṇachanḍa and was called after him Atiraṇachanḍeśvara. The king bore the *birudas* Atyantakāma, Raṇajaya, Śrīnidhi and Śrībhara, all but the third of which occur in the Kāñchi inscriptions.

4. The inscription on the southern wall of the Śāluvaṅkuppam Cave is a later transcript of that on the northern wall. It adds a seventh verse and the four *birudas* Anugraśīla, Kālakāla, Samaradhanaṃjaya and Saṃgrāmadhīra, the three first of which are also found in the Kāñchi inscriptions. Over the entrance, the name of the temple, Atiraṇachanḍa-Palla[veśvara-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,¹ reads श्रीभरः, another, with a fish on the reverse,² श्रीनिधि, and a third, with a cross on the reverse,³ मानपर. It will be remembered, that Śrībhara and Śrīnidhi were *birudas* of the Pallava king Narasimha, who founded the Dharmarāja Ratha.

NOS. 1 TO 17. INSCRIPTIONS ON THE DHARMARĀJA RATHA, MĀMALLAPURAM.*

A. First storey :—a. North.

No. 1. श्रीनरसिंहः

The illustrious Narasimha.

b. East.

No. 2. प्रिथिवीसारः श्रीभरः

Prithivīsāra (the best on earth). Śrībhara (the bearer of prosperity).

No. 3. भुवनभाजनः

Bhuvanabhājana (the possessor of the world).

c. South.

No. 4. [श्र]मेघः त्रैलोक्यवर्धनः विधिः

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. 224.

⁵ Read पृथिवी.

No. 5. अत्यन्तकामः अनेकोपायः¹

Atyantakāma (*he whose desires are boundless*). Anekopāya (*he (who knows) many expedients*).

B. Second storey:—a. North.

No. 6. [1] स्थिरभक्तिः मदनाभिरामः [2] विधिः[*]

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

No. 7. [1] श्रीनरसिंहः भुवनभाननः श्रीमेघः [2] अप्रतिहतशासनः[*]

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

No. 8. [1] कामलकितः अमेयमायः [2] सकलकल्याणः

Kāmalakita (*he who is pleasant like Cupid*). Ameyamāya (*he whose diplomacy is immeasurable*). Sakalakalyāṇa (*the altogether prosperous*).

No. 9. [1] नयनमनोहरः वामः [2] अतिमानः

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

b. East.

No. 10. [1] वामः [2] पराभरः²

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

No. 11. [1] अनुपमः [2] नयाङ्कुरः[*]

Anupama (*the matchless*). Nayāṅkura (*the sprout of polity*).³

c. South.

No. 12. ललितः

Lalita (*the pleasant*).

No. 13. [1] नयनमनोहरः [2] सर्वतोभद्रः

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

No. 14. [1] श्रीनिधिः [2] निरुत्तरः

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

No. 15. [1] विधिः [2] विभ्रान्तः

Vidhi. Vibhrānta (*the passionate*).⁴

¹ Read अनेकोपायः and compare the *biruda* उपायनिपुणः in the Kāñchi inscriptions.

² Read परापरः (see the Kāñchi inscriptions) or परावरः (No. 16). The softening of a single consonant between two vowels in *parābhara*, *prādhīci* (No. 2) and *ubhāya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

³ Compare the *birudas* Bahunaya and Nayānusārin in the Kāñchi inscriptions and Tarupāṅkura in verse 7 of Nos. 18 and 19.

⁴ Compare the *birudas* Mattapramatta and Mattavikāra in the Kāñchi inscriptions.

d. West.

No. 16. [1] सत्यपराक्रमः [2] परावरः

Satyaparākrama (*the truly heroic*). Parāvara (*the omnipotent*).

C. Third storey. East.

No. 17. [1] श्रीअत्यन्तकामपल्लवेश्वरगृहम् [2] रणजयः

The temple of the holy Atyantakāma-Pallaveśvara. Rāṇajaya (*the conqueror in battle*).No. 18. INSCRIPTION AT THE GAṆEŚA TEMPLE, MĀMALLAPURAM.¹

TEXT.

- [1.] सम्भवस्थितिसंहारकारणं वीतकारणः [1*]
भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१*]
- [2.] अमायश्चित्रमायोसावगुणो गुणभाजनः [1*]
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः ॥ २*]
- [3.] यस्याङ्गुष्ठभराक्रान्तः कैलासः सदृशाननः [1*]
पातालमगमन्मूर्द्ध्वा श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*]
- [4.] भक्तिप्रहेण मनसा भवम्भूषणलीलया [1*]
दोष्णा च यो भुवो भारजीयात्स श्रीभरश्चिरम् ॥ ४*]
- [5.] अत्यन्तकामो नृपतिर्निर्जितारातिमण्डलः [1*]
ख्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् ॥ ५*]
- [6.] ज्ञः स्थाणुर्निष्कलः सोमः पावकाद्भा^२ वियद्वपुः [1*]
भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]
- [7.] राजराजो न विरसश्चक्रभृन्न जनार्दनः [1*]
तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्कुरः ॥ [७*]
- [8.] श्रीमतोत्यन्तकामस्य द्विषद्वर्षापहारिणः [1*]
श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ ८*]
- [9.] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [1*]
आस्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [९*]
- [10.] तेनेदङ्कारितन्तुङ्गधूर्जटेर्मन्दिरगृहम् [1*]
प्रजानामिष्टसिद्धचर्त्यं शाङ्करीभूतिमिच्छता ॥ [१०*]
- [11.] धिकेपान्धिकेषाम्पुनरपि धिग्धिग्धिगस्तु धिकेषाम् [1*]
येषान्न वसति हृदये कुपथगतिविमो-
- [12.] क्षको रुद्रः ॥ [११*] अत्यन्तकामपल्लवेश्वरगृहम् ॥*

¹ Madras Survey Map, No. 24. Carr's Seven Pagodas, Plate xiv, pp. 57, 221, 224. Burnell, South-Indian Palaeography, 2nd edition, p. 33, note 4.

² Read पावकात्मा.

TRANSLATION.

(Verse 1.) May (*Śiva*) the destroyer of Love, who is the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires¹ 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.) Śrinidhi² bears on his head the unborn (*Śiva*),³ by the weight of whose great toe Kailāsa together with the ten-faced (*Rāvaṇa*) sank down into Pātāla.

(4.) May Śrībhara⁴ be victorious for a long time, who bears Bhava (*Śiva*) in his mind which is filled with devotion, and bears the earth on his arm⁵ like a coquettish embellishment !

(5.) King Atyantakāma, who has subdued the territories of his foes, is famed (*by the name of*) Raṇajaya;⁶ —he caused to be made this house of Śambhu (*Śiva*).

(6.) May he be victorious, who is both sentient and motionless (*Sthānu*),⁷ who is both undivided and the moon,⁸ who is both fire and air, who is both terrible (*Bhīma*) and kind (*Śiva*), who is both the cause of prosperity (*Śaṃkara*) and the destroyer of Love !

(7.) May Taruṇāṅkura⁹ 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 Chakrabhrit 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 Śaṃkara (*Śiva*) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakāma,¹⁰ who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid,¹¹ and who assiduously worships Hara (*Śiva*).

(10.) He, desiring to attain the glory of Śaṃkara (*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 *atyantakāma*, 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 Narasiṃha; see No. 14.

³ I.e., he is a devotee of Śiva.

⁴ This *biruda* was also borne by Narasiṃha (No. 2), by Atirapachanḍa (Nos. 21 and 22, verse 4) and by Rājasimha of Kāñchi.

⁵ Here and in No. 19, the correct reading would be *दोष्णा च यो भुवं धत्ते*, 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 Atirapachanḍa (Nos. 21 and 22, verse 6) and by Rājasimha of Kāñchi.

⁷ While the trunk of a tree (*sthānu*) is unsentient.

⁸ Who is divided into sixteen *kālds*.

⁹ *Taruṇāṅkura*, "the young sprout," seems to have been a *biruda* of Atyantakāma. The word *ankura* is a synonym of *pallava*, "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 Atirapachanḍa (see Nos. 21 and 22, verse 1), compare the synonyms Madanābhiraṃa and Kāmalalita (Nos. 6 and 8) and Kāmaṇilāsa in the Kāñchi inscriptions. The appellation Kāmarājapallaveśvara, which Colonel Branfill attributes to the so-called Gaṇeśa Temple, rests on an erroneous reading in Dr. Burnell's transcript, viz., Kāmarāja 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-Pallaveśvara.

No. 19. INSCRIPTION AT THE DHARMARĀJA MAṆḌAPA, MĀMALLAPURAM.¹

This inscription is a duplicate of No. 18.

- [1.] [सम्भवस्थितिसंहारकारणं वीतकारणः ।] भूयादत्यन्तकामाय जगतां
- [2.] काममर्दनः ॥ [१*] अमायश्चित्रमायोसावगुणो गुणभाजनः [1*] स्वस्थो
- [3.] निरुत्तरो जीयादनीशः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलासस्तद-
- [4.] शाननः [1*] पातालमगमन्मूर्द्धा श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*] भक्तिप्रद्वेण मनसा भवं भू-
- [5.] षणलीलया [1*] दोष्णा च यो भुवो भारं जीयास्त श्रीभरश्चिरम् ॥ [४*] अत्यन्त-
- [6.] कामो नृपतिर्निर्जितारतिमण्डलः [1*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
- [7.] कारितम् ॥ [५*] झः स्थाणुर्निष्कलः सोमः पावकात्मा वियद्वपुः [1*] भीमः शिवो विजय-
- [8.] तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरसश्चक्रभृन्न जनार्दनः [1*] तारकाधिपतिः स्वस्थो
- [9.] जयतात्तरुणाङ्कुरः ॥ [७*] श्रीमतोत्यन्तकामस्य द्विषद्वर्पापहारिणः [1*] श्रीनिधेः का-
- [10.] मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [1*] आ-
- [11.] स्ते विशाले मुमुखः शिरस्तरसि शङ्करः ॥ [९*] तेनेदं कारितन्तुङ्गन्धूर्जटेर्मन्दिर-
- [12.] गृहं [1*] प्रजानामिष्टसिद्धयर्थं शाङ्करीं भूतिमिच्छता ॥ [१०*] ओं ॥ अत्यन्तकामपल्लवेश्वरगृहम् ॥
- [13.] धिक्तेषां धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [1*] येषां वसति
- [14.] हृदये कुपयगतिविमोक्षको रुद्रः ॥ [११*]

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.] धिक्तेषां धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्ते-
- [2.] षां [1*] येषां वसति हृदये कुपयगति-
- [3.] विमोक्षको रुद्रः ॥

Nos. 21 to 23. INSCRIPTIONS AT THE ATIRĀṆACHAṆḌEŚVARA TEMPLE, ŚĀLUVAṆKUPPAM.³

No. 21. On the Southern Wall.

TEXT.

- [1.] श्रीमतोत्यन्तकामस्य द्विषद्व-
- [2.] र्पापहारिणः [1*] श्रीनिधेः काम-
- [3.] रागस्य हराराधनसङ्गिनः ॥ [१*]
- [4.] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [1*]
- [5.] आस्ते विशाले मुमुखः शिरस्तरसि शङ्करः ॥ [२*]

¹ *Madras Survey Map*, No. 44. Branfill in the *Madras Journal of Literature and Science* for 1880, p. 135.

² *Madras Survey Map*, No. 48. Carr's *Seven Pagodas*, p. 222, note.

³ *Madras Survey Map*, No. 58. 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.

- [6.] तेनेदं कारितं शम्भोर्भवनं भूतये भुवः [1.] कै-
 [7.] लासमन्दरनिभं भूभृतां मूर्ध्नि तिष्ठता ॥ [३.] भक्तिप्रहे-
 [8.] ण मनसा भवं भूषणलीलया [1.] दोष्णा च यो भुवन्धत्ते
 [9.] जीयात्स श्रीभरश्चिरम् ॥ [४.] अतिरणचण्डः पतिरवनिभु-
 [10.] जामतिरणचण्डेश्वरमिदमकरोत् [1.] इह गिरितन-
 [11.] यागुहगणसहितो नियतकृतरतिर्भवतु पशुप-
 [12.] तिः ॥ [५.] गुर्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुच्छ्र्या
 [13.] निस्तमान्यथ दानं सममति[र]णचण्डाख्यया यो [विभर्त्ति 1]
 [14.] स्थाने निर्मापितेस्मिन्विदि[तरण]जयख्यातिना तेन [भ]र्त्ता भूताना-
 [15.] मष्टमूर्त्तिश्चिरमतिरणचण्डेश्वरे यातु निष्ठाम् ॥ [६.] अ[नुग्र]शीलः ॥ [७.]
 [16.] यदि न विधाता भरतो यदि न हरिर्नरिदो न वा स्कन्दः [1.] बोद्धुं क इव
 [17.] समर्थस्संगीतं कालकालस्य ॥ [७.] ओ ॥ समरधनञ्जयः संग्रामधीरः ॥ ओ ॥

TRANSLATION.

(Verses 1 and 2.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śamkara (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).¹

(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 Śribhara 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!²

(5.) Atiraṇachanḍa,³ the lord of the rulers of the earth, made this (temple called) Atiraṇachanḍeśvara. May Paśupati (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) Atiraṇachanḍeśvara, which was caused to be built by him, who, together with the name of Atiraṇachanḍa, bears deep devotion to Īśāna (Śiva), abundant prosperity, the heavy burden of the earth and unequalled liberality, and who is famed by the name of Raṇajaya!

Anugraśīla (the gentle-minded).⁴

(7.) Who will be able to understand the music of Kālakāla,⁵ if it were not Vidhātṛi (Brahman), Bharata, Hari, Nārada, or Skanda?⁶

¹ Verses 1 and 2 are identical with verses 8 and 9 of Nos. 18 and 19.

² Identical with verse 4 of Nos. 18 and 19.

³ This name of the king, who built the temple, was also a *śiruda* of Rājasiṃha of Kāñchi.

⁴ This was also a *śiruda* of Rājasiṃha of Kāñchi.

⁵ The same *śiruda* occurs in the Kāñchi inscriptions.

⁶ Compare the Kāñchi inscriptions, where Rājasiṃha's skill as a musician is alluded to by the *śirudas* Atodyatumburu, Vādyavidyādharma and Vṛṇānārada.

Samaradhanamjaya (the conqueror of wealth in battle).¹ Saṃgrāmadhira (the firm in war).²

No. 22. On the Northern Wall.

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

- [1.] श्रीमतोत्यन्तकामस्य
- [2.] द्विषद्वर्षापहारिणः [1.] श्रीनि-
- [3.] धेः कामरागस्य हराराधनसंगि-
- [4.] नः ॥ [१.] अभिषेकजलापूर्णं चित्ररत्ना-
- [5.] बुजाकरे [1.] आस्ते विशाले मुमुखः शिरस्सर-
- [6.] सि शंकरः ॥ [२.] तेनेदं कारितं शम्भोर्भव-
- [7.] नं भूतये भुवः [1.] कैलासमन्दरनिभं भूभृतां
- [8.] मूर्ध्नि तिष्ठता ॥ [३.] भक्तिप्रद्वेण मनसा भव³ भूषण-
- [9.] लीलया [1.] दोष्णा च यो भुवन्धत्ते जीयात्स श्रीभरश्चि-
- [10.] रम् ॥ [४.] अतिरणचण्डः पतिरवनिभुजामतिर-
- [11.] णचण्डेश्वरमिदमकरोत् [1.] इह गिरितनयागु-
- [12.] हगणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ [५.]
- [13.] गुर्वीमीशानर्त्तिक श्रियमतिशयिनी दुर्व्वहं प्रारमुर्व्व्या निस्ता-
- [14.] मान्यश्च दानं सममतिरणचण्डा[ख्या]या यो [वि]मर्त्ति [1.] स्थाने
- [15.] निर्मापितेस्मिन्विदितरणजय[ख्यातिना] तेन भर्त्ता भूताना-
- [16.] मष्टमूर्त्तिश्चिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६.] ॥ स्वस्ति ॥ ॥

No. 23. Over the entrance.

- [1.] अतिरणचण्डपल्ल[वेश्वरगृह]⁴
- [2.] अतिरणचण्डपल्ल[वेश्वरगृह]⁵

(The temple of) Atiraṇachanḍa-Palla [veśvara].

Nos. 24 to 30. THE PALLAVA INSCRIPTIONS ON THE KAILĀSANĀTHA TEMPLE AT KĀŪCHĪPURAM.

On a visit to Kāñchīpuram in the year 1883, Dr. Burgess made the important discovery, that the comparatively insignificant temple of Kailāsanāthasvāmin at Kāñchīpuram (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. Nāṭeśa Śāstrī 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 myself, 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 Rājasiṃha of Kāñchī.

² Compare the synonymous *birudas* Āhavadhira and Rāpadhira in the Kāñchī inscriptions.

³ Read भव.

⁴ In the same alphabet as No. 21.

⁵ In the same alphabet as No. 22.

among those made by Mr. Naṭeśa. 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 Māmāllapuram and Śāluvaṅkuppam, we find several different alphabets employed in the Pallava inscriptions of the Kailāsanātha Temple. The most archaic alphabet, which resembles that of the inscriptions of Atyantakāma at Māmāllapuram, 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 Gaṅgā and with the following mythical pedigree of Pallava, the ἡρώς ἐπώνυμος of the Pallava dynasty :—

[Brahman.]

—|
Aṅgiras.

—|
Bṛihaspati.

—|
Śaṁyu.

—|
Bharadvāja.

—|
Droṇa.

—|
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 Ugradāṇḍa, the destroyer of the city of Raṇarasika.” His son was Rājasiṁha, who bore the *birudas* Atyantakāma, Śrībhara and Raṇajaya. He built the Śiva temple, round which the inscription is engraved, and called it after his own name Rājasiṁha-Pallaveśvara or Rājasiṁheśvara.¹

The inscription No. 27 runs round the smaller shrine, which stands in front of the Rājasiṁheśvara or Kailāsanātha shrine, and which is now-a-days styled Nāradeśvara. 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 Rājasiṁha and grandson of Lokāditya, built a temple of Śiva, which he called Mahendreśvara after his own name, near the temple of Rājasiṁheśvara. Another form of the name of the temple, Mahendravarṁeśvara, which is engraved three times on the building, shows that Mahendra's full name was Mahendravarman. Of Lokāditya, who is identical with the Ugradāṇḍa 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., Rājasiṁhavarṁeśvara, suggests that Rājasiṁha's full name was Rājasiṁhavarman.

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 Nityaviniteśvara."

Of No. 29, on the third niche, a complete fac-simile 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 Rāgapatākā, the wife of king Narasimhavishṇu 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 Kailāsanātha Temple run round the inside of the enclosure of the Rājasimheśvara 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 श्रीआशाविदि: and श्रीवलमम:, for which the third tier supplies the correct readings श्रीआशाविनिदि: (for °दी) and श्रीवलममयन:. In accordance with this result, the third tier is written in the same archaic alphabet, as the inscription round the Rājasimheśvara 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 Śāluvaṅkuppam Cave, it further follows that Atiraṇachanda, who engraved the inscription on the northern wall of the Śāluvaṅkuppam Cave, must be later than Atyantakāma, the alphabet of whose inscriptions at Māmallapuram resembles that of Rājasimha's at Kāñchipuram. The inscription on the southern wall of the Śāluvaṅkuppam 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* श्रीकालकोप: 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 Kailāsanātha 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. Raṇarasika, the enemy of Ugradanda or Lokāditya, with the Chalukya Raṇarāga;

2. Rājasimha, who is called Narasimhapotavarman in a Chalukya inscription,¹ with Narasimhavarman I. of Mr. Foulkes' grant of Nandivarman;² 3. Mahendravarman with Mahendravarman II. of the same grant; 4. Nandipotavarman, who was defeated by the Chalukya Vikramāditya II., with Nandivarman himself; and 5. Pulikeśin, 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 Vātāpi, while Pulikeśin I. "first made Vātāpi the capital of the Chalukyas in Western India, wresting it from the Pallavas who then held it,"³ —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 Narasimhavishṇu, 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 Narasimhavishṇu) with Simhavishṇu, and his son Mahendravarman with Mahendravarman I. of Mr. Foulkes' grant. The subjoined table shows the synchronisms between the Chalukyas and Pallavas.

Pedigree of the Chalukyas.	Pedigree of the Pallavas.		
	Mr. Foulkes' grant of Nandivarman.	Kūram grant.	Kailāsanātha inscriptions.
Raṇarāga.			Ugradanḍa or Lokāditya, destroyer of the army and town of Raṇurasika.
Pulikeśin I.	Simhavishṇu.		Rājasimha or Narasimhavishṇu (<i>alias</i> Narasimhapotavarman), married to Raṅgapatāki.
Kirtivarman I. (until Śaka 489.)	Mahendravarman I.		Mahendravarman.
Pulikeśin II. (Śaka 532 and 556.)	Narasimhavarman I., destroyer of Vātāpi.	Narasimhavarman, conqueror of Pulikeśin and destroyer of Vātāpi.	
	Mahendravarman II.	Mahendravarman.	
Vikramāditya I. (Śaka 592 (?) to 602 (?))	Paramēśvaravarman I.	Paramēśvaravarman defeated Vikramāditya.	
Vinayāditya (Śaka 603 (?) to 618).	Narasimhavarman II.		
Vijayāditya (Śaka 618 to 655).	Paramēśvaravarman II.		
Vikramāditya II. (Śaka 655 to 669) defeated Nandipotavarman.	Nandivarman.		

¹ *Indian Antiquary*, Vol. VIII. p. 23.² *Ibid.* p. 273.³ Mr. Fleet's *Kanarese Dynasties*, p. 20.

If new discoveries should prove the above arrangement to be correct, the date of the foundation of the Rājasimheśvara 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. Atiranachanda's inscriptions at Śāluvaṅkuppam belong to a later, and Narasimha's on the Dharmarāja Ratna at Māmallapuram to an earlier period.

NO. 24. ROUND THE OUTSIDE OF THE SHRINE OF RĀJASIMHEŚVARA.

TEXT.

• • • • • त्वज्जटाभि-
 र्नीलत्वं कण्ठधाम्ना फणमणिकिरणैः शोणिमानन्दधाना [1*]
 निर्यान्ती स्थाणुरत्नात्रिभुवन'सरसीपूरणी वः पुनीता-
 ज्ञानावर्णावर्णावर्णस्तमसकलहरिन्मण्ड • • • • • [11 १*]
 • • • • • [स]त्तदनु मुनिरसावङ्गिरास्तन्मनोज-
 स्तत्सूनुश्शक्रमन्वी गुरुरमृतभुजान्तस्य शयु'स्तनूजः [1*]
 तस्मादुग्रप्रभावात्रीभुवन'महिताल्लब्धजन्मा मुनीन्द्रः
 स श्रीमान्पल्लवानां कुलनिधिरभवद्यो भरद्वाजनामा ॥ [२*]
 तस्माद्रोणस्त' रामाद्गुरुरतिमहितः पाण्डवानां कुरूणा-
 मश्वत्थामा ततोभूत्प्रपुरवनिभृता' स्वैर्यमानापहारी [1*]
 तत्सूनुः पल्लवाख्यः सकलवसुमतीभोगिनां पार्थिवानां
 शूराणामादिभूतो मनुरिव जयिनामन्ववायस्य कर्त्ता ॥ [३*]
 ब्रह्मण्य[1]नामुदीर्णप्रबलकलिमदध्वंसिनां सत्यवाचां
 गम्भीराणान्विवर्गस्थितिचतुरधियां वृद्ध'सेवापराणां [1*]
 कामाद्यन्तश्चरारिप्रसभविजयिनां हेतिविद्यावर[1]णा-
 न्धराणामूर्जितानान्नयविनयवताम्पल्लवानावृषाणाम् ॥ [४*]
 तेषां वंशे प्रसूताद्रणरतिकपुरोर्मर्दनादग्र'दण्डा-
 त्सुब्रह्मण्यः कुमारो गुह इव परमादीश्वरादात्तजन्मा [1*]
 शक्तिः) सुण्णारिवर्गो विदितबहुनयश्शैवसिद्धान्तमार्गे
 श्रीमानत्यन्तकाम[1*] क्षतसकलमलो धूर्जरः पल्लवानाम् ॥ [५*]
 कलाचतुरयोपितां रहसि रञ्जने मन्मथस्त्रयीपथनिधे[विणां स]ततपालने वासवः [1*]
 मुनिद्विजसुरद्विषां हृदयदारणे माधवः स च द्रविणसंपदा सुजनतोषणे वित्तदः ॥ [६*]
 दुष्यन्तप्रमुखैः श्रता'म्बरगता वाणी शरीरं विना
 दमानार्थैः सुरदृश्वन्निर्यदि कृते कण्वादिभिः स्वीकृतैः [1*]
 तन्नाश्वर्यमिदं पुनः कलियुगे दूरीभवत्सद्गुणे
 सोश्रोषीदिति तां गिरम्महदहो विस्मापनं श्रीभरः ॥ [७*]

1 Read 'रत्नात्रिभुवन'.

2 Read शयु'.

3 Read 'प्रभावात्रिभुवन'.

4 Read तस्माद्रोणः स.

5 Read 'मृतां.

6 Read वृद्ध'.

7 Read 'पुरोर्मर्दनादुग्र'.

8 Read धृता'.

9 Read सोश्रोषी'.

येनेमे नयविक्रमात्तकमलासंपत्तिदम्पिता
 भृङ्गसणमात्रभूतधिषणा नम्रीकृता[ः*] पार्थिवा[ः 1*]
 जातोसो¹ पुरुषोत्तमो रणजयत्वातुञ्जानाम्जतः
 पापाब्धेः कलिकालभीममकरग्रस्तान्स जीयाच्चिरम् ॥ [८*]
 नयोजितपराक्रमाजितमनेन सर्व्वजगन्प्रेण² हतकण्टकं प्रणतराजकं भुजता [1*]
 यशःसदृशमान्मनो³ भवनमेतदुत्थापितं हरस्य हरहासरूपमतिमानमखत्भुतम्⁴ ॥ [९*]
 श्रीराजसिंहपल्लवेष्वरे नागेन्द्रभोगभीमभूषणः [1*]
 देवामुरेन्द्रवृन्दवन्दित स्थाने स्थितोस्तु शंकरश्चिरम् ॥ [१०*]
 अस्मिन्नुत्तशत्रुद्विरदघनघटाराजसिंहेन राज्ञा
 राज्ञामाज्ञाविधेयीकृतसकलदिशा निर्मिते धर्मिभाजा⁵ [1*]
 शैले कैलासलीलामपहरति गृहे राजसिंहेश्वराख्यां
 विभ्रत्यभ्रंलिहाम्रे विरचयतु सदा सन्निधानं दयाङ्कः ॥ [११*]
 राजसिंहो रणजय[ः*] श्रीभरश्चित्रकार्मुकः [1*]
 एकवीरश्चिरं पातु [शि]वचूडामणिर्महीम् ॥ [१२*]

TRANSLATION.

(Verse 1.) May (*Gaṅgā*) purify you!—she who springs from the jewel (on the head) of Sthānu (*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 Āṅgiras, who was born from his (*viz.*, *Brahman's*) mind. His son was (*Bṛihaspati*) the minister of Śakra (*Indra*) and preceptor of the gods. His son was Śam̐yu. From him, who possessed terrible power and was honoured in the three worlds, there took birth that illustrious chief of sages, Bharadvāja 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 Aśvatthāman, 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 *Kālī* (*age*), who spoke the truth, who were profound, whose minds knew how to practise the *trivarga*, 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 polity and modesty.

(5.) Just as Guha (*also called Subrahmanya or Kumāra*) took birth from the supreme lord (*Śiva*), the destroyer of the warlike (*demon*) Pura, thus from the supreme lord Ugradaṇḍa,⁷ 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 kumārah*), the illustrious Atyantakāma,⁸ the chief of the Pallavas, who crushed the multitude of his foes by

¹ Read जातोसौ.² Read °वृप्रेण.³ Read °मात्मनो.⁴ Read °त्यदुतम्.⁵ Read अस्मिन्नुत्तशत्रु.⁶ Read धर्मभाजा.⁷ This was also a *biruda* of Rājasiṃha himself; see No. 25, 30th niche.⁸ The same *biruda* of Rājasiṃha occurs in No. 25, 1st niche.

his power (*or spear*), whose great statesmanship was well-known¹ and who had got rid of all impurity (*by walking*) on the path of the Śaiva doctrine.

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

(7.) If in the *Kṛita* (*age*) kings like Dushyanta, who saw the gods and were engaged by (*saints*) like Kanva, would hear a heavenly voice without body, that is not a matter of wonder; but ah! this is extremely astonishing, that Śribhara² has heard that voice in the *Kali* age, from which good qualities keep aloof.

(8.) May Rāṇajaya³ 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 brows, and who, like Purushottama (*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.⁴

(10.) May Śaṅkara (*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-Pallaveśvara!

(11.) May the bull-marked (*Śiva*) always lend his presence to this temple of stone, called Rājasimheśvara, which touches the clouds with its top, which robs Kailāsa 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 (*Śribhara*), the wonderful archer (*Chitrakārmuka*),⁵ the unrivalled hero (*Ekavira*), who has Śiva for his crest-jewel (*Śivachūḍāmani*),⁶ for a long time protect the earth!

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

A. Right side of east enclosure.

1st niche.

श्रीराजसिंहः ॥ श्रीअत्यन्तकामः ॥ श्रीरणजयः ॥ श्रीअजिरामः⁷ ॥

2nd niche.

श्रीअपराजितः श्रीअमित्रमल्लः श्रीअकुतोभयः श्रीअजितः ॥

¹ Or 'who was famed (*by the name of*) Bahunaya,' which is found in No. 25, 3rd niche.

² On this *biruda* of Rājasimha see note 5, below.

³ See note 5, below.

⁴ *I.e.*, which is of white colour.

⁵ The *birudas* Ranajaya, Śribhara and Chitrakārmuka occur also in No. 25, 1st, 3rd and 12th niches.

⁶ *I.e.*, who is a devotee of Śiva; compare page 5, note 10.

⁷ The third tier inscription omits श्री before each of the three last words.

3rd niche.

श्रीजयपरः श्रीअतिरणचण्डः श्रीभरः श्रीबहुनयः श्रीउदयभास्करः

B. South enclosure.

4th niche.

श्रीमेघः श्रीअभयङ्करः श्रीकुलतिलकः श्रीअरिमर्दनः ॥

5th niche.

श्रीउदितप्रभावः श्रीउदितकीर्तिः श्रीरूपप्रदम्पः श्रीरूपप्रलाञ्छनः¹

6th niche.

श्रीउग्रवीर्यः श्रीउदितोदितः श्रीउन्नतरामः श्रीउग्रप्रतापः

7th niche.

श्रीअत्यदारः² श्रीअनुनयसाहचः श्रीआहवकेसरीः³

8th niche.

श्रीकलंकवर्जितः श्रीकाशीमहामणिः श्रीस्वरविक्रमः श्रीचक्रवर्त्ती(!)

9th niche.

श्रीखिन्नानुकम्पी⁴ श्रीचापद्वितीयः श्रीछिन्नसंशयः श्रीछलरहितः

10th niche.

श्रीअमित्राशनिः श्रीअप्रतिमछः श्रीअद्भुतचरितः श्रीइभविद्याधरः ॥

11th niche.

श्रीइच्छापूरः श्रीईशानशरणः श्रीउदयचन्द्रः श्रीपर्जन्यरूपः

12th niche.

श्रीपरचक्रमर्दनः श्रीनरेन्द्रचूलामणिः⁵ श्रीनित्यवर्षः श्रीराजराजः

13th niche.

श्रीवाद्यविद्याधरः श्रीचित्रकार्मुकः⁶ श्रीवीरकेसरिः⁷ श्रीकामुकः

14th niche.

श्रीसर्वतोभद्रः श्रीक्षत्रचूलामणिः⁸ श्रीविलासः श्रीयुद्धार्जुनः

15th niche.

श्रीवज्रभः श्रीसंग्रामरामः श्रीसार्वभौमः श्रीक्षत्रविद्रावणः

16th niche.

श्रीआहवभीमः श्रीअमितप्रभावः श्रीत्रैलोक्यनाथः श्रीदानवर्षः

¹ The third tier inscription adds another epithet beginning with श्रीएक[च].² The second and third tiers also read अत्यदारः for अत्युदारः.³ Corrected from रि; real री.⁴ Corrected from कम्पि.⁵ The third tier reads चूलामणिः.⁶ The third tier reads कार्मुकः.⁷ The third tier also reads केसरिः for केसरी.⁸ The third tier reads चक्षामणिः.

17th niche.

श्रीनृणापूरणः श्रीदरिद्रानुकम्पिः¹ श्रीअविरतदानः श्रीदीप्तपौरुषः[.]

18th niche.

श्रीदानशूरः श्रीधर्मनित्यः श्रीधवलाशयः² श्रीधर्मकवचः

19th niche.

श्रीसमरधनञ्जयः श्रीभीषणचापः श्रीअजय्यः श्रीगुणविनीतः श्रीअवनिदिवाकरः श्रीकलंकरहितः
श्रीकलासमुद्रः श्रीअहवधीरः³ श्रीदुष्टदमनः श्रीपल्लवादित्यः

20th niche.

श्रीपरापरः श्रीपरहितः श्रीनित्योत्साहः श्रीपुरुषसिंहः

21st niche.

श्रीपुण्यश्लोकः श्रीपार्थविक्रमः श्रीजीमकान्तः श्रीबहुदक्षिणः

22nd niche.

श्रीअपरहितः श्रीमहामल्लः श्रीमत्तममत्तः श्रीमत्तविकारः

23rd niche.

श्रीभुवनिभाजनः श्रीमहेन्द्रपराक्रमः श्रीमहाप्रभावः श्रीमनुचरितः

C. West enclosure.

24th niche.

श्रीमायाचारः श्रीपतिवल्लभः श्रीरणवीरः श्रीयुगान्तादित्यः

25th niche.

श्रीरणवीरः श्रीरक्षामणिः श्रीरणचण्डः श्रीरणविक्रमः

26th niche.

श्रीअतुलबलः श्रीअहितान्तकः श्रीअपारविक्रमः श्रीअश्वभियः

27th niche.

श्रीअप्रतिमः श्रीअखण्डशासनः श्रीअकाण्डाशनिः श्रीअमोघविक्रमः

28th niche.

श्रीअननमण्डलः श्रीअप्रतिहतः श्रीअदुतशक्तिः श्रीआज्ञारसः श्रीआश्चर्यवीर्यः

29th niche.

श्रीआपातदुर्द्धरः श्रीआशाविधिः⁴ श्रीआहवोद्धुरः श्रीअजवत्सराजः ॥

30th niche.

श्रीइन्द्रशासनः श्रीइलापरमेश्वरः श्रीउग्रदण्डः श्रीउन्नतमानः

¹ Read 'कम्पी.² The third tier inserts श्रीकालकोपः after श्रीआहवधीरः.³ The third tier reads श्रीआशाविधिः; read 'विजयी.⁴ The second and third tiers read श्रीधवलाशयः.⁵ Read श्रीभुवन.⁶ The third tier reads श्रीइन्द्र.

31st niche.

श्रीउच्छ्रितवीर्यः श्रीउदयतुङ्गः श्रीउत्तरोत्तरः श्रीउग्रशासनः

32nd niche.

श्रीगुणालयः श्रीउदयवसन्तः श्रीएकसुन्दरः श्रीमहानुभावः

D. North enclosure.

33rd niche.

श्रीउपेन्द्रविक्रमः¹ श्रीआशापूरः श्रीकुलध्वजः श्रीगुणोन्नतः

34th niche.

श्रीउन्नतेच्छः श्रीउत्तवातकण्ठकः श्रीएकधनुर्द्धरः श्रीउदारकीर्तिः

35th niche.

श्रीआचारपरः श्रीआर्त्तायनः श्रीआश्रीतवत्सलः श्रीईतिशासनः

36th niche.

श्रीआतोद्यतुम्बुरुः श्रीआगमप्रमाणः श्रीआज्ञालङ्कृतः श्रीइतिहासप्रियः

37th niche.

श्रीअतिसाहसः श्रीअनवग्रहः श्रीआगमानुसारिः² श्रीउत्थानशीलः श्रीउदयोन्नतः श्रीउद्धृतदमनः
श्रीएकराजः श्रीकालविक्रमः श्रीजयनिधिः श्रीकालवसनः श्रीगर्वितदमनः

38th niche.

श्रीजातिगम्भीरः श्रीचारचक्षुः श्रीज्ञानाङ्कुशः श्रीतप्तशरणः

39th niche.

श्रीदमितव्यालः श्रीदानवर्षः श्रीदेवदेवभक्तः श्रीदुर्व्वारवेगः

40th niche.

श्रीचारुविलासः श्रीतुङ्गविक्रमः श्रीतीव्रकोपः³ श्रीधर्मविजयिः⁴

41st niche.

श्रीदावाग्निः श्रीदेशवर्द्धनः श्रीदूरदुरितः श्रीधर्मसेतुः

42nd niche.

श्रीदूरदशिः⁵ श्रीदृढशासनः श्रीनयानुसारिः⁶ श्रीनयनमनोहरः

43rd niche.

श्रीअजिन्यचरितः श्रीअगाधगाम्भीर्यः[*] श्रीअनघ्रष्टिः श्रीअतनुमतापः

44th niche.

श्रीअधर्मभारुः श्रीअरिनाशः श्रीअवनिभाजनः श्रीअप्रतिवार्यः

¹ Read 'विक्रमः'² Read 'सारी.'³ Read 'दशी.'⁴ The third tier also reads आश्रीत for आभित.⁵ Read 'विजयी.'⁶ Read 'सारी.'

45th niche.

श्रीअवन्ध्यकोपः श्रीअमित्रान्तकः श्रीअविहतशक्तिः श्रीअनवगीतः

46th niche.

श्रीअरातिकालः श्रीअनवग्रहः श्रीअतिसाहसः श्रीअनुग्रशीलः

47th niche.

श्रीअभयराशिः श्रीआहतलक्षणः श्रीउत्साहनित्यः श्रीउपायनिपुणः

48th niche.

श्रीगन्धहस्तिः¹ श्रीकामविलासः श्री[कावि]प्रबोधः² श्रीकारणकोपः

49th niche.

श्रीचण्डदण्डः श्रीअसह्यकोपः श्रीछायावृक्षः श्रीधरणितिलकः

50th niche.

श्रीवरुणपाशः श्रीधैर्यसागरः श्रीप्रवृत्तचक्रः श्रीनागप्रियः

51st niche.

श्रीनिरमित्रः श्रीनिरर्गलः श्रीपरन्तपः श्रीलोकशिकामणिः³

52nd niche.

श्रीपार्थिवसिः⁴ श्रीबलप्रमः⁵ श्रीभूरिदानः श्रीप्रतिभयः ओ

E. Left side of east enclosure.

53rd niche.

श्रीभीमविक्रमः श्रीराजकुञ्जरः श्रीललितविलासः⁶ श्रीशास्त्रदृष्टिः

54th niche.

श्रीवारणभगदत्तः श्रीविकृतविलासः श्रीविक्रमकेसरिः⁷ श्रीविणा⁸नारदः

55th niche.

श्रीशंकरभक्तः श्रीशूराग्रगण्यः श्रीतत्त्ववेदी⁹(ः) श्रीईश्वरभक्तः ॥

TRANSLATION.

(Niche 1.) The illustrious² Râjasimha. 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 'हस्ती.

² Read श्रीकाव्यप्रबोधः?

³ The third tier also reads शिकामणिः for शिवामणिः.

⁴ For सिः read सिङ्, of which traces are visible in the third tier.

⁵ The third tier supplies the correct reading श्रीबलप्रमथनः.

⁶ The third tier reads श्रीललित ; read विक्रमः.

⁷ Read 'केसरी.

⁸ Read श्रीविणा⁹.

⁹ The word 'illustrious' (66) is prefixed to each of the remaining *bradas* in the original.

(3.) He who is eager for conquest. The excessively fierce in battle. The bearer of prosperity. The great statesman. (*He who resembles*) the sun in rising.

(4.) The cloud (*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 (*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 (*only*) by submissiveness. The lion in battle.

(8.) The spotless. The great jewel of Kāñchi. 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 guileless.

(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 Īṣāna (*Śiva*). (*He who resembles*) the moon in rising. He who resembles the cloud (*in showering gifts*).

(12.) The destroyer of hostile empires. The crest-jewel of princes. He who is continually showering (*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. (*He who resembles*) Arjuna in battle.²

(15.) The favourite of the goddess of prosperity. (*He who resembles*) Rāma in war.³ The ruler of the whole earth. The dispeller 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 (*only in order to procure the means*) for gifts. The constantly just. He whose heart is pure. He whose (*only*) armour is justice.

(19.) The conqueror of wealth in battle. He whose bow excites terror. The invincible. He who is modest (*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 (*only*) at the proper time.⁴ The subduer of the wicked. The sun of the Pallavas.

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

(21.) He whose fame is pure. He who resembles Pārtha (*Arjuna*) in valour. The terrible and lovely. He who is liberal (*at sacrifices*).

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

(23.) The possessor of the world. He who resembles Mahendra in heroism. The powerful. He who resembles Manu by his deeds.

¹ Or 'he who possesses the valour of (*the demon*) Khara.'

² Compare *Pārthavikrama* in niche 21.

³ Compare *Yuddhārjuna* in niche 14.

⁴ Or 'he who resembles Death in his anger.' This *byēda* is found only in the inscription of the third tier.

(24.) The diplomatic. The favourite of Śrīpati (*Vishnu*). 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.¹ 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.²

(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 Upendra (*Vishnu*) in valour. The fulfiller 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*) Tumbura (*in the knowledge of*) musical instruments. He whose authority is the (*Śaiva*) doctrine.³ He who is adorned with (*the power of issuing*) orders. He who is fond of legends.

(37.) The daring. The unimpeded. The follower of the (*Śaiva*) doctrine. The restless. The highly rising. The subduer of rebels. The unrivalled king. He who resembles Death in valour. The receptacle of victory. The black-robed. The subduer of the haughty.

(38.) The naturally profound. He whose eyes are his spies. He whose goad 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 unrestrainable.

(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 polity. 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 *Amitāyana* in niche 10.

² Compare *Ibhavidyadhara* and *Nāgopriya* in niches 10 and 59.

³ Compare *Śaivavidyāntamārga khatavakalampāṭh* in No. 24, verse 5.

- (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 unreprieved.
- (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 Varuna. 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.¹ 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.² 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 RĀJASIMHESVARA TEMPLE,
FOURTH TIER.

TEXT.

2nd niche.	श्रीअत्यन्तकामः श्रीअमित्रमल्लः
3rd niche.	श्रीगुणविनीतः श्रीअपराजितः
4th niche.	श्रीअवनिदिवाकरः श्रीउज्जितः
5th niche.	श्रीउदितप्रभांवः श्रीउदितकीर्त्तिः
6th niche.	श्रीकलंकरहितः श्रीकलासमुद्रः
7th niche.	श्रीउग्र[वी]र्य्यः श्रीउदितोदितः
8th niche.	श्रीअत्युदारः श्रीअनुनयसा[दयः]
9th niche.	श्रीउन्नतरामः श्रीउग्रप्रता[पः]
10th niche.	श्रीआहवधीरः श्रीआह[वकेसरी]
11th niche.	श्री * * * * श्रीकालकोपः
12th niche.	श्रीखरविक्रमः श्रीविघ्नानुकम्पी[ः]
13th niche.	श्रीचक्रवर्त्ती श्री[चाप]द्वितीय[ः]
14th niche.	श्रीअमोघबाणः श्रीअसह्यमार्गणः

¹ Or 'he who resembles Bhīma in valour.'

² Compare *Ibhavatsarāja* in niche 29.

- 15th niche. श्रीउग्रसायकः श्रीउद्धतविशिवः
 16th niche. श्रीभीमकार्मुकः श्रीभीषणचापः
 17th niche. श्रीअविस्मितः श्रीअमित्राशनिः
 18th niche. श्रीइष्टवर्षः श्रीइन्द्रलीलः
 19th niche. श्रीअमित्र[मर्दनः श्री]आजिमर्दनः
 20th niche. श्रीदुष्टदमनः श्रीदुरुत्सहः

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 fulfils) 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 MAHENDRAVARMEŚVARA.

TEXT.

[श्री]भार[द्वाजगोत्र]सिति[ध]रशिख[र] * * * * *
 [प्रादुर्भू]तो महेन्द्रः प्रतिनृपतिगजत्रासिवीर्यो[र्जिताद्यः] [1*]
 एतत्तेनोपकण्ठे विहितमनुपमं राजसिंहेश्वरस्य
 प्रीत्या नित्यम्[हे]न्द्रे[श्वरम]धिवसतु स्थाणुरीशस्तुरा[द्यः] ॥ १*]
 लोकादित्यात्प्रसूतो रणरसिकचमूपङ्कशोपिप्रतापा-
 शन्देवो राजसिंहस्तनयमलम्र[त श्रीमहेन्द्राभिध]ानम् [1*]
 तेन श्रीराजसिंहेश्वरगृहविहिते श्रीमहेन्द्रेश्वरेस्मि-
 न्नावासे कृत्तिवासाः सह गुहपरिषन्मण्डलैः सन्निधत्ताम् ॥ [२*]
 यं राजा राजसिंहस्तनयमजनयन्मेदिनीवीरसिंहो
 वृत्तैरंहोनिवृत्तैः कृतयुगमपरान्निर्ममाणो महेन्द्रम् [1*]
 तेनेदं राजसिंहेश्वरनिकटतमुत्थापितं सप्रसादो
 नित्यावासम्महेन्द्रेश्वरगृहमुमया सार्द्धमीशो विधत्ताम् ॥ [३*]
 करोतु कालान्तकरः पुरान्तको महेश्वरस्तर्ज्वसुरासुराश्रयः [1*]
 पदं सदा * * * * * [॥ ४*]
 महेन्द्रवर्मेश्वरगृहम्² ॥

¹ The translation comprises only those *birudas* 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, 3 see 1, 19 and 2; 4, 4 see 1, 19 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, 6; 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, 16 see 1, 19; 4, 17 see 1, 10; 4, 20 see 1, 19.

² The name of the temple, महेन्द्रवर्मेश्वरगृहम्, 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*) Mahendresvara, which was constructed near (*the temple of*) Râjasimhesvara by Mahendra, who sprang (*from*) the chief of the princes of the holy Bhâradvâja-gotra, from that Ūrjita,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 Mahendresvara, which was constructed (*near*) the temple of the holy Râjasimhesvara by the illustrious Mahendra, the son of king Râjasimha, who sprang from that Lokâditya (*i.e., the sun of the world*), whose valour dried up the army of Ranarasika, just as the heat of the sun does the mud!

(3.) May Îsa together with Umâ graciously take for his permanent dwelling this temple of Mahendresvara, which was erected near Râjasimhesvara by Mahendra, the son of king Râjasimha, the lion among the heroes of the earth, who produced another *Kṛita* age by his sinless conduct!

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

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

श्रीनित्यविनीतेश्वरगृहम् ॥

The temple of the holy Nityaviniteśvara.

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

TEXT.

1. Front, first line.

नमशिवाय [॥*]

भर्तुः पुरोन्मथनदृष्टवनुर्व्वलस्य शैलाधिराजतनयेव दृषध्वजस्य [॥*]

या कालकाल इति विश्रुतपुण्यकीर्त्तेः कान्ता नितान्तदयिता परमेश्वरस्य(ः) ॥ [१*]

2. Back.

देवे जगद्वलयरक्षणबद्धदीक्षे निर्भिन्नशत्रुहृदये नरसिंहविष्णौ [॥*]

वाङ्मयमूर्जितमवाप्य विराजते या निर्जित्य गर्वमिव पुष्करदेवतायाः ॥ [२*]

3. Front, second line.

निर्मापितमिदं न्याम तया चन्द्र[शिवा]मणेः [॥*]

पता[कयेव] नारीणां रम्यं रंगपताक[या ॥ ३*]

TRANSLATION.

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 Kâlakâla, whose sign was the bull,² and the strength of

¹ This *biruda* of Râjasimha occurs also in No. 25, niche 2.

² With Vrishadhvaia compare the *birudas* Rishabhadarpa and Rishabhalâṣṭhahana 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 38, 56, 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*) Pura ;—

(2.) She, who is resplendent, as she has attained the mighty position of favourite with king Narasimhavishṇu, 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 Narasimha-Vishṇu*) ;—

(3.) That Raṅgapatākā, 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 [॥ *]

आकारमुन्दरविलासवतीसहस्रसर्गप्रबन्धचिरसंस्कृतकौशलस्य [1*]

लावण्यमार्दवविलासमृजासमग्रा निर्माणसिद्धिरिव या प्रथमस्य धातुः ॥ [१*]

2. Back.

अस्मिष्टमाधुर्यविलोभनीयां विभूषितां विभ्रमहावभावैः [1*]

आकर्षविद्यामिव लो * * * * * [॥ २*]

TRANSLATION.

Prosperity !

(*Verse 1.*) She, who, full of loveliness, softness, grace and cleanliness, seemed to be the master-piece 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 CAVE-TEMPLE NEAR PANAMALAI.¹

A facsimile of this inscription was kindly forwarded to me by Mr. Rāghavendrāchārya of Vāṇṭr. It consists of one Sanskrit verse, which is identical with the last verse of Rājasimha's large inscription at Kañchi (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 रणजयः

[2.] श्रीभरश्चित्रकामुकः [1*] ए-

[3.] कवीरश्चिरम्पातु शि-

[4.] वचूडामणिर्महीम् [॥*]

¹ This village is situated in the Villupuram Taluqa, South Arcot District; see Sowell's *Madras Lists*, Vol. I. p. 209

No. 32. A PALLAVA INSCRIPTION FROM AMARĀVATĪ.¹

The subjoined Sanskrit inscription is engraved on three sides of an octagonal pillar,² 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.
|
Bharadvāja.
|
Aṅgiras.
|
Sudhāman.
|
Droṇa.
|
Aśvatthāman, married to the Apsaras Madanī.
|
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. Simhavarman I., son of 1.
3. Arkavarman, son of 2.
4. Ugravarman.
6. Nandivarman, son of 5, Sri-Simhavishṇu.
7. Simhavarman 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. Foulkes³ and Mr. Fleet⁴ 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, Simhavarman II. came to a place sacred to Buddha, which was called Dhānyaghata (*line* 38) or Dhānyaghataka (*line* 47). The lost part of the pillar must have recorded a donation, which the king made to Buddha.

Dhānyaghata or Dhānyaghataka is evidently identical with Dhānyakata or Dhānyakataka, "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 1886-87.

² See Dr. Burgess' *Notes on the Amaravati Stūpa*, p. 49f.

³ *Ind. Ant.* Vol. VIII, pp. 167, 273. *Salem Manual*, Vol. II, p. 349.

⁴ *Kanarese Dynasties*, p. 16.

of *ku* can perhaps be explained by the Tamil habit of softening a single consonant between two vowels.¹

TEXT.

- [1.] श्रियं वरां वश्रिरमादिशंतु ते भवद्विष[ः*] श्री-
- [2.] घनपादपांसवः [1*] सुरासुराधीशशिखामणि-
- [3.] त्विषामनांतरस्ये² विलसन्ति संचये ॥ [१*] बभूव धा-
- [4.] तुः प्रथमादकल्मषो मुनिर्भरद्वाज इति श्रु-
- [5.] तीश्वरः [1*] ततो गिरा नाम गिरापगोदधिस्तत-
- [6.] स्मुधामेति मुनिर्व्विनिश्रुतः ॥ [२*] ततस्तमस्ता-
- [7.] गमपारदृश्वा द्रोणाभिधानो मुनिरुग्रवीर्य्य[ः 1*]
- [8.] अतर्प्यन्सोष्टतनुं³ तपोभिर्व्वंशस्य कर्त्तुस्त-
- [9.] नयस्य हेतोः ॥ [३*] प्रसादेन ततश्शंभोरश्वात्पा-⁴
- [10.] मेति विश्रुतः [1*] प्रादुर्व्वभूव तेजस्वी प्रातर्भा-
- [11.] नुरिवोदयात् ॥ [४*] तपस्यतस्तस्य किलाप्स्तरोवृता
- [12.] सुरेद्रकन्या मदनीति विश्रुता [1*] कदाचिदारण्यनि-
- [13.] वासिमन्दिनं दिदृक्षुरालोकपथं जगाम सा ॥ [५*]
- [14.] सरःप्रवातांजुजविस्वलप्रिया⁵ वियोगभीतं
- [15.] कलहंसमण्डलं । अशोकभूमावुपविश्य
- [16.] सस्पृहं विलोकयन्तीमुपतस्थिवानृषिं⁶ ॥ [६*] उमे-
- [17.] व शर्व्वं प्रबभूव नात्मनो निरीक्षितं⁷ काममिव-
- [18.] पिवेपिनं⁸ । अथोभयं गाढनिबद्धभावं
- [19.] सुरांगनास्संगमयांबभूवरे ॥ [७*] असूत काले सुर-
- [20.] राजकन्या नार्थं भुवस्तागरमेखलायां⁹ [1*] सपल्लवो-¹¹
- [21.] धास्तरणे शयानं पिता सुतं पल्लव इत्यवादीः¹² ॥ [८*]
- [22.] महेंद्रवर्म्ममिति ततः सितीशः शूरस्ततो जायति
- [23.] सिंहवर्म्मा ॥ ततोर्क्कवर्म्मा तदनुग्रवर्म्मा¹³ श्री-
- [24.] सिंहविष्णोरथ नन्दिवर्म्मा ॥ [९*] अनेकराजन्यशिरो-
- [25.] मणिप्रभाविभातकल्पायितशाव्वरास्थितिः [1*]
- [26.] स सिंहवर्म्मा समभूद्य उच्यते हयद्विपाष्टादशलसको
- [27.] जनैः ॥ [१०*] स सागरांबरामुर्व्वी गंगामोक्तिक¹⁴ हरिणीं [1*] बभ्रा-
- [28.] र मुचिरं वीरो मेरुमन्दरकुण्डलां ॥ [११*] अथ कदाचिदम-

¹ See note on the inscription No. 10 of the Dharmarāja Ratha, p. 3, above.

² Read 'मनन्तरं ये.

³ Read 'अतर्प्यन्सोष्टतनुं.

⁴ Read 'रश्वात्पा'.

⁵ The wrong form *dranya*, instead of *aranya*, is caused by the metre.

⁶ Read 'विष्णुप्रिया'.

⁷ Read 'नृषिः.

⁸ Read 'निरीक्ष्य तं.

⁹ Read 'वेपिणम्.

¹⁰ Read 'मेखलायाः.

¹¹ Read 'सपल्लवा'.

¹² Read 'इत्यवादीत्.

¹³ Read 'तदनुग्रवर्मा

¹⁴ Read 'मौक्तिक'.

- [29.] रगिरिशिखरायमान¹ करिचरणनखरविदारितक-
 [30.] नकदलचरनुरगखुरमुखसमुत्थितवजस्ता-²
 [31.] पनीयवितानितनभस्थलः³ सकलमण्डलीकसाम-
 [32.] न्तसमरवीरोपरचितपाणिपार्श्वपुरोनुरक्षोवि-
 [33.] लदिविजयार्जितयशः स्वापनाय⁴ मुमेरुशि-
 [34.] खरमुपानिष्ठत ॥ तत्र किल निखिलधरणीतलप-
 [35.] र्घ्यटनजनितश्रममपनिनीपुः कतिपयानि
 [36.] दिनानि नीत्वा कनकतटरुहरिचन्दनतरुच्छायानन्दि-
 [37.] तद्वदयः ततो भागीरथीमुत्तीर्य तथैव गोदावरीं कृ-
 [38.] ण्वेर्ण⁵ च श्रीधान्यघटनगरन्नाम वीतरागभट्टारकम-
 [39.] द्राक्षीत् [1*] दृष्ट्वा सकुतूहलमखिलक्षेत्रक्षणनि-
 [40.] [यु]क्ताधिदेवतास्तविनयमुपगम्याभिवन्द्यैकान्ते
 [41.] * * धर्मदेशानाम⁶ शृणोत् [1*] श्रुत्वा चापरजन्मानं
 [42.] * * [भि]वन्द्येदमुवाच [1*] अहमपि भगवन् भगवतो
 [43.] * * [दि]कामिहैव मणिकनकरजतविचित्रं कल्प-
 [44.] * * * [ए]वमुक्ते भगवानुवाच । साधु साधु⁷ उपा-
 [45.] [सक सिंह]वर्मन् इतोपरमबुद्धसे[त्रश्री]-
 [46.] * * * * * प्वेवेति [1*] ततो[भि]वन्द्य * * * *
 [47.] * * * * * [धान्य]घटके * * * * *

TRANSLATION.

(Verse I.) May the dust of the glorious⁸ feet of Bhavadvish,⁹ which thickly covers¹⁰ 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 Bharadvāja, who mastered the *śrutis*; from him an ocean (*uniting*) the rivers of speech, Aṅgiras by name; from him the renowned sage Sudhāman;

(3.) From him a sage called Droṇa, who thoroughly knew all *āgamas* and who possessed terrible might. In order to obtain a son who would found a race, he strove to please the eight-formed (*Śiva*) by austerities.

(4.) By the favour of Śambhu, there arose to him a brilliant (*son*), famed by the name of Āśvatthāman, just as at morn the brilliant sun rises over the eastern mountain.

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

¹ Read 'शिखरायमान'.

² Read 'रजस्ता'.

³ Read 'नभस्तलः'.

⁴ Read 'यशःस्वापनाय'.

⁵ Read 'वेर्ण'.

⁶ Read 'देशानाम'.

⁷ The letter *s* is written over *y*.

⁸ With *śrīghana* compare Pāli *śrīghana* or *sirighana* in the *Dīpaṇṇikā*, I, 11; II, 1.

⁹ Literally, "the enemy of worldly existence." The prose passage at the end of the present inscription shows, that Buddha is meant.

¹⁰ Literally, "which glitters (*or plays*) without interstice on," etc.

o (6.) The saint approached her, while, seated amongst a group of *asoka*-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.

o (7.) Perceiving him who resembled Cupid in the dress of a saint, she lost her self-control, just as Umā on seeing Śarva. Then the nymphs united the couple, which had conceived a deep affection (*towards each other*).

o (8.) 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*).

(9.) From him came the ruler of the earth Mahendravarman; from him the valiant Simhavarman; from him Arkavarman; after him Ugravarman; then Nandivarman from Śri-Simbavishnu.

(10.) 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 *lakshas* of horses and elephants.

(11.) This hero for a long time protected the earth, whose garment is the ocean, whose pearl-necklace is the Gaṅgā, and whose earrings are Meru and Mandara.

(Line 28.) Once, while his back, his flanks and his front were guarded by all his brave vassals and tributaries (*mandulika-sāmanta*), he marched to the peak of Sumeru, in order to place (*there*) the fame, which he had acquired by conquering all quarters.¹ His elephants, which resembled the peaks of the mountain of the gods (*Meru*), tore with the claws (!) of their feet the gold,² 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 Bhāgīrathī (*Gaṅgā*), the Godāvarī and the Kṛishnavernā,³ he perceived (*a place sacred to*) the lord Vitarāga (*Buddha*), named the illustrious town of Dhānyaghāṭa. Having regarded it with curiosity, and having humbly approached and saluted the tutelary deities, which were charged with the protection of the whole sacred place (*kṣetra*), he listened to a discourse on the law⁴ in a secluded spot. Having heard it, he saluted the highest-born⁵ 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 Dhānyaghāṭaka

Nos. 33 AND 34. TWO CAVE-INSCRIPTIONS FROM THE TRIŚIRĀPALĪ ROCK.⁶

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

¹ *I.e.*, in order to put up a pillar of victory.

² *I.e.*, of which Mount Meru consists.

³ This is the Kṛishnā; see Fleet's *Kandak Dynasty*, p. 67, note 2.

⁴ See Childers's *Pāli Dictionary*, s. v. *dharmasāra*.

⁵ With *aparejanna* compare *aparambuddha* in line 45 of the present inscription. On *apara* as a synonym of *anuttama*, see *Ind. Ant.* Vol. XIV, p. 201, note 21.

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 unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record, that a king Guṇabhara, who bore the *birudas* Puruṣoṭtama, Śātrumaḥ and Satyaśāṇḍha, constructed a temple of Śiva 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 Kāvīrī, i.e., the Kāveri, on whose banks Trisīrāpalli is situated, and refers to the Chōḷa country. On the left pillar the Kāvīrī is called 'the beloved of Pallava'; this means in prose that a Pallava king ruled over the country along the banks of the Kāveri river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Māmallapuram and Kāñchīpuram, make it very probable that Guṇabhara was a Pallava prince, who ruled over the Chōḷa country.

No. 33. ON THE PILLAR TO THE LEFT.

TEXT.

- [1.] कावीरीन्नयनाभिरामसलिलामारा-
- [2.] ममालाधराम् देवो वीक्ष्य नदीप्रियः
- [3.] प्रिय[गु]णामप्येष रज्येदिति [1*] साशं-
- [4.] का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-
- [5.] [रौ] नित्यन्तिष्ठति पञ्चवस्य दयितामेतां ब्रु-
- [6.] वाणा नदीम् ॥ [१*] गुणभरनामानि राजन्यनेन लि-
- [7.] ज्ञेन लिङ्गिनि ज्ञानम् [1*] प्रथताभिराय लोके वि-
- [8.] पक्षवृत्तेः परावृत्तम् ॥ [२*] चोळविषयस्य शैले
- [9.] मौलिरिवायं महामणिरिवास्य [1*] हरगृहमेत-
- [10.] ज्योतिस्तदीयमिव शांकरं ज्योतिः ॥ [३*] शिला[ख]रे-
- [11.] ण जनिता सत्यसन्धस्य भौतिकी [1*] मूर्तिः कीर्त्तिम-
- [12.] यी चास्य कृता तेनैव शाश्वती ॥ [४*] निष्क[प्य] चला [स]-
- [13.] मधायि [गुणभ]रे भक्तिः * *

TRANSLATION.

(Verse 1.) Being afraid, that the god who is fond of rivers (*Śiva*), having perceived the Kāvīrī, 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 (*Pārvatī*) has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).¹

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

¹ व looks like प.

² Pārvatī calls Kāvīrī 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 (*tarkaśāstra*), in which *linga* means the subject of a proposition, *linga* the predicate of a proposition and *vipakṣa* an instance on the opposite side.

(3.) This mountain resembles the diadem of the Chola province, this temple of Hara (*Śiva*) its chief jewel, and the splendour of Śaṅkara (*Śiva*) its splendour.

(4.) By the stone-chisel a material body of Satyasamudha 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.] शैलेन्द्रमूर्धनि शिलाभवने विचित्रे
- [2.] शैलीन्तनुं गुणभरो नृपतिर्निधाय [1*]
- [3.] स्थाणुं व्यधत्त विधिरेष यथार्थसंज्ञं
- [4.] स्थाणुः स्वयञ्च सह तेन जगत्सु जातः ॥ [१*]
- [5.] गृहमकृत शत्रुमल्लो गिरिन्द्रकन्या-
- [6.] पतेर्गिरावस्मिन् [1*] गिरिशस्य गिरिश-
- [7.] [संज्ञामन्वर्थीकर्तुमर्थपतिः ॥ [२*]
- [8.] विभूतिबोढानां कथमहमवेसे-
- [9.] य विपुलां नदीं वा कावीरीमवनिभवनाव-
- [10.] स्थित इति [1*] हरेणोक्तः प्रीत्या विभुरदिश-
- [11.] दध्रंलिहमिदम्ननुप्रस्थो राज्ये गरिभवन्-
- [12.] मस्मै गुणभरः ॥ [३*] निर्मापितामिति मुदा
- [13.] पुरुषोत्तमेन शैली हरस्य तनुमप्रति-
- [14.] मामनेन [1*] कृत्वा शिवं शिरसि धारयतात्म-
- [15.] संस्थमुच्चैःशिरस्त्वमचलस्य कृतं कृता-
- [16.] र्थम् ॥ [४*]

TRANSLATION.

(Verse 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way² Sthāṇu (*Śiva*) stationary³ 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 make⁴ the name Giriśa (i.e., *the mountain-dweller*) true to its meaning.

(3.) After Hara (*Śiva*) had graciously asked him: "How could I, standing in a temple on earth, view the great power of the Cholas or the river Kāvīrī?"—king Guṇabhara, 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 Hara (*Śiva*), which he caused to be executed, that Purushottama, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful.

¹ Satyasamudha must have been a *biruda* of Guṇabhara. A statue of the king is also alluded to in the first verse of the right pillar.

² Read गिरिन्द्र.

³ Read गिरिमवन्.

⁴ Literally: 'this was the way.'

⁵ Literally: 'he made Sthāṇu (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 Vijayāditya II, Amma I. or Vishnuvardhana VI, Chālukya-Bhīma II. or Vishnuvardhana VII, Amma II. or Vijayāditya V. and Vira-Chōḍa 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 usurpers (18) Tālapa and (21) Yuddhamalla to the direct line of the family is established by three inscriptions:—*a.* Tādapa is called the son of Vikramāditya's brother (*Ind. Ant.* Vol. XIV, p. 56); *b.* Tāla is called the son of Yuddhamalla, who was the paternal uncle of Chālukya-Bhīma I. (*Ind. Ant.* Vol. XIII, p. 249, where *pitṛiya* has to be read for *pitṛivyo*); *c.* Bhīma II, the son of Kollabhiganda Vijayāditya, 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) Rājārāja II. and (30) Vira-Chōḍa, are only known from the subjoined inscription No. 39.

No. 35. A GRANT OF NARENDRA-MRIGARAJA.

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 $\frac{1}{2}$ " thick and $4\frac{7}{8}$ " by $3\frac{1}{2}$ " in diameter. The well-preserved circular seal, which is attached to the ring, measures $2\frac{5}{8}$ " in diameter. It bears the sun and the moon at the top, the legend श्रीत्रिभुवनाकुश across the centre, and an expanded lotus-flower (*side-view*) at the bottom—all in relief on a counter-sunk surface.

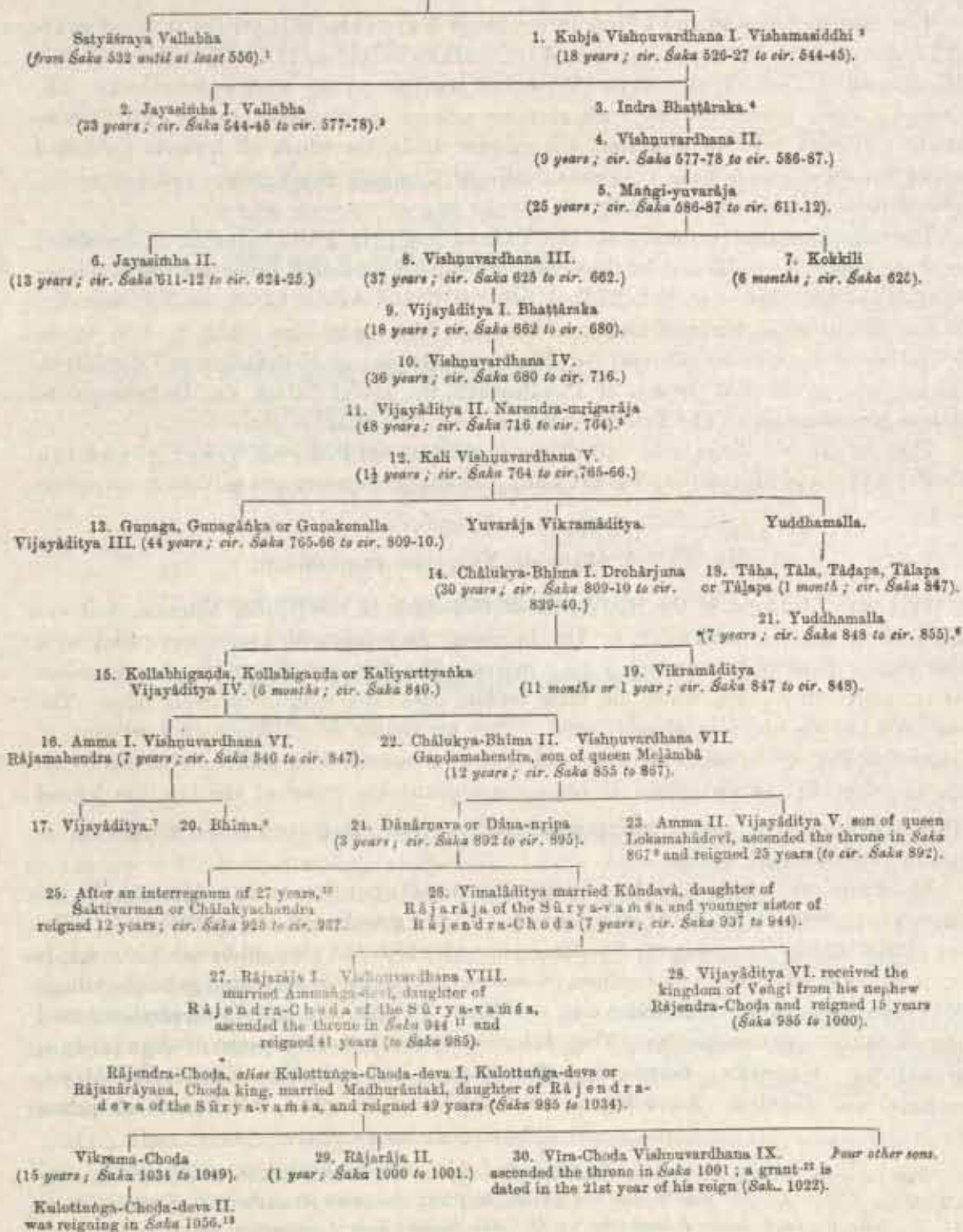
The document is a grant of the *parama-mahēśvara* Narendra-mrigarāja, alias Vijayāditya II., the son of Vishnuvardhana IV. and grandson of Vijayāditya I. The name of the district (*vishaya*), to the inhabitants of which the king addresses his order, is lost. On the occasion of a lunar eclipse (*chandra-grahana-nimitta*²) the king gave the village of Korrapattu to twenty-four brāhmanas. Of these, six adhered to the *Hiranyakeśi-sūtra* and eighteen to the *Āpastamba-sūtra*. They belonged to the following *gotras*:—Agniveśya, Kaundinya, Kauśika, Gautama, Parāśara, Bhāradvāja, Vatsa, Śāṇḍilya, Samkṛiti and Harita. According to the colophon of the grant, "the excellent prince

¹ For previous lists of the Eastern Chalukya dynasty, see Sir Walter Elliot's *Numismatic Gleanings*, No. 2, in the *Madras Journal*, New Series, Vol. IV, pp. 81 f. and the same scholar's *Coins of Southern India*, p. 87; Dr. Burnell's *South-Indian Palaeography*, pp. 21 f. and Sewell's *Lists of Antiquities*, Vol. II, p. 152.

² Compare उत्तरायणनिमित्ते in No. 37, and *Vijāśālikya*, I, 203: इतन्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः, where the *Mitāksharā* explains निमित्तेषु by चन्द्रोपरागादिषु. The *nimittas* are specified in an inscription from Dhulpur, which I have published in the *Zeitschr. d. Deutsch. Morg. Gesellschaft*, Vol. XI, p. 38, where king Chandamahāsena is said to have made gifts गृहपरोधर्षणि, संक्रान्ती and अयनादा.

PEDIGREE OF THE EASTERN CHALUKYA DYNASTY.

Kirtivarman (until Saka 489).

¹ See Mr. Fleet's *Kannarese Dynasties*, page 23.² The surname Vishamasiddhi is found on the seals of some grants and in a grant published in Dr. Burnell's *South-Indian Palaeography*, 2nd edition, page 137, plate xvii, line 4. See also *Ind. Ant.* Vol. VII, p. 185.³ 30 years according to *Ind. Ant.* Vol. VII, page 16; Vol. XIV, page 56.⁴ According to the three latest inscriptions (*Ind. Ant.* XIV, 52, 56 and No. 30) he ruled 7 days.⁵ 40 years according to No. 37 and *Ind. Ant.* VIII, 77; 44 years according to No. 36.⁶ He is left out altogether in No. 37 and *Ind. Ant.* XIII, 249.⁷ He reigned ½ month according to No. 37 and *Ind. Ant.* XIII, 249.

Nripa-Rudra, who was the brother of Narendra-mrigarāja and a descendant of the Haihaya-vamśa (!), (was) the executor of this charity." ¹

TEXT.

PLATE I.

- [1.] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां
[2.] कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपा-
[3.] दानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षण-
[4.] क्षणवशीकृतारातिमण्डलानां अश्वमेधावभूतस्नानपवित्रीकृतवपु-
[5.] पां चतुस्यानां कुलमलंकरिष्णोः)रनेकसमरसंघट्टलब्धनिजभुजविज-
[6.] यश्रीयः¹ निरवद्योदारगुणगणालंकृतस्य श्रीविजयादित्यमहाराजस्य
[7.] पौत्रः स्फुरितकरवाळधारावशीकृतारातिभूमण्डलस्य स्वचरितन्यकृत-²

PLATE II a.

- [8.] नृगणजनहुषांचरीपययाते विष्णोरिव स्वचक्रनन्दकस्य विष्णुवर्द्धनमहा-
[9.] राजस्य प्रियतनयः प्रता[पा*] नुरागावनतसमस्तसामन्तमौलीलाळितशासनः
[10.] क्षत्रोचितशक्तित्रयपात्रीभूतः अनेकसंग्रामविजयासादिनविक्रमधव[ळ]ः य-
[11.] मदण्डचण्डदोर्दण्डमण्डलाग्रनखखण्डितरिपुकरिण्डस्थळे³ नरेन्द्रमृग-
[12.] राजा⁴ अरातिपटुर्गर्गनिग्रहकरः समधिगतराज(1)विद्याचतुष्टयः चतुरुपायप्र-
[13.] योगचतुरः दुष्ट(1)निग्रहशिष्टानुग्रहकरः मधुमथन इव स्वविक्रमाक्रान्तभु[वन]⁵;
[14.] युधिष्ठिर इव भीमार्जुनपराक्रमसहायः[*] दशरथसुत इव सीतानन्दनकरः मनुरि-

PLATE II b.

- [15.] व सन्मार्गदर्शी पद्माक्ष(1)र इव अरितिमिरनिकरविध्वंसनादित्य[ः] परमब्रह्मण्यः [पर]मम[हिहे]-
[16.] श्वरः [स]मस्तभुवना⁶श्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरभट्टारकः * * * *
[17.] [वा]दिविषयनिवासिनो राष्ट्रकूट⁷प्रमुखः(1)कूटुम्बिनः⁸ सव्वानित्यमाज्ञापयति [॥*] विदितमस्तु
[18.] वः [अ]भिप्रेन्द्रपटुर्गुवास्तव्याय कौशिकगोत्राय हिरण्य(1)केशिसूत्राय वेद-
[19.] वेदांगप[1*]रगाय वेणमशर्मणे नलूचेरिवास्तव्याय कौशिक[गोत्राय] हि-
[20.] रण्यकेशिसूत्राय चटिशर्मणे पोदेगुवास्तव्याय गौतम[गोत्राय] हिरण्य-
[21.] केशिसूत्राय विदशर्मणे पोदेगुवास्तव्याय संक्राति⁹गोत्राय हिरण्य(1)केशिसू-

PLATE III a.

- [22.] त्राय मविण्डिशर्मणे पोदेगुवास्तव्य[1*]य अरित¹⁰गोत्राय हिरण्य(1)केशिसूत्राय या-
[23.] ज्ञशर्मणे पोदेगुव[1*]स्तव्याय संक्राति¹¹गोत्राय हिरण्य(1)केशिसूत्राय * * श[र्म]-

¹ *Ājñaptir asya dharmasya; ājñapti*, which occurs in several other grants, is evidently a synonym of *utāṅka* "royal messenger;" see Mr. Fleet's note 37, *Ind. Ant.* Vol. VIII, p. 79. In other inscriptions we find *ājñā* (Vol. XIII, p. 122, note 45) and *ājñādāgata* (Vol. XIV, p. 161, note 28).

² Read "लानामध".

³ Read "न्यकृत".

⁴ Read "राज".

⁵ Read "कुटुम्बिनः".

⁶ Read "सकृति".

⁷ Read "भय".

⁸ Read "ययातेवि".

⁹ Read "भुवना".

¹⁰ Read "सकृति".

¹¹ Read "सकृति".

¹² Read "भय".

¹³ Read "स्थलो".

¹⁴ Read "कूट".

¹⁵ Read "हरित".

- [24.] ने क्रोवाशिरिव[१*]स्तव्याय अरित'गोत्राय अपस्तम्बसूत्राय[य काम]शर्म
 [25.] ने उर्पुदुरुव[१*]स्तव्याय भारद्वाजगोत्राय अप[स्तम्ब]सूत्राय
 [26.] विष्णुशर्मणे वंगिप_{KKu}व[१*]स्तव्याय कौण्डिन्यगोत्राय[य*] अपस्तम्ब(म्ब)सूत्रा-
 [27.] य गुजदेवशर्मणे वंगिप_{KKu}व[१*]स्तव्याय शाण्डिल्य[गोत्राय] अप-
 [28.] स्तम्बसूत्राय[य*] अद्रशर्मणे वंगिप_{KKu}व[१*]स्तव्याय कौण्डिन्यगोत्राय अप-

PLATE III b.

- [29.] स्तम्बसूत्राय विष्णुशर्मणे वंगिप_{KKu}व[१*]स्तव्याय कौण्डिन्यगोत्राय अ-
 [30.] पस्तम्बसूत्राय नारायणशर्मणे चान्तरुव[१*]स्तव्याय भारद्वाजगोत्रा-
 [31.] य अपस्तम्बसूत्राय द्रोणशर्मणे चान्तरुव[१*]स्तव्याय भारद्वा-
 [32.] जगोत्राय आपस्तम्बसूत्राय नारायणशर्मणे क्रोवशिरिव[१*]स्तव्या-
 [33.] य हरितगोत्राय आपस्तम्बसूत्राय माधवशर्मणे क्रोवशिरिव[१*]स्त-

PLATE IV a.

- [34.] व्य[१*]य परसर'गोत्र[१*]य अपस्तम्बसूत्राय वेन्नमशर्मणे क्रोवशिरिव[१*]स्तव्याय वत्सगो-
 [35.] त्राय अपस्तम्बसूत्राय अरुदिशर्मणे उर्पुदुरुव[१*]स्तव्याय भारद्वाजगोत्राय
 [36.] अपस्तम्बसूत्राय नन्दिशर्मणे कारहैदुव[१*]स्तव्याय भारद्वाजगोत्राय अप-
 [37.] स्तम्बसूत्राय विष्णुशर्मणे कारहैदुव[१*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्रा-
 [38.] य भारमाशर्मणे कारहैदुव[१*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्राय यजश-

PLATE IV b.

- [39.] र्मणे [चान्तु]रु*व[१*]स्तव्य[१*]य भारद्वाजगोत्राय अपस्तम्बसूत्राय वाददिशर्मणे क्राज-
 [40.] व[१*]स्तव्याय कौण्डिन्यगोत्राय अपस्तम्बसूत्राय वेण्णशर्मणे रागुरुव[१*]स्तव्य[१*]-
 [41.] य अग्नी[वेश्य]गोत्राय अपस्तम्बसूत्राय _{Ko}म्पयशर्मणे वेदवेदांगरतेभ्यः
 [42.] षट्शर्मनिरतेभ्य चतुर्विंशतिब्राह्मणेभ्य चन्द्र'ग्रहणनि[मित्ते उदक]पू-
 [43.] र्व^१ [को_{KKu}प_{KKu}] नाम ग्रामस्तर्ज्वकरपरिह[१*]रं [कृत्वा] दत्तः [१*] अस्यावधिविच[१*]रः पू'र्व'तः[१*] अ-
 [44.] तू'गुप_{KKu} द[क्षिणतः वा]नप_{KKu} पश्चिमतः वा[ण्ड_{KKu}पे'दयू] उत्तरतः गन'ध्या'र-
 [45.] बु च[तुर्विंशत्यै] दत्तः[१*] अस्योपरि न [केन]चिद्वाधा करणीया [१*] करोति यस्त प-

PLATE V.

- [46.] श्रमहापातक'संयुक्तो भवति [॥*] व्यासेनाप्युक्तं [॥*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानु-
 [47.] पालिता [१*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥*] स्वद(१)त्तां पर[द]त्तां वा [यो] हरेत
 [48.] वसुन्धरां [१*] पटिवरुष'सहस्राणि विष्टायां जायते कृमिः [॥*] कल्प'कोटिसहस्रा'णि
 [49.] स्व[र्गे] मो'दति भूमिदः [१*] अक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [॥*] रामेणाप्यु-
 [50.] क्तं [॥*] सर्वानेवं आविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः [१*] सामान्योर्य' धर्मसे-
 [51.] तुर्नृपाणां काले काले पालनीयो भवतिः [॥*] नरेन्द्रमृगराजस्य भ्रात[१*] हैहयवंशजः [१*] आज्ञप्ति-
 [52.] रस्य धर्मस्य नृप'रुद्रनृपोत्तमः [॥*] विजयवाद्वास्तव्याय^{१०} अस्तरललिताचार्येण लिखितं [॥*]

^१ Read हरित.^२ Read पराशर.^३ Read अग्नि.^४ Read 'तेभ्यश्चतुर्विंशतिब्राह्मणेभ्यश्चन्द्र'.^५ Read 'पूर्व'.^६ Read 'वर्ष'.^७ Read आ'.^८ Read 'य'.^९ Read नृप.^{१०} Read 'वास्तव्येन'.

TRANSLATION.

Hail! The grandson of the illustrious Vijayāditya-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 Chalukyas, who belong to the *gotra* of the Mānavyas, who are praised in the whole world; who are the sons of Hārītī; who have acquired the kingdom by the favour of (*Śiva*) the husband of Kauśikī; 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 boar, a boon which they had obtained through the favour of the blessed Nārāyaṇa (*Vishṇu*); and whose bodies are purified by bathing at the end of horse-sacrifices;—

The beloved son of Vishṇuvardhana-mahārāja, who subdued the surrounding territories of his enemies with the edge of his flashing sword, who surpassed by his deeds Nṛiga, Nala, Nahusha, Ambarisha and Yayāti, and who rejoiced in his sovereignty, just as Vishṇu 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 powers¹ which are suitable to the warrior-caste, who is resplendent with the strength which he has acquired by victories in many battles, Narendra-mṛigarāja, who has cut the temples of the elephants of his foes with the sword (*that resembles*) a claw² in his arm which is as fierce as Yama's rod, who has subdued the six (*internal*) enemies,³ who has acquired the four branches of royal science, who knows how to employ the four expedients,⁴ who chastises the wicked and shows favour to the good, who has conquered the world by his valour, just as (*Vishṇu*) the destroyer of Madhu by his (*three*) steps, who is assisted by terrible and splendid courage, just as Yudhiṣṭhira was assisted by the courage of Bhīma and Arjuna, who, just as (*Rāma*) the son of Daśaratha, gives pleasure to Sitā,⁵ 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,⁶ the most pious one, the devout worshipper of Maheśvara (*Śiva*), the asylum of the whole world, the illustrious Vijayāditya, the king of great kings, the supreme master, the lord, thus issues his commands to all householders, (*viz.*) heads of provinces, &c., 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 Koppapattu, making (*it*) exempt from all taxes, to (*the following*) twenty-four brāhmaṇas, who are engaged in (*the study of*) the *Vedas* and *Vedāṅgas* and intent on (*the performance of*) the six duties, (*viz.*) to Veṇama-śarman, who dwells at Abhipendanduru, belongs to the Kauśika-*gotra*, follows the *Hiranyakeśi-sūtra* and is well versed in the *Vedas* and *Vedāṅgas*; to Chaṭi-śarman, who dwells at Nalūcheri, belongs to the Kauśika-*gotra* and follows the *Hiranyakeśi-sūtra*; to Vida-śarman, who dwells at Podeṅgu, belongs to the Gautama-*gotra* and follows the *Hiranyakeśi-sūtra*;

¹ The three *śaktis* are *prabhāva*, *utsāha* and *mantra*.

² The king's sword is compared to a claw and consequently Narendra-mṛigarāja (*i.e.*, the lion among princes) himself to a lion or to Narasimha.

³ These are *kāma*, *krodha*, *lobha*, *harsha*, *māna* and *mada*.

⁴ The four *upāyas* are *sāman*, *dāna*, *bheda* and *danda*.

⁵ In the case of the king, this seems to mean, that he was a favourite of Lakṣmī, with whom Sitā is identified.

⁶ As "the lotus-group" does not suit the context, I suspect that something has fallen out after पद्माकर इव.

to Maviṇḍi-śarman, who dwells at Podāṅgu,¹ belongs to the Saṃkṛiti-gotra and follows the *Hiranyakeśi-sūtra*; to Yājña-śarman, who dwells at Podēṅgu, belongs to the Harita-gotra and follows the *Hiranyakeśi-sūtra*; to ..śarman, who dwells at Podēṅgu, belongs to the Saṃkṛiti-gotra and follows the *Hiranyakeśi-sūtra*; to Kāma-śarman, who dwells at Krovaśiri,² belongs to the Harita-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Urpuṭūru, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Guṇjadeva-śarman, who dwells at Vaṅgiparṇu, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Bhadra-śarman, who dwells at Vaṅgiparṇu, belongs to the Śāṇḍilya-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Vaṅgiparṇu, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Nārāyaṇa-śarman, who dwells at Vaṅgiparṇu, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Droṇa-śarman, who dwells at Chānturu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Nārāyaṇa-śarman, who dwells at Chānturu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Mādhava-śarman, who dwells at Krovaśiri, belongs to the Harita-gotra and follows the *Apastamba-sūtra*; to Vennama-śarman, who dwells at Krovaśiri, belongs to the Parāśara-gotra and follows the *Apastamba-sūtra*; to Arudi-śarman, who dwells at Krovaśiri, belongs to the Vatsa-gotra and follows the *Apastamba-sūtra*; to Nandi-śarman, who dwells at Urpuṭūru, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Kārahaidu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Bhāramā-śarman, who dwells at Kārahaidu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Yañja-śarman, who dwells at Kārahaidu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Bādadi-śarman, who dwells at Chānturu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Veṇṇa-śarman, who dwells at Krāja, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; and to Āompaya-śarman, who dwells at Rāyūru, belongs to the Agniveśya-gotra and follows the *Apastamba-sūtra*.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. Vyāsa also has said: [Here follow three of the customary imprecatory verses, which it is unnecessary to translate.]

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

(Line 51.) The executor (*ājṇapti*) of this charity (*var*) the excellent prince Nripa-Rudra, who was the brother of Narendra-mrigarāja and a descendant of the Haihaya race.

(Line 52.) (This edict) was written by Aksharalalitāchārya, who dwelt at Vijayavāda.

No. 36. A GRANT OF AMMA I.

The original of the subjoined inscription belongs to the Government Central Museum, Madras. According to Mr. Sewell,⁵ it "was found at the close of the year 1871 buried in the ground in a field in the village of Ederu near Ākiripalle in the Kistna District, 15

¹ This place is elsewhere called Podēṅgu.

² Elsewhere called Krovaśiri.

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.

⁴ *Lists of Antiquities*, Vol. II, p. 25.

miles north-east of Bezvâda, a village belonging to the present Zamindâri of Nâzivîdu. The plates were presented to the Madras Museum by the then Zamindâr." A rough transcript and paraphrase of the inscription were published by S. M. Nāṭeṣa Śāstri.¹ 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 $\frac{1}{4}$ inch thick. Each plate measures $9\frac{1}{4}$ by $4\frac{1}{4}$ 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 $\frac{1}{2}$ 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 $3\frac{1}{4}$ 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 *chāmara*s, an elephant-goad and a symbol which I cannot make out; across the centre, the legend श्रीत्रिभुवनांकुश; 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 *maṅgala*, and then notices in prose and in verse the ancestors of the Eastern Chalukya king Amma I. Of the kings from Kubja-Vishṇuvardhana to Vishṇuvardhana IV. nothing but the names and the length of reigns is mentioned. The next king was Vijayāditya II., who is called Narendra-mṛigarāja in other inscriptions. He fought 108 battles during 12 years with the armies of the Gaṅgas and Raṭṭas, built 108 temples of Śiva in commemoration of his victories and ruled over Veṅḡi for 44 years (*verses 2 to 4*). As Mr. Fleet has pointed out,² "the Gaṅgas here referred to were *mahāmandaleśvaras*, feudatories of the Rāshtrakūṭas, whose inscriptions are found in the Belgaum and Dhārwad Districts." The Raṭṭas mentioned in the grant were the Rāshtrakūṭas themselves. If we deduct the sum of the reigns of the Eastern Chalukya kings from Kali-Vishṇuvardhana to Chālukya-Bhīma II. from the date of the accession of Amma II.—Śaka 867³—the accession of Kali-Vishṇuvardhana and the death of his predecessor Vijayāditya II. would fall in Śaka 764. Most inscriptions assign to the latter a reign of 48 years, two inscriptions a reign of 40 years,⁴ and the subjoined inscription a reign of 44 years. Accordingly, his accession would fall in Śaka 716, 724 or 720. Hence the war between Vijayāditya II. and the Raṭṭas—as suggested by Mr. Fleet—may have taken place during the reigns of the two Rāshtrakūṭa kings Govinda III. and Śarva Amoghavarsha, who ruled at least from Śaka 726⁵ to 737 and from 737⁶ till at least 800⁷ respectively. As, in a grant of Śaka 730,⁸ the lord of Veṅḡi is described

¹ *Ind. Ant.* Vol. XIII, p. 50; *Archaeological Survey of Southern India*, Vol. IV, p. 176. An earlier abstract of the same inscription had been published in the *Proceedings of the Madras Government, Public Department*, 7th April 1873, and reprinted with notes in the *Indian Antiquary*, Vol. II, p. 175 f.

² *Ind. Ant.* Vol. XII, p. 218.

³ *Ibid.* VII, 16.

⁴ See *ibid.* VIII, 77, and the inscription No. 37.

⁵ *Ind. Ant.* Vol. XI, p. 126. The original of the inscription is dated in Śaka 726 expired, the *Subhānu* year. The latter corresponds to the current Śaka year 726.

⁶ *Ibid.* XII, 219. The current fifty-second year of Amoghavarsha's reign corresponded to Śaka 788 expired and the *Vyaya* year current.

⁷ *Ibid.* XIII, 135. The inscription is dated in Śaka 799 expired.

⁸ *Ibid.* VI, 68. The date in the original is Śaka 730 expired, the *Sarvajit* year. The latter corresponds to the current Śaka year 730.

as the servant of Govinda III., and as in a grant of Śaka 789¹ it is stated, that Amoghavarsha was worshipped by the lord of Veṅgi, 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 Narendreśvara, i.e., temples of Śiva called after his surname Narendra.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 Maṅgi in battle, frightened the fire-brand Kṛishṇa and burnt his city completely" (verse 10.) The killing of Maṅgi 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 Rāshtrakūṭa king Kṛishṇa II., whose earliest known date is Śaka 825.⁴

After the death of Vijayāditya III., the Rāshtrakūṭas, as noticed by Mr. Fleet, seem to have been victorious; for his nephew Chalukya-Bhīma I., alias Drohārjuna, who ruled from Śaka 809-10 to 839-40, had to reconquer "the country of Veṅgi, which had been overrun by the army of the Raṭṭa claimants" (line 28 f.) The length of the reign of Vijayāditya IV., the successor of Chalukya-Bhīma 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 Rājamahendra 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-Bhīma I.)" (line 39 ff.) The natural adversaries of Amma I. were probably the Rāshtrakūṭas under Prabhūtavarsha 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 Kaṇḍeṣuvādi-vishaya, and by which he granted the village of Goṇṭūru⁶ together with twelve hamlets to Bhaṇḍanāditya, alias Kuntāditya, one of his military officers. The donee belonged to the Paṭṭavardhina-vamśa. His ancestor Kālākampa had been in the service of Kubja-Vishnuvardhana, the first of the Eastern Chalukya kings, and had killed a certain Daddara in battle. Bhaṇḍanāditya himself had already served the donor's father, who is here called Vijayāditya-Kaliyarttyaṅka. The second part of this name corresponds to the Kollabhi-gaṇḍa or Kollabigaṇḍa 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.

² *Ibid.* VIII, 77: *aśṭottara[śata*]-Narendreśvarāyatanaṇḍin kartā*; *ibid.* XIII, 213: *aśṭottaraśata-mita-Narendreśvara-karaṇ[ab]*.

³ *Ibid.* XIII, 213: *Maṅgi-hanaṇa-Kirana*-(read *Kṛishṇa*)-*pura-dahana-vikhyāta-kirtiḥ*.

⁴ *Ibid.* XII, 221. The inscription is dated in Śaka 822 expired, the *Dundubhi* year. The latter corresponds to the current Śaka year 825.

⁵ *Ibid.* XII, 223. The date of the original is Śaka 840, the *Pramadhin* year. The latter corresponds to the current Śaka year 842.

⁶ According to Mr. Sewell (*Lists*, Vol. II, p. 26) it remains doubtful, whether the village of Goṇṭūru is identical with the modern town of Guṇṭūr in the Kistna District.

TEXT.

PLATE I.

- [1.] सर्वकारमशेषस्य जगतः सर्वदा शिवं [1*] गोब्राह्मणनृपाणाञ्च शिवं भवतु सर्वदा ॥ [१*]
 [2.] स्वस्ति [11*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां कौ-
 [3.] शिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपादानुध्याता-
 [4.] नां भगवन्नारायणप्रसादसमासादितवरवराहलङ्घनेक्षणक्षणव-
 [5.] शीकृतारातिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषां चलुक्या-
 [6.] नां कुलमलंकरणः¹ (11) सत्याश्रयवल्गुभस्य² भ्राता कुब्जविष्णुवर्द्धनोष्टाद-
 [7.] श वर्षाणि । तत्पुत्रो जयसिंहवल्गुभस्त्रयस्त्रिंशद्वर्षाणि । तद्भ्रातुरिन्द्ररानन-
 [8.] न्दनो विष्णुवर्द्धनः नव वर्षाणि । तत्पुत्रो मंगियुवराजः पञ्चविंशतिसंवत्सरान्
 [9.] तत्सूनुर्जयसिंहस्त्रयोदश संवत्सरान् । तद्वै मातुरानुजः कोकिलिः[3*]

PLATE II a.

- [10.] षण्मासान् । तदग्रजो विष्णुराजस्त्वानुजमुच्चाव्य(1) सप्तत्रिंशत्संवत्सरान् त-
 [11.] त्पुत्रो विजयादित्यमष्टारकः अष्टादशाब्दान् । तन्नन्दनो विष्णुवर्द्धनः षट्त्रिंश-
 [12.] दब्दान् । तत्पुत्रः [1*] गंगरटवल्लैस्तार्द्धम् द्वादशाब्दानह(1)त्रिंशम् [1*] भुजार्जितबलं
 [13.] खड्गसहायो नयविक्रमैः [11 २*] अष्टोत्तरं युद्धशतम् युद्धा शंभोर्महा-
 [14.] लयान् [1*] तत्संख्य(1)याकरोद्दीरो विजयादित्यभूपतिः [11 ३*] कृत्वा राज्यं
 [15.] स वेङ्गीश(1)सप्तचत्वारिंशत्समान् [1*] चतुर्त्तरसंख्यातान् ययौ शख्यं सची³प-
 [16.] तेः [11 ४*] तत्सूनुर्णयवि(त्)द्दीरः कल्ल्यादिर्विष्णुवर्द्धनो⁴ । वेङ्गीनाथस्समस्तानामायुधा-
 [17.] नां कळी कृती [11 ५*] वर्ण⁵[1*]श्रमस्थितिनियोजनदत्तरसाशीक्षा⁶परपरपुरंजयस-

PLATE II b.

- [18.] कवाहुः[3*] । नित्यन्निवर्गपरिपाळनतन्त्रमन्त्रिसंवर्द्धिताखिलधरातल-
 [19.] व्यतेजाः [11 ६*] गजवाजियुद्धकुशलस्तार्द्धसंवत्सरं पतिः [1*] बभूव राज्ये [न]यवि-
 [20.] दमिषिक्तः कुलोन्नतेः । [७*] तत्सुतो जनि समस्तभूभृतां शासकः सकलसंपदां प-
 [21.] तिः [1*] वैर्यदानवृत्तिधर्मनिर्मलश्रीप्रतापधरमूर्तिविश्रुतः । [८*] समरनि-
 [22.] रतारातिव्रातानेकधरेश्वरान् (1) प्रकृतिबलसंपन्नः तेजस्ततिक्रम-
 [23.] णोन्नतिः⁷ । विलसदसिना जित्वा सूर्यं प्रतापयशोमयैर्जगति विजयादि-
 [24.] त्वो नित्यं गुणैश्च जिगाय सः । [९*] गंगानंगजवैरिशक्तिरसमान् (1) रटेशसंचोदितो
 [25.] जित्वा मंगिशिरोहरत् युधि महाबाह्वाप्तवीर्यार्थ्यमा । कृष्णं संकिलमं¹⁰

PLATE III a.

- [26.] किताखिलबलप्राप्तोरुसद्धिक्रमो (1) भीतार्त्तो¹¹ च विधाय तत्पुरमरं यो
 [27.] निर्ददाह प्रभुः । [१०*] स समस्तभुवनाश्रयश्रीविजयादित्यश्रनुश्रुत्वारि¹²

¹ Read 'करिष्णोः'.² म is a correction for भे; the writer was probably at first going to write 'वल्गुभेन्द्रस्य'.³ The akshara णु is incomplete.⁴ Read 'तद्वै'.⁵ Read 'सख्यं शची'.⁶ Read 'तत्सूनुर्णय'.⁷ Read 'वर्धनः'.⁸ Read 'शिक्षा'.⁹ Read 'जोन्नतिः'?¹⁰ The anusvra is engraved at the beginning of the next plate.¹¹ Read 'भीतार्त्त'.¹² The anusvra stands at the beginning of the next line.

- [28.] शङ्खर्षणि । तदनु सवितर्यस्तंगते तिमिरपटलेनेव रट्टदायादबले-
 [29.] नाभिख्यातम् वेगीमण्डलम् तदनुजविक्रमादित्यभूनुश्रुत्यभीमा-
 [30.] धिपो द्रोहार्जुनापरनामा स्वविक्रमैकसहायतरवारिप्रभयावभा-
 [31.] स्याधिपतिरभूत्किं च ॥ दीनानाथनग्रनटगायकधर्मध्वजवृत्तीनाम् पितरावि-
 [32.] व सत्वेव गुरुरिवाभिलषितं विस्तीर्य कल्पतरुप्रतिमश्रेतांसि दानेन संत-
 [33.] र्यं त्रिंशद्वर्षाणि (1) पालयित्वात्मगुणैः पुरन्दरमानन्दयन्निव तत्सख्यमगमत् ।

PLATE III b.

- [34.] तत्पुत्रो विजयादित्यः शैशवालब्धसंपदा [1*] सर्वभोगाधिराज्यांगवलरत्नै-
 [35.] रं विश्रुतः । [११*] जीवत्येव प्रतापाप्तितरि^३ भुजबलध्वस्ततद्वैरिवर्गः पश्चाजित्वारिवर्ग-
 [36.] न्नजमजितमहाशक्तिसंपन्नमन्त्रः [1*] प्रज्ञाचक्रेण बाह्यां रिपुसमितिमपि स्वार्थ-
 [37.] भोगैः कृतात्थ्यो राज्याशील्लिख्यतेजाः समदलमधिपो जेतुमिन्द्रं प्रया-
 [38.] तः । [१२*] तत्सूनु रुदयादित्य इवाम्म^४ राजमहेन्द्रापरनामा रिपुतिमि-
 [39.] रमारान्निहत्य प्रकृतिसप्तपत्तनिसितसामन्तकुल्यकुटिलमनोज्ञं^५
 [40.] गकरं करवालमुत्कृत्य^६ शक्तित्रयसंपन्नप्रतापावर्जितपितृपितामह-
 [41.] प्रकृतिबलः प्रज्ञया सुरगुरुं तेजसा भानुमन्तं क्षमया क्षमामिम-

PLATE IV a.

- [42.] रगिरिं विविधवृषसमाश्रयतयानुकुर्वन् सर्वलोकाश्रयश्रीविष्णुवर्द्धनम-
 [43.] हाराजः स्वराज्याभिषेककृतकल्याणः सिंहासनारूढः कण्ठे^७वाडिविषय-
 [44.] निवासिनः सर्वान्कुटुंबिनस्समाह्वयेत्यमाज्ञापयति स्म । अस्मत्कुलकल्लचाप-
 [45.] रंप(1)रानियोगाधिकृतपट्टवर्द्धिनीवंशाग्रण्या । का^८कंप इति विश्रुते-
 [46.] न । कुब्जविष्णुवर्द्धनानुचरेण संग्रामे तदनुज्ञया । दुर्धर्षबलं दहरनां-
 [47.] मानं विनिहत्य तच्चिह्नानि । येन जगृहिरे । तत्कुलप्रसूतसोमादित्यस्य सूनुर-
 [48.] नेकयुद्धलब्धप्रतापः प्रितिवियराजः [1*] तत्सूनुस्तकलारातिमदच्छेदकरा-
 [49.] युधः [1*] सेवको विजयादित्यकालियर्य्यकभूभुजः [॥ १३*] अभैर्पुर्ण्डनादित्यं दृष्ट्वा

PLATE IV b.

- [50.] प्रतिमुखाज्जनम्^९ । प्राप्तमुजलगण्डाकं^{१०} यं परे यमसन्निभम् । [१४*] यो हि । शत्रूणां
 [51.] तुमुलेषु वीरपटहं संश्राव्य जित्वा बलं कुंतादित्य इति (1) श्रुतांकितमहा-
 [52.] कीर्त्तिप्रतापालयः [1*] मच्चित्तं परितोष्य भृत्यपदवीं लब्ध्वा प्रसादगंतः^{११} स्फीता-
 [53.] नेकवलारिभूपविजयि^{१२} श्रीजन्मबाहुन्नतिः^{१३} । [१५*] तस्मै । सद्वादशग्रामटिको
 [54.] गोंदूरु नाम ग्रामः सर्वकरपरिहारीकृत्यास्माभिर्दत्त इति (1) विदितम्-
 [55.] स्तु वोस्माभिः ॥ अस्यावधयः । पूर्वतः गोंगुव । दक्षिणतः गोणयूरु । पश्चिमत-

* Read शैशवालब्धं.

* Read इवाम्मो.

* Read मुत्कृत्य.

* Read प्रसादं गतः.

* Read रजेन?

* The *anuvāda* stands in the next line.

* Read प्रतिमुखाज्जनम्.

* Read विजयं.

* Read प्रतापाप्तितरि.

* Read भुजबलगण्डाङ्कं.

* Read बाहुन्नतिः.

- [56.] : । कलुचे_{ku}वुलु । उत्तरतः मडपलि । एतेषामध्यवर्तिनः क्षेत्रसीमानः । पूर्वतः ।
 [57.] पोतु_{ra}यु । आग्नेयतः । पेदकोयिलमु । दक्षिणतः कु_{ru}वपोटि । नैरितितः¹ पे-

PLATE V.

- [58.] रुवाति कु_{ru}व । पश्चिमतः । पालगुंष्ट पडुमटिकट्ट । वायव्यतः । पोलकुं-²
 [59.] गोण्ड मोनदुर्ग भववति³ । उत्तरतः मडपलिप_{ku} । ईशानतः⁴ । चामि_{re}निगुं-⁵
 [60.] छ ॥ अस्योपरि न केनचिद्वाधा कर्तव्या यः करोति स पंचमहापातको भव-
 [61.] ति तथा च व्यासेनोक्तं [॥*] बहुभिर्व्यमुधा दत्ता बहुभिश्चानुपालिता [॥] यस्य
 [62.] यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ स्वदत्तां परदत्तां वा यो ह-
 [63.] रेतु वमुन्धरान्⁶ [॥] पष्टि वर्षसहस्राणि विद्यायां जायते रुमिः ॥

TRANSLATION.

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

(Line 2.) Hail! Kubja-Vishnuvardhana,—the brother of Satyāśraya-Vallabha, who adorned the race of the glorious Chalukyas, *etc.*²—(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 Maṅgi-yuvarāja (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-rāja, having expelled his younger brother, (ruled) for thirty-seven years. His son Vijayāditya-bhaṭṭāraka (ruled) for eighteen years. His son Vishnuvardhana (ruled) for thirty-six years. His son,—

(Verses 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,³—built the same number (*i.e.*, 108) large temples of Śiva.

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

(Verses 5 to 7.) His son, Kali-Vishnuvardhana, the brave lord of Veṅgi,—who knew (*the science of*) polity; who was skilled in fighting (*kali*) with all weapons;⁴ 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.

¹ Read नैर्दतः.

² The *anusudra* stands in the next line.

³ Read भगवती ?

⁴ Read ऐशानतः.

⁵ The *anusudra* stands in the next line.

⁶ Read वसुधराम्.

⁷ The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

⁸ The exigencies of the metre seem to have occasioned the plural *nayavikramaiḥ* instead of the dual *nayavikramābhyām*.

⁹ This epithet seems to be intended for an etymological explanation of the king's surname Kali.

(Verse 8.) 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 might¹ by his strength, which impressed its mark on the universe,—conquered the unequalled Gaṅgas, cut off the head of Maṅgi in battle, frightened the firebrand Kṛishṇa 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-Bhīma, whose other name was Drohârjuna, illumined the country of Veṅḡī, —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, the singers and those who gained their livelihood by (*carrying*) 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 enemies² 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 Râjamahendra,—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 Viṣṇuvardhana-mahârâja, 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 Kanderuvâdi, thus issued his commands:—

¹ By the expression *urusadeikrama*, a comparison with Viṣṇu (*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 Paṭṭavardhini family, which was (*always*) charged with appointments by the prosperous succession of our race, he who was famed by the name of Kālakampa, the follower of Kubja-Vishṇuvardhana, killed in battle with his permission (*a king*) called Daddara, whose army was difficult to be overcome, and seized his banners. The son of Somāditya, who descended from his race, was Pritiviya-rāja (!), who acquired glory in many battles.

(Verses 13 and 14.) His son, whose weapons destroyed the pride of all enemies, a servant of king Vijayāditya-Kaliyarttyaṅka, (*was*) Bhaṇḍanāditya, 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*) Añjana¹ 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 Goṇṭūru 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, Goṅguva; on the south, Goṇayāru; on the west, Kalucheguvulu; on the north, Maḍapalli. The hamlets,² which are situated between these (*four villages*), (*are*):—on the east, Poturāyu; on the south-east, Peddakoyilamu; on the south, Kuṇuvapoṭi; on the south-west, Peruvāti (*and*) Kuṇuva; on the west, Pālaguṇṭa (*and*) Paḍumatikaṭṭa; on the north-west, Polakuṅṇōṇḍa, Monadurga (*and*) Bhagavati; on the north, Maḍapalliparṇu; on the north-east, Chāmireṇiguṇṭa. 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-BHĪMA 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, Bezvāḍa Tālluqa. The document consists of three copper-plates with raised rims. Each plate measures $9\frac{1}{4}$ by $4\frac{5}{8}$ 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: *yasyāvadhaṃ 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 $\frac{1}{2}$ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $2\frac{1}{4}$ 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 श्रीत्रिभुवनांकुश and its bottom

¹ Añjana is generally used as the name of Varuṇa's elephant, while Yama's is called Vāmana.

² *Kshetrasthāna* seems to have the same meaning as *grāmatikaḥ* 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 Vishnu's navel,¹ and then gives the usual *vaṃśāvalī* of the Eastern Chalukyas from Kubja-Vishnu to Vikramāditya, the younger son of Chālukya-Bhīma I. The ensuing reign of Yuddhamalla, the son of Tālapa, is left out. This omission is probably due to the fact, that Chālukya-Bhīma II. considered his predecessor, whom he conquered, as an usurper and ignored him purposely. The grant consists of an order addressed by Chālukya-Bhīma II. *alias* Vishṇuyardhana VII. to the inhabitants of the Kanderuvāṭi-vishaya² and issued at the request of a vassal of the king, the Pānara prince Vājaya. On the occasion of a winter-solstice (*uttarāyana*),³ Bhīma II. gave the village of Kodhatalli as an *agrahāra* to Kommaṇa, who knew the *kramapāṭha* (*kramavūt*) and adhered to the *Āpastamba-sūtra*. The donee was the son of Deṇiya, who knew the *kramapāṭha* (*kramaka*), and of Kandamavvā, and the grandson of Revaśarman, an inhabitant of Ābharad-vasukālmādi

TEXT.

PLATE I.

- [1.] हरिनाभिसरोजन्मा मेरुनालविशालितः [I*] अजस्य जन्मभूरादिपद्मो जयति शा-
- [2.] श्वतं । [I*] स्वस्ति [II*] श्रीमतां सकलभुवनसंसूयमानमानव्यसगोत्राणां हारीतिपु-
- [3.] त्राणां कौशिकीवरप्रसादलब्धराज्यानां मानृगणपरिपालितानां स्वामिमहासे-
- [4.] नपादानुष्यातानां भगवन्नारायणप्रसादसमासादितवरवरा-
- [5.] हलाच्छनेक्षणक्षणवशीकृतारातिमण्डलानां मश्वमेध [I*] वभृथस्नानप-
- [6.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिण्योः (I) सत्याश्रयस्य
- [7.] भ्राता कुब्जविष्णुरष्टादश वर्ष [I*] णि । तत्पुत्रो जयसिंहस्वयस्त्रिशतं । तद्वानुरि-
- [8.] न्दराजस्य नन्दनो विष्णुवर्द्धनो नव । तत्सुतो मंगियुवराजपञ्चविंशति [I*] । तदात्म-
- [9.] नो जयसिंह त्रयोदश । तद्वैमातुरा [I*] जः कोकिलिः [I*] पन्मास⁴ । तज्येष्टो⁵ विष्णुवर्द्ध-

PLATE IIa.

- [10.] नत्सप्तत्रिशतं । तदीरसो विजयादित्यमष्टार अष्टादश⁶ । तत्पुत्रो विष्णुराजः [I*] प-
- [11.] दत्रिशतं । तत्सूनुर्देन्द्रमृगराज चत्वारिंशतं । तत्सुतः [I*] कलिविष्णुवर्द्धनोष्टादश-
- [12.] मासं । तत्तनुजो गुणकेनछविजयादित्य चतुश्चत्वारिंशतं । तदनुजविक्र-
- [13.] मादित्यात्मजश्चालुक्यभीम त्रिशतं⁷ । तत्पुत्रो विजयादित्यः [I*] पन्मास⁸ [I*]

¹ For this sacred emblem of the Vaishnavas the lotus-flower on the royal seal seems to be intended.

² See No. 36, line 43, and *Ind. Ant.* Vol. XIII, page 56.

³ 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 *uttarāyana* and *dakṣiṇāyana*, and that in reality the former means "the winter-solstice," the latter "the summer-solstice." See *Vienna Oriental Journal*, Vol. II, page 90.

⁴ Cancel the *annudra*.

⁵ Read तद्वै.

⁶ Read भद्राष्टादश.

⁷ Read भीमत्रिशतम्.

⁸ Read न्द्र.

⁹ Read पन्मासान्.

¹⁰ Read राजश्चत्वारिंशतम्.

¹¹ Read पन्मासान्.

¹² Read सिंहस्वयो.

¹³ Read तज्येष्टो.

¹⁴ Read दित्यचतुश्चत्वारिंशतम्.

- [14.] तत्तनुजोम्मराजः[॥] सप्त संवत्सरं[॥] न । तत्तनुर्विजयादित्यः[॥] प-
 [15.] क्षं । तदनु ता[॥] पराजो मासं । तं विनिर्जित्य चालुक्यजिमं[॥] तं[॥] न-
 [16.] यो विक्रमादित्यः[॥] सं[॥] व[॥] त्सरं सत्रिकलिं वेगिमण्डलमपालयन् ॥ द्वैमातुरोम्मरा-
 [17.] जस्य विजयादित्यनन्दनः[॥] । ॥ चालुक्यजीमो बधाति पट्टमाचन्द्रतारकं । [२०] यस्तात-
 [18.] [वि]क्यनाख्यं न्व[॥] दिमुन्निखं [१] राजमार्त्तण्डो^१ आजौ विजित्य बाह्वाग्रापयति^२ ज-

PLATE IIb.

- [19.] नैर्णिजं^३ जनोदाह(र)णं ॥ मेरुरिवालंध्यमहिमा ॥ इन्दुरि[व॥] सकलकलाधा-
 [20.] रस्त सर्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराज[॥] विराजपरमेश्वरपरम[भ॥] द्या-
 [21.] रकपरमब्रह्माण्यां कण्डे^४ रावाटिविषयनिवासिनो राष्ट्रकुट^५ प्रमुखान् कुटि-
 [22.] विन इयमा^६ ह[॥] पयति ॥ पानरमहीपपावनसत्यत्यागाभिमान-
 [23.] शौर्यनिधिः । मद्राज्यरक्षणांसलबाहुवर्जय इति क्षितीशस्ते-
 [24.] न (I) प्रार्थ्यमानैरस्माभिः [॥] आभरदमुकाल्मादिवास्तव्याद्वेशर्मणः [॥] दे-^७
 [25.] णियक्रमको जज्ञे वेदिं वेदांगविद्विभुः [॥ ३०] स्यत्रे^८ णापस्तं^९ वः^{१०} कोम्मणः कुलभूष-
 [26.] णः । मुतः[॥] स्व(II)जिनस्तस्य (I) ब्रह्मश्रीभास्वरद्युतिः । [४०] कन्दमव्वात्मनः कान्त्वाः(ः) का-
 [27.] मः कामधुगर्तिनां । यत्सम्पत्सरसीमेत्यः(ः) विप्रहंसा विभ्रान्त्यमी । [५०]

PLATE III.

- [28.] यत्पुत्रपौत्राः पटवो वटवो व(II)रगोष्ठिषु । अग्रहारग्र[पू.] ज[॥] नामा-
 [29.] न^{११} वन्ति परंपरां [॥ ६०] तस्मै^{१२} कोम्मणक्रमविदे सर्व्वकरपरिहारेण कोढत-
 [30.] छि नाम ग्रामः अग्रहारिकृत्य^{१३} उदकपूर्व्वमुत्तरायणनिमित्ते दत्तमि-
 [31.] ति विदितमस्तु वः [॥०] यस्य[॥] वधयः पुर्व्वतः^{१४}

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 Satyâśraya, who adorned the race of the glorious Châlukyas, *etc.*,¹⁵ (*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 Maṅgi-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*).

^१ Read 'मीम'.

^२ Read 'मार्त्तण्ड'.

^३ Read 'बाह्वा ग्रापयति'.

^४ Read 'नैर्णिजं'.

^५ Read 'ब्रह्माण्या'.

^६ Read 'कुट'.

^७ Read 'कुटुम्बिन इत्यमा'.

^८ There is a crack at the right of this letter, which may have been पे.

^९ Read 'वेद'.

^{१०} Read 'सूत्रे'.

^{११} Two aksharas are missing in this pāda.

^{१२} Read 'यु'.

^{१३} Read 'तस्मै'.

^{१४} Read 'रीकृत्य'.

^{१५} Read 'पूर्वतः'.

^{१६} The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

His legitimate son Vijayāditya-bhaṭṭāraka (*ruled*) for eighteen (*years*).

His son Vishṇu-rāja (*ruled*) for thirty-six (*years*).

His son Narendra-mṛigarāja (*ruled*) for forty (*years*).

His son Kali-Vishṇuvardhana (*ruled*) for eighteen months.

His son Guṇakenalla-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 Tālapa-rāja (*ruled*) for (*one*) month.

Having conquered him, Vikramāditya, the son of Chālukya-Bhīma, ruled for (*one*) year over the country of Veṅgi together with Trikaṭṭiṅga.

(*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 Tāta-Bikyana (?), this Rāja-mārtanda¹ (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 (*kalā*), just as the (*full*) moon possesses all digits (*kalā*), this asylum of the whole world, the illustrious Vishṇuvardhana, 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 Kaṇḍaguvāṭi:—

“Be it known to you that, at the request of king Vājījaya, who purifies the Pānara princes,² who is a treasure-house of truthfulness, liberality, pride and heroism, and whose strong arm (*is able*) to protect my kingdom;”—

(*Verse 3.*) From Revaśarman, who dwelt at Ābharadvasukālmādi, there sprang the lord Deṇiya, who knew the *kramapāṭha*, the *Vedas* and *Vedāṅgas*.

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

(*Verse 5.*) The son of Kandamavvā, (*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.³

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

“To this Kommana, who knows the *kramapāṭha*, we gave, with exemption from all taxes, the village called Koḍhatalli, making it an *agrahāra*, 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 Pānara race.

³ *I.e.*, he was liberal to brāhmaṇas.

Each plate measures $7\frac{3}{4}$ by $3\frac{3}{4}$ 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 $\frac{3}{8}$ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $2\frac{7}{8}$ 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 श्रीत्रिभुवनकुश 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 *vamsāvali* of the Eastern Chalukyas from Kubja-Vishnuvardhana. The donor is Amma-rāja 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 Gudrāvāra- or Gudrahāra-vishaya of other inscriptions.¹ The donee, whose name is lost, was the family priest (*kulabrāhmaṇa*) of the king and belonged to the Kauṇḍilya-gotra (*sic*). The object granted seems to have been a field, which had formerly belonged to the donee (*etadiya-prāktana-kshetra*), but had been taken away from him (*vilupta*) and was probably restored to him by the present document. The other details of the grant are lost.

TEXT.

PLATE I.

- [1.] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां
- [2.] हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानाम्मातृगणपरिपालिता-
- [3.] नां स्वामिमहासेनपादानुध्यायिनां जगवन्नारायणप्रसादसमा]-
- [4.] सादितवरवराहलाञ्छनेक्षणक्षणवशीकृतारातिमण्डलानां मश्व-
- [5.] मेधावभृथस्नानपवित्रीकृतवपुषां चालुक्यानां कुलमलंक[रि*]-
- [6.] ण्णोस्तस्याश्रयवज्जभेन्द्रस्य भ्राता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वैगी-
- [7.] देशमपालयत् । तदात्मजो [ज]यसिहस्त्रयस्त्रिंशत् ॥ तदनुजे-
- [8.] न्द्रराजनन्दनो विष्णुवर्द्धनो नव ॥ [तत्सू]नुर्मंगियुवराजः पंचविंशतिम् [॥*]

PLATE IIa.

- [9.] तत्पुत्रो जयसिहस्त्रयोदश । तदवरजकोकिलिः² षण्मासान् । तस्य ज्येष्ठो³
- [10.] भ्राता विष्णुवर्द्धनस्तमुच्चात् सप्तत्रिंशत् । तत्पुत्रो विजयादित्यज्जहार-
- [11.] कोष्टादश ॥ तत्सुतो विष्णुवर्द्धनस्त्रिंशत् ॥ तत्सुतो विजय[दि*]त्यनरेन्द्रमू-
- [12.] राराजसोष्ट⁴ चत्वारिंशत् ॥ तत्पुत्रः कलिविष्णुवर्द्धनोध्यर्द्ध-
- [13.] वर्षा⁵ ॥ तत्सुतो गुणगविजयादित्य चतुचत्वारिंशत् ॥ त-
- [14.] द्वातुर्विक्रमादित्यभूपतेः विलसत्कण्ठिकादामकण्ठस्य तनयो

¹ Gudravāra, *Ind. Ant.* Vol. VIII, p. 76; Gudrahāra, Vol. VII, p. 192; Vol. XIII, p. 137.

Cancel the *anuvāra*.

² Read 'जः कोकिलिः'.

³ ज्येष्ठो is obliterated at the top and therefore looks like ज्येष्ठः.

⁴ Read षष्.

⁵ Read 'राजसोष्ट'.

⁶ Read 'वर्षम्'.

⁷ Read 'दित्यभुपते'.

- [15.] नयी¹ । दीनानाथानुराणान्द्विजवर² समितेय्यचकानां यतीनाम्ना-
[16.] नादेशागतानां पटुवटुनटसद्रायकानां कवीनां [1*] बन्धूनामन्ध-

PLATE IIb.

- [17.] [का]नामजिलपितकलश्राणनाद्र[क्षणा]द्यो मातेव त्रिशदब्दान्भुवमभुनगसौ
[18.] [चा]रुचालुक्यभीमः ॥ [१*] तत्पुत्रो विजयादित्यप्पण्मासान् । तस्याम्भराजः सप्त । तदनु तालप-
[19.] राजो मासं । तमुच्चाव्य चालुक्यभीमात्मजो विक्रमादित्यः[२*] संवत्सरान् । तदनु युद्धमल्लः[३*] स-
[20.] [त] । निर्जित्वार्जुनसन्निभो जनपदात्तन्निर्गमप्योद्धतन्दायादानिनभानुलीनभगणाकारान्विधायेत-
[21.] [रान्] । वज्रजीवोर्जित[ना]कमम्मनृपतेर्भ्राता कनीयान्भुवं भीमो भीमपराक्रमस्तम[भु]न[क्]
[22.] [सं]वत्सरान् द्वादश ॥ [२*] तस्य महेश्वरमूर्तेरुमासमानाकृतेश्च³भाराजः [1*] लोकमहादेव्याः[४*] खलु
[23.] [य]स्तमभ्रवदम्भराजाख्यः ॥ [३*] यस्मिन्शा⁴सति नृपतौ परिपकानेकसस्य संपच्छा⁵ली । सततपयोधे-
[24.] [नु]रभीक्ष्णीतिरपरुन्नि⁶रस्तचोरो देशः ॥ [४*] स्तमस्त⁷भुवना[भय]श्रीविजयादित्यम[हा]राजा-
धिराज-
[25.] [प]रमेश्वरः परमभट्टारकः परमब्रह्मण्य⁸ गुद्रवा[र]विषयनिवासिनो राष्ट्रकूट⁹प्रमुखा]-

PLATE III.

- [26.] न्कुटुंबिनस्तमाहूयेत्यमाज्ञापयति ॥ कन्न * * * * *
[27.] र्भर्णः¹⁰ पुत्राय कौण्डिलचगोत्राय ता¹¹[lu]p[ru]मा[म] * * * * *
[28.] र्माभिधानाय¹² मत्कुलब्राह्मणाय मम धर्म¹³ * * * * *
[29.] स्य वायुव्यन्दिशि एतदीय्य¹⁴प्राक्तनसेत्रं विलु¹⁵ * * * * *
[30.] र्व्वकरपरिहारमुदकपूर्वं * * * * *
[31.] अस्यावधयः पूर्वतः व * * * * *
[32.] नामग्रामस्य सीमैव सीम[1*] । उत्तरतः क * * * * *
[33.] स्योपरि न केनचिद्वाधा करेव्या यः करोति * * * * *
[34.] था चोक्तं व्यासेन ॥ स्वामिनो न परो देव इ * * * * *
[35.] * * * * * परिपालकाः ।

TRANSLATION.

Hail! Kubja-Vishnuvardhana, the brother of Satyâśraya-Vallabhendra, who adorned the race of the glorious Châlukyas, &c.,¹⁶ ruled over the country of Veṅgi for eighteen years.

¹ Read नयी ।² Read संवत्सरम्.³ Read कृतेः कु.⁴ Read क्षा.⁵ Read श्रमि.⁶ There is an *ś* visible over and a *न* below the *akihara* ६; probably the engraver had repeated the preceding *akihara* by mistake and corrected it afterwards into *र*.⁷ Read स समस्त.⁸ Read ण्यो.⁹ Read कूट.¹⁰ ण looks like णि.¹¹ An obliterated *ś* seems to stand over ता.¹² An *ε* seems to have been engraved over and a *म* below य.¹³ धर्म is entered in the place of another word, of which traces are still visible.¹⁴ Read वायव्या दिश्येत्सीय.¹⁵ Read विलुप्त.¹⁶ The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

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

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

His son Maṅgi-yuvarâja (*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 Vijayâditya-bhaṭṭâraka (*ruled*) for eighteen (*years*).

His son Vishnuvardhana (*ruled*) for thirty-six (*years*).

His son Vijayâditya-Narendra-mṛigarâja (*ruled*) for forty-eight (*years*).

His son Kali-Vishnuvardhana (*ruled*) for one and a half years.

His son Guṇaga-Vijayâditya (*ruled*) for forty-four (*years*).

The victorious son of his brother, prince Vikramâditya, (*who wore*) on his neck a glittering necklace,—¹

(*Verse 1.*) That handsome Châlukya-Bhîma 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 Vijayâditya (*ruled*) for six months.

His (*son*) Amma-râja (*ruled*) for seven (*years*).

After him, Tâlapa-râja (*ruled*) for (*one*) month.

Having expelled him, Vikramâditya, the son of Châlukya-Bhîma, (*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 rays of the sun, the younger brother of king Amma, (*viz.*) Bhîma, 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 Kumâra to Maheśvara from Umâ, Amma-râja was born to him from Lokamahâdevî.

(*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 Vijayâditya, 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 Guḍravâra, thus issues his commands :—

* * * * *

NO. 39. A GRANT OF VIRA-CHODA.

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 (*kaṇṭhikā*) seems to have been the sign of the dignity of a *yuvardja*; see *Indian Antiquary*, Vol. VI, p. 70, note *; Vol. XI, p. 161, note 27.

possession of the *karanam* of Chellûr, a village in the Cocanada Taluqa of the Godavari 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. It is $\frac{5}{8}$ inch thick and $6\frac{1}{2}$ inches in diameter. The well-preserved seal measures $2\frac{3}{4}$ inches in diameter. It rests on an expanded lotus-flower and bears in relief on a counter-sunk surface the legend श्रीत्रिभुवनाकुश. Over the latter, it contains a boar, which faces the right and is surrounded by two lamp stands, two *châmaras*, 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 *makara-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 Chôlas and thus settles the dates of several kings of the last-mentioned dynasty.

The *vamsâvali* 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 Ayodhyâ.

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.

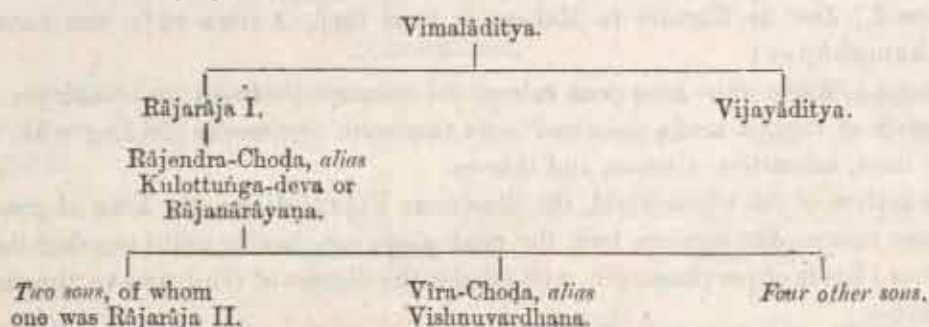
Vijayāditya II.

Pulakesi-Vallabha.

Kirtivarman.

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 Chôlas, *viz.*:—



The first and second parts of the *vamsâvali* need not be treated in detail, as the first is entirely mythical, and Mr. Fleet considers the second to be "a mere *farrago* of vague tradition and Purânîk 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 150; *Indian Antiquary*, Vol. XIV, p. 203.

of the territories afterwards acquired by themselves, and on a tradition of the later Kādambas that the founder of their family was named Trilochana or Trinetra."¹

The third part of the *vaimśdvali* agrees with Mr. Fleet's grants of Rājarāja I. and of Kulottuṅga-Choḍa-deva II.² Just as in the grant of Rājarāja I. a reign of 3 years is allotted to Dānārṇava, who is here also called Dāna-nṛipa, and an interregnum of 27 years is stated to have taken place after him. There follow the reigns of his sons Śaktivarman (12 years) and Vimalāditya (7 years). No mention is made of the Choḷa princess Kūṇḍavā, whom the latter married according to the grant of Rājarāja I.

We now turn to the fourth part of the *vaimśdvali*. The son of Vimalāditya, Rājarāja, who ruled for 41 years (*line* 47), married Ammaṅga-devī, the daughter of a Rājendra-Choḍa of the solar race (*verse* 7). Their son Rājendra-Choḍa (*verse* 8), Kulottuṅga-deva (*verse* 11) or Rājanārāyaṇa (*verse* 12) at first ascended the throne of Veṅḡi (*verse* 9), conquered Kerala, Pāṇḍya, Kuṇṭala and other countries (*verse* 10), and was anointed to the Choḍa kingdom (*verse* 11). He married Madhurāntakī, the daughter of a Rājendra-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 Veṅḡi to his paternal uncle Vijayāditya (*verse* 14), who died after a reign of fifteen years (*verse* 15). Then he gave Veṅḡi to his son Rājarāja (*verses* 13 and 16) and, when the latter had returned after one year's reign (*verse* 17), to Rājarāja's younger brother Vīra-Choḍa (*verse* 18), who was crowned at Jaganātha-nagari³ (*verse* 20) in Śaka 1001 (*verse* 21). As the difference between this date and Śaka 944, the date of the accession of Rājarāja I. according to Mr. Fleet's grant, is equal to the sum of the intervening reigns of Rājarāja I., Vijayāditya VI. and Rājarāja II. ($41 + 15 + 1 = 57$), it follows that Rājendra-Choḍa must have appointed Vijayāditya VI. viceroy of Veṅḡi in the very year of his accession. The present grant of Vīra-Choḍa is dated in the 21st year of his reign, i.e., Śaka 1022, or 12 years before the death of his father Rājendra-Choḍa and before the accession of his elder brother Vikrama-Choḍa.

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

1. According to the large Leyden grant, Rājarāja-deva (see Nos. 40, 41 and 66, below) conquered Satyāśraya. This was probably the Western Chālukya king Satyāśraya II. (Śaka 919 to about 930.) Consequently, Rājarāja-deva may be identified with that Rājarāja of the *Sūryavaṃśa*, whose daughter Kūṇḍavā was married to the Eastern Chalukya king Vimalāditya (Śaka 937 (?) to 944). With this agrees the Koṅgu Chronicle, which places Rājarāja's reign about Śaka 926.

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

¹ *Ind. Ant.* Vol. VII, p. 246; *Kanarese Dynasties*, p. 19; *Ind. Ant.* Vol. XIV, p. 49.

² *Ind. Ant.* Vol. XIV, pp. 48 and 55.

³ Jaganātha is a Prakṛit form of Jagannātha. Jaganātha-nagari may be identified with Jagannāthapuram, which is, according to Mr. R. Sewell, "the portion of the town of Ocanada lying south of the river." See *Lists of Antiquities*, Vol. I, p. 24.



identified with that Rājendra-Choḍa of the *Sūryavamśa*, 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 Rājendra-Choḍa, whose younger sister Kūṇḍavā was married to Vimalāditya (*Śaka* 937 (?) to 944). If the last identification is correct, Rājendra-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, Rājendra-deva conquered Āhavamalla. This was probably the Western Chālukya king Āhavamalla II. or Someśvara I. (about *Śaka* 964 to about 990), who, according to inscriptions and according to the *Vikramāṅkacharita*, fought with the Chōlas. Consequently, Rājendra-deva may be identified with that Rājendra-deva of the *Sūryavamśa*, whose daughter Madhurāntakī was married to the Eastern Chalukya king Rājendra-Choḍa or Kulottuṅga-Choḍa-deva I. (*Śaka* 985 to 1034.) The inscriptions do not inform us, in what manner Rājendra-deva was related to his predecessor Rājendra-Choḍa-deva.

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

Western Chālukyas.	Chōlas (<i>Sūryavamśa</i>).	Eastern Chalukyas (<i>Samavamśa</i>).
1. Satyāśraya II. fought with Rājarāja-deva, who was the father-in-law of Vimalāditya (<i>Śaka</i> 919 to about 930.)	(about <i>Śaka</i> 926.)	(<i>Śaka</i> 937 (?) to 944.)
2. Jayasinhha III. fought with Rājendra-Choḍa-deva, who was the father-in-law of Rājarāja I. (about <i>Śaka</i> 940 to about 964.)		(<i>Śaka</i> 944 to 985.)
3. Āhavamalla II. fought with Rājendra-deva, who was the father-in-law of Rājendra-Choḍa or Kulottuṅga-Choḍa-deva I. (about <i>Śaka</i> 964 to about 990.)		(<i>Śaka</i> 985 to 1034.)

In order to prevent its re-occurrence, I conclude with alluding to the *πρώτον ψεύδος* in all previous pedigrees of the Chōlas. This was the confounding of the two Chōla kings Rājarāja and Rājendra-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 Veṅḡi. His son Rājendra-Choḍa or Kulottuṅga-Choḍa-deva I., though at first king of Veṅḡi, seems to have inherited the Chōla kingdom from his father-in-law, the Chōla king Rājendra-deva, in *Śaka* 985.

After the *vamśāvali*, the subjoined inscription contains the grant itself. It is an order, which was addressed by the *paramamāheśvara* Vira-Choḍa-deva (*line* 79), *alias* Viṣṇu-vardhana (*line* 78) to the inhabitants of the Guḍḍavāṭi-vishaya¹ (*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 Kolāṅḡu² (*line* 103), to a temple of Viṣṇu at the *agrahāra* of Chellūru.³ This Viṣṇu temple had been founded (*verse* 36) by the king's *senāpati* (*verse* 30) Medamārya (*verse* 27), *alias* Guṇaratnaḥṣṭhaṇa (*verse* 29), who had also constructed a pond at the same village of Chellūru (*verse* 34) and founded two *sattras* at

¹ This is the same as Guḍḍavāṭi-vishaya, *Ind. Ant.* Vol. XIV, p. 53. Perhaps both are identical with the Guḍḍavāra-, Guḍḍavāra- or Guḍḍahāra-vishaya (see page 47, note 1) and connected with the modern Guḍḍivāḷa, the head-quarters of a tālluqa of the Kistna District.

² Sir W. Elliot read it *Kalern*. The name of the village may have something to do with the Kolār or Kolleru Lake (*Ind. Ant.* Vol. XIV, p. 204; Sewell's *Lists of Antiquities*, Vol. I, p. 52) in the Guḍḍivāḷa tālluqa.

³ This is the modern village of Chellūr, whence Sir W. Elliot obtained the plates.

Drākshārāma¹ and Pīṭhapuri² (verse 33). He was the son of Potana of the Mudgala-gotra (verse 24), who had received from Rājarāja³ the somewhat lengthy title of Rājarāja-brahma-mahārāja (verse 25), by Kannamāmbā (verse 26). The edict ends with the statement, that its executors (*ājñapti*) were the five ministers (*pañcha pradhānāḥ*), and with the names of the composer and the writer.

TEXT.

PLATE I.

- [1.] श्रीधाम्नः पुरुषोत्तमस्य महतो नारायणस्य प्रभोर्भाभीपंकरुहान् बभूव
 [2.] जगतः [॥] स्वष्टा स्वयंभूस्ततः [॥ १०.] जज्ञे मानस(१)सूनुरत्रिरिति यस्तस्मान्मुनेरत्रितस्तोमो वंशक-
 [3.] रस्मुषांशुरुदितः [॥] श्रीकण्ठचूडामणिः [॥ १०.] तस्मादभूत्सुधासूतेर्वृधो बुधनुतस्ततः [॥ १०.] जातः पुरु-
 [4.] रवा नाम चक्रवर्त्ती सविक्रमः [॥ २०.] तस्मादायुस्ततो नहुषः । ततो ययातिश्चक्रवर्त्ती वंशकर्त्ता [॥ १.] त-
 [5.] तः पुरुः ततो जनमेजयः ततः प्राचीशः ततस्तेन्ययातिः ततो हयपतिः ततस्सार्वभौमः [॥ २०.] त-
 [6.] तो जयसेनः ततो महाभौमः तस्मादश्विनकः ततः क्रोधाननः ततो देवकिः तस्मादशु-
 [7.] कः तस्मादशकः ततो मतिवरस्सत्रयागयाजी सरस्वतीनदीनाथः ततः कात्या-
 [8.] यनः ततो नीलः ततो दुष्यंतः तत्सुतः (१) गंगायमुन् [॥ १०.] तीरयदविच्छिन्नान्निधाय यू-
 [9.] पान् क्रमशः कृत्वा तथाश्वमेधन्नाम महाकर्म भरत इति योलभत । ततो भरताङ्गु-
 [10.] न्युः । ततो हस्ती ततो विरोचनः । तस्मादजमिलः⁷ ततस्संवरणः ततस्सुधन्वा [॥ १.] ततः परिसि-
 [11.] त् ततो भीमसेन⁸स्ततः प्रदीपनः ततश्शान्तनुः ततो विचित्रवीर्यः [॥ १.] ततः पाण्डुराजः त-
 [12.] तः पाण्डवाः । येनादाहि विजित्य काण्डव⁹मठो गाण्डीविना वज्रिणं युद्धे पाशुपतास्त्रम-
 [13.] न्यकरिपोश्चालाभि दैत्यान् बहून् [॥ १०.] इंद्रार्द्धासनमध्यरोहि जयिना यत् कालिकेयादि-

PLATE IIa.

- [14.] कान् हत्वा स्वेर¹⁰मकारि वंशविपिनश्छेदः¹¹ कुरूणां विभोः । [३०.] ततोर्जुनादभिमन्युः ततः परिसिन्
 [15.] ततो (ः) जनमेजयः ततः क्षेमकः ततो नरवाहनः ततश्शतानीकः तस्मादुदयनः ततः प्रभू-
 [16.] तिष्वविच्छिन्नसंतानं¹² योध्यासिंहासनासीनेष्वेकान्नपष्टिचक्रवर्त्तिषु गतेषु तदंशो विज-
 [17.] यादित्यो नाम राजा [॥ १.] विजिगीषया दक्षिणापथं¹³ गत्वा त्रिलोचनपञ्चवमधिलिप्य दैवदुरीहया
 [18.] लोकांतरमगमत् । तस्मिन् संकुले पुरोहितेन वृद्धामात्यैश्च सार्द्धमंतर्व्वती तस्य महादेवी
 [19.] मुडि¹⁴ वैमुनामाग्रहारमुपगम्य तद्वास्तव्येन विष्णुभट्टसोमयाजिना महामुनि-
 [20.] प्रभावेन¹⁵ दुहितृनिर्व्विशेषमभिरसिता सती विष्णुवर्द्धनचंदनममूत [॥ १०.] सा त-
 [21.] स्य कुमारकस्य मानव्यसगोत्रहारीतिपुत्रद्विपक्ष¹⁶ गोत्रकमोचितानि कर्मा-
 [22.] णि कारयित्वा तमवर्द्धयत् । स च मात्रा विदितवृत्तांतस्सन्निर्गत्य चलुक्यगिरौ नंदा¹⁷ भ-

¹ "This is one of the most sacred places in the (Godāvari) District, with a large and important temple dedicated to Bhimeśvara;" Sowell's *Lists of Antiquities*, Vol. I, p. 25.

² This is probably the modern Pīṭhapuram, the residence of the Rājā of this name in the Godāvari District.

³ By this, Rājarāja I, the son of Vimalāditya, seems to be meant.

⁴ Read स्वयं.

⁵ Read सैन्य.

⁶ Read तीरयोरवि.

⁷ Read मीढः.

⁸ Read भीमसेन.

⁹ Read स्वाण्डव.

¹⁰ Read स्वेर.

¹¹ Read छेदः.

¹² Read संतानेष्व.

¹³ Read पथं.

¹⁴ द्वि looks almost like द्वि.

¹⁵ Read प्रभावेण.

¹⁶ Read शरित्पुत्रद्विपक्ष.

¹⁷ Read नन्दा.

- [23.] गवतीं गौरीमाराध्य कुमारनारायणमातृगणांश्च संतप्य श्वेतातपत्रैकशंखपंच-
 [24.] महाशब्दपालिकेतनप्रतिडङ्कं वराहलाच्छनपिच्छं कुंतसिंहासनमकरतोरणकनकदण्डगं-
 [25.] गायमुनादीनि स्वरुल'क्रमागतानि निक्षिप्तानीव साम्राज्यचिह्नानि समादाय कडंबगंगादिभू-
 [26.] मिपान्निर्जित्य सनु'नर्मदामध्यं सार्द्धंनक्षत्रं दक्षिणापथं पालयामास । तस्यासीद्विज-

PLATE IIb.

- [27.] यादित्यो विष्णुवर्द्धनभूपतेः [1०] पञ्चवान्वयजाताया महादेव्याश्च मेदनेः [1४] तत्सुतः
 [28.] पुलकेशिवज्रभम् तत्पुत्रः कौसिबर्मा तस्य तनयेः स्वस्ति श्रीमता सकलभुवनसं-
 [29.] स्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौ[शिकी]वरप्रसादलब्धराज्याना[म्मा]-
 [30.] तृणपरिपालितानां त्वामिमहासेनपादानुध्यातानां भगवन्नारायणप्रसादसमा-
 [31.] सादितवरवराहलाच्छने'क्षणक्षणवशिकृता'रातिमण्डलानामश्वमेधावभूथत्नानप-
 [32.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिणोस्तस्याश्रयवज्रजैद्रस्य भ्रा-
 [33.] ता कुञ्जविष्णुवर्द्धनोष्टादश वर्षाणि वंशी'देशमपालयत् तदात्मजो जयसि-'
 [34.] हवज्रभस्त्रयस्त्रिशतम् । तदनुज इद्र'राजस्तप्त दिनानि । तत्सुतो विष्णुवर्द्धनो नव व-
 [35.] र्षाणि । तत्सुनुर्मंगियुवराजः पंचविंशतिम् तत्पुत्रो जयसिहस्त्रयोदश तदवरजः
 [36.] कोकिलिष्वप्मासान् तस्य ज्येष्ठो भ्राता विष्णुवर्द्धनस्तमुच्चाव्य सप्तविंशतम् तत्पुत्रो विज-
 [37.] यादित्यभट्टारकोष्टादश । तत्तनुजो विष्णुवर्द्धनः [१०] षट्त्रिंशतम् तत्सुतो नरेंद्रमृगराजोष्टा-
 [38.] चत्वारिंशतं तत्सुतः कलिविष्णुवर्द्धनोद्भयवर्द्धवर्षं तत्सुतो गुणगांविजयादित्यश्चतुश्च-
 [39.] त्वारिंशतम् तद्भ्रातृविक्रमादित्यस्य तनयश्चालुक्यभीमस्त्रिशतम् । तत्सुतः कोष्ठभिरण्ड-

PLATE IIIa.

- [40.] विजयादित्यप्पमासान् । तत्सुतोम्मराजस्तप्त वर्षाणि । तत्सुतं विजयादित्यं बालमु-
 [41.] च्चाव्य ताडपे' मासमेकम् । तं जित्वा चालुक्यभीमसुतो विक्रमादित्य एकादश मासान्
 [42.] तत्ताडपरानुतो युद्धमज्जस्तप्त वर्षाणि । तमुच्चाव्य देशादम्मराजानुजो राजभी-
 [43.] मः द्वादश वर्षाणि तत्सुनुरम्मराजः पंचविंशति । तस्य हेमातुरो' दाननृपस्त्रीणि व-
 [44.] र्षाणि तंतस्तप्त'विंशतिवर्षाणि दैवदुरीहया वेंगीमहिरनायिकाभवन् । ततो दान[१०]र्णवसु-
 [45.] त(1)शक्तिवर्मभूपतिर्द्वादश वर्षाणि समरक्षदुर्वि' [१०] ततस्तदनुजस्तप्त वत्सरान् भूतवत्सलः ।
 [46.] विमलादित्यभूपालः पालयामास मेदीनीम् [१०] तत्तनयो नयशाली जयलक्ष्मीधा-
 [47.] म राजराजनरेंद्र'श्चत्वारिंशतमब्दानेकं च पुनर्महीमपालयदस्त्रिलां । यो
 [48.] रूपण' म(भ)नोभवं विशदया कात्या कलानान्निधि भोगेनापि पुरंदरं विपुलया लक्ष्म्या
 [49.] च लक्ष्मीधरं [१०] भीमं भीमपराक्रमेण विहसन् भाति स्म भास्वद्यशाः [१०] श्रीमन्सोमकुलेक-'
 [50.] भूषणमणिर्दैनैकचित्तामणिः [॥ ६०] तस्यासीदपकल्मषा सुचरितैरम्मंगनाम्ना भुवि प्र-

¹ Read 'प्रतिडङ्क'.

² Read 'सेतु'.

³ Read 'वशीकृता'.

⁴ Read 'इन्द्र'.

⁵ Read 'ततः सप्त'.

⁶ Read 'नेन्द्र'.

⁷ Read 'पिच्छ'.

⁸ Read 'वज्रभः'.

⁹ Read 'वेङ्गी'.

¹⁰ Read 'ताडपे'.

¹¹ Read 'दुर्वीम्'.

¹² Read 'रूपेण'.

¹³ Read 'स्वरुल'.

¹⁴ Read 'लाच्छने'.

¹⁵ Read 'जयसि'.

¹⁶ Read 'हेमातुरो'.

¹⁷ Read 'मेदीनीम्'.

¹⁸ Read 'कुलेक'.

- [61.] कृपाता शुभलक्षणैकवसतिर्देवी जगत्पावनी । या जहोरिव जाह्नवी हिमवतो गौरीव ल-
[62.] क्ष्मीरिव क्षीरोदादिवशेशवंशतिलकाद्राजेंद्रचोडावभूत् । [७०.] पुत्रस्तपोरभवदप्रतिधा-

PLATE IIIb.

- [63.] तशक्तिनिशेषितारिनिवहो महनीयकीर्तिः । गंगाधराद्रिसुतयोरिव कार्तिकेयो राजेंद्र-
[64.] चोड इति राजकुलप्रदीपः । [८०.] भातामुन्नतिहेतुं प्रथमं^१ वैगीश्वरत्वमध्यास्य [१०.] यस्तेजसा
[65.] दिगंतानाक्रमदुदयं सहस्ररश्मिरिव ॥ [९०.] उद्यच्चण्डतरप्रतापदहनहुष्टारिविलङ्घे-
[66.] पिणा सर्वान् केरलपाण्ड्यकुंतलमुखान् निर्जित्य देशान् क्रमात् [१०.] आज्ञा मौलिषु भूभृतां
[67.] भयरुजा वित्तेषु दुर्म्ममं धत्ता कीर्त्तिविभु^२ सुधांशुधामधवल्लया येनाप्यितोज्ज्वलते । [१००.] भो-
[68.] गीशाभीलभाग^३ प्रतिभयभुजनिर्भस्तना^४ त्यंतविभ्यस्तानाभूपाललोकमहि-
[69.] तबहुविधानगर्भरत्नाभिरामम् [१०.] धत्ते मौलिं पराङ्मुखो महति नृपकुले यः कुलो-
[70.] चुंगदेवो देवेंद्रत्वादनुने सुरपतिमहिमा चोडराज्येभिषिक्तः । [११०.] हस्तध्राजितशं-
[71.] खचक्रजलजं यं राजनारायणं लोक स्तौति स सूर्यवंशतिलकाद्राजेंद्रदेवार्णवा-
[72.] त् [१०.] संभूताम्मधुरांतकीति विदिताम्राप्रापगेण^५ स्वयं लक्ष्मीमुद्बहति स्म लोकमहीतां^६
[73.] देवीं चरित्रोन्नताम् । [१२०.] गांगीया इव निर्मलाः कृततमोर्ध्वता दिनेशा इव क्षोणीया इव
[74.] भूभरश्रेमं सहा जातास्तपोस्तनवः [१०.] तन्मध्ये नयविक्रमैकनिलयं^७ श्रीराजराजं
[75.] प्रति मेघां^८ वाचमिमामवोचत पिता सर्वोर्ध्वराधीश्वरः । [१३०.] मया वैगीमहीरा-

PLATE IVa.

- [66.] ज्यं चोडराज्याभिलाषिणा [१०.] मत्पिनृष्ये पुरा न्यस्तं विजयादित्यभूभुजि । [१४०.] स च पञ्च-
[67.] दशाब्दानि पञ्चाननपराक्रमः [१०.] महीं रत्नमहीनाथो दिवं देवोपमो गतः । [१५०.] इत्युक्त्वा तां-
[68.] म्धुरं दत्तां गुरुणा चक्रवर्त्तिना [१०.] अनिष्टतद्वियोगोपि विनितो^९ बहति स्म सः । [१६०.] श्रीपादसेवासु-
[69.] खतो गुरुणान्न जातु राज्यं सुखमित्यवेक्ष्य [१०.] संरक्ष्य वैगीभुवमेकमब्दम् भूयस्त पित्रो-
[70.] रगमस्तमीपम् । [१७०.] तदनुजमथ^{१०} धीरं वीरचोडं कुमारं गुणमिव तनुबद्धं विक्रमं चक्र-
[71.] वर्त्ती [१०.] उदयमिव रविस्त्वं प्राप्य वैगीश्वरत्वं^{११} वितनु शिरसि पादं भूभृतामित्यवो-
[72.] चत् । [१८०.] इत्याशिषं समधिगम्य नृपादववध्याम्^{१२} देव्यास्तथाग्रं^{१३} जनृपद्विजयात्
[73.] क्रमेण [१०.] आनम्य तानवनतोवरजैः कुमारः^{१४} सृष्टः^{१५} स्वदेशगमनाय स तैः कथंचित् । [१९०.]

शत्रुध्वां-

- [74.] तमपास्य राजनिकरानाच्छाद्य धाम्नापरान् दुर्ब्धं तान्विनिवर्त्य भूकरोलिनीं^{१६} कृत्वा तथा^{१७} नंदिनीम् । [१०.] आ-
[75.] रूढो ज^{१८} भ^{१९} नाय^{२०} नामनगरीहर्म्म्योदयाद्रिं विभुर्वैगीभूतलभूषणं नृपसुतो बालार्क-
[76.] विवद्युतिः । [२००.] शाकाब्दे शशिखट्ब^{२१} ये^{२२} दुगणिते सिंहाधिरूढे^{२३} रवी चंद्रे ङ्कितमति त्रयोदशति-
[77.] धौ^{२४} वारे गुरोर्ब्धश्चिके [१०.] लग्नेथ श्रवणे समस्तजगतीराज्याभिषिक्तो मुदा लोकस्पोद्ध-
[78.] हति स्म पट्टमनघः^{२५} श्रीवीरचोडो नृपः । [२१०.] स सर्वलोका^{२६} श्रयश्री^{२७} विष्णुवर्द्धनमहारा-

^१ Read प्रथमं.

^२ Read निर्मस्तना.

^३ Read भ्रम.

^४ Read विनीतो.

^५ Read नृपादवध्या.

^६ Read तथा.

^७ Read तिथी.

^८ Read कीर्त्तिविभु.

^९ Read परेण.

^{१०} Read निलयं.

^{११} Read मथ.

^{१२} Read हस्तधाम.

^{१३} Read जगन्नाथ.

^{१४} Read भोग.

^{१५} Read महिता.

^{१६} Read मेघा.

^{१७} Read वैगीश्वरत्वं.

^{१८} Read भूकमलिनी.

^{१९} Read रूढे.

PLATE IVb.

- [79.] जाधिराजो राजपरमेश्वरः परममाहेश्वरपरमभट्टारकः परमब्रह्मण्यश्रीवीरचोडदेवः गुह-
 [80.] वाटिविषयनिवासिनो राष्ट्रकूटप्रमुखान् कुटुंबिनस्तर्वाणान् समाहूय [मं]त्रिपुरोहितसेनाप-
 [81.] तियुवराजदौवारिकसमस्तमित्यमाज्ञापयति । यथा^१ । पावने ब्रह्मवंशभूत्परमाहाददशनः^२ [१०]
 [82.] मुनीन्द्रो मुद्रलो नाम क्षीरोद इव चंद्रमाः । [२२०] येनातक्या^३ नुभावेन समाहूते दिवाकरे [१०] यस्य य-
 [83.] छिस्तमादिष्टा रविचेष्टामचेष्टत । [२३०] आसीत्पवित्रचारित्रस्तद्रोत्रे गोत्रवर्द्धनः [१०] दिशो निजय-
 शोधाया घो-
 [84.] तयन् पोतनाह्वयः । [२४०] गुणाधिको गुणज्ञेन राजराजाधिपेन यः [१०] राजराजब्रह्ममहाराजनाम्ना
 [85.] स्तुतो मुदा । [२५०] तस्य पुण्यनिधेः पत्नी कन्नमांवा जगद्भुता [१०] अत्रेरिवानसूयासीदनसूय[१०]-
 [86.] गुणोन्नता । [२६०] सुतमिव वसुदेवाद्देवकी वामुदेवं गुहमिव गिरिकन्या नंदनं चंद्रमौलेः [१०]
 [87.] अथ तनयमसूत श्रिनिधि^४ सा च तस्मादखिलविविधसंघैरीडितम्भेडमार्य्यम् [॥ २७०] उद्दामघा-
 [88.] मविमलीकृतदिग्विभागे नित्योदयस्थितिमति प्रविकासिपद्य^५ [१०] यत्रोदिते निखिलबन्धुकुलानि लक्ष्मीर-
 [89.] ध्यास्त वारिजवनानि विवस्वतीव । [२८०] यस्मिन्नाश्रीत^६ वत्सले कृतयुगाचारिकधीरे स्थितिं विभ्राणा
 गुणरत्नभू-
 [90.] षण इति प्रख्यातनाम्नि स्वयं [१०] सत्यत्यागपराक्रमप्रभृतयस्तंभूय सर्व्वे गुणा वर्द्धते
 [91.] गुणराशिलोपनिपुणं निर्ज्जित्य कालं कलिम् । [२९०] धिरो^७ नित्यानुरक्तो दृढ^८ निशितमतिर्ब्रह्मवंशप्रदीपो
 [92.] लक्ष्मीभूरिद्धतेजा नयविनयनिधिश्शास्त्रास्त्रप्रवीणः [१०] मान्यश्शैलेन्द्र^९ सारस्थिर इति च मया साद-
 [93.] रं सप्तसादं सेना^{१०} पत्येभिधिको वहति जनमुदे पटमारोपितं यः । [३००] शुश्रूषया गुरुजनं^{११}

PLATE Va.

- [94.] अस्ति तेन लोकम्मानेन बन्धुजनमिष्टधनेन शिष्टान् [१०] यो माम्मदीयनिखिलक्षितिराज्यमार-
 क्षांत्याभिन्द-
 [95.] यति भक्ति^{१२} भरेण शौरि^{१३} [॥ ३१०] [यस्य] प्रांगणभूमिषु प्रतिदिनं प्रक्षाल्यमानामितक्षोणीदेवसमूहपाद-^{१४}
 विगलद्वारिभ-
 [96.] वाहैश्वर्य्यैः [१०] शश्वन्मार्गसहस्रपूरिभिरहो गंगाप्रवाहा जिता देवेष्वन्यतमस्य पादगलिता मार्गत्रया-
 यासिताः [॥ ३२०]
 [97.] । दाक्षारामे^{१५} पावने पुण्यभाजा पुण्यसेत्रे पीधपुर्ण्या^{१६} च येन [१०] भोक्तुं प्रीत्या प्रत्यहं^{१७} ब्राह्मणानामा-
 कल्पात्तं कल्पि-
 [98.] तं सत्रयुग्मं । [३३०] चेल्लरुनामप्रथिताभिरामशिष्टाग्रहारोत्तरदिग्विभागे [१०] महत्तटाकं^{१८} मधुरांजुपूर्णम-
 [99.] चीकरद्यः करुणारसात्मा । [३४०] विप्रैरगस्त्यप्रतिमैरसंख्यैर्नित्योपभोग्येन शशिप्रभेण [१०] यद्धारिणा-
 विध हस्ततीव भू-
 [100.] यो निश्शेषपीतं कलशोद्धवेन । [३५०] महौजसा तेन महामहिम्ना ग्रामस्य तस्यापरदिग्विभागे [१०]
 निर्मापितं धर्म-

^१ Read यथा.^२ Read श्रीनिधि.^३ Read धीरो.^४ Read सैन्य.^५ भक्ति is entered below the line^६ Read पीठपुर्ण्या.^७ Read दशनः.^८ Read पद्ये.^९ Read हृद.^{१०} The anusvara is repeated at the beginning of the next plate.^{११} Read पाद.^{१२} प्रत्य is entered below the line.^{१३} Read येनातक्या.^{१४} Read धित.^{१५} Read मान्यः शैलेन्द्र.^{१६} Read दाक्षारामे.^{१७} Cancel the anusvara.

- [101.] परायणेन विष्णोर्गृहं वैष्णवपुंगवैन । [२६०] समुन्नते चंद्रमरीचिगौरे लक्ष्मीनिवासे नयनाभिरामे ।।
 [102.] तत्राविरासीत्स्वयमेवे' देवो लक्ष्मीपतिर्छितशंखचक्रः । [२७०] तस्मै श्रीविष्णुभट्टारकाय प्रत्यहं चरुब-
 [103.] लिपूजार्थं स्वण्डस्पुदीत'नवकर्म्मार्थं च भवद्विषये [कोला] नाम ग्रामस्त्वर्चकरपरिहारेण
 [104.] [देवभोगीकृत्य उदकपूर्वकं दत्त इति विदितमस्तु वः अस्य ग्रामस्य सीमानः पूर्वतः कु]
 [105 to 108 are illegible.]
 [109.] * * * * * सीमा ॥ अस्योपरि न केनचिद् [१०] धा कर्त्तव्या । यः करोति स

PLATE Vb.

- [110.] पंचमहापातकयुक्तो भवति । तथा चोक्तं भगवता व्यासेन । स्वदत्तां परदत्तां [वा यो हरे] त व-
 [111.] सुन्धरां । [१०] षाष्टि वर्षसहस्राणि विद्यायां जायते क्रिमिः । गामेकां स्वर्णमेकं वा [भूमेरप्येकं] मंगु-
 [112.] लं । हरन्नरकमाप्नोति यावदाभूतसंज्ञवं । बहुभिर्बुधैः दत्ता बहुभिश्चानुपा]लिता । यस्य
 [113.] यस्य यदा भूमिस्तस्य तस्य तदा फलं । श्रीविजयराज्यसंवत्सरे एकविंशे दत्तस्यास्य
 [114.] शासनस्याज्ञप्तिः पंच प्रधानाः काव्यकर्त्ता विद्वयभट्टः लेखकः पेन्नाचारिः ॥

TRANSLATION.

(Verse 1.) From the lotus-flower, (*which rose*) from the navel of the abode of Śrī, the supreme spirit, the great lord Nārāyaṇa (*Vishnu*), 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 Śrīkanṭha (*Śiva*).

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

(Line 4.) From him (*came*) Āyū; from him Nahusha; from him the emperor Yayāti, the founder of a race; from him Puru; from him Janamejaya; from him Prāchīśa; from him Sainyayāti; from him Hayapati; from him Sārvabhauma; from him Jayasena; from him Mahābhauma; from him Aiśānaka; from him Krodhānana; from him Devaki; from him Ribhuka; from him Rikshaka; from him Mativara, the performer of great sacrifices and lord of the Sarasvatī river; from him Kātyāyana; from him Nīla; from him Dushyanta. His son was he who, having placed sacrificial posts in an uninterrupted line on the banks of the Gaṅgā and Yamunā, and having successively performed the great rite (*called*) horse-sacrifice, obtained the name of Bharata. From this Bharata (*came*) Bhūmanyu; from him Hastin; from him Virochana; from him Ajāmīha; from him Samvarana; from him Sudhanvan; from him Parikshit; from him Bhīmasena; from him Pradīpana; from him Śāmtanu; from him Vichitravīrya; from him Pāṇḍu-rāja; from him the Pāṇḍavas.

(Verse 3.) (*From*) that victorious bearer of (*the bow*) gāṇḍīva, 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 Kālīkēya and many other Daityas, partook of one half of Indra's throne, and who wilfully destroyed the forest-like race of the lord of the Kurus;—

* Read विष्णोर्गृहे.

* Read स्फुटित.

* Read पुंगवैन.

* Read परदत्ता.

* Read मेव.

(Line 14.) From that Arjuna (*came*) Abhimanyu; from him Parikshit; from him Janamejaya; from him Kshemuka; from him Naravāhana; from him Śatānika; from him Udayana. When, commencing with him, fifty-nine emperors, whose succession was uninterrupted, and who sat on the throne of Ayodhyā, had passed away, a king of this race, Vijayāditya by name, went to the Dekhan (*Dakshināpatha*), 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 *agrahāra* called Mudivemu, and, being protected like a daughter by Vishṇubhaṭṭa-somayājīn, a great ascetic, who dwelt there, she gave birth to a son, Vishṇuvardhana. 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 Mānavyas and were the sons of Hārītī.¹ And he, having been told the (*above-mentioned*) events by his mother, went forth, worshipped Nandā, the blessed Gaurī, on the Chalukya mountain, appeased Kumāra (*Skanda*), Nārāyaṇa (*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 *mahāśabdas*, the flags in rows,² the *pratiḍhakkā* (*drum*), the sign of the boar, the peacock's tail, the spear, the throne, the arch (*in the shape*) of a *makara*,³ the golden sceptre, (*the signs of*) the Gaṅgā and Yamunā, *etc.*, conquered the Kaḍamba, the Gaṅga and other princes, and ruled over the Dekhan (*Dakshināpatha*), (*which is situated*) between the bridge (*of Rāma*) and the (*river*) Narmadā (*and the revenue from which amounts to*) seven and a half *lakshas*.⁴

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

(Line 27.) His son was Pulakeśi-Vallabha. His son was Kīrtivarman. His son,—Hail! Kubja-Vishṇuvardhana, the brother of Satyāśraya-Vallabhendra, who adorned the race of the glorious Chālukyas, *etc.*,⁵ ruled for eighteen years over the country of Veṅḡt; his son Jayasimha-Vallabha for thirty-three (*years*); his younger brother Indra-rāja for seven days; his son Vishṇuvardhana for nine years; his son Maṅgi-yuvarāja for twenty-five (*years*); his son Jayasimha for thirteen (*years*); his younger brother Kokkili for six months; his elder brother Vishṇuvardhana, having expelled him, for thirty-seven (*years*); his son Vijayāditya-bhaṭṭāraka for eighteen (*years*); his son Vishṇuvardhana for thirty-six (*years*); his son Narendra-mṛigarāja for forty-eight (*years*); his son Kali-Vishṇuvardhana for one and a half years; his son Guṇagāṅka-Vijayāditya for forty-four (*years*); Chālukya-Bhīma, the son of his brother Vikramāditya, for thirty (*years*); his son Kollabhiḡaṇḍa-Vijayāditya for six months; his son Amma-rāja for seven years; having expelled his infant son Vijayāditya, Tādapa (*ruled*) for one month; having conquered him, Vikramāditya, the son of Chālukya-Bhīma, (*ruled*) for eleven months; then Yuddhamalla, the son of Tādapa-rāja, for seven years; having expelled him from the country, Rāja-Bhīma, the younger

¹ The Chalukyas claim descent from both the Mānavya and the Hārīta gotras.

² On *pāliketana* see *Ind. Ant.* Vol. XIV, p. 194.

³ *Makara-torana*, 'an honorary wreath or string of flowers, &c., raised upon poles and carried in front of one, as an emblem of distinction'; Sanderson's *Canarese 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*); Dāna-nṛipa, his brother from a different mother, for three years. Then the country of Veṅḡ was through ill-luck without a ruler for twenty-seven years. Then king Śaktivarman, 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 Lakshmi by his great prosperity, and Bhṛma 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 sprang from Rājendra-Choḍa, the ornament of the race of the sun, just as Gaṅgā from Jahnu, Gaurī from Himavat and Lakshmi from the milk-ocean.

(*Verse 8.*) Just as (*Siva*) the bearer of Gaṅgā and (*Pārvatī*) the daughter of the mountain had a son called Kārttikeya, these two had a son called Rājendra-Choḍa, 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 Veṅḡ, (*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.*) Kulottuṅga-deva, 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 Rājanārāyaṇa (i.e., a *Vishnu among kings*), married (*as it were*) Lakshmi (*the wife of Vishnu*) herself, who was known by her other name, viz., Madhurāntakt, and who (*just as the goddess Lakshmi*) from the ocean, arose from Rājendra-deva, 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 Gaṅgā, 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 *rājakulapradīpa* compare *parādrāhyo mahatī nṛipakule* in verse 11.

To (one) among these, the illustrious Râjarâja, who was the joint abode of polity and valour, (his) father, the lord of the whole earth, affectionately addressed the following speech:—

(Verse 14.) "Being desirous of the Choḍa kingdom, I formerly conferred the kingdom of the country of Veṅgi on my paternal uncle, king Vijayāditya.

(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., Râjarâja) took up that burden, (viz., the kingdom of Veṅgi,) 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 Veṅgi for one year.

(Verse 18.) Then the emperor spoke to his (viz., Râjarâja's) younger brother, the brave prince Vira-Choḍa, who seemed to be an incarnation of the quality (of) valour: "Having ascended the throne of Veṅgi, 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 Veṅgi, the king's son ascended (his) palace in the town called Jaganâtha, 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 lagna and in (the nakshatra) Śravaṇa, having been anointed to the kingdom of the whole earth, the sinless king, the illustrious Vira-Choḍa, joyfully put on the tiara of the world.

(Line 78.) This asylum of the whole world, the illustrious Viṣṇuvardhana, the king of great kings, the supreme master of kings, the devout worshipper of Maheśvara, the supreme lord, the most pious one, the illustrious Vira-Choḍa-deva, having called together all householders, (viz.) heads of provinces, &c., who inhabit the district of Guddavâṭi, 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 Brahman 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 Vira-Choḍa had at least three younger brothers; according to verse 13, their number was four.

² This seems to be the second meaning of *râjanikarṇa apardā*.

(Verse 24.) In his *gotra* there was a certain Potana, whose deeds 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 Râjarâja, who knew (how to appreciate) virtues, by the name of Râjarâja-brahma-mahârâja (i.e., the great king of the brâhmanas of Râjarâja).

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

(Verse 27.) Just as Devaki bore from Vasudeva a son called Vâsudeva (*Krishna*), and just as the mountain-daughter (*Pârvatî*) bore from the moon-crested (*Śiva*) a son called Guha, thus she bore from him a son called Medamârya, 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, &c., 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 Guṇaratnabhûṣaṇa (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 Brahman, 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 (*senâpati*) 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 (*Vishnu*) by great devotion.

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

(Verse 33.) At holy Drākshârâma and at the sacred place of Pîṭhapurî, this charitable one joyfully founded two *satthas* for brâhmanas, in order that they might daily enjoy their meals (*there*) till the end of the *kalpa*.

(Verse 34.) On the north side of a lovely *agrahâra* of good people, which is famed by the name of Chellûru, 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 brâhmanas who resemble Agastya, this (*pond*) repeatedly laughs, as it were, at the ocean, which was completely drunk up by the pitcher-born (*Agastya*).

(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 Vishnu.

(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 Viṣṇu (*I*) gave for the daily (*performance of*) *charu*, *bali* and *pūjā* and for the repairs of gaps and cracks [*the village called Kolāṅga*] 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 109.) 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 113.) The executors (*ājñapti*) of this edict (*śāsana*), which was given in the twenty-first year of the glorious and victorious reign, (*were*) the five ministers (*pañcha pradhānāḥ*). The author of the poetry (*was*) Viddaya-bhaṭṭa. The writer (*was*) Pennāchāri.

PART II.

TAMIL AND GRANTHA INSCRIPTIONS.

I.—INSCRIPTIONS AT MĀMALLAPURAM.

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

This inscription is dated in the twenty-fifth year of Ko-Rājarāja-Rājakesarivarmān, *alias* Rājarāja-deva. It states, that the king "built a jewel-like hall at Kāndaḷūr," and then gives a list of the countries, which he is said to have conquered. Among them Vengai-nāḍu is the well-known country of Veṅḡ; Gaṅga-pāḍi and Nuḷamba-pāḍi are found on Mr. Rice's Map of Mysore;¹ Kuḍamalai-nāḍu, "the western hill-country," is Coorg; Kollam is Quilon; Kalingam is the country between the Godāvari and Mahānadi rivers; Īra-maṇḍalam is Ceylon; Iraṭṭa-pāḍi is the Western Chālukyan empire;² and the Śeriyas are the Pāṇḍyas. I have been unable to identify Taḍigai-pāḍi.

Sir Walter Elliot's and Dr. Burnell's tentative lists of Chōḷa kings³ contain a king Rājarāja, who reigned from 1023 to 1064 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 985, was not a Chōḷa king, but a king of Veṅḡ, and that his insertion in the list of Chōḷa 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 grant⁴ 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-Chōḷa-deva, the enemy of the Western Chālukya king Jayasimha III., who ruled from about Śaka 944 to about 964.⁵ 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;⁶ and the Chōḷa 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 *Sūryavamśa*, whose daughter Kāṇḍavā was married to the Eastern Chālukya king Vimalāditya,⁷ who reigned from Śaka 937 (?) to 944. As Rājarāja-deva boasts in his inscriptions of having conquered Vengai-nāḍu, the country of the Eastern Chālukyas, this marriage was probably a forced one and the result of his conquest of Vimalāditya.⁸ The

¹ *Mysore Inscriptions*, p. lxxxiv.

² See the introduction of No. 67, below.

³ *Coins of Southern India*, p. 131; *South-Indian Palaeography*, 2nd edition, p. 40.

⁴ Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, p. 204.

⁵ See the introduction of No. 67, below.

⁶ Mr. Fleet's *Kannarese Dynasties*, p. 42.

⁷ *Indian Antiquary*, Vol. XIV, p. 50.

⁸ See the remarks of Dr. Burnell, *S. I. Palaeography*, 2nd edition, p. 22, note.

identification of the Rājarāja-deva of the Leyden grant and of Nos. 40, 41 and 66 with the father of Kāṇḍavā is confirmed by the *Koṅgu Chronicle*, where some of his charities are placed in Śaka 926.¹ The *Koṅgu Chronicle* further suggests the probability of identifying Kāṇḍalūr, where Rājarāja-deva built a hall (*śālā*), 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-nāḍu,² a division of Āmūr-kottam, and that the name of the Shore Temple was Jalasāyana. 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.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகன் பொ-
 [2.] லப்பெரு நிலச்செல்லியுணனக்கெ-
 [3.] யுரினாமை பூண்டமை மனக்கொளக்கா-
 [4.] னனந்தாலை கலமதுத்தருளி வெங்கை-
 [5.] னாடுக்கங்கபாடியுணம்பபாடியுண-
 [6.] டிகைபாடியுங்குடமலைனாடுக்கொல்-
 [7.] லமுங்கலிங்கமும் எண்டிசை புகழ் தா-
 [8.] ஸ்ரீமண்டலமும் இரட்டபாடி எழனாவில-
 [9.] க்கமுண்ணிதல் வென்றித்தண்டாற்கொ-
 [10.] ண்ட தன்கெழில் வளருமியுனெல்லாயா-
 [11.] ண்டெனாழக விளங்கும் யாண்டெ செழி-
 [12.] யரை தெக கொள் ஸ்ரீகொராஜராஜராஜ-
 [13.] கெவாவிவரே-ரான ஸ்ரீராஜராஜரெவற்கு யா-
 [14.] ண்டெ இருபத்தைஞ்சாவது [||*] ஆமு[ர]க்கொ-
 [15.] ட்டம் வகை செய்கின்ற [பு]துக்குடை-
 [16.] யான் எகதின் ஐயம்பதின் மன்ககா-
 [17.] மாமல்லபுரத்து ஜபரயனெவர தெ-
 [18.] நக்கல் திருநாலனத்தெ இருக்க இன்க
 [19.] கரத்து ககரத்தொழும் பெரிளமையொ-
 [20.] மும் எம்மினசைனு செய்த ஸ்ரீவெழை-
 [21.] யாவது [||*] எம்முர் நிரிலமும் வெண்ணி-
 [22.] லமும் கொட்டகிலமும் கொல்லிலமும்-
 [23.] ம் இறைநிலமாமச்செப்பெற்பட்டது-
 [24.] ம் தாது மனைக்கிழ் நால் கூருக அடை-
 [25.] ப்பதாசவும் [||*] இப்பரிசு அடைச்சு ந[ர]-
 [26.] லு கூறிட்ட ஒரு கூறு இந்ககரத்து க[டு]-
 [27.] ம்பிடுகெசரிச்சக்கரப்பாடியா[ர]க-
 [28.] கு இருபத்தைஞ்சு மனைக்கு கூருவ-
 [29.] தாசவும் [||*] தின்ற முன்று கூறும் எழு-
 [30.] பத்தைஞ்சு மனைக்கிழ் [கூ]ருவதா-

¹ *Madras Journal*, Vol. XIV, Part I, p. 17.

² Instead of Āmūr-nāḍu, the present inscription uses the term "the fifty (villages called after) Puduk-kuṇḍaiyān Ekadhira," which occurs also in lines 32 f. of No. 41.

- [31.] கவும் [*] கூறிட்ட பரிசெ மனையும் நிலமு-
 [32.] ம் விற்கவும் ஒற்றிவைக்கவும் பரிசெ-
 [33.] [உ]ரளஞ்செய்ய பெறுவதாகவும் [*] தி-
 [34.] வமும் மனையும் கூறடைத்த பரிசெ
 [35.] [உ]கூணஞ்செய்து குடுப்பதாகவு-
 [36.] ம் [*] முன்புள்ள உகூணஞ்ச[ாங்கம் தி]-
 [37.] நிலதாகவும் [*] கூறடைத்த நிலங்க-
 [38.] ளில் தின்ற பல்புருவில் ப[ழ]மரங்க-
 [39.] ள் ஆவ்வகூறுடையானெ பெறு-
 [40.] வாகாகவும் [*] மஞ்சிக்கத்தில் தின்ற-
 [41.] ன நூறு மனைக்குக்க[று]வதாகவும் [*]
 [42.] நிலமின்றியெ பதினாறு வயலின்
 [43.] மெல் வியாபாரஞ்செய்திருப்பாரா
 [44.] அரைக்கழஞ்சு பொன்னும் கூலி-
 [45.] க்குச்செய்திருப்பாரா அரைக்கா-
 [46.] ல் பொன்னும் எ-
 [47.] ருடையராய் வ-
 [48.] ரிசைக்கு முவாரா-
 [49.] க்கால்பொன்னு-
 [50.] ம் ஆண்டு வரை-
 [51.] க்கொள்வதாகவும் [*]
 [52.] இப்பரிசு அன்றெ-
 [53.] ன்றாரா மெ[ல்] வெ-
 [54.] று இருபத்தைக்கழஞ்சு பொன் உண்-
 [55.] டக்கொள்வதாகவும் [*] இப்பரிசு எம்-
 [56.] மில்லிசைனு வுவுவெழு செய்தொ-
 [57.] ம் நகரத்தொழும் பெரினமையொ-
 [58.] மும் [*] இப்பரிசு நகரத்தாரும் பெரின-
 [59.] மையாராஞ்சொல்ல எழுதினென்
 [60.] இன்னகரத்து கரணத்தான் திருவ-
 [61.] டிகள் மணி கண்ட னன் திருவெளறை
 [62.] முவாயிரத்துஎழுதாற்றுவனென் [*] இ-
 [63.] வை என்னெழுத்து [*]

TRANSLATION.

Hail ! Prosperity ! In the twenty-fifth year of (*the reign of*) the illustrious Ko-Rāja-rāja-Rājakesarivarman, *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*) Kāṇḍalūr and conquered by his army, which was victorious in great battles, Veṅgai-nāḍu, Gaṅga-pāḍi, Nulamba-pāḍi, Taḍigai-pāḍi, Kuḍamalai-nāḍu, Kollam, Kalingam, Īra-maṇḍalam, which is famed in the eight quarters, and Iraṭṭa-pāḍi, (*the revenue from which amounts to*) seven and a half *lakṣhas* ; 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,—We, the middle-aged citizens of this town, unanimously made the following contract, while assembled in the *tirunandāraṇa* to the south of (*the temple of*)

Jalaśayana-deva at Māmallapuram, the chief town of the fifty (*villages called after*) Pudukkudaiyāṇ Ekadhīra,¹ which form part of Āmār-koṭṭam.

(Line 21.) The wet land, white (?) land, garden land, dry land and all other² taxable (?) land of our town shall be divided into four lots of one hundred *maṇais*.³ One lot of (*the land*), which has been divided into four lots according to this contract,⁴ shall be a lot of twenty-five *maṇais* (*which belongs*) to the inhabitants of (*the quarter of*) Ka[du]mbi-dugu-śeri (*alias*) Śamkara-pāṇi of this town. The remaining three lots shall be a lot of seventy-five *maṇais*. The *maṇais* (*of*) the land (*included in*) the contract of division into lots may be sold, mortgaged, or used for meritorious gifts; (*but*) the *maṇais* (*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,⁵ shall belong to (*the whole of*) the hundred *maṇais*. Among those who are without land and are over the age of sixteen,—from those who are engaged in trade half a *karaṇju* of gold (*poṇ*), from those who work for hire one-eighth of a *poṇ* and for (*each*) turn as ploughmen (?) three-eighths of a *poṇ* shall be taken at the end of the year. From those who do not submit to this contract, further twenty-five *karaṇjus* 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, Tiruvelarai Muvāyirattu-erunārruvan, the *karanam* 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-Rāja-rāja-deva.

The inscription, which is unfortunately mutilated, mentions three temples, two of which were called after and consequently built by Pallava kings. The first of these two is Jalaśayana or Kshatriyasimha-Pallava-Īśvara-deva. That Jalaśayana 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 Pallava king Kshatriyasimha. The second temple mentioned in the subjoined inscription is Rājasimha-Pallava-Īśvara-deva, which, as appears from one of the Kāñchipuram inscriptions (No. 24, verse 10), was the original name of the Kailāsanātha Temple at Kāñchi. 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 Viriñchipuram and would then explain the origin of the name Pallikonda.

¹ Pudukkudaiyāṇ (Tamil) means “the owner of a new parasol,” i.e., one who has recently risen to royal power; Ekadhīra (Sanskrit) means “the singly brave.”

² மெச்சு is perhaps a corrupted form of மெழு.

³ 1 *maṇai* is equal to 2,400 square feet.

⁴ மெச்சு, Sanskrit स्पर्श, originally means “the touching of water (in a solemn declaration).”

⁵ மெச்சு மெச்சு seems to mean the same as மெச்சு.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [*] திருமகள் பொலப்பெரு
 [2.] கிலச்செல்லியும் தனக்கெ டரிமை ப்-
 [3.] ண்டமை மனக்கொளக்காணூர்ச்சா-
 [4.] லை கலமறுத்தருளி வெங்கைஞாடுங்க-
 [5.] ங்கபாடியும் துளம்பபாடியுண்டுகை-
 [6.] பாடியுங்குடமலைஞாடுக்கொல்[வ]முங்-
 [7.] கலிங்கமும் எண்டுகை புகழ் தா ஈ[ழ]ம்-
 [8.] ண்டலமும் இரட்டபாடி எழரை இல[க்]க-
 [9.] முகிண்டிதல் வென்றித்தண்டாற்க[டு]கா-
 [10.] ண்ட தன்கெழில் வளமுதியுள்ளெல்-
 [11.] லாயாண்டொழுதக விளங்கும் யா-
 [12.] ண்டெ [டு]சுழியரை தெசு கொள் ஸ்ரீ-
 [13.] கொராஜராஜராஜகெலரிவரீர-
 [14.] ண ஸ்ரீராஜராஜராஜகெலவற்கு யாண்-
 [15.] டெ இருபத்தாருவது [*] ஆமுர்க்கொட்-
 [16.] டத்தாமுர்காட்டு ககரமாமல்லபுரத்-
 [17.] து ககரத்தொழும் பெரினமையொ-
 [18.] மும் இ[ன்][க்]க[ர]த்த ஜலாயகத்-
 [19.] து கந்தியவிலிம்பபல்லவாண்ட[ர]*-
 [20.] த்து டெவரும் இராஜவிலிம்ப[வ]ல்-
 [21.] வவாண்டரத்து டெவரும் பள்ளி-
 [22.] கொண்டருளிய டெவரும் உடை-
 [23.] ய டட்டாரத்து பொன்னில் இ[த்த]-
 [24.] லிகளில் பதி பனாபாய[டு]ப . . .
 [25.] ட்டை[சு] டெவகன்மிகள் ப . . .
 [26.] கா[ந்]கள் கொண்டி கடவு பெ[ர]ன் ப[*]-
 [27.] த்தொன்பதின் கழைஞ[ச]* . . .
 [28.] [இ]க்கெவர்களுக்குத்தி . . .
 [29.] [ன்]மரக உடையார் ஸ்ரீ . . .
 [30.] [வ]ர் திருகாமத்தால் ஸ்ரீ . . .
 [31.] டெவன் என்று இக்கெ[ரட்டம்] வகை[*]
 [32.] செய்கின்ற புதுக்குடையான்[*]
 [33.] எகிரன் ஐம்பதின் . . .
 [34.] ஸ்வானஞ்செய்க . . .
 [35.] [நி]லத்துக்கு கிழபாற்கெல்லை ஸ[*]-
 [36.] லோகரை வ[ழி] பாதி . . .
 [37.] யில் மெட்டுக்கும் . . .
 [38.] ன்பாற்கெல்லை இத . . .
 [39.] பொரு பெரு வழிக்கு . . .
 [40.] ஸ்பாற்கெல்லை . . . [41.] ம் குரங்கள் . . .
 [42.] க்கு கிழக்கு . . . [43.] இனக்கா . . .
 [44.] ன்னத்த[து] . . . [45.] னத்த[து] . . .
 [46.] த்துக்கும் . . . [47.] லையு . . .
 [48.] காலாசி . . . [49.] சு குழி . . .
 [50.] பொன் . . . [51.] எ[ரி]யும் . . .

[52.] அகப்பட்ட	[53.] [வ]மர[ச]
[54.] கவும் இப	[55.] கழைஞ[ச*]
[56.] லம் விற்று	[57.] ம[மு]ச்செ
[58 to 62.]
[63.] பெரி	[64.] ஸல
[65.] த்த	[66.] கற
[67.] மு	[68.]
[69.] வித்த	[70.] ம் வித
[71.] த்ருக	[72.] பெ

TRANSLATION.

Hail ! Prosperity ! In the twenty-sixth year of (*the reign of*) the illustrious Ko-Rāja-rāja-Rājakesarivarman, *alias* the illustrious Rāja-Rājarāja-deva, *etc.*¹—We, the middle-aged citizens of Māmallapuram, a town in Âmûr-nâdu, (*a division*) of Âmûr-kottam of (*the temples of*) Jalasayana, (*alias*) Kshatriyasimha-Pallava-Îśvara-deva at this town, and of Rājasimha-Pallava-Îśvara-deva, and of Palli-kondaruliya-deva

(*Line 31.*) of the fifty (*villages called after*) Pudukkudaiyān Ekadhira, which form part of this *kottam* ²

No. 42. INSIDE THE SHORE TEMPLE.

This inscription is dated in the ninth year of Vira-Rājendra-Chōla-deva. It records the gift of a piece of land from the great assembly (*mahāsabha*) of Śi[ri]davûr, *alias* Narasimha-maṅgalam to “our lord of Tirukkadalmaḷlai.” By this the Shore Temple at Māmallapuram seems to be meant.

TEXT.

[1.] ஸ்ரீமதி [*]	ஸ்ரீசி[ரி]தாவூர்-
[2.] செழும்பெவர்கு	யாண-
[3.] டெ ஒதுபதரவது	திரு-
[4.] க்கடல்மல்லை	எம் பெ-
[5.] பருமாதரு	சி[ரி]தாவூர்-
[6.] ந கரவி[ரி*]தமங்கல-	
[7.] த்து	தேவரவணை-
[8.] பெரம்	திருவிடையா-
[9.] ட்டலோதற	விட்ட எங்கள்
[10.] ஊர்	உக்கரவிரிவாக்-
[11.] காலுருத்தெரு	மங்-
[12.] கலச்செழும்	யிற் கு-
[13.] தியாநு கின்ற	நாராயணன்-
[14.] மாங்களுரான	கூத்தாடி-
[15.] [ப]ட்டி ஆக தடி கு ன[வ]	கு-
[16.] ழி [உரு]	இன்னையனர்கு

¹ The historical portion of this inscription is identical with that of No. 40.

² See page 64, note 2.

- [17.] திருவிடைமீதம்
[18.] இதை இழிச்சி[க்குடு]-
[19.] [தெ*]தாம் இதுர் தை-
[20.] [செ*]வைமீதம்¹

TRANSLATION.

Hail! In the ninth year of (*the reign of*) the illustrious Vi[ra]-Rājendra-Śora-deva, we, the great assembly (*mahāsabhā*) of Śi[rī]davûr, *alias* Narasimha-maṅgalam, gave to our lord (*of*) Tirukkadalmaḷlai as exclusive property,² with exemption from taxes, 5 rice-fields (*taḍi*), consisting of 2,000 *kuṟis* (*of land*; 1. *at*) Maṅgalacheeru to the south of the Ukkāviri channel (*at*) our village; and (2. *at*) Nārāyaṇa-maṅgalûr, *alias* Kāttādi-paṭṭi, where (*the temple of*) this god (? *kuṟiyān*) stands.

II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELŪR.

No. 43. ON A STONE AT ARAPPAKKAM NEAR VELŪR.

This and the next-following seven inscriptions record grants to Jvarakhaṇḍeśvara-svāmin of Velŭr, *i.e.*, to the Vellore Temple, which is nowadays called Jalakantheśvara.³ The name of the temple is spelt Jvarakhaṇḍeśvara in five inscriptions, Jvarakantheśvara in two others and Jvarakhaṇḍeśvara in one of them. The Sanskrit original of these various forms seems to have been Jvarakhaṇḍeśvara. Jvarakhaṇḍa, "the destroyer of fever," would be a synonym of Jvarahara, which is applied to Śiva in the name of one of the Kāñchipuram temples.⁴

The inscriptions Nos. 43 to 46 are dated on the same day of the *Akshaya* year, which was current after the expiration of the Śaka year 1488, and during the reign of Sadāśiva-deva-mahārāyar. They record grants which were made to the Vellore Temple at the request of Śiṅga-Bommu-nāyaka of Velŭr by the *mahāmandaleśvara* Tirumalaiya-deva-mahārāja, also called Tirumalai-rājayaṇ, (*the younger brother of*) Rāmarāja, with the consent of Sadāśiva-deva-mahārāyar.

The historical results obtained from these four inscriptions are:—

1. That Sadāśiva-deva of Vijayanagara was still alive in 1566-67 A.D., *i.e.*, ten years after the latest grant mentioned in my second paper on the Karnāṭa Dynasty.⁵

2. That, after the death of his elder brother Rāma, Tirumalai-rāja of Karnāṭa⁶ continued to acknowledge the king of Vijayanagara as his sovereign and submitted to the title of *mahāmandaleśvara*.

3. The Śiṅga-Bommu-nāyaka of the four inscriptions is perhaps identical with "Bommi Reddi or Naidu," to whom tradition assigns the foundation of the Vellore Temple.⁷

The Viḷāpāka grant of Venkaṭa I. of Karnāṭa dated Śaka 1523 mentions a certain Liṅga-bhūpāla, son of Velŭri-Bomma-nripati and grandson of Virappa-nāyaka-

¹ The remaining ten lines of the inscription are mutilated at the beginning and much obliterated; the only two intelligible words are எழுத்த in line 26 and தாயகம் in line 28.

² This seems to be the meaning of the technical term திருவிடைமீதம் which occurs also in the Poygai inscriptions.

³ *North Arcot Manual*, p. 189.

⁴ *Sewell's Lists of Antiquities*, Vol. I, p. 180.

⁵ *Ind. Ant.*, Vol. XIII, p. 154.

⁶ *Loc. cit.*, p. 155.

⁷ *North Arcot Manual*, p. 188. In the *Velai-mānagar-chariṭram* (printed at Velŭr in the *Dakṣiṇ* year, *i.e.*, A.D. 1876) he is called Bommaiya-Redḍiyār.

Saka year 1488 (*had passed*), while the illustrious Sadāśiva-deva-mahārāyar 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 ARIYŪR NEAR VELŪR.

The object of the grant is "the village of Murukkeri-Sirgeri within (*the boundaries of*) Arugūr," i.e., of the modern Ariyūr.

- | | | | | |
|-------|--------------------------|-----------------|---------|---------------|
| [1.] | மருககெழுநூல் | வூலு | [*] | ஸ்ரீவடக- |
| [2.] | ஸ்ரீவடகெழுநூலாயநீ | | வீ- | ¹ |
| [3.] | யிவிராஜும் | பண்ணி | | அருளா- |
| [4.] | கின்ற | சகாஸ்பு | | தசாஅயஅ |
| [5.] | ஓ | மெற்செவ்வாகின்ற | | |
| [6.] | அகதயவ[*] | வல்லுரத்து | ரு- | |
| [7.] | ம்பகாயத்து | | அபாவக- | |
| [8.] | த்து | ஓடாபரி | | வெளரீவாஸ- |
| [9.] | ரத்து | காள் | | ஸ்ரீவடகெழுநூ- |
| [10.] | ஸ்ரீவெவாராநாராஜதிரு- | | | |
| [11.] | மலையகெழுநூலாயநீ | | | |
| [12.] | வுக்கு | வெதுர் | | கின்னபெச- |
| [13.] | ம்முநாயக்கர் | | | கின்ன- |
| [14.] | ப்பஞ்செய்கையில் | | தி- | |
| [15.] | ருமலா[*] | ஜயன் | | வடாபரி- |
| [16.] | வடகெழுநூலாயநீ | | | பாத- |
| [17.] | த்திலை | கின்னப்பஞ்- | | |
| [18.] | சத்து | வெதுர் | | ஓராகெழு- |
| [19.] | யாரவூரதிக்கு | | கம்மம்- | |
| [20.] | வைவவத்துக்கு | | கிவெத்த | |
| [21.] | முரமம் | அருகருக்குள் | முரு- | |
| [22.] | க்கெரிசிற்றெரி | உ | டா[*] | வா- |
| [23.] | கதயொரீதி-கெடு | | | டாதா- |
| [24.] | கெடு யொகாபாஅத | | | டா- |
| [25.] | காள் | வூமம்-பீவ[*] | | கெடுவாதி |
| [26.] | வாஅகாஅதுவம் ² | | | வட- |
| [27.] | உ | | | |

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

The object of the grant is the village of Arumbaritti.

- | | | | | |
|------|--------------------|-------------------|-------|------------|
| [1.] | மருககெழுநூல் | வூலு ³ | [*] | ஸ்ரீ- |
| [2.] | வடாபரிவடகெழுநூலாய- | | | |
| [3.] | யநீ | ஸ்ரீயிவிரா[*] | | பண்ணி |
| [4.] | அருளாகின்ற | சகாஸ்பு | | த- |
| [5.] | சாஅயஅ | ஓ | | மெற்செவ்வ- |

¹ Read வு.

² Read டாஅ-கம்.

³ வூ is engraved twice in the original.

⁴ Read வுயிவீ.

- [6.] சகின்ற அகநயவ[௦*]வல்லு-
 [7.] ரத்து ரும்பகாயந்து அ-
 [8.] பரவகத்த ஐரபரி டெ-
 [9.] வளரீவரவரத்து நான்
 [10.] பூரீசுரீமாரீஸ்ஸெய-
 [11.] நாராராஜதிரும்பையெ-
 [12.] உவரீமாராஜாவுக்கு டெ-
 [13.] வலுர் சின்னபொம்மு-
 [14.] காயக்கர் விண்ணப்ப-
 [15.] ஞ்செய்கையில் திரும்-
 [16.] லீராராயன் வடாரிலெ-
 [17.] உவரீமாராசாயர் பாத[த்*]தி-
 [18.] டெ விண்ணப்பட்டு-
 [19.] சய்து வெலுர் ஐரகெ-
 [20.] ஸ்ரீயரவ்லாதிக்கு அம்-
 [21.] ரம்மவைவத்துக்கு
 [22.] விடுகித்த முசம் அரு-
 [23.] ம்பரித்தி உ. ஐரகவாடுக-
 [24.] யெரீரீரீரீரீ ஐரகாடு-
 [25.] யெரகாவாடுக [௦*] ஐரகாள்
 [26.] ஸ்ரீமமலீவாடுகாதி வா-
 [27.] உகாடுகாமம்¹ வடவு உ

No. 46. ON A STONE AT ŚADUPPERI NEAR VELUR.

The object of the grant is the village of Śadupperi.

- [1.] ரம்மலீவா ஸ்ரீ [௦*] பூரீவா-
 [2.] ரிலெவரீமாராசாயர் லீ-
 [3.] யிராராஜம் பண்ணி அரு-
 [4.] னாரின்ற சகாஸ[த்*] தசாயி-
 [5.] அ நு மெற்செல்லாநின்-
 [6.] ம அகநயவ[௦*]வல்லுநத்-
 [7.] த ரும்பகா[ய*]ந்து அமாவ.²
 [8.] கத்த ஐரபரி ஸென-
 [9.] ரீவரவரத்து நான் ஸ்ரீ-
 [10.] நூரீமாரீஸ்ஸெய-
 [11.] நாராராஜதிரும்பையெ-
 [12.] உவரீமாராஜாவுக்கு டெ-
 [13.] வலுர் சின்னபொம்மு-
 [14.] காயக்கர் விண்ணப்ப-
 [15.] ஞ்செய்கையில் திரு-
 [16.] மலீர[த்*]யன் வட-
 [17.] ரிலெவரீமாராசாய-
 [18.] ரீ வாதத்திலெ விண்ண-

¹ Read உகாடுகம்.² Read ஐர.³ Read அபர.

- [19.] ப்பஞ்செய்து வெலூர்¹
 [20.] ஐரகனெய்யாவுரதி-
 [21.] க்ரு சுமராமனை[வ*]வவத்-
 [22.] துக்கு வினெத்த மூராமம் ச-
 [23.] தப்பெரி வ. டாநவாடுத-
 [24.] யொரெ-டுவெய் டாந[ச*]யெய்-
 [25.] யொதா-வாடுதய் | டாநா-
 [26.] த வுமம-டுவெய்யாதி வா-
 [27.] குகாடி-தாம² வடி வ.

No. 47. ON A STONE AT ŚATTUVĀCHCHERI NEAR VELŪR.

This and the next-following two inscriptions are dated on the same day of the *Yura* year, which was current after the expiration of the Śaka year 1497, and during the reign of the *mahāmandaleśvara* Śrīraṅga-deva-mahārāyar. They record grants to the Vellore Temple, which were made at the request of Śiṅga-Bommu-nāyaka of Velūr by Krishṇappa-nāyaka Ayyan, with the consent of Śrīraṅga-deva-mahārāyar.

The Śrīraṅga-deva mentioned in Nos. 47 to 49 is Śrīraṅgarāya I. of Karnāṭa, of whom we have copper-plate grants of Śaka 1497 and 1506.³ An inscription of his tributary Krishṇappa-nāyaka dated Śaka 1500 has been translated by Mr. Rice.⁴ On Śiṅga-Bommu-nāyaka of Velūr, see the introduction of No. 43.

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

TEXT.

- [1.] வ. ஸாமரெய்யா வ.
 [2.] ஃ யவதி⁵ [||*] ஸ்ரீரெய்யாரி-
 [3.] ஐயெய்யாஸ்ரீராமமெய்ய-
 [4.] ரெய்யாராயர் வுயிவிநா-⁶
 [5.] ஜெய பண்ணி அருளாநின்ற
 [6.] வகாடி⁷ தசாகுயள நு
 [7.] மெல் செல்லாநின்ற யுவ-
 [8.] சுவதவாந்த⁸ மகாநா-
 [9.] யத்து கிண்பகத்து⁹ தியெ-
 [10.] அதெரி¹⁰ புதவாரது நாள் கிண-
 [11.] ப்பநாயக்கர் அய்யன் பாந்-
 [12.] திலை வெலூர் கின்னபொ-
 [13.] ம்முநாயக்கர் விண்ணப்ப-
 [14.] ஞ்செய்கையில் கிண்ப-
 [15.] நாயக்கர் அய்யன் ஸ்ரீராம-
 [16.] [டு]தவமவாராயர் பாததி-
 [17.] [டு]வ விண்ணப்பஞ்செய்-
 [18.] த வெலூர் ஐரகனெய்ய-

¹ Read வெலூர்.² *Mysore Inscriptions*, p. 220.³ Read ஸகாடி.⁴ Read துயொடி.⁵ Read டுய்யா-கம்.⁶ Read ஸவதி.⁷ Read ஸவதாந்த.⁸ *Ind. Ant.*, Vol. XIII, p. 133.⁹ Read டுயிவி.¹⁰ Read துயெ.

- [19.] ஸ்ரீரங்காமிக்கு அங்க[ர]-
 [20.] [o] மலைமொழித்துக்கு
 [21.] [விடு]வித்த மூரீய சத்-
 [22.] [த]வாச்செரி | உ டாச-
 [23.] வாகுதயொரி-க்கெடு
 [24.] டாசாடுயொதா-¹
 [25.] வாகுத [i*] டாசாச
 [26.] ஸ்ரீம-பீலாடுவாதி
 [27.] வாகுதாடுவா-²
 [28.] வடிக | உ ஸ்ரீம-பீலாடு

TRANSLATION.

Let there be prosperity! Hail! After Śinna-Bommu-nāyaka (of) Velūr had made a petition at the feet of Kṛishnappa-nāyaka Ayyau,—Kṛishnappa-nāyaka Ayyau, having made a petition at the feet of Śrīraṅga-deva-mahārāyar, gave the village of Śattuvāchcheri to (the temple of) Jvarakaṇḍheśvara-svāmin (at) Velūr for (providing) all kinds of enjoyments, on Wednesday the thirteenth lunar day of the dark half of the month of Makara of the Yuva-samvatsara, which was current after the Śaka year 1497 (had passed), while the illustrious mahāmaṇḍaleśvara Śrīraṅga-deva-mahārāyar was pleased to rule the earth.

(Line 22.) “Of a gift and protection,” etc.² Let there be prosperity!

No. 48. ON A STONE AT ŚAMAṆGINELLŪR NEAR VELŪR.

The object of the grant is the village of Śeṇbaga-Perumāḷ-nallūr, i.e., the modern Śamaṅginellūr.

- [1.] உ ஸ்ரீம-பீலாடு உ
 [2.] ஸ்ரீம-பீலாடு [i*] ஸ்ரீம-பீலாடு-
 [3.] ஸ்ரீம-பீலாடு ஸ்ரீம-பீலாடு-
 [4.] விகாராயர் வுயி-
 [5.] ராஜாடி வண்ணி அருளா-
 [6.] தீனத ஸகாஷி தசாகு-
 [7.] எ ஸ மெல் செவ்வாநின்ற
 [8.] யவசுவந்தாது³ மகாச-
 [9.] ராயாது⁴ கிண்பகத்து தி-
 [10.] யொதெசி புதவாது இ-
 [11.] ள் கிண்பகாயக்கர் அய்-
 [12.] யன் பாதி[த*]கிலை வெதுர்
 [13.] [கி]ன்னபொம்முநாயக்-
 [14.] கர் விண்ணப்ப(ம்)ஞ்செய்-
 [15.] கையிற் கிண்பகாய-
 [16.] க்கர் அய்யன் ஸ்ரீம-
 [17.] டெலமகாராயர் பா-
 [18.] தத்திலை விண்ணப்ப-

¹ Read ஸ்ரீ or ஸ்ரீ.

² See the translation of No. 43.

³ Read, ஸ்ரீ.

⁴ Read புலவசுவந்தாது.

⁵ Read காயத்து.

- [19.] பஞ்செய்து வெலூர்[*] தீர-
 [20.] கண்ணையாஸ்திக்கு
 [21.] அங்காங்கெவெ-
 [22.] ஸாமத்துக்கு விடுகித்-
 [23.] த முரளி செண்பகப்-
 [24.] பெருமாணந்தூர் [||*] உர-
 [25.] வாடையொலி-பெரு உர-
 [26.] கரன் பெருயொருவாடக-
 [27.] டு [*] உரகாள் ஸும-பிலாபெ-
 [28.] ரகி வாடகாடனுக்கா¹ வ-
 [29.] உட வ ஸாமலிவா வ

No. 49. ON A STONE AT PERUMAI NEAR VELUR.

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

- [1.] உ ஸாமலிவா வ
 [2.] ஃ ஸலி¹ [||*] பரிதிருமா-
 [3.] கண்ணையாஸ்தி-
 [4.] மமெவெலிவாஸ்தி-
 [5.] வயிவிராஜு வண்
 [6.] ணி அருணாநிந்த ஸகா-
 [7.] ஸு தசாஸுவித து
 [8.] மெல் செல்லாநிந்த
 [9.] புலசுவம்சாத்து மக-
 [10.] கரையாறு² கிண்பகத்து
 [11.] தியொதெசி புநவாத்து
 [12.] ண் கிண்பநாயக்கர்
 [13.] அய்யன் பாதத்திலெ டெ-
 [14.] வலூர் கிண்பொம்மு-
 [15.] நாயக்கர் கிண்ப[ண]ப்ப-
 [16.] பஞ்செய்கையில் கிண்ப-
 [17.] நாயக்கர் அய்யன் பரி-
 [18.] மமெவெலிவாஸ்தி-
 [19.] பாதத்திலெ கிண்ப-
 [20.] பஞ்செய்து வெலூர் [||*]-
 [21.] கண்ணையாஸ்திக்கு அ]-
 [22.] கங்காங்கெவெலிவாஸ்தி-
 [23.] க்கு [விடுகித்] த [முரளி பெ]-
 [24.] குமுறை [*] உரகாள் [உரகா]-
 [25.] யாஸ்தி-பெரு உரகாள் பெரு-
 [26.] யொருவாடக[டு] உரகாள் ஸு-
 [27.] ம-பிலாபெருகி வாட-
 [28.] கரகாறுக்கா³ வடி வ

¹ Read உலிவா.² Read ஸுலி.³ Read கரயத்து.⁴ Read உலிவா.

No. 50. ON A STONE AT ŚEKKANŪR NEAR VELŪR.

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

TEXT.

- [1.] ஸ-ஹிஷ்டு- [||*]
 [2.] வெலூர் சு-
 [3.] கண்டெசு-
 [4.] ரகவாமியா-
 [5.] நக்கு காலச-
 [6.] ந்திழைசு-
 [7.] கு விட்ட கிராம-
 [8.] ம் செக்கனூர்-
 [9.] ச்ஹிராமம் [||*] ஸ-
 [10.] ஹிஷ்டு வ-

TRANSLATION.

Let there be prosperity! The village of Śekkanūr was given for (the requirements of) daily worship to (the temple of) Jvarakāṇḍeśvara-svāmin (at) Velūr. Let there be prosperity!

No. 51. ON A ROCK ON THE TOP OF THE BAVĀJĪ HILL NEAR VELŪR.

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 Kappara-deva, and records that Velūr-pāḍi was given to the temple of Pannapeśvara on the top of the hill of Śūdādupārai (Śūdādupārai-malai) by Nuḷamban Tribhuvana-dhīra, *alias* Mudi-melan Śrī-Pallava-Murāri. Another Nuḷamban, the first part of whose name is indistinct on the stone, and who was probably a relation of Nuḷamban Tribhuvana-dhīra, seems to have received Velūr-pāḍi together with the hill of Śūdādupārai from Vira-Chola. Velūr-pāḍi is probably the same as Velapāḍi, a suburb of Vellore, near which the Bavāji Hill is situated, and which is supposed to be the oldest part of the town.¹ Śūdādupārai-malai must have been the old name of the Bavāji Hill. It was situated in the north of Paṅgala-nāḍu, a division of Paḍuvūr-koṭṭam. The Śiva temple on its top had been founded by, and was called after, a certain Pannappai.

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

TEXT.

- [1.] || ஸ்ஹி [||*] ஸ்ரீகன்னடேவநகு யாண்டு இருபத்தாருவது
 [2.] படுவூர்க்கொட்டத்துப்பங்கனகாட்டு வடக்கில் வகை[சு] கு]-
 [3.] தாடுபாரைமலை மெல்ப்பன்னப்பை எடுப்பித்த
 [4.] பன்னபெயர்த்துக்கு பொகமாக இங்காட்டு வெலூர்-
 [5.] ரப்பாடி எ²மகன்² துளம்பன் விரசொழர் பக்கல்
 [6.] குதாடுபாரைமலை அகப்பட யாரை அட்டுவித்து கொ-

¹ See *North Arcot Manual*, p. 187.

² The second letter of this word is quite indistinct; என் மகன், "my son," might be conjectured.

- [7.] ண்டு ஸதுரத்திருந்னவம் உட்கவ-ஒழுஞ்செய்-
 [8.] து குடுத்தென் துணம்பன் திரிபுலனதீசனென் [*]
 [9.] இயபே-
 [10.] வமுசாரி [*] இயபே-
 [11.] ய்தார் செய்த பாவங்கொள்வான் ||

TRANSLATION.

Hail! In the twenty-sixth year of (*the reign of*) the illustrious Kanguara-deva, I, Nuḷambau Tribhuvanadhira,¹ gave, with a libation of water, to (*the temple of*) Paṇṇapeśvara, which Paṇṇappai had caused to be erected on the hill of Śūdādupārai (*Śūdādupārai-malai*), which is situated in the north of Paṅgaḷa-nādu in Paduvūr-kottam, to be enjoyed as long as the moon and the sun endure, Velūr-pādi, (*a village*) of this nādu, (*which*) Nuḷambau had received from Vīra-Śorar, together with the hill of Śūdādupārai, as a lasting gift.² I, Muḍi-melaṇ,³ the illustrious Pallava-Murāri, (*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.⁴

No. 52. ON THE NORTH WALL OF THE PERUMĀL TEMPLE AT GĀṆGANŪR NEAR VELŪR.

This inscription is dated in the *Pramāthin* year, which was the 17th year of Sakalaloka-chakravartin Śambuvārāya. This date is at variance with that of a Kāñchīpuram inscription, according to which the *Vyaya* year and the Śaka year 1268 corresponded to the 9th year of Sakalalokachakravartin Rājanārāyaṇa Śambuvārāyar,⁵ and we must either assume that the 9th year is a misreading for the 24th year, or that the king mentioned at Kāñchīpuram and that of the present inscription are two different persons.

The inscription is a receipt for the cost of a *kāṇi*,⁶ which a certain Tiruveṅṅadam-udaiyāṇ seems to have sold⁷ to the villagers of Nilakantha-chaturvedi-maṅḡalam and of Śrī-Mallinātha-chaturvedi-maṅḡalam. The first of these two villages was also called Gāṅgeya-nallūr⁸ (*the modern Gāṅganūr*) and was situated in Karaivari-Āndi-nādu.⁹

TEXT.

- [1.] சகலவொகச்சக்காவத்தி ஸ்ரீ வென்று மண் கொண்ட சம்புவராயக்கு யா[ண்]டு
 யின் ஆவது ப்ரமாதிரிவாங்கவார்த்து ஸ்ரீவகாயந்து வ-ஒழுஞ்செய்து
 [2.] ப்ரமதெமயாம் திக்கன் கிழமெமயம்¹⁰ பெ[ப]ற்ற ரொழிணி னுள் கடுகொ[ழி]-
 ஆந்தினுட்டு அகரம் காங்கெயகல்லுராக கிலகண்ட[ச்சதுஷ்டை]-

¹ I.e., "the brave(st) in the three worlds."

² யாரை அட்டுயித்து கொண்டு means literally "having received with a libation of water;" compare தாரை வார்த்துக்கொடுக்க, "to give irrecoverably by pouring water into the hand of the person receiving the gift" (*Winalow*).

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 Kumārī, just as the High Tamil form Kāviri to the Sanskrit Kāvērī.

⁵ Sewell's *Lists of Antiquities*, Vol. I, p. 180, No. 60.

⁶ Equal to 24 *manais*. 1 *manai* is 2,400 square feet.

⁷ According to the incomplete line 6, the price of the *kāṇi* seems to have been 170 *panas*.

⁸ In two fragments at the Gaṅgeśvara Temple (Nos. 104 and 105, below), this name is applied to the second of the two villages. Probably both were subdivisions of Gāṅganūr.

⁹ Compare No. 102, below.

¹⁰ Read *யம்*.

- [3.] திருவெங்கடத்து நோஜுதத்துக்கும் பரிமல்விநாயக[சு]த[சு]வெங்கடத்து நோஜு-
தத்துக்கும் (க்)கொத்தன்பாக்கமுடை]-
[4.] யான் திரு¹வெங்கடமுடையாகென் காணி விடுவெ ப்ரமாணகச்சாத்து வ[ண்]ணி
குடுத்தபடி வெம்ப[வ]ரடையான் விரசம்பச்செகிரா
[5.] [ண்]டு உடுவெயநான் இவ்வகாக்களில் கணக்ககாணி இந்நெந் நான் இ[வ]
[கு]² வி[லை] குத்த[சு]க்கொள்[ளு]வதான் எம்மில் இ[ந]ரத்த
[விலை ப]
[6.] கல்லப்பணம் வாசிபடர் விரசம்பன் குளிகெ [4] ஈய இப்பணம்
நூற்று[முபத]
[7a.] இ[வ*]ளாகளில் கணக்ககாணி விடுவெ ப்ரமாணகச்சாத்து வண்ணி குடு-
[7b.] த்தென் னிலகண்ட[சு]சசுதெ¹வெங்கடத்து நோஜுதத்துக்கும் பரிமல்விநாயக-
சசுதெ¹வெங்கட]-
[8a.] த்து நோஜுதத்துக்கும் கொத்தம்பாக்கமுடையான் திருவெ-
[8b.] த்துமுடையாகென் [*] இ[ப*]படிக்கு இடுவெ திருவெங்கட-
முடுவெய

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 *Pramāthin* year, (*which was*) the 17th year of (*the reign of*) *Sakalalokachakravartin*, who, having conquered fortune, took the earth, Śambuvārāya,—Whereas I, Kottapākkam-udaiyān's (*son*) Tiruveṇḡadām-udaiyān, gave to the great people of Gāngeya-nallūr, *alias* Nilakanṭha-chaturvedi-maṅgalam, a village in Karaivari-Āndi-nādu, and to the great people of Śrī-Mallinātha-chaturvedi-maṅgalam a receipt for the cost of a *kāni*; I, Kottapākkam-udaiyān's (*son*) Tiruveṇḡadām-udaiyān, (*hereby declare, that I*) gave a receipt for the cost of a *kāni*, (*as measured by?*) the accountant of these villages, to the great people of Nilakanṭha-chaturvedi-maṅgalam and to the great people of Śrī-Mallinātha-chaturvedi-maṅgalam. This [*is the signature of*] Tiruveṇḡadām-udaiyān].

No. 53. ON THE INNER WALL OF THE PERUMĀL TEMPLE AT ŚORAPURAM NEAR VELŪR.

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]vikramavarman. The inscription records a grant to the Vishnu temple at Kāṭṭuttumbūr, which was probably another name of Śorapuram. 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 Kāṭṭuttumbūr itself, belonged to Paṅgala-nādu, a division of Paduvūr-kottam.

TEXT.

- [1.] ஸ்ரீ¹ [1*] ப்ரிகொவிசைய[சு]ம்[ம]விக்கிரமபர்மற்கு யாண்டு இருபத்தமுன்றாவது
படுவூர்க்கொட்டத்துப்பங்-
[2.] கனகாட்டெகாட்டெத்தும்பூர் நாராயணமட்டாரகர்க்கு ப்ரிகொயில் எடுப்பித்து கனகவல்லி
விலை²புரீல-குறி என்னு-
[3.] ம் காவெயத்தால் அமைப்பித்து இதனுக்கு தீகாலம் குராயிப்பதற்கும்
தீகாலம் திருஅமுர்த்துக்கும் க-
[4.] ளாவினக்கும் குராயிப்பாறுக்கு ஜ . . தமும் ஆக இக்கொட்டத்து இகாட்டு
கனகவல்லி எரி கிற் வ-குறி இ

¹ ஸ் looks like ச.

² Read தீட்டிக்கு (?).

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 Nārāyaṇa-
bhaṭṭāraka (*at*) Kāṭṭuttumbūr in Paṅgala-nādu, (*a division*) of Paduvūr-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 Viṣṇu (*at*) Kanakavalli,” for the
worship at the three times (*of the day*), for the sacred food at the three times, (*for*) the
nandā lamp (*and*) for the worshipper.

This inscription is dated in the reign of the *mahāmāṇḍaleśvara* Virapratāpa-Devārāya-mahārāya (of Vijayanagara) and in Śaka 1353, the *Sādhārana* year. It records that the family (*kūḍi*) of Māraṇaṇ-ullittār, which belonged to Pallava-naḷḷūr, was given to the temple at Tellaiyūr (the modern Tellūr), alias Pukkalappuram, which belonged to Vadapuri-Āndi-nādu in Paṅgala-nādu, a division of Paḍuvār-kōttam in Jayankonda-Chola-maṇḍalam.

[16.] ஸ்ரீ [18] ஸ்ரீ சிவசுந்தரி நாயகம் கிராமத்திலிருந்து வந்தவர்களுக்கு தப்புவதற்காக
கண்டன் வருஷத்திலிருந்து பச்சைமொத்தலென்று அழைக்கப்பட்டது.

[1.] பழகமாந[ர^ச]ய உருயினிசாந்[^ய] வ[^{ரண்}]ணி [அ]ருளாகின்ற மகாஜித் துடாடுக.

[1a.] ஸாயரணவருளும் தற்கடக்காய[ற்று] பூபூபகஷத்த பஞ்சமியும் திங்கன் [டி]-
முமையும் பெற்ற திருவெ[ர]ணத்து நான் ஐயங்கொண்டசொழமண்டலத்து
படுபூர்கொட்டத்து பங்கனாட்டு வடபுரிஆந்திகாட்டு [அ]கரம் தென்னாபூராக
புக்களப்புரத்து¹ நாயிகாருக்கு ஆந்திட்டு வடுகி மன்றாடி அதிகாரிகள் வ
நாயக்கதென கஞ்சனதம் தன்மசாதகம் பண்ணிக்குடுத்தபடி
இந்த நாயிகாருக்கு ஆந்திட்டு

[2.] பல்லவகல்யாணசெல்வங்குடி ம[ச]ரணன்உள்ளிட்டாரை திருகத்தாவினக்கு குடி ஆக சபாதித்தவளாயும் செல்லும்படிக்கு உட்கழுவி யிடுதலாக பண்ணிக்குத்தொம் [I*] இப்படி பண்ணிக்குத்த இந்த மாரணன்உள்ளிட்டார் எங்கெ இருக்கிலும் இந்த நாயிகாருக்கு இ[ய]க்க கடவநாகவும்² [I*] இந்த தன்மசாதகக்குடி.

[2.] வழி எல்லாம் இந்த காவிரி ருடி வழி ஆக்கடவதாகவும் [1*] இப்படி பண்ணிக்குடுத்த இந்த தன்மசாதகத்துக்கு அபிதம் ப[ண்*]ணிகாருண்டாகால்

¹ On a stone near this temple there is a fragment of a Chola inscription, the first line of which reads: உடையார் ஸ்ரீகுலோத்[துக்], Uḍaiyār Śrī.Kuloṭ[tuṅga].

¹ After this word there is engraved below the line: ஸ்ரீராமங்குருந்தநா[த]யிரா[த]ஃ (?).

³ Read கடவுளாகவும்.

South.

[3.]¹ கெங்கைக்கரையில்² சூரால் பசுவை கொன்ற பாவத்தே பொக கடவும் [||*]
 2(ச)மொழியுராதென்ற [||*]

TRANSLATION.

Hail! On the day of (*the nakshatra*) *Tiruvonam*,³ which corresponds to Monday, the fifth lunar day of the former half of the month of *Karkāṭika* of the *Sādhārana* year (*and*) the Śaka year 1353, while the illustrious *mahāmaṇḍaleśvara*, 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 *Virapratāpa-Devarāya-mahārāya* was pleased to rule the earth,—Whereas (*we*),⁴ gave a *dharmaśāsana* to (*the temple of*) the lord of *Tellaivūr*, *alias* *Pukkalappuram*, a village in *Vaṇapuri-Āndi-nādu*, (*which belongs*) to *Paṅgaḷa-nādu*, (*a division*) of *Paṇuvūr-kottam* in *Jayaṅkonda-Śora-maṇḍalam*; —We (*hereby declare, that we*) gave to this lord the family (*called*) *Māraṇaṇ-ullittār*, which belongs to *Pallava-nallūr*, as a family (*which has to maintain*) a *tirunaṇḍā* lamp, with a libation of water, as a meritorious gift, to last as long as the moon and the sun. These *Māraṇaṇ-ullittār*, who were thus given, shall attend to (*the worship of*) this lord, wherever they are. The whole family (*named in*) this *dharmaśāsana*, (*together with*) their descendants, shall be the family of this lord. If there is anybody who injures this *dharmaśāsana*, which was thus given, he shall incur the sin of one who has killed a tawny cow on the bank of the *Gaṅgā*. Let *Maheśvara* be the protector!

'No. 55. ON THE WEST AND SOUTH WALLS OF THE VIRŪPĀKSHĒSVARA TEMPLE
 AT VEPPAMBATTU NEAR VELŪR.

This inscription is dated in Śaka 132[8] expired 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 *Śīru-Kaṇambūr*. The first-mentioned village belonged to *Āndi-nādu*, a division of *Agara-parru*. Both villages are stated to have been granted to the temple of *Virūpāksha-deva*² at *Veppambattu* by *Virapratāpa-Bukka-mahārāya* (*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.*, Śaka 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 Śaka 1301 and 1321.⁴

The cost of one half of the first village and of the second village as well as the total are given in *kuḷapramānas* or *kuḷas* of gold (*poṅ*) and in *panas*. In line 2 of the south wall another gold standard, called *korai*, seems to be mentioned.⁵ The numerous signs for fractions, which occur throughout the inscription, are palaeographically interesting.

¹ The following line is engraved in somewhat smaller letters below the beginning of line 1a.

² Read கணாபதி.

³ Sanskrit *Śravana*.

⁴ The names of the donors seem to have been contained in the break of line 1a of the south wall.

⁵ The same is the old name of the *Pampāpati* Temple at *Hampi* (*Vijayanagara*).

⁶ See *Mr. Fleet in Journ. As. Soc. B. I. A. S.*, Vol. XII p. 339.

TEXT.

West.

- [1.] ஸ்ரீ விஜயாஸ்ய¹ [*] ஸகாஷ்ட துராய[அ] ன் மெல் செல்லாகின்ற பாதி² வஸாவலாத்துக்குச்செல்லும் வியவாவலாத்து தென்கு³.

South.

- [1.] கலாவலெய்யு வியாழக்கிழமையும் பெற்ற நாள் [*] ஸ்ரீவிஜயாஸ்யாஜாயிராஜராஜ-வாடு⁴ ஸ்ரீவிஜயாஸ்யாபுக்கலாவலாநாயர் வெப்பம்பட்டு விருபாகுதெவற்கு

West.

- [2.] அமராமலெய்யமுதுபடிக்கு யலி⁵ ஸாஸக ஆக குடுத்த வெளவ⁶ முன்னுள் வைசாகராஸ்திராயிரமும் மாவாஸாத்து நாள் வுக்கெடு

South.

- [2.] ஆகையால் அன்னுள் முதல் ஆகக்குடுத்த அகாப்பற்று ஆனதிகாடு வெப்பம்பட்டு ஊர் ஒன்றுக்கு குளவிரைணம் பொன் லாசயெ பு சபடி தருக்கொவை

West.

- [3.] பொன் லாசயெ பு குறு [*] இவ்விடம் நாயினார் விருபாகுதெவற்கு ஸ்ரீயகம் பண்ணும் ஸ்ரீவிஜயாஸ்யாபு ஆக குடுத்த ஊர் பாதி-

South.

- [3a.] க்கு குளவிரைணம் பொன் லாசயெ பு உ லீக்கி ஊர் பாதிக்கு குளம் பொன் லாசயெ பு உபடி ம் [*] இராவுத்த சத்தி ஒபுளி ஆய்

West.

- [4.] கங்கு[த]தர்க்குச்சென்ற நாடு சிறுதடம்பூர் ஊர் க க்கு குளவிரைணம் பொன் லாசயெ பு சதவிய [*] ஆக ஊர் கக க்கு (கு)குள-

South.

- [4a.] ம் பொன் லாசயெ பு குறு [*] அகாத்தால் விருவாகுதெவர் அமராமலெய்யு விருதபடிக்கு வாதி⁷ வலாஸக- வைசாகக-

West.

- [5.] ஸ்ரீவிஜயாஸ்யு மாவாஸாரம் முதலாக என்மென்றைக்கு வலி⁸ ஸாஸக[*] யலி⁹ ஸாஸக ஆக குடுத்த ஊர் [ஒன்று] அரைக்கும் குளவிரைணம்

South.

- [5a.] பொன் [இரு]தூற்றுஎண்பத்துமூன்று பணம் ஆறெழுக்காவெழுக்காணிக்கும் கங்கம் [உ]மெய்யு ராமய இடத்துறை புறம்பு ஆ[க] லாக-

- [3b.] வலி¹⁰ ஸாஸகமும் வகவெதுதாயமும் செக்குகடமை

- [4b.] வெட்டிலரி திருப்புகிசு எரிமீளீர்ப்பணம் உவச்சவரி

- [5b.] வண்ணர்வரி உட்ப்பட குறு[*] லாசக-ஸா[தம்]¹¹ ஆக வலி¹² ஸாஸக ஆக குடுத்தொ லாசக(ய)புலி¹³ (வ) [*] அற்றமரி ஆதிசிறுப்பணங்கள் எழுத்து [*]

¹ Read விஜயாஸ்யாஸ்ய.

² வெளவ⁶ seems to stand for ஸ்ரீவிஜயா and to be inserted as a sort of *anagala* at the beginning of the mention of the date of the *prathistha*.

³ Read ஸ்ரீவிஜயா.

TRANSLATION.

Hail! Prosperity! Victory! Fortune! On Thursday, the new moon of the dark half of *Jyaishtha* of the *Vyaya* year, which follows the *Pārthiva* year (and) which was current after the Śaka year 132[8] (*had passed*), after having bathed, we gave as a *sarvamānya*, to last as long as the moon and the sun, all the revenue in gold and all the revenue in rice,¹ excluding tolls, offerings, *māmagam*² (and) *idatturai*, including the tax on oil-mills, the tax for the *Vetti*,³ the holy first fruits, the money from the sale of the fish in the tanks, the tax on *Uvachchas*⁴ and the tax for the washermen, against (*payment of the sum detailed below*):—(1.) 242 *kuḷapramānas* of gold and $4\frac{1}{8}$ *panas*—equal to 36 *kovais* (?) of gold and $5\frac{1}{2}$ *panas*—for one village, (*viz.*) *Veppambattu* (*in*) *Āndi-nādu*, (*a division of*) *Agara-parru*, 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 *dharmaśāsana*, for (*providing*) enjoyments of all kinds and rice⁵ to (*the temple of*) *Virūpāksha-deva* (*at*) *Veppambattu* by the illustrious *mahārājādhirāja-rājaparamēśvara*, the illustrious *Vīrapratāpa-Bukka-mahārāyar*; having deducted from this (*sum of*) 242 *kuḷapramānas* of gold and $4\frac{1}{8}$ *panas*) 121 *kuḷapramānas* of gold and 2 *panas* for the (*first*) half of the village, which was given as a *sarvamānya* to the *Brāhmaṇas* studying the *Vedas*, (*who are connected*) with (*the temple of*) the lord *Virūpāksha-deva*, (*there remain to be paid*) 121 *kuḷas* of gold and $2\frac{1}{8}$ *panas* for the (*second*) half of the village; (2.) 162 *kuḷapramānas* of gold and $4\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$ *panas* for 1 village, (*viz.*) *Śīru-Kaḍambūr*, in all, 283 *kuḷas* of gold and $6\frac{3}{4}$, $\frac{2}{8}$ *panas* for the $1\frac{1}{2}$ villages (*viz.*, 121 *kuḷapramānas* of gold and $2\frac{1}{8}$ *panas* for the second half of *Veppambattu* and 162 *kuḷapramānas* of gold and $4\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$ *panas* for *Śīru-Kaḍambūr*); in words: two hundred and eighty-three *kuḷapramānas* 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 *dharmaśāsana*, as a *sarvamānya*, for ever, from Thursday, the twelfth lunar day of the bright half of *Vaiśākha* (*of*) the *Pārthiva* year, for (*providing*) enjoyments of all kinds and rice (*to the temple of*) *Virūpāksha-deva*.

The signature of *Arāmari Ādi-Śiruppanaṅgaḷ*.

III.—INSCRIPTIONS AT AND NEAR VIRIŇCHIPURAM.

No. 56. INSIDE THE FRONT GOPURA OF THE VIRIŇCHIPURAM TEMPLE, SECOND INSCRIPTION TO THE RIGHT.

This inscription is dated during the reign of *Vīrapratāpa-Devarāya-mahārāja* (*of* *Vijayanagara*) and in the *Viśvāvasu* year, which was current after the expiration of the Śaka year 1347. It refers to a question of the sacred law (*dharma*) of the *Brāhmaṇas*, which was settled by the *Brāhmaṇas* of the kingdom of *Paḍaiviḍu*, among whom *Karṇāṭa*, *Tamiṛ*, *Telugu* and *Lāṭa Brāhmaṇas* are mentioned. Their representatives signed an agreement

¹ With ஸகடுஷ்டயம்—சகடயமும் ஸகடுஷ்டயமும் compare அனேத்து தெல்லாயக்காசாயக்களும் in line 21 of the Poygai inscription No. 62.

² According to Winslow, the *Māmagam*, *Māmdgam* or *Māmdāgam* (Sanskrit *Mahāmagha* or *Mahāmdgha*) is a bathing festival, celebrated every twelve years at Kumbhakonam. A festival called *Mahāmakham* or *Māmdānam* used likewise to take place every twelfth year at Tirunāvāyi in Malabar; see Dr. Gundert's *Malayālam Dictionary*. The meaning of *māmagam* and *idatturai* in the present inscription is not apparent.

³ In this and other inscriptions, வெட்டி seems to stand for வெட்டியான், the lowest village servant, who is also called தேட்டி.

⁴ The *Uvachchas* or *Jonakas* (*i.e.*, *Yavanas*) are a low tribe of Muhammadans; see Winslow.*

⁵ அருதபடி means "raw rice" (Winslow). It is spelt அருதபடி in line 48 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 *āsura-vivāha* for a marriage thus concluded. The four forms of marriage permitted to *Brāhmanas* are mere varieties of the marriage by *kanyādāna*.

To the end of the inscription a large number of signatures of *Brāhmanas* 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 *Brāhmanas* came from, are registered. As the identification of these localities might be useful for fixing the extent of the kingdom of *Paḍaviḍu*, I subjoin those which may be read with certainty: *Kaḷaṇṇijyam*, *Kamalapādam*, *Marudam*, *Mangalam*, *Araiyaṇṇādi*, *Kaṇṇamaṅgalam*,¹ *A[ga]t-terippaṭṭu*, *Enādapādi*. Two other inscriptions mention *Gudiyātam*² and *Vallam*³ as belonging to the kingdom of *Paḍaviḍu*⁴ or *Paḍaveḍu*.⁵ The kingdom of *Paḍaviḍu* (*Paḍaviṭṭu rājyam*) was called after the town of *Paḍaviḍu*, now *Paḍaveḍu* in the *Polūr Tālluga* of the North Arcot District.⁶ According to two *Vijayanagara* inscriptions, it formed a district of *Tondai-maṇḍalam*.⁷ The name *Paḍaviḍu* 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.⁸

TEXT.

- [1.] ஸாமவீலு
[2.] ஸ்ரீமன்மீலா இராஜாதிநாஜபரமேஸ்வரன் ஸ்ரீ[வி]ரவதாபதேவராய-
மமாநாஜ வு-
[3.] யிநாஜு பண்ணி அருளானின்ற ஸகாஷு தகாசயெழின் மெல்
செல்லானி[ன்]*ற விஸ்வலு-
[4.] வருஷ பங்குனி மீ ௧ ௫ ஷஷ்டி[ம்]* ஸுபன் சிழமையும் பெற்ற
அகிழத்து* நாள் படைவிட்டு இராஜுத்த
[5.] கடுமவீலுமீலாஜகங்கலும் சுகக-புலவாணி¹⁰ மொவிதாபுலவதுயிடு[ல]
[6.] யிடு-புலவகலவியவதும் பண்ணி குடுத்தபடி இற்றை நாள் முதலாக இத்த-
[7.] ப்படைவிட்டு ராஜுத்த ஸ்ரீமணியில் கன்ன[டி]கர் தமிழர்¹¹ தெலுங்கர்
இவளர் முதலா-

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

² Head-quarters of a *tālluga* of the North Arcot District.

³ In the *Vandavāsi Tālluga* of the same district.

⁴ *Ind. Ant.*, Vol. XIII, p. 132. *Paḍaviḍu-rājya* occurs also in two inscriptions published by Dr. Oppert (*Madras Journal* for 1881, pp. 251 and 257); *Paḍaviṭṭu-rājya* in a grant of Śāka 1460, the *Vilambin* year, from *Śrīperumbudūr* (*Sewell's Lists*, Vol. II, p. 266), for the original of which I am indebted to Mr. J. Lee Warner, the Collector of Chingleput.

⁵ *Sewell's Lists of Antiquities*, Vol. I, p. 170.

⁶ *Ibid.*, p. 169.

⁷ The *Paḍaveḍu* inscription No. 81 mentions *Tondai-maṇḍalattu Paḍaviṭṭu rājyam*. According to the *Koṇḍyāta* grant (*Ind. Ant.*, Vol. XIII, p. 132) the *Paḍaviḍu-mahārājya* belonged to the *Jayanṅkonda-Tondai-maṇḍala*.

⁸ Thus the present residence of the *Sindhia* at the foot of the *Gwalior Fort* still bears the name of *Laahkar*, i.e., "camp."

⁹ Read அதுகத்து.

¹⁰ Read ஸுஷுநிணி.

¹¹ Read தமிழர்.

- [8.] ன கசெஷமொதுத்து கசெஷஸூதுத்தில் கசெஷஸா[டு]வயிலவங்கனும்¹
விவாதம் பண்-
[9.] னுமிடத்து கதிராடாகிரக விவாதம் பண்ணக்கடவராகவும் [I*] கதிராடாகம்
பண்ணுமல்
[10.] பொன் வாங்கிப்பெண் குடுத்தால் பொன் குடுத்து விவாதம் பண்ணினால்
இராஜாஜனத்துக்கும் உட்பட்டு
[11.] ஸ்ராவணத்துக்கும் புறம்பாகக்கடவாரொன்[று] பண்ணி[க] யஜுர்-ஸூரபதவியவதும்
[II*] இப்படிக்கு கசெஷவிஷய-
[12.] திராஜகங்கள் எழுத்து [II*]

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (*the nakshatra*) *Anusham*,² which corresponds to Wednesday, the sixth lunar day, the 3rd (*solar day*) of the month of *Paṅguni*³ of the *Viśvāvasu* year, which was current after the Śaka year 1347 (*had passed*), while the illustrious *mahārājādhirāja-paramēśvara*, the illustrious *Virapratāpa-Devarāja-mahārāja* was pleased to rule the earth,—the great men of all branches of sacred studies of the kingdom (*rājyam*) of *Paḍaiviḍu* drew up, in the presence of (*the god*) *Gopinātha* (*of*) *Arkapushkarinī*, a document (*which contains*) an agreement fixing the sacred law. According to (*this document*), if the *Brāhmanas* of this kingdom (*rājyam*) of *Paḍaiviḍu*, viz., *Kaṇṇaḍigas*, *Tamiras*, *Telungas*, *Ilālas*,⁴ etc., of all *gotras*, *sūtras* and *śākhās* 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 *Brāhmanas*. 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
VIRIṆCHIPURAM TEMPLE.

This inscription records that in the *Saunhya* year, which was current after the expiration of Śaka 1471, the pavement of the outer courtyard of the *Viriṇchipuram* Temple was laid by *Bommu-nāyaka*, who is evidently the same person as *Śiṅga-Bommu-nāyaka* or *Bomma-nripati* of *Velūr*.⁵ 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.] ஸம்-
[2.] விஷ்ணு [I*]
[3.] ஸாஸிவாகாஸகாஸம் துசாளிக ன் மெல் செவ்வாகின்ற
[4.] வெளநீலருஷ மெஷநாயந்து பூஷ்பகா ஸவியும் பெற்ற
[5.] மருவார புஷ்ப-ஸூர கான் வெதுர் மாச்[ச]நாயக்கருக்கு தன்மமாக
[6.] குமாரசர் பொம்முநாயக்கர் அன[டய] வளைஞ்சான் தனவிசை படுப்பித்தார் [II*]

¹ Read வர்க்கனும்.² Sanskrit *Anurādhit*.³ Sanskrit *Phalguni*.⁴ Sanskrit *Lāṭa*, the old name of *Gujarāt*.⁵ See the introduction of No. 49.

TRANSLATION.

Let there be prosperity ! On Thursday, the day of (*the nakshatra*) *Punarvasu*, which corresponds to the seventh lunar day of the former half of the month of *Mesha* of the *Saumya* year, which was current after the Śālivāha-Śāka year 1471 (*had passed*),—in order to procure religious merit to Māchcha(?)-nāyaka (*of*) Velūr,—prince Bommū-nāyaka laid the pavement round the whole (*temple*).

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

This inscription is dated during the reign of Venkaṭapati-deva-mahārāyar¹ and in the *Nandana* year, which was current after the expiration of the Śāka year 1514. It records that Periya-Erama-nāyaka of Punnārrūr granted a house (*maṇai*) and some land for a *maṭha*² to Ānanda-Namaśivāya-paṇḍāram. The grant was made at the Mārgasa-hāyeśvara Temple of Tiru-Virinchipuram (*Virinchipuram*).

TEXT.

- [1.] [ஸ்ரீமதி³] ஸ்ரீமன்ம[கா]மண்ட[லெ]-
 [2.] ஸ்ரீரன் கண்ட கட்டாரி [சா]-
 [3.] ஸ்ரீவெங்க[டப]கிதெ-
 [4.] வமகாராயர் பிதுதிவி[ச]-
 [5.] சியம் பண்ணி அருணாக[ன்]-
 [6.] த வலமத³ துஞாயி[ச] ஸ்ரீ
 [7.] மெல் செல்லாகின்ற ந-
 [8.] ந்தன[ஸ்ரீ] தை மீர் ஸ்ரீ உ திரு-
 [9.] விரிஞ்சபுரம் மாற்கககாயி[ச]-
 [10.] ன் சன்னதியில் சிதம்பரம் குரு[ச]-
 [11.] மசிவாயமுத்தி அடியார் ஆன-
 [12.] தகமசிவாயபண்டா[ச]மலர்[கரு]-
 [13.] ஸ்ரீ வரண்டாயன் திருவிதில்
 [14.] வடசிறில் மனை வெலூர் [மாய]-
 [15.] நாயக்கர் குமாரசங்கரப்ப[ச]-
 [16.] யக்காயவலர்குரு புண்ணி-
 [17.] யமாத புன்னுற்றார் பெரியாத-
 [18.] மகாயக்கர் கயமையிட[ட] மடம் [1*]
 [19.] இந்த மடக்கு மனை திருவம்பகம்-
 [20.] னைஞ் சிழ்வு முத்திராணிக்கத்தி[ன்]
 [21.] மனைஞ் மெற்கு மனை [ச] அடி
 [22.] சமிக் மனை[ப]பட[ப]பையுமித்த
 [23.] மடதம்மத்துஞ் கரன் க ஸ்ரீ ஒற்றி [ச]-
 [24.] தலபாதம் குருணியும் ஊற-
 [25.] ண்டண்டாதங்கல் அக்காரத்தில்
 [26.] சிலஒற்றிசம்பத்தமும் தாராப்பூ-
 [27.] து[வ]ம் பண்ணிக்குத்தொம் [1*]

¹ This is Venkata I. of Karpāta, whose grants range between Śāka 1508 and 1535; see *Indian Antiquary*, Vol. XIII. p. 155.

² Road ஸ்ரீமதி.

³ Read ஸகாஷ்.

⁴ ஸ்ரீ looks almost like த.

[28.]	யித்த	மடம்	சிஷபாம்பரை	பு-
[29.]	த்திறபாம்பரையும்		சத்திராதித்த-	
[30.]	வரையும்		அனுபொசித்துக்-	
[31.]	கொள்ளக்கடவராகவும்	உ	உ	
[32.]	யித்[த]	மடதன்மத்துஞ்	பாரதொ-	
[33.]	ருவர்	அருதம்	பண்ணின	பெ-
[34.]	ர்	கெத்தை	கரையிலெ	கா-
[35.]	ராம்	பகவைக்கொன்ற		
[36.]	தொழுத்திலெ		பொ-	
[37.]	க	கடவராகவும்	உ	

TRANSLATION.

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 *mahāmaṇḍaleśvara*, the hero (*Gaṇḍa*), the dagger (*Kaṭṭāri*), the hawk (*Sāluva*), the illustrious Venkaṭapati-deva-mahārāyaṇ was pleased to rule the earth,—in the presence of (*the god*) Mārgasahāyeśvara (*of*) Tiru-Viriñchipuram,—Periya-Erama-nāyaka (*of*) Puṇṇārrūr ordered a house (*maṭṭai*) on the northern side of the holy street (*tiru-vithi*) of Vāṇḍarāyaṇ (*to be given for*) a *maṭṭa* to Ānanda-Namaśivāya-paṇḍāram, the worshipper (*i.e.*, pupil?) of the *guru* Namaśivāya-mūrti (*of*) Chidambaram, in order to procure religious merit to Śamkarappa-nāyaka Ayaṇ, the son of Māya (?) -nāyaka (*of*) Velūr. This house for the *maṭṭa* consists of 1 house to the east of the house of Tryambaka and to the west of the house of Mūrti-māṇikkam, and of a house-garden of 41 feet. To this meritorious gift of a *maṭṭa* we gave, with a libation of water, for each day a *kuruni*¹ of rice (? *prasāda*) under mortgage,² and the connexion under mortgage with (*a piece of*) land in the *agrahāra* (*of*) Ūraṇḍaṇ-tāṅgal. The succession of sons (*which consists of*) the succession of pupils³ shall enjoy this *maṭṭa* as long as the moon and the sun endure. Whosoever injures this meritorious gift of a *maṭṭa*, 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 VIRIÑCHIPURAM.

These inscriptions (Nos. 59 to 64) are dated during the reign of a king called *Tribhuvanachakravartin Rājarāja-deva*. His twenty-second year corresponded to Śaka 1160 (Nos. 59 and 60), his twenty-fourth year to Śaka 1161 (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 1137-38.

The inscriptions record that the Keraḷa merchant⁴ Ādi-Rāma, an inhabitant of "the Hill-country,"⁵ *i.e.*, of Malayālam, granted three villages, which he had bought from a certain Śambuvarāyaṇ, to the temple, on the walls of which the inscriptions are found. The temple had two names: 1. Aruḷāḷa-Perumāl⁶ of Poygai, *alias* Rājendra-Chōḷa-

¹ A dry-measure equal to a *marakkāl*.

² It appears that the land mentioned below was mortgaged to the *maṭṭa* as a guarantee for the regular supply of the rice.

³ This clause seems to imply, that the *maṭṭa* was to be inherited by the *śiṣyas* of the donee, just as in other cases a grant to a *Bṛhman* is successively enjoyed by his sons, grandsons and further descendants.

⁴ வணிகன், No. 63, line 2; செட்டியார், No. 64, line 21.

⁵ மலைமண்டலம், No. 61, lines 6f.; மலைநாடு, No. 63, line 1.

⁶ *I.e.*, "the merciful Viṣṇu."

nallâr, and 2. Chitra-meri-Malai-maṇḍala-Viṇṇagara. The technical meaning of *chitra-meri*, "the beautiful plough-tail," is not clear. The remainder of the second name means "the Viṣṇu temple¹ of the Hill-country." Probably the donor Râma himself had founded the temple and called it after his native country, viz., Malayâlam.

The full name of Śambavarâyaṇ, from whom Râma bought the three villages which he granted to the Poygai Temple, was Śengenī-Virâṣani-² Ammaiappan (or Ammaiappan) Aragiya-Śoraṇ, *alias* Edirili-³ Śora-Śambavarâyaṇ.⁴ He seems to have been a vassal of Râjarâja-deva.

✓No. 59. ON THE BASE OF THE NORTH WALL.

This inscription is dated in the twenty-second year of *Tribhuvandachakravartin* Râjarâja-deva and in the Śaka year 1160. It records the gift of the village of Kumâra-maṇḍalam, which was situated east of Korra-maṇḍalam, north-west of Aimbūṇḍi—which lay to the north of Poygai, *alias* Râjendra-Chola-nallâr—and south of the Pâlâru. Aimbūṇḍi is the old name of the modern village of Ammuṇḍi; it occurs also in an Ammuṇḍi inscription, which will be noticed in Part III (No. 131). The Pâlâru is the well-known Pâlâr, the chief river of the North Arcot District.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [1*] சகவொயாண்டு ஆயிரத்[தொகு]நூற்றதுபது செல்லானின்ற
ஸ்ரீதிரிபுலனச்சக்கரவர்த்திகள் ஸ்ரீராஜராஜபெவற்கு யா-
[2.] ண்டு இரு[பு]த்திரண்டா[வது] தை பொய்கெ ஆன இரா-
செந்திரசொழகல்வூர்ச்சித்திரமெழிமலைமண்டலவிண்ணகரா-
[3.] ண் அருளாளப்பெருமானுக்குத்திருவிடையாட்டமாகக்குமாசமங்கலம் [1*] மெல்-
பாற்கெல்லை கொற்றமங்கலத்து எல்லை ஆசறுதியினட்ட திருவாழி[த]க்கலுக்கு
கிழக்-
[4.] தும் [1*] தென்பாற்கெல்லை பொய்கையான இராசெந்திரசொழகல்வூர்க்கு வடக்-
கான ஐம்பூண்டி கயக்காதுக்கு வடக்கும் [1*] கிழம்பாற்கெல்லை ஐம்பூண்டி
எல்லை ஆசறுதியில் நட்ட தி-
[5.] ருவாழிக்கலுக்கு மெற்கும் [1*] வடபாற்கெல்லை பாலாற்றுக்கு தெற்குமி[ந்]த
நூற்பாற்கெல்லைக்குமுட்பட்ட மெ[னெக்கி]ன மாமும் கிணைக்கின கிணறும்
கஞ்சை புஞ்சை கடமை குடி[இ]-
[6.] ம உள்பட வெட்டிதனிஆள் ஆயம் பாடிகாலல் சில்வரி பெருவரி காத்திடை[க]-
அரிசி காத்திடைப்பச்சை மற்றுமுள்ள பல கா[சாயம்]களும் தறிஇறை கடை-
இறை தட்டார்ப்பாட்டஞ்செ-
[7.] க்குக்க[ட]மையும் ஆசில[க]காக எப்பெற்பட்ட அணைத்தாயங்க்களும் ஆய⁵சுரை சிறை
இராமன் கொளன் பக்கல் பொன்ன[றக்கொண்டு] மண்ணைப்பொய்கை அருளாளப்-
பெருமானுக்குத்]-
[8.] திருவிடையாட்டமாக சந்தரா¹தித்தவரை செல்லநாக விட்டென் செங்கெணி விரா-
சனி அம்மை[ய]புபுன் தனினின்று வென்றான் தன் வசி காட்டுவான் அழகிய
சொழனான எதி[ரிவி]

¹ This translation of *Viṇṇagara* rests on an ancient inscription of the Vaikuṇṭha-Perumā Temple at Kāñchīpuram, in which the Sanskrit *Vishnugriha* corresponds to the Tamil *Viṇṇagara*, which might, however, also mean "the celestial city."

² I.e., "the thunderbolt to heroes."

³ ஆய looks like ஆயி.

⁴ I.e., "the unopposed."

⁵ Read சந்திரா.

⁶ No. 64, lines 24 f.

TRANSLATION.

Hail ! Prosperity ! [In the month of] *Tai* of the twenty-second year of the illustrious *Tribhuvanachakravartin*, the illustrious *Râjarâja-deva*, which was current during the Śaka year one thousand one hundred and sixty,—I, *Śeṅgeṇi-Virâṣani-Ammaiyappan*, who has gained victory standing by himself, who shows his sword, *Aragiya-Śorau*, *alias* *Edirili*, after having received gold from *Râma* the *Keraḷa*, a slave (i.e., worshipper) of *Āya-ṭuâr*,¹—gave to the *Vishṇu* temple of *Chitra-meri-Malai-maṇḍala*, *alias* (the temple of) *Arulâḷa-Perumâl*, (at) *Poygai*, *alias* *Râjendra-Śora-nallûr*, (the village of) *Kumâra-maṅgalam* 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 *tiruvâri*³ stone put up at the extremity of the boundary of *Korra-maṅgalam*; the boundary on the southern side is to the north of the channel of *Aimbûṇḍi*, which lies to the north of *Poygai*, *alias* *Râjendra-Śora-nallûr*; the boundary on the eastern side is to the west of the *tiruvâri* stone put up at the extremity of the boundary of *Aimbûṇḍi*; the boundary on the northern side is to the south of the (river) *Pâlâr*;—the trees overground and the wells underground, the wet land and the dry land, included within these boundaries in the four directions,⁴ including taxes and rights; (the revenue for) one *Veṭṭi*,⁵ tolls (*āyam*), the small taxes (and) the large taxes for the village-police, the rice in *Kârttika*, the unripe (fruit) in *Kârttika*, 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*,⁶ and all (other) revenue.*

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.] ஸ்ரீ | ஸ்ரீ | [1*] | சகாயாண்டு |
| [2.] ஆயாத்தொருநூற்றதுபது | | | செல்லா- |
| [3.] கின்ற | திருபுலனச்சக்கரணத்திகள் | | ஸ்ரீராஜ- |
| [4.] ராஜதெவற்கு | யாண்டு | | இருபத்துஇரண்டா ⁶ |

TRANSLATION.

Hail ! Prosperity ! In the twenty-second year of *Tribhuvanachakravartin*, the illustrious *Râjarâja-deva*, 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 *Tribhuvanachakravartin* *Râjarâja-deva*, and in the Śaka year 1161. It records the gift of the village of *Puttâr*. *

¹ This is probably a name of *Vishṇu*. It might mean: "he who is without a mother," and correspond to the Sanskrit *Aja*, "the unborn." Or could it be a corruption of *ஐயனார்*, a forest deity of the Tamil districts?

² See page 69, note 2.

³ According to the *Dictionnaire Tamoul-Français*, *திருவாழி* means "a royal seal."

⁴ See page 82, note 3.

⁵ The *Ājivakas* are the *Jainas*. Instead of *ஆயிவகாச* we read *ஆயிவகடமை* in three other *Poygai* inscriptions and *ஆயிவகட பெர்க்கடமை* in the *Paḍaveḍu* inscription No. 78.

⁶ Read *இரண்டாவது*.

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.

- [1.] ஸ்ரீ ஸ்ரீ [||*] சகாயாண்டு ஆயிரத்-
 [2.] தொருநூற்றதுபத்தொன்று டெ-
 [3.] சல்லாரின்ற ஸ்ரீநிரிபுலனச்சக்கர-
 [4.] வத்திகள் சிராசாசதெவற்கு யாண்டு
 [5.] இருபத்துகாலாவது தைம்மாதமு . .¹
 [6.] பொய்கையான ராசெந்திரசொழகல்-
 [7.] ஆர் சித்திரமெழிமலைமண்டலின்-
 [8.] ணகாரன ஆருளானப்பெருமானுக்கு பு[த்]து[ர்*] கா-
 [9.] த்பாற்கெல்லைக்குமுட்பட்ட மெல்கொ-
 [10.] க்கின மாமுங்கிணைக்கின கிணறும் கஞ்செ-
 [11.] ய் புன்செய் கா[த்*]பாற்கெல்லைக்குமுட்பட்ட
 [12.] கடமை குடிமைகளும் ஆயம் பாடிகாவல்
 [13.] சீல்வரி எடுத்துக்கொட்டி அரிமுக்கை உட்-
 [14.] படப்பல கெல்லாயங்களுங்கார்த்திகை-
 [15.] ரிசி கார்த்திகைக்காக கார்த்திகைப்பச்சை வெ-
 [16.] விப்பயது நிர்திலக்காக தமியிறை கடையிறை கால-
 [17.] க்கப்பாட்டம் தட்டார்ப்பாட்டம் ஆசுவக[ட]மை டெ-
 [18.] சக்குக்கடமை எரிமின்காக இனவரி வகை-
 [19.] த் க[ர்*]சு பட்டொலைக்காக மற்றுமெப்பெர்ப-
 [20.] [ட்]ட பல காசாயங்களுமந்தராம்² வெட்டிதனி-
 [21.] [ய]ரனுட்பட அனைத்து கெல்லாயங்காசாயங்-
 [22.] களுமுட்பட்டத்திருவிடையாட்டமாக ம[லை]மண்-
 [23.] டலத்து ஆய[ர்]னார் [சி]றை இராமன் கெளடன் பக்க[ல்]

No. 63. ON THE BASE OF THE EAST WALL. .

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

TEXT.

- [1.] பொய்கை அருளான[ா] புனைந்து புத்தாரும் ஐய்மற கொண்டு அவர்க்கு
 * ணகாக்கிணன் செய்யமலர்மாதயார் நின்ற மலைகாட்டு வாழ்
 [2.] வணிகக் ஆதிஇராமன் கெளடன் உ

TRANSLATION.

The merchant Âdi-Râma the Keraḷa, 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*) Puttûr, 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 Attiyâr.

¹ Read முதல்.² Read ஆ.³ Read இ.⁴ The inscription No. 61 reads அந்தராயமும் for அத்தராம்.

TEXT.

- [1.] ஸ்ரீ பூ [||*] சகாயாண்டு ஆயிரத்தெ-
 [2.] தாருநுற்றதுபத்தைஞ்சன்¹ மெல் செல்லாதி-
 [3.] ன்ற ஸ்ரீராஜராஜதெவற்கு யாண்டு உயி வத²
 [4.] கற்கடகநாயறு முதல் சித்திரமெழிமலைமண்-
 [5.] டலவிண்ணகரான பொய்கை அருளானபெ-
 [6.] பருமானுக்கு அத்தியூர் தெவதானந்திருவி-
 [7.] டைஆட்டம் பள்ளிச்சந்தத்துக்கைபட்டி.
 [8.] பிடாரிபட்டி பட்டவிறுத்தி வயித்தியவிறுத்தி
 [9.] தில நிக்கல் [நிக்கி] காற்பாற்கெல்லையுமுட்ப-
 [10.] ட்ட மெல்லென்கின் மாமுங்கென்கிய கிண-
 [11.] றும் நஞ்செ புஞ்செய் வெட்டிதனியாள் ஆ-
 [12.] [ய]ம் பாடிசாவல் கண்காணி கணக்கவரி எடுத்து-
 [13.] க்கொட்டி அ[ரி]முக்கை உள்லிட்ட கெல்ல[ர]ய-
 [14.] ன்னும் வெட்டிப்புடவை முதற்சிராமம் வகை-
 [15.] க்த காசு பட்டுடாலைக்காசு முள்ளடி சின்னம் கெ-
 [16.] வலிப்பயறு தாப்படிஅரிசி அச்சத்தி சாலிகைத்-
 [17.] தறி தூசகத்தறி [ப]றைத்தறி செக்கு[க்]கடமை ஆ-
 [18.] வககடமையுமுள்ளிட்ட காசகடமையும் மற்-
 [19.] றுமெப்பெ[த்³]பட்ட கெ[ல்]லாயங்களுங்காச-
 [20.] ரயங்களுமுட்பட ஆயகனா⁴ சிறை இராமன் கெ-
 [21.] (க)ரளசெட்டியார் பக்கல் பொன்னமக்கொண்-
 [22.] ட மண்ணற்பொய்கை அருளானப்பெருமா-
 [23.] னுக்குத்திருவிடைஆட்டமாக மண்ணற விட்-
 [24.] டென் செங்கெணி விராசனி அம்மைஅப்பன் அ-
 [25.] முகிய சொமுன எதிரினி செ[ர]முச்சம்புவராயனெ[ன்] [||*]

TRANSLATION.

Hail! Prosperity! From the month of *Kurukataka* of the 28th year of the illustrious Râjarâja-deva, which was current after the Śaka year one thousand one hundred and sixty-five (*had passed*),—I, Śeṅgeṇi-Virâṣani-Ammaiaṇṇa Aragiya-Śoraṇ, alias Edirili-Śora-Śambuvarâṇa, after having received gold from the Keraḷa merchant Râma, a worshipper of Āya-īṇâr,—gave to the Viṣṇu temple of Chitra-meri-Malai-maṇḍala, alias (*the temple of*) Aruḷâḷa-Perumâl (*at*) Poygai, (*the village of*) Attiyâr as a divine gift (*devadâna*) 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*) Paḷlichechandam,⁵ Tukkaï-paṭṭi, Piḍâri-paṭṭi,⁶ Bhaṭṭa-vṛitti and Vaidya-vṛitti;⁷ 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 சின்.² Read உயி ஆவது.³ Read ச்.⁴ Read ஆய=கூச.⁵ *Paḷlichechandam* probably means "temple-land," just as *palli-grāma* "a village belonging to a temple." In the inscriptions Nos. 67 and 68, *paḷlichechandam* seems to be used in the sense of *palligrāma* itself.⁶ *Paṭṭi* means "a measure of land sufficient for a sheep-fold;" compare *Kūttāḷi-paṭṭi* in No. 42, above. Tukkaï is the same as Turkkaï, i.e., Durgā, and Piḍâri is a form of Kāḷi.⁷ I.e., (*the land*) enjoyed by the *Bhaṭṭas* and enjoyed by the *Vaidyas*.

conditions (?*upādhi*), 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 *velis* 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*).¹ Let the blessed Maheśvara protect this (*gift*).

This is the signature of the magistrate (*adhikāram*) Ilakkappaṇ. This is the signature of Kambavāṇa-bhaṭṭa. This is (*the signature*) of Dakṣiṇāmūrti-bhaṭṭa. This is the signature of Tiruchchirāmbala-bhaṭṭa. This is the signature of Śaivādhiraṇa. This is the signature of Nambi of Periya-nāḍu. This is the signature of Vira-Śoṇa-Brahmā-rāyaṇ. This is the signature of Appar-āṇḍi. This is the signature of Samaya-mantrin. This is the signature of the illustrious Māheśvara-velāraṇ. This is the signature of Mūnavarāyaṇ. This is the signature of Devarāyaṇ. This is the signature of Nandivarman. This is the signature of Abhimānabhaḥṣaṇa-velāṇ. This is the signature of Muvendirāyaṇ, the accountant (*kaṇakku*) of the temple. This is the signature of Chedirāyaṇ.

IV.—INSCRIPTIONS AT TIRUMALAI NEAR POLŪR.

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-Rāja-Rājakesarivarman, *alias* Rājārāja-deva, and again (*in words*) in the twenty-first year of Śoṇa Arumori, the lord of the river Poṇṇi, i.e., of the Kāveri. The greater part of the historical portion of this inscription is identical with that of the two Māmallapuram inscriptions Nos. 40 and 41. Iraṭṭa-pāḍi is, however, omitted from the list of the countries conquered by the king.² Consequently Rājārāja-deva must have taken possession of Iraṭṭapāḍi between his twenty-first and his twenty-fifth years, the dates of Nos. 66 and 40 respectively.

The inscription records that a certain Guṇavīramāmuniyaṇ built a sluice, which he called after a Jaina teacher, whose name was Gaṇiśekhara-Maru-Porchūriyaṇ.³ 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 Vaigavār, the name of the village at the base of the rock, which occurs in Nos. 67 and 68.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொலப்பெரு நிலச்செல்-
[2.] விபுத்தனக்கெயுரிமை பூண்டமை மனக்கொனக்காத்தனூர்ச்சாலை கலமறுத்தருளி வெங்-
கைநாடுங்கங்கபாடியு-

¹ By this the temple itself seems to be meant.

² The same is the case in the large Leyden grant (Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 210) and in an inscription published by S. M. Nāṭeśa 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 Arhat Rishabha (*Śaṭruñjaya-māhātmya*, iii, 7; *Kalpasastra*, edited by Jacobi, p. 74, line 2). Porchūriyaṇ means "the golden sun."

- [3.] தனம்பபாடியு¹ந்தடிக்கைபாடியுங்குடமலைகாடுக்கொல்லமுகலிக்கமும் எண்டிசை புகழ்
தரவிழமண்டலமும் திண்டிமல் வென்றித்த-
[4.] ண்டாற்கொண்ட[த்தெ]ழில்² வளருழி எல்லாயாண்டும் தொழுதெழ விளங்கு³
யாண்டெ செழிஞ்சுரைத்தெக கொள் பூர்கொவி-
[5.] ராஜஇராஜகெசரிப தூரா[ன பூ]இராஜஇராஜதெவர்க்கு யாண்டு உயக ஆலது அலை
புரியும் புனற்பொன்னி ஆறுடைய சொழன்
[6.] அருமொழிக்கு யாண்டு இருபத்தொன்றாவதென்றுக்கலை புரியுமகிநிபு⁴ணன் வெண் விழான்
[7.] கணிச்சு[டு]சக்கரமருபொற்குரியன்றன் நாமத்தால் வாமநிலை நி[ற்ற]குக்-
[8.] கலிஞ்சிட்டு நீமிர் வையகை மலைக்கு நீடுழி இரு மருங்கும் கெல் விளைய-
[9.] க்கண்டொன் குலை புரியும் படை அனாசர் கொண்டாடும் பாதன் குணவிச-
மாமுநிலன்
[10.] குளிர் வையகைக்கொவெய் [||*]

TRANSLATION.

Hail ! Prosperity ! In the 21st year of (*the reign of*) the illustrious Ko-Râja-Râjakesarivarman,⁵ *alias* the illustrious Râjarâja-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 Kândalûr and conquered by his army, which was victorious in great battles, Vengai-nâdu, Gaṅga-pâdi, Nulamba-pâdi, Taḍigai-pâdi, Kuḍamalai-nâdu, Kollam, Kalingam and Îra-maṇḍalam, 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 Śoraṇ Arumori, who possesses the river Ponni, whose waters are full of waves,—Guṇavîramâmunivan, whose feet are worshipped by kings of destructive armies, the lord (? *ko*) of the cool Vaigai,—having given a sluice,⁶ which is worthy of being preserved in a good state (*and which is called*) by the name of Gaṇiśekhara-Maru-Porçûriyan, 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*).⁷

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* Uḍaiyâr Râjendra-Chôla-deva. It opens with a long list of the countries which the king had conquered. Among these we find “the seven and a half *lakshas* (*of revenue*) of Iraṭṭa-pâdi,” which Râjendra-Chôla took from Jayasimha. This conquest must have taken place between his 7th and 10th years, as another of Râjendra-Chôla’s inscriptions, which is dated in his 7th year,⁸ does not mention it, while it occurs in some unpublished Tanjore

¹ An *o* seems to stand above *y*.

² The two inscriptions No. 40 and No. 41 read தன் தெழில்.

³ The inscriptions No. 40 and No. 41 read தொழுதக விளங்கும்.

⁴ *p* looks like *y*.

⁵ Instead of *râja*, this inscription uses the Tamil form *irâja*, and consequently, instead of *Ko-Râja*, which is found in the Mâmallapuram inscriptions Nos. 40 and 41, the form *Ko-r-irâja*.

⁶ கலிஞ்ச must be a corruption of கலிஞ்சு 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.

⁸ *Madras Christian College Magazine*, Vol. V, p. 41.

inscriptions of the 10th year.¹ The Jayasimha of the present inscription can be no other than the Western Châlukya king Jayasimha III. (about Śaka 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-Chōla."³ Consequently, "the seven and a half lakshas of Irattapādi" have to be taken as a designation of the Chalukyan empire,⁴ which, in two Eastern Chalukya grants, is called "the Dekhan which yields seven and a half lakshas."⁵ As both Rājendra-Chōla 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-Chōla, 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-Chōla, who reigned from Śaka 985 to 1034. Undoubtedly, the enemy of Jayasimha III. was that Rājendra-Chōla of the *Sūryavamśa*, whose daughter Ammaṅga-devī was married to the Eastern Chalukya king Rājarāja I.⁶ (Śaka 944 to 985). He is further identical with that Rājendra-Chōla, who was the son of Rājarāja of the *Sūryavamśa*, and whose younger sister Kūṇḍavā was married to the Eastern Chalukya king Vimalāditya⁷ (Śaka 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-Chōla'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-Chōla 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 tālluqa in the Maisūr District, and Vaṇavāsi, *i.e.*, Banavāsi in the North Kanara District of the Bombay Presidency. With Kollippākkai compare Kollipāke, which, according to Mr. Fleet,⁹ was one of the capitals of the Western Châlukya king Jayasimha III. Īraṃ or Īra-maṇḍalam is Ceylon. "The king of the South" (*Tennavan*) 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-Chōla 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-Chōla, are not mentioned. The inscription further

¹ The conquest of "the high mountains of Navanedikkula (?)" took also place between the 7th and 10th years, but subsequently to the war against Jayasimha.

² *Ind. Ant.* Vol. VIII, p. 18.

³ *Rājendra-Chōla-gaṇa-mṛigārāja*; *Ind. Ant.* Vol. V, p. 15, lines 13 f. Mr. Rice's *Mysore Inscriptions*, p. 149.

⁴ See the remarks of Sir W. Elliot in Carr's *Seven Pagodas*, pp. 138 ff.

⁵ See No. 39, line 26, and *Ind. Ant.* Vol. XIV, p. 51, line 29.

⁶ See p. 51, above.

⁷ *Ind. Ant.* Vol. XIV, p. 50.

⁸ See lines 86 to 88 of the large Leyden grant; Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 208.

⁹ *Kanarese Dynasties*, p. 44.

¹⁰ Sewell's *Lists of Antiquities*, Vol. II, pp. 218 ff. Dr. Caldwell's *Comparative Grammar*, pp. 139 ff. of the Introduction and pp. 535 ff.

records that Rājendra-Chōla vanquished the Keraḷa, *i.e.*, the king of Malabar. With Śakkara-kottam, whose king Vikrama-Vīra was defeated by Rājendra-Chōla, compare Chakrakōṭa, whose lord was conquered by the Western Chālukya king Vikramāditya VI.,¹ and Chakragōṭṭa, which was taken by the Hoysala king Vishṇuvardhana.² Madura-maṇḍalam is the Pāṇḍya country, the capital of which was Madura. Odda-vishaya, the country of the Oddas or Odras³ and the U-cha of Hiuen-Tsiang,⁴ is the modern Orissa. Kośalai-nāḍu is Southern Kosala, the Kiao-sa-lo of Hiuen-Tsiang,⁵ which, according to General Cunningham, corresponds to the upper valley of the Mahānadi and its tributaries.⁶ Takkanalādam and Uttiralādam are Northern and Southern Lāṭa (*Gujarāt*). The former was taken from a certain Ranaśūra. Further, Rājendra-Chōla asserts that he conquered Vaṅgāla-deśa, *i.e.*, Bengal, from a certain Govindachandra and extended his operations as far as the Gaṅgā. 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 Kundavai-Jinālaya, *i.e.*, the Jina temple of Kundavai. According to an Eastern Chalukya grant⁷ (and an unpublished Chidambaram inscription⁸), Kūṇḍavā (*or* Kundavai) was the name of the daughter of Rājārāja of the *Sāryavamśa*, the younger sister of Rājendra-Chōla, and the queen of the Eastern Chalukya king Vimalāditya. The Tanjore inscriptions mention another, still earlier Kundavai, who was the daughter of the Chōla king Parāntaka II., the elder sister of the Chōla king Rājārāja-deva, and the queen of the Pallava king Vandyadeva.⁹ 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 Chalukyas, 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 Chalukya king.

According to this and the next inscription, the village at the foot of the Tirumalai Hill bore the name of Vaigavūr and belonged to Mugai-nāḍu, a division of Paṅgala-nāḍu, which formed part of Jayankōṇḍa-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 Kailāsanātha Temple at Uttaramallūr 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 *Vikramādikācharita*, sarga iv, verse 30.

² Mr. Fleet's *Kanarese Dynasties*, p. 66.

³ Sanskrit: Odra; Telugu: Ōḍhrulu, the inhabitants of Ōḍhra-dēśa; Kanarese: Oḍḍaru; Tamil: ஓட்டர் or ஒட்டர், the inhabitants of ஒட்டம் or ஒட்டம்.

⁴ Beal's *Si-yu-ki*, Vol. II, p. 204.

⁵ *Ibid.* p. 209.

⁶ *Arch. Survey of India*, Vol. XVII, p. 68.

⁷ *Ind. Ant.* Vol. XIV, p. 53, lines 60 f.

⁸ See paragraph 5 of my *Progress Report for February, March and April 1888*, Madras G. O., 27th July 1888, No. 745, Public.

⁹ See paragraph 8 of my *Progress Report for July, August and September 1888*, Madras G. O., 7th November 1888, No. 1050, Public.

TEXT.

- [1.] ஸ்ரீ ப்ரீ [||*] திருமன்னி வளாவிரு நிலமடையும் பொர்ச்சயப்பாவையுஞ்சீர்த்-
தனிச்செவியுந்தன் பெருத்தெவியாநி இன்புற¹ கெடு தியல்² ஊழியுள்
இடைது-
- [2.] தைநாடுந்தடர் வளவெலிப்படர் வளவாசியுஞ்சுன்னிச்சூழ் மதிக்கொள்ளிப்பாக்கையு-
நண்ணற்கரு முரண்³ மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தரசர் தமுடியும்
ஆங்க-
- [3.] வர் தெவியொங்கெழின்முடியுமுன்னவர் ப[க்]கல்த்தென்னவர் வைத்த சுந்தாமுடி-
யும் இக்கிரகாரமுத்தெண்டினா ஈழமண்டலமுமுலதும் ஏறி படைக்கொனர்
- [4.] முறைமைபிற்குடெஞ்ஞலதனமாகிய பலர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்செங்கதிர்
வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்சென-
- [5.] வில்⁴ இருபத்தொரு காலகாகனை கட்ட பாகராமன் மெவருஞ்சாந்திமத்திவவாண்
கருதி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசுங்-
கியில் மு-
- [6.] துகிட்டொளித்த சயசங்கன்⁵ ஆளப்பெரும்⁶ புகழொடும் சீடியல்⁷ இரட்டபாடி
எழறா இலக்கமுநவகெதிக்குவப்பெருமலைகளும் விக்கிரமவீரர் சக்கரகொட்டமு-
- [7.] முதிரபடவல்லை மதுமண்டலமும் காமிடைவளையநாமணைக்கொணமும் வெஞ்சிலை-
வீரர் பஞ்சப்பள்ளியும் பாகடை⁸ப்பழநன்மாசுணிதெசமும் ஆயர்வி-
- [8.] ல் வண் கீர்த்தியாதிகரவைபிற்சுனியொடு குலத்திராநனை வினையமர்க்கனத்துக்கி-
னையொடும் சி[டித்]துப்பல தனத்தொடு நிறை குலதள[க்]குவை-
- [9.] யுஞ்சிட்டருஞ்செ[ரி] மினையொட்ட⁹வினெடியமும் பூகார் செர் கல்கொசலையொடு-
ணம்பாலனை வெம் முடையழித்து வண்ணொை சொலைத்தண்டயுத்தி¹¹யுயிரண-
- [10.] ருனை முரணுறத்தாக்கித்திக்கனை கீர்த்தித்தக்கணலாடமுங்கொவினசுகன் மால்பி-
னொடத்தக்காத சாரல் வங்கானதெசமுனொடு கடற்சங்குகொட்டன் சீழ்ப்பாலனை
- [11.] வெஞ்சம¹² வளாகத்தஞ்சுவித்தருளி ஒண்டிறல் யானையும் பெண்டிர் பண்டாரமு-
கீத்திலகெடுக்கடதுத்தி[ர]லாடமும் வெயி¹³ மணற்றிர்த்தத்தெயி புனற்கங்கையு-
மா[ப்]-
- [12.] பொரு . தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான உடையார் ஸ்ரீராமஜெரு-
தொவடெவற்கு யாண்டு யெ ஆவது [ஜ]யங்கொண்டசொழமண்டலத்து பங்கன-
காட்டு நடுவில்
- [13.] வகை[ச] முகைகாட்டுப்பன்னிச்சைம் வைகஜூர்த்திருமலை ஸ்ரீகுணவைஜிநாலயத்து
வெவற்குப்பெரும்பாணப்பாடிக்காவழிமல்லியூர் இருக்கும் வு[ர]-
- [14.] வாரி கண்பயன் மணவாட்டி சாமுண்டப்பை வைத்த திருநகரவினக்கு [||*]
ஒன்றிதுக்குக்காக இருபதும் [திரு]வமுதுக்கு வைத்த காக பத்தும் [||*]

¹ Other inscriptions read இன்புற.² An inscription at Uttaramallūr reads தாயர்.³ The ச of முரண் looks almost like க.⁴ A Tanjore inscription reads சிவன் for செனவன்.⁵ சி looks like சீ.⁶ A Tanjore inscription reads ஆளப்பரும்.⁷ An inscription at Uttaramallūr reads சீடி instead of சீடியல்.⁸ Other inscriptions read பாகடை.⁹ The Uttaramallūr and Tanjore inscriptions read சிட்டருஞ்.¹⁰ A Chidambaram inscription reads புனலொட்ட instead of மினையொட்ட.¹¹ The Chidambaram and Tanjore inscriptions read புத்தி.¹² The inscription No. 68 reads சமர் for சம.¹³ An Uttaramallūr inscription reads ஏறி.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.

TRANSLATION.

Hail! Prosperity! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Uḍaiyār Śrī-Rājendra-Chōla-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; Vanavāsi, the roads (*to which are bounded by*) continuous walls of trees; Kollippākkai, whose walls are surrounded by *śulli* (*trees*); Maṇṇaikkadakkam 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 Pāndya*) had formerly given to that (*king of* Īram); the pearl-necklace of Indra; the whole Īra-maṇḍalam on the transparent sea; the crown praised by many, a family-treasure, which the spear-throwing (*king of*) Keraḷa usually wore; the garland of the sun (?); many ancient islands, which are the old and great guards of the shore, against which conches are dashed; the crown of pure gold, worthy of Lakshmi, which Paraśurāma, who, out of anger, bound the kings twenty-one times in battle, having thought the fort of the island of Śāndima (i.e., *Śāntimat*?) unapproachable, had deposited (*there*); the seven and a half *lakshas* of Irattā-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; Śakkara-kottam (*belonging to*) Vikrama-Vira; Madura-maṇḍalam with the fort of Mudira-paḍa (?); Nāmaṇaikkonam, which is surrounded by dense groves; Pañchappalli (*belonging to*) Veñjilai-Vira¹; the good Māṣuṇi-deśa, where leaves and fruits are green; the large heap of family-treasures, together with many (*other*) treasures, (*which he carried away*) after having seized Dhīratara 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 *Brāhmaṇas* assemble; Daṇḍabutti (i.e., *Danda-bhukti*), in whose gardens bees abound, (*and which he acquired*) after having destroyed Dharmapālu in a hot battle; Takkaṇalādam (i.e., *Dakṣiṇa-Lāta*), whose fame reaches (*all*) directions, (*and which he occupied*) after having forcibly attacked Raṇaśūra; Vaṅgāla-deśa, where the rain does not last (*long*), and from which Govindaachandra, having lost his fortune, fled; elephants of rare strength, (*which he took away*) after having been pleased to frighten in a hot battle Mahīpāla of Śaṅgu-kottam (?), which touches the sea; the treasure of women (?); Uttiralādam (i.e., *Uttara-Lāta*) on the great sea of pearls; and the Gaṅgā, whose waters sprinkle *tirthas* on the burning sand:—

Chāmundaṇṇai, the wife of the merchant Nannappayaṇ, who lives at Perumbāṇappādi, (*alias*) Karaivari-malliyār, gave a *tirumandā* lamp to the temple (*called*) Sri-Kundavai-Jinālaya (*on*) the holy mountain (*Tirumalai*) (*at*) the *pallichchandam*² of Vaigavūr in Mugai-nādu, a division in the middle of Paṅgāla-nādu, (*which forms part*) of Jayaṅkonda-Śora-maṇḍalam.

Postscript.

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

¹ Literally, "the hero of the cruel bow." Compare வெஞ்செவ்வென், an epithet of Virabhadra as bearing a cruel bow (*Winslow*).

² This term probably means "a village belonging to a temple," "a holy village;" see p. 91, note 5.

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-Parakesari-varman, *alias* Udaiyār Rājendra-Chōla-deva. It records the gift of a lamp to the god of the Tirumalai Temple, who seems to have been called Ārambhanandin, and allots money for the maintenance of this lamp and of another lamp, which had been given by "Śinnavai, the queen of the Pallava king." Like Kundavai, the queen of the Pallava king Vandyadeva,¹ this was probably a Chōla princess, who was married to a Pallava king.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ []* திருமன்னி வனா இரு [] மடந்தையும் பொர்ச்ச-
- [2.] யப்பாவையுஞ்சீர்த்தவீச்செல்லியுந்தன் பெருந்தெவியராகி இன்பு-
- [3.] [] நெடு தியல் ஊழியன் இடை[] ஆதையாடுதாள் வனவெலி-
- [4.] ப்பட[] வனவாடியுஞ்சுன்னிச்சுழ் மதிட்கொள்ளிப்பாக்கையுந்-
- [5.] ணற்கு மு[] ண் மண்ணைக்கடக்கமும் பொரு கடல் சமுத்தரசர் தமுடியும் ஆங்க-
- [6.] வர் தெவியொருங்கெழில் முடியும் முனவர் பக்கல்தென்னவர் வைத்த தந்-
- [7.] தாமுடியும் இந்நிரகாரமுத்தெண்டினை சமுண்டலமுழுவதும் எரி படைக்கொள-
- [8.] ர் முறைமைவிற்குடங்குலதனமாயி பவர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்-
- [9.] சங்கதிர் வெலைத்தொல் பெருங்காவற்பல பழந்தியுஞ்செருவீர்செனவில் இருப-
- [10.] த்தொரு காலகாகனை கட்ட பாகாரமன் மெவலருஞ்சாந்திமதிவவரன் கரு-
- [11.] தி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசங்-
- [12.] கியில் முதகிட்டொளித்த சயசிக்கன் ஆனப்பெரும் புகழொடும் பிடிய-
- [13.] ல் இரட்டபாடி எழரை இலக்கமுருகவெதிக்குலப்பெருமலைகளும் விக்ரமவி-
- [14.] ரர் சக்காகொட்டமுருகிபடவல்லி மதுரமண்டலமும் காமிடைவனை யகாமனைக்கொண-
- [15.] மும் வெஞ்சிலைவிர் பஞ்சப்பன்னியும் பாகடைப்பழகன்மாகணிதெசமுமயர்-
- [16.] வில் வண் கீர்த்தி ஆகிகாவையிற்சனிரன்றோல் குலத்திராதனை வினையமர்க்க[] னத்து-
- [17.] க்கினையொடும் பிடித்துப்பல தனத்தொடு கிறை குலதனக்குலையுஞ்சிட்டருஞ்-
செறி மனை-
- [18.] யொட்டவிடியும் பூதார் செர் கல்கொசலைகாடுஎன்மபாலனை வெம்
முனையழித்து வண்டு-
- [19.] தை சொல்தண்டயுத்தியுமிரணசுரனை முர² னுறத்தாக்கித்திக்கனை கீர்த்தித்தக்கண-
லாடமுங்கொவிசைன்
- [20.] மாவிழிசொடத்தங்காத சரால் வங்கானதெசமுநொடு கடற்சங்குவொடன்⁴
பெய்வானனை வெஞ்சமர் வனா[]-
- [21.] த்தஞ்சுவித்தருள்⁵ ஒண்டில்⁶ யானையும் பெண்டிர் பண்டாரமும் கித்தல⁷ நெடுக்கட-
லுத்திரலாடமும் வெலி மணத்தி[]-
- [22.] த்தத்தெறி புனற்குக்கையுமா[] பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான
உடையார் ஸ்ரீராஜேசுவரோ⁸
- [23.] டெவற்கு யாண்டு மெ ஆவது ஜயங்கொண்டசொழமண்டலத்துப்பங்கனாட்டு
கடுவில் வகை முகைகாட்டுப்பள்ளி-

¹ See page 97, above.

² ா looks like ரு.

³ The inscription No. 67 reads அருளி.

⁴ The inscription No. 67 reads தத்தில.

⁵ The inscription No. 67 reads மெவருஞ்.

⁶ The inscription No. 67 reads சங்குகொட்டன்.

⁷ The inscription No. 67 reads ஒண்டில்.

⁸ Read ஸ or ஊ.

- [24.] ச்சனம் வைகஜூர்த்திருமலை டெவர்க்கு [இ]ளையமணிகங்கை வைத்த திருநகாவினக்-
கொன்று [I*] இதற்கு ஹூமி திருத்தக்குடுத்த
[25.] காச இருபது [I*] இப்பூமியால் ஹூரூத்தவற¹ இவ்வினக்கு இப்பள்ளி உடைய
ஹூரம்பனத்திக்கு நித்தம் நகாவினக்கொன்று-
[26.] ம் [I*] வலுவர²லார் டெவிய[ர]ர் சிண்ணவையார் ஹூரூத்தவற³ வைத்த
நகாவினக்கொன்றுக்கு குடுத்த காச அறுபது [II*]

TRANSLATION.

Hail ! Prosperity ! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Udayār Śrī-Rājendra-Chola-deva, *etc.*,⁴—Ilaiyamaṇi-naṅgai gave one *tirunandā* lamp to the god of the holy mountain (*Tirumalai*) (*at*) the *pallichchādam* of Vaigavār in Mugai-nādu, a division in the middle of Paṅgala-nādu, (*which forms part*) of Jayaṅkoṇḍa-Śora-maṇḍalam. Twenty *kāṣus* 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 *nandā* lamp for Ārambhanandin, the lord of this temple, as long as the moon and the sun endure. Sixty *kāṣus* were given for one *nandā* lamp, which had been given, for as long as the moon and the sun endure, by Śinṇavai, the queen of the Pallava king.

No. 69. ON THE WALL OF A MAṆḌAPA AT THE BASE OF THE TIRUMALAI ROCK,
TO THE LEFT OF THE ENTRANCE.

This inscription is dated in the tenth year of Ko-Māra-varman⁵ Tribhuvanachakra-
vartin Vira-Pāṇḍya-deva and records the building of a sluice at Vaigai-Tirumalai.

TEXT.

- [1.] ஹூமி ஸ்ரீ [II*] [இ]காமாறபன்ம[ர்] திருஹூவகஹூவத்தி [ஸ்ரீ]விரவாண்டியதெவர்க்கு
[2.] பாண்டு பத்தாவது வைகைத்திருமலை மதகெரிக்கு கலிங்கு கட்டிவித்தான் ரா-
[3.] ஜாராஜவனநாட்டுத்திருமுனைப்பாடிநாட்டு பாண்டை[ட]பூர்மங்கலங்கிழான்
[4.] அம்பலப்பெருமாளான் சினத்தரையன் [I*] யடுதூரயன[ய] ^{௬௦} உ

TRANSLATION.

Hail ! Prosperity ! In the tenth year of Ko-Māra-varman Tribhuvanachakra-
vartin, the illustrious Vira-Pāṇḍya-deva,—Ambala-Perumāl, *alias* Śinattaraiyan,
the headman (*kiṇḍu*) (*of*) Pāṇḍaiyār-maṅgalam in Tirumugai nādi-nādu, (*a division*)
of Rājarāja-vaḷa-nādu, caused to be built a sluice for the Maageri (*tank*) (*near*) the
holy mountain of Vaigai (*Vaigai-Tirumalai*). Let this pious work be victorious !

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

This inscription is dated in the 12th year of Rājanārāyaṇa Śambuvarāja⁶ and
records the setting up of a Jaina image on Vaigai-Tirumalai, *i.e.*, on the holy mountain
of Vaigai.

¹ Read வரை.

² This letter may also be read ஸி.

³ Read வரை.

⁴ The historical part of this inscription is identical with that of No. 67. .

⁵ மாறன் was a title of the Pāṇḍya kings; see Winslow.

⁶ See the introduction of No. 52.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ராஜநாராயணன் சம்புவராஜர்க்கு வா-
 [2.] ண்டு ஸ்ரீ வது பொன்னார் மண்ணைப்பொன்னாண்டை
 [3.] மகன் நல்லாத்தான் வைகைத்திருமலைக்கு ஏறியருள-
 [4.] ப்பண்ணின ஸ்ரீவிநாயகாயனார் பொன்னெயில்-
 [5.] நாட்டார் [||*] யெழுந்தாயனாயகர் உ

TRANSLATION.

Hail! Prosperity! In the 12th year of Rājanārāyaṇa Śambuvarāja,—Nal-lāttāḷ, the daughter of Maṇṇai-Ponṇāṇḍai, (*an inhabitant*) of Ponnūr, caused the blessed Vihāra-nāyaṇār, Ponnōyil-nātha,¹ to be raised to the holy mountain of Vaigai (*Vaigai-Tirumalai*). Let this pious work be victorious!

No. 71. ON THE WALL OF A MAṆḌAPA AT THE BASE OF THE TIRUMALAI ROCK,
TO THE RIGHT OF THE ENTRANCE,—SECOND INSCRIPTION.

TEXT.

- [1.] சிற்றினங்கைக்கு இட்ட தூவு அருண்மொழிதெவர்புரத்து
 [2.] இடையறன் அப்பன் பெரிய பிள்ளை உள்ளிட்டார் தன்-
 [3.] மம் [||*]

TRANSLATION.

A well, which was given, (*in order to procure merit*) to Śirrināṅgai,² the pious gift of the brothers of the eldest son of Idaiyāraṇ Appan, (*an inhabitant*) of Arul-mōri-devar-puram.

No. 72. ON THE SOUTH WALL OF A MAṆḌAPA AT THE BASE OF THE TIRUMALAI ROCK.

This inscription is dated in the *Ānanda* year, which was current after the expiration of the Śaka year 1296, and during the reign of Ommaṇa-udaiyar, the son of Kambāna-udaiyar and grandson of Vira-Kambāna-udaiyar.³ Like No. 52, above, the inscription is a receipt for the cost of some land, which a certain Viṣṇu-Kambūli-nāyaka seems to have bought from the villagers of Śambukula-Perumāl-agaram, *alias* Rāja-gambhira-chaturvedi-maṅgalam.⁴ This village belonged to Murugamaṅgala-paru⁵ in Maṇḍaikula-nāḍu, a division of Palakurra-koṭṭam,⁶ which formed part of Jayankonda-Chola-maṇḍalam. 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:⁷—Kumāṇḍār, Murugappāḍi, Periya-Kāṭṭeri, Vaṅgipp[u]ṇam.

¹ With பொன்னெயில்நாட்டார், "the lord of the golden fortress," compare பொன்னெயில்கோன், which, according to Winslow, is the same as அருகன் (*Arhat*).

² This seems to have been a female relative of the donors. The title *naṅgai*, '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 *śiruda* Śambukula-Perumāl; see No. 74.

⁵ The same occurs in No. 81.

⁶ This is also found in No. 74.

⁷ The last signature is: இவ்வகரத்து ஊர்க்கணக்கு ஐயங்கொண்ட[ட]சொழப்பிரமாராயன் எழுந்தது;
"the signature of Jayankonda-Śōṇa-Brahmā-rāyaṇ, the village-accountant of this place."

TEXT.

- [1.] ஸ்ரீமதேவா ஸ்ரீமதி [||*] ஸ்ரீமதம்மத[ர]மண்டலி[க]ன் அரிசயவிபாடன் ப[...]
[த]ன[...].க்கு¹ தப்புவ ராயர் கண்டன் பூதுவடிக்கி-
- [2.] ணவபுறியொத்தரவு[...].பூயிப[தி] ஸ்ரீசீரகம்பணடைய[ர்] குமாரஸ்ரீகம்பணடைய-
யர் குமார் ஸ்ரீமம்மணடைய-
- [3.] யற்கு ஸ்ரீயவி²ராகு³ செல்வ[ர*]சின்ற செகாஸ்ய தவா[சுய]சு மெல் செல்வா-
சின்ற ஆனந்தவருஷ பகா[ய*]மறு வ-குஷ-வகூத்-
- [4.] து அட்டமியும் திங்கள் கிழமையும் பெற்ற உத்திரட்டாதி நாள் செயங்-
கொண்டசொழமண்டலத்துப்பலகுன்றக்கொட்ட-
- [5.] த்து மண்டைகுருகாட்டு முருகமங்கலப்பற்று சம்புகுலப்பெருமாள் அகா[ம்]மான
இராசகெம்பிரசச்சு⁴பெய்மங்கலத்து
- [6.] சிவிராகு⁵ தனுகாட்டுக்குள்ளு அலகாட்டு [...].முனையமனம் ஒக்கல் வழி
தெய்வத்தி அடவனகர் அளிய ஸ்ரீவிஷ்ணு-
- [7.] கம்புளிகாயக்கற்கு விமலிலை பூமா[ம]ணம் பண்ணிக்குத்த[படி] [||*] [இ]வ்வ-
கரத்துத்தெக்கழனியில் ராகு⁵பிரகூ கண்ணாற்றில்
- [8.] குடமாவடி சூழ்த்த சிறப்பிள்ளார் பாள் அனாமாவில் மெலேவாப்புக்கு கிழக்கு
[||*] இக்கண்ணாற்றுக்கு வடக்கு சிங்கர் அன[...].
- [9.] மாவில் மெலேவா[பு]ப்புக்கு கிழக்கு [||*] இவ்வனாமாவில் வாப்புச்செவ்வைக்குத்-
தெற்கு [||*] நறுவினி அடி அனாமாவில் கிண-
- [10.] [மு]வாப்புச்செவ்வைக்கு [மெற்கு] [||*] இதன் தென்கிழக்கு அத்[தி]அ[ப்ப]அ-
னாமாவில் வடக்கு வரப்புக்கு கை[ய]ர[ன]
- [11.] மெலேக்காணியில் கிழைவாப்புச்செவ்வைக்கு மெற்கு [||*] இக்கண்ணாற்றுக்கு
தெற்கு பொற்கட்டி யில் [தி]வா-
- [12.] ப்புச்செவ்வைக்கு மெற்கு [||*] இன்னிலத்தில் தெற்கில் பெரிய மஞ்ச மெல்
தலை [வற] வடக்கும் [||*] இதுக்கு உட்பட்ட காணி ய[...].
களும் ரா-
- [13.] ஜமலீராகு வதிக்கு மெற்கு கண்ணாற்று வடக்கு காணி எந்ம் [||*] இ-
க்கண்ணாற்றுக்கு தெற்கு காணி கூற [ம்] ஆக காணி
- [14.] கூயெ னால் குழி சது இக்குழி நாலாயிரமும் [||*] கொல்லையாவது வடகாட்டில்
பெருமாங்கொன் கொல்லை சூழ்த்த குழி தனா[ம்] [||*]
- [15.] ஆற்றங்கரை உடற் [செ]ர் வெலங்கொல்லையி[வ] குழி னா[ம்] [||*] இக்குழி
உத[ம்] இக்குழி இரண்டாயிரமும் [||*] மனையாவது தெற்குத்தெரு-
- [16.] வில் தென்சிறகில் கீழ்தலைமனையிரண்டு கிட்டு மெற்கு மனையிரண்டு [||*]
பள்ளித்தெருவில் கீழ்சிறகில் தென்தலைமனையிரண்-
- [17.] மெ [||*] குடமாவுக்கு வடக்கு ந. [க]கொல்லையில் எற்றின குடி இவருதா-
கவும் [||*] இன்னிலத்துக்கும் கொல்லைக்குமனைக்கு[ம்] விலை-
- [18.] யாக கற்பித்த [பொ]ன் சய [||*] இப்பொன் னற்பதுக்கும் [இ]ன்னிலத்துக்கு[ம்]
கொல்லைக்குமனைக்கும் இதுவே பூரண[மாண]ம் ஆவ-
- [19.] தாகவும் [||*] இன்னிலத்துக்கு இவ்வெரி நீர் பூரவி ஆற்றுக்கால் பூரவி
வாய்க்கால் பூரவி பெறக்கடவதாகவும் [||*] இன-
- [20.] வயிற்றுக்கு ஆனமஞ்சி எரிக்குழி வெட்ட ஆற்றுக்கால் வெட்ட வாய்க்கால்
கொண்டம் இவையிற்றுக்கு விழுக்காடு சி-
- [21.] நக கடவதாகவுமற்று அரிசி காணம் ஆன்அமஞ்சி[...]. எற, சொகு எடுத்தனவு
விருத்துப்படின[...]. விலை காணம் மற்றும் எப்பெ-

¹ Read ஸ்ரீஜே.² Read பாணைக்கு.³ Read பூயிபி.⁴ Read சிவிராகு.

- [22.] தப்பட்ட உபாதினும் உட்படக்கட்டுக்குத்தொகையாக இன்னிலத்துக்கு கொல்லைக்கு மனைக்கும் ஆண்டு ஒ-
- [23.] ன்றுக்கு கடமைக்கு பொன் ம [I*] இப்பொன் பத்தும் முன்று கதாயம் ஆகத்தாக்கடவராகவும் [I*] இது ஒழிய செ-
- [24.] [வ]று ஒன்றுஞ்சொல்லக்கடவொம் அல்லவாகவும் [I*] இன்னிலங்களுக்கும் கொ- ல்லைக்கு மனைக்கு
- [25.] எப்பெற்பட்ட கலனும் இல்லை [I*] கலனாள்[வா]ய்த்தொற்றுப்படிஸ் நாங்களை திர்த்து தாக்கடவொம் ஆகவும் [I*] நாங்¹ ஒடிப்பொ-
- [26.] வெ[வா]ம் ஆகில் இப்பொன் ஞற்பதும் தாக்கடலும்² ஆகவும் [I*] இன்னிலங்க- ளுக்கும் கொல்லைக்குமனைக்கும் செவதானம்
- [27.] திருவுடையாட்டம்³ ஒழிய மற்றும் வெண்டும் [பெ]ற்கு சிற்தும்மொற்றி- வைத்தும் கொள்ளக்கடவராகவும் [I*] இப்படி ஸ்வலித்து சிலை⁴விலை வுரோணய
- [28.] பண்ணிக்கும்தொம் ப்ரிவிஹு⁵கயபுளிகாயக்க[த]ரு வேமாஜனய || இந்த வேமாஜகய கயபுளிகய இந்த நிலவிலை வுரோணம் எழுதினெ[ன்*] சம்புகுலப்பெரு-
- [29.] மாள்ஆகாத்து அக்காநொ ப்ரியாஹுனென் இது எழுத்து [I*] குமாண்டேர் அரு- ணான்பெருமாள் எழுத்து [I*] கந்தாடை பெரியாண்டான் பட்டர் எழுத்து [I*]
- [30 to 33.]

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (*the nakshatra*) *Uttirattādi*,¹ which corresponds to Monday, the eighth lunar day of the former half of the month of *Dhanu* of the *Ānanda* year, which was current after the Śaka year 1296 (*had passed*), during the reign of the illustrious *mahāmandalika*, 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 *Kambanā-udaiyar*, who was the son of the illustrious *Vīra-Kambanā-udaiyar*,—Whereas the great people of *Śambukula-Perumāl-agaram*, *alias* *Rājagambhira-chaturvedi-maṅgalaṁ* (*in*) *Murugamaṅgala-paru*, (*which belongs*) to *Maṇḍaikuḷa-nādu*, (*a division*) of *Palakurra-kottam* in *Jayaṅkonda-Śora-maṇḍalam*, gave to the illustrious *Vishṇu-Kambuḷi-nāyaka* of *Alaśu-nādu*, within *Tuḷu-nādu*,² a document (*pramāṇa*) about the cost of land³—We, the great people, (*hereby declare, that we,*) having thus agreed, gave a document about the cost of land to the illustrious *Vishṇu-Kambuḷi-nāyaka*. At the pleasure of these great people, I, *Ankārai Śrīdhara-bhaṭṭa* of *Śambukula-Perumāl-agaram* 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.⁴

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [I*] கடைக்கொட்-
- [2.] தேர்திருமலைப்பரவாதிம-

¹ Read தாங்கள்.² Read கடவொம்.³ Read திருவிடையாட்டம்.⁴ Read தில.⁵ Sanskrit *Uttara-bhadrāpadā*.⁶ This is Northern Kerala, the country of the *Tuḷuvas*.⁷ The passage left out describes in detail the land, which was valued at 40 *peṇ*, and which consisted of 32 *kāṇis*—4,000 *kūṇis* of wet land (*nilam*), of 2,000 *kūṇis* of dry land (*kollai*) and of some houses (*maṇai*).⁸ There is a fragment of a second inscription in two lines, which begins : ஸ்ரீ ஸ்ரீ இடபள்ளி [உ]கடய ஸ்ரீ.

- [3.] ஸ்லர் மாணுக்கர் கரிஷ்டெ-
 [4.] விசுவாயு-ர் செ[ய்]-
 [5.] வித்த யகித்தி[ரு]-
 [6.] மெனி ||

TRANSLATION.

Hail! Prosperity! Arishtanemi-âchârya of Kâdaikkottûr, a pupil of Paravâdimalla¹ of Tirumalai, caused the image of a *yakshi* to be made.

No. 74. ON THE OUTER WALL OF THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE AT TIRUMALAI, TO THE LEFT OF THE ENTRANCE.

This inscription is dated in the twentieth year of *Tribhuvanachakravartin* Râjarâja-deva, which, according to the Poygai inscriptions (Nos. 59 to 64), would correspond to the Śaka year 1157-58. The donor was Râjagambhîra-Śambuvarâyaṇ, who bore the *birudas* Attimallan² and Śambukula-Perumâl (i.e., the Perumâl of the Śambu race).³ The object granted seems to have been the village of Râjagambhîra-nallûr, which had evidently received its name from that of the donor.⁴

TEXT.

- [1.] ஸ்ல[ஹி] || * ஸ்ரீ[திருவருங்குருவதி]கள் ஸ்ரீராஜராஜதேவ-
 [2.] ந்ரு யாண்டு இருபதாவது முதல் செயல்கொண்ட-
 [3.] சொழமண்டலத்துத்தமனூர்நாட்டு [வி]ரன்பாக்க-
 [4.] தது இலா[வ]பெருமான் மகன் ஆண்பான்கள்¹ ப-
 [5.] [ங்]கனராயர்க்குப்பலகுன்றக்கொட்டத்துப்பங்-
 [6.] கனநாட்டு நடு[வில்] . . . க்குன்றத்துரான ராஜம-
 [7.] ம்பீரகல்லூர் [இவ]ர்க்குக்காரணியாக கீழ்-
 [8.] கொக்கின கிணறு[ம்] மெனெக்கின மாமும் நா-
 [9.] ந்பாலெல்லையும் கீற்றொற்றிப்பரிக்கிரயத்-
 [10.] துக்கு உரித்தாவதாக குடுத்தோம் அத்திமல்ல-
 [11.] ன் சம்புகுலப்பெருமானான ராஜமல்லீரச்ச[ம்]-
 [12.] புலராயனென் ||

TRANSLATION.

Hail! From the twentieth year of the illustrious *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, forward,—I, Attimallan Śambukula-Perumâl, *alias* Râjagambhîra-Śambuvarâyaṇ, gave to Ândâṅgal Paṅgalarâyar, the son of Ilâla-Perumâl of Virupâkkam in Tamai-nâdu, (a division) of Jayankonda-Śora-maṇḍalam, (the village of), *alias* Râjagambhîra-nallûr, in the middle of Paṅgala-nâdu, (a division) of Palakura-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 Jaina teacher of this name, who was a contemporary of a king Kṛishṇarâja, is mentioned in an unpublished inscription from Śravaṇa-Belagoḷa.

² This is probably the Sanskrit Hastimalla.

³ A Śambuvarâyaṇ with different *birudas* occurs in the Poygai inscriptions (Nos. 59 to 64).

⁴ Compare Śambukula-Perumâl-agaram, *alias* Râjagambhîra-chaturvedi-maṅgalam in No. 72.

⁵ Read ஆண்டான்கள்.

No. 75. ON THE OUTER WALL OF THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE
AT TIRUMALAI.

This inscription is much obliterated. It consists of a passage in Tamil prose, a Sanskrit verse in the *Śārdūla* metre, and another Tamil prose passage, and records some gifts made by Vyāmukta-śravaṇojjvala or (in Tamil) Viḍu-kāḍaragiya-Perumāḷ, *alias* Atigaimān[i]¹ of the Chera race. The name of the capital of this prince seems to have been Takatā. He was the son of some Rājarāja and a descendant of a certain Yavanikā, king of Keraḷa, or (in Tamil) Eṇiṇi, king of Vañji.² The king repaired the images of a *yaksha* and a *yakshi*, 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[t]*) and (in Tamil) Enguṇavirai-Tirumalai (*the holy mountain of the Arhat*). According to the Sanskrit portion of the inscription, it belonged to the Tundira-maṇḍala; this seems to be a Sanskritised form of the well-known Tondai-maṇḍalam.³

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] செவடீரத்து அதிகைமா[னி] எழினி செய்த யஜ்-
[2.] யகூரையும் யகியாரையும் எழுந்த[ரு*]ளுவித்து எழிமணியும் [இ]-
[3.] ட்டெகடப்பெரிக்காது நகண்டு குடுத்தான் || ஸ்ரீக்கொலவஞ்ஞ-
[4.] தா யவகிகாநாநீர வுய்யுடாதநா துணீராஹியணொழை-
[5.] மிரென யகெயுரென கட்டுதன [||*] வயவாதககுவயஞ்ஞனாயிக-
[6.] துயபுநீராஜராஜாத்ஜவ்யுரேருயுவனொஹுதெந த[கடாநா]யெந ஜீனெ-
[7.] [தி]தென || வஞ்சியா குலப[தி]யினி வ[கு]த்தவியக்கரியக்[தி]யரொ-
[8.] டெ[ஞ்சியவ[தி]யு திருத்தி[தி]யென்குணவிதை திருமலை வைத்த[தி]ரன் [அ]-
[9.] ஞ்சித[ன்] வழி வரும் [வ]ன் வழி முதலி கவி அ[தி]கனவகன் . தூல்
[வி]ஞ்சையர்
[10.] [ஸ்ரீ]ல புனை தகை[ம]யர் காலவன் விகொதழகியயெருமாறெய் [||*]

TRANSLATION.

Hail! Prosperity! Atigaimān[i] of the Śera race placed on (*the hill the images of*) a *yaksha* and a *yakshi*,—meritorious gifts (*formerly*) made by Eṇiṇi,—presented a gong and gave a channel, which he had constructed (*for feeding*) the Kāḍapperi (*tank*).

(*The images of*) the two lords of the *yakshas*, which were made on the excellent mountain of the Arha[t]⁴ in the country (*maṇḍala*) called Tundīra by the illustrious and pious king of Keraḷa, called Yavanikā, were afterwards rescued from ruin by Vyāmukta-śravaṇojjvala, the lord of Taka[t]ā and son of the illustrious Rājarāja, an eminent prince, who was the ornament of his (*Yavanikā's*) race.

¹ This might be meant for *Ati-igai-māni*, "he whose pride consists in excessive liberality."

² Vañji or Karuvūr was the old capital of the Chera kingdom. Ptolemy calls it *Károupa βασιλειον Κηροβόρον*, "Karūr, the capital of the prince of Keraḷa;" see Dr. Caldwell's *Comparative Grammar*, 2nd edition, page 96 of the Introduction; Dr. Burnell's *South-Indian Palaeography*, 2nd edition, page 33, note 2; and Dr. Bühler in the *Zeitschrift d. Deutsch. Morg. Ges.* Vol. XXXVII, p. 99.

³ In a Western Chalukya inscription, Tondai-maṇḍalam is called Tupḍāka-vishaya; see the fac-simile in *Ind. Ant.* Vol. VIII, p. 26, plate iiii, line 1. Tondai-maṇḍalam itself occurs in No. 81.

⁴ Read டெ for யெ.

⁵ *Arha* is probably a vulgar form for *Arhat*.

Vidu-kādaragiya-Perumāl repaired the broken remains (*of the images*) of a *yaksha* and a *yakshi*, which had been given by Eriṇi, 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.] பூரீக்கொண்ட-
- [2.] ஹ-ஹுதா யவகி-
- [3.] காகரதீர வாய-
- [4.] தீ-தாதா துஷீ-
- [5.] ராஜ்யமீண்டு-
- [6.] உற-உறமினொன ய-
- [7.] கெடியனொன
- [8.] கஜிதென [I*] உய-
- [9.] ராஜக்கொண்ட-
- [10.] வணாயகருய-
- [11.] பூரீராஜராஜா-
- [12.] தஜயராஜேசுர-
- [13.] வனொனாஜி-
- [14.] ந தக[ர]ர[ர]யெ-
- [15.] ந ஜீனொ-ரா[ர]தென [I*]

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

TEXT.

- [1.] பூரீ பூரீ [I*]
- [2.] அம்[பரு]டை-
- [3.] யான் சூயன்
- [4.] மகன் கரிய-
- [5.] பெருமானா-
- [6.] ன லை[ர]தா-
- [7.] ராயன் திருய-
- [8.] லைக்கடபு-
- [9.] பரிக்கு நீரொ[ர்]-
- [10.] க்க கனிகிட-
- [11.] குக்கொத்தா-
- [12.] ன் [I*] யெஜி-யாஜ-
- [13.] யதா உ உ ||

¹ *En-guṇa* 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.* எண்குணன் and எண்குணம், pp. 172 and 320, and Dr. Grail's note on verse 9 of Tiruvalluvar's *Kural*, p. 286.

TRANSLATION.

Hail! Prosperity! Kariya-Perumāl, *alias* Vairādarāyaṇ, the son of Ambar-udaiyāṇ Āyaṇ, gave a sluice, in order to raise the water to the Kaḍapperi (*tank*)¹ at Tirumalai. Let this meritorious gift be victorious!

V.—INSCRIPTIONS AT PADAVEDU.

✓ No. 78. ON THE EAST AND NORTH BASES OF THE AMMAIAPPEŚVARA TEMPLE.

This inscription is dated in the year, which was current after the expiration of the Śaka year 1180, and records a grant, which Rājagambhīra-Śambuvarāyaṇ made to the temple of Ammaiappeśvara. 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 Rājagambhīra-Śambuvarāyaṇ, who is mentioned in a Tirumalai inscription (No. 74), which seems to be dated in Śaka 1157-58. It may be further conjectured, that the Ammaiappeśvara Temple at Padavedu had received its name from Ammaiappan or Ammaiappau,² one of the *birudas* of another Śambuvarāyaṇ, who was a contemporary and probably a relation of Rājagambhīra-Śambuvarāyaṇ.

TEXT.

- [1.] ஸவதி ஸ்ரீ [||*] ஸகாஷ்டி ஆயிரத்தொருநூற்றுஎண்பதின் மெற்செல்லாகின்ற கற்கடகா[ய]ற்று வகுப்புவசுத்து திங்கட்கிழமையும் ஸவதியும் நெலதெயுமான இன்று உடையார் அம்மைஅப்பீயாருமுடைய நாயனற்கு இராஜமுஜீரசம்பு-வராயடு
- [2.] [த]ரத்து முன்னடி ஊர்க்கணக்கவரி உவச்சன்பெர்க்கடமை ஆகவிகன்பெர்க்கடமை தறிஇறை [த]ட்டார்ப்பாட்டமும் இனவரி [டு] . . . யத்தறி இருந்து பரி-மாறுவாரும் செக்குக்கடமை [வ]ரவமஞ்சாடி நிலையன் வெட்டிகெல்லு உட்-பட்ட[] எனார்ப்பல தனி தெவதாநம் கீக்கி இந்நாயனர்க்குத்தெவதானம் வி-ட்டென் இராஜமுஜீரசம்பு[வ] :

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 *Karkātaka*, which was current after the Śaka year one thousand one hundred and eighty (*had passed*),—I, Rājagambhīra-Śambuvarāyaṇ gave to the god, who is the lord of the Ammaiappeśvara (*temple*), as a divine gift excluding the divine gifts to the various temples (*at*) Elūr,³ including⁴ the tax for the village-accountant, the tax on Uvachchas, the tax on Ājīvakas,⁵ the tax on looms, the tax on goldsmiths,⁶ the tax on oil-mills, (*and*) the paddy for the *Veffi*.⁶

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 முன்னடி, which occurs also in line 15 of the Poygai inscription No. 64, is not apparent.

⁴ On the Uvachchas, see page 82, note 4; on the Ājīvakas, page 88, note 5.

⁵ Of the terms left untranslated, இனவரி occurs also in the Poygai inscriptions Nos. 61 and 62.

⁶ See page 82, note 3. The *தெயாரி* or watchman and the *வெட்டியான்* or scavenger are mentioned as members of the ancient village-establishment in the *Tanjore Manual*, p. 415. They used to get their share of the produce, as well as the accountant, the washerman and the other village-officers; *ibid.* pp. 421 f. In the Kanarese country, the corresponding officers were the *taldari* and the *tōfi*, who likewise received their share of the crops; see Dr. Buchanan's *Journey from Madras through the countries of Mysore, Canara, and Malabar*, Vol. I, p. 266 ff. Vol. II, p. 109. Vol. III, p. 449.

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

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

TEXT.

- [1.] ஸ்ரீமத் இராசாதி இராசன் இரா[ச]-
- [2.] பரமேஸ்வரக் ஸ்ரீவி[ர]தேவராம¹மஹா-
- [3.] இராயர்[ருச்] செல்லாரின்ற பிறமாதிச-
- [4.] வருஷம் மாதிரி மாதம் பத்தாந்தயதி
- [5.] நாயனார் ஆம்மை அப்பநாயனார்[ரு]
- [6.] தெய்வங்கண[பந்] மாதவ[ய]ராவகா[யர்]
- [7.] தன்மசாதன பண்ணி[ரி] கு[டு]த்தபடி ம . . .
- [8.] [கொன்] பெரிய பெருமாவர் திருவி[ர] . . .
- [9.] ஆக விட்ட . வளவு [க] [||*] இந்த தன்[மம்] ச-
- [10.] ந்திருத்தவனா[ய]ம் நடக்க கட[வத]ராக-
- [11.] வும் [||*] இந்த தன்மத்துக்கு அகித பண்[னு]வு-
- [12.] வந் கெவ்வகை கரை[யி]வ் க[ர*]ராம் [பசு]வை

TRANSLATION.

Hail! On the tenth day of the month of *Māsi* of the *Pramādicā*² year, which was current (during the reign) of the illustrious *rājādhirāja rājaparamēśvara*, the illustrious Vīra-Devarāya-mahārāyar, 1 *vaḷavu*³ was given by a *dharmaśāsana* to the lord Ammaiappa-nāyanār. 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 Gaṅgā.

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

This inscription is dated during the reign of Vīra-Devarāya-mahārāyar (of Vijayanagara) and in the *Ānanda* 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.] ஸ்ரீமத் இராசாதி இராசன் இரா[ச]-
- [2.] இராசாதி இராசன் இரா[ச]-
- [3.] பரமேஸ்வரக் ஸ்ரீவி[ர]-
- [4.] தெவராயதேவராம இராய[ர*]-
- [5.] க்கு செல்லாரின்ற
- [6.] ஆனந்தவருஷம் ஆடி

¹ The inscription No. 80 reads *ராய* instead of *ராம்*.

² As Dr. Oppert has shown in the *Madras Journal of Literature and Science* for the year 1881, p. 276, the erroneous forms *Pramodā* and *Pramādicā* for the two cyclic years *Pramoda* and *Pramādin* owe their origin to some old *terius memoriales*, in two of which we find *Pramoda* 'tha and *Pramādi* cha; in course of time the two particles *atha* and *cha* were mistaken for portions of the names themselves. In Tamil the two wrong forms have entirely superseded the correct ones.

³ வளவு or வலிவு means "a house, household premises" (Winslow).

- [7.] ஸ்ரீ உ [த]யதி நாயனா[ர்]
 [8.] அம்மைஅப்பநாயனா[ர்*]
 [9.] க்கு [ச]லவைப்பற்று
 [10.] உல[க்]னந்தவென்
 [11.] [சூரியதெ]வ[னென்]
 [12.] தன்மசாதனம் ப-
 [13.] ண்ணரி குடுத்தபடி.
 [14.] முல்லையிராயன்
 [15.] வெங்கட[க்]கை[ய]

TRANSLATION.

Hail! On the 2nd day of the month of *Āḍi* of the *Ānanda* year, which was current (during the reign) of the illustrious *mahārājāddhirāja rājaparamēśvara*, the illustrious *Vira-Devarāya-mahārāyar*, — I, *Ulagalanda-Veḷ Sūryadeva*, gave (the village of) [Sa]lavaipparru by a *dharmaśāsana* to the lord *Ammaiaappa-nāyanār*. Accordingly (there follows) the signature (?) of *Mullaya-rāyan Veṅgaḍa*.

No. 81. ON THE EAST WALL OF THE SOMANĀTHEŚVARA 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 *Virapratāpa Praudha-Immaḍi-Devarāya-mahārāyar*. This is the latest hitherto-known date of *Devarāja II.* of *Vijayanagara*. The inscription is much injured and incomplete at the end. In the preserved portion, mention is made of the kingdom of *Paḍaiviḍu* (*Paḍaivittu rājyam*), which belonged to *Tondai-maṇḍalam*,¹ of the right and left hand castes,² and of the *Somanātheśvara* Temple at *Paḍaiviḍu*.

TEXT.

- [1.] ஸாமலெஹ ஸுவதி [||*] ஸ்ரீரீதுதி[ஹா]-
 [2.] ஸ்ரீலெஹாநு அரி(ய)ரா[ய]வி-
 [3.] பாடநு பாடுஷெக்குத்தப்ப[ல] ரா-
 [4.] யர் கண்டநு மூவராயர் க[ண்]-
 [5.] டநு கண்ட நாடு கொண்டி
 [6.] கொண்ட நாடு கு[ட]ரதான் க்-
 [7.] துவடகிணபச்சிமஉத்தாஹ-
 [8.] முடாதிபதி ஸ்ரீரீதுராசாதிராசராசப-
 [9.] ரமெய்யா ஸ்ரீரீரபுதாப மசுவெட்டை
 [10.] கண்டருளிய ப்ரவுடஇம்மடி-
 [11.] தெவராயதெஹராயர் விதிவீரா-
 [12.] ச்சய[ம்] பண்ணி அருளாகின்ற
 [13.] ஸகா[ஷ]ம் தகாளயக ன் மெல் செ-
 [14.] ல்வாகின்ற ஸாதுவருஷி லிஹை-
 [15.] நாயற்று பூறுவவசுத்து துயெ[ர]-
 [16.] டரியும் சனிவாரமும் கு[ய]-
 [17.] [ஷ]நு யொம[ரேஷ] பெ[ற்ற] உ[த்].

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 66.

- [18.] திராட்சு நான் தொண்டை-
 [19.] மனுவத்து படைகிட்டு
 [20.] ராஜ்ய [ந]ரட்டவர் வலங்கையு-
 [21.] டு இடங்கையு பீதமாரகமு
 [22.] ராசமம் [பிரது] மலை[க்க]-
 [23.] டைத்த¹ முரு[க]மங்கலப்பந்து
 [24.] மருதாசா படை[கி]டு உடைய[ரர்]
 [25.] சொமனாதெ[ய்யு]கயினர் கொயினி-
 [26.] வெ நிறைவற . தைந்து [கு]மைவ[ற]

TRANSLATION.

Let there be prosperity! Hail! On the day of (*the nakshatra*) *Uttirādam*,² which corresponds to the *Yoga Āyushmat* and to Saturday, the thirteenth lunar day of the former half of the month of *Simha* of the *Śukla* year, which was current after the Śaka year 1371 (*had passed*), while the illustrious *mahāmanduleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the destroyer of the three kings (*of the South*),³ 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 *rājādhirāja rājaprameśvara*, the illustrious *Virapratāpa*, who has been pleased to witness the hunting of elephants, *Praudha-Immaḍi-Devarāya-mahārāyar*, was pleased to rule the earth,—the inhabitants of the kingdom (*rājyam*) of *Paḍaividu*, (*which belongs*) to *Tondai-maṇḍalam*, the great men of the right hand and of the left hand,—at the temple of *Somanātheśvara-nāyanār*, the lord (*of*) *Paḍaividu* in the north-west (*of*) *Murugamaṅgala-parru*,⁴ which borders on the *Rājagambhira Hill* (*Rājagambhira-malai*)⁵

VI.—INSCRIPTIONS OF THE KAILĀSANĀTHA TEMPLE AT KĀNCHĪPURAM.

No. 82. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

The following inscription is dated in the fifteenth year of *Madirai-koṇḍa Ko-Parakesarivarman*. The same names are borne by the *Chōla* king *Parāntaka I.*, *alias* *Vīranārāyaṇa*, in a copper-plate grant published by Mr. Foulkes.⁶ As *Madirai* seems to stand for *Madurai* (*Madura*), the capital of the *Pāṇḍyas*,—*Madirai-koṇḍa*, “who took *Madura*,” might also be considered as the Tamil equivalent of *Madhurāntaka*, “the destroyer of *Madura*.” This was the name of a grandson of *Parāntaka I.* according to the large *Leyden* grant.⁷ Another *Madhurāntaka*, who was the son of *Rājarāja*, issued the Sanskrit portion of the *Leyden* grant after his father's death.⁸ He is probably identical

¹ Read டைத்த.

² Sanskrit *Uttarāṣāḍhā*.

³ மூவரசர் is the same as மூவரசர், “the three kings,” i.e., the *Chera*, the *Chōla*, and the *Pāṇḍya*. In *Kanarese* inscriptions it occurs in the form *Māru-rāyar*; see *Journal of the Bombay Branch Royal Asiatic Society*, Vol. XII, p. 376, note 30, and *Indian Antiquary*, Vol. XIII, p. 131, verse 45.

⁴ See page 102, note 5.

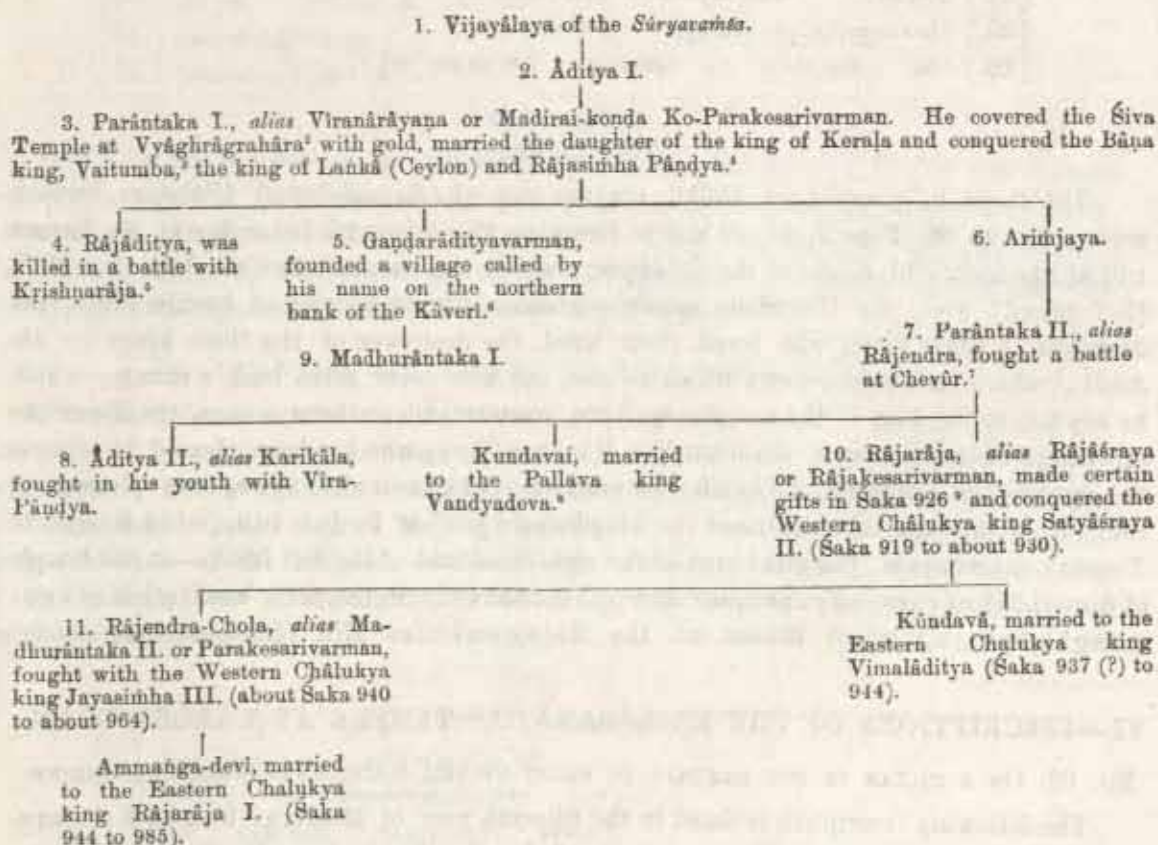
⁵ This hill was probably called after *Rājagambhira-Śambuvārāyan*; see the introductions of Nos. 74 and 78.

Salem Manual, Vol. II, pp. 369 ff.

⁶ Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, pp. 204 ff. *Madhurāntaka*, and not *Mathurāntaka*, is the reading in lines 48, 62 and 87 of the original, an impression of which I owe to Dr. Burgess.

⁷ See page 96, note 8.

with Rājendra-Chōla-deva, who, according to Nos. 67 and 68, conquered the Madura-maṇḍalam. 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 Chōlas according to the large Leyden grant. The first three kings of the table are also named in Mr. Foulkes' above-mentioned grant.¹ On inscriptions of the two last kings and on other conquests of theirs, see the introductions of Nos. 40 and 67, above.



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

¹ *Salem Manual*, Vol. II, pp. 369 ff., verses 4 to 11, 24 and 25.

² As discovered by my assistant, V. Venkayya, M.A., Vyāghrāgrahāra is the Sanskrit equivalent of Pulliyār, "the tiger-village," one of the names of Chidambaram. The report of the Leyden grant is confirmed by the *Kōṅgu Chronicle*, which says twice, that Parāntaka I. "built the Kanaka-sabhā or Golden Hall" at Chidambaram; *Salem Manual*, Vol. I, p. 40.

³ Compare "the Vaidondai race" and "Vaidumba-ṛaya" in the Rev. Taylor's translation of the *Kōṅgu Chronicle*, *Madras Journal*, Vol. XIV, Part I, pp. 15 and 16, and V[ai]ḍumba in No. 144, below.

⁴ See note 1.

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

⁶ In Sewell's *Lists of Antiquities*, Vol. I, p. 265, a village called Gaṇḍarādityam in the Trichinopoly District is mentioned.

⁷ Mr. Sewell, *u.s.*, pp. 168 and 207, mentions two villages of this name in the North and South Arcot Districts.

⁸ See page 97, note 9.

⁹ See page 64, note 1.

grant of the Western Chālukya king Jayasimha III.¹ calls (Rājendra-)Chōla *Pañcha-Dramilādhipati* (read thus instead of *yam Chamdramilādhipati*²), "the lord of the five Draviḍa (nations)."³ The village, which was the object of the Miraj grant, belonged to "the Eḍadore (read thus instead of *Paḍadore*) Two-thousand." Accordingly, the country of Eḍadore in Maisūr must have been in the possession of Jayasimha III. in Śaka 946 (expired). The same country of Eḍadore (*Idaiturai-nāḍu*) occupies the first place in the list of the conquests of Rājendra-Chōla-deva.⁴

The subjoined inscription records that a certain Chaṇḍaparākrama-vīra gave to the god of "the holy stone-temple" (i.e., the Rājasimhavarmesvara Temple⁵) at Kañchip-petu (i.e., Kāñchipuram) 270 sheep, from the milk of which three lamps had to be supplied with ghee. A certain Chaṇḍaparākrama-maṇṛādi, 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 *pulli* 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 Parameśvaravarman I. (No. 151, below.)

TEXT.

- [1.] || ஸ்ரீ || மகிசா கெ[ச]-
- [2.] ண்ட கொப்பசகெசரிபன்மக்கு
- [3.] யாண்டு பதிஞ்சாவது க[ச]-
- [4.] ப்பெட்டுப்பெரிய [திரு]-
- [5.] க்கத்தளி தேவாடெவர்கு
- [6.] சண்ட[*]பாக்கிரம[*]ந்ருடியெக் [எ]-
- [7.] முத்து [||*] திருக்கத்தளி தெவர்கு மூ[க்]-
- [8.] று கொட[ா]கிளக்கு வநூலிகழர் உள்-
- [9.] ளவும் சண்டபாக்கிரமவிச [ன[*]வத்த
- [10.] சாவா மூலா பெராடு - இருதூற்று-
- [11.] எழுபது [||*] இவ்வாட்டா[ல்*] கிசதி மூ[ழ]-
- [12.] க்கு கெய் கொண்டு சென்று உ[ண்]-
- [13.] னாழி[னக்] உடையர்கள் கை[ரி]-
- [14.] ல் னாழிக்கு வழுலா[த] நாழி-
- [15.] யால் எக் மக்கன் மக்கன் [வ]-
- [16.] ழி வழி [என்றும்] அட்டுவெக் [||*] அட்டு[டெ]-
- [17.] னாயில் பி[ல]லத[ில்] கிச[தி]
- [18.] காலெகால் [தண்டபடுவெ]ன[ன]-
- [19.] ன் [||*] இத்தண்ட[பட்டும்] இனெய் மூ[ட்]-
- [20.] டாமெ அட்டுவெ[னெ]ன் [||*] மூட்டில் அ-
- [21.] ன்ருன் கொ[வுக்கு] கிசதி ம[ஞ்சாடி]

¹ *Ind. Ant.* Vol. VIII, p. 18.

² This correction was suggested by my assistant, V. Venkayya, M.A.

³ The "five Draviḍas," as opposed to the "five Gaudas," are the chief tribes or languages on the south of the Vindhya :—Draviḍa proper (Tamil), Āndhra (Telugu), Karpāṭa (Kanarese), Mahārāshṭra and Gurjara ; see Böhtlingk and Roth's *Sanskrit Dictionary*, s. v. द्रविड, and Winslow, s. v. திரவிடம்.

⁴ See pages 96 and 99, above.

⁵ See page 118, below.

⁶ Line 2 : ண் of கொண்ட; ன் and க் of பன்மக்கு. Line 3 : ண் of யாண்டு. Line 12 : ண் of கொண்டு.

- [22.] பெசன் மந்த [ஒட்டி குடுத்தென்]
 [23.] [வி]ரம்
 [24.] [இ]ரீ-ம் [அ]ரூ[திரு].
 [25.]

TRANSLATION.

Hail! Prosperity! In the fifteenth year of (*the reign of*) Madirai-konda Ko-Parakesarivarman, (*the following*) written agreement (*was made*) with Mahādeva of the large holy stone-temple at Kachchippedu by me, Chandaparākrama-maṇṛādi. Chandaparākrama-vīra gave two hundred and seventy undying and unending¹ big sheep to the god of the holy stone-temple, (*in order to keep*) three *nandā* 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 *urakkus* of ghee daily³ and shall, for ever, pour them out into the hands of those, who are in charge of the *nārigai* (*measure*) within (*the temple*), with a *nāri* (*measure*) which is equal to four *urakkus*.⁴ If I do not pour them out, I shall be liable to a fine of four and a quarter (*urakkus*) 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 *maṇṇādi*⁵ 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 MAṆḌAPA IN FRONT OF THE RĀJASIMHAYARMEŚVARA 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 Chandaparākrama-vīra to "the holy stone-temple." A certain Kālakopa-vīra-maṇṛādi 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 *ā* in *nā* and *rā* is not, as in modern Tamil, attached to the bottom of the letter, but is added after it and turned upwards.⁶

TEXT.

- [1.] [ஹ]ஸ்தி ஸ்ரீ || மதிரை கொண்ட
 [2.] [கெ]ரப்பாகெசரிபன்ம[த்]ரு யாண்-
 [3.] [டு] ப[தி]ன் அஞ்சாவது கால[கெ]ரப-
 [4.] [வி]ரம்[ன்][ருடி]யென்
 [5.] . . . பதினும் கல்லெடுப்பூர் ப
 [6.]
 [7.] . . [தொ]ரை திருத்தளி வெவர்க்-
 [8.] கு இரண்டு கொடாவினக்கு அரு[திரு]-
 [9.] ர் உள்ள் அனவும் எரிப்ப[த்]ற்கு சண்-

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 தந்தாவினக்கு for தொந்தாவினக்கு, which occurs also in No. 83, line 8, and in No. 147, line 5.

³ திசுதி seems to be connected with திச்சம், திசம், தித்தம் or தித்தியம் (Sanskrit *nityam*).

⁴ According to the Tamil dictionaries, 1 *nāri* or *paṇḍi* consists of 4 *urakkus*.

⁵ 1 *maṇṇādi* weighs 4 grains.

⁶ In னு of அண்ணுழிகை, line 13, and in னு of மன்றாடி, line 24.

⁷ Two letters, of which the second is ற, are engraved below the beginning of this line.

- [10.] பராக்ஷரமவிரர் வைத்த சா[வா]
 [11.] [மு]வா பொரு நூற்றுஎன்பது [1*]
 [12.] [இ]வ்வாட்டால் நிசதி உரிய நெ[ய்]
 [13.] [கெ]ரண்டு வந்து உண்ணாழி[கை]
 [14.] [உ]டையர்கள் கையில் னாழிக்-
 [15.] [கு]வமுலாத நாழியால் என் ம-
 [16.] [க்]ள் மக்கள் வழி வழி எந்தும் அ-
 [17.] [ட்]டுவெனெனக் [1*] அட்டெனையில் [ய]-
 [18.] [தி]யாநத்தில் நிசதி அரைக்க[ா]-
 [19.] [வ்] பொக் தண்டபடுவெனென [1*]
 [20.] இத்த[ண்]ட[ப]ட்டும் இனெய் மு-
 [21.] ட்டாமெ அட்டெவெனென [1*] முட்டி[வ்]
 [22.] அன்றான் கொவரு நிசதி குன்றி
 [23.] பொன் மந்த ஒட்டி குடுத்தென்
 [24.] காலகொபலிரமன்ருடியென்
 [25.] வழியும் இவன் வழிச்செ[ச]-
 [26.] [ய்] ச[ண்]டபராக்ஷரம[வி]ரத்து .
 [27.] . டவன்னுவன் அடுக்க . .
 [28.] . . கங்காளி திருப்ப . .
 [29.] . துக்கு பகல் [தி]

TRANSLATION.

Hail! Prosperity! In the fifteenth year of Madirai-konda Ko-Parakesarivarman, I, Kālakopa-vira-maurādi Chāḍaparākrama-vira gave one hundred and eighty undying and unending¹ big sheep to the god of the holy stone-temple, in order to keep two *nondā* 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 *uri*² of ghee daily and shall, for ever, pour them out into the hands of those, who are in charge of the *nārigai* (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 *pon* daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I, Kālakopa-vira-maurādi solemnly agree, that I and my descendants shall pay one *kuari*³ of gold daily to the king who is then ruling

No. 84. ON THE FLOOR OF THE MAHAMAṆḌAPA OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the 3rd year of Ko-Rājakesarivarman. By it, the villagers of Meṇḍalūr 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 Kāñchipuram. Tirukkarralippuram, “the town of the holy stone-temple,” which occurs in lines 1 f., is evidently derived from Tirukkarrali, one of the names of the Rājasimhavarmesvara Temple,⁴ and is probably a synonym of Kāñchipuram. The town belonged to Kāliyūr-koṭṭam, a district, which is also mentioned in Nos. 85, 147 and 148.

¹ தி is entered instead of another *akṣara*, which seems to have been எக.

² See note 1 on the preceding page.

³ 1 *uri* is equal to $\frac{1}{4}$ *paḍi* or *ndri*.

⁴ 1 *kuari* weighs about 2 grains.

⁵ See page 118, below.

TEXT.

- [1.] [கொடி]ராஜகேசரிபம்மற்கு யாண்டு ௩ [ஆவது] காலியூர்கொட்டத்[தொகழ]நாட்டு
திருக்க-
[2.] ந்றளிப்புறத்து மெனலூர் ஊரொம் கைய்யெழுத்து [||*] காஞ்சிய்புரத்து திருக்க-
- ந்றளி [||*]-
[3.] லீலாவலவெணைய[ர] பக்கல் யாங்கள் கொண்டு கடவ பொன் பதின்எண்[கழ-
ஞ்செய்]
[4.] முந்து மஞ்சாடியும் குன்றிய [||*] இப்பொந் பதின்நெண்கழஞ்செய் முந்து
மஞ்சா-
[5.] [||*] குன்றிக்கும் பவிசையாற்றயஞ்சாதித்[த]வற¹ திசதம் உழக்கெண்ணை ஊரக[மு-
டையார் கா²]-
[6.] லொடொக்கும் உழக்காலெ அட்டுவொமாதொம் ஒரு நகாவினக்கு அட்டுவொம-
[||*]கொ[ம்]
[7.] [ஊ]ரார் சொல்ல எழுதினென் இவ்வூர் விச[வந்] அலப்படியென் இவை எந்
எழுத்த [||*]

TRANSLATION.

In the 3rd year of Ko-Rājakesarivarman, we, the villagers of Meṇalūr, (a quarter) of Tirukkarralippuram in Ogara-nādu (?), (a division) of Kāliyūr-kotṭam, (made the following) written agreement. We have received from Ādidāsa Chandeśvara³ (in) the holy stone-temple at Kāñchipuram eighteen *kaṇṇiṭṭus*, three *maṇḍādis* and one *kuṇṇi*⁴ of gold. From the interest⁵ of these eighteen *kaṇṇiṭṭus*, three *maṇḍādis* and one *kuṇṇi* of gold, we shall pour out daily,⁶ as long as the moon and the sun exist, (for) one *nandā* lamp, one *urakku* of oil with an *urakku* (measure), which is equal to a quarter (according to the standard) of the authorities in the village. As the villagers told (me), I, Alappaḍi, the head-man⁷ of this village, wrote (this document). This is my signature.

No. 85. ON THE BASE OF THE MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

The middle part of this inscription is covered by the wall of the modern *mahāmandapa*, which has been erected between the Rājasimhavarmēśvara 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 Kalladuppūr⁸ 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 Ādidāsa Chandeśvara at Tiruvottūr.

TEXT.

First part.

[ஹ]ஸ்தி ஸ்ரீ [||*] கொப்பாகெலரிவழிக்கு [யாண்டு. ௩]வா[வது] காலியூர்க்கொட்-
டத்து விறப்பெகொட்டுக்கல்லெப்பூர்¹ ஸ்வெமெயொம் கைய எழுத்து [||*] இக்-
கொட்டத்துத்தனக. ந்றத்திருவொத்தூர் [||*] லீலாவலவெணையரார் கை[வி]ல் யாங்கள்

¹ Read வரை.

² These letters are supplied from line 11 of the inscription No. 147.

³ On Ādidāsa Chandeśvara see page 92, note 6. According to the Tamil *Pariya-purṇam*, Śiva made the pious Viṣṇuśarma the chief (தலைவன்) of his devotees (தொண்டர்), and bestowed on him the title Chandeśvara. This legend perhaps explains the designation Ādidāsa, "the first devotee."

⁴ 1 *kaṇṇiṭṭu* contains 20 *maṇḍādis*, 1 *maṇḍādi* contains 2 *kuṇṇis*, and 1 *kuṇṇi* is equal to about 2 grains.

⁵ பவிசை seems to be the same as பொவிசை.

⁶ திசதம் seems to be another form of திசதி (see page 114, note 3).

⁷ விசவன், which occurs also in No. 148, is probably identical with விவவன்.

⁸ Compare Kalladuppūr in No. 83, line 5.

கொண்டு கடவு பொன் எட்டரை ம... கச்சிப்பெட்டு ஆணிக்கலலால் கிதை
இருபதின் கழஞ்சு பொன் கொண்டு கடலொம் [*] இப்பொன் இருபதின்
கழஞ்சுக்கும் இவ்வாட்டைத்தை முதலாக இப்பெ...

Second part.

டைய சிவஸ்பிராஹ்மணர்கள் கைய வழி திருச்செத்துடை கெல்லனந்து குடப்பொ-
மாணும் கல்லப்பூர் ஸுமெயொம் [*] இத்தெல்ல... ம்
இவ்விருபதின் கழஞ்சு பொன்னு[க்]கும் பனிகை கெல் ஆட்டாண்டு தொறும்
தொண்ணூற்றுக்காடி கெல்லும் கூற்று வகை வழுலாமெ ஆட்டாண்டு தொறும்
எங்களுர் ஊரை[ம்]¹ [டு]ச[ய்]யும் வாரி[ய]ப்பெருமக்களொமெ கொண்டு
சென்று அளந்து குடப்பொமாணும்]

TRANSLATION.

Hail ! Prosperity ! In the fourth year of Ko-Parakesarivarman, we, the assembly (*sabhd*) of Kalladuppūr in Virappedu-nādu,² (a division) of Kāliyūr-kottam, (made the following) written agreement. We have received from the hands of Ādidāsa Chandeśvara (at) Tiruvottār in Tanakūru (?), (a division) of this kottam, eight and a half of gold. According to the standard (*ānikkal*) of Kaechippedu, we have received twenty *karañjus* weight of gold. For these twenty *karañjus* of gold, from (the month of) *Tai* of this year forward, : we, the assembly of Kalladuppūr, shall measure and give paddy into the hands of the Śiva (i.e., Śaiva) Brāhmaṇas (From) the interest of these twenty *karañjus* 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 MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the *Viśvāvasu* year, which was current after the expiration of the Śaka year 1286,⁴ and during the reign of Kambana-udaiyar. The inscription No. 87 belongs to the same year, as No. 86, and to the reign of Kambana-udaiyar, the son of Vīra. The date of No. 88 is the *Kilaka* year and the reign of Vīra-Kambanna-udaiyar. As it mentions Koppaṇaṅgal, 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 *Kilaka* year must correspond to Śaka 1291. The inscription No. 87, which reads *Vīra-kumāra-Kambana-udaiyar*, i.e., Kambana-udaiyar, the son of Vīra, suggests that *Vīra-Kambanna-udaiyar* in No. 88 is an abbreviation for Kambanna-udaiyar, (the son of) Vīra. The prince, who is mentioned in the three inscriptions Nos. 86, 87 and 88, may be further identified with Kambana-udaiyar, the son of Vīra-Kambana-udaiyar and father of that Ommaṇa-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 ஊரலை, i.e., ஊர் ஸுமெய ?

² Virappedu is probably meant for Vīra-pēdu, "the town of Vīra," or "the town of heroes." Compare the names Vaṅgipp[ū]ram in No. 72, Tirukkaraḷippuram in No. 84, and Tiruvirāpuram in No. 146, where பறம் stands for புரம், "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 *Viśvāvasu* year corresponds to the current Śaka year 1288.

Inscription No. 72.

Vira-Kambana-udaiyar.

Kambana-udaiyar.

Ommapa-udaiyar (Saka 1297).

Inscriptions Nos. 86, 87 and 88.

Vira.

Kambana-udaiyar or Kambanna-udaiyar
(Saka 1288 and 1291).

The three inscriptions Nos. 86, 87 and 88 contain orders, which were issued by a certain Koppaṇaṅga¹, Koppaṇaṅga² or Koppaṇa³ to the authorities of the temple. Koppaṇaṅga was probably the executive officer of Kambana-udaiyar at Kāñchipuram. The Kailāsanātha Temple is designated by three different names, *vis.*, Rājasimhavarmaśvara,⁴ Edudattu-āyiram-udaiya-nāyaṇār and Tirukkarrali-Mahādeva.⁵ The last-mentioned term means "the holy stone-temple (of) Śiva." The meaning of the second is not apparent. The first name, Rājasimhavarmaśvara, shows that the Pallava king Rājasimha, the founder of the temple, was not yet forgotten at the times of Kambana-udaiyar, and that his full name was Rājasimhavarman.⁶

From the inscription No. 86, we learn that, at the time of Kulottuṅga-Chola-deva, the Rājasimhavarmaśvara Temple at Kāñchipuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Anaiyapadaṅgāvudaiya-nāyaṇār.⁷ Koppaṇaṅga ordered, that the temple should be reopened and that its property should be restored.

TEXT.

West face.

- [1.] ஸ்ரீமது¹மஹாமனு-
- [2.] ஸௌவா அரிநாயகிவாடன்
- [3.] பாஷெக்குத்தப்புவ ராய-
- [4.] ர் கண்டன் பூஷு-பவமிலெரு-
- [5.] ஞாலிவதி ஸ்ரீகம்பண-
- [6.] உடையர் வியலி²ரா-
- [7.] ஜும் பண்ணி அரு-
- [8.] னாநின்ற ஸகாஷு ஆமி-
- [9.] ரத்திருதாந்துஎண்ப-
- [10.] த்துஆமின் மெல் செல்-
- [11.] லாநின்ற விவாவஸு³வருஷ-
- [12.] த்து ஆடி மாதம் முதல் ஸ்ரீ-
- [13.] மது⁴கொப்பணங்கள்
- [14.] காஞ்சிபுரத்தில் இராஜ-
- [15.] வரீம்பென்மிவரமு-

South face.

- [16.] (மு)டையார் ஆன எடுத்தது
- [17.] ஆமிரமுடைய காயஞர் கொ-

¹ No. 86, lines 13 and 67; No. 88, line 23.² No. 87, line 62.³ No. 88, lines 15 to 17.⁴ This temple is situated close to the Kailāsanātha Temple. In the hymns of Tiruñānasambandar and of Nambi Ārūraṇār, *alias* Sundaramūrti,—who, as the Tanjore inscriptions prove (see paragraph 9 of my *Progress Report for July, August and September 1888*, Madras G. O., 7th November 1888, No. 1050, Public), lived before the Chola king Rājarāja-deva,—it is mentioned under the name அனேகதங்காபதம்.⁵ Read ஸ்ரீரீது.⁶ The two syllables வஸு are entered below the line.⁷ No. 87, line 15.⁸ No. 86, line 15; No. 87, line 17.⁹ See page 9, above.¹⁰ Read வியலி.¹¹ Read ஸ்ரீரீது.

- [18.] பில் தானத்தாற்க்கு நிருபம் [I*] எ-
 [19.] தெத்து ஆயிரமுடைய நாயநார்
 [20.] தானத்தை முன்பெ குலொந்-
 [21.] துங்கசொழ்தெவர் காலத்தி-
 [22.] லெ இறங்கல் இட்டு நாயனார்
 [23.] திருநாமத்துக்காணியுமாறி தி-
 [24.] ருளிருப்பும் திருமடைவிளாகமு-
 [25.] ம் அணையபதங்காவுடைய னு-
 [26.] யனா[I*]க்கு குடுத்த இதுவும் எடுத்த-
 [27.] தது ஆயிரமுடைய நா[ய*]-
 [28.] னார் தானத்தை இறங்-
 [29.] கல் இட்ட இதுவும் யரீ-
 [30.] ம் அல்லாதபடி ஆலெ

East face.

- [31.] இன்னா[யனா*]ர் தானம் இறங்க-
 [32.] ல் மிண்டு ஆடி மாதமுத-
 [33.] ல் பூசை திருப்பணி கடக்-
 [34.] கும்படிக்கு தென்கரை
 [35.] மணவிற்கொட்ட-
 [36.] தது பன்மாதாட்டு முரு-
 [37.] க்கை ஊர் அடங்கலும் ஸவூர்மா-
 [38.] னியம் இறையீலி ஆக
 [39.] காற்ப்பாற்க்கெல்-
 [40.] (கெல்)லைக்குட்பட்ட
 [41.] நிலமும் சந்திராதித்தவ-
 [42.] கையும் கடக்கும்படிக்-
 [43.] கும் [I*] இன்னாயனார் தி-
 [44.] ருளிருப்புக்கு வடபாற்-
 [45.] கெல்லு வடதாமம்பள்-
 [46.] ளத்து தெற்கும் [I*] தென்-

North face.

- [47.] பாற்கெல்லு கழனிச் -
 [48.] கு வடக்கும் [I*] மெல்பா-
 [49.] ற்கெல்லு கரை கெ-
 [50.] மட்டுக்கு கிழக்கும் [I*] கி-
 [51.] ப்பாற்கெல்லு வரி -
 [52.] வாய்க்காலுக்கு மெ-
 [53.] ற்கும் [I*] இந்த நாயனார்
 [54.] சந்தித்தெரு அட-
 [55.] க்கலும் ஸவூர்மா-
 [56.] ன்னியம் ஆகச்சந்தி-
 [57.] ராதித்தவனையும் செ-
 [58.] ல்லும்படி முன்பு இறங்-

- [59.] கல் இட்ட காளில் வெ-
 [60.] ட்டின கல் வெட்டுப்படி-
 [61.] தவித்து குடுத்த சி-
 [62.] னவுக்கு இவ்நிலை.¹
 [63.] சாதனம் ஆக கல்-
 [64.] லும் வெட்டி தாழ்-
 [65.] வற நடத்திக்கொ-
 [66.] ள்ளவும் பாற்பது [||*]
 [67.] இவை கொப்பணங்கள்
 [68.] எழுத்து [||*]

TRANSLATION.

Hail! From the month of *Ādi* of the *Viśvāvasu* year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahā-maṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, the illustrious Kambana-udaiyar, was pleased to rule the earth,—the illustrious Koppanaṅgal (*addresses the following*) brder to the authorities of the temple of Rājasimhavarmeśvaram-udaiyār, *alias* Edūdattu-āyiram-udaiya-nāyaṅār, at Kāñchipuram. As it is opposed to the sacred law, that formerly, at the time of Kulottunga-Śora-deva, the shrine of Edūdattu-āyiram-udaiya-nāyaṅār was closed, that the temple-land (*tirundattu kāmī*) of the lord was sold, and that the temple-compound (*tiruviruppu*) and the environs of the temple (*tirumadai-viḷḷam*)² were given to Anaiyapadaṅgāvuḍaiya-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-nāḍu, (*a division*) of Maṇaviṛkottam³ on the southern frontier (?), and the land included in the boundaries in the four directions shall belong (*to the temple*) as a *sarvamānya* (*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 *saṁnidhi* street of this lord shall belong (*to the temple*) as a *sarvamānya*, 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 Koppanaṅgal.

No. 87. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the same year and month, as No. 86, and during the reign of Kambana-udaiyar, the son of Vīra. It records that, with the sanction of Koppanaṅgal,⁴ the authorities of the Rājasimhavarmeśvara Temple at Kāñchipuram sold some houses in the northern row of the *saṁnidhi* street to certain *Mudali*s at the price of 150 *panas*.

¹ Read இவ்வெலை.

² See page 92, note 5.

³ On Paumā-nāḍu and Maṇaviṛkottam, see the introduction of No. 151.

⁴ See page 118, above.

TEXT.

West face.

- [1.] ஸ்[ஸி] மன[ஸி]மன[ஸி]மன[ஸி]-
 [2.] மண்டலிசான் அரிஇர[ஸ]ய-
 [3.] விபாடன் பாழ்சைக்கு
 [4.] தப்புவ ராயகண்ட-
 [5.] ன் வ-டு[ஸி]வ[ஸி]வ[ஸி]வ[ஸி]-
 [6.] ராஜிபதி ஸ்ரீவிசாகுமார-
 [7.] கம்பணஉடையர் வி-
 [8.] துவிஇராச்சியம் பண-
 [9.] னரி அருளாவின்ற சகரா-
 [10.] த்தம் ஆமிரத்திருநா-
 [11.] த்ருளண்பத்துஆயின்
 [12.] மெல் செல்வாநின்ற
 [13.] விஸாதிவருஷம் ஆடி
 [14.] மாதம் முதல் ஸ்ரீமத-
 [15.] கொப்பண்ணங்கள்
 [16.] காஞ்சிபுரத்தில் உடையார்
 [17.] இராஜவலிபுறப்பன்மியரம்

South face.

- [18.] உடையார் ஆன எடு[த*]-
 [19.] த்து ஆமிரம் உடைய
 [20.] நாயனார் கொயில் தா-
 [21.] னத்தாற்கு திருபம் [||*]
 [22.] சந்தித்தெரு வட[திரு]-
 [23.] கில் முன்னாள் இருக்கும்
 [24.] ஆண்டார் சுந்தரப்பெ-
 [25.] பருமான் மடமும் திரு-
 [26.] வகத்திசரம் உடை-
 [27.] ய நாயனார் கொயி-
 [28.] லுக்கு கிழக்கு திருமஞ்-
 [29.] சனப்பெருவழிக்கு
 [30.] மெற்கும் உள்ள[ள்] மனை கிக்-
 [31.] கலாண மனை ஆட-
 [32.] க்கதும் இன்னாள்
 [33.] முதல் எ[ன்*]றும் கைக்கொ-
 [34.] னற்கும்[ம்] கைக்கொள் மு-

East face.

- [35.] தனிகளுக்கும் இந்த வட-
 [36.] சிறகில் உள்ள மனை-
 [37.] யும் மனைப்பட்டப்-
 [38.] பையும் சண்டெ.

: Read ஸ்ரீஸி.

: Read ஸ்ரீஸி.

- [39.] டகரவிஸையா-
 [40.] க ஶிற்று இவர்கள்
 [41.] பக்கல் லாங்கி கொ-
 [42.] பில் பண்டாரத்தில்
 [43.] முதல் இட்ட பு ஈடுமி- இப்ப-
 [44.] ணம் துந்துலம்பதுக்கு-
 [45.] ம் இந்த மனைகளும் ம-
 [46.] ணைப்படப்பைகளும்
 [47.] மனைப்பி , த்திகளு-

North face.

- [48.] ம் முதல்மையும் அன[ட*]-
 [49.] ப்புழ் தெவர் அடிமை-
 [50.] யும் கைக்கொன்னை-
 [51.] மயும் தாங்கள் நின்ற
 [52.] அடைவுகளிலெ ஶி-
 [53.] ற்றும் ஒற்றிவைத்து-
 [54.] ம் கொள்ளக்கடவர்-
 [55.] கள் ஆகவும் ஊர் பெ-
 [56.] ஈருத்தினது அடைப்பு
 [57.] ஆக கடவு¹தாகவும் [||*] இப்-
 [58.] படிக்கு இன்னான் முத-
 [59.] ல் சக்திராதித்தவரை-
 [60.] யும் செல்ல கல்லிது-
 [61.] ம் செம்பிலும் வெட்டிக்-
 [62.] கொள்ளவும் [||*] இவை கொப்பணன் எழுத்து [||*]
 [63.] இப்படிக்கு [64.] கல் வெட்டி
 [65.] குத்தெதாம் [66.] இவை கம்பா]-
 [67.] ண்டான் ஏ. [68.] முத்து
 [69.] இப்படிக்கு [70.] இவை இற-
 [71.] க்கல் மிட்ட [72.] சியன் ஏ-
 [73.] முத்து [74.] இப்படிக்கு-
 [75.] கு இக்கொ- [76.] பில் தெவு-
 [77.] கன்மி க- [78.] ஈட்டுக்கு-
 [79.] நிலைப்- [80.] பன் ஶிர-
 [81.] சம்பப்பி- [82.] ரமாராய-
 [83.] ன் எழு- [84.] த்து
 [85.] இப்படிக்கு [86.] இவை கா-
 [87.] ன்சிக்குறி- [88.] பாரத்து வ-
 [89.] ஈசி விடங்- [90.] கபட்டன்
 [91.] எழுத்து [92.] இப்படிக்கு
 [93.] இவை கா- [94.] ந்பத்தெண-
 [95.] ணையர்க்க- [96.] ரவான்
 [97.] எழுத்து [98.] இவை இரா-
 [99.] குத்தராய- [100.] க்காலா-

[101.] ஸ் எழு-	[102.] த்து
[103.] இப்படி-	[104.] க்ரு இவை
[105.] இக்கொடி-	[106.] ஸ் கணக்-
[107.] கு உத்தர-	[108.] ஸ்மெருர்
[109.] உடையர்-	[110.] ஸ் திருவெ-
[111.] கம்பவெ-	[112.] ஸான் சி-
[113.] தித்தெவ-	[114.] ஸ் எழுத்து [*]

TRANSLATION.

Hail! From the month of *Ādi* of the *Viśvādī*¹ year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahāmanḍa-leśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, Kambāṇa-udaiyar, the son of the illustrious Vira, was pleased to rule the earth,—the illustrious Koppanṇaṅgal (*addresses the following*) order to the authorities of the temple of the lord Rājasimhavarmaśvaram-udaiyār, *alias* Eḍudattu-āyiram-udaiya-nāyaṇār, at Kāñchipuram. Whereas all the houses and the gardens (*attached to*) the houses in the northern row of the *saṁnidhi* street,—excluding the *maṭha* of Āṇḍār Sundara-Perumāḷ, 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-maṇḍana-peru-vari*),—were sold at a price (*fixed in the presence of the god*) Chaṇḍeśvara to the *Mudalis*, to be (*their*) property, from this day forward, for ever, against (*payment of*) *pa.* 150, (*i.e.*) one hundred and fifty *panas*, 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 Koppanṇaṅ.

This we have engraved on stone and given. This is the signature of Kambāṇḍāṅ. This is the signature of Śīyau (*i.e.*, Simha), who made the closing (*of the temple*) cease. This is the signature of Kāṭṭukkuṛivaippaṅ Vira-Śamba-Brahmā-rāyaṅ, the *deva-karmin* (*i.e.*, *pūjārī*) of this temple. This is the signature of Viḍaṅga-bhaṭṭa, who lives at Kāñchikkuripāram(?). This is the signature of Nārpattēṇṇāyirakkālāṅ. This is the signature of Irāguttarāyakkālāṅ. This is the signature of Uttaraṇmerār-udaiyāṅ Tiruvegamba-velāṅ Āditya-deva, the accountant (*kaṇakku*) of this temple.

No. 88. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the *Kilaka* year (*i.e.*, Śaka 1291) and during the reign of Kambāṇa-udaiyar, (*the son of*) Vira.² It records that, with the sanction of Koppanṇaṅgal,³ the temple authorities gave a *maṭha* near the temple and some land to a certain Gāṅgayar of Tirumudukuṇṇam. According to lines 9 to 14, Kāñchipuram belonged to Eyirkōṭṭam in Jayaṅkōṇḍa-Chōḷa-maṇḍalam. The district of Eyirkōṭṭam⁴ was probably called after Eyil, *i.e.*, “the fort,” a village in the Tiṇḍivanam Tālluqa of the South Arcot District.⁵ Tirumudukuṇṇam, *i.e.*, “the holy ancient mountain,” is perhaps meant for its Sanskrit equivalent Vṛiddhāchalam, the head-quarters of a Tālluqa in the South Arcot District.⁶

¹ *I.e.*, *Viśvedrasu*.

² See page 117, above.

³ See page 118, above.

⁴ See the remarks on Maṇayirkōṭṭam in the introduction of No. 151.

⁵ Sewell's *Lists of Antiquities*, Vol. I, p. 207.

⁶ *Ibid.* p. 212.

TEXT.

West face.

- [1.] ஸ்ரீஸ்தீ [I*] ஸ்ரீவிசாகம்-
- [2.] பண்ணாடையார்கு
- [3.] செல்லாநின்ற கீவ-
- [4.] கவருஷத்து சிகான-
- [5.] யறு அவாவ(ஷ)-
- [6.] சுத்தத்து ஸவ்ஸுதியு[ம்*] டெ-
- [7.] சவ்வாய்க்கி(முனை)-
- [8.] முமையம் பெற்ற
- [9.] டெ[த]ர் னுள் ஜயங்கெ-
- [10.] ண்டசொழம்-
- [11.] ண்டலத்து எயிற்-
- [12.] கொட்டத்து நகர-
- [13.] ங்காஞ்சி-
- [14.] புரத்து-
- [15.] டயார் திரு-
- [16.] க்கற்றளி

South face.

- [17.] மக[ர*]தெவாரான எ[தெ]தத்-
- [18.] தாயிரம் உடைய ந-
- [19.] ரயினர் கொயிலில்
- [20.] ஸ்ரீர-ஹ-ஸ்ரீர[ர*]தெவய-
- [21.] ரரும் தாகத்தாகும்-
- [22.] வணைவரொம் கொ-
- [23.] ப்பணங்கள் அ-
- [24.] ருளிச்செயல்படிக்கு
- [25.] திருமுதுருள்தத்தில்
- [26.] மா[தெ]வாரரில் சிற்-
- [27.] ருமுருடையான் பெ-
- [28.] ண்ணாகிய பெரும-

East face.

- [29.] ஈனா காகங்கயற்கு
- [30.] திருக்கையெர்படி
- [31.] திருமுன் ஒதுகையு-
- [32.] ம் மெலைத்தெருவி-
- [33.] ல்¹ ஒரு மடமும் கா[ணி]-
- [34.] ய[ரட்சியு]ம் குடுத்த அ-
- [35.] [ன]வுக்குச்[சக்]கி[ருதி]த்த-
- [36.] வ[ரையும்] ந[டத்தி]க்[டு]-
- [37.] காள்ளவும் [I*] ஸ்ரீரு[உர]ஸீ-
- [38.] மா[தெ]வ[ஸ]ராரும் [தாகத்தா]-
- [39.] ரொம் [க]ம்பா[ண்டான்] எ-

¹ ஹகவும் (?) seems to be engraved underneath the ஸ்.

- | | |
|--------------------------------|----------------------------------|
| [40.] [மு]த்து இவை இறங்கல் மி- | |
| [41.] ட்ட சிய[ர்] எழுத்து | |
| [42.] இவை விரச- | [43.] ம்ப[மு]ரமா- |
| [44.] சாயர் எழுத்- | [45.] து விடங்க- |
| [46.] பட்டகெழுத்து | [47.] இராருத்த- |
| [48.] சாயக்கால- | [49.] ன் எழு[த்*]து ¹ |

TRANSLATION.

Hail! On the day of (*the nakshatra*) *Ter*,² which corresponds to Tuesday, the seventh lunar day of the latter half of the month of *Mukara* of the *Kīlaka* year, which was current (*during the reign*) of Kambanna-udaiyar, (*the son of*) the illustrious Vīra,—we, all the followers of the blessed Rudra, (*alias*) the blessed Maheśvara, and the authorities of the temple of the lord Tirukkarrāli-Mahādeva, *alias* Eḍudatt-āyiram-udaiya-nāyauār³ at Kāñchipuram, a town of Eyirkottam in Jayankonda-Śora-maṇḍalam, gave, as ordered by Koppanaṅgal, to Perumān, *alias* Gāṅgayar, who is worshipped by (*i.e., who is the teacher of?*) Śīrāmūr-udaiyān, (*one*) of the *Māheśvaras* at Tirumudukuṇṇam, (*for*) reciting the *Veda* in the presence of the god, one *maṭha* in the western street⁴ 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 Kambāṇḍāy. This is the signature of Śīyar (*Simha*), who made the closing (*of the temple*) cease. This is the signature of Vīra-Śamba-Brahmā-rāyar. The signature of Viṇṇaṅga-bhaṭṭa. The signature of Irāguttarāyakkāṇ.

¹ The rest of the signatures is illegible.

² This corresponds to the Sanskrit *Rohini*.

³ On these two names of the Rājasinhavarmēśvara Temple, see page 118, above.

⁴ The western *sannidhi* street of the Rājasinhavarmēśvara Temple seems to be meant; compare சந்தித்-தெரு in No. 86, line 54, and in No. 87, line 22.

PART III. NOTES AND FRAGMENTS.

No. 89. INSIDE THE GEṢḠONḌA MAṆḌAPA¹ AT MĀMALLAPURAM, 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-Rājakesarivarman, *alias* Tribhuvanachakravartin Śrī-Kulottuṅga-Śora-deva, who was pleased to sit on the throne of heroes, (*which consisted of*) pure gold." The fourth line mentions "Āmūr-nāḍu, (*a division*) of Āmūr-kottam² in Jayankonda-Śora-maṇḍalam." The seventh line contains the name of the god Ādidāsa Chandeśvara.³

[3.] செம் பொந் விரவிறைவானத்து விற்றிருநருளிய கொவிராசகெசரிபடுச்சாக திருபு-
[ன*]ச்ச[க்]சரவர்த்திகள் புகுவெலாத்துக்கொழுவெல்லக்கு யாண்டு பதிகாலாவ-

[4.] த ஜயங்கொண்டசொழமுண்டலத்து ஆமுர்கொட்டத்து ஆமுர்காட்டு

No. 90. ON THE FRONT WALL OF THE VARĀHASVĀMIN TEMPLE⁴ AT MĀMALLAPURAM.

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 [Rāja]nārāyaṇa Śambuvarāyar⁵ and to have recorded a grant to the temple of Perumāl (*i.e.*, Vishnu) and of Nilamaṅgai-nāchechiyār (*i.e.*, the goddess of the earth) at Māmal[apuram].

[1.] நாராயணன் சம்புவராயற்கு யாண்[டு] [டு] முதல் மாமல்-

[2.] நின்ற பெருமானுக்கும் நிலமக்கை[க்]சச்சியாற்கும் பை

[3.] ன நிலம் உன்னது அஞ்சாவது முதல் திரு[வா]ராதனைக்கும்
திருப்பணி

[4.] பற்பட்ட உபாதிகளும் உட்பட ஸபு[தி]ரைய[ய]ராக கடக்கும்
ப

[5.] ன தாழ்வற நடத்திப்பொதுவ

Nos. 91 to 94. INSCRIPTIONS AT THE VELŪR TEMPLE.

The four subjoined inscriptions are written in modern Tamil characters and record "the perpetual devotion"⁶ of a certain Chandra-pillai of Kāṭṭeri.

¹ *Madras Survey Map*, No. 53. The modern name is perhaps a corruption of Gaṅgai-kondān Maṇḍapa and connected with Gaṅgai-konda Chola, a prince who, according to Dr. Burnell (*South-Indian Palaeography*, 2nd edition, p. 45, note 1), is mentioned in an inscription at Karuvūr in the Coimbatore District. I read the name गंगकोट-चोल 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. Āmūr-kottam is also mentioned in a copper-plate grant of Śaka 1558 (expired); *Ind. Ant.* Vol. XIII, p. 132, plate iv b, line 1. Āmūr-nāḍu and Āmūr-kottam are probably named after Āmūr or Āmbūr, a town in the Velūr Tālūqa of the North Arcot District and a station on the Madras Railway; see Sewell's *Lists*, Vol. I, p. 163.

³ ஆதிதாசனெடொகார். See page 92, note 6, and page 116, note 3.

⁴ *Madras Survey Map*, No. 35.

⁵ See the introduction of No. 52, above.

⁶ சதாசெர்வைய seems to represent the Sanskrit *sadda-sēdā*. It is here used in the sense of "a monument of perpetual devotion," just as, in Sanskrit, *kīrti* and *kīrtana* have sometimes the meaning "a monument of fame;" see Mr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 212, note 6.

There are several similar inscriptions in other parts of the temple, viz., two on the pedestals of the two *dvārapālakas* in front of the *gopura*, one on the left outer wall of the inner *prākāra*, and five on the floor of the *alankāra-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.] கொபுரவாசல் | [2.] குமா- |
| [3.] ரசுவா- | [4.] மியாசு |
| [5.] லக்ஷி- | [6.] க்க கா- |
| [7.] ட்டெரி | [8.] சந்திர- |
| [9.] பள்ளை | [10.] அநிய- |
| [11.] ரி சதா- | [12.] செர்- [13.] வை [*] |

TRANSLATION.

In order that (*the god*) Kumāra-svāmin at the gate of the *gopura* might protect¹ (*him*), the magistrate (*adhiikārin*) 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.] கொபுரவாச- | [2.] ல் வினா- |
| [3.] யகன் | [4.] லக்ஷி- |
| [5.] க்க கி- | [6.] வசமு- |
| [7.] யபரி- | [8.] பால- |
| [9.] கன் | [10.] காட்டெ- |
| [11.] ரி சந்- | [12.] திரப்- |
| [13.] பள்ளை | [14.] அநிய- |
| [15.] ரியாசு | [16.] சதா ² செ- [17.] வை [*] |

TRANSLATION.

In order that (*the god*) Vināyaka (*i.e.*, Gaṇeśa) at the gate of the *gopura* might protect (*him*), the magistrate Chandra-pillai of Kāṭṭeri, a follower of the Śaiva doctrine (*Siva-samaya*), (*made this gift, which records his*) perpetual devotion.

No. 93. BELOW THE TRUNK OF A CARVED ELEPHANT INSIDE THE GOPURA.

TEXT.

- | | |
|------------------------------------|---------------|
| [1.] குமாரசுவாமியா[ர்] | |
| [2.] காட்டெரி சந்திர[ப்படு][ள்ளை*] | |
| [3.] சதாசெர்- | [4.] வை [*] |

TRANSLATION.

(*A monument of*) the perpetual devotion of Chandra-pillai of Kāṭṭeri (*to the god*) Kumāra-svāmin.

¹ லக்ஷிக்க seems to be a vulgar form for லக்ஷிக்க.

² The vowel *ṛ* is entered below the line.

No. 94. ON THE STEPS INSIDE THE GOPURA.

[1.] காட்டெரி

[2.] சந்திரப்பிள்ளை

[3.] சதாசெர்வை [||*]

No. 95. ON THE BASE OF THE ĪŚVARA TEMPLE AT ŚORAPURAM NEAR VELŪR;
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 66, it may be safely concluded, that the inscription belongs to Ko-Rājarāja-Rājakesarivarman, *alias* Rājarāja-deva. The mention of Iratṭa-pāḍi shows, that the inscription dates after the twenty-first year of the king.¹

[1.] ஸ்ரீ ஸ்ரீ || [திருமகள் பொல]ப்பெரு விலச்செவ்வியுள[க்கெயுரிமை பூண்டமை]
மனக்கொளக்காணுர்ச்சாலை கலமதுத்தருளி வெங்கைஞாடும் கங்கபாடியுணுளம்ப-
பா[டி*]யும் குடம்-

[2.] லை(ம)காடுக்கொல்[லுங்கனி]ங்கமும் எண்டி[ச] புகழ் தர [சுழம்ண்டலமும்]
இரட்டபாடி எழ[லா]யிலக்கமு(ம)கிண்டிதல் வென்றித்தண்டாற்கொண்ட தன்-
கெழில் வள . . . ழியுள்

No. 96. ON THE BASE OF THE ĪŚVARA TEMPLE AT ŚORAPURAM; 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: கொவிராசகெசரிபன்மராக குலொத்துங்கசொழதெவற்கு முப்பத்திரண்டாவது; "the thirty-second [year] of Ko-Rājakesarivarman, *alias* Kulottunga-Śora-deva."

No. 97. ON A STONE IN FRONT OF THE ĪŚVARA TEMPLE AT ŚORAPURAM.

This inscription is dated in the *Durmati* year² and mentions the temple of Rājendra-Cholāśvara at Śorapuram.³

No. 98. ON A STONE ON THE TANK-BAND AT ŚORAPURAM.

This inscription is dated in the *Raktākṣi* year, which was current after the expiration of the Śālivāhana-Śaka year 1546. It mentions Śorapuram and seems to record some meritorious gift in connection with the tank by Venkaṭappa-nāyaka.

Nos. 99 TO 106. INSCRIPTIONS OF THE GAṄGEŚVARA TEMPLE AT GAṄGANŪR NEAR VELŪR.

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 *Tribhuvanachakravartin*, the illustrious Rājarāja-deva,"⁴ and No. 103 in the *Dhātu* year, which was current after the expiration of the Śaka year 1258. No. 100 begins with the name of "Sakalulokachakravartin Rājanārāyaṇa Śambova."⁵ Nos. 104 and 105 mention Gaṅgeya-nallār, *alias* Śri-

¹ See the introduction of No. 66, above.² தன்மதிவருஷம்.³ சொழபுரம் உடையார் இராசெந்திரசொளிராமுடைய நாயனார் கொய்தல்.⁴ According to the Poygai inscriptions (Nos. 53 to 64, above) this would be Śaka 1178-79.⁵ See the introduction of No. 52, above.

Mallinātha-chaturvedi-maṅgalam, and according to No. 102, Gā[ṅgeya-nallūr] was a village in Karaivari-Āndi-nādu,¹ (a division) of [Pa]ḍuvūr-kottam. Other localities mentioned in the subjoined fragments are: Paḍaivīdu,² Kāṭṭuppādi³ and Karugeri in No. 103, and Aṇaippādi in No. 104. No. 99 mentions the Ammaiappesvara Temple,⁴ and No. 101 the same and the Kailāsa Temple.

No. 99. ON THE TOP OF THE EAST BASE, FIRST STONE.

[1.] உ ஸ்ரீ [||*] உடையார் அம்மைஅப்பியாருடைய காயனார்க்கு

No. 100. ON THE BOTTOM OF THE EAST BASE, THIRD AND FOURTH STONES.

[1.] ஸ்ரீ [||*] ஸகலலொ[க*]ச்ச[சு]வத்தி இராசநாராயணன் சம்பொவ⁵

No. 101. ON THE BOTTOM OF THE EAST BASE, FIFTH STONE, AND ON THE BOTTOM OF THE SOUTH BASE, TO THE RIGHT.

[1.] ப்ரியாருடைய⁶ காயனார்க்கும் ஸ்ரீகையிலாவுமுடைய காயனார்க்கும் முன்பிலான்-
டை ஒழுமினபடி கஞ்சை புஞ்சை பத்திலஞ்சம்

No. 102. ON THE NORTH WALL, SECOND STONE.

[1.] ஜெர்க்கொட்டத்து ககாவழிஆந்திகாட்டு அகரம் கா

No. 103. ON THE NORTH WALL, THIRD STONE, AND ON A STONE IN THE SOUTH WALL.

[3.] அகரம் மகாஸூது ஆசிரத்தினுதாற்றும்பத்துளட்டின் மெல் செல்லாகின்ற யா-
தாவலவல்லாத்துப்பதினஞ்சா

[4.] கு இரா[ச]ர் படைத்திடெல்லக்கும் காட்டுப்பாடி எல்லக்கும் கறுகெரி எல்லக்-
கும் தெற்கு இங்காற்பாற்

No. 104. ON THE LEFT OF THE BOTTOM OF THE SOUTH BASE, THIRD STONE.

[1.] கரம் காங்கெய்கல்லூரான ஸ்ரீமல்லிகாதச்ச

[2.] அணைப்பாடியுடையான்⁷

No. 105. INSIDE, ON THE TOP.

[1.] கங்கெய்கல்லூர் ஆன ஸ்ரீமல்லிகாதச்சகூஜெட்டிமங்கலத்தில் உடை[ய]

[2.] பருமான் திருவிடையாட்டமும் முன்பிலான்டை⁸ ஒழுமினபடி கஞ்சை புஞ்சை
பத்தில[ன்]

No. 106. INSIDE, ON THE BOTTOM.⁹

[1.] ஸ்ரீ [||*] திரி[பு]வனச்சக்கரவத்திகள் ஸ்ரீராசராசதேவற்கு யாண்டு நாற்-
பத்தொன்றாவது புரட்டாதி மாதம்

¹ See page 77, notes 8 and 9.

² See page 83, 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 Paḍaivēdu; see page 108, above.

⁵ The *śikharas* ஈயணன் சம்பொவ, 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 அம்மைஅப்பியாருடைய, 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 அணைப்-
பாடி உடையான்.

⁸ The fragment No. 101 reads ன்டை.

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-PERUMÂL TEMPLE AT NELLUVÂY NEAR VELÛR.

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 *mahâmandaleśvara rājā-dhīrāja rājaparamēśvara*, the illustrious Vira-Ve[nka]ṭapati[d]eva-mahārāya" and is dated in the *Yuvan* year, which was current after the expiration of the Śaka year 1557. An inscription of the same Venkaṭa II. of Karnāṭa was published in the *Indian Antiquary*, Vol. XIII, p. 125. It is dated one year later than the present inscription.

No. 108. AT THE GRÂMADEVATĀ ULAGANĀYAKA-AMMÂL TEMPLE AT SADUPPERI NEAR VELÛR.

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.] கொவிசையகந்தி[வி]க்-

[2.] இரம்பருமர்க்கு யா[ண்டு]

[3.] அயம்பத்திரண்டா[வது]

No. 109. ON AN ALAVUKKAL IN THE TANK AT ŚADUPPERI.

Both pillars of this *alavukkal*¹ bear 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 *rā* is written ரா, and not ரு as in modern Tamil.

[2.] [கொ]ப்பாகெசரிபன்மத்தி

[3.] பத்துமுன்றாவது பழி

Nos. 110 TO 112. INSCRIPTIONS OF THE ÎŚVARA TEMPLE AT ŚEMBÂKKAM NEAR VELÛR.

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 Velûr, *alias* Paramēśvara-maṅgalam, made to the god Âdidâsa Chandeśvara.²

No. 111. ON THE WEST BASE, LINES 3 TO 6.

This inscription seems to record another gift of the *sabha* of Velûr. It mentions Śemmanpâkkam (the modern Śembâkkam) and Rājendra-Choleśvara,³ evidently the name of the temple itself.

No. 112. ON THE SOUTH BASE, LINES 1 TO 6.

This inscription mentions both Rājendra-Choleśvara⁴ and Âdidâsa Chandeśvara.⁵ The fragment seems to begin with a description of the boundaries of some gift, in which the term *Pidâri-paṭṭi*⁶ occurs.

No. 113. ON THE PERUMÂL TEMPLE AT ŚEVÛR NEAR VELÛR.

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

* ¹ A sort of gate, which is used for measuring the height of the water in tanks.

² ஆதிசைவராமேஸ்வரர். See page 92, note 6, and page 116, note 3.

³ ராஜேந்தரசோழியார்.

⁴ [ஆ]திசைன் (!) சண்டேயார்.

⁵ [இ]ர[ா]ஜ[ே]ந்த[ர]சோழியார்.

⁶ See page 91, note 6.

nearly identical Paḍaveḍu inscription No. 81. The inscription seems to have belonged to Devarāja II. of Vijayanagara, the son of Vira-Vijayarāja-mahārāyar. The latter is identical with Vijaya or Vira-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.

- [1.] [சுமம்]வேலு வுலி [||*] ஸ்ரீகுமாரமண்டலிகா[து] காரியராயபிரதன் மாரெஷெ-
 [2.] [க்கு த]ப்புவ ராயர் கண்டன் மூவராயர் கண்டன் கண்ட [காடு] கொண்டு
 [3.] [குடா]தான் உருதுக்கிண்பச்சிமருது[ர]யி[ப]தி¹ ஸ்ரீவிநாயகையரா[ய]-
 [4.] [கிஷா]ராயர் குமாரர் மதுவெட்டை கண்டரு[ளிய] டெவர

No. 114. ON THE VIRŪPĀKSHESVARA TEMPLE AT VEPPAMBATTU NEAR VELŪR.

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 *Vishu* 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 Virūpāksha-nāyanār at Veppambattu in Āndi-nādu; line 4 also mentions Paḍaiviḍu.² The passage alluded to runs as follows:

- [3.] திருமலை[கா]யக்கர் ஆ[க்]கிசாடு வெ[ப்]பம்பட்டு
 [4.] உடையார் விருபாக்ஷையினாரு படைவிட்டு

Nos. 115 to 123. INSCRIPTIONS OF THE MĀRGASAHĀYESVARA TEMPLE AT VIRIŇCHIPURAM.

No. 115. INSIDE THE FRONT GOPURA, TO THE LEFT, FIRST INSCRIPTION.

1. King: the illustrious *mahāmandaleśvara Medinīśvara* Immaḍi-Narasimharāja-mahārāyar (of Vijayanagara).³
2. Date: Śaka 1418 expired⁴ and the *Rākshasa* year current.⁵
3. Donor: Periya-Timmarāśa-udaiyar.
4. Remark: The inscription mentions a *mandapa*, which Eṇama-nāyaka caused to be built at Tiru-Viriñchipuram.

No. 116. INSIDE THE FRONT GOPURA, TO THE LEFT, SECOND INSCRIPTION.

1. Date: the *Nandana* year (i.e., Śaka 1395).
2. King: the illustrious *mahāmandaleśvara Medinīśvara Gaṇḍa Kattā[ri] Sāhuva* Dharaṇivarāha Narasimharāja-udaiyar (of Vijayanagara).
3. Donee: *Udaiyar* Varittunai-nāyanār⁶ of Tiru-Viriñchipuram.
4. Remark: The inscription mentions some *nāyaka*, the son of another *nāyaka*; the names of both are obliterated.

¹ Read உடையார் திருமலை-மதுவெட்டை.

² See page 83, above.

³ The inscriptions No. 116 and No. 119 belong to the same king.

⁴ The *Rākshasa* year, however, corresponds to the current Śaka year 1418.

⁵ See page 92, above.

No. 117. INSIDE THE FRONT GOPURA, TO THE LEFT, THIRD INSCRIPTION.

1. King: Sakalalokachakravartin Rājanārāyaṇa.¹
2. Remark: The inscription mentions Āndi-nāḍu.²

No. 118. INSIDE THE FRONT GOPURA, TO THE LEFT, FOURTH INSCRIPTION.

1. King: the illustrious mahārājādhirāja, the illustrious Virapratāpa-[Achyuta-deva]-mahārāyar (of Vijayanagara).³
2. Date: Śaka 1463 expired and the *Plava* year current.
3. Remark: The inscription mentions Kishnāma-nāyaka and the temple of *Udaiyar* Varittunai-nāyanār at Tiru-Viriñchipuram.

No. 119. INSIDE THE FRONT GOPURA, TO THE RIGHT, FIRST INSCRIPTION.

1. King: the illustrious mahāmandaleśvara Medinīśvara Gaṇḍa Kaṭṭāri Śāluva-sāluva Narasimhadeva (of Vijayanagara).
2. Date: Śaka 1404 expired and the *Śubhakrit* year current.
3. Donor: Nāgama-nāyaka.
4. Donee: *Udaiyār* Varittunai-nāyanār of Tiru-Viriñchipuram.
5. Remark: The inscription mentions the villages of Paṣumarattūr and Veppūr.

No. 120. INSIDE THE FRONT GOPURA, TO THE RIGHT, THIRD INSCRIPTION.

1. Date: Śālivāhana-Śaka 1457 expired and the *Nandana* year current.⁴
2. King: the illustrious mahārājādhirāja-paramēśvara Achyutadeva-mahārāyar (of Vijayanagara).
3. Donee: Mārgasahāya-deva⁵ of Irinñchipuram(!).
4. Remarks: The inscription mentions Śīraleri (see No. 123). The grant seems to have consisted of a number of *kuris* of land and to have been made for the benefit of two *Brāhmanas*, Timmappayan and Śaivādirāyar Vasantarāya-guru, who taught the *Rik-śākhā* and *Yajur-śākhā* respectively. The second donee belonged to the Bhāradvāja-gotra and followed the *Bodhāyana-sūtra*.⁶

No. 121. ON THE BASE OF THE BACK OF THE FRONT GOPURA, TO THE RIGHT.

1. King: the illustrious mahāmandaleśvara,⁷ the illustrious Virapratāpa, (the younger brother and successor of) Vira-Narasimha-deva, Kṛṣṇadeva-mahārāya (of Vijayanagara).⁸
2. Date: Śaka 1435 expired and the *Śrīmukha* 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 1458 corresponds to the *Manmatha* year, and the *Nandana* year to Śaka 1455. See No. 123.

⁵ Compare *Mārgasahāya* in No. 58 and *Mārgasahāya-linga* in No. 140.

⁶ *Bodhāyana* is the southern form of *Baudhāyana*; see page ix of the preface of my edition of Baudhāyana's *Dharmaśāstra*, Leipzig, 1884.

⁷ Here follow the same *viruddhas*, as in No. 81, lines 2 to 7.

⁸ According to two Hampi inscriptions of Śaka 1430 (for 1431?) expired, the *Śakla* year (see paragraph 2 of my *Progress Report for December 1885 and January 1889*, Madras G.O., 26th February 1889, No. 186, Public), and according to a copper-plate grant, which I have noticed in the *Indian Antiquary*, Vol. XIII, p. 154, Kṛṣṇarāya was the younger brother of Vira-Nṛsiṃha or Vira-Nārasimha, and both were the eldest sons of Narasa or Nṛsiṃha (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 *Pramodūta*¹ 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 Kṛishṇadeva of the inscription No. 121.

No. 123. INSIDE THE BACK GOPURA.

1. King: the illustrious *mahāmaṇḍaleśvara rājādhirāja rājaparamēśvara*, the illustrious Achyutadeva-mahārāya or Achyutarāya (of Vijayanagara).
2. Date: Śaka 1454 expired² and the *Nandana* year current.
3. Donee: *Udaiyār Varittunai-nāyanār* or Śrī-Viriñcheśvara.
4. Donor: the *karaṇikka* (= *karaṇam*) Virappayaṇ or Viraya, who belonged to the Gautamānvaya.
5. Object of the grant: (a) the village of Śīraleri within the boundaries (*stṁā*) of Kāvanūr;³ (b) the village of Viraraśūr, excluding the *agrahāra* of Kīrai-Vīraraśūr and including the open (*i.e.*, unfortified) place (*irappu*) of Aṅgarāyaṇ-kuppam.⁴
6. Remark: The inscription mentions the *maṇḍapa* of Śamburāyaṇ, which may have formed part of the Viriñchipuram temple.

Nos. 124 to 129. ON STONES BUILT INTO THE FLOOR OF THE COURT-YARD OF THE VIRIÑCHIPURAM TEMPLE.⁵

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."

[1.] ஸ்ரீ கொ[வி]சையகந்திவிக்கிரமபரும-
[2.] ந்ரு யாண்டு ஒன்பதாவது

No. 125.

This inscription is dated "in the forty-seventh year of Vijaya-Nandivikramavarman."

[1.] விசையகந்திவிக்கிரமபரும[ந்ரு]
[2.] யாண்டு நாற்பத்தெழுவது

No. 126.

This inscription is dated in the third (?) year of Madirai-konḍa Ko-Parakesari-varman.⁶

[1.] மதிரை கொண்ட கொட[பரகேசரி]-
[2.] பன்மகதி யாண்டு மு[ன்றாவது]

¹ On the form *Pramodūta* see page 109, note 2.

² The date is expressed both in figures and by the words *वसव्यै शक्याब्दे*, *i.e.*, in the Śaka year *va* (4), *ta* (5), *va* (4), *ya* (1)=1454 (expired). On this manner of notation, see Dr. Burnell's *South-Indian Palaeography*, 2nd edition, p. 79.

³ This is the name of a village in the Guḍiyātam Tālūqa of the North Arcot District; see Sewell's *Lists*, Vol. I, p. 160.

⁴ This is the modern village of Aṅgarāṅkuppam, 6 miles north of Viriñchipuram.

⁵ See the introduction of No. 57, above.

⁶ See the introduction of No. 82, above.

No. 127.

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* Udaiyār Śrī-Rājendra-deva, who, having taken the seven and a half *lakshas* of Irattā-pādi,¹ having set up a pillar of victory (*jayastambha*) at Kollaram (?), having reduced to powder the whole army of Āhavamalla at Koppam on the bank of the Perāru,² having taken all the elephants, horses, treasures of women and riches of Āhavamalla, 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 Gaṅgamā[r]tāṇḍapuram in Miyarai-nādu,³ (a division) of Adhirājendra-vaḷa-nādu in Jayankonda-Śora-maṇḍalam, [*gave*] to Mahādeva of the Someśvara (*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 Varāhasvāmin Temple at Māmallapuram, was published by Sir Walter Elliot.⁴ He identified Āhavamalla with the Western Chālukya king Āhavamalla II. or Someśvara I. (about Śaka 964 to about 990), who, according to inscriptions⁵ and according to the *Vikramāṅkacharita* (sarga 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 *Sūryavaṃśa*, whose daughter Madhurāntakī was married to the Eastern Chalukya king Rājendra-Choḍa (Śaka 985 to 1034) according to verse 12 of the Chellūr grant (No. 39).⁶

- [1.] [ஹ்ரு] ஸ்ரீ [||*] திருமகன் விரும்பு செ-.
- [2.] [க]கொல் வெணன் தன் முன்னென் டெ
- [3.] . பின்னது வாகமுன்னெதினென்று எதிர்
- [4.] . குது எண்டிசை வ[த]ம பறையது கற
- [5.] . இரட்டபாடி. ஏழனாயிலக்கமுங்கொ[ண்]-
- [6.] [டு] கொ[ல்]வர[த்து] ஜய[த]தம் நாட்டி [பெ]-
- [7.] [சாற்]தங்கரைக்கொப்பத்து குதவமல்ல[ன்]
- [8.] . செனையெல்லாம் ப[ரா]து நிகழ்ப்ப க-
- [9.] [ண்]னமாக்கி . ஆதவமல்ல[வ*]ன் புறங்கிட்டொட அவ[ன்]
- [10.] [ஆ]னையுக்குதிரையும் பெண்டிர் பண்டாரமு[ம்]
- [11.] [வி]மலமும் அடங்க[து]ங்கைக்கொண்டு வி-
- [12.] [ரா]வலெகம் பண்ணி விரசிக்காச[னு]* கிற்றிரு-
- [13.] [ந்தரு]ளிய கொப்ப[ச]கெசரிபநூரன உடையா[ர்] ஸ்ரீ-
- [14.] [ராடு]ஜனுவெலற்கு யாண்டு ௫ ஆவத் ஜயக்கொ[ர]-

¹ *Le.*, 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 Pālāru.

³ Compare Miyagarai-nādu in No. 131, line 1.

⁴ Carr's *Seven Pagodas*, pp. 132 ff.

⁵ Mr. Fleet's *Kanarese Dynasties*, p. 46.

⁶ See above, pp. 51 f.

⁷ The letters பெராற் are taken from the first line of a facsimile of the inscription of the Varāhasvāmin Temple at Māmallapuram. Sir Walter Elliot's transcript (Carr's *Seven Pagodas*, p. 142) has the erroneous reading பொசிற்சுங்கரைக்கொப்பத்து.

⁸ Read வீசிக்காசனத்து.

- [15.] ண்டசொழமண்டலத்து அதிகாரஜெனுல[ன]-
 [16.] நாட்டு மியதைநாட்டுக்கங்கமாத்தாண்டபுர-
 [17.] [த்து] ஊரொம் எங்களுர் லொஜிஜூமுடை-
 [18.] [ய] தேறாஜெவற்கு அஞ்சனுபொகத்து-
 [19.] [த்து] இவ்ஜூர் ஊருணி எத்தத்[தி]-
 [20.] ல் முதல் மடைச்செறுவில் தெ-
 [21.] [ந்]வில் இலவங்காவிச்செறுப்பதி-
 [22.] னறு சாண் கொலால் குழி முன்-
 [23.] ணாமும் திருநக்தவனத்து[த்து] [ஊ]-
 [24.] [ரு]ணிப்பூட்டைக்காலுக்கு[தி] மக்-
 [25.] [ந்]ல் தெங்ககப்பட நிலம் பதி[ரு]-
 [26.] [ய] சாண் கொலால் குழி முன்னுறம
 [27.] விளக்கிரண்டுக்கு ஆற்றங்கரை

No. 128.

This inscription mentions Sakalalokachakravartin Rājanārāyaṇa Śambuvārāya[ṇ]¹ and seems to record a gift to Varittunai-appaṇ.²

- [1.] [ச]கலலொகச்[ச]-
 [2.] [க]கரவத்தி இராசநார[ர]-
 [3.] [ய]ணன் சம்புவராய[ன்]
 [4.] [த]ன்மம் வழித்து-
 [5.] ணை அப்பன்

No. 129.

On this stone, the name of Śambuvārāya and part of one of his *birudas* (Aṟagiya) are visible; see the introduction of the Poygai inscriptions (Nos. 59 to 64).

Nos. 130 TO 132. INSCRIPTIONS OF THE ĪŚVARA TEMPLE AT AMMUṆḌI NEAR VIRINCHIPURAM.

The southern wall of this temple is covered with several Choḷa 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 Śrī-Kulottuṅga-Śōra-deva."

- [5.] கொலிராஜகெஸரி[மக்]மராக சகுவத்தி ப்ரீகு[லொ]த்துங்க-
 சொழஜெவற்கு யாண்டு ல்[க] ஆவது

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 Aimbūṇḍi (*the modern*

¹ See the introduction of No. 52, above.

² This is the same as Varittunai-nāyanār; see page 131, note 5.

Ammundi¹ to their Śiva temple, which bore the name of Muppanaiyisvara. The gift was made before the god Ādidāsa Chandeśvara-deva.²

TEXT.

- [1.] ஜயங்கொண்டசொழமண்டலத்து பங்களகாட்டு வடக்கில் வகை மியகதை-
காட்டு [ஐம்]-
[2.] பூண்டி ஊசொம் எங்கனார் முப்பனை[யி]யாழுடைப மதராபெவற்கு திருநக-
வனமாக ஆ-
[3.] திராலுன் சண்டெயாரபெவர் ஸ்ரீநமஸ்த்திவே காங்கள் நீர் வார்த்துக்குத்த
நீலமாலு-
[4.] அ [||*] தென்பாற்கெல்லை நம் கயத்துக்கு வடக்கும் [*] மெல்பாற்கெல்லை
தொம்பந் மாவூர்க்குத்திழக்கும் [*]
[5.] வடபாற்கெல்லை வழிக்குத்தெற்கும் [*] கீழ்பாற்கெல்லை வெணமெட்டுக்குப்புகு
.

TRANSLATION.

Having poured water into the blessed hand of Ādidāsa Chandeśvara-deva, we, the inhabitants of Aimbūndi in Miyagarai-nādu, a division in the north of Paṅgala-nādu, (which forms part) of Jayankonda-Śora-maṇḍalam, gave the land specified below as a *tiru-nandavanam* to (the god) Mahādeva of the Muppanaiyisvara (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 Tombaṇ; 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 *Tribhuvanachakravartin* Kōneri Men-kōṇḍa Kulottuṅga-Śora-deva." The donor was Śeṅgeṇi-Ammaiyappa . . . Perumāl, *alias* Vikrama-Śora-Śambuvarāyaṇ.³

- [1.] ஸ்ரீ ஸ்ரீ [*] திருபுவனச்சக்கரவர்த்தின் கொணை[ரி] மெக்கொண்ட குலொத்துங்க-
சொழமெவற்கு யாண்டு ல[1] ஆவது செங்கெணி அம்மையப்ப . . .
[2.] தைப்பெருமானாக விக்கிரமசொழச்சம்புவராயந் அ[ன்]தராயமும் அ[ஊ]சலினியொகமு-
மிழத்தென் [*] இவ்வந்தராயங்கொள்வார் கெங்கையிடைக்குமரிசி[டை]க்கு

No. 133. ON THE RIGHT OF THE FRONT WALL OF A MAṆḌAPA AT KARANIPĀKKAM NEAR
VIRIṆCHIPURAM.⁴

This inscription is dated during the reign of Vira-Veṅkaṭapati-rāyaṇ and in the *Śrīmukha* year. This is Śaka 1556, two years before No. 107 and three years before an inscription of Veṅkaṭa II. published in the *Indian Antiquary*, Vol. XIII, p. 125. The inscription records that Govindappa-nāyaka caused the *maṇḍapa* to be built and allotted some land in Karanipākkam for the *maṇḍapa*, which was to be used as a watershed and *suttram*.

- [1.] ஸ்ரீமுகனாமி சிதிரா மீர் இவ
[2.] வீரவெங்கடபதிராயந் காலதி-
[3.] ல் கொவினப்பனாயகர் க-

¹ See No. 59, above.

² See page 92, note 6, and page 116, note 3.

³ On two persons with similar names see pp. 87 and 105, above.

⁴ A Telugu translation of this inscription is engraved on the left.

- [4.] டி.விச்ச மண்டபம் [*] இங் தம்ம-
 [5.] நுஞ் தண்ணி பைல் சகிராநு-
 [6.] கு கழனிபாகலில் கழனி கு-
 [7.] து கொல்லை குழி ிர
 [8.] கழனி குழி |நய
 [9.] வலை குழி |நய| சகிரா-
 [10.] [தித]வனாகும் [க]டக-
 [11.] [வ]ம் [*] இதுகு [ய]தொ-
 [12.] ருகர் [அ]கிதம் பண்ணி

Nos. 134 to 137. INSCRIPTIONS AT KIR-MUTTUGUR 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.] கொலிசையநாசிகபர்மந்-
 [2.] கு யாண்டு [ம]ன்னுவது

No. 135.

- [1.] ஸ்ரீ [*] கொலிசையநாசிகபர்மந்ரு
 [2.] யாண்டு பதினெட்டாவது

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.] ஸ்ரீ [*] மதிரை கொண்-
 [2.] ட கொப்பரகெசரிபன்-
 [3.] மற்றி யாண்டிருபத்தொ-
 [4.] ண்பதாவது

No. 137.

- [1.] ஸ்ரீ [*]
 [2.] மதிரை கொ-
 [3.] ண்ட கொப்பர-
 [4.] கெசரிபெ-ஹ்ரு ய[ர]-
 [5.] ண்டு முப்பத்துஇர[ண்]-
 [6.] டாவது

No. 138. ON A STONE IN THE VIRA TEMPLE AT MALAYAPATTU NEAR VIRINCHIPURAM.

1. King: the illustrious *mahāmandaleśvara* Veṅkaṭadeva-mahārāya.³
2. Date: Śaka 15[2]4 expired and the *Śubhakṛit* year current.

¹ Compare Ko-Vijaya-[Simha]vikramavarman in No. 53, and Ko-Vijaya-Nandivikrama-varman in Nos. 108, 124, 125.

² See the introduction of No. 82, above.

³ This is Veṅkaṭa I. of Karpāṭa; see page 85, note 1.

3. Donor: Bommū-nāyaṇ Nāṅgama-nāyaka,¹ i.e., Nāṅgama-nāyaka, the son of Bommū-nāyaka.²

4. Donee: the Vira Temple at Mariliyappaṭṭu.³

No. 139. AT THE ŚRIRĀṆGANĀYAKA-SVĀMIN TEMPLE AT PAḶḶIKONḶA NEAR VIRIṆCHIPURAM, TO THE LEFT OF THE FRONT DOORWAY.

This inscription is dated in the *Durmāti*⁴ 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 *Durmāti* year of the 16th century corresponded to the current Śaka year 1544. The inscription mentions the temple of Rāṅganātha-Perumāḷ at PaḷḷikonḶai.⁵

No. 140. ON A STONE AT ŚEDUVĀLAI NEAR VIRIṆCHIPURAM.

1. King: the illustrious *mahāmandaleśvara*, the illustrious Sadāśivadeva-mahārāyar (of Vijayanagara).⁶

2. Date: Śālivāhana-Śaka 1489 expired and the *Prabhava* year current.

3. Donee: the *līṅga* of Mārgasahāya⁷ at Tiru-Viriṇchapuram.

No. 141. INSIDE THE GOPURA AT TIRUMALAI NEAR POLŪR, ON THE BASE.⁸

The inscription is a fragment, dated in some year of Rājārāja-deva.⁹ In the second line the word Śora-koṇ, "the Chōḷa king," occurs.

[1.] ஸ்ரீ [ஸ்ரீ]ராஜராஜேஸ்வரர்க்கு யா[ண்டு]
[2.] ச்செகரம் . . . கண்ணன் சொழுகொன் லைத்

No. 142. ON THE BASE OF THE SOUTH WALL OF THE AMMAIAPPEŚVARA TEMPLE AT PADAVEDU.

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 (*mānya*, i.e., *sarvamānya*). At the beginning of the second line, the word *paḍavīdu* occurs in the plural and seems to be used in the sense of "encampments."¹⁰ The inscription ends with "the signature of JayankonḶa-Śora-Brahmā-rāyaṇ"; the same name is borne by a village-accountant in a Tirumalai inscription.¹¹

[1.] குமுதப்படை[யி]லெ கல் வெட்டிக்குடுத்தபடி தாங்கள்
இந்த மண்டலத்தாராயங்களுக்கு இன . . . முன்பெ விண்ணப்பஞ்செய்து
வெண்டும் காரியங்களும் செய்வித்து தெஜ
[2.] ட்டினம் படைவிடுகளில் சந்தைகள் கடைகளில்
அள்ளுன்னதும் அள்ளிக்கொன்னக்கடல்[ர்]கனாகவும் [||*] இந்த மானியத்துக்கு
அயிதம் பண்ணினவன் கெங்கைக்கரை[யி]ல் காராம் பகவை கொன்றவன்
பாவத்திலெ பொவன் [||*] இவை செய்க்கொண்டசொழப்பிசமாராயன்
எழுத்து [||*]

¹ பெ[ர]மநாயன் [இ]க்கமநாயகர்.

² மரிலியப்பட்டு வீரகன[?]கொ[யில்].

³ பள்ளிக்கொண்ட சந்தைப்பெருமான் கோயில்.

⁴ மசம-பலதமாயவிடுதலுக்கு. Compare Nos. 58 and 120, above.

⁵ There is a fragment of another archaic inscription in two lines on the base to the right of the gopura.

⁶ See the introduction of the Poygai inscriptions, p. 86, above.

⁷ See the last sentence of the introduction of No. 56, above.

⁸ See above, pp. 69 f., 73 and 84.

⁹ தன்மதி.

¹⁰ See page 69, above.

¹¹ See page 102, note 7.

No. 143. ON THE NORTH WALL OF THE SOMANĀTHEŚVARA TEMPLE AT PADAYEDU.

This inscription is an incorrect duplicate of the first four lines of No. 81, above.

- [1.] ஸ்ரீமதி [] ஸ்ரீமதி தமரேஸ்வரேஸ்வராய
[2.] தமரேஸ்வரேஸ்வராய ஸ்ரீமதி தமரேஸ்வரேஸ்வராய
[3.] வ சாயர் கண்டன் [ஸ்ரீ]வசாயர் [க]ண்டன்
[4.] டன்

✓ Nos. 144 TO 150. INSCRIPTIONS OF THE KAILĀSANĀTHA TEMPLE AT KĀNCHĪPURAM. *

No. 144. FRAGMENTS OF GRANTHA INSCRIPTIONS.

Besides the fragments noticed below, the shrine of Rājasimhavarmesvara and its *mahāmandapa* 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 *mahāmandapa* and which consists of 10 lines, mentions the Cholas in the genitive case (*Cholānām*, line 3). A second fragment, which is found on the roof of the *mahāmandapa*, consists also of 10 lines and seems to be connected with the first. It mentions Chola-Trinetra (lines 1 and 10) and three Eastern Chalukya kings, *vis.*, [Vijay]āditya-Gunakāṅga, Chālukya-Bhīma and Kollavigaṇḍa¹ (line 3). The name of V[ai]dumba, a king who is known to have been conquered by the Chola king Parāntaka I.,² occurs at the beginning of line 5. In lines 7 and 8, (*the temple of the god*) Bhīmesvara is mentioned. The 8th line of both fragments seems to have contained a date in the Śaka era, of which the first number was 9 and the third was 3.³ A third fragment, which is found on the floor of the Rājasimhavarmesvara Shrine and consists of 49 lines, mentions the Eastern Chalukya king Dānārṇava⁴ (line 17) and the Chola king Karikāla-Chola⁵ (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 *mahāmandapa* and consists of 30 lines. There is a fifth fragment in 9 lines on the roof of the *mahāmandapa*. Two small fragments, each of which contains 8 lines, are found near the window, which opens from the *mahāmandapa* into the front *mandapa*.

No. 145. ON THE FLOOR OF THE RĀJASIMHAVARMEŚVARA SHRINE.

Each line of this inscription is incomplete at the end. It is dated during the reign of Madirai-konda Ko-Parakesari[varman].⁶ Line 2 mentions "the holy stone-temple" (*Tirukkavali*), *i.e.*, the Rājasimhavarmesvara Temple.⁷ According to lines 3 and 4, the inscription seems to have recorded an agreement made by the inhabitants of two quarters (*seri*) of Kachhippedu (*i.e.*, Kāñchīpuram), of which the second was called Ekavirappādi-chcheri and the name of the first also ended in *ppādi-chcheri*. The term *pallichchandam*⁸ 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 [ஸ்ரீ]கருணவரதசங்கரா[ய].....யு வரீபு திமிரிகேபு சதுரீ.....

⁴ This king is No. 24 of the table on page 32, above.

⁵ Karikāla is mentioned in line 24 of the large Leyden grant (Dr. Burgess' *Arch. Surv. of S. India*, Vol. IV, p. 206) as the builder of the "Grand Anicut," which prevents the waters of the Kāveri 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.

- [1.] ஸ்ரீ ஸ்ரீ || மநிசை கொண்ட¹ கொப்பாகெவரி
 [2.] த்தொன்றாவது திருக்கற்றளி உண்ணாழி[கை]
 [3.] ப்பாடிச்செரியொழும் எகவிசப்பாடிச்செரியொழும் எம்மிவி[ன]சக்து
 [4.] ஓ தெவ[ருரு]களு[க்கும்] இறங்கினமையில் கச்சிப்பெட்டிசாண்டு செரி
 [5.] ம் பள்ளிச்சக்தமும் சிக்கி சின்ற, சிலத்தில் தனிபிற்தெவர் பக்கல்

✓No. 146. ON THE ROOF OF THE MAHAMAṆḌAPA OF THE RĀJASIMHAVARMEŚVARA SHRINE.*

This fragment is dated in the twelfth year of Ko-Rāja-Rājakesarivarman, "who built a jewel (-like) hall at Kāṇḍalūr." The mention of Kāṇḍalūr shows, that the king has to be identified with that Rājarāja-deva, who caused the inscriptions Nos. 40, 41 and 63 to be engraved, and that he built the hall at Kāṇḍalūr before his twelfth year. The inscription seems to have recorded, that the assembly (*sabha*) of some village pledged themselves, to furnish a yearly supply of paddy to the temple-treasurers (*Śiva-paṇḍarigaḷ*) from the interest of a sum of money,² which they had received from "the large holy stone-temple, *alias* Rājasimheśvara, at Kāñchipuram," or to pay a fine of a quarter *pon* daily.* The document is signed by [Pu]rambi Śārya of Tiruvirāpuram.

- [1.] ஸ்ரீ ||* காத்தொருச்சா[லை] கலமதுத்த கொவிராஜாஜகெவ[ரி]பட்டிக்கு யாண்டு பக்கிரண்டாவது
 [2.] வாயில் வலையொம் கையெழுத்து ||* ச[ர]ஞ்சி[பு]சத்துப்பெரிய திருக்கற்றளியா-
 டிய ராஜலி[ஓ*]தெய்வரத்து
 [3.] [ய]சக்கன் கொண்டு [க]டவ பொக் துளை சிறை ய[சு]கட்டளைக்கல்லால் முதல் முப்பத்துமூக்கழஞ்சும்
 [4.] கு கெல்ப[ப]யிசை [கழ]ஞ்சிக் வாய் னா[சு]காடி [இ](ர)ராஜகெசரியால் ஆக கெல்து துற்றுநாப்பத்
 [5.] வாலும் [சீ]க்கி பாசகலியும் சங்கமு[ம்] பட்டு மாசியும் பங்குசியும் ஆகப்பட ஆழ்வார் திருமுற
 [6.] கை உடையர்களுள் சிலபண்டாரிகள் வச[மு]ம் ஆட்டாண்டு தொறுமறவனத்து தர[வு] கொள்வொமாதெம் [இ]ஞ்[ரு]
 [7.] [சு]கட்டுவொம் இதற்றிறம்பில ய[சு]சலகத்து சிசதம் கால்ப-
 பொக் மக்த ஒட்டிக்குத்தொம் ஏ[தி]
 [8.] [வ]வெயொம் ||* [இ]து திருவிழாபுறம் [பு]-
 றம்பி லு[வ]ய[சு]கெகிலையெ[சு]கெழுத்து ||*

✓No. 147. ON THE FLOOR OF THE RĀJASIMHAVARMEŚVARA SHRINE.

These two fragments belong to the time of Ko-Rājakesarivarman. 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 *nondā*³ or *nandā* lamp in exchange for a loan of 15 *karaiṇṇu*s of gold, and is signed by Mānatoṅgal Mallerumāu, a member of the village-assembly (*kūṭṭum*).†

¹ The *o* of கொண்ட looks like *o*.

² The rate of interest was 4 *kāṇṇis* of paddy per *karaiṇṇu* of gold, which gave (roughly computed) 140 *kāṇṇis* for 33 *karaiṇṇu*s. See page 117, note 3.

³ See page 114, note 2.

First inscription.

- [1.] கொயிராஜகெசரிப[தூ]க்கு யா[ண்]டு
 [2.] தாரொ[ம்] கை எழுத்து
 [3.] ட கடவ பொன் து[ளை] சிறை[யின்] பதி[னை]ங்க[ழ]ஞ்சுக்கும் க[ர]
 [4.] ஹாடெவற்கு சந்திராதித்த[வரை] சிசதம் உழக்கெண்[னை]
 [5.] யொ[ரு] நெ[ர]ந்தாவினக்க[து]க்கு எண்ணை அட்டுவொ[ம்]
 [6.] [இவ்]யூர் கூட்டத்தான் மானதொக்கல் மல்லெரு[மர]னென் [||*]

Second inscription.

- [7.] [கொயிராஜகெசரிப[தூ]க்கு யாண்டு ந ஆவது கா[வியூர்க்கொட்டத்து]
 [8.] [ம]ங்கலத்து ஹாராம் கை எழுத்து காஞ்சிபுரத்த[து]
 [9.] யாக்கள் கொண்டு கடவ(வ) பொன் [யடு] பதினஐ[ந்து*]
 [10.] ஞ்சுனுக்கு¹ இடெவர்க்கு சந்திராதித்தஅனவும் சிசதம் உ[ழ]
 [11.] ஹாகமுடையாச் காலலொடொக்கும் உழக்காலெய் ஒரு நை[ரவினக்கு*]
 [12.] ன் இவ்யூர் கூட்டத்தான் மானதொக்கல் மல்லெரு[மர]னென் [||*]

* No. 148. ON THE ROOF OF THE MAHAMAṆḍAPA OF THE RĀJASIMHAVARMEŚVARA 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 Rājasimhavarmeśvara Temple) at Kachchippedu (*i.e.*, Kāñchipuram)." From the interest of this sum, they pledged themselves to supply ghee for a lamp at the rate of 1 *urakku* per day or 7 *nāris* and 1 *uri* per mensem.² The measure to be used was a *nāri*, which was equal to a *rājakesari*.³ As the Chōla kings alternately bore the surnames Rājakesarin and Parakesarin,⁴ 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 Alappaḍi.⁵

- [1.] கொப்பரகெஸரிவ[தூ]க்கு யாண்டு பதினைஞ்சாவது காவியூர்க்கொட்டத்து
 [2.] . ச ஹாராம் கையெழுத்துக்கச்சிப்பெட்டுப்பெரிய திருக்க[ற்றளி*]
 [3.] யாக்கள் கொண்டு கடவ பொன் து[ளை] பதினது கழஞ்[சு*]

¹ Read கழஞ்சினுக்கு or அஞ்சினுக்கு.

² As 1 *nāri* is equal to 4 *urakku* or 2 *uris*, 30 *urakku* are exactly equal to 7 *nāris* and 1 *uri*.

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.

The rule holds good in the case of the two kings Rājaraṣa-deva and Rājendra-Chōla-deva, Nos. 10 and 11 of the table on page 112, above.

⁵ Compare the village-headman Alappaḍi in No. 84.

- [4.] ன் பவிசைக்காக இரு [க*]யாவினக்கிணுக்கு நிசதம் உழக்கு னெய்
- [5.] யர்கள் வழி ராஜகெசரியொடொக்குகாழியால் திங்கள் எழு காழி உரி கெ[ய*]
- [6.] [இத]த்திறம்பில் ய[தி*]ரலன்முன்னிட்ட தர்மவெண்டு கொவுக்கு நிசதம் கா . .
- [7.] னனொசம் னனா சொல்ல எழுதினென் இஐர் விசவன் காகன் அலப்ப[டி*]

No. 149. ON THREE STONES AT THE RĀJASIMHAVARMEŚVARA 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 *mahāmandapa* of the Rājasiṃhavarmeśvara Shrine. The third fragment is built into the pavement of the veranda near the entrance into the *mahāmandapa*; 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-Chōla-deva. As the list of his conquests reaches here only as far as "the high mountains of Navanedikula,"¹ 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.

- [First fragment, line 1.] யும் பொர்ச்செயப்-
பாவையும் சிர்த்தனிச்செல்லியும் தன் பெருமெலிய[ச]ராகி இ
- [Second fragment, line 1.] கருதி இருத்திய செம் பொற்றிருத்தகு முடியும்
பயங்கொடு பழி மிக முயங்கியில்
- [Third fragment, line 1.] [க]வகெதிக்குலப்பெருமலை[களும் மாப்பொரு த]ண்-
டாற்கொண்ட]
- [First fragment, line 2.] [ரூ]லது முதல் இத்தெவர்க்குத்தெவநானமாகக்குத்தரு-
ளி[ன] கெல்லும் பொன்னுங்காகம் இத்தெவர்க்கு மு[ன்]
- [Second fragment, line 2.] லதுபத்துகா[ந்]கலமும் பொன் பதின்முக்கழற்கும்
காசொன்றும் இன்னாட்டெ[க]டு
- [Third fragment, line 2.] [தெ]வற்கு வெ[ண்]டும் நிலைங்
. ம் இப்படிய
- [First fragment, line 3.] னாரமுன்னா சாத்தனாருடையாரும் ஆ[ட]லாருடை-
யாரும் கடுகிருக்குங்கொண்ட[த]திருவெண்க[ா]டபட்டருமெவ[பு]ரவு]
- [Second fragment, line 3.] கெல்லு அதுபத்தென்கலமும் ஆகத்திருவெகம்பனல்
முதலா கெல்லு காலாத்தெழுபத்[க]
- [Third fragment, line 3.] ர் னகொதுவத்துக்குத்திரு
. பத்துகா[ன]
- [First fragment, line 4.] [ரு]ப்பால் இரு காழியும் திருமுனைவிச்சக்கமுலப்பால்
இரு காழியும் ஆகப்பால் காகாழிக்கு கெல்லுக்கும[னியும் வெ]

¹ See page 96, note 1.

- [Second fragment, line 4.] . ஸ்ரீதேவர் சார்த்தியருளப்பரிசுட்டம் ஜன்றிக்குப்-
பொனகைக்காலுக்கு கெல்லக்கலகெ முக்குறுணி ம
[Third fragment, line 4.] . ர் எண்மர்க்கு அரிசி பதக்கும்
. . . க்கு அரிசி இரு கா

No. 150. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the 26th year of *Tribhuvanachakravartin Rājarāja-deva*. According to the Poygai 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 *ārāṅku*¹ of ghee for five lamps (*saṁdhi-vilakku*) "to the lord of the holy stone-temple, *alias* Rājasimhavarmesvara, at Kachchippedu," i.e., Kāñchīpuram. The ghee had to be made over daily to those, who were in charge of the *nārigai* (*measure*) within the temple.

North face.

- [1.] ஸ்ரீதேவர் சார்த்தியருளப்பரிசுட்டம் ஜன்றிக்குப்-
[2.] [ச]க்கரவதிகள் ஸ்ரீதேவர்-
[3.] ஜராஜதேவர்க்கு யா-
[4.] ண்டு உயிர் லது அ-
[5.] [ய]ப்பசி மாஸத்த
[6.] [க]சிப்பெட்டு திருக்-
[7.] [க]தறளி ஆன ஜாஜலி[ஃ*]ஹ-
[8.] பதிபுரமுடைய நாயக-
[9.] சர்க்கு காஞ்சென்றுக்கு
[10.] ஸந்தினைக்கு ஓ க்கும்
[11.] பிள்ளையார் காமா-
[12.] [ஸ]ர் முதல்களினி-
[13.] [ல்] கால் [சாஜ]கெ²

West face.

- [1.] க்கொண்டு அ[னப்*]-
[2.] பெக[ரனெ]ன் லளர்க்க[க*]-
[3.] லாவ் கெய் ஆ[ழா*]-
[4.] க்கும் திருஉண்[ண*]-
[5.] சூழிடுக[க] உடுடு[யா*]-
[6.] ர் வசமெ * [க]ச[ன்] தெ[சுறு*]-
[7.] ம் அனக்க கடவு[க*]-
[8.] சகெக் [ஃ*] [உ]வினக்கு ச[கிச*]-
[9.] ரதிதலடுகெ செலு³

¹ 1 *ārāṅku* is one eighth of a *poḍi* or *nāri*.

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 KŪRAM.

The original of the subjoined grant was bought for Government from the *Dharmakartā* of Kūram, a village near Kāñchīpuram.¹ It is engraved on seven thin copper-plates, each of which measures $10\frac{1}{2}$ by $3\frac{1}{2}$ 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 $\frac{3}{8}$ inch thick and measures 4 by $4\frac{1}{4}$ inches in diameter, is passed through a hole on the left side of each plate. The seal is about $2\frac{1}{2}$ inches in diameter and bears a bull, which is seated on a pedestal, faces the left and is surmounted by the moon and a *līnga*. 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 $4\frac{1}{2}$ 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.
|
Aṅgiras.
|
Bṛihaspati.
|
Bharadvāja.
|
Drona.
|
Aśvatthāman.
|
Pallava.

The historical part of the inscription describes three kings, *viz.*, Parameśvaravarman, his father Mahendravarman and his grandfather Narasimhavarman. Of Narasimhavarman it says, that he “repeatedly defeated the Chōlas, Keraḷas, Kaḷabhras and Pāṇdyas,” that he “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 Pariyāḷa, Maṇimangala, Śūramāra, *etc.*,” and that he “destroyed (*the city of*) Vātāpi.” 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 Parameśvaravarman fills two plates of the inscription. The only historical fact contained in this long and difficult passage is that,

¹ Sewell’s *Lists of Antiquities*, Vol. I, p. 187.

² Compare the pedigree 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 *lakhās*,—take to flight, covered only by a rag."

The three kings who are mentioned in the Kūram grant, *vis.*, Narasimhavarman, Mahendravarman and Paramēśvaravarman, are identical with three Pallava kings described in Mr. Foulkes' grant of Nandivarman Pallavamalla,¹ *vis.*, Narasimhavarman I., Mahendravarman II. and Paramēśvaravarman I. Of Narasimhavarman I. the last-mentioned grant likewise states, that he "destroyed Vātāpi" and that he "frequently defeated Vallabharāja at Pariyāḷa, Maṇimāṅgala, Śūramāra, and other (*places*)."² Here Vallabharāja corresponds to the Pulakeśin of the Kūram grant. If Mr. Foulkes' grant further reports, that Paramēśvaravarman I. "defeated the army of Vallabha in the battle of Peruvaḷanallūr," 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 Narasimhavarman I. defeated Pulakeśin, *alias* Vallabharāja, at Pariyāḷa, Maṇimāṅgala, Śūramāra, and other places, and destroyed Vātāpi, the capital of the Western Chalukyas, and—2. that his grandson Paramēśvaravarman I. defeated Vikramāditya, *alias* Vallabha, at Peruvaḷanallūr. As stated above (p. 11), Pulakeśin and Vikramāditya, the opponents of the two Pallava kings, must have been the Western Chalukya kings Pulikeśin II. (Śaka 532 and 556) and his son Vikramāditya I. (Śaka 592 (?) to 602 (?)), who, *more indico*, likewise boast of having conquered their antagonists.³ Thus, a grant of Pulikeśin II. says, that "he caused the leader of the Pallavas to hide his prowess behind the ramparts of Kāñchīpura;"⁴ and, in a grant of Vikramāditya I., it is said that "this lord of the earth, conquering Īśvarapotarāja (*i.e.*, Paramēśvaravarman I.), took Kāñchī, 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 (*kāñchī*) of the southern region (read *dakṣiṇadīpaḥ*)."⁵

Another Pallava king, *vis.*, Nandipotavarman, is mentioned as the opponent of the Western Chalukya king Vikramāditya II. (Śaka 655 to 669) in the Vakkāleri 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 *Simhaviśākhā* *api*; line 14, *Pariyāḷa-Maṇi*; line 18, *Peruvaḷanallūr* [*r*]-*yyuddha*.

² Similarly, Rājendra-Chōla and Jayasimha III. claim to have conquered each other (see page 96, above). And, in a Mahōḍā inscription (*Journal of the German Oriental Society*, Vol. XL, p. 50) and in the prologue of the drama *Prabodhachandrodaya* the Chandella king Kirtivarman and his general Gopāla are said to have completely defeated Karṇa of Chedi or Dhāhāla, who, in the *Vikramādhikācharita* (sarga xviii, verse 93), is called "the death to the lord of the Kālaṅjara mountain" (*i.e.*, to the Chandella king).

³ *Ind. Ant.* Vol. VIII, p. 245.

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 Narasimha, destroyed the power of Mahendra and surpassed Īśvara 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 Pulikeśin II. or Vikramāditya I., and Narasimha, Mahendra and Īśvara to the three consecutive Pallava kings Narasimhavarman I., Mahendravarman II. and Paramēśvaravarman I.

⁵ *Ind. Ant.* Vol. VIII, pp. 23 ff.

join a transcript from the facsimile and a translation of that part of the Vakkaleri grant, which describes the reign of Vikramāditya II.

- [36.] सकलभुवनसाम्राज्यलक्ष्मीस्वयंवराभिषेकसमयानन्त-
 [37.] रसमुपजातमहोत्साहः आत्मवंशजपूर्वनृपतिच्छाया-
 [38.] पहारिणः प्रकृत्यमित्रस्य पञ्चवस्य समूलोन्मूल-
 [39.] नाय कृतमतिरतित्वरया तुंडाकविषयं प्राप्याभिमुत्तागतन्नन्दिपोतव-
 [40.] र्म्माभिधानम्पञ्चवं रणमुखे संप्रहृत्य प्रपलास्य कटुमुखवादि-
 [41.] त्रसमुद्रघोषाभिधानवाद्यविशेषान्वद्वांगध्वजं प्रभूतप्रख्यात-
 [42.] हस्तिवरान्स्वकिरणनिकरविकासनिराकृततिमिरम्माणिक्यराशि-
 [43.] च हस्तेकृत्य कलशजवनिलयहरिदंगनांचितकांचीय-
 [44.] मानां कांचीमविनाश्य प्रविश्य सततप्रवृत्तदानान्(I)न्दितद्विज-
 [45.] दीनानाथजनो नरसिंहपोतवर्म्मनिर्म्मापितशिलामयराज-
 [46.] सिंहेश्वरादिदेवकुलमुवर्णराशिप्रत्यर्पणोपाजितोर्जितपुण्यः अ-
 [47.] निवारितप्रतापप्रसरप्रतापितपाण्ड्यचोळकेरळकळभ्रम-
 [48.] भूतिराजन्यकः क्षुभितकरिमकरकरहतदलितशुक्तिमुक्तमुक्ताफल-
 [49.] प्रकरमरीचिजालविलसितवेलाकुले^१ घूर्णमानार्णोभिधाने दक्षि[ण]।-
 [50.] र्णवे शरदमलशशधरविशदयशोराशिमयं जयस्तम्भ-
 [51.] मतिष्ठिपट्टिकमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिरा-
 [52.] जपरमेश्वरभट्टारकः[.]

"Vikramāditya Satyāśraya Śrī-Prithivī-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 Tundāka-vishaya (i.e., the Tondai-maṇḍalam), attacked at the head of a battle and put to flight the Pallava, called Nandipotavarman, who had come to meet him, took possession of the musical instrument (called) "harsh-sounding" and of the excellent musical instrument called "roar of the sea," 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) Kāñchi,—which seemed to be the handsome girdle (kāñchi) 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,² and to other temples, and having burnt by the unimpeded progress of his power the Pāṇḍya, Chōla, Keraḷa, Kaḷabhra and other princes, he placed a pillar of victory (jayastambha), which consisted (as it were) of the mass of his fame that was as pure as the bright moon in autumn, on the Southern

¹ Read 'मुक्ता'.

² Read 'द्विज'.

³ See page 11, above.

⁴ Read प्रपलास्य.

⁵ Read 'कुले'.

⁶ Read 'विशेषी खट्वाङ्गध्वजं'.

⁷ See page 106, note 3.

Ocean, which was called Ghârnamânârnas (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."

That Vikramāditya II. really entered Kāñchi and visited the Râjasimheśvara Temple, is proved by a much obliterated Kanarese inscription in the Kailâsanâtha Temple at Kāñchîpuram. This inscription is engraved on the back of a pillar in the *mandapa* in front of the Râjasimheśvara Shrine, close to the east wall of that *mandapa*, which at a later time was erected between the front *mandapa* and Râjasimheśvara. It begins with the name of "Vikramāditya Satyâśraya Śri-Prithivî-vallabha, the king of great kings, the supreme ruler, the lord" and mentions the temple of Râjasimheśvara (राजसिंहेश्वर, line 4).

I now return to the Kûram plates. The three last of them contain the grant proper, and record in Sanskrit and Tamil, that Paramesvara (i.e., Paramesvaravarman I.) gave away the village of Paramesvara-maṅgalam,—which was evidently named after the king himself,—in twenty-five parts. Of these, three were enjoyed by two *Brâhmanas*, Anantaśivâchârya and Phullaśarman, who performed the divine rites and looked after the repairs of the Śiva temple at Kûram, which was called Vidyâvinîta-Pallava-Paramesvara, and which had been built by Vidyâvinîta-Pallava, probably a relative of the king. The fourth part was set aside for the cost of providing water and fire for the *mandapa* at Kûram, and the fifth for reciting the *Bhârata* in this *mandapa*. The remaining twenty parts were given to twenty *Chaturvedîns*.

At the time of the grant, the village of Kûram belonged to the *nâdu* (country) or, in Sanskrit, *manyavântara-râshtra* of Nirvelûr, a division of Ūrрукâtṭukkottam (lines 49 and 57 f.), and the village of Paramesvaramaṅgalam belonged to the Paṇmâ-nâdu or Patmâ-manyavântara-râshtra, a division of Maṇayirkottam (lines 53 and 71). As, in numerous Tamil inscriptions, பன்ம corresponds to the Sanskrit पद्म, —the form Paṇmâ-nâdu, which occurs also in No. 86, might mean the country of the Varmâs, i. e., of the Pallavas, whose names end in *varman*, the nominative case of which is *varmâ*. There is, however, a possibility of पद्म being a mistake for, and பன்ம a Tamil form of, Padmâ,¹ one of the names of the goddess Lakshmi. With Maṇayirkottam compare Maṇavirkottam in No. 86 and Eyirkottam in No. 88. Possibly Maṇavirkottam is a mere corruption of Maṇayirkottam, and Maṇayil stands for Maṇ-eyil, "mud-fort," which might be a fuller form of Eyil, a village in the South Arcot District, which seems to have given its name to Eyirkottam.²

In conclusion, an important palæographical peculiarity of the Tamil portion of the Kûram plates has to be noted. The *pulli*, which corresponds to the Nâgari *virâma*, occurs frequently, though not regularly, in combination with seven letters of the Tamil alphabet. In the case of five of these (ஃ, ழ, ஸ, ஶ, ஷ) it is represented by a short vertical stroke over the letter, as in the inscription No. 82, above.³ In the case of the two others (ஂ and ஃ) 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 पद्म is பத்மம். But compare பத்தம and பத்ம, both of which correspond to the Sanskrit पद्मा.

² See page 123, note 5.

³ See page 113, note 6.

TEXT.

Plate I.

- [1.] स्वस्ति [॥^{*}] पञ्चा[स्यस्त्रिंशद[र्द्ध](:)[प्र]तिम[य]नयनश्चन्द्र[मौलि]स्त्रिशू[ली]भी[म]-
 [2.] व्याळोपवी[ती] दशभुजपरिघस्तत्वमात्रात्ममूर्तिः [॥^{*}] [दिव्योवेक्ष्यो मुकुन्द]प्र-
 [3.] [भृ]ति[भि]रमरै[स्मृष्टि]कृन्मन्वसि[डः] [कर्त्ता नो मूर्त्तिवि]द्या [विहितपरय]म-
 [4.] स्त्रायतां विश्वमूर्तिः[^{*}] ॥ [१^{*}] का[र्य्यव्यूह]कलाक्रमस्य [परमव्योमा]मृत[ज्योतिषो वि]-
 [5.] इन्मानसचन्द्रकान्तपतिता मूर्च्छन्ति यस्यांश[वः] [॥^{*}] [भूतानां ह]दयेषु चान[य-]

Plate II a.

- [6.] ति यः शक्तिं क्रियासाधनीं त्रयात्मा^१ परमेश्वरस्त जयति त्रैलोक्यचूळामणिः[^{*}] ॥ [२^{*}] अ-
 [7.] ब्रह्मण्यमसोमयागमयथाप्रस्थानदण्डोद्यमम् मिथ्यादान्तमदानशूरम-
 [8.] नृतव्याहारजिह्वाननम् [॥^{*}] जातं यत्र नरेश्वरन्न शृणुमो^२ युद्धेषु वा विज्ज[वम्]
 [9.] निर्विघ्नः^३ पृथिवीन्निरीतिमवतान्तपल्लवानां कुलम् ॥ [३^{*}] ब्रह्मणोगिरास्त[तो] बृह-
 [10.] स्पतिः[^{*}] तस्माद्भरद्वाजः ततो द्रोणः [द्रो]णादपरिमिततेजोधामा[श्वत्था]मा
 [11.] ततो निराकृतकुलापल्लवः पल्लवः यतस्तकलमुवनवल्लभः[^{*}] पल्लवकुलम् [॥^{*}]

Plate II b.

- [12.] स्येयात्तपल्लवकुलम् यत्र जातजनेश्वरः^४ [॥^{*}] अब्रह्मण्यम्म^५दातारम्म^६शूरन्नानुशुश्रुम [॥ ४^{*}] त-
 [13.] [दु]दय^७धरणिधरसोमादित्यस्याविनतमुखः[^{*}] नृपतिमूर्द्धि चजोशने^८ प्रतियन्ति राजगज-
 [14.] यूथसिंहस्य नरसिंहवर्मणः स्वयमिव भगवतो नृपतिरूपावतीर्णस्य नरसिंह-
 [15.] स्य मुहुरवजितचोळकेरळकळभ्रपाण्यस्य सहस्रबाहोरिव समरशतनि-
 [16.] र्विष्टसहस्रबाहु^९कर्मणः परियळमणिमंगलशूरमारप्रभृतिरणविदक्षित^{१०}पुल-
 [17.] केशिष्टपटलिखितविजयाक्षरस्य कलशयोनेरिव विमथितवातापेः पौत्रो म-
 [18.] हेन्द्रस्येव सुरचितसम्पदो महेन्द्रवर्मणः सुप्रणीतवर्णाश्रमधर्मस्य पुत्रः[^{*}]

Plate III a.

- [19.] परमेश्वर इव सर्वोधिकदर्शनः^{११} परमेश्वरवर्मा भरत इव सर्ववदमनः[^{*}] सगर इव कृता-
 [20.] समञ्जसत्यागः कर्ण इव पुष्कलांगो यः प्रियक[॥^{*}] व्यो ययातिरिव अनुपनतानां राज्ञा^{१२}
 [21.] यस्यान्ना भवति सर्वदा पीळा सैव सुहृदाम्प्रयच्छति मुखशोभा^{१३} कर्णपूरतया चतुरः कला-
 [22.] विलासे^{१४} नियतम् यश्चादो^{१५} भवत्यनंगस्य मुक्तागुणस्तु हृदये मुक्तागुण एव
 [23.] वनिता[ना]म् अगणितनरहयकरिकुलविमर्दजनितेन रेणुतुहिनेन आरोपितश-
 [24.] शिमण्डलसादृश्यसहस्रकरविम्बे पटहरवगजितोत्रे विकोशनिस्त्रिश[त]वि-
 [25.] द्युदामोगे प्रचरितकुञ्जरजलदे विकालवर्षावतार इव तुंगतुरंगतरंगे प्रच-

^१ Read त्रयात्मा.^२ Read शृणुमो.^३ Read निर्विघ्न.^४ Read श्वरम्.^५ Read म.^६ Read म.^७ तदुदय seems to be corrected from तदन्वय.^८ Read चूळामणेः ?^९ Read प्रत्यधि.^{१०} The व of बाहु is corrected from न.^{११} Read दशिन.^{१२} The शै of दर्शनः seems to be corrected from शि.^{१३} Read राज्ञां.^{१४} Read शोभां.^{१५} Read यश्चादो ?

Plate III b.

- [20.] रत्करिमकरजनितविषमावत्तो¹ अविरलमुदीर्णशंखे विजृम्भमाणे समुद्र इव खड्गल-
 [27.] तावरणयुते तशरासननागतिलकपुन्नागधने उद्धतकलकलशब्दे कानन इव चण्डवे-
 [28.] गपवनाकुलिते योधापुरीतधनुष² व्यतिपतितपत्ररुद्धपवनफले³ प्रचरिततोमर-
 [29.] शक्तिप्राप्तगदाकणयकप्पणचक्रे अन्योन्यलीशरदनकुलीशस्थिरकिलितवदनम-
 [30.] सजगज्वन्दे अन्योन्यमूर्द्धपानितस्वद्वयतिपक्तनुरगसादिगणे शस्त्राशस्त्रकचा-
 [31.] कचिदण्डीकियाप्रव्यक्त⁴ भटजने अन्योन्यसदृशगणनपरिभवनीर्यात⁵ नामृश⁶ मदमिश्रीत-⁷
 [32.] शोणितकुंकुमधन⁸ लिप्य⁹ मा¹⁰ नभूमितले विरहितनिपतितबाहु¹¹ ग्रीवाज¹² घो¹³ रुकाण्ड-

Plate IV a.

- [33.] दन्तवलीयेभ्यूह¹⁴ सम्पातविदीर्णप्रजवितविद्रुतभूमि¹⁵ प¹⁶ तितोभयपसे अ¹⁷ न्योन्यजय-
 [34.] पराजयसन्देहमेखलमलक्ष्मीविहिते रुधिरोधपालिकायीत¹⁸ पतितगजश्रेणि-
 [35.] पृष्ठविचरतुमुभटे अन्योन्यवातरन्ध्रानधिग¹⁹ मलसक्रियायत²⁰ स्थितयोधे शस्त्रो-
 [36.] घ²¹ तमु²² ज²³ दण्डैः सारम्भ²⁴ विलोहिताक्षदष्टोष्ठपुटै राजन्ये²⁵ कृतकृत्यैः नी²⁶ ह²⁷ (ति)-
 [37.] ता²⁸ ह²⁹ रितस्थितः³⁰ संकीर्णं च शीर्णध्वजातपत्रैः³¹ पतितगजश्च³² सितचलित-
 [38.] चामरनिकरे खण्डितविमृदितचूर्णिगतमकुटंगद³³ हारकटककर्णाभरणे रुधिरमधुपान-
 [39.] मत्तप्रगीतकृष्णण्ड³⁴ रास³⁵ सपिशाचे द³⁶ त³⁷ लयनुत्यकालप्रतिभयनीनृत्यम्कवन्धशत्र-³⁸
 [40.] योनी³⁹ [योने] कल(1) ससाधनमा⁴⁰ योध⁴¹ नशिरसि विक्रमादित्य कप्पट⁴² मात्रपरि-

Plate IV b.

- [41.] च्छदम् एकाकिपलायितम् कृत⁴³ ॥ रत्न⁴⁴ प्रभावचितकाभनशारिवन्धसान्नाह्य नागमकिश-⁴⁵
 [42.] रणनामधेय⁴⁶ म⁴⁷ नित्यानुबन्धमदनिजरमद्रिनाथ⁴⁸ साक्षादिव द्विपसहस्रकृतानियात्रम्⁴⁹ ॥ ९*
 [43.] त्रिदशपतितुंगस्येवमष्टमंगलयत्रे वरसञ्चलसम्⁵⁰ प्रव्यक्तकल्याणजाति⁵¹ [1*] तुरगम-
 [44.] तिशयाख्यां रत्न⁵² पल्याणवन्तम् स तमपि हयुलसैश्वर्यमरच्छन्नकर्णैः⁵³ ॥ ६*⁵⁴ समरपरि-
 [45.] श्रमस्य सदृशमहपलमलयुजवोकम् रत्नस्वरमनुपममाणि⁵⁵ क्यमरकतनि-
 [46.] वेशमण्डनम् छद्मगुणं गुणन्तकटिसूत्रम् उदीर्णम् मणिप्रभम् जामुरकिरणमालि-

¹ Read 'वर्ते'.² Read 'कर्पण'.³ Read 'कौलित'.⁴ Read 'निर्यात'.⁵ The घ of घन seems to be corrected from स.⁶ The whole passage from स्यात् to अ is engraved over an erasure and partially doubtful.⁷ Read रुधिरोधपालिकायित.⁸ Read सरम्भ.⁹ Read 'गजैश्च'.¹⁰ Read विक्रमादित्य कर्पट.¹¹ न is a correction for some other group; read रत्न.¹² Read 'निर्झरमद्रिनाथ'.¹³ The passage from 'मष्ट' to 'सम्' is corrupt and against the metre.¹⁴ Read 'यादयं रत्न'.¹⁵ Read योधापुरीतधनुष.¹⁶ Read 'लिश'.¹⁷ Read शस्त्राशस्त्र.¹⁸ Read 'नागभृश'.¹⁹ Read 'पये'.²⁰ Read 'कुलिश'.²¹ Read 'कचिदण्डादिक्रियाप्रव्यक्त'.²² Read 'मिश्रीत'.²³ Read 'बलीये भ्यूह'.²⁴ Read 'वन्धं संनाह्य नागमकिश'.²⁵ घ looks like म्य.²⁶ Read 'रितस्ततः'.²⁷ Read 'नरीनृत्यमानकवन्धशत्र'.²⁸ Read 'च्छदमेकाकी पलायितमकृत'.²⁹ Read 'वन्धं संनाह्य नागमकिश'.³⁰ Read 'कृतानुयानम्'.³¹ नि is corrected from ने.

- [47.] कोटमाणिकमनघमविशृतम् मनसि भयविर्षयन्यार्थिवानान्दिशि दिशि चटितनित्यो
[48.] यशम् पुष्पमाला इदम् महरदशेषस्तकया शक्तलक्ष्म्या सह वपुषी विशेषालं-

Plate V a.

- [49.] ते वीरकृत्या तेन परमेश्वरेण ஊற்றுக்காட்டுக்கொட்டமட்கே நீர்வெளுந்நாமமந்யவான்தரராட்டே மஹ-
[50.] तच्चतुर्वेद¹कुलसमृद्धकूरग्रामनाममडके² विद्याविनीतपञ्चपरमेश्वरगृहे प्रतिष्ठापि-
[51.] तस्य भगवतः परमेश्विनः³ पिनाकपाणेः⁴ पूज्यास्तः⁵पनकुपुमगन्धधूपदीपहारुप-
[52.] हारबलिशंखपट(1)हादिप्रवर्त्तनार्थम् अत्रैव उदकमग्निभारतमारूपान⁶निमित्तार्थ⁷
[53.] मणयिकोट्टमडके पत्मानाममन्यवान्तरराष्ट्रे परमेश्वरमंगलनामग्रामः⁸ देवतान-⁹
[54.] निमित्त ब्रह्मदेय¹⁰ विद्याविनीतपञ्चवाधिराजविश्वतः¹¹ [सर्वदत्तपरिहारे दत्तः¹²स्तर्वद-¹³
[55.] त्तपरिहारे¹⁴ दत्त इति [11¹⁵] अत्राज्ञप्तिः¹⁶ उत्तरकारणिकामहासेनदत्तः¹⁷ विद्याविनी-
[56.] तपञ्चपरमेश्वरगृह इह च देवकर्म¹⁸न¹⁹वर्म²⁰ कूरत्ताचार्यपुत्रजनन-

Plate V b.

- [57.] शिवआचार्यः²¹ [दत्त] इति [कु]छशर्म²² [1] द्वौ पुत्र²³पौत्रा²⁴ आजताः²⁵ ॥— ஊ[ற்]றுக்-
காட்டுக்கொ-
[58.] ட்டத்து நீர்வெளுந்நாட்டுக்கூரமும் றும்மணம்பாக்கமு . . [ஞங்கணத்] . .
[1] விச்சாவிதீ-
[59.] தப்பல்லவரசன் விவெ¹³க்காணங்கெயி¹⁴க்கொடுத்து[ச்சி] . . [16]ன செயித் ஆயிரந்தி-
[கு]து-
[60.] றுத்துழிப்படியால் ஹற்றுக்கொண்ட நிலம் [1^{*}] த[ளி] எடுப்பதற்கு ஒடு கடக்-
கொண்ட தி-
[61.] லம் [1^{*}] தவெ¹⁵ப்பாடகத்துள் குனெ¹⁶மெட்டுப்பட்டியும் ஊருள் மண்டகம் எடுத்த நில-
[62.] த்தொடுங்குட அயிந்தெகால் பட்டி நிலமும் ஹற்று கொண்டு விச்சாவிதீதபல்லவ-
பாமெச்ச-
[63.] ரகரம் எடுத்து எரி தொண்டி இத்தளி வழிபாடு செய்வார்க்கு இருக்கும்
மநெ¹⁷யும் மநெ¹⁸ப்ப-
[64.] ட்பயும் வகுத்து இத்துள் மிக்க நிலம் ஒழுக்கவிக்கு வினெ¹⁹ நிலமா[க]யும் [1^{*}]
இந்நிலத்துக்கு

Plate VI a.

- [65.] [கிழபா]லெல்லை முத²⁰காட்டு வழியின் மெற்கும் [1^{*}] தென்பாடுலெல்லை ஊ[ர்]
புகு [வழியின் வடக்கு]-
[66.] ம் [1^{*}] மெல்பாலெல்லை ஊர் புகு வழி நின்றும் வடக்கு கொக்கி நாட்டுக்காலு-
[க்]கெ பொன வ[ழி]-
[67.] யின் கிழக்கும் [1^{*}] வடபாலெல்லை நாட்டுக்காலின் தெற்கும் [1^{*}] இந்நாண்டெல்லெ²¹
அகத்து[ம்]

¹ Read भटशतचतुर्वेदि.
² Read उदकमग्निभारताख्यान.
³ Read 'विश्व्या ?
⁴ Read सर्वकारिहारेण ?
⁵ Read आज्ञप्तिः.
⁶ Read ताले.
⁷ Read मणै.
⁸ Read ताले.

⁹ Read 'कूरनामग्राममध्ये.
¹⁰ Read 'देवदान'.
¹¹ The passage enclosed in brackets is engraved over an easure.
¹² Read अत्राज्ञप्तिः.
¹³ Read ताले.
¹⁴ Read कुनै.
¹⁵ Read ताले.

¹⁶ Read पूजाआपन.
¹⁷ Read 'निमित्त ब्रह्मदेय.
¹⁸ Read 'नवकर्मार्थ ?
¹⁹ Read 'नवकर्म.
²⁰ Read 'मूढ.

- [68.] களி[யும்] எரியும் வழிபாடு செவிவார்[க்*]கு மனையும் மறைப்பத்புள்ளீக்கி மக்-
 [69.] க நிலமும் சூனமெடுப்பத்புடையும் ஒழுக்கவிக்கு வினை நிலமாக கொடுத்து இத்-
 [70.] தளிக்கு வெண்டுத்தெவகருமவகருமஞ்செவிவதற்கும் இருபதின்மர் சதுர்ப்பெதிக-
 [71.] னுக்குப்பிரமதெயங்கொடுப்பதற்கும் மணியிற்கொட்டத்துப்பன்மாகாட்டெப்பா-
 [72.] மெச்சரமங்கலத்துள் அகப்பட்ட வனெயில்¹ சுற்று நிலம் அத்தகையும் இருப[த்]-

Plate VI b.

- [73.] தெயிந்து பங்காமி [*] இதனுள் மூன்று பங்கும் கூரத்துத்தளிக்கு [தெ]வ்-
 [கரும]வகருமஞ்செய்-
 [74.] வதாகவும் [*]. கூரத்து மண்டகத்து[*]க்கு தண்ணீர்[க்*]குந்திக்கும் ஒரு பங்காக-
 வும் [*] இம்மண்டகத்தே பா-
 [75.] ரதம் வாசிப்பதற்கு ஒரு பங்காகவும் [*] நின்ற இருபது பங்கும் இருபதின்மர்
 சதுர்ப்பெதிக-
 [76.] னுக்கு பிரமதெயமாக கொடுத்து² [*] இவ்வூர் மனையும் மறைப்பத்புடும் ஊரா-
 ள்ச்சியும் செக்-
 [77.] கும் தறியும் கூலமும் தரகும் கத்திக்காணமும் மற்றும் பொதுவிகாஸ்துள்ள-
 தெல்லாம் இ[ப்]-
 [78.] பங்கு இருபத்தென்தின்³ வழியாலெ பங்கிட்டென்பா(ர்)சாகவும் [*] இவ்வூர் பரமெ-
 ச்சரதடாகத்-
 [79.] துக்கு பசுவாற்று நின்தும் தொண்டின பெரும்பெரு காளிக் பு]ழிதி பாடெம்
 தீ(ர்)நின்ற வழியா[லெ]
 [80.] [தலெ]வாயும் தலெப்பெழையும் ஊ[ற்*]று[க்*]காலும் தொண்[டின] நிலமெல்லாம்
 [பரமெச]-

Plate VII a.

- [81.] வரமங்கலத்து தி[வ]மாக இக்காலுள் சூற்றெ[த்த]
 [82.] மையும் காட[ச]ம்ச்சிய[ன்]சாட்டுப்பண்ணிக்கெயும்
 [83.] தானங்கொடுத்த மூன்று பங்குதனும் [ஒ]ன்றரைப்பங்கு
 [84.] நார் [அ]னத்தெவ்வூராரியர் மக்கள் மக்கள் ம[ரு]மக்கள்
 [85.] ப்புற[ம்]க்கொண்டு வழிபாடு செவி[து] பளி[பொ]சன
 [86.] ம் கொண்டு பு[ல்ல]ச[ரு]மர் மக்கள் மக்கள்
 [87.] வகருமமும் இவ்விருவர் மக்கள் மக்கள்
 [88.] டெவதமாகாநின்ற ஸ்பூமபுராகருங்கா

Plate VII b.

- [89.] க்காத்து கொடுக்க ||— अस्या[*] प्रशस्तेरवता ~ ~ ~ ~ ~ [1*]
 [90.] सोमश्च यस्यास्तहवास्तव्युख्य[य] ~ ~ ~ ~ ~ [11*] x x x x
 [91.] ह्यदत्तश्च द्विधा भक्तिश्च पातु यः [1*] मच्छिरम्म x x x x x x x x ~ ~ ~ [11*] x x x x x
 [92.] पुष्टानि वाहनानि महीपते [1*] युक्काले x x x x x x x x ~ ~ ~ [11*]
 [93.] देवस्वम्[1*] ह्यणस्वश्च लोभेनोपहिंसति यः [1*] x x x x x x x x x x

¹ Read வனையத்தில?² Read இருபத்தென்தின்.³ ச is corrected from ம.⁴ தொண் is engraved over an erasure.⁵ Read கொடுத்தது or கொடுத்த.

[94.] ऋद्धेन जीवति ॥— भूमिदानात्परन्दानम् न भूतो¹ न भविष्यति ।*] × × × × × × × × ×

[95.] भूतो न भविष्यति ॥७॥²

TRANSLATION.

A. Sanskrit portion.

Hail ! ³(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 Paramēśvara (*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 crystallize, 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 Brahman (*sprang*) Āṅgiras; from him, Bṛihaspati; from him, Bharadvāja; from him, Droṇa; from Droṇa, Āśvatthāman, 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 !⁴

(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 Chōlas, Keraḷas, Kaḷabhras, and Pāṇḍyas; who, like Sahasrabāhu (*i.e.*, the thousand-armed Kīrtavīrya), 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 Pariyāḷa, Maṇimāṅgala, Śūramāra, *etc.*; and who destroyed (*the city of*) Vātāpi, just as the pitcher-born (*Agastya*) (*the demon*) Vātāpi;—

(Line 17.) The son of Mahendravarman, by whom prosperity was thoroughly produced (*su-rachīta*), just as prosperity is heaped on the gods (*sura-chīta*) by Mahendra; and who thoroughly enforced the sacred Law of the castes and the orders;—

¹ Read भूत.

² There follows an illegible scrawl, which fills the remainder of line 95, 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*) Parameśvaravarman, whose beauty (*darśana*) surpassed (*that of*) all (*others*), just as Parameśvara (*Śiva*) has (*one*) eye (*darśana*) more than all (*others*); who, like Bharata, was a conqueror of all; who avoided improper conduct (*asamañjasa*), just as Sagara abandoned (*his son*) Asamañjasa¹; who possessed a strong body (*aṅga*), just as Karna was (*king*) of the prosperous Aṅgas; who was fond of poems (*kāvya*), just as Yayāti of (*his father-in-law*) Kāvya (*Uśanas*); whose command always caused pain to haughty kings, like a chaplet (*forcibly placed on their heads*),² 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 (*kalā*), (*just as*) the moon is charming in the beauty of her digits (*kalā*); (*who resembled*) the string of pearls (*muktāguṇa*) on the breast of Cupid, but who, at the same time, avoided unlawful (*intercourse*) with women (*even*) by thought.³

(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 conches were incessantly blown (*or cast up*), and which (*therefore*) resembled the gaping ocean; which was full of swords and shields (*dvarana*), 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 *tara* (*grass*) and with *asana*, *nāga*, *tilaka* and *pumādga* (*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 discuses were flying about; in which troops of furious elephants firmly impaled each other's faces with the piercing thunderbolts of their tusks; 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, thigh-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,⁴ if their blows did not hit each

¹ Elsewhere called Asamañja or Asamañjas.

² The following play on *karnapāra*, "filling the ears" and "an ear-ring," suggests that the composer intended to make a similar pun on *piṇḍa*, "pain," and *apiṇḍa*, "a chaplet." *Apiṇḍa* is elsewhere only used as a masculine.

³ The second *muktāguṇa* stands for *muktaḥ agunaḥ yena*, and *aguna* for *adharma*. With the irregular construction *vanitāndān muktāguṇaḥ* for *muktavanitāguṇaḥ*, compare *kahatarakṣaṇam divaḥ* for *kahatadyurakṣaṇam* in the *Situplāvadhā*, sarga i, verse 48.

⁴ With the denominative *luptakriyāyita* compare *pālikāyita* 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 *chāmaras* was waving; in which tiaras, armlets, necklaces, bracelets and ear-rings were broken, crushed and pulverized; in which the *Kūshmāṇḍas*, *Rākshasas* and *Pisāchas* 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 Vikramāditya, whose army consisted of several *lakshas*, take to flight, covered only by a rag.

(Verses 5 and 6.) He, having caused to be accoutred 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 Atisaya (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 *chāmaras*¹

(Line 49.) This Parameśvara gave to the blessed lord Pinākapāṇi (*Śiva*),—who had been placed in the temple of Vidyāvinīta-Pallava-Parameśvara in the midst of the village called Kūra, which possessed one hundred and eight families that studied the four *Vedas*, (*and which was situated*) in the *manyavāntara-rāshṭra* called Nirvelūr, in the midst of Ūrрукātṭukkottā, in order to provide for the worship, the bathing (*of the idol*), flowers, perfumes, incense, lamps, oblations (*havir-upahāra-bali*), conches, drums, *etc.*, and for water, fire and the recitation of the *Bhārata* at this (*temple*),—the village called Parameśvara-maṅgala in the *manyavāntara-rāshṭra* called Patmā, in the midst of Maṇayi[r]kottā, as a divine gift (*and*) as a gift to *Brāhmaṇas*, at the request of Vidyāvinīta, the lord of the Pallavas, with exemption from all taxes. The executor (*āṇapti*²) of this (*grant was*) Mahāsenadatta (*of*) Uttarakāraṇikā. And for (*performing*) the divine rites and the repairs of this temple of Vidyāvinīta-Pallava-Parameśvara,—Anantaśiṣya-āchārya, the son of Kūratt-āchārya, was given (*!*), and secondly Phullaśarman; (*their*) sons and grandsons were (*also*) appointed.

B. Tamil portion.

(Line 57.) (*At*) Kūram and Nammaṅambākkam in Nirvelūr-nādu, (*a division*) of Ūrрукātṭukkottā,—Vidyāvinīta, the Pallava king, bought one thousand and two hundred *kuris*³ 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 *pattī*⁴ of Śūlaimeḍu within Talaippāḍagam and five and a quarter *pattis* of land in the village, together with the land on which the *mandapa* was built, were bought; after the temple of Vidyāvinīta-Pallava-Parameśvara 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 83, note 1.

³ See page 92, note 4.

⁴ 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 *patti* of Śūlaimēḍu had been given as land to be cultivated for (providing) the customary offerings,—the whole land round the tank (?) in (the village of) Parameśvaramaṅgalam in Paumā-nāḍu, (a division) of Maṇayirkottam, (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 *brahmadeya* to twenty *Chaturvedins*. Of these, three parts shall be (for) performing the divine rites and the repairs of the temple at Kūram; one part shall be for water and fire for the *mandapa* at Kūram; one part shall be for reciting the *Bhārata* in this *mandapa*; the remaining twenty parts were given as a *brahmadeya* to twenty *Chaturvedins*. (The donees) 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 Perumbiḍugu channel, which was dug from the Pālāru¹ to the tank of Parameśvara at this village, (and) all the land, in which channels (from) fountains were dug, (shall be) the land of Parameśvaramaṅgalam

(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.) Phullaśarman 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 *praśasti*² 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*.³ 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 Gaṇigitti Temple,⁴ i.e., "the temple of the oil-woman."⁵

The inscription consists of 28 Sanskrit verses and commences with an invocation of Jina (verse 1) and of his religion (*Jina-śāsana*, v. 2). Then follows a pedigree of the spiritual ancestors and pupils of the head of a Jaina school, who was called Simha-nandin:—

The Mūla-saṅgha.

The Nandi-saṅgha.

The Balātkāra-gaṇa.

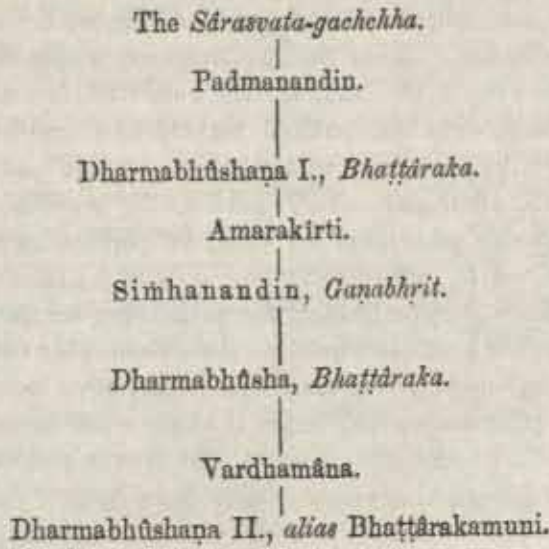
¹ This is the Pālār river, which flows to the south of Little Kāñchi. It is also mentioned in No. 59, line 5.

² According to Mr. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, p. 87, note 10, the only other instance, in which the term *praśasti* is applied to an inscription on copper-plates, is the Chicacole grant of the mahārāja Indravarman, *Ind. Ant.* Vol. XIII, p. 121.

³ Vol. XX, p. 38 and pp. 20 f.

⁴ No. 68 on the *Madras Survey Map*.

⁵ A similar fanciful name is Mālegitti-Śivālaya, "the Śiva temple of the female garland-maker," at Bādāmi; *Ind. Ant.* Vol. X, p. 63.



The various epithets, which these teachers receive in the inscription, are:—*ācārya*, *ārya*, *guru*, *deśika*, *muni* and *yogindra*. Other Jaina terms, which occur in the inscription, are:—*syādvāda* (v. 2.) or *anekānta-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 Yādava kings, and his son Harihara (II). Harihara's hereditary minister was the general (*daṇḍādhināyaka*, vv. 19 and 21; *daṇḍanātha*, v. 20) Chaicha or Chaichapa. Chaicha's son, the general (*daṇḍeśa*, vv. 21, 22 and 28) or prince (*kṣhittā* v. 23; *dharaṇṭā*, 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 Kunthu-Jinanātha (v. 28) at Vijayanagara (v. 26). This city belonged to Kuntala, a district of the Karnaṭa country (v. 25).

Through my assistant I received a copy,—printed with a Telugu commentary in the *Rudhīrodgāri-saṁvatsara* (i.e., 1863-64 A. D.),—of a Sanskrit *kośa*, entitled *Nānārtharatnamālā* and composed by Irugapa-daṇḍādhinātha or, as he calls himself in the opening verses, Iruga-daṇḍeśa. 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 *Nānārtharatnamālā* with the general Iruga or Irugapa of the subjoined inscription.

TEXT.

- [1.] यत्पादपंकज रजो हरति मानसं । स जिनः श्रेयसे
- [2.] भूयाद्भुयसे करुणालयः ॥ [१*] श्रीमत्परमगंजीर-
- [3.] स्याद्वादामोघलाञ्छनं । जीयाच्चैलोक्यनाथ-
- [4.] स्य शासनं जिनशासनं ॥ [२*] श्रीमूलसंवेजनि नंदिसंघ-

¹ Two other inscriptions of Harihara II. are dated in Śaka 1301 [expired] and 1321 [expired]; see page 80, note 6.

² See the Indices of Vols. I and II of his *Lists of Sanskrit Manuscripts*.

³ *Catalogus Bibliothecae Bodleianae*, p. 193.

- [5.] [स्त]स्मिन् बलात्कारगणोतिरंम्यः । तत्रापि सारस्वतनाम्नि गच्छे स्वच्छाशयोभूदि-
 [6.] ह. पद्मनंदी ॥ [१*] आचार्य्यः कुंडकुंडाख्यो वक्रग्रीवो महामतिः । येलोचा-
 [7.] र्थ्यो गृहपिच्छे इति तन्नाम पंचधा ॥ [४*] केचित्तदन्वये चारुमुनयः खन-
 [8.] यो गिरां [१*] जलधाविव रत्नानि बभूउर्दिव्यतेजसः ॥ [५*] तत्रासीच्चारुचारित्र-
 [9.] ञ्जरत्नाकरो गुरुः । धर्मभूषणयोगीन्द्रो भट्टारकपदाचितः ॥ [६*]
 [10.] भाति भट्टारको धर्मभूषणो गुणभूषणः । यद्यशःकुसुमामो-
 [11.] दे गगनं भ्रमरायते ॥ [७*] सिष्यस्तस्य मुनेरासीद्वर्जितपोनिधिः । श्रीमान-
 [12.] मरकीर्त्याय्यो देशिकाग्रेसरः शमी ॥ [८*] निजपक्ष्मपुटकवाटं घटइत्वा निलनिरोध-
 [13.] [तो] हृदये । अविचलितबोधदीपं तममरकीर्त्तिं भजे तमोहरं ॥ [९*] केपि
 [14.] स्वोदरपूरणे परिणता विद्याविहीनांतरा योगीशा भुवि संभवंतु बह-
 [15.] वः किं तैरनैरिह । धीरः स्फूर्जति दुर्जयातनुमदध्वंसी गुणैरूजि-
 [16.] तैराचार्य्योमरकीर्त्तिशिष्यगणभृच्छ्रीसिंहनंदी व्रती ॥ [१०*] श्रीधर्मभूषोजनि त-
 [17.] स्य पट्टे श्रीसिंहनंद्याय्यगुरोस्तधर्मा । भट्टारकः श्रीजिनधर्महर्म्यस्तंभा-
 [18.] यमानः कुमुदेंदुकीर्त्तिः ॥ [११*] पट्टे तस्य मुनेरासीद्वर्जमानमुनीश्वरः । श्रीसि-
 [19.] हनंदियोगीन्द्रचरणांभोजपटपदः ॥ [१२*] सिष्यस्तस्य गुरोरासीद्वर्जभूषण-
 [20.] देशिकः । भट्टारकमुनिः श्रीमान् शल्यत्रयविवर्जितः ॥ [१३*] भट्टारकमुनेः पादावपू-
 [21.] र्वकमले स्तुमः । यदग्रे मुकुलीभावं याति राजकराः परं ॥ [१४*] एवं गुरुप-
 [22.] रंपरायामविच्छेदेन वर्त्तमानायां ॥ आसीदसीममहिमा वंशे यादव-
 [23.] भूभृतां [१*] अखंडितगुणोदारः श्रीमान्बुक्कमहीपतिः ॥ [१५*] उदभूदभृतस्तस्मा-
 [24.] द्राजा हरिहरेश्वरः । कलाकलापनिलयो विधुः क्षीरोदधेरिव ॥ [१६*] यस्मिन् भर्त्तरि भू-
 [25.] पाले विक्रमाक्रांतविष्टपे । चिराद्राजन्वती हंत भवत्येषा वसुंधरा ॥ [१७*] तस्मिन् शा-
 [26.] सति राजेंद्रे चतुरंबुधिमैखला । धरामधरिताशेषपुरातनमहीपतौ ॥ [१८*] आसीत्त-
 [27.] स्य महीजानेः शक्तित्रयसमन्वितः । कुलक्रमागतो मंत्री चैचदंडाधिनायकः ॥ [१९*] द्वि-
 [28.] तीयमंतःकरणं रहस्ये बाहुस्तृतीयस्समरांगणेषु । श्रीमान्महाचैचप-
 [29.] दंडनाथो जागर्त्ति कार्थ्यं हरिभूमिभर्त्तुः ॥ [२०*] तस्य श्रीचैचदंडाधिनायकस्यो-
 [30.] जिं तश्रियः । आसीदिरुगदंडेशो नंदनो लोकनंदनः ॥ [२१*] न मूर्त्ता नामूर्त्ता निखिलभु-
 [31.] वनाभोगिकतया शरद्राजद्राकाविठनिटिलनेत्रद्युतितया । प्रभूता कीर्त्तिस्ता चिर-
 [32.] मिरुगदंडेश कथयत्यनेकांतात्कांतात्परमिह न किंचिन्मतमिति ॥ [२२*] सदंशजोपि गुण-
 [33.] वानपि मार्गणानामाधारतामुपगतोपि च यस्य चापः । नम्रः परान्विनमयन्नि-
 [34.] रुगक्षितीशस्योच्चैर्जनाय खलु सिसंयतीव नीतिं ॥ [२३*] हरिहरधरणीशप्राज्यसाम्रा-
 [35.] ज्यलक्ष्मीकुवलयहिमधामा शौर्य्यगाभीर्य्यसीमा । इरुगपधरणीशस्तिह-
 [36.] नंद्याय्यवर्ध्यप्रपदन लि नभृंगस्त प्रतापैकभूमिः ॥ [२४*] स्वस्ति शकवर्षे १३०७

* Read एल^१.* Read गृध^१.* Read बभूवु^१.* Read शिष्य^१.* Read घटयित्वा^१.* Instead of तमोहरं, the metre requires तमोहरणं, which is the reading of the transcript in the *Asiatic Researches*.* Read शिष्य^१.* Read शिष्य^१.

- [37.] प्रवर्त्तमाने क्रोधनवस्तरे फाल्गुनमासे कृष्णपक्षे द्वितीयायां तिथौ शुक्रवारे ॥ अस्ति वि-
 [38.] स्तीर्णकर्णाटधरामंडलमध्यगः । विषयः कुंतलो नाम्ना भूकान्तकुंतलोप-
 [39.] मः ॥ [२५*] विचित्ररत्नरुचिरं तत्रास्ति विजयाभिधं । नगरं सौधसंदोहदर्शिताकांडचंद्रिकं [॥ २६*]
 [40.] मणिकुट्टिमवीथीषु मुक्तसैकतसेतुभिः । दानं विनि निरुंधाना यत्र क्रीडन्ति बालिकाः [॥ २७*]
 [41.] तस्मिन्निरुगदंदेशः पुरे चारुशिलामयं । श्रीकुण्डुनिननाथस्य चैत्यालयमचीकरत् ॥ [२८*]
 [42.] भद्रमस्तु निनशासनाय ॥

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,¹ be victorious!

(Verse 3.) In the glorious Mûla-saṃgha, there arose the Nandi-saṃgha; in this, the lovely Balâtkâra-gaṇa; and in the *gachchha* called Sârasvata, (which belonged) to this, the pure-minded Padmanandin.²

(Verse 4.) The *dchârya* called Kuṇḍa[kunda], Vakragrîva, Mahâmati, Elâchârya and Gridhrapîñchha:—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) Dharmabhûshana, who was distinguished by the title of *Bhaṭṭâraka*.

(Verse 7.) Resplendent is the *Bhaṭṭâraka* Dharmabhûshana, 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 Amarakîrti, a treasury of austerities of unrestrained (power), the foremost of teachers, and full of tranquillity.

(Verse 9.) I worship that Amarakîrti, 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 Amarakîrti, the glorious, wise, and dutiful teacher Simhanandin, the head of a school (*ganabhrîṭ*), who scatters (their) invincible and great pride by his mighty virtues.

¹ On *syâddedda* see *Ind. Ant.* Vol. XIV, p. 21, note 14.

² According to Dr. Aufrecht's *Catalogus Bibliothecae Bodleianae*, p. 180, a Jaina MS. of A.D. 1518 contains the following slightly different pedigree of Padmanandin: *Śrī-Mûla-saṃghe Sârasvati-gachchhe Balâtkâra-gaṇe Śrī-Kuṇḍakundâchârya-viraye Bhaṭṭâraka-Śrī-Padmanandi-devdh*. Here Padmanandin is said to belong to the spiritual race of Kuṇḍakundâchârya, while our inscription (verse 4) gives Kuṇḍakundâchârya as one of the names of Padmanandin himself. According to Mr. Pâṭhak (*Ind. Ant.* Vol. XIV, p. 15) the correct spelling of Kuṇḍakunda, as the present inscription seems to read, is Kuṇḍakuṇḍa. The Têrdâḷ inscription (*J. e. p.* 25) has Kuṇḍakuṇḍâchârya; Professor Wilson (*Essays*, Vol. I, p. 341),—Kuṇḍakuṇḍâchârya; and an unpublished inscription at Śravaṇa-Belâgoḷa,—Kaṇḍakunda.

(Verse 11.) His (successor) in office¹ was the glorious *Bhaṭṭāraka* Dharmabhūṣa, 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) Vardhamāna, 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 Dharmabhūṣaṇa, (also called) the glorious *Bhaṭṭārakamuni*,² who was free from the three thorns.³

(Verse 14.) We praise the feet of *Bhaṭṭārakamuni*, those unheard-of lotuses, before which the hands of kings (*rāja-karāḥ*) are devoutly folded, (while the day-lotus closes under the influence of the rays of the moon:—*rāja-karāḥ*).

(Line 21.) While thus the succession of teachers continued without interruption:—

(Verse 15.) There was in the race of the Yādava 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 (*kalā*),—just as the (full) moon, who possesses all digits (*kalā*), 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 (regal) powers.⁴

(Verse 20.) (His) second soul in (state) secrets (and his) third arm on battle-fields,—the illustrious and great general Chaichapa is (ever) vigilant in the service of king Hari.

(Verse 21.) The son of this illustrious and brilliant general Chaicha was the general Iruga, who delighted the world.

(Verse 22.) Oh general Iruga! This great fame (of thine),—which is not corporeal, because it pervades the whole world, (but which is at the same time) corporeal, because it resembles in splendour Śiva and the full-moon,⁵ as it shines in autumn,—says for a long time:—“In this world there is no higher doctrine than the lovely scepticism.”⁶

(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 *Paṭṭa*, “a tiara worn as an emblem of dignity,” is here used for the dignity itself. It has the same meaning in *Paṭṭavali*, 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 *Bhaṭṭāraka* Dharmabhūṣaṇa was mentioned in verses 6 and 7, and a *Bhaṭṭāraka* Dharmabhūṣa in verse 11.

³ Paṇḍit Lakṣmīnāthārya of Bangalore informs me that, according to the *Vedāntachūḍāmaṇi*, “the three thorns” (*śalya-traya*) are the same as “the three kinds of pain” (*śalya-traya*), viz., that produced by oneself (*ādhyātmika*), by other beings (*ādhibhautika*) and by the gods (*ādhidivika*).

⁴ See page 35, note 1.

⁵ With *śāśvata* compare *śāśvata* in verse 8 of No. 153, below.

⁶ The *anekānta-mata* is the same as the *syādvāda*; 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 Simhanandin,¹ the best of saints.

(Line 36.) 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 *Phālguna*;—²

(Verse 25.) There is a district (*viśaya*), Kuntala by name, which is situated in the midst of the vast country (*dharā-maṇḍala*) of Karnaṭa, 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 (*chaityālaya*) of the blessed Kunthu,³ the lord of Jinas.

(Line 42.) Let there be prosperity to the religion of Jina!

· No. 153. ON A JAINA TEMPLE AT VIJAYANAGARA.

Next to No. 152, this is the oldest dated inscription at Vijayanagara. It is engraved on both sides of the north-west entrance of a ruined Jaina temple, which is situated to the south-west of the temple No. 35 on the *Madras Survey Map*. A careless transcript and paraphrase in the *Asiatic Researches*⁴ 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*.⁵

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 (*chaityālaya* or *chaityāgāra*) of the *Arhat* Pārśvanātha (l. 5) or Pārśva-Jineśvara (l. 27) in a street (*utthi*) of the Pān-supāri Bāzār (*Kramuka-parṇāpana*, l. 4, or *Parṇa-pūṭṭhāpana*, l. 25) at his residence Vijayanagara (l. 4) or Vijayanagarī (l. 6), which belonged to the Karnaṭa country (ll. 4 and 6).

The chief value of the inscription consists in the pedigree, which it gives no less than three times,⁶ of the first Vijayanagara dynasty:—

1. Bukka (ll. 1, 9, 24) of the race of Yadu (*Yadu-kula*, l. 8, or *Yādavānvaya*, l. 1).
2. His son, Harihara (II.) (ll. 2, 10, 24), *mahārāja* (l. 2).
3. His son, Devarāja (I.) (ll. 2, 13, 24).
4. His son, Vijaya (ll. 13, 15, 16, 19, 20, 24) or Vīra-Vijaya (l. 2).
5. His son, Devarāja (II.) (ll. 15, 18, 19, 20, 22, 24), Abhinava-Devarāja (ll. 3 f.), or Vīra-Devarāja (l. 16), *mahārāja* (l. 4), *rājādhirāja*, *rājaparamēśvara*, etc. (ll. 3 and 23).

¹ See verse 10, above.

² This passage is again taken up in verse 28.

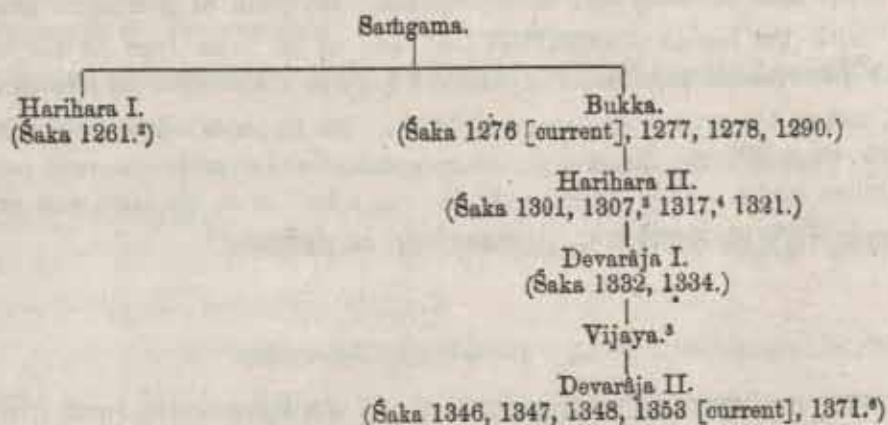
³ Kunthu is the name of the seventeenth Tirthakara; see Professor Jacobi's *Jaina Sūtras*, Part I, Index, s. v.

⁴ Vol. XX, p. 38 and pp. 22 ff.

⁵ Vol. II, p. 244.

⁶ Lines 1 to 4; lines 8 to 15; and line 24, verse 15.

In the subjoined genealogical table of the first or Yādava 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



During the reign of Devarāja II. the city of Vijayanagara was visited by 'Abdu'r-razzāq as an ambassador of Sultān Shāh Rukh of Samarkand, a son of the great Timūr. 'Abdu'r-razzāq informs us, that he stayed at Bijānagar (Vijayanagara), the capital of Deo Rāi (Devarāja II.), from the close of *Zu'l-hijja* A.H. 846 = end of April A.D. 1443 to the 12th *Shabān* A.H. 847 = 5th December A.D. 1443.⁷ An English translation of his own account of his journey is included in Elliot and Dowson's *History of India*.⁸ 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 Bānū*. 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 Weil⁹ 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.¹⁰ In 'Abdu'r-razzāq'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-razzāq,¹¹ Devarāja II. issued the following coins:—I. Gold: (1) *varāha*; (2) *partāb* = $\frac{1}{2}$ *varāha*; (3) *fanam* = $\frac{1}{16}$ *partāb*. II. Silver: *tār* = $\frac{1}{8}$ *fanam*. III. Copper: *ṭṭal* = $\frac{1}{8}$ *tār*. Pagodas or *varāhas* with the legend श्रीप्रतापदेवराय, which on some

¹ *Jour. Bo. Br. R. A. S.* Vol. XII, p. 339.

² *Indian Antiquary*, Vol. X, p. 63.

³ This is the date of No. 152, above.

⁴ Colebrooke's *Miscellaneous Essays*, Madras, 1872, Vol. II, p. 259.

⁵ Mr. Sewell, *Lists*, Vol. I, p. 207, mentions an inscription of this king, which is dated in Śaka 1340 [expired].

⁶ The four last dates are those of Nos. 56, 153, 54 and 81, respectively, of this volume.

⁷ The Hijra dates are converted into Christian ones according to Dr. Wüstenfeld's *Vergleichungs-Tabellen*, Leipzig, 1854.

⁸ Vol. IV, pp. 95 ff.

⁹ Preface to his German translation, 3rd edition, p. ii.

¹⁰ See Lady Burton's *Arabian Nights*, Vol. VI, p. 248, note 2; Trübner's *Record*, New Series, Vol. IX, p. 65.

¹¹ *L. c.* p. 109.

copies is corrupted into श्रीप्रतापदेवराय, are described by Dr. Bidie,¹ who also figures a pagoda of Bukka.² The name *partāb*, which 'Abdu'r-razzāq attributes to the half pagoda, is probably connected with the surname Pratāpa, which occurs before the names of Vijaya-nagara kings both on coins and in inscriptions. Dr. Bain of Bangalore possesses a half pagoda³ with the legend श्रीप्रतापदेवराय (*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 श्रीदेवराय. No *fanam* or silver coin with Devarāja's name has been hitherto discovered. Copper coins of Devarāja are very common in the South-Indian *bāzārs*. They have on the obverse a bull or an elephant, and on the reverse the legends श्रीदेवराय, प्रतापदेवराय, रायगजगंडभेरुंड, or श्रीनीलकंठ.⁴

TEXT.

A. To the left of the entrance.

- [1.] शुभमस्तु ॥ श्रीमत्परमगंभीरस्याद्वादामोघलांथनं¹ [1*] जीयात्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [1*]
श्रीमद्यादवान्वयार्णवपूर्वचंद्रस्य [1] श्रीबुक्केश्वरीमुजः पुण्यपरिपा-
- [2.] कपरिणतमूर्त्तस्मृत्कीर्त्तेरिहरमहाराजस्य पर्यायावताराद्विरादेवराजनरेश्वरादेवराजादिव विजयश्रीवीर-
विजयनुपतिस्संजातस्त-
- [3.] स्माद्रोहणाद्रेरिव महामाणिक्यकांडो नीतिप्रतापस्थिरीकृतसाम्राज्यासिंहासनः । राजाधिराजराजपरमेश्वरा-
दिविरुदविस्त्यातो गुणनिधिरभि-
- [4.] नवदेवराजमहाराजो निजाज्ञापरिपालितकर्त्ता देशमध्यवर्त्तिनः स्वावासभूतविजयनगरस्य क्रमुकपर्त्ता-²
पणवीथ्यामाचंद्रतारमात्मकी-
- [5.] तिधर्मप्रवृत्तये । सकलज्ञानसाम्राज्यविराजमानस्य स्याद्वादविद्याप्रकटन³ पटीयसः पार्श्वनाथस्यार्हतः
शिलामयं चैत्यालयमचीकरत् [11*]
- [6.] देशः कर्णाटनामाभूदावासः सर्वसंपदां । विडंबयति यः स्मर्गं पुरोडाशाशनाश्रयं ॥ [२*] विजय-
नगरीति तस्मिन्गरी नगरीति-
- [7.] रम्यहर्म्यास्ते । नगरिपु⁴ नगरी यस्या न गरीयस्येव गुरुभिरैश्वर्यैः ॥ [३*] कनकोज्वलसालरश्मिजालैः
परित्वानुप्रतिविवितैरलं य[1]
- [8.] वसुधेव विभाति वाडवार्चिर्द्वैतरत्नाकरमेखलापरीता ॥ ॥ श्रीमानुद्दामधामा यदुकुलतिलकस्तारसौंदर्ये-
सीमा धीमात्रामा-

¹ *J. As. Soc. Bengal*, Vol. LI, pp. 43 f., No. 11. The legend of No. 10a (Elliot's No. 99) is not श्रीप्रतापदेवराय, but श्रीप्रतापच्युतराय; Elliot's No. 98 reads श्रीप्रतापच्युतराय (*sic*).

² *Ibid.* p. 42, No. 9.

³ A half pagoda, which reads श्रीप्रतापहरिहर and probably refers to Harihara II., is figured in Sir W. Elliot'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 Kanarese or Nāgarī initial दे, which is engraved on the obverse.

⁵ Read 'लाञ्छनम्'.

⁶ Read 'यार्णवपूर्ण'.

⁷ Read 'दृपति'.

⁸ Read 'कर्णाट'.

⁹ Read 'पर्णा'.

¹⁰ The ट of प्रकटन is engraved over the line.

¹¹ As this inscription makes scarcely any distinction between the secondary forms of *i* and *ī*, this word might as well be नगरीपु. I have adopted the reading नगरीपु for the sake of the metre, though the form नगरी is not found in the dictionaries.

- [9.] भिरामाकृतिरवनितले भाति भाग्यात्तभूमा [१*] विक्रांत्याक्रांतदिको विमतधरणिभृत्पंकजश्रेणिविक्रः (१)
क्षोण्यां जागर्त्ति बुक्कसितिपति-
- [10.] ररिभूत्तिरश्चित्तपत्कः ॥ [४*] तत्प्राप्तात्मावतार स्फुरति हरिहरस्मापतिज्ञातिसारो दारिद्र्यस्फारवा-
राकरतरणविधौ विष्फुरत्कर्त्तृधारः । भू-
- [11.] दानस्वर्गदानानुकृतपरशुघृत्पद्मिनीबंधुसूनु स्फाराकूपारतीरावकिनिहितजयस्तंभविन्यस्तकीर्त्तिः ॥ [९*]
तेनाजन्यरिराजतच्छजशिर-
- [12.] स्तोमस्फुरच्छेस्वरप्रत्युतोपलदीपिकापरिणमत्पादाब्जनीराजनः । विद्वत्कैरवमंडलीहिमकरो [वि]ख्यातवी-
र्याकरः*] श्रेयान्वीर-
- [13.] मास्वयंघृतवरः श्रीदेवराजेश्वरः ॥ [६*] तजन्मास्मिन्वदान्यो ज[ग]ति विजयते पुण्यचारित्रमांन्यो
दानध्वस्तार्थिदैव्यो विजयनरपतिः खं-
- [14.] डितारा[ति]सैन्यः । प्रत्युद्यजैत्रयात्रासमसमयसमुद्भूतकेतुप्रसूत[स्फा]य[द्वा]त्योपहत्याप्रतिहतविमतौघप्रताप-
प्रदीपः ॥ [७*]

B. To the right of the entrance.

- [15.] तस्मादस्माज्जितात्मानि जगति यथा जंभजेतुर्जयंतो राजा श्रीदेवराजो विजयनृपतिवाराशिराका-
शशंकः । कोपाटोपप्रवृत्तप्रचलरणमिलद्विप्रतीपस-
- [16.] मापप्राणश्रेणीनभस्त्रिवहकचलनव्यग्रस्वद्वोरग्रेन्द्रः ॥ [८*] वीरश्रीदेवराजो विजयनृपतपस्सारसंजात-
मूर्त्तिर्वर्त्ता भूमेर्विभाति प्रणतरिपुततेरात्तिजातस्य हर्त्ता ।
- [17.] कूरकोधेद्वयुद्धोदुरकरटिपटाकर्णशूर्पप्रसर्पद्वातवातोपघातप्रतिहतविमतादभ्रधुत्वभ्रसंधः ॥ [९*]
यद्वाटीघोरघोटीस्वरदलितधराणुभिर्वीर्यवहेद्-
- [18.] मस्तोमायमानैः प्रतिनृपतिगणस्त्रीदशः साश्रुधाराः । प्रोद्यद्वर्षप्रभूतप्रतिजटसुभटास्फोटनाटोपजाग्र-
द्रोपोत्कर्षाधकारद्युमणिरुदयते देवराजेश्वरोयं ॥ [१०*]
- [19.] विश्वस्मिन्विजयसितीशजनुषः श्रीदेवराजेशितुर्छेदमा कीर्त्तिसितांबुजं कलयते शौर्याख्यसूर्योदयात् ।
आशा यत्र पलाशतामुपगताः
- [20.] स्वर्णाचलः कर्णिका भृंगा दिक्षु मतंगजा जलधयो मारंदविदूकराः ॥ [११*] विख्याते विजयात्मजे
वितरति श्रीदेवराजेश्वरे कर्णस्याजनि व-
- [21.] र्णना विगलिता वाच्या दधीच्यादयः । मेधानामपि मोघता परिणता चिता न चिताम[णे]ः स्वल्पाः
कल्पमहीरुहाः प्रथयते स्वर्णचिकी नीचतां ॥ [१२*]
- [22.] सोयं कीर्त्तिसरस्वतीवसुमतीवाणीवधूभिस्समं भव्यो दीव्यति देवराजनृपतिर्भूदेवदिव्यद्रुमः । यशशौरि-
र्व्वलियाचनाविरहितश्रृंगः कर्क-
- [23.] कोज्जितः शक्रस्त्यमगोत्रभिदिनकरश्चासत्पथोच्छेधनः ॥ [१३*] मदनमनोहरमूर्त्तिः महिळाजनमान-
सारसंहरणः । राजाधिराजराजादिमपदपरमेश्वरादिनि-
- [24.] जविरुदः ॥ [१४*] शक्तौ बुक्कमहीपालो दाने हरिहरेश्वरः । शौर्ये श्रीदेवराजेशो ज्ञाने विजयभूपतिः ॥
[१५*] सोयं श्रीदेवराजेशो विद्याविनयविश्रुतः । प्रा-

* Read 'भृच्छिर'.

* Read 'कर्ण'.

* Read 'स्वर्ण'.

* Read 'व' or 'ध'.

* Read 'तस्मादस्मिज्जिता'.

* Read 'ध्व'.

* The ती of क्षितीश is engraved over the line.

- [25.] गुक्तपुरवीर्यतः पर्णपूगीफलापणे ॥ [१६*] शाकेब्दे प्रमिते याते वसुसिधुगुणेंदुभिः । पराप्रवाब्दे
कार्तिक्यां धर्मकीर्त्तिप्रवृत्तये ॥ [१७*] स्या-
- [26.] द्वादमतसमर्थ[न]स्त्वितदुर्वादिगर्व्वामिते[ः] । अष्टादशदोषमहामदगजनिकुर्व्वमहितमृगराजः ॥
[१८*] मव्यांजोरुहभानोरिद्रादिमु-
- [27.] रेद्रुद्वंद्वस्य । मुक्तिवधूनिमर्त्तुः श्रीपार्श्वजि[ने]श्वरस्य करुणाब्दे ॥ [१९*] प्रव्यपरितोषहेतुं
शिलामयं सेतुमखिलधर्मस्य । चैत्यागारमचीकर-
- [28.] दाधराणिशुभमणिहिमकरस्थैर्य्यं ॥ [२०*]

TRANSLATION.

Let there be prosperity! (*Verse 1.*) 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! ¹

(*Line 1.*) The victorious and illustrious prince Vira-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 Harihara (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 (*Yādavānvaya*). The virtuous mahārāja Abhinava-Devarāja (*i.e.*, the young Devarāja, or Devarāja II.),—(*who sprang*) from this (*Vira-Vijaya*), just as a heap of large rubies from the Rohaṇa mountain, ² who made the throne of his empire firm by polity and valour, and who was known by the surnames of *rājādhirāja*, *rājāparameśvara*, etc.,—in order that his fame and merit might last as long as the moon and the stars,—caused a temple (*chaityālaya*) 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* ³),—in a street of the Pān-supārī Bāzār (*Kramuka-parnāpana*) at his (*the king's*) residence Vijayanagara, that was situated in the midst of (*the country called*) Karṇāṭa-deśa, which was protected by his orders.

(*Verse 2.*) There was a country (*deśa*), Karṇāṭa by name, which was the abode of all wealth, and which equalled heaven, the seat of the gods. ⁴

(*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 (*bādaba* 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. 152.

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 *puroḍḍātana*, "an eater of the sacrificial cake," "a god," compare the synonym *puroḍḍābhya* in the *Situpāvakadha*, sarga ii, verse 106.

⁵ The same spelling of the word is found in the Kanarese and Telugu dictionaries. Dr. Gundert's *Malayālam Dictionary* has *baḷavāgni* and *vaḷavāgni*, Winslow's *Tamil Dictionary* பாடல், பாடல் and வடவாக்கி.

appearance is as lovely as that of Rāma, 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 elephant¹ 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 axe² by his gifts of land and the son of the sun³ by his gifts of gold, and who has deposited his fame in pillars of victory (*jayastambha*), 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 Devarāja (I.), the worship (*nirājana*) 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 excellent⁴ kings of his enemies⁵; (*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.*) Victorious 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 violent⁶ wind, that was produced by his banners, which were raised (*or*: by the comet, which rose) at the very moment of the starting of his victorious expeditions.

(*Verse 8.*) Just as Jayanta 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 Devarāja (II.), whose sword was engaged in destroying numbers of lives,—just as the king of serpents is engaged in swallowing masses of wind,—⁷ 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-Devarāja (II.), whose body was produced by the power of the austerities of prince Vijaya; 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 Devarāja (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 *Vikha*, "an elephant twenty years old" (Sanderson's *Kanarese Dictionary*), "a young elephant" (Brown's *Telugu Dictionary*).

² *I.e.*, Paraśurāma, who gave the earth to Kāśyapa.

³ *I.e.*, Karpā, the son of Sūrya by Kuntī.

⁴ The word *talaja*, which is mentioned in the *Amarakosa* and in the Kanarese and Telugu dictionaries, has not yet been met with in Sanskrit literature.

⁵ *I.e.*, in the case of Devarāja 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 *śrādhika*) ceremony.

⁶ The root *spḥdy* is here used in the *parasmaipada*, though the *Dhātupāṭha* enumerates it among the *anuddittāḥ*.

⁷ The snakes are supposed to subsist on wind and are therefore called *pavanāndhā*, "the eaters of wind."

(*subduces*) the excessive anger,—which is indefatigable in bold challenges,—¹ of many brave and daring warriors of the opposite party.

(*Verse 11.*) In consequence of the rising of the sun, which is called the proweess of the illustrious lord Devarāja (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 (*Meru*) the seed-vessel,² the elephants of the quarters the bees, and the oceans so many drops of honey.³

(*Verse 12.*) Since the famous and illustrious lord Devarāja (II.), the son of Vijaya, is making gifts, the praise of Karna has ceased; Dadhichi⁴ and others are worthy of blame; even the clouds (*megha*) have turned useless (*mogha*); nobody thinks of the thinking-jewel (*chintāmanī*); the *kalpa*-trees appear very small (*alpa*); and the heavenly cow (*naichikī*) confesses her inferiority (*ntchatā*).

(*Verse 13.*) This excellent prince Devarāja (II.), (*who resembles*) the tree of heaven (*by his liberality*) to Brāhmanas, 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 (*balī*), (*while Vishnu in his dwarf-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*);⁵ 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 (*biruda*) are *rājādhirāja*, *rājaparamēśvara*,⁶ etc.

(*Verse 15.*) In power, he resembles king Bukka, in liberality—the lord Harihara (II.), in prowess—the illustrious lord Devarāja (I.), and in wisdom—king Vijaya.⁷

(*Verses 16 to 20.*) This illustrious lord Devarāja (II.), who was famed both for wisdom and modesty, caused to be built in a street of the above-mentioned city,⁸ in the Pān-supārī Bāzār (*Parna-pūṭīphalāpāra*), when the Śāka year measured by the Vasus (8), the oceans (4), the qualities (3) and the moon (1) had passed, in the (*cyclic*) year *Parābhava*, on *Kārttikī* (*i.e.*, on the day of the full-moon in the month of *Kārttika*), in order to propagate (*his*) merit and fame, a temple (*chaityāgāra*) 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,

¹ The technical meaning of *āpohana* is: "striking the upper part of the left arm, the lower part of which is folded over the chest, with the right hand, as a sign of defiance." This is even now done by wrestlers.

² *Karuikāchala*, "the mountain of the seed-vessel," is one of the names of Meru; *Scarpāchala* is a synonym of *Hemādri*, "the golden mountain," another name of Meru.

³ *Māranda*, an adjective from *maranda*, is not found in the dictionaries and seems to be formed by the composer of the inscription, in order to satisfy the exigencies of the metre.

⁴ According to the *Mahābhārata*, Dadhicha (*alias* Dadhichi) gave up his bones, from which a thunderbolt was formed to kill Vritra; see Böhtlingk and Roth's *Sanskrit Dictionary*, s. v.

⁵ The same play on the two meanings of *gotrabhīd* occurs in Kallha's *Rājatarāṅginī*, taraṅga i, verse 92.

⁶ राजादिमपदपरमेश्वर means literally: "(a compound ending in) paramēśvara, the first member of which is rāja."

Similar 'poetical' expressions are चतुरपदो वेदः in the *Kirātārjunīya*, sarga xviii, verse 44; हिरण्यपूर्वः कशिपुः in the *Situpālavadhā*, sarga i, verse 42; देवपूर्वो गिरिः in the *Meghadūta*, verse 42; दशपूर्वैरयः and राजोपपदं निशान्तम् in the *Raghuvamśa*, sarga viii, verse 29, and sarga xvi, verse 40.

⁷ This verse contains the names of the predecessors of Devarāja II. in chronological order, and may thus be considered as a third copy of the pedigree, which was given twice before, once in prose (lines 1 to 4) and once in verse (lines 8 to 15.)

⁸ *Viz.* Vijayanagari; see verse 3.

the sun and the moon, to the blessed Pârśva, the lord of Jinas, who has maimed the arrogant bombast of evil-speakers by establishing the doctrine of scepticism (*syādvāda-mata*), who is celebrated as a lion to the herd of extremely furious elephants:—the eighteen sins (*dosha*), 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-INSCRIPTION AT THE FORT OF GUTTI.

This inscription is engraved on a rock not far from the summit of the fort of Gutti (*Gooty*) in the Anantapur District¹ and consists of one verse in the *Sragdharā* 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],² 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 Vikramāditya VI., surnamed Tribhuvanamalla. The dates of two of them, which I succeeded in making out, are recorded in the new era started by Vikramāditya VI., the *Chālukya-Vikrama-varsha*, which, according to Mr. Fleet,³ 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 *Śubhakṛit*, *i.e.*, Śaka 1043 and 1044 [expired] or A.D. 1121-22 and 1122-23.

TEXT.

- [1.] श्री [॥*] दुर्गाणां सार्वभौमो धरणितलमहा-
- [2.] राज्यचक्रस्य नाभिः श्रीवृक्षलोणीमर्तुर्जग-
- [3.] दवनकुते⁴ विष्णुमूर्त्यंतरस्य [१*] लक्ष्मीनाथ-
- [4.] स्य संपट्टरुकरचणो दक्षिणावर्त्त-
- [5.] शंखः प्राचीनः पांचजन्यो जय-
- [6.] ति गिरिवरो गुप्तिदुर्गाभिधानः [॥*].

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*) Vishṇu for protecting the world, (*and it is his*) ancient auspicious⁵ conch-shell with convolutions from left to right (*dakṣiṇāvarta-saṅkha*),—⁶ (*and thus resembles*) the centre of the discus of (*Vishṇu*) the lord of Lakshmi, and his conch-shell *Pāñchajanya*.

¹ Mr. Sowell's *Lists of Antiquities*, Vol. I, p. 115.

² See page 161, above.

³ *Ind. Ant.* Vol. VIII, pp. 187 ff.

⁴ Read कुते.

⁵ Literally: "which is known to increase prosperity."

⁶ According to Pramādāśa Mitra's translation of the *Sdhityadarpana*, p. 98, note, "such a conch-shell is believed to ensure prosperity to the house in which it remains." In the present inscription, the simile seems to have been suggested by the shape of the mountain, and by the windings of the road which leads up to the fort.

No. 155. AN INSCRIPTION OF KULOTTUNGA-CHOĻA AT CHIDAMBARAM.

The subjoined Grantha inscription is engraved on the outside of the east wall of the innermost *prākāra* of the great temple at Chidambaram in the South Arcot District. It consists of two verses in the *Sragdhara* metre, each of which eulogises the victories of Kulottunga-ChoĻa over the five Pāṇdyas. The first verse further states, that the king burnt the fort of Korgāra (*Korgāra-durga*) and defeated the KeraĻas. Korgāra is probably a Sanskritised form of Korkai in the Tinnevely District, the ancient capital of the Pāṇdyas.¹ The second verse records, that Kulottunga-ChoĻa placed a pillar of victory on the Sahyādri mountain, *i.e.*, the Western Ghāts. This he must have done after his conquest of the KeraĻas, which is mentioned in the first verse.

According to a grant published by Mr. Fleet,² Kulottunga-ChoĻa-deva was the name of two of the Eastern Chalukyan successors of the ChoĻa kings. Of the first of these, who was also called Rājendra-ChoĻa and ruled from Śaka 985 to 1034, the Chellūr grant reports that he conquered the Kerala and Pāṇḍya countries.³ From an unpublished Chidambaram inscription⁴ it appears, that the surname Kulottunga-ChoĻa-deva was also borne by the maternal grandfather of the last-mentioned king, the ChoĻa king Rājendra-ChoĻa-deva, among whose conquests we find both the Kerala and Pāṇḍya countries.⁵ Consequently, it is impossible to say to which Kulottunga-ChoĻa the subjoined inscription has to be referred.⁶

TEXT.

- [1.] स्वस्ति श्री ॥ पाण्ड्यान्दण्डेन जित्वा प्रचुरशरमुचा पञ्च पञ्चाननश्रीः दग्ध्वा कोर्गारदुर्गन्तृणमिव स यथा
[2.] स्वाण्डवम् पाण्डुसूनुः [1*] पिष्ट्वा तत् केरळानाम् बलमतिबह्वहम् श्रीकुलोत्तुंगचोळश्चक्रे शक्रप्रतापस्त्रिभुवनविजयस्तम्भमम्भोधितीरे ॥ १*]
[3.] पुण्ये संस्थाद्विशृंगे त्रिभुवनविजयस्तम्भमम्भोधिपारे स्वच्छन्दम् पारसीनान्तरुणयुवतिभिर्गीयते यस्य कीर्तिः [1*]
[4.] स श्रीमानस्तशत्रुः प्रबलबलभरैः पञ्च पाण्ड्यान्विजित्य क्षुभ्यत् क्षमापालचक्रम् सविधिकमकरोच्छ्रीकुलोत्तुंगचोळः ॥ [२*]

TRANSLATION.

Hail! Prosperity! (*Verses 1.*) Having defeated the five Pāṇdyas by an army, which discharged numerous arrows, having burnt, like straw, the fort of Korgāra, just as (*Arjuna*) the son of Pāṇḍu burnt the Khāṇḍava (*forest*),¹⁰ and having crushed the extremely dense army of the KeraĻas,—the illustrious Kulottunga-ChoĻa, who resembled Śiva in

¹ For references on Korkai, see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 312.

² *Ind. Ant.* Vol. XIV, p. 65.

³ See No. 39, verse 10, p. 69, above.

⁴ See paragraph 5 of my *Progress Report for February, March and April 1888*, Madras G.O., 27th July 1888, No. 745, Public.

⁵ See p. 97, above.

⁶ This remark applies also to the various kings of the same name, who are mentioned in other inscriptions of this volume. These are:—Kulottunga-ChoĻa-deva in No. 86; Ko-Rājākesarivarman, *alias* Kulottunga-ChoĻa-deva in Nos. 89, 96 and 130; and Koneṛi Men-koṇḍa Kulottunga-ChoĻa-deva in No. 132.

⁷ The *anuvāda* is obliterated.

⁸ Read सखात्रि.

⁹ शत्रुः seems to be corrected from शक्रः.

¹⁰ Compare No. 39, verse 8, p. 67, above.

splendour and Indra in might, placed a pillar (*commemorative of his*) conquest of the three worlds on the shore of the ocean.

(*Versé 2.*) (*Having placed*¹) a pillar (*commemorative of his*) conquest of the three worlds on the sacred peak of the Sahyâdri (*mountain*), and having defeated the five Pândyas by masses of powerful armies,—the illustrious Kulottunga-Chôla, whose fame is voluntarily sung by the tender women of the Pârasis,² and who has driven away his enemies, made the trembling crowd of kings subject to his orders.³

POSTSCRIPT.

A lately discovered inscription of the Bilvanâthesvara Temple at Tiruvallam in the North Arcot District contains the following important date:—

கொராஜராகசேசுவரீதீர்த்தம்⁴ யாண்டு எ ஆவது இவ்வாடடை
அயப்பசித்திங்கன் வெளங்கோவியும் இவையுடையும் பெற்ற விஷுவில்⁵ லொசிமுதலாந்தி-
னாறு; “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 nakshatra*)
Revatt and to a full-moon (*in*) the month of *Aippasi* 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 (Śaka 933 current), when there *was* an eclipse of the moon in *Aippasi* on the day of the equinox and the *Revatt* nakshatra. This result falls within the probable period, which I have assigned to the Chôla king Ko-Râjakesarivarman, *alias* Râjarâja-deva,⁶ and fixes Śaka 927 current = A.D. 1004-5 as the first year of his reign. His latest known date,—the 29th year of his reign,—⁷ corresponds to Śaka 955 current = A.D. 1032-33.

¹ One would expect a gerund conveying this meaning instead of *ambodhipdre*, which seems to have crept into the text through the influence of *ambodhitre* in verse 1.

² The composer of the inscription mentions the Persians (Tamil பரசி, Sanskrit पारसीक) merely as the representatives of the most distant nations which were known to him.

³ *Savidhika* seems to be used in the sense of *djñâvidhaya*.

⁴ Read வரீதீர்த்தம்.

⁵ Read உய்யுதல்.

⁶ Read விஷுவத்தல்.

⁷ See pp. 51 f., 63 f. and 112, above.

⁸ See paragraphs 4 and 9 of my *Progress Report for July, August and September 1888*, Madras G.O., 7th November 1888, No. 1050, Public.

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 Ānkārai Sridhara-bhaṭṭa, *m.*, 104.
 antarāya, *a kind of revenue*, 89, 136.
 anvaṇa, *a (spiritual) race*, 158.
 Aparajanman, *s.a.* Buddha, 28.
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 Aragiya-Chola, *surname of Edirili-Chola-Sambuvarāyan*, 87, 88, 89, 91, 135.
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 Arumbaritti, *vi.*, 71.
 Ārvār, *m.*, 93, 140.
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 āśeṣavidya, *belonging to all branches of sacred studies*, 84.
 aṣṭādaśa-dośina, *the eighteen sins*, 167.
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 Atyantakāma-Pallavośvara, *te.*, 2, 4, 6.
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 āva, *revenue; a toll* (?), 88, 89, 91.
 Āyo-ṇār, *god* (?), 88, 89, 91.
 Ayodhyā, *vi.*, 50, 58.
 Āyushmat, *a yoga*, 111.

¹ The numbers refer to pages. Abbreviations:— *br.* = *brahmana*; *ch.* = *chief*; *co.* = *country*; *di.* = *district or division*; *do.* = *ditto*; *dy.* = *dynasty*; *f.* = *female*; *k.* = *king*; *m.* = *male*; *mo.* = *mountain*; *vi.* = *vicer*; *s. a.* = *same as*; *te.* = *temple*; *vi.* = *village or town*.

B.

- Bāḍaba, *the submarine fire*, 184.
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 Bhadra-śarman, *br.*, 36.
 Bhagadatta, *mythical k.*, 21.
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 Bhaṇḍanāditya, *ch.*, 38, 43.
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 Bhaṭṭa-vṛitti, ' (the land) *enjoyed by the Bhaṭṭas*, ' 91.
 Bhavadvish, *s.a.* Buddha, 27.
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 brahmaḍeya, *a gift to Brāhmaṇas*, 154, 155.
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 Chālukyachandra, *s.a.* Śaktivarman, 32.
 Chālukya-Vikrama-varsha, *an era*, 167.
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 devadāna, *a gift to a temple*, 91, 93, 94, 104, 108, 142, 154.
 devakarman, *divine rites*, 154, 155.
 devakarmin, *a pujāri*, 123.
 Devaneri, *tank*, 93.
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 Devarāya, *m.*, 92, 94.
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 dharā-maṇḍala, *a country*, 160.
 Dharaṇivarāha, *'the boar on earth,' a biruda*, 131.
 dharma, *the sacred law*, 82, 84, 120, 152; *religious merit*, 85, 164, 166; *a meritorious gift, a pious work, a charity*, 33, 36, 77, 86, 101, 102, 106, 108, 109, 114, 135, 137.
 Dharmabhūsha, *a Jaina teacher*, 156, 159.
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 Eriṇi, *Chera k.*, 106, 107.
 Eyil, *vi.*, 123, 147.
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F.

fanam, *a small gold coin*, 161, 162.
 fish in the tank, *proceeds from the sale of* —, 82, 89.
 fractions, *signs for* —, 80.

G.

gaja-vettai, *the hunting of elephants*, 111, 131.
 gaṇabhrī, *the head of a (Jaina) school*, 156, 158.
 Gaṇḍa, *'the hero,' a biruda*, 86, 131, 132.
 Gaṇḍamahendra, *surname of Chalukya-Bhima II.*, 32.
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 irai-nilam, *taxable land*, 66.
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 96, 99, 112, 113, 145.
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 Jina-nātha, *a lord of Jinās*, 156, 160.
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 123, 125.
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 Kanaka-sabha, *the golden hall at Chidambaram*, 112.
 Kanakavalli, *vi.*, 78, 79.
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 kanakku, *used in the same sense as preceding*, 94, 103,
 123.
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 Kaṇḍervuḍi- or Kaṇḍervuḍi-vishaya, *di.*, 38, 42, 44,
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 kāni, *a square measure*, 77, 78, 92, 104; *a property*,
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 kāniyāṭchi, *hereditary land*, 125.
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 Kāṇḍaḷan, *a native of Kāṇḍa*, 84.
 Kannamāmbā, *f.*, 53, 61.
 Kaṇḍamaṇḍalam, *vi.*, 83.
 Kāṇḍa-deva, *k.*, 76, 77.
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 Kārahaidu, *vi.*, 36.
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 Karai, *Chedi k.*, 145.
 Kārāṇa, *co.*, 69, 70, 73, 82, 83, 113, 130, 137, 156,
 160, 164.

kovil, *a temple*, 79, 93, 94, 111, 120, 123, 125, 128, 138.
 Krāja, *vi.*, 36.
 kramaka or kramavid, *one who knows the kramapāṭha*, 44, 45.
 Kramuka-paroṣāṇa, '*the Pān-supāri Bāṣār*,' 160, 164.
 Krishna II., *Rāshtrakūṭa k.*, 38, 42.
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 Krishnavarṇa, *vi.*, 28.
 Krovasiri, *vi.*, 36.
 Kshatriyasimha-Pallava-Īśvara-deva, *te.*, 66, 68.
 kshetra, *a sacred place*, 28, 61.
 kshetrasiṁha, *a hamlet*, 43.
 Kubja-Vishnu or Kubja-Vishṇuvardhana, *Eastern Chalukya k.*, 32, 37, 38, 41, 43, 44, 45, 47, 48, 50, 58.
 Kudamalai-nāṭu, *Coorg*, 63, 65, 95, 128.
 kuṭi, *a family, a house*, 79, 80, 93, 103.
 kuḍimai, *a right*, 88, 89.
 kula or kulapramāṇa, *a gold weight*, 80, 82.
 kula-brāhmaṇa, *a family priest*, 47.
 kūlam, *a mark-t*, 155.
 kūli, *hire*, 66.
 Kulottunga, *k.*, 79.
 Kulottunga-Choda-deva I., *Eastern Chalukya k.*, 32, 52, 168.
 Kulottunga-Choda-deva II., *do.*, 32, 51, 168.
 Kulottunga-Chola, *k.*, 168, 169.
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 K-māṇḍūr, *vi.*, 102.
 Kumāra-maṅgalam, *vi.*, 87, 88.
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 Kundakunda, Kundakundāchārya, or Kundakundāchārya, *s.a. preceding*, 158.
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 Kundavai I., *Pallava queen*, 97, 100, 112.
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 Kunthu, *a Tirthakara*, 156, 160.
 Kuppam, *vi.*, 134.
 Kural, *quoted*, 107.
 Kōram, *vi.*, 11, 113, 144, 147, 154, 155.
 Kūratt-āchārya, *br.*, 154.
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 Kuruva, *vi.*, 43.
 Kuruvapoti, *vi.*, 43.
 Kūttādi-pattī, *vi.*, 69, 91.
 kōttattāṇ, *a member of an assembly*, 140.
 kutumbin, *a householder*, 35, 42, 46, 49, 60.

L.

lagna, *an astronomical term*, 60.
 Laṅkā, *Ceylon*, 112.

In

¹ Compare துணிதேகாலை, "a string of gold pins for testing the quality of gold;" Winslow's *Tamil Dictionary*.

² See now *Ind. Ant.* Vol. XVIII, pp. 161 f., and Mr. Fleet's note 1.

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 Lāta, *Gujarāt*, 82, 84, 97, 99.
 Liṅga, *the emblem of Śiva*, 29.
 Liṅga-bhūpāla, *ch.*, 60.
 Lokāditya, *Pallava k.*, 9, 10, 11, 23.
 Lokamahādevi, *Eastern Chalukya queen*, 32, 49.

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 Madurai, *Madura*, 111.
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 Mahendra, *s.a.* Mahendravarman II., 145.
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 Mahendravarmanēśvara or Mahendreśvara, *te.*, 9, 12, 22, 23.
 Māheśvara, *a Śaiva*, 125.
 Māheśvara-velāraṇ, *m.*, 94.
 Maṭipāla, *k.*, 99.
 Mahobā, *vi.*, 145.
 makara-toraṇa, *an arch in the shape of a makara*, 50, 58.
 Malai-maṇḍalam, *'the hill country'*, *Malayāḍam*, 86, 87, 89.
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 Māḷgitti temple, 155.
 Māmagaṇ, *a festival*, 82.
 Māmallaṭṭapuram, *vi.*, 1, 2, 9, 10, 12, 29, 52, 63, 64, 66, 68, 94, 95, 126, 134.
 maṇai, *a house, a square measure*, 66, 77, 85, 86, 104, 123, 154, 155.
 maṇai-paḍappai, *a house-garden*, 86, 123.
 maṇai-paḍappu, *do.*, 154, 155.
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 Mānapara, *legend on certain Pallava coins*, 2.
 Mānatoṅgai Mallerumāṇ, *m.*, 140.
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 Maṇimaṇḍala, *vi.*, 144, 145, 152.
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 maṇḍil, *a causeway between paddy-fields*, 66.
 Maṇḍaikkodakkam, *vi.*, 99.
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 Māra, *the Pāṇḍya king*, 101.
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 Māraṇarman, *surname of Vira-Pāṇḍya-deva*, 101.
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 Marudam, *vi.*, 83.
 Marudeva, *mythical k.*, 94.
 Marudevi, *mythical queen*, 94.
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 Māya(?)-nāyaka, *ch.*, 86.
 Meḍamārya, *br.*, 52, 61.
 Meḍinīśvara, *'the lord of the earth'*, *a diva*, 131, 132.
 meḍu, *a hillock*, 120, 136.
 Meghadūta, *quoted*, 166.
 melai-toru, *the western (māṇḍi) street*, 125.
 Meḷambā, *Eastern Chalukya queen*, 32.
 Meṇalūr, *vi.*, 115, 116.
 Miṇavaṇ, *the Pāṇḍya king*, 92.
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 Mudgala, *saint*, 60.
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 Mudira-paḍa, *vi.* (?), 99.
 Muḍivemu, *vi.*, 58.
 mudu-kāḍu, a *burning-ground*, 154.
 Mugni-nāḍu, *di.*, 97, 99, 101.
 Mūla-saṅgha, a *Jaina school*, 155, 158.
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 Nānārtharatnamālā, a *kośa*, 156.
 Nandā, *goddess*, 58.
 nandā-vilakku, a *sacred lamp*, 79, 101, 114, 116, 140, 142.
 Nandipotavarman, *s.a.* Nandivarman Pallavamalla, 11, 145, 146.
 Nandi-saṅgha, a *Jaina school*, 155, 158.
 Nandi-sarman, *br.*, 36.
 Nandivarman, *Pallava k.*, 25, 28; *m.*, 92, 94.
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 naṅgai, a *lady*, 101, 102.
 Nāgama-nāyaka, *ch.*, 138.
 Nannappayan, *m.*, 99.
 Nāradeśvara, *te.*, 9.
 Narasa, *Vijayanagara k.*, 132.
 Narasiṅha, *Pallava k.*, 1, 2, 3, 5, 12; *s.a.* Narasiṅhavarman I., 145.
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 Narasiṅhaviṣṇu, *probably s.a.* Rājasīṅhavarman, 10, 11, 24.
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 Nārāyaṇa-sarman, *br.*, 36.
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 Narendreśvara, *te.*, 38.
 nāri, a *measure*, 93, 114, 115, 141, 142, 143.
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 Narmadā, *vi.*, 58.
 Nārpattēnnāyirakkālāṅ, *m.*, 123.
 nāṭṭavar, the *inhabitants of a country*, 111.
 navakarman, *repairs*, 62, 154, 155.
 Navanedikkula, *co.* (?), 96, 99, 142.
 nāyaka, a *chief*, 131.
 nāyanār, a *lord*, a *god*, 68, 80, 82, 92, 93, 102, 103, 109, 110, 111, 118, 120, 123, 125, 128, 129, 131, 132, 133, 143.
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 Nelluvāy, *vi.*, 130.
 Nilakantha-chaturvedi-maṅgalam, *vi.*, 77, 78.
 nilam, *wet land*, 104.
 Nilamaṅgai-nāchehiyār, the *goddess of the earth*, 126.
 nimitta, a *sign*, 31, 35, 44, 46.
 nirai, *weight*, 117; see *tulai-nirai*.
 nirājana, the *weaving of a lamp before an idol*, 165.
 nirubam, an *order*, 120, 123.
 Nirvelūr-manyavāntara-rāṣṭra, *s.a.* following, 147, 154.
 Nirvelūr-nāḍu, *di.*, 147, 154.
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 Oḍḍiyam, *s.a.* Oḍḍam, 97.
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 oḍu, a *tile*, 154.
 oḍugai, the *recitation of the Veda*, 125.
 [Oḍra]-nāḍu, *di.*, 116.
 Okkaninṅra-nāyanār, *te.*, 92, 93.
 Okkaninṅra-eri, *tank*, 93.
 olai-sāsanam, an *edict on palm-leaves*, 120.
 Ommaṇa-udaiyar, *k.*, 102, 104, 117, 118.
 orri, a *mortgage*, 66, 86, 104, 105, 123.

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 Paḍaividu, *s.a.* Paḍaveḍu, 82, 83, 84, 110, 111, 129, 131.
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 pāḍi kāval, the *village-police* (?), 88, 89, 91.
 Padmanandin, a *Jaina teacher*, 156, 158.
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¹ This is identical with "Nīvalūr-nādu," *Chingieput Manual*, p. 438.

- Paḍuvūr-kottam, *di.*, 76, 77, 78, 79, 80, 129.
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 Palakunra-kottam, *di.*, 102, 104, 105.
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 palisai, *s.a.* polisai, 116, 117, 140, 141.
 pallam, *a* *pal*, 120.
 Pallava, *mythical k.*, 9, 13, 25, 28, 144, 152; *dy.*, 1, 2, 5, 8, 9, 10, 11, 13, 19, 23, 24, 25, 29, 50, 58, 66, 97, 100, 101, 112, 113, 118, 144, 145, 146, 147, 152.
 Pallava-Murāri, *ch.*, 76, 77.
 Pallava-nallūr, *vi.*, 79, 80.
 palli, *a* *temple*, 101, 104 (note 8).
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 Pañcha-Dramila, *the five Draviḍa (nations)*, 113.
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 Paramēśvara-maṅgalam, *vi.*, 147, 154, 155; *s.a.* Velūr, 130.
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 Pārasi or Pārasiḷa, *the Persians*, 169.
 Paraśurāma, 99, 165.
 Paravādimalla, *a* *Jaina teacher*, 105.
 parikraya, *an exchange*, 105.
 pariṇu, *a contract (?)*, 66.
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 Parna-pūgiphalāpaṇa, *s.a.* Kramuka-purpāpaṇa, 160, 166.
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¹ See the Chingleput Manual, p. 438. "Tammanur" is found on the map, 7 miles south-east of Little Kāschipuram.

² Compare Tatalikkī, Ind. Ant. Vol. XII, p. 249.

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* See the Chingleput Manual, p. 428. "Uttukadu," i.e., Ūrukkaḍu, is entered on the map, 7 miles east of Little Kāschipuram.

† See now Ind. Ant. Vol. XVIII, pp. 161 and 173.

- vaṇṇār, *washermen*, 82, (108).
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CORRIGENDA.

- Page 31, note 2, last line, for अयनादो read अयनादौ.
- 48, text line 19, after संवत्सरान् insert the numeral ३.
- 57, " " 101, after वैष्णवपुंगवैन insert the numeral ३.
- 68, No. 42, line 2, for Śi[ri]davûr read Śi[ru]davûr, and add the following note:—This village is identical with "Sirudavur," which is entered 5 miles north of the Seven Pagodas on the map prefixed to Mr. Crole's *Chingleput Manual*.
- 68, No. 42, line 3, after our lord insert (Emberumān, i.e., Viṣṇu).
- " " " " text lines 4 f., join எம்பெருமானது.
- " " " " " 5 f., for இ[ரி]தலுநாத read இ[ரு]தலுநாத.
- " " " " " 10 f., for வாக்காலு read வா[ட்]*க்காலு.
- 69, Translation, line 2, for Śi[ri]davûr read Śi[ru]davûr.
- 97, line 9, for Northern and Southern read Southern and Northern.
- 99, lines 7 f. from bottom, for Perumbānappāḍi, (alias) Karaivaṇi-malliyûr, read Karaivaṇi-Malliyûr (in) Perumbānappāḍi.
- 108, No. 78, Translation, line 6, for Ājivakas read Ājivikas.
- 110, Translation, line 4, for [Sa]lavaipparru read [Śa]lavaipparru.
- " " No. 81, line 2, for Saka read Śaka.
- 116, " 85, Text, line 2, for விதப்பெடு read விதப்பெடு.
- 117, Translation, line 2, for Virappeḍu-nāḍu read Virpeḍu-nāḍu.
- " " instead of note 2 read:—"Virpeḍu-nāḍu" occurs in the list of *kottas* and *nāḍus*, which is appended to the *Chingleput Manual*, p. 439.
- 120, Translation, line 14, for the southern frontier (?) read the southern bank of the (Pālār ?) river.
- " " No. 87, line 2, for Kopaṇṇaṅgaḷ read Koppaṇṇaṅgaḷ.
- 134, line 6, for Kollaram(?) read Kollāpuram (i.e., Kolhāpur), and add the following note:—The correct reading கொல்லாபுரத்த for கொ[ல்]லா[த்த] (line 6 of the text) is supplied by a lately discovered inscription of Rājendra-deva at Tiruvallam in the North Arcot District. The same inscription reads திரு மருவிய instead of [திருமகன் விரும்ப] in line 1.
- 156, lines 2 and 3. As Dharmabhūṣaṇa I. was not the immediate successor, but belonged to the spiritual race of Padmanandin, the vertical line between both names must be replaced by a dotted line.

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