

SOUTH INDIAN INSCRIPTIONS

E. HULTZSCH



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VOLUME III.



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VOL. II.

ARCHÆOLOGICAL SURVEY OF INDIA

SOUTH-INDIAN INSCRIPTIONS,

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.

EDITED AND TRANSLATED

BY

E. HULTZSCH, Ph.D.,

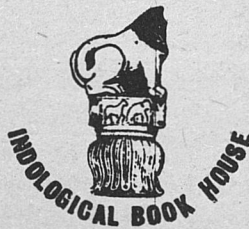
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PREFACE.

THE Tamil and Sanskrit inscriptions contained in this volume, were, for the most part, copied *in situ* by myself, after taking up the appointment of Epigraphist to the Government of Madras on the 21st November 1886. The original manuscript, which was forwarded to Dr Burgess on the 20th September 1887, contained only the materials collected on my first tour to the Seven Pagodas (12th to 22nd December 1886) and to parts of the North Arcot District (6th January to 22nd April 1887). As Dr. Burgess considered it desirable that this manuscript should be revised and enlarged, and as a considerable number of types had to be cut before it could be printed, I was enabled to add the Sanskrit and Tamil inscriptions of the 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, *ñ* *n* and *ṛ* *r* are interchangeable with *ṣṛ* *ṇ* and *ṛ* *r*. The letters *œ* *é* and *g* *g*

ô,—a later invention of the celebrated Father Beschi,¹—are not distinguished from *œ* and *ö*. The long forms of *இ* *i* and *உ* *u* are rarely used. Of the use of the *யெளி* or the dot over consonants, which corresponds to the Nāgarī *virāma*, there are only traces in two ancient inscriptions.² As, however, the Tamil character without the *யெளி* is to the unexperienced about as unintelligible as the Semitic character without vowel marks, that sign has been everywhere added. In some cases the correct transcription was not easy to ascertain, especially in the case of *ṛ*, which in Tamil inscriptions represents the modern letters *ṛ ā*, *ṛ r* and *ṛ ra*. Consequently, *கௌ* may be read as *kô*, *kô*, *ker*, *kêr*, *kera* and *kêra*. As an instance that even Tamilians may be puzzled by this deficiency of their ancient alphabet, it may be mentioned that in an inscription of Rājendra-Chōla-deva, Mr. S. M. Nāṭeṣa Śāstrī has transcribed the word *கௌ* by *kolla* (for *kolā*?),³ while the correct reading is *கௌ* *Kēralar*;⁴ and Rājendra-Chōla-deva's surname *கௌப்பாகௌசரிபன்* has been sometimes transcribed as *Koppākēsarivarman* instead of *Kō-Parakēsarivarman*.⁵ A further peculiarity of Tamil inscriptions is the indiscriminate use of Grantha letters. Strictly speaking, these ought to appear exclusively in Sanskrit words. But, throughout this volume, the reader will find numerous instances of Sanskrit words, of which some letters are Grantha and others Tamil; and, *vice versâ*, Grantha letters are occasionally introduced into pure Tamil words. All these anomalies are scrupulously preserved in the transcripts. Wherever the irregular orthography might perplex the reader, or where evident mistakes are committed by the writer or engraver, the correct forms are given in the foot-notes. Superfluous letters are enclosed in round brackets () and indistinct letters in square brackets []. A small star marks letters which are supplied conjecturally [*].

The Tamil alphabet is transcribed as follows:—

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

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

ய *y*, ர *r*, ல *l*, வ *v*, ழ *ṛ*, ள *ṛ*, ழ *ṛ*, ழ *ṛ*.

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 Pallavas, Eastern Chalukyas, Chōlas and Vijayanagara kings. The first few pages contain the earliest inscriptions of the Pallavas, which are found at the Seven Pagodas. These are followed by the inscriptions of the same dynasty at Kāñchipuram. The period of some subsequent Pallava kings is settled by a copper-plate grant from Kūram (No. 151).

¹ See the *Grammaire Française-Tamoule*, Pondichéry, 1863, p. 5, note:—"Autrefois le même caractère *œ* 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 rāyan* and its plural *rāyar*. On the other hand, I have used in the introductions the well-known Sanskritised form *Chōla* instead of the original *சோழர் சோழ*. The conventional forms *Sanskrit* and *Tamil* have been adopted instead of the correct, but pedantic *Samskr̥it* and *Tam̥il*.

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 Rājārāja.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 Kanarese Districts of the Bombay Presidency*, and Sewell's *Lists of Antiquities in the Madras Presidency*. In conclusion, I have to thank Mr. R. Hill, the Superintendent of the Madras Government Press, for the patient care he has bestowed on the sometimes intricate proof-sheets, and for the correctness and elegance with which he has carried this volume through the press.

CAMP, ARCOT,

E. HULTZSCH.

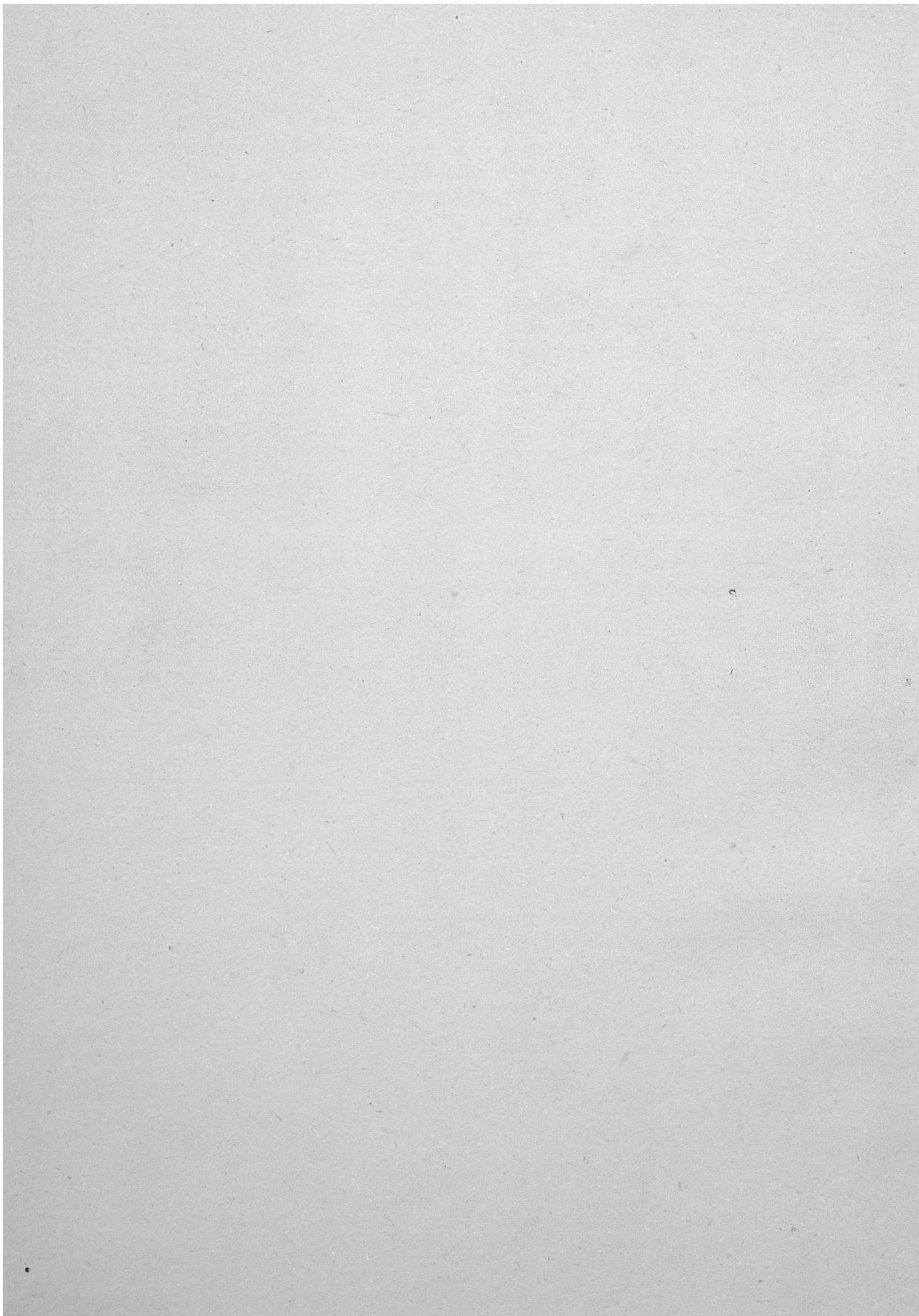
the 27th January 1890.

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 ŚĀLUVAŅKUPPAM.

The village of Mâmallapuram,¹ generally called "The Seven Pagodas," is situated on the sea-coast, thirty-two miles south of Madras, and ŚāluvaŅkuppam 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 ŚāluvaŅkuppam. The first, very archaic alphabet is found in the following inscriptions Nos. 1 to 16 of the so-called Dharmarāja Ratha. The bulk of the Mâmallapuram inscriptions, viz., those of the so-called Gaṇeśa Templé, Dharmarāja Maṇḍapa and Rāmānuja Maṇḍapa and the inscription No. 17 of the Dharmarāja Ratha, are written in the second, an extremely florid character. The third alphabet occurs on the northern, and the fourth on the southern wall of the Atirapaṇaṇḍeśvara Temple at ŚāluvaŅkuppam. Dr. Burnell assigns the first alphabet to about the fifth century, the second to about 700, the third to the eighth or ninth century and the fourth to the eleventh century A.D.³ To this I have only to add, that the second alphabet probably belongs to the sixth century, as it resembles that of Rājasimha's and Mahendravarman's inscriptions at Kāñchipuram.

1. The first sixteen inscriptions of the Dharmarāja Ratha consist of a string of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions, where several of them recur, it follows, however, that they are *birudas* of a Pallava king Narasiṃha (Nos. 1 and 7). Among these *birudas*, Atyantakāma, Śrīnidhi and Śrībhara were also borne by the two kings mentioned in the later inscriptions of Mâmallapuram and ŚāluvaŅkuppam. Other *birudas* reappear in the inscriptions of the Pallava king Rājasimha at Kāñchi, viz., Parāpara, Bhuvanabhājana, Śrimegha, 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 ŚāluvaŅkuppam 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 Dharmarāja Maṇḍapa, are identical and consist of eleven verses. They record, that the two temples, at which they are found, were built by a king Atyantakāma and were called after him Atyantakāma-Pallaveśvara-griha. The king bore the *birudas* of Raṇajaya, Śrinidhi and Śribhara.

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

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

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

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

The Rev. E. Loventhal of Vellore possesses a fair number of Pallava coins from Māmallapuram. All of them bear on the obverse a Nandi and various legends over it. One of the coins, with a star on the reverse,¹ reads श्रीमः, 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 Śribhara and Śrinidhi were *birudas* of the Pallava king Narasiṃha, who founded the Dharmarāja Ratha.

Nos. 1 to 17. INSCRIPTIONS ON THE DHARMARĀJA RATHA, MĀMALLAPURAM.⁴

A. First storey :—a. North.

No. 1. श्रीनरसिंहः

The illustrious Narasiṃha.

b. East.

No. 2. प्रिथिवीसारः श्रीमरः

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

No. 3. भुवनभाननः

Bhuvanabhājana (the possessor of the world).

c. South.

No. 4. [श्री]मेघः त्रैलोक्यवर्धनः 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. 34.

² *Ibid.* No. 37.

³ *Ibid.* No. 33.

⁴ *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.

⁵ Read पृथिवी.

No. 5. अत्यन्तकामः अनेकोपायः¹

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

P Second storey :—a. North.

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

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

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

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

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

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

No. 9. [1] नयनमनोहरः वामः [2] अतिमानः

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

b. East.

No. 10. [1] वामः [2] परापरः²

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

No. 11. [1] अनुपमः [2] नयाङ्कुर[:*]

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

c. South.

No. 12. ललितः

Lalita (*the pleasant*).

No. 13. [1] नयनमनोहरः [2] सर्वतोभद्रः

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

No. 14. [1] श्रीनिधिः [2] निरुत्तरः

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

No. 15. [1] विधिः [2] विभ्रान्तः

Vidhi. Vibhrānta (*the passionate*).⁴

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

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

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

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

d. West.

No. 16. [1] सत्यपराक्रमः [2] परावरः

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

C. Third storey. East.

No. 17. [1] श्रीअत्यन्तकामपल्लवेश्वरगृह[म*] ॥ [2] रणजयः

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

TEXT.

- [1.] सम्भवस्थितिसंहारकारणं वीतकारणः [1*]
भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१*]
- [2.] अमायश्चित्रमायोसावगुणो गुणभाजनः [1*]
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः ॥ २*]
- [3.] यस्याङ्गुष्ठभराक्रान्तः कैलासः तदशाननः [1*]
पातालमगमन्मूर्द्ध्वा श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*]
- [4.] भक्तिप्रद्वेण मनसा भवम्भूषणलीलया [1*]
दोष्णा च यो भुवो भारञ्जीयात्स श्रीभरश्चिरम् ॥ ४*]
- [5.] अत्यन्तकामो नृपतिर्निर्जितारातिमण्डलः [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 द्विषद्वर्षापहारिणः [1*]
श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ ८*]
- [9.] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [1*]
आस्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [९*]
- [10.] तेनेदङ्कारितन्तुङ्गन्धूर्जटैर्मन्दिरगृहम् [1*]
प्रजानामिष्टसिद्धचर्त्थं शाङ्करीम्भूतिमिच्छता ॥ [१०*]
- [11.] धिक्तेषान्विक्तेषाम्पुनरपि धिग्धिग्विगस्तु धिक्तेषाम् [1*]
येषान्न वसति हृदये कुपथगतिविमो-
- [12.] क्षको रुद्रः ॥ [११*] अत्यन्तकामपल्लवेश्वरगृह[म*] ॥*

¹ Madras Survey Map, No. 24. Carr's Seven Pagodas, Plate xiv, pp. 57, 221, 224. Burnell, South-Indian Pa'ography, 2nd edition, p. 38, note 4.

² Read पावकात्मा.

TRANSLATION.

(Verse 1.) May (*Śiva*) the destroyer of Love, who is the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires¹ of men !

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

(3.) Śrinidhi² bears on his head the unborn (*Śiva*),³ by the weight of whose great toe Kailāsa together with the ten-faced (*Rāvana*) sank down into Pātāla.

(4.) May Śribhara⁴ be victorious for a long time, who bears Bhava (*Śiva*) in his mind which is filled with devotion, and bears the earth on his arm⁵ like a coquettish embellishment !

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

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

(7.) May Taruṇāṅkura⁹ be victorious, who is a king of kings, but is not ugly (*like Kuvera*), who is an emperor, but does not distress people (while Vishnu is both Chakrabhrit and Janārdana), who is the lord of protectors, but healthy (while the moon is the lord of stars, but is subject to eclipses) !

(8 and 9.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śaṅkara (*Śiva*) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakāma,¹⁰ who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid,¹¹ and who assiduously worships Hara (*Śiva*).

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

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

² This *biruda* of Atyantakāma occurs also in verse 3. The same was a *biruda* of his predecessor Nara-sinha; see No. 14.

³ I.e., he is a devotee of Śiva.

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

⁵ Here and in No. 19, the correct reading would be दोष्णा च यो भुवं धत्ते, which is found in verse 4 of Nos. 21 and 22.

⁶ The same *biruda* of Atyantakāma occurs in No. 17. It was also borne by Atiranachanda (Nos. 21 and 22, verse 6) and by Rājasimha of Kāñchi.

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

⁸ Who is divided into sixteen *kālds*.

⁹ *Taruṇāṅkura*, "the young sprout," seems to have been a *biruda* of Atyantakāma. The word *āṅkura* is a synonym of *pallava*, "sprout," from which the Pallavas used to derive their name (see the 8th verse of No. 32, below).

¹⁰ "Śiva abides on the head of Atyantakāma" means the same as "he bears Śiva on his head" (verse 3), viz., "he is a devotee of Śiva."

¹¹ With the *biruda* Kāmarāga, which was also borne by his successor Atiranachanda (see Nos. 21 and 22, verse 1), compare the synonyms Madanābhirāma and Kāmalalita (Nos. 6 and 8) and Kāmaṇilāsa in the Kāñchi inscriptions. The appellation Kāmarājapallaveśvara, which Colonel Branfill attributes to the so-called Gaṇeśa Temple, rests on an erroneous reading in Dr. Burnell's transcript, viz., Kāmarāja for Kāmarāga.

(11.) Six times cursed be those, in whose hearts does not dwell Rudra (*Śiva*), the deliverer from the walking on the evil path !

The temple of Atyantakāma-Pallaveśvara.

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

This inscription is a duplicate of No. 18.

- [1.] [सम्भवस्थितिसंहारकारणं बीतकारणः ।] भूयादत्यन्तकामाय जगतां
- [2.] काममर्दनः ॥ [१*] अमायश्चित्रमायोसावगुणो गुणभाजनः [1*] स्वस्थो
- [3.] निरुत्तरो जीयादनीशः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलासस्तद-
- [4.] शाननः [1*] पातालमगमन्मूर्द्धा श्रीनिधिस्तम्बिप्रत्यर्जम् ॥ [३*] अक्तिप्रहेण मनसा भवं भू-
- [5.] षणलीलया [1*] दोष्णा च यो भुवो भारं जीयात्स श्रीभरश्चिरम् ॥ [४*] अत्यन्त-
- [6.] कामो नृपतिर्निजितारातिमण्डलः [1*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
- [7.] कारितम् ॥ [५*] इः स्थाणुर्निष्कलः सोमः पावकात्मा वियद्भुः [1*] भीमः शिवो विजय-
- [8.] तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरसश्चक्रभृन्न जनार्दनः [1*] तारकाधिपतिः स्वस्थो
- [9.] जयतात्तरुणाङ्कुरः ॥ [७*] श्रीमतोत्यन्तकामस्य द्विषद्वर्पापहारिणः [1*] श्रीनिधेः का-
- [10.] मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिषेकजलापूर्णे चित्ररत्नाम्बुजाकरे [1*] आ-
- [11.] स्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [९*] तेनेदं कारितन्तुङ्गन्धूर्जटेर्मन्दिर-
- [12.] गृहं [1*] मजानामिष्टसिद्धयर्थं शाङ्करीं भूतिमिच्छता ॥ [१०*] ओं ॥ अत्यन्तकामपञ्चवेश्वरगृहम् ॥
- [13.] धिक्तेषान्धिकेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [1*] येषां वसति
- [14.] हृदये कुपथगतिविमोक्षको रुद्रः ॥ [११*]

No. 20. FRAGMENT OF AN INSCRIPTION AT THE RĀMĀNUJA MANDAPA, MĀMALLAPURAM.²

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

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

Nos. 21 TO 23. INSCRIPTIONS AT THE ATIRĀNACHANDEŚVARA TEMPLE, ŚĀLUVĀNKUPPAM.³

No. 21. On the Southern Wall.

TEXT.

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

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

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

³ *Madras Survey Map*, No. 58. Carr's *Seven Pagodas*, Plate xv, pp. 59, 120, 222. Nos. 2 and 3 of Plate xx 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*] भक्तिप्रद्वे-
 [8.] ण भनसा 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*] गुर्व्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुठ्व्या
 [13.] निस्तामान्यश्च दानं सममति[र]णचण्डाख्यया यो [विभक्तिं ।]
 [14.] स्थाने निर्मापितेस्मिन्विदि[तरण]जयख्यातिना तेन [भ]र्त्ता भूताना-
 [15.] मष्टमूर्त्तिश्चिरमतिरणचण्डेश्वरे यातु निष्ठाम् ॥ [६*] अ[नुग्र]शीलः [॥*]
 [16.] यदि न विधाता भरतो यदि न हरिर्भारदो न वा स्कन्दः [1*] बोद्धुं क इव
 [17.] समर्थस्तं गीतं 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 Śaṁkara (Śiva) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakāma, who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid, and who assiduously worships Hara (Śiva).¹

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

(4.) May Śrībhara be victorious for a long time, who bears Bhava (Śiva) in his mind which is filled with devotion, and bears the earth on his arm like a coquettish embellishment!²

(5.) Atiraṇachanḍa,³ the lord of the rulers of the earth, made this (temple called) Atiraṇachanḍeśvara. May Paśupati (Śiva), attended by the mountain-daughter (Pārvatī) and the troop of Guhas, always take delight (in residing) here!

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

Anugraśīla (the gentle-minded).⁴

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

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

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

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

⁴ This was also a *biruda* of Rājasiṁha of Kāñchi.

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

⁶ Compare the Kāñchi inscription., where Rājasiṁha's skill as a musician is alluded to by the *birudas* Ātodyatumburu, Vādyavidyādharma and Vīṇānārada.

Samaradhanamjaya (the conqueror of wealth in battle).¹ Saṅgrāmadhira (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.] द्विषद्दर्पापहारिणः [1*] श्रीनि-
- [3.] धेः कामरागस्य हराराधनसंगि-
- [4.] नः ॥ [१*] अभिषेकजलापूर्णं चित्ररत्नां-
- [5.] बुजाकरे [1*] आस्ते विशाले सुमुखः शिरस्तर-
- [6.] सि शंकरः ॥ [२*] तेनेदं कारितं शम्भोर्भव-
- [7.] नं भूतये भुवः [1*] कैलासमन्दरनिभं भूभृतां
- [8.] मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रद्वेण मनसा भव^३ भूषण-
- [9.] लीलाया [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 निस्सा-
- [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.] अतिरणचण्डपञ्च[वेश्वरगृह]⁴,
- [2.] अतिरणचण्डपञ्च[वेश्वरगृह]⁵

(The temple of) Atiraṇachanda-Pāṇa [veśvara].

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

On a visit to Kâñchipuram in the year 1883, Dr. Burgess made the important discovery, that the comparatively insignificant temple of Kailâsanâthasvâmin at Kâñchipuram (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 Śâstri 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 Râjasinhha of Kâñchi.

² Compare the synonymous *biruda* *Āhavadhira* and *Raṇadhira* 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. Nāṭeśa. Through the good offices of E. C. Johnson, Esq., the Collector of Chingleput, I was enabled to secure reliable copies of all the Sanskrit and Tamil inscriptions of the temple.

Just as at Māmallapuram and Śāluvaṅkuppam, we find several different alphabets employed in the Pallava inscriptions of the 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 *mandapa*, which has been erected between the central shrine and another *mandapa* in front of it. By the temporary removal of some slabs, my assistant succeeded in preparing fac-similes of the greater part of the first verse and of a few additional letters at the beginning of the second verse. The inscription opens with a benediction addressed to Gaṅgā and with the following mythical pedigree of Pallava, the ἡρώς ἐπώνυμος of the Pallava dynasty:—

[Brahman.]

—|
Aṅgiras.

—|
Bṛihaspati.

—|
Śamyu.

—|
Bharadvāja.

—|
Droṇa.

—|
Aśvatthāman.

—|
Pallava, the founder of the race of the Pallavas.

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

(The inscription No. 27 runs round the smaller shrine, which stands in front of the Rājasiṃheśvara or Kailāsanātha shrine, and which is now-a-days styled Nāradeśvara. It consists of four Sanskrit verses, the first and last of which are only incompletely preserved. The first three verses tell in different wording the same fact, viz., that Mahendra, the son of Rājasiṃha and grandson of Lokāditya, built a temple of Śiva, which he called Mahendreśvara after his own name, near the temple of Rājasiṃheśvara. Another form of the name of the temple, Mahendravar-meśvara, 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 Chōla 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., Rājasiṃhavar-meśvara, suggests that Rājasiṃha's full name was Rājasiṃhavarman.

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 Nityavinīteśvara.")

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 Raṅgapatākā, the wife of king Narasimhavishṇu or Kālakāla.

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

The rest of the Pallava inscriptions of the Kailāsanātha Temple run round the inside of the enclosure of the Rājasiṃheśvara shrine and contain an enumeration of several hundred *birudas* of king Rājasiṃha. 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 श्रीआशाविजयिः 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 Rājasiṃheśvara Temple, and evidently belongs to the time of Rājasiṃha, 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 Rājasiṃha. As the alphabets of the first and second tiers resemble those of the northern and southern walls, respectively, of the Śāluvaṅkuppam Cave, it further follows that Atiraṇachanda, who engraved the inscription on the northern wall of the Śāluvaṅkuppam Cave, must be later than Atyantakāma, the alphabet of whose inscriptions at Māmallapuram resembles that of Rājasiṃha's at Kāñchīpuram. The inscription on the southern wall of the Śāluvaṅkuppam Cave is a later transcript of that on the northern wall, and in the same way the second tier is still more modern than the first tier. As only fragments of the second and third tiers are now forthcoming, I have transcribed only the first tier and noticed the various readings of the second and third tiers in the foot-notes. While the inscriptions of the first, second and third tiers run round the whole of the inner enclosure of the temple, the inscriptions of the fourth tier extend only as far as the 20th niche. The fourth tier repeats some of the *birudas* contained in the first three tiers and adds a few of its own. It is written in a peculiar ornamental alphabet, which is based on an alphabet of the same type, as that of the first tier. As the *biruda* 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 Kailāsanātha Temple. In an article, which appeared first in the *Madras Mail* (3rd September 1887) and was reprinted in the *Indian Antiquary* (Vol. XVII, p. 30), I identified:—
1. Ranarasika, the enemy of Ugradanda or Lokāditya, with the Chalukya Ranarāga;

2. Râjasimha, who is called Narasimhapotavarman in a Chalukya inscription,¹ with Narasimhavarman I. of Mr. Foulkes' grant of Nandivarman;² 3. Mahendravarman with Mahendravarman II. of the same grant; 4. Nandipotavarman, who was defeated by the Chalukya Vikramāditya II., with Nandivarman himself; and 5. Pulakeśin, 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 Pulakeśin, 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 Paramesvaravarman (I.) put to flight Vikramāditya, *i.e.*, Vikramāditya I., the son of Pulikeśin II. Secondly, it is not unlikely, that Narasimhavishṇu, whose wife built the third niche to the right in front of the Kailâsanâtha Temple, is another name of Râjasimha, the founder of the central shrine. Under this supposition, I would now identify Râjasimha (*alias* Narasimhapotavarman and Narasimhavishṇu) with Simhavishṇu, and his son Mahendravarman with Mahendravarman I. of Mr. Foulkes' grant. The subjoined table shows the synchronisms between the Chalukyas and Pallavas.

Pedigree of the Chalukyas.	Pedigree of the Pallavas.		
	Mr. Foulkes' grant of Nandivarman.	Kûram grant.	Kailâsanâtha inscriptions.
Baṇarâga.			Ugradanḍa or Lokāditya, destroyer of the army and town of Baṇarasika.
Pulikeśin I.	Simhavishṇu.		↓ Râjasimha or Narasimhavishṇu (<i>alias</i> Narasimhapotavarman), married to Raṅgapatākā.
Kirtivarman I. (until Śaka 489.)	Mahendravarman I.		↓ Mahendravarman.
Pulikeśin II. (Śaka 532 and 556.)	Narasimhavarman I., destroyer of Vâtâpi.	Narasimhavarman, conqueror of Pulakeśin and destroyer of Vâtâpi.	
Vikramāditya I. (Śaka 592 (?) to 602 (?))	Mahendravarman II.	Mahendravarman.	
Vinayāditya (Śaka 603 (?) to 618).	Paramesvaravarman I.	Paramesvaravarman defeated Vikramāditya.	
Vijayāditya (Śaka 618 to 655).	Narasimhavarman II.		
Vikramāditya II. (Śaka 655 to 669) defeated Nandipotavarman.	Paramesvaravarman 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 Mahendravarneśvara 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 Śāluvaṅkuppam 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-

र्नीलत्वं कण्ठधाम्ना फणमणिकिरणैः शोणिमानन्दधाना [1*]

निर्य्यान्ती स्थाणुरन्नात्रिभुवन^१सरसीपूरणी वः पुनीता-

न्नानावर्णा^२वर्णवा^३र्णस्तमसकलहरिन्मण्ड * * * * * [11 १*]

* * * * * [स]त्तदनु मुनिरसावङ्गिरास्तन्मनोज-

स्तत्सूनुशक्रमन्त्री गुरुरमृतभुजान्तस्य शयु^४स्तनूजः [1*]

तस्मादुग्रप्रभावात्रीभुवन महिताल्लब्धजन्मा मुनीन्द्रः

स श्रीमान्पल्लवानां कुलनिधिरभवद्यो भरद्वाजनामा ॥ [२*]

तस्माद्रोगस्त^५ रामाद्गुरुरतिमहितः पाण्डवानां कुरूणा-

मश्वत्थामा ततोभूत्पथुरवनिभूता^६ स्थैर्यमानापहारी [1*]

तत्सूनुः पल्लवाख्यः सकलवसुमतीभोगिनां पार्थिवानां

शूराणामादिभूतो मनुजिव जयिनामन्ववायस्य कर्त्ता ॥ [३*]

ब्रह्मण्य[१]नामुदीर्णप्रबलकलिमदध्वंसिनां सत्यवाचां

गम्भीराणान्विवर्गस्थितिचतुरधिषां वृद्ध^७सेवापराणां [1*]

कामाद्यन्तश्चरारिप्रसभविजयिनां हेतिविद्यावर[१]णा-

न्धराणामूर्जितानान्नयविनयवताम्पल्लवानान्नृपाणाम् ॥ [४*]

तेषां वंशे प्रसूताद्रणरसिकपुरोर्मर्द्दनादग्र^८दण्डा-

त्सुब्रह्मण्यः कुमारो गुह इव परमादीश्वरादात्तजन्मा [1*]

शक्तिः^९क्षुण्णारिवर्गो विदितबहुनयशैवसिद्धान्तमार्गे

श्रीमानत्यन्तकाम[*] क्षतसकलमलो धूर्द्धरः पल्लवानाम् ॥ [५*]

कलाचतुरयोषितां रहसि रज्जने मन्मथस्त्रयीपथनिषे[विणां स]ततपालने वासवः [1*]

मुनिद्विजसुरद्विषां हृदयदारणे माधवः स च द्रविणसंपदा मुजनतोषणे वित्तदः ॥ [६*]

दुष्यन्तप्रमुखैः श्रता^{१०}म्बरगता वाणी शरीरं विना

क्षमानार्थैः सुरदृश्वभिर्ह्यदि कृते कण्वादिभिः स्त्रीकृतैः [1*]

तन्नाश्रय्यमिदं पुनः कलियुगे दूरीभवत्सद्गुणे

सोश्रोषी^{११}दिति तां गिरिम्महदहो विस्मापनं श्रीभरः ॥ [७*]

^१ Read 'रत्नात्त्रिभुवन'.

^५ Read तस्माद्रोगः स.

^७ Read 'पुरोर्मर्द्दनादुग्र'.

^२ Read शयु.

^६ Read भूतां.

^८ Read श्रुता.

^३ Read 'प्रभावात्त्रिभुवन'.

^६ Read वृद्ध.

^{११} Read सोश्रोषी.

येनेमे नयविक्रमात्तकमलासंपत्तिदप्पोद्धिता
 भ्रूमंगक्षणात्रधूतधिषणा नम्रीकृता[:*] पार्थिवा[: 1*]
 जातोसो¹ पुरुषोत्तमो रणजयस्त्रातुञ्जान्मज्जतः
 पापाब्धेः कलिकालभीममकरग्रस्तान्स जीयाच्चिरम् ॥ [८*]
 नयोजितपराक्रमाजितमनेन सर्व्वजगन्पुत्रेण² हतकण्ठकं प्रणतराजकं भुञ्जता [1*]
 यशःसदृशमान्मनो³ भवनमेतदुत्थापितं हरस्य हरहासरूपमतिमानमत्युत्तमम्⁴ ॥ [९*]
 श्रीरार्जसिंहपञ्चवैश्वरे नागेन्द्रभोगभीमभूषणः [1*]
 देवासुरेन्द्रवृन्दवन्दित स्थाने स्थितोस्तु शंकरश्चिरम् ॥ [१०*]
 अस्मिन्नुत्तशत्रुद्विरदधनघटाराजसिंहेन राज्ञा
 राज्ञामाज्ञाविधेयि कृतसकलदिशा निर्मिते धर्मिभाजा⁵ [1*]
 शैले कैलासलीलामपहरति गृहे राजसिंहेश्वराख्यां
 विभ्रत्यभ्रंलिहाभ्रे विरचयतु सदा सन्निधानं वृषाङ्कः ॥ [११*]
 राजसिंहो रणजय[:*] श्रीभरश्चित्रकार्युकः [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 Angiras, 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 *Kālī* (*age*), who spoke the truth, who were profound, whose minds knew how to practise the *trivarga*, who assiduously honoured the aged, who forcibly subdued lust and the other internal foes, who excelled in the knowledge of weapons, who were firm, mighty and endowed with polity and modesty.

(5.) Just as Guha (*also called* Subrahmanya or Kumāra) took birth from the supreme lord (*Śiva*), the destroyer of the warlike (*demon*) Pura, thus from the supreme lord Ugradāṇḍa,⁷ who was born in the race of these (*viz.*, *the Pallavas*), the destroyer of the city of Raṇarasika, there took birth a very pious prince (*subrahmanyaḥ kumāraḥ*), 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 ०मान्मनो.⁴ Read ०त्यदुत्तमम्.⁵ Read अस्मिन्नुत्तशत्रु०.⁶ Read धर्मभाजा.⁷ This was also a *biruda* of Rājasiṃha himself; see No. 25, 30th niche.⁸ The same *biruda* of Rājasiṃha occurs in No. 25, 1st niche.

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

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

(7.) If in the *Kṛita* (*age*) kings like Dushyanta, who saw the gods and were engaged by (*saints*) like Kanva, would hear a heavenly voice without body, that is not a matter of wonder ; but ah ! this is extremely astonishing, that Śrībhara² 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 (*Vishnu*), was born to rescue from the ocean of sin the sinking people, who were swallowed by the horrid monster, (*called*) the *Kali* age !

(9.) While this prince enjoyed the whole world, which he had conquered by valour combined with polity, and in which he had killed rebels and humbled kings, he erected this extensive and wonderful house of Hara (*Śiva*), which resembles his fame and the laughter of Hara.⁴

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

(11.) May the bull-marked (*Śiva*) always lend his presence to this temple of stone, called Râjasimheśvara, 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 (*Râjasimha*) to the dense troops of the elephants of his daring foes !

(12.) May Râjasimha, the conqueror in battle (*Raṇajaya*), the bearer of prosperity (*Śrībhara*), the wonderful archer (*Chitrakârmuka*),⁵ the unrivalled hero (*Ekavira*), who has Śiva for his crest-jewel (*Śivachudâmani*),⁶ for a long time protect the earth !

No. 25. ROUND THE INSIDE OF THE ENCLOSURE OF THE RÂJASIMHEŚVARA 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 Râjasimha see note 5, below.

³ See note 5, below.

⁴ *I.e.*, which is of white colour.

⁵ The *birudas* Raṇajaya, Śrībhara and Chitrakârmuka occur also in No. 25, 1st, 3rd and 13th 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.

श्रीमेघ. श्रीअभयङ्करः श्रीकुलतिलकः श्रीआरिमर्दनः ॥

5th niche.

श्रीउदितप्रभावः श्रीउदितकीर्तिः श्रीरुषभदर्पः श्रीरुषभलालनः¹

6th niche.

श्रीउग्रवीर्यः श्रीउदितोदितः श्रीउन्नतरामः श्रीउग्रप्रतापः

7th niche.

श्रीअत्यदारः² श्रीअनुनयसाहचः श्रीआहवकेसरीः

8th niche.

श्रीकलंकवर्जितः श्रीकाशीमहामणिः श्रीस्वरविक्रमः श्रीचक्रवर्ती(ः)

9th niche.

श्रीस्वित्मानुकम्पी⁴ श्रीचापद्वितीयः श्रीछिन्नसंशयः श्रीछलरहितः

10th niche.

श्रीअमित्राशनिः श्रीअप्रतिमछः श्रीअद्भुतचरितः श्रीइमविद्याधरः ॥

11th niche.

श्रीइच्छापूरः श्रीईशानशरणः श्रीउदयचन्द्रः श्रीपर्जन्यरूपः

12th niche

श्रीपरचक्रमर्दनः श्रीनरेन्द्रचूलामणिः⁵ श्रीनित्यवर्षः श्रीराजराजः

13th niche.

श्रीवाद्यविद्याधरः श्रीचित्रकाम्मुकः⁶ श्रीवीरकेसरीः⁷ श्रीकामुकः

14th niche.

श्रीसर्वतोभद्रः श्रीक्षत्रचूलामणिः⁸ श्रीविलासः श्रीयुद्धार्जुनः

15th niche.

श्रीवज्रभः श्रीसंग्रामरामः श्रीसार्वभौमः श्रीक्षत्रविद्रावणः

16th niche.

श्रीआहवभीमः श्रीअमितप्रभावः श्रीत्रैलोक्यनाथः श्रीदानवर्षः

¹ The third tier inscription adds another epithet beginning with श्रीएक[च].² The second and third tiers also read अत्यदारः for अत्युदारः.³ Corrected from रिः; read री.⁴ Corrected from 'कम्पी.⁵ The third tier reads 'चूलामणिः.⁶ The third tier reads 'कामुकः⁷ The third tier also reads केसरीः for केसरी.⁸ The third tier reads 'चूलामणिः.

17th niche.

श्रीतृष्णापूरणः श्रीदरिद्रानुकम्पिः¹ श्रीअविरतदानः श्रीदीप्तपौरुषः[.]

18th niche.

श्रीदानशूरः श्रीधर्मनित्यः श्रीधवलाशयः² श्रीधर्मकवचः

19th niche.

श्रीसमरघनञ्जयः श्रीभीषणचापः श्रीअजम्यः श्रीगुणविनीतः श्रीअवनिदिवाकरः श्रीकलंकरहितः
श्रीकलासमुद्रः श्रीआहवधीरः³ श्रीदुष्टदमनः श्रीपञ्चवादित्यः

20th niche.

श्रीपरापरः श्रीपरहितः श्रीनित्योत्साहः श्रीपुरुषसिंहः

21st niche.

श्रीपुण्यश्लोकः श्रीपार्थविक्रमः श्रीभीमकान्तः श्रीबहुदक्षिणः

22nd niche.

श्रीअपरहितः श्रीमहामल्लः श्रीमत्तममत्तः श्रीमत्तविकारः

23rd niche.

श्रीभुवनिभाजनः श्रीमहेन्द्रपराक्रमः श्रीमहाप्रभावः श्रीमनुचरितः

C. West enclosure.

24th niche.

श्रीमायाचारः श्रीपतिवज्रभः श्रीरणवीरः श्रीद्युगान्तादित्यः

25th niche.

श्रीरणधीरः श्रीरक्षामणिः श्रीरणचण्डः श्रीरणविक्रमः

26th niche.

श्रीअतुलबलः श्रीअहितान्तकः श्रीअपारविक्रमः श्रीअश्वप्रियः

27th niche.

श्रीअप्रतिमः श्रीअखण्डशासनः श्रीअकाण्डाशनिः श्रीअमोघविक्रमः

28th niche.

श्रीआननमण्डलः श्रीअप्रतिहतः श्रीअदुतशक्तिः श्रीआज्ञारसः श्रीआश्चर्यवीर्यः

29th niche.

श्रीआपातदुर्द्धरः श्रीआशाविधिः⁵ श्रीआहवोदुरः श्रीइभवत्सराजः ॥

30th niche.

श्रीइक्ष्वाकुशसनः श्रीइलापरमेश्वरः श्रीउग्रदण्डः श्रीउन्नतमानः

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

31st niche.

श्रीउच्छ्रितवीर्यः श्रीउदयतुङ्गः श्रीउत्तरोत्तरः श्रीउग्रशासनः

32nd niche.

श्रीगुणालयः श्रीउदयवसन्तः श्रीएकसुन्दरः श्रीमहानुभावः

D. North enclosure.

33rd niche.

श्रीजपेन्द्रविक्रमः¹ श्रीआशापूरः श्रीकुलध्वजः श्रीगुणोन्नतः

34th niche.

श्रीउन्नतेच्छः श्रीउत्तवातकण्ठकः श्रीएकधनुर्द्धरः श्रीउदारकीर्तिः

35th niche.

श्रीआचारपरः श्रीआर्त्तायनः श्रीआश्रीतवत्सलः श्रीईतिशासनः

36th niche.

श्रीआतोद्यनुम्बुरुः श्रीआगमप्रमाणः श्रीआज्ञालङ्कृतः श्रीइतिहासप्रियः

37th niche.

श्रीअतिसाहसः श्रीअनवग्रहः श्रीआगमानुसारिः³ श्रीउत्थानशीलः श्रीउदयोन्नतः श्रीउद्धृतदमनः
श्रीएकराजः श्रीकालविक्रमः श्रीजयनिधिः श्रीकालवसनः श्रीगर्वितदमनः

38th niche.

श्रीजातिगम्भीरः श्रीचारचक्षुः श्रीज्ञानाकुशः श्रीतप्तशरणः

39th niche

श्रीदमितव्यालः श्रीदानवर्षः श्रीदेवदेवभक्तः श्रीदुर्वारवेगः

40th niche.

श्रीचारुविलासः श्रीतुंगविक्रमः श्रीतीव्रकोपः श्रीधर्मविजयिः⁴

41st niche.

श्रीदावाग्निः श्रीदेशवर्द्धनः श्रीदूरदुरितः श्रीधर्मसेतुः

42nd niche.

श्रीदूरदशिः⁵ श्रीदृष्टशासनः श्रीनयानुसारिः⁶ श्रीनयनमनोहरः

43rd niche.

श्रीअनिन्द्यचरितः श्रीअगाधगाम्भीर्यः[*] श्रीअनघ्रदृष्टिः श्रीअतनुप्रतापः

44th niche.

श्रीअधर्मभीरुः श्रीअरिनाशः श्रीअवनिभाजनः श्रीअप्रतिवार्यः

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

SANSKRIT INSCRIPTIONS.

45th niche.

श्रीअवन्ध्यकोपः श्रीअमित्रान्तकः श्रीअविहत्शक्तिः श्रीअनवगीतः

46th niche.

श्रीअरातिकालः श्रीअनवग्रहः श्रीआतेसाहसः श्रीअनुग्रशीलः

47th niche.

श्रीअभयराशिः श्रीआहतलक्षणः श्रीउत्साहनित्यः श्रीउपायनिपुणः

48th niche

श्रीगन्धहस्ति¹ श्रीकामविलासः श्री[कावि]प्रबोधः² श्रीकारणकोपः

49th niche.

श्रीचण्डदण्डः श्रीअसह्यकोपः श्रीछायावृक्षः श्रीधरणितिलकः

50th niche.

श्रीवरुणपाशः श्रीधैर्यसागरः श्रीप्रवृत्तचक्रः श्रीनागप्रियः

51st niche.

श्रीनिरमित्रः श्रीनिरर्गलः श्रीपरन्तपः श्रीलोकशिकामणिः³

52nd niche.

श्रीपार्थिवसिः⁴ श्रीबलप्रमः⁵ श्रीभूरिदानः श्रीप्रतिभयः ओ

E. Left side of east enclosure.

53rd niche.

श्रीभीमविक्रमः श्रीराजकुञ्जरः श्रीललितविलासाः⁶ श्रीशास्त्रदृष्टिः

54th niche.

श्रीवारणभगदत्तः श्रीविकृतविलासः श्रीविक्रमकेसरिः⁷ श्रीविणा⁸नारदः

55th niche.

श्रीशंकरभक्तः श्रीशूराग्रगण्यः श्रीतत्त्ववेदी(:) 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 शिकामणिः.

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

⁵ The third tier supplies the correct reading श्रीबलप्रमथनः.

⁶ The third tier reads श्रीललित^०; read 'विलासः.

⁷ Read 'केसरी.

⁸ Read श्रीविणा^०

The word 'illustrious' (*śrī*) is prefixed to each of the remaining *birudas* in the original.

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

(4.) The cloud (*which showers*) wealth. The granter of safety. The ornament of his race. The destroyer of his enemies.

(5.) He whose power is rising. He whose fame is rising. He who boasts of the bull (*as his sign*). He whose sign is the bull.

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

(7.) The extremely noble. He who is to be conquered (*only*) by submissiveness. The lion in battle.

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

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

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

(11.) The fulfiller of wishes. He whose refuge is Îśāna (*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*) Kharā.'

² Compare *Pārthavikrama* in niche 21.

³ Compare *Yuddhārjuna* in niche 14.

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

- (24.) The diplomatic. The favourite of Śrīpati (*Vishnu*). The hero in battle. The sun at the end of the world.
- (25.) He who is firm in battle. The jewel of protection. The fierce in battle. (*He who shows*) valour in battle.
- (26.) He whose strength is unequalled. The destroyer of his enemies. He whose valour is unbounded. He who is fond of horses.
- (27.) The matchless. He whose commands are unbroken. The sudden thunderbolt.¹ He whose valour never fails.
- (28.) He to whom the provinces bow. The unopposed. He whose power is wonderful. He who likes (*to issue*) orders. The wonderfully brave.
- (29.) The irresistible in attacking. The conqueror of (*all*) quarters. He who is unrestrained in battle. (*He who resembles*) the king of Vatsa (*in the knowledge of*) elephants.²
- (30.) He whose commands are blazing. The supreme lord of the earth. He whose punishments are terrible. The highly proud.
- (31.) The highly brave. The highly rising. He who rises higher and higher. He whose commands are terrible.
- (32.) The abode of virtues. (*He who resembles*) spring in rising. He whose beauty is unrivalled. The majestic.
- (33.) He who resembles Upendra (*Vishnu*) in valour. The fulfiller of hopes. The ornament of his race. He who is exalted by virtues.
- (34.) He whose desires are lofty. The destroyer of rebels. The unrivalled archer. The famous.
- (35.) The religious. The refuge of the distressed. He who is kind to refugees. The destroyer of plagues.
- (36.) (*He who resembles*) Tumburu (*in the knowledge of*) musical instruments. He whose authority is the (*Śaiva*) doctrine.³ He who is adorned with (*the power of issuing*) orders. He who is fond of legends.
- (37.) The daring. The unimpeded. The follower of the (*Śaiva*) doctrine. The restless. The highly rising. The subduer of rebels. The unrivalled king. He who resembles Death in valour. The receptacle of victory. The black-robed. The subduer of the haughty.
- (38.) The naturally profound. He whose eyes are his spies. He whose goad is knowledge. The refuge of the distressed.
- (39.) The subduer of villains. He who showers gifts. The devotee of Devadeva (*Śiva*). He whose speed is unrestrainable.
- (40.) The graceful. The highly brave. He whose anger is fierce. He who is making conquests (*only for the sake of*) justice.
- (41.) The wood-fire. The bestower of prosperity on his country. The sinless. The barrier of justice.
- (42.) The far-seeing. He whose commands are proud. The follower of polity. He who pleases the eyes.
- (43.) He whose deeds are blameless. He whose profundity is unfathomable. He who showers (*gifts*) without clouds. He who possesses no small prowess.

¹ Compare *Amitrāsani* in niche 10.² Compare *Ibhaviḍḍāhara* and *Nāgepriya* in niches 10 and 50.³ Compare *Śaivasiddhāntamārge kṣatasakalamalaḥ* in No. 24, verse 5.

(44.) He who is afraid (*only*) of injustice. The destruction of his enemies. The possessor of the earth. The irresistible.

(45.) He whose anger is not fruitless. The destroyer of his foes. He whose power is unresisted. The 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*) Nārada (*in the playing of*) the lute.

(55.) The devotee of Śaṅkara (*Śiva*). The foremost among heroes. He who knows the truth. The devotee of Īśvara (*Śiva*).

No. 26. ROUND THE INSIDE OF THE ENCLOSURE OF THE RĀJASIMHESVARA TEMPLE,
FOURTH TIER.

TEXT.

- 2nd niche. श्रीअत्यन्तकामः श्रीअमित्रमङ्गः
3rd niche. श्रीगुणविनीतः श्रीअपराजितः
4th niche. श्रीअवनिदिवाकरः श्रीऊर्जितः
5th niche. श्रीउदितप्रभावः श्रीउदितकीर्तिः
6th niche. श्रीकलंकरहितः श्रीकलासमुद्रः
7th niche. श्रीउग्र[वी]र्य्यः श्रीउदितोदितः
8th niche. श्रीअत्युदारः श्रीअनुनयसा[द्वयः]
9th niche. श्रीउन्नतरामः श्रीउग्रप्रता[पः]
10th niche. श्रीआहवधीरः श्रीआह[वकेसरी]
11th niche. श्री * * * * श्रीकालकोपः
12th niche. श्रीवरविक्रमः श्रीखिन्नानुकम्पी(:)
13th niche. श्रीचक्रवर्त्ती श्री[चाप]द्वितीय[:]
14th niche. श्रीअमोघबाणः श्रीअसह्यमार्गणः

¹ Or 'he who resembles Bhīma in valour.'

² Compare *Ibhavatsardja* in niche 29.

- 15th niche. श्रीउग्रसायकः श्रीउद्धतविशिवः
 16th niche. श्रीभीमकाम्युकः श्रीभीषणचापः
 niche. श्रीअविस्मितः श्रीअमित्राशनिः
 niche. श्रीइष्टवर्षः श्रीइन्द्रलीलः
 19th niche. श्रीअमित्रमर्दनः श्रीअजिमर्दनः
 20th niche. श्रीदुष्टदमनः श्रीदुरुत्सहः

TRANSLATION.¹

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

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

TEXT.

[श्री]भार[द्वाजगोत्र]सिति[घ]रशिव[र] * * * * *
 [प्रादुर्भू]तो महेन्द्रः प्रतिनृपतिगजत्रासिवीर्योर्जिताद्यः [1*]
 एतत्तेनोपकण्ठे विहितमनुपमं राजसिंहेश्वरस्य
 भीत्या नित्यम्[हे]न्द्रे[श्वरम]धिवसतु स्थाणुरीशस्तुरा[द्यः ॥ १*]
 लोकादित्यात्मसूतो रणरसिकचमूपङ्कशोषितापा-
 दन्देवो राजसिंहस्तनयमलभ[त श्रीमहेन्द्राभिध]ानम् [1*]
 तेन श्रीराजसिंहेश्वरगृहविहिते श्रीमहेन्द्रेश्वरेस्मि-
 न्नावासे कृत्तिवासाः सह गुहपरिषन्मण्डलैः सन्निधत्ताम् ॥ [२*]
 यं राजा राजसिंहस्तनयमजनयन्मेदिनीवीरसिंहो
 दृत्तरंहोनिदृत्तैः कृतयुगमपरन्निर्ममाणो महेन्द्रम् [1*]
 तेनेदं राजसिंहेश्वरनिकटसमुत्थापितं सप्रसादो
 नित्यावासम्महेन्द्रेश्वरगृहमुमया सार्द्धमीशो विधत्ताम् ॥ [३*]
 करोतु कालान्तकरः पुरान्तको महेश्वरस्त्वसुरासुराश्रयः [1*]
 पदं सदा * * * * * [॥ ४*]
 महेन्द्रवर्म्मेश्वरगृहम्^२ ॥

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, 10 see 1, 19; 4, 17 see 1, 10; 4, 20 see 1, 19.

² The name of the temple, महेन्द्रवर्म्मेश्वरगृहम्, 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 Mahesvara, the refuge of all gods and demons, who puts an end to time and has made an end of (*the demon*) Pura, always (*take up*) his residence
The temple of Mahendravarmesvara.

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

श्रीनित्यविनीतेश्वरगृहम् ॥

The temple of the holy Nityavinîtesvara.

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

TEXT.

1. Front, first line.

नमश्शिवाय [॥*]

अर्चुः पुरोन्मथनदृष्टधनुर्बलस्य शैलाधिराजतनयेव वृषध्वजस्य [॥*]

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

2. Back.

देवे जगद्भयलक्षणावददीक्षे निर्भिन्नशत्रुहृदये नरसिंहविष्णौ [॥*]

वाङ्मयमूर्जितमवाप्य विराजते या निर्जित्य गर्वमिव पुष्करदेवतायाः ॥ [२*]

3. Front, second line.

निर्मापितमिदन्धाम तथा चन्द्र[शिखा]मणेः [॥*]

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

TRANSLATION.

Adoration to Śiva!

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

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

² With Vṛishadhva compare the *birudas* Rishabhadarpa and Rishabhalâñchana in No. 25, 5th niche. The bull is also represented on the Pallava coins (see Sir Walter Elliot's *Coins of Southern India*, Nos. 31 to 38, 56, 57) and on the seals of the copper-plate grants of the Pallavas.

whose bow had become manifest at the destruction of cities, just as the daughter of the king of mountains (*Pārvatī*) is the dearly beloved mistress of her husband, the supreme lord (*Śiva*), whose sign is the bull, and the strength of whose bow has become manifest at the destruction of (*the demon*) Pura ;—

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

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

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

TEXT.

1. Front.

श्री [॥ *]

आकारमुन्दरविलासवतीसहस्रसर्गप्रबन्धचिर[संस्कृतकौ]शलस्य [१*]

लावण्यमार्दवविलासमृजासमग्रा निर्माणसिद्धिरिव या प्रथमस्य धातुः ॥ [१*]

2. Back

अङ्गिष्ठमाधुर्यविलोमनीयां विभूषितां विभ्रमहावज्रावैः [१*]

आकर्षविद्याभिव लो * * * * * [॥ २*]

TRANSLATION.

Prosperity !

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

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

No. 31. A PALLAVA INSCRIPTION IN A CAVE-TEMPLE NEAR PANAMALAI.¹

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

[1.] राजसिंहो रणजयः

[2.] श्रीभरश्चित्रकार्मुकः [१*] ए-

[3.] कवीरश्चिरम्पातु शि-

[4.] वचूडामणिर्महीम् [॥*]

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

No. 32. A PALLAVA INSCRIPTION FROM AMARĀVATĪ.¹

The subjoined Sanskrit inscription is engraved on three sides of an octagonal pillar,² which was excavated at Amarāvati by Mr. R. Sewell and sent by Dr. Burgess to the Madras Museum. The top of the pillar and some letters of the uppermost lines of the inscription have been broken off. The inscription has hitherto remained a puzzle, as each line seems to end incomplete. Finding, that the first words of some lines were connected with the last words of the following lines, I was led to suppose that the inscription must begin from the bottom and not from the top. Curiously enough, this is really the case. If the inscription is read upwards, we find that it consists of eleven complete verses and of a prose passage, the end of which is lost through the mutilation of the pillar at the top.

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

Brahman.
|
Bharadvāja.
|
Aṅgiras.
|
Sudhāman.
|
Drona.
|
Aśvatthāman, married to the Apsaras Madanī.
|
Pallava.

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

1. Mahendravarman, son of Pallava.
2. Simhavarman I., son of 1.
3. Arkavarman, son of 2.
4. Ugravarman.
6. Nandivarman, son of 5, Sri-Sinhavishṇu.
7. Simhavarman II.

The inscription contains no information about the relationship, which existed between 3 and 4, 4 and 5, 6 and 7. Neither does the genealogy agree with the lists derived by Mr. Foulkes³ and Mr. Fleet⁴ from other Pallava inscriptions, although similar names of kings occur in them. For these reasons great care should be taken in using the above list for historical purposes.

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

Dhānyaghata or Dhānyaghataka is evidently identical with Dhānyakata or Dhānyakataka, "corn-town," the well-known old name of Amarāvati. The use of *gha* instead

¹ Reprinted from the *Madras Journal of Literature and Science* for 1886-87.

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

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*] सुरासुराधीशशिवामणि-
- [3.] त्विषामनांतरय्ये² विलसन्ति संचये ॥ [१*] बभूव धा-
- [4.] तुः प्रथमादकल्मषो मुनिर्भरद्वाज इति श्रु-
- [5.] तीश्वरः [1*] ततोगिरा नाम गिरापगोदधिस्तत-
- [6.] स्सुधामेति मुनिर्विनिश्रुतः ॥ [२*] ततस्समस्ता-
- [7.] गमपारद्वश्वा द्रोणाभिधानो मुनिरुग्रवीर्य्यः [1*]
- [8.] अतर्पयन्तोष्टतनुं³ तपोभिर्व्वशस्य कर्तुस्त-
- [9.] नयस्य हेतोः ॥ [३*] प्रसादेन ततश्शंभोरश्वात्था-⁴
- [10.] मेति विश्रुतः [1*] प्रादुर्बभूव तेजस्वी प्रातर्भा-
- [11.] नुरिवोदयात् ॥ [४*] तपस्यतस्तस्य किलाप्सरोवृता
- [12.] सुरेन्द्रकन्या मदनीति विश्रुता [1*] कदाचिदारण्यनि-
- [13.] वासिमन्दिरं दिदृक्षुरालोकपथं जगाम सा ॥ [५*]
- [14.] सरःप्रवातांबुजविस्वलप्रिया⁵वियोगभीतं
- [15.] कलहंसमण्डलं । अशोकभूमावुपविश्य
- [16.] सस्पृहं विलोकयन्तीमुपतस्थिवानृषिं⁷ ॥ [६*] उमे-
- [17.] व शर्व्वं प्रबभूव नात्मनो निरीक्षितं⁸ काममिव-
- [18.] षिवेषिनं⁹ । अथोभयं गाढनिबद्धभावकं
- [19.] सुरांगनास्संगमयांबभूविर ॥ [७*] असूत काले सुर-
- [20.] राजकन्या नाथं भुवस्सागरमेखलायां¹⁰ [1*] सपल्लवो-¹¹
- [21.] घास्तरणे शयानं पिता सुतं पल्लव इत्यवादीः¹² ॥ [८*]
- [22.] महेंद्रवर्म्ममिति ततः सितीशः शूरस्ततो जायति
- [23.] सिंहवर्म्मा ॥ ततोर्कवर्म्मा तदनुग्रवर्म्मा¹³ श्री-
- [24.] सिंहविष्णोरथ नन्दिवर्म्मा ॥ [९*] अनेकराजन्यशिरो-
- [25.] मणिप्रभाविभातकल्पायितशार्व्वरास्थितिः [1*]
- [26.] स सिंहवर्म्मा समभूद्य उच्यते हयद्विपाष्टादशलक्षको
- [27.] जनैः ॥ [१०*] स सागरांबराभुर्व्वी गंगामोक्तिक¹⁴हारिणीं [1*] बभ्रा-
- [28.] र मुचिरं वीरो मेरुमन्दरकुण्डलां ॥ [११*] अथ कदाचिदम-

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

² Read 'मनन्तरं ये.

³ Read अतर्पयत्सोष्टतनुं.

⁴ Read 'रश्वात्था'.

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

⁶ Read 'विष्णुलप्रिया'.

⁷ Read 'नृषिः.

⁸ Read निरीक्ष्य तं.

⁹ Read 'वेषिणम्.

¹⁰ Read 'मेखलायाः.

¹¹ Read सपल्लवौ.

¹² Read इत्यवादीत्.

¹³ Read तदनुग्रवर्म्मा.

¹⁴ Read 'मौक्तिक'.

- [29.] रगिरिशिखरायमान¹ करिचरणनखरविदारितक-
 [30.] नकदलचरतुरगखुरमुखसमुत्थितवजस्ता-²
 [31.] पनीयवितानितनभस्थलः³ सकलमण्डलीकसाम-
 [32.] न्तसमरवीरोपरचितपार्ष्णिपार्श्वपुरोनुरक्षोखि-
 [33.] लदिविजयार्जितयशाः स्वापनाय⁴ सुमेरुशि-
 [34.] खरमुपातिष्ठत ॥ तत्र किल निखिलधरणीतलप-
 [35.] र्यटनजनितश्रममपनिनीषुः कतिपयानि
 [36.] दिनानि नीत्वा कनकतटरुहहरिचन्दनतरुच्छायानन्दि-
 [37.] तहृदयः ततो भागीरथीमुत्तीर्य्य तथैव गोदावरीं रु-
 [38.] ण्वेवर्ण⁵ च श्रीधान्यघटनगरन्नाम वीतरगभट्टारकम-
 [39.] द्राक्षीत् [1*] दृष्ट्वा सकुतूहलमखिलक्षेत्ररक्षणनि-
 [40.] [यु]क्ताधिदेवतास्सविनयमुपगम्याभिवन्द्यैकान्ते
 [41.] * * धर्मदेशानाम⁶ शृणोत् [1*] श्रुत्वा चापरजन्मानं
 [42.] * * [भि]वन्देदमुवाच [1*] अहमपि भगवन् भगवतो
 [43.] * * [दि]कामिहैव प्रणिकनकरजतविचित्रं करुप-
 [44.] * * * [ए]वमुक्ते भगवानुवाच । साधु साधु⁷ उपा-
 [45.] [सक सिंह]वर्मन् इतोपरमबुद्धसे[त्रश्री]-
 [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 Bharadvāja, who mastered the *śrutis* ; from him an ocean (*uniting*) the rivers or speech, Aṅgiras by name ; from him the renowned sage Sudhâman ;

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

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

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

¹ Read 'शिखरायमाण'.

² Read 'रजस्ता'.

³ Read 'नभस्तल'.

⁴ Read 'यज्ञःस्थापनाय'.

⁵ Read 'वर्णा'.

Read 'देशनाम'.

⁷ The letter *e* is written over धु.

⁸ With *śriḡhana* compare Pāli *sirīghana* or *sirighana* in the *Dīpavamsa*, 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.

(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.

(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*).

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

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

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

(11.) This hero for a long time protected the earth, whose garment is the ocean, whose pearl-necklace is the 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 (*maṇḍalika-sāmanta*), he marched to the peak of Sumeru, in order to place (*there*) the fame, which he had acquired by conquering all quarters.¹ His elephants, which resembled the peaks of the mountain of the gods (*Meru*), tore with the claws (!) of their feet the gold,² and his horses, walking on those pieces (*of gold*), made the sky appear like a canopy by the gold-dust rising under their hoofs. There, in order to remove the fatigue caused by wandering over the whole world, he passed a few days, enjoying the shade of the yellow sandal-trees, which grow on the slopes of gold. Then, having crossed the Bhāgirathī (*Gaṅgâ*), the Godāvarī and the Kṛishṇavernâ,³ he perceived (*a place sacred to*) the lord Vitarāga (*Buddha*), named the illustrious town of Dhānyaghaṭa. Having regarded it with curiosity, and having humbly approached and saluted the tutelar deities, which were charged with the protection of the whole sacred place (*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 Simhavarman! Here [*at*] the place sacred to the highest Buddha" Then having saluted in Dhānyaghataka

Nos. 33 AND 34. TWO CAVE-INSRIPTIONS FROM THE TRIŚIRÂPAḌḌI 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 TriśirâpaḌḌi (*Trichinopoly*). They are both somewhat worn. The left pillar was found covered by a modern wall, which the temple-authorities

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

² *Viz.*, of which Mount Meru consists.

³ This is the Kṛishṇâ; see Fleet's *Kanarese Dynasties*, p. 67, note 2.

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

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

⁶ Reprinted from the *Epigraphia Indica*.

temporarily removed at the request of the Collector, W. A. Willock, C.S. On each of the two pillars are four Sanskrit verses. Besides, the lower part of the left pillar bears a few unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record, that a king Gunabhara, who bore the *birudās* Purushotama, Śatrumalla and Satyasamdha, constructed a temple of Śiva on the top of the mountain and placed in it a *linga* and a statue of himself. Each of the two pillars mentions the river Kāvīrī, i.e., the Kāverī, on whose banks Trisīrāpalli is situated, and refers to the Chōla 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 Māmallapuram and Kāñchīpuram, make it very probable that Gunabhara was a Pallava prince, who ruled over the Chōla country.

No. 33. ON THE PILLAR TO THE LEFT.

TEXT.

- [1.] कावीरीन्नयनाभिरामसलिलामारा-
- [2.] ममालाघराम् देवो वीक्ष्य नदीप्रियः
- [3.] प्रिय[गु]णामप्येष¹ रज्येदिति [१*] साशं-
- [4.] का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-
- [5.] [रौ] नित्यन्तिष्ठति पल्लवस्य दयितामेतां ब्रु-
- [6.] वाणा नदीम् ॥ [१*] गुणभरनामनि राजन्यनेन लि-
- [7.] ज्ञेन लिङ्गिनि ज्ञानम् [१*] प्रयताशिराय लोके वि-
- [8.] पक्षदृत्तेः परादृत्तम् ॥ [२*] चोळविषयस्य शैलो
- [9.] मौलिरिवायं महामणिरिवास्य [१*] हरगृहमेत-
- [10.] ज्योतिस्तदीयमिव शाकरं ज्योतिः ॥ [३*] शिला[स्व]रे-
- [11.] ण जनिता सत्यसन्धस्य भौतिकी [१*] मूर्तिः कीर्त्तिम-
- [12.] यी चास्य कृता तेनैव शाश्वती ॥ [४*] निष्कृ[ष्य] चला [स]-
- [13.] मघायि [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 (*Pārvati*) 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 Gunabhara is a worshipper of the *linga*, let the knowledge which has turned back from hostile (*vipakṣa*) conduct, be spread for a long time in the world by this *linga*!³

¹ ए looks like ए.

² Pārvati calls Kāvīrī the wife or 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 *lingin* means the subject of a proposition, *linga* the predicate of a proposition and *vipakṣa* an instance on the opposite side.

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

(4.) By the stone-chisel a material body of Satyasamdhya 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 व्यधत् विविधेष यथार्थसंज्ञं
- [4.] स्थाणुः स्वयञ्च सह तेन जगत्सु जातः ॥ [१*]
- [5.] गृहमकृत शत्रुमल्लो गिरिन्द्रकन्या-
- [6.] पतेर्गिरावस्मिन् [1*] गिरिशस्य गिरिश-
- [7.] [सं]ज्ञामन्वर्त्थीकर्तुमर्थपतिः ॥ [२*]
- [8.] विभूतिबोळानां कथमहमवेक्षे-
- [9.] य विपुलां नदीं वा कावीरीमवनिभवनाव-
- [10.] स्थित इति [1*] हरेणोक्तः प्रीत्या विभुरदिश-
- [11.] दध्रंलिहमिदम्ननुप्रस्थो राज्ये गरिभवन^२-
- [12.] मस्मै गुणभरः ॥ [३*] निर्मापितामिति मुदा]
- [13.] पुरुषोत्तमेन शैलीं हरस्य तनुमप्रति-
- [14.] मामनेन [1*] कृत्वा शिवं शिरसि धारयताम्
- [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 way^३ Sthānu (*Śiva*) stationary^४ and became himself stationary (i.e., *immortal*) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Girīśa (*Śiva*), the husband of the daughter of the king of mountains, in order to make he name Girīśa (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 Satyasamdhya must have been a *biruda* of Guṇabhara. A statue of the king is also alluded to in the first verse of the right pillar.

^२ Read गिरिन्द्र°.

^३ Read गिरिभवन°.

Literally : 'this was the way.'

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-mṛigarāja or Vijayāditya II, Amma I. or Vishṇuvardhana VI, Chālukya-Bhīma II. or Vishṇuvardhana VII, Amma II. or Vijayāditya V. and Vīra-Choḍa or Vishṇuvardhana IX. The place, which is occupied by each of these princes in the genealogy of the Eastern Chalukya dynasty, will be seen from the annexed table, for which all hitherto published Eastern Chalukya grants have been consulted, and in which numbers are prefixed to the names of those princes who really reigned, in order to mark their succession.¹

The relation of the two usurpers (18) Tālapa and (21) Yuddhamalla to the direct line of the family is established by three inscriptions:—*a.* Tādapa is called the son of Vikramāditya's brother (*Ind. Ant.* Vol. XIV, p. 56); *b.* Tāla is called the son of Yuddhamalla, who was the paternal uncle of Chālukya-Bhīma I (*Ind. Ant.* Vol. XIII, p. 249, where *pitrivya* has to be read for *pitrivyo*); *c.* Bhīma II, the son of Kollabhiḡaṇḍa Vijayāditya, is at the same time called the son of Yuddhamalla, the son of Tālapa, *i.e.*, he belonged to the next generation after (21) Yuddhamalla (*Ind. Ant.* Vol. XII, p. 92).

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

No. 35. A GRANT OF NARENDRA-MṚIGARĀJA.

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.

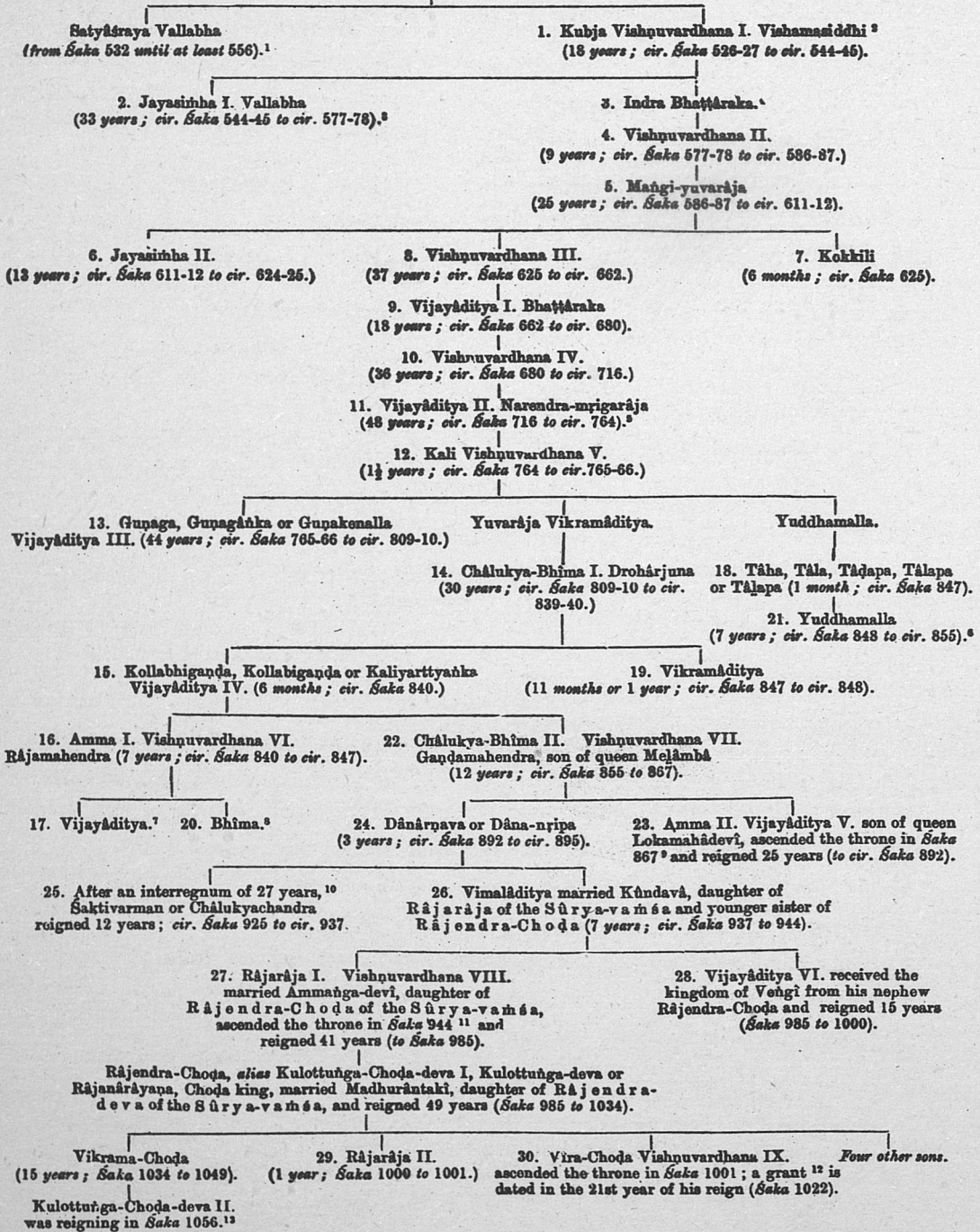
The document is a grant of the *parama-māheśvara* Narendra-mṛigarāja, *alias* Vijayāditya II., the son of Vishṇuvardhana IV. and grandson of Vijayāditya I. The name of the district (*vishaya*), to the inhabitants of which the king addresses his order, is lost. On the occasion of a lunar eclipse (*chandra-grahana-nimitta*²)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

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

² Compare उत्तरायणनिमित्ते in No. 37, and *Yājñavalkya*, I, 203: दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः, where the *Mitāksharā* explains निमित्तेषु by चन्द्रोपरागादिषु. 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 Chanda-mahāsena is said to have made gifts गृहपरोपदर्शनि, संक्रान्तौ and अयनादौ.

PEDIGREE OF THE EASTERN CHALUKYA DYNASTY.

Kirtivarman (until Saka 489).

¹ See Mr. Fleet's *Kanarese Dynasties*, page 23.² The surname Vishamasiddhi is found on the seals of some grants and in a grant published in Dr. Burnell's *South-Indian Palaeography*, 2nd edition, page 137, plate xxvii, line 4. See also *Ind. Ant.* Vol. VII, p. 186.³ 30 years according to *Ind. Ant.* Vol. VII, page 16; Vol. XIV, page 56.⁴ According to the three latest inscriptions (*Ind. Ant.* XIV, 52, 56 and No. 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 ½ month according to No. 37 and *Ind. Ant.* XIII, 249.⁸ This name is only given *Ind. Ant.* XIII, 214, where he is said to have reigned 8 months.⁹ *Ind. Ant.* VII, 16.¹⁰ In one inscription (*Ind. Ant.* XIV, 56) these 27 years are added to the reign of Dānārṇava. If the length of the reigns of the kings No. 23 to 26 is correctly given in the inscriptions, the interregnum must have lasted 30 years.¹¹ *Ind. Ant.* XIV, 53.¹² No. 39.¹³ *Ind. Ant.* XIV, 58.

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.] क्षणवशीकृतारातिमण्डलानां अश्वमेधावभूतज्ञानपवित्रीकृतवपु-
- [5.] षां चकुक्ष्यानां कुलमलंकरिणो(ः)रनेकसमरसंघट्टलब्धनिजभुजविज-
- [6.] यश्रीयः² निरवद्योदारगुणगणालंकृतस्य श्रीविजयादित्यमहाराजस्य
- [7.] पौत्रः स्फुरितकरवाळधारावशीकृतारातिभूमण्डलस्य स्वचरितन्यकृतः³

PLATE II a.

- [8.] नृगनळनहुषांबरीषययाते विष्णोरिव स्वचक्रनन्दकस्य विष्णुवर्द्धनमहा-
- [9.] राजस्य प्रियतनयः प्रता[पा*]नुरागावनतसमस्तसामन्तमौलीलाकितशासनः
- [10.] क्षत्रोचितशक्तित्रयपात्रीभूतः अनेकसंग्रामविजयासादितविक्रमधवाळः य-
- [11.] मदण्डचण्डदोर्दण्डमण्डलाग्रनखरवण्डितरिपुकरिगण्डस्थळे⁷ नरेन्द्रमृग-
- [12.] राजा⁸ अरातिषड्वर्गनिग्रहकरः समधिगतराज(ः)विद्याचतुष्टयः चतुरुपायप्र-
- [13.] योगचतुरः दुष्ट(ः)निग्रहशिष्टानुग्रहकरः मधुमथन इव स्वविक्रमाक्रान्तभुवनः
- [14.] युधिष्ठिर इव भीमार्जुनपराक्रमसहायः[ः*] दशरथसुत इव सीतानन्दनकरः मनुरि-

PLATE II b.

- [15.] व सन्मार्गदर्शी पद्माक(ः)र इव अरितिमिरनिकरविध्वंसनादित्यः[ः] परमब्रह्मण्यः [पर]मम[हि]-
- [16.] श्वरः [स]मस्तभुवना⁹ श्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरभट्टारकः * * *
- [17.] [वादिविष]यनिवासिनो राष्ट्रकूट¹⁰ प्रमुख(ः)कूटुम्बिनः¹¹ सर्वानित्थमाज्ञापयति [॥*] विदितमस्तु
- [18.] वः [अ]भिपेन्दङ्गुरुवास्तव्याय कौशिकगोत्राय हिरण्य(ः)केशिसूत्राय वेद-
- [19.] वेदांगप[ः*]रगाय वेणमशर्मणे नलूचेरिवास्तव्याय कौशिक[गोत्राय] हि-
- [20.] रण्यकेशिसूत्राय चटिशर्मणे पोदेंगुवास्तव्याय गौतम[गोत्राय हिरण्य]-
- [21.] केशिसूत्राय विदशर्मणे पोदेंगुवास्तव्याय संक्रीति¹² गोत्राय हिरण्य(ः)केशिसू-

PLATE III a.

- [22.] त्राय मविण्डिशर्मणे पोदेंगुवास्तव्य[ः*]य अरित¹³ गोत्राय हिरण्य(ः)केशिसूत्राय या-
- [23.] ज्ञशर्मणे पोदेंगुव[ः*]स्तव्याय संक्रीति¹⁴ गोत्राय हिरण्य(ः)केशिसूत्राय * * शर्म-

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

² Read 'लानामश्व'.

³ Read 'श्रय'.

⁴ Read 'श्रियः'.

⁵ Read 'न्यकृत'.

⁶ Read 'ययातेवि'.

⁷ Read 'स्थले'.

⁸ Read 'राजः'.

⁹ Read 'भुवना'.

¹⁰ Read 'कूट'.

¹¹ Read 'कूटुम्बिनः'.

¹² Read 'संक्रीति'.

¹³ Read 'हरित'.

¹⁴ Read 'संक्रीति'.

- [24.] णे क्रोवाशिरिव[।*]स्तव्याय अरित'गोत्राय अपस्तम्बसूत्रा[य काम]शर्म-
 [25.] णे उर्पुटूरुव[।*]स्तव्याय भारद्वाजगोत्राय अप[स्तम्ब]सूत्राय
 [26.] विष्णुशर्मणे वंगिप_{xxv}व[।*]स्तव्याय कौण्डिन्यगोत्रा[य*] अपस्तम्ब(म्ब)सूत्रा-
 [27.] य गुञ्जदेवशर्मणे वंगिप_{xxv}व[।*]स्तव्याय शाण्डिल्य[गोत्राय] अप-
 [28.] स्तम्बसूत्रा[य*] भद्रशर्मणे वंगिप_{xxv}व[।*]स्तव्याय कौण्डिन्यगोत्राय अप-

PLATE III b.

- [29.] स्तम्बसूत्राय विष्णुशर्मणे वंगिप_{xxv}व[।*]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 यज्ञश-

PLATE IV b.

- [39.] र्मणे [चान्तु]रु*व[।*]स्तव्य[।]य भारद्वाजगोत्राय अपस्तम्बसूत्राय बाददिशर्मणे काज-
 [40.] व[।*]स्तव्याय कौण्डिन्यगोत्राय अपस्तम्बसूत्राय वेण्णशर्मणे रायूरुव[।*]स्तव्य[।]-
 [41.] य अग्नी'वेश्य'गोत्राय अपस्तम्बसूत्राय सोम्यशर्मणे वेदेवेदांगरतेभ्य-
 [42.] षट्'र्मनिरतेभ्य चतुर्विंशतिब्राह्मणेभ्य चन्द्र'ग्रहणनिमित्ते उदक'पू-
 [43.] र्व' [को_{xxa}प_{xxv}] नाम ग्रामस्सर्व्वकरपरिह[।]रं [कत्वा] दत्तः [।*] अस्यावधिविच[।रः पू'र्व्व'तः] अ-
 [44.] तू'गुप_{xxv}] द[क्षिणतः वा]नप_{xxv} पश्चिमतः वा[ण्ड_{xxv}]पे'दयू उत्तरतः गन[ध्या]र-
 [45.] बु च[तुर्विंशलै] दत्तः [।*] अस्योपरि न [केन]चिद्वाधा करणीया [।*] करोति यस्त प-

PLATE V.

- [46.] ब्रह्महापातक'संयुक्तो भवति [।*] व्यासेनाप्युक्तं [।*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानु-
 [47.] पालिता [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [।*] खद[।]त्तां पर[द]त्तां वा [यो] हरेत
 [48.] बभ्रुधरा [।*] पट्टिवरुप'सहस्राणि विद्यायां जायते कृमिः [।*] कल्प[कोटिसहस्रा]णि
 [49.] खर्ग'मो'दति भूमिद[।*] अ'क्षेप्ता चानुमन्ता च तान्येव नरके वसेत [।*] रामेणाप्यु-
 [50.] कं [।*] सर्व्वानेवं प्राविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः [।*] सामान्योय' धर्मसे-
 [51.] तुर्नृपाणां काले काले पालनीयो भवद्भिः [।*] नरेन्द्रमृगराजस्य भ्रातृ[।*] हैहयवंशजः [।*] आज्ञप्ति-
 [52.] रस्य धर्मस्य नृप'रुद्रनृपोत्तमः [।*] विजयवादवास्तव्याय¹⁰ अक्षरललिताचार्य्येण लिखितं [।*]

¹ Read हरित .² Read तन्यश्चतुर्विंशतिब्राह्मणेभ्यश्चन्द्र .³ Read आ⁴ Read वास्तव्येन .⁵ Read पराशर .⁶ Read पू'र्व्व .⁷ Read य .⁸ Read अग्नि .⁹ Read 'वर्ष' .¹⁰ Read नृप .

TRANSLATION.

Hail! The grandson of the illustrious Vijayāditya-mahārāja, who was adorned with a multitude of blameless and noble virtues, who had acquired the splendour of victory by his own arm in many warlike encounters, and who adorned the race of the glorious Chalukyas, who belong to the *gotra* of the Mānavyas, who are praised in the whole world; who are the sons of Hārītī; who have acquired the kingdom by the favour of (*Śiva*) the husband of Kauśikī; who are protected by the assemblage of (*divine*) mothers; who are meditating at the feet of the lord Mahāsenā (*Skanda*); who have subdued the territories of their enemies in an instant at the (*mere*) sight of the sign of the boar, a boon which they had obtained through the favour of the blessed Nārāyaṇa (*Vishnu*); and whose bodies are purified by bathing at the end of horse-sacrifices;—

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

He whose commands are cherished by the diadems of all vassals who bow affectionately to (*his*) majesty, who is a receptacle of the three powers¹ which are suitable to the warrior-caste who is resplendent with the strength which he has acquired by victories in many battles, Narendrarājā, 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 (*Vishnu*) the destroyer of Madhu by his (*three*) steps, who is assisted by terrible and splendid courage, just as Yudhiṣṭhira was assisted by the courage of Bhīma and Arjuna, who, just as (*Rāma*) the son of Daśaratha, gives pleasure to Sītā,⁵ who knows the right course, just as Manu, who disperses the crowd of his foes, just as the sun disperses the mass of darkness in a lotus-group,⁶ the most pious one, the devout worshipper of Maheśvara (*Śiva*), the asylum of the whole world, the illustrious Vijayāditya, the king of great kings, the supreme master, the lord, thus issues his commands to all householders, (*viz.*) heads of provinces, &c., who inhabit the district of

(Line 17.) "Be it known to you, (*that I*) gave on the occasion of a lunar eclipse, with a libation of water, the village called Korraparru, making (*it*) exempt from all taxes, to (*the following*) twenty-four brāhmaṇas, who are engaged in (*the study of*) the *Vedas* and *Vedāṅgas* and intent on (*the performance of*) the six duties, (*viz.*) to Venama-śarman, who dwells at Abhipendanduru, belongs to the Kauśika-gotra, follows the *Hiranyakeśi-sūtra* and is well versed in the *Vedas* and *Vedāṅgas*; to Chaṭi-śarman, who dwells at Nalūcheri, belongs to the Kauśika-gotra and follows the *Hiranyakeśi-sūtra*; to Vida-śarman, who dwells at Podeṅgu, belongs to the Gautama-gotra and follows the *Hiranyakeśi-sūtra*;

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

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

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

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

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

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

to Mayindi-sarman, who dwells at Podangu,¹ belongs to the Saṁkriti-gotra and follows the *Hiranyakeśi-sūtra*; to Yājña-sarman, who dwells at Podangu, belongs to the Harita-gotra and follows the *Hiranyakeśi-sūtra*; to ..sarman, who dwells at Podangu, belongs to the Saṁkriti-gotra and follows the *Hiranyakeśi-sūtra*; to Kāma-sarman, who dwells at Krovaśiri,² belongs to the Harita-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-sarman, who dwells at Urputūru, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Guṇjadeva-sarman, who dwells at Vaṅgipaṛṇu, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Bhadra-sarman, who dwells at Vaṅgipaṛṇu, belongs to the Śāṇḍilya-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-sarman, who dwells at Vaṅgipaṛṇu, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Nārāyaṇa-sarman, who dwells at Vaṅgipaṛṇu, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; to Drona-sarman, who dwells at Chānturu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Nārāyaṇa-sarman, who dwells at Chānturu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Mādhava-sarman, who dwells at Krovaśiri, belongs to the Harita-gotra and follows the *Apastamba-sūtra*; to Vennama-sarman, who dwells at Krovaśiri, belongs to the Parāśara-gotra and follows the *Apastamba-sūtra*; to Arudi-sarman, who dwells at Krovaśiri, belongs to the Vatsa-gotra and follows the *Apastamba-sūtra*; to Nandi-sarman, who dwells at Urputūru, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-sarman, who dwells at Kārahaidu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Bhāramā-sarman, who dwells at Kārahaidu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Yañja-sarman, who dwells at Kārahaidu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Bādadi-sarman, who dwells at Chānturu, belongs to the Bhāradvāja-gotra and follows the *Apastamba-sūtra*; to Veṇṇa-sarman, who dwells at Kraja, belongs to the Kaundinya-gotra and follows the *Apastamba-sūtra*; and to Rōmpaya-sarman, who dwells at Rāyūru, belongs to the Agniveśya-gotra and follows the *Apastamba-sūtra*.³

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

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

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

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

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

No. 36. A GRANT OF AMMA I.

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

¹ This place is elsewhere called Podangu.

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 Nâzivîdu. 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. Natesa Śâstri.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 *châmaras*, an elephant-goad and a symbol which I cannot make out; across the centre, the legend श्रीत्रिभुवनकुश; 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 *m. igala*, and then notices in prose and in verse the ancestors of the Eastern Chalukya king Amma I. Of the kings from Kubja-Vishnuvardhana to Vishnuvardhana IV. nothing but the names and the length of reigns is mentioned. The next king was Vijayâditya II., who is called Narendramrigarâja in other inscriptions. He fought 108 battles during 12 years with the armies of the Gaṅgas and Raṭṭas, built 108 temples of Siva in commemoration of his victories and ruled over Veṅgi for 44 years (*verses 2 to 4*). As Mr. Fleet has pointed out,² "the Gaṅgas here referred to were *mahâmandalesvaras*, 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-Vishnuvardhana to Châlukya-Bhîma II. from the date of the accession of Amma II.—Śaka 867³—the accession of Kali-Vishnuvardhana and the death of his predecessor Vijayâditya 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 Vijayâditya 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 737⁶ and from 737⁶ till at least 800⁷ respectively. As, in a grant of Śaka 730,⁸ the lord of Veṅgi is described

¹ *Ind. Ant.* Vol. XIII, p. 50; *Archæological 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 Vengī, it seems that each party claimed the victory over the other. The fact, that Vijayāditya II. built 108 temples of Śiva, is also alluded to in two other inscriptions, where it is said, that he founded 108 temples of Narendreśvara, i.e., temples of Śiva called after his surname Nendra.²

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

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

There followed the king, who issued the grant, Amma I., alias Rājamahendra or Vishnuvardhana VI. He, "having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries, won the affection of the subjects and of the army of his father (Vijayāditya IV.) and of his grandfather (Chalukya-Bhīma I.)" (line 39 ff.) The natural adversaries of Amma I. were probably the Rāshtrakūṭas under Prabhūtavarsna 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 Kaṇḍuvādi-vishaya, and by which he granted the village of Goṇṭūru⁶ together with twelve hamlets to Bhaṇḍanāditya, alias Kuntāditya, one of his military officers. The donee belonged to the Paṭṭavardhini-vamśa. His ancestor Kālakampa had been in the service of Kubja-Vishnuvardhana, the first of the Eastern Chalukya kings, and had killed a certain Daddara in battle. Bhaṇḍanāditya himself had already served the donor's father, who is here called Vijayāditya-Kaliyarttyanka. 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: *ashtottara[sata*]-Narendreśvarāyatanānām kartā*; ibid. XIII, 213: *ashtottarasata-mīta-Narendreśvara-karaṇ[ah]*.

³ Ibid. XIII, 213: *Maṅgi-hanana-Kiraṇa*-(read *Kṛishṇa*)-*pura-dahana-vilhyāta-kīrtiḥ*.

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 Pramāthīn year. The latter corresponds to the current Śaka year 842.

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

TEXT.

PLATE I.

- [1.] सर्वकारमशेषस्य जगतः सर्वदा शिवं [1*] गोब्राह्मणनृपाणाञ्च शिवं भवतु सर्वदा ॥ [१*]
 [2.] स्वस्ति [11*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौ-
 [3.] शिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपादानुध्याता-
 [4.] नां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणक्षणव-
 [5.] शीकृतारतिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषां चतुक्र्या-
 [6.] नां कुलमलंकरण्युः¹ (II) सत्याश्रयवल्हभस्य² भ्राता कुब्जविष्णुवर्धनोष्टाद-
 [7.] श वर्षाणि । तत्पुत्रो जयसिंहवल्हभस्त्रयस्त्रिंशद्वर्षाणि । तद्भ्रातुरिन्द्रराजन-
 [8.] न्दनो विष्णुवर्धनः नव वर्षाणि । तत्पुत्रो मंगियुवराजः पंचविंशतिसंवत्सरान्
 [9.] तत्सूनुर्जयसिंहस्त्रयोदश संवत्सरान् । तद्वै मातुरानुजः कोकिलि[:*]

PLATE II a.

- [10.] षण्मासान् । तदग्रजो विष्णुराजस्त्वानुजमुच्चाव्य(I) सप्तत्रिंशत्संवत्सरान् त-
 [11.] त्पुत्रो विजयादित्यभट्टारकः अष्टादशाब्दान् । तन्नन्दनो विष्णुवर्धनः षट्त्रिंश-
 [12.] दब्दान् । तत्पुत्रः [1*] गंगरट्टवल्लैस्तार्द्धम् द्वादशाब्दानह(I)त्रिंशम् [1*] भुजार्जितबलं
 [13.] खड्गसहायो नयविक्रमैः [11 २*] अष्टोत्तरं युद्धशतम् युद्धा शंभोर्महा-
 [14.] ल्यान् [1*] तत्संख्य(I)याकरोद्दीरो विजयादित्यभूपतिः [11 ३*] कृत्वा राज्यं
 [15.] स वैष्णवीश(I)स्सचत्वारिंशत्समान् [1*] चतुरुत्तरसंख्यातान् ययौ शख्यं सची प-
 [16.] तेः [11 ४*] तत्सूनुर्णयवि(त्)द्दीरः कच्छयादिर्विष्णुवर्धनो³ । वैष्णवीनाथस्समस्तानामायुधा-
 [17.] नां कळी कृती [11 ५*] वर्ण्य[1*]श्रमस्थितिनियोजनदक्षरक्षाशीक्षापरपरपुरंजयस-

PLATE II b.

- [18.] कबाहु[:*] । नित्यन्विवर्गपरिपाठनतन्वमन्विसंवर्द्धिताखिलधरातल-
 [19.] ब्धतेजाः [11 ६*] गजवाजियुद्धकुशलस्तार्द्धसंवत्सरं पतिः [1*] बभूव राज्ये [न]यवि-
 [20.] दभिषिक्तः कुलोन्नतेः । [७*] तत्सुतोजनि समस्तभूभृतां शासकः सकलसंपदां प-
 [21.] तिः [1*] धैर्यदानवृत्तिधर्मनिर्मलश्रीप्रतापधरमूर्त्तिविश्रुतः । [८*] समरनि-
 [22.] रतारतिव्राताननेकधरेश्वरान् (I) प्रकृतिबलसंपन्नः तेजस्ततिक्रम-
 [23.] णोन्नतिः⁴ । विलसदसिना जित्वा सूर्यं प्रतापयशोमयैर्जगति विजयादि-
 [24.] त्यो नित्यं गुणैश्च जिगाय सः । [९*] गंगानंगजवैरिशक्तिरसमान् (I) रट्टेशसंचोदितो
 [25.] जित्वा मंगिशिरोहरत् युधि महाबाह्वाप्तवीर्यार्यमा । कृष्णं संकिलमं¹⁰

PLATE III a.

- [26.] किताखिलबलप्राप्तो रुसाद्विक्रमो (I) भीतार्त्तो¹¹ च विधाय तत्पुरमरं यो
 [27.] निर्ददाह प्रभुः । [१०*] स समस्तभुवनाश्रयश्रीविजयादित्यश्रुतश्रुत्वारिं¹²

¹ Read 'करिष्णोः'.² म is a correction for भे; the writer was probably at first going to write 'वल्लभेन्द्रस्य'.³ The akshara ण्यु is incomplete.⁴ Read तद्वै .⁵ Read सख्यं शची⁶ Read तत्सूनुर्णय'.⁷ Read 'वर्धनः'.⁸ Read शिक्षा⁹ Read 'जोन्नतिः'?¹⁰ The anusvāra is engraved at the beginning of the next plate.¹¹ Read 'भीत्यार्त्त'.¹² The anusvāra stands at the beginning of the next line.

- [28.] शङ्खपाणि । तदनु सवितर्यस्तंगते तिमिरपटलेनेव रट्टदायादबले-
 [29.] नाभिव्याप्तम् वैगीमण्डलम् तदनुजविक्रमादित्यसूनुश्चलुक्यभीमा-
 [30.] धिपो द्रोहारुनापरनामा स्वविक्रमैकसहायतरवारिप्रभयावभा-
 [31.] स्याधिपतिरभूर्तिक च ॥ दीनानाथनग्रनटगायकधर्मध्वजवृत्तीनाम् पितरावि-
 [32.] व सखेव गुरुरिवाभिलषितं विस्तीर्य कल्पतरुप्रतिमश्चेतांसि दानेन संत-
 [33.] र्य त्रिशङ्खपाणि (I) पालयित्वात्मगुणैः पुरन्दरमानन्दयन्निव तत्सख्यमगमत् ।

PLATE III b.

- [34.] तत्पुत्रो विजयादित्यः शैशवालब्ध¹संपदा [1*] सर्वभोगाधिराज्यांगबलरत्नै
 [35.] रं विश्रुतः । [११*] जीवत्येव प्रतापाप्तिर² भुजबलध्वस्ततद्वैरिवर्गः पश्चाज्जित्वा रिवर्ग-
 [36.] न्नजमजितमहाशक्तिसंपन्नमन्वः [1*] प्रज्ञाचक्रेण बाह्यां रिपुसमितिमपि स्वार्थ-
 [37.] भोगैः कृतात्थो राज्याशीर्द्धिब्धतेजाः समदलमधिपो जेतुमिन्द्रं प्रया-
 [38.] तः । [१२*] तत्सूनु रुदयादित्य इवाम्म³ राजमहेन्द्रापरनामा रिपुतिमि-
 [39.] रमारान्नित्य प्रकृतिसपन्नपक्षनिक्षिप्तसामन्तकुल्यकुटिलमनोभं⁴-
 [40.] गकरं करवालमुत्कृत्य⁵ शक्तित्रयसंपन्नप्रतापावर्जितपितृपितामह-
 [41.] प्रकृतिबलः प्रज्ञया सुरगुरुं तेजसा भानुमन्तं क्षमया क्षमामम-

PLATE IV a.

- [42.] रगिरिं विविधबुधसमाश्रयतयानुकुर्वन् सर्वलोकाश्रयश्रीविष्णुवर्द्धनम-
 [43.] हाराजः स्वराज्याभिषेककृतकल्याणः सिंहासनारूढः कण्ठे⁶वाडिविषय-
 [44.] निवासिनः सर्वान्कुटुंबिनस्समाहूयेत्थमाज्ञापयति स्म । अस्मत्कुलकच्छचाणप-
 [45.] रंप(I)रानियोगाधिकृतपट्टवर्द्धिनीवेशाग्रण्या । का⁷कंप इति विश्रुते-
 [46.] न । कुब्जविष्णुवर्द्धनानुचरेण संग्रामे तदनुज्ञया । दुर्द्धर्षबलं दहरना-
 [47.] मानं विनिहत्य तच्चिह्नानि । येन जगृहिरे । तत्कुलप्रसूतसोमादित्यस्य सूनुर-
 [48.] नेकयुद्धलब्धप्रतापः प्रितिवियराजः [1*] तत्सूनुस्तकलारातिमदच्छेदकरा-
 [49.] युधः [1*] सेवको विजयादित्यकलियर्च्यकभूभुजः [॥ १३*] अभैषुर्भण्डनादित्यं दृष्ट्वा

PLATE IV b.

- [50.] प्रतिमुखार्जनम्⁸ । प्राप्तमुज्जलगण्डाकं⁹ यं परे यमसन्निभम् । [१४*] यो हि । शत्रूणां
 [51.] तुमुलेषु वीरपटहं संश्राव्य जित्वा बलं कुंतादित्य इति (I) श्रुतांकितमहा-
 [52.] कीर्त्तिप्रतापालयः [1*] मच्चित्तं परितोष्य भृत्यपदवीं लब्ध्वा प्रसादगंतः¹⁰ स्फीता-
 [53.] नेकबलारिभूपविजयि¹¹ श्रीजन्मबाहुन्नतिः¹² । [१५*] तस्मै । सद्वादशग्रामटिको
 [54.] गौदूरु नाम ग्रामः सर्वकरपरिहारीकृत्यास्माभिर्दत्त इति (I) विदितम-
 [55.] स्तु वोस्माभिः ॥ अस्यावधयः । पूर्वतः गोंगुव । दक्षिणतः गोंगयूरु । पश्चिमतः-

¹ Read शैशवालब्ध?² Read रत्नेन?³ Read प्रतापाप्तिर.⁴ Read इवाम्मो.⁵ The anusvara stands in the next line.⁶ Read मुत्कृत्य.⁷ Read प्रतिमुखा व्रतम्.⁸ Read मुज्जलगण्डाकं.⁹ Read प्रसादं गतः.¹⁰ Read विजय?¹¹ Read बाहुन्नतिः.

- [56.] : । कलुचे_{ru}बुलु । उत्तरतः मडपडि । एतेषाम्मध्यवर्तिनः क्षेत्रसीमानः । पूर्वतः ।
 [57.] पोतु_{ra}यु । आग्नेयतः । पेदकोयिलमु । दक्षिणतः कु_{ru}वपोटि । नैरितितः¹ पे-

PLATE V.

- [58.] रुवाति कु_{ru}व । पश्चिमतः । पालगुंठ पडुमटिकट्ट । कायव्यतः । पोलकुं-²
 [59.] गोण्ड मोनदुर्ग भगवति³ । उत्तरतः मडपडिप_{ru} । ईशानतः⁴ । चामि_{re}निगुं-⁵
 [60.] ट्ट ॥ अस्योपरि न केनचिद्वाधा कर्तव्या यः करोति स पंचमहापातको भव-
 [61.] ति तथा च व्यासेनोक्तं [॥*] बहुभिर्व्वसुधा दत्ता बहुमिश्रानुपालिता [॥*] यस्य
 [62.] यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ स्वदत्तां परदत्तां वा यो ह-
 [63.] रेतु वमुन्धरान्⁶ [॥*] षष्टि वर्षसहस्राणि विष्टायां जायते कृमिः ॥

TRANSLATION.

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

(Line 2.) Hail! Kubja-Vishnuvardhana,—the brother of Satyāśraya-Vallabha, who adorned the race of the glorious Chalukyas, etc.⁷—(ruled) for eighteen years. His son Jayasimha-Vallabha (ruled) for thirty-three years. Vishnuvardhana, the son of his brother Indra-rāja, (ruled) for nine years. His son Maṅgi-yuvarāja (ruled) for twenty-five years. His son Jayasimha (ruled) for thirteen years. Kokkili, his younger brother from a different mother, (ruled) for six months. His elder brother Vishṇu-rāja, having expelled his younger brother, (ruled) for thirty-seven years. His son Vijayāditya-bhaṭṭāraka (ruled) for eighteen years. His son Vishnuvardhana (ruled) for thirty-six years. His son,—

(Verses 2 and 3.) The brave king Vijayāditya,—having fought 108 battles, in which he acquired power by his arm, with the armies of the Gaṅgas and Raṭṭas for twelve years, by day and by night, sword in hand, by means of polity and valour,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 Veṅgi became a companion of Indra.

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

² The *anuvāda* stands in the next line.

³ Read भगवती ?

⁴ Read ऐशानतः.

⁵ The *anuvāda* stands in the next line.

⁶ Read वसुधराम्.

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

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

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

(Verse 8.) His son was a ruler of all princes and a lord of all wealth, who was renowned for a frame, which possessed the splendour of beauty, (*that appeared the more*) spotless on account of his valour, liberality, firmness and justice.

(Verse 9.) Having conquered by his flashing sword crowds of warlike enemies (*and*) many princes, this 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 Krishna 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-Bhīma, whose other name was Drohârjuna, illumined the country of Veṅgi,—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 Viṣṇuvardhana-mahârâja, who had celebrated the festival of his anointment to the kingdom, and who had ascended the throne, having called together all the householders, who inhabit the district of Kandeṣuvâdi, thus issued his commands:—

¹ By the expression *urusadvikrama*, a comparison with Viṣṇu (*Trivikrama*) is hinted.

² The six internal enemies of man seem to be intended; see page 35, note 3.

(Line 44.) The chief of the Pattavardhini 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-Vishnuvardhana, 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-Kaliyarttyanka, (*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, Gonguṣa; on the south, Goṇayûru; on the west, Kalucheruvulu; on the north, Maḍapalli. The hamlets,² which are situated between these (*four villages*), (*are*):—on the east, Potuṛâyṣ; on the south-east, Peddakoyilamu; on the south, Kuṛuvapoti; on the south-west, Peruvâti (*and*) Kuṛuva; on the west, Pâlagunta (*and*) Padumatikatta; on the north-west, Polakuṇḡonda, Monadurga (*and*) Bhagavati; on the north, Madapalliparṛu; on the north-east, Châmiṛenigunta. 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: *yasyâvadhayaḥ pûrvataḥ*, "the boundaries of which (*are*), to the east," it seems that the document was left incomplete, perhaps because the necessary details of the surroundings of the village were not to hand, when the edict was issued. The plates are strung on a ring, which is $\frac{1}{2}$ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $2\frac{1}{4}$ inches in diameter. It bears at the top a standing boar, which faces the right, with the sun and the moon over it, a *chauri* and an elephant-goad on its left and a *chauri* on its right; the centre of the seal is occupied by the legend श्रीत्रिभुवनाकुश and its bottom

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

² *Kshetrasuman* 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 *maṅgala*, which mentions the lotus-flower that rises from Viṣṇu's navel,¹ and then gives the usual *vaiṣṇavali* of the Eastern Chalukyas from Kubja-Viṣṇu 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 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* Viṣṇuvardhana VII. to the inhabitants of the Kaṇḍervāṭi-viṣaya² and issued at the request of a vassal of the king, the Pānara prince Vājaya. On the occasion of a winter-solstice (*uttarāyana*),³ Bhīma II. gave the village of Koḍhatalli as an *agrahāra* to Kōmmaṇa, who knew the *kramapāṭha* (*kramavid*) and adhered to the *Āpastamba-sūtra*. The donee was the son of Deṇiya, who knew the *kramapāṭha* (*kramaka*), and of Kandamavvā, and the grandson of Revaśarman, an inhabitant of Ābharad-vasukālmādi.

TEXT.

PLATE I.

- [1.] हरिनाभिसरोजन्मा मेरुनालविशालितः [1*] अजस्य जन्मभूरादिपद्मो जयति शा-
- [2.] श्वतं । [१*] स्वस्ति [॥*] श्रीमतां सकलभुवनसंसूयमानमानव्यसगोत्राणां हारीतिपु-
- [3.] त्राणां कौशिकीवरप्रसादलब्धराज्यानां मानृगणपरिपालितानां स्वामिमहासे-
- [4.] नपादानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवरा-
- [5.] हलाच्छनेक्षणक्षणवशीकृतारातिमण्डलानां^१ मश्वमेध[१*] वभृथस्नानप-
- [6.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिणोः (१) सत्याश्रयस्य
- [7.] भ्राता कुब्जविष्णुरष्टादश वर्ष[१*]णि । तत्पुत्रो जयसिंहस्त्रयस्त्रिंशतं । तद्भ्रातुरि-
- [8.] न्द्रराजस्य नन्दनो विष्णुवर्द्धनो नव । तत्पुत्रो मंगियुवराजपञ्चविंशति[१*] । दात्म-
- [9.] जो जयसिंह त्रयोदश । तद्भ्रातुरा[नु*]जः कोकिलि[ः*] षण्मास^२ । तज्ज्येष्ठो^३ विष्णुवर्द्ध-

PLATE IIa.

- [10.] नस्सप्तत्रिंशतं । तदौरसो विजयादित्यभट्टार अष्टादश^{१०} । तत्पुत्रो विष्णुराज[ः*] ष-
- [11.] दत्रिंशतं । तत्पुत्रो रैन्द्रमृगराज चत्वारिंशतं^{११} । तत्पुत्र[ः*] कलिविष्णुवर्द्धनोष्टादश-
- [12.] मासं । तत्पुत्रो गुणकेनल्लविजयादित्य चतुचत्वारिंशतं^{१२} । तदनुजविक्र-
- [13.] मादित्यात्मजश्चालुक्यभीम त्रिंशतं^{१३} । तत्पुत्रो विजयादित्य[ः*] षण्मासां^{१४} [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 90.

⁴ Cancel the *anusvāra*.

⁵ Read न्द्र.

⁶ Read सिंहस्त्रयो.

⁷ Read तद्भ्रा.

⁸ Read षण्मासान्.

⁹ Read तज्ज्येष्ठो.

¹⁰ Read भट्टारकोष्टादश.

¹¹ Read राजश्चत्वारिंशतं.

¹² Read दित्यश्चतुश्चत्वारिंशतं.

¹³ Read भीमत्रिंशतं.

¹⁴ Read षण्मासान्.

- [14.] तत्तनुजोम्मराज[ः*] सप्त संवत्सर[ः*]न् । तत्सूनुर्विजयादित्य[ः*] प-
 [15.] सं । तदनु ता[ः]पराजो मासं । तं विनिर्जित्य चालुक्यभिमा¹[त*]न-
 [16.] यो विक्रमादित्य[ः*] सं[व*]त्सरं सत्रिकलिंगं वैगिमण्डलमपालयत् ॥ द्वैमातुरोम्मरा-
 [17.] जस्य विजयादित्यनन्दन[ः*] । * चालुक्यभीमो बध्नाति पट्टमाचन्द्रतारकं । [२*] यस्तात-
 [18.] [वि]क्यनाख्यं न्व[ः]दिमुत्तिरिव [?] राजमार्त्तण्डो² आजौ विजित्य बाह्वाग्रापयति³ ज-

PLATE IIb.

- [19.] नैर्णिजं⁴ जनोदाह(र)णं ॥ मेरुरिवालंघ्यमाहिमा ॥ इन्दुरि[व*] सकलकलाधा-
 [20.] रस्त सर्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराज[ः*]धिराजपरमेश्वरपरम[भ*]द्वा-
 [21.] रकपरमब्र[ह्माण्या⁵] क[ण्डे]वाटिविषयनिवासिनो राष्ट्रकुट⁶प्रमुखान् कुटि-
 [22.] विन इयमा⁷ज्ञ[ः*]पयति ॥ पानरमहीपपावनसत्यत्यागाभिमान-
 [23.] शौर्यनिधिः । मद्राज्यरक्षांसलबाहुर्वाज्य इति शितीशस्ते-
 [24.] न (I) प्रात्थ्यमानैरस्माभिः [ः*] आभरद्भुसुकाल्मादिवास्तव्याद्वेवशर्मणः [ः*] दे-⁸
 [25.] णियक्रमको जज्ञे वेदि⁹वेदांगविद्धिभुः [॥ ३*] स्यत्रे¹⁰णापस्तंबः¹¹ कोम्पणः कुलभूष-
 [26.] णः । सुत[ः*] स्व(I)भिजनस्तस्य (I) ब्रह्मश्रीभास्वरद्युतिः । [४*] कन्दमव्वात्मजः कान्त्या(ः) का-
 [27.] मः कामधुगार्त्थिनां । यत्सम्पत्सरसीमेत्य(ः) विप्रहंसा विभ्रान्त ॥ [५*]

PLATE III.

- [28.] यत्पुत्रपौत्राः पटवो वटवो व(र)गोष्ठिषु । अग्रहाराम्र[पू]ज[ः*]नामा-
 [29.] म¹²वन्ति परंपरां [॥ ६*] तस्मै¹³ कोम्पणक्रमविदे सर्वकरपरिहारेण कोदत-
 [30.] छि नाम ग्रामः अग्रहारिकृत्य¹⁴ उदकपूर्वमुत्तरायणनिमित्ते दत्तभि-
 [31.] ति विदितमस्तु वः [॥*] यस्य[ः*]वधयः पुर्वतः¹⁵

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*).

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

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

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

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

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

Read 'भोम'.

² Read 'मार्त्तण्ड'.

³ Read बाह्वा गापयति.

⁴ Read 'नैर्णिजं'.

⁵ Read 'ब्रह्माण्या'.

⁶ Read 'कुट'.

⁷ Read कुटुम्बिन इत्यमा

⁸ There is a crack at the right of this letter, which may have been पे.

⁹ Read वेद'.

¹⁰ Read सूत्रे'.

¹¹ Two aksharas are missing in this pāda.

¹² Read गु.

¹³ Read तस्मै.

¹⁴ Read 'रीकृत्य'.

¹⁵ Read पूर्वतः.

¹⁶ The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

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

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

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

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

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

Chālukya-Bhīma, the son of his younger brother Vikramāditya, (*ruled*) for thirty (*years*).

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

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

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

After him Tālapa-rāja (*ruled*) for (*one*) month.

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

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

Having conquered in a battle with his arm Tāta-Bikyana (?), this Rāja-mārtanda¹ (i.e., *the sun among kings*) causes his fame to be sung by the people.

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

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

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

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

(*Verse 5.*) The son of Kandamavvā, (*who resembled*) Kāma in beauty and who fulfilled the desires of suppliants. Having approached his abundance, those brāhmanas are resplendent, just as swans which have entered a tank.³

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

“To this Kommana, who knows the *kramapāṭha*, we gave, with exemption from all taxes, the village called Kodhātalli, making it an *agrahāra*, with a libation of water, on the occasion of the winter-solstice.”

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

No. 38. A GRANT OF AMMA II.

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

¹ This seems to have been a *biruda* of Chālukya-Bhīma II.

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

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

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 *vamśāvalī* of the Eastern Chalukyas from Kubja-Vishṇuvardhana. The donor is Amma-rāja II. *alias* V. Jayāditya V (who began to reign in Śaka 867). The king addresses his order to the inhabitants of the Gudrāvāra-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 (*kuṭābrāhmaṇa*) 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-kṣhetra*), 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 स्वामिमहासेनपादानुव्यायिनां भगवन्नारायणप्रसादस[मा]-
- [4.] सादितवरवराहलङ्घनेक्षणक्षणवशीकृतारातिमण्डलानां भव-
- [5.] मेधावभृथस्नानपवित्रीकृतवपुषां चालुक्यानां कुलमलंक[रि*]-
- [6.] ण्णोस्तत्याश्रयवल्ग्वेन्द्रस्य भ्राता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वेगी-
- [7.] देशमपालयत् । तदात्मजो [ज]यसिंहस्त्रयस्त्रिशतं ॥ तदनुजे-
- [8.] न्द्रराजनन्दनो विष्णुवर्द्धनो नव ॥ [तत्सू]नुर्मगियुवराजः पञ्चविंशतिम् [।*]

PLATE IIa.

- [9.] तत्पुत्रो जयसिंहस्त्रयोदश । तद्वरजक्कोकिलिः² पण्मासान् । तस्य ज्येष्ठो³
- [10.] भ्राता विष्णुवर्द्धनस्तमुच्चात् सप्तत्रिंशत् । तत्पुत्रो विजयादित्यमष्टार
- [11.] कोष्टादश ॥ तत्सुतो विष्णुवर्द्धनश्च⁴ द्वात्रिंशत् ॥ तत्सुतो विजय[ादि*]त्यनरेन्द्रमृ-
- [12.] गरानसोष्ट⁵ चत्वारिंशत् ॥ तत्पुत्रः कलिविष्णुवर्द्धनोध्यर्द्ध-
- [13.] वर्षा⁶ ॥ तत्सुतो गुणगविजयादित्य चतुश्चत्वारिंशत् ॥ त
- [14.] द्वातुर्विक्रमादित्यभूपतेः विलसत्कण्ठिकादामकण्ठस्य तनयो

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

² Cancel the *anusvāra*.

³ Read °जः कोकिलिः

⁴ ज्येष्ठो is obliterated at the top and therefore looks like ज्येष्ठा.

⁵ Read ष्व.

⁶ Read °राजस्ताष्ट°.

⁷ Read °वर्षम्.

⁸ Read °दित्यवभृथत्वा°.

- [15.] नयी¹ । दीनानाथातुराणान्द्विज[वर]समितेर्याचकानां यतीनान्ना-
[16.] नादेशागतानां पटुवटुनटसद्वायकानां कवीनां [1*] बन्धूनामन्ध-

PLATE IIb.

- [17.] [का]नामभिलषितफलभ्राणनाद्र[क्षणा]द्यो मातेव त्रिंशदब्दान्भुवमभुनगसी
[18.] [चा]रुचालुक्यभीमः ॥ [१*] तत्पुत्रो विजयादित्यष्णमासान् । तस्याम्मराजः सप्त । तदनु तालप-
[19.] राजो मासं । तमुच्चाव्य चालुक्यभीमात्मजो विक्रमादित्य[:*] संवत्सरान् । तदनु युद्धमह्य[:*] स-
[20.] [त ।] निर्जित्यार्जुनसन्निभो जनपदात्तन्निर्गमम्योद्धतन्दायादानिनभानुलीनभगणाकारान्विधायेत-
[21.] [रान्] । वज्जीवोज्जित[ना]कमम्मनृपतेर्भ्राता कनीयान्भुवं भीमो भीमपराक्रमस्सम[भु]न[क्]
[22.] [सं]वत्सरान् द्वादश ॥ [२*] तस्य महेश्वरमूर्तेरुमासमानाकृतेकु^२भाराभः [1*] लोकमहादेव्या[:*] खलु
[23.] [य]स्समभवदम्मराजाख्यः ॥ [३*] यस्मिन्शा^३सति नृपतौ परिपकानेकसस्य[सं]पच्छा^४ली । सततपयोधे-
[24.] [नु]रभीर्निरीतिरपरुज्जनि^५र^६स्तचोरो देशः ॥ [४*] स्तमस्त^७भुवना[भय]श्रीविजयादित्यम^८हा[राजा-
धिराज-
[25.] [प]रमेश्वरः परमभट्टारकः परमब्रह्मण्य^९ गु^{१०}द्रवा[रविषयनिवासिनो राष्ट्रकूट^{११} प्रमुखा]-

PLATE III.

- [26.] न्कुटुंबिनस्तमाहूयेत्यमाज्ञापयति ॥ कन्न * * * * *
[27.] र्मणः^{१०} पुत्राय कौण्डिलचगोत्राय ता^{११}[lu]प^{१२}त्तुआ[म] * * * * *
[28.] र्माभिधानाय^{१३} मत्कुलब्राह्मणाय मम धर्म^{१४} * * * * *
[29.] स्य वायुव्यन्दिशि एतदीय^{१५}प्राक्तनक्षेत्रं विलु^{१६} * * * * *
[30.] र्व्वकरपरिहारमुदकपूर्वं * * * * *
[31.] अस्यावधयः पूर्वतः व * * * * *
[32.] नामग्रामस्य सीमैव सीम[1*] । उत्तरतः क * * * * *
[33.] स्योपरि न केनचिद्वाधा कर्त्तव्या यः करोति * * * * *
[34.] या चोक्तं व्यासेन ॥ स्वामिनो न परो देव इ * * * * *
[35.] * * * * * परिपालकाः ।

TRANSLATION.

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

¹ Read जयी?² Read संवत्सरम्.³ Read 'कृते: कु'⁴ Read उशा.⁵ Read 'रामि'.⁶ There is an 'i' visible over and a 'n' below the *akshara* र; probably the engraver had repeated the preceding *akshara* by mistake and corrected it afterwards into र.⁷ Read स समस्त.⁸ Read ण्यो.⁹ Read 'कूट'¹⁰ ण looks like णि.¹¹ An obliterated 's' seems to stand over त.¹² An 's' seems to have been engraved over and a 'n' below य.¹³ धर्म is entered in the place of another word, of which traces are still visible.¹⁴ Read वायव्या दिश्येतदीय.¹⁵ Read विलुप्त.¹⁶ The passage, which is omitted in the translation, is identical with the first 4 lines of N. 35.

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

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

His son Maṅgi-yuvarâja (*ruled*) for twenty-five (*years*)

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

His younger brother Kokkili (*ruled*) for six months.

His elder brother Vishnuvardhana, having expelled him, (*ruled*) for thirty-seven (*years*).

His son Vijayâditya-bhattâraka (*ruled*) for eighteen (*years*)

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

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

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

His son Gunaga-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 Mahesvara from Umâ, Amma-râja was born to him from Lokamanâdevî.

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

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. Fleet's grants of Rājarāja I. and of Kulottunga-Choda-deva II.² Just as in the grant of Rājarāja I. a reign of 3 years is allotted to Dānārṇava, who is here also called Dāna-nripa, 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 Chola princess Kūṇḍavā, whom the latter married according to the grant of Rājarāja I.

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

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

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

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

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

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

³ Jaganātha is a Prakrit form of Jagannātha. Jaganātha-nagari may be identified with Jagannāthapuram, 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.

identified with that Rājendra-Choda of the *Sūryavamsa*, whose daughter Ammanga-devi was married to the Eastern Chalukya king Rājarāja I. (*Saka* 944 to 985), and who may be the same as that Rājendra-Choda, whose younger sister Kūṇḍavā was married to Vimalāditya (*Saka* 937 (?) to 944). If the last identification is correct, Rājendra-Chola-deva would have been the son of Rājarāja-deva.

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

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

Western Chālukyas.	Cholas (<i>Sūryavamsa</i>).	Eastern Chalukyas (<i>Somavamsa</i>).
1. Satyāśraya II. fought with Rājarāja-deva, who was the father-in-law of Vimalāditya (<i>Saka</i> 919 to about 930.)	(about <i>Saka</i> 926.)	(<i>Saka</i> 937 (?) to 944.)
2. Jayasimha III. fought with Rājendra-Chola-deva, who was the father-in-law of Rājarāja I. (about <i>Saka</i> 940 to about 964.)		(<i>Saka</i> 944 to 985.)
3. Āhavamalla II. fought with Rājendra-deva, who was the father-in-law of Rājendra-Choda or (about <i>Saka</i> 964 to about 990.)		Kulottunga-Choda-deva I. (<i>Saka</i> 985 to 1034.)

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

After the *vamśāvali*, the subjoined inscription contains the grant itself. It is an order, which was addressed by the *paramamāheśvara* Vira-Choda-deva (*line* 79), *alias* Viṣṇu-vardhana (*line* 78) to the inhabitants of the Guddavāṭi-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 Kolāru² (*line* 103), to a temple of Viṣṇu at the *agrahāra* of Chellūru.³ This Viṣṇu temple had been founded (*verse* 36) by the king's *senapati* (*verse* 30) Medamārya (*verse* 27), *alias* Gunaratnabhūṣhana (*verse* 29), who had also constructed a pond at the same village of Chellūru (*verse* 34) and founded two *sattras* at

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

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

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

Drākshârāma¹ and Pīṭhapuri² (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 (*âjñaptî*) were the five ministers (*pañcha pradhânâh*), and with the names of the composer and the writer.

TEXT.

PLATE I.

- [1.] श्रीधाम्नः पुरुषोत्तमस्य महतो नारायणस्य प्रभोर्न्नामीपकरुहात् बभूव
[2.] जगतः[*] स्वष्टा स्वयंभूततः ।[*] जज्ञे मानस(।)सूनुरत्रिरिति यस्तस्मान्मुनेरत्रितस्तोभो वंशक-
[3.] रस्सुधांशुरदितः[*] श्रीकण्ठचूडामणिः ॥ १[*] तस्मादभूत्सुधासूतेर्बुधो बुधनुतस्ततः[।*] जातः पुरु-
[4.] रवा नाम चक्रवर्त्ती सविक्रमः ॥ २[*] तस्मादायुस्ततो नहुषः । ततो ययातिश्चक्रवर्त्ती वंशकर्त्ता[।] त-
[5.] तः पुरुः ततो जनमेजयः ततः प्राचीशः ततस्तेन्ययातिः ततो हयपतिः ततस्सार्वभौम[*] त-
[6.] तो जयसेनः ततो महाभौमः तस्मादैशानकः ततः क्रोधाननः ततो देवकिः तस्मादभु-
[7.] कः तस्माद्वृक्षकः ततो मतिवरस्सत्रयागयाजी सरस्वतीनदीनाथः ततः कात्या-
[8.] यनः ततो नीलः ततो दुष्यंतः तत्सुतः (।) गंगायमुन[।*] तीरयदविच्छिन्नान्निधाय यू-
[9.] पान् क्रमशः कृत्वा तथाश्वमेधघ्नान् महाकर्म भरत इति योलभत । ततो भरताडूम-
[10.] न्युः । ततो हस्ती ततो विरोचनः । तस्मादजमिलः^१ ततस्संवरणः ततस्सुधन्वा [।] ततः परिक्षि-
[11.] त् ततो भीमसनस्ततः प्रदीपनः ततश्शतनुः ततो विचित्रवीर्यः[.] ततः पाण्डुराजः त-
[12.] तः पाण्डवाः । येनादाहि विजित्य काण्डवमठो गाण्डीविना वज्रिणं युद्धे पाशुपतास्त्रम-
[13.] [न्ध]करिपोश्चालाभि दैत्यान् बहून् [।*] इंद्रार्द्धासनमध्यरोहि जयिना यत् कालिकेयादि-

PLATE IIa.

- [14.] कान् हत्वा खेर^२मकारि वंशविपिनश्छेदः^३ कुरुणा विभोः । [३*] ततोर्जुनादभिमन्युः ततः परिक्षिन्
[15.] ततो(ः) जनमेजयः ततः क्षेमुकः ततो नरवाहनः ततश्शतानीकः तस्मादुदयनः ततःप्रभु-
[16.] तिष्वविच्छिन्नसंतानेष्व^४ योष्यासिंहासनासीनेष्वेकान्नषष्टिचक्रवर्त्तिषु गतेषु तद्वस्यो विज-
[17.] यादित्यो नाम राजा [।] विजिगीषया दक्षिणापथ^५ गत्वा त्रिलोचनपञ्चवमधिसिष्य देवदुरीहया
[18.] लोकांतरमगमत् । तस्मिन् संकुले पुरोहितेन दृढामात्यैश्च सार्द्धमंतर्व्वती तस्य महादेवी
[19.] मुडि^६ वैमुनामाग्रहारमुपगम्य तद्वास्तव्येन विष्णुभट्टसोमयाजिना महामुनि-
[20.] प्रभावेन^७ दुहितृनिर्व्विशेषमभिरक्षिता सती विष्णुवर्द्धनसंनदनमसूत [।*] सा त-
[21.] स्य कुमारकस्य मानव्यसगोत्रहारीतिपुत्रद्विपक्ष^८ गोत्रक्रमोचितानि कर्म्म-
[22.] णि कारयित्वा तमवर्द्धयत् । स च मात्रा विदितवृत्तांतस्तस्मिर्गतस्य चलुक्यगिरौ नंदा^९ प्र-

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

² This is probably the modern Pīṭhâpuram, 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 सैन्य.

⁶ Read तीरयोरवि.

⁷ Read मीळः.

⁸ Read भीमसेन.

⁹ Read साण्डव.

¹⁰ Read खेर.

¹¹ Read छेदः.

¹² Read संतानेष्व.

¹³ Read पथ.

¹⁴ हि looks almost like हि.

¹⁵ Read प्रभावेन.

¹⁶ Read द्धारितीपुत्रद्विपक्ष.

¹⁷ Read नन्दा.

- [23.] गवतीं गौरीमाराध्य कुमारनारायणमातृगणांश्च संतर्प्य श्वेतातपत्रैकशंखपंच-
 [24.] महाशब्दपालिकेतनप्रतिदक्क'वराहलाञ्छनपिच्छ'कुंतसिंहासनमकरतोरणकनकदण्डगं-
 [25.] गायमुनादीनि स्वरुल'क्रमागतानि निक्षिप्तानीव साम्राज्यचिह्नानि समादाय कडंबगंगादिभू-
 [26.] मिपान्निजित्य सनु'नर्मदामध्यं सार्द्धसप्तलक्षं दक्षिणापथं पालयामास । तस्यासीद्विज-

PLATE IIb.

- [27.] यादित्यो विष्णुवर्द्धनभूपतेः [१*] पञ्चवान्वयजाताया महादेव्याश्च नंदनः[२] । [४*] तत्सुतः
 [28.] पुलकेशिवल्लभम् तत्पुत्रः कीर्तिवर्मा तस्य तनयः स्वस्ति श्रीमतां सकलभुवनसं-
 [29.] स्तूयमानमानव्यसगोत्राणां हारोतिपुत्राणां कौ[शिकी]वरप्रसादलब्धराज्याना[म्मा]-
 [30.] तृगणपरिपालितानां स्वामिमहासेनपादानुध्यातानां भगवन्नारायणप्रसादसमा-
 [31.] सादितवरवराहलाञ्छने'क्षणक्षणवशिष्टता'रातिमण्डलानामश्वमेधावभूयस्त्वानप-
 [32.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिणोस्सत्याश्रयवल्लभेन्द्रस्य भ्रा-
 [33.] ता कुञ्जविष्णुवर्द्धनोष्टादश वर्षाणि वंग देशमपालयत् तदात्मजो जयसि-^९
 [34.] हवल्लभस्त्रयस्त्रिंशत् । तदनुज इन्द्र'राजस्सप्त दिनानि । तत्सुतो विष्णुवर्द्धनो नव व-
 [35.] र्षाणि । तत्सूनुर्मंगियुवराजः पंचविंशतिम् तत्पुत्रो जयसिंहस्त्रयोदश तदवरजः
 [36.] कोक्किलिष्णुमासान् तस्य ज्येष्ठो भ्राता विष्णुवर्द्धनस्तमुच्चाव्य सप्तत्रिंशत् तत्पुत्रो विज-
 [37.] यादित्यमष्टारकोष्टादश । तत्तनुजो विष्णुवर्द्धनः[३] षट्त्रिंशत् तत्सुतो नरेन्द्रमृगराजोष्टा-
 [38.] चत्वारिंशत् तत्सुतः कलिविष्णुवर्द्धनोद्भयवर्द्धवर्षं तत्सुतो गुणगांकविजयादित्यश्चतुश्च-
 [39.] त्वारिंशत् तद्भ्रातुर्विक्रमादित्यस्य तनयश्चालुक्यभीमस्त्रिंशत् । तत्सुतः कोछभिगण्ड-

PLATE IIIa.

- [40.] विजयादित्यष्णमासान् । तत्सुतोम्मराजस्सप्त वर्षाणि । तत्सुतं विजयादित्यं बालमु-
 [41.] च्चाव्य ताडपे^{११} मासमेकम् । तं जित्वा चालुक्यभीमसुतो विक्रमादित्य एकादश मासान्
 [42.] तत्ताडपराजसुतो युद्धमल्लस्सप्त वर्षाणि । तमुच्चाव्य देशादम्मराजानुजो राजभी-
 [43.] मः द्वादश वर्षाणि तत्सूनुर्मराजः पंचविंशतिं । तस्य द्वेमानुरो^{१२} दाननृपस्त्रीणि व-
 [44.] र्षाणि तंतस्सप्त^{१३}विंशतिवर्षाणि दैवदुरीहया वैगीमहिरनायिकाभवन् । ततो दान[१*]र्णवसु-
 [45.] त[१]शक्तिवर्मभूपतिर्द्वादश वर्षाणि समरक्षदुर्वि^{१४} [१*] ततस्तदनुजस्सप्त वत्सरान् भूतवत्सलः ।
 [46.] विमलादित्यभूपालः पालयामास मेदीनीम्^{१५} । [५*] तत्तनयो नयशाली जयलक्ष्मीधा-
 [47.] म राजराजनरेन्द्र^{१६}श्चत्वारिंशत्तमब्दानेकं च पुनर्महीमपालयदखिलां । यो
 [48.] रूपण^{१७} म(भ)नोभवं विशदया कात्या कलानान्निधिं भोगेनापि पुरंदरं विपुलया लक्ष्म्या
 [49.] च लक्ष्मीधरं [१*] भीमं भीमपराक्रमेण विहसन् भाति स्म भास्वद्यशा[३*] श्रीमन्सोमकुलेक-^{१८}
 [50.] भूषणमणिर्दैनैकचितामणिः [॥ ६*] तस्यासीदपकल्मषा सुचरितैरम्भंगनाम्ना भुवि प्र-

^१ Read 'प्रतिदक्क'.^२ Read सेतु°.^३ Read 'वशीकृता'.^४ Read इन्द्र°.^५ Read ततः सप्त°.^६ Read 'नरेन्द्र'.^७ Read 'पिच्छ'.^८ Read 'वल्लभः'.^९ Read वेङ्गी°.^{१०} Read ताडपे°.^{११} Read 'दुर्वि'.^{१२} Read रूपेण.^{१३} Read स्वकुल°.^{१४} Read 'लाञ्छने'.^{१५} Read जयसि°.^{१६} Read द्वेमानुरो°.^{१७} Read मेदीनीम्°.^{१८} Read 'कुलेक'.

- [51.] ख्याता शुभलक्षणैकवसतिर्देवी जगत्पावनी । या जहोरिव जाह्नवी हिमवतो गौरीव ल-
[52.] क्षीरिव क्षीरोदादिवशेशंशतिलकाद्राजेंद्रचोडादभूत् । [७*] पुत्रस्तयोरभवदप्रतिधा-

PLATE IIIb.

- [53.] तशक्तिनिशेषितारिनिवहो महनीयकीर्त्तिः । गंगाधराद्रिसुतयोरिव कार्तिकेयो राजेंद्र-
[54.] चोड इति राजकुलप्रदीपः । [८*] भासामुन्नतिहेतुं प्रथमं¹ वेंगीश्वरत्वमध्यास्य [1*] यस्तेजसा
[55.] दिगंतानाक्रमदुदयं सहस्ररश्मिरिव ॥ [९*] उद्यच्छण्डतरप्रतापदहनकुष्टारिवलङ्के-
[56.] षिणा सर्वान् केरलपाण्ड्यकुंतलमुखान् निर्जित्य देशान् क्रमात् [1*] आज्ञा मौलिषु भूभृतां
[57.] भयरुजा चित्तेषु दुर्मधसां कीर्त्तिदिक्षु² सुधाशुधामधवला येनार्पितोज्ज्वलेते । [१०*] भो-
[58.] गीशाभीलभाग³ प्रतिभयभुजनिर्भर्त्सना⁴ त्वंतविभ्यन्नानाभूपाललोकप्रहि-
[59.] तबहुविधानगर्ध्वरत्नाभिरामम् [1*] धत्ते मौलिं पराद्धर्चो महति नृपकुले यः कुलो-
[60.] चुंगदेवो देवेंद्रत्वादनूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [११*] हस्तभ्राजितशं-
[61.] खचक्रजलजं यं राजनारायणं लोक स्तौति स सूर्यवंशतिलकाद्राजेंद्रदेवार्णवा-
[62.] त् [1*] संभूताम्पधुरांतकीति विदिताम्राप्रापणेण⁵ त्वयं लक्ष्मीमुद्रहति स्म लोकमहीता⁶
[63.] देवीं चरित्रोन्नताम् । [१२*] गांगौषा इव निर्मलाः कृततमोर्ध्वंसा दिनेशा इव क्षोणीया इव
[64.] भूभरश्रेम⁷ सहा जातास्तयोस्तूनवः [1*] तन्मध्ये नयविक्रमैकनिलय⁸ श्रीराजराजं
[65.] प्रति प्रेम्ना⁹ वाचमिमामवोचत पिता सर्वोर्व्वराधीश्वरः । [१३*] मया वेंगीमहीरा-

PLATE IVa.

- [66.] ज्यं चोडराज्याभिलाषिणा [1*] मत्पिनृव्ये पुरा न्यस्तं विजयादित्यभूभुजि । [१४*] स च पंच-
[67.] दशाब्दानि पंचाननपराक्रमः [1*] महीं रक्षन्महीनाथो दिवं देवोपमो गतः । [१५*] इत्युक्त्वा ता-
[68.] न्धुरं दत्तां गुरुणा चक्रवर्त्तिना [1*] अनिष्टतद्वियोगोपि विनितो¹⁰ वहति स्म सः । [१६*] श्रीपादसेवासु-
[69.] खतो गुरुणाम्न जातु राज्यं सुखमित्यवेक्ष्य [1*] संरक्ष्य वेंगीभुवमेकमब्दम् भूयस्त पित्रो-
[70.] रगमस्तमीपम् । [१७*] तदनुजमध¹¹ धीरं वीरचोडं कुमारं गुणमिव तनुबद्धं विक्रमं चक्र-
[71.] वर्त्ती [1*] उदयमिव रविस्त्वं प्राप्य वेंगीश्वरत्वं¹² वितनु शिरसि पादं भूभृतामित्यवो-
[72.] चत् । [१८*] इत्याशिषं समधिगम्य नृपादववध्याम्¹³ देव्यास्तथाग्र¹⁴ जनृपद्वितायात्
[73.] क्रमेण [1*] आनम्य तानवनतोवरजैः कुमारः* सृष्टः* स्वदेशगमनाय स तैः कथंचित् । [१९*]

शत्रुध्वां-

- [74.] तमपास्य राजनिकरानाच्छाद्य धाम्नापरान् दुर्वृत्तान्विनितवर्त्य भूकरोलिनीं¹⁵ कृत्वा तथा¹⁶ नंदिनीम् [1*] आ-
[75.] रूढो ज¹⁷भनाथ¹⁷ नामनगरीहर्म्योदयाद्रि विभुर्वेंगीभूतलभूषणं नृपसुतो बालार्क-
[76.] बिंबद्युतिः । [२०*] शाकाब्दे शशिखट्वा¹⁸ दुगणिते सिंहाधिरूढे¹⁸ रवौ चंद्रे दृढिमति त्रयोदशति-
[77.] धौ¹⁹ वारे गुरोर्वृष्टिके [1*] लग्नेथ श्रवणे समस्तजगतीराज्याभिषिक्तो मुदा लोकस्योद्ध-
[78.] हति स्म पट्टमनघः²⁰ श्रीवीरचोडो नृपः । [२१*] स सर्वलोका²¹ श्रयश्री विष्णुवर्द्धनमहार-

¹ Read प्रथमं.

² Read कीर्त्तिदिक्षु.

³ Read भोगं.

⁴ Read निर्भर्त्सना°.

⁵ Read परेण.

⁶ Read महितां.

⁷ Read श्रेम°.

⁸ Read निलयं.

⁹ Read प्रेम्णा.

¹⁰ Read विनितो.

¹¹ Read मय.

¹² Read वेंगीश्वरत्वं.

¹³ Read नृपादववध्यां.

¹⁴ Read स्तथाग्र°.

¹⁵ Read भूकमलिनी.

¹⁶ Read तथा.

¹⁷ Read जगन्नाथ°.

¹⁸ Read रूढे.

¹⁹ Read त्रिपौ.

PLATE IVb.

- [79.] जाधिराजो राजपरमेश्वरः परममाहेश्वरपरमभट्टारकः परमब्रह्मण्यश्रीवीर]चोडदेवः गुह-
 [80.] वाटिविषयनिवासिनो राष्ट्रकूटप्रमुखान् कुटुंबिनस्तर्ज्वान् समाहूय [मं]त्रिपुरोहितसेनाप-
 [81.] तियुवराजदौवारिकसमक्षमित्थमाज्ञापयति । यथा¹ । पावने ब्रह्मवंशभूत्परमाहाददशनः² [।*]
 [82.] मुनीन्द्रो मुद्रलो नाम क्षीरोद इव चंद्रमाः । [२२*] येनातक्या³नुभावेन समाहूते दिवाकरे [।*] यस्य
 [83.] छिस्समादिष्टा रविचेष्टामचेष्टत । [२३*] आसीत्पवित्रचारित्रस्तद्गोत्रे गोत्रवर्द्धनः [।*] दिशो निजय-
 शोधाम्ना द्यो-
 [84.] तयन् पोतनाह्वयः । [२४*] गुणाधिको गुणज्ञेन राजराजाधिपेन यः [।*] राजराजब्रह्ममहाराजनाम्ना
 [85.] स्तुतो मुदा । [२५*] तस्य पुण्यनिधेः पत्नी कल्लमांवा जगन्नुता [।*] अत्रेरिवानसूयासीदनसूय[।*]-
 [86.] गुणोन्नता । [२६*] सुतमिव वसुदेवादेवकी वासुदेवं गुहमिव गिरिकन्या नंदनं चंद्रमौलेः [।*]
 [87.] अथ तनयमसूत श्रिनिधि⁴ सा च तस्मादखिलविबुधसंघैरीडितस्मेडमार्घ्यम् [॥ २७*] उद्दामधा-
 [88.] मविमलीकृतदिग्विभागे नित्योदयस्थितिमति प्रविकासिपद्म⁵ [।*] यत्रोदिते निखिलबन्धुकुलानि लक्ष्मीर-
 [89.] ध्यास्त वारिजवनानि विवस्वतीव । [२८*] यस्मिन्नाश्रीत⁶वत्सले कृतयुगाचारैकधीरे स्थितिं बिभ्राणा
 गुणरत्नभू-
 [90.] षण इति प्रख्यातनाम्नि स्वयं [।*] सत्यत्यागपराक्रमप्रभृतयस्संभूय सर्व्वे गुणा वर्द्धते
 [91.] गुणराशिलोपनिपुणं निर्ज्जित्य कालं कलिम् । [२९*] धिरो⁷ नित्यानुरक्तो दृढ⁸ निशितमतिर्ब्रह्मवंशप्रदीपो
 [92.] लक्ष्मीभूरिद्धतेजा नयविनयनिधिशशास्त्रशस्त्रप्रवीणः [।*] मान्यश्शेलेन्द्र⁹ सारस्थिर इति च मया साद-
 [93.] रं सप्रसादं सेना¹⁰पत्येभिषिक्तो बहति जनमदे पट्टमारोपितं यः । [३०*] शुश्रूषया गुरुजने¹¹

PLATE Va.

- [94.] चरितेन लोकम्मानेन च¹न्धुजनमिष्टधनेन [।*] यो माम्मदीय[नि]खिल[सि]तिराज्यमार-
 क्षांत्याभिनंद-
 [95.] यति भक्ति²भरेण शौ[रि] [॥ ३१*] [यस्य] प्रांगणभूमिषु प्रतिदिनं प्रक्षाल्यमानामितक्षोणीदेवसमूहपाथ-³
 विगलद्धारिप्र-
 [96.] बाहैशुभैः [।*] शम्भु⁴नमार्गस[हस्र]पूरिभिरहो गंगाप्रवाहा जिता देवेष्वन्यतमस्य पादगलिता मार्गत्रया-
 यासिताः [॥ ३२*]
 [97.] । दाक्षारामे⁵ पावने पुण्यभाजा पुण्यसेत्रे पीथपुर्था⁶ च येन [।*] भोक्तुं प्रीत्या प्रत्यहं⁷ ब्राह्मणानामा-
 कल्पान्तं कल्पि-
 [98.] तं सत्रयुग्मं । [३३*] चेष्टरुनामप्रथिताभिरामशिष्टाग्रहारोत्तरदिग्विभागे [।*] महत्तटाकं⁸ मधुरा⁹वुपूर्णम-
 [99.] चीकरद्यः करुणारसात्मा । [३४*] विप्रैरगस्त्यप्रतिमैरसंख्यैर्द्वित्योपभोग्येन शशिप्रभेण [।*] यद्धारिणा-
 ङ्घ्रि हसतीव भू-
 [100.] यो निश्शेषपीतं कलशोद्भवेन । [३५*] महौजसा तेन महामहिम्ना ग्रामस्य तस्यापरदिग्विभागे [।*]
 निर्मापितं धर्म-

¹ Read यथा.² Read श्रीनिधि.³ Read धीरो.⁴ Read सैना.⁵ भक्ति is entered below the line⁶ Read पीठपुर्था.⁷ Read दृष्टेन.⁸ Read पद्मे.⁹ Read दृढ.¹⁰ The anusvara is repeated at the beginning of the next plate.¹¹ Read पाद.¹² प्रत्यहं is entered below the line.¹³ Read येनातक्या.¹⁴ Read श्रित.¹⁵ Read मान्यः शेलेन्द्र.¹⁶ Read दाक्षारामे.¹⁷ Cancel the anusvara.

- [101.] परायणेन विष्णोगृहं^१ वैष्णवपुंगवैन । [३६*] समुन्नते चंद्रमरीचिगौरै लक्ष्मीनिवासे नयनाभिरामे [।*]
 [102.] तत्राविरासीत्स्वयमेव^२ देवो लक्ष्मीपतिर्ह्यसितशंतवचक्रः^३ [।*] [३७*] तस्मै श्रीविष्णुभट्टारकाय प्रत्यहं चरुब-
 [103.] लिपूजार्थं खण्डस्पुदीत^४ नवकर्म्मार्थं च भवद्विषये [कोला^{ru} नाम ग्रामस्सर्वकरपरिहारेण]
 [104.] [देवभोगीकृत्य उदकपूर्वकं दत्त इति विदितमस्तु वः अस्य ग्रामस्य सीमानः पूर्वतः कु]
 [105 to 108 are illegible.]
 [109.] * * * * * सीमा ॥ अस्योपरि न केनचिद् [।*] धा कर्त्तव्या । यः करोति स

PLATE Vb.

- [110.] पंचमहापातकयुक्तो भवति । तथा चोक्तं भगवता व्यासेन । स्वदत्तां परदत्तां^५ [वा यो हरे] त व-
 [111.] सुन्दरां [।*] षाष्टि वर्षसहस्राणि विष्टायां जायते क्रिमिः । गामेकां स्वर्णमेकं वा [भूमैरप्येक] मंगु-
 [112.] लं । हरन्नरकमाप्नोति यावदाभूतसंष्टवं । बहुभिर्वसुधा दत्ता बहुभिः [श्रानुपा]लिता । यस्य
 [113.] यस्य यदा भूमिस्तस्य तस्य तदा फलं । श्रीविजयराज्यसंवत्सरे एकविंशे दत्तस्यास्य
 [114.] शासनस्याज्ञप्तिः पंच प्रधानाः काव्यकर्त्ता विद्यभट्टः लेखकः पेन्नाचारिः ॥

TRANSLATION.

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

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

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

^१ Read विष्णुगृहे.

^२ Read स्फुटित.

^३ Read पुंगवेन.

^४ Read परदत्ता.

^५ Read मेव.

(Line 14.) From that Arjuna (*came*). Abhimanyu; from him Parikshit; from him Janamejaya; from him Kshemuka; from him Naravāhana; from him Śatānika; from him Udayana. When, commencing with him, fifty-nine emperors, whose succession was uninterrupted, and who sat on the throne of Ayodhyā, had passed away, a king of this race, Vijayāditya by name, went to the Dekhan (*Dakṣiṇāpātha*), in order to conquer (*it*) and attacked Trilochana-Pallava, (*but*) through ill-luck he went to another world. During this battle, his great queen, who was pregnant, reached together with the family-priest and the old ministers an *agrahāra* called Muḍivemu, and, being protected like a daughter by Vishnubhatta-somayājīn, a great ascetic, who dwelt there, she gave birth to a son, Vishnuvardhana. She brought him up, having caused to be performed for this prince the rites, which were suitable to (*his*) descent from the double *gotra* of those, who belonged to the *gotra* of the Mānavyas and were the sons of Hārītī.¹ And he, having been told the (*above-mentioned*) events by his mother, went forth, worshipped Nandā, the blessed Gaurī, on the Chalukya mountain, appeased Kumāra (*Skanda*), Nārāyaṇa (*Vishnu*) and the assemblage of (*divine*) mothers, assumed the insignia of sovereignty which had descended (*to him*) by the succession of his race, (*but*) which had been, as it were, laid aside, (*viz.*) the white parasol, the single conch, the five *mahāśabdas*, the flags in rows,² the *pratidhakkā* (*drum*), the sign of the boar, the peacock's tail, the spear, the throne, the arch (*in the shape*) of a *makara*,³ the golden sceptre, (*the signs of*) the Gaṅgā and Yamunā, *etc.*, conquered the Kaḍamba, the Gaṅga and other princes, and ruled over the Dekhan (*Dakṣiṇāpātha*), (*which is situated*) between the bridge (*of Rāma*) and the (*river*) Narmadā (*and the revenue from which amounts to*) seven and a half *lakshas*.⁴

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

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

¹ The Chālukyas claim descent from both the Mānavya and the Hārita *gotras*.

² On *pratikṛtāṇa* see *Ind. Ant.* Vol. XIV, p. 104.

³ *Makara-torāṇa*, '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 Veṅgi was through ill-luck without a ruler for twenty-seven years. Then king Śaktivarman, the son of Dânarâva, 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 Bhîma 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-Chôḍa, 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 (*Siva*) the bearer of Gaṅgâ and (*Pârvatî*) the daughter of the mountain had a son called Kârttikeya, these two had a son called Râjendra-Chôḍa, 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 Veṅgi, (*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, Pândya, 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 Chôḍa 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 Râjanârâyana (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 *râjakulapradîpa* compare *paradrâhyo 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 Śaka year, which is reckoned by the moon, the pair of ciphers and the moon, (i.e., 1001,) while the sun stood in the lion, while the moon was waxing, on the thirteenth lunar day, on a Thursday, while the scorpion was the lagna and in (the nakshatra) Śravana, 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 Vishnuvardhana, 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 Guddavâti, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keeper :—

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

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

¹ The plural in the original shows that 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 *râjunikarân aparân*.

(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 (*Pârvatî*) 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 Guṇaratnabhûshaṇa (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 (*Vishṇu*) by great devotion.

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

(Verse 33.) At holy Drākshârâma and at the sacred place of Pîṭhapurî, this charitable one joyfully founded two *sattras* 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 Vaishṇavas caused to be built a temple of Vishṇu.

(Verse 37.) In this lofty (*temple*), which is as white as the rays of the moon, which is the abode of splendour (*or Lakshmî*) and which pleases the eye, the god himself, who is the husband of Lakshmî, made his appearance, his conch and discus being distinctly visible.

(Line 102.) "Be it known to you, that to this blessed lord Vishṇu (*I*) gave for the daily (*performance of*) *charu*, *bali* and *pūjā* and for the repairs of gaps and cracks [*the village called Kolâṛu*] 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 Vyâsa 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*) Pennâchâri.

PART II.

TAMIL AND GRANTHA INSCRIPTIONS.

I.—INSCRIPTIONS AT MĀMALLAPURAM.

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

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

Sir Walter Elliot's and Dr. Burnell's tentative lists of Chōḷa kings³ contain a king Râjarâja, who reigned from 1023 to 1064 A.D. These figures rest on three Eastern Chalukya 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 Chōḷa king, but a king of Veṅgi, and that his insertion in the list of Chōḷa kings was nothing but a mistake.

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

¹ *Mysore Inscriptions*, p. lxxxiv² See the introduction of No. 67, below.³ *Coins of Southern India*, p. 131; *South-Indian Palaeography*, 2nd edition, p. 40.⁴ Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, p. 204.⁵ See the introduction of No. 67, below.⁶ Mr. Fleet's *Kanarese Dynasties*, p. 12.⁷ *Indian Antiquary*, Vol. XIV, p. 50.⁸ See the remarks of Dr. Burnell, *S. I. Palaeography*, 2nd edition, p. 22, note.

identification of the Râjarâja-deva of the Leyden grant and of Nos. 40, 41 and 66 with the father of Kândavâ is confirmed by the *Koṅgu Chronicle*, where some of his charities are placed in Śaka 926. The *Koṅgu Chronicle* further suggests the probability of identifying Kândaḷâr, where Râjarâja-deva built a hall (*śālâ*), 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 Âmr-nâdu,² a division of Âmr-kottam, and that the name of the Shore Temple was Jalaśayana. 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.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொ-
- [2.] லப்பெரு நிலச்செல்லியுணக்கெ-
- [3.] யுரி[ன]ம பூண்ட[ன]மை மன[க்]கொளக்கா-
- [4.] னுருந்தாலை கலமறுத்தருளி வெங்கை-
- [5.] நாடு[க்]கப்பாடியு[து]ம்பபாடியு[து]-
- [6.] டிகைபாடியுங்குடம[லை]ஞாடுக்கொல்-
- [7.] லமுக்கலிக்கமும் எண்டிசை புகழ் தர
- [8.] ஈழமண்டலமும் இரட்டபாடி எழனாயில-
- [9.] க்கமுண்ணிடிமல் வென்றித்தண்டாற்கொ-
- [10.] ண்ட தன்னெழில் வள[ரு]ழியுனெல்லாயா-
- [11.] ண்டெனாழுதக விளங்கும் யாண்டெ செழி-
- [12.] யனா தெசு கொள் ஸ்ரீகொராஜராஜராஜ-
- [13.] கெலுரிவழிநாளை ஸ்ரீராஜராஜதெவற்கு யா-
- [14.] ண்டு இருபத்தைஞ்சாவது [*] ஆமு[ர்க்]கொ-
- [15.] ட்டம் வகை செய்கின்ற [பு]துக்குடை-
- [16.] யான் எகதிரன் ஐயம்பதின் மன்ககர-
- [17.] மாமல்லபுரத்து ஜலாயனதெவர் தெ-
- [18.] மக்கில் திருநகரவனத்தெ இரு[க்]க இன்ந-
- [19.] கரத்து நகரத்தொழும் பெரினமையொ-
- [20.] மும் எம்மினசைனு செய்த வுலவென-
- [21.] யாவது [||*] எம்முர் நிரநிலமும் வெண்ணி-
- [22.] லமும் தொட்டநிலமும் கொல்லெநிலமு-
- [23.] ம் இறைநிலமாமச்செப்பெற்பட்டது-
- [24.] ம் நூறு ம[னை]க்கிழ் நால் கூறுக அடை-
- [25.] ப்பதாகவும் [*] இப்ப[ரி]சு அடைச்சு ந[ா]-
- [26.] லு கூறிட்ட ஒரு கூறு இந்நகரத்து க[டு]-
- [27.] ம்பிடுகெசரிச்சங்கரப்பாடியா[ர்க்]-
- [28.] கு இருபத்தைஞ்சு மனைக்கு கூறுவ-
- [29.] தாகவும் [*] நின்ற முன்று கூறும் எழு-
- [30.] பத்தைஞ்சு மனைக்கிழ் [கூ]றுவதா-

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

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

- [31.] கவும் [*] கூறிட்ட பரிசெ மனையும் நிலமு-
 [32.] ம் விற்க்கவும் ஒற்றிவைக்கவும் யஜி-
 [33.] [உ]ரனஞ்செய்ய பெறுவதாகவும் [*] நி-
 [34.] லமும் மனையும் கூ[றடை]த்த[த] பரி[டு]ச
 [35.] [உ]கூணஞ்செய்து குடுப்பதாகவு-
 [36.] ம் [*] முன்புள்ள ஁கூணஞ்ச[ரங்கம் கி]-
 [37.] திவதாகவும் [*] கூறடைத்த நிலங்க-
 [38.] ளில நின்ற பல்லுருவில் ப[மு]மரங்க-
 [39.] ன் அவ்வவகூறுடையானெ பெறு-
 [40.] வாகாகவும் [*] மஞ்சிக்கத்தில் நின்ற-
 [41.] ன நூறு மனைக்குக்க[ரு]வதாகவும் [*]
 [42.] நிலமின்றியெ பதினாறு வயலின்
 [43.] மெல் வியாபாரஞ்செய்திருப்பாரை
 [44.] அரைக்கழஞ்சு பொன்னும் கூலி-
 [45.] க்குச்செய்திருப்பாரை அரைக்கா-
 [46.] ல் பொன்னும் எ-
 [47.] ருடையாய் வ-
 [48.] ரிசைக்கு முவாரை-
 [49.] க்கால்பொன்னு-
 [50.] ம் ஆண்டு வரை-
 [51.] க்கொள்வதாகவும் [*]
 [52.] இப்பரிசு அன்மெ-
 [53.] ன்ருரை மெ[ல்] வெ-
 [54.] று இருபத்தைக்கழஞ்சு பொன் உண்-
 [55.] டங்கொள்வதாகவும் [*] இப்பரிசு எம்-
 [56.] மில்லிசைஞ் வுவுவெவ்வு செய்தொ-
 [57.] ம் நகரத்தொழும் பெரிளமையொ-
 [58.] மும் [*] இப்பரிசு நகரத்தாரும் பெரிள-
 [59.] மையாருஞ்சொல்ல எழுதினென்
 [60.] இன்னகரத்து கரணத்தான் திருவ-
 [61.] டிகள் மணி கண்ட னான் திருவெளறை
 [62.] முவாரிரத்துளமுநூற்றுவனென் [*] 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, Vengai-nâdu, Gaṅga-pâdi, Nuḷamba-pâdi, Taḍigai-pâdi, Kuḍamalai-nâdu, Kollam, Kalingam, Îra-maṇḍalam, which is famed in the eight quarters, and Iraṭṭa-pâdi, (*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 Māmallapuram, the chief town of the fifty (*villages called after*) Pudukkudaiyān Ekadhîra,¹ which form part of Â mûr-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[du]mbidugu-śeri (*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 *karañju* 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 *karañjus* 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-eṟunârṟuvan, 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 Kâñchi. The name of the third temple, Pallikondaruliya-deva, (literally: “*the god who is pleased to sleep*”) may perhaps refer to the Śrīraṅganâyaka Temple at Pallikonda near Viriñchipuram and would then explain the origin of the name Pallikonda.

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

² மச்ச is perhaps a corrupted form of மத்து.

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

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

⁵ மஞ்சிளம் seems to mean the same as மஞ்சில்.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [1.] திருமகள் பொலப்பெரு
[2.] நிலச்செவியும் தனக்கே உரிமை பூ-
[3.] ண்டமை மனக்கொண்க்காணுச்சா-
[4.] லை கலமதுத்தருளி வெங்குகொடுக்க-
[5.] ந்கபாடியும் துளம்பபாடியுந்கை-
[6.] பாடியுங்குடமலைஞாடுக்கொல்[ல]முந்-
[7.] கலிக்கமும் என்முகை புகழ் தர ஈ[ழ]ம-
[8.] ண்டலமும் இரட்டபாடி எழரை இல[க்]க-
[9.] முகிண்டிதல் வென்றித்தண்டாற்க[ொ]கா-
[10.] ண்ட தன்கெழில் வளருழியுள்ளெல்-
[11.] லாயாண்டுகொழுதக விளங்கும் யா-
[12.] ண்டெ [ொ]சுழியரை தெசு கொள் ஸ்ரீ-
[13.] கொராஜராஜராஜகெலவிலிபேரா-
[14.] ன ஸ்ரீராஜராஜராஜகெவற்கு யாண்-
[15.] டெ இருபத்தாறுவது [1*] ஆமுர்க்கொட-
[16.] டத்தாமுர்காட்டு கரமாமலபுரத்-
[17.] து நகரத்தொழும பெரிளமையொ-
[18.] மும் இ[ன்][க்க]ரத்து ஜயமயகத்-
[19.] து க்ஷத்ரியவலிஹபலவலாண்ட[ர*]-
[20.] த்து டெவரும் இராஜலிஹ[வ]ல்-
[21.] வலாண்டரத்து டெவரும் பள்ளி-
[22.] கொண்டருளிய டெவரும் உடை-
[23.] ய லட்டாரத்து பொன்னில் இ[த்த]-
[24.] ளிகளில் பதி பனாபாய[ப] . . .
[25.] ட்டை[சு] டெவகன்மிகள் ப . . .
[26.] நா[ங்]கள் கொண்டு கடவு பெ[ரன்] ப*]-
[27.] த்தொன்பதின் கழைஞ்[ச*] . . .
[28.] [இ]த்தெவர்களுக்குத்தி
[29.] [ன்]மாக உடையார் ஸ்ரீ
[30.] [வ]ர் திருநாமத்தால் ஸ்ரீ
[31.] டெவன் னன்று இக்கொட்டம் வகை*]
[32.] செய்கின்ற புதுக்குடையான்*]
[33.] எகதிரன் ஐம்பதின்
[34.] ஷவானஞ்செய்கிக
[35.] [தி]வத்துக்கு கழ்பாற்கெல்லை வு*]
[36.] சேனகரை வ[ழி] பாவி
[37.] டில் மெட்டுக்கும்
[38.] ன்பாற்கெல்லை இத
[39.] பொரு பெரு வழிக்கு
[40.] ல்பாற்கெல்[லை] [41.] ம் குரகன்
[42.] க்கு கிழக்கு [43.] இன்னகர
[44.] ளளத்து [45.] ளத்து
[46.] த்துக்கு [47.] லையு
[48.] நாலாயி [49.] சு குழிமி
[50.] பொன் [51.] எ[ரி]யும்

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

TRANSLATION.

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

(*Line 31.*) of the fifty (*villages called after*) 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-Rājendra-Chōla-deva. It records the gift of a piece of land from the great assembly (*mahāsabha*) of Śi[ri]davûr, *alias* Nara-simha-maṅgalam to “our lord of Tirukkadaḁmallai.” By this the Shore Temple at Māmallapuram seems to be meant.

TEXT.

[1.] ஸ்லஸ்தி [*]	ஸ்ரீவி[ர*]ராமஜெரு-
[2.] செழுமெவர்கு	யாண்-
[3.] டெ ஒதுபதாவது	திரு-
[4.] க்கடல்மல்லை	எம் டெ-
[5.] பருமாதகு	சி[ரி]தலூரா-
[6.] ந நரவி[ஃ*]ஹமங்கல-	
[7.] த்து	ஜெமாஸலை-
[8.] யொம்	திருவிடையா-
[9.] ட்டரோஹ	விட்ட எங்கள்
[10.] ஊர்	உக்காவிரிவாக்-
[11.] காலுஞ்[தெகு]	மங்-
[12.] கலச்செழும்	யிக கு-
[13.] நியாது நின்ற	நாராயணன்-
[14.] மாங்களுரான	கூத்தாடி-
[15.] [ப]ட்டி ஆக தடி ரு அ[ல்]	கு-
[16.] பி [உக]	இன்னையனர்கு

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

² See page 64, note 2.

- [17.] திருவிடையாட்டமாலை
 [18.] இறை இழிச்சி[க்குடு]-
 [19.] [தெ*]தாம் இஐர் உறை-
 [20.] [ரஸ*]மையொம்¹

TRANSLATION.

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

II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELŪR.

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

This and the next-following seven inscriptions record grants to Jvarakhaṇḍeśvara-svāmin of Velūr, *i.e.*, to the Vellore Temple, which is nowadays called Jalakanṭheśvara.³ The name of the temple is spelt Jvarakaṇḍeśvara in five inscriptions, Jvarakanṭheśvara 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 Kāñchīpuram temples.⁴

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

The historical results obtained from these four inscriptions are:—

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

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

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

The Viḷāpāka grant of Venkāṭa I. of Kārṇāṭa dated Śaka 1523 mentions a certain Liṅga-bhūpāla, son of Velūri-Bomma-nṛpati and grandson of Vīrappa-nāyaka-

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-charitram* (printed at Velūr in the *Dhātu* year, *i.e.*, A.D. 1876) he is called Bommaiya-Redḍiyār.

kshamāpa.¹ Velūri-Bomma is evidently the same as Sinna-Bommu-nāyaka of Velūr. From the title "prince", which the Viḷāpākā grant attributes to Bomma and to his father and son, it follows that his family were petty chiefs under the kings of Karṇāṭa, 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.] | ஸ்ரீமதிஷ்டு | வூவூ | [*] | ஸ்ரீவடா |
| [2.] | ஸ்ரீவடேவதிதாராயர் | வூ | - ³ | |
| [3.] | யிவிராஜும் | பண்ணி | அரு- | |
| [4.] | ளாமின்ற | சகாஷ்ட | தசாஅய- | |
| [5.] | அ | து | மெம்செல்லாரி[ன்*]ம | |
| [6.] | அக்ஷயவ[ன்*] | வக்ஷுரத்து | கு- | |
| [7.] | ம்பநாயந்து | அபரவகூ- | | |
| [8.] | த்து | ஜாடிசி | வெளரீவாஸ- | |
| [9.] | ரத்த | நான் | ஸ்ரீகிருதிமா- | |
| [10.] | ஸ்ரீவெளரராரிராஜதிரு- | | | |
| [11.] | மலையடேவதிதாராஜா- | | | |
| [12.] | வுக்கு | வெலூர் | சின்னபொ- | |
| [13.] | ம்முநாயக்கர் | விண்ணப்- | | |
| [14.] | பஞ்செய்கையில் | திரும- | | |
| [15.] | லோராஜயன் | வடாஸிவடேவ- | | |
| [16.] | திதாராயர் | வாதத்திலெ | | |
| [17.] | விண்ணப்பஞ்செய்து | டு- | | |
| [18.] | வலூர் | ஜீரகஞ்ஞையர்- | | |
| [19.] | வூரிக்ரு | அம்மரம்மை- | | |
| [20.] | வவத்துக்கு | விவெத்த | முா- | |
| [21.] | மம் | அறப்பக்கம் | உ | டாநவ- |
| [22.] | ராமையாதிடுக்கு | டாநா- | | |
| [23.] | ஞெய்யொகுவாகுடி | டா- | | |
| [24.] | காள் | வூமய-திவாஜோதி | | வ- |
| [25.] | ராமாடிதுகடி ⁴ | வடி | | உ |

TRANSLATION.

Let there be prosperity! Hail! After Sinna-Bommu-nāyaka (of) Velūr had made a petition to the illustrious mahāmaṇḍaleśvara Rāmarāja-Tirumalaiya-deva-mahārāja,—Tirumalai-rājayan, having made a petition at the feet of Sadāśiva-deva-mahārāyar, gave the village of Arappakkam to (the temple of) Jvarakaṇḍeśvara-svāmin (at) Velūr 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 லு.

³ Vol. I, p. 165.

⁴ Read டவ்யுடகம்.

⁵ *Aṅgarāṅgavaiṭṭhavam* is a synonym of *aṅgarāṅgavaiṭṭhagam*, which occurs in Nos. 47 and 48 and means, according to Winslow, "all worldly enjoyments."

Saka year 1488 (*had passed*), while the illustrious Sadāsiva-deva-mahārāya 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-Sirrerī within (*the boundaries of*) Arugūr," i.e., of the modern Ariyūr.

- | | | | | |
|-------|----------------------------|-----------------|-------------------|---------------|
| [1.] | சாஹஸிஷ்டம் | வீஷ்டம் | [*] | ஸ்ரீவடர்- |
| [2.] | ஸிவதேவதீஹாராயந் | | விர- ¹ | |
| [3.] | யிவிராஜ்யம் | பண்ணி | | அருளா- |
| [4.] | நின்ற | சகாஸ்ய | | தசாஅயஅ |
| [5.] | து | மெம்செல்லாநின்ற | | |
| [6.] | அகூதயஸ[௦*] | வசஸூரத்து | கு- | |
| [7.] | ம்பநாயந்து | | அபரவகூ- | |
| [8.] | த்து | ஹிதஸி | | வெளஜிவாஸ- |
| [9.] | ரத்து | நான் | | ஸ்ரீதிருதிமா- |
| [10.] | ஸ்ரீவெளராராதிராஜதிரு- | | | |
| [11.] | மலையதேவதீஹாராஜா- | | | |
| [12.] | வுக்கு | வெலூர் | | சின்னபெர- |
| [13.] | ம்முநாயக்கர் | | | விண்ண- |
| [14.] | ப்பஞ்செய்கையில் | | தி- | |
| [15.] | ருமலைய[௦*] | ஜயன் | | வடாஸி- |
| [16.] | வதேவதீஹாராயந் | | | பாத- |
| [17.] | த்திலை | விண்ணப்பஞ்- | | |
| [18.] | சய்து | வெலூர் | | ஜீரகஞ்ஞ- |
| [19.] | ஸாஸூரதிக்கு | | சுமரம- | |
| [20.] | வைவதத்துக்கு | | விடுவித்த | |
| [21.] | முராமம் | அருகருக்குள் | | முரு |
| [22.] | க்கெரிசிற்றெரி | உ | | தா[௦*]வா- |
| [23.] | வதேவதீஹாராயந் | | | தாதா- |
| [24.] | தெய்யொருவொருவ | | | தா- |
| [25.] | தாசு | வீஷ்டம்-தேவ[௦*] | | தெய்யாதி |
| [26.] | வாருதாதிஷ்டம் ² | | | வட- |
| [27.] | ய உ | | | |

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

The object of the grant is the village of Arumbaritti.

- | | | | | |
|------|--------------|------------------------|-------|-------|
| [1.] | சாஹஸிஷ்டம் | வீஷ்டம் ³ | [*] | ஸ்ரீ- |
| [2.] | ஸாஸூரதிஷ்டம் | | | |
| [3.] | யாந் | விராஜ்யம் ⁴ | | பண்ணி |
| [4.] | அருளாநின்ற | சகாஸ்ய | | த- |
| [5.] | சாஅயஅ து | மெம்செல்ல- | | |

¹ Read விர.

² Read உஷ்டம்.

³ வீஷ்டம் is engraved twice in the original.

⁴ Read விராஜ்யம்.

- [19.] ப்பஞ்செய்து வெலூர்¹
 [20.] ஜீரகனெய்யாஸூதி-
 [21.] க்கு சுமராமனை[வ*]வவத்-
 [22.] துக்கு விடுவித்த மூராமம் ச-
 [23.] துப்பெரி உ டாகவாகுத-
 [24.] யொழி-டுகெய் டாக[ர*]செய்-
 [25.] யொகுவாகுத | டாகா-
 [26.] சு வுமம-டுவாடுநாதி வா-
 [27.] வகாடிஹகம்² வடி உ

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

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

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

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

TEXT.

- [1.] உ ஸாமலிஷு உ
 [2.] ஓ ஸலி⁵ [||*] ஸ்ரீநிஹாதி-
 [3.] ணுடுயாஸூராமமெடிவ-
 [4.] லீமாநாயர் வுயிவிரா-⁶
 [5.] ஜி பண்ணி அருளாநின்ற
 [6.] ஸகாஷ்ட⁷ துசாசுயெ நு
 [7.] மெல் செல்லாநின்ற யுவ-
 [8.] சுவந்ஸரத்து⁸ மகரநா-
 [9.] யற்று கிஷபகூது⁹ திருயெ-
 [10.] ரதெசி¹⁰ புதவாரது நான் கிஷ-
 [11.] ப்பநாயக்கர் அய்யன் பாத-
 [12.] திலெ வெலூர் கின்னபொ-
 [13.] ம்முநாயக்கர் விண்ணப்ப-
 [14.] ன்செய்கையில் கிஷப்ப-
 [15.] நாயக்கர் அய்யன் ஸ்ரீராம-
 [16.] [டு]தவமஹாராயர் பாததி-
 [17.] [டு]ல விண்ணப்பஞ்செய்-
 [18.] து வெலூர் ஜீரகனெய்-

¹ Read வெலூர்.² *Mysore Inscriptions*, p. 220.³ Read ஸகாஷ்ட.⁴ Read துயொடிசீ.⁵ Read உயுகம்.⁶ Read ஸலி.⁷ Read ஸ்வஸுரத்து.⁸ *Ind. Ant.*, Vol. XIII, p. 155.⁹ Read வுயிவி.¹⁰ Read துஷ.

- [19.] ஸாஸ்டாமிக்ரு அங்க[ர]-
 [20.] [௦]மவைவொமத்துக்கு
 [21.] [விடு]வித்த மூரீச சத்-
 [22.] [அ]வாச்செரி | உ டாக-
 [23.] வாகுதயொலிக்கு
 [24.] டாகாஜெயொந-¹
 [25.] வாகுத [I*] டாகாச
 [26.] ஸும-லிவாஜெபாகி
 [27.] வாகுதாஜெயொந-
 [28.] வடிச | உ ஸாமலிஷு

TRANSLATION.

Let there be prosperity! Hail! After Śinna-Bommu-nāyaka (of) Velūr had made a petition at the feet of Kṛṣṇappa-nāyaka Ayyaṇ, — Kṛṣṇappa-nāyaka Ayyaṇ, 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-saṁvatsara, 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 SAMANGINELLŪR NEAR VELŪR.

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

- [1.] உ ஸாமலிஷு உ
 [2.] ஸலி³ [I*] ஸ்ரீஜெஹா-
 [3.] ஸ்ரீஜெஹாஸ்ரீராமஜெ-
 [4.] வஜெஹாஸாயர் வுயிவி-
 [5.] ஸாஜிச வண்ணி அருளா-
 [6.] கின்ற ஸகாஷிச தூசாகுய-
 [7.] எ து மெல் செல்லாகின்ற
 [8.] யவசுவற்சாது⁴ மகாந-
 [9.] ஸாயாறு⁵ கிஷ்பகசுது கிர-
 [10.] யொதெசி புதவாசுது னை-
 [11.] ள் கிஷ்ப்பநாயக்கர் அய்-
 [12.] யன் பாத[த*]கிலெ வெலூர்
 [13.] [சி]ன்னபொம்முநாயக்-
 [14.] கர் விண்ணப்ப(ம்)ஞ்செய்-
 [15.] கையில் கிஷ்ப்பநாய-
 [16.] க்கர் அய்யன் ஸ்ரீராம-
 [17.] ஜெவமஹாஸாயர் பா-
 [18.] தக்கிலெ விண்ணப்ப-

¹ Read ஜெ or ஜெயு.

² See the translation of No. 43.

³ Read ஸலி.

⁴ Read யவஸுவத் து.

⁵ Read ஸாயற்று.

- [19.] ஞ்செய்து வெலு[ர்*] ஐர-
 [20.] கண்ணையாஸூரிக்ரு
 [21.] அங்காங்கெவெ-
 [22.] ஹாமத்துக்கு விடுவித்-
 [23.] த ஸூரீச செண்பகப்-
 [24.] பெருமாள்நல்லூர் [||*] ஐ.ந-
 [25.] வாருதயொரீ-கெடு ஐ.-
 [26.] தாள் ஸூயொகுவாருத-
 [27.] ய [||*] ஐ.நாள் ஸூ-கீவாடுஷ-
 [28.] ரகி வாருதாடிஸூ-க¹ வ-
 [29.] ஐ. உ ஸூ-கீவாடு உ

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

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

- [1.] உ ஸூ-கீவாடு உ
 [2.] ஓ ஸூ-கீவாடு [||*] ஸூ-கீவாடு-
 [3.] கண்ணையாஸூர-
 [4.] ஓ-மெவெகாராயர்
 [5.] ஸூ-கீவாடு வண்-
 [6.] ஸூ-கீவாடு அருளாசின்ற ஸகா-
 [7.] ஸூ-கீவாடு தசாசுயள ஸூ-
 [8.] மெல் செல்லாசின்ற
 [9.] புலசெவந்தாத்து மக-
 [10.] ரகாயாது² கிஷபகத்து
 [11.] தூயொதெசி புதவாரது
 [12.] ஸூ-கீவாடு கிஷபநாயக்கர்
 [13.] அய்யன் பாதத்திலெ டெ-
 [14.] வலூர் சின்னபொம்மு-
 [15.] நாயக்கர் விண்[ண]ப்ப-
 [16.] ஞ்செய்கையில் கிஷப-
 [17.] பநாயக்கர் அய்யன் ஸூ-
 [18.] ஸூ-மெவெகாராயர்
 [19.] பாதத்திலெ விண்ணப்
 [20.] பஞ்செய்து வெலு[ர்] ஐ-
 [21.] கண்ணையாஸூரிக்ரு அ-
 [22.] ஹாம[ஓ-மெவெகாராயர்]-
 [23.] க்ரு [விடு]வித்[த] [ஸூ-கீவாடு] பெ-
 [24.] ரு[மு]க [||*] ஐ[நாள்]ர[கெடு]-
 [25.] யா-கீ-கெடு ஐ.நாள் ஸூ-
 [26.] யொகுவாருத[ய] | ஐ.நாள் ஸூ-
 [27.] ம-கீவாடுஷாதி வாரு-
 [28.] தாடிஸூ-க⁴ வடி உ

¹ Read ஐ.யூ-க¹.² Read ஸூ-கீவாடு.³ Read நாயத்து.⁴ Read ஐ.யூ-க¹.

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

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

TEXT.

- [1.] ஸ-ஹஸிஷு-ஹ [||*]
 [2.] வெலூர் சு-
 [3.] கண்டெசு-
 [4.] ரசுவாமியா-
 [5.] தக்கு காலசு-
 [6.] நீதிபுசைக்-
 [7.] கு விட்ட கிராம-
 [8.] ம செக்கனூ-
 [9.] ர்கிராமம் [||*] ஸ-
 [10.] ஹஸிஷு-ஹ உ

TRANSLATION.

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

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

This rock-inscription is written in bold archaic letters ; the lines are irregular and very close to each other. The inscription is dated in the twenty-sixth year of a king called Kannara-deva, and records that Velūr-pāḍi was given to the temple of Pannapeśvara on the top of the hill of Śūdādupārai (*Śūdādupārai-malai*) by Nuḷamban Tribhuvana-dhīra, *alias* Muḍi-melan Śrī-Pallava-Murāri. Another Nuḷamban, the first part of whose name is indistinct on the stone, and who was probably a relation of Nuḷamban Tribhuvana-dhīra, seems to have received Velūr-pāḍi together with the hill of Śūdādupārai from Vīra-Chōla. Velūr-pāḍi is probably the same as Velapāḍi, a suburb of Vellore, near which the Bavājī Hill is situated, and which is supposed to be the oldest part of the town.¹ Śūdādupārai-malai must have been the old name of the Bavājī Hill. It was situated in the north of Paṅḡala-nāḍu, a division of Paḍuvūr-kottam. The Śiva temple on its top had been founded by, and was called after, a certain Pannappai.

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

TEXT.

- [1.] || ஸுஹி [||*] ஸ்ரீகன்னரதேவற்கு யாண்டு இருபத்தாறாவது
 [2.] படுவூர்க்கொட்டத்துப்பங்கனாட்டு வடக்கில் வகை[ன கு]-
 [3.] தாடுபொனாமலை மெல்பன்னப்பை எடுப்பித்த
 [4.] பன்னபொவரத்துக்கு பொகமாக இங்காட்டு வெலூர்-
 [5.] ரப்பாடி எ²மகன்² நுளம்பன் வீரசொழர் பக்கல்
 [6.] குதாடுபொனாமலை அகப்பட யாரை அட்டுவித்து கொ-

¹ See *North Arcot Manual*, p. 187.

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

- [7.] ண்டு ஸமுதாதித்தருன்னவும் உடகவகுஷ்டஞ்செய்-
 [8.] து குடுத்தென் துணம்பன் திரிபுவனதீரனென் [1*]
 [9.] இயலே நகழித்தாடிஎன் முடிமெலன் ஸ்ரீபவ்-
 [10.] வமுராரி [1*] இயலே இறக்குவான் கக்கை குமரிவிடைச்செ-
 [11.] ய்தார் செய்த பாவங்கொள்வான் ||

TRANSLATION.

Hail! In the twenty-sixth year of (*the reign of*) the illustrious Kannara-deva, I, Nuḷamban Tribhuvanadhīra,¹ gave, with a libation of water, to (*the temple of*) Pannapesvara, which Pannappai had caused to be erected on the hill of Śūdādupārai (*Śūdādupārai-malai*), which is situated in the north of Paṅgala-nādu in Paḍuvūr-kottam, to be enjoyed as long as the moon and the sun endure, Velūr-pādi, (*a village*) of this nādu, (*which*) Nuḷamban had received from Vīra-Śorar, together with the hill of Śūdādupārai, as a lasting gift.² I, Muḍi-melan,³ the illustrious Pallava-Murāri, (*shall be*) the servant of those who protect this charitable gift. He who injures this charitable gift, shall incur the sin committed by those who commit (*a sin*) near the Gaṅgā (*or*) Kumari.⁴

No. 52. ON THE NORTH WALL OF THE PERUMĀḤ TEMPLE AT GĀNGANŪR NEAR VELŪR.

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

The inscription is a receipt for the cost of a *kāṇi*,⁶ which a certain Tiruveṅgaḍam-uḍaiyān seems to have sold⁷ to the villagers of Nilakaṇṭha-chaturvedi-maṅgalam and of Śrī-Mallinātha-chaturvedi-maṅgalam. The first of these two villages was also called Gāngeya-nallūr⁸ (*the modern Gānganūr*) and was situated in Karaivari-Āndi-nādu.⁹

TEXT.

- [1.] சகலலோகச்சக்கரவர்த்தி ஸ்ரீ வென்று மண் கொண்ட சம்புவராயக்கு யா[ண்]டு
 யள ஆவது ப்ரமாயிஸுவலவரத்து கீஷகாயற்று வகுஷ்ட[பகழ்த்து]
 [2.] ப்ரமுமெயயம் திண்கள் கிழமெயயம்¹⁰ டெ[ப]ற்ற ரொஹிணி னுள் கடுகெ[ழி]-
 ஆன்திணட்டு அகரம் காங்கெயரல்லூரார நிலகண்ட[ச்சதுஷ்ட]-

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

² யாளை அட்டுவித்து கொண்டு means literally "having received with a libation of water;" compare தாளை 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 Kumāri, just as the High Tamil form Kāviri to the Sanskrit Kāvīri.

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

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

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

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

⁹ Compare No. 102, below.

¹⁰ Read யும.

- [3.] ழிமங்கலத்து ழிமஜகத்துக்கும் ழிமல்லிநா[ய]ச்ச[து]வெழு-ழிமங்கலத்து ழிமஜ-
கத்துக்கும் (க்)கொத்தன்பாக்கமுடை]-
- [4.] யான் திரு¹ வெங்கடமுடையானென் காணி விடுவெ ழுமாணகச்சாத்து வ[ண்]ணி
குடெத்தடி வெம்ப[வ]ரடையான் விரசம்பச்செதிரா
- [5.] [ண்டு] உடுடுயெநான் இவ்வகாங்களில் கணக்காணி இற்றெந நான் இ[வ]
[கு]² வி[லை] குடெ[துக்]கொள்[ளு]வதான எம்மில் இ[ை]சந்த
[விலை ப]
- [6.] நல்லப்பணம் வாசிபடர் விரசம்பன் குளிகெ [ய] ாளய இப்பணம்
ழூற்று[முபது].
- [7a.] இ[வ்*]வூர்களில் கணக்காணி விடுவெ ழுமாணகச்சாத்து வண்ணி குடு-
[7b.] த்தென் னிலகண்ட[ச]ச்சதுவெழு-ழிமங்கலத்து ழிமஜகத்துக்கும் ழி[மல்லிநா]யச்-
சதுவெழு-ழிம]-
- [8a.] க்கலத்து ழிமஜகத்துக்கும் கொத்தம்பாக்கமுடுடுயான் திருவெ-
[8b.] க்கடமுடுடுயானென் [I*] இ[ப்*]படிக்கு இடுவெ திருவெங்கட-
முடுடுயா

TRANSLATION.

On the day of (*the nakshatra*) *Rohini*, which corresponds to Monday, the first lunar day of the former half of the month of *Rishabha* of the *Pramāthin* year, (*which was*) the 17th year of (*the reign of*) Sakalalokachakravartin, who, having conquered fortune, took the earth, Śambuvārāya,—Whereas I, Kottanpākkam-udaiyān's (son) Tiruveṇṇaḍam-udaiyān, gave to the great people of Gāṅgeya-nallūr, *alias* Nilakaṇṭha-chaturvedi-maṅgalam, a village in Karaivari-Āndi-nādu, and to the great people of Śrī-Mallinātha-chaturvedi-maṅgalam a receipt for the cost of a *kāni*; I, Kottanpākkam-udaiyān's (son) Tiruveṇṇaḍam-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 Nilakaṇṭha-chaturvedi-maṅgalam and to the great people of Śrī-Mallinātha-chaturvedi-maṅgalam. This [*is the signature of*] Tiruveṇṇaḍam-udaiyān].

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

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

TEXT.

- [1.] வுஷி [I*] ழிகொவிசைய[ச]ம்[ம]விக்கிரமபர்மற்கு யான்டு இருபத்துமுன்றாவது
படுவூர்க்கொட்டத்துப்ப-
[2.] களநாட்டுக்காட்டுத்தும்பூர் காராயணவட்டாரகர்க்கு ழிகொயில் எடுப்பித்து கனகவல்லி
விஷ்ணு-ழிவ-குறி என்று-
[3.] ம் காடுயெயத்தால் அமைப்பித்து இதனுக்கு திருநாலம் ழுராயிப்பதற்கும்
திருநாலம் திருஅமுர்த்துக்கும் -
[4.] ழாவிளக்கும் ழுராயிப்பானுக்கு ஜ . . தமும் ஆக இக்கொட்டத்து இநாட்டு
கனகவல்லி எரி கீழ் வ-குறி இ

¹ கு looks like ச.

² Read இப்படிக்கு (?).

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

This inscription is dated in the reign of the *mahāmaṇḍalesvara* Virapratāpa-Devārāya-mahārāya (of Vijayanagara) and in Śaka 1353, the *Sādhārana* year. It records that the family (*kuḍi*) of Māranaṇ-ullittār, which belonged to Pallava-nallūr, was given to the temple at Tellaiyūr (*the modern Tellūr*), *alias* Pukkalappuram, which belonged to Vadapuri-Āndi-nāḍu in Paṅgala-nāḍu, a division of Paḍuvūr-kottam in Jayāṅkonda-Chola-maṇḍalam.

[2.] வழி எல்லாம் இந்த நாயினார் குடி வழி ஆக்கடவதாகவும் [||*] இப்படி பண்ணிக்குடுத்த இந்த தன்மசாததத்துக்கு அதிதம் ப[ண்*]ணினாருண்டானால்.

³ Read கடவராகவும்.

South.

[3.]¹ கெக்கைக்கரயில்² குரால் பசுவை கொன்ற பாவத்தே பொக கடவும் [||*]
 3(௪)மெஜுராரகெசு [||*]

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 *Karkāṭaka* of the *Sādhārana* year (*and*) the Śaka year 1353, while the illustrious *mahāmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern, southern, western and northern oceans, the illustrious *Virapratāpa-Devarāya-mahārāya* was pleased to rule the earth,—Whereas (*we*),⁴ gave a *dharmaśāsana* to (*the temple of*) the lord of *Tellaiyūr*, *alias* *Pukkaḷappuram*, a village in *Vaḍapuri-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 VIRŪPĀKSHESVARA TEMPLE
 AT VEPPAMBATTU NEAR VELŪR.

This inscription is dated in Śaka 132[8] expired and the *Vyaya* year current. It is a deed of sale of the revenue in gold and the revenue in rice of one half of the village of *Veppambattu* and of the village of *Śiru-Kaḍambūr*. 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 *Virapratāpa-Bukka-mahārāya* (*of Vijayanagara*), and the temple itself is said to have been consecrated one year before the date of the inscription in the *Pārthiva* year, *i.e.*, Śaka 1328 current. This date is puzzling, as it does not agree with other inscriptions, according to which *Bukka's* son *Harihara II.* was reigning in Śaka 1301 and 1321.⁶

The cost of one half of the first village and of the second village as well as the total are given in *kuḷapramāṇas* or *kuḷas* of gold (*pon*) and in *panas*. 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 palæographically interesting.

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

² Read கரையல்.

³ Sanskrit *Śravana*.

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

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

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

TEXT.

West.

- [1.] ஸ்ரீ விஜயாஸம்மாய¹ [||*] ஸகாஷ்ட தநாஉய[அ] ன் மெல் செல்லாநின்ற
பாதி-வலவஸ்வரத்துக்குச்செல்லும் வியலவஸ்வரத்து ஜெஷ்வமூஉ

South.

- [1.] கரீவாஸெய்யு வியாழக்கிழமையும் பெற்ற நாள் [||*] ஸ்ரீஜேஷ்வாராஜாயிராஜராஜ-
வாஸெய்யுஸ்ரீவிநாயகபுத்தகாராயர் வெப்பம்பட்டு விருபாக்ஷதேவற்கு

West.

- [2.] சுமரம்மமொமமுதுபடிக்கு யஸி-ஸாஸமய ஆக குடுத்த வெளவ்வி² முன்னுள்
வைஸாகஸ-ஸூராயியும் மாராவாரத்து நாள் புகிடுஷெ

South.

- [2.] ஆகையால் அன்னுள் முதல் ஆக்குடுத்த அகரப்பற்று ஆந்திநாடு வெப்பம்பட்டு
ஊர் ஒன்றுக்கு குளவரீணம் பொன் உாசயெ பு சபல தகுக்கொவை

West.

- [3.] பொன் கடிகு பு குறு [||*] இதில் நாயினார் விருபாக்ஷதேவற்கு கஜோயநம்
பண்ணும் ஸ்ரீரீணர்க்கு ஸ்ரீரீணர்க்கு ஆக குடுத்த ஊர் பாதி-

South.

- [3a.] க்கு குளவரீணம் பொன் ஈஉயெ பு உ நீக்கி ஊர் பாதிக்கு குளம் பொன்
ஈஉயெ பு உபல ம் [||*] இராவுத்த சந்தி ஒபுளி ஆய்

West.

- [4.] கங்க[ந]ரதர்க்குச்சென்ற நாடு சிறுகடம்பூர் ஊர் க க்கு குளவரீணம்
பொன் ஈசுயெ பு சபலசு [||*] ஆக ஊர் கப க்கு (கு)குள-

South.

- [4a.] ம் பொன் உாசுயெ பு சுளக [||*] சுளகரத்தால் விர-வாக்ஷதேவர்
சுமரம்மமொமய சுரீதபடிக்கு வாதி-வலருஷ வையாகசு-

West.

- [5.] ஸூரவாஸியு மாராவாரம் முதலாக என்மென்றைக்கு ஸ்ரீரீண[ம்]
யஸி-ஸாஸமய ஆக குடுத்த ஊர் [ஒன்று] அரைக்கும் குளவரீணம்

South.

- [5a.] பொன் [இரு]தூற்றுஎண்பத்துமூன்று பணம் ஆமெழுக்காலெழுக்காணிகமும்
சுக்கம் [உ]மெய்ய ராமமய இடத்துறை புறம்பு ஆ[க] லக-

- [3b.] ஸ்ரீரீணராமமும் லகவஹதாராமமும் செக்குகடமை

- [4b.] வெட்டிவரி திருப்புகிதிது எரிமின்வீர்ப்பணம் உவச்சவரி

- [5b.] வண்ணார்வரி உட்பட குல[||*]ராகக-ஸூர[ஹி]³ ஆக ஸ்ரீரீண ஆக
குடுத்தொய ஸூர(ய)பூர(வ) [||*] அற்றமரி ஆதிசிறப்பணங்கள் எழுத்து [||*]

¹ Read விஜயாஸம்மாய.

² வெளவ்வி seems to stand for ஸ்ரீவ்வி and to be inserted as a sort of *magisla* at the beginning of the mention of the date of the *pratiśāṣṭa*.

³ Read ஸூராயி.

TRANSLATION.

Hail! Prosperity! Victory! Fortune! On Thursday, the new moon of the dark half of *Jyaishta* 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 *Veṭṭi*,³ the holy first fruits, the money from the sale of the fish in the tanks, the tax on *Uvachchas*⁴ and the tax for the washermen, against (*payment of the sum detailed below*):—(1.) 242 *kuḷapramāṇas* 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-nāḍu*, (*a division of*) *Agara-parru*, which, as the consecration of the temple took place on a former day, (*viz.*) on Thursday, the twelfth lunar day of the bright half of *Vaiśākha*, was given from that day forward by a *dharmaśāsana*, for (*providing*) enjoyments of all kinds and rice⁵ to (*the temple of*) *Virūpāksha-deva* (*at*) *Veppambattu* by the illustrious *mahārājādhirāja-rājaparamēśvara*, the illustrious *Vīrapratāpa-Bukka-mahārāyar*; having deducted from this (*sum of 242 kuḷapramāṇas of gold and 4 $\frac{1}{8}$ panas*) 121 *kuḷapramāṇas* of gold and 2 *panas* for the (*first*) half of the village, which was given as a *sarvamānya* to the *Brāhmaṇas* studying the *Vedas*, (*who are connected*) with (*the temple of*) the lord *Virūpāksha-deva*, (*there remain to be paid*) 121 *kuḷas* of gold and $2\frac{1}{8}$ *panas* for the (*second*) half of the village; (2.) 162 *kuḷapramāṇas* of gold and $4\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{8}$ *panas* for 1 village, (*viz.*) *Śīru-Kaḍambūr*, in all, 283 *kuḷas* of gold and $6\frac{1}{2}$, $\frac{1}{8}$ *panas* for the $1\frac{1}{2}$ villages (*viz.*, 121 *kuḷapramāṇas* of gold and $2\frac{1}{8}$ *panas* for the second half of *Veppambattu* and 162 *kuḷapramāṇas* of gold and $4\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{8}$ *panas* for *Śīru-Kaḍambūr*); in words: two hundred and eighty-three *kuḷapramāṇas* of gold and six and three fourths and three eightieths *panas* (*were to be paid*) for the one and a half villages, which were given by a *dharmaśāsana*, as a *sarvamānya*, for ever, from Thursday, the twelfth lunar day of the bright half of *Vaiśākha* (*of*) the *Pārthiva* year, for (*providing*) enjoyments of all kinds and rice (*to the temple of*) *Virūpāksha-deva*.

The signature of Arramari Ādi-Śiruppanaṅgal.

III.—INSCRIPTIONS AT AND NEAR VIRINCHIPURAM.

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

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

¹ With ஸகவஸுண-பாடியமும் ஸகவஸுதூடியமும் compare அனைத்து நெல்லாயங்காசாயங்கடும் in line 21 of the Poygai inscription No. 62.

² According to Winslow, the *Māmagam*, *Māmāgam* or *Māmāṅgam* (Sanskrit *Mahāmāgha* or *Mahāmāgha*) is a bathing festival, celebrated every twelve years at Kumbhakṇam. A festival called *Mahāmāgham* 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 தோட்டி.

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

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

to the effect, that henceforth marriages among their families had only to be concluded by *kanyādāna*, i.e., that the father had to give his daughter to the bridegroom gratuitously. Both the father who accepted money, and the bridegroom who paid money for the bride, should be subject to punishment by the king and to excommunication from their caste. This practice was evidently adopted on the authority of the canonical works on sacred law, which condemn in strong terms the payment of money for the bride, and use the term *śura-vivāha* for a marriage thus concluded. The four forms of marriage permitted to *Brāhmanas* are mere varieties of the marriage by *kanyādāna*.

To the end of the inscription a large number of signatures of *Brāhmanas* are attached. This part of the original is obliterated to such an extent that a satisfactory transcript cannot be given. In some cases, the places where the single *Brāhmanas* came from, are registered. As the identification of these localities might be useful for fixing the extent of the kingdom of Paḍaiviḍu, I subjoin those which may be read with certainty: Kaḷaṅṅiyam, Kamalapādam, Marudam, Maṅgalam, Araiyaṇṇādi, Kaṇṇamaṅgalam,¹ A[ga]t-terippaṭṭu, Enādapādi. Two other inscriptions mention Guḍiyātam² and Vallam³ as belonging to the kingdom of Paḍaiviḍu⁴ or Paḍavedu.⁵ The kingdom of Paḍaiviḍu (*Paḍaivittu rājyam*) was called after the town of Paḍaiviḍu, now Paḍavedu in the Polūr Tālluqa of the North Arcot District.⁶ According to two Vijayanagara inscriptions, it formed a district of Tonḍai-maṇḍalam.⁷ The name Paḍaiviḍu 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.] ஸகலஜீவன
[2.] ஸ்ரீமன்மஹாராஜாஜிநராஜபரமேஸ்வரன் ஸ்ரீ[ஷ்]ரத்ரபதேவராய-
மஹாராஜ விர-
[3.] யிசிராஜ்ய பண்ணி அருளானின்ற ஸகலஜீவ தநாசயஎழின் மெல்
செல்லானி[ன்*]ற கிழாவலு-
[4.] வருஷ பங்குனி மீ ஈ ஐ ஓ ஷஷ்டி[ம்*] வாயன் கிழமைபும் பெற்ற
அரிமுத்து⁹ நான் படைவிட்டு இராஜத்து
[5.] கசெஷவிஜயேமஹாராஜநங்கனும் சகக-புஷ்ணணி¹⁰ மொவிநாயவநாயகி[ல]
[6.] யஜி-ஸ்ரீராவநாயகனும் பண்ணி குடுத்தபடி இற்றை நான் முதலாக இந்த-
[7.] ப்படைவிட்டு ராஜத்து ஸ்ரீராவணரில் வன்ன[டி]கர் தமிழர்¹¹ தெலுங்கர்
இவ்வளர் முதலா

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

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

³ In the Vandavāsi Tālluqa of the same district.

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

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

⁶ *Ibid.*, p. 169.

⁷ The Paḍavedu inscription No. 81 mentions *Tonḍai-maṇḍalattu Paḍaivittu rājyam*. According to the Koṇḍyāta grant (*Ind. Ant.*, Vol. XIII, p. 132) the *Paḍaiviḍu-mahārājya* belonged to the *Jayanḱonḍa-Tonḍa-maṇḍala*.

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 அருஷத்து.

¹⁰ Read புஷ்ணணி.

¹¹ Read தமிழர்.

- [8.] எ அசெஷமொதூத்து அசெஷவ-குதூத்தில் அசெஷஸா[டு*]வயிலவங்கனும்
விவாஹம் பண்-
- [9.] ணுமிடத்து கதூராதரோக விவாஹம் பண்ணக்கடவராகவும் [டு*] கதூராதம்
பண்ணும்
- [10.] பொன் வாங்கிப்பெண் குடுத்தால் பொன் குடுத்து விவாஹம் பண்ணினால்
இராஜஜ்ஞத்துக்கும் உட்பட்டு
- [11.] ஸ்ராவணத்துக்கும் புறம்பாக்கடவாரொன்[று] பண்ணி[க] யசே-ஷ்ரபகஸயிவதும்
[டு*] இப்படிக்கு அசெஷவிஷே-
- [12.] தூராகங்கள் எழுத்து [டு*]

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (*the nakshatra*) *Anusham*,¹ which corresponds to Wednesday, the sixth lunar day, the 3rd (*solar day*) of the month of *Paṅguni*² of the *Viśvāvasu* year, which was current after the Śaka year 1347 (*had passed*), while the illustrious *mahārājādhirāja-paramēśvara*, the illustrious *Virapratāpa-Devarāja-mahārāja* was pleased to rule the earth,—the great men of all branches of sacred studies of the kingdom (*rājyam*) of *Paḍaiviḍu* drew up, in the presence of (*the god*) *Gopinātha* (*of*) *Arkapushkarinī*, a document (*which contains*) an agreement fixing the sacred law. According to (*this document*), if the *Brāhmaṇas* of this kingdom (*rājyam*) of *Paḍaiviḍu*, *viz.*, *Kannadigas*, *Tamiṇas*, *Teluṅgas*, *Ilāḷas*,³ etc., of all *gotras*, *śāstras* and *śākhās* conclude a marriage, they shall, from this day forward, do it by *kanyādāna*. Those who do not adopt *kanyādāna*, i.e., both those who give a girl away after having received gold, and those who conclude a marriage after having given gold, shall be liable to punishment by the king and shall be excluded from the community of *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 *Saumya* year, which was current after the expiration of Śaka 1471, the pavement of the outer courtyard of the *Virinchipuram* Temple was laid by *Bommu-nāyaka*, who is evidently the same person as *Siṅga-Bommu-nāyaka* or *Bomma-nripati* of *Velūr*.⁴ 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.] ஸ-ஹ-
[2.] ஷே- [டு*]
[3.] ஸாஸிவாஹஸகாஷம் தசாளயக ன் மெல் செல்லாநின்ற
[4.] லெளஜேவருஷ மெஷநாயற்று பூஷு-பகஷ ஸஷுமியும் பெற்ற
[5.] ஸாருவார புஷு-ஸ- நாள் வெலூர் மாச்[ச]நாயக்கருக்கு தன்மமாக
[6.] குமாரர் பொம்முநாயக்கர் அநை[டய] வளைஞ்சான தளவிசை படுப்பித்தார் [டு*]

¹ Read வர்கனும்.

² Sanskrit *Anurādhā*.

³ Sanskrit *Phalguni*.

⁴ Sanskrit *Lāṭa*, 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-Śāka year 1471 (*had passed*),—in order to procure religious merit to Māchcha(?)-nāyaka (*of*) Velūr,—prince Bommunāyaka laid the pavement round the whole (*temple*).

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

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

TEXT.

- [1.] [ஸ்ரீ²] ஸ்ரீமன்ம[கா]மண்ட[லெ]-
 [2.] ஸ்ரீரன் கண்ட கட்டாரி [சா]-
 [3.] ஸ்வ ஸ்ரீவெங்க[டப]திதெ-
 [4.] வமகாராயர் பிழுவிரா[ச்]-
 [5.] சியம் பண்ணி அருளாநி[ன்]-
 [6.] த ஸஹத³ தருாயச சூ
 [7.] மெல் செல்லாநின்ற ந-
 [8.] ந்தன[ஸ்ரீ] தை ஸ்ரீ சூ வ திரு-
 [9.] விரிஞ்சபுரம் மாற்கசகாயிச[ர]-
 [10.] ன் சன்னதியில் சிதம்பரம் குரு[ந]-
 [11.] மசிவாயமுத்தி அடியார் ஆனந்-
 [12.] தநமசிவாயபண்டா[ர]மவர்[கரு]-
 [13.] சூ வாண்டராயன் திருவிதியில்
 [14.] வடசிதநில் ம[னை] வெலூர் [மாய]-
 [15.] நாயக்கர் குமாரசங்கரப்பந[ர]-
 [16.] யக்கரயனவர்களு[சூ] புண்ணி-
 [17.] யமாக புன்னூற்றார் பெரியளற-
 [18.] மநாயக்கர் கடனை[யிட]ட மடம் [||*]
 [19.] இந்த மடத்து மனை திறியம்பகம-
 [20.] னைசூ கிழசூ முற்கிமாணிக்கத்தி[ன்]
 [21.] மனைசூ மெற்கு மனை |க| அடி
 [22.] சயக |மனை[யிட]பட[யி]பையுமிந்த
 [23.] மடதம்மத்து⁴ நான் க சூ ஒற்றி [டி]-
 [24.] தலாதம் குணியும் ஊற-
 [25.] ண்டன்தாங்கல் அக்கிராரத்தில்
 [26.] நிலஒற்றிசம்பந்தமும் தாரா⁴பூ-
 [27.] றுவ[ம்] பண்ணிக்குத்தொம் [||*]

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

² Read ஸ்ரீ.

³ Read ஸகாஷ்ட.

⁴ ரா looks almost like த.

[28.]	யிந்த	மடம்	சிஷ்பரம்பரை	யு-
[29.]	த்திறபரம்பரையும்		சந்திராதித்த-	
[30.]	வரையும்		அனுபொசித்துக்-	
[31.]	கொள்ளக்கடவராகவும்	உ	உ	
[32.]	யிந்த	மடதன்மத்துஞ்	யாதொ-	
[33.]	ருவர்	அருதம்	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 *mahāmaṇḍaleśvara*, the hero (*Gaṇḍa*), the dagger (*Kaṭṭāri*), the hawk (*Sāḷuva*), the illustrious Venkaṭapati-deva-mahārāyar was pleased to rule the earth,—in the presence of (*the god*) Mārgasahāyeśvara (*of*) Tiru-Viriñchipuram,—Periya-Erama-nāyaka (*of*) Puṇṇārrūr ordered a house (*maṇai*) on the northern side of the holy street (*tiru-viṭṭi*) of Vāṇḍarāyan (*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 *kurunī*¹ of rice (*prasāda*) under mortgage,² and the connexion under mortgage with (*a piece of*) land in the *agrahāra* (*of*) Ūraṇḍaṇ-tāṅgal. The succession of sons (*which consists of*) the succession of pupils³ shall enjoy this *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 *Tribhuvanachukravartin* 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 Kerala merchant⁴ Ādi-Rāma, an inhabitant of “the Hill-country,”⁵ *i.e.*, of Malayālam, granted three villages, which he had bought from a certain Śambuvarāyan, to the temple, on the walls of which the inscriptions are found. The temple had two names: 1. Arulāla-Perumāl⁶ of Poygai, *alias* Rājendra-Chola-

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

² It appears that the land mentioned below was mortgaged to the *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 *Brhmana* 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 Vishnu.”

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., Malayâḷam.

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

.J. 59. ON THE BASE OF THE NORTH WALL.

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

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||] சகலொயாண்டு ஆயிரத்[தொரு]நூற்றறுபது செல்லானின்ற ஸ்ரீகிரிபுவனச்சக்கரவத்திகள் ஸ்ரீராஜராஜபெவற்கு யா-
- [2.] ண்டு இரு[ப]த்திரண்டா[வ]து தை பொய்கெ ஆன இரா-
செந்திரசொழநல்லூர்ச்சித்திரமெழிமலைமண்டலவிண்ணகரா-
- [3.] ன அருளாளப்பெருமானுக்குத்திருவிடையாட்டமாகக்குமாரமங்கலம் [*] மெல்-
பாற்கெல்லை கொற்றமங்கலத்து எல்லை ஆசறுதியினட்ட திருவாழி[தி]க்கல்லுக்கு
கிழக்-
- [4.] கும் [*] தென்பாற்கெல்லை பொய்கையான இராசெந்திரசொழநல்லூர்க்கு வடக்-
கான ஐம்பூண்டி கயக்காலுக்கு வடக்கும் [*] கிழ்பாற்கெல்லை ஐம்பூண்டி
எல்லை ஆசறுதியில் நடட்ட தி-
- [5.] ருவாழிக்கல்லுக்கு மெற்க்கும் [*] வடபாற்கெல்லை பாலாற்றுக்கு தெற்க்குமி[ந்]த
ஹப்பாற்கெல்லைக்குமுட்பட்ட மெ[னெக்கி]ன மரமும் கிணெக்கின கிணறும்
நஞ்சை புஞ்சை கடமை குடி[ன]-
- [6.] ம உள்பட வெட்டிதனிஆள் ஆயம் பாடிகாவல் சிவ்வரி பெருவரி காத்திகை[க]-
அரிசி காத்திகைப்பச்சை மற்றுமுள்ள பல கா[சாயம்]களும் தயிலிறை கடை-
இறை தட்டார்ப்பாட்டஞ்செ-
- [7.] க்குக்க[ட]மையும் ஆசிவ[க]காசு எப்பெற்பட்ட அனைத்தாயங்களும் ஆய்ஈனார் சிறை
இராமன் கெரளன் பக்கல் பொன்ன[றக்கொண்டு] மண்ணறப்பொய்கை அருளாளப்-
பெருமானுக்குத்-
- [8.] திருவிடையாட்டமாக சந்தரா⁶தித்தவரை செல்வதாக விட்டென செங்கெணி விரா-
சனி அம்மை[ய]ப்பன் தனினின்று வெள்ளுன் தன் வசி காட்டுவான் அழகிய
சொழனான எதி[ரிவி]

¹ This translation of *Viṇṇagara* rests on an ancient inscription of the Vaikuṇṭha-Perumāl Temple at Kāñchipuram, 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] *Tai* of the twenty-second year of the illustrious *Tribhuvanachakravartin*, the illustrious *Râjarâja-deva*, which was current during the *Śaka* year one thousand one hundred and sixty,—I, *Śengeṇi-Vīrāsani-Ammaiyappan*, who has gained victory standing by himself, who shows his sword, *Aṟagiya-Śoraṇ*, *alias* *Edirili*, after having received gold from *Râma* the *Keraḷa*, a slave (i.e., *worshipper*) of *Âya-îṇâr*,¹—gave to the *Vishṇu* temple of *Chitra-meri-Malai-maṇḍala*, *alias* (the temple of) *Arulâla-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 *Vetṭi*,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.] ஆயிரத்தொருநூற்றாபது | | | செல்லா- |
| [3.] கின்ற | கிரிபுவனச்சக்கரவத்திகள் | 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 *ஐயனார்*, a forest deity of the Tamil districts ?

² See page 69, note 2.

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

⁴ See page 82, note 3.

⁵ The *Âjîvakas* are the Jains. Instead of *ஆசுவககாச* we read *ஆசுவககடமை* in three other *Poygai* inscriptions and *ஆசுவிகன் பெர்க்கடமை* in the *Paḍaveḍu* inscription No. 78.

⁶ Read *இரண்டாவது*.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] சகாயாண்டு ஆயிரத்தொருநூற்றறுபத்தொன்று செல்லாநின்ற ஸ்ரீ[தி]ஹவனச்சக்கரவத்[தி]ள ஸ்ரீராஜ[ராஜதே]வ[ம்]ரு [யா]ண்டு இருபத்து-நாலாவது
- [2.] தைம்மாலம் முதல் பொய்கை[க]யான ராடு[ஜூ]சொழநல்லூர் சித்திரமெழிமலை-ண்டலவிண்ணகரான அருளாளப்பெரு[மா]ளுக்கு புத்தூர் நா[ம்பாற]கெல்லைக்கு-முட்பட்ட மெடுகு-
- [3.] [க்கி]ன மரமும் [கி]ழ்நொக்கி[ந] [கி]ணறும் நன்செய் புன்செய் நாற்பாற்கெல்-லையுமுட்பட்ட கடமை [குடி]மைகளு[ம்] ஆயம் பாடிக்காவல் சி[வ]்வரி எடுத்து-க்கொட்டி அரிமுக்கை-
- [4.] [யு]ட்பட்ட பல நெல்லாயங்களும் கார்த்திகைஅரிசி கார்த்திகைக்காசு கார்த்திகைப்-பச்சை[ச] வெவிப்பயறு நிர்நிலக்க[ா]சு தறியிறை கடையிறை காலகதப்பாட்ட[ம்] [த*]-
- [5.] ட்டார்ப்பாட்டம் ஆசுவககடமை செக்குக்கடமை எரிமின்காசு இரவரி வகைநத காசு பட்டொலைக்காசு மற்றுமெப்பெற்பட்ட பல காசாயங்-
- [6.] களும் அந்தராயமும் வெட்டிதனிஆளு[ட்*]பட்ட அனைத்து நெல்லாயங்களும்¹ உட்படத்திருவிடைஆட்டமாக மலைமண்-
- [7.] டலத்து ஆயநூர் சிறை ராமன் கெர[ள]ன் பக்கல்ப்பொன்னறக்கொண்டு மண்-ணற விட்டென் விராசநி அம்மையப்பன்(அப்பர்) அழகி-
- [8.] ய சொழநூர் எதிரிவி சொழசம்புவராயன்நென் [||*]

TRANSLATION.

Hail! Prosperity! From the month of *Tai* of the twenty-fourth year of the illustrious *Tribhuvanachakravartin*, the illustrious *Rājarāja-deva*, which was current during the *Śaka* year one thousand one hundred and sixty-one,—I, *Virāṣani-Ammaiyappay Aragiya-Śoraṇ*, *alias* *Edirili-Śora-Śambuvarāyan*, after having received gold from *Rāma the Keraḷa*, a worshipper of *Āya-ṇār* (and an inhabitant) of *Malai-maṇḍalam*,—gave to the *Vishṇu* temple of *Chitra-meri-Malai-maṇḍala*, *alias* (the temple of) *Arulāḷa-Perumāl*, (at) *Poygai*, *alias* *Rājendra-Śora-nallār*, (the village of) *Puttār* as exclusive property:—the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions; the taxes and rights (which obtain) within the boundaries in the four directions; all the revenue in paddy, excluding tolls and the small tax for the village-police, and including the three handfuls of paddy (?); the rice in *Kārttika*, the money in *Kārttika*, the unripe (fruit) in *Kārttika*, *velipayaru*,² the money from water and land, the tax on looms, the tax on shops,³ the tax on goldsmiths, the tax on *Ājīvakas*, 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 *antarāyam*;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 or காலக்கப்பாட்டம், as No. 62 reads, is not apparent.

⁴ Compare எரிமின்விற்ப்பணம் in No. 55, line 4b of the south wall.

⁵ The meaning of இனவரி (the reading of No. 62) வகைநத காசு is not apparent.

⁶ This seems to be the name of some sort of revenue (*dyō*).

No. 62. ON THE RIGHT SIDE OF THE EAST WALL.

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] சகரயாண்டு ஆயிரத்-
 [2.] தொருநூற்றதுபத்தொன்று .
 [3.] சல்லாபின்ற ஸ்ரீதிரிபுவனச்சக்கர-
 [4.] வத்திகள் சிராசராசதேவற்கு யாண்டு
 [5.] இருபத்துநாலாவது தைம்மாதமு .¹
 [6.] பொய்கையான ராசெந்திரசொழநல்-
 [7.] லூர் சித்திரமெழிமலைமண்டலவிண்-
 [8.] ணகரான ஆ²ருளாளப்பெருமானுக்கு பு[த்]து[ர்*] கா-
 [9.] த்பாற்கெல்லைக்குமுட்பட்ட. மெல்நா-
 [10.] க்கின மாமுங்கிணைக்கின கிணறும் நஞ்சு[ர்*]-
 [11.] ய் புன்செய் கா[ற்*]பாற்கெல்லைக்குமுட்பட்ட
 [12.] கடமை குடிமைகளும் ஆயம் பாடிகாவல்
 [13.] சீலவரி எடுத்துக்கொட்டி அரிமுக்கை உட்-
 [14.] படப்பல நெல்லாயங்களுங்கார்த்திகைஅ-
 [15.] ரிசி கார்த்திகைக்காச கார்த்திகைப்பச்சை வெ-
 [16.] லிப்பயறு நிரிலக்காச தழிபிறை கடையிறை கால-
 [17.] க்கப்பாட்டம் தட்டார்ப்பாட்டம் ஆசுவகக[ட்]மை .
 [18.] சக்குக்கடமை எரிமின்காச இனவரி வகைந்-
 [19.] த ர[ற்*]ச பட்டொலைக்காச மற்றுமெப்பெர்ப-
 [20.] [ட்]ட பல காசாயங்களுமந்தராம்⁴ வெட்டிதனி-
 [21.] [ய]ராளுப்பட அனைத்து நெல்லாயங்காசாயங்-
 [22.] களுமுட்பட்டத்திருவிடையாட்டமாக ம[லை]மண்-
 [23.] டலத்து ஆய[ற்]னார் [சி]றை இராமன் கௌளன் 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 அருளானா புனைந்து புத்தாரும் ஐய்யமற கொண்டு அவர்க்கு
 ஊராக்கினான் செய்யமலர்மாதயார் நின்ற மலைநாட்டி வாழ்
 [2.] வணிகந் ஆதிஇராமந் கௌளந் 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 முதல.² Read அ.³ Read கி.⁴ The inscription No. 61 reads அந்தராயமும் for அந்தராம்.

TEXT.

- [1.] ஸ்ருஷி ஸ்ரீ [||*] சகராயாண்டு ஆயிரத்-
 [2.] காருதூற்றறுபத்தைஞ்சன்¹ மெல் செல்லாநி-
 [3.] ன்ம ஸ்ரீராஜராஜதேவற்கு யாண்டு உயி வத²
 [4.] கற்கடகநாயறு முதல் சித்திரமெழிமலைமண்-
 [5.] டலவிண்ணகரான பொய்கை அருளானப்டெ-
 [6.] பருமானுக்கு அத்தியூர் தேவதானந்திருவி-
 [7.] டைஆட்டம் பள்ளிச்சந்தந்துக்கைபட்டி-
 [8.] பிடாரிபட்டி பட்டவிருத்தி வயித்தியவிருத்தி
 [9.] நில நிலக்கல் [நிக்கி] நாற்பாற்கெல்லையுமுட்ப-
 [10.] ட்ட மெல்லுக்கின மாமுங்கிணுக்கிய கிண-
 [11.] றும் நஞ்செ புஞ்செய் வெட்டிதனியாள் ஆ-
 [12.] [ய]ம் பாடிகாவல் கண்காணி கணக்கவரி எடுத்து-
 [13.] க்கொட்டி அ[ரி]முக்கை உள்ளிட்ட நெல்ல[ா]ய-
 [14.] ங்களும் வெட்டிப்புடவை முதற்சிரமம் வகை-
 [15.] ந்த காக பட்டொடாலைக்காசு முள்ளடி சின்னம் டெ-
 [16.] வலிப்பயறு தாப்படிஅரிசி அச்சதறி சாலிகைத்-
 [17.] தறி தூசகத்தறி [ப]றைத்தறி செக்கு[க்]கடமை ஆச-
 [18.] வககடமையுமுள்ளிட்ட காககடமையும் மற்-
 [19.] றுமெப்பெ[த]³பட்ட நெ[ல்]லாயங்களுங்காச-
 [20.] ராயங்களுமுட்பட ஆயகரை⁴ சிறை இராமன் கெ-
 [21.] (க)ரளசெட்டியார் பக்கல் பொன்னற்கொண்-
 [22.] ட மண்ணறப்பொய்கை அருளானப்பெருமா-
 [23.] னுக்குத்திருவிடைஆட்டமாக மண்ணற விட்-
 [24.] டென் செங்கெணி விராசனி அம்மைஅப்பன் அ-
 [25.] முகிய சொமுனை எதிரிவி செ[ரமு]ச்சம்புவராயனெ[ன்] [||*]

TRANSLATION.

Hail! Prosperity! From the month of *Karkataka* 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, Śengeni-Virâṣani-Ammaippan Aragiya-Śoraṇ, *alias* Edirili-Śora-Śambuvarâyan, after having received gold from the Kerala merchant Râma, a worshipper of Āya-iṇâr,—gave to the Viṣṇu temple of Chitra-meri-Malai-maṇḍala, *alias* (the temple of) Arulâla-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*) Palliḥchandam,⁵ Tukkaï-patti, Piḍâri-patti,⁶ Bhaṭṭa-vritti and Vaidya-vritti;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 சின்² Read உயி ஆவது.³ Read ற்.⁴ Read ஆயகரை.⁵ *Palliḥchandam* probably means "temple-land," just as *palli-grāma* "a village belonging to a temple." In the inscriptions Nos. 67 and 68, *palliḥchandam* seems to be used in the sense of *palligrāma* itself.⁶ *Patti* means "a measure of land sufficient for a sheep-fold;" compare *Kūttāḍi-paṭṭi* in No. 42, above. *Tukkai* is the same as *Turkkai*, i.e., *Durgā*, and *Piḍâri* is a form of *Kālî*.⁷ I.e., (the land) enjoyed by the *Bhaṭṭas* and enjoyed by the *Vaidyas*.

cloths of males and females,¹ the money for documents,² *veli-payaru*, the gleaned rice, the tax on oil-mills and the tax on *Ājīvakas*; including all other revenue in paddy and revenue in money.

No. 65. ON THE WEST AND SOUTH WALLS OF THE ĪŚVARA TEMPLE
AT VAKKANĀPURAM NEAR VIRIŇCHIPURAM.

This inscription records, that a number of people agreed to found a temple, called Okkaninra-nāyanār, and granted to it three *velis* of land belonging to Tiru-Virūñchipuram, i.e., Viriñchipuram, and a *tirumadaivilāgam*.⁵ Okkaninra-nāyanār was evidently the name of the Vakkanāpuram Temple, and may be connected with the modern name of the village. A shrine of Chanḍeśvara-nāyanār,⁶ the god, who is supposed to preside over the temple treasury, seems to have been attached to the temple.

Further, some land was granted to Varittunai-nāyanār, "the lord who is a companion on the road." This is the Tamil equivalent of Mārgasahāyeśvara, the name of the Viriñchipuram Temple, which occurs in No. 58.

The whole grant was entrusted to a certain Kambavāṇa-bhaṭṭa, whose name also appears among the signatures, which are attached to this document. Among these there are some curious denominations, which show that the villagers were fond of bearing royal names. Thus we find Vira-Śora-Brahmā-rāyaṇ, Miṇavarāyaṇ, Devarāyaṇ, Nandi-varman, Muvendirayaṇ,⁷ and Chedirāyaṇ. One of the witnesses signs half in Tamil, half in Sanskrit;⁸ another was called after Śīrāmbalam¹⁰ and a third hailed from Periya-nādu.

TEXT.

West.

- [1.] ஸஹஸிஷு ||* செனையுநாயனார் அருளிச்செய்தபடிக்கு ஆழ்வார் கம்பவாண-படர்க்கு ||* லிபிபாத்திரவாஷ்ட காதிகை மீ முதல் திருவிருஞ்சபுரத்தில் கொல்லையில் தெவநெரிக்கு
- [2.] தெற்கு கொல்லேநிலத்திலே நாயனார் ஒக்க[நி]ன்ற நாயினாரையும் எழுந்தருள பண்ணி ஒக்கநின்றான் எரியும் கடி இந்த எரி [கி]ழும் மற்றும் இந்த நிர்கு எர்வை ஆன் இடங்களிலும் திருத்த-
- [3.] லாந நிலம் திருத்த கடவராகவும் [1*] திருத்துமிடத்து இந்நாயனார் ஒக்கநின்ற நாயினார்க்கு இந்த எரி கிழை கட்டளை செர முன்று வெலி நிலம் தெவ-தாநம் ஆக ஸஹஸிஷு இறையிக் ஆக உன[ர]-

¹ முதற்கிரமம் வகைந்த காச seems to correspond to இனவரி வகைந்த காச in Nos. 61 and 62.

² The meaning of முன்னடி சின்னம் is not apparent.

³ With நாப்படி அரிசி compare *tāppidi* or *tāpīdi*, "a handful of rice, as of gleaners," in Dr. Gundert's *Malayālam Dictionary*. I am unable to explain the four next-following terms, each of which ends in தறி, "a loom." With சாலிகைத்தறி, compare சாலிகன் or சாலியன், "a weaver," and with தூசகத்தறி, தூசர், "washermen." பறைத்தறி seems to be connected with பறை, "the Paraiya caste."

⁴ 1 *veli* consists of 5 *kānis*, 1 *kāni* of 100 *kuris*, and 1 *kuri* is equal to 576 square feet.

⁵ This term seems to signify "the environs of a temple;" compare No. 86, line 24.

⁶ Compare Ādīśa Chanḍeśvara in six other inscriptions (Nos. 84, 85, 89, 110, 112 and 131), and Ādichanḍeśvara in Carr's *Seven Pagodas*, pp. 121, 128. The Tanjore Temple also contains a small shrine of Chanḍeśvara.

⁷ Miṇavan, "the bearer of the fish-banner," is an epithet of the Pāṇḍya kings.

⁸ This stands probably for Muṇ-vēnd-irāyaṇ. Muvvēndu would be a synonym of Mūvaraśar, "the three kings," i.e., Śeraṇ, Śoraṇ and Pāṇḍiyaṇ.

⁹ இவை உகபிணாஸி-குத்தி-ஹஸ்ய.

¹⁰ இவை திருச்சிற்றம்பலட்டன் எழுத்து. Śīrāmbalam is the Tamil name of Chidambaram.

- [4.] [ஐ]துவரையும் செல்ல கடவதாகவும் [*] இந்த மூன்று வெளி நிலமும் ஒழிந்து எற்றம் உள்ள நிலம் உடையார் வழித்துணை நாயனார்க்கு தெவதானம் ஆக கடவதாகவும் [*] இந்த ஒக்கநின்ற நாயனார்
- [5.] திருக்கொயிலை குழிந்த இடத்திலும் சன்னகியிலும் எறின பல குடிக்கும் கொள்ளும் வாசல்பணம் உட்பட்ட கடமை உள்ளது இந்த ஒக்கநின்ற நாயி-
நார்க்கு ஸ்ரீராமனார்க்கு இறையினி ஆன திரும-
- [6.] (ம)டைவிளாகம் ஆக கடவதாகவும் [*] இந்த திருமடைவிளாகமும் இந்த தெவதானம் மூன்று வெளி நிலமும் ஒழிந்து எற திருத்தின நிலத்துக்கு திருத்தின வருஷத்துக்கு பல உபாகியும்
- [7.] உட்பட தூறு குழிக்கு கலனெ நானாழி நெல்லும் கால் பணமும் விழுக்காடு கொள்ள கடவதாகவும் [*] இதற்கு எதிராமாண்டுக்கு பல உபாகியும்[*] உட்பட கலபற்று அற்ற மகிதாரியில் கால் வரிசை
- [8.] கொள்ள கடவதாகவும் [*] இதற்கு எதிராமாண்டுக்கு கலபற்று அற்ற மகிதா-
ரியில் அரை வரிசை கொள்ள கடவதாகவும் [*] இதற்கு எதிராமாண்டு
முதல் அனைத்தானும் கலபற்று அற்ற மகிதாரியில்
- [9.] ஒன்று முக்கால் கொள்ள கடவதாகவும் [*] இப்படிக்கு திருமலையிலே எழு-
த்து வெட்டி கொள்ளவும் [*] இது ஸ்ரீமேழையாரகெஷ வ இவை அதி-
காரம் இலக்கப்பன் எழுத்து இவை கம்பவாணபடன் எழுத்து

South.

- [1.] இவை உக்பிணாதி-குத்தி-ஹட்டலு இவை திருச்சிற்றம்பலபட்டன் எழுத்து இவை
சைவ்வாயிராஜன் எழுத்து
- [2.] இவை பெரியநாட்டு நம்பி எழுத்து இவை விரசொழைநாராயன் எழுத்து இவை
அப்பராண்டி எழுத்து]
- [3.] இவை சமையமன்திரி எழுத்து இவை ஸ்ரீமேழையாரவெளரான் எழுத்து இவை
மினவராயன் எழுத்து இவை [டு]தவராயன் எழுத்து
- [4.] இவை நந்திபன்மன எழுத்து இவை அபிமாநபூஷணவெளரான் எழுத்து இவை
கொயில் கணக்கு முவென்றிராயன் எழுத்து இவை செதிராயன் எழுத்து [||*]

TRANSLATION.

Let there be prosperity ! According to the pleasure of Chandeśvara-nāyaṇār, (the following gifts were made over) to Ārvār Kambavāṇa-bhaṭṭa.

From the month of *Kārttika* of the *Siddhārthin* year forward, the lord Okkaninra-nāyaṇār shall be placed in the dry land to the south of the Devaneri (tank), (which belongs) to the dry land of Tiru-Viručhapuram, the Okkaninraṇ-eri (tank) shall be constructed, and the reclaimable land below this tank and in other places, which are above the level of this water, shall be reclaimed. After they are reclaimed, three *velis* of land below this tank shall be placed at the disposal of this lord Okkaninra-nāyaṇār as a divine gift, as a *sarvamānya* (and) free from taxes, to last as long as the moon and the sun. With the exception of these three *velis* of land, the elevated land shall be a divine gift to the lord Varittunai-nāyaṇār. (All the land) which pays taxes,—including the door-money (*vaśal-panam*), which will be taken from all houses built round and in front of the holy temple of this Okkaninra-nāyaṇār,—shall belong to this Okkaninra-nāyaṇār as the environs of his temple (*tirumadaivilāgam*), which shall be a *sarvamānya* (and) free from (other) taxes. One *kalam*¹ and four *nāris*² of paddy and a quarter *panam* shall be taken, including all

¹ Equal to 12 *marakkāls*.² Equal to $\frac{1}{4}$ *marakkāl*.

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*) Ilakkappan. This is the signature of Kambavāṇa-bhaṭṭa. This is (*the signature*) of Dakṣiṇāmūrti-bhaṭṭa. This is the signature of Tiruchchirrambala-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 Samaya-mantrin. This is the signature of the illustrious Māheśvara-velāran. This is the signature of Miṇavarāyaṇ. This is the signature of Devarāyaṇ. This is the signature of Nandivarman. This is the signature of Abhimānabhāṣaṇa-velāṇ. This is the signature of Muvendirayaṇ, 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 Arumōri, the lord of the river Ponni, 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. Iratta-pāḍi is, however, omitted from the list of the countries conquered by the king.² Consequently Rājarāja-deva must have taken possession of Irattapāḍi between his twenty-first and his twenty-fifth years, the dates of Nos. 66 and 40 respectively.

The inscription records that a certain Guṇavīramāmunivaṇ built a sluice, which he called after a Jaina teacher, whose name was Gaṇiśekhara-Marū-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 நிலச்செல்-

[2.] விபுந்தனக்கெயுரிமை பூண்டமை மனக்கொளக்காந்தஞர்ச்சாலை கலமுத்தருளி வெங்கைநாடும்கங்கபாடியு-

¹ By this the temple itself seems to be meant.

² The same is the case in the large Leyden grant (Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 210) and in an inscription published by S. M. Nāṭeśa Śāstri (*Madras Christian College Magazine*, Vol. V, p. 36), both of which are likewise dated in the twenty-first year.

³ Gaṇiśekhara means "the chief of (*Jaina*) teachers." With Maru compare Marudeva (*alias* Nābhi) and Marudevi, the names of the parents of the Arhat Rishabha (*Śatruñjaya-mūhātmya*, iii, 7; *Kalpavṛtta*, edited by Jacobi, p. 74, line 2). Porchūriyaṇ means "the golden sun."

- [3.] துளம்பபாடியு¹ந்தடிக்கைபாடியுங்குடமலைநாடுக்கொல்லுமங்கலிங்கமும் என்டிசை புகழ்
தரவிழமண்டலமும் திண்டிமல் வென்றித்த-
- [4.] ண்டாற்கொண்ட[த்தெ]ழில்² வளருழி எல்லாயாண்டும் தொழுதெழ விளங்கு³
யாண்டெ செழிஞ்ஞாத்தெசு கொள் ஸீகொவி-
- [5.] ராஜஇராஜகெசரிபநூரா[ன ஸ்ரீ]இராஜஇராஜதெவர்க்கு யாண்டு உயக ஆவது அலை
புரியும் புனற்பொன்னி ஆறுடைய சொழன்
- [6.] அருமொழிக்கு யாண்டு இருபத்தொன்றாவதென்றுங்கலை புரியுமகிபி⁴ணன் வெண் கிழான்
- [7.] கணிச்ச[ெ]சக்கரமருபொற்குரியன்மன் நாமத்தால் வாமகிலை கி[ற்ற]குங்-
- [8.] கவிஞ்சிட்டி நீமிர் வையகை மலைக்கு நீழெழி இரு மருங்கும் நெல் விளைய-
- [9.] க்கண்டொன் குலை புரியும் படை அரைசர் கொண்டாடும் பாதன் குணவிர-
மாமுசிவன்
- [10.] குளிர் வையகைக்கொவெய் [||*]

TRANSLATION.

Hail ! Prosperity ! In the 21st year of (*the reign of*) the illustrious Ko-Râja-Râjakesarivarman,⁵ *alias* the illustrious Râjarâja-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel-like hall at Kândaḷûr and conquered by his army, which was victorious in great battles, Veṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, 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 Ponṇi, whose waters are full of waves,—Gunavîramâmunivan, 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 Ganisekhara-Maru-Porchûriyan, the pure master, who is skilled in the elegant arts and very clever,—saw the paddy grow for a long time on both sides of the high mountain of Vaigai (*Vaigai-malai*).⁷

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

This inscription is dated in the 12th year of Ko-Parakesarivarman, *alias* Uḍaiyâr Râjendra-Chôla-deva. It opens with a long list of the countries which the king had conquered. Among these we find “the seven and a half *lakshas* (*of revenue*) of Irattâ-pâḍi,” which Râjendra-Chôla took from Jayasimha. This conquest must have taken place between his 7th and 16th years, as another of Râjendra-Chôla’s inscriptions, which is dated in his 7th year,⁸ does not mention it, while it occurs in some unpublished Tanjore

¹ An ௐ seems to stand above யு.

² The two inscriptions No. 40 and No. 41 read தன்நெழில்.

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

பு looks like யு.

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-e-irâja*.

⁶ கவிஞ்ச must be a corruption of கவிஞ்சு 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-Chola."³ Consequently, "the seven and a half lakshas of Iratṭapâḍi" 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-Chola and Jayasimha III. boast of having conquered the other, it must be assumed that either the success was on both sides alternately, or that neither of the two obtained a lasting advantage. If, in order to identify Râjendra-Chola, the enemy of Jayasimha III., we turn to the table of the Eastern Chalukya Dynasty, which is found on page 32, above, we find that he cannot be that Râjendra-Chola, who reigned from Śaka 985 to 1034. Undoubtedly, the enemy of Jayasimha III. was that Râjendra-Chola 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-Chola, 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-Chola'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-Chola is said to have conquered, the two first in the list are Idaiturai-nâḍu, i.e., the country of Eḍatore, the head-quarters of a tâlluqa in the Maisûr District, and Vanavâsi, i.e., Banavâsi 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-maṇḍalam 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-Chola 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-Chola, 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-Chola-gaja-mṛigarāja*; *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 Kerala, *i.e.*, the king of Malabar. With Śakkara-kōṭṭam, whose king Vikrama-Vīra 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 Takkaṇalāḍam and Uttiralāḍam are Northern and Southern Lāṭa (*Gujarāt*). The former was taken from a certain Raṇasūra. Further, Rājendra-Chōla asserts that he conquered Vaṅgāla-deśa, *i.e.*, Bengal, from a certain Govindachandra and extended his operations as far as the Gaṅgā. The remaining names of countries and kings I have been unable to identify.

The inscription mentions Tirumalai, *i.e.*, "the holy mountain," and records a gift to the temple on its top, which was called Kundavai-Jinālaya, *i.e.*, the Jina temple of Kundavai. According to an Eastern Chalukya grant⁷ (and an unpublished Chidambaram inscription⁸), Kāṇḍavā (*or* Kundavai) was the name of the daughter of Rājarāja of the *Sāryavamśa*, the younger sister of Rājendra-Chōla, and the queen of the Eastern Chalukya king Vimalāditya. The Tanjore inscriptions mention another, still earlier Kundavai, who was the daughter of the Chōla king Parāntaka II., the elder sister of the Chōla king 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 Vaigavūr and belonged to Mugai-nāḍu, a division of Paṅgala-nāḍu, which formed part of Jayanḱonda-Chōla-maṇḍalam.

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

¹ Dr. Bühler's *Vikramāṅkacarita*, sarga iv, verse 30.

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

³ Sanskrit: Oḍra; Telugu: Oḍhrulu, the inhabitants of Oḍhra-dēśa; Kanarese: Oḍḍaru; Tamil: ஒட்டர் or ஒட்டயர், the inhabitants of ஒட்டம் or ஒட்டயம்.

⁴ Beal's *Si-yu-ki*, Vol. II, p. 204.

⁵ *Ibid.* p. 209.

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

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

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

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

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமன்னி வளரவிரு நிலமடையும் பொர்ச்சயப்பாவையுஞ்சீர்த்-
தனிச்செல்வியுந்தன் பெருந்தெவியராகி இன்புறு¹ நெடு தியல்² ஊழியுள்
இடைது-
- [2.] நைநாடுந்துடர் வளவெளிப்பார் வனவாசியுஞ்சுள்ளிச்சூழ் மதிட்கொள்ளிப்பாக்கையு-
நண்ணற்கரு முரண்³ மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தாசர் தமுடியும்
ஆங்க-
- [3.] வர் தெவியரொட்கெழின்முடியுமுன்னவர் ப[க்]கலத்தென்னவர் வைத்த சுந்தாமுடி-
யும் இந்திரநாமுந்தென்னுடைய ஈழமண்டலமுழுவதும் எறி படைக்கொளர்
- [4.] முறைமையிற்குடங்குலதனமாகிய பலர் புகழ் முடியுஞ்செங்கதிர் மாலைபுஞ்செங்கதிர்
வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்சென-
- [5.] வில்⁴ இருபத்தொரு காலவாசகளை கட்ட பாசராமன் மெவருஞ்சாந்திமத்திவவரண்
கருதி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசங்-
கியில் மு-
- [6.] துகிட்டொளித்த சயசிங்கன்⁵ அளப்பெரும்⁶ புகழொடும் பீடியல்⁷ இரட்டபாடி
எழரை இலக்குநவநெதிக்குலப்பெருமலைகளும் விகிரமவீரர் சக்கரகொட்டமு-
- [7.] முதிரபடவல்லை மதுரமண்டலமும் காமிடைவனையுநாமணைக்கொணமும் வெஞ்சிலை-
வீரர் பஞ்சப்பள்ளியும் பாசடை⁸ப்பழநன்மாசணிதெசமும் அயர்வி-
- [8.] ல் வண் கிர்த்தியாதிநகரவையிற்சுகிரன்றொல் குலத்திரதனை வினையமார்க்களத்துக்கி-
னையொடும் பி[டித்]துப்பல தனத்தொடு நிறை குலதன[க்]குவை-
- [9.] யுஞ்சிட்டருஞ்செ[றி] மினையொட்ட¹⁰விடுஷையமும் பூசார் செர் நல்கொசலைநாடு-
கன்மபாலனை வெம் முனையழித்து வண்ணறை சொலைத்தண்டயுத்தி¹¹யுமிரண-
- [10.] சூரனை முரணுறத்தாக்கித்திக்கனை கிர்த்தித்தக்கணலாடமுங்கொவிசசகன் மாவழி-
கொடத்தங்காத சாரல் வங்காளதெசமுனொடு கடற்சங்குகொட்டன் றேழ்பாலனை
- [11.] வெஞ்சம¹² வளாகத்தஞ்சுவித்தருளி ஒண்டிறல் யானையும் பெண்டிர் பண்டிர் மு-
நித்திலநெடுங்கடலுத்தி[ர]லாடமும் வெறி¹³ மணற்றிர்த்தத்தெறி புனற்கங்கையு-
மா[ப்]-
- [12.] பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்முரான உடையார் ஸ்ரீராஜேந்த-
ரொவ்வெவற்கு யாண்டு றெ ஆவது [ஜ]யங்கொண்டசொழமண்டலத்து பங்கன-
நாட்டு நடுவில்
- [13.] வகை[ச] முகைநாட்டுப்பள்ளிச்சகம் வைகலூர்த்திருமலை ஸ்ரீகுணவைஜிநாலயத்து
வெவற்குப்பெரும்பாணப்பாடிக்காவழிமல்லியூர் இருக்கும் வுா-
- [14.] வாரி நண்ப்பயன் மணவாட்டி சாமுண்டப்பை வைத்த திருநகாவினக்கு [||*]
ஒன்றிதுக்குக்காச இருபதும் [திரு]வமுதுக்கு வைத்த காச பத்தும் [||*]

¹ Other inscriptions read இன்புற.² An inscription at Uttaramallūr reads தூயர்.³ The ர of முரண் looks almost like க.⁴ A Tanjore inscription reads சினவி for செனவில்.⁵ சி looks like சீ.⁶ A Tanjore inscription reads அளப்பரும்.⁷ An inscription at Uttaramallūr reads பிடி instead of பீடியல்.⁸ Other inscriptions read பாசடை.⁹ The Uttaramallūr and Tanjore inscriptions read கிட்டருஞ்.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* Uḍaiyâr Śrī-Rājendra-Chōla-deva, who,—during his long life (*which resembled that of*) pure people, (*and in which*) the great goddess of the earth, the goddess of victory in battle, and the beautiful and matchless goddess of fortune, who had become his great queens, gave him pleasure, while (*his own*) illustrious queen was prospering,—conquered with (*his*) great and warlike army Idaiturai-nādu; Vanavâśi, the roads (*to which are bounded by*) continuous walls of trees; Kollippākkai, whose walls are surrounded by *sulli* (*trees*); Maṇṇaikkadakkam of unapproachable strength; the crown of the king of Īram, (*which is situated in the midst of*) the rough sea; the exceedingly beautiful crown of the queen of the king of that (*country*); the crown of Sundara, which the king of the South (i.e., *the Pāṇḍya*) had formerly given to that (*king of* Īram); the pearl-necklace of Indra; the whole Īra-maṇḍalam on the transparent sea; the crown praised by many, a family-treasure, which the spear-throwing (*king of*) Keraḷa usually wore; the garland of the sun (?); many ancient islands, which are the old and great guards of the shore, against which conches are dashed; the crown of pure gold, worthy of Lakshmī, which Paraśurāma, who, out of anger, bound the kings twenty-one times in battle, having thought the fort of the island of Śāndima (i.e., *Śāntimat*?) unapproachable, had deposited (*there*); the seven and a half *lakshas* of Iratṭa-pāḍi—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; Sakkara-kottam (*belonging to*) Vikrama-Vīra; Madura-maṇḍalam with the fort of Mudira-pada (?); Nāmaṇaikkonaṁ, which is surrounded by dense groves; Pañchappalli (*belonging to*) Veñjilai-Vira¹; the good Māṣuni-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 Dhiratara of the old race of the moon, together with his family, in a fight which took place in the hall (*at*) Ādinagar, (*a city*) which is famous for its unceasing abundance; Odda-vishaya, whose copious waters are difficult to approach; the good Kośalai-nādu, where *Brāhmanas* assemble; Dandabutti (i.e., *Danda-bhukti*), in whose gardens bees abound, (*and which he acquired*) after having destroyed Dharmapāla in a hot battle; Takkana-lādam (i.e., *Dakṣhina-Lāṭa*), whose fame reaches (*all*) directions, (*and which he occupied*) after having forcibly attacked Raṇaśūra; Vaṅgāla-deśa, where the rain does not last (*long*), and from which Govindachandra, having lost his fortune, fled; elephants of rare strength, (*which he took away*) after having been pleased to frighten in a hot battle Mahī-pāla of Śaṅgu-kottam (?), which touches the sea; the treasures of women (?); Uttira-lādam (i.e., *Uttara-Lāṭa*) on the great sea of pearls; and the Gaṅgā, whose waters sprinkle *tīrthas* on the burning sand:—

Chāmuṇḍappai, the wife of the merchant Nannappayan, who lives at Perumbāṇappāḍi, (*alias*) Karaivari-malliyūr, gave a *tirunandā* lamp to the temple (*called*) Śrī-Kundavai-Jinālaya (*on*) the holy mountain (*Tirumalai*) (*at*) the *paḷlicchandum*² of Vaigavūr in Mugai-nādu, a division in the middle of Paṅgala-nādu, (*which forms part*) of Jayaṅkonda-Śora-maṇḍalam.

Postscript.

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

¹ Literally, “the hero of the cruel bow.” Compare வெஞ்சிலைச்செல்வன், 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* Uḍaiyār Rājendra-Chōla-deva. It records the gift of a lamp to the god of the Tirumalai Temple, who seems to have been called Ārambhanandin, and allots money for the maintenance of this lamp and of another lamp, which had been given by "Siṇṇavai, the queen of the Pallava king." Like Kundavai, the queen of the Pallava king Vandyadeva,¹ this was probably a Chōla princess, who was married to a Pallava king.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமன்னி வனா இரு [கி]மடந்தையும் பொர்ச்ச-
[2.] யப்பாவையுஞ்சீர்த்தனிச்செல்வியுந்தன் பெருந்தெவியராகி இன்பு-
[3.] [ற] நெடு தியல் ஊழியுள் இடை[ட]துறைநாடுத்துடர் வனவெவி-
[4.] ப்பட[ர்] வ]னவாசியுஞ்சுள்ளிச்சூழ் மதிட்கொள்ளிப்பாக்கையுநண்-
[5.] ணற்கரு மு[ர]ண் மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தரசர் தமுடியும் ஆங்க-
[6.] வர் தெவியரொங்கெழில் முடியும் முனவர் பக்கல்த்தென்னவர் வைத்த சுந்-
[7.] தாமுடியும் இந்நிரநாரமுந்தெண்டிரை ஈழமண்டலமுழுவதும் எறி படைக்கொள-
[8.] ர் முறைமையிற்றுகுடுகுலதனமாகிய பலர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்-
[9.] சங்கதிர் வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்செனவில் இருப-
[10.] த்தொரு காலகாசுகளை கட்ட பரசராமன் மெலவருஞ்சாந்திமத்திவவரண் கரு-
[11.] தி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசங்-
[12.] கியில் முதுகிட்டொளித்த சயசின்கன் அளப்பெரும் புகழொடும் பிடிய-
[13.] ல் இரட்டபாடி எழரை இலக்கமுநவநெகிக்குலப்பெருமலைகளும் விக்கிரமவி-
[14.] ரர் சக்கரகொட்டமுமுதிரபடவல்லை மதுரமண்டலமும் காமிடைவனையநாமணைக்கொண-
[15.] மும் வெஞ்சிலைவிர் பஞ்சப்பள்ளியும் பாசடைப்பழநன்மாசுணிதெசமுமயர்-
[16.] வில் வண் கிர்த்தி ஆதிரகரவையிற்சுசிரன்ருல் குலத்திரதரனை வினையமர்க்க[க]ளத்து-
[17.] க்கினையொடும் பிடித்துப்பல தனத்தொடு நிறை குலதனக்குவையுஞ்சிட்டருஞ்-
செறி மினை-
[18.] யொட்டவிஷயமும் பூசுரர் செர் நல்கொசலைநாடுகன்மபாலனை வெம்
முனையழித்து வண்டு-
[19.] றை சொலைத்தண்டயுத்தியுமிரணகுரனை முரணுறத்தாக்கித்திக்கனை கிர்த்தித்தக்கண-
லாடமுங்கொவிசுசுண்
[20.] மாவிழிகொடத்தங்காத சாரல் வங்காளதெசமுனொடு கடற்சங்குவொடன்⁴
தேவியாள்ளனை வெஞ்சமர் வளாக[க]-
[21.] ததஞ்சலித்தருள்⁵ ஒண்டில்⁶ யானையும் பெண்டிர் பண்டாரமும் நித்தல⁷நெடுங்கட்-
அத்திரலாடமும் வெறி மணற்றி[ர்]-
[22.] தத்தெறி புனற்கங்கையுமா[ப்]பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான
உடையார் ஸ்ரீராமஜெருவொழு⁸-
[23.] டெவற்கு யாண்டு யெ ஆவது ஜயங்கொண்டசொழமண்டலத்துப்பங்களாட்டு
நடுவில் வகை முகைநாட்டுப்பள்ளி-

¹ See page 97, above.

² ா looks like ரு.

³ The inscription No. 67 reads அருளி.

⁴ The inscription No. 67 reads நித்தல.

⁵ The inscription No. 67 reads மெலவருஞ்.

⁶ The inscription No. 67 reads சங்குகொட்டள்.

⁷ The inscription No. 67 reads ஒண்டிறல்.

⁸ Read மு or ஁.

- [24.] ச்சஹம் வைகலூர்த்திருமலை டெவர்க்கு [இ]ளையமணிநங்கை வைத்த திருநகராவளக-
கொன்று [*] இதற்கு ஹ-ஹி திருத்தக்குடுத்த
[25.] காச இருபது [*] இப்பூமியால் ஹூரூத்தவற¹ இவ்விளக்கு இப்பள்ளி உடைய
ஹூரம்பனந்திக்கு நித்தம் நகரவிளக்கொன்று-
[26.] ம் [*] வஹீவர² டெவிய[ர]ர் சிண்ணவையார் ஹூரூத்தவற³ வைத்த
நகரவிளக்கொன்றுக்கு குடுத்த காச அறுபது [||*]

TRANSLATION.

Hail! Prosperity! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Uḍaiyār Śrī-Rājendra-Chōḷa-deva, *etc.*,⁴—Ilaiyamāṇi-naṅgai gave one *tirunandā* lamp to the god of the holy mountain (*Tirumalai*) (*at*) the *pallichchandam* of Vaigavār in Mugai-nāḍu, a division in the middle of Paṅgala-nāḍu, (*which forms part*) of Jayāṅkonda-Śora-maṇḍalam. Twenty *kāṣus* were given for cultivating the land (*granted*) for (*the maintenance of*) this (*lamp*). By (*the produce of*) this land, this lamp (*shall be kept up*) daily as a *nandā* lamp for Ārambhanandin, the lord of this temple, as long as the moon and the sun endure. Sixty *kāṣus* were given for one *nandā* lamp, which had been given, for as long as the moon and the sun endure, by Siṇṇavai, the queen of the Pallava king.

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

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

TEXT.

- [1.] ஹஹி ஸ்ரீ [||*] [ஹ]காமாறபன்ம[ர்] துஹ்வநஹூவதி-⁶ [ஸ்ரீ]விரவாண்டியதெவர்க்கு
[2.] யாண்டு பத்தாவது வைகைத்திருமலை மதகெரிக்கு கலிங்கு கட்டிவித்தான் ரா-
[3.] ஜராஜவனாட்டுத்திருமுனைப்பாடிநாட்டு பாண்டை[ட]யூர்மங்கலங்கிழான்
[4.] அம்பலப்பெருமானான சினத்தையன் [*] யஹீ-⁷வரஹூய[ய]கா உ

TRANSLATION.

Hail! Prosperity! In the tenth year of Ko-Māra-varman Tribhuvanachakra-
vartin, the illustrious Vīra-Pāṇḍya-deva,—Ambala-Perumāl, *alias* Siṇattaraiyan,
the headman (*kirāṇ*) (*of*) Pāṇḍaiyār-maṅgalam in Tirumunaippāḍi-nāḍu, (*a division*)
of Rājārāja-vaḷa-nāḍu, caused to be built a sluice for the Madageri (*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 Sambuvarāja⁸ and
records the setting up of a Jaina image on Vaigai-Tirumalai, *i.e.*, on the holy mountain
of Vaigai.

¹ Read ஹரை.

² This letter may also be read ஹி.

³ Read ஹரை.

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 மெ வது பொன்னூர் மண்ணைபொன்னண்டை
 [3.] மகன் நல்லாத்தான் வைகைத்திருமலைக்கு எரியருள்-
 [4.] ப்பண்ணின் ஸ்ரீவிஜயநாராயணர் பொன்னெயில்-
 [5.] நாயுள் [||*] யஜ்ஞோயஸ்யகம் உ

TRANSLATION.

Hail! Prosperity! In the 12th year of Râjanârâyana Śambuvârâja,—Nal-lâttâl, the daughter of Mannai-Ponnândai, (*an inhabitant*) of Ponnûr, caused the blessed Vihâra-nâyanâr, Ponneiyil-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 துரவு அருள்மொழிதெவர்புரத்து
 [2.] இடையாறன் அப்பன் பெரிய பிள்ளை உள்ளிட்டார் தன்-
 [3.] மம் [||*]

TRANSLATION.

A well, which was given, (*in order to procure merit*) to Śirriṇaṅgai,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 *Ānanda* year, which was current after the expiration of the Śaka year 1296, and during the reign of Ommaṇa-uḍaiyar, the son of Kambaṇa-uḍaiyar and grandson of Vîra-Kambaṇa-uḍaiyar.³ Like No. 52, above, the inscription is a receipt for the cost of some land, which a certain Viṣṇu-Kambuli-nâyaka seems to have bought from the villagers of Śambukula-Perumâl-agaram, *alias* Râja-gambhîra-chaturvedi-maṅgalam.⁴ This village belonged to Murugamaṅgala-parru⁵ in Maṇḍaikula-nâḍu, a division of Palakunṇa-koṭṭam,⁶ which formed part of Jayankonḍa-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-Kâṭṭeri, Vaṅgipp[u]ram.

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

² This seems to have been a female relative of the donors. The title *naṅgai*, 'lady,' is also borne by a female person in No. 68, line 24.

³ See the introduction of No. 86, below.

⁴ These two names of the village are evidently derived from Râjagambhîra-Śambuvârâyan 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 Jayankonḍa-Śora-Brahmâ-râyan, the village-accountant of this place."

TEXT.

- [1.] ஸஹஸீஸஹ ஸுஷி [||*] ஸ்ரீமது'மஹ[ர]மண்டலி[க]ன் அரிராயலிபாடன் பா-
[ழ]ைக்கு¹ தப்புல ராயர் கண்டன் பூறுவடித்தி-
- [2.] ணவஸிஹோத்தரவ[ஹ]ோபாயிப[தி] ஸ்ரீவிரகம்பணஉடை[ய]ர் குமாரஸ்ரீகம்பணஉடை-
யர் குமாரர் ஸ்ரீஜம்மணஉடை-
- [3.] யற்கு விரயவி'ராஜ்ய செல்ல[ர*]நின்ற செகாஸ்ய துடா[சுய]சு மெல் செல்லா-
நின்ற ஆனந்தவருஷ்ய யகநா[ய*]ற்று வடுவூவகூத்-
- [4.] து அட்டமியும் திங்கள் கிழமையும் பெற்ற உத்திரட்டாதி நாள் செயல்-
கொண்டசொழமண்டலத்துப்பலகுன்றக்கொட்ட-
- [5.] த்து மண்டைகுளநாட்டு முருகமங்கலப்பற்று சம்புகுலப்பெருமான்அகர(ம்)மான
இராசகெம்பிரச்சுறுவெஹிமங்கலத்து
- [6.] ஶீவிரஜ்ய⁴ துளுநாட்டுக்குள்ளு அலகநாட்டு [ஐ]ளமுக்கையமனம் ஓக்கல் வழி
தெ[த]யவத்தி அடவளநர் அளிய ஸ்ரீவிஷ்ணு-
- [7.] கம்புளிநாயக்கற்கு னிஷிவீல ஸ்ரீமா(ம)ணம் பண்ணிக்குடுத்த[படி] [||*] [இ]வ்வ-
கரத்துத்தெங்கழனியில் ராஜமூலிராஜ கண்ணாற்றில்
- [8.] குடமாவடி சூழ்ந்த சிறுப்பிள்ளார் பாள் அனாமாவில் மெலைவரப்புக்கு கிழக்கு
[||*] இக்கண்ணாற்றுக்கு வடக்கு சிங்கர் அரை[ர]-
- [9.] மாவில் மெலைவ[ரப்]புக்கு கிழக்கு [||*] இவ்வனாமாவில் வரப்புச்செவ்வைக்குத்-
தெற்கு [||*] நறுவிளி அடி அனாமாவில் கிடை-
- [10.] [ழ]வரப்புச்செவ்வைக்கு [மெற்கு] [||*] இதன் தென்கிழக்கு அத்[தி]அ[ப்ப]அ-
னாமாவில் வடக்கு வரப்புக்கு கைய[ர]ன
- [11.] மெலைக்காணியில் கீழைவரப்புச்செவ்வைக்கு மெற்கு [||*] இக்கண்ணாற்றுக்கு
தெற்கு பொற்கட்டி யில் [கீ]வர-
- [12.] ப்புச்செவ்வைக்கு மெற்கு [||*] இன்னிலத்தில் தெற்கில் பெரிய மஞ்ச மெல்
தலை [வற] வடக்கும் [||*] இதுக்கு உட்பட்ட காணி யிஅ
களும் ரா-
- [13.] ஜமூலீராஜ வதிக்கு மெற்கு கண்ணாற்று வடக்கு காணி எம் [||*] இ-
க்கண்ணாற்றுக்கு தெற்கு காணி கூஉ [ம்] ஆக காணி
- [14.] நயஉ னால் குழி சது இக்குழி நாலாயிரமும் [||*] கொல்லையாவது வடகாட்டில்
பெருமாங்கொன் கொல்லை சூழ்ந்த குழி துநா ம் [||*]
- [15.] ஆற்றங்கரை உடந் [சு]ர் வெவங்கொல்லையி[வ] குழி னா ம் [||*] இக்குழி
உது ம் இக்குழி இரண்டாயிரமும் [||*] மனையாவது தெற்குத்தெரு-
- [16.] வில் தென்சிறகில் கீழ்தலைமனையிரண்டு விட்டு மெற்கு மனையிரண்டும் [||*]
பள்ளித்தெருவில் கீழ்சிறகில் தென்தலைமனையிரண்-
- [17.] மெ [||*] குடமாவுக்கு வடக்கு ந. [க்]கொல்லையில் எற்றின குடி இவருதா-
கவும் [||*] இன்னிலத்துக்கும் கொல்லைக்குமனைக்கு[ம்] விலை-
- [18.] யாக கற்பித்த [பொ]ன் சய [||*] இப்பொன் னாற்பதுக்கும் [இ]ன்னிலத்துக்கு[ம்]
கொல்லைக்குமனைக்கும் இதுவே ஸ்ரீரண(மாண)ம் ஆவ-
- [19.] தாகவும் [||*] இன்னிலத்துக்கு இவ்வெரி நீர் ஸ்ரீவா ஆற்றுக்கால் ஸ்ரீவா
வாய்க்கால் ஸ்ரீவா பெறக்கடவதாகவும் [||*] இடை-
- [20.] வயிற்றுக்கு ஆளமஞ்சி எரிக்குழி வெட்ட ஆற்றுக்கால் வெட்ட வாய்க்கால்
கொண்டம் இவைவயிற்றுக்கு விழுக்காடு நி-
- [21.] நக கடவதாகவுமற்று அரிசி காணம் ஆள்அமஞ்சி[||*] எற சொறு எடுத்தளவு
விருத்துப்படி[க] விலை காணம் மற்றும் எப்பெ-

¹ Read ஸ்ரீலிஜ.² Read பாணைக்கு.³ Read ஸ்ரீயசி.⁴ Read ஶீவிரஜ்ய.

- [22.] தப்பட்ட உபாதுகளும் உட்படக்கட்டுக்குத்தொகையாக இன்னிலத்துக்கு கொல்லைக்கு மனைக்கும் ஆண்டு ஒ-
- [23.] ன்றுக்கு கடமைக்கு பொன் யு [*] இப்பொன் பத்தும் முன்று கந்தாயம் ஆகத்தரக்கடவராகவும் [*] இது ஒழிய செ-
- [24.] [வ]று ஒன்றுஞ்சொல்லக்கடவொம் அல்லவாகவும் [*] இன்னிலங்களுக்கும் கொ- ல்லைக்கு மனைக்கு
- [25.] எப்பெற்பட்ட கலனும் இல்லை [*] கலன[வா]ய்த்தொற்றுப்படிவ் நாங்களை திர்த்து தரக்கடவொம் ஆகவும் [*] நாங் .¹ ஒடிப்பொ-
- [26.] [வா]ம் ஆகில் இப்பொன் னாற்பதும் தரக்கடலும்² ஆகவும் [*] இன்னிலங்க- ளுக்கும் கொல்லைக்குமனைக்கும் டெவதானம்
- [27.] திருவுடையாட்டம்³ ஒழிய மற்றும் வெண்டும் [பெ]ற்கு விற்தும்மொற்றி- வைத்தும் கொள்ளக்கடவராகவும் [||*] இப்படி ஸ்வடித்து நிலை⁴விலை பூரண⁵
- [28.] பண்ணிக்குத்தொம் ஸ்ரீவிஷ்ணுசுபுளிநாயக்க[ற்]கு சீமாஜன⁶ || இந்த சீமாஜன⁶ சுதா⁷உலிக்க இந்த நிலவிலை பூரணம் எழுதின[ன்*] சம்புகுலப்பெரு-
- [29.] மாள்அகரத்து அங்காரொ ஸ்ரீயாஹட்டென் இது எழுத்து [*] குமாண்டீர் அரு- ளாளப்பெருமான் எழுத்து [*] கந்தாடை பெரியாண்டான் பட்டர் எழுத்து [*]
- [30 to 33.]

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (*the nakshatra*) *Uttirattādi*,¹ which corresponds to Monday, the eighth lunar day of the former half of the month of *Dhanu* of the *Ananda* year, which was current after the Śaka year 1296 (*had passed*), during the reign of the illustrious *mahāmaṇḍalika*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern, southern, western and northern oceans, the illustrious *Ommanā-udaiyar*, the son of the illustrious *Kambana-udaiyar*, who was the son of the illustrious *Vira-Kambana-udaiyar*,—Whereas the great people of *Śambukula-Perumāl-agaram*, *alias* *Rājagambhīra-chaturvedi-maṅgala* (*in*) *Murugamaṅgala-parru*, (*which belongs*) to *Maṇḍaikula-nāḍu*, (*a division*) of *Palakunra-kotṭam* in *Jayanḱoṇḍa-Śora-maṇḍalam*, gave to the illustrious *Vishṇu-Kambuli-nāyaka* of *Alaṣu-nāḍu*, within *Tulu-nāḍu*,² a document (*pramāṇa*) about the cost of land³—We, the great people, (*hereby declare, that we,*) having thus agreed, gave a document about the cost of land to the illustrious *Vishṇu-Kambuli-nāyaka*. At the pleasure of these great people, I, *Ankārāi Śrīdhara-bhaṭṭa* of *Śambukula-Perumāl-agaram* wrote this document about the cost of land ; this is (*my*) signature.

No. 73. IN A SMALL SHRINE BELOW THE PAINTED CAVE AT TIRUMALAI, FIRST INSCRIPTION.⁴

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] கடைக்கொட்-
- [2.] சேர்த்திருமலைப்பரவாதிம-

¹ Read தாங்கள்.² Read கடவொம்.³ Read திருவிடையாட்டம்.⁴ Read நில.⁵ Sanskrit *Uttara-bhadrapadd*.⁶ This is Northern Keralā, the country of the *Tuluvas*.⁷ The passage left out describes in detail the land, which was valued at 40 *pon*, and which consisted of 31 *kāṇis*=4,000 *kuris* of wet land (*nilam*), of 2,000 *kuris* of dry land (*kollai*) and of some houses (*maṇḍai*).

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

- [3.] ஸ்வர் மாணுக்கர் கரிஷ்டநெ-
 [4.] திருவாயுட்டர் செ[ய்]-
 [5.] வித்த யகித்த[ரு]-
 [6.] மெனி ||

TRANSLATION.

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

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

This inscription is dated in the twentieth year of *Tribhuvanachakravartin* Râjarâja-deva, which, according to the Poygai inscriptions (Nos. 59 to 64), would correspond to the Saka year 11 57-58. The donor was Râjagambhîra-Śambavarâyan, who bore the *birudas* Attimallan² and Śambukula-Perumâl (i.e., the Perumâl of the Śambu race).³ The object granted seems to have been the village of Râjagambhîra-nallûr, which had evidently received its name from that of the donor.⁴

TEXT.

- [1.] ஸ்ரீ[ஹி] || * ஸ்ரீ[திருவாயுட்டர்] கரிஷ்டநெ-
 [2.] திரு யாண்டு இருபதாவது முதல் செயங்கொண்ட-
 [3.] சொழமண்டலத்துத்தமனூர்நாட்டு [வி]ரன்பாக்க-
 [4.] த்து இலா[வ]பெருமான் மகன் ஆண்பான்கள்⁵ ப-
 [5.] [ந்]கனராயர்க்குப்பலகூஸ் தக்கொட்டத்துப்பங்-
 [6.] களநாட்டு நடு[வில்] . . க்குன்றத்தூரான ராஜம-
 [7.] ம்பிரநல்லூர் [இவ]ர்க்குக்காணியாக கீழ்-
 [8.] நொக்கின கிணறும் மெனொக்கின மரமும் நா-
 [9.] தபாலெல்லையும் விற்றொற்றிப்பரிக்கிரயத்-
 [10.] துக்கு உரித்தாவதாக குடுத்தோம் அத்திமல-
 [11.] ன் சம்புகுலப்பெருமானான ராஜமல்கீரச்ச[ம்]-
 [12.] புவராயனென் ||

TRANSLATION.

Hail! From the twentieth year of the illustrious *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, forward,—I, Attimallan Śambukula-Perumâl, *alias* Râjagambhîra-Śambavarâyan, gave to Âṇḍāṅga! Paṅḡalarâyar, the son of Ilâla-Perumân of Viraupâkkam in Tamaṇûr-nâḍu, (*a division*) of Jayan̄konda-Śora-maṇḍalam, (*the village of*), *alias* Râjagambhîra-nallûr, in the middle of Paṅḡala-nâḍu, (*a division*) of Palakunra-kottam, as his property, (*including*) the wells underground, the trees overground and the boundaries in the four directions, with the right to sell, mortgage or exchange it.

¹ A Jaina teacher of this name, who was a contemporary of a king Kṛishṇarâja, is mentioned in an unpublished inscription from Śravaṇa-Belagôla.

² This is probably the Sanskrit Hastimalla.

³ A Śambavarâyan with different *birudas* occurs in the Poygai inscriptions (Nos. 59 to 61).

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

⁵ Read ஆண்டான்கள்.

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

This inscription is much obliterated. It consists of a passage in Tamil prose, a Sanskrit verse in the *Śārdūla* metre, and another Tamil prose passage, and records some gifts made by Vyāmukta-śravaṇojjvala or (in Tamil) Viḍu-kādaṛagiya-Perumāḷ, *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 Vaṇji.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) Enguṇaviraṭi-Tirumalai (*the holy mountain of the Arhat*). According to the Sanskrit portion of the inscription, it belonged to the Tuṇḍîra-maṇḍala; this seems to be a Sanskritised form of the well-known Tondai-maṇḍalam.³

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] செரவஜ்ஜத்து அகிகைமா[னி] எழினி செய்த யஜ்-
[2.] யக்ஷனாயும் யக்ஷியானாயும் எழுந்த[ரு*]ளுவித்து எறிமணியும் [இ]-
[3.] ப்டெக்கடப்பெரிக்கா[லு]ங்கண்டு குடுத்தான் || ஸ்ரீசுகொரவஹ-ஹு-
[4.] தா யவகிகாநாஜா ஸுயஜ்ய-பாதநா துணீராஹ்யுணுதாஹ-ஸு-
[5.] மிரௌ யகெஸுயரௌ கலுதௌ [*] பபயாதுககூஹ-ஹுணாயிக-
[6.] நுபபுரீராஜராஜாதுஜவ[ர]பீரூரவணாஜுமௌ த[கடாநா]மௌ ஜீனெ-
[7.] [பு]தௌ || வஞ்சியர் குலப[கி]யழினி வ[கு]த்தவியக்கரியக்[கி]யரொ-
[8.] டெ[ஞ்சி]யவ[ழி]வு திருத்தி[யி]வெண்குணவிதை திருமலை வைத்த[ான்] [அ]-
[9.] ஞ்சித[ன்] வழி வரும் [வ]ன் வழி முதலி கவி அ[கி]கனவகன் . நூல்
[வி]ஞ்சையர்
[10.] [ஸ்ரீ]ல புனை தகை[ம]யர் காவலன் விகொதழகியயெருமா[னெய்] [||*]

TRANSLATION.

Hail! Prosperity! Atigaimān[i] of the Śera 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]⁴ in the country (*maṇḍala*) called Tuṇḍîra 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 Vaṇji or Karuvûr was the old capital of the Chera kingdom. Ptolemy calls it *Κάρουρα βασιλειον Κηροβίθρον*, "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 Palaeography*, 2nd edition, page 33, note 2; and Dr. Bühler in the *Zeitschrift d. Deutsch. Morg. Ges.* Vol. XXXVII, p. 99.

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

⁴ Read பபெ for பெ.

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

Viḍu-kādaragiya-Perumāl repaired the broken remains (*of the images*) of a *yaksha* and a *yakshi*, which had been given by Eṛiṇi, the lord of the race of the kings of Vaṇji, and placed them (*on*) this holy mountain (*Tirumalai*) of the god who possesses the eight qualities.¹

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

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

TEXT.

- [1.] ஸ்ரீஸ்க்கொல-
[2.] ஹ-ஹுதா யவநி-
[3.] காநாதி ஸ-ய-
[4.] சீ-ராதுநா த-ஹ்-
[5.] ராஹ்யஸீஷா-
[6.] ஹ-ஸ-யி-ரொள ய-
[7.] கெஷய-ரொள
[8.] க-ஹி-தொள [*] வ-ய-
[9.] ராது-க-ஹ-ஹ-
[10.] ஷணாயிக-ந-
[11.] ஸ்ரீராஜராஜா-
[12.] த-ஜ-வ-ரா-சீ-
[13.] வ-ண-ரா-ஜ-
[14.] ந தக-[-]ர-[-]ர-ய-
[15.] ந ஜீ-ண-ரா-[-]தொள [||*]

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

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*]
[2.] அம்-பரு-டை-
[3.] யான் ஆயன்
[4.] மகன் கரிய-
[5.] பெருமானா-
[6.] ன வை-[-]ர-தா-
[7.] ராயன் திரும-
[8.] லைக்கட-
[9.] பரிக்கு நீ-ர-[-]
[10.] க்க கலிங்கிட-
[11.] கெக்கா-த-
[12.] ன [||*] ய-
[13.] ய-த- வ- வ- ||

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

TRANSLATION.

Hail! Prosperity! Kariya-Perumāl, *alias* Vairādarāyan, the son of Ambarudaiyān Āyan, gave a sluice, in order to raise the water to the Kadapperi (*tank*)¹ at Tirumalai. Let this meritorious gift be victorious!

V.—INSCRIPTIONS AT PADAVEDU.

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

This inscription is dated in the year, which was current after the expiration of the Śaka year 1180, and records a grant, which Rājagambhīra-Śambuvarāyan made to the temple of Ammaiappeśvara. The name of the object of the grant must be contained in the final portion of the first line, which is buried underground. The donor is evidently identical with that Rājagambhīra-Śambuvarāyan, 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 *birudas* of another Śambuvarāyan, who was a contemporary and probably a relation of Rājagambhīra-Śambuvarāyan.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ஸகாஷ்ட ஆபிரத்தொருனாற்றுஎன்பதின் மெற்செல்லாநின்ற கற்கடகநா[ய]ற்று வகுப்புவகந்து திக்கட்கிழமைமும் ஸவ்ஷயும் ரெவதியுமால் இன்று உடையார் அம்மைஅப்பீஸாமுடைய நாயனாற்கு இராஜமுஜீரசம்பு-வராயடு
- [2.] [த]ரத்து முள்ளடி ஊர்க்கணக்கவரி உவச்சன்பெர்க்கடமை ஆசவிகன்பெர்க்கடமை தநிஇறை [த]ட்டார்ப்பாட்டமும் இனவரி [டு] . . யத்தநி இருந்து பரி-மாறுவாரும் செக்குக்கடமை [வ]ரலமஞ்சாடி நிலைபாள் வெட்டிடுவெல்லு உட்-பட்ட[ட] எஞர்ப்பல தனி தெவதாநம் நீக்கி இந்நாயனார்க்குத்தெவதானம் வி-ட்டென் இராஜமுஜீரசம்பு[வ]

TRANSLATION.

Hail! Prosperity! To-day, which is (*the day of the nakshatra*) *Revati* and Monday, the seventh lunar day of the former half of the month of *Karkātaka*, which was current after the Śaka year one thousand one hundred and eighty (*had passed*),—I, Rājagambhīra-Śambuvarāya[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*) Elūr, including³ the tax for the village-accountant, the tax on Uvachchas, the tax on Ājīvakas,⁴ the tax on looms, the tax on goldsmiths,⁵ 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 Ājīvakas, page 88, note 5.

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

⁶ See page 82, note 3. The தலையாரி or watchman and the வெட்டியான் or scavenger are mentioned as members of the ancient village-establishment in the *Tanjore Manual*, p. 415. They used to get their share of the produce, as well as the accountant, the washerman and the other village-officers; *ibid.* pp. 421 f. In the Kanarese country, the corresponding officers were the *talāri* and the *tōṭi*, 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 Vīra-Devarāya-mahārāyar (of Vijayanagara) and in the *Pramādin* year (i.e., Śaka 1356). It records a grant to the Ammaiappa Temple. The name of the donor is obliterated.

TEXT.

- [1.] ஸ்ரீமத் இராசாதி இராசன் இரா[ச]-
 [2.] பரமேஸ்வரன் ஸ்ரீவி[ர]தேவராம¹தீமர-
 [3.] இராயர்[ருச்] செல்லாநின்ற பிறமாதிச-
 [4.] வருஷம் மாசி மாதம் பத்தாந்தயதி
 [5.] நாயனார் அம்மை அப்பநாயனார்[க்கு]
 [6.] தெய்வங்க[ண]பந் மாதவ[ய]ரவநா[யர்]
 [7.] தன்மசாதன பண்[ணி கு]தெத்தபடி ம
 [8.] [கொன்] பெரிய பெகமாவர் திருவிர
 [9.] ஆக விட்ட . வளவு [க] [||*] இந்த தன்[மம்] ச-
 [10.] ந்திருத்தவனா[ய]ம் நடக்க கட[வத]ராக-
 [11.] வும் [||*] இந்த தன்மத்துக்கு அகித பண்[ணு]வு-
 [12.] வந் கெங்கை கரை[ய்]ல் க[ர*]ராம் [பசு]வை

TRANSLATION.

Hail! On the tenth day of the month of *Māsi* of the *Pramādicā*² year, which was current (during the reign) of the illustrious *rājādhirāja rājaparamēśvara*, the illustrious Vīra-Devarāya-mahārāyar, 1 *vaḷavu*³ was given by a *dharmaśāsana* to the lord Ammaiappa-nāyanār. This meritorious gift shall last as long as the moon and the sun. He who shall injure this meritorious gift, [shall incur the sin of one who has killed] a black cow on the bank of the Gaṅgā.

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

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

TEXT.

- [1.] ஸ்ரீமத் இராசாதி இராசன் இரா[ச]-
 [2.] இராசாதி இராசன் இரா[ச]-
 [3.] யபரமேஸ்வரன் ஸ்ரீவி[ர]-
 [4.] தேவராம¹தீமர இராய[ர்*]-
 [5.] க்கு செல்லாநின்ற
 [6.] ஆனந்தவருஷம் ஆடி

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

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

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

- [7.] ஸீ உ [த]யதி நாயன[ர்]
 [8.] அம்மைஅப்பநாயன[ர்*]-
 [9.] க்கு [ச]லவைப்பற்று
 [10.] உல[க]ளந்தவென்
 [11.] [சூரியதெ]வ[னென்]
 [12.] தன்மசாதனம் ப-
 [13.] ண்ணி குடுத்தபடி
 [14.] முல்லயஇராயன்
 [15.] வெங்கட[க்]கை[ய]

TRANSLATION.

Hail! On the 2nd day of the month of *Āṣi* of the *Ananda* year, which was current (during the reign) of the illustrious *mahārājādhirāja rājaparamaśvara*, the illustrious *Vīra-Devarāja-mahārāja*, — I, *Ulagalanda-Veḷ Sūryadeva*, gave (the village of) [Sa]lavaipparu by a *dharmaśāsana* to the lord *Ammaia-ppa-nāyaṇār*. Accordingly (there follows) the signature (?) of *Mullaya-rāyaṇa Veṅgaḍa*.

No. 81. ON THE EAST WALL OF THE SOMANĀTHEŚVARA TEMPLE.

This inscription is dated in the *Sukla* year, which was current after the expiration of the Saka year 1371, and during the reign of *Vīrapratāpa Praudha-Immadi-Devarāja-mahārāja*. This is the latest hitherto-known date of *Devarāja II.* of *Vijayanagara*. The inscription is much injured and incomplete at the end. In the preserved portion, mention is made of the kingdom of *Paḍaiviḍu* (*Paḍaivittu rājyam*), which belonged to *Tondai-maṇḍalam*,¹ of the right and left hand castes,² and of the *Somanātheśvara* Temple at *Paḍaiviḍu*.

TEXT.

- [1.] ஸஹஸீஷு வுஷி [||*] ஸ்ரீஜே[ஹா]-
 [2.] ஜேஷுவையாது அரி(ய)ரா[ய]வி-
 [3.] பாடது பாஷெக்குத்தப்பு[வ ரா]-
 [4.] யர் கண்டது மூவராயர் க[ண்]-
 [5.] டது கண்ட நாடு கொண்டு
 [6.] கொண்ட நாடு கு[ட]ரதான் சூ-
 [7.] றுவடிக்கிணபச்சிமஉத்தரஸ-
 [8.] முடிராஜபதி ஸ்ரீஜேராசாஜிராசராசப-
 [9.] ரமெயா ஸ்ரீவிரபுதாப மசுவெட்டை
 [10.] கண்டருளிய ப்ரவுடஇம்மடி-
 [11.] தெவராயஜேமாராயர் ப்ரதிஜீரா-
 [12.] ச்சய[ம்] பண்ணி அருளானின்ற
 [13.] ஸகா[ஷ]ம் சூநாளயக ன் மெல் செ-
 [14.] ல்லானின்ற ஸஹஸீவருஷ லிஹ-
 [15.] நாயற்று பூறுவகஷத்து த்ருயெ[ர]-
 [16.] உரியும் சனிவாரமும் கு[டி]-
 [17.] [ஷ]ரது யொம[ஹ] பெ[ற்ற] உ[த்]-

¹ See the introduction of No. 56.

² Much interesting information on the right and left hand castes is found in Dr. Oppert's work "On the Original Inhabitants of Bharatavarsha or India," Part I, pp. 57 to 66.

- [18.] திராடித்து நாள் தொண்டை-
 [19.] மனோத்து படைவிட்டு
 [20.] ராஜ்ய [ந]ரட்டவர் வலங்கையு-
 [21.] டு இடங்கையு ஷேமாஜநமு
 [22.] ராசமம்[பிரத] மலை[க்க]-
 [23.] டைத்த¹ முரு[க]மங்கலப்பற்று
 [24.] மருதாசா படை[ட]விடு உடைய[ார்]
 [25.] சொமனாத்தெ[யூர்]நயினர் கொயிலி-
 [26.] லெ கிறைவற மைந்து [கு]றைவ[ம]

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 *Śiṃha* 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 rājaparamēśvara*, 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 *Paḍaiviḍu*, (*which belongs*) to *Toṇḍai-maṇḍalam*, the great men of the right hand and of the left hand,—at the temple of *Somanāthesvara-nāyanār*, the lord (*of*) *Paḍaiviḍu* in the north-west (*of*) *Muruga-maṅgala-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 *Rājārāja*, issued the *Sanskrit* portion of the *Leyden* grant after his father’s death.⁸ He is probably identical

¹ Read டைத்த.

² *Sanskrit Uttirāśādhā.*

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-rāyaru*; 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-Sambuvarāyaṇ*; see the introductions of Nos. 74 and 78.

⁶ *Salem Manual*, Vol. II, pp. 369 ff.

⁷ Dr. Burgess’ *Archaeological Survey of Southern India*, Vol. IV, pp. 204 ff. *Madhurāntaka*, and not *Mathurāntaka*, is the reading in lines 48, 62 and 87 of the original, an impression of which I owe to Dr. Burgess.

⁸ See page 96, note 8.

with Rājendra-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.

1. Vijayālaya of the Śāryavamśa.

2. Āditya I.

3. Parāntaka I., *alias* Viranārāyaṇa or Madirai-koṇḍa Ko-Parakesarivarman. He covered the Śiva Temple at Vyāghrāgrahāra² with gold, married the daughter of the king of Keraḷa and conquered the Bāṇa king, Vaitumba,³ the king of Laṅkā (Ceylon) and Rājasimha Pāṇḍya.⁴

4. Rājāditya, was killed in a battle with Kṛishṇarāja.⁵

5. Gaṇḍarādityavarman, founded a village called by his name on the northern bank of the Kāveri.⁶

6. Arimjaya.

9. Madhurāntaka I.

7. Parāntaka II., *alias* Rājendra, fought a battle at Chevūr.⁷

8. Āditya II., *alias* Karikāla, fought in his youth with Virapāṇḍya.

Kundavai, married to the Pallava king Vandyadeva.⁸

10. Rājarāja, *alias* Rājāśraya or Rājakesarivarman, made certain gifts in Śaka 926⁹ and conquered the Western Chālukya king Satyāśraya II. (Śaka 919 to about 930).

11. Rājendra-Chola, *alias* Madhurāntaka II. or Parakesarivarman, fought with the Western Chālukya king Jayasimha III. (about Śaka 940 to about 964).

Kundavā, married to the Eastern Chālukya king Vimalāditya (Śaka 937 (?) to 944).

Ammaṅga-devī, married to the Eastern Chālukya king Rājarāja I. (Śaka 944 to 985).

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

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

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

³ Compare "the Vaidondai race" and "Vaidumba-roya" in the Rev. Taylor's translation of the *Koṅgu 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 Rāshtrakūṭa king Kṛishṇa IV., whose grants range between Śaka 868 and 879. The Amoghavarsha, who is mentioned in Mr. Foulkes' grant (verse 16) is probably identical with the Rāshtrakūṭa king Śarva Amoghavarsha I. (Śaka 737 to at least 800).

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

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

⁸ See page 97, note 9.

⁹ See page 64, note 1.

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

The subjoined inscription records that a certain Chāṇḍaparākrama-vīra gave to the god of “the holy stone-temple” (i.e., the Rājāsīmhavarmesvara Temple⁵) at Kachchip-pedu (i.e., Kāñchipuram) 270 sheep, from the milk of which three lamps had to be supplied with ghee. A certain Chāṇḍaparākrama-maṇṛādi, who seems to be distinct from the donor, pledged himself, that he and his descendants would supply the ghee daily or otherwise incur certain fixed fines.

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

TEXT.

- [1.] || ஸ்ரீ || மகிளா கௌ-
- [2.] ண்ட கொப்பரகெசரிபன்மக்கு-
- [3.] யாண்டு பதினஞ்சாவது கச்சி-
- [4.] ப்பெட்டுப்பெரிய திரு-
- [5.] க்குமளி சிவாபெவர்-
- [6.] சண்ட[*]பராக்கிரம[*]ந்ருடியென் -
- [7.] முத்து [*] திருகத்தளி தெவர்கு முந்-
- [8.] று நொடி[*]விளக்கு வநாடிகுர் உள-
- [9.] ளவும் சண்டபராக்கிரமவிர் [*]வத்த
- [10.] சாவா மூவா பெராடு இருநாற்று-
- [11.] எழுபது [*] இவ்வாட்டா[*] நிசதி முழ-
- [12.] க்கு நெய் கொண்டு சென்று உண்-
- [13.] ண்டுழிகை உடையர்கள் கையி-
- [14.] ல் ண்டுமுக்கு வழுவாத நாழி-
- [15.] யால் என் மக்கள் மக்கள் வ-
- [16.] ழி வழி [என்றும் அட்டுவென் [*] அட்டு-
- [17.] ணயில் யஜ்ஞா[வாழ்]த்தில் நிசதி
- [18.] நாலெகால் [தண்டபடுவெ]ணு-
- [19.] ன் [*] இத்தண்டபட்டு இனெய் முட்-
- [20.] டாமெ அட்டுவெ[ணென்] [*] முட்டில் அ-
- [21.] ன்ருள் கொவுக்கு நிசதி மஞ்சாடி

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 Gauḍas,” are the chief tribes or languages on the south of the Vindhya:—Draviḍa proper (Tamil), Āndhra (Telugu), Kārṇāṭa (Kanarese), Mahārāshṭra and Gurjara; see Böhlingk and Roth's *Sanskrit Dictionary*, s. v. द्रविड, and Winslow, s. v. கிரவிடம்.

⁴ See pages 96 and 99, above.

⁵ See page 118, below.

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

- [22.] டெபான் மந்த [ஓட்டி குடுத்தென்]
 [23.] [வி]ரம
 [24.] [இ]லிங்கம் [வ]ரு[தி]க[தி].
 [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 RĀJASIMHAVARMEŚVARA 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 *d* in *nd* and *rd* is not, as in modern Tamil, attached to the bottom of the letter, but is added after it and turned upwards.⁶

TEXT.

- [1.] [ஹ்]லி ஸ்ரீ || மதிரை கொண்ட
 [2.] [கெ]ரப்பரகேசரிபன்ம[க்]கு யான்-
 [3.] [டு] ப[தி]ன் அஞ்சாவது கால[டு]க[தி]ப-
 [4.] [வி]ரம[ன] [ரு]டி[யெ]ன்
 [5.] . . . பதிலும் கல்வெட்டுப் ப
 [6.]
 [7.] . . [தொ]ரை திருகத்தளி டெவர்க்-⁷
 [8.] கு இரண்டு நொநாவினக்கு உரு[தி]க[தி]-
 [9.] ர உள்ள அளவும் எரிப்ப[தி]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 நந்தாவினக்கு for நொந்தாவினக்கு, which occurs also in No. 83, line 8, and in No. 147, line 5.

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

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

⁵ 1 *manjâdi* weighs 4 grains.

⁶ In னு of உண்ணுழிகை, line 13, and in ரு of மன்றடி, line 24.

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

- [10.] டபராக்கிரமவிரர் வைத்த சா[வா]
 [11.] [மூ]வா பெராடு நூற்றுஎண்பது [*]
 [12.] [இ]வ்வாட்டால் நிசதி உரிய் நெ[ய்]
 [13.] [கெ]ரண்டு வந்து உண்ணாழி¹[கை]
 [14.] [உ]டையர்கள் கையில் னுலுழக்-
 [15.] [கு வ]முவாத நாழியால் என் ம-
 [16.] [க்]ள் மக்கள் வழி வழி எற்றும் அ-
 [17.] [ட்]டுவெனென் [*] அட்டெனயில் [ய]
 [18.] [ஃ]வாநத்தில் நிசதி அரைக்க[ா]-
 [19.] [ல்] பொந் தண்டபடுவெனென் [*]
 [20.] இத்த[ண்]ட[ப]ட்டம் இனெய் மு-
 [21.] ட்டாமெ அட்டெவெனென் [*] முட்டி[ல்]
 [22.] அன்றான் கொவுக்கு நிசதி குன்றி
 [23.] பொன் மத்த ஒட்டி குடுத்தென்
 [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, Kālakopa-vīra-manrāḍi Chaṇḍaparākrama-vīra gave one hundred and eighty undying and unending² big sheep to the god of the holy stone-temple, in order to keep two *nondā* lamps burning, as long as the moon and the sun exist. From (*the milk of*) these sheep,—myself, my sons and my further descendants shall take one *uri*³ of ghee daily and shall, for ever, pour them out into the hands of those, who are in charge of the *nārigai* (*measure*) within (*the temple*), with a *nāri* (*measure*) which is equal to four *urakkus*. If I do not pour them out, I shall be liable to a fine of one eighth *poṇ* daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I, Kālakopa-vīra-manrāḍi solemnly agree, that I and my descendants shall pay one *kuṇri*⁴ of gold daily to the king who is then ruling

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

This inscription is dated in the 3rd year of Ko-Rājakesarivarman. By it, the villagers of Menalūr 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 Kāñchīpuram. 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 Rājasiṃhavarmeśvara Temple,⁵ and is probably a synonym of Kāñchīpuram. The town belonged to Kāliyūr-koṭṭam, a district, which is also mentioned in Nos. 85, 147 and 148.

¹ ஸ்ரீ is entered instead of another *akshara*, which seems to have been கை.

² See note 1 on the preceding page.

³ 1 *uri* is equal to $\frac{1}{4}$ *padi* or *nāri*.

⁴ 1 *kuṇri* weighs about 2 grains.

⁵ See page 118, below.

TEXT.

- [1.] [கொவி]ராஜகேசரிபம்மற்கு யாண்டு ந [ஆவது] காவியூர்கொட்டத்[தொகழ]நாட்டு
திருக்க]-
[2.] ந்றளிப்புறத்து மெனலூர் ஊரோம் கைய்யெழுத்து [||*] காஞ்சிய்புரத்து திருக்க-
ந்றளி [கு]-
[3.] ஷிஷாஸவண்ணைய[ர] பக்கல் யாங்கள் கொண்டு கடவ பொன் பதின்எண்[கழ]-
ஞ்செய்]
[4.] முன்று மஞ்சாடியும் குன்றிய் [||*] இப்பொந் பதின்நெண்கழஞ்செய் மு[ன்று
மஞ்சா]-
[5.] [டி] குன்றிக்கும் பவிசையாற்வனூரூதித்த[வற]¹ நிசதம் உழக்கெண்ணை ஊரக[மு]-
டையார் கா²]-
[6.] லொடொக்கும் உழக்காலெ அட்டுவொமாமொநாம் ஒரு நகாவிளக்கு அட்டுவொம-
[ர*]நொ[ம்]
[7.] [ஊ]ரார் சொல்ல ஏழுநென் இவ்வூர் விச[வந்] அலப்படியென் இவை எந்
எழுத்து [||*]

TRANSLATION.

In the 3rd year of Ko-Rājakesarivarman, we, the villagers of Menalūr, (*a quarter*) of Tirukkarralippuram in Ogara-nādu (?), (*a division*) of Kāliyūr-kottam, (*made the following*) written agreement. We have received from Âdidāsa Chaṇḍeśvara³ (*in*) the holy stone-temple at Kāñchīpuram eighteen *karāñjus*, three *mañjādis* and one *kuṇṇi*⁴ of gold. From the interest⁵ of these eighteen *karāñjus*, three *mañjādis* and one *kuṇṇi* of gold, we shall pour out daily,⁶ as long as the moon and the sun exist, (*for*) one *nandā* lamp, one *urakku* of oil with an *urakku* (*measure*), which is equal to a quarter (*according to the standard*) of the authorities in the village. As the villagers told (*me*), I, Alappadi, the head-man⁷ of this village, wrote (*this document*). This is my signature.

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

The middle part of this inscription is covered by the wall of the modern *mahāmaṇḍapa*, which has been erected between the Rājasiṃhavarmeśvara 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 Kalladuppūr⁸ pledged themselves, to furnish a fixed yearly supply of paddy from the interest of a sum of money, which they had received from the shrine of Âdidāsa Chaṇḍeśvara at Tiruvottūr.

TEXT.

First part.

[ஹ]வீ ப்ரீ [||*] கொப்பரகெலரிவழைக்கு [யாண்டு நா]லாவது காவியூர்க்கொட்-
டத்து விறப்பெடுநாட்டுக்கல்லெப்பூர் ஸலெவெய்யாம் கைய் எழுத்து [||*] இக்-
கொட்டத்துத்தனகற்றுத்திருவொத்தூர் [குடி]ஷாஸவண்ணையார் கையி[ல்] யாங்கள்

¹ Read வரை.

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

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

⁴ 1 *karāñju* contains 20 *mañjādis*, 1 *mañjādi* contains 2 *kuṇṇis*, and 1 *kuṇṇi* 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 வியவன்.

⁸ Compare Kalladuppūr in No. 83, line 5.

கொண்டு கடவ பொன் எட்டரை ம . . . கச்சிப்பெட்டு ஆணிக்கல்லால் நிறை இருபதின் கழஞ்சு பொன் கொண்டு கடவொம் [*] இப்பொன் இருபதின் கழஞ்சுக்கும் இவ்வாட்டைத்தை முதலாக இப்பெ

Second part.

டைய சிவபிரபுஷணர்கள் கைய வழி திருச்செந்தடை நெல்லளந்து குடுப்பொ-
மாமெனம் கல்லெப்பூர் ஸடெமெயொம் [*] இந்நெல்லு ம
இவ்விருபதின் கழஞ்சு பொன்னு[க்]கும் பவிசை நெல் ஆட்டாண்டு தொறும்
தொண்ணூற்றுக்காடி நெல்லும் கூற்று வகை வழுவாமெ ஆட்டாண்டு தொறும்
எங்களுர் ஊரை[ம]¹ [செ]ய்யும் வாரிய[ய]ப்பெருமக்களொமெ கொண்டு
சென்று அளந்து குடுப்பொமாமெனம்]

TRANSLATION.

Hail ! Prosperity ! In the fourth year of Ko-Parakesarivarman, we, the assembly (*subhd*) of Kalladuppūr in Virappedu-nādu,² (a *division*) of Kāliyūr-kottam, (made the following) written agreement. We have received from the hands of Âdidâsa Chandesvara (at) Tiruvottūr in Tanakūru (?), (a *division*) of this *kottam*, eight and a half of gold. According to the standard (*anikkal*) of Kachchippedu, we have received twenty *karāṇjus* weight of gold. For these twenty *karāṇjus* 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., *Saiva*) *Brāhmaṇas* (From) the interest of these twenty *karāṇjus* of gold, we, . . . the great people, who constitute the village-assembly of our village, shall measure and give every year ninety *kādis*³ of paddy, without breaking our promise (even) partially.

No. 86. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RÂJASIMHAVARMEŚVARA SHRINE.

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

¹ Read ஊரை, i.e., ஊர் ஸடெமெ ?

² Virappedu is probably meant for Vīra-pēdu, "the town of Vīra," or "the town of heroes." Compare the names Vaṅgipp[u]ram in No. 72, Tirukkarralippuram in No. 84, and Tiruvirāpuram in No. 146, where புரம் stands for புரம், "a town."

³ The same measure is mentioned in line 4 of the fragment No. 146.

⁴ This is probably a mistake for 1287, as the *Viśvāvasu* year corresponds to the current Śaka year 1288.

Inscription No. 72.

Vira-Kambana-udaiyar.

Kambana-udaiyar.

Omnana-udaiyar (*Śaka* 1297).*Inscriptions Nos. 86, 87 and 88.*

Vira.

Kambana-udaiyar or Kambanna-udaiyar
(*Śaka* 1288 and 1291).

The three inscriptions Nos. 86, 87 and 88 contain orders, which were issued by a certain Koppanaṅgaḷ,¹ Koppanaṅgaḷ² or Koppanan³ to the authorities of the temple. Koppanaṅgaḷ was probably the executive officer of Kambana-udaiyar at Kāñchipuram. The Kailāsanātha Temple is designated by three different names, *viz.*, Rājasimhavarmaśvara,⁴ Eḍudattu-āyiram-udaiya-nāyanār and Tirukkarrali-Mahādeva.⁵ The last-mentioned term means "the holy stone-temple (of) Śiva." The meaning of the second is not apparent. The first name, Rājasimhavarmaśvara, shows that the Pallava king Rājasimha, the founder of the temple, was not yet forgotten at the times of Kambana-udaiyar, and that his full name was Rājasimhavarman.⁶

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

TEXT.

West face.

- [1.] ஆவழி [||*] ஸ்ரீமதுமஹாமன-
[2.] னெய்யா அரிநாயகிவாடன்
[3.] பாடுஷெக்குத்தப்புவ ராய-
[4.] ிர் கண்டன் பூலு-பவமீலே-
[5.] ஞாயிவதி ஸ்ரீகம்பண-
[6.] உடையர் ஞாயிவி-
[7.] ஜும் பண்ணி அரு-
[8.] னாரின்ற ஸகாஷ்ட ஆயி-
[9.] ரத்துருநூற்றுஎண்ப-
[10.] த்துஆறின் மெல் செல்-
[11.] லாரின்ற வியாவல-¹⁰வருஷ-
[12.] த்து ஆடி மாதம் முதல் ஸ்ரீ-
[13.] மது¹¹கொப்பணங்கள்
[14.] காஞ்சிபுரத்தில் இராஜ-
[15.] வலிமைபன்மியரமு.

South face.

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

¹ No. 86, lines 13 and 67 ; No. 88, line 23.² No. 87, line 62.³ No. 88, lines 15 to 17.

⁴ This temple is situated close to the Kailāsanātha Temple. In the hymns of Tiruñāṇasambandar and of Nambi Āṇṇaṇār, *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 அனேகதங்காபதம்.

⁵ Read ஸ்ரீஜெ.⁶ The two syllables வல- are entered below the line.⁷ No. 87, line 15.⁸ No. 86, line 15 No. 87, line 17.⁹ See page 9, above.¹⁰ Read ஞாயிவி.¹¹ Read ஸ்ரீஜெ.

- [18.] யில் தானத்தாற்கு நிருபம் [1*] எ-
 [19.] தெத்து ஆயிரமுடைய நாயகா
 [20.] தானத்தை முன்பெ குலொத்-
 [21.] துங்கசொழ்தெவர் காலத்தி-
 [22.] லெ இறங்கல் இட்டு நாயனார்
 [23.] திருநாமத்துக்காணியுமாறி தி-
 [24.] ருவிருப்பும் திருமடைவினாகரு-
 [25.] ம் அனையபதங்காவுடைய னு-
 [26.] யன[1*]க்கு குடுத்த இதவும் எடுத்த-
 [27.] தது ஆயிரமுடைய நாய[1*]
 [28.] னார் தானத்தை இறம்-
 [29.] கல் இட்ட இதவும் யதி-
 [30.] ம் அல்லாதபடிஆல

East face.

- [31.] இன்ன[1*]ர் தானம் இறங்க-
 [32.] ல் மிண்டு ஆடி மாதமுத-
 [33.] ல் பூசை திருப்பாடி நடக்-
 [34.] கும்படிக்கு தென்கலா
 [35.] மணவிற்கொட்ட-
 [36.] தது பன்மாளாட்டு முரு-
 [37.] ந்கை ஊர் அடங்கலும் ஸவ்யமா-
 [38.] னியம் இறையீவி ஆக
 [39.] நார்ப்பாற்க்கெல்-
 [40.] (கெல்லைக்குட்பட்ட
 [41.] நிலமும் சந்திராதித்தவ-
 [42.] னையும் நடக்கும்படி-
 [43.] கும் [1*] இன்னையனா தி-
 [44.] ருவிருப்புக்கு வடபாற்-
 [45.] கெல்லை வடதாழம்பன்-
 [46.] னத்து தெற்கும் [1*] தென்-

North face.

- [47.] பாற்கெல்லை கழனிச்-
 [48.] கு வடக்கும் [1*] மையா-
 [49.] ற்கெல்லை கலா ி
 [50.] மட்டுக்கு கிழக்கும் [1*] கி-
 [51.] ழ்பாற்கெல்லை வரி
 [52.] வாய்க்காலுக்கு மெ-
 [53.] ற்க்கும் [1*] இந்த நாயனார்
 [54.] சந்தித்தெரு அட-
 [55.] ன்கலும் ஸவ்யமா-
 [56.] ன்னியம் ஆகச்சந்தி-
 [57.] ராதித்தவனையும் செ-
 [58.] ல்லும்படி முன்பு இறம்-

- [59.] கல் இட்ட நாளில் வெ-
 [60.] ட்டின கல் வெட்டுப்படி
 [61.] தவிர்த்து குடுத்த அ-
 [62.] ளவுக்கு இவ்விலை-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 Kambāṇa-udaiyar, was pleased to rule the earth,—the illustrious Koppanāṅga! (*addresses the following*) order to the authorities of the temple of Rājasimhavarmesvaram-udaiyār, *alias* Eḍudattu-āyiram-udaiya-nāyaṇār, at Kāñchipuram. As it is opposed to the sacred law, that formerly, at the time of Kulottuṅga-Śora-deva, the shrine of Eḍudattu-āyiram-udaiya-nāyaṇār was closed, that the temple-land (*tirumattu kāṇi*) of the lord was sold, and that the temple-compound (*tiruviruppu*) and the environs of the temple (*tirumadai-vilāgam*)² were given to Aṇaiyapadaṅgāvuḍaiya-nāyaṇār,—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 Murūṅgai in Paṇmā-nāḍu, (*a division*) of Maṇaviṛkoṭṭam³ 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 Koppanāṅga!.

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

This inscription is dated in the same year and month, as No. 86, and during the reign of Kambāṇa-udaiyar, the son of Vīra. It records that, with the sanction of Koppanāṅga!,⁴ the authorities of the Rājasimhavarmesvara Temple at Kāñchipuram sold some houses in the northern row of the *samnidhi* street to certain *Mudalis* at the price of 150 *paṇas*.

¹ Read இவ்வொலை.

² See page 92, note 5.

³ On Paṇmā-nāḍu and Maṇaviṛkoṭṭam, see the introduction of No. 151.

⁴ See page 118, above.

TEXT.

West face.

- [1.] ஸ்ரீ[ஸ்ரீ] மனு¹ஹா-
 [2.] மண்டவிசரன் அரிஇர[ர]ய-
 [3.] விபாடன் பாழ்சைக்கு
 [4.] தப்புவு ராயகண்ட-
 [5.] ன் ப-டு[வ்]-வஜி²ஸை-த[தி]-
 [6.] ராகிபதி ஸ்ரீவிசருமார-
 [7.] கம்பணஉடையர் வி-
 [8.] துவிஇராச்சியம் பண்-
 [9.] ணி அருளாகின்ற சஹா
 [10.] த்தம் ஆயிரத்துஇருநா-
 [11.] ந்றுஎண்பத்துஆயின்
 [12.] மெல் செல்லாகின்ற
 [13.] விஸாதிவருஷம் ஆடி-
 [14.] மாதம் முதல் ஸ்ரீமது-²
 [15.] கொப்பண்ணங்களை
 [16.] காஞ்சிபுரத்தில் உடையார்
 [17.] இராஜவிஹபன்மியரம்

South face.

- [18.] உடையார ஆன எடு[த*]-
 [19.] த்து ஆயிரம் உடைய
 [20.] நாயனார் கொயில் தா-
 [21.] னத்தாற்கு நிருபம் [||*]
 [22.] சந்தித்தெரு வட[சிற]-
 [23.] கில் முன்னாள் இருக்கும்
 [24.] ஆண்டார் சுந்தரப்பெ-
 [25.] பருமாள் மடமும திரு-
 [26.] வகத்திசுரம் உடை-
 [27.] ய நாயனார் கொயி-
 [28.] லுக்கு கிழக்கு திருமந்-
 [29.] சனப்பெருவழிக்கு
 [30.] மெற்கும் உள்ள[ள] மனை நிக்-
 [31.] கலான மனை அட-
 [32.] ங்கலும் இன்னாள்
 [33.] முதல் எ[ன்*]றும் கைக்கொ-
 [34.] னற்கு[ம்] கைக்கொள் மு-

East face.

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

¹ Read ஸ்ரீஹ.² Read ஸ்ரீஹ.

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

North face.

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

[101.] ன் எழு-	[102.] த்து
[103.] இப்படி-	[104.] க்கு இவை
[105.] இக்கொடி-	[106.] ல் கணக்-
[107.] கு உத்தர-	[108.] ன்மெருர்
[109.] உடையர்-	[110.] ன் கிருவெ-
[111.] கம்பவெ-	[112.] ளான் ஆ-
[113.] கித்தெவ-	[114.] ன் எழுத்து [*]

TRANSLATION.

Hail! From the month of *Ādi* of the *Viśvādī*¹ year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahāmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, Kambāṇa-udaiyar, the son of the illustrious Vīra, was pleased to rule the earth,—the illustrious Koppaṇṇaṅgaḷ (*addresses the following*) order to the authorities of the temple of the lord Rājasimhavarmaśvaram-udaiyār, *alias* Edudattu-āyiram-udaiya-nāyaṇār, at Kāñchipuram. Whereas all the houses and the gardens (*attached to*) the houses in the northern row of the *sainidhi* street,—excluding the *maṭha* of Āṇḍār Sundara-Perumāl, which exists (*from*) old times, (*and excluding*) the house, which is to the east of the temple of the lord Tiru-Agastyeśvara and to the west of the great road of the sacred bath (*tiru-maṇḍana-peru-vari*),—were sold at a price (*fixed in the presence of the god*) Chaṇḍeśvara to the *Mudali*s, to be (*their*) property, from this day forward, for ever, against (*payment of*) *pa.* 150, (*i.e.*) one hundred and fifty *paṇas*, which were previously received from these (*Mudali*s) 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 Koppaṇṇaṅ.

This we have engraved on stone and given. This is the signature of Kambāṇḍāṇ. This is the signature of Śīyaṇ (*i.e.*, Simha), who made the closing (*of the temple*) cease. This is the signature of Kāṭṭukkurivaippan Vīra-Śamba-Brahmā-rāyaṇ, the *deva-karmin* (*i.e.*, *pujāri*) of this temple. This is the signature of Viḍaṅga-bhaṭṭa, who lives at Kāñchikkuripāram (?). This is the signature of Nārpattēṇṇāyirakkālāṇ. This is the signature of Irāguttarāyakkālāṇ. This is the signature of Uttaraṇmerūr-udaiyāṇ Tiruvegamba-velāṇ Āditya-deva, the accountant (*kaṇakku*) of this temple.

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

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

¹ *I.e.*, *Viśvāvasu*.² See page 117, above³ See page 118, above.⁴ See the remarks on Maṇayirkōṭṭam in the introduction of No. 151.⁵ Sewell's *Lists of Antiquities*, Vol. I, p. 207.⁶ *Ibid.* p. 212.

EXT.

West face.

- [1.] ஸ்ரீவி [||*] ஸ்ரீவிநாகம்-
 [2.] பண்ணைஉடையர்கு
 [3.] செல்லாநின்ற கீல-
 [4.] கவருஷத்து கிரான-
 [5.] யறு அவரவ(ஷ)-
 [6.] க்ஷத்து ஸ்ரீவி[||*] டெ-
 [7.] சவ்வாய்க்கி(மு)-
 [8.] முமையம் பெற்ற
 [9.] தெ[||]ர் னுள் ஜயங்கெ-
 [10.] ண்டசொழம்-
 [11.] ண்டலத்து எயிற்-
 [12.] கொட்டத்து நகர-
 [13.] ங்காஞ்சி-
 [14.] புரத்து-
 [15.] டயார் திரு-
 [16.] க்கற்றளி

South face.

- [17.] மக[||*]தெவரான எடு[||*]-
 [18.] தாயிரம் உடைய ந-
 [19.] ராயினர் கொயிலில்
 [20.] ஸ்ரீராம[||*]தெவரான-
 [21.] ராரும் தாநத்தாருமவ-
 [22.] வனைவரொம் கொ-
 [23.] ப்பணங்கள் அ-
 [24.] ருளிச்செயல்படிக்கு
 [25.] திருமுதுகுன்றத்தில்
 [26.] மாஹேஸ்வரரில் சிற்-
 [27.] ருமுருடையான் பெ-
 [28.] ண்ணுகிய பெரும-

East face.

- [29.] ரானு காங்கயற்கு
 [30.] திருக்கையெர்படி
 [31.] திருமுன் ஓதுகையு-
 [32.] ம் மெலைத்தெருவி-
 [33.] ல¹ ஒரு மடமும் கா[||*]-
 [34.] ய[||*]யும் குடுத்த அ-
 [35.] [||*]வுக்குச்[||*]திருதித்த-
 [36.] வ[||*]யும் நடத்தி[||*]-
 [37.] காளளவும் [||*] ஸ்ரீரு[||*]-
 [38.] மாஹேஸ்வரரும் [||*]தாநத்தா-
 [39.] ரொம் [||*]ம்பாண்டான் எ-

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

- [40.] [மு]த்து இவை இறங்கல் மி-
 [41.] ட்ட சிய[ர்] எழுத்து
 [42.] இவை கிரச-
 [44.] ராயர் எழுத்-
 [46.] பட்டெழுத்து
 [48.] ராயக்கால-

- [43.] ம்ப[ரி]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 *Makara* 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* Edudatt-âyiram-udaiya-nayanâr³ at Kâñchipuram, a town of Eyirkotiam in Jayañkonda-Śora-mandalam, gave, as ordered by Koppanaṅgal, to Peruman, *alias* Gāṅgayar, who is worshipped by (*i.e., who is the teacher of?*) Sīrāmūr-udaiyaṇ, (*one*) of the *Māheśvaras* at Tirumudukunram, (*for*) reciting the *Veda* in the presence of the god, one *matha* 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 Śīyar (*Simha*), who made the closing (*of the temple*) cease. This is the signature of Vira-Samba-Brahmâ-râyar. The signature of Vidāṅga-bhatta. 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 Râjasinhavarmesvara Temple, see page 118, above.

⁴ The western *sannidhi* street of the Râjasinhavarmesvara 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 GEṄGONDA MANDAPA¹ 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 Śrī-Kulottuṅga-Śora-deva, who was pleased to sit on the throne of heroes, (*which consisted of*) pure gold." The fourth line mentions "Â mûr-nâḍu, (*a division*) of Â mûr-kotṭam² in Jayankonda-Śora-maṇḍalam." The seventh line contains the name of the god Âdidâsa Chandēsvara.³

- [3.] செம் பொற் பிரவிஹ்வானத்து விற்றிருநருளிய கொவிராசகேசரிபட்டிராக கிருபுவ-
[ன*]ச்ச[க்]கரவர்த்திகள் ஸ்ரீகுலொத்துங்கசொழலெவர்க்கு யாண்டு பதிநாலாவ-
[4.] து ஜயங்கொண்டசொழமண்டலத்து ஆழர்கொட்டத்து 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]nârâyaṇa Śambuvarâyar⁵ and to have recorded a grant to the temple of Perumâl (*i.e.*, Viṣṇu) and of Nilamaṅgai-nâchechiyâr (*i.e.*, the goddess of the earth) at Mâmal[lapuram].

- [1.] நாராயணன் சம்புவராயற்கு யாண்ட[டு] [டு] முதல் மாமல்-
[2.] நின்ற பெருமானுக்கும் நிலமங்கை[ந]ரச்சியாற்கும் பை
[3.] ன நிலம் உள்ளது அஞ்சாவது முதல் திரு[வா]ராதனைக்கும்
திருப்பணி
[4.] பற்பட்ட உபாதிக்கும் உட்பட வலு-⁶[ர]ாந்(ய)ராக 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-konḍa 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 गंगैकोण्ड-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. Â mûru-kotṭa is also mentioned in a copper-plate grant of Śaka 1558 ('expired'); *Ind. Ant.* Vol. XIII, p. 132, plate iv b, line 1. Â mûr-nâḍu and Â mûr-kotṭam are probably named after Â mûr or Âmbûr, a town in the Velûr Tâlluga of the North Arcot District and a station on the Madras Railway; see Sewell's *Lists*, Vol. I, p. 163.

³ ஆதிதேவசுண்டேஸ்வரர். 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 *sadd-sevâ*. It is here used in the sense of "a monument of perpetual devotion," just as, in Sanskrit, *kirti* 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 *dvārapālakas* in front of the *gopura*, one on the left outer wall of the inner *prākāra*, and five on the floor of the *alamkāra-maṇḍapa*, of which two are written in Tamil, two in Telugu, and one in very faint Nāgarī characters.

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

TEXT.

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

TRANSLATION.

In order that (*the god*) Kumāra-svāmin at the gate of the *gopura* might protect¹ (*him*), the magistrate (*adhikārin*) Chandra-pillai of Kāṭṭeri (*made this gift, which records his*) perpetual devotion.

No. 92. ON THE PILLAR TO THE RIGHT IN FRONT OF THE GOPURA.

TEXT.

[1.] கெடபுரவாச-	[2.] ல் வினா-
[3.] யகன்	[4.] லக்ஷி-
[5.] க்க கி-	[6.] வசந-
[7.] யபரி-	[8.] பால-
[9.] கன்	[10.] காட்டெ-
[11.] ரி சந்-	[12.] திரப்-
[13.] பிள்ளை	[14.] அதிய-
[15.] ரியார்	[16.] சதா ² செ- [17.] ர்வை [*]

TRANSLATION.

In order that (*the god*) Vināyaka (*i.e.*, Gaṇeśa) at the gate of the *gopura* might protect (*him*), the magistrate Chandra-pillai of Kāṭṭeri, a follower of the Śaiva doctrine (*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-pillai of Kāṭṭeri (*to the god*) Kumāra-svāmin.

¹ லக்ஷிக்க seems to be a vulgar form for லக்ஷிக்க

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

No. 94. ON THE STONE INSIDE THE GOPURA.

[1.] காட்டுடரி

[2.] சந்திரப்பிள்ளை

[3.] சதாசெர்[வை] [||*]

No. 95. ON THE BASE OF THE ĪŚVARA TEMPLE AT SORAPURAM NEAR
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 Iratṭa-pâḍi shows, that the inscription dates after the twenty-first year of the king.¹

[1.] ஸ்ரீ ஸ்ரீ || [கிருமகள் பொல]ப்பெரு னிலசெசல்வியுனை[க்கெயிரிமை பூண்டமை] மனக்கொளக்காஞ்ஞர்ச்சாலை கலமறுத்தருளி வெங்கைஞாடும் கங்கபாடியுனுளம்ப-பா[டி*]யும் குடம-

[2.] லே(ம)நாடுக்கொல[வமுங்கனி]ங்கமும் எண்டிசை[ச] புகழ் தர [சுழ்மண்டலமும் இரட்டபாடி எழ]ரையிலக்கமு(ம்)கிண்டிதல் வென்றித்தண்டார்க்கொண்ட தன்-கெழில் வள மியன்

No. 96. ON THE BASE OF THE ĪŚVARA TEMPLE AT SORAPURAM; 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: கொய்யராசகேசரிபன்மரந குலொத்துங்கசொழ்தெவற்கு முப்பத்திரண்டாவது; "the thirty-second [year] of Ko-Râjakesarivarman, *alias* Kulottuṅga-Sora-deva."

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

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

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

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

Nos. 99 to 106. INSCRIPTIONS OF THE GAṅGEŚVARA TEMPLE AT GĀṆGANŪR 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 Śāka year 1258. No. 100 begins with the name of "Sakalalokachakravartin Râjanârâyaṇa Śambova."⁵ Nos. 104 and 105 mention Gāṅgeya-nallūr, *alias* Śri-

¹ See the Introduction of No. 66, above.

² துன்மதிவருஷம்.

³ சொழ்புரம் உடையார் இராசெந்திரசொளிகரமுடைய நாயனார் கொயில.

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

⁵ See the introduction of No. 52. above.

Mallinâtha-chaturvedi-maṅgalam, and according to No. 102, Gâ[ṅgeya-nallûr] was a village in Karaivari-Ândi-nâdu,¹ (a *division*) of [Pa]ḍuvûr-kottam. Other localities mentioned in the subjoined fragments are: Padaividu,² Kâṭṭuppâdi³ and Karugeri in No. 103, and Anaippâdi in No. 104. No. 99 mentions the Ammaiappeśvara 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 அம்மைஅப்பியாருமுடைய நாயனார்க்கு

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

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

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

[1.] ப்பியாருமுடைய⁶ நாயனார்க்கும் ஸ்ரீகையிலாஸமுடைய நாயனார்க்கும் முன்பிலான்-
டை ஒழுகின்படி நஞ்சை புஞ்சை பத்திலஞ்சம்

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

[1.] வெர்க்கொட்டத்து கரைவழிஆந்திராட்டு அகரம் கா

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

[3.] அகரம் ஸகாஷ்ட ஆபிரத்துஇருதூற்றுஐம்பத்துஎட்டின் மெல் செல்லாநின்ற யா-
காஸுவக்ஸாத்துப்பதினஞ்சா

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

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

[1.] கரம் காங்கெயநல்லூரான ஸ்ரீமல்லிநாதச்ச

[2.] அணைப்பாடியுடையான்⁷

No. 105. INSIDE, ON THE TOP.

[1.] க்கெயநல்லூர் ஆன ஸ்ரீமல்லிநாதச்சகாஷ்டமங்கலத்தில் உடை[ய]

[2.] பருமான் திருவிடையாட்டமும் முன்பிலான்டை⁸ ஒழுகின்படி நஞ்சை புஞ்சை
பத்தில[ஞ்]

No. 106. INSIDE, ON THE BOTTOM.⁹

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

¹ See page 77, notes 8 and 9.

² See page 83, above.

³ The same is the name of a village close to the "Vellore" station of the Madras Railway.

⁴ This is the name of a temple at Padaveḍu; see page 108, above.

⁵ The *akṣharas* ராயணன் 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 அம்மைஅப்பியாருமுடைய, 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 *spelled* அணைப்-
பாடி 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-PERUMÂĪ 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 *mahāmandaleśvara rājā-dhīrāja rājaprameśvara*, the illustrious Vīra-Ve[ṇka]ṭapati[d]eva-mahārāja" 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 Kaṇṇāṭa 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-AMMÂĪ TEMPLE AT ŚADUPPERI 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-Naldivikramavarman."

- [1.] கொவிசையநந்தி[வித்]-
 [2.] கிரமபருமர்க்கு யாண்டு
 [3.] அயம்பத்திரண்டா[வது]

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

Both pillars of this *alavukkal*¹ bear fragments of ancient inscriptions. That on the right pillar belongs to the time of some Ko-Parakesarivarman. It deserves to be noted that, in line 3, the syllable *rd* is written ரா, and not ரு as in modern Tamil.

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

Nos. 110 to 112. INSCRIPTIONS OF THE ÎŚVARA 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 (*sabhd*) of Velūr, *alias* Parameśvara-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 *sabhd* of Velūr. 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-paṭṭi*⁶ occurs.

No. 113. ON THE PERUMÂĪ 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 ஆதிபாலையனெய்யா. See page 92, note 6, and page 116, note 3.

³ ராஜேந்திரசோழியா.

⁴ [இ]ரா[தெ*]ஜேந்திரசோழியா.

⁵ [ஆ]திநாசன் (!) சண்டையா.

⁶ See page 91, note 6.

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

- [1.] [ஸ்ரீ]விஷ்ணு ஸ்ரீ ஸ்ரீ [||*] ஸ்ரீவிஷ்ணு. டவிசுர[சு] ஹரிய[ராய]விபாடன் ஹாடுஷெ-
 [2.] [க்கு த]ப்புவ ராயர் கண்டன் மூவராயர் கண்டன் கண்ட [நாடு] கொண்டு
 [3.] [குடா]தான் வ-ஹிஷ்ட-கஷிணபச்சிமருத்ர[ர]யி[ப]தி¹ ஸ்ரீவிநாயகையரா[ய]
 [4.] [விஷா]ராயர் குமாரர் மஹேவட்டை கண்டரு[ளிய] டேவர

No. 114. ON THE VIRŪPĀKSHESVARA TEMPLE AT VEPPAMBATTU NEAR VELŪR.

Besides the inscription published under No. 55, above, this temple bears another much defaced inscription, which is engraved on the east wall and consists of seven lines. The date is the *Vishu* year, which was current after the expiration of the Śaka year 1443. According to the third and fourth lines, the inscription seems to have recorded a grant, which Tirumalai-nāyaka made to the temple of Virūpāksha-nāyaṇār at Veppambattu in Āndi-nāḍu; line 4 also mentions Paḍaiviḍu.² The passage alluded to runs as follows:

- [3.] திருமலை[நா]யக்கர் ஆ[ந்]திநாடு வெ[ப்]பம்பட்டு
 [4.] உடையார் விஷ்ணுபகவதிரஞ்சு படைவிட்டு

Nos. 115 to 123. INSCRIPTIONS OF THE MĀRGASAHĀYESVARA TEMPLE AT VIRINCHIPURAM.

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

1. King: the illustrious *mahāmaṇḍaleśvara Medintśvara* Immaḍi-Narasimharāja-mahārāyar (of Vijayanagara).³
2. Date: Śaka 1418 expired⁴ and the *Rākshasa* year current.
3. Donor: Periya-Timmarāśa-udaiyar.
4. Remark: The inscription mentions a *maṇḍapa*, which Erama-nāyaka caused to be built at Tiru-Viriñchipuram.

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

1. Date: the *Nandana* year (i.e., Śaka 1395).
2. King: the illustrious *mahāmaṇḍaleśvara Medintśvara Gaṇḍan Kattā[ri] Śāluva Dharaṇivarāha* Narasimharāja-udaiyar (of Vijayanagara).
3. Donee: *Udaiyar* Varittunai-nāyaṇār⁵ of Tiru-Viriñchipuram.
4. Remark: The inscription mentions some *nāyaka*, the son of another *nāyaka*; the names of both are obliterated.

¹ Read வயிடுதோதூவஸேஷராயிவதி.

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 *mahârâjâdhirdja*, the illustrious Virapratâpa- [Achyuta-deva]-mahârâyar (of Vijayanagara).³
2. Date: Śaka 1463 expired and the *Plava* year current.
3. Remark: The inscription mentions Kishṇama-nâyaka and the temple of *Uḍaiyâr* Varittunai-nâyanâr at Tiru-Virūñchipuram.

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

1. King: the illustrious *mahâmaṇḍalesvara Medintśvara Gaṇḍa Kattâri Śâlūva-sâlūva* Narasimhadeva (of Vijayanagara).
2. Date: Śaka 1404 expired and the *Śubhakrit* year current.
3. Donor: Nâgama-nâyaka.
4. Donee: *Uḍaiyâr* Varittunai-nâyanâr of Tiru-Virūñchipuram.
5. Remark: The inscription mentions the villages of Paṣumarattâr and Veppâr.

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

1. Date: Śalivâhana-Śaka 1457 expired and the *Nandana* year current.⁴
2. King: the illustrious *mahârâjâdhirdja-parameśvara Achyutadeva-mahârâyar* (of Vijayanagara).
3. Donee: Mârgasahâya-deva⁵ of Irinchipuram(!).
4. Remarks: The inscription mentions Śīraleri (see No. 123). The grant seems to have consisted of a number of *kuris* of land and to have been made for the benefit of two *Brâhmanas*, Timmappayan and Śaivâdirâyar Vasantarâya-guru, who taught the *Rik-sâkhâ* and *Yajur-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 *mahâmaṇḍalesvara*,⁷ the illustrious Virapratâpa, (the younger brother and successor of) Vira-Narasimha-deva, Kṛishṇadeva-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 *Mârgasahâyesvara* in No. 58 and *Margasahâya-liṅga* in No. 140.

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

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

⁸ According to two Hampi inscriptions of Śaka 1430 (for 1431?) expired, the *Śukla* 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, Kṛishṇarâya was the younger brother of Vira-Nṛsimha or Vira-Nârasimha, and both were the eldest sons of Narasa or Nṛsimha (see No. 115).

No. 122. ON THE BASE OF THE BACK OF THE FRONT GOPURA, TO THE LEFT.

1. Date: Śaka 1432 [expired] and the *Pramodūta*¹ year current.
2. Remark: The name of the king is entirely effaced; but the inscription begins with the same *birudas*, as were borne by the king Kṛishṇadeva of the inscription No. 121.

No. 123. INSIDE THE BACK GOPURA.

1. King: the illustrious *mahāmaṇḍaleśvara rājādhirāja rājaparamēśvara*, the illustrious Achyutadeva-mahārāyar or Achyutarāya (of Vijayanagara).
2. Date: Śaka 1454 expired² and the *Nandana* year current.
3. Donee: *Uḍaiyār* Varittunai-nāyanār or Śrī-Viriñcheśvara.
4. Donor: the *karaṇikka* (= *karaṇam*) Vīrappayan or Vīraya, who belonged to the Gautamānvaya.
5. Object of the grant: (a) the village of Śīraleri within the boundaries (*stima*) of Kāvanūr;³ (b) the village of Vīraraśūr, excluding the *agrahāra* of Kīrai-Vīraraśūr and including the open (*i.e.*, unfortified) place (*iruppu*) of Aṅgarāyan-kuppam.⁴
6. Remark: The inscription mentions the *maṇḍapa* of Śamburāyan, 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] ம்ரு யாண்டு ஒன்பதாவது

No. 125.

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

- [1.] விசையநந்திவிக்கிரமபரு[மம்ரு]
[2.] யாண்டு நாற்பத்தெழாவது

No. 126.

This inscription is dated in the third (?) year of Madirai-konḍa 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 शकस्याब्दे, *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 Gudiyātam Tālluqa of the North Arcot District; see Sewell's *Lists*, Vol. I, p. 160.

⁴ This is the modern village of Aṅgarankuppam, 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 *lakṣhas* of Iraṭṭa-pāḍi,¹ having set up a pillar of victory (*jayastambha*) 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-vaḷa-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 *tîru-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 *Vikramânka-charita* (sarga i, verses 90, 115, 116), fought with the Chôlas. 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-Chôḍa (Śaka 985 to 1034) according to verse 12 of the Chellûr grant (No. 39).⁶

- [1.] [ஹ்லி ஸ்ரீ [!]] திருமகன் விரும்ப செ]-
- [2.] [ங்]கொல் வெணன் தன் முன்னென் டெ
- [3.] . பின்னது வாகமுன்னெகொன்று எகிர்
- [4.] . ருது எண்டிசை வ[ை]ற பதையது கற
- [5.] . இரட்டபாடி எழையிலக்கமுங்கொண்]-
- [6.] [டு] கொ[ல்]லர[த்து] ஜய[ஸ்ர]பம் நாட்டி [பெ]-
- [7.] [ராற்]றங்ககாக்கொப்பத்து சூறவமல[ன்]
- [8.] . செனையெல்லாம் ப[ரா]து சிகழ்ப்ப ச-
- [9.] [ண்]ணமாக்கி ஆறவமல[ல*]ன் புறக்கிட்டொட அவ[ன்]
- [10.] [ஆ]னையுக்குகிரையும் பெண்டிர் பண்டாரமு[ம்]
- [11.] [வி]வமும் அடங்க[லு]ங்கைக்கொண்டு வி-
- [12.] [ர]ரவிஷெகம் பண்ணி விரசிக்காச[னூ]⁸ வீற்றிரு-
- [13.] [ந்தரு]ளிய கொப்ப[ர]கெசரிபநூரான உடையா[ர] ஸ்ரீ-
- [14.] [ராடு]ஜனூடெவற்கு யாண்டு டு 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: பெரிற்றங்ககாக்கொப்பத்து.

⁸ Read வீரசிக்காசனத் து

- [15.] ண்டசொழமண்டலத்து அகிராஜெனுவ[ள்]-
 [16.] நாட்டு மியறைநாட்டுக்கங்கமாத்தாண்டபுர-
 [17.] [த்து] ஊரொம் எங்களுர் ஸொழிஸ்ரமுடை-
 [18.] [ய] ஶீஹாஜெவற்கு அற்சனாபொகத்து-
 [19.] [க்]கு இவ்வூர் ஊருணி எத்தத்[தி]-
 [20.] ல் முதல் மடைச்செறுவில் தெ-
 [21.] [ற்]தில் இலவங்காலிச்செறுப்பதி-
 [22.] னறு சாண் கொலால் குழி முன்-
 [23.] னாறும் திருந்தவனத்து[க்]கு [ஊ]-
 [24.] [ரு]ணிப்பூட்டைக்காலுக்குக்[தி]ழக்-
 [25.] [சு]ல் தெ[ற்]ங்ககப்பட நீலம் பதி[ந]-
 [26.] [று] சாண் கொலால் குழி முன்னாறும்
 [27.] . . விளக்கிரண்டுக்கு ஆற்றங்கரை.

No. 128.

This inscription mentions Sakalalokachakravartin Rājanārāyaṇa Śambuvarāya[ṇ]¹ and seems to record a gift to Varittunai-appan.²

- [1.] [ச]கலலொகச்[ச]-
 [2.] [க்க]ரவத்தி இராசநார[ா]-
 [3.] [யண]ன் சம்புவராய[ன்]
 [4.] [த]ன்மம் வழித்து-
 [5.] ஶீண ஆப்பன்

No. 129.

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

Nos. 130 to 132. INSCRIPTIONS OF THE ĪŚVARA TEMPLE AT AMMUṆḌI NEAR
VIRINCHIPURAM.

The southern wall of this temple is covered with several Chōla 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-Rājakesarivarman, *alias* Chakravartin Śrī-Kulottuṅga-Śora-deva."

- [5.] கொவிராஜகெஸரி[மக்]மராக சகுவத்தி ஸ்ரீகு[லெஸ்]த்துங்க-
 சொழஜெவற்கு யாண்டு ம[க்] 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.

This is the same as Varittunai-nāyaṇār; see page 131, note 5.

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

TEXT.

- [1.] ஜயக்கொண்டசொழமண்டலத்து பங்களநாட்டு வடக்கில் வகை மியகறை-
நாட்டு [ஐம்]-
[2.] பூண்டி ஊரொம் எனகளுர் முப்பனை[யீ]யாரமுடைய மஹாபெவற்கு திருநக-
வனமாக ஆ-
[3.] திதாவன் சண்டெயாரபெவர் ஸ்ரீமஹத்திலெ நாங்கள் நீர் வார்த்துக்குடுத்த
நிலமாவ-
[4.] து [||*] தென்பாற்கெல்லை நம் கயத்துக்கு வடக்கும் [||*] மெல்பாற்கெல்லை
தோம்பந் மாவுக்குக்கிழக்கும் [||*]
[5.] வடபாற்கெல்லை வழிக்குத்தெற்கும் [||*] கீழ்பாற்கெல்லை வெளைமெட்டுக்குப்பகு
.

TRANSLATION.

Having poured water into the blessed hand of Âdidâsa Chandesvara-deva, we, the inhabitants of Aimbūndi in Miyagarai-nādu, a division in the north of Paṅgala-nādu, (which forms part) of Jayankonda-Śora-maṇḍalam, gave the land specified below as a *tiru-nandavanam* to (the god) Mahādeva of the 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 Tombaṇ; the northern boundary is to the south of the road; the eastern boundary is

No. 132.

This inscription is dated "in the 10th (?) year of *Tribhuvanachakravartin* Koneri Men-konda Kulottuṅga-Śora-deva." The donor was Seṅgeṇi-Ammaiyappa Perumāl, alias Vikrama-Śora-Śambuvarāyaṇ.³

- [1.] ஸ்ரீ ஸ்ரீ [||*] திரிபுவனச்சக்கரவர்த்திகள் கொளெ[ரி] மென்கொண்ட குலொத்துநக-
சொழமெவற்கு யாண்டு ௧௦ ஆவது செககெணி அம்மையப்ப . . .
[2.] டைப்பெருமானாக விக்கிரமசொழச்சம்புவராயன் அ[ன்]தராயமும் அ[ன]ரனியொகமு-
ரிமத்தென் [||*] இவ்வந்தராயக்கொள்வார் கெங்கையிடைக்குமரியி[டை]க்கு

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

This inscription is dated during the reign of Vira-Veṅkaṭapatirāyaṇ and in the *Śrīmukha* year. This is Śaka 1556, two years before No. 107 and three years before an inscription of Veṅkaṭa II. published in the *Indian Antiquary*, Vol. XIII, p. 125. The inscription records that Govindappa-nāyaka caused the *maṇḍapa* to be built and allotted some land in Karaṇipākkam for the *maṇḍapa*, which was to be used as a watershed and *sattram*.

- [1.] ஸ்ரீமுகவாஸி சிதிரை மீர் ௧௨
[2.] வீரவெங்கடபதிராயர் காலதி-
[3.] ல் கொவிசுப்பனாயகர் க-

¹ See No. 59, above.

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

³ On two persons with similar names see pp. 87 and 105, above.

⁴ A Telugu translation of this inscription is engraved on the left.

- [4.] டி.விச்ச மண்டபம் [*] இது தற்ம-
 [5.] துரு தண்ணி பச்சல் சதிரது-
 [6.] சூ கழனிபாகுதில் கழனி கு-
 [7.] து கொல்லை குழி |"
 [8.] கழனி குழி |நய
 [9.] ல்லை குழி |நய| சகிரா-
 [10.] [திரு]வரைகும் [ந]டசு-
 [11.] [வு]ம் [*] இதுகு [ய]ரதொ-
 [12.] ருதர் [அ]கதம் பண்ணி

Nos. 134 TO 137. INSCRIPTIONS AT KIR-MUTTUGUR NEAR VIRINCHIPURAM.

At this village, there are four stones with sculptures and rough inscriptions. The sculptures are the following:—on stone No. 134, a man with a bow; on stone No. 135, an elephant and a bird; on stone No. 136, an armed man; and on stone No. 137, a man fighting with a tiger.

No. 134.

This and the next inscription are dated in the third and eighteenth year, respectively, of Ko-Vijaya-Narasimhavarman.¹

- [1.] கொவிசையநரசிங்கபர்மம்-
 [2.] கு யாண்டு [மூ]ன்றாவது . . .

No. 135.

- [1.] ஸ்ரீ [*] கொவிசையநரசிங்கபர்மற்கு
 [2.] யாண்டு பதினெட்டாவது

No. 136.

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

- [1.] ஸ்ரீ [*] மகிரா கொலய-
 [2.] ட கொப்பரகெசரிபன்-
 [3.] மற்கி யாண்டிருபத்தொ-
 [4.] ன்பதாவது

No. 137.

- [1.] ஸ்ரீ [*]
 [2.] மகிரா கொ-
 [3.] ண்ட கொப்பர-
 [4.] கெசரிபரீ-ற்கு ய[ா]-
 [5.] ண்ட முப்பத்துஇர[ண்]-
 [6.] டாவது

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

1. King: the illustrious *mahāmandalesvara* Veṅkaṭadeva-maharayar.³
2. Date: Śaka 15[2]4 expired and the *Śubhakrit* year current.

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

² See the introduction of No. 82, above.

³ This is Veṅkata I. of Kārṇāṭa; see page 85, note 1.

3. Donor: Bommu-nāyaṇ Nāṅgama-nāyaka,¹ i.e., Nāṅgama-nāyaka, the son of Bommu-nāyaka.²

4. Donee: the Vīra Temple at Marīḷiyappaṭṭu.³

No. 139. AT THE ŚRĪRĀṆGA-NĀYAKA-SVĀMIN TEMPLE AT PAḸLIKONḌA NEAR VIRIṆCHIPURAM,
TO THE LEFT OF THE FRONT DOORWAY.

This inscription is dated in the *Durmāti*⁴ year, which was current after the expiration of the Śaka year 1554. The third symbol of the Śaka date is not quite clear. There is a mistake either in the Śaka or in the cyclic year, as the only *Durmāti* year of the 16th century corresponded to the current Śaka year 1544. The inscription mentions the temple of Rāṅganātha-Perumāḷ at PaḸlikonḍai.⁵ ✓

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

1. King: the illustrious *mahāmaṇḍaleśvara*, the illustrious Sadāśivadeva-mahārāyaṇ (of Vijayanagara).⁶

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

3. Donee: the *linga* of Mārgasahāya⁷ at Tiru-Viriṇchapuram.

No. 141. INSIDE THE GOPURA AT TIRUMALAI NEAR POLŪR, ON THE BASE.⁸

The inscription is a fragment, dated in some year of Rājārāja-deva.⁹ In the second line the word Śora-kon, "the Chola king," occurs.

[1.] ஸ்ரீ [ஸ்ரீ]ராஜராஜதேவர்க்கு யா[ண்டு]
[2.] ச்செகரம் . . . கண்ணன் சொழுகொன் வைத்

No. 142. ON THE BASE OF THE SOUTH WALL OF THE AMMAIAPPEŚVARA TEMPLE
AT PAPAVEDU.

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 *paḍavittu* occurs in the plural and seems to be used in the sense of "encampments."¹⁰ The inscription ends with "the signature of Jayankonḍa-Śora-Brahmā-rāyaṇ"; the same name is borne by a village-accountant in a Tirumalai inscription.¹¹

[1.] குமுதப்படை[யி]லெ கல் வெட்டிக்குடுத்தபடி தாங்கள்
இந்த மண்டலத்தாரயங்களுக்கு இள . . . முன்பெ விண்ணப்பஞ்செய்து
வெண்டும் காரியங்களும் செய்வித்து தெஜ
[2.] ட்டிணம் படைவிடுகளில் சந்தைகள் கடைகளில்
அள்ளுள்ளதும் அள்ளிக்கொள்ளக்கடவ[ர்]களாகவும் [||*] இந்த மானியத்துக்கு
அயிதம் பண்ணினவன் கெக்கைக்கா[யி]ல் காராம் பசுவை கொன்றவன்
பாவத்திலெ பொவன் [||*] இவை செயற்கொண்டசொழப்பிரமாராயன்
எழுத்து [||*]

¹ [ப]ரம்முனாயன் [னா]ங்கமுனாயக்கர்.

² மரினியப்பட்டு வீரகன(?)கொ[வில்].

³ பள்ளிகொண்டை ரங்கனாத்தபெருமாள் கோயில்.

⁴ மாமலையூராயவிமலாக்கு. Compare Nos. 58 and 120, above.

⁵ There is a fragment of another archaic inscription in two lines on the base to the right of the gopura.

⁶ See the introduction of the Poygai inscriptions, p. 86; above.

⁷ See the last sentence of the introduction of No. 56, above.

² See above, pp. 69 f., 73 and 84.

⁴ துன்மதி.

⁶ See page 69, above.

¹¹ See page 102, note 7.

No. 143. ON THE NORTH WALL OF THE SOMANÂTHEŚVARA TEMPLE AT PADAVEDU.

This inscription is an incorrect duplicate of the first four lines of No. 81, above.

- [1.] ஸ்ரீஸ்ரீ [||*] ஸ்ரீமதுமொழிநெய்யரது
 [2.] உமரிநாயகிவடிநு வடுவெக்கு தப்[4]-
 [3.] வ ராயர் கண்டன் [மூ]வராயர் [க]ண்-
 [4.] டன்

Nos. 144 to 150. INSCRIPTIONS OF THE KAILÂSANÂTHA TEMPLE AT KÂÑCHÎPURAM.

No. 144. FRAGMENTS OF GRANTHA INSCRIPTIONS.

Besides the fragments noticed below, the shrine of Râjasimhavarmaśvara and its *mahâmandapa* contain a number of fragments in the *Grantha* character, which must have belonged to one or more inscriptions in Sanskrit verse and prose. One of the fragments, which is found on the floor of the *mahâmandapa* and which consists of 10 lines, mentions the Chôlas in the genitive case (*Cholânâm*, line 3). A second fragment, which is found on the roof of the *mahâmandapa*, consists also of 10 lines and seems to be connected with the first. It mentions Chôla-Tripetra (lines 1 and 10) and three Eastern Chalukya kings, viz., [Vijay]âditya-Guṇakāṅga, Châlukya-Bhîma and Kollavigaṇḍa¹ (line 3). The name of V[ai]dumba, a king who is known to have been conquered by the Chôla king Parântaka I,² occurs at the beginning of line 5. In lines 7 and 8, (*the temple of the god*) Bhîmeśvara is mentioned. The 8th line of both fragments seems to have contained a date in the Śaka era, of which the first number was 9 and the third was 3.³ A third fragment, which is found on the floor of the Râjasimhavarmaśvara Shrine and consists of 49 lines, mentions the Eastern Chalukya king Dârnârṇava⁴ (line 17) and the Chôla king Karikâla-Chôla⁵ (line 38) and contains a long list of *virudas* of some king. Another list of *birudas* is contained in a fourth fragment, which is found on the roof of the *mahâmandapa* and consists of 30 lines. There is a fifth fragment in 9 lines on the roof of the *mahâmandapa*. Two small fragments, each of which contains 8 lines, are found near the window, which opens from the *mahâmandapa* into the front *mandapa*.

No. 145. ON THE FLOOR OF THE RÂJASIMHAVARMEŚVARA SHRINE.

Each line of this inscription is incomplete at the end. It is dated during the reign of Madirai-koṇḍa Ko-Parakesari[varman].⁶ Line 2 mentions "the holy stone-temple" (*Tirukkarrali*), i.e., the Râjasimhavarmaśvara Temple.⁷ According to lines 3 and 4, the inscription seems to have recorded an agreement made by the inhabitants of two quarters (*seri*) of Kachchippedu (i.e., Kâñchîpuram), of which the second was called Ekavîrappâḍi-cheri and the name of the first also ended in *ppâḍichcheri*. The term *pallichchandam*⁸ occurs in line 5.

¹ These three kings are Nos. 13, 14 and 15 of the table on page 32, above.

² See page 112, note 3.

³ [श]कनृपनवशतसंख्या[पि].....षु यातेषु त्रिभिरधिकेषु चतुर्थ.....

⁴ This king is No. 24 of the table on page 32, above.

⁵ Karikâla is mentioned in line 24 of the large Leyden grant (Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 206) as the builder of the "Grand Anicut," which prevents the waters of the Kâveri being drawn off into the Kollidam and thus secures the irrigation of the Tanjore District.

⁶ See the introduction of No. 82, above.

⁷ See page 113, above.

⁸ See page 91, note 5.

- [1.] ஸ்ரீ || மதிரை கொண்ட¹ கொப்பரகெலரி
- [2.] த்தொன்றாவது திருக்கற்றளி உண்ணாழி[கை]
- [3.] ப்பாடிச்செரியொழும் எகவிரப்பாடிச்செரியொழும் எம்மிவி[சை]சந்து
- [4.] டெ தெவ[ருரு]களு[க்கும்] இறங்கினமையில் கச்சிப்பெட்டிரண்டு செரி
- [5.] ம் பள்ளிச்சந்தமும் லிக்கி லின்ற லிலத்தில தனியிற்தெவர் பககல

No. 146. ON THE ROOF OF THE MAHAMANDAPA OF THE RAJASIMHAVARMEŚVARA SHRINE.

This fragment is dated in the twelfth year of Ko-Râja-Râjakesarivarman, "who built a jewel (-like) hall at Kândalûr." The mention of Kândalûr shows, that the king has to be identified with that Râjarâja-deva, who caused the inscriptions Nos. 40, 41 and 66 to be engraved, and that he built the hall at Kândalûr before his twelfth year. The inscription seems to have recorded, that the assembly (*sabhd*) of some village pledged themselves, to furnish a yearly supply of paddy to the temple-treasurers (*Śiva-pandarigal*) from the interest of a sum of money,² which they had received from "the large holy stone-temple, *alias* Râjasimheśvara, at Kânchipuram," or to pay a fine of a quarter *pon* daily. The document is signed by [Pu]rambi Sûrya of Tiruvirâpuram.

- [1.] ஸ்ரீ [||*] காந்தனாச்சா[லை] கலமறுத்த கொவிராஜராஜகெல[ரி]பட்டிக்கு யாண்டு பந்நிரண்டாவது
- [2.] வாயில் ஸஹயொம் கையயெழுத்து [||*] க[ர]ஞ்சி[பு]ரத்துப்பெரிய திருக்கற்றளியா-
கிய ராஜலி[||*]தெறுவரத்து
- [3.] [ய]ரங்கள் கொண்டு [க]டவ பொந் துளை நிறை ய[ந்]கட்டளைக்கல்லால் முதல
முப்பத்துமுகஞ்சும்
- [4.] கு நெல்[ப]விசை [க]முஞ்சிந் வாய் னா[க்]காடி [இ](ர)ராஜகெசரியால் ஆக
நெல்லு தூற்றுநாற்பத்
- [5.] வாலும் [நீ]க்கி பாரகூலியும் சுங்கமு[ம்] ப[ட்டு] மாசியும் பங்குநியும் அகப்பட
ஆழ்வார் திருமுற
- [6.] கை உடையர்களும் சிவபண்டாரிகள் வச[மு]ம் ஆட்டாண்டு தொறுமறவளந்து
தர[வு] கொள்வொமாமனும் [இ]ஞ்ஞ[ரு]
- [7.] . [ந்]க[ட்டு]வொம் இதற்றிறம்பில் ய[ந்]ராஸநத்து நிசதம் கால்ப-
பொந் மந்ற ஒட்டிக்குடுத்தொம் எ[தி]
- [8.] [ஸ]தெயொம் [||*] [இ]து திருவிழாபுறம் [பு]-
றம்பி ஸ-ஹய[டு]நெகநிலையெ[ந்]நெழுத்து [||*]

No. 147. ON THE FLOOR OF THE RÂJASIMHAVARMEŚVARA SHRINE.

These two fragments belong to the time of Ko-Râjakesarivarman. 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 *noṇḍā*³ or *nandā* lamp in exchange for a loan of 15 *kaṇṇjus* of gold, and is signed by Mānatongal Mallerumāṇu, a member of the village-assembly (*kūttam*).

¹ The *o* of கொண்ட looks like *o*.

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

³ See page 114, note 2

First inscription.

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

Second inscription.

- [7.] [டு]காவிராசகெசரிப[நீர்]க்கு யாண்டு ந ஆவது கா[வியூர்க்கொட்டத்து*]
 [8.] [ம]ங்கலத்து ஊரொம் கைய் எழுத்து காஞ்சிபுரத்[து]
 [9.] யாங்கள் கொண்டு கடவ(வ) பொன் [யடு] பதினஐ[ந்து*]
 [10.] ஞ்சனுக்கு¹ இபெவர்க்கு. சந்திராதித்தஅனவும் நிசதம் உ[ழ]
 [11.] ஊரகமுடையார் கால்லொடொக்கும் உழக்காலெய் ஒரு நக[ரவிளக்கு*]
 [12.] ன் இவ்வூர் கூட்டத்தான் மானதொங்கல் மல்லெரு[மானென் ||*]

No. 148. ON THE ROOF OF THE MAHAMAṆḌAPA OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This fragment, which is dated in the fifteenth year of Ko-Parakesarivarman, contains an agreement made by the inhabitants of some village, who had received a certain sum of money from "the large holy stone-temple (*i.e.*, the Rājasimhavarmesvara 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 *urakku* per day or 7 *nāris* and 1 *uri* per mensem.² The measure to be used was a *nāri*, which was equal to a *rājakesari*.³ As the Chōla kings alternately bore the surnames Rājakesarin and Parakesarin,⁴ it must be assumed, that this measure was called after one of the predecessors of the king, to whose reign the inscription belongs. The writer of the inscription was the village-headman Nāga Alappadi.⁵

- [1.] கொப்பரகெலுநிவழிக்கு யாண்டு பதினஞ்சாவது காலியூர்க்கொட்டத்து
 [2.] . ர் ஊரொய் கைய்யெழுத்துக்கச்சிப்பெட்டுப்பெரிய திருக்க[ற்றளி*]
 [3.] யாங்கள் கொண்டு கடவ பொன் து[ளை] பதினறு கழஞ்சு[*]

¹ Read கழஞ்சினுக்கு or அஞ்சினுக்கு.

² As 1 *nāri* is equal to 4 *urakkus* or 2 *uris*, 3 *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.] ன் பவிசைக்காக ஒரு [ந*]காவினக்கினுக்கு நிசதம் உழக்கு னெய்
- [5.] யர்கள் வழி ராஜகெசரியொடொக்குநாழியால் திங்கள் எழு நாழி உரி நெ[ய*]
- [6.] [இத]ந்திறம்பில் ய[ஃ-ஃ]ரலனமுள்ளிட்ட தர்மவெண்டு கொவுக்கு நிசதம் கா . .
- [7.] ஊரொம் ஊர் சொல்ல எழுதினென் இஹர் விசவன் நாகன் அலப்ப[டி*]

No. 149. ON THREE STONES AT THE RÂJASIMHAVARMEŚVARA SHRÎ

These are three fragments of what must have been a very long inscription. extent may be estimated from the fact, that line 1 of the first fragment corresponds 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 *mahāmāṇḍapa* of the Râjasimhavar-meśvara Shrine. The third fragment is built into the pavement of the veranda near the entrance into the *mahāmāṇḍapa*; 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 Navanedik kula,"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-
பாலையும் சிர்த்தனிச்செவியும் தன் பெருகெவிய[ர]ாகி இ
- [Second fragment, line 1.] கருதி இருத்திய செம் பொற்றிருத்தகு முடியும்
பயங்கொடு பழி மிக முயங்கியில்
- [Third fragment, line 1.] [ந]வகெதிக்குவப்பெருமலை[களும் மாப்பொரு த]ண்-
டாற்கொண்ட]
- [First fragment, line 2.] [ரு]வது முதல் இத்தெவர்க்குத்தெவதானமாகக்குத்தரு-
ளி[ன] நெல்லும் பொன்னுங்காசம் இத்தெவர்க்கு மு[ன்]
- [Second fragment, line 2.] லறுபத்துநா[ற்]கலமும் பொன் பதின்முகழஞ்சும்
காசொன்றும் இன்னாட்டெ[க்]டு
- [Third fragment, line 2.] [தெ]வற்கு வெ[ண்]டும் நிவனங்
. ம் இப்படிய
- [First fragment, line 3.] ளாருமுன்னு சாத்தனாருடையாரும் ஆ[ட]வாருடை-
யாரும் நெகிற்றுக்குக்ககாடை[ட]த்திருவெண்க[ா]டபட்டருமெவ[புரவு]
- [Second fragment, line 3.] நெல்லு அ[று]பத்தெண்கலமும் ஆகத்திருவெகம்பனல்
முதலா நெல்லு நானூற்றெழுபத்[து]
- [Third fragment, line 3.] ர் ஊகொ[ஸ]தவத்துக்குத்திரு
. பத்துநா[ன்]
- [First fragment, line 4.] [கு]ப்பால் இரு நாழியும் திருமுனைவிச்சக்கழுவப்பால்
இரு நாழியும் ஆகப்பால் நானாழிக்கு நெல்லுக்குறு[ணியும்] லொ

¹ See page 96, note 1.

- [Second fragment, line 4.] . ஸ்ரீதேவர் 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 RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the 26th year of *Tribhuvanachakravartin* Rājarāja-deva. According to the Poygai inscriptions (Nos. 59 to 64) this year would correspond to Śaka 1163-64. By the subjoined document, some person pledged himself, to supply daily one *drākku*¹ of ghee for five lamps (*saṁdhi-vilakku*) "to the lord of the holy stone-temple, *alias* Rājasimhavarmesvara, at Kachchippedu," i.e., Kāñchipuram. The ghee had to be made over daily to those, who were in charge of the *nārigai* (*measure*) within the temple.

North face.

- [1.] ஸ்ரீ ஸ்ரீ [||*] திரிபுவனச்-
[2.] [ச]க்கரவதிகள் ஸ்ரீரா-
[3.] ஜராஜதேவர்க்கு யா-
[4.] ண்டு உயசு வது அ-
[5.] [ய]ப்பசி மாஸத்து
[6.] [கச்]சிப்பெட்டு திருக்-
[7.] [க]ற்றளி ஆன ராஜலி[ஃ*]ஹ-
[8.] பதிவரமுடைய நாயந-
[9.] ரர்க்கு நாளொன்றுக்கு
[10.] ஸனிவிளக்கு ஓ க்கும்
[11.] பிள்ளையார் காமா-
[12.] [ஸ்]ர் முதல்களள்ளி-
[13.] [ல்] கால் [ராஜ]கெ²

West face.

- [1.] க்கொண்டு அ[ளப்*]-
[2.] பெந[ரனெ]ன் ஊர்க்கா*]-
[3.] லால் நெய் ஆ[ழா*]-
[4.] க்கும் திருஉண்[ண*]-
[5.] ருழிநெ[க] உடுநெ[யா*]-
[6.] ர் வசமெ [ந]ர[ள்] தெ[ரறு*]-
[7.] ம் அளக்க கடவு[ந*]-
[8.] ரநெந் [*] [உ]விளக்கு ச[னிர*]-
[9.] ரதிதவநெ செலு³

¹ 1 *drākku* is one eighth of a *paḷi* or *nāri*.

² Traces of six more lines are visible.

³ Traces of two more lines are visible.

PART IV.

ADDENDA.

No. 151. A PALLAVA GRANT FROM KÔRAM.

The original of the subjoined grant was bought for Government from the *Dharmakartā* of Kôram, a village near Kâñchīpuram¹. It is engraved on seven thin copper-plates, each of which measures $10\frac{1}{8}$ 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 *linga*. Farther up, there are a few much obliterated syllables. A legend of many letters passes round the whole seal. Unfortunately it is so much worn, that I have failed to decipher it.

The language of the first $4\frac{1}{2}$ 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 ænealogy of Pallava, the supposed founder of the Pallava race :—

Brahman.
|
Ângiras.
|
Brihaspati.
|
Bharadvāja.
|
Uroṇa.
|
Aśvatthaman.
|
Pallava.

The historical part of the inscription describes three kings, *viz.*, Paramēśvaravarman, his father Mahendravarman and his grandfather. Narasiṃhavarman. Of Narasiṃhavarman it says, that he “repeatedly defeated the Chōlas, Keralas, Kālabhras and Pāndyas,” that he “wrote the (*three*) syllables of (*the word*) *विजय* (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 Pariyāla, Manimaṅgala, Śûramāra, *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 Paramēśvaravarman 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 "maue Vikramāditya,—whose army consisted of several *lakshas*,—take to flight, covered only by a rag."

The three kings who are mentioned in the Kūram grant, *viz.*, Narasimhavarman, Mahendravarman and Paramēśvaravarman, are identical with three Pallava kings described in Mr. Foulkes' grant of Nandivarman Pallavamalla,¹ *viz.*, Narasimhavarman I., Mahendravarman II. and Paramēśvaravarman I. Of Narasimhavarman I. the last-mentioned grant likewise states, that he "destroyed Vātāpi" and that he "frequently defeated Vallabharāja at Pariyala, Manimangala, Suramāra, and other (*places*)."² Here Vallabharāja corresponds to the Pulakesin of the Kuram grant. If Mr. Foulkes' grant further reports, that Paramēśvaravarman I. "defeated the army of Vallabha in the battle of Peruvalanallūr," it is evident that it alludes to the same fight as is described in the Kūram grant.

If we combine the historical information contained in both grants, it appears—1. that the Pallava king Narasimhavarman I. defeated Pulakesin, *alias* Vallabharaja, at Pariyala, Manimangala, Suramāra, and other places, and destroyed Vātāpi, the capital of the Western Chalukyas, and—2. that his grandson Paramēśvaravarman I. defeated Vikramāditya, *alias* Vallabha, at Peruvalanallūr. As stated above (p. 11), Pulakesin and Vikramāditya, the opponents of the two Pallava kings, must have been the Western Chalukya kings Pulikesin II. (Śaka 532 and 556) and his son Vikramāditya I. (Śaka 592 (?) to 602 (?)), who, *more indico*, likewise boast of having conquered their antagonists.³ Thus, a grant of Pulikesin II. says, that "he caused the leader of the Pallavas to hide his prowess behind the ramparts of Kanchīpura;"⁴ and, in a grant of Vikramāditya I., it is said that "this lord of the earth, conquering Īśvarapotaraja (*i.e.*, Paramēśvaravarman I.), took Kāñchī, whose huge walls were insurmountable and hard to be broken, which was surrounded by a large moat that was unfathomable and hard to be crossed, and which resembled the girdle (*kāñchī*) of the southern region (read *dakshinādisah*)."⁵

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.⁶ The table inserted on p. 11, above, shows that this Nandipotavarman must be identical with the Pallava king Nandivarman Pallavamalla, who is mentioned in Mr. Foulkes' grant. Though digressing from my subject, I now sub-

¹ *Ind. Ant.* Vol. VIII, p. 275; *Salem Manual*, Vol. II, p. 356. The following corrections have to be made in the transcript:—Line 13, read *Simhavishnor api*; line 14, *Pariyala-Mani*; line 16, *Peruvalanallūr*[*r*]-*yyuddhe*.

² Similarly, Rājendra-Chola and Jayasimha III. claim to have conquered each other (see page 96, above). And, in a Mahobā inscription (*Journal of the German Oriental Society*, Vol. XI, p. 50) and in the prologue of the drama *Prabodhachandrodaya*, the Chandella king Kirtivarman and his general Gopāla are said to have completely defeated Karna of Chedi or Dāhāla, who, in the *Vikramādikacharita* (sarga xviii, verse 93), is called "the death to the lord of the Kālāñjara mountain" (*i.e.*, to the Chandella king).

³ *Ind. Ant.* Vol. VIII, p. 245.

⁴ *Ind. Ant.* Vol. VI, p. 77. The corrupt passage, which precedes the sentence quoted in the text, mentions a "Śrīvallabha, who had crushed the fame of Narasimha, destroyed the power of Mahendra and surpassed Īśvara by his polity." In whatever way the next following lines have to be emended, there is, I think, little doubt, that Śrīvallabha must refer to either Pulikesin II. or Vikramāditya I., and Narasimha, Mahendra and Īśvara to the three consecutive Pallava kings Narasimhavarman I., Mahendravarman II. and Paramēśvaravarman I.

⁵ *Ind. Ant.* Vol. VIII, pp. 23 ff.

join a transcript from the facsimile and a translation of that part of the Vakkaleri grant, which describes the reign of Vikramāditya II.

- [36.] सकलभुवनसाम्राज्यलक्ष्मीस्वयंवराभिषेकसमयानन्त-
 [37.] रसमुपजातमहोत्साहः आत्मवंशजपूर्वर्धनृपतिच्छाया-
 [38.] पहारिणः प्रकृत्यमित्रस्य पञ्चवस्य समूलोन्मूल-
 [39.] नाय कृतमतिरतित्वरया तुंडाकविषयं प्राप्याभिमुसागतन्नन्दिपोतव-
 [40.] र्माभिधानम्पञ्चवं रणमुखे संप्रहृत्य प्रपलास्य^१ कटुमुखवादि-
 [41.] त्रसमुद्रघोषाभिधानवाद्यविशेषान्वट्टांगध्वज^२ प्रभूतप्रख्यात-
 [42.] हस्तिवरान्त्वकिरणनिकरविकासनिराकृततिमिरस्माणिक्यराशि-
 [43.] हस्तेकृत्य कलशभवनिलयहरिदंगनांचितकांचीय-
 [44.] मानां कांचीमविनाशश्च प्रविश्य सततप्रवृत्तदानान(1)न्दितद्विज-^३
 [45.] दीनान्नाथजनो नरसिंहपोतवर्मनिर्मापितशिलाभयराज-
 [46.] सिंहेश्वरादिदेवकुलमुवर्णराशिप्रत्यर्पणोपाजितोर्जितपुण्यः अ-
 [47.] निवारितप्रतापप्रसरप्रतापितपाण्ड्यचोळकेरळकळभ्रम-
 [48.] भृतिराजच्यकः क्षुभितकरिमकरकरहतदलितशुक्तिमुकमुकाफल-
 [49.] प्रकरमरीचिनालविलसितवेलाकुले^४ घूर्णमानाणोभिधाने दक्षि[ण]I-
 [50.] र्णवे शरदमलशशधरविशदयशोराशिमयं जयस्तम्भ-
 [51.] मतिष्ठिपट्टिकमादित्यसत्याश्रयश्रीशिवोवह्नभमहाराजाधिरा-
 [52.] जपरमेश्वरजट्टारक[ः]

“Vikramāditya Satyāśraya Śrī-Prithivī-vallabha, the king of great kings, the supreme ruler, the lord,—to whom arose great energy immediately after the time of his anointment at the self-choice of the goddess of the sovereignty of the whole world, and who resolved to uproot completely his natural enemy, the Pallava, who had robbed of their splendour the previous kings born from his race,—reached with great speed the Tundāka-vishaya (i.e., the Tondai-maṇḍalam⁵), 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) Kāñchī,—which seemed to be the handsome girdle (kāñchī) of the nymph of the southern region,—without destroying it. Having made the twice-born, the distressed and the helpless rejoice by continual gifts, having acquired great merit by granting heaps of gold to (the temple) of stone (called) Rājasimheśvara, which Narasimhapotavarman had caused to be built,⁶ and to other temples, and having burnt by the unimpeded progress of his power the Pāṇḍya, Chōla, Kerala, Kālābhra and other princes, he placed a pillar of victory (jayastambha), which consisted (as it were) of the mass of his fame that was as pure as the bright moon in autumn, on the Southern

^१ Read “मुसा”.

^२ Read “शिव”.

^३ See page 11, above.

^४ Read प्रपलास्य.

^५ Read “कुले.”

^६ Read विशेषी लट्टाङ्गध्वजं.

^७ See page 106, note 3.

Ocean, which was called Ghûrnamânârṇas (i.e., *that whose waves are rolling*) and whose shore glittered with the rays of the pearls, which had dropped from the shells, that were beaten and split by the trunks of the frightened elephants (*of his enemies*), which resembled sea-monsters."

That Vikramāditya II. really entered Kāñchī and visited the Râjasimheśvara Temple, is proved by a much obliterated Kanarese inscription in the Kailâsanâtha Temple at Kāñchīpuram. This inscription is engraved on the back of a pillar in the *mandapa* in front of the Râjasimheśvara Shrine, close to the east wall of that *mandapa*, which at a later time was erected between the front *mandapa* and Râjasimheśvara. It begins with the name of "Vikramāditya Satyâśraya Śrī-Pṛithivī-vallabha, the king of great kings, the supreme ruler, the lord" and mentions the temple of Râjasimheśvara (राजसिंघेश्वर, 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 Vidyâvinīta-Pallava-Parameśvara, and which had been built by Vidyâvinīta-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 Nirvelûr, a division of Ūrрукâtṭukkoṭṭam (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 *varmā*. There is, however, a possibility of वरम being a mistake for, and பன்மா a Tamil form of, Padmâ,¹ one of the names of the goddess Lakshmi. 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 Nâgarī *virāma*, occurs frequently, though not regularly, in combination with seven letters of the Tamil alphabet. In the case of five of these (ங், ம், வ், ண், ன்) 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 (க் and ட்) 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 वरम is பதுமை. But compare ஆத்தமா 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 [॥*] पञ्चा[स्यस्त्रि]शद[र्द्ध](:) [प्र]तिभ[य]नयनश्चन्द्र[मौळि]स्त्रिशू[ली भी]म-
 [2.] व्याळोपवी[ती दशभुजपरिघस्तत्वमात्रात्ममूर्ति:] [॥*] [दिव्योवेक्ष्यो मुकुन्द]प्र-
 [3.] [भृ]ति[भि]रमरै[स्मृष्टिकृन्मन्त्रसि]द्धः [कर्त्ता नो मूर्त्तिवि]द्या [विहितपरय]म-
 [4.] स्त्रायतां विश्वमूर्त्ति[:*] ॥ [१*] का[र्य्यव्यूह]कलाक्रमस्य [परमव्योमा]मृत[ज्योतिषो वि
 [5.] इन्मानसचन्द्रकान्तपतिता मूर्च्छन्ति यस्यांश[वः] [॥*] [भूतानां हृ]दये[षु चान]य-

Plate II a.

- [6.] ति यः शक्तिं क्रियासाधनीं त्रयात्मा¹ परमेश्वरस्त जयति त्रैलोक्यचूळामणि[:] ॥ [२*] अ-
 [7.] ब्रह्मण्यमसोमयागमयथाप्रस्थानदण्डोद्यमम् मिथ्यादान्तमदानशूरम-
 [8.] नृतव्याहारजिह्वाननम् [॥*] जातं यत्र नरेश्वरन्न शृणुमो² युद्धेषु वा विद्ध[वम्]
 [9.] निर्व्विघ्नः³ पृथिवीन्निरीतिमवतान्तपल्लवानां कुलम् ॥ [३*] ब्रह्मणो गिरास्त[तो] बृह-
 [10.] स्पति[:] तस्माद्भरद्वाजः ततो द्रोणः [द्रो]णादपरिमिततेजोधामा[श्वत्था]मा
 [11.] ततो निराकृतकुलापल्लवः पल्लवः यतस्सकलभुवनवल्बभ[ः]पल्लवकुलम् [॥*]

Plate II b.

- [12.] स्थेयात्तत्पल्लवकुलम् यत्र जातञ्जनेश्वरः⁴ [॥*] अब्रह्मण्यम्म⁵ दातारम्म⁶ शूरन्नानुशुश्रुम [॥ ४*] त-
 [13.] [दु]दय⁷ धरणिधरसोमादित्यस्याविनतमुख[ः] नृपतिमूर्द्धि च जोशने⁸ प्रतियन्ति⁹ राजगज-
 [14.] यूथसिंहस्य नरसिंहवर्मणः स्वयमिव भगवतो नृपतिरूपावतीर्णस्य नरसिंह-
 [15.] स्य मुहुरवजितचोळकेरळकळभ्रपाण्ड्यस्य सहस्रबाहोरिव समरशतनि-
 [16.] र्व्विष्टसहस्रबाहु¹⁰ कर्मणः परियळमणिमंगलशूरमारप्रभृतिरणविदक्षित¹¹ पुल-
 [17.] केशिष्टपटलिरिवतविजयाक्षरस्य कलशयोनेरिव विमथितवातापेः पौत्रो म-
 [18.] हेन्द्रस्येव सुरचितसम्पदो महेन्द्रवर्मणः सुप्रणीतवर्णाश्रमधर्मस्य पुत्र[:]

Plate III a.

- [19.] परमेश्वर इव सर्वाधिकदर्शनः¹² परमेश्वरवर्म्मा भरत इव सर्व्वदमन[:*] सगर इव कृता-
 [20.] समञ्जसत्यागः कर्ण इव पुष्कलांगो यः प्रियक[॥*] व्यो ययातिरिव अनुपनतानां राज्ञा¹³
 [21.] यस्याज्ञा भवति सर्व्वदा 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.] शिमण्डलतादृश्यसहस्रकरविम्बे पटहरवर्गजितोऽग्रे विकोशनिस्त्रिंश[त]वि-
 [25.] द्युदाभोगे प्रचरितकुञ्जरजलदे विकालवर्षावतार इव तुंगतुरंगतरंगे प्रच-

¹ Read त्रयात्मा.² Read शृणुमो.³ Read निर्व्विघ्न.⁴ Read श्वरम्.⁵ Read म.⁶ Read म.⁷ तदुदय⁷ seems to be corrected from तदन्वय⁷.⁸ Read चूळामणेः ?⁹ Read प्रत्यर्थ⁹.¹⁰ The व of बाहु is corrected from ज.¹¹ Read दक्षित¹¹.¹² The शी of दर्शनः seems to be corrected from शिः¹³ Read राज्ञा.¹⁴ Read शोभा.¹⁵ Read यश्चन्द्रो ?

Plate III b.

- [26.] रत्करिमकरजनितविषमावत्तो¹ अविरलमुदीर्णशंखे विजृम्भमाणे समुद्र इव खड्गल-
 [27.] तावरणयुते सशरासननागतिलकपुन्नागघने उद्धतकलकलशब्दे कानन इव चण्डवे-
 [28.] गपवनाकुलिते योधापुरीतधनुषु² व्यतिपतितपत्रिरुद्धपवनफथे³ प्रचरिततोमर-
 [29.] शक्तिप्रासगदाकणयकप्पणचक्रे अन्योन्यलीश⁴ रदनकुलीश⁵ स्थिरकिलित⁶ वदनम-
 [30.] त्तगजवृन्दे अन्योन्यमूर्द्धपातितरवद्व्यतिषक्ततुरगसादिगणे शस्त्राशस्त्र⁷ कचा-
 [31.] कचिदण्डीर्कियाप्रव्यक्त⁸ भटजने अन्योन्यसदृशगणनपरिभवनीर्घ्यात⁹ नामृश¹⁰ मदमिश्रीत-¹¹
 [32.] शोणितकुंकुमघन¹² लिप्य¹³ मा^{*} नभूमितले विरहितनिपतितबाहु¹⁴ ग्रीवाजं घो¹⁵ रुकाण्ड-

Plate IV a.

- [33.] दन्तबलौघेभ्यूह¹⁴ सप्पातविदीर्णप्रजवितविद्रुतभूमि¹⁵ प^{*} तितोभयपक्षे अ¹⁶ न्योन्यजय-
 [34.] पराजयसन्देहप्रैखलग्रलक्ष्मीविहिते रुधिरौघपालिकायीत¹⁷ पतितगजश्रेणि-
 [35.] दृष्टविचरत्सुभटे अन्योन्यघातरन्ध्रानधिग¹⁸ मलस्रक्रियायत¹⁹ स्थितयोधे शस्त्रो-
 [36.] द्य²⁰ तभुज²¹ दण्डैः सारम्भ²² विलोहिताक्षदष्टोष्ठपुटै राजन्यैः^{*} कृतकृत्यैः नी²³ ह²⁴ (ति)-
 [37.] ता²⁵ हतैरितस्थितः²⁶ संकीर्णं च शीर्णध्वजातपत्रैः^{*} पतितगजश्च²⁷ सितचलित-
 [38.] चामरनिकरे खण्डितविमृदितचूर्णितमकुटंगद²⁸ हारकटककर्णाभरणे रुधिरमधुपान-
 [39.] मत्तप्रगीतकूष्माण्ड²⁹ राक्षसपिशाचे द³⁰ त्तलयतुल्यकालप्रतिभयनीनृत्यस्कवन्धशत्रु-³¹
 [40.] योनौ [योने]कल(1)क्षसाधनमा[योध]नशिरसि विक्रमादित्य कप्पट³² मात्रपरि-

Plate IV b.

- [41.] च्छदम् एकाकिपलायितम् कृत²⁶ ॥ रत्न²⁷ प्रभाखचितकाञ्चनशारिबन्धसान्नाह्य नागमकित्रा-²⁸
 [42.] रणनामधेय²⁹ [म्] ^{*} नित्यानुबन्धमदनिजरमद्रिनाथ³⁰ साक्षादिव द्विपसहस्रकृतानियात्रम्³¹ ॥ ९*]
 [43.] त्रिदशपतितुरंगस्येवमष्टमंगलयत्रे वरसञ्चलसम्³² प्रव्यक्तकल्याणजातिं [1*] तुरगम-
 [44.] तिशायाख्यां रत्न³³ पल्याणवन्तम् स तमपि हयलसैश्चामरच्छन्नकर्णैः ॥ ६*] समरपरि-
 [45.] श्रमस्य सदृत्वशमहपलमलयुजवोकम् रत्नरवरमनुपममाणि³⁴ क्यमरकतनि-
 [46.] वेशमण्डनम् श्लक्ष्णगुणं गुणन्तकटिसूत्रम् उदीर्णम् मणिप्रभम् भासुरकिरणमालि-

¹ Read 'वर्ते.² Read योधापुरीतधनुःषु.³ Read 'पथे.⁴ Read 'कर्पणं.⁵ Read 'लिशं ?⁶ Read 'कुलिशं.⁷ Read 'कोलितं.⁸ Read शस्त्राशस्त्रं.⁹ Read 'कचिदण्डादण्डिकियाप्रव्यक्तं.¹⁰ Read 'निर्यातं.¹¹ Read 'नागमृशं ?¹² Read 'मिश्रीतं.¹³ The घ of घन seems to be corrected from स.¹⁴ Read 'बलौघे व्यूहं.¹⁵ The whole passage from सप्पात to अ is engraved over an erasure and partially doubtful.¹⁶ Read रुधिरौघपालिकायितं.¹⁷ Read 'लुप्तक्रियायितं.¹⁸ द्य looks like न्य.¹⁹ Read संरम्भं.²⁰ Read निं.²¹ Read 'रितस्ततः.²² Read 'गजैश्च.²³ Read 'मकुटान्नादं.²⁴ Read 'नरीनृत्यमानकवन्धशत्रुं.²⁵ Read विक्रमादित्यं कर्पटं.²⁶ Read 'च्छदमेकाकी पलायितमकृत.²⁷ न is a correction for some other group; read रत्नं.²⁸ Read 'बन्धं संनाह्य नागमरित्रां.²⁹ Read 'निर्झरमद्रिनाथं.³⁰ Read 'कृतानुयानम्.³¹ The passage from 'मष्ट' to 'सम्' is corrupt and against the metre.³² Read 'याख्यां रत्नं.³³ णि is corrected from ने.

- [47.] कोटमाणिकमनघमविशृतम् मनसि भयविर्ष्यन्पार्थिवानान्दिशि दिशि चटितनित्यौ
[48.] यशम् पुष्पमाला इदम् महरदशेषसक्तया शक्तलक्ष्म्या सह वपुषी विशेषालंक्-

Plate V a.

- [49.] ते वीरकृत्या तेन परमेश्वरेण ஊற்றுக்காட்டுக்கொட்டமட்யை நீர்வெளுர்நாமமன்யவான்தரராட்டே மஃத-
[50.] तच्चतुर्वेद¹कुलसमृद्धकूरग्रामनाममद்யे² विद्याविनीतपञ्चवपरमेश्वरगृहे प्रतिष्ठापि-
[51.] तस्य भगवतः परमेष्ठिनः[*] पिनाकपाणे[:] पूज्यास्त[।]पन³कुसुमगन्धमूपदीपहविरुप-
[52.] हारबलिशंखपट(।)हादिप्रवर्त्तनार्थम् अत्रैव उदकमग्निभारतमाख्यान⁴निमित्तार्थञ्च
[53.] मणयिकोष्ठमद்யे पत्मानाममन्यवान्तरराष्ट्रे परमेश्वरमंगलनामग्रामः[*] देवतान-⁵
[54.] निमित्त ब्रह्मदेय⁶ विद्याविनीतपञ्चवाधिराजविश्वतः⁷ [स्सर्वदत्तपरिहारे दत्त(:)स्सर्वद-]⁸
[55.] तपरिहारे⁹ दत्त इति [।।*] अत्राज्ञप्तिः¹⁰ उत्तरकारणिकामहासेनदत्तः[*] विद्याविनी-
[56.] तपञ्चवपरमेश्वरगृह इह च देवकर्म¹¹न¹²वर्म¹³ कूरत्ताचार्य्यपुत्रअनन्त-

Plate V b.

- [57.] शिवआचार्य्यः[*] [दत्त] इति [कुं]छशर्म[।*] द्वौ पुत्र[पौत्रा] आज्ञप्ताः¹² ॥— ஊ[ற்]றுக்-
காட்டுக்கொ-
[58.] ட்டத்து நீர்வெளுர்நாட்டுக்கூரமும் ஞும்மனம்பாக்கமு . . . [ஞங்கணத்] . .
[ட] விச்சாவிநீ-
[59.] தப்பல்லவரசன் விவெ¹³க்காணங்கெயி¹⁴க்கொடுத்து[ச்சி] . . [வெ]ண செயிது ஆயிரத்தி-
[ரு]து-
[60.] த்றுக்குழிப்படியால் விற்றுக்கொண்ட நிலம் [*] த[ளி] எடுப்பதற்கு ஒடு சுடக்-
கொண்ட நி-
[61.] லம் [*] தவெ¹⁵ப்பாடகத்துள் சூனெ¹⁶மெட்டுப்பட்டியும் ஊருள் மண்டகம் எடுத்த நில-
[62.] த்தொடுங்கூட அயிந்தெகால் பட்டி நிலமும் விற்று கொண்டு விச்சாவிநீதபல்லவ-
பரமெச்சு-
[63.] ரகரம் எடுத்து எரி தொண்டி இத்தளி வழிபாடு செயிவார்க்கு இருக்கும்
மநெ¹⁷யும் மநெ¹⁸ப்ப-
[64.] ட்ப்பும் வருத்து இததுள் மிக்க நிலம் ஒழுக்கவிக்கு வினெ¹⁹ நிலமா[க]வும் [*]
இன்நிலத்துக்கு

Plate VI a.

- [65.] [கீழ்பா]லெல்லை மூது²⁰காட்டு வழியின் மெற்கும் [*] தென்பாடு[லல்லை ஊ]ர்
புகு [வழியின் வடக்கு]-
[66.] ம் [*] மெல்பாலெல்லை ஊர் புகு வழி நின்றும் வடக்கு நொக்கி நாட்டுக்காலு-
[க்]கெ பொன வ[ழி]-
[67.] யின் கிழக்கும் [*] வடபாலெல்லை நாட்டுக்காலின் தெற்கும் [*] இன்னாண்கெல்லெ²¹
அகத்து[ம்]

¹ Read अष्टशतचतुर्वेद².² Read 'कूरनामग्राममद्ये.³ Read पूजास्त्रापन⁴.⁴ Read उदकमिभारतमाख्यान⁵.⁵ Read देवदान⁶.⁶ Read 'निमित्त ब्रह्मदेय.⁷ Read 'विज्ञप्त्या ?⁸ The passage enclosed in brackets is engraved over an erasure.⁹ Read सर्वकरपरिहारे ?¹⁰ Read अत्राज्ञप्तिः.¹¹ Read 'नवकर्मार्थ ?¹² Read आज्ञप्ताः.¹³ Read विले.¹⁴ Read கையித்.¹⁵ Read தலை.¹⁶ Read சூனெ.¹⁷ Read மனை.¹⁸ Read மனை.¹⁹ Read விலை.²⁰ Read மூது.²¹ Read லெ.

- [68.] தளி[யும்] எரியும் வழிபாடு செயிவார்[க்*]கு மரையும் மறைப்படப்பூன்ரீக்கி மிக்-
 [69.] க நிலமும் சூளைமெட்டுப்பட்டியும் ஒழுக்கவிக்கு விளை நிலமாக கொடுத்து இந்-
 [70.] தளிக்கு வெண்டிந்தெவகருமவகருமஞ்செயிவதற்கும் இருபதின்மர் சதுர்ப்பெதிக-
 [71.] னுக்குப்பிரமதெயங்கொடுப்பதற்கும் மணயிற்கொட்டத்துப்பன்மாராட்டுப்பர-
 [72.] மெச்சரமங்கலத்துள் அகப்பட்ட வனையில்¹ சுற்று நிலம் அத்தையும் இருப[த்]-

Plate VI b.

- [73.] தெயிந்து பங்காயி [*] இதனுள் மூன்று பங்கும் கூரத்துத்தளிக்கு [தெ]வ-
 [கரும]வகருமஞ்செய்]-
 [74.] வதாகவும் [*] கூரத்து மண்டக[த்து*]க்கு தண்ணீர்[க்*]குந்திக்கும் ஒரு பங்காக-
 வும் [*] இம்மண்டகத்தெ பா-
 [75.] ரதம் வாசிப்பதற்கு ஒரு பங்காகவும் [*] நின்ற இருபது பங்கும் இருபதின்மர்
 சதுர்ப்பெதிக-
 [76.] னுக்கு பிரமதெயமாக கொடுத்து² [*] இவ்வூர் மரையும் மறைப்படப்பும் ஊரா-
 ள்ச்சியும் செக்-
 [77.] கும் தறியும் கூலமும் தாரும் கத்திக்காணமும் மற்றும் பொதுவிநால்லுள்ள-
 தெல்லாம் இ[ப்]-
 [78.] பங்கு இருபத்தென்தின்⁴ வழியாலெ பங்கிட்டென்பா(ர்)ராகவும் [*] இவ்வூர் பரமெ-
 ச்சுரதடாகத்-
 [79.] னுக்கு பாலாற்று நின்றும் தொண்டின பெரும்பிடுகு காலி[ந் பு]ழுகி பாடும்
 நீ(ர்)ரீந்த வழியா[லெ]
 [80.] [தலெ]வாயும் தலெப்பெழையும் ஊ[த்*]து[க்*]காலும் தொண்⁵[டின நில]மெல்லாம்
 [பரமெசு]-

Plate VII a.

- [81.] வரமங்கலத்து நி[ல]மாக இக்காலுள் குற்றெ[த்த]
 [82.] மையும் நாட[ர]ழ்ச்சியு[ன்]நாட்டுப்பண்ணிக்கெயும்
 [83.] தானங்கொடுத்த முன்று பங்குதுளும் [ஒ]ன்றைப்பங்கு
 [84.] நார் [அ]னந்தசிவஆசாரியர் மக்கள் மக்கள் ம[ரு]மக்கள்
 [85.] ப்புற[ம்]க்கொண்டு வழிபாடு செயி[து] பளி[பொ]சன
 [86.] ம் கொண்டு பு[ல்ல]ச[ரு]மர் மக்கள் மக்கள்
 [87.] வகருமமும் இவ்விருவர் மக்கள் மக்கள்
 [88.] டெவதமாகாவின்ற வஜ்ஜபாரகருங்கா

Plate VII b.

- [89.] க்காத்து கொடுக்க ||— अस्या[*] प्रशस्तेरव[ता] ~ ~ ~ ~ ~ [*]
 [90.] सोमश्च यस्यास्तहवासवन्धुस्त्व[य] ~ ~ ~ ~ ~ [II*] x x x x
 [91.] हृदत्तश्च द्विधा भक्तिश्च पातु यः [I*] मच्छिरस्म 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.] देवस्वम्[I*] हाणस्व लोभेनोपहिनस्ति यः [I*] x x x x x x x x x x

¹ Read வனையத்தில் ?² r is corrected from ம.³ Read கொடுத்தது or கொடுத்து.⁴ Read இருபத்தைந்தின்.⁵ தொண் is engraved over an erasure.

- [94.] चिह्नेन जायति ॥— भूमिदानात्परन्दानम् न भूतो¹ न भविष्यति ।*] x x x x x x x x x
 [95.] भूतो न भविष्यति ॥७॥²

TRANSLATION.

A. *Sanskrit portion.*

Hail ! ³(*Verse 1.*) May (*Siva*) 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 Parameśvara (*Siva*), who consists of the three *Vedas*, the crest-jewel of the three worlds, who places in the hearts of beings the power which effects actions, the moon of the highest sky, the succession of whose particles (*causes*) a multitude of products, and whose rays crystallize, when they fall, as on a moon-stone, on the mind of the learned !

(*Verse 3.*) May that race of the Pallavas,—in which we hear no prince was (*ever*) born, who was not pious, who did not perform the *soma* sacrifice, who raised the club of war unjustly, who was a sham saint, who did not perform heroic deeds (*only for the sake of*) liberality, whose tongue was so false as to speak an untruth, or who was alarmed in battles, —be unobstructed in protecting the earth, which is free from calamities !

(*Line 9.*) From Brahman (*sprang*) Āṅgiras; from him, Bṛihaspati; from him, Bharadvāja; from him, Droṇa; from Droṇa, Aśvatthaman, 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, Kaṭabhras, and Paṇdyas; 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*) Vâtâpi, just as the pitcher-born (*Agastya*) (*the demon*) Vâtâpi;—

(*Line 17.*) The son of Mahendravarman, by whom prosperity was thoroughly produced (*su-rachita*), 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 (*dvaraṇa*), 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 *sara* (*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 *karnapūra*, "filling the ears" and "an ear-ring," suggests that the composer intended to make a similar pun on *piḍā*, "pain," and *āpiḍā*, "a chaplet." *Āpiḍa* is elsewhere only used as a masculine.

³ The second *muktāguṇa* stands for *muktaḥ agunaḥ yena*, and *aguna* for *adharma*. With the irregular construction *vanitānām muktāguṇaḥ* for *muktavanitāguṇaḥ*, compare *kshatarakṣaṇām divaḥ* for *kshatadyurakṣaṇam* in the *Śiṣupālavadha*, 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 Arivârana (i.e., 'warding off enemies'), whose golden saddle was covered with the splendour of jewels, whose rut was perpetual, who (*therefore*) appeared to be the king of mountains himself whose torrents never cease to flow, and who was followed by thousands of (*other*) elephants,—and the horse called Atisaya (i.e., 'eminence'), whose noble breed was manifest, and who wore a saddle (*set with*) jewels, together with *lakshas* of (*other*) horses, whose ears were covered with *châmaras*¹

(Line 49.) This Parameśvara gave to the blessed lord Pinâkapâni (*Siva*),—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-râshṭra* called Nîrvelûr, in the midst of Ūrrukkâtṭukkottâ, 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-râshṭra* called Patmâ, in the midst of Maṇayi[r]kottâ, 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 (*âñṇapti*²) of this (*grant was*) Mahâsenadatta (*of*) Uttarakâranikâ. 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 Phullasârman; (*their*) sons and grandsons were (*also*) appointed.

B. Tamil portion.

(Line 57.) (*At*) Kûram and Nammanambâkkam in Nîrvelûr-nâdu, (*a division*) of Ūrrukkâtṭukkottam,—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 *pattî*⁴ of Śûlaimedu within Talaippâdagam and five and a quarter *pattis* of land in the village, together with the land on which the *maṇḍapa* 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 32, note 4.

⁴ See page 31, 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 Śūlaimeḍu had been given as land to be cultivated for (*providing*) the customary offerings,—the whole land round the tank (?) in (*the village of*) Paramesvaramaṅgalam in Paṇmā-nāḍu, (*a division*) of Manayirkottam, (*was divided*) into twenty-five parts (*and set aside*) for performing the divine rites and the repairs necessary for this temple, and in order to grant a *brahmadeya* to twenty *Chaturvedins*. Of these, three parts shall be (*for*) performing the divine rites and the repairs of the temple at Kūram; one part shall be for water and fire for the *maṇḍapa* at Kūram; one part shall be for reciting the *Bhārata* in this *maṇḍapa*; the remaining twenty parts were given as a *brahmadeya* to twenty *Chaturvedins*. (*The donees*) shall enjoy the houses and house-gardens of this village, the village-property (?), the oil-mills, the looms, the *bāzār*, the brokerage, the *kattikkānam* (?) and all other common (*property*), after (*the proceeds*) have been divided in the proportion of these twenty-five parts. The dry land (?) (*along*) the Perumbiḍugu channel, which was dug from the Pālāru¹ to the tank of Paramesvara at this village, (*and*) all the land, in which channels (*from*) fountains were dug, (*shall be*) the land of Paramesvaramaṅgalam

(Line 83.) Of the three parts, which were given, Anantaśiva-āchārya and his sons and further descendants (*shall enjoy*) one and a half part

(Line 86.) Phullaśarman and his sons and further descendants

[Lines 89 to 95 contain fragments of five Sanskrit verses, in the first of which the inscription is called a *praśasti*² or eulogy; the remaining four were, as usual, imprecatory verses.]

No. 152. ON A LAMP-PILLAR AT VIJAYANAGARA.

A rough transcript and paraphrase of the subjoined inscription was published as early as 1836 in the *Asiatic Researches*.³ The original is engraved on a lamp-pillar in front of a Jaina temple at the ruined city of Vijayanagara. The temple is now-a-days styled Gāṇigitti 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 Mūla-saṅgha.

The Nandi-saṅgha.

The Balātākā-gaṇa.

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

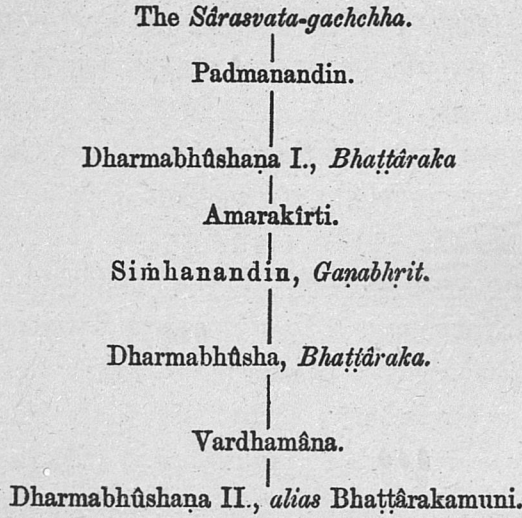
² According to Mr. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, p. 87, note 10, the only other instance, in which the term *praśasti* is applied to an inscription on copper-plates, is the Chicacole grant of the mahārāja Indravarman, *Ind. Ant.* Vol. XIII, p. 121.

³ Vol. XX, p. 36 and pp. 20 f

⁴ No. 68 on the Madras Survey Map.

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

ADDENDA.



The various epithets, which these teachers receive in the inscription, are:—*âchârya*, *ârya*, *guru*, *deśika*, *muni* and *yogîndra*. Other Jaina terms, which occur in the inscription, are:—*syâdvâda* (v. 2.) or *anekânta-mata* (v. 22), *paṭṭa* (vv. 11 and 12) and *chaityâlaya* (v. 28).

The pedigree of Jaina teachers is followed by a short account (vv. 15 to 18) of two kings of the first Vijayanagara dynasty, *viz.*, Bukka, who was descended from the race of the Yâdava kings, and his son Harihara (II). Harihara's hereditary minister was the general (*daṇḍâdhinâyaka*, vv. 19 and 21; *daṇḍanâtha*, v. 20) Chaicha or Chaichapa. Chaicha's son, the general (*daṇḍeśa*, vv. 21, 22 and 28) or prince (*kshîṭṭa* v. 23; *dharaṇṭsa*, 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-Jinanâtha (v. 28) at Vijayanagara (v. 26). This city belonged to Kuntala, a district of the Karnaṭa country (v. 25).

Through my assistant I received a copy,—printed with a Telugu commentary in the *Rudhîrodgâri-saṁvatsara* (i.e., 1863-64 A. D.),—of a Sanskrit *kośa*, entitled *Nânârtharatna-mâlâ* and composed by Irugapa-daṇḍâdhinâtha 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 *Nânârtharatnamâlâ* with the general Iruga or Irugapa of the subjoined inscription.

TEXT.

- [1.] यत्पादपंकजरजो रजो हरति मानसं । स जिनः श्रेयसे
 [2.] भूयाद्भूयसे करुणालयः ॥ [१*] श्रीमत्परमगंजीर-
 [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 Bibliothecae Bodleanae*, p. 193.

- [5.] [स्त]स्मिन् बलात्कारगणोतिरस्यः । तत्रापि सारस्वतनाम्नि गच्छे स्वच्छाशयोभूदि-
 [6.] ह पद्मनन्दी ॥ [३*] आचार्य्यः कुंडकुंदाख्यो वक्रग्रीवो महामतिः । येल'चा-
 [7.] र्थ्यो गृह्ण'पिच्छ इति तन्नाम पंचधा ॥ [४*] केचित्तदन्वये चारुमुनयः खन-
 [8.] यो गिरां [१*] जलधाविष रत्नानि बभूउ'र्दिव्यतेजसः ॥ [५*] तत्रासीच्चारुचारित्र-
 [9.] ऋत्नाकरो गुरुः । धर्मभूषणयोगीन्द्रो भट्टारकपदांचितः ॥ [६*]
 [10.] भाति भट्टारको धर्मभूषणो गुणभूषणः । यद्यशःकुसुमाप्रो-
 [11.] दे गगनं भ्रमरायते ॥ [७*] सिष्य'स्तस्य मुनेरासीदनर्गलतपोनिधिः । श्रीमान-
 [12.] मरकीर्त्त्याध्यो देशिकाग्रेसरः शमी ॥ [८*] निजपक्ष्मपुटकवाटं घटइत्वा'निलनिरोध-
 [13.] [तो] हृदये । अविचलितबोधदीपं तममरकीर्त्तिं भजे तमोहरं' ॥ [९*] केपि
 [14.] स्त्रोदरपूरणे परिणता विद्याविहीनांतरा योगीशा भुवि संभवंतु बह-
 [15.] वः किं तैरनंतैरिह । धीरः स्फूर्जति दुर्जयातनुमदध्वंसी गुणैरूजि-
 [16.] तैराचार्य्योमरकीर्त्तिशिष्यगणभृच्छ्रीसिंहनन्दी व्रती ॥ [१०*] श्रीधर्मभूषोजनि त-
 [17.] स्य पट्टे श्रीसिंहनन्दाध्यगुरोस्सधर्मा । भट्टारकः श्रीजिनधर्महर्म्यस्तंभा-
 [18.] यमानः कुमुदेंदुकीर्त्तिः ॥ [११*] पट्टे तस्य मुनेरासीद्वर्द्धमानमुनीश्वरः । श्रीसिं-
 [19.] हनन्दिगोर्गाद्रचरणांभोजषट्पदः ॥ [१२*] सिष्य'स्तस्य गुरोरासीद्धर्मभूषण-
 [20.] देशिकः । भट्टारकमुनिः श्रीमान् शल्यत्रयविवर्जितः ॥ [१३*] भट्टारकमुनेः पादावपू-
 [21.] र्वकमले स्तुमः । यदग्रे मुकुलीभावं यांति राजकराः परं ॥ [१४*] एवं गुरुप-
 [22.] रंपरायामविच्छेदेन वर्त्तमानायां ॥ आसीदसीममहिमा वंशो यादव-
 [23.] भूभृतां [१*] अखंडितगुणोदारः श्रीमान्बुक्कमहीपतिः ॥ [१५*] उदभूद्रभूतस्तस्मा-
 [24.] द्राजा हरिहरेश्वरः । कलाकलापनिलयो विधुः क्षीरोदधेरिव ॥ [१६*] यस्मिन् भर्त्तरि भू-
 [25.] पाले विक्रमाक्रांतविष्टपे । चिराद्राजन्वती हंत भव[त्येषा] वसुंधरा ॥ [१७*] तस्मिन् शा-
 [26.] सति राजेंद्रे चतुरंबुधिमेखलां । धरामधरिताशेषपुरातनमहीपतौ ॥ [१८*] आसीत्त-
 [27.] स्य महीजानेः शक्तित्रयसमान्वितः । कुलकमागतो मंत्री चैचदंडाधिनायकः ॥ [१९*] द्वि-
 [28.] तीयमंतःकरणं रहस्ये बाहुस्तृतीयस्समरांगणेषु । श्रीमान्महाचैच[प]-
 [29.] दंडनाथो जागर्त्ति कार्य्ये हरिभूमिभर्त्तुः ॥ [२०*] तस्य श्रीचैचदंडाधिनायकस्यो-
 [30.] [जि]तश्रियः । आसीदिरुगदंडेशो नन्दनो लोकनन्दनः ॥ [२१*] न मूर्त्ता नामूर्त्ता निखिलभु-
 [31.] वनाभोगिकतया शरद्राजद्राकाविटनिटिलनेत्रद्युतितया । प्रभूता कीर्त्तिस्ता चिर-
 [32.] मिरुगदंडेश कथयत्यनेकांतात्कांतात्परमिह न किंचिन्मतमिति ॥ [२२*] सद्भ्रंशजोपि गुण-
 [33.] वानपि मार्गगणानामाधारतामुपगतोपि च यस्य चापः । नम्रः परान्विनमयन्नि-
 [34.] रुगक्षितीशस्योच्चैर्जनाय खलु सिक्ष'यतीव नीतिं ॥ [२३*] हरिहरधरणीशप्राज्यसाम्रा-
 [35.] ज्यलक्ष्मीकुवलयहिमधामा शौर्य्यगांभीर्य्यसीमा । इरुगपधरणीशरिंसह-
 [36.] न्दयार्य्यवर्य्यप्रपदन[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.] प्रवर्त्तमाने क्रोधनवत्सरे फाल्गुनमासे कृष्णपक्षे द्वितीयायां तिथौ शुक्रवारे ॥ अस्ति वि-
 [38.] स्तीर्णकर्णाटधरामंडलमध्यगः । विषयः कुंतलो नाम्ना भूकान्तकुंतलोप-
 [39.] मः ॥ [२९*] विचित्ररत्नरुचिरं तत्रास्ति विजयाभिधं । नगरं सौधसंदोहदर्शिताकांडचंद्रिकं [॥ २६*]
 [40.] मणिकुट्टिमवीथीषु मुक्तसैकतसेतुभिः । दा[न]बूनि निरुंधाना यत्र क्रीडन्ति बालिकाः [॥ २७*]
 [41.] तस्मिन्निरुगदंदेशः पुरे चारुशिलामयं । श्रीकुंयुजिननाथस्य 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 Balât-kâra-gaṇa; and in the *gachchha* called Sârasvata, (*which belonged*) to this, the pure-minded Padmanandin.²

(Verse 4.) The *âchârya* called Kuṇḍa[kunda], Vakragrîva, Mahâmati, Elâchârya and Gridhrapinchha:—these (*were*) his five (sur)names.

(Verse 5.) Just as pearls in the ocean, there appeared in his (*spiritual*) race (*anvaya*) certain beautiful sages, who were mines of speeches and endowed with divine splendour.

(Verse 6.) Among these, there was a teacher, who was an ocean of beautiful deeds, which resembled pearls, the chief of ascetics (*called*) Dharmabhûshana, who was distinguished by the title of *Bhaṭṭâraka*.

(Verse 7.) Resplendent is the *Bhaṭṭâraka* Dharmabhûshana, whose (*only*) ornament are virtues; even as a bee, the (*whole*) sky (*enjoys*) the perfume of the flower of his fame.

(Verse 8.) The pupil of this sage was the glorious saint Amarakîrti, a treasury of austerities of unrestrained (*power*), the foremost of teachers, and full of tranquillity.

(Verse 9.) I worship that Amarakîrti, who removes darkness, and in whose heart the lamp of knowledge never flickers in consequence of his shutting the door of his eye-lids and suppressing his breath.

(Verse 10.) Let many chiefs of ascetics arise on earth, who are bent (*only*) on filling their bellies, and whose minds are devoid of knowledge; what is their use in this world, (*though they be*) endless (*in number*)? (*For*) there appears the pupil of Amarakîrti, the glorious, wise, and dutiful teacher Simhanandin, the head of a school (*ganabhrit*), who scatters (*their*) invincible and great pride by his mighty virtues.

¹ On *nyâścâra* 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 Sârasvatî-gachchhe Balât-kâra-gaṇe Śrī-Kundakundâchâryânvaye Bhaṭṭâraka-Śrī-Padmanandi-devâh*. Here Padmanandin is said to belong to the spiritual race of Kundakundâchârya, while our inscription (verse 4) gives Kuṇḍakundâchârya as one of the names of Padmanandin himself. According to Mr. Pâthak (*Ind. Ant.* Vol. XIV, p. 15) the correct spelling of Kuṇḍakunda, as the present inscription seems to read, is Kuṇḍakunḍa. The Têrdâl inscription (*l. c.* p. 25) has Kuṇḍakundâchârya; Professor Wilson (*Essays*, Vol. I, p. 341),—Kundakunḍâchârya; and an unpublished inscription at Śravaṇa-Belagola,—Kauṇḍakunda.

(Verse 11.) His (*successor*) in office¹ was the glorious *Bhaṭṭāraka* Dharmabhūṣa, who equalled (*his*) glorious teacher, the saint Simhanandin, who resembled a pillar of the palace of the holy religion of Jina, and whose fame (*possessed the splendour of*) the lotus and the moon.

(Verse 12.) (*The successor*) in office of this sage was a lord of sages, (*called*) Vardhamāna, who was a bee at the lotus-feet of the glorious Simhanandin, the chief of ascetics.

(Verse 13.) The pupil of this teacher was the teacher Dharmabhūṣa, (*also called*) the glorious Bhaṭṭārakamuni,² who was free from the three thorns.³

(Verse 14.) We praise the feet of Bhaṭṭārakamuni, those unheard-of lotuses, before which the hands of kings (*rāja-karāḥ*) are devoutly folded, (*while the day-lotus closes under the influence of the rays of the moon :—rāja-karāḥ*).

(Line 21.) While thus the succession of teachers continued without interruption:—

(Verse 15.) There was in the race of the Yādava princes the illustrious king Bukka, whose might was boundless and who was exalted by perfect virtues.

(Verse 16.) From this prince there sprang the lord Harihara, a king who knew all arts (*kalā*),—just as the (*full*) moon, who possesses all digits (*kalā*), was produced from the milk-ocean.

(Verse 17.) While this prince, who has conquered the world by his valour, is (*her*) lord, this earth possesses—ah!—at last a *king* who deserves this title.

(Verse 18.) While this lord of kings, who surpassed all former princes, ruled the earth, whose girdle are the four oceans,—

(Verse 19.) The hereditary minister of him, whose wife was the earth, was the general Chaicha, who was endowed with the three (*regal*) powers.⁴

(Verse 20.) (*His*) second soul in (*state*) secrets (*and his*) third arm on battle-fields,—the illustrious and great general Chaichapa is (*ever*) vigilant in the service of king Hari.

(Verse 21.) The son of this illustrious and brilliant general Chaicha was the general Iruga, who delighted the world.

(Verse 22.) Oh general Iruga! This great fame (*of thine*),—which is not corporeal, because it pervades the whole world, (*but which is at the same time*) corporeal, because it resembles in splendour Śiva and the full-moon,⁵ as it shines in autumn,—says for a long time:—"In this world there is no higher doctrine than the lovely scepticism."⁶

(Verse 23.) The bow of this prince Iruga loudly teaches, as it were, right conduct to the people, as it is of good bamboo (*or of good family*), endowed with a string (*or with virtues*) and a receptacle of arrows (*or a refuge of beggars*), but is bent (*or humble*) and causes the enemies (*or the best*) to bow.

¹ *Paṭṭa*, "a tiara worn as an emblem of dignity," is here used for the dignity itself. It has the same meaning in *Paṭṭavali*, the title of two lists of Jaina teachers, extracts from which were published by Dr. Klatt in *Ind. Ant.* Vol. XI, pp. 245 ff.

² An earlier *Bhaṭṭāraka* Dharmabhūṣa was mentioned in verses 6 and 7, and a *Bhaṭṭāraka* Dharmabhūṣa in verse 11.

³ Paṇḍit Lakṣhmaṇachārya of Bangalore informs me that, according to the *Vedāntachūḍamāṇi*, "the three thorns" (*śalya-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 (*ādhidaivika*).

⁴ See page 35, note 1.

⁵ With *rakā-vita* compare *rakā-saṁdika* in verse 8 of No. 153, below.

⁶ The *anekānta-mata* is the same as the *syādrśa*; 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 (*dhara-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 Jinās.

(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 *channam*. 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 (*vitthi*) of the Pân-supârî Bâzâr (*Kramuka-parṇāpana*, l. 4, or *Parna-pūṅṭhalāpuna*, 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 Yadu (*Yadu-kula*, l. 8, or *Yādavānvaya*, l. 1).
2. His son, Harihara (II.) (ll. 2, 10, 24), *mahārāja* (l. 2).
3. His son, Devarāja (I.) (ll. 2, 13, 24).
4. His son, Vijaya (ll. 13, 15, 16, 19, 20, 24) or 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*, *rājapurameśvara*, etc. (ll. 3 and 23).

¹ See verse 10. above.

² This passage is again taken up in verse 28.

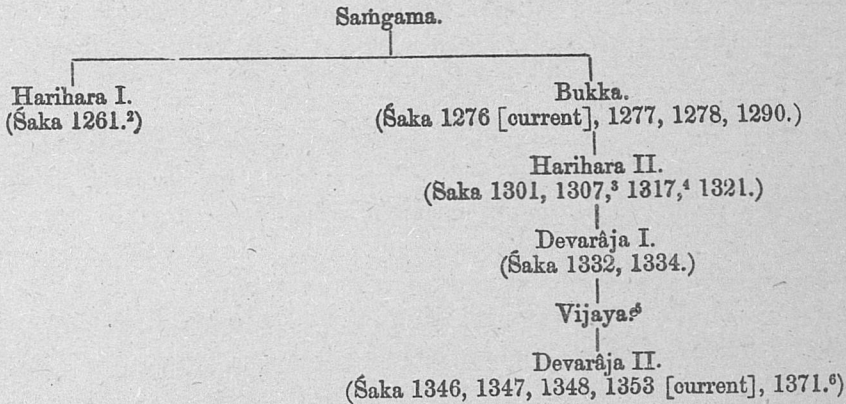
³ Kunthu is the name of the seventeenth Tīrthakara; see Professor Jacobi's *Jaina Sūtras*, Part I, Index, s. v.

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 Timûr. 'Abdu'r-razzâq informs us, that he stayed at Bījānagar (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 E'liot 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 Aḥmad 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 Aḥmad* 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) *varāha*; (2) *partāb* = $\frac{1}{2}$ *varāha*; (3) *fanam* = $\frac{1}{10}$ *partāb*. II. Silver: *tār* = $\frac{1}{6}$ *fanam*. III. Copper: *jītal* = $\frac{1}{3}$ *tār*. Pagodas or *varāhas* with the legend श्रीप्रतापदेवराय, which on some

¹ *Jour. Bo. Br. R. A. S.* vol. XII, p. 339.

² *Indian Antiquary*, Vol. X, p. 63.

³ This is the date of No. 152, above.

⁴ Colebrooke's *Miscellaneous Essays*, Madras, 1872, Vol. II, p. 259.

⁵ Mr. Sewell, *Lists*, Vol. I, p. 207, mentions an inscription of this king, which is dated in Saka 1340 [expired].

⁶ The four last dates are those of Nos. 56, 153, 54 and 81, respectively, of this volume.

⁷ The Hijra dates are converted into Christian ones according to Dr. Wüstenfeld's *Vergleichungs-Tabellen*, Leipzig, 1854.

⁸ Vol. IV, pp. 95 ff.

⁹ Preface to his German translation, 3rd edition, p. ii.

¹⁰ See Lady Burton's *Arabian Nights*, Vol. VI, p. 248, note 2; Trübner's *Record*, New Series, Vol. IX, p. 65.

¹¹ *L. c.* p. 109.

copies is corrupted into श्रीप्रतापदेवराय, are described by Dr. Bidie,¹ who also figures a pagoda of Bukka.² The name *partāb*, which 'Abdu'r-razzāq attributes to the half pagoda, is probably connected with the surname Pratāpa, which occurs before the names of 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 *funam* or silver coin with Devarāja's name has been hitherto discovered. Copper coins of Devarāja are very common in the South-Indian *bāzārs*. They have on the obverse a bull or an elephant, and on the reverse the legends श्रीदेवराय, प्रतापदेवराय, रायगजगंडभेरुंड, or श्रीनीलकंठ.⁴

TEXT.

A. To the left of the entrance.

- [1.] शुभमस्तु ॥ श्रीमत्प्रमंगंभीरस्याद्वादामोघलांथनं⁵ [1*] जीयात्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [1*]
श्रीमद्यादवान्वयार्त्तवपूर्व⁶चंद्रस्य [1] श्रीबुद्धध्वीभुजः⁷ पुण्य[परिपा]-
- [2.] कपरिणतमूर्त्तैस्सत्कीर्त्तैर्हरिहरमहाराजस्य पर्यायावताराद्धीरादेवराजनरेश्वरादेवराजादिव विजयश्रीवीर-
विजयनुपति⁸संजातस्त-
- [3.] स्माद्रोहणाद्रेव महामाणिक्यकांडो नीतिप्रतापस्थिरीकृतसाम्राज्यसिंहासनः । राजाधिराजराजपरमेश्वरा-
दिविरुद्धः यातो गुणनिधिरभि-
- [4.] नवदेवराजमहाराजो निजाज्ञापरिपालितकर्त्ता⁹देशमध्यवर्त्तिनः स्वावासभूतविजयनगरस्य क्रमुकपर्त्ता⁹
पण्डीथ्यामाचंद्रतारमात्मकी-
- [5.] त्तिधर्मप्रवृत्तये । सकलज्ञानसाम्राज्यविराजमानस्य स्याद्वादविद्याप्रकटन¹⁰पटीयसः पार्श्वनाथस्यार्हतः
शिलामयं चैत्यालयमचीकरत् [11*]
- [6.] देशः कर्णाटनामाभूदावासः सर्वसंपदां । विडंबयति यः स्वर्गं पुरोडाशाशनाश्रयं ॥ [2*] विजय-
नगरीति तस्मिन्न[ग]री नगरीति-
- [7.] रम्यहर्म्यास्ते । नगरिषु¹¹ नगरी यस्या न गरीयस्येव गुरुभिरैश्वर्यैः ॥ [3*] कनकोज्वलत्सारश्मिजालैः
परिवांबुप्रतिबिंबितैरलं य[1]
- [8.] वसुधेव विभाति बाडवार्द्धितरत्नाकरमेखलापरीता ॥ ॥ श्रीमानुदामधामा यदुकुलतिलकस्तारसौंदर्य-
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 श्रीप्रतापाच्युतराय; Elliot's No. 98 reads श्रीप्रतापच्युतराय (*sic*).

² *Ibid.* p. 42, No. 9.

³ A half pagoda, which reads श्रीप्रतापहरिहर and probably refers to Harihara II., is figured in Sir W. Elliot's *Coins of Southern India*, Plate iii, Nos. 96 and 97.

⁴ That the coins, which bear the two last-mentioned legends, belong to Devarāja, may be concluded from his Kanarese or Nāgari initial दे, which is engraved on the obverse.

⁵ Read 'लाञ्छनम्'.

⁶ Read 'यार्णवपूर्ण'.

⁷ Read 'नृपति'.

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 *t*, this word might as well be नगरीषु. I have adopted the reading नगरिषु for the sake of the metre, though the form नगरि is not found in the dictionaries.

- [9.] भिरामाकृतिरवनितले भाति भाग्यात्तभूमा [१*] विक्रांत्याक्रांतदिको विमतधरणिभृत्पंकजश्रेणिविक्रः (I)
क्षोण्यां जागर्त्ति बुक्कक्षितिपति-
- [10.] ररिभूभृच्छिरं^१ शिष्टष्टपत्कः ॥ [४*] तत्प्राप्तात्मावतार स्फुरति हरिहरक्षमापतिर्ज्ञातसारो दारिद्र्यस्फारवा-
राकरतरणविधौ विष्फुरत्कर्त्तृधारः । भू-
- [11.] दानस्वर्त्त^२ दानानुकृतपरशुघृत्पद्मिनीबंधुसूनु स्फाराकूपारतीरावळिनिहितजयस्तंभविन्यस्तकीर्त्तिः ॥ [९*]
तेनाजन्यरिराजतल्लजशिर-
- [12.] स्तोमस्फुरच्छेरवरप्रत्युत्तोपलदीपिकापरिणमत्पादाब्जनीराजनः । विद्वत्कैरवमंडलीहिमकरो [वि]ख्यातवी-
र्यार्करः^३ श्रेयान्वीरर-
- [13.] मास्वयंवृतवरः श्रीदेवराजेश्वरः ॥ [६*] तज्जन्मास्मिन्वदान्यो ज[ग]ति विजयते पुण्यचारित्रमान्यो
दानध्वस्तार्त्थिदैन्यो विजयनरपतिः स्व-
- [14.] डितारा[ति]सैन्यः । प्रत्युद्यजैत्रयात्रासमसमयसमुद्भूतकेतुप्रसूत[स्फा]य[द्वा]त्योपहत्याप्रतिहतविमतौघप्रताप-
प्रदीपः ॥ [७*]

B. To the right of the entrance.

- [15.] तस्मादस्माज्जिता^४त्माजनि जगति यथा जंभजेतुर्जयंतो राजा श्रीदेवराजो विजयनृपतिवाराशिराका-
शशांकः । कोपाटोपप्रवृत्तप्रबलरणमिलद्विप्रतीपक्ष-
- [16.] मापप्राणश्रेणीनभस्त्रिवहकवलनव्यग्रवद्भोरगेंद्रः ॥ [८*] वीरश्रीदेवराजो विजयनृपतपस्सारसंजात-
मूर्त्तिर्भर्त्ता भूमेर्विभाति प्रणतरिपुततेरात्तिजातस्य हर्त्ता ।
- [17.] क्रूरक्रोधेद्धयुद्धौदुरकरटिघटाकर्णशूर्पप्रसर्पद्वातव्रातोपघातप्रतिहतविमतादभ्रधुत्य^५असंघः ॥ [९*]
यद्धाटीघोरघोटीखुरदलितधारेणुभिर्वीर्यवद्देहू-
- [18.] म[स्तो]मायमानैः प्रतिनृपतिगणस्त्रीदृशः साशुधाराः । प्रोद्यद्दर्पप्रभूतप्रतिभटसुभटास्फोटनाटोपजो-
द्रोघोत्कर्षाघकारद्युमणिरुदयते देवराजेश्वरोयं ॥ [१०*]
- [19.] विश्वस्मिन्विजयक्षितीश^६जनुषः श्रीदेवराजेशितुर्लक्ष्मीं कीर्त्तिसितांबुजं कलयते शौथ्यख्यसूर्योदयात् ।
आशा यत्र पलाशतामुपगताः
- [20.] स्वर्णाचलः कर्णिका भृंगा दिक्षु मतंगजा जलधयो मारंदविदूत्कराः ॥ [११*] विख्याते विजयात्मजे
वितरति श्रीदेवराजेश्वरे कर्णस्याजनि
- [21.] र्णना विगलिता वाच्या दधीच्यादयः । मेघानामपि मोघता परिणता चिंता न चिंताम[णे]ः स्वल्पाः
कल्पमहीरुहाः प्रथयते स्वर्णेचिकी नीचतां ॥ [१२*]
- [22.] सोयं कीर्त्तिसरस्वतीवसुमतीवाणीवधूभिस्समं अव्यो दीव्यति देवराजनृपतिर्भूदेवदिव्यद्भुमः । यशशौरि-
र्बल्लियाचनाविरहितश्रंद्रः कळ-
- [23.] कोज्झितः शक्रस्सत्यमगोत्रभिदिनकरश्चासत्पथोच्छंघनः ॥ [१३*] मदनमनोहरमूर्त्तिः महिळाजनमान-
सारसंहरणः । राजाधिराजराजादिमपदपरमेश्वरादिनि-
- [24.] जब्जिरुदः ॥ [१४*] शकौ बुक्कमहीपालो दाने हरिहरेश्वरः । शौथ्ये श्रीदेवराजेशो ज्ञाने विजयभूपतिः ॥
[१५*] सोयं श्रीदेवराजेशो विद्याविनयविश्रुतः । प्रा-

^१ Read 'भृच्छिर'.

^२ Read 'त्कर्ण'.

^३ Read 'स्वर्ण'.

^४ Read 'वृ' or 'ध'.

^५ Read 'तस्मादस्मिज्जिता'.

^६ Read 'धृत्य'.

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

- [25.] गुक्तपुरवीर्यतः पर्णपूगीफलापणे ॥ [१६*] शाकेब्दे प्रमिते याते वसुसिधुगुणेंदुभिः । पराजवाब्दे कार्तिक्या धर्मकीर्त्तिप्रवृत्तये ॥ [१७*] स्या-
- [26.] द्वादमतसमर्थ[न]वर्त्तिवतदुर्वादिगर्व्ववाग्विते[ः] । अष्टादशदोषमहामदगननिकुरुंमहितमृगराजः ॥ [१८*] भव्यांभोरुहभानोरिद्रादिसु-
- [27.] रेंद्रद्वंद्वस्य । मुक्तिवधूप्रियभर्तुः श्रीपार्श्वजि[ने]श्वरस्य करुणाब्धेः ॥ [१९*] अव्यपरितोषहेतुं शिलामयं सेतुमखिलधर्मस्य । चैत्यागारमचीकर-
- [28.] दाधरणियुमणिहिमकरस्थैर्य्य ॥ [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 Vīra-Vijaya sprang from the brave prince Devaraja (I.), who resembled the king of the gods and who was descended in his turn from the glorious mahārāja Harihara (II.), whose body was produced by the results of the good deeds of the illustrious king Bukka, who, just as the full-moon from the ocean, (rose) from the illustrious Yādava race (*Yādavanvaya*). The virtuous mahārāja Abhinava-Devarāja (*i.e.*, the young Devaraja, or Devarāja II.),—(*who sprang*) from this (*Vīra-Vijaya*), just as a heap of large rubies from the Rohaṇa mountain,² who made the throne of his empire firm by polity and valour, and who was known by the surnames of *rājādhirāja*, *rājaparamēśvara*, etc.,—in order that his fame and merit might last as long as the moon and the stars,—caused a temple (*chaityālaya*) of stone to be built to the *Arhat* Pârśvanâtha,—who rules over the empire of all knowledge, and who well knew how to proclaim the doctrine of scepticism (*syādvāda-vidyā* ³),—in a street of the Pân-supârî Bâzâr (*Kramukaparnāpāna*) at his (*the king's*) residence Vijayanagara, that was situated in the midst of (*the country called*) Karnāta-deśa, which was protected by his orders.

(*Verse 2.*) There was a country (*deśa*), Karnāṭa 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-kula*), who has reached the highest point of power and beauty, whose

¹ This verse is identical with verse 2 of No. 152.

² This is the Adam's Peak in Ceylon.

³ See page 158, note 1, and compare *syādvāda-mata* in lines 25 f. of the present inscription.

⁴ With *puroḍḍāsana*, "an eater of the sacrificial cake," "a god." compare the synonym *puroḍḍasabhuḥ* in the *Śitupālavadha*, sarga ii, verse 106.

⁵ The same spelling of the word is found in the Kanarese and Telugu dictionaries. Dr. Gundert's *Malayālam Dictionary* has *baḷavāgni* and *vadavāgni*, Winslow's *Tamil Dictionary* பாலும், பாலும் and வடவாக்கி

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 (*jayastambha*), which he erected in an uninterrupted line on the shore of the great ocean.

(Verse 6.) From him sprang the most excellent and illustrious lord 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 Vîra-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 *Canarese Dictionary*), "a young elephant" (Brown's *Telugu Dictionary*).

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

³ *I.e.*, Karna, the son of Sûrya by Kunti.

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 *ârttrika*) ceremony.

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

⁷ The snakes are supposed to subsist on wind and are therefore called *navanāśandh*, "the eaters of wind."

(*subdues*) 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 Devarāja (II.), the son of king Vijaya, there spreads its splendour over the whole world the white lotus-flower of his fame, in which the points of the compass are the petals, the golden mountain (*Meru*) the seed-vessel,² the elephants of the quarters the bees, and the oceans so many drops of honey.³

(*Verse 12.*) Since the famous and illustrious lord Devarāja (II.), the son of Vijaya, is making gifts, the praise of Karna has ceased; Dadhichi⁴ and others are worthy of blame; even the clouds (*megha*) have turned useless (*mogha*); nobody thinks of the thinking-jewel (*chintāmani*); the *kalpa*-trees appear very small (*alpa*); and the heavenly cow (*naichikī*) confesses her inferiority (*nīchatā*).

(*Verse 13.*) This excellent prince Devarāja (II.), (*who resembles*) the tree of heaven (*by his liberality*) to Brāhmaṇas, is sporting with his queens, (*viz.*) the river of (*his*) fame, the earth and the goddess of speech. Verily, he resembles Śaurya (*Vishnu*), but has not to beg for his revenue (*balī*), (*while Vishnu in his dwarf-incarnation begged land from Bali*); he resembles the moon but is spotless; he resembles Śakra (*Indra*), but does not destroy families (*gotra*), (*while Indra split the mountains:—gotra*);⁵ and he resembles the sun, but never transgresses the right course, (*while the sun daily changes his course in the sky*).

(*Verse 14.*) His form is as lovely as that of Cupid, and he overcomes the great pride of women. His own surnames (*biruda*) are *rājādhirāja*, *rājaparamēśvara*,⁶ etc.

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

(*Verses 16 to 20.*) This illustrious lord Devarāja (II.), who was famed both for wisdom and modesty, caused to be built in a street of the above-mentioned city,⁸ in the Pān-supārī Bāzār (*Paṇa-pūṭīphalāpāna*), when the Śāka year measured by the Vasus (8), the oceans (4), the qualities (3) and the moon (1) had passed, in the (*cyclic*) year *Parābhava*, on *Kārttikī* (*i.e.*, on the day of the full-moon in the month of *Kārttika*), in order to propagate (*his*) merit and fame, a temple (*chaityāgāra*) of stone, which gives delight to the good, which is a bridge for (*his*) whole merit, and which shall last as long as the earth,

¹ The technical meaning of *śpṛṣṭāna* 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 *Karṇikāchala*, “the mountain of the seed-vessel,” is one of the names of Meru; *Svarṇāchala* is a synonym of *Homādrī*, “the golden mountain,” another name of Meru.

³ *Māranda*, an adjective from *maranda*, is not found in the dictionaries and seems to be formed by the composer of the inscription, in order to satisfy the exigencies of the metre.

⁴ According to the *Mahābhārata*, Dadhicha (*alias* Dadhichi) gave up his bones, from which a thunderbolt was formed to kill Vṛitra; see Böhtlingk and Roth's *Sanskrit Dictionary*, s. v.

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

⁶ राजादिमपदपरमेश्वर means literally: “(a compound ending in) paramēśvara, the first member of which is *rājan*.” Similar ‘poetical’ expressions are धनुषपदो वेदः in the *Kirātārjunīya*, sarga xviii, verse 44; हिरण्यपूर्वः कृशपुः in the *Śiśupālavadha*, sarga i, verse 42; देवपूर्वो गिरिः in the *Meghadūta*, verse 42; दशपूर्वरथः and राजोपपदं निशान्तम् in the *Raghuvamśa*, sarga viii, verse 29, and sarga xvi, verse 40.

⁷ This verse contains the names of the predecessors of Devarāja II. in chronological order, and may thus be considered as a third copy of the pedigree, which was given twice before, once in prose (lines 1 to 4) and once in verse (lines 8 to 15.)

⁸ *Viz.*, Vijayanagari; see verse 3.

the sun and the moon, to the blessed Pârśva, the lord of Jinās, who has maimed the arrogant bombast of evil-speakers by establishing the doctrine of scepticism (*syādvāda-mata*), who is celebrated as a lion to the herd of extremely furious elephants :—the eighteen sins (*dosha*), who is a sun, (*which gladdens*) the good, like lotuses, who is to be praised by Indra and all other lords of the gods, who is the beloved husband of the goddess of salvation, and who is an ocean of mercy.

No. 154. A ROCK-INSCRIPTION AT THE FORT OF GUTTI.

This inscription is engraved on a rock not far from the summit of the fort of Gutti (*Gooty*) in the Anantapur District¹ and consists of one verse in the *Sragdharā* metre. At the time of the inscription, the fort of Gutti (*Gutti-durga*) belonged to king Bukka. By this, the well-known king of the first dynasty of Vijayanagara, whose inscriptions range between Śaka 1276 [current] and 1290 [expired],² seems to be meant.

Besides the subjoined inscription, the fort of Gutti bears three very rough rock-inscriptions in Kanarese of Tribhuvanamalladeva, *i.e.*, of the Western Chālukya king Vikramāditya VI., surnamed Tribhuvanamalla. The dates of two of them, which I succeeded in making out, are recorded in the new era started by Vikramāditya VI., the *Chālukya-Vikrama-varsha*, which, according to Mr. Fleet,³ began with the king's accession in Śaka 997 [expired]. The two inscriptions are dated in the 46th and 47th years, which corresponded to the cyclic years *Plava* and *Śubhakṛit*, *i.e.*, Śaka 1043 and 1044 [expired] or A.D. 1121-22 and 1122-23.

TEXT.

- [1.] श्री [॥*] दुर्गाणां सार्वभौमो धरणितलमहा-
- [2.] राज्यचक्रस्य नाभिः श्रीबुक्कक्षोणीभर्तुर्जग-
- [3.] दवनकृते⁴ विष्णुमूर्त्यंतरस्य [१*] लक्ष्मीनाथ-
- [4.] स्य संपद्गुरुकरणचणो दक्षिणावर्त्त-
- [5.] शंखः प्राचीनः पांचजन्यो जय-
- [6.] ति गिरिवरो गुप्तिदुर्गाभिधानः [॥*]

TRANSLATION.

Prosperity! Victorious is the king of forts, the best of mountains, Gutti-durga by name! (*This mountain is*) the nave of the wheel of the sovereignty over the whole earth of the illustrious king Bukka, the lord of fortune, who is another form (*assumed by*) Vishṇu. for protecting the world, (*and it is his*) ancient auspicious⁵ conch-shell with convolutions from left to right (*dakṣiṇāvarta-saṅkha*),—⁶ (*and thus resembles*) the centre of the discus of (*Vishṇu*) the lord of Lakṣmī, 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 °कृते.

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

⁶ According to Pramādāśa Mitra's translation of the *Sāhityadarpaṇa*, 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 KULOTTUṅGA-CHOḷA 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-Choḷa 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 Korkai in the Tinnevely District, the ancient capital of the Pāṇdyas.¹ The second verse records, that Kulottuṅga-Choḷa placed a pillar of victory on the Sahyādri mountain, *i.e.*, the Western Ghats. 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-Choḷa-deva was the name of two of the Eastern Chalukyan successors of the Choḷa kings. Of the first of these, who was also called Rājendra-Choḷa and ruled from Śaka 985 to 1034, the Chellūr grant reports that he conquered the Kerala and Pāṇdy countries.³ From an unpublished Chidambaram inscription⁴ it appears, that the surname Kulottuṅga-Choḷa-deva was also borne by the maternal grandfather of the last-mentioned king, the Choḷa king Rājendra-Choḷa-deva, among whose conquests we find both the Keraḷa and Pāṇdy countries.⁵ Consequently, it is impossible to say to which Kulottuṅga-Choḷa the subjoined inscription has to be referred.⁶

TEXT.

- [1.] स्वस्ति श्री ॥ पाण्ड्यान्दण्डेन नित्वा प्रचुरशरमुचा पञ्च पञ्चाननश्रीः दग्ध्वा कोर्गारदुर्गन्तृणमिव स यथा
[2.] स्वाण्डवम् पाण्डुसूनुः [१*] पिष्ट्वा तत् केरळानाम् बलमतिबह्वहम् श्रीकुलोत्तुंगचोळश्चेक शक्रप्रतापस्त्रिभुवनविजयस्तम्भमम्भोधितीरे ॥ १*]
[3.] पुण्ये संहाद्रिशृंगे त्रिभुवनविजयस्तम्भमम्भोधिपारे स्वच्छन्दम् पारसीनान्तरुणयुवतिभिर्गीयते यस्य कीर्त्तिः [१*]
[4.] स श्रीमानस्तशत्रुः^७ प्रबलबलभरैः पञ्च पाण्ड्यान्विजित्य क्षुभ्यत् क्षमापालचक्रम् सविधिकमकरोच्छ्रीकुलोत्तुंगचोळः ॥ [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 Khândava (*forest*),¹⁰ and having crushed the extremely dense army of the Keraḷas,—the illustrious Kulottuṅga-Choḷa, who resembled Siva in

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

² *Ind. Ant.* Vol. XIV, p. 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-Choḷa-deva in No. 86; Ko-Rājakesarivarman, *alias* Kulottuṅga-Choḷa-deva in Nos. 89, 96 and 130; and Koneri Men-konda Kulottuṅga-Choḷa-deva in No. 132.

⁷ The *anusvāra* is obliterated.

⁸ Read सहाद्रि°.

⁹ शत्रुः seems to be corrected from शस्त्रः.

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-Chōḷa, 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:—

கொராஜராஜகேவலரிவழிற்க்க-⁴ யாண்டு எ ஆவது இவ்வாட்டை அயப்பசித்திங்கள் வெளக்கோவியும் இரோவதியும் பெற்ற விஷுவில்⁵ வெளரிமுறமணத்தி-
னான்று ; “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 Chōḷa king Ko-Râjakesarivarman, *alias* Râja-râja-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 *ambodhipdre*, 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 *śūdravidhika*.

⁴ Read வலி-⁴ர்க்கு.

⁵ Read வெளணி-⁵.

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:— *br.* = brāhmana; *ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s.a.* = same as; *te.* = temple; *vi.* = village or town.

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L.

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¹ Compare ஆணிக்குகை, "a string of gold pins for testing the quality of gold;" Winslow's Tamil Dictionary.

² See *row Ind. Ant.* Vol. XVIII, pp. 161 f., and Mr. Fleet's note 1.

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 maṇai-paḍappai, *a house-garden*, 86, 123.
 maṇai-paḍappu, *do.*, 154, 155.
 mānākkar, *a pupil*, 105.
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 Meḍamārya, *br.*, 52, 61.
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¹ See Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 187; Vol. II, p. 265.

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 Mudgala, *saint*, 60.
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 Nāṅgama-nāyaka, *ch.*, 138.
 Nannappayan, *m.*, 99.
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 Nelluvāy, *vi.*, 130.
 Nilakaṇṭha-chaturvedi-maṅgalam, *vi.*, 77, 78.
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 Nilamaṅgai-nāchechiyār, the *goddess of the earth*, 126.
 nimitta, a *sign*, 31, 35, 44, 46.
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 nīrājana, the *waving of a lamp before an idol*, 165.
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 Okkaninra-nāyaṇār, *te.*, 92, 93.
 Okkaninrān-eri, *tank*, 93.
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 Ommaṇa-uḷaiyar, *k.*, 102, 104, 117, 118.
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¹ This is identical with "Nivalūr-nāḍu," *Chingleput Manual*, p. 438.

- Paduvûr-kottam, *di.*, 76, 77, 78, 79, 80, 129.
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 Pañcha-Dramila, *the five Draviḍas (nations)*, 113.
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 Puttāvali, 159.
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 Perumāḷ, *Vishṇu*, 126.
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 prasāda, *rice (?)*, 86.
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 Śamaṅginellūr, *vi.*, 74.
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 śannadi-teru, *a saṁnidhi street*, 120, 123, 125.
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 Śiva-paṇḍārī, *a treasurer of a Śiva temple*, 140.
 Śiva-samaya, *the Śaiva doctrine*, 127.
 Śiya (Simha), *m.*, 123, 125.
 Si-yu-ki, *quoted*, 97.
 Somāditya, *ch.*, 43.
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 Somaśvara, *te.*, 134.
 Śopapuram, *vi.*, 78, 128.
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Śrībhara, *legend on certain Pallava coins*, 2.
 śrīghana, *glorious*, 27.
 Śrī-Mallinātha-chaturvedi-maṅgalam, *vi.*, 77, 78, 128f.
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 Śrī-Tribhuvanāṅkuśa, *legend on the Chalukya seals*, 31, 37, 43, 47, 50.
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 Sundaramūrti, *saint*, 118.
 ſuṅgam, *a toll*, 82, 140.
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 Tālapa or Tālapa, *Eastern Chalukya k.*, 31, 32, 44, 46, 49.
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 Tamiraṇ, *a native of the Tamil country*, 84.
 Tanakūru, *di. (?)*, 117.
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 tānattār, *the authorities of a temple*, 120, 123, 125.
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 tāppaḍi-ariśi, 'the gleaned rice,' 92.
 tār, *a silver coin*, 161.
 taragu, *brokerage*, 155.
 taravu, *do.*, 140.
 tari, *a loom*, 88, 89, 92, 108, 155.
 Tāta-Bikyana, *k.*, 46.
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¹ See the *Chingleput Manual*, p. 438. "Tammanur" is found on the map, 7 miles south-east of Little Kāñchipuram.

² Compare Tatabikki, *Ind. Ant.* Vol. XII, p. 249.

Tellūr, *vi.*, 79.
 Teluṅga, 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.
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 Thousand and One Nights, quoted, 161.
 Timmappayan, *br.*, 132.
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 tirtha, a bathing-place, 99.
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 Tiru-karraḷi or Tirukkarrāḷi, 'the holy stone-temple,' 113, 114, 115, 116, 118, 125, 139, 140, 141, 143.
 Tirukkaḍalmallai, *s.a.* Māmallapuram, 68, 69.
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 tiru-madaivilāgam, the environs of a temple (?), 92, 93, 94, 120.
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 Tirumudukunram, perhaps *s.a.* Vṛiddhāchalam, 123, 125.
 Tirumunaippādi-nāḍu, *di.*, 101.
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 Tiruṇāpasambandar, saint, 118.
 tiru-ṇandavanam, a sacred flower-garden, 134, 136.
 tiru-nandāvanam, *s.a.* preceding, 65.
 tiru-nandā-vilakku, *s.a.* nandā-vilakku, 80, 99, 101.
 Tirunāvai, *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.
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 Tiruvirāpuram, *vi.*, 117, 140.
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 Tiruvottūr, *vi.*, 116, 117.
 Tomban, *m.*, 136.
 Tonḍai-maṇḍalam, *co.*, 83, 106, 110, 111, 146.
 tonḍar, devotees, 116.
 totti (Kanarese: tōti), a scavenger, 82, 108.
 trayi, the three Vedas, 14, 152.
 Tribhuvanachakravartin, surname of Kulottuṅga-
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 Tribhuvanachakravartin 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.
 Trikalīṅga, *co.*, 46.
 Trilochana-Pallava, *k.*, 50, 58.
 Triśirāpalli, Trichinopoly, 28, 29.
 trivarga, the three objects of human life, 13, 41.
 Tryambaka, *m.*, 86.
 Tukkai-paṭṭi, 'the paṭṭi of Durgā,' 91.

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Tulu-nāḍu, *co.*, 104.

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Tuṇḍira-maṇḍala, *do.*, 106.

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Udayana, mythical *k.*, 50, 58.

Ugradanḍa, Pallava *k.*, 9, 10, 11, 13.

Ugravarman, *do.*, 25, 28.

Ukkāviri, channel, 69.

Ulaḡalanda-Vel Sūryadeva, *m.*, 110.

ullittār, brothers, 79, 80, 102.

upādhi, a condition (?), 94, 104, 126.

uṛakku, a measure, 174, 115, 116, 140, 141.

Ūraṇḍan-tāṅgal, *vi.*, 86.

uri, a measure, 115, 141.

Urpuṭūru, *vi.*, 36.

ū[r]u, a fountain, 155.

Ūrukkāṭṭukkottam, ¹ *di.*, 147, 154.

Uttarakāraṇikā, *vi.*, 154.

Uttaramallūr, *vi.*, 97, 98.

Uttaraṇmerūr-udaiyān, *m.*, 123.

uttarāyāra, a winter-solstice, 44, 46.

Uttira-Lāḍam, Northern Lāṭa, 97, 99.

Uvachcha, a low tribe of Muḥammadans, 82, 108.

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Vaḍapuri-Āṇḍi-nāḍu, *di.*, 79, 80.

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Vaidya-vritti, 'the land enjoyed by the Vaidyas' 91.

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Vaigai-Tirumalai, *do.*, 94, 101, 102.

Vaigavūr, *vi.*, 94, 97, 99, 101.

Vaikunṭha-Perumāl, *te.*, 87.

Vairādarāyan, *m.*, 108.

Vaishnava, 61.

Vaitumba, *s.a.* Vaidumba, 112.

Vājjaya, *ch.*, 44, 46.

Vakkaleri, *vi.*, 145, 146.

Vakkaṇāpuram, *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.

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Vaṅḡipp[ū]ram, *vi.*, 102, 117.

vaṇigan, a merchant, 86, 90.

Vaṇji, *vi.*, 106, 107.

Vaṇjiyar, the kings of Vaṇji, 107.

¹ See the Chingleput Manual, p. 438. "Uttukadu," i.e., Ūrukkāḍu, is entered on the map, 7 miles east of Little Kāñchi-puram.

² See now *Ind. Ant.* Vol. XVIII, pp. 161 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.
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 Varittunai-appan, *s.a. following*, 135.
 Varittunai-nâyanâr, *te.*, 92, 93, 131, 132, 133, 135.
 vâsal-paṇam, 'the door-money', 93.
 Vasantarâya, *br.*, 132.
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 Veṅkaṭa II., *do.*, 130, 136.
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 vetṭiyân, *a scavenger*, 82, 108.
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 Vijaya-[Simha]vikramavarman, *k.*, 78, 79, 137.
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 Vinâyaka, *Gaṇeśa*, 127.
 Vindhya, *mo.*, 113.
 Vinṇagara, *possibly a corruption of Viṣṇugriha*, 87.
 vinṇappam, *a petition*, 70, 74, 138.
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 vishaya, *a district*, 31, 35, 62, 160.
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 Vishnu-Kambuli-nâyaka, *ch.*, 102, 104.
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 vishuva, *an equinox*, 169.
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yuvarāja, *an heir-apparent*, 32, 49, 60.

CORRIGENDA.

- Page 31, note 2, last line, for அயனாடோ read அயனாடோ.
- „ 48, text line 19, after சேவ்ஸரான் insert the numeral ².
- „ 57, „ „ 101, after சேவ்வபுங்குனீன 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 “Sudavur,” 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., Viṣṇu).
- „ „ „ „ text lines 4 f., join எம்பெருமானது.
- „ „ „ „ „ 5 f., for சி[றி]தலுராந read சி[று]தலுராந.
- „ „ „ „ „ 10 f., for வாக்காலு read வா[ம்]க்காலு.
- „ 69, Translation, line 2, for Śi[ri]davûr read Śi[ru]davûr.
- „ 97, line 9, for Northern and Southern read Southern and Northern.
- „ 99, lines 7 f. from bottom, for Perumbānappāḍi, (alias) Karaivaṛi-malliyûr, read Karaivaṛi-Malliyûr (in) Perumbānappāḍi.
- „ 108, No. 78, Translation, line 6, for Ājivakas read Ājivikas.
- „ 110, Translation, line 4, for [Sa]lavaipparru read [Śa]lavaipparru.
- „ „ No. 81, line 2, for Saka read Śaka.
- „ 116, „ 85, Text, line 2, for விழப்பெடு read விழப்பெடு.
- „ 117, Translation, line 2, for Virappedu-nāḍu read Virpeḍu-nāḍu.
- „ „ instead of note ² read :—“ Virpeḍu-nāḍu ” occurs in the list of *koṭṭas* and *nāḍus*, which is appended to the Chingleput Manual, p. 439.
- „ 120, Translation, line 14, for the southern frontier (?) read the southern bank of the (Pālār ?) river.
- „ „ No. 87, line 2, for Kopannaṅgaḷ read Koppaṅnaṅgaḷ.
- „ 134, line 6, for Kollaram(?) read Kollāpuram (i.e., Kolhāpur), 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 Rājendra-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 Dharmabhūṣaṇa I. was not the immediate successor, but belonged to the spiritual race of Padmanandin, the vertical line between both names must be replaced by a dotted line.

