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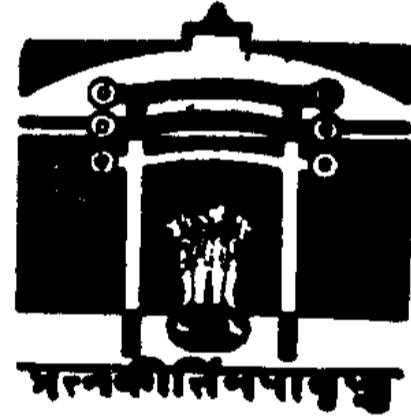
SOUTH-INDIAN INSCRIPTIONS

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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CHIEFLY COLLECTED IN 1886-87.

EDITED AND TRANSLATED

BY

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GOVERNMENT EPIGRAPHER,
ARCHÆOLOGICAL SURVEY OF SOUTHERN INDIA.

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P R E F A C E.

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 Kailâsanâtha Temple at Kâñchîpuram, 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, *n* and *r* are interchangeable with *ṇ* and *ṛ*. The letters *ḥ* and *ḡ*

ó,—a later invention of the celebrated Father Beschi,¹—are not distinguished from *ea* and *o*. The long forms of *i* and *u* are rarely used. Of the use of the *யுள்ளி* or the dot over consonants, which corresponds to the Nâgarî *virâma*, there are only traces in two ancient inscriptions.² As, however, the Tamil character without the *யுள்ளி* 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 *ra*, which in Tamil inscriptions represents the modern letters *ra*, *ra* and *ra*. Consequently, *கர* may be read as *ko*, *kô*, *ker*, *kér*, *kerâ* 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 Râjendra-Chôla-deva, Mr. S. M. Natesa Sâstrî has transcribed the word *கரளர* by *kolla* (for *kolâ*?),³ while the correct reading is *கேரளர* *Kéralar*;⁴ and Râjendra-Chôla-deva's surname *கரப்பரகேசரிபன்ம* has been sometimes transcribed as *Koppâkêsarivarman* instead of *Kô-Parakêsarivarman*.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 *â*, இ *i*, ஈ *î*, உ *u*, ஊ *û*, எ *e*, ஏ *ai*, ஒ *o*, ஔ *au*.
 க *k* or *g*, க் *n*, ச *ś*, ச் *ch* or *j*, ஞ *ñ*, ட *t* or *d*, ண *n*, த *t* or *d*, ந *n*, ப *p* or *b*, ம *m*.
 ய *y*, ர *r*, ல *l*, வ *v*, ற *r*, ள *l*, ழ *r*, ள *l*, ள *l*.

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, Chôlas 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 Kâñchîpuram. The period of some subsequent Pallava kings is settled by a copper-plate grant from Kûram (No. 151).

¹ See the *Grammaire Française-Tamoule*, Pondichéry, 1863, p. 5, note:—“Autrefois le même caractère *o* servait pour les *é* 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 *é* et les *o* longs; et c'est la manière suivie maintenant.” See also the passage quoted in Dr. Burnell's *South-Indian Palæography*, 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 *tadbhava râyan* and its plural *râyar*. On the other hand, I have used in the introductions the well-known Sanskritised form *Chôla* instead of the original *சோழன்* *Sôṟan*. The conventional forms *Sanskrit* and *Tamil* have been adopted instead of the correct, but pedantic *Samskrîta* and *Tamiṟ*.

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 Râjarâja.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 Böhlingk and Roth's great *Sanskrit Dictionary*, Böhlingk'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 Kunarese 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, 40, 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 MÂMALLAPURAM AND ŚÂLUVAŅKUPPAM.

The village of Mâmallapuram,¹ generally called "The Seven Pagodas," is situated on the sea-coast, thirty-two miles south of Madras, and ŚâluvaŅkuppam two miles north of Mâmallapuram. 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 Mâmallapuram and ŚâluvaŅkuppam. The first, very archaic alphabet is found in the following inscriptions Nos. 1 to 16 of the so-called Dharmarâja Ratha. The bulk of the Mâmallapuram inscriptions, viz., those of the so-called Gaṇeśa Temple, Dharmarâja Maṇḍapa and Râmânuja Maṇḍapa and the inscription No. 17 of the Dharmarâja 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 Atiraṇachandeśvara Temple at ŚâluvaŅkuppam. 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 Râjasimha's and Mahendravarman's inscriptions at Kâñchipuram.

1. The first sixteen inscriptions of the Dharmarâja Ratha consist of a string of words in the nominative case, which their first 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 Narasimha (Nos. 1 and 7). Among these *birudas*, Atyantakâma, Śrînidhî and Śrîbhara were also borne by the two kings mentioned in the later inscriptions of Mâmallapuram and ŚâluvaŅkuppam. Other *birudas* reappear in the inscriptions of the Pallava king Râjasimha at Kâñchî, viz., Parâpara, Bhuvanabhâjana, Śrîmegha, and Sarvatobhadra.

¹ Thus the name is spelt in two Chola inscriptions of the Shore Temple at Mâmallapuram (Nos. 40 and 41, below) and in a ŚâluvaŅkuppam 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 Palæography*, 2nd edition, pp. 37, 38, 39.

2. Two of the inscriptions, which are written in the second alphabet, viz., that of the Ganeśa Temple and that of the Dharmarâja Maṇḍapa, are identical and consist of eleven verses. They record, that the two temples, at which they are found, were built by a king Atyantakâma and were called after him Atyantakâma-Pallaveśvara-gṛiha. The king bore the *birudas* of Raṇajaya, Śrīnidhi and Śrībhara.

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

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

3. From the inscription on the northern wall of the Śâluvankuppam 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* Atyantakâma, Raṇajaya, Śrīnidhi and Śrībhara, all but the third of which occur in the Kāñchi inscriptions.

4. The inscription on the southern wall of the Śâluvankuppam Cave is a later transcript of that on the northern wall. It adds a seventh verse and the four *birudas* Anugraśīla, Kâlakâla, Samaradhanamjaya and Samgrâmadhîra, the three first of which are also found in the Kāñchi inscriptions. Over the entrance, the name of the temple, Atiraṇachanḍa-Palla[veśvara-gṛiha], is engraved in both alphabets.

The Rev. E. Loventhal of Vellore possesses a fair number of Pallava coins from Mâmallapuram. 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 Dharmarâja Ratha.

NOS. 1 TO 17. INSCRIPTIONS ON THE DHARMARÂJA RATHA, MÂMALLAPURAM.⁴

A. First storey :—a. North.

No. 1. श्रीनरसिंहः
The illustrious Narasimha.

b. East.

No. 2. प्रिथिविसारः श्रीभरः
Prithivisâra (the best on earth). Śrībhara (the bearer of prosperity).

No. 3. भुवनभाजनः
Bhuvanabhâjana (the possessor of the world).

c. South.

No. 4. [श्री]मिघः त्रैलोक्यवर्द्धनः विधिः
Śrīmegha (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. 31.

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 अनेकोभायः¹

Atyantakâma (*he whose desires are boundless*). Anekopâya (*he (who knows) many expedients*).

B. Second storey :—a. North.

No. 6. [1] स्थिरभक्तिः मदनाभिरामः [2] विधि[:*]

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

No. 7. [1] श्रीनरसिंहः भुवनभाजनः श्रीमेघः [2] अप्रतिहतशासन[:*]

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

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

Kâmalalita (*he who is pleasant like Cupid*). Ameyamâya (*he whose diplomacy is immeasurable*). Sakalakalyâna (*the altogether prosperous*).

No. 9. [1] नयनमनोहरः वामः [2] अतिमानः

Nayanamanohara (*he who is pleasing to the eyes*). Vâma (*the handsome*). Atimâna (*the extremely proud*).

b. East.

No. 10. [1] वामः [2] पराभरः²

Vâma (*the handsome*). Parâpara (*the omnipotent*).

No. 11. [1] अनुपमः [2] नयाङ्कुर[:*]

Anupama (*the matchless*). Nayânkura (*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. Vibhrânta (*the passionate*).⁴

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

² Read पगपरः (see the Kâñchî inscriptions) or परावरः (No. 16) The softening of a single consonant between two vowels in *parâbhara*, *pridhici* (No. 2) and *ubhâya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

³ Compare the *birudas* Bahunaya and Nayânusârin in the Kâñchî inscriptions and Taruânkura in verse 7 of Nos. 18 and 19.

⁴ Compare the *birudas* Mattapramatta and Mattavikâra in the Kâñchî inscriptions.

d. West.

No. 16. [1] सत्यपराक्रमः [2] परावरः
Satyaparâkrama (*the truly heroic*). Parâvara (*the omnipotent*).

C. Third storey. East.

No. 17. [1] श्रीअत्यन्तकामपल्लवेश्वरगृहम्* ॥ [2] रणजयः
The temple of the holy Atyantakâma-Pallaveśvara. Raṇajaya (*the conqueror in battle*).

No. 18. INSCRIPTION AT THE GAṆEŚA TEMPLE, MÂMALLAPURAM.¹

TEXT.

- [1.] सम्भवस्थितिसंहारकारणं वीतकारणः [1*]
भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१*]
- [2.] अमायश्चित्रमायोसावगुणो गुणभाजनः [1*]
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः ॥ [२*]
- [3.] यस्याङ्गुष्ठभराक्रान्तः कैलासः सदशाननः [1*]
पातालमगमन्मूर्द्ध्वा श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*]
- [4.] भक्तिप्रद्वेण मनसा भवम्भूषणलीलया [1*]
दोष्णा च यो भुवो भारञ्जीयात्स श्रीभरश्चिरम् ॥ [४*]
- [5.] अत्यन्तकामो नृपतिर्निजिनारातिमण्डलः [1*]
ख्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् ॥ [५*]
- [6.] ज्ञः स्थाणुर्निष्कलः सोमः पावकाद्मा^२ वियद्वपुः [1*]
भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]
- [7.] राजराजो न विरसश्चक्रभृन्न जनार्दनः [1*]
तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्कुरः ॥ [७*]
- [8.] श्रीमतोत्यन्तकामस्य द्विपदर्पापहारिणः [1*]
श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ [८*]
- [9.] अभिषेकजलापूर्णे चित्ररत्नाम्बुजाकरे [1*]
आस्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [९*]
- [10.] तेनेदङ्कारितन्तुङ्गन्धूर्जटेर्मन्दिरगृहम् [1*]
प्रजानामिष्टसिद्धचर्त्थं शाङ्करीम्भूतिमिच्छता ॥ [१०*]
- [11.] धिक्तेषान्विक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [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 Palæography, 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.) Śrīnidhi² bears on his head the unborn (*Śiva*),³ by the weight of whose great toe Kailâsa together with the ten-faced (*Râvâna*) sank down into Pâtâla.

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

(5.) King Atyantakâma, 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 (*Sthânu*),⁷ who is both undivided and the moon,⁸ who is both fire and air, who is both terrible (*Bhîma*) and kind (*Śiva*), who is both the cause of prosperity (*Śamkara*) and the destroyer of Love!

(7.) May Taruṇânkura⁹ 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 Janârdana), 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 Śamkara (*Śiva*) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakâma,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 Śamkara (*Śiva*), caused to be made this lofty dwelling of Dhûrjati (*Śiva*), in order to procure the fulfilment of their desires to his subjects.

¹ By the expression *atyantakâma*, the panegyrist—also alludes to the name of the king.

² This *biruda* of Atyantakâma occurs also in verse 8. The same was a *biruda* of his predecessor Narasimha; see No. 14.

³ *I.e.*, he is a devotee of Śiva.

⁴ This *biruda* was also borne by Narasimha (No. 2), by Atiraṇachanḍa (Nos. 21 and 22, verse 4) and by Râjasimha of Kâñchi.

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 Atyantakâma occurs in No. 17. It was also borne by Atiraṇachanḍa (Nos. 21 and 22, verse 6) and by Râjasimha of Kâñchi.

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

⁸ Who is divided into sixteen *kalâs*.

⁹ *Taruṇânkura*, “the young sprout,” seems to have been a *biruda* of Atyantakâma. The word *ânkura* 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 Atyantakâma” means the same as “he bears Śiva on his head” (verse 3), *viz.*, “he is a devotee of Śiva.”

¹¹ With the *biruda* Kâmarâga, which was also borne by his successor Atiraṇachanḍa (see Nos. 21 and 22, verse 1), compare the synonyms Madanâbhirâma and Kâmalalita (Nos. 6 and 8) and Kâmavilâsa in the Kâñchi inscriptions. The appellation Kâmarâjapallaveśvara, which Colonel Branfill attributes to the so-called Gaṇeśa Temple, rests on an erroneous reading in Dr. Burnell's transcript, *viz.*, Kâmarâja for Kâmarâga

(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 Atyantakâma-Pallaveśvara.

No. 19. INSCRIPTION AT THE DHARMARÂJA MAṆḌAPA, MÂMALLAPURAM.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*] पातालमगमन्मूर्द्ध्ना श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*] भक्तिप्रहेण मनसा भवं भू-
- [5.] षणलीलया [1*] दोष्णा च यो भुवो भारं जीयात्त श्रीभरश्चिरम् ॥ [४*] अत्यन्त-
- [6.] कामो नृपतिर्निर्जितारातिमण्डलः [1*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
- [7.] कारितम् ॥ [५*] ज्ञः स्थाणुर्निष्कलः सोमः पावकात्मा वियद्रपुः [1*] भीमः शिवो विजय-
- [8.] तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरसश्चक्रभृन्न जनार्दनः [1*] तारकाधिपतिः स्वस्थो
- [9.] जयतान्तरुणाङ्कुरः ॥ [७*] श्रीमतोत्यन्तकामस्य द्विषद्वर्षापहारिणः [1*] श्रीनिधेः का-
- [10.] मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिषेकजलापूर्णे चित्ररत्नाम्बुजाकरे [1*] आ-
- [11.] स्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [९*] तेनेदं कारितन्तुङ्गन्धूर्जटेर्मन्दिर-
- [12.] गृहं [1*] प्रजानामिष्टसिद्धचर्तृ शङ्करीं भूतिमिच्छता ॥ [१०*] ओं ॥ अत्यन्तकामपल्लवेश्वरगृहम् ॥
- [13.] धिक्तेषान्धिक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [1*] येषान्न वसति
- [14.] हृदये कुपथगतिविमोक्षको रुद्रः ॥ [११*]

No. 20. FRAGMENT OF AN INSCRIPTION AT THE RÂMÂNUJA MAṆḌAPA, MÂMALLAPURAM.²

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

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

Nos. 21 to 23. INSCRIPTIONS AT THE ATIRAJACHANDEŚVARA TEMPLE, ŚÂLUVAŅKUPPAM.³

No. 21. On the Southern Wall.

TEXT.

- [1.] श्रीमतोत्यन्तकामस्य द्विषद्व-
- [2.] र्षापहारिणः [1*] श्रीनिधेः काम-
- [3.] रागस्य हराराधनसंगिनः ॥ [१*]
- [4.] अभिषेकजलापूर्णे चित्ररत्नाम्बुजाकरे [1*]
- [5.] आस्ते विशाले सुमुखः शिरस्तरसि शंकरः ॥ [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*] भक्तिप्रह्वे-
 [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 दुर्वहं भारमुर्व्या
 [13.] निस्तामान्यञ्च दानं सममति[र]णचण्डाख्यया यो [विभक्तिं ।]
 [14.] स्थाने निर्मापितेस्मिन्विदि[तरण]जयख्यातिना तेन [भ]र्त्ता भूताना-
 [15.] मष्टमूर्त्तिश्चिरमतिरणचण्डेश्वरे यातु निष्ठाम् [॥ ६*] अ[नुग्र]शील[ः ॥*]
 [16.] यदि न विधाता भरतो यदि न हरिर्नारदो न वा स्कन्दः [1*] बोद्धुं क इव
 [17.] समर्थस्संगीतं कालकालस्य ॥ [७*] ओं ॥ समरधनञ्जयः संग्रामधीरः ॥ ओं ॥

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 Śaṅkara (Śiva) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakâma, 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 Kailâsa and Mandara.

(4.) May Śrībhara be victorious for a long time, who bears Bhava (Śiva) in his mind which is filled with devotion, and bears the earth on his arm like a coquettish embellishment!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 (Pârvatī) 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 Îśâna (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 Kâlakâla,⁵ if it were not Vidhâtri (Brahman), Bharata, Hari, Nârada, 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 *biruda* of Râjasimha of Kâñchi.

⁴ This was also a *biruda* of Râjasimha of Kâñchi.

⁵ The same *biruda* occurs in the Kâñchi inscriptions.

⁶ Compare the Kâñchi inscriptions, where Râjasimha's skill as a musician is alluded to by the *birudas* Âtodyatumburu, Vâdyavidyâdhara and Viṇânârada.

Samaradhanamjaya (the conqueror of wealth in battle).¹ Samgrâmadhîra (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*] अभिषेकजलापूर्णे चित्ररत्नां-
- [5.] बुजाकरे [1*] आस्ते विशाले सुमुखः शिरस्सर-
- [6.] सि शंकरः ॥ [२*] तेनेदं कारितं शम्भोर्भव-
- [7.] नं भूतये भुवः [1*] कैलासमन्दरनिभं भूभृतां
- [8.] मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रह्वेण मनसा भव^३ 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.] गुर्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्वहं भारमुर्व्या निस्ता-
- [14.] मान्यञ्च दानं सममतिरणचण्डा[ख्य]या यो [वि]भक्तिं [1*] स्थाने
- [15.] निर्मापितेस्मिन्विदितरणजय[ख्यातिना] तेन भर्ता 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) Atiranachanda-Palla [veśvara].

Nos. 24 TO 30. THE PALLAVA INSCRIPTIONS ON THE KAILÂSANÂTHA TEMPLE AT KÂÑCHĪPURAM.

On a visit to Kâñchîpuram in the year 1883, Dr. Burgess made the important discovery, that the comparatively insignificant temple of Kailâsanâthasvâmin at Kâñchîpuram (Conjeeveram) was not only built in the Pallava style of sixth century architecture, but contained a number of inscriptions in the Pallava character and Sanskrit language besides others in the Tamil alphabet and language. In 1884-85, Mr. S. M. Natesa Śâstrî 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 Râjasinha of Kâñchi.

² Compare the synonymous *birudas* Âhavadhîra and Ranadhîra in the Kâñchi 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 Māmallapuram and Śāḷuvaṅkuppam, 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 Māmallapuram, occurs in the subjoined inscriptions Nos. 24, 27, 28, 29 and 30. Of these, the inscription No. 24 runs round the outside of the central shrine and is in excellent preservation, as it is engraved on granite slabs. It consists of twelve Sanskrit verses. The whole of the first verse and the beginning of the second are covered by the floor of the temple itself and by the wall of a modern *maṇḍapa*, which has been erected between the central shrine and another *maṇḍapa* 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 Gaṅgâ and with the following mythical pedigree of Pallava, the ἦρως ἐπώνυμος of the Pallava dynasty:—

[Brahman.]

Āṅgiras.

Brihaspati.

Śaṅgyu.

Bharadvāja.

Drona.

Aśvatthāman.

Pallava, the founder of the race of the Pallavas.

Then the inscription continues: “In the race of these (*the Pallavas*) there was born the supreme lord Ugradaṇḍa, the destroyer of the city of Raṇarasika.” His son was Râjasimha, who bore the *birudas* Atyantakāma, Śribhara and Raṇajaya. He built the Śiva temple, round which the inscription is engraved, and called it after his own name Râjasimha-Pallaveśvara or Râjasimheśvara.¹

The inscription No. 27 runs round the smaller shrine, which stands in front of the Râjasimheśvara or Kailāsanātha shrine, and which is now-a-days styled Nâradeśvara. 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 Râjasimha and grandson of Lokāditya, built a temple of Śiva, which he called Mahendreśvara after his own name, near the temple of Râjasimheśvara. Another form of the name of the temple, Mahendravarmeśvara, which is engraved three times on the building, shows that Mahendra's full name was Mahendravarman. Of Lokāditya, who is identical with the Ugradaṇḍa 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., Râjasimhavar-meśvara, suggests that Râjasimha's full name was Râjasimhavarman.

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 Nityavinîteśvara."

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 Raṅgapatākâ, the wife of king Narasiṃhavishṇu or Kâlakâla.

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 Kailâsanâtha Temple run round the inside of the enclosure of the Râjasimheśvara shrine and contain an enumeration of several hundred *birudas* of king Râjasimha. 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 श्रीआशावियिः and श्रीबलप्रमः, for which the third tier supplies the correct readings श्रीआशाविजयिः (for °यी) and श्रीबलप्रमथनः. In accordance with this result, the third tier is written in the same archaic alphabet, as the inscription round the Râjasimheśvara Temple, and evidently belongs to the time of Râjasimha, 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 Râjasimha. As the alphabets of the first and second tiers resemble those of the northern and southern walls, respectively, of the Śâluvankuppam Cave, it further follows that Atiraṇachanḍa, who engraved the inscription on the northern wall of the Śâluvankuppam Cave, must be later than Atyantakâma, the alphabet of whose inscriptions at Mâmallapuram resembles that of Râjasimha's at Kâñchîpuram. The inscription on the southern wall of the Śâluvankuppam 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* श्रीकालकोपः, 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 Kailâsanâtha 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. Raṅarasika, the enemy of Ugradanḍa or Lokâditya, with the Chalukya Raṅarâga;

2. Râjasimha, who is called Narasimhapotavarman in a Chalukya inscription,¹ with Narasimhavarman I. of Mr. Foulkes' grant of Nandivarman;² 3. Mahendrarvarman with Mahendrarvarman II. of the same grant; 4. Nandipotavarman, who was defeated by the Chalukya Vikramâditya II., with Nandivarman himself; and 5. Pulikeśin, who, according to the unpublished Kûram grant, was conquered by Narasimhavarman I., with the Chalukya Pulikeśin I. As, however, both in the Kûram grant and in Mr. Foulkes' grant of Nandivarman, Narasimhavarman I. is said to have destroyed Vâtâpi, while Pulikeśin I. "first made Vâtâpi 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 Kûram 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 Parameśvaravarman (I.) put to flight Vikramâditya, *i.e.*, Vikramâditya I., the son of Pulikeśin II. Secondly, it is not unlikely, that Narasimhaviṣṇu, whose wife built the third niche to the right in front of the Kailâsanâtha Temple, is another name of Râjasimha, the founder of the central shrine. Under this supposition, I would now identify Râjasimha (*alias* Narasimhapotavarman and Narasimhaviṣṇu) with Simhaviṣṇu, and his son Mahendrarvarman with Mahendrarvarman 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.	Kûram grant	Kailâsanâtha inscriptions.
Raṇarâga.			Ugradanda or Lokâditya, destroyer of the army and town of Raṇarasika
↓			↓
Pulikeśin I.	Simhaviṣṇu.		Râjasimha or Narasimhaviṣṇu (<i>alias</i> Narasimhapotavarman), married to Raṅgapatikâ.
↓	↓		↓
Kirtiyarman I. (until Śaka 489.)	Mahendrarvarman I.		Mahendrarvarman.
↓	↓		↓
Pulikeśin II. (Śaka 532 and 556)	Narasimhavarman I. (destroyer of Vâtâpi)	Narasimhavarman, conqueror of Pulikeśin and destroyer of Vâtâpi.	
↓	↓	↓	
Vikramâditya I (Śaka 592 (?) to 602 (?))	Mahendrarvarman II.	Mahendrarvarman.	
↓	↓	↓	
Vinayâditya (Śaka 603 (?) to 618).	Parameśvaravarman I.	Parameśvaravarman defeated Vikramâditya.	
↓	↓	↓	
Vijayâditya (Śaka 618 to 655).	Narasimhavarman II.		
↓	↓		
Vikramâditya II (Śaka 655 to 669) defeated Nandipotavarman.	Parameśvaravarman II.		
	↓		
	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 Râjasimheśvara and Mahendravarmeśvara 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 Atyantakâma's inscriptions at Mâmallapuram. Atiranachanda's inscriptions at Śâluvaṅkuppam belong to a later, and Narasimha's on the Dharmarâja Ratha at Mâmallapuram to an earlier period.

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

TEXT.

* * * * * त्वञ्जटाभि-
 न्नीलत्वं कण्ठधाम्ना फणमणिकिरणैः शोणिमानन्दधाना [1*]
 निर्य्यान्ती स्थाणुरत्नात्रिभुवन'सरसीपूरणी वः पुनीता-
 न्नानावर्णा'र्णावा'र्णस्तममकलहरिन्मण्ड * * * * * [॥ १ *]
 * * * * * [स]त्तदनु मुनिरसावङ्गिरास्तन्मनोज-
 स्तत्सूनुशक्रमन्वी गुरुरमृतभुजान्तस्य शयु'स्तनूजः [1*]
 तस्मादुग्रप्रभावात्रीभुवन महिताल्लब्धजन्मा मुनीन्द्रः
 स श्रीमान्पल्लवानां कुलनिधिरभवद्यो भरद्वाजनामा ॥ [२ *]
 तस्माद्रोणस्त' रामाद्गुरुरनिमहितः पाण्डवानां कुरूणा-
 मश्वत्थामा ततोभूत्प्रथुरवनिभृता' स्थैर्य्यमानापहारी [1*]
 तत्सूनुः पल्लवाख्यः सकलवसुमतीभोगिनां पार्थिवानां
 शूराणामादिभूतो मनुरिव जयिनामन्ववायस्य कर्त्ता ॥ [३ *]
 ब्रह्मण्य[]नामुदीर्णप्रबलकलिमदध्वंसिनां सत्यवाचां
 गम्भीराणान्विवर्गस्थितिचतुरधियां वृद्ध'सेवापराणां [1*]
 कामाद्यन्तश्चरारिप्रसभविजयिनां हेतिविद्यावर[]णा-
 न्धारिणामूर्जितानान्नयविनयवनाम्पल्लवानानृपाणाम् ॥ [४ *]
 तेषां वंशे प्रसूनाद्रणरसिकपुरोर्मर्दनादग्र'दण्डा-
 त्सुब्रह्मण्यः कुमारो गुह इव परमादीश्वरादात्तजन्मा [1*]
 शक्ति(ः)क्षुण्णारिवर्गो विदितबहुनयशैवसिद्धान्तमार्गे
 श्रीमानत्यन्तकाम[: *] क्षतसकलमलो धूर्द्धरः पल्लवानाम् ॥ [५ *]
 कलाचतुरयोषिनां रहसि रञ्जने मन्मथस्त्रयीपथनिपे[विणां स]ततपालने वासवः [1*]
 मुनिद्विजमुरद्विषां हृदयदारणे माधवः स च द्रविणसंपदा मुजनतोषणे वित्तदः ॥ [६ *]
 दुप्यन्तप्रमुखैः श्रुता'म्बरगता वाणी शरीरं विना
 क्षमानाथैः सुरदृश्वभिर्यदि कृते कण्वादिभिः स्वीकृतैः [1*]
 तन्नाश्रय्यमिदं पुनः कलियुगे दूरीभवत्सद्गुणे
 सोश्रोषी'दिति तां गिरम्महदहो विस्मापनं श्रीभरः ॥ [७ *]

1 Read 'रत्नात्रिभुवन'.

2 Read शयु'.

3 Read 'प्रभावात्रिभुवन'.

4 Read तस्माद्रोणः स.

5 Read 'भृतां.

6 Read वृद्ध'.

7 Read 'पुरोर्मर्दनादुग्र'.

8 Read श्रुता'.

9 Read सोश्रोषी'.

येनेमे नयविक्रमात्तकमलासंपत्तिदप्पोद्धिता
 भ्रूभंगक्षणमात्रधूतधिषणा नम्रीकृता[:*] पार्थिवा[: 1*]
 जातोसो¹ पुरुषोत्तमो रणजयस्त्रातुञ्जानाम्जतः
 पापाब्धेः कलिकालभीममकरग्रस्तान्स जीयाच्चिरम् ॥ [८*]
 नयोजितपराक्रमार्जितमनेन सर्व्वजगत्पेण² हतकण्ठकं प्रणतराजकं भुञ्जता [1*]
 यशःसदृशमान्मनो³ भवनमेतदुत्थापितं हरस्य हरहासरूपमतिमानमत्यम्भुतम्⁴ ॥ [९*]
 श्रीराजसिंहपल्लवेष्वरे नागेन्द्रभोगभीमभूषणः [1*]
 देवासुरेन्द्रवृन्दवन्दित स्थाने स्थितोस्तु शंकरश्चिरम् ॥ [१०*]
 अस्मिन्नुत्तशत्रुद्विरदघनघटाराजसिंहेन रा[ज्ञा]
 राजामा[ज्ञावि]धे[यी]कृतसकलदिशा निर्मिते धर्मिभाजा⁵ [1*]
 शैले कैलासलीलामपहरति गृहे राजसिंहेश्वराख्यां
 विभ्रत्यभ्रंलिहाग्ने विरचयन्तु सदा सन्निधानं वृषाङ्कः ॥ [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 Aṅgiras, 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 Śamyu. 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 *Kali* (*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 (*subrahmanyah kumārah*), the illustrious Atyantakāma,⁸ the chief of the Pallavas, who crushed the multitude of his foes by

¹ Read जातोसौ.² Read ०नृपेण.³ Read ०मात्मनो.⁴ Read ०सद्भुतम्.⁵ Read अस्मिन्नुत्तशत्रुः.⁶ Read धर्मभाजा.⁷ This was also a *biruda* of Rājasimha himself; see No 25. 30th niche⁸ The same *biruda* of Rājasimha 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 (*Viṣṇu*), he tore the hearts of the enemies of sages, twice-born and gods ; and like Vittada (*Kuśera*), 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 Kaṇva, 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 Raṇajaya³ 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 (*Viṣṇu*), 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 Kailâsa 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 (*Raṇajaya*), the bearer of prosperity (*Śribhara*), the wonderful archer (*Chitrakārmuka*),⁵ the unrivalled hero (*Ekavīra*), who has Siva for his crest-jewel (*Śivachudāmani*),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 ॥ श्रीअभिरामः⁷ ॥

2nd niche.

श्रीअपराजितः श्रीअमित्रमल्लः श्रीअकुतोभयः श्रीऊर्जितः ॥

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* Raṇajaya, 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 श्रीउदितकीर्त्तिः श्रीऋषभदर्पः श्रीऋषभलाञ्छनः¹

6th niche.

श्रीउग्रवीर्यः श्रीउदितोदितः श्रीउन्नतरामः श्रीउग्रप्रतापः

7th niche.

श्रीअत्यदारः² श्रीअनुनयसाहचः श्रीआहवकेसरीः³

8th niche.

श्रीकलंकवर्जितः श्रीकाशीमहामणिः श्रीखरविक्रमः श्रीचक्रवर्त्ती(!)

9th niche.

श्रीखिन्नानुकम्पी⁴ श्रीचापद्वितीयः श्रीछिन्नसंशयः श्रीछलरहितः

10th niche.

श्रीअमित्राशनिः श्रीअप्रतिमल्लः 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.

श्रीवल्लभः श्रीसंग्रामरामः श्रीमार्वभौमः श्रीक्षत्रविद्रावणः

16th niche.

श्रीआहवभीमः श्रीअमितप्रभावः श्रीत्रैलोक्यनाथः श्रीदानवर्षः

¹ The third tier inscription adds another epithet beginning with श्रीएकच.

² The second and third tiers also read अत्यदारः for अत्युदारः.

³ Corrected from रिः ; read री.

⁴ Corrected from कम्पिः.

⁵ The third tier reads चूलामणिः.

⁶ The third tier reads कार्मुकः.

⁷ The third tier also reads केसरि for केसरी.

⁸ The third tier reads चळामणिः.

17th niche.

श्रीनृष्णापूरणः श्रीदरिद्रानुकम्पिः¹ श्रीअविरतदानः श्रीदीप्तपौरुषः]

18th niche.

श्रीदानशूरः श्रीधर्मनित्यः श्रीधवलाशयः² श्रीधर्मकवचः

19th niche.

श्रीसमरधनञ्जयः श्रीभीषणचापः श्रीअजय्यः श्रीगुणविनीतः श्रीअवनिदिवाकरः श्रीकलंकरहितः
श्रीकलासमुद्रः श्रीआहवधीरः³ श्रीदुष्टदमनः श्रीपल्लवादित्यः

20th niche.

श्रीपरापरः श्रीपरहितः श्रीनित्योत्साहः श्रीपुरुषसिंहः

21st niche.

श्रीपुण्यश्लोकः श्रीपार्थविक्रमः श्रीभीमकान्तः श्रीबहुदक्षिणः

22nd niche.

श्रीभयरहितः श्रीमहामल्लः श्रीमत्प्रमत्तः श्रीमत्तविकारः

23rd niche.

श्रीभुवनिभाजनः श्रीमहेन्द्रपराक्रमः श्रीमहाप्रभावः श्रीमनुचरितः

C. West enclosure.

24th niche.

श्रीमायाचारः श्रीपतिवल्लभः श्रीरणवीरः श्रीयुगान्तादित्यः

25th niche.

श्रीरणधीरः श्रीरक्षामणिः श्रीरणचण्डः श्रीरणविक्रमः

26th niche.

श्रीअतुलबलः श्रीअहितान्तकः श्रीअपारविक्रमः श्रीअश्वप्रियः

27th niche.

श्रीअप्रतिमः श्रीअखण्डशासनः श्रीअकाण्डाशानिः श्रीअमोघविक्रमः

28th niche.

श्रीआननमण्डलः श्रीअप्रतिहतः श्रीअद्भुतशक्तिः श्रीआज्ञारसः श्रीआश्चर्यवीर्यः

29th niche.

श्रीआपातदुर्द्धरः श्रीआशाविजयिः⁴ श्रीआहवोद्धुरः श्रीइभवत्सराजः ॥

30th niche.

श्रीइच्छशामनः श्रीइलापरमेश्वरः श्रीउग्रदण्डः श्रीउन्नतमानः

¹ Read 'कम्पी'.³ The third tier inserts श्रीकालकोपः after श्रीआहवधीरः.⁴ The third tier reads श्रीआशाविजयि ; read 'विजयी'.² The second and third tiers read श्रीधवलाशयः.⁴ Read श्रीभुवनः.⁵ The third tier reads श्रीइच्छा².

31st niche.

श्रीउच्छ्रितवीर्यः श्रीउदयतुङ्गः श्रीउत्तरोत्तरः श्रीउग्रशासनः

32nd niche.

श्रीगुणालयः श्रीउदयवसन्तः श्रीएकसुन्दरः श्रीमहानुभावः

D. North enclosure.

33rd niche.

श्रीउपेन्द्रविक्रमः¹ श्रीआशापूरः श्रीकुलध्वजः श्रीगुणान्नतः

34th niche.

श्रीउन्नतेच्छः श्रीउत्स्वातकण्ठकः श्रीएकधनुर्द्धरः श्रीउदारकीर्त्तिः

35th niche.

श्रीआचारपरः श्रीआर्त्तायनः श्रीआश्रीतवत्सलः श्रीईतिशातनः

36th niche.

श्रीआनोद्यतुम्बुरुः श्रीआगमप्रमाणः श्रीआज्ञालङ्कृतः श्रीइतिहासप्रियः

37th niche.

श्रीअतिसाहसः श्रीअनवग्रहः श्रीआगमानुसारिः² श्रीउत्थानशीलः श्रीउदयोन्नतः श्रीउद्धृतदमनः
श्रीएकराजः श्रीकालविक्रमः श्रीजयनिधिः श्रीकालवसनः श्रीगर्वितदमनः

38th niche.

श्रीजातिगम्भीरः श्रीचारचक्षुः श्रीज्ञानांकुशः श्रीतप्तशरणः

39th niche.

श्रीदमितव्यालः श्रीदानवर्षः श्रीदेवदेवभक्तः श्रीदुर्वारिवेगः

40th niche.

श्रीचारुविलासः श्रीतुंगविक्रमः श्रीतीव्रकोपः श्रीधर्मविजयिः³

41st niche.

श्रीदावाग्निः श्रीदेशवर्द्धनः श्रीदूरदुरितः श्रीधर्मसेतुः

42nd niche.

श्रीदूरदशिः⁴ श्रीदृप्तशासनः श्रीनयानुमारिः⁵ श्रीनयनमनोहरः

43rd niche.

श्रीअजिन्यचरितः श्रीअगाधगाम्भीर्यः[*] श्रीअनभ्रवृष्टिः श्रीअतनुप्रतापः

44th niche.

श्रीअधर्मभीरुः श्रीअरिनाशः श्रीअवनिभाजनः श्रीअप्रतिवार्यः

¹ Read विक्रमः

² Read सागी.

³ Read दर्शी.

⁴ The third tier also reads आश्रीत for आश्रित.

⁵ Read विजयी.

⁶ Read सागी.

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 ओं

E. Left side of east enclosure.

53rd niche.

श्रीभीमविक्रमः श्रीराजकुञ्जरः श्रीललितविलासाः⁶ श्रीशास्त्रदृष्टिः

54th niche.

श्रीवारणभगदत्तः श्रीविकृतविलासः श्रीविक्रमकेसरिः⁷ श्रीविणानारदः

55th niche.

श्रीशंकरभक्तः श्रीशूराग्रगण्यः श्रीतत्ववेदी(ः) श्रीईश्वरभक्तः ॥

TRANSLATION.

(Niche 1.) The illustrious⁹ 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 सिद्ः, 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 शिवानः.

⁷ Read 'केमरी.

⁸ Read श्रीविणानारदः.

⁹ The word 'illustrious' (*śrī*) 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 Kāñchī. 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 Īśāna (*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' - Compare *Pārthakrama* in niche 21

² Compare *YuddhArjuna* in niche 14

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

(24.) The diplomatic. The favourite of Śrīpati (*Viśnu*). The hero in battle. The sun at the end of the world.

(25.) He who is firm in battle. The jewel of protection. The fierce in battle. (*He who shows*) valour in battle.

(26.) He whose strength is unequalled. The destroyer of his enemies. He whose valour is unbounded. He who is fond of horses.

(27.) The matchless. He whose commands are unbroken. The sudden thunderbolt. He whose valour never fails.

(28.) He to whom the provinces bow. The unopposed. He whose power is wonderful. He who likes (*to issue*) orders. The wonderfully brave.

(29.) The irresistible in attacking. The conqueror of (*all*) quarters. He who is unrestrained in battle. (*He who resembles*) the king of Vatsa (*in the knowledge of*) elephants.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 (*Viśnu*) 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

- (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 unapproached.
- (46.) The death of his enemies. The unimpeded. The daring. The gentle-minded.
- (47.) The ocean of safety. He whose good qualities are well-known. The constantly active. He who is skilled in expedients.
- (48.) The scent-elephant. He who possesses the grace of Cupid. The reviver of poetry. He who goes to anger (*only*) with good reason.
- (49.) He whose punishments are fierce. He whose anger is unbearable. The shading tree. The ornament of the earth.
- (50.) The noose of Varuṇa. The ocean of firmness. The emperor. He who is fond of elephants.
- (51.) He who has no enemies (*left*). The unbarred. He who distresses his enemies. The crest-jewel of the world.
- (52.) The lion among princes. The destroyer of armies. The liberal. The formidable.
- (53.) He whose valour is terrible.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*) Nârada (*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 RĀJASĪMHEŚVARA TEMPLE,
FOURTH TIER.

TEXT.

2nd niche.	श्रीअत्यन्तकामः श्रीअमित्रमल्लः
3rd niche.	श्रीगुणविनीतः श्रीअपराजितः
4th niche.	श्रीअवनिदिवाकरः श्रीऊर्जितः
5th niche.	श्रीउदितप्रभावः श्रीउदितकीर्त्तिः
6th niche.	श्रीकलंकरहितः श्रीकलासमुद्रः
7th niche.	श्रीउग्र[वी]र्यः श्रीउदितोदितः
8th niche.	श्रीअत्युदारः श्रीअनुनयमा[द्धयः]
9th niche.	श्रीउन्नतरामः श्रीउग्रप्रता[पः]
10th niche.	श्रीआहवधीरः श्रीआह[वकेसरी]
11th niche.	श्री * * * * श्रीकारुकोपः
12th niche.	श्रीग्वरविक्रमः श्रीग्विन्नानुकम्पी(:)
13th niche.	श्रीचक्रवर्त्ती श्री[चाप]द्वितीय[:]
14th niche.	श्रीअमोघवाणः श्रीअसह्यमार्गणः

¹ Or 'he who resembles Bhîma in valour.'

² Compare *Ibhavatsarâja* in niche 29.

15th niche.	श्रीउग्रसायकः श्रीउद्धतविशिवः
16th niche.	श्रीभीमकाम्मुकः 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 MAHENDRAVARMESVARA.

TEXT.

[श्री]भार[द्वाजगोत्र]क्षिति[ध]रशिख[र] * * * * *
 [प्रादुर्भू]तो महेन्द्रः प्रतिनृपतिगजत्रासिवीर्योर्जिताद्यः [1*]
 एतत्तेनोपकण्ठे विहितमनुपमं राजसिंहेश्वरस्य
 प्रीत्या नित्यम्[हे]न्द्रे[श्वरम]धिवसतु स्थाणुरीशस्तुरा[द्यः ॥ १*]
 लोकादित्यात्प्रसूतो रणरसिकचमूपङ्कशोषिप्रतापा-
 द्यन्देवो राजसिंहस्तनयमलभ[त श्रीमहेन्द्राभिध]ानम् [1*]
 तेन श्रीराजसिंहेश्वरगृहविहिते श्रीमहेन्द्रेश्वरेस्मि-
 न्नावासे कृत्तिवासाः सह गुहपरिषन्मण्डलैः सन्निधत्ताम् ॥ [२*]
 यं राजा राजसिंहस्तनयमजनयन्मेदिनीवीरसिंहो
 वृत्तैरंहोनिवृत्तैः कृतयुगमपरान्निर्मिमाणो महेन्द्रम् [1*]
 तेनेदं राजसिंहेश्वरनिकटसमुत्थापितं सप्रसादो
 नित्यावासम्महेन्द्रेश्वरगृहमुमया सार्द्धमीशो विधत्ताम् ॥ [३*]
 करोतु कालान्तकरः पुरान्तको महेश्वरस्त्वर्वासुराश्रयः [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 Mahendravarmeśvara.

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

श्रीनित्यविनीतेश्वरगृहम् ॥

The temple of the holy Nityavinîteśvara.

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

TEXT.

1. Front, first line.

नमश्शिवाय [॥*]

भर्तुः पुरोन्मथनदृष्टधनुर्बलस्य शैलाधिराजतनयेव वृषध्वजस्य [१*]

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

2. Back.

देवे जगद्वलयरक्षणवद्धदीक्षे निर्भिन्नशत्रुहृदये नरसिंहविष्णौ [१*]

वाङ्मयमूर्जिनमवाप्य विराजते या निर्जित्य गर्वमिव पुष्करदेवतायाः ॥ [२*]

3. Front, second line.

निर्म्मापितमिदन्धाम तथा चन्द्र[शिखा]मणेः [१*]

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 Vṛishadhvaजा compare the *birudas* Rishabhadarpa and Rishabhalâñchhana 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 (*Pârvatî*) 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 Pushkaradevatâ (*i.e.*, Lakshmî, *the wife of the god* Narasimha-Vishṇu) ;—

(3.) That Raṅgapatâkâ, who was, as it were, the banner (*patâkâ*) 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 [॥ *]

आकारमुन्दरविलासवतीसहस्रसर्गप्रबन्धचिर[संस्कृतकौ]शलस्य [1*]

लावण्यमार्द्धविलासमृजासमग्रा निर्माणसिद्धिरिव या प्रथमस्य धानुः ॥ [१*]

2. Back.

अक्लिष्टमाधुर्यावेलोभनीयां 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. Râghavendrâchârya of Vanûr. It consists of one Sanskrit verse, which is identical with the last verse of Râjasimha's large inscription at Kañchi (No. 24, above). Hence it may be concluded, that the Panamalai Cave was founded by Râjasimha and that in his time the Pallavas ruled as far south as Panamalai.

[1.] राजमिहो रणजयः

[2.] श्रीभरश्चित्रकार्मुकः [1*] ए-

[3.] कवीरश्चिरम्पातु शि-

[4.] वचूडामणिर्महीम् [॥*]

¹ This village is situated in the Villupuram Taluqa, South Arcot District (see Sewall's *Madras Lists* Vol. I p. 200)

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.
|
Angiras.
|
Sudhāman.
|
Drona.
|
Aśvatthāman, married to the Apsaras Madani.
|
Pallava.

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

1. Mahendrarman, son of Pallava.
2. Simhavarman I., son of 1.
3. Arkavarman, son of 2.
4. Ugravarman.
6. Nandivarman, son of 5, Sri-Simhavishnu.
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. Feulkes³ 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 Dhānyakaṭa or Dhānyakaṭaka, "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 Amarāvati Stūpa*, p. 19f.

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

⁴ *Kanarese Dynasties*, p. 16.

of *ka* 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*] सुरामुराधीशशिश्वामणि-
 [3.] त्विषामनांतरय्ये² विलसन्ति संचये ॥ [१*] बभूव धा-
 [4.] तुः प्रथमादकल्मषो मुनिर्भरद्वाज इति श्रु-
 [5.] तीश्वरः [1*] तनोगिरा नाम गिरापगोदधिस्तत-
 [6.] स्मुधामेति मुनिर्व्विनिश्रुतः ॥ [२*] ततस्तमस्ता-
 [7.] गमपारदृश्वा द्रोणाभिधानो मुनिरुग्रवीर्य्य[ः 1*]
 [8.] अतर्पयन्सोष्टतनुं³ तपोभिर्व्वशस्य कर्त्तुस्त-
 [9.] नयस्य हेतोः ॥ [३*] प्रसादेन ततश्शंभोरश्वात्था-⁴
 [10.] मेति विश्रुतः [1*] प्रादुर्बभूव तेजस्वी प्रातर्भा-
 [11.] नुरिवोदयात् ॥ [४*] तपस्यतस्तस्य किलाप्सरोवृता
 [12.] सुरेद्रकन्या मदनीति विश्रुता [1*] कदाचिदारण्यनि-
 [13.] वासिमन्दिरं दिदृक्षुरालोकपथं जगाम सा ॥ [५*]
 [14.] सरःप्रवातांबुजविस्वलप्रिया⁵ वियोगभीतं
 [15.] कलहंसमण्डलं । अशोकभूमावुपविश्य
 [16.] सस्पृहं विलोकयन्तीमुपतस्थिवानृषिं⁷ ॥ [६*] उमे-
 [17.] व शर्व्वं प्रबभूव नात्मनो निरीक्षितं⁸ काममिव-
 [18.] षिवेपिनं⁹ । अथोभयं गाढनिबद्धभावंकं
 [19.] सुरांगनास्संगमयांबभूविरे ॥ [७*] असूत काले सुर-
 [20.] राजकन्या नाथं भुवस्तागरमेखलायां¹⁰ [1*] सपल्लवो-¹¹
 [21.] घास्तरणे शयानं पिता सुतं पल्लव इत्यवादीः¹² ॥ [८*]
 [22.] महेंद्रवर्मेति ततः क्षितीशः शूरस्ततो जायति
 [23.] मिहवर्मा ॥ ततोर्कवर्मा तदनुग्रवर्मा¹³ श्री-
 [24.] मिहविष्णोरथ नन्दिवर्मा ॥ [९*] अनेकराजन्यशिरो-
 [25.] मणिप्रभाविभातकल्पायितशार्व्वरास्थितिः [1*]
 [26.] स सिंहवर्मा समभूद्य उच्यते ह्यद्विपाष्टादशलक्षको
 [27.] जनैः ॥ [१०*] स सागरांब्रामुर्व्वी गंगामोक्तिक¹⁴ हारिणीं [1*] बभा-
 [28.] र सुचिरं 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 अतर्पयन्सोष्टतनुं.

⁴ Read 'रश्वात्था'.

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

⁶ Read 'विष्खलप्रिया'.

⁷ Read 'नृषिः.

⁸ Read निरीक्ष्य तं.

⁹ Read 'वेपिणम.

¹⁰ Read 'मेखलायाः.

¹¹ Read 'सपल्लवौ'.

¹² Read 'इत्यवादीन्.

¹³ Read 'तदनुग्रवर्मा

¹⁴ Read 'मौक्तिक'.

- [29.] रगिरिशिखरायमान¹करिचरणनखरविदारितक-
 [30.] नकदलचरनुरगगुरमुखममुत्थितवजस्ता-²
 [31.] पनीयवितानितनभस्थलः³ सकलमण्डलीकमाम-
 [32.] न्तसमरवीगेपरचितपार्णिपार्श्वपुरोनुरक्षोस्वि-
 [33.] लदिविजयार्जितयशाः स्वापनाय⁴ सुमेरुशि-
 [34.] खरमुपानिष्ठत ॥ तत्र किल निखिलधरणीतल्प-
 [35.] र्यटनजनितश्रममपनिनीपुः कतिपयानि
 [36.] दिनानि नीत्वा कनकतटरुहहरिचन्दनतरुच्छायानन्दि-
 [37.] तहृदयः ततो भागीरथीमुत्तीर्य तथैव गोदावरीं कृ-
 [38.] ष्णवेर्ण⁵ च श्रीधान्यघटनगरन्नाम वीतरागभट्टारकम-
 [39.] द्राक्षीत् [1*] दृष्ट्वा सकुतूहलमखिलक्षेत्रक्षणनि-
 [40.] [यु]क्ताधिदेवतास्मविनयमुपगम्याभिवन्द्यैकान्ते
 [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 इतोपरमबुद्धक्षेत्रश्री-
 [46.] * * * * * प्वेवेति [1*] ततो[भि]वन्द्य * * * *
 [47.] * * * * * [धान्य]घटके * * * * *

TRANSLATION.

(Verse 1.) 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 Bharadvâja, who mastered the *śrutis*; from him an ocean (*uniting*) the rivers of speech, Angiras by name; from him the renowned sage Sudhâman;

(3.) From him a sage called Droṇa, who thoroughly knew all *âgamas* 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 Aśvatthâman, just as at morn the brilliant sun rises over the eastern mountain.

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

¹ Read 'शिखरायमाण'.

² Read 'रजस्ता'.

³ Read 'नभस्तलः'.

⁴ Read 'यशःस्थापनाय'.

⁵ Read 'वेर्णा'.

⁶ Read 'देशनाम'.

⁷ The letter *e* is written over धु.

⁸ With *śrīghana* compare Pāli *śrīghaṇa* or *śrīghana* in the *Dīpaṃsa*, 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.

८ (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.

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

१० (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 Sinhavarman; from him Arkavarman; after him Ugravarman; then Nandivarman from Śri-Simhavishṇu.

(10.) There arose that Sinhavarman, 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 Gaṅgâ, 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 (*mapḍalika-sâmantâ*), 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 Bhâgîrathî (*Gaṅgâ*), the Godâvarî and the Krishṇavernâ,³ he perceived (*a place sacred to*) the lord Vitarâga (*Buddha*), named the illustrious town of Dhânyaghata. Having regarded it with curiosity, and having humbly approached and saluted the tutelâr deities, which were charged with the protection of the whole sacred place (*kshetra*), 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 Sinhavarman! Here [*at*] the place sacred to the highest Buddha" Then having saluted in Dhânyaghata

Nos. 33 AND 34. TWO CAVE-INSCRIPTIONS FROM THE TRISIRÂPALLI 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 Trisirapalli (*Trichimpoly*). 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 Thus is the Krishna, see Fleet's *Krishna Inscriptions*, p. 67, note 2

⁴ See Childers's *Pali Dictionary*, s. v. *dhamma-dâsa*.

⁵ With *aparâjita* compare *aparâjita* in line 15 of the present inscription. On *ajara* 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 Guṇabhāra, who bore the *birudas* Puruṣhot-tama, Śātrumalla and Satyasāṁdha, constructed a temple of Śiva on the top of the mountain and placed in it a *liṅga* and a statue of himself. Each of the two pillars mentions the river Kāvīrī, i.e., the Kaverī, on whose banks Triśīrāpalli 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 Kāverī river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Māmāllapuram and Kāñchīpuram, make it very probable that Guṇabhāra 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]णामप्येष¹ रज्येदिति [1*] साशं-
- [4.] का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-
- [5.] [रौ] नित्यन्तिष्ठति पञ्चवस्य दयितामेतां ब्रु-
- [6.] वाणा नदीम् ॥ [१*] गुणभरनामनि राजन्यनेन लि-
- [7.] ङ्गेन लिङ्गिनि ज्ञानम् [1*] प्रथताश्विराय लोके वि-
- [8.] पक्षवृत्तेः परावृत्तम् ॥ [२*] चोळविषयस्य शैलो
- [9.] मौलिरिवायं महामणिरिवास्य [1*] हरगृहमेत-
- [10.] ज्ज्योतिस्तदीयमिव शांकरं ज्योतिः ॥ [३*] शिला[ख]रे-
- [11.] ण जनिता सत्यसन्धस्य भौतिकी [1*] मूर्तिः कीर्त्तिम-
- [12.] यी चास्य कृता तेनैव शाश्वती ॥ [४*] निष्कृ[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*).²

(2.) While the king called Guṇabhāra is a worshipper of the *liṅga*, let the knowledge, which has turned back from hostile (*vipaksha*) conduct, be spread for a long time in the world by this *liṅga*!³

¹ ष looks like ए.

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 *liṅgin* means the subject of a proposition, *liṅga* the predicate of a proposition and *vipaksha* an instance on the opposite side.

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

(4.) By the stone-chisel a material body of Satyasamdha 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.] [सं]ज्ञामन्वर्थीकर्तुमर्थपतिः ॥ [२*]
 [8.] विभूतिञ्चोळानां कथमहमवेक्षे-
 [9.] य विपुलां नदीं वा कावीरीमवनिभवनाव-
 [10.] स्थित इति [1*] हरेणोक्तः प्रीत्या विभुरदिश-
 [11.] दभ्रंलिहमिदम्मनुप्रख्यो राज्ये गरिभवन³-
 [12.] मस्मै गुणभरः ॥ [३*] निर्मापितामिति मुदा
 [13.] पुरुषोत्तमेन शैलीं 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 way⁴ Sthānu (*Śiva*) stationary⁵ and became himself stationary (i.e., *immortal*) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Giriśa (*Śiva*), the husband of the daughter of the king of mountains, in order to make 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 Kāvīri?”—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 Satyasamdha must have been a *barala* of Guṇabhara. A statue of the king is also alluded to in the first verse of the right pillar.

² Read गिरिन्द्र.

³ Read गिरिभवन.

⁴ Literally : ‘this was the way.’

⁵ Literally : ‘he made Sthānu (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-mṛigarâja or Vijayâditya II, Amma I. or Vishṇuwardhana VI, Châlukya-Bhîma II. or Vishṇuwardhana VII, Amma II. or Vijayâditya V. and Vîra-Choḍa or Vishṇuwardhana 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) Tâlapa and (21) Yuddhamalla to the direct line of the family is established by three inscriptions:—*a.* Tâlapa is called the son of Vikramâditya's brother (*Ind. Ant.* Vol. XIV, p. 56); *b.* Tâla is called the son of Yuddhamalla, who was the paternal uncle of Châlukya-Bhîma I. (*Ind. Ant.* Vol. XIII, p. 249, where *pitriya* has to be read for *pitriyo*); *c.* Bhîma II, the son of Kollabhiḡaṇḍa Vijayâditya, is at the same time called the son of Yuddhamalla, the son of Tâlapa, *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) Vijayâditya VI, (29) Râjarâja II. and (30) Vîra-Choḍa, are only known from the subjoined inscription No. 39.

No. 35. A GRANT OF NARENDRA-MṚIGARÂJA.

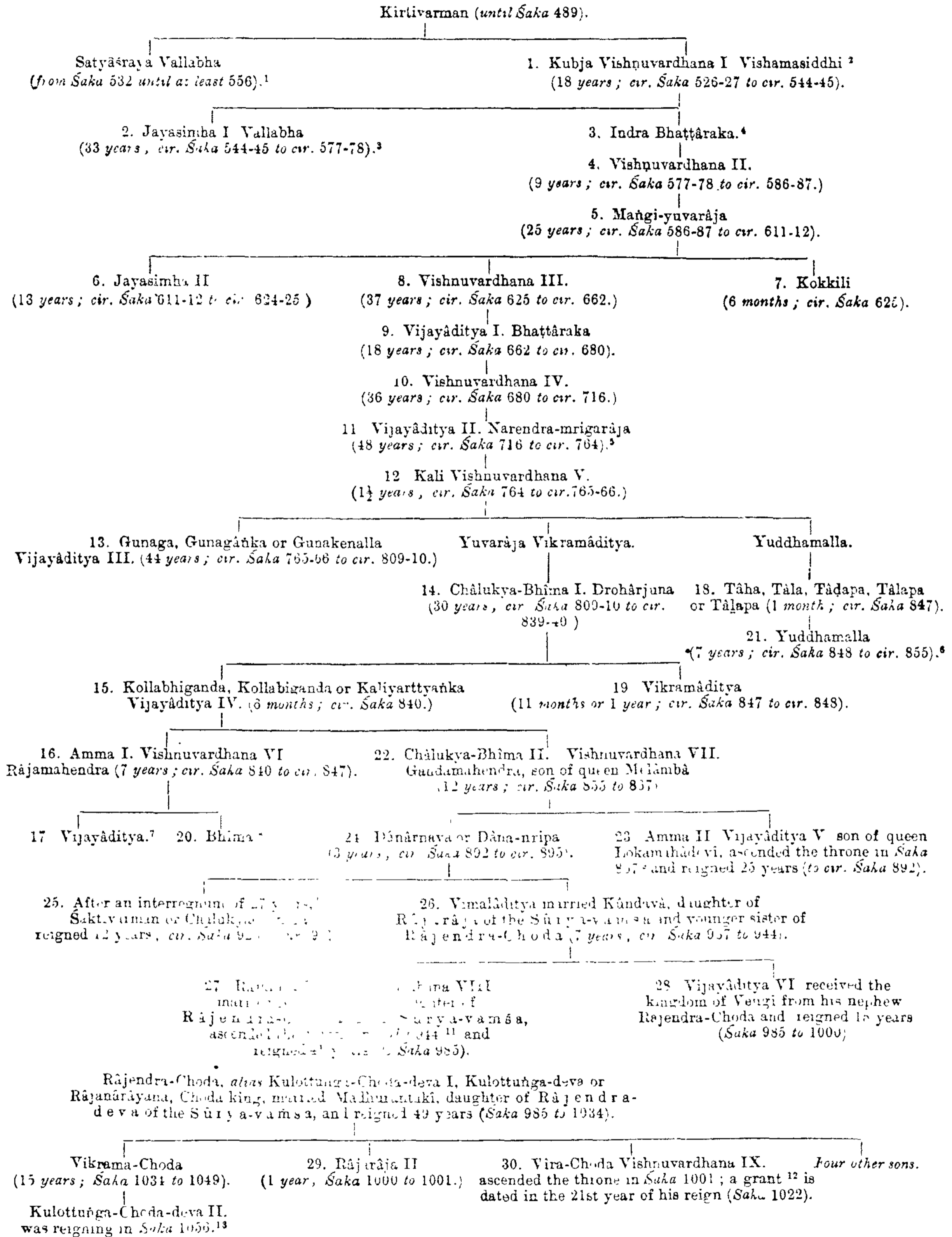
This grant belongs to the Sir W. Elliot Collection of the British Museum, and was made over to me for publication by Dr. Burgess. It consists of five copper-plates with raised rims. Each plate measures 9 by 3 inches. The first and fifth plates are inscribed only on their inner sides, while the three 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 श्रीत्रिभुवनांकुश 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-mâhêśvara* Narendra-mṛigarâja, *alias* Vijayâditya II., the son of Vishṇuwardhana IV. and grandson of Vijayâditya 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 Korraparṅgu to twenty-four brâhmaṇas. Of these, six adhered to the *Hiranyakeśi-sûtra* and eighteen to the *Āpastamba-sûtra*. They belonged to the following *gotras*:—Agniveśya, Kaundinya, Kauśika, Gautama, Parâśara, Bhâradvâja, Vatsa, Śândilya, Saṅkṛiti 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 Palæography*, pp. 21 *f.* and Sewell's *Lists of Antiquities*, Vol. II, p. 152.

² Compare उत्तमयणनिमित्ते in No. 37, and *Yājñavalkya*, I, 203: दानव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः, where the *Mātāsharā* explains निमित्तेषु by चन्द्रोपगमादिषु. The *nimittas* are specified in an inscription from Dholpur, which I have published in the *Zeitschr. d. Deutsch. Morg. Gesellschaft*, Vol. XL, p. 38, where king Chandamahâsena is said to have made gifts गहूपगोधर्षणि, संक्रान्ती and अयनादा.

PEDIGREE OF THE EASTERN CHALUKYA DYNASTY.



¹ See Mr. Fleet's *Kannese Inscriptions*, page 23.

² The surname Vishmasiddhi is found on the seals of some grants and in a grant published in Dr. Burnell's *South-Indian Palaeography*, 2^d edition, page 127, plate xviii, line 4. See also *Ind. Ant.*, Vol. VII, p. 156.

³ 39 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. 39) 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 1½ months according to No. 37 and *Ind. Ant.* XIII, 249.

Nripa-Rudra, who was the brother of Narendra-mṛigarāja 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.] क्षणवशीकृतारातिमण्डलाना अश्वमेधावभूतस्नानपवित्रीकृतवपु-
[5.] पां चक्रुक्थानां कुलमलंकरिष्णो(ः)रनेकममरमंघटलब्धनिजभुजविज-
[6.] यश्रीयः¹ निरवद्योदारगुणगणालंकृतस्य श्रीविजयादित्यमहाराजस्य
[7.] पौत्रः स्फुरितकरवाळधारावशीकृतारातिभूमण्डलस्य स्वचरितन्यकृत-²

PLATE II a.

- [8.] नृगनळनहुषां वरीपययाते विष्णोरिव स्वचक्रनन्दकस्य विष्णुवर्द्धनमहा-
[9.] राजस्य प्रियतनयः प्रता[पा*]नुरागावनतममस्तसामन्तमौलीलाळितशासनः
[10.] क्षत्रोचितशक्तित्रयपात्रीभूतः अनेकसंग्रामविजयासादितविक्रमधव[ळ]ः य-
[11.] मदण्डचण्डदोर्हण्डमण्डलाग्रनखखण्डितरिपुकसिगण्डस्थळे³ नरेन्द्रमृग-
[12.] राजा⁴ अरातिपट्टुर्गनिग्रहकरः समधिगतराज(ः)विद्याचतुष्टयः चनुरुपायप्र-
[13.] योगचतुरः दृष्ट(ः)निग्रहशिष्टानुग्रहकरः मधुमथन इव स्वविक्रमाक्रान्तभुवनः
[14.] युधिष्ठिर इव भीमार्जुनपराक्रमसहाय[*] दशरथसुत इव सीतानन्दनकरः मनुरि-

PLATE II b.

- [15.] व सन्मार्गदर्शी पद्माक(ः)र इव अरितिमिरनिकरविध्वंसनादित्य[ः] परमब्रह्मण्यः [परमम[हे]-
[16.] श्वरः [स]मस्तभूवनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरभट्टारकः * * * *
[17.] [वादिविषयनिवासिनो राष्ट्रकूट⁵ प्रमुख(ः)कृदुंविनः] सर्वानित्यमाज्ञापयति [॥*] विदितमस्तु
[18.] वः [अ]भिपेन्द्रण्डुरुवास्तव्याय कौशिकगोत्राय हिरण्य(ः)केशिसूत्राय वेद-
[19.] वेदांगप[ा*]रगाय वेणमशर्मणे नलूधेरिवास्तव्याय कौशिक[गोत्राय] हि-
[20.] रण्यकेशिसूत्राय चटिशर्मणे पोदेगुवास्तव्याय गौतम[गोत्राय] हिरण्य-
[21.] केशिसूत्राय विदशर्मणे पोदेगुवास्तव्याय संक्रिति[गोत्राय] हिरण्य(ः)केशिसू-

PLATE III a.

- [22.] त्राय मविण्डिशर्मणे पोदेगुवास्तव्य[ः] अरित[गोत्राय] हिरण्य(ः)केशिसूत्राय या-
[23.] ज्ञशर्मणे पोदेगुव[ः]स्तव्याय संक्रिति[गोत्राय] हिरण्य(ः)केशिसूत्राय * * श[र्म-

¹ *ajyā* is another name for *ajya*, which means in several other grants, is evidently a synonym of *ajā aka* "messenger" see Mr. Fleet's note 37, *I. I. A. I.* Vol. VIII, p. 79. In other inscriptions we find *ajā* Vol. XIII, p. 122, note 15 and *ajā ajya* Vol. XIV, p. 161, note 28.

² Read लानामध .

³ Read भृय .

⁴ Read श्रिय .

⁵ Read न्यकृत .

⁶ Read ययावेवि .

⁷ Read म्यलो .

⁸ Read गज .

⁹ Read भुवना .

¹⁰ Read कूट .

¹¹ Read कुटुम्बिनः .

¹² Read सकृति .

¹³ Read हरित .

¹⁴ Read सकृति .

- [24.] णे क्रोवाशिरिव[।*]स्तव्याय अरित'गोत्राय अपस्तम्बसूत्राय काम'शर्मणे
 [25.] णे उर्पुटूरुव[।*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्राय
 [26.] विष्णुशर्मणे वंगिपरुव[।*]स्तव्याय कौण्डिन्यगोत्राय*] अपस्तम्ब(म्ब)सूत्रा-
 [27.] य गुञ्जदेवशर्मणे वंगिपरुव[।*]स्तव्याय शाण्डिल्य'गोत्राय] अप-
 [28.] स्तम्बसूत्राय*] भद्रशर्मणे वंगिपरुव[।*]स्तव्याय कौण्डिन्यगोत्राय अप-

PLATE III b.

- [29.] स्तम्बसूत्राय विष्णुशर्मणे वंगिपरुव[।*]स्तव्याय कौण्डिन्यगोत्राय अ-
 [30.] पस्तम्बसूत्राय नारायणशर्मणे चान्तुरुव[।*]स्तव्याय भारद्वाजगोत्रा-
 [31.] य अपस्तम्बसूत्राय द्रोणशर्मणे चान्तुरुव[।*]स्तव्याय भारद्वा-
 [32.] जगोत्राय आपस्तम्बसूत्राय नारायणशर्मणे क्रोवशिरिव[।*]स्तव्या-
 [33.] य हरितगोत्राय आपस्तम्बसूत्राय माधवशर्मणे क्रोवशिरिव[।*]स्त-

PLATE IV a.

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

PLATE IV b.

- [39.] र्मणे [चान्तु]रु*व[।*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्राय वाददिशर्मणे काज-
 [40.] व[।*]स्तव्याय कौण्डिन्यगोत्राय अपस्तम्बसूत्राय वेण्णशर्मणे रायूरुव[।*]स्तव्याय]-
 [41.] य अग्नी'वेश्य'गोत्राय अपस्तम्बसूत्राय रोम्पयशर्मणे वेदवेदांगरतेभ्यः
 [42.] षट्कर्मनिरतेभ्य चतुर्विंशतिब्राह्मणेभ्यश्चन्द्र'ग्रहणनिमित्ते उदक]पू-
 [43.] र्व' [कोर्रापरु] नाम ग्रामस्सर्व्वकरपरिह[।रं [कृत्वा] दत्तः [।*] अस्यावधिविच[ारः पू'र्व्वतः] अ-
 [44.] तू'गुपरु] दक्षिणतः वा[नपरु] पश्चिमतः वा[ण्डरु]पेदयू उत्तरतः गन[ध्या]र-
 [45.] बु च[तुर्विंशत्यै] दत्तः [।*] अस्योपरि न [केन]चिद्वाधा करणीया [।*] करोति यस्त प-

PLATE V.

- [46.] श्रमहापातक[मं]युक्तो भवति [।*] व्यासेनाप्युक्तं [।*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानु-
 [47.] पालिता [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [।*] स्वद(।)त्तां पर[द]त्तां वा [यो] हरेत
 [48.] वसुन्धरां [।*] षष्टिवरुप'महस्त्राणि विष्ठायां जायते कृमिः [।*] कल्प[कोटिसहस्रा]णि
 [49.] स्व[र्गे] मो[दति] भूमिदः [।*] अक्षेप्ता चानुमन्ता च तान्येव नरके वमेत् [।*] रामेणाप्यु-
 [50.] क्तं [।*] सर्व्वानिवं भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः [।*] सामान्योय धर्ममे-
 [51.] तुर्नृपाणां काले काले पालनीयो भवद्भिः [।*] नरेन्द्रमृगराजस्य भ्रात[।*] हैहयवंशजः [।*] आज्ञप्ति-
 [52.] रस्य धर्मस्य नृप'रुद्रनृपोत्तमः [।*] विजयवाद्वास्तव्याय¹⁰ अक्षरललिताचार्य्येण लिखितं [।*]

¹ Read हरित'.² Read पराशर'.³ Read अग्नि'.⁴ Read तेभ्यश्चतुर्विंशतिब्राह्मणेभ्यश्चन्द्र'.⁵ Read पूर्व'.⁶ Read वर्ष'.⁷ Read आ'.⁸ Read 'य'.⁹ Read नृप'.¹⁰ Read वास्तव्येन.

TRANSLATION.

Hail! The grandson of the illustrious Vijayâditya-mahârâja, 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 Mânavyas, who are praised in the whole world; who are the sons of Hâritî; who have acquired the kingdom by the favour of (*Śiva*) the husband of Kauśikî; who are protected by the assemblage of (*divine*) mothers; who are meditating at the feet of the lord Mahâsena (*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 Nârâyana (*Vishṇu*); and whose bodies are purified by bathing at the end of horse-sacrifices;—

The beloved son of Vishṇuwardhana-mahârâja, who subdued the surrounding territories of his enemies with the edge of his flashing sword, who surpassed by his deeds Nṛiga, Nala, Nahusha, Ambarîsha and Yayâti, 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-mṛigarâja, 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 Bhîma and Arjuna, who, just as (*Râma*) the son of Daśaratha, gives pleasure to Sitâ,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 Vijayâditya, 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 Korraparṇu, making (*it*) exempt from all taxes, to (*the following*) twenty-four brâhmanas, who are engaged in (*the study of*) the *Vedas* and *Vedâṅgas* and intent on (*the performance of*) the six duties, (*viz.*) to Veṇama-śarman, who dwells at Abhipendaṇḍuru, belongs to the Kauśika-gotra, follows the *Hiranyakeśi-sûtra* and is well versed in the *Vedas* and *Vedâṅgas*; to Chaṭi-śarman, who dwells at Nalûcheri, belongs to the Kauśika-gotra and follows the *Hiranyakeśi-sûtra*; to Vida-śarman, who dwells at Podaṅgu, belongs to the Gautama-gotra and follows the *Hiranyakeśi-sûtra*;

¹ The three *saktis* are *prabhâva*, *utsâha* and *mantra*.

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

³ These are *kâma*, *krodha*, *lobha*, *harsha*, *mâna* and *mada*.

⁴ The four *upâyas* are *sâman*, *dâna*, *bheda* and *daṇḍa*.

⁵ In the case of the king, this seems to mean, that he was a favourite of Lakshmi, with whom Sitâ 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 Podanḡu,¹ belongs to the Saṁkṛiti-gotra and follows the *Hiranyakeśi-sūtra*; to Yājña-śarman, who dwells at Podenḡu, belongs to the Harita-gotra and follows the *Hiranyakeśi-sūtra*; to . . śarman, who dwells at Podenḡu, belongs to the Saṁkṛiti-gotra and follows the *Hiranyakeśi-sūtra*; to Kâma-śarman, who dwells at Krovaśiri,² belongs to the Harita-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Urpuṭûru, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Guṇjadeva-śarman, who dwells at Vangiparḡu, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Bhadra-śarman, who dwells at Vaṅgiparḡu, belongs to the Śândilya-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Vangiparḡu, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Nârâyana-śarman, who dwells at Vangiparḡu, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Droṇa-śarman, who dwells at Chânturu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Nârâyana-śarman, who dwells at Chânturu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Mâdhava-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 Parâśara-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 Urpuṭûru, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Bhâramâ-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Yaṇja-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Bâdadi-śarman, who dwells at Chânturu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Venna-śarman, who dwells at Krâja, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; and to Rompayâ-śarman, who dwells at Râyûru, belongs to the Agniveśya-gotra and follows the *Apastamba-sūtra*.³

(Line 43.) (There follows) the description of the boundaries of this (village.)³

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

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

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

(Line 52.) (This edict) was written by Aksharalalitâchârya, who dwelt at Vijayavâda.

No. 36. A GRANT OF AMMA I.

The original of the subjoined inscription belongs to the Government Central Museum, Madras. According to Mr. Sewell,⁴ it was found at the close of the year 1871 buried in the ground in a field in the village of Ederu near Âkiripalle in the Kistna District, 15

¹ This place is elsewhere called Podenḡu.

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 Zamîndârî of Nûzividu. The plates were presented to the Madras Museum by the then Zamîndâr." A rough transcript and paraphrase of the inscription were published by S. M. Nāteśa Śāstrî.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 *chāmuras*, 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-Vishṇuwardhana to Vishṇuwardhana 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 Veṅgî for 44 years (*verses 2 to 4*). As Mr. Fleet has pointed out,² "the Gaṅgas here referred to were *mahāmandalesvaras*, feudatories of the Râshtrakûṭas, whose inscriptions are found in the Belgaum and Dhârwad Districts." The Raṭṭas mentioned in the grant were the Râshtrakûṭas themselves. If we deduct the sum of the reigns of the Eastern Chalukya kings from Kali-Vishṇuwardhana to Châlukya-Bhîma II. from the date of the accession of Amma II.—Śaka 867³—the accession of Kali-Vishṇuwardhana 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 Râshtrakûṭa 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 Veṅgî 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 Veṅgî, it seems that each party claimed the victory over the other. The fact, that Vijayâditya 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 Vijayâditya 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 Vijayâditya III. defeated, is probably identical with the lord of the Raṭṭas, who challenged him, and with the Râshtrakûṭa king Kṛishṇa II., whose earliest known date is Śaka 825.⁴

After the death of Vijayâditya III., the Râshtrakûṭas, as noticed by Mr. Fleet, seem to have been victorious; for his nephew Chalukya-Bhîma I., *alias* Drohârjuna, who ruled from Śaka 809-10 to 839-40, had to reconquer "the country of Veṅgî, which had been overrun by the army of the Raṭṭa claimants" (*line* 28 *f.*) The length of the reign of Vijayâditya IV., the successor of Chalukya-Bhîma 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* Râjamahendra 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 (Vijayâditya IV.) and of his grandfather (Chalukya-Bhîma I.)" (*line* 39 *f.*) The natural adversaries of Amma I. were probably the Râshtrakûṭas under Prabhûtavarsha 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 Kanderuvâdi-vishaya, and by which he granted the village of Gonṭûru⁶ together with twelve hamlets to Bhaṇḍanâditya, *alias* Kuntâditya, one of his military officers. The donee belonged to the Paṭṭavardhinîvamśa. His ancestor Kâlakampa had been in the service of Kubja-Vishnuvardhana, the first of the Eastern Chalukya kings, and had killed a certain Daddara in battle. Bhaṇḍanâditya himself had already served the donor's father, who is here called Vijayâditya-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 *Ind. Ant.* Vol. XII, p. 219.

² *Ibid.* VIII, 77: *ashṭottara[śata*]-Narendreśvarâyatanânâm kartâ; ibid.* XIII, 213: *ashṭottarasata-mita-Narendreśvara-kuraṇ[uh]*.

³ *Ibid.* XIII, 213: *Maṅgi-hanano-Kirana-(read Kṛishṇa)-pura-dahana-vikhyâta-kirtih.*

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 Prāmāthin 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 Gonṭûru is identical with the modern town of Guṇṭûr in the Kistna District.

TEXT.

PLATE I.

- [1.] सर्वाकारमशेषस्य जगत्: सर्वदा शिवं [1*] गोब्राह्मणनृपाणाञ्च शिवं भवतु सर्वदा ॥ [१*]
 [2.] स्वस्ति [11*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां कौ-
 [3.] शिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपादानुध्याता-
 [4.] नां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणक्षणव-
 [5.] शीकृतारातिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषां चलुक्या-
 [6.] नां कुलमलंकरणुः¹ (II) सत्याश्रयवल्हभस्य² भ्राता कुब्जविष्णुवर्द्धनोष्टाद-
 [7.] श वर्षाणि । तत्पुत्रो जयसिंहवल्हभस्त्रयस्त्रिशंद्धर्षाणि । तद्भ्रातुरिन्द्रराजन-
 [8.] न्दनो विष्णुवर्द्धनः नव वर्षाणि । तत्पुत्रो मंगियुवराजः पंचविंशतिसंवत्सरान्
 [9.] तत्सूनूर्जयसिंहस्त्रयोदश संवत्सरान् । तद्वैमातुरानुजः कोक्किलि[:*]

PLATE II a.

- [10.] षण्मासान् । तदग्रजो विष्णुराजस्त्वानुजमुच्चाव्य(I) सप्तत्रिंशत्संवत्सरान् त-
 [11.] त्पुत्रो विजयादित्यभट्टारकः अष्टादशाब्दान् । तन्नन्दनो विष्णुवर्द्धनः षट्त्रिंश-
 [12.] दब्दान् । तत्पुत्रः [1*] गंगरट्टवलैस्तार्द्धम् द्वादशाब्दानह(I)त्रिंशम् [1*] भुजार्जितवलं
 [13.] खड्गसहायो नयविक्रमैः [11 २*] अष्टोत्तरं युद्धशतम् युद्धा शंभोर्महा-
 [14.] लयान् [1*] तत्संख्य(I)याकरोद्दीरो विजयादित्यभूपतिः [11 ३*] कृत्वा राज्यं
 [15.] स वेङ्गीश(I)स्सचत्वारिंशत्समान् [1*] चतुरुत्तरसंख्यातान् ययौ शख्यं सची³प-
 [16.] तेः [11 ४*] तत्सूनूर्णय⁴वि(त्)द्वीरः कल्ल्यादिर्विष्णुवर्द्धनो⁵ । वेङ्गीनाथस्समस्तानामायुधा-
 [17.] नां कळौ कृती [11 ५*] वर्ण⁶[1*]श्रमस्थितिनियोजनदक्षरक्षाशीक्षा⁷परपरपुरंजयस-

PLATE II b.

- [18.] क्वाहु[:*] । नित्यन्निवर्गपरिपाठनतन्वमन्विसंवर्द्धिताखिलधरातलल-
 [19.] ब्धतेजाः [11 ६*] गजवाजियुद्धकुशलस्तार्द्धसंवत्सरंपतिः [1*] बभूव राज्ये [न]यवि-
 [20.] दभिषिक्तः कुलोन्नतेः । [७*] तत्सुतो जनि समस्तभूभृतां शासकः सकलसंपदां प-
 [21.] तिः [1*] धैर्यदानधृतिधर्मनिर्मलश्रीप्रतापधरमूर्त्तिविश्रुतः । [८*] समरनि-
 [22.] रतारातिव्रातानेकधरेश्वरान् (I) प्रकृतिबलसंपन्नः तेजस्ततिक्रम-
 [23.] णोन्नतिः⁸ । विलसदसिना जित्वा सूर्य्यं प्रतापयशोमयैर्जगति विजयादि-
 [24.] त्यो नित्यं गुणैश्च जिगाय सः । [९*] गंगानंगजवैरिशक्तिरसमान् (I) रट्टेशसंचोदितो
 [25.] जित्वा मंगिशिरोहरन् युधि महाबाह्वाप्तवीर्य्यार्थमा । कृष्णं संकिलमं¹⁰

PLATE III a.

- [26.] किताखिलबलप्राप्तोरुसद्विक्रमो (I) भीतार्त्तौ¹¹ च विधाय तत्पुरमरं यो
 [27.] निर्ददाह प्रभुः । [१०*] स समस्तभुवनाश्रयश्रीविजयादित्यश्रुतुश्चत्वारिं¹²

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

- [28.] शद्धर्षाणि । तदनु सवितर्यस्तंगते तिमिरपटलेनेव रष्टदायादबले-
 [29.] नाभिव्याप्तम् वेंगीमण्डलम् तदनुजविक्रमादित्यमृनुश्चलुक्यभीमा-
 [30.] धिपे द्रोहार्जुनापरनामा स्वविक्रमैकसहायतरवारिप्रभयावभा-
 [31.] स्याधिपतिरभूर्तिक च ॥ दीनानाथनग्रनटगायकधर्मध्वजवृत्तीनाम् पितरावि-
 [32.] व सखेव गुरुरिवाभिलषितं विस्तीर्य कल्पतरुप्रतिमश्रेतांसि दानेन संत-
 [33.] र्य त्रिंशद्धर्षाणि (I) पालयित्वात्मगुणैः पुरन्दरमानन्दयन्निव तत्सख्यमगमन् ।

PLATE III b.

- [34.] तत्पुत्रो विजयादित्यः शैशवालब्ध¹संपदा [1*] संर्वभोगाधिराज्यांगवलरत्नै-
 [35.] रं विश्रुतः । [११*] जीवत्येव प्रतापात्पितरि³ भुजबलध्वस्ततद्वैरिवर्गः पश्चाजित्वारिवर्ग-
 [36.] त्रिजमजितमहाशक्तिसंपन्नमन्वः ।*] प्रज्ञाचक्रेण बाह्यां रिपुमामितिमपि स्वार्थ-
 [37.] भोगैः कृतार्थो राज्याश्लिष्टव्यतेजाः समदलमधिपो जेतुमिन्द्रं प्रया-
 [38.] तः । [१२*] तत्सूनुदयादित्य इवाम्म⁴ राजमहेन्द्रापरनामा रिपुतिमि-
 [39.] रमारान्निहत्य प्रकृतिसपत्नपक्षनिक्षिप्तसामन्तकुल्यकुटिलमनोभं-⁵
 [40.] गकरं करवालमुत्कृत्य⁶ शक्तित्रयसंपन्नप्रतापावर्जितपितृपितामह-
 [41.] प्रकृतिबलः प्रज्ञया सुरगुरुं तेजसा भानुमन्तं क्षमया क्षमामम-

PLATE IV a.

- [42.] रगिरिं विविधवृधसमाश्रयतयानुकुर्वन् मर्वलोकाश्रयश्रीविष्णुवर्द्धनम-
 [43.] हाराजः स्वराज्याभिषेककृतकल्याणः सिंहासनारूढः कण्डे⁷वाडिविषय-
 [44.] निवासिनः सर्वान्कुटुंबिनस्ममाहूयेत्थमाज्ञापयति स्म । अस्मत्कुलकल्लचाणाप-
 [45.] रंप(1)रानियोगाधिकृतपटवर्द्धिनीवंशाग्रण्या । का⁸कंप इति विश्रुते-
 [46.] न । कुब्जविष्णुवर्द्धनानुचरेण संग्रामे तदनुज्ञया । दुर्द्धर्षबलं दहरना-
 [47.] मानं विनिहत्य तच्चिह्नानि । येन जगृहिरे । तत्कुलप्रमूतसोमादित्यस्य सूनुर-
 [48.] नेकयुद्धलब्धप्रतापः प्रितिबियराजः [1*] तत्सूनुस्सकलारातिमदच्छेदकरा-
 [49.] युधः [1*] सेवको विजयादित्यकालियर्ष्यकभूभुजः [॥ १३*] अभैषुर्भण्डनादित्यं दृष्ट्वा

PLATE IV b.

- [50.] प्रतिमुखांजनम्⁷ । प्राप्तमुज्ज्वलगण्डाकं⁸ यं परे यमसन्निभम् । [१४*] यो हि । शत्रूणां
 [51.] तुमुलेषु वीरपटहं संश्राव्य जित्वा बलं कुंतादित्य इति (I) श्रुतांकितमहा-
 [52.] कीर्त्तिप्रतापालयः [1*] मच्चित्तं परितोप्य भृत्यपदवीं लब्ध्वा प्रसादगंतः⁹ स्फीता-
 [53.] नेकवलारिभूपविजयि¹⁰ श्रीजन्मबाहुन्नतिः¹¹ । [१५*] तस्मै । सद्वादशग्रामटिको
 [54.] गोटूरु नाम ग्रामः सर्वकरपरिहारीकृत्यास्माभिर्दत्त इति (I) विदितम-
 [55.] स्तु वोस्माभिः ॥ अस्यावधयः । पूर्वतः गोंगुव । दक्षिणतः गोंणयूरु । पश्चिमत-

¹ Read शैशवालब्ध°.⁴ Read इवाम्मो.⁶ Read मुत्कृत्य.⁹ Read प्रसादं गतः.² Read रत्नेन ?⁵ The *anusvāra* stands in the next line.⁷ Read प्रतिमुखांजनम्.¹⁰ Read विजय°.³ Read प्रतापात्पितरि.⁸ Read मुज्ज्वलगण्डाकं.¹¹ Read बाहुन्नतिः.

- [56.] : । कुरुचेरुवुमु । उत्तरतः मडपल्लि । एतेषाम्मध्यवर्तिनः क्षेत्रसीमानः । पूर्वतः ।
[57.] गेरुःपुथु । आग्नेयतः । पेदकोयिलमु । दक्षिणतः कुरुवकोटि । नैरितिनः¹ पे-

PLATE V.

- [58.] रुवाति कुरुव । पश्चिमतः । पालगुंठ पडुमटिकट्ट । वायव्यतः । पोलकुं-²
[59.] गोण्ड मोनदुर्ग भववति³ । उत्तरतः मडपल्लिपरु । ईशानतः⁴ । चामिरेनिगुं-⁵
[60.] ट्ट ॥ अस्योपरि न केनचिद्वाधा कर्तव्या यः करोति स पंचमहापातको भव-
[61.] ति तथा च व्यासेनोक्तं [।*] बहुभिर्बभूवुः दत्ता बहुभिश्चानुपादिता [।*] यस्य
[62.] यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ स्वदत्तां परदत्तां वा यो ह-
[63.] रेत्तु वमुन्धरान्⁶ [।*] पष्टिं वर्षमहस्त्राणि विष्टायां जायते कृमिः ॥

TRANSLATION.

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

(Line 2.) Hail! Kubja-Vishnuvardhana,—the brother of Satyâśraya-Vallabha, who adorned the race of the glorious Chalukyas, *etc.*⁷—(ruled) for eighteen years. His son Jayasimha-Vallabha (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 Vishnu-râja, having expelled his younger brother, (ruled) for thirty-seven years. His son Vijayâditya-bhaṭṭâraka (ruled) for eighteen years. His son Vishnuvardhana (ruled) for thirty-six years. His son.—

(Verses 2 and 3.) The brave king Vijayâditya,—having fought 108 battles, in which he acquired power by his arm, with the armies of the Gaṅgas and Rattas for twelve years, by day and by night, sword in hand, by means of polity and valour,⁸—built the same number (*i.e.*, 108) large temples of Śiva.

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

(Verses 5 to 7.) His son, Kali-Vishnuvardhana, the brave lord of Vengi,—who knew (*the science of*) polity, who was skilled in fighting (*how*) with all weapons;⁹ 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 नैर्कृतः.

² The *anusûta* stands in the next line.

³ Read भगवती ?

⁴ Read ऐशानतः.

⁵ The *anusûta* stands in the next line.

⁶ Read वसुधगम्.

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 *nayavikramah* instead of the dual *nayavikramabhyâm*.

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 Vijayâditya (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 Vijayâditya (*ruled*) for forty-four years. After him, the son of his younger brother Vikramâditya, (*viz.*) king Chalukya-Bhîma, whose other name was Drohârjuna, illumined the country of Veṅgî,—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 Vijayâditya 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 Vishṇuwardhana-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 *urusadvikrama*, a comparison with Vishṇu (*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 Paṭṭavardhinî family, which was (*always*) charged with appointments by the prosperous succession of our race, he who was famed by the name of Kâlakampa, 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 Somâditya, who descended from his race, was Pritiviya-râja (!), who acquired glory in many battles.

(Verses 13 and 14.) His son, whose weapons destroyed the pride of all enemies, a servant of king Vijayâditya-Kaliyarttyaṅka, (*was*) Bhaṇḍanâditya, 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*) Kuntâditya, 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 Goṇṭûru 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, Goṇayâru; on the west, Kalucheruvulu; on the north, Madapalli. The hamlets,² which are situated between these (*four villages*), (*are*):—on the east, Poturâyu; on the south-east, Peddakoyilamu; on the south, Kuṇuvapoṭi; on the south-west, Peruvâti (*and*) Kuṇuva; on the west, Pâlaguṇṭa (*and*) Paḍumatikatta; on the north-west, Polakuṅgoṇḍa, Monadurga (*and*) Bhagavatî; on the north, Madapallipagru; on the north-east, Châmiṇigunṭa. Nobody shall cause obstruction to this (*grant*). He, who does it, becomes (*guilty*) of the five great sins. And Vyâsa has said thus: [*Here follow two of the customary imprecatory verses.*]”

No. 37. A GRANT OF CHÂLUKYA-BHÎMA 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, Bezvâda Tâlluqa. 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: *yasyâvadhayah pûrvatah*, “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 *chaurî* and an elephant-goad on its left and a *chaurî* on its right; the centre of the seal is occupied by the legend श्रीत्रिभुवनाकुश and its bottom

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

² *Kshetrastman* seems to have the same meaning as *grâmatikâ* 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 *mangala*, which mentions the lotus-flower that rises from Vishnu's navel,¹ and then gives the usual *vanśāvalī* of the Eastern Chalukyas from Kubja-Vishṇu 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 Kaṇḍeruvāṭi-vishaya² and issued at the request of a vassal of the king, the Pānara prince Vājajaya. On the occasion of a winter-solstice (*uttarāyana*),³ Bhīma II. gave the village of Kodhatalli as an *agrahara* to Kommaṇa, who knew the *kramapātha* (*kramavid*) and adhered to the *Āpastamb-sūtra*. The donee was the son of Deṇiya, who knew the *kramapātha* (*kramaka*), and of Kandamavvā, and the grandson of Revaśarman, an inhabitant of Ābharad-vasukālmādi

TEXT.

PLATE I.

- [1.] हरिनाभिसरोजन्मा मेरुनालविशालितः [१*] अजस्य जन्मभूगादिपद्मो जयति शा-
 [2.] श्वतं । [१*] स्वस्ति [॥-] श्रीमतां सकलभुवनसंस्तूयमानमानव्यगमोत्राणां हरीतिपु-
 [3.] त्राणां कौशिकीवरप्रसादस्त्वयराज्यानां सातृगणपरिसालितानां स्वामिमहासे-
 [4.] नपादानुध्यानानां भगवन्नरायणप्रसादसमासादितवरवरा-
 [5.] हलाच्छनेक्षणक्षणवगीकृतागनिमण्डलानां मश्वमेध [१*] वभृथस्त्रानप-
 [6.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिष्णोः (१) सत्याश्रयस्य
 [7.] भ्राता कुब्जविष्णुरष्टादश वर्षा [१*] णि । तत्पुत्रो जयसिंहस्त्रयस्त्रिंशतं । तद्रातुरि-
 [8.] न्दराजस्य नन्दनो विष्णुवर्द्धनो नव । तन्पुत्रो गणिवृवराजप्पंचविंशति [१*] । तदात्म-
 [9.] जो जयसिंह त्रयोदश । तद्द्वैमातुर [१*] जः कौकिलि [१*] षण्मास । तज्येष्टो विष्णुवर्द्ध-

PLATE II.

- [10.] नस्मन्नत्रिंशतं । तदौगता विष्णुवर्द्धनो अष्टादश¹⁰ । तत्पुत्रो विष्णुराज [१*] प-
 [11.] दत्रिंशतं । तत्पुत्रो विष्णुवर्द्धनो नव । तन्पुत्रो कलिविष्णुवर्द्धनोष्टादश-
 [12.] मासं । तत्पुत्रो गणिकेन्द्रविजयादित्य चतुश्चत्वारिंशतं । तदनुजविक्र-
 [13.] मादित्यात्मजश्चालुक्यभीम त्रिंशतं¹¹ । तत्पुत्रो विजयादित्य [१*] षण्मासं [१*]

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 99.

⁴ Cancel the *anusāra*.

⁵ Read तद्द्वै.

⁶ Read भद्राकोष्टादश.

⁷ Read भीमस्त्रिंशतम्.

⁸ Read न्द्र.

⁹ Read षण्मासान्.

¹⁰ Read गत्रधत्वा.

¹¹ Read षण्मासान्.

¹² Read 'मिदस्त्रयो'.

¹³ Read तज्ज्येष्टो.

¹⁴ Read 'दियश्चतुश्चत्वारि'.

- [14.] तत्तनुजोम्मराज[ः*] सप्त संवत्सर[ः*]न् । तत्सूनुर्विजयादित्य[ः*] प-
 [15.] क्षं । तदनु तालापराजो मासं । तं विनिर्जित्य चालुक्यभिमत[ः*]न-
 [16.] यो विक्रमादित्य[ः*] संव[ः*]त्सरं सत्रिकलिगं वेगिमण्डरमपालयन् ॥ द्वैमातुरोम्मरा-
 [17.] जस्य विजयादित्यनन्दन[ः । *] चालुक्यभीमो बध्नाति पट्टमाचन्द्रतारकं । [२*] यस्तात-
 [18.] [त्रिकयनाख्यं न्वादिमुन्निर्विव [?] राजमार्त्तण्डो^२ आजौ विजित्य बाह्वागर्गापयति^३ ज-

PLATE IIb.

- [19.] नैर्णितजं^४ जनोदाह(र)रणं ॥ मेरुरिवालंध्यमहिमा ॥ इन्दुरिव[ः*] सकलकलाधा-
 [20.] रस्त सर्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराज[ः*]धिराजपरमेश्वरपरम[ः*]भ[ः*]ष्टा-
 [21.] रकपरमब्रह्माण्या^५ कण्डे^६रुवाटिविषयनिवासिनो राष्ट्रकुट^७प्रमुखान् कुटि-
 [22.] विन इथमा^८ज्ञ[ः*]पयति ॥ पानरमहीपपावनसत्यत्यागाभिमान-
 [23.] शौर्यनिधिः । मद्राज्यरक्षणांसलवाहुर्वर्जय इति क्षितीशस्ते-
 [24.] न (I) प्राथ्यमानैरस्माभिः [ः*] आभरद्वमुकालमादिवास्तव्याद्रेवशर्मणः [ः*] दे-^९
 [25.] णियक्रमको जज्ञे वेदि^{१०}वेदांगविद्विभुः [॥ ३*] स्यत्रे^{११}णापस्तंबः^{११} कौम्मणः कुलभूष-
 [26.] णः । सुत[ः*] स्व(र)भिजनस्तस्य (I) ब्रह्मश्रीभास्वरद्युतिः । [४*] कन्दमव्वात्मजः कान्त्वा(ः) का-
 [27.] मः कामधुगर्त्थिनां । यत्सम्पत्सरसीमेत्य(ः) विप्रहंसा विभान्त्यमी । [५*]

PLATE III.

- [28.] यत्पुत्रपौत्राः पटवो वटवो व(र)गोष्ठिषु । अग्रहाराभ्र[ः*]पूज[ः*]नामा-
 [29.] म^{१२}वन्ति परंपरां [॥ ६*] तस्मै^{१३} कौम्मणक्रमविदे सर्वकरपरिहारेण कोढत-
 [30.] छि नाम ग्रामः अग्रहारिकृत्य^{१४} उदकपूर्वमुत्तरायणनिमित्ते दत्तमि-
 [31.] ति विदितमस्तु वः [॥*] यस्य[ः*]वधयः पुर्वतः^{१५}

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.*,¹⁶ (*ruled*) for eighteen years.

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

Vishṇuvardhana, 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 Vishṇuvardhana (*ruled*) for thirty-seven (*years*).

^१ Read भीम.

^२ Read मार्षण्ड.

^३ Read बाह्वा गापयति.

^४ Read नैर्णितं.

^५ Read ब्रह्मण्यः.

^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 pāla.

^{१२} Read पु.

^{१३} Read तस्मै.

^{१४} Read रिकृत्य.

^{१५} Read पूर्वतः.

^{१६} The passage, which is omitted in the translation, is identical with the first 4 lines of No. 25.

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

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

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

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

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

Châlukya-Bhîma, the son of his younger brother Vikramâditya, (*ruled*) for thirty (*years*).

His son Vijayâditya (*ruled*) for six months.

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

His son Vijayâditya (*ruled*) for half a month.

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

Having conquered him, Vikramâditya, the son of Châlukya-Bhîma, ruled for (*one*) year over the country of Veṅgi together with Trikaliṅga.

(*Verse 2.*) Châlukya-Bhîma, the son of Vijayâditya and brother of Amma-râja 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 Tâta-Bikyana (?), this Râja-mârtaṇḍa¹ (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 (*kalâ*), just as the (*full*) moon possesses all digits (*kalâ*), 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 Kaṇḍeruvâṭi:—

“Be it known to you that, at the request of king Vâjjaya, who purifies the Pânara 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 Âbharadvasukâlmâdi, there sprang the lord Deṇiya, who knew the *kramapâtha*, the *Vedas* and *Vedâṅgas*.

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

(*Verse 5.*) The son of Kandamavvâ, (*who resembled*) Kâma in beauty and who fulfilled the desires of suppliants. Having approached his abundance, those brâhmanas 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 *agrahâras* and of highest marks of reverence.

“To this Kommaṇa, who knows the *kramapâtha*, we gave, with exemption from all taxes, the village called Kodhatalli, making it an *agrahâra*, 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 Huzûr 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 Châlukya-Bhîma II.

² *I.e.*, who belonged to the Pânara race.

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

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 श्रीत्रिभुवनांकुश 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 *vamśāvali* of the Eastern Chalukyas from Kubja-Vishṇuvardhana. 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 Kaundilya-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 भगवन्नारायणप्रसादस[मा]-
- [4.] सादितवरवराहलांछनेक्षणक्षणवशीकृतारातिमण्डलानां^२मश्व-
- [5.] मेधावभृथस्नानपवित्रीकृतवपुषां चालुक्यानां कुलमलंक[रि*]-
- [6.] ण्णोस्तत्याश्रयवल्गुभेन्द्रस्य भ्राता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वैगी-
- [7.] देशमपालयत् । तदात्मजो [ज]यसिंहस्त्रयस्त्रिंशतं ॥ तदनुजे-
- [8.] न्द्रराजनन्दनो विष्णुवर्द्धनो नव ॥ [तत्सू]नुर्मर्गियुवराजः पंचविंशतिम् [॥*]

PLATE IIa.

- [9.] तत्पुत्रो जयसिंहस्त्रयोदश । तदवरजकोक्किलिः^३ षण्णामान् । तस्य ज्येष्ठो^४
- [10.] भ्राता विष्णुवर्द्धनस्तमुच्चात्स्य सप्तत्रिंशतम् । तत्पुत्रो विजयादित्यभट्टार-
- [11.] कोष्टादश ॥ तत्सुतो विष्णुवर्द्धनस्त्रयस्त्रिंशतम् ॥ तत्सुतो विजय[दि*]त्यनरेन्द्रमृ-
- [12.] गराजसोष्ट^५चत्वारिंशतम् ॥ तत्पुत्रः कलिविष्णुवर्द्धनोध्यर्द्ध-
- [13.] वर्षा^६ ॥ तत्सुतो गुणगविजयादित्य चतुचत्वारिंशतं ॥ त-
- [14.] द्रातुर्विक्रमादित्यभूपतेः विलसत्कण्ठिकादामकण्ठस्य तनयो

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

Cancel the *anusvāra*.

³ Read जः कोक्किलिः.

येष्ठो is obliterated at the top and therefore looks like ज्येष्ठो.

⁴ Read ष्य.

⁵ Read गजस्माट् .

⁶ Read ०वर्षम्.

⁷ Read दित्यश्चतुश्चत्वारिंशत् .

- [15.] नयी¹ । दीनानाथातुराणान्द्विज[वर]ममितेर्याचकानां यतीनात्रा-
[16.] नादेशागतानां पटुवटुनटसद्रायकानां कवीनां [1*] बन्धूनामन्ध-

PLATE IIb.

- [17.] [का]नामभिलपितकलश्राणनाद्र[क्षणा]द्यो मातेव त्रिंशदब्दान्भुवमभुनगसौ
[18.] [चा]रुचालुक्यभीमः ॥ [१*] तत्पुत्रो विजयादित्यप्पण्मासान् । तस्याम्मराजः सप्त । तदनु तालप-
[19.] राजो मासं । तमुच्चाव्य चालुक्यभीमात्मजो विक्रमादित्य[:*] संवत्सरान् । तदनु युद्धमच्छ[:*] स-
[20.] [त] । निर्जित्यार्जुनसन्निभो जनपदात्तन्निर्गमय्योद्धतन्दायादानिनभानुलीनभगणाकारान्विधायेत-
[21.] [रान्] । वज्जीवोर्जित[ना]कमम्मनृपतेर्भ्राता कनीयान्भुवं भीमो भीमपराक्रमस्सम[भु]न[क्]
[22.] [सं]वत्सरान् द्वादश ॥ [२*] तस्य महेश्वरभूर्त्तेरुमासमानाकृतेकु^२भाराभः [1*] लोकमहादेव्या[:*] खलु
[23.] [व]स्समभवदम्मराजाव्यः ॥ [३*] यस्मिन्शा^३सति नृपतौ परिपक्रानेकसस्य[संपच्छा]ली । सततपयोधे-
[24.] [नु]रभीर्निरीतिरपरुज्ज्नि^४र^५स्तचोरो देशः ॥ [४*] स्समस्त^६भुवना[श्रय]श्रोविजयादित्यम[हा]राजा-
धिराज-
- [25.] [प]रमेश्वरः परमभट्टारकः परमवह्मण्य^७ गु^८द्रवा[रविपयनिवामिनो राष्ट्रकूट^९]प्रमुखा]-

PLATE III.

- [26.] न्कुटुंबिनस्तमाहूयेत्यमाज्ञापयति ॥ कन्न * * * * *
[27.] र्मणः^{१०} पुत्राय कौण्डिल्यगोत्राय ता^{११}[lu]परुमा[म] * * * * *
[28.] म्मोभिधानाय^{१२} मत्कुलब्राह्मणाय मम धर्म^{१३} * * * * *
[29.] स्य वायुव्यन्दिशि एतदीय्य^{१४}प्राक्तनक्षेत्रं विलु^{१५} * * * * *
[30.] र्व्वकरपरिहारमृदकपूर्व्व * * * * *
[31.] अम्यावधयः पूर्व्वतः व * * * * *
[32.] नामग्रामस्य सीमैव सीम[1*] । उत्तरतः क * * * * *
[33.] स्योपरि न केनचिद्वाधा कर्त्तव्या यः करेति * * * * *
[34.] था चोक्तं व्यासेन ॥ स्वामिनो न पगे देव ड * * * * *
[35.] * * * * * परिपाठकाः ।

TRANSLATION.

Hail! Kubja-Vishnuvardhana, the brother of Satyâśraya-Vallabhendra, who adorned the race of the glorious Châlukyas, &c.,¹⁰ ruled over the country of Veṅgî for eighteen years.

¹ Read जयी ?

² Read संवत्सरम्.

³ Read कृतेः कु°.

⁴ Read वशा.

⁵ Read मार्गः.

This is an old inscription and the ^५ before the *akshara* र; probably the engraver had repeated the preceding *akshara* by mistake and corrected it afterwards into र.

⁷ Read म ममस्त.

⁸ Read ण्यो.

⁹ Read कूट.

¹⁰ ण looks like णि.

¹¹ An obliterated e seems to stand over ता

¹² An e 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 वायव्यां दिश्येतदीयं

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*).

Vishṇuwardhana, 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 Vishṇuwardhana, having expelled him, (*ruled*) for thirty-seven (*years*).

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

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

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

His son Kali-Vishṇuwardhana (*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 Gudravâra, thus issues his commands :—

* * * * *

No. 39. A GRANT OF VÎRA-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 (*kaṇṭhikâ*) seems to have been the sign of the dignity of a *yuvarâja*; 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 $5\frac{1}{4}$ by $10\frac{1}{4}$ 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 $6\frac{1}{4}$ inches in diameter. The well-preserved seal measures $2\frac{5}{8}$ inches in diameter. It rests on an expanded lotus-flower and bears in relief on a counter-sunk surface the legend श्रीत्रिभुवनांकुश. 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.*:—

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

Vishnuvardhana, married to a Pallava princess.

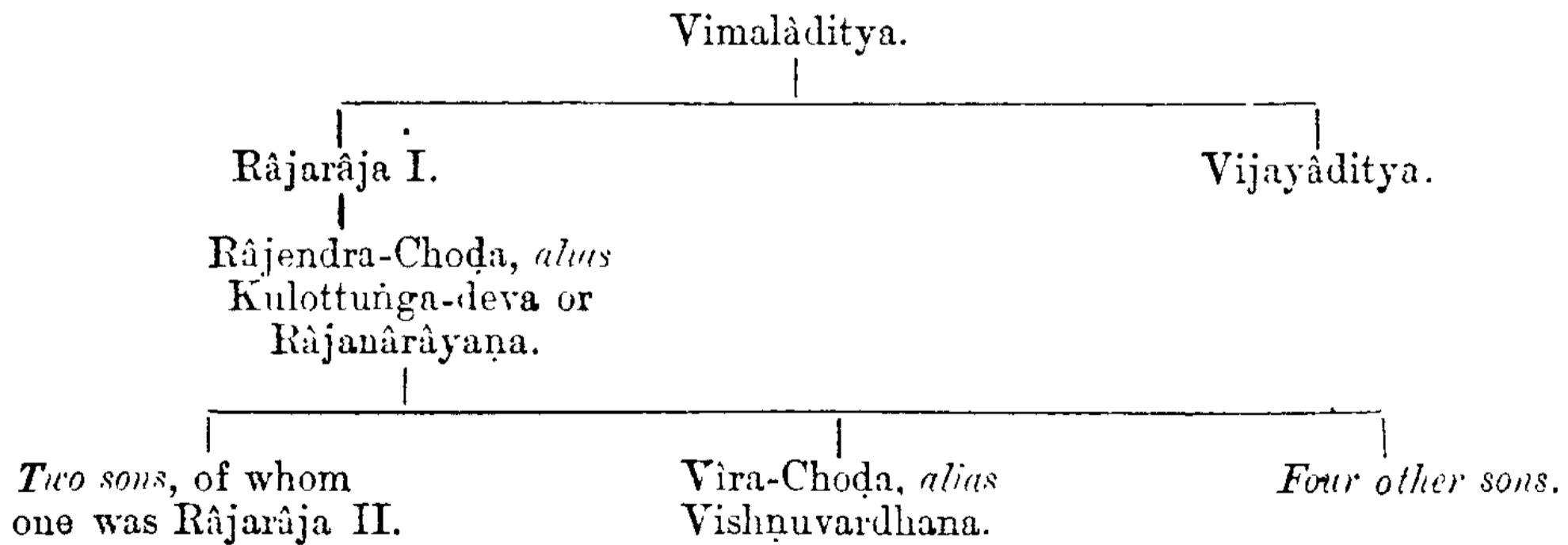
Vijayâditya II.

Pulakesi-Vallabha.

Kirtivarman.

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

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 *vamsāvali* agrees with Mr. Floet's grants of Râjarâja I. and of Kulottuṅga-Choḍa-deva II.² Just as in the grant of Râjarâja I. a reign of 3 years is allotted to Dânarṇava, who is here also called Dâna-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 Kûndavâ, whom the latter married according to the grant of Râjarâja I.

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

The chief importance of the Chellûr 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 Châlukya kings, who were the antagonists of three Choḷa kings:—

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

2. According to Nos. 67 and 68, below, Râjendra-Choḷa-deva conquered Jayasimha. This was the Western Châlukya king Jayasimha III. (about Śaka 940 to about 964), who, in one of his inscriptions, calls himself "the lion to the elephant Râjendra-Choḷa" (see the introduction to No. 67). Consequently, Râjendra-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 Jaganâtha is a Prâkrit form of Jagannâtha. Jaganâtha-nagari may be identified with Jagannâthapuram, which is, according to Mr. R. Sewell, "the portion of the town of Cocanada lying south of the river." See *Lists of Antiquities*, Vol. I, p. 24.



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identified with that Râjendra-Choḍa of the *Sûryavamśa*, whose daughter Ammaṅga-devi was married to the Eastern Chalukya king Râjarâja I. (*Śaka* 944 to 985), and who may be the same as that Râjendra-Choḍa, whose younger sister Kûndavâ was married to Vimalâditya (*Śaka* 937 (?) to 944). If the last identification is correct, Râjendra-Choḍa-deva would have been the son of Râjarâja-deva.

3. According to the fragmentary inscription No. 127, below, and according to an inscription at Mâmallapuram, Râjendra-deva conquered Âhavamalla. This was probably the Western Châlukya king Âhavamalla II. or Someśvara I. (about *Śaka* 964 to about 990), who, according to inscriptions and according to the *Vikramânkachurita*, fought with the Chôlas. Consequently, Râjendra-deva may be identified with that Râjendra-deva of the *Sûryavamśa*, whose daughter Madhurântakî was married to the Eastern Chalukya king Râjendra-Choḍa or Kulottuṅga-Choḍa-deva I. (*Śaka* 985 to 1034.) The inscriptions do not inform us, in what manner Râjendra-deva was related to his predecessor Râjendra-Choḷa-deva.

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

Western Châlukyas.	Chôlas (<i>Sûryavamśa</i>).	Eastern Chalukyas (<i>Somavamśa</i>).
1. Satyâśraya II. fought with Râjarâja-deva, who was the father-in-law of Vimalâditya (<i>Śaka</i> 919 to about 930.)	(about <i>Śaka</i> 926.)	(<i>Śaka</i> 937 (?) to 944).
2. Jayasîmha III. fought with Râjendra-Choḷa-deva, who was the father-in-law of Râjarâja I. (about <i>Śaka</i> 940 to about 964.)		(<i>Śaka</i> 944 to 985.)
3. Âhavamalla II. fought with Râjendra-deva, who was the father-in-law of Râjendra-Choḷa or (about <i>Śaka</i> 964 to about 990.)		Kulottuṅga-Choḷa-deva I. (<i>Śaka</i> 985 to 1034.)

In order to prevent its re-occurrence, I conclude with alluding to the *πρῶτον ψεύδος* in all previous pedigrees of the Chôlas. This was the confounding of the two Chôla kings Râjarâja and Râjendra-Choḷa with their Eastern Chalukya grandsons, who seem to have received their names from those of their maternal grandfathers. In reality the Eastern Chalukya king Râjarâja I. ruled only over Veṅgî. His son Râjendra-Choḷa or Kulottuṅga-Choḷa-deva I., though at first king of Veṅgî, seems to have inherited the Chôla kingdom from his father-in-law, the Chôla king Râjendra-deva, in *Śaka* 985.

After the *vamśâvali*, the subjoined inscription contains the grant itself. It is an order, which was addressed by the *paramamâheśvara* Vîra-Choḷa-deva (*line* 79), *alias* Viṣṇu-vardhana (*line* 78) to the inhabitants of the Guddavâṭi-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 Kolârû² (*line* 103), to a temple of Viṣṇu at the *agrahâra* of Chellûru.³ This Viṣṇu temple had been founded (*verse* 36) by the king's *senâpati* (*verse* 30) Meḍamârya (*verse* 27), *alias* Guṇaratnaḅhûshana (*verse* 29), who had also constructed a pond at the same village of Chellûru (*verse* 34) and founded two *sattras* at

¹ This is the same as Guddavâḍi-vishaya, *Ind. Ant.* Vol. XIV, p. 53. Perhaps both are identical with the Gudravâra-, Gudrâvâra- or Gudrahâra-vishaya (see page 47, note 1) and connected with the modern Guḍivâḍa, the head-quarters of a tâlluqa of the Kistna District.

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

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

Drâkshârâma¹ and Pîthapurî² (verse 33). He was the son of Potana of the Mudgala-gotra (verse 24), who had received from Râjarâja³ the somewhat lengthy title of Râjarâja-brahma-mahârâja (verse 25), by Kannamâmbâ (verse 26). The edict ends with the statement, that its executors (*âjñapti*) were the five ministers (*pañcha pradhândh*), and with the names of the composer and the writer.

TEXT.

PLATE I.

- [1.] श्रीधाम्नः पुरुषोत्तमस्य महतो नारायणस्य प्रभोर्नाभीपंकरुहान् बभूव
 [2.] जगतः[*] स्वष्टा स्वयंभूस्ततः[*] जज्ञे मानस(1)सूनुरत्रिरिति यस्तस्मान्मुनेरत्रितस्तोमो वंशक-
 [3.] रस्मुधांशुरुदितः[*] श्रीकण्ठचूडामणिः [॥ १*] तस्माद्भूत्सुधासूतेर्बुधो बुधनुतस्ततः[*] जातः पुरू-
 [4.] रवा नाम चक्रवर्ती सविक्रमः ॥ [२*] तस्मादायुस्ततो नहुषः । ततो ययातिश्चक्रवर्ती वंशकर्त्ता [1] त-
 [5.] तः पुरुः ततो जनमेजयः ततः प्राचीशः ततस्सेन्य⁴यातिः ततो हयपतिः ततस्सार्वभौमः[*] त-
 [6.] तो जयसेनः ततो महाभौमः तस्मादैशानकः ततः क्रोधाननः ततो देवकिः तस्माद्भु-
 [7.] कः तस्माद्दक्षकः ततो मतिवरस्सत्रयागयाजी सरस्वतीनदीनाथः ततः कात्या-
 [8.] यनः ततो नीलः ततो दुष्यंतः तत्सुतः (1) गंगायमुन[1*]तीरघदवि⁶च्छिन्नान्निधाय यू-
 [9.] पान् क्रमशः कृत्वा तथाश्वमेधन्नाम महाकर्म्म भरत इति योलभत । ततो भरतादूम-
 [10.] न्युः । ततो हस्ती ततो विरोचनः । तस्मादजमिलः⁷ ततस्संवरणः ततस्सुधन्वा [1] ततः परिक्षि-
 [11.] त् ततो भीमसनस्ततः प्रदीपनः ततश्शंतनुः ततो विचित्रवीर्यः[2] ततः पाण्डुराजः त-
 [12.] तः पाण्डवाः । येनादाहि विजित्य काण्डव⁸मठो गाण्डीविना वज्रिणं युद्धे पाशुपतास्त्रम-
 [13.] [न्ध]करिपोश्चालाभि दैत्यान् बहून् [1*] इंद्रार्द्धासनमध्यरोहि जयिना यत् कालिकेयादि-

PLATE IIa.

- [14.] कान् हत्वा त्वे⁹र¹⁰मकारि वंशविपिनश्छेदः¹¹ कुरूणां विभोः । [३*] ततोर्जुनादभिमन्युः ततः परिक्षिन्
 [15.] ततो(ः) जनमेजयः ततः क्षेमकः ततो नरवाहनः ततश्शतानीकः तस्मादुदयनः ततःप्रभृ-
 [16.] त्तिष्वविच्छिन्नसंतानेष्व¹²योध्यासिंहामनासीनेष्वेकान्नषष्टिचक्रवर्त्तिषु गतेषु तदंशयो विज-
 [17.] यादित्यो नाम राज्ञा [1] विजिगीषया दक्षिणापथ¹³ गत्वा त्रिलोचनपल्लवमधिसिष्य दैवदुरीहया
 [18.] लोकांतरमगमत् । तस्मिन् संकुले पुरोहितेन वृद्धामात्यैश्च सार्द्धमंतर्व्वती तस्य महादेवी
 [19.] मुडि¹⁴वैमुनामाग्रहारस्मृषमस्य तद्वास्तव्येन विष्णुभट्टसोमयाजिना महामुनि-
 [20.] प्रभावेन¹⁵ दुहितृनिर्व्विधेशेषमभिरक्षिता मती विष्णुवर्द्धनन्नंदनममूत [1*] सा त-
 [21.] स्य कुमारकस्य मानव्यमगोत्रहारीतिपुत्रद्विपक्ष¹⁶गोत्रक्रमोचितानि कर्म्मा-
 [22.] णि कारयित्वा तमवर्द्धयत् । स च मात्रा विदितवृत्तांतस्सन्निर्गत्य चलुक्यगिरौ नंदा¹⁷ भ-

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

² This is probably the modern Pittâpuram, the residence of the Râjâ of this name in the Godâvari District.

³ By this, Râjarâja I., the son of Vimalâditya, seems to be meant.

⁴ Read स्वयं.

⁵ Read मैत्र्यं.

⁶ Read तीरयोगवि.

⁷ Read र्माहः.

⁸ Read भीममेन.

⁹ Read खाण्डव.

¹⁰ Read र्व्वरं.

¹¹ Read च्छेदः.

¹² Read संतानेष्व.

¹³ Read पथं.

¹⁴ डि looks almost like हि.

¹⁵ Read प्रभावेण.

¹⁶ Read हरितोपुत्रद्विपक्ष

¹⁷ Read नन्दा.

- [23.] गवतीं गौरीमाराध्य कुमारनारायणमातृगणांश्च संतर्प्य श्वेतातपत्रैकशंखपंच-
 [24.] महाशब्दपालिकेतनप्रतिडक्क'वराहलाच्छनपिच्छ'कुंतसिहासनमकरतोरणकनकदण्डगं-
 [25.] गायमुनादीनि स्वरुल'क्रमागतानि निक्षिप्तानीव साम्राज्यचिह्नानि समादाय कडंबगंगादिभू-
 [26.] मिपान्निर्जित्य सनु'नर्मदामध्यं सार्द्धसप्तलक्षं दक्षिणापथं पालयामास । तस्यासीद्विज-

PLATE IIb.

- [27.] यादित्यो विष्णुवर्द्धनभूपतेः [1*] पञ्चवान्वयजाताया महादेव्याश्च नंदनः [2] । [3*] तत्सुतः
 [28.] पुलकेशिवल्लभम् तत्पुत्रः कीर्त्तिवर्म्मा तस्य तनयेः त्वस्ति श्रीमता सकलभुवनसं-
 [29.] स्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौ[शिकी]वरप्रसादलब्धराज्याना[म्मा]-
 [30.] तृगणपरिपालितानां स्वामिमहासेनपादानुध्यातानां भगवन्नारायणप्रसादसमा-
 [31.] सादितवरवराहलाच्छने'क्षणक्षणवशिकृता'रातिमण्डलानामश्वमेधावभृथस्नानप-
 [32.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिणोस्तत्याश्रयवल्लभेद्रस्य भ्रा-
 [33.] ता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वंगी देशमपालयत् तदात्मजो जयसि-⁹
 [34.] हवल्लभस्त्रयस्त्रिंशतम् । तदनुज इद्र¹⁰राजस्सप्त दिनानि । तत्सुतो विष्णुवर्द्धनो नव व-
 [35.] र्षाणि । तत्सुनुर्मगियुवराजः पंचविंशतिम् तत्पुत्रो जयसिहस्त्रयोदश तदवरजः
 [36.] कोक्किलिष्णमासान् तस्य ज्येष्ठो भ्राता विष्णुवर्द्धनस्तमुच्चात्थ सप्तत्रिंशतम् तत्पुत्रो विज-
 [37.] यादित्यभट्टारकोष्टादश । तत्तनुजो विष्णुवर्द्धनः [3*] षट्त्रिंशतम् तत्सुतो नरेन्द्रमृगराजोष्टा-
 [38.] चत्वारिंशतं तत्सुतः कलिविष्णुवर्द्धनोद्दचर्द्धवर्षं तत्सुतो गुणगाकविजयादित्यश्चतुश्च-
 [39.] त्वारिंशतम् तद्भानुर्विक्रमादित्यस्य तनयश्चालुक्यभीमस्त्रिंशतम् । तत्सुतः कोल्लभिगण्ड-

PLATE IIIa.

- [40.] विजयादित्यष्णमासान् । तत्सुतोम्मराजस्सप्त वर्षाणि । तत्सुतं विजयादित्यं बालमु-
 [41.] च्चात्थ ताडपे¹¹ मासमेकम् । तं जित्वा चालुक्यभीमसुतो विक्रमादित्य एकादश मासान्
 [42.] तत्ताडपराजसुतो युद्धमल्लस्सप्त वर्षाणि । तमुच्चात्थ देशादम्मराजानुजो राजभी-
 [43.] मः द्वादश वर्षाणि तत्सुनुरम्मराजः पंचविंशतिं । तस्य द्वेमातुरो¹² दाननृपस्त्रीणि व-
 [44.] र्षाणि तंतस्सप्त¹³विंशतिवर्षाणि दैवदुरीहया वेंगीमहिरनायिकाभवन् । ततो दान[1*]र्णवसु-
 [45.] त(1)शक्तिवर्मभूपतिर्द्वादश वर्षाणि समरक्षदुर्वि¹⁴ [1*] ततस्तदनुजस्सप्त वत्सरान् भूतवत्सलः ।
 [46.] विमलादित्यभूपालः पालयामास मेदीनीम्¹⁵ । [५*] तत्तनयो नयशाली जयलक्ष्मीधा-
 [47.] म राजराजनरेद्र¹⁶श्चत्वारिंशतमब्दानेकं च पुनर्महीमपालयदखिलां । यो
 [48.] रूपण¹⁷ म(भ)नोभवं विशदया कात्या कलानान्निधि भोगेनापि पुरंदरं विपुलया लक्ष्म्या
 [49.] च लक्ष्मीधरं [1*] भीमं भीमपराक्रमेण विहसन् भाति स्म भास्वद्यशा [3*] श्रीमन्सोमकुलेक-¹⁸
 [50.] भूषणमणिर्द्विनैकचितामणिः [॥ ६*] तस्यासीदपकल्मषा सुचरितैरम्मंगनाम्ना भुवि प्र-

1 Read 'प्रतिडक्का'.

2 Read 'सेतु'.

3 Read 'वशीकृता'.

10 Read 'इन्द्र'.

11 Read 'ततः सप्त'.

12 Read 'नरेन्द्र'.

4 Read 'पिच्छ'.

5 Read 'वल्लभः'.

6 Read 'वेङ्गी'.

11 Read 'ताडपे'.

14 Read 'दुर्वीम्'.

17 Read 'रूपेण'.

8 Read 'स्वरुल'.

9 Read 'लाच्छने'.

10 Read 'जयसि'.

12 Read 'द्वेमातुरो'.

15 Read 'मेदीनीम्'.

18 Read 'कुलेक'.

- [51.] ख्याता शुभलक्षणेकवसतिर्देवी जगत्पावनी । या जहोरिव जाह्ववी हिमवतो गौरीव ल-
[52.] क्ष्मीरिव क्षीरोदाद्विवसेशवंशतिलकाद्राजेन्द्रचोडादभूत् । [७*] पुत्रस्तयोरभवदप्रतिधा-

PLATE IIIb.

- [53.] तशक्तेनिशेषितारिनिवहो महनीयकीर्तिः । गंगाधराद्रिसुतयोरिव कार्तिकेयो राजेन्द्र-
[54.] चोड इति राजकुलप्रदीपः । [८*] भासामुन्नतिहेतुं प्रथमं^१ वैगीश्वरत्वमध्यास्य [१*] यस्तेजसा
[55.] दिगंतानाक्रमदुदयं सहस्वरश्मिरिव ॥ [९*] उद्यच्छण्डतरप्रतापदहनह्रुष्टारिविलङ्घे-
[56.] षिणा सर्वान् केरलपाण्ड्यकुंतलमुखान् निर्जित्य देशान् क्रमात् [१*] आज्ञा मौलिषु भूभृतां
[57.] भयरुजा चित्तेषु दुर्मैधसां कीर्त्तिदिक्षु^२ सुधांशुधामधवला येनार्पितोज्जृभते । [१०*] भो-
[58.] गीशाभीलभाग^३ प्रतिभयभुजनिर्भर्त्सना^४ त्यंतविभ्यन्नानाभूपाललोकप्रहि-
[59.] तबहुविधानर्घ्यरत्नाभिरामम् [१*] धत्ते मौलिं पराद्धर्षी महति नृपकुले यः कुलो-
[60.] चुंगदेवो देवेन्द्रत्वादनृने सुरपतिमहिमा चोडराज्येभिषिक्तः । [११*] हस्तभ्राजितशं-
[61.] खचक्रजलजं यं राजनारायणं लोक स्तौति स सूर्यवंशतिलकाद्राजेन्द्रदेवाण्णवा-
[62.] त् [१*] संभूताम्मधुरांतकीति विदिनाम्रापणेण^५ स्वयं लक्ष्मीमुद्धहति स्म लोकमहीता^६
[63.] देवीं चरित्रोन्नताम् । [१२*] गांगीया इव निर्मलाः कृततमोर्ध्वंसा दिनेशा इव क्षोणीया इव
[64.] भूभरश्रेम^७ सहा जातास्तयोस्तूनवः [१*] तन्मध्ये नयविक्रमैकनिलय^८ श्रीराजराजं
[65.] प्रति प्रेम्ना^९ वाचमिमामवोचत पिता सर्वोर्व्वराधीश्वरः । [१३*] मया वैगीमहीरा-

PLATE IVa.

- [66.] ज्यं चोडराज्याभिलाषिणा [१*] मत्पिनृव्ये पुरा न्यस्तं विजयादित्यभूभुजि । [१४*] स च पच-
[67.] दशाब्दानि पंचाननपराक्रमः [१*] महीं रक्षन्महीनाथो दिवं देवोपमो गतः । [१५*] इत्युक्त्वा ता-
[68.] न्धुरं दत्तां गुरुणा चक्रवर्त्तिना [१*] अनिष्टतद्वियोगोपि विनितो^{१०} वहति स्म सः । [१६*] श्रीपादमेवानु-
[69.] खतो गुरूणान्न जातु राज्यं नुखमित्यवेक्ष्य [१*] संरक्ष्य वैगीभुवमेकमब्दम् भूयस्त पित्रो-
[70.] रगमत्समीपम् । [१७*] तदनुजमध^{११} धीरं वीरचोडं कुमारं गुणमिव तनुबद्धं विक्रमं चक्र-
[71.] वर्त्ती [१*] उदयमिव रविस्त्वं प्राप्य वैगीश्वरत्वं^{१२} वितनु शिरसि पादं भूभृतामित्यवो-
[72.] चन् । [१८*] इत्याशिषं समधिगम्य नृपादवध्याम्^{१३} देव्यास्तथाग्र^{१४} जनृपद्वितयात्
[73.] क्रमेण [१*] आनम्य तानवनतोवरजैः कुमारः [१*] सृष्टः [१*] स्वदेशगमनाय स तैः कथंचित् । [१९*]

शत्रुध्वां-

- [74.] तमपास्य राजनिकरानाच्छाद्य भ्रात्रापरां दुर्व्वृत्तान्विनिवर्त्य भूकरोलिनीं^{१५} कृत्वा तथा^{१६} नंदिनीम् [१*] आ-
[75.] रूढो ज[भ]नाथ^{१७} नामनगरीहर्म्योदयाद्रिं विभुर्व्वैगीभूतलभूषणं नृपसुतो बालार्क-
[76.] विबद्युतिः । [२०*] शाकाब्दे शशिरवद्धर्षे^{१८} दुगणिते सिंहाधिरूढे^{१९} रवी चंद्रे वृद्धिमति त्रयोदशति-
[77.] धौ^{१०} वारे गुरोर्व्वृश्चिके [१*] लग्नेथ श्रवणे समस्तजगतीराज्याभिषिक्तो मुदा] लोकस्योद्ध-
[78.] हति स्म पट्टमनघः [१*] श्रीवीरचोडो नृपः । [२१*] स सर्वलोकांश्रयश्रीविष्णुवर्द्धनमहारा-

^१ Read प्रथमं.^२ Read °निर्भर्त्सना°.^३ Read °श्रम°.^४ Read विनीतो.^५ Read नृपादवध्यां.^६ Read तथा.^७ Read °तिथी.^८ Read कीर्त्तिदिक्षु.^९ Read °परेण.^{१०} Read °निलयं.^{११} Read °मध.^{१२} Read °स्तथाग्र°.^{१३} Read जगन्नाथ°.^{१४} Read °भोग°.^{१५} Read °महितां.^{१६} Read प्रेम्णा.^{१७} Read वैगीश्वरत्वं.^{१८} Read भूकरोलिनी.^{१९} Read °रूढे.

PLATE IVb.

- [79.] जाधिराजो राजपरमेश्वरः परममाहेश्वरपरमभट्टारकः परमब्रह्मण्यश्रीवीरचोडदेवः गुह-
- [80.] वाटिविषयनिवासिनो राष्ट्रकूटप्रमुखान् कुटुंबिनस्तर्वाण् समाहूय [मं]त्रिपुरोहितसेनाप-
- [81.] तियुवराजदौवारिकसमक्षमित्यमाज्ञापयति । यथा¹ । पावने ब्रह्मवंशभूत्परमाहाददर्शनः² [।*]
- [82.] मुनीन्द्रो मुद्रलो नाम क्षीरोद इव चंद्रमाः । [२२*] येनातक्या³नुभावेन समाहूते दिवाकरे [।*] यस्य य-
- [83.] ष्टिस्तमादिष्टा रविचेष्टामचेष्टत । [२३*] आसीत्पवित्रचारित्रस्तद्रोत्रे गोत्रवर्द्धनः [।*] दिशो निजय-
शोधाम्ना द्यो-
- [84.] तयन् पोतनाह्वयः । [२४*] गुणाधिको गुणज्ञेन राजराजाधिपेन यः [।*] राजराजब्रह्ममहाराजनाम्ना
- [85.] स्तुतो मुदा । [२५*] तस्य पुण्यनिधेः पत्नी कन्नमांबा जगन्नुता [।*] अत्रेरिवानसूयासीदनसूय[।*]-
- [86.] गुणोन्नता । [२६*] सुतमिव वसुदेवाद्देवकी वासुदेवं गुहमिव गिरिकन्या नंदनं चंद्रमौलेः [।*]
- [87.] अथ तनयमसूत श्रिनिधि⁴ सा च तस्मादखिलविबुधसंघैरीडितम्मेडमार्य्यम् [॥ २७*] उद्दामधा-
- [88.] मविमलीकृतदिग्विभागे नित्योदयस्थितिमति प्रविकासिपद्म⁵ [।*] यत्रोदिते निखिलबन्धुकुलानि लक्ष्मीर-
- [89.] ध्यास्त वारिजवनानि विवस्वतीव । [२८*] यस्मिन्नाश्रीत⁶वत्सले कृतयुगाचारैकधीरे स्थितिं विभ्राणा
गुणरत्नभू-
- [90.] षण इति प्रख्यातनाम्नि स्वयं [।*] सत्यत्यागपराक्रमप्रभृतयस्संभूय सर्व्वे गुणा वर्द्धते
- [91.] गुणराशिलोपनिपुणं निर्ज्जित्य कालं कलिम् । [२९*] धिरो⁷ नित्यानुरक्तो दृढ⁸निशितमतिर्ब्रह्मवंशप्रदीपो
- [92.] लक्ष्मीभूरिद्धतेजा नयविनयनिधिश्शास्त्रशास्त्रप्रवीणः [।*] मान्यश्लेन्द्र⁹सारस्थिर इति च मया साद-
- [93.] रं सप्रसादं सेना¹⁰पत्येभिषिक्तो वहति जनमुदे पट्टमारोपितं यः । [३०*] शुश्रूषया गुरुजनं¹¹

PLATE Va.

- [94.] च्चरितेन लोकम्मा¹²नेन ब¹³न्धुजनमिष्टधनेन शिष्टान् [।*] यो माम्म¹⁴दीय¹⁵नि¹⁶खिल¹⁷क्षि¹⁸निराज्यभार-
क्षांत्याभिनंद-
- [95.] यति भक्ति¹⁹भरेण शौ²⁰रिं [॥ ३१*] [यस्य] प्रांगणभूमिषु प्रतिदिनं प्रक्षाल्यमानामितक्षोणीदेवसमूहपाध-¹⁸
विगलद्वारिप्र-
- [96.] वाहैशुभैः [।*] शश्व²¹न्मार्गस²²हस्त्रपुरिभिरहो गंगाप्रवाहा जिता देवेष्वन्यतमस्य पादगलिता मार्गत्रया-
यासिताः [॥ ३२*]
- [97.] । दाक्षारामे²³ पावने पुण्यभाजा पुण्यक्षेत्रे पीधपुर्ग्या²⁴ च येन [।*] भोक्तुं प्रीत्या प्रत्यहं²⁵ ब्राह्मणानामा-
कल्पात्तं कल्पि-
- [98.] तं सत्रयुगं । [३३*] चेल्लूरुनामप्रथिताभिरामशिष्टाग्रहारोत्तरदिग्विभागे [।*] महत्तटाकं²⁶मधुरांबुपूर्णम-
- [99.] चीकरद्यः करुणारसात्मा । [३४*] विप्रैरगस्त्यप्रतिमैरसंख्यैर्नित्योपभोग्येन शशिप्रभेण [।*] यद्धारिणा-
ब्धि हसतीव भू-
- [100.] यो निश्लेषपीतं कलशोद्भवेन । [३५*] महौजसा तेन महामहिम्ना ग्रामस्य तस्यापरदिग्विभागे [।*]
निर्म्मापितं धर्म-

¹ Read यथा.⁴ Read श्रीनिधि.⁷ Read धीरो.¹⁰ Read सैना.¹² भक्ति is entered below the line¹³ Read पीठपुर्ग्या.² Read दर्शनः.⁵ Read पद्मे.⁸ Read दृढ.¹¹ The *anusūtra* is repeated at the beginning of the next plate.¹³ Read पाद.¹⁶ प्रत्य is entered below the line.³ Read येनातक्या.⁶ Read श्रित.⁹ Read मान्यः श्लेन्द्र.¹⁴ Read दाक्षारामे.¹⁵ Cancel the *anusūtra*.

- [101.] परायणेन विष्णोगृहं¹ वैष्णवपुंगवैः । [३६*] समुन्नते चंद्रमरीचिगौरे लक्ष्मीनिवासे नयनाभिरामे [।*]
 [102.] तत्राविरासीत्स्वयमेवे² देवो लक्ष्मीपतिर्लक्षितशंखचक्रः* । [३७*] तस्मै श्रीविष्णुभट्टारकाय प्रत्यहं चरुव-
 [103.] लिपूजार्थं स्वण्डस्पुदीत³ नवकर्म्मार्थं च भवद्विषये [कोला_{ru} नाम ग्रामस्मर्व्वकरपरिहारेण]
 [104.] [देवभोगीकृत्य उदकपूर्व्वकं दत्त इति विदितमस्तु वः अस्य ग्रामस्य सीमानः पूर्व्वतः कु]
 [105 to 108 are illegible.]
 [109.] * * * * * सीमा ॥ अस्योपरि न केनचिद्वा*धा कर्त्तव्या । यः करोति स

PLATE Vb.

- [110.] पंचमहापातकयुक्तो भवति । तथा चोक्तं भगवता व्यासेन । स्वदत्तां परदत्तां [वा यो हरेत् व-
 [111.] सुन्धरां [।*] षष्टिं वर्षमहस्त्राणि विष्टायां जायते क्रिमिः । गामेकां स्वर्णमेकं वा [भूमेरप्येकं मंगु-
 [112.] लं । हरन्नरकमाप्नोति यावदाभूतसंश्रवं । बहुभिर्व्वमुधा दत्ता बहुभिश्चानुपालिता । यस्य
 [113.] यस्य यदा भूमिस्तस्य तस्य तदा फलं । श्रीविजयराज्यसंवत्सरे एकविंशे दत्तस्यास्य
 [114.] शासनस्याज्ञप्तिः पंच प्रधानाः काव्यकर्त्ता विदयभट्टः 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 Nârâyana (*Vishnu*), there was born Svayambhû (*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 Śrikanṭha (*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 Purûravaś.

(Line 4.) From him (*came*) Âyu; from him Nahusha; from him the emperor Yayâti, the founder of a race; from him Puru; from him Janamejaya; from him Prâchîśa; from him Sainyayâti; from him Hayapati; from him Sârvabhauma; from him Jayasena; from him Mahâbhauma; from him Aiśânaka; from him Krodhânana; from him Devaki; from him Ribhuka; from him Rikshaka; from him Mativara, the performer of great sacrifices and lord of the Sarasvatî river; from him Kâtyâyana; from him Nîla; from him Dushyanta. His son was he who, having placed sacrificial posts in an uninterrupted line on the banks of the Gaṅgâ and Yamunâ, and having successively performed the great rite (*called*) horse-sacrifice, obtained the name of Bharata. From this Bharata (*came*) Bhûmanyu; from him Hastin; from him Virochana; from him Ajamîlha; from him Samvaraṇa; from him Sudhanvan; from him Parikshit; from him Bhîmasena; from him Pradîpana; from him Śaîntanu; from him Vichitravîrya; from him Pându-râja; from him the Pândavas.

(Verse 3.) (*From*) that victorious bearer of (*the bow*) *gândiva*, who, having conquered (*Indra*) the bearer of the thunderbolt, burnt the hermitage in the Khândava (*forest*), who acquired the weapon of Paśupati (*Śiva*) in battle from (*Śiva*) the enemy of Andhaka, who, having killed Kîlikeya 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;—

¹ Read विष्णे गृहं.

² Read स्फुटितं.

³ Read पुंगवेन.

⁴ Read परदत्तां.

⁵ Read मेव.

(Line 14.) From that Arjuna (*came*) Abhimanyu; from him Parikshit; from him Janamejaya; from him Kshemuka; from him Naravâhana; from him Śutânika; from him Udayana. When, commencing with him, fifty-nine emperors, whose succession was uninterrupted, and who sat on the throne of Ayodhyâ, had passed away, a king of this race, Vijayâditya by name, went to the Dekhan (*Dakshinâpatha*), in order to conquer (*it*) and attacked Trilochana-Pallava, (*but*) through ill-luck he went to another world. ✓ During this battle, his great queen, who was pregnant, reached together with the family-priest and the old ministers an *agrahâra* called Muḍivemu, and, being protected like a daughter by Vishṇubhaṭṭa-somayâjin, a great ascetic, who dwelt there, she gave birth to a son, Vishṇuwardhana. 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 Mânavyas and were the sons of Hârîtî.¹ And he, having been told the (*above-mentioned*) events by his mother, went forth, worshipped Nandâ, the blessed Gaurî, on the Chalukya mountain, appeased Kumâra (*Skanda*), Nârâyana (*Vishṇu*) 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 *mahâśabdus*, the flags in rows,² the *pratidhakkâ* (*drum*), the sign of the boar, the peacock's tail, the spear, the throne, the arch (*in the shape*) of a *mukara*,³ the golden sceptre, (*the signs of*) the Gaṅgâ and Yamunâ, *etc.*, conquered the Kadamba, the Gaṅga and other princes, and ruled over the Dekhan (*Dakshinâpatha*), (*which is situated*) between the bridge (*of Râma*) and the (*river*) Narmadâ (*and the revenue from which amounts to*) seven and a half *lakshas*.⁴

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

(Line 27.) His son was Pulakeśi-Vallabha. His son was Kîrtivarman. His son,—Hail! Kubja-Vishṇuwardhana, the brother of Satyâśraya-Vallabhendra, who adorned the race of the glorious Châlukyas, *etc.*,⁵ ruled for eighteen years over the country of Veṅgi; his son Jayasimha-Vallabha for thirty-three (*years*); his younger brother Indra-râja for seven days; his son Vishṇuwardhana for nine years; his son Maṅgi-yuvarâja for twenty-five (*years*); his son Jayasimha for thirteen (*years*); his younger brother Kokkili for six months; his elder brother Vishṇuwardhana, having expelled him, for thirty-seven (*years*); his son Vijayâditya-bhaṭṭâraka for eighteen (*years*); his son Vishṇuwardhana for thirty-six (*years*); his son Narendra-mṛigarâja for forty-eight (*years*); his son Kali-Vishṇuwardhana for one and a half years; his son Guṇagâṅka-Vijayâditya for forty-four (*years*); Châlukya-Bhîma, the son of his brother Vikramâditya, for thirty (*years*); his son Kollabhigaṇḍa-Vijayâditya for six months; his son Amma-râja for seven years; having expelled his infant son Vijayâditya, Tâḍapa (*ruled*) for one month; having conquered him, Vikramâditya, the son of Châlukya-Bhîma, (*ruled*) for eleven months; then Yuddhamalla, the son of Tâḍapa-râja, for seven years; having expelled him from the country, Râja-Bhîma, the younger

¹ The Chalukyas claim descent from both the Mânavya and the Hârîta gotras.

² On *pâliketana* see *Ind. Ant.* Vol. XIV, p. 164.

³ *Makara-toraṇa*, '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-râja, (*ruled*) for twelve years; his son Amma-râja for twenty-five (*years*); Dâna-nripa, his brother from a different mother, for three years. Then the country of Veṅgî was through ill-luck without a ruler for twenty-seven years. Then king Śaktivarman, the son of Dânarṇava, ruled over the earth for twelve years.

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

(*Line 46.*) His son, king Râjarâja, 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 Bhima by his terrible power.

(*Verse 7.*) He had a spotless queen, Ammaṅga by name, who was famed on earth by her good deeds, who was the only abode of lucky marks, who purified the world, and who sprang from Râjendra-Choḍa, the ornament of the race of the sun, just as Gaṅgâ from Jahnu, Gaurî from Himavat and Lakshmi from the milk-ocean.

(*Verse 8.*) Just as (*Śiva*) the bearer of Gaṅgâ and (*Pârvatî*) the daughter of the mountain had a son called Kârttikeya, these two had a son called Râjendra-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 Veṅgî, (*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, Pâṇḍya, 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 Râjanârâyaṇa (i.e., *a Vishnu among kings*), married (*as it were*) Lakshmi (*the wife of Vishnu*) herself, who was known by her other name, *viz.*, Madhurântakî, and who (*just as the goddess Lakshmi*) from the ocean, arose from Râjendra-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 Gaṅgâ, who, like the (*seven*) Âdityas, had destroyed the darkness (*of sin*), and who, like the (*seven*) mountains, were able (*to undergo*) the fatigue of supporting the earth.

¹ With *rajakulapradipa* compare *parârdhyo mahati nripakule* 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 Vijayâditya.

(*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 Vîra-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 *Śâka* 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 Vîra-Choḍa, joyfully put on the tiara of the world.

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

² This seems to be the second meaning of *râjanikarân aparâṇ*.

(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 Devakî bore from Vasudeva a son called Vâsudeva (*Krishna*), and just as the mountain-daughter (*Pârvati*) bore from the moon-crested (*Śiva*) a son called Guha, thus she bore from him a son called Meḍamârya, 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 Guṇaratnabhûshana (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 courtyards, 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 Drâkshârâma and at the sacred place of Pîṭhapurî, this charitable one joyfully founded two *śaltras* 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 Vishnu (*I*) gave for the daily (*performance of*) *charu*, *buli* and *pūjā* and for the repairs of gaps and cracks [*the village called Kolāṅgu*] 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 MÂMALLAPURAM.

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

This inscription is dated in the twenty-fifth year of Ko-Râjarâja-Râjakesarivarman, *alias* Râjarâja-deva. It states, that the king "built a jewel-like hall at Kândaḷûr," and then gives a list of the countries, which he is said to have conquered. Among them Vengai-nâḍu is the well-known country of Vengî; Gaṅga-pâḍi and Nuḷamba-pâḍi are found on Mr. Rice's Map of Mysore;¹ Kuḍamalai-nâḍu, "the western hill-country," is Coorg; Kollam is Quilon; Kaliṅgam is the country between the Godâvarî and Mahânadî rivers; Îra-maṇḍalam is Ceylon; Iraṭṭa-pâḍi is the Western Châlukyan empire;² and the Śeriyas are the Pâṇḍyas. I have been unable to identify Taḍigai-pâḍi.

Sir Walter Elliot's and Dr. Burnell's tentative lists of Chola kings³ contain a king Râjarâja, who reigned from 1023 to 1064 A.D. These figures rest on three Eastern Châlukya 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 Râjarâja, who reigned from Śaka 944 to 985, was not a Chola king, but a king of Vengî, and that his insertion in the list of Chola kings was nothing but a mistake.

The historical portion of the subjoined inscription is almost identical with lines 166 to 173 of the large Leyden grant⁴ and must belong to the same king. The Leyden grant states that Râjarâja conquered Satyâśraya (line 65). This name was borne as a surname by no less than six of the earlier Western Châlukya kings and was also the name of one of the later Western Châlukyas. From certain unpublished inscriptions of the Tanjore Temple it can be safely inferred, that Râjarâja-deva was the predecessor of Râjendra-Chola-deva, the enemy of the Western Châlukya king Jayasîmha III., who ruled from about Śaka 944 to about 964.⁵ Hence the Satyâśraya mentioned in the Leyden grant might be identified with the Western Châlukya king Satyâśraya II., who ruled from Śaka 919 to about 930;⁶ and the Chola king Râjarâja, who issued the large Leyden grant and the inscriptions Nos. 40, 41 and 66 of the present volume, with that Râjarâja of the *Sûryavânṣa*, whose daughter Kûṇḍavâ was married to the Eastern Châlukya king Vimalâditya,⁷ who reigned from Śaka 937 (?) to 944. As Râjarâja-deva boasts in his inscriptions of having conquered Vengai-nâḍu, the country of the Eastern Châlukyas, this marriage was probably a forced one and the result of his conquest of Vimalâditya.⁸ The

¹ *Mysore Inscriptions*, p. lxxxiv.

² See the introduction of No. 67, below.

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

⁴ Dr. Burgess' *Archæological 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. Palæography*, 2nd edition, p. 22, note.

identification of the Râjarâja-deva of the Leyden grant and of Nos. 40, 41 and 66 with the father of Kûndavâ 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 Kândaḷûr, where Râjarâja-deva built a hall (*śâlâ*), 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 Mâmallapuram belonged to Âmûr-nâdu,² a division of Âmûr-koṭṭam, and that the name of the Shore Temple was Jalaśayaṅga. The purport of the inscription is a new division of the land of the town of Mâmallapuram, which had been agreed upon by the citizens.

TEXT.

- [1.] ஸ்வஸ்தி ஸ்ரீ [||*] திருமகள் பொ-
 [2.] லப்பெரு நீலசசெல்வி[யு]னனக்கெ-
 [3.] யுரி[மை]ம பூண்[ட]மை மன[க்]கொளக்கா-
 [4.] கனாற்சாலை கலமறுத்[தருளி] வெங்கை-
 [5.] நாடுக[க்]ங்கபாடியு[துள]ம்பபாடியு[து]-
 [6.] டிகைபாடியுங்குடம[லை]ஞாடுங்கொல்-
 [7.] லமுங்கலிங்கமும் எண்டிசை புகழ் தர
 [8.] ஈழமண்டலமும் இரட்டபாடி எழறையில-
 [9.] க்கமுக்கிண்டிற் றவென்றித்தண்டாற்கொ-
 [10.] ண்ட தனநெழில வள[ரு]ழியுனெல்லாயா-
 [11.] ணடுகொழுதக விளங்கும் யாண்டெ செழி-
 [12.] யரை தெச கொள் ஸ்ரீகொராஜராஜராஜ-
 [13.] கெவ. சிவஜி-கொள ஸ்ரீராஜராஜகெவற்கு யா-
 [14.] ண்டு இருபத்தைஞ்சாவது [||*] ஆமு[ர்க]கொ-
 [15.] ட்டம் வகை செய்கின்ற [யு]துக்குடை-
 [16.] யான் எகதிரன் ஐயம்பதின் மனநகர-
 [17.] மாமல்லபுரத்து ஜலாயனகெவர் தெ-
 [18.] நக்கல் திருநகாவனத்தெ இருக்க[க்] இன்ற
 [19.] கரத்து நகரத்தொழும பெரிளமையொ-
 [20.] மும் எம்மினிசைனு செய்த வுலகெழு-
 [21.] யாவது [||*] எம்முர் நிர்நிலமும் வெண்ணி-
 [22.] லமும் சொட்டநிலமும் கொல்கைநிலமு-
 [23.] ம் இறைநிலமாமச்செபபெறப்பட்டது-
 [24.] ம் நூறு ம[னை]க்கிழ் நா[ல்] கூற[க்] அடை-
 [25.] பபதாகவும [||*] இப்ப[ரி]ச அடைச்சு ந[ா]-
 [26.] லு கூறிட்ட ஒரு கூறு இந்நகரத்து க[டு]-
 [27.] ம்பிடுகெசரிசசங்கரபாடியா[ரக்]-
 [28.] கு இருபத்தைஞ்சு மனைக்கு கூறா-
 [29.] தாகவும் [||*] தின்ற முன்று கூறம எழு-
 [30.] பத்தைஞ்சு மனைக்கிழ் [கூ]றவதா-

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

² Instead of Âmûr-nâdu, the present inscription uses the term "the fifty (*villages called after*) Puduk-kuḍaiyaṅ Ekadhîra," which occurs also in lines 32 f. of No. 41.

- [31.] கவும் [*] கூறிட்ட பரிசெ மனையும் நிலமு-
 [32.] ம் வீர்க்கவும் ஒற்றிவைக்கவும் யஜி-
 [33.] [உ]ரானஞ்செய்ய பெறுவதாகவும் [*] நி-
 [34.] லமும் மனையும் கூ[றடை]த்த[த] பரி[டு]ச
 [35.] [அ]கூணஞ்செய்து குடுப்பதாகவு-
 [36.] ம் [*] முன்புள்ள அகூணஞ்ச[ாங்கம் கி]-
 [37.] ழிவதாகவும் [*] கூறடைத்த நிலங்க-
 [38.] ளில் நின்ற பல்லுருவில் ப[ழ]மரங்க-
 [39.] ள் அவ்வகூறுடையானெ பெறு-
 [40.] வானாகவும் [*] மஞ்சிக்கத்தில் நின்ற-
 [41.] ன நூறு மனைக்குங்கூ[று]வதாகவும் [*]
 [42.] நிலமின்றியெ பதினாறு வயலின்
 [43.] மெல் வியாபாரஞ்செய்திருப்பாரை
 [44.] அரைக்கழஞ்சு பொன்னும் கூவி-
 [45.] க்குச்செய்திருப்பாரை அரைக்கா-
 [46.] ல் பொன்னும் எ-
 [47.] ருடையராய் வ-
 [48.] ரிசைக்கு முவாரை-
 [49.] க்கால்பொன்னு-
 [50.] ம் ஆண்டு வரை-
 [51.] க்கொள்வதாகவும் [*]
 [52.] இப்பரிசு அன்றெ-
 [53.] ன்றாரை மெ[ல்] வெ-
 [54.] று இருபத்தைக்கழஞ்சு பொன் உண்-
 [55.] டங்கொள்வதாகவும் [*] இப்பரிசு எம்-
 [56.] மில்விசைசூ வுவுவெஹு செய்தொ-
 [57.] ம் நகரத்தொழும் பெரிளமையொ-
 [58.] மும் [*] இப்பரிசு நகரத்தாரும் பெரிள-
 [59.] மையாருஞ்சொல்ல எழுதினென்
 [60.] இன்னகரத்து கரணத்தான் திருவ-
 [61.] டிகள் மணி கண்ட னான் திருவெளறை
 [62.] முவாயிரத்துஎழுநூற்றுவனென் [*] இ-
 [63.] வை என்னெழுத்து [*]

TRANSLATION.

Hail ! Prosperity ! In the twenty-fifth year of (*the reign of*) the illustrious Ko-Râja-râja-Râjakesarivarman, *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, Veṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kalīṅgam, Îra-maṇḍalam, which is famed in the eight quarters, and Iraṭṭa-pâḍi, (*the revenue from which amounts to*) seven and a half *lakshas* ; who,—while his beauty was increasing, and while he was resplendent (*to such an extent*) that he was always worthy to be worshipped,—deprived the Śeriyas of their splendour,—We, the middle-aged citizens of this town, unanimously made the following contract, while assembled in the *tirunandâvana* to the south of (*the temple of*)

Jalaśayana-deva at Mâmallapuram, the chief town of the fifty (*villages called after*) Pudukkuḍaiyâṅ Ekadhîra,¹ which form part of Âmûr-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 *manais*.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 *manais* (*which belongs*) to the inhabitants of (*the quarter of*) Ka[ḍu]mbi-dugu-śori (*alias*) Śamkara-pâḍi of this town. The remaining three lots shall be a lot of seventy-five *manais*. The *manais* (*of*) the land (*included in*) the contract of division into lots may be sold, mortgaged, or used for meritorious gifts; (*but*) the *manais* (*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 *manais*. Among those who are without land and are over the age of sixteen,—from those who are engaged in trade half a *karaiṅju* of gold (*pon*), from those who work for hire one-eighth of a *pon* and for (*each*) turn as ploughmen (?) three-eighths of a *pon* shall be taken at the end of the year. From those who do not submit to this contract, further twenty-five *karaiṅjus* 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, Tiruveḷarai Muvâyirattu-erunârṟuvan, 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-Râjarâja-Râjakesarivarman, alias Râja-Râja-râja-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-Îśvara-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 Râjasimha-Pallava-Îśvara-deva, which, as appears from one of the Kâñchîpuram inscriptions (No. 24, verse 10), was the original name of the Kailâsanâtha Temple at Kâñchî. The name of the third temple, Pallikondaruliya-deva, (literally: “*the god who is pleased to sleep*”) may perhaps refer to the Śrîraṅganâyaka Temple at Pallikoṇḍa near Viriñchipuram and would then explain the origin of the name Pallikoṇḍa.

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

² மஃசு is perhaps a corrupted form of மசுறு.

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

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

⁵ மஃசுசிக்கல் seems to mean the same as மஃசுசில்.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகர் பொலப்பெரு
[2.] நிலச்செல்வியும் தனக்கெ உரிமை பூ-
[3.] ண்டமை மனக்கொளக்காணூர்ச்சா-
[4.] லை கலமறுத்தருளி வெங்கைநாடுங்க-
[5.] ங்கபாடியும் துளம்பபாடியுடைகை-
[6.] பாடியுங்குடமலைநாடுக்கொல்[வ]முங்-
[7.] கனிங்கமும் எண்டிகை புகழ் தர ஈ[ழ]ம-
[8.] ண்டலமும் இரட்டபாடி எழரை இல[க்]க-
[9.] முகிண்டிறல் வென் றித்தண்டாற்க[டு]கா-
[10.] ண்ட தன்நெழில் வளநுழியுள்ளெல்-
[11.] வாயாண்டுகொழுதக விளங்கும் யா-
[12.] ண்டெ [டு]சழியரை தெசு கொள் ஸ்ரீ-
[13.] கொராஜராஜராஜகெவரிவழி-
[14.] ன ஸ்ரீராஜராஜராஜகெவற்கு யாண்-
[15.] டு இருபத்தாறாவது [*] ஆமுர்க்கொட்-
[16.] டத்தாமுர்நாட்டு நகரமாமல்லபுரத்-
[17.] து நகரத்தொழும் பெரிளமையொ-
[18.] மும் இ(ன்)[நக]ரத்து ஜெயநக-
[19.] து க்ஷத்ரியவிலிஹபல்லவாண்ட[ர*]-
[20.] த்து கெவரும் இராஜவிலிஹ[வ]ல்-
[21.] வவாண்டரத்து கெவரும் பள்ளி-
[22.] கொண்டருளிய கெவரும் உடை-
[23.] ய லட்டாரத்து பொன்னில் இ[த்த]-
[24.] ளிகளில் பதி பனாறாயு-
[25.] ட்டை[சு] கெவகன்மிகள் ப . . .
[26.] நா[ங்]கள் கொண்டு கடவ பெ[ரன் ப*]-
[27.] த்தொன்பதின் கழைஞ்ச[ச*] . . .
[28.] [இ]த்தெவர்களுக்குத்தி
[29.] [ன]மாக உடையார் ஸ்ரீ
[30.] [வ]ர் திருநாமத்தால் ஸ்ரீ
[31.] கெவன் என்று இக்கொ[ரட்டம் வகை*]
[32.] செய்கின்ற புதுக்கு[டையான்*]
[33.] எகதிரன் ஐம்பதின்
[34.] னவானஞ்செய்விக
[35.] [நி]லத்துக்கு கிழ்பா[ற்கெல்லை ஸ*]-
[36.] ஶேஷகார வ[ழி] பாவி
[37.] யில் மெட்டுக்கும்
[38.] ன்பாற்கெல்லை இத
[39.] பொரு பெரு வழிக்கு
[40.] ல்பாற்கெல்[லை] [41.] ம் குரங்கள்
[42.] க்கு கிழக்கு [43.] இந்நகர
[44.] ள்ளத்[து] [45.] ளத்[து]
[46.] த்[துக்கு]ம் [47.] லையு
[48.] நாலாயி [49.] சு குழியி
[50.] பொன் [51.] எ[ரி]யும்

[52.] அகபட்ட	[53.] [வ்யுமா]க
[54.] கவும் இப	[55.] கழைஞ்[சு*]
[56.] லம் விற்று	[57.] ம[மு]ச்செ
[58 to 62.]
[63.] பெரி	[64.] ல்ல
[65.] த்த	[66.] கற
[67.] மு	[68.]
[69.] வித்த	[70.] ம வித
[71.] ந்றுக	[72.] யெ

TRANSLATION.

Hail ! Prosperity ! In the twenty-sixth year of (*the reign of*) the illustrious Ko-Râja-râja-Râjakesarivarman, *alias* the illustrious Râja-Râjarâja-deva, *etc.*¹—We, the middle-aged citizens of Mâmallapuram, a town in Âmûr-nâdu, (*a division*) of Âmûr-kottam of (*the temples of*) Jalaśayana, (*alias*) Kshatriyasimha-Pallava-Îśvara-deva at this town, and of Râjasimha-Pallava-Îśvara-deva, and of Palli-konḍaruliya-deva

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

No. 42. INSIDE THE SHORE TEMPLE.

This inscription is dated in the ninth year of Vîra-Râjendra-Chola-deva. It records the gift of a piece of land from the great assembly (*mahâsabhâ*) of Śi[ri]davûr, *alias* Narasimha-maṅgalam to “our lord of Tirukkadalmaimai.” By this the Shore Temple at Mâmallapuram seems to be meant.

TEXT.

[1.] ஸ்லஷீ [*]	ஸ்ரீவி[ர*]ராஜேந்தர-
[2.] சொழுவெவாகு	யாண-
[3.] ம ஒதுபதாவது	திரு-
[4.] க்கடல்மல்லை	எம் பெ-
[5.] பருமாதகு	சி[ந்]தயூரா-
[6.] ந நரவீ[ஃ*]ஹமங்கல-	
[7.] த்த	தேஹாஸலை-
[8.] பெரம்	திருவிடையா-
[9.] ட்டீரஹ	விட்ட எங்கள்
[10.] ஊர்	உக்காவிரிவாக்-
[11.] காலுசுத்தெசு	மங்-
[12.] கலசசெறும்	யிச கு-
[13.] நியாது	நீளற நாராயணன்-
[14.] மாங்களுரான	கூத்தாடி-
[15.] [ப]ட்டி ஆக	தடி ரு னை[ல்] கு-
[16.] ழி [உத]	இன்னாயனர்கு

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

² See page 64, note 2.

- [17.] திருவிடையாட்டமாற
 [18.] இறை இழிச்ச[க்குடு]-
 [19.] [தெ*]தாம் இயூர் சிறை-
 [20.] [ரஸ*]வையொம்¹

TRANSLATION.

Hail! In the ninth year of (*the reign of*) the illustrious Vî[ra]-Râjendra-Śora-deva, we, the great assembly (*mahâsabhâ*) of Śi[ri]davûr, *alias* Narasiṅha-maṅgalam, gave to our lord (*of*) Tirukkadalmaḷlai as exclusive property,² with exemption from taxes, 5 rice-fields (*tadi*), consisting of 2,000 *kuris* (*of land*; 1. *at*) Maṅgalacheṟu to the south of the Ukkâviri channel (*at*) our village; and (2. *at*) Nârâyaṇa-mâṅgalûr, *alias* Kûttâdi-paṭṭi, where (*the temple of*) this god (? *kuriyâ*) stands.

II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELÛR.

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

This and the next-following seven inscriptions record grants to Jvarakhaṇḍeśvara-svâmin of Velûr, *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 Kâñchîpuram 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 Sadâśiva-deva-mahârâyar. They record grants which were made to the Vellore Temple at the request of Śiṅṅa-Bommu-nâyaka of Velûr by the *mahâmaṇḍaleśvara* Tirumalaiyadeva-mahârâja, also called Tirumalai-râjayaṇ, (*the younger brother of*) Râmarâja, with the consent of Sadâśiva-deva-mahârâyar.

The historical results obtained from these four inscriptions are:—

1. That Sadâśiva-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 Karnâṭa Dynasty.⁵

2. That, after the death of his elder brother Râma, Tirumala-râja of Karnâṭa⁶ continued to acknowledge the king of Vijayanagara as his sovereign and submitted to the title of *mahâmaṇḍaleśvara*.

3. The Śiṅṅa-Bommu-nâyaka of the four inscriptions is perhaps identical with “Bommi Reddi or Naidu,” to whom tradition assigns the foundation of the Vellore Temple.⁷

The Vilâpâka grant of Venkâta I. of Karnâṭa dated Śaka 1523 mentions a certain Liṅga-bhûpâla, son of Velûri-Bomma-nripati and grandson of Vîrappa-nâyaka-

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

² This seems to be the meaning of the technical term திருவிடையாட்டம் 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 Velûr in the *Dhânu* year, *i.e.*, A.D. 1876) he is called Bommaiya-Redḍiyâr.

kshamâpa.¹ Velûri-Bomma is evidently the same as Śinṇa-Bommu-nâyaka of Velûr. From the title "prince", which the Vilâpâka grant attributes to Bomma and to his father and son, it follows that his family were petty chiefs under the kings of Karṇâṭa, who were again nominally dependent on the kings of Vijayanagara.

The inscription No. 43, as mentioned in Sewell's *Lists of Antiquities*,² records the gift of the village of Arappakkam, where it is still found.

TEXT.

[1.]	ശംഖമിஷു	ഖുഖി	[*]	ശ്രീഖല
[2.]	ശിവമേവമിശാരായൻ	ഖി	ഖി- ³	
[3.]	ശിഖരാജ്യം	പண்ணി	അ-	
[4.]	അകിന്ദ	കകാഷ്ട	കകാഷ്ട	
[5.]	അ	ക	മെമ്സെൽലാകി[ന്*]മ	
[6.]	അക്ഷയം[*]ഖകുലാത്ത	ക-		
[7.]	മപനായമ	അപനവക-		
[8.]	ത്ത	കാകുശി	മെലൈവൈ-	
[9.]	രത്ത	നാ	ശ്രീകൃഷ്ണമ	
[10.]	അമൈശാരായരാജകി-			
[11.]	മലൈമേവമിശാരായ-			
[12.]	ഖക്	മൈ	കിന്നപ-	
[13.]	മനായക	വിண்ண-		
[14.]	പന്മൈകയി	കി-		
[15.]	മൈ	ഖകുശിവമ-		
[16.]	മൈ	ഖകു		
[17.]	വിண்ணപന്മൈ	ക-		
[18.]	ഖ	കൈ		
[19.]	ഖ	ക		
[20.]	ഖ	ക		
[21.]	മ	ക	ക	ക
[22.]	ക	ക		
[23.]	ക	ക		
[24.]	ക	ക		
[25.]	ക	ക		

TRANSLATION.

Let there be prosperity! Hail! After Śinṇa-Bommu-nâyaka (of) Velûr had made a petition to the illustrious mahâmaṇḍuleśvara Râmarâja-Tirumalaiya-deva-mahârâja, — Tirumalai-râjayan, having made a petition at the feet of Sadâśiva-deva-mahârâyar, gave the village of Arappakkam to (the temple of) Jvarakandeśvara-svâmin (at) Velûr for (providing) all kinds of enjoyments,⁵ on Wednesday the twelfth lunar day of the latter half of the month of *Kumbha* of the *Akshaya-samvatsara*, which was current after the

¹ *Ind. Ant.*, Vol. XIII, p. 127.

² Read *ഖ*.

³ *Angaraṅgavaibharam* is a synonym of *anṅaraṅgavaibhogam*, which occurs in Nos. 47 and 48 and means, according to Winslow, "all worldly enjoyments."

⁴ Vol. I, p. 165.

⁵ Read *ക*.

Śaka year 1488 (*had passed*), while the illustrious Sadâśiva-deva-mahârâyar 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-Sirrerri within (*the boundaries of*) Arugŭr," *i.e.*, of the modern Ariyŭr.

- | | | | | |
|-------|-------------------|-----------------|------|--------------|
| [1.] | ஸஹஸ்தி | ஹஸ்தி | [*] | ஸ்ரீஸதா- |
| [2.] | ஸ்ரீவதேவதீஹாராயந் | | வ்ர- | ¹ |
| [3.] | யிஷிராஜ்யம் | பண்ணி | | அருளா- |
| [4.] | நின்ற | சகாஷ்ட | | கூசாஅயஅ |
| [5.] | சு | மெற்செல்லாநின்ற | | |
| [6.] | அகத்யஸ[*] | வசஸ்திரத்து | | கு- |
| [7.] | ம்பநாயம் | | | அபரவகூ- |
| [8.] | த்து | ஹாஸி | | ஸௌஸ்திவால- |
| [9.] | நத்து | நாள் | | ஸ்ரீஸதீஹாஸி- |
| [10.] | ஸௌஸ்திராராஜதிர- | | | |
| [11.] | மலையதேவதீஹாராஜா- | | | |
| [12.] | வக்கு | வெலூர் | | சின்னபொ- |
| [13.] | ம்முநாயக்கர் | | | விண்ண- |
| [14.] | ப்பஞ்செய்கையில் | | | தி- |
| [15.] | ருமலைய[*] | ஜயன் | | ஸதாஸி- |
| [16.] | வதேவதீஹாராயந் | | | பாத- |
| [17.] | த்திலெ | விண்ணப்பஞ்செ- | | |
| [18.] | சய்து | வெலூர் | | ஜரகஸ்தி- |
| [19.] | ஸாஸ்திரிக்கு | | | சந்தாந்த- |
| [20.] | வைஷ்வதத்துக்கு | | | விஷித்த |
| [21.] | முராமம் | அருகருக்குள் | | முரு- |
| [22.] | க்கெசித்தெரி | உ | | தா[*]வா- |
| [23.] | தெய்வதீஹாராஜா | | | தாநா- |
| [24.] | தெய்வதீஹாராஜா | | | தா- |
| [25.] | நாள் | ஸதமலைய[*] | | தெய்வாதி |
| [26.] | வாந்தாஸ்திராமம் | | | வத- |
| [27.] | உ | | | |

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

The object of the grant is the village of Arumbaritti.

- | | | | | |
|------|------------------|--------------------|-----|------------|
| [1.] | ஸஹஸ்தி | ஹஸ்தி ³ | [*] | ஸ்ரீ- |
| [2.] | ஸதாஸிவதேவதீஹாரா- | | | |
| [3.] | யந் | ஸ்ரீயிஷிரா[*] | | பண்ணி |
| [4.] | அருளாநின்ற | சகாஷ்ட | | கூ- |
| [5.] | சாஅயஅ | சு | | மெற்செல்ல- |

¹ Read வ்ர.

² Read தத்யஸகம்.

³ ஹ is engraved twice in the original.

⁴ Read வ்ரயிஷி.

- [6.] ரநின்ற அக்யவஸ[*]வஸஸு-
 [7.] ரத்து கும்பநாயற்று அ-
 [8.] பாவகூத்து ஊரஸரி டெ-
 [9.] வஸஸுவுவாஸரத்து நாள்
 [10.] ஸ்ரீஸுஸுஸுஸுஸுஸுஸுஸு-
 [11.] ராராராஜதிருமஸுஸு-
 [12.] டவஸுஸுஸுஸுஸுஸு டெ-
 [13.] வஸுஸு சின்னபொம்மு-
 [14.] நாயக்கர் விண்ணப்ப-
 [15.] ஞ்செய்கையில் திரும-
 [16.] ஸுஸுஸுஸுஸுஸுஸுஸு ஸுஸுஸுஸு-
 [17.] டவஸுஸுஸுஸுஸுஸுஸுஸு பாத[த*]ஈ-
 [18.] டெ விண்ணப்பஞ்-
 [19.] சய்து டெஸுஸு ஐரகடெ-
 [20.] ஸுஸுஸுஸுஸுஸுஸுஸுஸு ஈம-
 [21.] ரம்ஸுஸுஸுஸுஸுஸுஸுஸு
 [22.] விஸுஸுஸுஸுஸுஸுஸுஸு அரு-
 [23.] ம்பரித்தி உ டவஸுஸுஸு-
 [24.] டெஸுஸுஸுஸுஸுஸுஸுஸு டவஸுஸுஸு-
 [25.] டெஸுஸுஸுஸுஸுஸுஸுஸு [*] டவஸுஸுஸு-
 [26.] ஸுஸுஸுஸுஸுஸுஸுஸுஸுஸுஸு வ-
 [27.] டவஸுஸுஸுஸுஸுஸுஸுஸு வ ட

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

The object of the grant is the village of Sadupperi.

- [1.] ஸுஸுஸுஸுஸுஸு ஸுஸுஸு [*] ஸ்ரீஸுஸு-
 [2.] ஸுஸுஸுஸுஸுஸுஸுஸுஸுஸு ஸுஸுஸு-
 [3.] ஸுஸுஸுஸுஸுஸுஸுஸுஸுஸு பண்ணி அரு-
 [4.] ஸுஸுஸுஸுஸுஸுஸுஸுஸுஸு சகாஸு[ஸ*] டவஸுஸுஸு-
 [5.] அ ஸு டெஸுஸுஸுஸுஸுஸுஸுஸு-
 [6.] ட அக்யவஸ[*]வஸஸுஸு-
 [7.] த கும்பநா[ய*]ற்று அமரவ. 3
 [8.] கூத்து ஊரஸரி டெஸு-
 [9.] ஸுஸுஸுஸுஸுஸுஸுஸுஸு நாள் ஸ்ரீஸு-
 [10.] ஸுஸுஸுஸுஸுஸுஸுஸுஸுஸு-
 [11.] ராராராஜதிருமஸுஸு-
 [12.] டவஸுஸுஸுஸுஸுஸுஸு டெ-
 [13.] வஸுஸு சின்னபொம்மு-
 [14.] நாயக்கர் விண்ணப்ப-
 [15.] ஞ்செய்கையில் திரு-
 [16.] மஸுஸு[ஸ*]ஸுஸுஸு ஸு-
 [17.] ஸுஸுஸுஸுஸுஸுஸுஸுஸுஸு-
 [18.] ஸு வாதத்திலெ விண்ண-

1 Read டவஸுஸுஸு.

2 Read ஸு.

3 Read அமர.

- [19.] ப்பஞ்செய்து வெலூர்¹
 [20.] ஐரகணையாஸூரி-
 [21.] க்கு சுமராம[வ*]வவத்-
 [22.] துக்கு விடுவித்த மூராமம் ச-
 [23.] துப்பெரி உ ஞானவாக-
 [24.] யொலி-டுயி ஞான[ா*]யெ-
 [25.] யொநவாக- | ஞான-
 [26.] க ஸ்ரீம-டுவாடுபாதி வா-
 [27.] மநாடி-கம்² வடி உ

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

This and the next-following two inscriptions are dated on the same day of the *Yuva* year, which was current after the expiration of the Śaka year 1497, and during the reign of the *muhāmaṇḍalesvara* Śrīraṅga-deva-mahārāyar. They record grants to the Vellore Temple, which were made at the request of Śiṅga-Bommu-nāyaka of Velūr by Kṛishṇappa-nāyaka Ayyaṅ, 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 Kṛishṇappa-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 Śattuvâchcheri, where it is still found.

TEXT.

- [1.] உ ஸ்ரீம-டுவாடுபாதி உ
 [2.] ஓ ஸ்ரீம-டுவாடுபாதி [||*] ஸ்ரீம-டுவாடுபாதி-
 [3.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [4.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [5.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [6.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [7.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [8.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [9.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [10.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [11.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [12.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [13.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [14.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [15.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [16.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [17.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-
 [18.] ஸ்ரீம-டுவாடுபாதி ஸ்ரீம-டுவாடுபாதி-

¹ Read வெலூர்.

⁴ *Mysore Inscriptions*, p. 220.

⁷ Read ஸ்காஸூரி.

¹⁰ Read துயொடி.

² Read உயி-கம்.

⁶ Read ஸ்ரீம-டுவாடுபாதி.

⁸ Read ஸ்ரீம-டுவாடுபாதி.

³ *Ind. Ant.*, Vol. XIII, p. 155.

⁶ Read ஸ்ரீம-டுவாடுபாதி.

⁹ Read ஸ்ரீம-டுவாடுபாதி.

- [19.] ஸாரஸூமிக்கு அங்க[ர]-
 [20.] [ஃ]மவைவொமத்துக்கு
 [21.] [விடு]வித்த மூரீழ சத்-
 [22.] [து]வாச்செரி | உ ஞாச-
 [23.] வாமநயொரீழெஜெ
 [24.] ஞாநாஜெயொநா-¹
 [25.] வாமந² [*] ஞாநாக்
 [26.] ஸூழெவாஜெநாதி
 [27.] வாமநாஜெயொக
 [28.] வடி | உ ஸூலிஸூ

TRANSLATION.

Let there be prosperity! Hail! After Śinṇa-Bommu-nāyaka (*of*) Velūr had made a petition at the feet of Kṛishnappa-nāyaka Ayyan, — Kṛishnappa-nāyaka Ayyan, 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 ŚAMAṅGINELLŪR NEAR VELŪR.

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

- [1.] உ ஸூலிஸூ உ
 [2.] ஸூலி³ [*] ஸூலிஸூலி-
 [3.] ஸூலிஸூலிஸூலி-
 [4.] வலிஸூலிஸூலி-
 [5.] ஸூலிஸூலி வண்ணி அருளா-
 [6.] ஸூலிஸூலி ஸகாஸூலி தூசாஸூலி-
 [7.] ஸூலிஸூலி மெல் செல்லாஸூலி-
 [8.] ஸூலிஸூலிஸூலி⁴ மகாந-
 [9.] ஸூலிஸூலி⁵ கீலிபசூலி தீ-
 [10.] ஸூலிஸூலி புதவாஸூலி ஸூ-
 [11.] ஸூலிஸூலி கீலிபசூலி அய்-
 [12.] ஸூலிஸூலி பாந[த*]கிலெ வெலூரா
 [13.] [கி]ன்னபொம்முநாயக்-
 [14.] கர் விண்ணப்ப(ம்)ஞ்செய்-
 [15.] கையில் கீலிபசூலி-
 [16.] க்கர் அய்யன் ஸூலிஸூலி-
 [17.] ஸூலிஸூலிஸூலி பா-
 [18.] தத்திலெ விண்ணப்ப-

¹ Read ஸூலி or ஸூலி.

² See the translation of No. 43

³ Read ஸூலி.

⁴ Read யுலஸூலிஸூலி.

⁵ Read ஸூலிஸூலி.

- [19.] ஞ்செய்து வெலு[ர்*] ஜீ-
 [20.] கணெஸுராஜாதிக்கு
 [21.] அங்கரங்கெவெ-
 [22.] ஹாமத்துக்கு விடுவித்-
 [23.] த ஸூரஜி செண்பகப்-
 [24.] பெருமாள்நல்லூர் [||*] டாந-
 [25.] வாகுயொஜி-ஓடு) டா-
 [26.] நாக ஸுயொநுவாக-
 [27.] ள [!*] டாநாக ஸும-ஓடுவாடு-
 [28.] ராகி வாகுநாஜுசுதகம்¹ வ-
 [29.] டு வ ஸுலஜிஸு 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.] வ ஸுலஜிஸு வ
 [2.] ஓ ஸுல² [||*] ஸுஜிஜிஹா-
 [3.] ஜிணெஸுராஜாதி-
 [4.] ஓமெவஜிஹாராயர்
 [5.] வுயிவிராஜி³ வண்
 [6.] ணி அருளாநின்ற ஸகா-
 [7.] ணி துசாகயெள னு
 [8.] மெல் செல்லாநின்ற
 [9.] யுவசுவற்சரத்து மக-
 [10.] ரநாயாறு³ கிண்பகத்து
 [11.] துயொதெசி புதவாரது
 [12.] ணர் கிண்பநாயக்கர்
 [13.] அய்யன் பாதத்திலெ டெ-
 [14.] வலூர் சின்னபொம்மு-
 [15.] நாயக்கர் விண்[ண]ப்ப-
 [16.] ஞ்செய்கையில் கிண்ப-
 [17.] பநாயக்கர் அய்யன் ஸு-
 [18.] ஓமெவமகாராயர்
 [19.] பாதத்திலெ விண்ணப்-
 [20.] பஞ்செய்து வெ[லூர் ஜீ]-
 [21.] கணெ[ஸுராஜாதிக்கு அ]-
 [22.] நகா[ஓமெவெஹாமத்து]-
 [23.] க்கு [விடுவித்]த [ஸூரஜி பெ]-
 [24.] ரு[முண]க [||*] ட[நவ]ரா[நெ]-
 [25.] யாஜி-ஓடு) டாநாக ஸு-
 [26.] யொநுவாக[ட] டாநாக ஸு-
 [27.] ம-ஓடுவாடுவாடி வாகு-
 [28.] நாகுசுதகம்⁴ வடி வ

¹ Read டுசுதகம்.

² Read ஸுல.

³ Read நாயற்று.

⁴ Read டுசுதகம்.

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

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

TEXT.

- [1.] ஸ-ஹிஷ்டு-ஹு [||*]
 [2.] வெலூர் சுர-
 [3.] கண்ட்டெசு-
 [4.] ரசுவாமியா-
 [5.] றக்கு காலச-
 [6.] ந்தியுசைக்-
 [7.] கு விட்ட கிராம-
 [8.] ம் செக்கனூ-
 [9.] ர்கிராமம் [||*] ஸ-
 [10.] ஹிஷ்டு-ஹு வ

TRANSLATION.

Let there be prosperity! The village of Śekkaṇŭr was given for (*the requirements of*) daily worship to (*the temple of*) Jvarakaṇḍeśvara-svâmin (*at*) Velŭr. Let there be prosperity!

No. 51. ON A ROCK ON THE TOP OF THE BAVĀJI 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 Kaṇṇara-deva, and records that Velŭr-pâḍi was given to the temple of Paṇṇapeśvara on the top of the hill of Śŭdâḍupârai (*Śŭdâḍupârai-malai*) by Nuḷambaṇ Tribhuvana-dhîra, *alias* Muḍi-melaṇ Śrî-Pallava-Murâri. Another Nuḷambaṇ, the first part of whose name is indistinct on the stone, and who was probably a relation of Nuḷambaṇ Tribhuvanadhîra, seems to have received Velŭr-pâḍi together with the hill of Śŭdâḍupârai from Vîra-Chola. Velŭr-pâḍi is probably the same as Velapâḍi, a suburb of Vellore, near which the Bavâji Hill is situated, and which is supposed to be the oldest part of the town.¹ Śŭdâḍupârai-malai must have been the old name of the Bavâji Hill. It was situated in the north of Paṅgala-nâḍu, a division of Paḍuvŭr-koṭṭam. The Śiva temple on its top had been founded by, and was called after, a certain Paṇṇappai.

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

TEXT.

- [1.] || ஸ்ஹி [||*] ஸ்ரீகன்னரதேவற்கு யாண்டு இருபத்தாறாவது
 [2.] படுவூர்க்கொட்டத்துப்பங்களநாட்டு வடக்கில் வகை[க் கு]-
 [3.] தாடுபாராமலை மெல்ப்பன்னப்பை எடுப்பித்த
 [4.] பன்னபெரைத்துக்கு பொகமாக இந்நாட்டு வெலூ-
 [5.] ர்ப்பாடி எ*மகன்² துளம்பன் வீரசொழர் பக்கல்
 [6.] குதாடுபாராமலை அகப்பட யாரா அட்டுவித்து கொ-

¹ See *North Arcot Manual*, p. 187.

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

[7.]	ண்டு	ஸந்ராதித்தருள்ளவும்	உட்கவ-ஒலு-ஞ்செய்-
[8.]	து	குடுக்தென்	நுளம்பன் திரிபுவனதீரனென் [*]
[9.]	இயலி-ல்	ராகித்தாரடிஎன்	முடிமெலன் ஸ்ரீபல்ல-
[10.]	வமுராரி	[*]	இயலி-ல் இறக்குவான் கங்கை குமரியிடைச்செ-
[11.]	ய்தார்	செய்த	பாவங்கொள்வான்

TRANSLATION.

Hail! In the twenty-sixth year of (*the reign of*) the illustrious Kannara-deva, I, Nuḷamban Tribhuvanadhîra,¹ gave, with a libation of water, to (*the temple of*) Paṅṅapeśvara, which Paṅṅappai had caused to be erected on the hill of Śûdâdupârai (*Śûdâdupârai-malai*), which is situated in the north of Paṅṅala-nâḍu in Paḍuvûr-koṭṭam, to be enjoyed as long as the moon and the sun endure, Velûr-pâḍi, (*a village*) of this nâḍu, (*which*) Nuḷamban had received from Vîra-Śorar, together with the hill of Śûdâdupârai, as a lasting gift.² I, Muḍi-melan,³ the illustrious Pallava-Murâri, (*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 Gaṅgâ (*or*) Kumari.⁴

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

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

The inscription is a receipt for the cost of a *kâni*,⁶ which a certain Tiruveṅṅadam-uḍaiyân seems to have sold⁷ to the villagers of Nilakanṭha-chaturvedi-maṅṅalam and of Śrî-Mallinâtha-chaturvedi-maṅṅalam. The first of these two villages was also called Gâṅgeya-nallûr⁸ (*the modern Gâṅganûr*) and was situated in Karaivaṛi-Ândi-nâḍu.⁹

TEXT.

- [1.] சகலலொகச்சக்கரவத்தி ஸ்ரீ வென்று மண் கொண்ட சம்புவராயக்கு யா[ண்]டு
யெ ஆவது ப்ரமாயிலாவகலாத்து ஐஷலநாயற்று வ-ஒலு-ல்[பசுநத்து]
[2.] ப்ரமுமெயும் திங்கள் கீழமெயம்¹⁰ [ப]ற்ற ரொஹிணி னுள் ககொவ[ழி]-
ஆன் தினுட்டு அகரம் காங்கெயரல்லாராந நிலகண்ட[ச்சதுஷ்டு]-

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

² யாரை அட்டுவித்து 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" (*Winslow*).

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 Kumâri, just as the High Tamil form Kâviri to the Sanskrit Kâvêri.

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 *kâni* 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 Gâṅganûr.

⁹ Compare No. 102, below

¹⁰ Read டம்.

- [5.] திவங்கலத்து ஶீமாஜநத்துக்கும் ஶ்ரீமல்லிகா[ய]ச்ச[கு]ஷ்டே-ஶீமங்கலத்து ஶீமாஜ-
நத்துக்கும் (க)கொத்தன்பாக[கமுடை]-
- [1.] யாள் திரு¹வெங்கடமுடையாடுநா காணி விடுவெ ஶ்ரீமாணகச்சாத்து வ[ண்]ணி
குடுத்தபடி வெமப்ப[ல]ரஉடையாள் விசமபச்செகிரா
- [2.] [ண்டு] உடுடெயெநாள் இவ்வகாங்களில் கணக்ககாணி இம்மெற நாள் இ[வ:]
. . [கு]² வி[லை] குமிந்[குக்]கொள்[ளு]வதான எம்மில் இ[ரை]ரந்த
[விலை ப]
- [6.] நல்லப்பணம் வாசிபடர் விசமப்பன் குளிடுகெ [ய] ஶாய இப்பணம்
ஶாற்றுள[முபது]
- [7a.] இ[வ*]ஷ்டர்களில் கணக்ககாணி விடுவெ ஶ்ரீமாணகச்சாத்து வண்ணி குடு-
[7b.] த்தென் ஶிலகண்[ட]ச்சகுஷ்டே-ஶீமங்கலத்து ஶீமாஜநத்துக்கும் ஶ்ரீ[மல்லிகாய]ச்-
சகுஷ்டே-ஶீம]-
- [8a.] ஶ்கலத்து ஶீமாஜநத்துக்கும் கொத்தம்பாக்கமுடுடையாள் திருவெ-
[8b.] ஶ்கடமுடுடையாடுநள் [I*] இ[ப்*]படிக்கு இடுவெ திருவெங்கட-
முடுடையா

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, Śambuvarāya,—Whereas I, Kottanpākkam-udaiyān's (*son*) Tiruveṅgaḍam-udaiyān, gave to the great people of Gāṅgeya-nallūr, *alias* Nilakanṭha-chaturvedi-maṅgalam, a village in Karaivarī-Āndi-nāḍu, and to the great people of Śrī-Mallinātha-chaturvedi-maṅgalam a receipt for the cost of a *kāni*; I, Kottambākkam-udaiyān's (*son*) Tiruveṅgaḍam-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 simature of*] Tiruveṅgaḍam-udaiyān].

TRANSLATION.

Hail! In the twenty-third year of (*the reign of*) the illustrious Ko-Vijaya-[Simha]-vikramavarman,—having caused a sacred temple to be erected to Nârâyana-bhaṭṭâraka (*at*) Kâttuttumbûr in Paṅgala-nâdu, (*a division*) of Paduvûr-koṭṭam, [*I gave*] to it a piece of land below the tank (*at*) Kanakavalli in the same nâdu and the same koṭṭam, which [*I*] called “the sacred land of Vishṇu (*at*) Kanakavalli,” for the worship at the three times (*of the day*), for the sacred food at the three times, (*for*) the *nandâ* lamp (*and*) for the worshipper.

No. 54. ON THE BASE OF THE ÎSVARA TEMPLE AT TELLÛR NEAR VELÛR.¹

This inscription is dated in the reign of the *mahâmanduleśvara* Virapratâpa-Devârâya-mahârâya (*of* Vijayanagara) and in Śaka 1353, the *Sâdhûrana* year. It records that the family (*kudi*) of Mâraṇa-ullittâr, which belonged to Pallava-nallûr, was given to the temple at Tellaiyûr (*the modern* Tellûr), *alias* Pukkalappuram, which belonged to Vadapuri-Ândi-nâdu in Paṅgala-nâdu, a division of Paduvûr-koṭṭam in Jayankonda-Chola-maṇḍalam.

TEXT.

South.

[1b.] ஸ்ரீஸீகந்தமாலையுடையாது கரிநாயகிவாடன் வரலெஷக்கு தப்புல ராயர்
கண்டன் வகுலு-புஷணபச்சமொதரலு-ஓராயிவகி ஸ்ரீவிநாயகாவலெ[வ]ரா.

East.

[1.] யலெமாந[ர*]ய வுயிவிநாயகி வ[ண்*]ணி [அ]ருளாநின்ற ஸகாலு துநாடுயெ

South.

[1a.] வாயாரணவருஷம் கற்கடகநாய[ற்று] பூலு-புஷணத்து பஞ்சமியும் திங்கள் தி-
ழமையும் பெற்ற திருவெ[ர]ணத்து நாள் ஜயங்கொண்டசொழமண்டலத்து
படுவூர்கொட்டத்து பங்களநாட்டு வடபுரிஆந்திராட்டு [அ]கரம் தென்னையூரந
புக்களப்புரத்து² நாயிநாருக்கு ஆந்திராட்டு வடுகி மன்றாடி அதிகாரிகள் வ
. நாயக்கடுக . கஞ்சனதும் தன்மசாதநம் பண்ணிக்குடுத்தபடி
இந்த நாயிநாருக்கு ஆந்திராட்டு

[2.] பல்லவநல்லூர்ச்செர்வைக்குடி ம[ர]ணன்உள்ளிட்டாரை திருநந்தாவினக்கு குடி
ஆக சூராதித்தவரையும் செல்லும்படிக்கு உடகபூலு யலி-ஓராமமாக பண்ணிக்-
குடுத்தொம் [||*] இப்படி பண்ணிக்குடுத்த இந்த மாரணன்உள்ளிட்டார் எங்கெ
இருக்கிலும் இந்த நாயிநாருக்கு இ[ய]க்க கடவநாகவும்³ [||*] இந்த
தன்மசாதநக்குடி

East.

[2.] வழி எல்லாம் இந்த நாயிநார் குடி வழி ஆகக்கடவநாகவும் [||*] இப்படி
பண்ணிக்குடுத்த இந்த தன்மசாதநத்துக்கு அகிதம் ப[ண்*]ணிநாருண்டாரால்

¹ On a stone near this temple there is a fragment of a Chola inscription, the first line of which reads : உடையார் ஸ்ரீகுலொத்[துக்க], Udaiyâr Śri-Kulot[*tuāga*].

² After this word there is engraved below the line : ஊராங்குளுந்தநா[த]யிநா[த]ர் (?).

³ Read கடவநாகவும்.

South.

[3.]¹ கெங்கைக்கரமில்² குரால் பசுவை கொன்ற பாவத்தெ பொக கடவும் [||*]
உ(ர)மெஹ்யாராகெந் [||*]

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 *Karkātuka* of the *Sādhāraṇa* 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 *Vīrapratāpa-Devarāya-mahārāya* was pleased to rule the earth,—Whereas (*we*),⁴ gave a *dharmaśāsana* to (*the temple of*) the lord of *Tellaiyūr*, *alias Pukkalappuram*, a village in *Vadapuri-Āndi-nāḍu*, (*which belongs*) to *Paṅgala-nāḍu*, (*a division*) of *Paḍuvūr-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 *tirunandā* 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 VIRŪPĀKṢHĒŚVARA TEMPLE
AT VEPPAMBAṬṬU 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-Kadambūr*. The first-mentioned village belonged to *Āndi-nāḍu*, a division of *Agara-parṇu*. Both villages are stated to have been granted to the temple of *Virūpāksha-deva*⁵ at *Veppambattu* by *Vīrapratāpa-Bukka-mahārāyar* (*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 1321.⁶

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

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

² Read கறாயல்.

³ Sanskrit *Śravaṇa*.

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 Pampipati Temple at Hampi (Vijayanagara).

⁶ See Mr. Fleet in *Jour. Bo. Br. R. A. S.*, Vol. XII p. 339.

TEXT.

West.

[1.] ஸ்ரீ விஜயாக்ஷய¹ [*] ஸகாஷ்ட தூநாஉய[அ] ன் மெல் செல்வாநின்ற
பாதி-வஸுவக்ஷயாத்துக்குச்செல்லும் வியஸுவக்ஷயாத்து ஜெஷ்வஹ².

South.

[1.] கரீவாவெய்யு³ வியாழக்கிழமைபும் பெற்ற நாள் [*] ஸ்ரீஜெஷ்வாராஜாயிராஜராஜ-
வாஜேஸூரஸ்ரீவிநாயுதாபயுக்கிணாராயர் வெப்பம்பட்டு விருபாக்ஷதெவற்கு

West.

[2.] காமாமஹோமஅமுதுபடிக்கு யஜி-ஸாஸத³ ஆக குடுத்த வெளஷ்டி² முன்னாள்
வைஸாகஸு-ஹிஸுயம் மஹாவாரத்து நாள் வுக்ஷெ

South.

[2.] ஆகையால் அன்னாள் முதல் ஆகக்குடுத்த அகரப்பற்று ஆந்திராடு வெப்பம்பட்டு
ஊர் ஒன்றுக்கு குளவரீணம் பொன் உசயெ பு சபஜ தகுக்கொவை

West.

[3.] பொன் நயசு பு ஹூ [*] இகில் நாயினார் விருபாக்ஷதெவற்கு கஜ்யநம்
பண்ணும் ஸ்ரீஜெஷ்வாராஜாக்கு ஸ்ரீஜெஷ்வாராஜா ஆக குடுத்த ஊர் பாதி-

South.

[3a.] க்கு குளவரீணம் பொன் ஈயெ பு உ நீக்கி ஊர் பாதிக்கு குளம் பொன்
ஈயெ பு உபஜ ம் [*] இராவுத்த சங்கி ஒபுளி ஆய்

West.

[4.] கங்கி[5]ரதர்க்குச்சென்ற நாடு சிறகடம்பூ ஊர் கக்கு குளவரீண³
பொன் ஈசயெ பு சசகிய [*] ஆக ஊர் கக ககு (கு)குள-

South.

[4a.] ம் பொன் உசயெ பு கககூ [*] ககநாததால் விருவாக்ஷதெவர்
காமாமஹோம³ கஜ்யபடிக்கு வாதி-வஸுவக்ஷய வைஸாகசு-

West.

[5.] ஹிஸுயம் மஹாவாரம் முதலாக என்மென்றைக்கு ஸ்ரீஜெஷ்வாராஜா[ம்]
யஜி-ஸா[ஸத] ஆக குடுத்த ஊர் [ஒன்று] அரைக்கும் குளவரீணம்

South.

[5a.] பொன் [இரு]நூற்றுஎண்பத்துமூன்று பணம் ஆறெழுக்காவெழுக்காணிக்கும்
சங்கம் [உ]வெய்யு லாம³ இடத்துறை புறம்பு ஆ[க] வசு-

[3b.] ஸ்ரீஜெஷ்வாராயமும் வசுஹிஸுயாதாயமும் செக்குகடமை

[4b.] வெட்டிவரி திருப்புகிது எரிமீனவிற்ப்பணம் உவச்சவரி

[5b.] வண்ணார்வரி உட்ப்பட குஉ[*]ஜாகக-ஸூ[ஹி]³ ஆக ஸ்ரீஜெஷ்வாராஜா ஆக
குத்தெ³ ஹிஸுய(ஹி)ஸுய(ஹி) [*] அற்றமரி ஆகிசிருப்பணங்களை எழுத்து [*]

¹ Read விஜயாக்ஷய.

² வெளஷ்டி seems to stand for ஸ்ரீஷ்டி and to be inserted as a sort of *sanctum* at the beginning of the mention of the date of the *pratishta*.

³ Read ஹிஸுய.

TRANSLATION.

Hail! Prosperity! Victory! Fortune! On Thursday, the new moon of the dark half of *Jyaisht̥ha* 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*):⁵—(1.) 242 *kuḷapramānas* of gold and $4\frac{1}{8}$ *panas*—equal to 36 *kovais* (?) of gold and $5\frac{1}{8}$ *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 *dharmasāsana*, 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 *Brāhmanas* 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 $4\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{8}$ *panas* for 1 village, (*viz.*) *Śīru-Kadambūr*, in all, 283 *kuḷas* of gold and $6\frac{3}{4}$, $\frac{3}{8}$ *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 $4\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{8}$ *panas* for *Śīru-Kadambūr*); 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 *dharmasāsana*, 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 *Araramari Ādi-Śiruppanaṅgal*.

III.—INSCRIPTIONS AT AND NEAR VIRIŅCHIPURAM.

No. 56. INSIDE THE FRONT GOPURA OF THE VIRIŅCHIPURAM 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 *Brāhmanas*, which was settled by the *Brāhmanas* of the kingdom of *Paḍaivīdu*, among whom *Karṇāṭa*, *Tamiṛ*, *Telugu* and *Lāṭa Brāhmanas* are mentioned. Their representatives signed an agreement

¹ With ஸகவஸுண-நாடியமும் ஸகவஹதூடியமும் compare அனைத்து நெல்லாயங்காசாயங்களும் in line 21 of the Poygai inscription No. 62.

² According to Winslow, the *Māmagam*, *Māmāgam* or *Māmāṅgam* (Sanskrit *Mahāmagha* or *Mahāmāgha*) is a bathing festival, celebrated every twelve years at Kumbhakoṇam. A festival called *Mahāmakham* or *Māmāṅgam* 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 தேரட்டி.

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

⁵ அழுதபடி means "raw rice" (Winslow). It is spelt சுஜீதபடி in line 4a of the south wall.

to the effect, that henceforth marriages among their families had only to be concluded by *kanyâdâna*, 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 *âsura-vivâha* for a marriage thus concluded. The four forms of marriage permitted to *Brâhmanas* are mere varieties of the marriage by *kanyâdâna*.

To the end of the inscription a large number of signatures of *Brâhmanas* 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 *Brâhmanas* came from, are registered. As the identification of these localities might be useful for fixing the extent of the kingdom of Padaivîdu, I subjoin those which may be read with certainty: Kalañjiyam, Kamalapâdam, Marudam, Maṅgalam, Araiya-pâdi, Kaṇṇamaṅgalam,¹ A[ga]tterippaṭṭu, Enâdapâdi. Two other inscriptions mention Guḍiyâtam² and Vallam³ as belonging to the kingdom of Paḍaviḍu⁴ or Paḍaveḍu.⁵ The kingdom of Paḍaviḍu (*Paḍavittu rājyam*) was called after the town of Paḍaviḍu, now Paḍaveḍu in the Polûr Tâlluqa of the North Arcot District.⁶ According to two Vijayanagara inscriptions, it formed a district of Tonḍai-maṅḍalam.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.] ஸகலஜீவஸு
 [2.] ஸ்ரீமன்மஹா இராஜாஜிராஜபரமேஸ்வரான ஸ்ரீ[வி]ரவரதாபதேவராய-
 மஹாராஜ விர-
 [3.] யிவிராஜ்ய பண்ணி அருளானின்ற ஸகலஜீவ தூநாசயஎழின் மெல்
 செல்வானி[ன்*]ற விஸ்ராவஸு-
 [4.] வருஷ பங்குனி மீ ஈ ஈ ஷஷ்டிய[ம்*] வஸயன் கிழமையும் பெற்ற
 அநிழத்து⁹ நாள் படைவிட்டு இராஜத்து
 [5.] சுசெஷவிஜயேமஹாஜநங்களும் சுசுக-வஸுராணி¹⁰ மொவிநாடிஸநியி[ல]
 [6.] யஜி-ஸூரவகஸியவசும் பண்ணி குடுத்தபடி இற்றை நாள் முதலாக இந்த-
 [7.] ப்படைவிட்டு ராஜத்து ஸ்ராஹணரில் கன்ன[டி]கர் தமிழர்¹¹ தெலுங்கர்
 இலாளர் முதலா-

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

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

³ In the Vandavâsi Tâlluqa 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); *Paḍaviṭa-rājya* in a grant of Śaka 1460, the *Vilambin* year, from Śriperumbudûr (*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 *Tonḍai-maṅḍalattu Paḍavittu rājyam*. According to the *Koṇḍyâta* grant (*Ind. Ant.*, Vol. XIII, p. 132) the *Paḍaviḍu-mahârājya* belonged to the *Jayaṅkonda-Tonḍa-maṅḍala*.

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

⁹ Read அநிஷத்து.

¹⁰ Read வஸுரிணி.

¹¹ Read தமிழர்.

- [8.] ன ஈசெஷமொசுத்து ஈசெஷவஸுசுத்தில் ஈசெஷஸா[ஓெ*]வயிலவசுகளும்¹
விவாஹம் பண்-
- [9.] னுமிடத்து கத்யாஉாகரீக விவாஹஸு பண்ணககடவராகவும் [ஓ*] கத்யாஉாகம்
பண்ணாமல்
- [10.] பொன் வாங்கிப்பெண் குடுத்தால் பொன் குடுத்து விவாஹம் பண்ணினால்
இராஜஜ்ஞத்துக்கும் உட்பட்டு
- [11.] ஸ்ராஹ்ணுத்துக்கும் புறம்பாகக்கடவாரொன்[று] பண்ணி[ந] யஜிஷ்டாபகவஸியவசும்
[ஓ*] இப்படிக்கு ஈசெஷவிஷ்டி-
- [12.] ஹாஜநங்கள் எழுத்து [ஓ*]
.

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 *muhārājādhirāja-paramēśvara*, the illustrious *Vīrapratāpa-Devarāja-mahārāja* was pleased to rule the earth,—the great men of all branches of sacred studies of the kingdom (*rājyam*) of *Paṇḍi* 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 *Brāhmaṇas* of this kingdom (*rājyam*) of *Paṇḍi*, *viz.*, *Kannadigas*, *Tamiṇas*, *Telūngas*, *Ilālas*,⁴ etc., of all *gotras*, *sūtras* and *sākhās* conclude a marriage, they shall, from this day forward, do it by *kanyādāna*. Those who do not adopt *kanyādāna*, i.e., both those who give a girl away after having received gold, and those who conclude a marriage after having given gold, shall be liable to punishment by the king and shall be excluded from the community of *Brāhmaṇas*. These are the contents of the document which was drawn up.

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

.

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

This inscription records that in the *Saunnya* 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 *Śiṅṅa-Bommu-nāyaka* or *Bomma-nṛipati* 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.] ஸுஹ-
[2.] ஶீஷு [ஓ*]
[3.] ஸாஸிவாஹஸகாஶம் சூசாஸயக ன மெல் செல்வாநீநற
[4.] வெளயேவருஷ மெஷநாயற்று பூஷ்டபகூ ஸவூமிபும் பெற்ற
[5.] மருவார புஷ்டஸு நாள் வெலூர் மாச[ச]ராயக்கருக்கு தன்மமாக
[6.] குமாரர் பொம்முநாயககர் அன[டய] வளைஞ்சான தளவிசை படுப்பித்தார் [ஓ*]

¹ Read வர்களும்.² Sanskrit *Anurādha*.³ Sanskrit *Phalguni*.⁴ Sanskrit *Lāta*, the old name of *Gujarāt*.⁵ See the introduction of No. 43.

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-Śaka* year 1471 (*had passed*),—in order to procure religious merit to *Mâchcha(?)-nâyaka* (*of*) *Velûr*,—prince *Bommu-nâyaka* laid the pavement round the whole (*temple*).

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

This inscription is dated during the reign of *Venkaṭapati-deva-mahârâyar*¹ and in the *Nandana* year, which was current after the expiration of the *Śaka* year 1514. It records that *Periya-Erama-nâyaka* of *Puṇṇârûr* granted a house (*maṇai*) and some land for a *matha* to *Ānanda-Namaśivâya-paṇḍâram*. The grant was made at the *Mârgasa-hâyeśvara* Temple of *Tiru-Viriñchipuram* (*Viriñchipuram*).

TEXT.

- | | | | |
|-------|---------------------------|-----------------------|-----------------------|
| [1.] | [ஸ்ரீ ²] | ஸ்ரீமன்ம[கா]மண்ட[லெ]- | |
| [2.] | ஸ்ரீரன் | கண்ட | கட்டாரி [சா]- |
| [3.] | ஸ்ரீவ | ஸ்ரீவெங்க[டப]கிதெ- | |
| [4.] | வமகாராயர் | பிறுதிவி[ச]- | |
| [5.] | சியம | பண்ணி | அருளா[ன்]- |
| [6.] | ற | வஹதழ ³ | கூரு[ச] சூ |
| [7.] | மெல் | செல்லாநிளற | ந- |
| [8.] | ந்தன[வ] | தை மீ | சூ வ திரு- |
| [9.] | விரிஞ்சபுரம் | மாற்கசகாரி[ச]- | |
| [10.] | ள | சன்னதியில் | சிதம்பரம் குரு[ந]- |
| [11.] | மசிவாயமுத்தி | அடியார் | ஆனந்- |
| [12.] | தமசிவாயபண்டா[ர]மவர்[களு]- | | |
| [13.] | சூ | வாண்டராயன் | திருவிதியில் |
| [14.] | வடசி, மகில | ம[னை] | வெலூரா [மாய]- |
| [15.] | நாயககா | குமாரசங்கராப்ப[ர]- | |
| [16.] | யக்காயனவா[களு]சூ | புண்ணி- | |
| [17.] | யமாக | புன்னுறூ | பெரியாற- |
| [18.] | மநாயக்கர் | கட்டாரி[ட்]ட | மடம் [!] |
| [19.] | கூத்த | மடத்தூ | மனை திரியமபகம- |
| [20.] | னை சூ | கீழ்சூ | முத்திமாணிக்கத்தி[ன்] |
| [21.] | மனை சூ | மெய்த | மனை [ச] அடி |
| [22.] | சூகி | மனை[ர]பட[ப்]பையுமிந்த | |
| [23.] | மடநமத்தூ | நான | ச சூ ஒழி [9]- |
| [24.] | றவாதம் | சூறுணியும | ஊற- |
| [25.] | ண்டாநாங்கல | அக்காரத்தில | |
| [26.] | நிலஒழிசம்பந்தமும் | தாராப்பூ- | |
| [27.] | று[வ]ம் | பண்ணிக்குத்தொம | [!] |

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

² Read ஸ்ரீ².

³ Read ஸகாஷ-³.

⁴ ஸா looks almost like ட.

[28.]	யிந்த	மடம்	சிஷபரம்பரை	பு-
[29.]	த்திறபரம்பரையும்		சந்திராதித்த-	
[30.]	வரையும்		அனுபொசித்துக்-	
[31.]	கொள்ளக்கடவராகவும்	உ	உ	
[32.]	யிந்[த]	மடதன்மத்துஞ்	பாடொ-	
[33.]	ருவர்	அகுதம்	பண்ணின	பெ-
[34.]	ர்	கெங்கை	கரையிலெ	கா-
[35.]	ராம்	பசுவைக்கொன்ற		
[36.]	தொஷத்திலெ		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 *mahāmandaleśvara*, the hero (*Gaṇḍa*), the dagger (*Kaṭṭāri*), the hawk (*Sāluva*), the illustrious Venkaṭapati-deva-mahārāyar was pleased to rule the earth,—in the presence of (*the god*) Mārgasahāyeśvara (*of*) Tiru-Viriñchapuram,—Periya-Erama-nāyaka (*of*) Puṇṇārrūr ordered a house (*maṇai*) on the northern side of the holy street (*tiru-vīthi*) of Vāṇḍarāyaṇ (*to be given for*) a *maṭha* 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 *maṭha* 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 *maṭha* 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 *agrahāru* (*of*) Ūraṇḍaṇ-tāṅgal. The succession of sons (*which consists of*) the succession of pupils³ shall enjoy this *maṭha* as long as the moon and the sun endure. Whosoever injures this meritorious gift of a *maṭha*, 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 *maṭha* as a guarantee for the regular supply of the rice.

³ This clause seems to imply, that the *maṭha* was to be inherited by the *śiṣyas* of the donee, just as in other cases a grant to a *Brāhmaṇa* 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 Vishṇu.”

nallûr, 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 Vishṇu 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 Śambuvarâyaṇ, from whom Râma bought the three villages which he granted to the Poygai Temple, was Śengeṇi-Vîrâśani-² Ammaiappan (or Ammaiappan) Aṛagiya-Śoraṇ, *alias* Edirili-³Śora-Śambuvarâyaṇ.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 *Tribhuvanâchakravartin* Râjarâja-deva and in the Śaka year 1160. It records the gift of the village of Kumâra-maṅgalam, which was situated east of Korra-maṅgalam, north-west of Aimbûṇḍi—which lay to the north of Poygai, *alias* Râjendra-Choḷa-nallûr—and south of the Pâlaru. Aimbûṇḍi 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 Pâlârû is the well-known Pâlâr, the chief river of the North Arcot District.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [I*] சகலொயாண்டு ஆயிரத்[தொரு]னூற்றறுபது செல்லானின்ற
ஸ்ரீசிரிபுவனச்சக்கரவத்திகள் ஸ்ரீராஜராஜதேவற்கு யா-
- [2.] ண்டு இரு[ப]த்திரண்டா[வ]து தை பொய்கெ ஆன இரா-
செந்திரசொழநல்லூர்ச்சித்திரமெழிமலைமண்டலவிண்ணகரா-
- [3.] ன அருளாளப்பெருமாளுக்குத்திருவிடையாட்டமாகக்குமாரமங்கலம் [I*] மெல்-
பாற்கெல்லை கொற்றமங்கலத்து எல்லை ஆசறுதியினட்ட திருவா[ழி]க்கல்லுக்கு
கிழக்-
- [4.] கும் [I*] தென்பாற்கெல்லை பொய்கையான இராசெந்திரசொழநல்லூர்க்கு வடக்-
கான ஐம்பூண்டி கயக்காலுக்கு வடக்கும் [I*] கி[ழ]பாற்கெல்லை ஐம்பூண்டி
எல்லை ஆசறுதியில் நடந்தி-
- [5.] ருவாழிக்கல்லுக்கு மெற்கும் [I*] வடபாற்கெல்லை பாலாற்றுக்கு தெற்குமி[ந்]த
னாற்பாற்கெல்லைக்குமுட்பட்ட மெ[னெக்கி]ன மரமும் கிணைக்கின கிணறும்
நஞ்சை புஞ்சை கடமை குடி[ை]-
- [6.] ம உள்பட வெட்டிதனிஆள் ஆயம் பாடிகாவல் சில்வரி பெருவரி காந்திகை[க]-
அரிசி காந்திகைப்பச்சை மற்றுமுள்ள பல கா[சாயம்]களும் தறிஇறை கடை-
இறை தட்டார்ப்பாட்டஞ்செ-
- [7.] க்குக்க[ட]மையும் ஆசிவ[க]காச எப்பெற்பட்ட அனைத்தாயங்களும் ஆய்ஈனார் சிறை
இராமன் கொளன் பக்கல் பொன்ன[றக்கொண்டு] மண்ணறப்பொய்கை அருளாளப்-
பெருமாளுக்கு[த]-
- [8.] திருவிடையாட்டமாக சந்தரா⁵தித்தவரை செல்வதாக விட்டென் செங்கெணி விரா-
சனி அம்மை[ய]ப்பன் தனினின்று வென்றான் தன் வசி காட்டுவான் அழகிய
சொழானை எதி[ரிவி]

¹ This translation of *Viṇṇagara* rests on an ancient inscription of the Vaikunṭha-Perumâḷ Temple at Kâñchîpuram, in which the Sanskrit *Vishṇugriha* corresponds to the Tamil *Viṇṇagara*, which might, however, also mean "the celestial city."

² I.e., "the thunderbolt to heroes."

³ I.e., "the unopposed."

⁴ No. 64, lines 24 f.

⁵ ஆய looks like ஆயி.

⁶ Read சந்திரா.

TRANSLATION.

Hail ! Prosperity ! [*In the month of*] *Tui* 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-Vîrâśani-Ammaiyappan*, who has gained victory standing by himself, who shows his sword, *Aṛagiya-Śoraṇ*, *alias* *Edirili*, after having received gold from *Râma* the *Keraḷa*, a slave (i.e., *worshipper*) of *Âya-iṇâr*,¹—gave to the *Vishṇu* temple of *Chitra-meri-Malai-maṇḍala*, *alias* (*the temple of*) *Aruḷâḷa-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*) *Pâlâru*;—the trees overground and the wells underground, the wet land and the dry land, included within these boundaries in the four directions; including taxes and rights; (*the revenue for*) one *Vetti*,⁴ tolls (*âyam*), 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 *Âjîvakas*,⁵ 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 | [[*] | சகரயாண்டு |
| [2.] ஆயிரத்தொருநூற்றறுபது | | | செல்லா- |
| [3.] நின்ற | திருவனச்சக்கரவர்த்திகள் | ஸ்ரீராஜ- | |
| [4.] ராஜதேவற்கு | 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 *Puttûr*.*

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 *ஐபனார்*, 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 *Âjîvakas* are the *Jainas**. Instead of *ஆசிவகாச* we read *ஆசுவகடமை* in three other *Poygai* inscriptions and *ஆசுவிகன் பெர்க்கடமை* in the *Paḷavedu* inscription No. 78.

⁶ Read *இரண்டாவது*.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] சகராயாண்டி ஆயிரத்தொருநூற்றாறுபத்தொன்று செல்லாநின்ற
ஸ்ரீ[க்ர]ஹவனச்சக்கரவத்[கிக]ள ஸ்ரீராஜ[ராஜதெ]வ[ற்]கு [யா]ண்டி இருபத்து-
நாலாவது
- [2.] தைம்மாவம் முதல் பொய்கை[க]யான ராஜ[ஜஜ]சொழநல்லூர் சந்திரமெழிமலைம-
ண்டலவிண்ணகரான அருளாளபடு[ப]ரு[மா]ளுக்கு புத்தூர்] நா[ற்பாற்]கெல்லைக்கு-
முட்பட்ட மெனெ-
முட்பட்ட
- [3.] [க்கி]ன மரமும் [கி]ழ்கொக்கி[க]க [நி]னறும் நன்செய புன்செய் நாற்பாற்கெல-
லையுமுட்பட்ட கடமை [குடி]மைகளு[ம்] ஆயம் பாடிகாவல் சி[வ்]வரி எடுத்து]-
க்கொட்டி அரிமுக்கை-
- [4.] [யுட்]பட்ட பல நெல்லாயங்களும் கார்த்திகைஅரிசி கார்த்திகைக்காசு கார்த்திகைப்-
பச்சை[ச] வெலிப்பயறு நிரிலக[க]ராசு தழிபிறை கடையிறை காலகதப்பாட்ட[ம்]
[த*]-
- [5.] ட்டார்ப்பாட்டம் ஆகவககடமை செக்குக்கடமை எரிமின்காசு இரவரி வகைந்த காசு
பட்டொலைக்காசு மற்றுமெப்பெற்பட்ட பல காசாயங்-
- [6.] களும் அந்தராயமும் வெட்டிதனிஆளு[ட்*]பட்ட அனைத்து நெல்லாயங்களும்¹
உட்படத்திருவிடைஆட்டமாக மலைமண்-
- [7.] டலத்து ஆயசூர் சிறை ராமன் கொ[ள]ள் பக்கலப்பொன்னறக்கொண்டு மண்-
ணற விட்டுடன் விராசநி அம்மையப்பன்(அப்பந்) அழகி-
- [8.] ய சொழுக எதிர்வி சொழசமபுவராயனென [||*]

TRANSLATION.

Hail! Prosperity! From the month of *Tai* of the twenty-fourth year of the illustrious *Tribhuvanachakravartin*, the illustrious *Râjarâja-deva*, which was current during the *Śaka* year one thousand one hundred and sixty-one,—I, *Virâṣani-Ammaiyappan* *Araṅgiya-Śoraṅ*, *alias* *Edirili-Śora-Śambuvarâyan*, after having received gold from *Râma* the *Keraḷaṣ* a worshipper of *Āya-îṇâr* (and an inhabitant) of *Malai-maṇḍalam*,—gave to the *Vishṇu* temple* of *Chitra-meṇi-Malai-maṇḍala*, *alias* (the temple of) *Arulâḷa-Perumâl*, (at) *Poygai*, *alias* *Râjendra-Śora-nallûr*, (the village of) *Puttâr* as exclusive property:—the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions; the taxes and rights (which obtain) within the boundaries in the four directions; all the revenue in paddy, excluding tolls and the small tax for the village-police, and including the three handfuls of paddy (?); the rice in *Kârttika*, the money in *Kârttika*, the unripe (fruit) in *Kârttika*, *velipayaru*,² the money from water and land, the tax on looms, the tax on shops,³ the tax on goldsmiths, the tax on *Ājîvakas*, the tax on oil-mills, the money from (the sale of) the fish in the tank,⁴⁵ the money for documents, and all other revenue in money; the *antarâyam*; ⁶ including all (other) revenue in paddy and revenue in money, including (that for) one *Vetti*. *

¹ The inscription No. 62 (lines 21 f.) reads நெல்லாயங்காசாயங்களும்.

² The literal meaning of this term would be "the hedge-beans."

³ The meaning of காலகதப்பாட்டம் is காலகதப்பாட்டம் as No. 62 = 1.

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.] லுஷீ ஸ்ரீ [||*] சகரயாண்டு ஆயிரத்-
 [2.] தொருணாற்றறுபத்தொன்று டெ-
 [3.] சல்லாநின்ற ஸ்ரீதிரிபுவனச்சக்கர-
 [4.] வத்திகள் சிராசராசதெவற்கு யாண்டு
 [5.] இருபத்துநாலாவது தைம்மாதமு . . .¹
 [6.] பொய்கையான ராசெந்திரசொழநல்-
 [7.] லூர் சித்திரமெழிமலைமண்டலவிண்-
 [8.] ணகரான ஆ²ருளானப்பெருமானுக்கு பு[த்]து[ர்*] கா-
 [9.] ற்பாற்கெல்லைக்குமுட்பட்ட மெல்லொ-
 [10.] க்கின மரமுங்கிணைக்கின கிணறும் கஞ்செ[ச].
 [11.] ய் புன்செய் கா[ற்*]பாற்கெல்லைக்குமுட்பட்ட
 [12.] கடமை குடிமைகளும் ஆயம் பாடிகாவல்
 [13.] சீல்வரி எடுத்துக்கொட்டி அரிமுக்கை உட்-
 [14.] படப்பல நெல்லாயங்களுங்கார்த்திகைஅ-
 [15.] ரிசி கார்த்திகைக்காசு கார்த்திகைப்பச்சை வெ-
 [16.] னிப்பயறு நிரிலிக்காசு தறியிறை கடையிறை கால-
 [17.] க்கப்பாட்டம் தட்டார்ப்பாட்டம் ஆசுவக[ட]மை டெ-
 [18.] சக்குக்கடமை எரிமின்காசு இனவரி வகைந்-
 [19.] த க[ர்*]சு பட்டொலைக்காசு மற்றுமெப்பெர்ப-
 [20.] [ட்]ட பல காசாயங்களுமந்தராம்³ வெட்டி தனி-
 [21.] [ய]ராளுட்பட அனைத்து நெல்லாயங்காசாயங்-
 [22.] களுமுட்படத்திருவிடையாட்டமாக ம[லை]மண்-
 [23.] டலத்து ஆய[சு]னார் [சி]றை இராமன் கெரளன் 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 அ[ருளான]னா புனைந்து புத்தாரும் ஐய்யமற கொண்டு அவர்க்கு
 ஊராக்கினான் செய்யமலர்மாதயார் நின்ற மலைநாட்டு வாழ்
 [2.] வணிகன் ஆதிஇராமன் கெரளன் 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 Attiyûr.

¹ Read முதல்.² Read ஆ.³ Read சி.⁴ The inscription No. 61 reads அந்தராயமும் for அந்தராம்.

TEXT.

- [1.] ஸ்ருஷி ஸ்ரீ [||*] சகராயாண்டு ஆயிரத்தெ-
 [2.] தாருநூற்றறுபத்தைஞ்சன்¹ மெல் செல்லாநி-
 [3.] ன்ற ஸ்ரீராஜராஜதேவற்கு யாண்டு உயை வத²
 [4.] கற்கடகநாயறு முதல் சித்திரமெழிமலைமண்-
 [5.] டலவிண்ணகரான பொய்கை அருளாளப்பெ-
 [6.] பருமாளுக்கு அத்தியூர் தேவதானந்திருவி-
 [7.] டைஆட்டம் பள்ளிச்சந்தநதுக்கைபட்டி
 [8.] பிடாரிபட்டி பட்டவிருத்தி வயித்தியவிருத்தி
 [9.] நில நிக்கல் [நிக்கி] காற்பாற்கெல்லையுமுட்ப-
 [10.] ட்ட மெல்லென்க்கின மரமுங்கிணைக்கிய கிண-
 [11.] றும் நஞ்செ புஞ்செய் வெட்டிதனியாள் ஆ-
 [12.] [ய]ம் பாடிகாவல் கண்காணி கணக்கவரி எடுத்து-
 [13.] க்கொட்டி அ[ரி]முக்கை உள்ளிட்ட நெல்ல[ா]ய-
 [14.] ங்களும் வெ[ட்டி]ப்புடவை முதற்கிரமம் வகை-
 [15.] ந்த காசு பட்டு[டா]லைக்காசு முள்ளடி சின்னம் வெ-
 [16.] வலிப்பயறு தாப்படி அரிசி அச்சதறி சாலிகைத்-
 [17.] தறி தூசகத்தறி [ப]றைத்தறி செக்கு[க்]கடமை ஆச-
 [18.] வககடமையுமுள்ளிட்ட காசுகடமையும் மற்-
 [19.] றுமெப்பெ[த்³]பட்ட நெ[ல்]லாயங்களுங்காச-
 [20.] ராயங்களுமுட்பட ஆயகனார்⁴ சிறை இராமன் வெ-
 [21.] (க)ரளசெட்டியார் பக்கல் பொன்னறக்கொண்-
 [22.] டெ மண்ணறப்பொய்கை அருளாளப்பெருமா-
 [23.] ளுக்குத்திருவிடைஆட்டமாக மண்ணற விட்-
 [24.] டென் செங்கெணி விராசனி அம்மைஅப்பன் ஆ-
 [25.] முகிய சொழான எதிரிவி செ[ரமு]ச்சம்புவராயனெ[ன்] [||*]

TRANSLATION.

Hail! Prosperity! From the month of *Kurkutaka* 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-Vîrâśani-Ammaïappan Aṛagiya-Śorau, *alias* Edirili-Śora-Śambuvarâyan, after having received gold from the Keraḷa merchant Râma, a worshipper of Āya-îṇâr,—gave to the Vishṇu 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*) Pallichechandam,⁵ Tuk kai-paṭṭi, Pidâri-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 உயை ஆவது.

³ Read ற்.

⁴ Read ஆயகனார்.

⁵ *Pallichechandam* probably means "temple-land," just as *paḷli-grâmam* "a village belonging to a temple." In the inscriptions Nos. 67 and 68, *pallichechandam* seems to be used in the sense of *paḷligrâmam* itself.

⁶ *Paṭṭi* means "a measure of land sufficient for a sheep-fold;" compare *Kûttâli-paṭṭi* in No. 42, above. *Tukkai* is the same as *Turkkai*, *i.e.*, *Durgâ*, and *Pidâri* is a form of *Kâli*.

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 Śaivādhirāja. This is the signature of Nambi of Periya-nāḍu. This is the signature of Vīra-Śora-Brahmā-rāyaṇ. This is the signature of Appar-āṇḍi. This is the signature of Sama-ya-mantrin. This is the signature of the illustrious Māheśvara-velāraṇ. This is the signature of Mīnavarāyaṇ. This is the signature of Devarāyaṇ. This is the signature of Nandivarman. This is the signature of Abhimānabhūṣaṇa-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* Rājarāja-deva, and again (*in words*) in the twenty-first year of Śoraṇ Arumori, the lord of the river Ponri, 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 Rājarāja-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 Vaigavūr, the name of the village at the base of the rock, which occurs in Nos. 67 and 68.

TEXT.

[1.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொலப்பெரு கிலச்செல்-

[2.] வியுந்தனக்கெயுரிமை பூண்டமை மனக்கொள்க்காந்தருர்ச்சாலை 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. Naṭeśa 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 Marudevī, the names of the parents of the *Arhat* Rishabha (*Śatruñjaya-māhātmya*, iii, 7; *Kalpasūtra*, edited by Jacobi, p. 74, line 2). Porchūriyaṇ means "the golden sun."

- [3.] துளம்பபாடியு¹ந்தடிகைபாடியுங்குடமலைநாடுக்கொல்லமுங்கலிங்கமும் எண்டிசை புகழ்
தரவிழமண்டலமும் திண்டிமல் வென்றித்த-
- [4.] ண்டாற்கொண்ட[த்தெ]ழில்² வளருழி எல்லாயாண்டும் தொழுதெழ விளங்கு³
யாண்டெ செழிஞ்சைத்தெசு கொள் ஸீகொவி-
- [5.] ராஜஇராஜகெசரிபநூரா[ன ஸீ]இராஜஇராஜகெவர்க்கு யாண்டு உயக ஆவது அலை
புரியும் புனற்பொன்னி ஆறுடைய சொழன்
- [6.] அருமொழிக்கு யாண்டு இருபத்தொன்றாவதென்றுங்கலை புரியுமதிநிபு⁴ணன் வெண் கிழான்
- [7.] கணிச்ச[ெ]சக்கரமருபொற்குரியன்றன் நாமத்தால் வாமநிலை நி[ற்ற]குங்-
- [8.] கவிஞ்சுட்டு நீமிர் வையகை மலைக்கு நீடுழி இரு மருங்கும் நெல் விளைய-
- [9.] க்கண்டொன் குலை புரியும் படை அரைசர் கொண்டாடும் பாதன் குணவிர-
மாமுநிவன்
- [10.] குளிர் வையகைக்கொவெய் [||*]

TRANSLATION.

Hail ! Prosperity ! In the 21st year of (*the reign of*) the illustrious Ko-Râja-Râjake-sarivarman,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, Nuḷamba-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 Ponnî, whose waters are full of waves,—Guṇavîramâmunivaṇ, 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-Porchûriyaṇ, 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-Choḷa-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-Choḷa took from Jayasimha. This conquest must have taken place between his 7th and 10th years, as another of Râjendra-Choḷa’s inscriptions, which is dated in his 7th year,⁸ does not mention it, while it occurs in some unpublished Tanjore

¹ An ௐ seems to stand above ு.

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

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

⁴ ு looks like ு.

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-i-irâja*.

⁶ கவிஞ்சு must be a corruption of கவிக்கு 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 Râjendra-Choḷa.”³ Consequently, “the seven and a half *lakshas* of Irattapâḍi” 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 Râjendra-Choḷa 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 Râjendra-Choḷa, 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 Râjendra-Choḷa, who reigned from Śaka 985 to 1034. Undoubtedly, the enemy of Jayasimha III. was that Râjendra-Choḷa of the *Sûryavamśa*, whose daughter Ammaṅga-devî was married to the Eastern Chalukya king Râjarâja I.⁶ (Śaka 944 to 985). He is further identical with that Râjendra-Choḷa, who was the son of Râjarâja of the *Sûryavamśa*, and whose younger sister Kûndavâ was married to the Eastern Chalukya king Vimalâditya⁷ (Śaka 937 (?) to 944). From certain Tanjore inscriptions it can be safely concluded, that he was the successor of his father Râjarâja-deva, whose time I have tried to fix in the introduction of No. 40, above. Râjendra-Choḷa’s name occurs also on the seal of the large Leyden grant, and he is in all probability identical with the Madhurântaka, *i.e.*, “the destroyer of Madura,” who issued that grant after the death of his father Râjarâja.⁸

Among the other countries, which Râjendra-Choḷa is said to have conquered, the two first in the list are Idaiturai-nâḍu, *i.e.*, the country of Edatore, the head-quarters of a tâlluqa in the Maisûr District, and Vaṅavâśi, *i.e.*, Banawâsi in the North Kanara District of the Bombay Presidency. With Kollippâkkai compare Kollipâke, which, according to Mr. Fleet,⁹ was one of the capitals of the Western Châlukya king Jayasimha III. Îram or Îra-maṅḍalam is Ceylon. “The king of the South” (*Tennavan*) is the Pâṇḍya king. Of him the inscription says, that he had formerly given the crown of Sundara to the king of Ceylon, from whom Râjendra-Choḷa took that crown of Sundara. The name Sundara occurs in the traditional lists of Pâṇḍya kings.¹⁰ In the present inscription, the term “the crown of Sundara” seems to be used in the sense of “the crown of the Pâṇḍya king,” and the composer of the historical part of the inscription seems to have known Sundara as a former famous member of the Pâṇḍya dynasty. But no conclusions as to the date of Sundara can be drawn from this mention of his name. The names of the Pâṇḍya king, who was conquered by the king of Ceylon, and of the king of Ceylon, who was conquered by Râjendra-Choḷa, 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 *Râjendra-Choḷa-gaja-mṛigârâja*; *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-koṭṭam, whose king Vikrama-Vîra was defeated by Rājendra-Chōla, compare Chakrakoṭa, whose lord was conquered by the Western Chālukya king Vikramāditya VI,¹ and Chakragoṭṭa, which was taken by the Hoysala king Vishṇuvardhana.² Madura-maṇḍalam is the Pāṇḍya country, the capital of which was Madura. Oḍḍa-vishaya, the country of the Oḍḍas or Oḍras³ 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 Takkaṇalādam and Uttiralādam are Northern and Southern Lāta (*Gujarāt*). The former was taken from a certain Raṇaśūra. Further, Rājendra-Chōla asserts that he conquered Vaṅgāḷa-deśa, *i.e.*, Bengal, from a certain Govindachandra and extended his operations as far as the Gangā. The remaining names of countries and kings I have been unable to identify.

The inscription mentions Tirumalai, *i.e.*, "the holy mountain," and records a gift to the temple on its top, which was called 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 Rājarāja of the *Sūryavāṃśa*, 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 Chola king Parāntaka II., the elder sister of the Chola king Rājarāja-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 Vaigavûr and belonged to Mugai-nāḍu, a division of Pangala-nāḍu, which formed part of Jayankonda-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 Uttaramallûr 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. Buhler's *Vikramānka-kharita*, sarga iv, verse 30.

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

³ Sanskrit: Odra; Telugu: Ôḍhrulu, the inhabitants of Ôḍhra-dēśa; Kanarese: Oḍḍaru; Tamil: ஓட்டர் or ஓட்டர் மீ , the inhabitants of ஓட்டம் or ஓட்டம் மீ .

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.] ஶ்யஶீ ஶீ [,*] திருமன்னி வளரவிரு நிலமடையையும் பொரச்சயப்பாவையுஞ்சீர்த்-
தனிச்செல்வியுத்தன் பெருந்தெவியாகி இன்புறு¹ நெடு தியல்² ணழியுள்
இடைது-
- [2.] தைநாடுந்துடர் வனவெலிப்படர் வனவாசியுஞ்சுள்ளிச்சூழ் மதிட்கொள்ளிப்பாக்கையு-
நண்ணற்கரு முரண்³ மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தரசர் தமுடியும்
ஆங்க-
- [3.] வர் தெவியரொங்கெழின்முடியுமுன்னவர் ப[க்]கல்த்தென்னவா வைத்த சுந்தரமுடி-
யும் இந்திரநாமுந்தெண்டினை ஈழமண்டலமுழுவதும் எறி படைக்கொளர்
- [4.] முறைமையிற்குடுங்குலதனமாகிய பலர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்சங்கதிர்
வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்சென-
- [5.] வில்⁴ இருபத்தொரு காலரைகளை கட்ட பரசராமன் மெவருஞ்சாத்திமத்திவவரண்
கருதி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசங்-
கியில் மு-
- [6.] துகிட்டொளித்த சயசங்கன்⁵ அளப்பெரும்⁶ புகழொடும் பீடியல்⁷ இரட்டபாடி
எழரை இலக்கமுநவநெதிக்குலப்பெருமலைகளும் வக்கிரமவீரர் சக்கரகொட்டமு-
- [7.] முதிரபடவல்லே மதுமண்டலமும் காமிடைவனையநாமனைக்கொணமும் வெஞ்சிலை-
வீரர் பஞ்சப்பள்ளியும் பாசடை⁸பபழநன்மாசண்தெசமும் அயர்வி-
- [8.] ல் வண் கீர்த்தியாதிரகரவையிற்சகீரன்றொல் குலத்திரதனை வினையமர்க்களத்துக்கி-
னையொடும் பி[டித்]துப்பல தனத்தொடு நிறை குலதள[க்]குவை-
- [9.] யுஞ்சிட்டருஞ்செ[நி] மினையொட்ட¹⁰வினெஷயமும் பூசரா செர் நல்க்கொசலைநாடு-
கன்மபாலனை வெம் முடையழித்து வண்டுறை சொலைத்தண்டயுத்தி¹¹யுயிரண-
- [10.] குரனை முரணுறத்தாக்கித்திக்கனை கீர்த்தித்தககணலாடமுங்கொவ்சுகன் மாவிழி-
கொடத்தங்காத சாரல வங்காளதெசமுனொடு கடற்சங்குகொட்டன் லீழ்பாலனை
- [11.] வெஞ்சம¹² வளாகத்தஞ்சவித்தருள் ஒண்டிறல் யானையும் பெண்டிர் பண்டாரமு
நீத்திலநெடுங்கடலுத்தி[ர]லாடமும் வெந்¹³ மணற்றிர்த்தத்தெறி புனற்கங்கையு-
மா[ப்]-
- [12.] பொரு . தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான உடையார் ஶீராகுறு-
வொலெவற்கு யாண்டு றெ ஆவது [ஐ]யங்கொண்டசொழமண்டலதது பங்கள-
நாட்டு நடுவில்
- [13.] வகை[க்] முகைநாட்டுப்பள்ளிச்சகம் வைகலுர்த்திருமலை ஶ்ரீகுஜவைஜிநாலயத்து
வெவற்குப்பெரும்பாணப்பாடிக்கரைவழிமலர்யூ இருகும் வு¹⁴-
- [14.] வாரி நகப்பயன் மணவாட்டி சாமுண்டபபை வைத்த திருநகாவிளக்கு [,*]
ஒன்றிதுக்குக்காச இருபதும் [திரு]வமுதுக்கு வைத்த காச பத்தும் [,*]

¹ Other inscriptions read இன்புற.

² An inscription at Uttaramallūr reads துயர்.

³ The ச of முரண் looks almost like க

⁴ A Tanjore inscription reads தினல் for செனவல்.

⁵ சி looks like சி.

⁶ A Tanjore inscription reads சண்டரும்.

⁷ An inscription at Uttaramallūr reads சிஉ instead of பீட்டல்.

⁸ Other inscriptions read பாசடை.

⁹ The Uttaramallūr and Tanjore inscriptions read சிட்டருச்.

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 எறி.

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* Udaiyâr Śrî-Râjendra-Chôla-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-nâdu; Vanavâsi, the roads (*to which are bounded by*) continuous walls of trees; Kollippâkkai, whose walls are surrounded by *sulli* (*trees*); Manṇaikkadakkam of unapproachable strength; the crown of the king of Îram, (*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 Pândya*) had formerly given to that (*king of Îram*); the pearl-necklace of Indra; the whole Îra-maṇḍalam on the transparent sea; the crown praised by many, a family-treasure, which the spear-throwing (*king of*) Kerala 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 Lakshmî, which Paraśurâma, who, out of anger, bound the kings twenty-one times in battle, having thought the fort of the island of Śândima (i.e., *Śântimat?*) unapproachable, had deposited (*there*); the seven and a half *lakshus* of Iraṭṭa-pâdi—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-Vîra; Madura-maṇḍalam with the fort of Mudira-pada (?); Nâmanaikkonaṁ, which is surrounded by dense groves; Pañchappalli (*belonging to*) Veñjilavîra¹; the good Mâsuṇi-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 Dhîratara of the old race of the moon, together with his family, in a fight which took place in the hall (*at*) Âdinagar, (*a city*) which is famous for its unceasing abundance; Odda-vishaya, whose copious waters are difficult to approach; the good Kośalai-nâdu, where *Brâhmanas* assemble; Dandabutti (i.e., *Danda-bhukti*), in whose gardens bees abound, (*and which he acquired*) after having destroyed Dharmapâla in a hot battle; Takkaṇalâdam (i.e., *Dakshina-Lâta*), whose fame reaches (*all*) directions, (*and which he occupied*) after having forcibly attacked Raṇaśûra; Vaṅgâla-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 Mahîpâla of Śangu-kottam (?), which touches the sea; the treasure of women (?); Uttiralâdam (i.e., *Uttara-Lâta*) on the great sea of pearls; and the Gaṅgâ, whose waters sprinkle *tirthus* on the burning sand:—

Châmundappai, the wife of the merchant Nannappayan, who lives at Perumbâṇappâli, (*alias*) Karaivari-malliyûr, gave a *śivamundâ* lamp to the temple (*called*) Srî-Kundavai-Jinâlaya (*on*) the holy mountain (*Tirumalai*) (*at*) the *pullichchandam*² of Vaigavûr in Mugai-nâdu, a division in the middle of Pangaḷa-nâdu, (*which forms part*) of Jayaṅkonda-Śora-maṇḍalam.

Postscript.

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

¹ Literally, "the hero of the cruel bow" Compare கருவியுடைய வீரன் , 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* Udaiyâr Râjendra-Choḷa-deva. It records the gift of a lamp to the god of the Tirumalai Temple, who seems to have been called Ârambhanandin, 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 Choḷa princess, who was married to a Pallava king.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமன்னி வளர இரு [நீ]வமடந்தையும் பொர்ச்ச-
[2.] யப்பாவையுஞ்சீர்த்தனிச்செலவியுந்தன் பெருந்தெவியராகி இன்பு-
[3.] [ஈ] நெடு தியல் ஊழியுள் இடை[ட]துறைநாடுந்துடர் வனவெவி-
[4.] ப்பட[ர்] வ]னவாசியுஞ்சுள்ளிசசூழ் மதிட்கொள்ளிப்பாக்கையுநண்-
[5.] ணற்கரு மு[ர]ண் மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தரசர் தமுடியும் ஆங்க-
[6.] வர் தெவியரொங்கெழில் முடியும் முனவர் பக்கல்தென்னவர் வைத்த சுந்-
[7.] தாமுடியும் இத்திரநாமுந்தெண்டினா ஈழமண்டலமுழுவதும் எந் படைக்கொள-
[8.] ர் முறைமையிறகுடுங்குலதனமாய்ப பலர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்-
[9.] சங்கதிர் வெலைத்தொல் பெருங்காவற்பல பழத்திவுஞ்செருவிற்செனவில் இருப-
[10.] த்தொரு காலரைசுகளை கட்ட பரசராமன் மெலவருஞ்சீர்த்திமத்திவவரண் கரு-
[11.] தி இருத்திய செம் பொற்றிருத்தது முடியும் பயங்கொடு பழி மிக முசங்-
[12.] கியில் முதுகிட்டொளித்த சய்சங்கன் அளப்பெரும் புகழொடும் பிடிய-
[13.] ல் இட்டபாடி எழரை இலக்கமுநவநெதிக்குலப்பெருமலைகளும் விக்கிரமவி-
[14.] ரர் சக்க கொட்டமுமுதிரபடவல்லே மதரமண்டலமும் காம்டைவளையநாமணைக்கொண-
[15.] மும் வெஞ்சிலைவிரர் பஞ்சபபளளிபும் பாசடைப்பழநன்மாசணிதெசமுமயர்-
[16.] வில வண் கீர்த்தி ஆதிக்கரவையிற்சகீரன்றொல் குலத்திரதரணை விளையமாக்க[க]ளத்து-
[17.] க்கணையொடும் பிடித்துப்பல தனத்தொடு நிறை குலதனக்குவையுஞ்சிட்டருஞ்-
செறி மினை-
[18.] யொட்டவிய்யமும் பூசரர் சொ நல்க்கொசலைநாடுகன்மபாலனை வெம்
முனையழித்து வண்டு-
[19.] றை சொலைத்தண்டயுத்தியுமிரணசூரனை முர³னுறத்தாக்கித்திக்கனை கீர்த்தித்தக்கண-
லாடமுங்கொவிசசனை
[20.] மாவிழிஜொடத்தங்காத சாரல் வங்காளதெசமுஜொடு கடற்சங்குவொடன்⁴
ஜெறிவாளனை வெஞ்சமா வளா[க]-
[21.] த்தஞ்சுவித்தருள⁵ ஒண்டில்⁶ யானையும் பெண்டிர பண்டாரமும் நித்தல⁷நெடுங்கட-
லுத்திரலாமும் வெறி மணற்ற[ர]-
[22.] த்தத்தெறி புனற்கங்கையுமா[ப்]பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான
உடையார் ஸ்ரீராஜெயுவொழு-⁸
[23.] செவற்கு யாண்டு யெ ஆவது ஜயங்கொண்டசொழமண்டலத்துப்பங்களநாட்டு
நடுவில் வகை முகைநாட்டுப்பள்ளி-

¹ See page 97, above.

² ஈ looks like ரு.

³ The inscription No. 67 reads கருளி.

⁴ The inscription No. 67 reads தத்தல.

⁵ The inscription No. 67 reads மெலவருள்.

⁶ The inscription No. 67 reads சங்குகொட்டன்.

⁷ The inscription No. 67 reads ஒண்டறல்.

⁸ Read ஈ or ஊ.

- [24.] ச்சகம் வைகஜூர்த்திருமலை டெவர்க்கு [இ]ளையமணிரங்கை வைத்த திருநகாவிளக்-
கொன்று [*] இதற்கு ஊ-மமி திருத்தக்குடுத்த
[25.] காச இருபது [*] இப்பூமியால் ஊராஜித்தவற¹ இவ்விளக்கு இப்பள்ளி உடைய
ஆரம்பனந்திக்கு நித்தம் நகாவிளக்கொன்று-
[26.] ம் [*] வலுவா²வர் டெவிய[ர]ர் சணணவையார் ஊராஜித்யவற³ வைத்த
நகாவிளக்கொன்றுக்கு குடுத்த காச அறுபது [||*]

TRANSLATION.

Hail! Prosperity! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Udaiyār Śrī-Rājendra-Chōla-deva, *etc.*,¹—Ilaiyamani-naṅgai gave one *tirunandā* lamp to the god of the holy mountain (*Tirumalai*) (*at*) the *pallichchunḍam* of Vaigavūr in Mugai-nādu, a division in the middle of Pangala-nādu, (*which forms part*) of Jayaṅkoṇḍa-Śora-maṇḍalam. Twenty *kāsus* 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 *kāsus* were given for one *nandā* lamp, which had been given, for as long as the moon and the sun endure, by Siṅṅavai, 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-Māṛavarman² Tribhuvanachakra-
vartin Vīra-Pāṇḍya-deva and records the building of a sluice at Vaigai-Tirumalai.

TEXT.

- [1.] ஸ்ஷி ஸ்ரீ [*] [வ]காமா³பனம[ர] த்ரீஊவநஊகுவதூ⁴ [ஸ்ரீ]விரவாண்டியதெவாக்கு
[2.] யாண்டு பத்தாவது வைகைத்திருமலை மதகெர்க்கு கல்வகு கட்டிவித்தான ரா-
[3.] ஆராஜவளநாட்டுத்திருமுனைப்பாடிநாட்டு பாணை[ட.]யூமங்கலங்கிழான்
[4.] அம்பலப்பெருமானான சினத்தரையன் [*] யதே⁵மனா⁶ய[ர] வ

TRANSLATION.

Hail! Prosperity! In the tenth year of Ko-Māṛavarman Tribhuvanachakra-
vartin, the illustrious Vīra-Pāṇḍya-deva,—Ambala-Perumā³, *alias* Śinattaraiyan,
the headman (*kirāṇ*) (*of*) Pāṇḍaiyūr-maṅgalam in Tirumunai nādi-nādu, (*a division*)
of Rājarāja-vaḷa-nādu, caused to be built a sluice for the Mageri (*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 யா-
 [2.] ண்டு யெ வது பொன்னூர் மண்ணைபொன்னாண்டை
 [3.] மகள் நல்லாததாள் வைகைத்திருமலைக்கு எறியருள-
 [4.] ப்பண்ணின ஸ்ரீவிஹாரநாயனார் பொன்னெயில்-
 [5.] நாயன் [||*] யஜெ-நாயனாயகம் உ

TRANSLATION.

Hail! Prosperity! In the 12th year of Râjanârâyana Śambuvarâja,—Nal-
 lâttaḷ, the daughter of Mannai-Ponnâṇḍai, (*an inhabitant*) of Ponnûr, caused the
 blessed Vihâra-nâyanâr, Ponneyil-nâtha,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 தரவு அருள்மொழிதெவர்புரத்து
 [2.] இடையாறன் அப்பன் பெரிய பிள்ளை உள்ளிட்டார் தன்-
 [3.] மம் [||*]

TRANSLATION.

A well, which was given, (*in order to procure merit*) to Śirriṅṅai,² the pious gift of
 the brothers of the eldest son of Iḍaiyâraṇ Appan, (*an inhabitant*) of Aruḷ-moṛi-devar-
 puram.

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

This inscription is dated in the *Ānandu* year, which was current after the expiration of
 the Śaka year 1296, and during the reign of Ommaṇa-udaiyar, the son of Kambaṇa-
 udaiyar and grandson of Vîra-Kambaṇa-udaiyar.³ Like No. 52, above, the inscrip-
 tion is a receipt for the cost of some land, which a certain Vishnu-Kambuli-nâyaka
 seems to have bought from the villagers of Śambukula-Perumâl-agaram, *alias* Râja-
 gambhîra-chaturvedi-maṅgalam.⁴ This village belonged to Murugamaṅgala-
 parṛu⁵ in Maṇḍaikula-nâḍu, a division of Palakunra-kottam,⁶ which formed part of
 Jayaṅkoṇḍa-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—Kumâṇḍûr,
 Murugappâḍi, Periya-Kâtṭeri, Vaṅgipp[u]ram.

¹ With பொன்னெயில்நாயன், "the lord of the golden fortress," compare பொன்னெயிறகோன், 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 Râjagambhîra-Śambuvarâyan and his *biruda* Śambukula-Perumâl; 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 ஜயங்கொண்ட[ட]சொழப்பிரமாராயன் எழுத்து; "the signature of Jayaṅkoṇḍa-Śoṛa-Brahmâ-râyan, the village-accountant of this place."

TEXT.

- [1.] ஸஹஸீஸு ஸ்ரீமது¹மஹ[ா]மண்டலிக[ன்] அரிராயவிபாடன் பா.
[ழ]ை.க்கு² தப்புவ ராயர் கண்டன் பூறுவடிக்கி-
- [2.] ணவஸ்திரோத்தரஸ[ு]ராயிப[தி] ஸ்ரீவிரகம்பணஉடை[ய]ர் குமாரஸ்ரீகம்பணஉடை-
யர் குமாரர் ஸ்ரீஓம்மணஉடை-
- [3.] யற்கு விரயவி³ராஜ்ய⁴ செல்ல[ா*]நின்ற செகாஷ்ய⁴ தூடா[கூய]கூ மெல் செல்லா-
நின்ற ஆனந்தவருஷ்ய யகூகா[ய*]ற்று வ-ஓஷ்ய-வகூத்-
- [4.] து அட்டமியும் திங்கள் கிழமையும் பெற்ற உத்திரட்டாதி நாள் செயங்-
கொண்டசொழமண்டலத்துப்பலகுன்றக்கொட்ட-
- [5.] த்து மண்டைகுளநாட்டு முருகமங்கலப்பற்று சம்புகுலப்பெருமாள் அகர(ம்)மான
இராசகெம்பிரசச்சுறுஷ்ய-ஓமங்கலத்து
- [6.] ஶீவிரஜ்ய⁴ துளுநாட்டுக்குள்ளு அலகநாட்டு [ஓ]ளமுகையமனம் ஒக்கல் வழி
தெ[ய]வத்தி அடவளநர் அளிய ஸ்ரீவிஷ்ணு-
- [7.] கம்புள்ளிராயக்கற்கு னிலவிலை¹ வுமா(ம)ணம் பண்ணிக்குடுத்த[படி] [||*] [இ]வ்வ-
காதத்துத்தெக்கழனியில் ராஜ்ய⁴விரகூ கண்ணாற்றில்
- [8.] குடமாவடி சூழ்ந்த சிறுப்பிள்ளார் பாள் அரைமாவில் மெலைவரப்புக்கு கிழக்கு
[||*] இக்கண்ணாற்றுக்கு வடக்கு சிங்கர் அரை[ா]-
- [9.] மாவில் மெலைவ[ாப்]புக்கு கிழக்கு [||*] இவ்வரைமாவில் வரப்புச்செவ்வைக்குத்-
தெற்கு [||*] நறுவினி அடி அரைமாவில் கிடை-
- [10.] [ழ]வரப்புச்செவ்வைக்கு [மெற்கு] [||*] இதன் தென்கிழக்கு அத்[தி]அ[ப்ப]அ-
ரைமாவில் வடக்கு வரப்புக்கு கைய[ா]ன[ா]
- [11.] மெலைக்காணியில் கிழைவரப்புச்செவ்வைக்கு மெற்கு [||*] இக்கண்ணாற்றுக்கு
தெற்கு பொற்கட்டி யில் [கி]வர-
- [12.] ப்புச்செவ்வைக்கு மெற்கு [||*] இன்னிலத்தில் தெற்கில் பெரிய மஞ்சு மெல்
தலை [வற] வடக்கும் [||*] இதுக்கு உட்பட்ட காணி யை
களும ரா-
- [13.] ஜம⁴வீரகூ வதிக்கு மெற்கு கண்ணாற்று வடக்கு காணி எற ம் [||*] இ-
க்கண்ணாற்றுக்கு தெற்கு காணி கூற [ம்] ஆக காணி
- [14.] நயஉ னல் குழி சது இக்கு³ நாலாயிரமும் [||*] கொல்லையாவது வடகாட்டில்
பெருமாங்கொன் கொல்லை சூழ்ந்த குழி தூதா ம் [||*]
- [15.] ஆற்றங்கரை உடந் [ச]ர் வெலங்கொல்லையிலெ[வ] குழி தூ ம் [||*] இக்குழி
உத ம் இக்குழி இரண்டாயிரமும் [||*] மனையாவ[து] தெற்குத்தெரு-
- [16.] வில் தென்சிறகில் கிழ்தலைமனையிரண்டு விட்டு மெற்கு மனையிரண்டும் [||*]
பள்ளித்தெருவில் கிழ்சிறகில் தென்தலைமனையிரண்-
- [17.] மெ [||*] குடமவக்கு வடக்கு ந. [க்]கொல்லையில் எற்றன் குடி இவருதா-
[கவும்] [||*] இன்னிலத்துக்கும் கொல்லைக்குமனைக்கு[ம்] விலை-
- [18.] யாக கற்பித்த [பொ]ன் சய [||*] இப்பொன் னாற்புத்துக்கும் [இ]ன்னிலத்துக்கு[ம்]
கொல்லைக்குமனைக்கும் இதுவே ஞான(மாண)ம் ஆவ-
- [19.] தாகவும் [||*] இன்னிலத்துக்கு இவ்வெரி நீர் பூரவ் ஆற்றுக்கால் பூரவ்
வாய்க்கால் பூரவ் பெறக்கடவதாகவும் [||*] இடை-
- [20.] வயிற்றுக்கு ஆளமஞ்சி எரிக்குழி வெட்ட ஆற்றுக்கால் வெட்ட வாய்க்கால்
கொண்டம் இவையிற்றுக்கு விழுக்காடு கி-
- [21.] நக கடவதாகவுமற்று அரிசி காணம் ஆள்அமஞ்ச[ி*] எற . சொய எடுத்தளவு
விருத்துப்படி[க] விலை காணம் மற்றும் எப்பெ-

¹ Read ஸ்ரீஷீ.² Read பாஷைக்கு.³ Read வ்யயிஷி.⁴ Read ஶீவிரகூ.

- [22.] ந்பட்ட உபாதிகளும் உட்படக்கட்டுக்குத்தொகையாக இன்னிலத்துக்கு கொல்லைக்கு மனைக்கும் ஆண்டு ஒ-
- [23.] ன்றுக்கு கடமைக்கு பொன் யு [*] இப்பொன் பத்தும் முன்று கந்தாயம் ஆகத்தரக்கடவராகவும் [*] இது ஒழிய டெ-
- [24.] [வ]று ஒன்றுஞ்சொல்லக்கடவொம் அல்லவாகவும் [*] இன்னிலங்களுக்கும கொல்லைக்கு மனைக்கு
- [25.] எப்பெற்பட்ட கவனும் இல்லை [*] கவனுவ[வா]ய்த்தொற்றுப்படிவ நாங்களை திர்த்து தரக்கடவொம் ஆகவும் [*] நாங் .¹ ஒடிப்பொ-
- [26.] வெ[வா]ம் ஆகில் இப்பொன் னாற்பதும் தரக்கடலும்² ஆகவும் [*] இன்னிலங்களுக்கும கொல்லைக்குமனைக்கும் டெவநானம்
- [27.] தி[ருவு]டையாட்டம்³ ஒழிய மற்றும் வெண்டும் [பெ]ற்கு விற்பும்மொறந்-வைத்தும் கொள்ளக்கடவராகவும் [||*] இப்படி ஸ்வடித்து நிலை⁴விலை வுரீணை
- [28.] பண்ணிக்குத்தொம் ஸ்ரீவிஷ்ணுகுபுளிநாயக்க[ற்]கு லீஹாஜன⁵ || இந்த லீஹாஜந⁵ கருமுறவிக் இத்த நிலவிலை வுரீணைம் எழுதினெ[ன்*] சம்புகுலப்பெரு-
- [29.] மாள்அகரத்து சாகாரொ ஸ்ரீபாஹுனெந் இது எழுத்து [*] குமாண்டீர் அரு-ளாளப்பெருமாள் எழுத்து [*] கந்தாடை பெரியாண்டான் பட்டர் எழுத்து [*]
- [30 to 33.]

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (*the nakshatra*) *Uttirattādi*,⁵ which corresponds to Monday, the eighth lunar day of the former half of the month of *Dhanus* of the *Anandu* year, which was current after the Śaka year 1296 (*had passed*), during the reign of the illustrious *muhāmaṇḍalika*, 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 *Ommaṇa-uḍaiyar*, the son of the illustrious *Kambaṇa-uḍaiyar*, who was the son of the illustrious *Vīra-Kambaṇa-uḍaiyar*,—Whereas the great people of Śambukula-Perumâl-agaram, *alias* Râjagambhira-chaturvedi-maṅgala (*in*) Murugamaṅgala-parru, (*which belongs*) to Maṇḍaikula-nâḍu, (*a division*) of Palakunrakottam in Jayaṅkonda-Śora-maṇḍalam, gave to the illustrious Vishṇu-Kambuḷi-nâyaka of Alaṣu-nâḍu, within Tuḷu-nâḍu,⁶ a document (*pramāṇu*) about the cost of land⁷—We, the great people, (*hereby declare, that we,*) having thus agreed, gave a document about the cost of land to the illustrious Vishṇu-Kambuḷi-nâyaka. At the pleasure of these great people, I, Ankârai Śrīdhara-bhaṭṭa of Śambukula-Perumâl-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.⁸

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [*] கடைக்கொட்-
- [2.] றோத்திருமலைப்பரவாதிம-

¹ Read நாங்கள்.

² Read கடவொம்

³ Read திருவிடையாட்டம்.

⁴ Read நில.

⁵ Sanskrit *Uttora-bhadrapadā*.

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 *pon*, and which consisted of 32 *kāṇus*=4,000 *kuris* of wet land (*nilam*), of 2,000 *kuris* of dry land (*kollai*) and of some houses (*manai*).

⁸ There is a fragment of a second inscription in two lines, which begins : ஸ்ரீ ஸ்ரீ இப்பள்ளி [உ]டைய ஸ்ரீ.

- [3.] ல்லர் மாணுக்கா கரிஷ்டநெ-
 [4.] ஜிசுலாயு-ர் செ[ய்]-
 [5.] வித்த யக்ஷித்தி[ரு]-
 [6.] மெனி ||

TRANSLATION.

Hail! Prosperity! Arishtanemi-âchârya of Kâḍaikkotṭûr, a pupil of Paravâdimalla¹ of Tirumalai, caused the image of a *yakshî* 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* Râjarâjâdeva, 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* Attimallaṇ² 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.] ஸ்ரீ[ஸ்தி] || * ஸ்ரீ[ஸ்தி] சீரவநகரவந்திகுலத்தீ-கள் ஸ்ரீராஜராஜதேவ-
 [2.] ந்து யாண்டு இருபதாவது முதல் செயங்கொண்ட-
 [3.] சொழமண்டலத்துத்தமனூர்நாட்டு [வி]ரன்பாக்க-
 [4.] த்து இவா[வப்]பெருமான் மகன் ஆண்பான்கள்⁵ ப-
 [5.] [ந]கராபர்க்குப்பலகுன்றக்கொட்டத்துப்பங்-
 [6.] களநாட்டு நடு[வில்] . . . க்குன்றத்தூரான ராஜம-
 [7.] ம்பீரவலூர் [இவ]ர்க்குக்காணியாக கீழ்-
 [8.] நொக்கின கிணறு[ம்] மெனொக்கின மரமும் நா-
 [9.] ந்பாலெலையும விற்றொற்றிப்பரிக்கிரயத்-
 [10.] துக்கு உரித்தாவதாக குடுத்தொம் அத்திமலவ-
 [11.] ன சமபுதுவப்பெருமானான ராஜமுகீரச்ச[ம்]-
 [12.] புவராயனென் ||

TRANSLATION.

Hail! From the twentieth year of the illustrious *Tribhuvanachakravartin*, the illustrious Râjarâjâdeva, forward,—I, Attimallaṇ Śambukula-Perumâl, *alias* Râjagambhîra-Śambuvarâyaṇ, gave to Ândâṅgal Paṅgalarâyar, the son of Ilâla-Perumân of Viranpâkkam in Tamaṇûr-nâdu, (*a division*) of Jayaṅkoṇḍa-Śora-maṇḍalam, (*the village of*), *alias* Râjagambhîra-nallûr, in the middle of Paṅgala-nâdu, (*a division*) of Palakunra-kotṭam, 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 Śravana-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 Real 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 *Sārvkīla* metre, and another Tamil prose passage, and records some gifts made by Vyāmukta-śravaṇojjvala or (in Tamil) Viḍu-kādaṛagiya-Perumāl, *alias* Atigaimān[i]¹ of the Chera race. The name of the capital of this prince seems to have been Takaṭā. He was the son of some Râjarâja and a descendant of a certain Yavanikâ, king of Keraḷa, or (in Tamil) Eṛiṇi, king of Vañji.² The king repaired the images of a *yaksha* and a *yakshî*, which had been made by Yavanikâ, 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) Eṅguṇavirai-Tirumalai (*the holy mountain of the Arhat*). According to the Sanskrit portion of the inscription, it belonged to the Tuṇḍira-maṇḍala; this seems to be a Sanskritised form of the well-known Tonḍai-maṇḍalam.³

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [!*] சொவஜீஸத்து அதிகைமா[னி] எழினி செய்த யஜீ-
[2.] யசுஷாயும் யசுஷாயாராயும் எழுந்த[ரு*]ளுவித்து எறிமணியும் [இ]-
[3.] ட்டுக்கடப்பெரிக்க[காலு]ங்கண்டு குடுத்தான் || ஸ்ரீசுகொலல-ஓலு-
[4.] தா ய்வநிகாநாஜீர ஸாயு-தாதா தாணி ராஹ்யஜிணுராஹ-வ-
[5.] மரொள யசெஷயரொள ச லீதொள [!*] வயாதுக்க-ஓல-ஓஷணாயிக-
[6.] ருவஸ்ரீராஜராஜாத்ஜவ்யா-ஓகூராவணாஜிமெந த[கடாநா]யெந ஜீணை-
[7.] [ஐ]தொள || வஞ்சியா குலப[கெ]யழினி வ[கு]த்தவியக்கரியக்[க]யரொ-
[8.] டெ[ஞ]சியவ[ழி]வு திருத்தி[மி]வெண்குணவிமை திருமலை வைத்[த]ரான் [அ]-
[9.] ஞ்சித[ன்] வழி வரும் [வ]ன் வழி முதலி கவி அ[தி]கனவகன் . நூல்
[வி]ஞ்சையர்
[10.] [ஸ]ல புனை தகை[ம]பர் காவலன் விக்காதழகியயெ⁴ருமாளெய் [!*

TRANSLATION.

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

(*The images of*) the two lords of the *yakshas*, which were made on the excellent mountain of the Arha[t]⁵ in the country (*maṇḍala*) called Tuṇḍira by the illustrious and pious king of Keraḷa, called Yavanikâ, were afterwards rescued from ruin by Vyāmukta-śravaṇojjvala, the lord of Taka[t]â and son of the illustrious Râjarâja, an eminent prince, who was the ornament of his (*Yavanikâ's*) race.

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

² Vañji or Karuvûr was the old capital of the Chera kingdom. Ptolemy calls it *Κάρουρα βασιλειον Κηροβόρον*, "Karûr, 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 Palæography*, 2nd edition, page 33, note 2; and Dr. Buhler in the *Zeitschrift d. Deutsch. Morg. Ges.* Vol. XXXVII, p. 99.

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

⁴ Read ப்பெ for யெ.

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

Vidu-kâdaragiya-Perumâl repaired the broken remains (*of the images*) of a *yaksha* and a *yakshi*, which had been given by Erini, the lord of the race of the kings of Vañji, 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.] ஸ்ரீகெகொஹ-
[2.] ஐ-ஓயுதா பவஃ-
[3.] காதாநீர லாய-
[4.] தீ-பாதநா த-ஸீ-
[5.] ராஜ்யபிணடா-
[6.] ஹ-ஹ-ம-த-ள ய-
[7.] கெஷயரெள
[8.] க-தீ-தெள [*] ய-
[9.] ர-த-க-க-ஓ-ஓ-
[10.] வ-ண-ர-ய-க-த-வ-
[11.] ஸ்ரீ-ர-ஜ-ர-ஜ-
[12.] த-ஜ-வ-ர-த-க-
[13.] வ-ண-ர-ஜ-
[14.] ந தக[ட]ர[ந]ரயெ-
[15.] ந ஜீ-ண-ர-தெள [*]

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

TEXT.

- [1.] ஹ-ஹ- ஸ்ரீ [*]
[2.] அ-ம-ப-ரு-டை-
[3.] ய-த-ன சூ-ய-ன்
[4.] ம-க-ன க-ரீ-ய-
[5.] பெ-ரு-ம-ர-ள-
[6.] ஷ- வை-ர-த-
[7.] ர-ய-ன் தீ-ரு-ம்-
[8.] லே-க-க-ட-ப-
[9.] ப-ரி-க்கு நீ-ர-
[10.] க-க க-க-
[11.] க-க-
[12.] ன [*] ய-
[13.] ய-த- ||

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

TRANSLATION.

Hail! Prosperity! Kariya-Perumâl, *alias* Vairâdarâyan, the son of Ambar-udaiyân Âyan, 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 Râjagambhîra-Śambuvarâyan 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 Râjagambhîra-Śambuvarâyan, 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 Ammaiappan,² one of the *birubus* of another Śambuvarâyan, who was a contemporary and probably a relation of Râjagambhîra-Śambuvarâyan.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ஸகாஷ்ட ஆயிரத்தொருநூற்றுஎண்பதின் மெற்செல்லாகின்ற கற்கடகநாய,ற்று வகுப்புவசுத்து திங்கட்கிழமையும் ஸஷ்டிபும் ரொவதியுமான இன்று உடையார் அம்மைஅப்பீயாமுடைய நாயனாற்கு இராஜமூலீசம்பு-வராயடு
- [2.] [த]ரத்து முள்ளடி ஊர்க்கணக்கவரி உவசசன்பெர்க்கடமை ஆசவிகன்பெர்க்கடமை தறிஇறை [த]ட்டார்ப்பாட்டமும இனவரி [டு] . . . யத்தறி இருந்து பரி-மாறுவாரும் செக்குக்கடமை [வ]ரலமஞ்சாடி நிலையாள் வெட்டிநெல்லு உட்-பட்ட [ட] எளுப்பல தளி தெவதாநம் நீக்கி இந்நாயனாக்குத்தெவதானம் வி-ட்டென் இராஜமூலீசசம்பு[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 *Karkatuka*, which was current after the Śaka year one thousand one hundred and eighty (*had passed*),—I, Râjagambhîra-Śambuvarâya[n] 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*) Elûr,³ including⁴ the tax for the village-accountant, the tax on Uvachchas, the tax on Âjivakas,⁵ the tax on looms, the tax on goldsmiths,⁶ the tax on oil-mills, (*and*) the paddy for the *Vetti*.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 முள்ளடி, 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 Âjivakas, 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 தெயயாரி or watchman and the வெட்டியான 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 *talâri* and the *tôfi*, 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, pp. 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 Vîra-Devarâya-mahârâyar (of Vijayanagara) and in the *Pramâdin* year (i.e., Śaka 1356). It records a grant to the Ammaiappa Temple. The name of the donor is obliterated.

TEXT.

- [1.] ஸ்ரீமந் இராசாதி இராசன் இரா[ச]-
 [2.] பரமேஸ்வரந் ஸ்ரீவி[ர]தேவராம¹மஹா-
 [3.] இராயர்[குச்]செல்லாநின்ற பிறமாதிச-
 [4.] வருஷம் மாசி மாதம் பத்தாந்தயதி
 [5.] நாயனார் அம்மை அப்பநாயனார்க்கு
 [6.] தெய்வக்க[ண]பந் மாதவ[ய]ராவநா[யர்]
 [7.] தன்மசாதன பண்[ணி கு]டுத்தபடி ம . . .
 [8.] [கொன்] பெரிய பெகமாவர் திருவிர் . . .
 [9.] ஆக விட்ட . வளவு [க] [||*] இந்த தன்[மம்] ச-
 [10.] ந்திரூழித்தவரை[யு]ம் நடக்க கட[வத]ராக-
 [11.] வும் [||*] இந்த தன்மத்துக்கு அகித பண்[ணு]வு-
 [12.] வந் கெங்கை கரை[யி]ல் க[ர*]ராம் [பசு]வை

TRANSLATION.

Hail! On the tenth day of the month of *Mâsi* of the *Pramâdicha*² year, which was current (during the reign) of the illustrious *râjâdhirâja râjaparamesvara*, the illustrious Vîra-Devarâya-mahârâyar, 1 *vaḷavu*³ was given by a *dharmaśâsana* to the lord Ammaiappa-nâyanâr. 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 Gaṅgâ.

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

This inscription is dated during the reign of Vîra-Devarâya-mahârâyar (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.] ஸ்ரீமந் இராசாதி இராசன் இரா[ச]-
 [2.] இராசாதி இராசநு இர[ர]-
 [3.] யபரமேஸ்வரநு ஸ்ரீவி[ர]-
 [4.] தேவராயமஹா இராய[ர்*]-
 [5.] க்கு செல்லாநின்ற
 [6.] ஆனந்தவருஷம் ஆடி

¹ The inscription No. 80 reads ராய instead of ராம.

² As Dr. Oppert has shown in the *Madras Journal of Literature and Science for the year 1881*, p. 276, the erroneous forms *Pramodûta* and *Pramâdicha* for the two cyclic years *Pramoda* and *Pramâdin* owe their origin to some old *versus memoriales*, in two of which we find *Pramodo 'tha* and *Pramâdi 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 வளைவு means "a house, household premises" (Winslow).

- [7.] மீ உ [த]யதி நாயனா[ர]
 [8.] அம்மைஅப்பநாயனா[ரி*]-
 [9.] க்கு [ச]லவைப்பற்று
 [10.] உல[க]ளந்தவேள்
 [11.] [சூர்யதெ]வ[னென்]
 [12.] தன்மசாதனம் ப-
 [13.] ண்ணி குடுத்தபடி
 [14.] முல்லயஇராயன்
 [15.] வெங்கட[க்]கை[ய்]

TRANSLATION.

Hail! On the 2nd day of the month of *Ādi* of the *Ānanda* year, which was current (during the reign) of the illustrious *mahārājādhirāja rājaparamēśvara*, the illustrious *Vira-Devarāya-mahārāyar*, — I, *Ulagalānda-Vel Sūryadeva*, gave (the village of) [Sa]lavaipparru by a *dharmasāsana* to the lord *Ammaippa-nāyanār*. Accordingly (there follows) the signature (?) of *Mullaya-rāyan Vengada*.

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-Immadi-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 *Padaividu (Puduvittu rājyam)*, which belonged to *Tondai-maṇḍalam*,¹ of the right and left hand castes,² and of the *Somanātheśvara Temple at Padaividu*.

TEXT.

- [1.] ஸஹஸிஷு ஸுஷி [||*] ஸ்ரீசீகி[ஹா]-
 [2.] சிணுலெவைரது அரி(ய)ரா[ய]வி-
 [3.] பாடது பாடுஷக்குத்தப்பு[வ ரா]-
 [4.] யர் கண்டது மூவராயா க[ண்]-
 [5.] டது கண்ட நாடு கொண்டு
 [6.] கொண்ட நாடு கு[ட]ரதான் ஸ்-
 [7.] றுவஉக்ஷிணபச்சிமஉத்தாஸ-
 [8.] முஜாதிபதி ஸ்ரீசீகிராசாதிராசராசப-
 [9.] ரமெவை ஸ்ரீவிரபுரதாய மசுவெட்டை
 [10.] கண்டருளிய புரவுடஇம்மடி-
 [11.] தெவராயசுஹாராயர் வீரகிளா-
 [12.] ச்சய[ம்] பண்ணி அருளாகின்ற
 [13.] ஸகா[ஷ]ம் தூதாளிக ன் மெல செ-
 [14.] ல்லாநின்ற ஸஹவருஷ லீஹ-
 [15.] நாயற்று புறுவவசுந்து துயெ[ர]-
 [16.] உசிபும் சனிவாரமும கு[ய]-
 [17.] [ஷ]ரது யொ[ஷ] 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 Bharatavarsa or India," Part I, pp 57 to 66

- [18.] திராடத்து நாள் தொண்டை-
 [19.] மணுமத்து படைவிட்டு
 [20.] ராஜ்ய [ந]ரட்டவர் வலங்கையு-
 [21.] டு இடங்கையு ஶீமராஜநமு
 [22.] ராசமம்[பிரஜ] மலை[க்க]-
 [23.] டைத்த¹ முரு[க]மங்கலப்பற்று
 [24.] மருதாசா படை[ட]கீடு உடைய[ரர்]
 [25.] சொமனாதெ[ஸ்ர]நயினார் கொயிலி-
 [26.] வெ நிறைவற . நைந்து [கு]நைவ[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 *mahāmaṇḍaleśvara*, 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 rājuparameśvara*, the illustrious *Vīrapratāpa*, who has been pleased to witness the hunting of elephants, *Praudha-Immadi-Devarāya-mahārāyar*, was pleased to rule the earth,—the inhabitants of the kingdom (*rājyam*) of *Paḍaivīḍu*, (*which belongs*) to *Tonḍai-maṇḍalam*, the great men of the right hand and of the left hand,—at the temple of *Somanātheśvara-nāyanār*, the lord (*of*) *Paḍaivīḍu* in the north-west (*of*) *Murugamaṅgala-parru*,⁴ which borders on the *Rājagambhīra Hill (Rājagambhīra-malai)*⁵

VI.—INSCRIPTIONS OF THE KAILĀSANĀTHA TEMPLE AT KĀNCHĪPURAM.

No. 82. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RĀJASĪMHAVARMEŚVARA 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 Uttarāshāḍhā.*

³ *மூவராயர்* 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 *Mūru-āyaru*; 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.

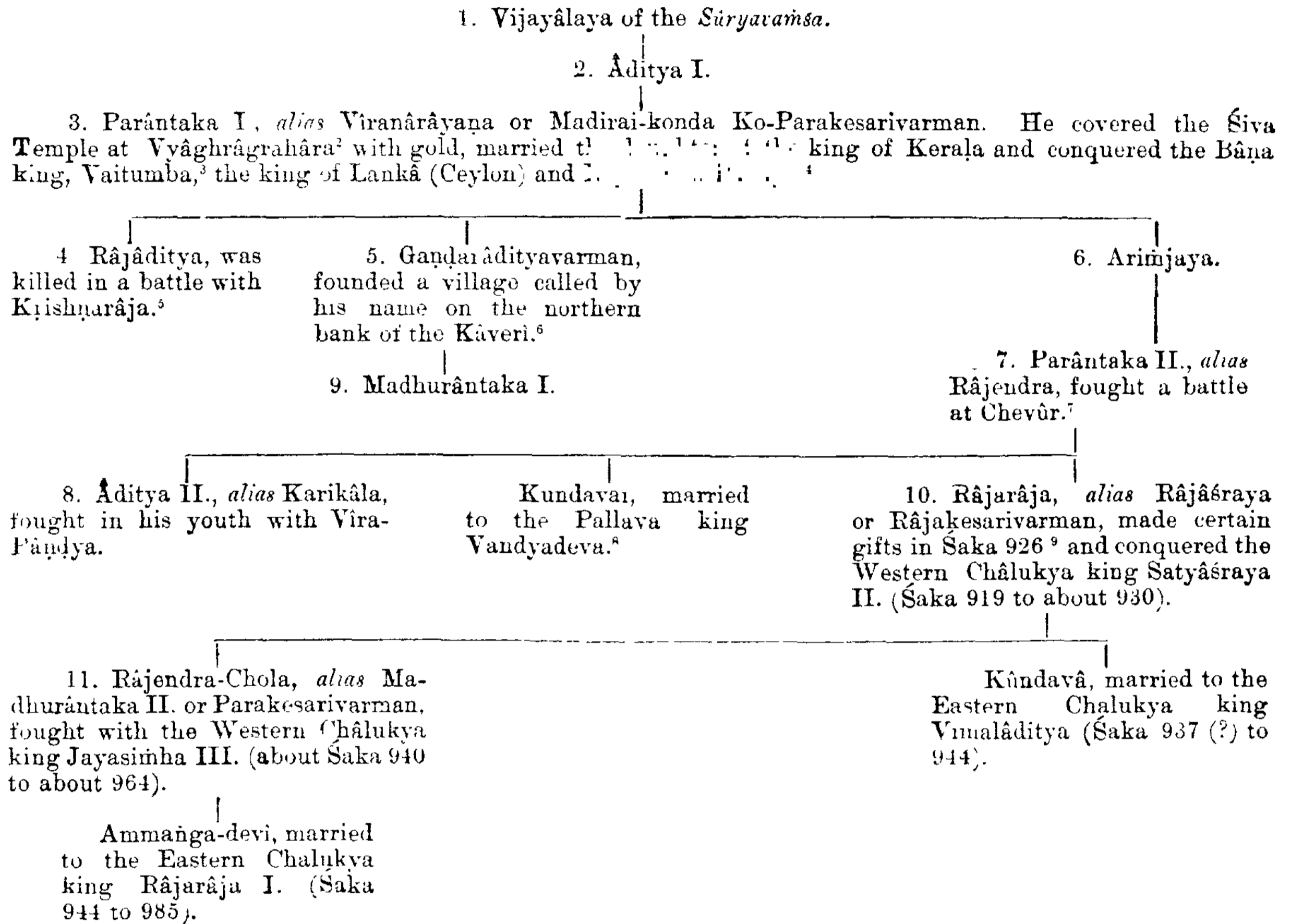
⁵ This hill was probably called after *Rajagambhīra-Śambuvarāyan*; see the introductions of Nos. 74 and 78.

Salem Manual, Vol. II, pp 369 ff

⁷ Dr. Burgess’ *Archæological 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

⁸ See page 96, note 8.

with Râjendra-Chola-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 Cholas 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 Râjendra-deva, the probable successor of (11) Râjendra-Chola, 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., Vyâghrâgrahâra is the Sanskrit equivalent of Puliyûr, "the tiger-village," one of the names of Chidambaram. The report of the Leyden grant is confirmed by the *Kongu Chronicle*, which says twice, that Parântaka I. "built the Kanaka-sabhâ or Golden Hall" at Chidambaram; *Salem Manual*, Vol. I, p. 40.

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

⁴ See note 1.

⁵ This seems to have been the Râshtrakûta king Kṛishna 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 Râshtrakûta king Śarva Amoghavarsha I. (Śaka 737 to at least 800).

⁶ In Sewell's *Lists of Antiquities*, Vol. I, p. 265, a village called Gaṇḍarâdityam 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 Châlukya king Jayasimha III.¹ calls (Râjendra-)Chôla *Pañcha-Dramilâdhipati* (read thus instead of *yam Châmdramilâdhipati*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 Eḍatore in Maisûr must have been in the possession of Jayasimha III. in Śaka 946 (expired). The same country of Eḍatore (*Idaiturai-nâḍu*) occupies the first place in the list of the conquests of Râjendra-Chôla-deva.⁴

The subjoined inscription records that a certain Chandaparâkrama-vîra gave to the god of “the holy stone-temple” (*i.e.*, the Râjasimhavarmesvara Temple⁵) at Kachchippeḍu (*i.e.*, Kâñchîpuram) 270 sheep, from the milk of which three lamps had to be supplied with ghee. A certain Chandaparâkrama-manrâdi, 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 Nâgarî *virâma*, occurs five times.⁶ It is represented by a short vertical stroke. The same sign is found in the Tamil portion of the Kûram plates of the Pallava king Parameśvaravarman I. (No. 151, below.)

TEXT.

- [1.] || ஸ்ரீ ஸ்ரீ || மதிரை கெ[கா]-
- [2.] ண்ட கொப்பரகெசரிபன்மக்[கு]
- [3.] யாண்டு பதிந்அஞ்சாவது க[ச்சி]-
- [4.] ப்பெட்டுப்பெரிய [திரு]-
- [5.] க்கற்றளி ஶீஹாஶேவர்[கு]
- [6.] சண்ட[*]பராக்கிரம[ம*]ந்ராடியெந் [எ]-
- [7.] முத்து [||*] திருகத்தளி தெவர்கு மூ[ந்]-
- [8.] று ரொந[ா]விளக்கு வந்ராஜித்யர் உள-
- [9.] ளவும் சண்டபராக்கிரமவிர [அ*]வத்த
- [10.] சாவா மூவா பெராடு - இருநூற்று-
- [11.] எழுபது [||*] இவ்வாட்டர[ல்*] நிசதி மூ[ழ]-
- [12.] க்கு நெய் கொண்டு சென்று உ[ண்]-
- [13.] னாழி[கை] உடையர்கள் கை[யி]-
- [14.] ல் னாழிக்கு வழுவா[த] நாழி-
- [15.] யால் எந் மக்கள் மக்கள் [வ]-
- [16.] ழி வழி [என்றும் அ]ட்டுவெந் [||*] . அட்[டு]-
- [17.] னாயில் யஜ்-ரா[ஸக]த்தில் நிச[தி]
- [18.] நாலெகால் [தண்டபடுவெ]ன[ன]-
- [19.] ன் [||*] இத்தண்ட[பட்டும் இனெ]ய் மூ[ட்]-
- [20.] டாமெ அட்டுவெ[னெநன் |*] மூ[ட்டில் அ]-
- [21.] ன்றாள் கொ[வுக்கு நிசதி 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), Ândhra (Telugu), Karṇāṭa (Kanarese), Mahârâshtra and Gurjara; see Bôhtlingk 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; ண் and க் of பன்மக்கு. Line 3 : ண் of யாண்டு. Line 12 : ண் of கொண்டு.

- [22.] பொன் மந்த [ஒட்டி குத்தென்]
 [23.] [வி]ரம
 [24.] [இ]ஐயும் [வ]ரா[கி]யு.
 [25.]

TRANSLATION.

Hail! Prosperity! In the fifteenth year of (*the reign of*) Madirai-konda Ko-Parakesarivarman, (*the following*) written agreement (*was made*) with Mahâdeva of the large holy stone-temple at Kachchippedu by me, Chandaparâkrama-manrâdi. Chandaparâkrama-vîra gave two hundred and seventy undying and unending¹ big sheep to the god of the holy stone-temple, (*in order to keep*) three *nondâ* 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 *nârigai* (*measure*) within (*the temple*), with a *nâri* (*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 *manjâdi*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 RÂJASÎMĦAVARMEŚVARA 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 Chandaparâkrama-vîra to "the holy stone-temple." A certain Kâlakopa-vîra-manrâdi 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 *â* in *nâ* and *râ* 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]வீ ஸீ || மகிரா கொண்ட
 [2.] [கெ]ரப்பரகேசரிபன்ம[க்]கு யாண்-
 [3.] [டு ப]தின் அஞ்சாவது கால[க]ரப-
 [4.] [வி]ரம[ன்][ராடி]யென்
 [5.] . . . பதிலும் கல்வெடுப்பூர் ப
 [6.]
 [7.] . . [தொ]கா திருகந்தளி டெவர்க்-⁷
 [8.] கு இரண்டு நொநாவிளக்கு வரா[கி]யு-
 [9.] ர் உள்ள அளவும் எரிப்ப[த]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 நந்தாவிளக்கு for நொநாவிளக்கு, which occurs also in No. 83, line 8, and in No. 147, line 5.

³ நிசதி seems to be connected with நிச்சம், நிதம், நித்தம் or நித்தியம் (Sanskrit *nityam*).

⁴ According to the Tamil dictionaries, 1 *nâri* or *paḍi* consists of 4 *urakkus*.

⁵ 1 *manjâli* weighs 4 grains.

⁶ In ன of உண்ணுழிகை, line 13, and in ரு of மனராடி, line 24.

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

- [10.] டபராக்கிரமவிரர் வைத்த சா[வா]
 [11.] [மூ]வா பெராடு நூற்றுஎண்பது [*]
 [12.] [இ]வ்வாட்டால் நிசதி உரிய நெ[ய்]
 [13.] [கெ]ரண்டு வந்து உண்ணாழி[கை]
 [14.] [உ]டையர்கள் கையில் னுலுழக்-
 [15.] [கு]வ]மூவாத நாழியால் என் ம-
 [16.] [க்க]ள் மக்கள் வழி வழி என்றும் அ-
 [17.] [ட்டு]வெனெனந் [*] அட்டுவெனையில் [ய]-
 [18.] [ஐ]ராவ]நத்தில் நிசதி அரைக்க[ா]-
 [19.] [ல்] பொந் தண்டபடுவெனெனந் [*]
 [20.] இத்த[ண்]ட[ப]ட்டும் இனெய் மு-
 [21.] ட்டாமெ அட்டுவெனெனந் [*] முட்டி[ல்]
 [22.] அன்றாள் கொவுக்கு நிசதி குன்றி
 [23.] பொன் மந்ற ஒட்டி குடித்தென்
 [24.] காலகொபவிரமன்றாடியென்
 [25.] வழியும் இவன் வழிச்செ[ச]-
 [26.] [ய்] ச[ண்ட]பராக்கிரம[வி]ரத்து .
 [27.] . டவள்ளுவன் அடுக்க . . .
 [28.] . . நங்காளி திருப்ப . . .
 [29.] . லுக்கு பகல் [நி]

TRANSLATION.

Hail! Prosperity! In the fifteenth year of Madirai-koṇḍa Ko-Parakesarivarman, I, Kâlakopa-vîra-manrâḍi Chandaparâkrama-vîra gave one hundred and eighty undying and unending² big sheep to the god of the holy stone-temple, in order to keep two *nondâ* 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*³ of ghee daily and shall, for ever, pour them out into the hands of those, who are in charge of the *nârigai* (*measure*) within (*the temple*), with a *nâri* (*measure*) which is equal to four *urakkus*. If I do not pour them out, I shall be liable to a fine of one eighth *poṇ* daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I, Kâlakopa-vîra-manrâḍi solemnly agree, that I and my descendants shall pay one *kunri*⁴ of gold daily to the king who is then ruling

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

This inscription is dated in the 3rd year of Ko-Râjakesarivarman. By it, the villagers of Meṇalûr 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 Kâñchîpuram. 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 Râjasimhavarmeśvara Temple,⁵ and is probably a synonym of Kâñchîpuram. The town belonged to Kâliyûr-kotṭam, a district, which is also mentioned in Nos. 85, 147 and 148.

¹ ழி is entered instead of another *akshara*, which seems to have been ஃக.

² See note 1 on the preceding page.

³ 1 *kunri* weighs about 2 grains.

⁴ 1 *uri* is equal to $\frac{1}{4}$ *paṇi* or *nâri*.

⁵ See page 118, below.

TEXT.

- [1.] [கொவி]ராஜகேசரிபம்மற்கு யாண்டு ந [ஆவது] காலியூர்கொட்டத்[தொகழ]ராட்டு
திரு[க்க]-
- [2.] ந்றளிப்புறத்து மெனலூர் ஊரொம் கையெழுத்து [||*] காஞ்சிய்புரத்து திருக்க-
• ந்றளி [கு]-
- [3.] ழீராவலணைய[ர] பக்கல் யாங்கள் கொண்டு கடவ பொன் பதின்எண்[கழ-
ஞ்செய்]
- [4.] முன்று மஞ்சாடியும் குன்றிய [||*] இப்பொந் பதின்நெண்கழஞ்செய் மு[ந்து
மஞ்சா]-
- [5.] [டி] குன்றிக்கும் பவிசையாற்வஞ்சுதித்[த]வற்¹ நிசதம் உழக்கெண்ணை ஊரக[மு-
டையார் கா²]-
- [6.] லொடொக்கும் உழக்காவெ அட்டுவொமாரொம் ஒரு நகாவிளக்கு அட்டுவொம-
[ர*]நொ[ம்]
- [7.] [ஊ]ரார் சொல்ல எழுதிநென் இவ்வூர் விச[வந்] அலப்படியென் இவை எந்
எழுத்த[து] [||*]

TRANSLATION.

In the 3rd year of Ko-Râjakesarivarman, we, the villagers of Menalûr, (*a quarter*) of Tirukkarralippuram in Ogara-nâdu (?), (*a division*) of Kâliyûr-koṭṭam, (*made the following*) written agreement. We have received from Âdidâsa Chandeśvara³ (*in*) the holy stone-temple at Kâñchîpuram eighteen *karaiñjus*, three *mañjâdis* and one *kunri*⁴ of gold. From the interest⁵ of these eighteen *karaiñjus*, three *mañjâdis* and one *kunri* of gold, we shall pour out daily,⁶ as long as the moon and the sun exist, (*for*) one *nandâ* 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 headman⁷ of this village, wrote (*this document*). This is my signature.

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

The middle part of this inscription is covered by the wall of the modern *mahâmaṇḍapa*, which has been erected between the Râjasimhavarmeśvara Shrine and that *maṇḍapa*, 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 Kalladuppûr⁸ 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 Âdidâsa Chandeśvara at Tiruvottûr.

TEXT.

First part.

[ஊ]வூ ஸ்ரீ [||*] கொப்பாகெவரிவழிக்கு [யாண்டு நா]லா[வது காலியூ]ர்க்கொட்-
டத்து விறப்பெடுநாட்டுக்கல்லடுப்பூர் * லெலெயொம் கைய எழுத்து [||*] இக்-
கொட்டத்துத்தனகூற்றுத்திருவொத்தூர் [குடி]ராவலணையார் கை[யி]ல் யாங்கள்

¹ Read வரை.

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

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

⁴ 1 *karaiñju* contains 20 *mañjâdis*, 1 *mañjâdi* contains 2 *kunris*, and 1 *kunri* is equal to about 2 grains.

⁵ பவிசை seems to be the same as பொவிசை.

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

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

⁸ Compare Kalladuppûr in No. 83, line 5.

கொண்டு கடவ பொன் எட்டரை ம . . . கச்சிப்பெட்டு ஆணிக்கலலால் கிறை
 இருபதின் கழஞ்சு பொன் கொண்டு கடவொம் [*] இப்பொன் இருபதின்
 கழஞ்சுக்கும் இவ்வாட்டைத்தை முதலாக இப்டெ

Second part.

டைய ஸிவஸூரஹ்ணர்கள் கைய வழி திருச்செந்தடை கெல்லளந்து குடுப்பொ-
 மாடொம் கல்லப்பூர் ஸடெஹயொம் [*] இந்நூலு ம்
 இவ்விருபதின் கழஞ்சு பொன்னு[க்]கும் பவிசை நெல் ஆட்டாண்டு தொறும்
 தொண்ணூற்றுக்காடி நெல்லும் கூற்று வகை வழுவாமெ ஆட்டாண்டு தொறும்
 எங்களுர் ஊரை[ம] ¹ [டு]ச[ய]யும் வாரி[ய]ப்பெருமக்களொமெ கொண்டு
 சென்று அளந்து குடுப்பொமாடொம்]

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 Âdidâsa Chandêśvara (*at*) Tiruvottūr in Tanakūru (?), (*a division*) of this *kottam*, eight and a half of gold. According to the standard (*ânikkal*) of Kachchippedu, we have received twenty *karāñjus* weight of gold. For these twenty *karāñjus* 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*) *Brāhmanas* (*From*) the interest of these twenty *karāñjus* of gold, we, . . . the great people, who constitute the village-assembly of our village, shall measure and give every year ninety *kādīs* ³ of paddy, without breaking our promise (*even*) partially.

No. 86. ON A PILLAR IN THE MAṄḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the *Viśvâvasu* year, which was current after the expiration of the Śaka year 1286, ⁴ and during the reign of Kambāna-udaiyar. The inscription No. 87 belongs to the same year, as No. 86, and to the reign of Kambāna-udaiyar, the son of Vîra. The date of No. 88 is the *Kilaka* year and the reign of Vîra-Kambāna-udaiyar. As it mentions Koppaṅaṅgal, 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 *Vîra-kumâra-Kambāna-udaiyar*, i.e., Kambāna-udaiyar, the son of Vîra, suggests that *Vîra-Kambāna-udaiyar* in No. 88 is an abbreviation for Kambāna-udaiyar, (*the son of*) Vîra. The prince, who is mentioned in the three inscriptions Nos. 86, 87 and 88, may be further identified with Kambāna-udaiyar, the son of Vîra-Kambāna-udaiyar and father of that Ommaṅa-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 ஊரவை, i.e., ஊர் ஸடெஹ?

² Virappedu is probably meant for Vîra-pêdu, "the town of Vîra," or "the town of heroes." Compare the names Vaṅgipp[u]ram in No. 72, Tirukkarralippuṅam in No. 84, and Tiruvirâpuṅam in No. 146, where புறம் 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 *Viśvâvasu* year corresponds to the current Śaka year 1288.

Inscription No. 72.

Vira-Kambana-udaiyar.

Kambana-udaiyar.

Ommana-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 Koppaṅgaḷ,¹ Koppaṅgaḷ² or Koppaṅga³ to the authorities of the temple. Koppaṅgaḷ was probably the executive officer of Kambana-udaiyar at Kāñchipuram. The Kailāsanātha Temple is designated by three different names, *viz.*, Rājasimhavarmaśvara,⁴ Edudattu-āyiram-udaiya-nāyanār and Tirukkaraḷi-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-Chōḷa-deva, the Rājasimhavarmaśvara Temple at Kāñchipuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Anaiyapadaṅgāvudaiyanāyanār.⁷ Koppaṅgaḷ ordered, that the temple should be reopened and that its property should be restored.

TEXT.

West face.

- [1.] ஸ்ரீமனு⁸மஹாமணு-
[2.] ளெய்யா அரிநாயவ்வாடன்
[3.] பாடுஷக்குத்தப்புவ ராய-
[4.] ற் கண்டன் பூஷு-⁹வயிலைசெ-
[5.] ளாயிவதி ஸ்ரீகம்பண-
[6.] உடையர் வியிவி¹⁰ரா-
[7.] ஜும் பண்ணி அரு-
[8.] ளாநின்ற ஸகாஷு ஆயி-
[9.] ரத்து இருநூற்றுஎண்ப-
[10.] த்துஆறின் மெல் செல்-
[11.] லாநின்ற விஷாவலு¹⁰வருஷ-
[12.] த்து ஆடி மாதம் முதல் ஸ்ரீ-
[13.] மது¹¹கொப்பணங்கள்
[14.] காஞ்சிபுரத்தில் இராஜ-
[15.] வலிம்பன்மியரமு-

South face.

- [16.] (மு)டையார் ஆன எடுத்தது
[17.] ஆயிரமுடைய நாயனார் கொ-

¹ No. 86, lines 13 and 67; No. 88, line 23.² No. 87, line 15.³ No. 87, line 62.⁴ No. 86, line 15; No. 87, line 17.⁵ See page 9, above.⁶ This temple is situated close to the Kailāsanātha Temple. In the hymns of Tiruñānasambandar and of Nambi Ārūraṅār, *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 Chōḷa king Rājarāja-deva,—it is mentioned under the name அனேகதக்காபதம்.⁷ Read ஸ்ரீசீது.⁸ Read வ்யயிவி.⁹ The two syllables வலு- are entered below the line.¹⁰ Read ஸ்ரீசீது.

- [18.] யில் தானத்தாற்க்கு கிருபம் [||*] எ-
 [19.] தெத்து ஆயிரமுடைய நாயநா
 [20.] தானத்தை முன்பெ குலொத்-
 [21.] துங்கசொழ்தெவர் காலத்தி-
 [22.] லெ இறங்கல் இட்டு நாயனார்
 [23.] திருநாமத்துக்காணியுமாறி தி-
 [24.] ருவிருப்பும் திருமடைவினாகமு-
 [25.] ம் அனையபதங்காவுடைய இ-
 [26.] யன[ர்*]க்கு குடுத்த இதுவும் எடுத-
 [27.] த்து ஆயிரமுடைய நா[ய*]-
 [28.] னார் தானத்தை இறங்-
 [29.] கல் இட்ட இதுவும் யு²-
 [30.] ம் அல்லாதபடி ஆலெ

East face.

- [31.] இன்ன[யன*]ர் தானம் இறங்க-
 [32.] ல் மிண்டு ஆடி மாதமுத-
 [33.] ல் பூசை திருப்பணி நடக்-
 [34.] கும்படிக்கு தென்கரை
 [35.] மணவிற்கொட்ட-
 [36.] த்து பன்மாநாட்டு முரு-
 [37.] ன்கை ஊர் அடங்கலும் ஸவ்¹மா-
 [38.] னியம் இறைய¹வி ஆக
 [39.] நாற்பாற்க்கெல்-
 [40.] (கெல்)லைக்குட்பட்ட
 [41.] நிலமும் சந்திராதித்தவ-
 [42.] னையும் நடக்கும்படிக்-
 [43.] கும் [*] இன்னாயனார் தி-
 [44.] ருவிருப்புக்கு வடபாற்-
 [45.] கெல்லை வடதாமம்பள்-
 [46.] ளத்த தெற்கும் [*] தென்-

North face.

- [47.] பாற்கெல்லை கழனி¹க்-
 [48.] கு வடக்கும் [*] மெல்பா-
 [49.] ற்கெல்லை கரை டெ-
 [50.] மட்டுக்கு கிழக்கும் [*] கி-
 [51.] ழ்பாற்கெல்லை வரி
 [52.] வாய்க்காலுக்கு மெ-
 [53.] ற்க்கும் [*] இந்த நாயனார்
 [54.] சந்திரத்தெரு அட-
 [55.] ன்கலும் ஸவ்¹மா-
 [56.] ன்னியம் ஆகச்சந்தி-
 [57.] ராதித்தவனையும் செ-
 [58.] ல்லும்படி முன்பு இறங்-

¹ Read னி.

² Read யி.

- [59.] கல் இட்ட நாளில் வெ-
 [60.] ட்டின கல் வெட்டுப்படி
 [61.] தவிர்த்து குடுத்த அ-
 [62.] ளவுக்கு இவ்வலை-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 Kambaṇa-uḍaiyar, was pleased to rule the earth,—the illustrious Koppanaṅga! (*addresses the following*) order to the authorities of the temple of Râjasimhavar-meśvaram-uḍaiyâr, *alias* Edudattu-âyiram-uḍaiya-nâyanâr, at Kâñchipuram. As it is opposed to the sacred law, that formerly, at the time of Kulottuṅga-Śora-deva, the shrine of Edudattu-âyiram-uḍaiya-nâyanâr was closed, that the temple-land (*tirunātmattu kâni*) of the lord was sold, and that the temple-compound (*tiruviruppu*) and the environs of the temple (*tirumadai-vilāgam*)² were given to Anaiyapadaṅgâvudaiya-nâyanâr,—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 Paṇmâ-nâḍu, (*a division*) of Maṇavirkotṭam³ 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 *samnidhi* 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 Koppanaṅga!

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

This inscription is dated in the same year and month, as No. 86, and during the reign of Kambaṇa-uḍaiyar, the son of Vîra. It records that, with the sanction of Koppanaṅga!⁴ the authorities of the Râjasimhavar-meśvara Temple at Kâñchipuram sold some houses in the northern row of the *samnidhi* street to certain *Mudalis* at the price of 150 *paṇas*.

¹ Read இவ்வலை.² See page 92, note 5.³ On Paṇmâ-nâḍu and Maṇavirkotṭam, see the introduction of No. 151.⁴ See page 118, above.

TEXT.

West face.

- [1.] ஸ்ரீ[ஸ்ரீ] மனு¹லீலா-
 [2.] மண்டலிசரன அரிஇரா[ர]ய-
 [3.] விபாடன் பாழ்சைக்கு
 [4.] தப்புவ ராயகண்ட-
 [5.] ன் வ-²[ஸ்ரீ]வஜி¹லீலா²-²[தி]-
 [6.] ராதிபதி ஸ்ரீவிரகுமார-
 [7.] கம்பணஉடையர் வீ-
 [8.] துவிஇராச்சியம் பண-
 [9.] ணி அருளாநின்ற சஹா-
 [10.] த்தம் ஆபிரத்துஇருநா-
 [11.] ந்ருஎண்பத்துஆயின்
 [12.] மெல செல்லாநின்ற
 [13.] விஷாதிவருஷம் ஆடி
 [14.] மாதம் முதல் ஸ்ரீமது-²
 [15.] கொப்பண்ணங்கள்
 [16.] காஞ்சிபுரத்தில் உடையார்
 [17.] இராஜவிஹைபன்மீலாரம்

South face.

- [18.] உடையார் ஆன எடு[த*]-
 [19.] த்து ஆபிரம் உடைய
 [20.] நாயனார் கொயில் தா-
 [21.] னத்தாற்கு நிருபம் [!]*
 [22.] சந்தித்தெரு வட[சிற]-
 [23.] கில் முன்னாள் இருக்கும்
 [24.] ஆண்டார் சுந்தரபெ-
 [25.] பருமாள் மடமும் திரு-
 [26.] வகத்திசரம் உடை-
 [27.] ய நாயனார் கொயி-
 [28.] லுக்கு கீழ்க்கு திருமஞ்-
 [29.] சனப்பெருவழிக்கு
 [30.] மெற்கும் உள்ள[ள] மனை நிங்-
 [31.] கலான மனை ஆட-
 [32.] ங்கலும் இன்னாள்
 [33.] முதல் எ[ன்*]றும் கைக்கொ-
 [34.] ளற்கு[ம்] கைக்கொள் மு-

East face.

- [35.] தலிகளுக்கும் இந்த வட-
 [36.] சிறகில் உள்ள மனை-
 [37.] யும் மனைப்படப்-
 [38.] பையும் சண்டு-

¹ Read ஸ்ரீலீலா.² Read ஸ்ரீலீலா.

- [39.] டசரவிலையா-
 [40.] க விற்று இவர்கள்
 [41.] பக்கல் வாங்கி கொ-
 [42.] யில் பண்டாரத்தில்
 [43.] முதல் இட்ட பு ாடுயி- இப்ப-
 [44.] ணம் நூற்றுஐம்பதுக்கு-
 [45.] ம் இந்த மனைகளும் ம-
 [46.] ணைப்படப்பைகளும்
 [47.] மனைப்பி . த்திகளு-

North face.

- [48.] ம் முதல்மையும் அடை[ட*]-
 [49.] ப்பும் தெவர் அடிமை-
 [50.] யும் கைக்கொள்ளை-
 [51.] மயும் தாங்கள் நின்ற
 [52.] அடைவுகளிலெ வி-
 [53.] ற்றும் ஒற்றிலைத்து-
 [54.] ம் கொள்ளக்கடவர்-
 [55.] கள் ஆகவும் ஊர் பெ-
 [56.] ாருந்தினது அடைப்பு
 [57.] ஆக கடவு¹தாகவும் [||*] இப்-
 [58.] படிக்கு இன்னாள் முத-
 [59.] ல் சந்திராதித்தவரை-
 [60.] யும் செல்ல கல்விஊ-
 [61.] ம் செம்பிலும் வெட்டிக்-
 [62.] கொள்ளவும் [||*] இவை கொப்பணன் எழுத்து [||*]
 [63.] இப்படிக்கு [64.] கல் வெட்டி
 [65.] குடுத்தொம் [66.] இவை கம்[பா]-
 [67.] ண்டான் எ- [68.] முத்து
 [69.] இப்படிக்கு [70.] இவை இற-
 [71.] ங்கல் மிட்ட [72.] சியன் எ-
 [73.] முத்து [74.] இப்படிக்-
 [75.] கு இக்கொ- [76.] யில் தெவ-
 [77.] கன்மி க- [78.] ாட்டுக்கு-
 [79.] றிலைப்- [80.] பன் விர-
 [81.] சம்பப்பி- [82.] ரமாராய-
 [83.] ன் எழு- [84.] த்து
 [85.] இப்படிக்கு [86.] இவை கா-
 [87.] ன்சிக்குறி- [88.] பாரத்து வ-
 [89.] ரசி விடங்- [90.] கபட்டன்
 [91.] எழுத்து [92.] இப்படிக்கு
 [93.] இவை நா- [94.] ற்பத்தெண-
 [95.] ணையிரக்க- [96.] ாலான்
 [97.] எழுத்து [98.] இவை இரா-
 [99.] குத்தராய- [100.] க்காலா- .

[101.] ன் எழு-	[102.] த்து
[103.] இப்படி-	[104.] க்கு இவை
[105.] இக்கொயி-	[106.] ல் கணக-
[107.] கு உத்தர-	[108.] ன்மெருர்
[109.] உடையா-	[110.] ன் திருவெ-
[111.] கம்பவெ-	[112.] ளான் ஆ-
[113.] தித்தெவ-	[114.] ன் எழுத்து [*]

TRANSLATION.

Hail! From the month of *Ādi* of the *Viśvādi*¹ year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahāmaṇḍa-lesvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, Kambaṇa-udaiyar, the son of the illustrious Vīra, was pleased to rule the earth,—the illustrious Koppaṇṅaṅgaḷ (*addresses the following*) order to the authorities of the temple of the lord Râjasimhavarneśvaram-udaiyâr, *alias* Eḍudattu-âyiram-udaiya-nâyaṅâr, at Kâñchipuram. Whereas all the houses and the gardens (*attached to*) the houses in the northern row of the *saṁnidhi* street,—excluding the *matha* of Āṇḍâr Sundara-Perumâl, 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-mañjana-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 Koppaṇṅaṅ.

This we have engraved on stone and given. This is the signature of Kambâṇḍâṅ. This is the signature of Śīyaṅ (*i.e.*, Simha), who made the closing (*of the temple*) cease. This is the signature of Kâṭṭukkuṛivaippan Vīra-Śamba-Brahmâ-râyaṅ, the *deva-karmin* (*i.e.*, *pujâri*) of this temple. This is the signature of Viḍaṅga-bhaṭṭa, who lives at Kâñchikkuṛipâram (?). This is the signature of Nârpatteṇṇâyirakkâlâṅ. This is the signature of Irâguttarâyakkâlâṅ. This is the signature of Uttaraṇmerûr-udaiyâṅ Tiruvegamba-velâṅ Āditya-deva, the accountant (*kaṇakku*) of this temple.

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

This inscription is dated in the *Kilaka* year (*i.e.*, Śaka 1291) and during the reign of Kambaṇa-udaiyar, (*the son of*) Vīra.² It records that, with the sanction of Koppaṇṅaṅgaḷ,³ the temple authorities gave a *matha* near the temple and some land to a certain Gâṅgayar of Tirumudukuṅṅam. According to lines 9 to 14, Kâñchipuram belonged to Eyirkoṭṭam in Janyaṅkoṇḍa-Chola-maṇḍalam. The district of Eyirkoṭṭam⁴ was probably called after Eyil, *i.e.*, “the fort,” a village in the Tinḍivanam Tâlluqa of the South Arcot District.⁵ Tirumudukuṅṅam, *i.e.*, “the holy ancient mountain,” is perhaps meant for its Sanskrit equivalent Vṛiddhâchalam, the head-quarters of a Tâlluqa in the South Arcot District.⁶

¹ *I.e.*, *Viśvārasu*.² See page 117, above.³ See page 118, above.⁴ See the remarks on Maṇayirkoṭṭam in the introduction of No. 151.⁵ Sewell's *Lists of Antiquities*, Vol. I. p. 207.⁶ *Ibid.* p. 212.

TEXT.

West face.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ஸ்ரீ ஸ்ரீ கம்-
- [2.] பண்ண உடையாகு
- [3.] செல்லாநின்ற கீவ-
- [4.] கவருஷத்து சிகாநு-
- [5.] யறு அவாவ(ஷ)-
- [6.] சூத்து ஸ்வூழியு[ம்*] டெ-
- [7.] சவ்வாய்க்கி(மு)-
- [8.] முமையும் பெற்ற
- [9.] டெ[த]ர் னுள் ஜயங்கெ-
- [10.] ண்டசொழம-
- [11.] ண்டலத்து எயிற்-
- [12.] கொட்டத்து நகர-
- [13.] ங்காஞ்சி-
- [14.] புரத்து-
- [15.] டயார் திரு-
- [16.] க்கற்றளி

South face.

- [17.] மக[ர*]தெவரான எடு[தத்]-
- [18.] தாயிரம் உடைய ந-
- [19.] ரயினார் கொயினில்
- [20.] ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ [ர*] ஹை-
- [21.] ரரும் தாநத்தாருமவ்-
- [22.] வனைவரொம் கொ-
- [23.] ப்பணங்கள் அ-
- [24.] ருளிச்செயல்படிக்கு
- [25.] திருமுதுகுன்றத்தில்
- [26.] மாஹையாரில் சிற்-
- [27.] ருமுருடையாள் பெ-
- [28.] ண்ணாகிய பெரும-

East face.

- [29.] ரான காங்கயற்கு
- [30.] திருக்கையெர்படி
- [31.] திருமுன் ஒதுகையு-
- [32.] ம் மெலைத்தெருவி-
- [33.] ல்¹ ஒரு மடமும் கா[ணி]-
- [34.] ய[ரட்சியும்] குடுத்த அ-
- [35.] [ள]வுக்குச்[சந்]தி[ராதி]த்த-
- [36.] வ[ரையும்] ந[டத்தி]க்[டு]-
- [37.] காள்ளவும் [||*] ஸ்ரீ ஸ்ரீ [உஸ்ரீ]-
- [38.] மாடு[ஹ]யாரும் [தாநத்தா]-
- [39.] ரொம் [க]ம்பா[ண்டான்] எ-

¹ ஊசவும் (?) seems to be engraved underneath the ல்.

- [40.] [மு]த்து இவை இறங்கல் மி-
 [41.] ட்ட சிய[ர்] எழுத்து
 [42.] இவை விரச-
 [44.] ராயர் எழுத்-
 [46.] பட்டநெழுத்து
 [48.] ராயக்கால-
 [43.] ம்ப[மு]ரமா-
 [45.] து விடங்க-
 [47.] இராசுத்த-
 [49.] ன் எழு[த்*]து¹

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 *Kilaka* year, which was current (*during the reign*) of *Kambanna-udaiyar*, (*the son of*) the illustrious *Vira*,—we, all the followers of the blessed *Rudra*, (*alias*) the blessed *Maheśvara*, and the authorities of the temple of the lord *Tirukkarrali-Mahâdeva*, *alias* *Eḍudatt-âyiram-udaiya-nâyanâr*³ at *Kâñchipuram*, a town of *Eyirkottam* in *Jayanḱonḱa-Śora-maṅḱalam*, gave, as ordered by *Koppanaṅgal*, to *Perumân*, *alias* *Gâṅgayar*, who is worshipped by (*i.e., who is the teacher of?*) *Śirramûr-udaiyân*, (*one*) of the *Mâheśvaras* at *Tirumudukuṅṅam*, (*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 *Kambândân*. This is the signature of *Śiyar* (*Simha*), who made the closing (*of the temple*) cease. This is the signature of *Vira-Śamba-Brahmâ-râyar*. The signature of *Vidaṅga-bhaṭṭa*. The signature of *Irâguttarâyakkâlan*.

¹ The rest of the signatures is illegible.

² This corresponds to the Sanskrit *Rohini*.

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

⁴ The western *samnidhi* street of the *Râjasimhavarmaśvara* 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 GENGONDA MAṆḌAPA¹ AT MÂMALLAPURAM, 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-Râjakesarivarman, *alias* Tribhuvanachakravartin Śrî-Kulottuṅga-Śora-deva, who was pleased to sit on the throne of heroes, (*which consisted of*) pure gold." The fourth line mentions "Âmûr-nâdu, (*a division*) of Âmûr-kottam² in Jayankonda-Śora-maṇḍalam." The seventh line contains the name of the god Âdidâsa Chandeśvara.³

- [3.] செம் பொந் விரவிஹாலனக்து வீற்றிருஈருளிய கொவிராசகெசரிபலி-
[ன*]ச்ச[க்]கரவர்க்கிகள் ஸ்ரீகுலொததுங்கசொழெட்வர்க்கு யாண்டு பதிநாலாவ-
[4.] து ஜயங்கொண்டசொழமண்டலத்து ஆழாகொட்டத்து ஆழர்நாட்டு

No. 90. ON THE FRONT WALL OF THE VARÂHASVÂMIN TEMPLE⁴ AT MÂMALLAPURAM.

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 [Râja]nârâyana Śambuvarâyar⁵ and to have recorded a grant to the temple of Perumâl (*i.e.*, Vishṇu) and of Nilamaṅgai-nâchchiyâr (*i.e.*, the goddess of the earth) at Mâmal[lapuram].

- [1.] நாராயணன் சம்புவராயற்கு யாண்[டு] [டு] முதல் மாமல்-
[2.] நின்ற பெருமானுக்கும் நிலமங்கை[ந]ாச்சியாற்கும் பை
[3.] ன நிலம் உள்ளது அஞ்சாவது முதல் திரு[வா]ராதனைக்கும்
திருப்பணி
[4.] பற்பட்ட உபாதிகளும் உட்பட ஸ்ரீ[ஸ]ரணிய[ஸ]ரிக நடக்கும்
ப
[5.] ண தாழ்வற நடத்திப்பொதுவ

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

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

¹ *Madras Survey Map*, No. 53. The modern name is perhaps a corruption of Gaṅgai-konḍân 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 Karuvûr in the Coimbatore District. I read the name गंगेकोण्ड-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. Âmûru-kotta is also mentioned in a copper-plate grant of Śaka 1558 (expired); *Ind. Ant.* Vol. XIII, p. 132, plate iv b, line 1. Âmûr-nâdu and Âmûr-kottam are probably named after Âmûr or Âmbûr, a town in the Velûr Tâlluqa of the North Arcot District and a station on the Madras Railway; see Sewell's *Lists*, Vol. I, p. 163.

³ ஆதிசைவசண்டெசர். 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 சதாசெர்வை seems to represent the Sanskrit *sadda-sevâ*. It is here used in the sense of "a monument of perpetual devotion," just as, in Sanskrit, *kirtî* and *kirtana* 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 *dvârapâlakas* in front of the *gopura*, one on the left outer wall of the inner *prâkâra*, and five on the floor of the *alankâra-mandapa*, of which two are written in Tamil, two in Telugu, and one in very faint Nâgarî characters

No. 91. ON THE PILLAR TO THE LEFT IN FRONT OF THE GOPURA.

TEXT.

[1.] கொபுரவாசல்	[2.] குமா-
[3.] ரசுவா-	[4.] மியார்
[5.] லக்ஷி-	[6.] க்க கா-
[7.] ட்டெரி	[8.] சந்திர-
[9.] பிள்ளை	[10.] அதியா-
[11.] ரி சதா-	[12.] செர்- [13.] வை [*]

TRANSLATION.

In order that (*the god*) Kumâra-svâmin at the gate of the *gopura* might protect¹ (*him*), the magistrate (*adhikârin*) Chandra-piḷḷai of Kâṭṭeri (*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 சி-	[6.] வசமு-
[7.] யபரி-	[8.] பால-
[9.] கன்	[10.] காட்டெ-
[11.] ரி சந்-	[12.] திரப்-
[13.] பிள்ளை	[14.] அதிய-
[15.] ரரியார்	[16.] சதா ² செ- [17.] ரவை [*]

TRANSLATION.

In order that (*the god*) Vinâyaka (*i.e.*, Ganeśa) at the gate of the *gopura* might protect (*him*), the magistrate Chandra-piḷḷai of Kâṭṭeri, a fellower of the Śaiya doctrine (*Śiva-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[ப்பி][ள்ளை*]	
[3.] சதாசெர்-	[4.] வை [*]

TRANSLATION.

(*A monument of*) the perpetual devotion of Chandra-piḷḷai of Kâṭṭeri (*to the god*) Kumâra-svâmin.

¹ லக்ஷிக்க seems to be a vulgar form for லக்ஷிக்கக.

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

No. 94. ON THE STEPS INSIDE THE GOPURA.

- [1.] காட்டுடரி [2.] சந்திரப்பிள்ளை
[3.] சதாசெர்[வை] [||*]

No. 95. ON THE BASE OF THE ÍSVARA 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-Râjarâja-Râjakesarivarman, *alias* Râjarâja-deva. The mention of Iraṭṭa-pâḍi shows, that the inscription dates after the twenty-first year of the king.¹

- [1.] ஸ்ரீ ஸ்ரீ || [கிருமகள் பொல]ப்பெரு னிலச்செல்வியுதன[க்கெயுரிமை பூண்டமை]
மனக்கொளக்காஊரூர்ச்சாலை கலமறுத்தருளி வெங்கைகொடும் கங்கபாடியுனுளம்ப-
பா[டி*]யும் குடம-
[2.] லை(ம)நாடுங்கொல[லமுங்கனி]ங்கமும் எண்டிசை[ச] புகழ் தர [ஈழமண்டலமும்
இரட்டபாடி எழ]ரையிலக்கமு(ம்)கிண்டிறல் வென்றித்தண்டாற்க்கொண்ட தன்-
நெழில் வள . . . ழியுள்

No. 96. ON THE BASE OF THE ÍSVARA 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: கொயிராசகெசரிபனமராக குலொத்துங்கசொழ்தெவற்க்கு டிப்பத்திரண்டாவது; "the thirty-second [year] of Ko-Râjakesarivarman, *alias* Kulottuṅga-Śora-deva."

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

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

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

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

Nos. 99 to 106. INSCRIPTIONS OF THE GAṄGEŚVARA TEMPLE AT GÂNGANŪR 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 Râjarâja-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 "Sakalalokachakravartin Râjanârâyaṇa Śambova."⁵ Nos. 104 and 105 mention Gâṅgeya-nallûr, *alias* Śrî-

¹ See the introduction of No. 66, above.

² தலைமீவருகடி.

³ சொழ்புரம் உடையார் இராசெந்திரசொளிசரமுடைய நாமூர் கொயில்.

⁴ According to the Poygai inscriptions (Nos. 59 to 64, above, this would be Śaka 1178-79.

⁵ See the introduction of No. 52, above.

Mallinâtha-chaturvedi-maṅgalam, and according to No. 102, Gâ[ṅgeya-nallâr] was a village in Karaivari-Ândi-nâdu,¹ (a division) of [Pa]ḍuvûr-koṭṭam. Other localities mentioned in the subjoined fragments are: Paḍaividu,² Kâṭṭuppâdi³ and Karugeri in No. 103, and Anaippâdi in No. 104. No. 99 mentions the Ammaippeśvara Temple,⁴ and No. 101 the same and the Kailâsa Temple.

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

[1.] உ ஸ்ரீ ஸ்ரீ [||*] உடையார் அம்மைஅப்பிராமுடைய நாயனார்க்கு

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

[1.] ஸ்ரீ ஸ்ரீ [||*] வகவ்வொ[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.] ப்ரமுடைய⁶ நாயனார்க்கும் ஸ்ரீகைமிலாமுடைய நாயனார்க்கும் முன்பிலாண்டை ஒழுகின்படி நஞ்சை புஞ்சை பத்திலஞ்சும்

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

[1.] ஷூர்க்கொட்டத்து காவழிஆந்திராட்டு அகரம் கா

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

[3.] அகரம் ஸகாஷ்ட ஆயிரத்து இருநூற்றுஐம்பத்துஎட்டின் மெல் செல்லாநின்ற யா-காலாவகலாத்துப்பதினஞ்சா

[4.] கு இரா[ச]ர் படைவிட்டெல்லைக்கும் காட்டுப்பாடி எல்லைக்கும் கறுகெரி எல்லைக்கும் தெற்கு இந்நாற்பாற்

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

[1.] கரம் காங்கெயநல்லூரான ஸ்ரீமல்லினாதச்ச

[2.] அணைப்பாடியுடையான்⁷

No. 105. INSIDE, ON THE TOP.

[1.] கங்கெயநல்லூர் ஆன ஸ்ரீமல்லினாதச்சகூலெ-ஹிமங்கலத்தில் உடை[ய]

[2.] பருமாள் திருவிடையாட்டமும் முன்பிலாண்டை⁸ ஒழுகின்படி நஞ்சை புஞ்சை பத்தில[ஞ்]

No. 106. INSIDE, ON THE BOTTOM.⁹

[1.] ஸ்ரீ ஸ்ரீ [||*] திரி[பு]வனச்சக்கரவத்திகள் ஸ்ரீராசராசதெவற்கு 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 Paḍavedu; see page 108, above.

⁵ The *aksharas* நாயணன் 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 அம்மைஅப்பிராமுடைய, 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 அணைப்பாடி உடையாந்.

⁸ The fragment No. 101 reads ண்டை.

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-PERUMÂĻ TEMPLE AT NELLUVÂY NEAR VELŪR.

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 *mahâmaṇḍaleśvara rājā-dhirāja rājaparamēśvara*, the illustrious Vira-Ve[ṅka]ṭapati[d]eva-mahârâya" 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 Karṇāṭa was published in the *Indian Antiquary*, Vol. XIII, p. 125. It is dated one year later than the present inscription.

No. 108. AT THE GRÂMADEVATÂ ULAGANÂYAKA-AMMÂĻ TEMPLE AT SADUPPERI NEAR VELŪR.

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.] கொவிசையநந்தி[விக்க]-
[2.] கிரமபருமர்க்கு யா[ண்டு]
[3.] அயம்பத்திரண்டா[வது]

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

Both pillars of this *alavukkol*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 *râ* is written ரா, and not ர as in modern Tamil.

- [2.] [கொ]ப்பரகேசரிபன்மற்கி
[3.] பத்துமுன்றாவது பழி

Nos. 110 TO 112. INSCRIPTIONS OF THE ÎSVARA TEMPLE AT ŚEMBÂKKAM NEAR VELŪR.

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 (*subhâ*) 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 *subhâ* of Velûr. It mentions Śemmanpâkkam (*the modern* Śembâkkam) and Râjendra-Choleśvara,³ evidently the name of the temple itself.

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

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

No. 113. ON THE PERUMÂĻ TEMPLE AT ŚEVŪR NEAR VELŪR.

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

³ ராஜேந்திரசொழியா.

⁴ [இ]ரா[சு*]ரேந்திரசொழியா.

⁵ [ஆ]திசாசன் (!) சண்டெய்யா.

⁶ See page 91, note 6

nearly identical Paḍaveḍu inscription No. 81. The inscription seems to have belonged to Devarâja II. of Vijayanagara, the son of Vîra-Vijayarâya-mahârâyar. The latter is identical with Vijaya or Vîra-Vijaya, who, according to No. 153, below, was the son of Devarâja I. and the father of Devarâja II. The inscriptions of Devarâja II. which are published above (Nos. 54, 56, 79, 80 and 81) range between the current Śaka years 1348 and 1372.

- [1.] [ശൗഹ]ലിംഗം ലുലി [*] ശ്രീകൃഷ്ണമண்டലിச്ര[കൃ] ഹരിയരായവിപാடன் ഹാമുஷ-
 [2.] [ക്ത]പുവ രായർ കണ്ടൻ മൂവരായർ കണ്ടൻ കണ്ട [ന്മാ]. കൊண்டு
 [3.] [കു]താര വ-ഉഷ്ട-കുഴിണപഴിമനുക[്ര]യി[പ]തി¹ ശ്രീവിരവിശയരാ[യ]-
 [4.] [ലി]രായർ കൂമാരർ മജുവെട്ടൈ കണ്ടനു[രിയ] ദേവര

No. 114. ON THE VIRŪPĀKṢHEŚVARA TEMPLE AT VEPPAMBAṬṬU 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-nâyaḡa made to the temple of Virūpāksha-nâyaḡâr at Veppambaṭṭu in Ândi-nâḍu; line 4 also mentions Paḍaiviḍu.² The passage alluded to runs as follows:

- [3.] திருமலை[நா]யக்கர் ஆ[ந்]திராடு வெ[ப்]பம்பட்டு
 [4.] உடையார் விருபாக்ஷநாயர் கு படைவிட்டு

Nos. 115 to 123. INSCRIPTIONS OF THE MÂRGASAHĀYĪŚVARA TEMPLE AT VIRIŅCHIPURAM.

No. 115. INSIDE THE FRONT GOPURA, TO THE LEFT, FIRST INSCRIPTION.

1. King: the illustrious *mahāmanḍuleśvara Mediniśvara* Immaḍi-Narasimharâya-mahârâyar (of Vijayanagara).³
2. Date: Śaka 1418 expired⁴ and the *Rākshasa* year current.
3. Donor: Periya-Timmarâśa-uḍaiyar.
4. Remark: The inscription mentions a *maṇḍapa*, which Erama-nâyaḡa caused to be built at Tiru-Viriᅇchipuram.

No. 116. INSIDE THE FRONT GOPURA, TO THE LEFT, SECOND INSCRIPTION.

1. Date: the *Nandana* year (i.e., Śaka 1395).
2. King: the illustrious *mahāmanḍuleśvara Mediniśvara Guḍaᅇ Kattā[ri] Sāḷva Dharuᅇivarāha* Narasimharâya-uḍaiyar (of Vijayanagara).
3. Donee: *Uḍaiyar Varittunai-nâyaḡâr*⁵ of Tiru-Viriᅇchipuram.
4. Remark: The inscription mentions some *nâyaḡa*, the son of another *nâyaḡa*; the names of both are obliterated.

¹ Read ஹமிஷோகூலிஷோயிவகி.

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 Râjanârâyana.¹
2. Remark: The inscription mentions Ândi-nâdu.²

No. 118. INSIDE THE FRONT GOPURA, TO THE LEFT, FOURTH INSCRIPTION.

1. King: the illustrious *mahârâjâdhirâja*, the illustrious Virapratâpa-[Achyuta-deva]-mahârâyar (of Vijayanagara).³
2. Date: Śaka 1463 expired and the *Plava* year current.
3. Remark: The inscription mentions Kishnâma-nâyaka and the temple of *Uḍaiyar* Varittunai-nâyanâr at Tiru-Viriñchipuram.

No. 119. INSIDE THE FRONT GOPURA, TO THE RIGHT, FIRST INSCRIPTION.

1. King: the illustrious *mahâmaṇḍaleśvara Medinīśvara Gaṇḍa Kuttâri Sâluva-sâluva* Narasimhadeva (of Vijayanagara).
2. Date: Śaka 1404 expired and the *Subhakrit* year current.
3. Donor: Nâgama-nâyaka.
4. Donee: *Uḍaiyâr* Varittunai-nâyanâr of Tiru-Viruñchipuram.
5. Remark: The inscription mentions the villages of Paśumarattûr and Veppûr.

No. 120. INSIDE THE FRONT GOPURA, TO THE RIGHT, THIRD INSCRIPTION.

1. Date: Śâlivâhana-Śaka 1457 expired and the *Nandana* year current.⁴
2. King: the illustrious *mahârâjâdhirâja-parameśvara* Achyutadeva-mahârâyar (of Vijayanagara).
3. Donee: Mârgasahâya-deva⁵ of Iriñchipuram(!).
4. Remarks: The inscription mentions Śiraleri (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 *Brâhmanas*, Timmappayan and Śaivâdirâyar Vasantarâya-guru, who taught the *Rik-sâkhâ* and *Yajuh-sâkhâ* respectively. The second donee belonged to the Bhâradvâja-gotra and followed the *Bodhâyana-sûtra*.⁶

No. 121. ON THE BASE OF THE BACK OF THE FRONT GOPURA, TO THE RIGHT.

1. King: the illustrious *mahâmaṇḍaleśvara*,⁷ the illustrious Virapratâpa, (*the younger brother and successor of*) Vira-Narasimha-deva, Kṛishnadeva-mahârâya (of Vijayanagara).⁸
2. Date: Śaka 1435 expired and the *Śrîmukha* 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 *Mârgasahâyeśvara* in No. 58 and *Mârgasahâya-linga* in No. 140.

⁶ *Bodhâyana* is the southern form of *Baudhâyana*; see page ix of the preface of my edition of Baudhâyana's *Dharmasâstra*, Leipzig, 1884.

⁷ Here follow the same *virudas*, as in No. 81, lines 2 to 7.

⁸ According to two Hampi inscriptions of Śaka 1430 (for 1431?) expired, the *Śulka* year (see paragraph 2 of my *Progress Report for December 1883 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, Kṛishnarâya was the younger brother of Vira-Nṛisimha or Vira-Nârasimha, and both were the eldest sons of Narasa or Nṛisimha (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 *birudās*, as were borne by the king Kṛishṇadeva of the inscription No. 121.

No. 123. INSIDE THE BACK GOPURA.

1. King: the illustrious *mahāmaṇḍalesvara rājādhirāja rājaparamēśvara*, the illustrious Achyutadeva-mahārāyar or Achyutarāya (of Vijayanagara).
2. Date: Śaka 1454 expired² and the *Nandana* year current.
3. Donee: *Uḍaiyār Varittunai-nāyaṇār* or Śrī-Viriñcheśvara.
4. Donor: the *karaṇikka* (= *karaṇam*) Vīrappayaṇ or Vīraya, who belonged to the Gautamānvaya.
5. Object of the grant: (a) the village of Śīraleri within the boundaries (*stīmā*) of Kāvanūr;³ (b) the village of Vīraraśūr, 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]சையநந்திவிக்கிரமபரும]-
[2.] ந்கு யாண்டு ஒன்பதாவது

No. 125.

This inscription is dated "in the forty-seventh year of Vijaya-Nandivikramavarman."

- [1.] விசையநந்திவிக்கிரமபரு[மற்கு]
[2.] யாண்டு நாற்பத்தெழுவது

No. 126.

This inscription is dated in the third (?) year of Madirai-konda Ko-Parakesari-varman.⁶

- [1.] மதிரை கொண்ட கொப்பரகேசரி]-
[2.] பன்மக்கி 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 वंशवर्षे शकस्यब्दे, *i.e.*, in the Śaka year *va* (4), *sa* (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 Tālluqa of the North Arcot District; see Sewell's *Lists*, Vol. I, p. 160.

⁴ This is the modern village of Aṅgarānkuppam, 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* Uḍaiyâr Śrî-Râjendra-deva, who, having taken the seven and a half *lakshas* of Iraṭṭa-pâḍi,¹ having set up a pillar of victory (*juyastambha*) at Kollaram (?), having reduced to powder the whole army of Âhavamalla at Koppam on the bank of the Perârû,² having taken all the elephants, horses, treasures of women and riches of Âhavamalla, 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 Gaṅgamâ[r]tâṇḍapuram in Miyarai-nâḍu,³ (*a division*) of Adhirâjendra-vala-nâḍu in Jayaṅkoṇḍa-Śora-maṇḍalam, [*gave*] to Mahâdeva 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 Râjendra-deva, which is dated in the ninth year and is found in a niche of the Varâhasvâmin Temple at Mâmallapuram, was published by Sir Walter Elliot.⁴ He identified Âhavamalla with the Western Châlukya king Âhavamalla II. or Someśvara I. (about Śaka 964 to about 990), who, according to inscriptions⁵ and according to the *Vikramâṅkuchurita* (sarga i, verses 90, 115, 116), fought with the Cholas. The Râjendra-deva of the present inscription and of Sir Walter Elliot's inscription may be identified with that Râjendra-deva of the *Sûryavamśa*, whose daughter Madhurântakî was married to the Eastern Chalukya king Râjendra-Choḍa (Śaka 985 to 1034) according to verse 12 of the Chellûr grant (No. 39).⁶

- [1.] [ஹ]ஸ்தி ஸ்ரீ [||*] திருமகன் விரும்பு செ]-
 [2.] [ங்]கொல் வெணன் தன் முன்னென் டெ
 [3.] . பின்னது வாகமுன்னெதிதொன்று எதிர்
 [4.] . ருது எண்டிசை வ[ரை]ற பறையது கற
 [5.] . இரட்டபாடி எழராயிலக்கமுங்கொ[ண்]-
 [6.] [டு] கொ[ல்]வ[ர]த்து ஜய[ஹ]ஸ்தம் நாட்டி [பெ]-
 [7.] [ராற்]றங்ககாக்கொப்பத்து குஹவமல்ல[ன்]
 [8.] . செனையெல்லாம் ப[ரா]து நிகழ்ப்ப சு-
 [9.] [ண்]னமாக்கி . ஆஹவமல[ல*]ன் புறக்கிட்டொட அவ[ன்]
 [10.] [ஆ]னையுங்குதிரையும் பெண்டிர் பண்டாரமு[ம்]
 [11.] [வி]ஹமும் அடங்க[லு]ங்கைக்கொண்டு வி-
 [12.] [ரா]ஹிஷெகம் பண்ணி விரசிங்காச[ஹ]ஸ்த³ விறற்றி-
 [13.] [ந்தரு]ளிய கொப்ப[ர]கெசரிபநூரான உடையா[ர்] ஸ்ரீ-
 [14.] [ராடு]ஜஹுஷெவற்கு யாண்டு ௫ ஆவது ஜயங்கொ[ர]-

¹ *I.e.*, the Western Châlukyan 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 Perârû would be the river Pâlârû.

³ Compare Miyagarai-nâḍu 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 Varâhasvâmin Temple at Mâmallapuram. Sir Walter Elliot's transcript (Carr's *Seven Pagodas*, p. 142) has the erroneous reading பெரிற்ரங்கணக்கொப்பத்து.

⁸ Read வீரசிங்காசனத்து.

- [15.] ண்டசொழமண்டலத்து அதிராஜேசுவ[ள]-
 [16.] நாட்டு மியறைநாட்டுக்கங்கமாத்நாண்டபுர-
 [17.] [த்து] ஊரொம் எங்குநர் லொரீயூரமுடை-
 [18.] [ய] தேறாஜேவற்கு அற்சனாபொகத்து-
 [19.] [க்]கு இவ்வூர் ஊருணி எத்தத்[கி]-
 [20.] ல் முதல் மடைச்செறுவில் தெ-
 [21.] [ற்]கில் இலவங்காவிச்செறுப்பகி-
 [22.] னறு சாண் கொர்லால் குழி முன்-
 [23.] னூறும் திருநந்தவனத்து[க்]கு [ஊ]-
 [24.] [ரு]ணிப்பூட்டைக்காலுக்குக்[க]க-
 [25.] [க]ல் தெ[த]ங்ககப்பட நீலம் பதி[ந]-
 [26.] [று] சாண் கொர்லால் குழி முன்னூறும்
 [27.] . . விளக்கிரண்டுக்கு ஆற்றங்கரை

No. 128.

This inscription mentions Sakalalokachakravartin Râjanârâyana Śambuvarâya[u]¹ and seems to record a gift to Varittunai-appan.²

- [1.] [ச]கலலொகச[ச]-
 [2.] [க்]கரவத்தி இராசநார[ர]-
 [3.] [யண]ன் சம்புவராய[ன்]
 [4.] [த]ன்மம் வழித்து-
 [5.] ணை அப்பன்

No. 129.

On this stone, the name of Śambuvarâya and part of one of his *birudas* (Aragiya) are visible ; see the introduction of the Poygai inscriptions (Nos. 59 to 64).

Nos. 130 to 132. INSCRIPTIONS OF THE ÎSVARA TEMPLE AT AMMUṆḌI NEAR VIRIṆCHIPURAM.

The southern wall of this temple is covered with several Chôla 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-Râjakesarivarmān, *alias* Chakravartin Śrî-Kulottuṅga-Śora-deva."

- [5.] கொவிராஜகேசரி[மந்]மராக சகுவத்தி ஸ்ரீகு[லொ]த்துங்க-
 சொழஜேவற்கு யாண்டு ய[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-nâyanâr; see page 131, note 5.

Ammuṇḍi)¹ to their Śiva temple, which bore the name of Muppanaiyīśvara. The gift was made before the god Âdidâsa Chandeśvara-deva.²

TPXT.

- [1.] ஜயங்கொண்டசொழமண்டலத்து பங்களநாட்டு வடக்கில் வகை மியகறை-
நாட்டு [ஐம்]-
[2.] பூண்டி ஊரொம் எங்களுர் முப்பனை[ரி]யாரமுடைய மறாபெவற்கு திருநக-
வனமாக ஆ-
[3.] திதாவன் சண்டெயாரபெவர் ஸ்ரீஹவூத்திலை நாங்கள் நீர் வார்த்துக்குத்த
நீலமாவ-
[4.] து [||*] தென்பாற்கெல்லை நம் கயத்துக்கு வடக்கும் [*] மெல்பாற்கெல்லை
தொயபந் மாவுக்குக்கீழ்க்கும் [*]
[5.] வடபாற்கெல்லை வழிக்குத்தெற்கும் [*] கீழ்பாற்கெல்லை வெளைமெட்டுக்குப்புரு
.

TRANSLATION.

Having poured water into the blessed hand of Âdidâsa Chandeśvara-deva, we, the inhabitants of Aimbūṇḍi in Miyaḡarai-nāḍu, a division in the north of Paṅḡala-nāḍu, (*which forms part*) of Jayankonda-Śora-maṇḍalam, gave the land specified below as a *tiru-nandavanam* to (*the god*) Mahādeva of the Muppanaiyīśvara (*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 Tombaṅ; 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* Kōṇeri Meṅ-kōṇḍa Kulottuṅga-Śora-deva." The donor was Śeṅgeṇi-Ammaiyappa Perumāl, *alias* Vikrama-Śora-Śambuvarāyan.³

- [1.] ஐஹி ஸ்ரீ [*] திரிபுவனச்சக்கரவத்திகள் கொனெ[ரி] மெங்கொண்ட குலொத்துங்க-
சொழதெவற்கு யாண்டு ம[ரி] ஆவது செங்கெணி அம்மையப்ப . . .
[2.] டைப்பெருமானாந விக்கிரமசொழச்சம்புவராயந் அ[ன்]தராயமும் அ[ஊ]ரவினியொகமு-
யிழந்தெள் [*] இவ்வந்தராயங்கொள்வார் கெநகையடைக்குமரிய[டை]க்கு

No. 133. ON THE RIGHT OF THE FRONT WALL OF A MAṆḌAPA AT KAṆIPĀKKAM NEAR VIRIṆCHIPURAM.⁴

This inscription is dated during the reign of Vīra-Veṅkaṭapatirāyar and in the *Śrīmuḡha* 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 Kaṇipākkam for the *maṇḍapa*, which was to be used as a watershed and *suttram*.

- [1.] ஸ்ரீமுக[ஹி] சதிரா மீ ௩ உ
[2.] வீரவெங்கடபதிராயர் காலதி-
[3.] ல் கொவிநப்பரைபகர் 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.] டிவிச்ச மண்டபம் [*] இந் தம்ம-
 [5.] துதி தண்ணி பகல் சதிரது-
 [6.] து கழனிபாகூதில் கழனி கு-
 [7.] . . . து கொல்[லை] குழி |ர
 [8.] கழனி கு[ழி] |நய
 [9.] . . . ல்லை குழி |நய| சகரா-
 [10.] [கித]வராகும் [ந]டதச-
 [11.] [வு]ம் [*] இதுகு [ய]ரதொ-
 [12.] குதர் [அ]கிதம் பண்ணி

Nos. 134 TO 137. INSCRIPTIONS AT KĪR-MUTTUGŪR 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.] கொவிசையநரசிங்கபர்மந்-
 [2.] கு யாண்டு [மு]ன்றாவது . . .

No. 135.

- [1.] ஸ்ரீ [*] கொவிசையநரசிங்கபர்மந் கு
 [2.] யாண்டு பதினெட்டாவது

No. 136.

This and the next inscription are dated in the twenty-ninth and thirty-second year, respectively, of Madirai-kōṇḍa Ko-Parakesarivarman.²

- [1.] ஸ்ரீ [*] மதிரை கொண்-
 [2.] ட கொப்பரகெசரிபன்-
 [3.] மங்கி யாண்டிருபத்தொ-
 [4.] ன்பதாவது

No. 137.

- [1.] ஸ்ரீ [*]
 [2.] மதிரை கொ-
 [3.] ண்ட கொப்பர-
 [4.] கெசரிபன்-க்கு ய[ர]-
 [5.] ண்டு முப்பத்துஇர[ண்]-
 [6.] டாவது

No. 138. ON A STONE IN THE VĪRA TEMPLE AT MALAYAPATTU NEAR VIRINCHIPURAM.

1. King: the illustrious *mahāmaṇḍaleśvara* Venkaṭadeva-mahārāyar.³
2. Date: Śaka 15[2]4 expired and the *Śubhakarit* year current.

¹ Compare Ko-Vijaya-[Siṅha]vikramavarman in No. 53, and Ko-Vijaya-Nandivikramavarman in Nos. 108, 124, 125.

² See the introduction of No. 82, above.

³ This is Venkata I. of Karṇāṭa: see page 85, note 1.

3. Donor: Bommū-nāyaṅ 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 ŚRĪRĀṄGANĀYAKA-SVĀMIN TEMPLE AT PAḶLIKONḶA NEAR VIRIṆCHIPURAM,
TO THE LEFT OF THE FRONT DOORWAY.

This inscription is dated in the *Durmati*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 *Durmati* year of the 16th century corresponded to the current Śaka year 1544. The inscription mentions the temple of Rāṅganātha-Perumāḷ at PaḷlikonḶai.⁵

No. 140. ON A STONE AT ŚEDUVĀLAI NEAR VIRIṆCHIPURAM.

1. King: the illustrious *mahāmaṅḶaḷeśvara*, the illustrious Sadāśivadeva-mahārāyar (of Vijayanagara).⁶

2. Date: Śālivāhana-Śaka 1489 expired and the *Prabhava* year current.

3. Donee: the *liṅga* 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 Rājarāja-deva.⁹ In the second line the word Śora-koṇ. "the Chola king," occurs.

[1.] ஸூரே [ஸ்]ராஜராஜவெவாக்கு யா[ண்டு]
[2.] சசெகரம . . . கண்ணன சொழுகொன் வைத்

No. 142. ON THE BASE OF THE SOUTH WALL OF THE ANMAIAPPEŚVARA 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 *puḍuvirūdu* occurs in the plural and seems to be used in the sense of "encampments."¹⁰ The inscription ends with "the signature of Jayananda-Śora-Brahma-ṛayaṅ"; the same name is borne by a village-accountant in a Tirumalāi inscription.

[1.] குழுப்படை[யி]லெ கல் வெட்டிககுடுத்தபடி தாங்கள்
இந்த மான்யத்தா[ய]ங்களுக்கு இன . . . முன்பெ விண்ணப்பஞ்செய்து
வெண்டும் காரியங்களும் செபவீத்து தெஜ
[2.] ட்டினாம் படைவிடுகளில் சந்தைகள் கடைகளில்
அள்ளுள்ளதும் அள்ளிக்கொள்ளக்கடவ[ர]களாகவும் [யி] இந்த மான்யத்துக்கு
அயிதம் பண்ணினவன் செங்கைக்கரை[யி]ல் காராம் பசவை கொன்றவன்
பாவத்திலெ பொவன் [*] இவை செயங்கொண்டசொழப்பிரமாராயன்
எழுத்து [*]

¹ [ப]ரம்முமுமன் [யு]கமமுமகர்

² மரிளியப்பட்டு விசகன[?]கோ[யி]ல்.

³ பள்ளிகொண்டை சங்குத்தெருமார கோயில்.

⁴ மாம-வெஹாமலிமதுக்கு. 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. 56, 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.

- [1.] ஸ்ரீ ஸ்ரீ || மதிரா கொண்ட¹ கொப்பரகெலரி
- [2.] த்தொன்றாவது திருக்கற்றளி உண்ணாழி[கை]
- [3.] ப்பாடிச்செரியொழும எகவிரப்பாடிச்செரியொழும எம்மீ[ை]சந்து
- [4.] டெ தேவ[ருரு]களு[க்கும்] இறங்கினமையில் கச்சிப்பெட்டிரண்டு செரி
- [5.] ம் பள்ளிச்சந்தமும் நிக்கி நின்ற. நிலத்தில் தளியிற்தெவர் பக்கல்

No. 146. ON THE ROOF OF THE MAHĀMAṆḌAPA OF THE RĀJASIMHAVARMEŚVARA SHRINE.*

This fragment is dated in the twelfth year of Ko-Rāja-Rājakesarivarman, "who built a jewel (-like) hall at Kāndaḷūr." The mention of Kāndaḷūr shows, that the king has to be identified with that Rājarāja-deva, who caused the inscriptions Nos. 40, 41 and 66 to be engraved, and that he built the hall at Kāndaḷūr before his twelfth year. The inscription seems to have recorded, that the assembly (*sabhā*) of some village pledged themselves, to furnish a yearly supply of paddy to the temple-treasurers (*Śiva-paṇḍāriḡal*) 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 *poḷu* daily.* The document is signed by [Pu]rambi Śūrya of Tiruvirāpuram.

- [1.] ஸ்ரீ [||*] காந்தஞ்ச்சா[லை] கலமறுத்த கொவிராஜராஜகெவ[ரி]படி-க்கு யாண்டு பந்நிரண்டாவது
- [2.] வாயில் ஸையொம் கைய்யெழுத்து [||*] ச[ர]ஞ்ச[பு]ரத்துப்பெரிய திருக்கற்றளியா-சிப ராஜலி[||*]வெறுநாத்து
- [3.] [ய]ங்கள் கொண்டு [க]டவ பொந் துளை நிறை ய[சூ]கட்டளைக்கல்லால் முதல் முப்பத்துமுக்கழஞ்சம்
- [4.] கு நெல்[ப]னிகை [கழ]ஞ்சின் வாய் ஓட[ச]காடி [இ](ர)ராஜகெசரியால் ஆக நெல்லு தூற்றுநுற்ப்பத்
- [5.] ளாலும் [நீ]க்கி பாரசுயும் சங்கமு[ர்] ப[ட்டு] மாசியும் பங்குநியும் அகப்பட ஆழ்வார் திருமுற
- [6.] கை உடையர்களும் சிவபண்டாரிகள் வச[மு]ம் ஆட்டரண்டு தொறுமறவளந்து தர[வு] கொள்வொம[ம] [இ]ஞ்[கு]
- [7.] [வ]ட்டுவொம இதற்கற்றளில் ய[சூ]ராலந்து நிசதம் கால்-பொந் மந்த ஒட்டிக்குத்தொம் எ[ந]
- [8.] [வ]வெயொம் [||*] [இ]கு திருவிழாபுறம் [ப]-றம்பி வ[சூ]யு-க்குந்கலையெ[ர்]நெழுத்து [||*]

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 *kaṇṇjus* of gold, and is signed by Mānatoṅgaḷ Mallerumāṇ, a member of the village-assembly (*kūttam*).*

¹ The டெ of கொண்ட looks like கை.

² The rate of interest was 4 *kaḷis* of paddy per *kaṇṇju* of gold, which gave (roughly computed) 140 *kaḷis* for 33 *kaṇṇjus*. See page 117, note 3.

³ See page 114, note 2.

First inscription.

- [1.] கொவிராஜகெசரிப[தூர்]க்கு யா[ண்]டு
 [2.] தூரொ[ம்] கை எழுத்து
 [3.] டு கடவ பொன் து[ளை] நிறை[யின்] பதி[னை]ங்க[ழ]ஞ்சுக்கும் க[ரா]
 [4.] ஹாபெவற்கு சந்திராதித்த[வரை] நிசதம் உழக்கெண்[னை]
 [5.] யொ[ரு] நெ[ர]ந்தாவிளக்க[து]க்கு எண்ணை அட்டுவொ[ம்]
 [6.] [இவ்]வூர் கூட்டத்[தான்] மானதொங்கன்மல்லெரு[மானென் ||*]

Second inscription.

- [7.] [கொ]விராசகெசரிப[தூர்]க்கு யாண்டு ந ஆவது கா[லியூர்க்கொட்டத்து*]
 [8.] [ம]ங்கலத்து ஊரொம் கைய எழுத்து காஞ்சிபுரத்[து]
 [9.] யாங்கள் கொண்டு கடவ(வ) பொன் [யடு] பதினஐ[ந்து*]
 [10.] ஞ்சனுக்கு¹ இபெவர்க்கு சந்திராதித்தஅளவும் நிசதம் உ[ழ]
 [11.] ஊரகமுடையார் காவ்வொடொக்கும் உழக்காவெய் ஒரு நஊ[ரவிளக்கு*]
 [12.] ன் இவ்வூர் கூட்டத்தான் மானதொங்கல் மல்லெருமானென் [||*]

✓ No. 148. ON THE ROOF OF THE MAHĀMAṆḌAPA OF THE RĀJASĪMHAVARMEŚVARA 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 Rājasīmhavarmeśvara Temple) at Kachchippedu (*i.e.*, Kāñchīpuram)." From the interest of this sum, they pledged themselves to supply ghee for a lamp at the rate of 1 *urukku* per day or 7 *nāris* and 1 *uri* per mensem.² The measure to be used was a *nāri*, which was equal to a *rājakesuri*.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 Alappadi.⁵

- [1.] கொப்பரகெஸநிலிக்கு யாண்டு பதினைஞ்சாவது காலியூர்க்கொட்டத்து
 [2.] . ர் ஊரொம் கையெழுத்துக்கச்சிப்பெட்டுப்பெரிய திருக்க[ம்மளி*]
 [3.] யாங்கள் கொண்டு கடவ பொன் துளை பதினஐ கழஞ்சு[ச*]

¹ Read கழஞ்சினுக்கு or அஞ்சினுக்கு.

² As 1 *nāri* is equal to 4 *urakkus* or 2 *uris*, 30 *urakkus* 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 Rājarāja-deva and Rājendra-Chōla-deva, Nos. 10 and 11 of the table on page 112, above.

⁵ Compare the village-headman Alappadi in No. 84.

- [4.] ன பவிசைக்காக ஒரு [ந*]நாவிளக்கினுக்கு நிசதம் உழக்கு னெய்
- [5.] யாகன் வழி ராஜகெசரியொடொக்குராயியால் திங்கள் எழு நாழி உரி நெ[ய*]
- [6.] [இத]ந்திமடில் ய[ஜி]ரவனமுள்ளிட்ட தர்மவெண்டு கொவுக்கு நிசதம் கா . . .
- [7.] ஊரொட ஊர் சொல்ல எழுதினென் இயூர் வீசவன் நாகன் அலப்ப[டி*]

No. 149. ON THREE STONES AT THE RÂJASÎMHAVARMEŚVARA 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 *mahâmandûpa* of the Râjasimhavarমেśvara Shrine. The third fragment is built into the pavement of the veranda near the entrance into the *mahâmandûpa*; 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 Râjendra-Chola-deva. As the list of his conquests reaches here only as far as "the high mountains of Navanedikkula,"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 சிர்த்தன்ச்செல்வியும் தன் பெருகெவிய[ர]ாகி இ
- [Second fragment, line 1.] கருதி இருத்திய செம் பொற்றிருத்தகு முடியும்
பயங்கொடு பழி மிக முயங்கிடில்
- [Third fragment, line 1.] [ந]வநெதிக்குவப்பெருமலை[களும் மாப்பொரு த]ண்-
டாற்கொ[ண்ட]
- [First fragment, line 2.] [ரூ]வது முதல் இத்தெவர்க்குத்தெவதானமாகக்குடுத்தரு-
சி[ள] நெல்லும் பொன்னுங்காகம் இத்தெவர்க்கு மு[ன்]
- [Second fragment, line 2.] வறுபத்துநா[ற்]கலமும் பொன் பதின்முக்கழஞ்சும்
காசொன்றும் இன்னாட்டுக்க[டு]
- [Third fragment, line 2.] [தெ]வற்கு வெ[ண்]டும் நீவனங்
. ம் இப்படிய
- [First fragment, line 3.] னாருமுன்னா சாத்தனாருடையாரும் ஆ[ட]வாருடை-
யாரும் நடுவிருக்குக்கடாடை[ட]ததிருவெண்க[ா]டபட்டருமெவ[புரவு]
- [Second fragment, line 3.] நெல்லு அ]றுபத்தெண்கலமும் ஆகத்திருவெகம்பனால்
முதலா நெல்லு நானாற்றெழுபத்[து]
- [Third fragment, line 3.] ர் வகொதுவத்துக்குத்திரு
. பத்துநாகி[ன்]
- [First fragment, line 4.] [கு]ப்பால் இரு நாழியும் திருமுனைவிச்சக்கழுவப்பால்
இரு நாழியும்] ஆகப்பால் நானாழிக்கு நெல்லுக்குமு[னியும் வெ]

¹ See page 96, note 1.

- [Second fragment, line 4.] . ஸ்ரீஜெவர சார்த்தியருளப்பரிசட்டம் ஒன்றிக்குப்-
பொனரைக்காலுக்கு நெல்லுக்கலநெ முக்குறுணி ம
[Third fragment, line 4.] . ர் எண்மர்க்கு அரிசி பதக்கும்
. க்கு அரிசி இரு நா

No. 150. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RÂJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the 26th year of *Tribhuvanachakravartin* Râjarâja-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 *ârâkku*¹ of ghee for five lamps (*samūhi-viḷakku*) "to the lord of the holy stone-temple, *alias* Râjasimhavarmeśvara, at Kachchippedu," i.e., Kâñchîpuram. The ghee had to be made over daily to those, who were in charge of the *nârîgai* (*measure*) within the temple.

North face.

- [1.] ஸ்ரீஜெவர சார்த்தியருளப்பரிசட்டம் ஒன்றிக்குப்-
[2.] [ச]க்கரவதிகள் ஸ்ரீரா-
[3.] ஜராஜதெவர்க்கு யா-
[4.] ண்டு உயசு வது அ-
[5.] [ய]ப்பசி மாலத்து
[6.] [கச்]சிபபெட்டு திருக்-
[7.] [க]ற்றளி ஆன ராஜவல்[ஃ*]ஹ-
[8.] பத்தியமுடைய நாயந-
[9.] ரர்க்கு நானொன்றுக்கு
[10.] வஃவிளக்கு னு க்கும்
[11.] பிளனையார் காமா-
[12.] [ஸ]ர் முதல்விகள்ளி-
[13.] [ல] கால் [ராஜ]கெ²

West face.

- [1.] க்கொண்டு அ[ளப*]-
[2.] பெந[ரனெ]ன் ஊர்க்க[சுர*]-
[3.] வால் நெய் ஆ[ழா*]-
[4.] க்கும் திருஉண்[ண*]-
[5.] ருழிநெ[சு] உடுடு[யா*]-
[6.] ர் வசமெ • [ந]ர[ள்] தெ[ரஹ*]-
[7.] ம் அளக்க கடவெ[ந*]-
[8.] ரநெந் [*] [உ]விளக்கு ச[ஃர*]-
[9.] ரதிதவநெ செலு³

¹ 1 *ârâkku* is one eighth of a *paḷi* or *nârî*.

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 KÛRAM.

The original of the subjoined grant was bought for Government from the *Dharmakartâ* of Kûram, a village near Kâñchîpuram.¹ It is engraved on seven thin copper-plates, each of which measures $10\frac{1}{2}$ by $3\frac{1}{4}$ 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 $4\frac{3}{4}$ 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 *lînga*. 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.
|
Ângiras.
|
Brihaspati.
|
Bharadvâja.
|
Drona.
|
Aśvatthâman.
|
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 Cholas, Keralas, Kalabhras and Pândyas,” 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 Pariyala, Manimañgala, Śûramâra, *etc.*,” and that he “destroyed (*the city of*) Vâtâpi.” 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 pedigrees on pages 9 and 25, above, and *Ind. Ant.* Vol. VIII. p. 277.

in a terrible battle, he "made Vikramāditya,—whose army consisted of several *lakshas*,—take to flight, covered only by a rag."

The three kings who are mentioned in the Kûram grant, *viz.*, Nārasimhavarman, Mahendravarman and Parameśvaravarman, are identical with three Pallava kings described in Mr. Foulkes' grant of Nandivarman Pallavamalla,¹ *viz.*, Nārasimhavarman I., Mahendravarman II. and Parameśvaravarman I. Of Nārasimhavarman I. the last-mentioned grant likewise states, that he "destroyed Vâtâpi" and that he "frequently defeated Vallabharâja at Pariyaḷa, Maṇimaṅgala, Śûramâra, and other (*places*)."² Here Vallabharâja corresponds to the Pulakeśin of the Kûram grant. If Mr. Foulkes' grant further reports, that Parameśvaravarman I. "defeated the army of Vallabha in the battle of Peruvaḷanallûr," it is evident that it alludes to the same fight as is described in the Kûram grant.

If we combine the historical information contained in both grants, it appears—1. that the Pallava king Nārasimhavarman I. defeated Pulakeśin, *alias* Vallabharâja, at Pariyaḷa, Maṇimaṅgala, Śûramâra, and other places, and destroyed Vâtâpi, the capital of the Western Chalukyas, and—2. that his grandson Parameśvaravarman I. defeated Vikramāditya, *alias* Vallabha, at Peruvaḷanallûr. 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 Kâñchîpura;"³ and, in a grant of Vikramāditya I., it is said that "this lord of the earth, conquering Îśvarapotarâja (*i.e.*, Parameśvaravarman I.), took Kâñchî, 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 (*kâñchî*) of the southern region (read *daḷshinūdiśaḷ*)."⁴

Another Pallava king, *viz.*, Nandipotavarman, is mentioned as the opponent of the Western Chalukya king Vikramāditya II. (Śaka 655 to 669) in the Vakkaleri grant, which was published by Mr. Rice.⁵ 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 *Simhavishnor api*; line 14, *Pariyaḷa-Mani*; line 16, *Peruvaḷanallû[r]-yyuddhe*.

² Similarly, Rājendra-Chola and Jayasimha III. claim to have conquered each other (see page 96, above). And, in a Mahobâ 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 Gopâla are said to have completely defeated Karṇa of Chedi or Dâhâla, who, in the *Vikramâdikacharita* (sarga xviii, verse 93), is called "the death to the lord of the Kâlañjara 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 Nārasimha, destroyed the power of Mahendra and surpassed Îśvara 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 Nārasimha, Mahendra and Îśvara to the three consecutive Pallava kings Nārasimhavarman I., Mahendravarman II. and Parameśvaravarman 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 Vikramâditya II.

- [36.] सकलभुवनसाम्राज्यलक्ष्मीस्वयंवराभिषेकसमयानन्त-
 [37.] रसमुपजातमहोत्साहः आत्मवंशजपूर्वनृपतिच्छाया-
 [38.] पहारिणः प्रकृत्यमित्रस्य पल्लवस्य समूलोन्मूल-
 [39.] नाय कृतमनिरतित्वरया तुंडाकविषयं प्राप्याभिमुसागतन्नन्दिपोतव-
 [40.] र्माभिधानम्पल्लवं रणमुखे संप्रहृत्य प्रपलास्य^१ कटुमुखवादि-
 [41.] त्रसमुद्रघोषाभिधानवाद्यविशेषान्खट्वांगध्वज^२ प्रभूतप्रख्यात-
 [42.] हस्तिवरान्स्वकिरणनिकरविकासनिराकृततिमिरम्माणिक्यराशि-
 [43.] च हस्तेकृत्य कलशभवनिलयहरिदंगनांचितकांचीय-
 [44.] मानां कांचीमविनाश्य प्रविश्य सततप्रवृत्तदानान(1)न्दितद्विज-^३
 [45.] दीनानाथजनो नरसिंहपोतवर्मनिर्मापितशिलामयराज-
 [46.] सिंश्वरादिदेवकुलमुवर्णराशिप्रत्यर्पणोपार्जितोर्जितपुण्यः अ-
 [47.] निवारितप्रतापप्रसरप्रतापितपाण्ड्यचोळकेरळकळभ्रप्र-
 [48.] भृतिराजन्यकः क्षुभितकरिमकरकरहतदलितशुक्तिमुक्तमुक्ताफल-
 [49.] प्रकरमरीचिजालविलसितवेलाकुले^४ घूर्णमानार्णोभिधाने दक्षि[णा]-
 [50.] र्णवे शरदमलशशधरविशदयशोराशिमयं जयस्तम्भ-
 [51.] मतिष्ठिपदिक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिरा-
 [52.] जपरमेश्वरभट्टारक[ः]

“Vikramâditya Satyâśraya Śrī-Pṛithivî-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 Tuṇḍâka-vishaya (*i.e.*, the Tondai-maṇḍalam⁶), 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*) Kâñchî,—which seemed to be the handsome girdle (*kâñchî*) 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*) Râjasimheśvara, which Narasimhapotavarman had caused to be built,⁷ and to other temples, and having burnt by the unimpeded progress of his power the Pândya, Chola, Keraḷa, Kaḷabhra and other princes, he placed a pillar of victory (*jayustambha*), 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 °मुखा°.

² Read प्रपलास्य.

³ Read °विशेषो खट्वाङ्गध्वजं.

⁴ Read °द्विज°.

⁵ Read °कुले.

⁶ See page 106. note 3.

⁷ See page 11, above.

Ocean, which was called Ghârṇamânârṇas (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 Vikramâditya II. really entered Kâñchî and visited the Râjasimheśvara Temple, is proved by a much obliterated Kanarese inscription in the Kailâsanâtha Temple at Kâñchîpuram. 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 “Vikramâditya Satyâśraya Śrî-Prithivî-vallabha, the king of great kings, the supreme ruler, the lord” and mentions the temple of Râjasimheśvara (राजसिधेश्वर, 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 Parameśvara (i.e., Parameśvaravarman I.) gave away the village of Parameśvara-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-Parameśvara, 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 *Chaturvedins*.

At the time of the grant, the village of Kûram belonged to the *nâḍu* (country) or, in Sanskrit, *manyavântara-râshṭra* of Nîrvelûr, a division of Ūrṛukkâṭṭukkoṭṭam (lines 49 and 57 f.), and the village of Parameśvaramaṅgalam belonged to the Paṇmâ-nâḍu or Patmâ-manyavântara-râshṭra, a division of Maṇayirkkoṭṭam (lines 53 and 71). As, in numerous Tamil inscriptions, பன்ம corresponds to the Sanskrit वर्मन्,—the form Paṇmâ-nâḍu, 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 பன்ம being a mistake for, and பன்மா a Tamil form of, Padmâ,¹ one of the names of the goddess Lakshmî. With Maṇayirkkoṭṭam compare Maṇavirkkoṭṭam in No. 86 and Eyirkkoṭṭam in No. 88. Possibly Maṇavirkkoṭṭam is a mere corruption of Maṇayirkkoṭṭam, 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 Eyirkkoṭṭam.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 Nâgarî *virâma*, occurs frequently, though not regularly, in combination with seven letters of the Tamil alphabet. In the case of five of these (ஃ, ழ, ஶ, ஷ, ஸ) 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 ண) 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 पद्मा is பதுமை. But compare ஆத்துமா and ஆன்மா, both of which correspond to the Sanskrit आत्मा.

² See page 123, note 5.

³ See page 113, note 6.

TEXT.

Plate I.

- [1.] स्वस्ति [॥*] पश्चात्स्यस्त्रिंशद[र्द्ध](:)[प्रतिभय]नयनश्चन्द्र[मौळि]स्त्रिशू[ली भी]म-
 [2.] व्याळोपवी[ती दशभुजपरिघस्तत्वमात्रात्ममूर्तिः] [१*] [दिव्योवेक्ष्यो मुकुन्द]प्र-
 [3.] [भृति[भि]रमरै[स्मृष्टिकृन्मन्वसि]द्धः [कर्त्ता नो मूर्त्तवि]द्या [विहितपरय]म-
 [4.] स्नायतां विश्वमूर्त्तिः* ॥ [१*] का[र्य्यव्यूह]कलाक्रमस्य [परमव्योमा]मृत[ज्योतिषो वि]-
 [5.] इन्मानसचन्द्रकान्तपतिता मूर्च्छन्ति यस्यांश[वः] [१*] [भूतानां हृदये]षु चान]य-

Plate II a.

- [6.] ति यः शक्तिं क्रियासाधनीं त्रयात्मा¹ परमेश्वरस्त जयति त्रैलोक्यचूळामणिः ॥ [२*] अ-
 [7.] ब्रह्मण्यमसोमयागमयथाप्रस्थानदण्डोद्यमम् मिथ्यादान्तमदानशूरम-
 [8.] नृतव्याहारजिह्माननम् [१*] जातं यत्र नरेश्वरन्न शृणुमो² युद्धेषु वा विद्ध[वम्]
 [9.] निर्विघ्नः³ पृथिवीन्निरीतिमवतान्तपल्लवानां कुलम् ॥ [३*] ब्रह्मणोगिरास्त[तो] बृह-
 [10.] स्पतिः] तस्माद्भरद्वाजः ततो द्रोणः [द्रो]णादपरिमिततेजोधामा[श्वत्था]मा
 [11.] ततो निराकृतकुलापल्लवः पल्लवः यतस्सकलभुवनवल्लभः(ः)पल्लवकुलम् [॥*]

Plate II b.

- [12.] स्थेयात्तत्पल्लवकुलम् यत्र जातञ्जनेश्वरः⁴ [१*] अब्रह्मण्यम्म⁵दानारम्म⁶शूरन्नानुशुश्रुम [॥ ४*] त-
 [13.] [दु]दय⁷धरणिधरसोमादित्यस्याविनतमुखः(ः)नृपतिमूर्द्धि चजोशने⁸ प्रतियन्ति⁹राजगज-
 [14.] यूथसिंहस्य नरसिंहवर्मणः स्वयमिव भगवतो नृपतिरूपावतीर्णस्य नरसिंह-
 [15.] स्य मुहुरवजितचोळकेरळकळभ्रपाण्ड्यस्य सहस्रबाहोरिव समरशतनि-
 [16.] र्विष्टसहस्रबाहु¹⁰कर्मणः परियळमणिमंगलशूरमारप्रभृतिरणविदशिशिन¹¹पुल-
 [17.] केशिष्टपट्टलिरिवविजयाक्षरस्य कलशयोनेरिव विमथितवातापेः पौत्रो म-
 [18.] हेन्द्रस्येव सुरचितसम्पदो महेन्द्रवर्मणः सुप्रणीतवर्णाश्रमधर्मस्य पुत्रः]

Plate III a.

- [19.] परमेश्वर इव सर्वाधिकदर्शनः¹² परमेश्वरवर्मा भरत इव सर्वदमनः*] सगर इव कृता-
 [20.] समञ्जसत्यागः कर्ण इव पुष्कलांगो यः प्रियक[१*]व्यो ययानिरिव अनुपनतानां राज्ञा¹³
 [21.] यस्याज्ञा भवति सर्वदा पीळा सैव सुहृदाम्प्रयच्छति मुखशोभा¹⁴ कर्णपूरतया चतुरः कला-
 [22.] विला[से] नियतम् यश्चादो¹⁵ भवत्यनंगस्य मुक्तागुणस्तु हृदये मुक्तागुण एव
 [23.] वनिता[ना]म् अगणितनरहयकरिकुलविमर्द्दजनितेन रेणुतुहिनेन आरोपितश-
 [24.] शिमण्डलसादृश्यसहस्रकरविम्बे पटहरवर्गजितोप्रे विकोशनिस्त्रिश(न)वि-
 [25.] द्युदाभोगे प्रचरितकुञ्जरजलदे विकालवर्षावतार इव तुंगतुरंगतरंगे प्रच-

¹ Read त्रयात्मा.² Read शृणुमो.³ Read निर्विघ्न.⁴ Read ष्वरम्.⁵ Read म.⁶ Read म.⁷ तदुदय⁷ seems to be corrected from तदन्वय⁷.⁸ Read चूळामणे ?⁹ Read प्रत्यधि⁹.¹⁰ The व of बाहु is corrected from ज.¹¹ Read दशिशिन.¹² The श of ष्वरः seems to be corrected from शि.¹³ Read राज्ञां.¹⁴ Read शोभां.¹⁵ Read यश्चन्द्रो ?

Plate III b.

- [26.] रत्करिमकरजनितविषमावत्तो¹ अविरळमुदीर्णशंखे विजृम्भमाणे समुद्र इव खड्गल-
 [27.] तावरणयुते सशरासननागतिलकपुन्नागघने उद्धतकलकलशब्दे कानन इव चण्डवे-
 [28.] गपवनाकुलिते योधापुरीतधनुषु² व्यतिपतितपत्रिरुद्धपवनकथे³ प्रचरिततोमर-
 [29.] शक्तिप्रासगदाकणयकप्पणचक्रे अन्योन्यलीशरदनकुलीशस्थिरकिलितवदनम-
 [30.] त्तगजवृन्दे अन्योन्यमूर्द्धपानितखड्गव्यतिषक्तनुरगसादिगणे शस्त्राशस्त्रकचा-
 [31.] कचिदण्डीकृियाप्रव्यक्तभटजने अन्योन्यसदृशगणनपरिभवनीर्यात¹⁰नामृश¹¹मदमिश्रीत¹²-
 [32.] शोणितकुंकुमघन¹³लिप्यमा^{*}नभूमिनले विरहितनिपतितवाहुग्रीवाजंघोरुकाण्ड-

Plate IV a.

- [33.] दन्तबलौघेभ्यूह¹⁴सम्पातविदीर्णप्रजवितविद्धुतभूमिप^{*}तितोभयपक्षे अ¹⁵न्योन्यजय-
 [34.] पराजयसन्देहप्रैखलग्रलक्ष्मीविहिते रुधिरोगपालिकायीत¹⁶पतितगजश्रेणि-
 [35.] पृष्ठविचरत्मुभटे अन्योन्यवातरन्धानधिगमलसक्रियायतस्थितयोधे शस्त्रो-
 [36.] द्य¹⁷तभुजदण्डैः सारम्भ¹⁸विलोहिताक्षदष्टोष्ठपुटै राजन्यैः^{*}कृतकृत्यैः नी²⁰ह(ति)-
 [37.] ता¹⁹द्धैरितस्थितः²¹ संकीर्णं च शीर्णध्वजातपत्रैः^{*}पतितगजश्च²² सितचलित-
 [38.] चामरनिकरे खण्डितविमृदितचूर्णितमकुटंगद²³हारकटककर्णाभरणे रुधिरमधुपान-
 [39.] मत्तप्रगीतकूष्माण्डराक्षसपिशाचे दत्तलयनुल्यकालप्रतिभयनीनृत्यम्कवन्धशत्रु²⁴-
 [40.] योनी [योनेकल(1)क्षसाधनमायोधनशिरसि विक्रमादित्य कप्पट²⁵मात्रपरि-

Plate IV b.

- [41.] च्छदम् एकाकिपलायितम् कृत²⁶ ॥] रत्न²⁷प्रभाखचितकाञ्चनशारिवन्धसान्नाह्य नागमकिवा²⁸-
 [42.] रणनामधेयम् ।^{*} नित्यानुबन्धमदनिजरमद्रिनाथ²⁹ साक्षादिव द्विपसहस्रकृतानियात्रम्³⁰ ॥ ९^{*}]
 [43.] त्रिदशपतितुरंगस्येवमष्टमंगलयत्रे वरसञ्चलसम्³¹ प्रव्यक्तकल्याणजातिं [।^{*}] तुरगम-
 [44.] तिशाखाख्यां रत्न³²पल्याणवन्तम् स तमपि हयुलसैश्वामरच्छन्नकर्णैः [॥ ६^{*}] समरपरि-
 [45.] श्रमस्य सदृत्वशमहपलमलयुजवोकम् रत्नखरमनुपममाणि³³क्यमरकतनि-
 [46.] वेशमण्डनम् श्लक्ष्णगुणं गुणन्तकटिसूत्रम् उदीर्णम् मणिप्रभम् भांसुरकिरणमालि-

1 Read 'वर्ते.

4 Read 'कर्पण'.

7 Read 'कौलित'.

10 Read 'निर्यात'.

13 The घ of घन seems to be corrected from स.

15 The whole passage from म्पात to अ is engraved over an erasure and partially doubtful.

16 Read रुधिरांगपालिकायित'.

19 Read संरम्भ'.

23 Read 'गजैश्च.

25 Read विक्रमादित्यं कर्पट'.

27 अ is a correction for some other group; read रत्न'.

29 Read 'निर्जरमद्रिनाथं.

31 The passage from 'मष्ट' to 'सम्' is corrupt and against the metre.

32 Read 'याख्यां रव'.

2 Read योधापुरितधनुषु.

5 Read 'लिश'?

6 Read शस्त्राशस्त्र'.

11 Read 'नागभृश'?

14 Read 'बलौघे व्यूह'.

17 Read 'लुप्तक्रियायित'.

20 Read 'नि'.

21 Read 'मकुटाङ्गद'.

26 Read 'च्छदमेकाकी पलायितमकृत.

28 Read 'वन्धं संनाह्य नागमरिवा'.

30 Read 'कृतानुयानम्.

33 णि is corrected from णे.

3 Read 'पथे.

6 Read 'कुलिश'.

9 Read 'कचिदण्डादण्डिक्रियाप्रव्यक्त'.

12 Read 'मिश्रीत'.

14 Read 'बलौघे व्यूह'.

19 द्य looks like न्य.

21 Read 'रितस्ततः.

24 Read 'नरीनृत्यमानकवन्धशत'.

26 Read 'च्छदमेकाकी पलायितमकृत.

28 Read 'वन्धं संनाह्य नागमरिवा'.

30 Read 'कृतानुयानम्.

33 णि is corrected from णे.

- [47.] कोटमाणिकमनघमविशृतम् मनसि भयविर्षयन्पार्थिवानान्दिशि दिशि चटिनित्यो
[48.] यशम् पुष्पमाला इदम् महरदशेषसक्तया शक्तलक्ष्म्या सह वपुषी विशेषालंक-

Plate V a.

- [49.] ते वीरकृत्या तेन परमेश्वरेण ஊற்றுக்காட்டுக்கொட்டமட்யை நீர்வெளுர்நாமமந்யவாந்ரராட்டே மஊச-
[50.] तच्चतुर्वेद¹कुलसमृद्धकूरग्रामनामभङ्गचे² विद्याविनीतपञ्चवपरमेश्वरगृहे प्रतिष्ठापि-
[51.] तस्य भगवतः परमेष्ठिनः*] पिनाकपाणे:] पूज्यास्त[.]पन³कुमुमगन्धधूपदीपहाविरुप-
[52.] हारबलिशंखपट(1)हादिप्रवर्त्तनार्थम् अत्रैव उदकमग्निभारतमाख्यान⁴निमित्तार्थश्च
[53.] मणयिकोष्टमङ्गचे पत्मानाममन्यवान्तरराष्ट्रे परमेश्वरमंगलनामग्रामः*] देवतान-⁵
[54.] निमित्त ब्रह्मदेय⁶ विद्याविनीतपञ्चवाधिराजविश्यतः⁷ [सर्वदत्तपरिहारे दत्त(ः)सर्वद]-⁸
[55.] तपरिहारे⁹ दत्त इति [।।*] अत्राज्ञप्तिः¹⁰ उत्तरकारणिकामहासेनदत्तः*] विद्याविनी-
[56.] तपञ्चवपरमेश्वरगृह इह च देवकर्मन¹¹वर्म¹¹ कूरत्ताचार्य्यपुत्रानन्त-

Plate V b.

- [57.] शिवआचार्य्यः*] [दत्त] इति [कु]लशर्म[.] द्वौ पुत्र[पौत्रा] आज्ञताः¹² ॥— ஊ[ற்]றுக்-
காட்டுக்கொ-
[58.] ட்டத்து நீர்வெளுர்நாட்டுக்கூரமும் ளும்மனம்பாக்கமு . . [ளுங்கணத] . .
[ட] விச்சாவிநீ-
[59.] தப்பல்லவரசன் விவெ¹³க்காணங்கெயி¹⁴க்கொடுத்து[ச்சி] . . [ெ]ண செயிது ஆயிரத்தி-
[ரு]தூ-
[60.] ற்றுக்குழிப்படியால் விற்றுக்கொண்ட நிலம் [*] த[ளி] எடுப்பதற்கு ஓடு சுடக்-
கொண்ட நி-
[61.] லம் [*] தவெ¹⁵ப்பாடகத்துள் குளை¹⁶மெட்டுப்பட்டியும் ஊருள் மண்டகம் எடுத்த நில-
[62.] த்தொடுங்கூட அயிந்தெகால் பட்டி நிலமும் விற்று கொண்டு விச்சாவிநீதபல்லவ-
பரமெச்சு-
[63.] ரகரம் எடுத்து எரி தொண்டி இத்தளி வழிபாடு செய்வார்க்கு இருக்கும்
மநெ¹⁷யும் மநெ¹⁸ப்ப- .
[64.] டப்பும் வகுத்து இதநுள் மிக்க நிலம் ஒழுக்கவிக்கு விளை¹⁹ நிலமா[க]வும் [*]
இன்கிலத்துக்கு

Plate VI a.

- [65.] [கீழ்பா]வெல்லை மூது²⁰காட்டு வழியின் மெற்கும் [*] தென்பாடு[வெல்லை ஊ]ர்
புகு [வழியின் வடக்கு]-
[66.] ம் [*] மெல்பாவெல்லை ஊர் புகு வழி நின்றும் வடக்கு நொக்கி நாட்டுக்காலு-
[க்]கெ பொன வ[ழி]-
[67.] யின் கீழ்க்கும் [*] வடபாவெல்லை நாட்டுக்காலிந் தெற்கும் [*] இன்னாநகெல்வெ²¹
அகத்து[ம்]

¹ Read अष्टशतचतुर्वेदि°.

⁴ Read उदकाभिभारताख्यान°.

⁷ Read विज्ञप्त्या ?

⁹ Read सर्वकरपरिहारेण ?

¹² Read आज्ञताः . .

¹³ Read தலை.

¹⁴ Read மனை.

¹⁵ Read தலை.

¹⁶ Read மனை.

¹⁷ Read மனை.

¹⁸ Read மனை.

¹⁹ Read மனை.

²⁰ Read மூது.

² Read कूरनामग्राममध्ये.

⁵ Read देवदान°.

⁸ The passage enclosed in brackets is engraved over an erasure.

¹⁰ Read अत्राज्ञप्तिः.

¹³ Read நிலை.

¹⁶ Read குளை.

¹⁹ Read விளை.

³ Read पूजालापन°.

⁶ Read निमित्तं ब्रह्मदेयं.

¹¹ Read नवकर्मार्थ ?

¹⁴ Read கையிற்.

¹⁷ Read மனை.

²⁰ Read மூது.

- [68.] தளி[யும்] எரியும் வழிபாடு செயிவார்[*]கு மறையும் மறைப்பட்புள்ளீக்கி மிக்-
 [69.] க நிலமும் சூளைமெட்டுப்பட்டியும் ஒழுக்கவிக்கு விளை நிலமாக கொடுத்து இந்-
 [70.] தளிக்கு வெண்டுத்தெவகருமவகருமஞ்செய்வதற்கும் இருபதின்மர் சதுர்ப்பெதிக-
 [71.] னுக்குப்பிரமதெயங்கொடுப்பதற்கும் மணயிற்கொட்டத்துப்பன்மாநாட்டுப்பர-
 [72.] மெச்சரமங்கலத்துள் அகப்பட்ட வளையில்¹ சுற்று நிலம் அத்தறையும் இருப[த்]-

Plate VI b.

- [73.] தெயிந்து பங்காயி [*] இதனுள் மூன்று பங்கும் கூரத்துத்தளிக்கு [தெ]வ்-
 [கரும]வகருமஞ்செய்-
 [74.] வதாகவும் [*] கூரத்து மண்டக[த்து*]க்கு தண்ணீர்[*]குந்தீக்கும் ஒரு பங்காக-
 வும் [*] இம்மண்டகத்தெ பா-
 [75.] ரதம் வாசிப்பதற்கு ஒரு பங்காகவும் [*] நின்ற இருபது பங்கும் இருபதின்மர்
 சதுர்ப்பெதிக-
 [76.] னுக்கு பிரமதெயமாக கொடுத்து³ [*] இவ்வூர் மறையும் மறைப்பட்பும் ஊரா-
 ள்ச்சியும் செக்-
 [77.] கும் தறி[யும்] கூலமும் தரகும் கத்திக்காணமும் மற்றும் பொதுவிநால்லுள்ள-
 தெல்லாம் இ[ப்]-
 [78.] பங்கு இருபத்தென்⁴ தின் வழியாலெ பங்கிட்டுண்பா(ர்)ராகவும் [*] இவ்வூர் பரமெ-
 ச்சரதடாகத்-
 [79.] னுக்கு பாலாற்று நின்றும் தொண்டின பெரும்பிடுகு காலி[ந் பு]ழுதி பாடும்
 நீ(ர்)நீந்த வழியா[லெ]
 [80.] [தலெ]வாயும் தலெப்பெழையும் ஊ[ற்*]று[க்*]காலும் தொண்[டின நில]மெல்லாம்
 [பரமெசு]-

Plate VII a.

- [81.] வரமங்கலத்து நிலமாக இக்காலுள் குற்றெ[த்த]
 [82.] மையும் நாட[ர]ழ்ச்சிய[ன்]நாட்டுப்பண்ணிக்கெயும்
 [83.] தானங்கொடுத்த முன்று பங்குதளும் [ஒ]ன்றரைப்பங்[கு]
 [84.] நார் [ஆ]னந்தசிவஆசாரியர் மக்கள் மக்கள் ம[ரு]மக்கள்
 [85.] ப்புற[ம்]க்கொண்டு வழிபாடு செயி[து பளி]பொ[சன]
 [86.] ம் கொண்டு ப[ல்ல]ச[ரு]மர் மக்கள் மக்கள்
 [87.] வகருமமும் இவ்விருவர் மக்கள் மக்கள்
 [88.] டெவதமாகாநின்ற வலுஊட்டாரகருங்கா

Plate VII b.

- [89.] க்காத்து கொடுக்க ||— अस्या[*] प्रशस्तेरव[ता] ~ ~ ~ ~ ~ [I*]
 [90.] सोमश्च यस्यास्तहवासवन्धुस्त्र[य] ~ ~ ~ ~ ~ [II*] x x x x
 [91.] ह्यदत्तश्च द्विधा भक्तिश्च पानु यः [I*] मच्छिरम्म x x x x x x x x ~ ~ ~ [II*] x x x x x
 [92.] पुष्टा[नि] वाहनानि महीपते [I*] युद्धकाले x x x x x x x x ~ ~ ~ [II*]
 [93.] देवस्वम्ब[I*] ह्यणस्वश्च लोभेनोपहिनस्ति यः [I*] x x x x x x x x x x

¹ Read வளையத்தில் ? ² T is corrected from ம. ³ Read கொடுத்தது or கொடுத்து.
⁴ Read இருபத்தென்⁴ தின். ⁵ தொண் is engraved over an erasure.

[94.] चिञ्छेन 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) Aṅgiras; from him, Bṛihaspati; from him, Bharadvāja; from him, Droṇa; from Droṇa, Aśvatthāman, the splendour of whose power was immeasurable; from him, Pallava, who drove away (every) jot of a calamity from his race; from him, the race of the Pallavas, the favourites of the whole world.

(Verse 4.) May that Pallava race last (for ever), in which we have heard no prince was (ever) born, who was not pious, who was not liberal, (or) who was not brave !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 Cholas, Keralas, Kaḷabhras, and Pāṇḍyas; who, like Sahasrabāhu (i.e., the thousand-armed Kārtavīrya), 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, Maṇimaṅgala, Śūramāra, etc.; and who destroyed (the city of) Vātāpi, just as the pitcher-born (Agastya) (the demon) Vātāpi;—

(Line 17.) The son of Mahendrarvarman, by whom prosperity was thoroughly produced (su-rachitu), just as prosperity is heaped on the gods (sura-chita) by Mahendra; and who thoroughly enforced the sacred law of the castes and the orders;—

¹ Read भूतं.

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 (*āvaraṇa*), just as of rhinoceroses, creepers and *varaṇa* (*trees*), which was crowded with heroes who possessed bows and mighty elephants, as if it were crowded with *śara* (*grass*) and with *asana*, *nāga*, *tilaka* and *pumṇāga* (*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 *karna* *pūra*, "filling the ears" and "an ear-ring," suggests that the composer intended to make a similar pun on *piḍā*, "pain," and *āpiḍā*, "a chaplet." *Āpiḍā* is elsewhere only used as a masculine.

³ The second *muktāguṇa* stands for *muktāḥ agūṇaḥ yena*, and *agūṇa* for *adharmā*. With the irregular construction *vanitānāṃ muktāguṇaḥ* for *muktavanitāguṇaḥ*, compare *kshatarakṣhaṇāṃ divaḥ* for *kshatadyurakṣhaṇāṃ* in the *Śisupālavadhā*, 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 *châmaras* was waving; in which tiaras, armlets, necklaces, bracelets and ear-rings were broken, crushed and pulverized; in which the *Kûshmândas*, *Râkshasas* and *Pisâchas* 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 Vikramâditya, 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 Arivâraṇa (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 Atiśaya (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 *châmaras*¹

(*Line 49.*) This Parameśvara gave to the blessed lord Pinâkapâṇi (*Śiva*),—who had been placed in the temple of Vidyâvinîta-Pallava-Parameśvara in the midst of the village called Kûra, which possessed one hundred and eight families that studied the four *Vedas*, (*and which was situated*) in the *manyavântara-râshtra* called Nîrvelûr, in the midst of Ūrrukkâṭṭukkoṭṭa, in order to provide for the worship, the bathing (*of the idol*), flowers, perfumes, incense, lamps, oblations (*havir-upahâra-bali*), conches, drums, *etc.*, and for water, fire and the recitation of the *Bhârata* at this (*temple*),—the village called Parameśvara-maṅgala in the *manyavântara-râshtra* called Patmâ, in the midst of Maṇayi[r]koṭṭa, as a divine gift (*and*) as a gift to *Brâhmanas*, at the request of Vidyâvinîta, the lord of the Pallavas, with exemption from all taxes. The executor (*âjñapti*²) of this (*grant was*) Mahâsenadatta (*of*) Uttarakâraṇikâ. And for (*performing*) the divine rites and the repairs of this temple of Vidyâvinîta-Pallava-Parameśvara,—Anantaśiva-âchârya, the son of Kûratt-âchârya, was given (!), and secondly Phullâśarman; (*their*) sons and grandsons were (*also*) appointed.

B. Tamil portion.

(*Line 57.*) (*At*) Kûram and Ñammaṇambâkkam in Nîrvelûrnâḍu, (*a division*) of Ūrrukkâṭṭukkoṭṭam,—Vidyâvinîta, 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 *patti*⁴ of Śûlaimedu within Talaippâdagam and five and a quarter *pattis* of land in the village, together with the land on which the *mândapa* was built, were bought; after the temple of Vidyâvinîta-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 33, 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 Paṇmâ-nâḍu, (*a division*) of Maṇayirkotṭam, (*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 Kûram; one part shall be for water and fire for the *mandapa* at Kûram; one part shall be for reciting the *Bhârata* 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 *bâzâr*, the brokerage, the *kattikkânam* (?) 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 Pâlâr¹ 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-âchârya 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 Gâṇigitti 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 Simhanandin:—

The *Mûla-saṅgha*.

The *Nandi-saṅgha*.

The *Balâtkâra-gaṇa*.

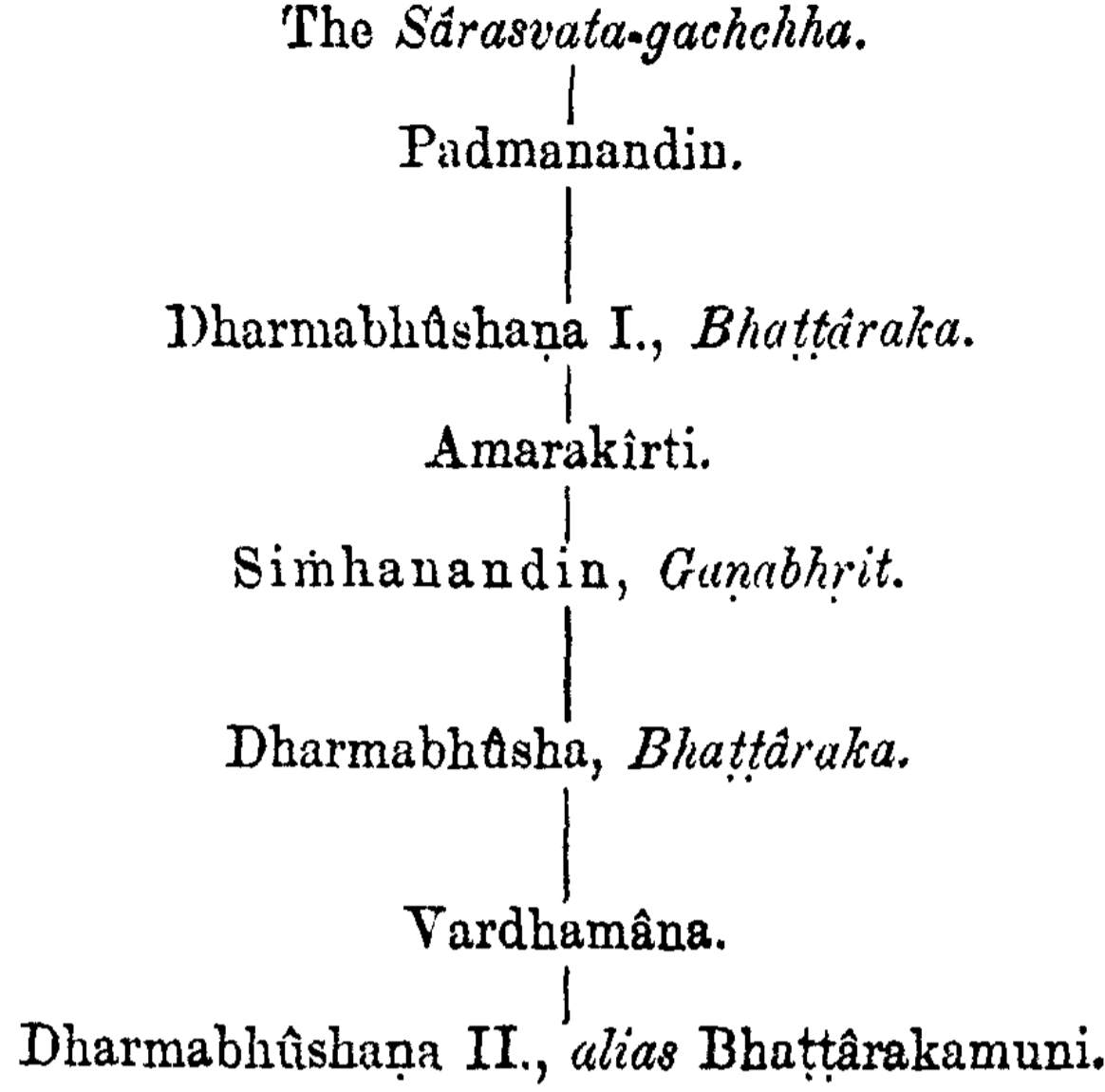
¹ This is the Pâlâr river, which flows to the south of Little Kâñchi. It is also mentioned in No. 59, line 5.

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 *mahârâja* Indravarman, *Ind. Ant.* Vol. XIII, p. 121.

³ Vol. XX, p. 36 and pp. 20 f.

⁴ No. 68 on the *Madras Survey Map*.

⁵ A similar fanciful name is Mâlegitti-Śivâlaya, “the Śiva temple of the female garland-maker,” at Bâdâmi; *Ind. Ant.* Vol. X, p. 63.



The various epithets, which these teachers receive in the inscription, are:—*āchārya*, *ārya*, *guru*, *deśika*, *muni* and *yogīndra*. 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 (*kshittīsa* v. 23; *dharaṇīsa*, 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 Karṇāṭa country (v. 25).

Through my assistant I received a copy,—printed with a Telugu commentary in the *Rudhīrodgāri-samvatsara* (*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.] यत्पादपंकजरजो रजो हरति मानसं । स जिनः श्रेयसे
- [2.] भूयाद्भूयसे करुणालयः ॥ [१*] श्रीमत्परमगंभीर-
- [3.] स्याद्वादामोघलाच्छनं । जीयात्रैलोक्यनाथ-
- [4.] स्य शासनं जिनशासनं ॥ [२*] श्रीमूलसंघेजनि 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 Bibliothecæ Bodleianæ*, p. 193.

- [5.] [स्त]स्मिन् बलात्कारगणोतिरंम्यः । तत्रापि सारस्वतनाम्नि गच्छे स्वच्छाशयोभूदि-
 [6.] ह. पद्मनंदी ॥ [३*] आचार्य्यः कुंडकुंडाख्यो वक्रग्रीवो महामतिः । येला'चा-
 [7.] र्थ्यो गृद्ध'पिच्छ' इति तन्नाम पंचधा ॥ [४*] केचित्तदन्वये चारुमुनयः खन-
 [8.] यो गिरां [१*] जलधाविव रत्नानि बभूउ'द्विव्यतेजसः ॥ [५*] तत्रासीच्चारुचारित्र-
 [9.] णरत्नाकरो गुरुः । धर्मभूषणयोगीन्द्रो भट्टारकपदाचितः ॥ [६*]
 [10.] भाति भट्टारको धर्मभूषणो गुणभूषणः । यद्यशःकुसुमामो-
 [11.] दे गगनं भ्रमरायते ॥ [७*] सिष्यस्तस्य मुनेरासीदनर्गलनपोनिधिः । श्रीमान-
 [12.] मरकीर्ष्यार्य्यो 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 तैरनंतैरिह । धीरः स्कूर्जति दुर्जयातनुमदध्वंसी गुणैरूज्जि-
 [16.] तैराचार्य्योमरकीर्त्तिशिष्यगणभृच्छ्रीसिंहनंदी व्रती ॥ [१०*] श्रीधर्मभूषोजनि त-
 [17.] स्य पट्टे श्रीसिंहनंद्यार्य्यगुरोस्सधर्मा । भट्टारकः श्रीजिनधर्महर्म्यस्तंभा-
 [18.] यमानः कुमुदेंदुकीर्त्तिः ॥ [११*] पट्टे तस्य मुनेरासीद्वर्द्धमानमुनीश्वरः । श्रीसि-
 [19.] हनंदियोगीन्द्रचरणांभोजषट्पदः ॥ [१२*] सिष्यस्तस्य गुरोरासीद्धर्मभूषण-
 [20.] देशिकः । भट्टारकमुनिः श्रीमान् शल्यत्रयविवर्जितः ॥ [१३*] भट्टारकमुनेः पादावपू-
 [21.] र्व्वकमले स्तुमः । यदग्रे मुकुलीभावं यांति राजकराः परं ॥ [१४*] एवं गुरुप-
 [22.] रंपरायामविच्छेदेन वर्त्तमानायां ॥ आसीदसीममहिमा वंशे यादव-
 [23.] भूभृतां [१*] अखंडितगुणोदारः श्रीमान्बुक्कमहीपतिः ॥ [१५*] उदभूद्भूतस्तस्मा-
 [24.] द्राजा हरिहरेश्वरः । कलाकलापनिलयो विधुः क्षीरोदधेरिव ॥ [१६*] यस्मिन् भर्त्तरि भू-
 [25.] पाले विक्रमाक्रांतविष्टपे । चिराद्राजन्वती हंत भव[त्येषा] वसुंधरा ॥ [१७*] तस्मिन् शा-
 [26.] सति राजेंद्रे चतुरंबुधिमेखला । धरामधरिताशेषपुरातनमहीपतौ ॥ [१८*] आसीत्त-
 [27.] स्य महीजानेः शक्तित्रयसमन्वितः । कुलक्रमागतो मंत्री चैचदंडाधिनायकः ॥ [१९*] द्वि-
 [28.] तीयमंतःकरणं रहस्ये बाहुस्तृतीयस्समरांगणेषु । श्रीमान्महाचैच[प]-
 [29.] दंडनाथो जागर्त्ति कार्य्ये हरिभूमिभर्त्तुः ॥ [२०*] तस्य श्रीचैचदंडाधिनायकस्यो-
 [30.] [ज्जि]तश्रियः । आसीदिरुगदंडेशो नंदनो लोकनंदनः ॥ [२१*] न मूर्त्ता नामूर्त्ता निखिलभु-
 [31.] वनाभोगिकतया शरद्राजद्राकाविटनिटिलनेत्रद्युतितया । प्रभूता कीर्त्तिस्ता चिर-
 [32.] मिरुगदंडेश कथयत्यनेकांतात्कांतात्परमिह न किंचिन्मतमिति ॥ [२२*] सद्वंशजोपि गुण-
 [33.] वानपि मार्गणानामाधारतामुपगतोपि च यस्य चापः । नम्रः परान्विनमयन्नि-
 [34.] रुगक्षितीशस्योच्चैर्जनाय खलु सिक्ष'यतीव नीतिं ॥ [२३*] हरिहरधरणीशप्राज्यसाम्रा-
 [35.] ज्यलक्ष्मीकुवलयहिमधामा शौर्य्यगांभीर्य्यसीमा । इरुगपधरणीशस्तिह-
 [36.] नंद्यार्य्यवर्य्यप्रपदन'लि'नभृंगस्त प्रतापैकभूमिः ॥ [२४*] स्वस्ति शकवर्षे १३०७

^१ Read एला'.

^२ Read गृध्र'.

^३ Read बभूवु'.

^४ Read शिष्य'.

^५ Read घटयित्वा'.

^६ Instead of तमोहरं, the metre requires तमोहरणं, which is the reading of the transcript in the *Asiatic Researches*.

^७ Read शिष्य'.

^८ Read सिक्ष'.

- [37.] प्रवर्तमाने क्रोधनवत्सरे फाल्गुनमासे कृष्णपक्षे द्वितीयायां तिथौ शुक्रवारे ॥ अस्ति वि-
 [38.] स्तीर्णकर्णाटधरामंडलमध्यगः । विषयः कुंतलो नाम्ना भूकांताकुंतलोप-
 [39.] मः ॥ [२९*] विचित्ररत्नरुचिरं तत्रास्ति विजयाभिधं । नगरं सौधसंदोहदर्शिताकांडचंद्रिकं [॥ २९*]
 [40.] मणिकुट्टिमवीथीषु मुक्तासैकतसेतुभिः । दान्त्रिनि निरुंधाना यत्र क्रीडन्ति बालिकाः [॥ २७*]
 [41.] तस्मिन्निरुगदंडेशः पुरे चारुशिलामयं । श्रीकुंथुजिननाथस्य चैत्यालयमचीकरत् ॥ [२८*]
 [42.] भद्रमस्तु जिनशासनाय ॥

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-saṅgha, there arose the Nandi-saṅgha; in this, the lovely Balâtkâra-gaṇa; and in the *gachchha* called Sârasvata, (*which belonged*) to this, the pure-minded Padmanandin.²

(Verse 4.) The *âchârya* called Kuṇḍa[kuṇḍa], Vakragrîva, Mahâmati, Elâchârya and Gridhrapiñchha:—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 *Bhattâraka*.

(Verse 7.) Resplendent is the *Bhattâraka* 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 (*ganabhrit*), who scatters (*their*) invincible and great pride by his mighty virtues.

¹ On *syâdvâda* see *Ind. Ant.* Vol. XIV, p. 21, note 14.

² According to Dr. Aufrecht's *Catalogus Bibliothecæ Bodleianæ*, p. 180, a Jaina MS. of A.D. 1518 contains the following slightly different pedigree of Padmanandin: *Śrī-Mûla-saṅghe Sarasvatī-gachchhe Balât-kâra-gaṇe Śrī-Kuṇḍakundâchâryânraye Bhattâraka-Śrī-Padmanandi-devâh*. 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 Têrdâl inscription (*l. c.* p. 25) has Kuṇḍakuṇḍâchârya; Professor Wilson (*Essays*, Vol. I, p. 341),—Kuṇḍakuṇḍâchârya; and an unpublished inscription at Śravaṇa-Beḷagoḷa,—Kaṇḍakunda.

(Verse 11.) His (successor) in office¹ was the glorious *Bhaṭṭāraka* Dharmabhūsha, 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 Dharmabhūshaṇa, (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 (*regul*) 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 *Paṭṭāvali*, 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* Dharmabhūshaṇa was mentioned in verses 6 and 7, and a *Bhaṭṭāraka* Dharmabhūsha in verse 11.

³ Paṇḍit Lakshmanāchārya of Bangalore informs me that, according to the *Vedāntachūḍamāṇi*, “the three thorns” (*salya-traya*) are the same as “the three kinds of pain” (*tāpa-traya*), viz., that produced by oneself (*ādhyātmika*), by other beings (*ādhibhautika*) and by the gods (*ādhidivika*).

⁴ See page 35, note 1.

⁵ With *rākā-viṭa* compare *rākā saśāṅka* 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 (*vishaya*), Kuntala by name, which is situated in the midst of the vast country (*dharā-maṇḍala*) of Karnāṭa, 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* Pârśvanātha (l. 5) or Pârśva-Jineśvara (l. 27) in a street (*vithi*) of the Pân-supârî Bâzâr (*Kramuka-parṇāpāna*, l. 4, or *Parna-pûgīphalāpāna*, l. 25) at his residence Vijayanagara (l. 4) or Vijayanagarî (l. 6), which belonged to the Karnāṭa 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 Yādu (*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 Vîra-Vijaya (l. 2).
5. His son, Devarāja (II.) (ll. 15, 18, 19, 20, 22, 24), Abhinava-Devarāja (ll. 3 f.), or Vîra-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.

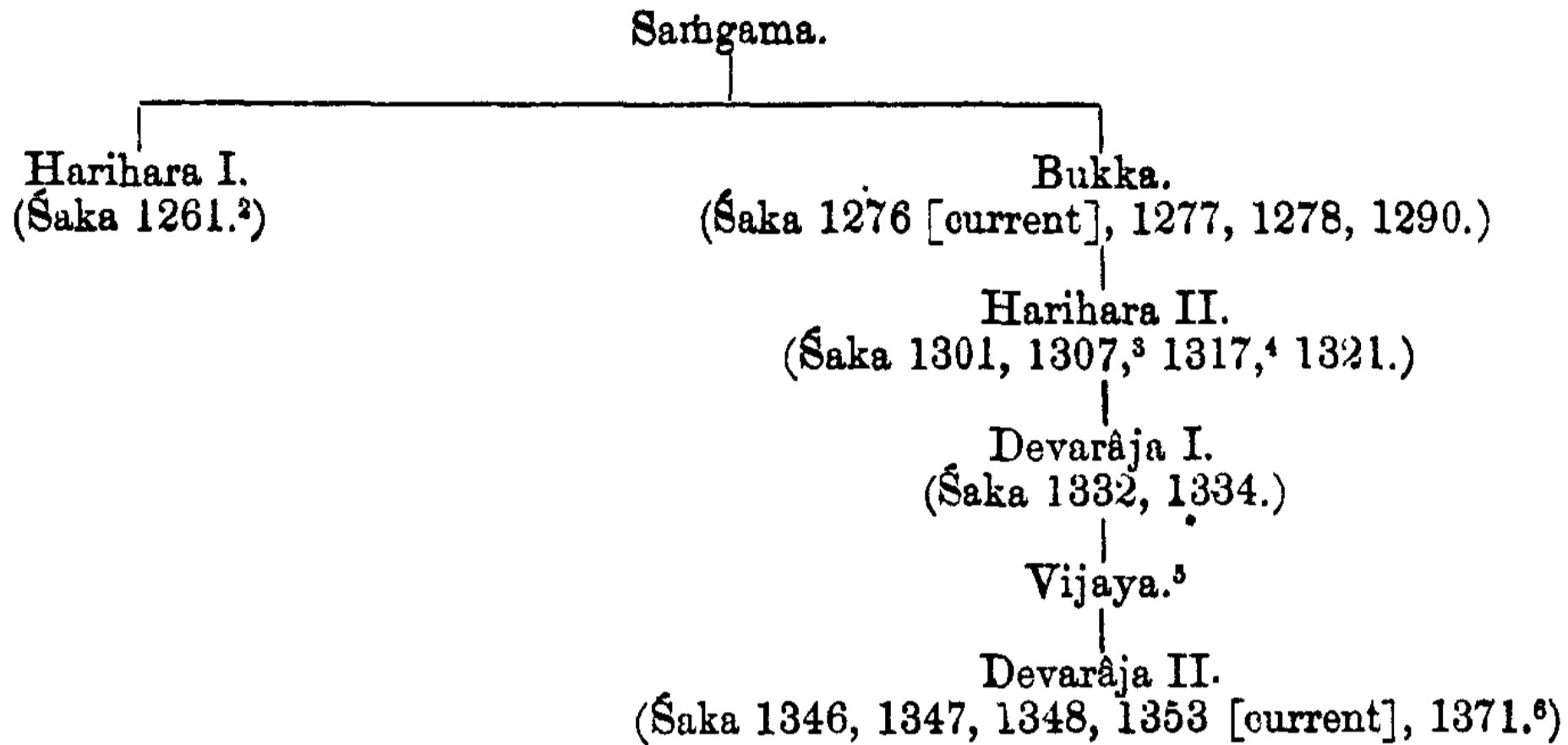
³ Kunthu is the name of the seventeenth Tirthakara; see Professor Jacobi's *Jaina Sūtras*, Part I, Index, s. v.

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 Yâdava dynasty of Vijayanagara, the names of the father and of the elder brother of Bukka and those Śaka dates, for which no references are given in the foot-notes, are taken from Mr. Fleet's table of the same dynasty.¹



During the reign of Devarāja II. the city of Vijayanagara was visited by 'Abdu'r-razzâq as an ambassador of Sultân Shâh Rukh of Samarkand, a son of the great Tîmûr. 'Abdu'r-razzâq informs us, that he stayed at Bîjânagar (Vijayanagara), the capital of Deo Râi (Devarāja II.), from the close of *Zu'l-hijja* A.H. 846 = end of April A.D. 1443 to the 12th *Sha'bân* 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 Bânû*. 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-razzâq'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-razzâq,¹¹ Devarāja II. issued the following coins:—I. Gold: (1) *varâha*; (2) *partâb* = $\frac{1}{2}$ *varâha*; (3) *fanam* = $\frac{1}{10}$ *partâb*. II. Silver: *târ* = $\frac{1}{6}$ *fanam*. III. Copper: *jital* = $\frac{1}{3}$ *târ*. Pagodas or *varâhas* 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 श्रीप्रतापदावराय, are described by Dr. Bidie,¹ who also figures a pagoda of Bukka.² The name *partâb*, which 'Abdu'r-razzâq attributes to the half pagoda, is probably connected with the surname Pratâpa, which occurs before the names of Vijayanagara 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 Devarâja's name has been hitherto discovered. Copper coins of Devarâja are very common in the South-Indian *bâzârs*. 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 ॥ श्रीमत्परमगंभीरस्याद्वादामोघलांथनं⁵ [1*] जीयात्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [१*]
श्रीमद्यादवान्वयान्नवपूर्व⁶चंद्रस्य [1] श्रीबुक्कएथ्वीभुज[:] पुण्य[परिपा]-
- [2.] कपरिणतमूर्त्तैस्सुत्कीर्त्तैर्हरिहरमहाराजस्य पर्य्यायावताराद्धिराद्देवराजनरेश्वराद्देवराजादिव विजयश्रीवीर-
विजयनुपति⁷संजातस्त-
- [3.] स्माद्रोहणाद्देरिव महामाणिक्यकांडो नीतिप्रतापस्थिरीकृतसाम्राज्यसिंहासनः । राजाधिराजराजपरमेश्वरा-
दिविरुदविख्यातो गुणनिधिरभि-
- [4.] नवदेवराजमहाराजो निजाज्ञापरिपालितकर्त्ता देशमध्यवर्त्तिनः स्वावासभूतविजयनगरस्य क्रमुकपर्त्ता⁸-
पणवीथ्यामाचंद्रनारमात्मकी-
- [5.] त्तिधर्मप्रवृत्तये । सकलज्ञानसाम्राज्यविराजमानस्य स्याद्वादविद्याप्रकटन¹⁰पटीयसः पार्श्वनाथस्यार्हतः
शिलामयं चैत्यालयमचीकरत् [11*]
- [6.] देशः कर्णाटनामाभूदावासः सर्वसंपदां । विडंबयति यः स्र्गं पुरोडाशाशनाश्रयं ॥ [२*] विजय-
नगरीति तस्मिन्न[ग]री नगरीनि-
- [7.] रम्यहर्म्यास्ते । नगरिपु¹¹ नगरी यस्या न गरीयस्येव गुरुभिरैश्वर्यैः ॥ [३*] कनकोज्वलसालरश्मिजालैः
परिखांनुप्रतिविंवितैरलं य[1]
- [8.] वसुधेव विभाति वाडवाच्चिर्त्तरत्नाकरमेखलापरीता ॥ ॥ 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 श्रीप्रतापच्युतगाय; Elliot's No. 98 reads श्रीप्रतापच्युतगाय (*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 Devarâja, may be concluded from his Kanarese or Nâgari initial दे, which is engraved on the obverse.

⁵ Read 'लाञ्छनम्.

⁶ Read 'यार्णवपूर्ण.

⁷ Read 'नुपति.

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 *î*, this word might as well be नगरीपु. I have adopted the reading नगरिपु for the sake of the metre, though the form नगरी is not found in the dictionaries.

- [9.] भिरामाकृतिरवनितले भाति भाग्यात्तभूमा [1*] विक्रांत्याक्रांतदिक्रो विमतधरणिभृत्पंकजश्रेणिविक्रः (।)
क्षोण्यां जागर्त्ति बुक्कक्षितिपति-
- [10.] ररिभृच्छिर^१शिष्ठत्पत्कः ॥ [४*] तत्प्राप्तात्मावतार स्फुरति हरिहरक्षमापतिज्ञातसारो दारिद्र्यस्फारवा-
राकरतरणवि^२धौ विष्फुरत्कर्त्त^३धारः । भू-
- [11.] दानस्वर्त्त^४दानानुकृतपरशुघृ^५त्पद्मिनीबंधुसूनु स्फाराकूपारतीरावळिनिहितजयस्तंभविन्यस्तकीर्त्तिः ॥ [९*]
तेनाजन्यरिराजतल्लजशिर-
- [12.] स्तोमस्फुरच्छेरवरप्रत्युप्तोपलदीपिकापरिणमत्पादाब्जनीराजनः । विद्वत्कैरवमंडलीहिमकरो [वि]ख्यातवी-
र्याकर^६ श्रेयान्वीर-
- [13.] मास्वयंवृतवरः श्रीदेवराजेश्वरः ॥ [६*] तज्जन्मास्मिन्वदान्यो ज[ग]ति विजयने पुण्यचारित्रमांन्यो
दानध्वस्तार्त्थिदैन्यो विजयनरपतिः स्व-
- [14.] डितारा^७ति^८सैन्यः । प्रत्युद्यजैत्रयात्रासमसमयसमुद्रूतकेतुप्रसूत^९स्फा]य[द्वा]त्योपहत्याप्रतिहतविमतौघप्रताप-
प्रदीपः ॥ [७*]

B. To the right of the entrance.

- [15.] तस्मादस्माज्जितात्माजनि जगति यथा जंभजेतुर्जयंतो राजा श्रीदेवराजो विजयनृपतिवाराशिराका-
शशांकः । कोपाटोपप्रवृत्तप्रबलरणमिलद्विप्रतीपक्ष-
- [16.] मापप्राणश्रेणीनभस्वन्निवहकबलनव्यग्रखड्गोरगेन्द्रः ॥ [८*] वीरश्रीदेवराजो विजयनृपतपस्सारसंजात-
मूर्त्तिर्भर्त्ता भूमेर्विभाति प्रणतरिपुततेरार्त्तिजातस्य हर्त्ता ।
- [17.] क्रूरक्रोधेद्धुद्धोरकरटिपटाकर्णशूर्पप्रसर्पद्वातव्रातोपघातप्रतिहतविमतादभ्रधुत्य^{१०}भ्रसंघः ॥ [९*]
यद्वाटीघोरघोटीखुरदलितधरारेणुभिर्वीर्यवहेद्दू-
- [18.] म^{११}स्तो^{१२}मायमानैः प्रतिनृपतिगणस्त्रीदृशः साश्रुधाराः । प्रोद्यद्वर्षप्रभूतप्रतिभटसुभटास्फोटनाटोपजाप्र-
द्रोषोत्कर्षाधिकारद्युमणिरुदयते देवराजेश्वरोयं ॥ [१०*]
- [19.] विश्वस्मिन्विजयक्षितीश^{१३}जनुषः श्रीदेवराजेशितुर्छर्म्मा^{१४} कीर्त्तिसितांबुजं कलयते शौर्याख्यसूर्योदयात् ।
आशा यत्र पलाशनामुपगताः
- [20.] स्वर्णाचलः कर्णिका भृंगा दिक्षु मतंगजा जलधयो मारंदविंदूत्कराः ॥ [११*] विख्याते विजयात्मजे
वितरति श्रीदेवराजेश्वरे कर्णस्याजनि व-
- [21.] र्णना विगलिता वाच्या दधीच्यादयः । मेघानामपि मोघता परिणता चिता न चिताम[णे]ः स्वल्पाः
कल्पमहीरुहाः प्रथयते स्वर्णैचिकी नीचतां ॥ [१२*]
- [22.] सोयं कीर्त्तिसरस्वतीवसुमतीवाणीवधूभिस्समं भव्यो दीव्यति देवराजनृपतिर्भूदेवदिव्यदूमः । यश्शौरि-
र्वलियाचनाविरहितश्रंद्धः कळ-
- [23.] कोज्झितः शक्रस्मत्यमगोत्रभिद्दिनकरश्चासत्पथोच्छंघनः ॥ [१३*] मदनमनोहरमूर्त्तिः महिळाजनमान-
सारसंहरणः । राजाधिराजराजादिमपदपरमेश्वरादिनि-
- [24.] जविरुदः ॥ [१४*] शक्तौ बुक्कमहीपालो दाने हरिहरेश्वरः । शौर्ये श्रीदेवराजेशो ज्ञाने विजयभूपतिः ॥
[१५*] सोयं श्रीदेवराजेशो विद्याविनयविश्रुतः । प्रा-

^१ Read 'भृच्छिर'.

^२ Read 'त्कर्त्त'.

^३ Read 'स्वर्ण'.

^४ Read 'धृ' or 'धृ'.

^५ Read 'तस्मादस्मिज्जिता'.

^६ Read 'धृत्य'.

^७ The ती of क्षितीश is engraved over the line.

- [25.] गुक्तपुरवीथ्यंतः पण्णपूगीफलापणे ॥ [१६*] शाकेब्दे प्रमिते याते वनुंसिधुगुणेंदुभिः । पराभवाब्दे कार्तिक्या धर्मकीर्त्तिप्रवृत्तये ॥ [१७*] स्या-
- [26.] द्वादमतसमर्थ[न]खर्वितदुर्व्वदिगर्व्ववाग्वितते[:] । अष्टादशदोषमहामदगजनिकुरुंमहितमृगराजः ॥ [१८*] भव्यांभोरुहभानोरिंद्रादिसु-
- [27.] रेंद्रद्वंद्वस्य । मुक्तिवधुप्रियभर्तुः श्रीपार्श्वजि[ने]श्वरस्य करुणाब्धेः ॥ [१९*] भव्यपरितोषहेतुं शिलामयं सेतुमखिलधर्मस्य । चैत्यागारमचीकर-
- [28.] दाधरणिद्युमणिहिमकरस्थैर्य्यं ॥ [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 Vîra-Vijaya sprang from the brave prince Devarâja (I.), who resembled the king of the gods and who was descended in his turn from the glorious *mahârâja* 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 Yâdava race (*Yâdavanvaya*). The virtuous *mahârâja* Abhinava-Devarâja (*i.e.*, the young Devarâja, or Devarâja II.),—(*who sprang*) from this (*Vîra-Vijaya*), just as a heap of large rubies from the Rohana mountain,² who made the throne of his empire firm by polity and valour, and who was known by the surnames of *râjâdhirâja*, *râjâparamêśvara*, etc.,—in order that his fame and merit might last as long as the moon and the stars,—caused a temple (*chaityâlaya*) of stone to be built to the *Arhat* Pârśvanâtha,—who rules over the empire of all knowledge, and who well knew how to proclaim the doctrine of scepticism (*syâdvâda-vidyâ*³),—in a street of the Pân-supârî Bâzâr (*Kramukaparnâpana*) at his (*the king's*) residence Vijayanagara, that was situated in the midst of (*the country called*) Karnâṭa-deśa, which was protected by his orders.

(*Verse 2.*) There was a country (*deśa*), Karnâṭa 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 Vijayanagarî, 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 (*bâduba*⁵).

(*Verse 4.*) The illustrious, brilliant and wise king Bukka,—who is the ornament of the race of Yadu (*Yadu-kulu*), 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 *syâdvâda-mata* in lines 25 f. of the present inscription.

⁴ With *puroḍāśāsana*, "an eater of the sacrificial cake," "a god," compare the synonym *puroḍāśabhuḥ* in the *Śisupâlavadhâ*, sarga ii, verse 106.

⁵ The same spelling of the word is found in the Kânarese and Telugu dictionaries. Dr. Gundert's *Malayâlam Dictionary* has *baḷavâgni* and *vaḷavâgni*, Winslow's *Tamil Dictionary* பாடும், பாடவும் and வடவாக்களி.

appearance is as lovely as that of Râma, 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 (*jyastambha*), which he erected in an uninterrupted line on the shore of the great ocean.

(*Verse 6.*) From him sprang the most excellent and illustrious lord Devarâja (I.), the worship (*nirâjana*) 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 Devarâja (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-Devarâja (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 Devarâja (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 *Vikka*, "an elephant twenty years old" (Sanderson's *Kanarese Dictionary*), "a young elephant" (Brown's *Telugu Dictionary*).

² *I.e.*, Parasurâma, who gave the earth to Kaśyapa.

³ *I.e.*, Karṇa, the son of Sūrya by Kūnti.

⁴ The word *tallaja*, which is mentioned in the *Amarakośa* and in the Kanarese and Telugu dictionaries, has not yet been met with in Sanskrit literature.

⁵ *I.e.*, in the case of Devarâja I., the jewels on the bowing heads of conquered kings did the duty of the lamp, which is waved before an idol in the *nirâjana* (also called *ârâtrika*) ceremony.

⁶ The root *sphādy* is here used in the *parasmaipada*, though the *Dhātupāṭha* enumerates it among the *anudāttaṭāḥ*.

⁷ The snakes are supposed to subsist on wind and are therefore called *pavanāsandh*, "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 prowess of the illustrious lord Devarâja (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 Devarâja (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 (*chintâmani*); the *kalpa*-trees appear very small (*alpa*); and the heavenly cow (*naichikî*) confesses her inferiority (*nichatâ*).

(*Verse 13.*) This excellent prince Devarâja (II.), (*who resembles*) the tree of heaven (*by his liberality*) to Brâhmanas, is sporting with his queens, (*viz.*) the river of (*his*) fame, the earth and the goddess of speech. Verily, he resembles Śauri (*Vishnu*), but has not to beg for his revenue (*bali*), (*while Vishnu in his 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 *râjâdhirâja*, *râjaparamēvara*,⁶ etc.

(*Verse 15.*) In power, he resembles king Bukka, in liberality—the lord Harihara (II.), in prowess—the illustrious lord Devarâja (I.), and in wisdom—king Vijaya.⁷

(*Verses 16 to 20.*) This illustrious lord Devarâja (II.), who was famed both for wisdom and modesty, caused to be built in a street of the above-mentioned city,⁸ in the Pân-supârî Bâzâr (*Parṇa-pûgîphalâpaṇa*), when the Śâka year measured by the Vasus (8), the oceans (4), the qualities (3) and the moon (1) had passed, in the (*eyelic*) year *Parâbhava*, on *Kârttikî* (*i.e.*, on the day of the full-moon in the month of *Kârttika*), in order to propagate (*his*) merit and fame, a temple (*chaityâgâra*) 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 *âphoṭana* 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 *Karṇikâchala*, “the mountain of the seed-vessel,” is one of the names of Meru; *Scarṇâchala* is a synonym of *Hemâdri*, “the golden mountain,” another name of Meru.

³ *Mâranda*, 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 *Mahâbhârata*, Dadhicha (*alias* Dadhichi) gave up his bones, from which a thunderbolt was formed to kill Vritra; see Bôhtlingk and Roth's *Sanskrit Dictionary*, s. v.

⁵ The same play on the two meanings of *gotrabhid* occurs in Kalhana's *Râjataraṅgiṇî*, taraṅga i, verse 92.

⁶ राजादिमपदपरमेश्वर means literally: “(a compound ending in) *paramēvara*, the first member of which is *râjan*.” Similar ‘poetical’ expressions are धनुरूपपदो वेदः in the *Kirâtârjunîya*, sarga xviii, verse 44; हिरण्यपूर्वः कशिपुः in the *Sisupâlavadha*, sarga i, verse 42; देवपूर्वो गिरिः in the *Meghadûta*, verse 42; दशपूर्वरथः and राजोपपदं निशान्तम् in the *Raghuvâṃsa*, sarga viii, verse 29, and sarga xvi, verse 40.

⁷ This verse contains the names of the predecessors of Devarâja 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 (*syâdvâda-mata*), who is celebrated as a lion to the herd of extremely furious elephants :—the eighteen sins (*doshu*), 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 *Sragdharâ* 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 Châlukya king Vikramâditya VI., surnamed Tribhuvanamalla. The dates of two of them, which I succeeded in making out, are recorded in the new era started by Vikramâditya VI., the *Châlukya-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 *Śubhakrit*, *i.e.*, Śaka 1043 and 1044 [expired] or A.D. 1121-22 and 1122-23.

TEXT.

- [1.] श्री [॥*] दुर्गाणां सार्वभौमो धरणितलमहा-
- [2.] राज्यचक्रस्य नाभिः श्रीत्रुक्कक्षोणीभर्तुर्जग-
- [3.] दवनकुते' विष्णुमूर्त्यंतरस्य [।*] लक्ष्मीनाथ-
- [4.] स्य संपद्दुरुकरणचणो दक्षिणावर्त्त-
- [5.] शंखः प्राचीनः पांचजन्यो जय-
- [6.] ति गिरिवरो गुत्तिदुर्गाभिधानः [॥*]

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-śankha*),—⁶ (*and thus resembles*) the centre of the discus of (*Vishṇu*) the lord of Lakshmi, and his conch-shell *Pāñchajanya*.

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 115.

² See page 161, above.

³ *Ind. Ant.* Vol. VIII. pp. 187 ff.

⁴ Read ॐकुते.

⁵ Literally: "which is known to increase prosperity."

⁶ According to Pramādâlâsa Mitra's translation of the *Sâhityadurpana*, 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 *Sragdharā* metre, each of which eulogises the victories of Kulottuṅga-ChoĻa over the five Pāṇdyas. The first verse further states, that the king burnt the fort of Korgāra (*Korgāra-durga*) and defeated the Keraḷas. Korgāra is probably a Sanskritised form of Korikai in the Tinnevely District, the ancient capital of the Pāṇdyas.¹ The second verse records, that Kulottuṅga-ChoĻa placed a pillar of victory on the Sahyādri mountain, *i.e.*, the Western Ghāṭs. This he must have done after his conquest of the Keraḷas, which is mentioned in the first verse.

According to a grant published by Mr. Fleet,² Kulottuṅga-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 Pāṇdyā countries.³ From an unpublished Chidambaram inscription⁴ it appears, that the surname Kulottuṅga-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 Pāṇdyā countries.⁵ Consequently, it is impossible to say to which Kulottuṅga-ChoĻa the subjoined inscription has to be referred.⁶

TEXT.

- [1.] स्वस्ति श्री ॥ पाण्ड्यान्दण्डेन निखा प्रचुरशरमुचा पञ्च पञ्चाननश्रीः दग्ध्वा कोर्गारदुर्गन्तृणमिव स यथा
 [2.] खाण्डवम् पाण्डुसूनुः [1*] पिष्ट्वा तत् केरळानाम् बलमतिबहकम् श्रीकुलोत्तुंगचोळश्चक्रे शक्रप्रतापत्रिभु-
 वनविजयस्तम्भमम्भोधितोरे ॥ १*]
 [3.] पुण्ये संखाद्रिशृंगे त्रिभुवनविजयस्तम्भमम्भोधिपारे स्वच्छन्दम् पारसीनान्तरुणयुवतिभिर्गंगीयते यस्य
 कीर्त्तिः [1*]
 [4.] स श्रीमानस्तशत्रुः^७ प्रबलबलभरैः पञ्च पाण्ड्यान्विजित्य क्षुभ्यत् क्षमापालचक्रम् सविधिकमकरोच्छ्रीकुलो-
 तुंगचोळः ॥ [२*]

TRANSLATION.

Hail! Prosperity! (*Verse 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 Pāṇdu burnt the Khāṇḍava (*forest*),¹⁰ and having crushed the extremely dense army of the Keraḷas,—the illustrious Kulottuṅga-ChoĻa, who resembled Siva in

¹ For references on Korikai, see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 312.

² *Ind. Ant.* Vol. XIV, p. 55.

³ See No. 39, verse 10, p. 59, 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:—Kulottuṅga-ChoĻa-deva in No. 86; Ko-Rājākesarivarman, *alias* Kulottuṅga-ChoĻa-deva in Nos. 89, 96 and 130; and Koneri Men-koṇḍa Kulottuṅga-ChoĻa-deva in No. 132.

⁷ The *anusvāra* is obliterated.

⁸ Read सखाद्रि°.

⁹ शत्रुः seems to be corrected from शक्रः.

¹⁰ Compare No. 39, verse 3, p. 57, above.

splendour and Indra in might, placed a pillar (*commemorative of his*) conquest of the three worlds on the shore of the ocean.

(Verse 2.) (*Having placed*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 Kulottuṅga-Chōla, 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:—

கொராஜராஜகௌரிவழிற்சு⁴ யாண்டு எ ஆவது இவ்வாடடை
அயப்பசித்திங்கள் வெளஊராலியும் இரொவதியும் பெற்ற விஷுவில்⁵ வெராடிமுமணத்தி-
னன்று ; “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*)
Revati 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 *Revati nakshatra*. This result falls within the probable period, which I have assigned to the Chōla king Ko-Râjakesarivarman, *alias* Râjarâja-deva,⁷ 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,—⁸ corresponds to Śaka 955 current = A.D. 1032-33.

¹ One would expect a gerund conveying this meaning instead of *ambodhipāre*, which seems to have crept into the text through the influence of *ambodhitire* 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 *ājñāvidhaya*.

⁴ Read வலி-சுக்கு.

⁵ Read வளண-ல்.

⁶ Read விஷுவத்தில்.

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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¹ The numbers refer to pages. Abbreviations — *b.* = *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*, *v.* = *village or town*.

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¹ Compare கண்ணிசு நூல்கள், "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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¹ This is identical with "Nivalūr-nadu," *Chingleput Manual*, p. 438.

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 Pattāvali, 159.
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 Śri-Mallinâtha-chaturvedi-maṅgalam, vi., 77, 78, 128f.
 Śrini[dhi], legend on certain Pallava coins, 2.
 Śri-Nilakanṭha, legend on certain Vijayanagara coins, 162.
 Śriperumbudûr, vi., 83.
 Śri-Prithivi-vallabha, surname of Vikramâditya II., 146, 147.
 Śrirāñga-deva or Śrirāñga-râya I., Karnâṭa k., 73, 74.
 Śrirāñga-nâyaka, te., 66, 138.
 Śri-Tribhuvanāñkuśa, legend on the Chalukya seals, 31, 37, 43, 47, 50.
 Śri-vallabha, s.a. Pulikeśin II. or Vikramâditya I., 145.
 ũrutî, a Vedic text, 27.
 Śûdâdupârai-malai, mo., 76, 77.
 Śûlnimeḍu, 154, 155.
 Sundara, Pândya k., 96, 99.
 Sundaramûrî, saint, 118.
 ũuṅgam, a toll, 82, 140.
 Śûramâra, vi., 144, 145, 152.
 Sûrya-varṇśa, the solar race, 32, 51, 52, 59, 63, 96, 97, 112, 134.
 sûtra, 84.
 Âpastamba, 31, 36, 44, 46.
 Bodhâyana, 132.
 Hiranyakeśin, 31, 35, 36.
 svarṇâdâya, revenue in gold, 82.
 syâdvâda, scepticism, 156, 158, 159, 164.
 syâdvâda-mata, do., 167.
 syâdvâda-vidyâ, do., 164.

T.

Tâdapa, s.a. Tâlapa, 31, 32, 58.
 taḍi, a paddy-field, 69.
 Tadigai-pâḍi, co., 63, 65, 95.
 Tâha, s.a. Tâla, 32.
 Taḷa[t]â, vi., 106.
 Takkana-Lâdam, Southern Lâṭa, 97, 99.
 Tâla, s.a. Tâlapa, 31, 32.
 Talaippâdagam, vi. (?), 154.
 talaivan, a chief, 116.
 talaiyâri (Kânarese: talâri), a watchman, 108.
 Tâlapa or Tâlapa, Eastern Chalukya k., 31, 32, 44, 46, 49.
 talaviśai, a pavement, 85.
 tali, a temple, 108, 140, 154, 155.
 tallaja, excellent, 165.
 Tamanûr-nâdu,¹ di., 105.
 Tamirañ, a native of the Tamil country, 84.
 Tanakûru, di. (?), 117.
 tânam (sthanam), a shrine, 120.
 tânatâr, the authorities of a temple, 120, 123, 125.
 Tanjore, vi., 63, 92, 95, 96, 97, 98, 118, 139.
 tannî[r]-pandal, a watershed, 136.
 tâpa-traya, 'the three kinds of pain,' 159.
 tâppaḍi-ariśi, 'the gleaned rice,' 92.
 târ, a silver coin, 161.
 taragu, brokerage, 155.
 taravu, do., 140.
 tari, a loom, 88, 89, 92, 108, 155.
 Tâta-Bikyañna,² k., 46.
 tattâr, goldsmiths, 88, 89, 108.
 Tellaiyûr, s.a. following, 79, 80.

¹ See the Chingleput Manual, p. 438. "Tammanur" is found on the map, 7 miles south-east of Little Kâuchipuram

² Compare Tâtabikki, Ind. Ant. Vol. XII, p. 249

Tellûr, *vi.*, 79.
 Teluṅgan, a native of the Telugu country, 84.
 ten-karai, the southern bank of a river, 120; see the Corrigenda.
 Tennavan, the Pāṇḍya king, 96, 99.
 Terdâl, *vi.*, 158.
 Thousand and One Nights, quoted, 161.
 Timmappayan, *br.*, 132.
 tirappu, an open place, 133.
 tirtha, a bathing-place, 99.
 tiru-amu(r)du, 'the sacred food,' 79.
 Tiruchchirrambala-bhaṭṭa, *m.*, 94.
 Tiru-karrali or Tirukkarrali, 'the holy stone-temple,' 113, 114, 115, 116, 118, 125, 139, 140, 141, 143.
 Tirukkadalmaimai, *s.a.* Māmallapuram, 68, 69.
 Tirukkarralippuram, *vi.*, 115, 116, 117.
 tiru-madaivilāgam, the environs of a temple (?), 92, 93, 94, 120.
 tirumalai, a temple (?), 94.
 Tirumalai, *mo. and vi.*, 94, 97, 99, 100, 101, 105, 106, 108, 117, 138.
 Tirumalai-nāyaka, *ch.*, 131.
 Tirumalai-rājayan, *s.a.* Tirumala-rāja, 69, 70.
 Tirumalaiya-deva, *s.a.* following, 69, 70.
 Tirumala-rāja, Karnāṭa *k.*, 69.
 tiru-mañjana-peru-varī, 'the great road of the sacred bath,' 123.
 tiru-meni, an image, 105.
 Tirunudukunram, perhaps *s.a.* Vṛiddhāchalam, 123, 125.
 Tirumunaiappādi-nāḍu, *di.*, 101.
 tiru-nāmattu kāni, temple-land, 120.
 Tiruñānasambandar, *saint*, 118.
 tiru-nandavanam, a sacred flower-garden, 134, 136.
 tiru-nandāvanam, *s.a.* preceding, 65.
 tiru-nandā-vilakku, *s.a.* nandā-vilakku, 80, 99, 101.
 Tirunāvāyi, *vi.*, 82.
 tiruppani, divine service, 120, 126.
 tiru-pudiyidu, 'the holy first fruits,' 82.
 Tiruvallam, *vi.*, 134 (see the Corrigenda), 169.
 tiruvamudu, *s.a.* tiru-amudu, 99.
 tiruvāri-kal, a boundary-stone, 88.
 Tiruvegamba-velān, *m.*, 123.
 Tiruvelarai Muvāyirattu-erunūruvan, *m.*, 66.
 Tiruveṅgaḍam-uḍaiyān, *m.*, 77, 78.
 tiruvidai-āttam or tiruvidaiyāttam, probably *s.a.* devadāna, 69, 88, 89, 91, 104, 129.
 Tiruvirāpuram, *vi.*, 117, 140.
 tiruviruppu, a temple-compound, 120.
 Tiruvottūr, *vi.*, 116, 117.
 Tomban, *m.*, 136.
 Tondai-maṇḍalam *co.*, 83, 106, 110, 111, 146.
 tondar, devotees, 116.
 totti (Kannārase: tōti), a scavenger, 82, 108.
 trayi, the three Vedas, 14, 152.
 Tribhuvanahakravartin, surname of Kulottuṅga-Chola-deva, 126, 136; of Vira-Pāṇḍya-deva, 101.
 Tribhuvanahakravartin Rājarāja-deva, *k.*, 86, 87, 88, 89, 105, 128, 143.
 Tribhuvanamalla, *s.a.* Vikramāditya VI., 167.
 tribhuvana-vijaya-stambha, a pillar (commemorative of) the conquest of the three worlds, 169.
 trikāla, the three times (of the day), 79.
 Trikaliṅga, *co.*, 46.
 Trilochana-Pallava, *k.*, 50, 58.
 Triśirāpalli, Trichimpoly, 28, 29.
 trivarga, the three objects of human life, 13, 41.
 Tryambaka, *m.*, 86.
 Tukkal-patti, 'the patti of Durgā,' 91.

tulai (for tulai), weight, 141.
 tulai-nirai, *do.*, 140, 141.
 Tulu-nāḍu, *co.*, 104.
 Tuṇḍāka-vishaya, *s.a.* Tondai-maṇḍalam, 106, 146.
 Tuṇḍira-maṇḍala, *do.*, 106.
 turavu, a well, 102.
 tūsaga-tari (?), 92.

U.

ubhaiyam, an offering, 82.
 U-cha, *s.a.* Oḍra, 97.
 uḍaiyar, a lord, 102, 104, 117, 118, 120, 123, 125, 131.
 uḍaiyār, a lord, a god, 79, 93, 95, 99, 100, 101, 108, 111, 120, 123, 125, 128, 129, 131, 132, 133, 134.
 Udayana, mythical *k.*, 50, 58.
 Ugradāṇḍa, Pallava *k.*, 9, 10, 11, 13.
 Ugravarman, *do.*, 25, 28.
 Ukkāviri, channel, 69.
 Ulagaḷanda-Veḷ Sūryadeva, *m.*, 110.
 ullittār, brothers, 79, 80, 102.
 upādhi, a condition (?), 94, 104, 126.
 urakku, a measure, 114, 115, 116, 140, 141.
 Ūraṇḍan-tāṅgal, *vi.*, 86.
 uri, a measure, 115, 141.
 Urputūru, *vi.*, 36.
 ū[r]ru, a fountain, 155.
 Ūrukkāttukkottam, *di.*, 147, 154.
 Uttarakāranikā, *vi.*, 154.
 Uttaramallūr, *vi.*, 97, 98.
 Uttaramerūr-uḍaiyān, *m.*, 123.
 uttarāyana, a winter-solstice, 44, 46.
 Uttira-Lāḍam, Northern Lāṭa, 97, 99.
 Uvachcha, a low tribe of Muhammadans, 82, 108.

V.

Vadapuri-Āndi-nāḍu, *di.*, 79, 80.
 vagai, a part, a division, 66, 68, 99, 101, 136.
 vagainda kāsu (?), 89, 92.
 Vaidumba, *dy.*, 112, 139.
 Vaidya-vṛitti, 'the land enjoyed by the Vaidyas,' 91.
 Vaigai or Vaigai-malai, *s.a.* Tirumalai, 94, 95.
 Vaigai-Tirumalai, *do.*, 94, 101, 102.
 Vaigavūr, *vi.*, 94, 97, 99, 101.
 Vaikuṇṭha-Perumāḷ, *te.*, 87.
 Vairādarāyan, *m.*, 108.
 Vaishnava, 61.
 Vaitumba, *s.a.* Vaidumba, 112.
 Vājjaya, *ch.*, 44, 46.
 Vakkalcri, *vi.*, 145, 146.
 Vakkanāpuram, *vi.*, 92.
 Vakragriva, *s.a.* Kuṇḍakunda, 158.
 valaṅgai, the right-hand castes, 110, 111.
 valavu, a house, 109.
 Vallabha, surname of Pulikeśin I., 50, 58; of Pulikeśin II., 32, 41, 48, 58, 145; of Vikramāditya I., 145; of Jayasimha I., 32, 41, 58.
 Vallam, *vi.*, 83.
 Vanavāsi, Banavāsi, 96, 99.
 Vāndarāyan, *m.*, 86.
 Vandyadeva, Pallava *k.*, 97, 100, 112.
 Vaṅḡala-deśa Bengal, 97, 99.
 Vangiparru, *vi.*, 36.
 Vangipp[uram], *vi.*, 102, 117.
 vanigan, a merchant, 86, 90.
 Vañji, *vi.*, 106, 107.
 Vañjiyar, the kings of Vañji, 107.

¹ See the *Coastal Map*, p. 138. "Uttukadu," i.e., Ūrukkāḍu, is entered on the map, 7 miles east of Little Kāñchipuram.

² See now *Lat. Lat. Vel* XVIII, pp. 164 and 175

- vannâr, *washermen*, 82, (108).
 varâha, *a pagoda*, 161.
 Varâhasvâmin, *te.*, 126, 134.
 Vardhamâna, *a Jaina teacher*, 156, 159.
 vari, *a tax*, 82, 88, 89, 91, 108.
 vari, *a road*, 136, 154, 155.
 Varittunai-appan, *s.a. following*, 135.
 Varittunai-nâyanâr, *te.*, 92, 93, 131, 132, 133, 135.
 vâsal-panam, '*the door-money*,' 93.
 Vasantarâya, *br.*, 132.
 Vâtâpi, *vi.*, 11, 144, 145, 152.
 Vatsa-râja, *mythical k.*, 20.
 vâykkâl, *a channel*, 69, 103, 120.
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 Velai-mânagar-charitram, *quoted*, 69.
 Velapâdi, *vi.*, 76.
 veli, *a square measure*, 92, 93, 94.
 veli-payaru (?), 89, 92.
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 Veṅgi or Veṅgi, *co.*, 32, 37, 38, 41, 42, 46, 48, 50, 51, 52, 58, 59, 60, 63.
 Veṅjilaichchelvan, *an epithet of Virabhadra*, 99.
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 Veṅkaṭa II., *do.*, 130, 136.
 Veṅkaṭa-deva, *s.a. Veṅkaṭa I.*, 137.
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 Vennama-sârman, *br.*, 36.
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 Veppambattu, *vi.*, 80, 82, 131.
 Veppûr, *vi.*, 132.
 vetti, *s.a. vetṭiyân*, 82, 88, 89, 91, 108.
 vetṭi-puḍavai, *cloths of males and females*, 92.
 vetṭiyân, *a scavenger*, 82, 108.
 Vichârasârman, *saint*, 116.
 Vidânga-bhaṭṭa, *m.*, 123, 125.
 Vida-sârman, *br.*, 35.
 Viddaya-bhaṭṭa, *m.*, 62.
 V... Chera *k.*, 106, 107.
 V... prince, 147, 154.
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 Vidyâvinita-Pallavarâsan, *s.a. Vidyâvinita-Pallavâ-dhirâja*, 154.
 Vihâra-nâyanâr, '*the lord of the vihâra*,' 102.
 Vijaya, *Vijayanagara k.*, 131, 160, 161, 165, 166.
 Vijayâditya, *Eastern Chalukya prince*, 32 (No. 17), 46, 58.
 Vijayâditya I., *Early Chalukya k.*, 50, 58; *s.a. Vijayâditya-bhaṭṭâraka*, 31, 32, 35.
 Vijayâditya II., *Early Chalukya k.*, 50, 53; *Eastern Chalukya k.*, 31, 32, 35, 37, 38, 41, 49.
 Vijayâditya III., *s.a. Gunaga-Vijayâditya*, 32, 38, 42.
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 Vijaya-Narasimhavarman, *k.*, 137.
 Vijaya-[Simha]vikramavarman, *k.*, 78, 79, 137.
 Vijayavâda, *vi.*, 36.
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 Vikrama-Choḍa, *Eastern Chalukya k.*, 32, 51.
 Vikrama-Choḍa-Sambuvarâyan, *ch.*, 136.
 Vikramâditya, *Eastern Chalukya k.*, 32, 44, 46, 49, 58; *Eastern Chalukya prince*, 31, 32, 42, 46, 49, 58.
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 Vimalâditya, *Eastern Chalukya k.*, 32, 50, 51, 52, 53, 59, 63, 96, 97, 112.
 Vinâyaka, *Gaṇesa*, 127.
 Vindhya, *mo.*, 113.
 Vinnagara, *possibly a corruption of Vishṇugriha*, 87.
 vinnappam, *a petition*, 70, 74, 138.
 Vira, *s.a. Vira-Kambaṇa-uḍaiyar*, 117, 118, 120, 123, 125.
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 Vira-Devarâja, *s.a. Devarâja II.*, 160, 165.
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 Vira-Kambaṇa-uḍaiyar, *k.*, 102, 104, 117, 118.
 Vira-Nârasimha, *s.a. Vira-Nrisimha*, 132.
 Vira-Narasimha-deva, *do.*, 132.
 Viranârâyana, *surname of Parântaka I.*, 111, 112.
 Virappâkkam, *vi.*, 105.
 Vira-Nrisimha, *Vijayanagara k.*, 132.
 Vira-Pâṇḍya, *k.*, 112.
 Vira-Pâṇḍya-deva, *k.*, 101.
 Virappa-nâyaka, *ch.*, 69.
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 Virapratâpa, *surname of Bukka*, 80, 82; *of Devarâya II.*, 79, 80, 82, 84, 110, 111; *of Krishna-deva*, 132; *of Achyuta-deva*, 132.
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 Virâsani, *surname of Edirili-Choḷa-Sambuvarâyan*, 87, 88, 89, 91.
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 Viraya, *s.a. Virappayan*, 133.
 Viriṅchapuram, *s.a. Viriṅchipuram*, 85, 86, 138.
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 Viriṅchipuram, *vi.*, 82, 84, 85, 92, 131, 132, 133.
 Virpeḍu-nâdu, *di.*, 117; *see the Corrigenda*.
 Viruṅchapuram, *s.a. Viriṅchipuram*, 92, 93, 132.
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 Vishamasiddhi, *surname of Kubja-Vishṇuwardhana*, 32.
 vishaya, *a district*, 31, 35, 62, 160.
 Vishṇubhaṭṭa-somayâjin, *m.*, 58.
 Vishṇu-Kambuḷi-nâyaka, *ch.*, 102, 104.
 Vishṇu-râja, *s.a. Vishṇuwardhana III.*, 41; *s.a. Vishṇuwardhana IV.*, 46.
 Vishṇu-sârman, *br.*, 36.
 Vishṇuwardhana, *Early Chalukya k.*, 50, 58; *Hloysala k.*, 97.
 Vishṇuwardhana I., *s.a. Kubja-Vishṇuwardhana*, 32.

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 Vishṇuvaradhana VI., *Eastern Chalukya k.*, 31, 32, 38, 42.
 Vishṇuvaradhana VII., *do.*, 31, 32, 44, 46.
 Vishṇuvaradhana VIII., *do.*, 32.
 Vishṇuvaradhana IX., *do.*, 31, 32, 50, 52, 60
 vishuva, *an equinox*, 169.
 Viśvâdi, *s.a.* Viśvâvasu, 123.
 Vitarâga, *s.a.* Buddha, 28.
 vîthi, *a street*, 86, 160.
 viyavan, *a headman*, 116.
 Vṛiddhâchalam, *vi.*, 123.
 Vṛis̥hika, *a lagna*, 60.
 Vyâghrâgrahâra, *s.a.* Chidambaram, 112.
 Vyâmukta-śravaṇojjvala, *s.a.* Viṣu-kâdaragiya-Perumâl, 106.
 vyâpâra, *a trade*, 66.
 vyâpârin, *a merchant*, 99.
 Vyâsa, *saint*, 36, 43, 62.

Y.

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yoga, *an astronomical term*, 111.

yogindra, *a (Jaina) ascetic*, 156.

Yuddhamalla, *Eastern Chalukya k.*, 31, 32, 44, 49, 58 ; *Eastern Chalukya prince*, 31, 32.

yuvarâja, *an heir-apparent*, 32, 49, 60.

CORRIGENDA.

- Page 31, note 2, last line, for अयनादो read अयनादौ.
- 48, text line 19, after संवत्सरान् insert the numeral ².
- 57, ,, ,, 101, after वैष्णवपुंगवैर्न insert the numeral ².
- 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 (Emberumân, i.e., Vishṇu).
- ,, ,, ,, text lines 4 f., join எம்பெருமானாகு.
- ,, ,, ,, ,, 5 f., for சி[றி]தலூராந read சி[று]தலூராந.
- ,, ,, ,, ,, 10 f., for வாக்காலுசு read வா[ய்*]க்காலுசு.
- 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 Perumbânappâdi, (alias) Karaivaṛi-malliyûr, read Karaivaṛi-Malliyûr (in) Perumbânappâdi.
- 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 விழப்பெடு read விழ்ப்பெடு.
- 117, Translation, line 2, for Virappeḍu-nâḍu read Virpeḍu-nâḍu.
- ,, ,, instead of note² read:—“Virpēdu-nâḍu” occurs in the list of *kottas* and *nāḷus*, which is appended to the *Chingleput Manual*, p. 439.
- 120, Translation, line 14, for the southern frontier (?) read the southern bank of the (Pâlâr ?) river.
- ,, No. 87, line 2, for Kopaṇṇaṅgaḷ read Koppaṇṇaṅgaḷ.
- 134, line 6, for Kollaram(?) read Kollâpuram (i.e., Kolhâpur), and add the following note:—The correct reading கொல்லாபுரத்து for கொ[ல்]லா[த்து] (line 6 of the text) is supplied by a lately discovered inscription of Râjendra-deva at Tiruvallam in the North Arcot District. The same inscription reads திரு மருவிய instead of [திருமகள் விரும்ப] in line 1.
- 156, lines 2 and 3. As Dharmabhûshana 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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