

865
17
ARCHÆOLOGICAL SURVEY OF INDIA.

Nov 12 M. 4

SOUTH-INDIAN INSCRIPTIONS,

TAMIL AND SANSKRIT.

EDITED AND TRANSLATED

BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHIST.

VOLUME I.

MADRAS:

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

MADRAS: HIGGINBOTHAM & Co. CALCUTTA: THACKER, SPINK & Co. BOMBAY: THACKER & Co. (Ld.).
LONDON: TRÜBNER & Co., AND W. H. ALLEN & Co. LEIPZIG: OTTO HARRASSOWITZ.

1890. - 1958

SMT. HANSA MEHTA LIBRARY
The Maharaja Sayajirao University
of Baroda

Call No. 7CC

571

·A17

·T6-9-1

61240

Already Published.

ARCHÆOLOGICAL SURVEY OF SOUTHERN INDIA :—

VOL. I.: THE BUDDHIST STÛPAS OF AMARĀVATĪ AND JAGGAYYAPĒṬA, in the Krishnā District. Described and illustrated by JAS. BURGESS, LL.D., C.I.E., Director-General of the Archæological Survey of India. With Transcripts and Translations of the Aśoka Edicts at Dhauri and Jaugada, by Professor G. BÜHLER, Ph.D., LL.D., C.I.E., of Vienna.

With 69 plates, chiefly autotype, and 32 woodcuts. Super-royal quarto, half morocco, gilt top. Price £3 3s.

LONDON: Trübner & Co., 1887.

ARCHÆOLOGICAL SURVEY OF INDIA (NEW SERIES) :—

VOL. II.: THE SHARQI ARCHITECTURE OF JAUNPUR: with Notes on Zafarabad, Sahet-Mahet, and other places in the North-Western Provinces and Oudh. By A. FÜHRER, Ph.D., with drawings and architectural descriptions, by ED. W. SMITH.

Edited by JAS. BURGESS, LL.D., C.I.E., Director-General of the Archæological Survey of India.

Illustrated by 74 plates. Super-royal quarto, cloth. Price Rs. 16.

EPIGRAPHIA INDICA: containing Inscriptions of the Surveys of India.

Edited by JAS. BURGESS, LL.D., C.I.E., &c., assisted by E. HULTZSCH, Ph.D., A. FÜHRER, Ph.D., &c., and contributed by Professors G. BÜHLER, Ph.D., LL.D., C.I.E.; F. KIELHORN, Ph.D., C.I.E.; J. EGGELING, Ph.D., and others.

In quarterly parts of about 56 pages super-royal quarto. With fac-similes. Price Rs. 12 per annum.

CALCUTTA: Government of India Printing Office; Thacker, Spink & Co.

BOMBAY: Thacker & Co. (Ld.). LONDON: Trübner & Co., and W. H. Allen & Co.

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA: Reports by JAS. BURGESS, LL.D., C.I.E. :—

Super-royal quarto, half morocco, gilt tops.

VOL. I.: THE BELGAUM AND KALADGI DISTRICTS.

With 56 photo. and lithographic plates. £2 2s.

VOL. II.: THE ANTIQUITIES OF KĀTHIĀWĀD AND KACHH.

With 74 plates. £3 3s.

VOL. III.: THE ANTIQUITIES OF BIDAR AND AURANGABAD DISTRICTS.

With 66 plates and 9 woodcuts. £2 2s.

VOL. IV.: THE BUDDHIST CAVES AND THEIR INSCRIPTIONS.

With 60 plates and 25^o woodcuts.

VOL. V.: THE CAVES OF ELÛRA AND OTHER BRAHMANICAL AND JAINA CAVES IN WESTERN INDIA.

With 51 plates and 18 woodcuts; Vols. IV and V together. £6 6s.

THE CAVE-TEMPLES OF INDIA, by the late J. FERGUSSON, D.C.L., C.I.E., and JAS. BURGESS, LL.D., C.I.E.

Super-royal 8vo., half morocco, gilt top, pp. xx and 536, with 100 plates. £2.

LONDON: Trübner & Co., and W. H. Allen & Co.

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.,

GOVERNMENT EPIGRAPHIST,
ARCHÆOLOGICAL SURVEY OF SOUTHERN INDIA.

VOLUME I.

MADRAS:

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

MADRAS: HIGGINBOTHAM & Co. CALCUTTA: THACKER, SPINK & Co. BOMBAY: THACKER & Co. (Ld.).
LONDON: TRÜBNER & Co., AND W. H. ALLEN & Co. LEIPZIG: OTTO HARRASSOWITZ.

1890.

N.M.T

PURCHASED
Date 15-3-60
Initial gjs.

61240 ✓

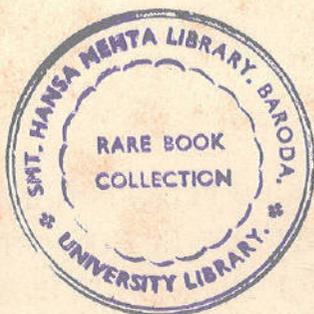
RS. 140.00 for 7 Books

7CC

571

. A17

. IG-9-1



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, *ś n* and *ṣ r* are interchangeable with *ś r* and *ṣ n*. The letters *ṣ ḷ* and *ḷ ṣ*

ó,—a later invention of the celebrated Father Beschi,¹—are not distinguished from *e* and *o*. The long forms of *i* and *u* are rarely used. Of the use of the *யுள்ளி* or the dot over consonants, which corresponds to the Nâgarî *virâma*, there are only traces in two ancient inscriptions.² As, however, the Tamil character without the *யுள்ளி* is to the unexperienced about as unintelligible as the Semitic character without vowel marks, that sign has been everywhere added. In some cases the correct transcription was not easy to ascertain, especially in the case of *r*, which in Tamil inscriptions represents the modern letters *râ*, *ri* and *ra*. Consequently, *கர* may be read as *ko*, *kô*, *ker*, *kêr*, *kerâ* and *kêrâ*. As an instance that even Tamilians may be puzzled by this deficiency of their ancient alphabet, it may be mentioned that in an inscription of Râjendra-Chôla-deva, Mr. S. M. Nâṭesa Śâstrî has transcribed the word *கொளர* by *kolla* (for *kolâ* ?),³ while the correct reading is *கொளரி* *Kêralar*;⁴ and Râjendra-Chôla-deva's surname *கொப்பாகெசரிபன்ம* has been sometimes transcribed as *Koppâkêsarivarman* instead of *Kô-Parakêsarivarman*.⁵ A further peculiarity of Tamil inscriptions is the indiscriminate use of Grantha letters. Strictly speaking, these ought to appear exclusively in Sanskrit words. But, throughout this volume, the reader will find numerous instances of Sanskrit words, of which some letters are Grantha and others Tamil; and, *vice versâ*, Grantha letters are occasionally introduced into pure Tamil words. All these anomalies are scrupulously preserved in the transcripts. Wherever the irregular orthography might perplex the reader, or where evident mistakes are committed by the writer or engraver, the correct forms are given in the foot-notes. Superfluous letters are enclosed in round brackets () and indistinct letters in square brackets []. A small star marks letters which are supplied conjecturally [*].

The Tamil alphabet is transcribed as follows:—

அ *a*, ஆ *â*, இ *i*, ஈ *î*, உ *u*, ஊ *û*, எ *e*, ஏ *ai*, ஓ *o*, ஔ *au*.
 க *k* or *g*, க் *ñ*, ச *ś*, ஞ *ch* or *j*, ஞ் *ñ*, ட் *t* or *ḍ*, ண் *n*, த் *t* or *ḍ*, ந் *n*, ப் *p* or *b*, ம் *m*.
 ய் *y*, ர் *r*, ல் *l*, வ் *v*, ற் *r*, ள் *l*, ழ் *r*, ள் *l*.

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

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

¹ See the *Grammaire Française-Tamoule*, Pondichéry, 1863, p. 5, note:—“Autrefois le même caractère ௐ servait pour les *e* 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 *e* et les *o* longs; et c'est la manière suivie maintenant.” See also the passage quoted in Dr. Burnell's *South-Indian Palæography*, 2nd edition, p. 45, note 4.

² See pages 113 and 147.

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

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

⁵ See page 141, note 4.

⁶ An exception was made in the case of the *tadbhava râyan* and its plural *râyar*. On the other hand, I have used in the introductions the well-known Sanskritised form *Chôla* instead of the original *சோழன்* *Sôyan*. The conventional forms *Sanskrit* and *Tamil* have been adopted instead of the correct, but pedantic *Samskrîta* and *Tamîra*.

A grant from the Sir W. Elliot Collection (No. 39) enabled me to extend the pedigree of the Eastern Chalukyan dynasty¹ and to fix with great probability the time of three Chola kings,² whose names, together with those of some predecessors, were known from the large Leyden grant.³ The regnal years of one of these kings can now be converted into years of the Śaka era through Mr. Fleet's calculation of a lunar eclipse, which, according to an inscription at Tiruvallam, took place in the 7th year of Râjarâja.⁴ A pedigree of the first dynasty of Vijayanagara is furnished by an inscription, which is still at their former capital (No. 153).

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

CAMP, ARCOT,
the 27th January 1890.

E. HULTZSCH.

¹ See page 32.

² See the introductions of Nos. 39, 49, 67 and 127, and the table on page 112.

³ Dr. Burgess' *Archæological Survey of Southern India*, Vol. IV, pp. 204 ff.

⁴ See page 169.

CONTENTS.

PART I.

SANSKRIT INSCRIPTIONS.

	PAGE
I.—INSCRIPTIONS OF THE PALLAVA DYNASTY.	
Nos. 1—23. The Pallava inscriptions of Māmallapuram and Śāluvaṅkuppam	1
1—17. On the Dharmarāja Ratha, Māmallapuram	2
18. At the Gaṇeśa Temple, Māmallapuram	4
19. At the Dharmarāja Maṇḍapa, Māmallapuram	6
20. Fragment at the Rāmānuja Maṇḍapa, Māmallapuram	6
21—23. At the Atiraṇaḥaṇḍeśvara Temple, Śāluvaṅkuppam	6
Nos. 24—30. The Pallava inscriptions of the Kailāsanātha Temple at Kāñchīpuram	8
24. Round the shrine of Rājasimheśvara	12
25. Round the inside of the enclosure of the Rājasimheśvara Temple	14
26. Round the same, fourth tier	21
27. Round the shrine of Mahendravarmeśvara	22
28—30. On the niches to the right of the front entrance	23
No. 31. A Pallava inscription in a cave-temple near Panamalai	24
No. 32. A Pallava inscription from Amarāvati	25
Nos. 33 and 34. Two cave-inscriptions from the Trīśirāpaḷḷi Rock	28
II.—COPPER-PLATE GRANTS OF THE EASTERN CHALUKYA DYNASTY	
No. 35. A grant of Narendra-mṛigarāja	31
No. 36. A grant of Amma I.	36
No. 37. A grant of Chālukya-Bhīma II.	43
No. 38. A grant of Amma II.	46
No. 39. A grant of Vira-Choḍa	49

PART II.

TAMIL AND GRANTHA INSCRIPTIONS.

I.—INSCRIPTIONS AT MĀMALLAPURAM.	
No. 40. On the south base of the Shore Temple	63
No. 41. On the north base of the same	66
No. 42. Inside the Shore Temple	68
II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELŪR.	
No. 43. On a stone at Aṛappakkam	69
No. 44. On a stone at Ariyūr	71
No. 45. On a stone at Arumbaritti	71
No. 46. On a stone at Śadupperi	72
No. 47. On a stone at Śattuvāchcheri	73
No. 48. On a stone at Śamaṅginellūr	74
No. 49. On a stone at Perumai	75
No. 50. On a stone at Śekkaṅūr	76
No. 51. On a rock on the top of the Bavāji Hill	76
No. 52. At the Perumāḷ Temple, Gāṅganūr	77

	PAGE
No. 53. At the Perumāl Temple, Śorapuram	78
No. 54. At the Īśvara Temple, Tellūr	79
No. 55. At the Virūpākṣheśvara Temple, Veppambaṭṭu	80
III.—INSCRIPTIONS AT AND NEAR VIRIŪCHIPURAM.	
No. 56. In the front gopura of the ViriŪchipuram Temple	82
No. 57. On a stone built into the floor of the ViriŪchipuram Temple	84
No. 58. On a stone at the south entrance of ViriŪchipuram	85
Nos. 59—64. At the Perumāl Temple, Poygai	86
No. 65. At the Īśvara Temple, Vakkaṇāpuram	92
IV.—INSCRIPTIONS AT TIRUMALAI NEAR POLŪR.	
Nos. 66—68. Rock-inscriptions	94
Nos. 69—72. On the walls of a maṇḍapa at the base of the Tirumalai Rock	101
No. 73. In a small shrine below the painted cave	104
Nos. 74—77. On the doorway which leads to the painted cave	105
V.—INSCRIPTIONS AT PAḌAVEḌU.	
Nos. 78—80. At the Ammaiappesvara Temple	108
No. 81. At the Somanāthesvara Temple	110
VI.—INSCRIPTIONS OF THE KAILĀSANĀTHA TEMPLE AT KĀŪCHĪPURAM.	
Nos. 82 and 83. On pillars in the maṇḍapa in front of the Rājasinhavarmesvara Shrine	111
No. 84. On the floor of the mahāmaṇḍapa of the same	115
No. 85. On the base of the maṇḍapa in front of the same	116
Nos. 86—88. On pillars in the maṇḍapa in front of the same	117

PART III.

NOTES AND FRAGMENTS.

Nos. 89 and 90. Inscriptions at Māmallapuram.	
89. In the Geṅgoṇḍa Maṇḍapa	126
90. At the Varāhasvāmin Temple	126
Nos. 91 — 114. Inscriptions at and near Velūr.	
91—94. At the Velūr Temple	126
95—98. At Śorapuram	128
99—106. At the Gaṅgeśvara Temple, Gāṅganūr	128
107. At the Perumāl Temple, Nelluvāy	130
108 and 109. At Śadupperi	130
110—112. At the Īśvara Temple, Śembākkam	130
113. At the Perumāl Temple, Śevūr	130
114. At the Virūpākṣheśvara Temple, Veppambaṭṭu	131
Nos. 115 — 140. Inscriptions at and near ViriŪchipuram.	
115—123. At the Mārgasahāyeesvara Temple, ViriŪchipuram	131
124—129. On stones built into the floor of the same	133
130—132. At the Īśvara Temple, Ammuṇḍi	135
133. On a maṇḍapa at Karaṇipākkam	136
134—137. On stones at Kir-Muṭṭugūr	137
138. On a stone in the Vira Temple at Malayapaṭṭu	137
139. At the Śriraṅganāyaka Temple, Paḷlikoṇḍa	138
140. On a stone at Śeduvālai	138
No. 141. In the gopura at Tirumalai near Polūr	138
Nos. 142 and 143. Inscriptions at PaḍaveḌu.	
142. At the Ammaiappesvara Temple	138
143. At the Somanāthesvara Temple	139
Nos. 144—150. Inscriptions of the Kailāsanātha Temple at KāŪchĪpuram	139

PART IV.

ADDENDA.

	PAGE
No. 151. A Pallava grant from Kûram	144
Nos. 152 and 153. Inscriptions at Vijayanagara.	
152. On a lamp-pillar in front of a Jaina temple	155
153. On both sides of the entrance of a Jaina temple	160
No. 154. A rock-inscription at the fort of Gutti	167
No. 155. An inscription of Kulottuṅga-Choḷa at Chidambaram	168
 POSTSCRIPT	 169
INDEX	171
CORRIGENDA	184

SOUTH-INDIAN INSCRIPTIONS.

PART I.

SANSKRIT INSCRIPTIONS.

I.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

Nos. 1 TO 23. THE PALLAVA INSCRIPTIONS OF MÂMALLAPURAM AND ŚÂĻUVAŅKUPPAM.

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

1. The first sixteen inscriptions of the Dharmarâja Ratha consist of a string of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions, where several of them recur, it follows, however, that they are *birudas* of a Pallava king Narasimha (Nos. 1 and 7). Among these *birudas*, Atyantakâma, Śrînidhi and Śrîbhara were also borne by the two kings mentioned in the later inscriptions of Mâmallapuram and ŚâĻuvaŅkuppam. Other *birudas* reappear in the inscriptions of the Pallava king Râjasimha at Kâñchî, viz., Parâpara, Bhuvanabhâjana, Śrîmegha, and Sarvatobhadra.

¹ Thus the name is spelt in two Chola inscriptions of the Shore Temple at Mâmallapuram (Nos. 40 and 41, below) and in a ŚâĻuvaŅkuppam 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 Palaeography*, 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 Atyantakâma and were called after him Atyantakâma-Pallaveśvara-griha. The king bore the *birudas* of Raṇajaya, Śrīnidhi and Śrībhara.

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

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

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

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

The Rev. E. Loventhal of Vellore possesses a fair number of Pallava coins from Māmallapuram. All of them bear on the obverse a Nandi and various legends over it. One of the coins, with a star on the reverse,¹ reads श्रीभरः, another, with a fish on the reverse,² श्रीनि[धि], and a third, with a cross on the reverse,³ मानपर. It will be remembered, that Śrībhara and Śrīnidhi were *birudas* of the Pallava king Narasimha, who founded the Dharmarāja Ratha.

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

A. First storey :—a. North.

No. 1. श्रीनरसिंहः
The illustrious Narasimha.

b. East.

No. 2. प्रिथिवीसारः श्रीभरः
Prithivīsāra (the best on earth). Śrībhara (the bearer of prosperity).

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

c. South.

No. 4. [श्र]मिघः त्रैलोक्यवर्द्धनः विधिः
Śrīmegha (the cloud (which showers) wealth). Trailokyavardhana (the bestower of prosperity on the three worlds). Vidhi.

¹ Sir Walter Elliot's *Coins of Southern India*, Plate i, No. 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^०.

No. 5. अत्यन्तकामः अनेकोभायः¹

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

B. Second storey :—a. North.

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

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

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

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

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

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

No. 9. [1] नयनमनोहरः वामः [2] अतिमानः

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

b. East.

No. 10. [1] वामः [2] पराभरः²

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

No. 11. [1] अनुपमः [2] नयाङ्कुर[:*]

Anupama (the matchless). Nayânkura (the sprout of polity).³

c. South.

No. 12. ललितः

Lalita (the pleasant).

No. 13. [1] नयनमनोहरः [2] सर्वतोभद्रः

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

No. 14. [1] श्रीनिधिः [2] निरुत्तरः

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

No. 15. [1] विधिः [2] विभ्रान्तः

Vidhi. Vibhrânta (the passionate).⁴

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

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

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

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

d. West.

No. 16. [1] सत्यपराक्रमः [2] परावरः
Satyaparākrama (*the truly heroic*). Parāvāra (*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 सदशाननः [1*]
पातालमगमन्मूर्द्ध्वा श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*]
- [4.] भक्तिप्रहेण मनसा भवम्भूषणलीलया [1*]
दोष्णा च यो भुवो भारञ्जीयात्स श्रीभरश्चिरम् ॥ [४*]
- [5.] अत्यन्तकामो नृपतिर्निर्जितारतिमण्डलः [1*]
रूपातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् ॥ [५*]
- [6.] ज्ञः स्थाणुर्निष्कलः सौमः पावकात्मा^२ वियद्वपुः [1*]
भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]
- [7.] राजराजो न विरसश्चक्रभृत्त जनार्दनः [1*]
तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्कुरः ॥ [७*]
- [8.] श्रीमतोत्यन्तकामस्य द्विषद्दर्पापहारिणः [1*]
श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ [८*]
- [9.] अभिषेकजलापूर्णे चित्ररत्नाम्बुजाकरे [1*]
आस्ते विशाले सुमुखः शिरस्तरसि शङ्करः ॥ [९*]
- [10.] तेनेदङ्कारितन्तुङ्गन्धूर्जटेर्मन्दिरगृहम् [1*]
प्रजानामिष्टसिद्धचर्त्यं शाङ्करीभूतिमिच्छता ॥ [१०*]
- [11.] धिक्तेषान्धिक्तेषाम्पुनरपि धिग्धिग्धिगस्तु 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 Palæography*, 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.) Śrīnidhi² 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 Śrībhara⁴ be victorious for a long time, who bears Bhava (*Śiva*) in his mind which is filled with devotion, and bears the earth on his arm⁵ like a coquettish embellishment!

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

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

(7.) May Taruṇānkura⁹ be victorious, who is a king of kings, but is not ugly (*like Kavera*), who is an emperor, but does not distress people (while Vishṇu 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 Dhūrjati (*Śiva*), in order to procure the fulfilment of their desires to his subjects.

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

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

³ *I.e.*, he is a devotee of Śiva.

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

⁵ Here and in No. 19, the correct reading would be देष्णा 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 Atiraṇachanḍa (Nos. 21 and 22, verse 6) and by Rājasinḥa of Kāñchi.

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

⁸ Who is divided into sixteen *kalās*.

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

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

¹¹ With the *biruda* Kāmarāga, which was also borne by his successor Atiraṇachanḍa (see Nos. 21 and 22, verse 1), compare the synonyms Madanābhirāma and Kāmalalita (Nos. 6 and 8) and Kāmavilāsa 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 *Atyantakâma-Pallaveśvara*.

No. 19. INSCRIPTION AT THE DHARMARÂJA MAṆḌAPA, MÂMALLAPURAM.¹

This inscription is a duplicate of No. 18.

- [1.] [सम्भवस्थितिसंहारकारणं वीतकारणः ।] भूयादत्यन्तकामाय जगतां
- [2.] काममर्दनः ॥ [१*] अमायश्चित्रमायोसावगुणो गुणभाजनः [1*] स्वस्थो
- [3.] निरुत्तरो जीयादनीशः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलासस्सद-
- [4.] शाननः [1*] पातालमगमन्मूर्द्ध्ना श्रीनिधिस्तन्निभर्त्यजम् ॥ [३*] भक्तिप्रहेण मनसा भवं भू-
- [5.] षण्णलीलया [1*] दोष्णा च यो भुवो भारं जीयात्स श्रीभरश्चिरम् ॥ [४*] अत्यन्त-
- [6.] कामो नृपतिर्निर्जितारातिमण्डलः [1*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
- [7.] कारितम् ॥ [५*] ज्ञः स्थाणुर्निष्कलः सोमः पावकात्मा वियद्रुपुः [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*] प्रजानामिष्टसिद्धचर्तुं शाङ्करीं भूतिमिच्छता ॥ [१०*] ओं ॥ अत्यन्तकामपल्लवेश्वरगृहम् ॥
- [13.] धिक्तेषान्धिक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [1*] येषान्न वसति
- [14.] हृदये कुपथगतिविमोक्षको रुद्रः ॥ [११*]

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

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

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

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

No. 21. On the Southern Wall.

TEXT.

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

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

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

³ *Madras Survey Map*, No. 58. Carr's *Seven Pagodas*, Plate xv, pp. 59, 120, 222. Nos. 2 and 3 of Plate xv are two independent eye-copies of the same inscription, viz., of that on the northern wall.

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

TRANSLATION.

(Verses 1 and 2.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śāmkara (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 Śāmbhu (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 *viruda* of Rājasimha of Kāñchi.

⁴ This was also a *viruda* of Rājasimha of Kāñchi.

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

⁶ Compare the Kāñchi inscriptions, where Rājasimha's skill as a musician is alluded to by the *virudas* Atodyatumburu, Vādyavidyādhara and Viṇānārada.

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*] अभिषेकजलापूर्णे चित्ररत्नां-
- [5.] बुजाकरे [1*] आस्ते विशाले सुमुखः शिरस्सर-
- [6.] सि शंकरः ॥ [२*] तेनेदं कारितं शम्भोर्भव-
- [7.] नं भूतये भुवः [1*] कैलासमन्दरनिभं भूभृतां
- [8.] मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रह्वेण मनसा भव^३ भूषण-
- [9.] लीलया [1*] दोष्णा च यो भुवन्धत्ते जीयात्स श्रीभरश्चि-
- [10.] रम् ॥ [४*] अतिरणचण्डः पतिरवनिभुजामतिर-
- [11.] णचण्डेश्वरमिदमकरोत् [1*] इह गिरितनयागु-
- [12.] हगणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ [५*]
- [13.] गुर्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्व्या निस्ता-
- [14.] मान्यञ्च दानं सममतिरणचण्डा[रुय]या यो [वि]भक्तिं [1*] स्थाने
- [15.] निर्मापितेस्मिन्विदितरणजय[रुयातिना] तेन भर्त्ता भूताना-
- [16.] मष्टमूर्त्तिश्चिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६*] ॥ स्वरित ॥ ॥

No. 23. Over the entrance.

- [1.] अतिरणचण्डपञ्च[वेश्वरगृह]^४
- [2.] अतिरणचण्डपञ्च[वेश्वरगृह]^५

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

Nos. 24 TO 30. THE PALLAVA INSCRIPTIONS ON THE KAILĀSANĀTHA TEMPLE AT KĀÑCHĪPURAM.

On a visit to Kāñchīpuram in the year 1883, Dr. Burgess made the important discovery, that the comparatively insignificant temple of Kailāsanāthasvāmin at Kāñchīpuram (Conjeeveram) was not only built in the Pallava style of sixth century architecture, but contained a number of inscriptions in the Pallava character and Sanskrit language besides others in the Tamil alphabet and language. In 1884-85, Mr. S. M. Nāṭeśa Śāstrī prepared fac-similes of most of the Pallava inscriptions, from which I made transcripts and translations. In September and October 1887, I went to the spot myself, in order to compare these transcripts with the originals and to take fac-similes of those inscriptions, which were not found

¹ The same was a *biruda* of Rājasiṅha of Kāñchi.

² Compare the synonymous *birudas* Āhavadhira and Raṇadhira in the Kāñchi 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. Naṭeṣa. 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 Kailâsanâtha Temple. The most archaic alphabet, which resembles that of the inscriptions of Atyantakâma 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 Gaṅgâ and with the following mythical pedigree of Pallava, the ἦρως ἐπώνυμος of the Pallava dynasty:—

[Brahman.]

↓
Aṅgiras.

↓
Brihaspati.

↓
Śamyu.

↓
Bharadvâja.

↓
Droṇa.

↓
Aśvatthâman.

↓
Pallava, the founder of the race of the Pallavas.

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

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

¹ These two names reappear in the Chola inscriptions (Nos. 41 and 146, below). A third form of the name of the temple, which occurs in three later inscriptions (Nos. 86, 87 and 150, below), viz., Râjasimhavar-meśvara, suggests that Râjasimha's full name was Râjasimhavarman.

Other inscriptions in archaic characters are found in some of the niches to the right of the front entrance into the temple compound, which are now connected by brick walls, but were originally intended for detached small shrines. According to the inscription No. 28, the first niche was called "the Temple of 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 Rājasimheśvara shrine and contain an enumeration of several hundred *birudas* of king Rājasimha. They are arranged in four tiers, the first of which consists of granite and is therefore well preserved. The other three tiers are on sand-stone; hence the second is almost entirely spoiled by the dripping of water and by whitewashing with chunnam; of the third a little more is left; and the fourth is in tolerable preservation. From the existing fragments of the second and third tiers, it appears that they were word for word identical with the well-preserved first tier. Further, we can prove in a few cases, that the first tier is a later copy of the third. Thus, in niches 29 and 52, the first tier has the unintelligible words श्रीआशाविधिः 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 Rājasimheśvara Temple, and evidently belongs to the time of Rājasimha, the founder of the temple, himself. Thus the first and second tiers must be considered as later copies of the original inscription in the third tier, which were executed by some descendants of Rājasimha. As the alphabets of the first and second tiers resemble those of the northern and southern walls, respectively, of the Śāluvaṅkuppam Cave, it further follows that Atiraṇachanḍa, who engraved the inscription on the northern wall of the Śāluvaṅkuppam Cave, must be later than Atyantakāma, the alphabet of whose inscriptions at Māmallapuram resembles that of Rājasimha's at 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. Raṅarasika, the enemy of Ugradanḍa or Lokāditya, with the Chalukya Raṅarāga;

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 Vikramâditya 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 Parameśvaravarman (I.) put to flight Vikramâditya, *i.e.*, Vikramâditya 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.
Raṇarâga.			Ugradanda or Lokâditya, destroyer of the army and town of Raṇarasika.
↓			↓
Pulikeśin I.	Simhavishṇu.		Râjasimha or Narasimhavishṇu (<i>alias</i> Narasimhapotavarman), married to Raṅgapatâkâ.
↓	↓		↓
Kirtiyarman 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.	
↓	↓	↓	
Vikramâditya I. (Śaka 592 (?) to 602 (?))	Mahendravarman II.	Mahendravarman.	
↓	↓	↓	
Vinayâditya (Śaka 603 (?) to 618).	Parameśvaravarman I.	Parameśvaravarman defeated Vikramâditya.	
↓	↓		
Vijayâditya (Śaka 618 to 655).	Narasimhavarman II.		
↓	↓		
Vikramâditya II. (Śaka 655 to 669) defeated Nandipotavarman.	Parameśvaravarman II.		
	↓		
	Nandivarman.		

¹ *Indian Antiquary*, Vol. VIII, p. 23.

² *Ibid.* p. 273.

³ Mr. Fleet's *Kanarese Dynasties*, p. 20.

If new discoveries should prove the above arrangement to be correct, the date of the foundation of the Râjasimheśvara and Mahendravarmeśvara Temples would fall some time before 567 A.D., the date of the end of the first Kîrtivarman's reign, say about 550 A.D. This would also be the time of Atyantakâma's inscriptions at Mâmallapuram. Atirachanda's inscriptions at Śâluvankuppam 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 कण्ठघात्रा फणमणिकिरणैः शोणिमानन्दधाना [1*]
 निर्य्यान्ती स्थाणुरत्नात्रिभुवन'सरसीपूरणी वः पुनीता-
 न्नानावर्णावर्णावर्णास्समसकलहरिन्मण्ड * * * * * [॥ १*]
 * * * * * [स]त्तदनु मुनिरसावङ्गिरास्तन्मनोज-
 स्तत्सूनुशक्रमन्वी गुरुरमृतभुजान्तस्य शयुस्तनूजः [1*]
 तस्मादुग्रप्रभावात्रीभुवन'महिताल्लब्धजन्मा मुनीन्द्रः
 स श्रीमान्पल्लवानां कुलनिधिरभवद्यो भरद्वाजनामा ॥ [२*]
 तस्माद्द्रोणस्त' रामाद्गुरुरतिमहितः पाण्डवानां कुरूणा-
 मश्वत्थामा ततोभूत्पथुरवनिभृता' स्थैर्यमानापहारी [1*]
 तत्सूनुः पल्लवाख्यः सकलवसुमतीभोगिनां पार्थिवानां
 शूराणामादिभूतो मनुरिव जयिनामन्ववायस्य कर्त्ता ॥ [३*]
 ब्रह्मण्य[1]नामुदीर्णप्रबलकलिमदध्वंसिनां सत्यवाचां
 गम्भीराणान्विवर्गस्थितिचतुरधियां वृद्ध'सेवापराणां [1*]
 कामाद्यन्तश्चरारिप्रसभविजयिनां हेतिविद्यावर[1]णा-
 न्धरिणामूर्जितानान्नयविनयवताम्पल्लवानान्नृपाणाम् ॥ [४*]
 तेषां वंशे प्रसूताद्गणरसिकपुरोर्मर्द्दनादग्र'दण्डा-
 त्सुब्रह्मण्यः कुमारो गुह इव परमादीश्वरादात्तजन्मा [1*]
 शक्ति(ः)क्षुण्णारिवर्गो विदितबहुनयशैवसिद्धान्तमार्गं
 श्रीमानत्यन्तकाम[*] क्षतसकलमलो धूर्द्धरः पल्लवानाम् ॥ [५*]
 कलाचतुरयोषितां रहसि रञ्जने मन्मथस्त्रयीपथनिषे[विणां स]ततपालने वासवः [1*]
 मुनिद्विजसुरद्विषां हृदयदारणे माधवः स च द्रविणसंपदा सुजनतोषणे वित्तदः ॥ [६*]
 दुष्यन्तप्रमुखैः श्रता'म्बरगता वाणी शरीरं विना
 क्षमानाथैः सुरदृश्वभिर्यदि कृते कण्वादिभिः स्वीकृतैः [1*]
 तन्नाश्रय्यमिदं पुनः कलियुगे दूरीभवत्सद्गुणे
 सोश्रोषी'दिति तां गिरम्महदहो विस्मापनं श्रीभरः ॥ [७*]

1 Read 'रत्नात्रिभुवन'.

4 Read तस्माद्द्रोणः स.

7 Read 'पुरोन्मर्दनादुग्र'.

2 Read शयु'.

5 Read 'भृतां.

8 Read श्रुता'.

3 Read 'प्रभावात्त्रिभुवन'.

6 Read वृद्ध'.

9 Read सोश्रोषी'.

येनेमे नयविक्रमात्तकमलासंपत्तिदुर्पोद्धता
 भ्रुंगक्षणमात्रभूतधिषणा नम्रीकृता[:*] पार्थिवा[: 1*]
 जातोसो¹ पुरुषोत्तमो रणजयत्त्रातुञ्जानामज्जतः
 पापाब्धेः कलिकालभीममकरग्रस्तान्स जीयाच्चिरम् ॥ [८*]
 नयोजितपराक्रमाजितमनेन सर्व्वञ्जगत्तृपेण² हतकण्ठकं प्रणतराजकं भुञ्जता [1*]
 घशःसदृशमान्मनो³ भवनमेतदुत्थापितं हरस्य हरहासरूपमतिमानमत्वत्भुतम्⁴ ॥ [९*]
 श्रीराजसिंहपच्छवेश्वरे नागेन्द्रभोगभीमभूषणः [1*]
 देवासुरेन्द्रवृन्दवन्दित स्थाने स्थितोस्तु शंकरश्चिरम् ॥ [१०*]
 अस्मिन्नुत्तशत्रुद्विरदघनघटाराजसिंहेन रा[ज्ञा]
 राज्ञामा[ज्ञावि]धे[यी]कृतसकलदिशा निर्मिते धर्मिभाजा⁵ [1*]
 शैले कैलासलीलामपहरति गृहे राजसिंश्वराख्यां
 विभ्रत्यभ्रंलिहाग्रे विरचयतु सदा सन्निधानं वृषाङ्कः ॥ [११*]
 राजसिंहो रणजय[:*] श्रीभरश्चित्रकार्मुकः [1*]
 एकवीरश्चिरं पातु [शि]वचूडामणिर्महीम् ॥ [१२*]

TRANSLATION.

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

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

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

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

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

¹ Read जातोसौ.

² Read °नृपेण.

³ Read °मात्मनो.

⁴ Read °त्वद्भुतम्.

⁵ Read अस्मिन्नुत्तशत्रु°.

⁶ Read धर्मभाजा.

⁷ This was also a *biruda* of Rājasimha himself; see No. 25, 30th niche.

⁸ The same *biruda* of Rājasimha occurs in No. 25, 1st niche.

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

(6.) Like Manmatha (*Kāma*), he charmed refined women in secret ; like Vāsava (*Indra*), he constantly protected those, who frequented the path of the three *Vedas* ; like Mādhava (*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 Kaṇva, would hear a heavenly voice without body, that is not a matter of wonder ; but ah ! this is extremely astonishing, that Śrībhara³ 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 श्रीअभिन्नमङ्गलः 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.

श्रीमेघः श्रीअभयङ्करः श्रीकुलतिलकः श्रीआरिर्मर्दनः ॥

5th niche.

श्रीउदितप्रभावः श्रीउदितकीर्त्तिः श्रीऋषभदर्पः श्रीऋषभलाञ्छनः¹

6th niche.

श्रीउग्रवीर्यः श्रीउदितोदितः श्रीउन्नतरामः श्रीउग्रप्रतापः

7th niche.

श्रीअत्यदारः² श्रीअनुनयसाहचः श्रीआहवकेसरीः³

8th niche.

श्रीकलंकवर्जितः श्रीकाशीमहामणिः श्रीस्वरविक्रमः श्रीचक्रवर्ती(ः)

9th niche.

श्रीखिन्नानुकम्पी⁴ श्रीचापद्वितीयः श्रीछिन्नसंशयः श्रीछलरहितः

10th niche.

श्रीअमित्राशानिः श्रीअप्रतिमल्लः श्रीअद्भुतचरितः श्रीइभविद्याधरः ॥

11th niche.

श्रीइच्छापूरः श्रीईशानशरणः श्रीउदयचन्द्रः श्रीपर्जन्यरूपः

12th niche.

श्रीपरचक्रमर्दनः श्रीनरेन्द्रचूलामणिः⁵ श्रीनित्यवर्षः श्रीराजराजः

13th niche.

श्रीवाद्यविद्याधरः श्रीचित्रकाम्मुकः⁶ श्रीवीरकेसरिः⁷ श्रीकामुकः

14th niche.

श्रीसर्वतोभद्रः श्रीक्षत्रचूलामणिः⁸ श्रीविलासः श्रीयुद्धार्जुनः

15th niche.

श्रीवल्लभः श्रीसंग्रामरामः श्रीसार्वभौमः श्रीक्षत्रविद्रावणः

16th niche.

श्रीआहवजीमः 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 °कम्पिः.⁵ The third tier reads °चूलामणिः.⁶ The third tier reads °कामुकः.⁷ The third tier also reads केसरिः for केसरी.⁸ The third tier reads °चूलामणिः.

17th niche.

श्रीतृष्णापूरणः श्रीदरिद्रानुकम्पिः¹ श्रीअविरतदानः श्रीदीप्तपौरुषः]

18th niche.

श्रीदानशूरः श्रीधर्मनित्यः श्रीधवलाशयः² श्रीधर्मकवचः

19th niche.

श्रीसमरधनञ्जयः श्रीभीषणचापः श्रीअजय्यः श्रीगुणविनीतः श्रीअवनिदिवाकरः श्रीकलंकरहितः
श्रीकलासमुद्रः श्रीआहवधीरः³ श्रीदुष्टदमनः श्रीपञ्चवादित्यः

20th niche.

श्रीपरापरः श्रीपरहितः श्रीनित्योत्साहः श्रीपुरुषसिंहः

21st niche.

श्रीपुण्यश्लोकः श्रीपार्थविक्रमः श्रीभीमकान्तः श्रीबहुदक्षिणः

22nd niche.

श्रीभयरहितः श्रीमहामल्लः श्रीमत्प्रमत्तः श्रीमत्तविकारः

23rd niche.

श्रीभुवनिभाजनः श्रीमहेन्द्रपराक्रमः श्रीमहाप्रभावः श्रीमनुचरितः

C. West enclosure.

24th niche.

श्रीमायाचारः श्रीपतिवृद्धभः श्रीरणवीरः श्रीयुगान्तादित्यः

25th niche.

श्रीरणधीरः श्रीरक्षामणिः श्रीरणचण्डः श्रीरणविक्रमः

26th niche.

श्रीअतुलवलः श्रीअहितान्तकः श्रीअपारविक्रमः श्रीअश्वप्रियः

27th niche.

श्रीअप्रतिमः श्रीअखण्डशासनः श्रीअकाण्डाशनिः श्रीअमोघविक्रमः

28th niche.

श्रीआनतमण्डलः श्रीअप्रतिहतः श्रीअद्भुतशक्तिः श्रीआज्ञारसः श्रीआश्चर्यवीर्यः

29th niche.

श्रीआपातदुर्द्धरः श्रीआशाविजयिः⁵ श्रीआहवोद्धरः श्रीइभवत्सराजः ॥

30th niche.

श्रीइन्द्रशासनः श्रीइलापरमेश्वरः श्रीउग्रदण्डः श्रीउन्नतमानः

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

31st niche.

श्रीउच्छ्रितवीर्यः श्रीउदयतुङ्गः श्रीउत्तरोत्तरः श्रीउग्रशासनः

32nd niche.

श्रीगुणालयः श्रीउदयवसन्तः श्रीएकसुन्दरः श्रीमहानुभावः

D. North enclosure.

33rd niche.

श्रीउपेन्द्रविक्रमः¹ श्रीआशापूरः श्रीकुलध्वजः श्रीगुणोन्नतः

34th niche.

श्रीउन्नतेच्छः श्रीउत्तवातकण्ठकः श्रीएकधनुर्द्धरः श्रीउदारकीर्तिः

35th niche.

श्रीआचारपरः श्रीआर्त्तायनः श्रीआश्रीतवत्सलः श्रीईतिशासनः

36th niche.

श्रीआतोद्यतुम्बुरुः श्रीआगमप्रमाणः श्रीआज्ञालङ्कृतः श्रीइतिहासप्रियः

37th niche.

श्रीअतिसाहसः श्रीअनवग्रहः श्रीआगमानुसारिः² श्रीउत्थानशीलः श्रीउदयोन्नतः श्रीउद्धृतदमनः
श्रीएकराजः श्रीकालविक्रमः श्रीजयनिधिः श्रीकालवसनः श्रीगर्व्वितदमनः

38th niche.

श्रीजातिगम्भिरः श्रीचारचक्षुः श्रीज्ञानांकुशः श्रीतप्तशरणः

39th niche.

श्रीदमितव्यालः श्रीदानवर्षः श्रीदेवदेवभक्तः श्रीदुर्व्वारवेगः

40th niche.

श्रीचारुविलासः श्रीतुंगविक्रमः श्रीतीव्रकोपः श्रीधर्मविजयिः⁴

41st niche.

श्रीदावाग्निः श्रीदेशवर्द्धनः श्रीदूरदुरितः श्रीधर्मसेतुः

42nd niche.

श्रीदूरदशिः⁵ श्रीदृप्तशासनः श्रीनयानुसारिः⁶ श्रीनयनमनोहरः

43rd niche.

श्रीअनिन्द्यचरितः श्रीअगाधगाम्भीर्यः[*] श्रीअनभ्रष्टः श्रीअतनुप्रतापः

44th niche.

श्रीअधर्मभीरुः श्रीअरिनाशः श्रीअवनिभाजनः श्रीअप्रतिवार्यः

¹ Read ०विक्रमः² Read ०सारी.³ Read ०दर्शी.⁴ The third tier also reads आश्रीत for आश्रित.⁵ Read ०विजयी.⁶ Read ०सारी.

45th niche.

श्रीअवन्ध्यकोपः श्रीअमित्रान्तकः श्रीअविहतशक्तिः श्रीअनवगीतः

46th niche.

श्रीअरातिकालः श्रीअनवग्रहः श्रीअतिसाहसः श्रीअनुग्रशीलः

47th niche.

श्रीअभयराशिः श्रीआहतलक्षणः श्रीउत्साहनित्यः श्रीउपायनिपुणः

48th niche.

श्रीगन्धहस्तिः¹ श्रीकामविलासः श्री[कावि]प्रबोधः² श्रीकारणकोपः

49th niche.

श्रीचण्डदण्डः श्रीअसह्यकोपः श्रीछायावृक्षः श्रीधरणितिलकः

50th niche.

श्रीवरुणपाशः श्रीधैर्यसागरः श्रीप्रवृत्तचक्रः श्रीनागप्रियः

51st niche.

श्रीनिरमित्रः श्रीनिरर्गलः श्रीपरन्तपः श्रीलोकशिकामणिः³

52nd niche.

श्रीपार्थिवसिः⁴ श्रीबलप्रमः⁵ श्रीभूरिदानः श्रीप्रतिभयः ओं

E. Left side of east enclosure.

53rd niche.

श्रीभीमविक्रमः श्रीराजकुञ्जरः श्रीललितविलासाः⁶ श्रीशास्त्रदृष्टिः

54th niche.

श्रीवारणभगदत्तः श्रीविकृतविलासः श्रीविक्रमकेसरिः⁷ श्रीविणानारदः

55th niche.

श्रीशंकरभक्तः श्रीशूराग्रगण्यः 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 शिखामणिः.

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

⁵ The third tier supplies the correct reading श्रीबलप्रमयनः.

⁶ The third tier reads श्रीललित°; read °विलासः.

⁷ Read °केसरी.

⁸ Read श्रीवीणा°.

⁹ The word 'illustrious' (श्री) 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 Kâñchî. He who possesses harsh valour.¹ The emperor.

(9.) He who is compassionate to the distressed. He whose companion is the bow. He whose doubts are solved. The 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 Îsâna (*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*) Râma 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 Pârtha (*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*) Kharâ.'

² Compare *Pârthavikrama* in niche 21.

³ Compare *Yuddhârjuna* in niche 14.

⁴ Or 'he who resembles Death in his anger.' This *birûda* 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 *Ibhavidyādhara* and *Nāgapriya* in niches 10 and 50.

³ Compare *Śaivasiddhāntamārga kshatasakalamalah* 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*) Nârada (*in the playing of*) the lute.

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

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

TEXT.

2nd niche.	श्रीअत्यन्तकामः श्रीअमित्रमल्लः
3rd niche.	श्रीगुणविनीतः श्रीअपराजितः
4th niche.	श्रीअवनिदिवाकरः श्रीऊर्जितः
5th niche.	श्रीउदितप्रभांवः श्रीउदितकीर्त्तिः
6th niche.	श्रीकलंकरहितः श्रीकलासमुद्रः
7th niche.	श्रीउग्र[वी]र्यः श्रीउदितोदितः
8th niche.	श्रीअत्युदारः श्रीअनुनयसा[द्वयः]
9th niche.	श्रीउन्नतरामः श्रीउग्रप्रता[पः]
10th niche.	श्रीआहवधीरः श्रीआह[वकेसरी]
11th niche.	श्री * * * * * श्रीकालकोपः
12th niche.	श्रीरवरविक्रमः श्रीखिन्नानुकम्पी(ः)
13th niche.	श्रीचक्रवर्त्ती श्री[चाप]द्वितीयः[ः]
14th niche.	श्रीअमोघबाणः श्रीअसह्यमार्गणः

¹ Or ' he who resembles Bhīma in valour.'

² Compare *Ibhavatsarāja* in niche 29.

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

TRANSLATION.¹

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

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

TEXT.

[श्री]भार[द्वाजगोत्र]क्षिति[ध]रशिव[र] * * * * *
 [प्रादुर्भू]तो महेन्द्रः प्रतिनृपतिगजत्रासिवीर्योर्जिताद्यः [1*]
 एतत्तेनोपकण्ठे विहितमनुपमं राजसिंहेश्वरस्य
 प्रीत्या नित्यम्[हे]न्द्रे[श्वरम]धिवसतु स्थाणुरीशस्तुरा[द्यः ॥ १*]
 लोकादित्यात्प्रसूतो रणरसिकचमूपङ्कशोषिप्रतापा-
 दन्देवो राजसिंहस्तनयमलभ[त श्रीमहेन्द्राभिध]ानम् [1*]
 तेन श्रीराजसिंहेश्वरगृहविहिते श्रीमहेन्द्रेश्वरेस्मि-
 न्नावासे कृत्तिवासाः सह गुहपरिषन्मण्डलैः सन्निधत्ताम् ॥ [२*]
 यं राजा राजसिंहस्तनयमजनयन्मेदिनीवीरसिंहो
 वृत्तैरंहोनिवृत्तैः कृतयुगमपरान्निर्मिमाणो महेन्द्रम् [1*]
 तेनेदं राजसिंहेश्वरनिकटसमुत्थापितं सप्रसादो
 नित्यावासम्महेन्द्रेश्वरगृहमुमया सार्द्धमीशो विधत्ताम् ॥ [३*]
 करोतु कालान्तकरः पुरान्तको महेश्वरस्तर्ब्वसुरासुराश्रयः [1*]
 पदं सदा * * * * * [॥ ४*]
 महेन्द्रवर्मेश्वरगृहम्^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, 16 see 1, 19; 4, 17 see 1, 10; 4, 20 see 1, 19.

² The name of the temple, महेन्द्रवर्मेश्वरगृहम्, is also engraved on either side of the staircase, which leads to the entrance of the shrine.

TRANSLATION.

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

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

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

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

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

श्रीनित्यविनीतेश्वरगृहम् ॥

The temple of the holy Nityavinīteśvara.

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

TEXT.

1. Front, first line.

नमश्शिवाय [॥*]

भर्तुः पुरोन्मथनदृष्टघनुर्बलस्य शैलाधिराजतनयेव वृषध्वजस्य [१*]

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

2. Back.

देवे जगद्दलयरक्षणब्रह्मदीक्षे निर्भिन्नशत्रुहृदये नरसिंहविष्णौ [१*]

बाह्यभ्यमूर्जितमवाप्य विराजते या निर्जित्य गर्वमिव पुष्करदेवतायाः ॥ [२*]

3. Front, second line.

निर्मापितमिदन्धाम तथा चन्द्र[शिखा]मणेः [१*]

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

TRANSLATION.

Adoration to Śiva!

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

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

² With Vṛishadhvaḥ compare the *viruḍas* 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 (*Párvatî*) is the dearly beloved mistress of her husband, the supreme lord (*Śiva*), whose sign is the bull, and the strength of whose bow has become manifest at the destruction of (*the demon*) Pura ;—

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

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

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

TEXT.

1. Front.

श्री [॥ *]

आकारसुन्दरविलासवतीसहस्रसर्गप्रबन्धचिर[संस्कृतकौ]शलस्य [1*]

लावण्यमार्दवविलासमृजासमग्रा निर्माणसिद्धिरिव या प्रथमस्य धातुः ॥ [१*]

2. Back.

अच्छिष्टमाधुर्यविलोभनीयां विभूषितां विभ्रमहावभावैः [1*]

आकर्षविद्यामिव लो * * * * * [॥ २*]

TRANSLATION.

Prosperity !

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

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

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

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

[1.] राजसिंहो रणजयः

[2.] श्रीभरश्चित्रकार्मुकः [1*] ए-

[3.] कवीरश्चिरम्पातु शि-

[4.] वचूडामणिर्महीम् [॥*]

¹ This village is situated in the Villupuram Tâlluga, 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.
|
Sudhâman.
|
Drona.
|
Aśvatthâman, 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, Śrī-Simhavishṇu.
7. Simhavarman II.

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

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

Dhânyaghata or Dhânyaghataka is evidently identical with Dhânyakata or Dhânyakataka, "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*] सुरासुराधीशशिरवामणि-
 [3.] त्विषामनांतरय्ये² विलसन्ति संचये ॥ [१*] बभूव धा-
 [4.] तुः प्रथमादकल्मषो मुनिर्भरद्वाज इति श्रु-
 [5.] तीश्वरः [1*] ततो गिरा नाम गिरापगोदधिस्तत-
 [6.] स्सुधामेति मुनिर्विनिश्रुतः ॥ [२*] ततस्समस्ता-
 [7.] गमपारदृश्वा द्रोणाभिधानो मुनिरुग्रवीर्य्य[1*]
 [8.] अतर्पयन्सोष्टतनुं³ तपोभिर्व्वशस्य कर्तुस्त-
 [9.] नयस्य हेतोः ॥ [३*] प्रसादेन ततश्शंभोरश्वात्था-⁴
 [10.] मेति विश्रुतः [1*] प्रादुर्बभूव तेजस्वी प्रातर्भा-
 [11.] नुरिवोदयात् ॥ [४*] तपस्यतस्तस्य किलाप्सरोदृता
 [12.] सुरेन्द्रकन्या मदनीति विश्रुता [1*] कदाचिदारण्यनि-
 [13.] वासिमन्दिरं दिदृक्षुरालोकपथं जगाम सा ॥ [५*]
 [14.] सरःप्रवातांबुजविस्वलप्रिया⁵ वियोगभीतं
 [15.] कलहंसमण्डलं । अशोकभूमावुपविश्य
 [16.] सस्पृहं विलोकयन्तीमुपतस्थिवानृषि⁷ ॥ [६*] उमे-
 [17.] व शर्व्वं प्रबभूव नात्मनो निरीक्षितं⁸ काममिव-
 [18.] षिवेषिनं⁹ । अथोभयं गाढनिबद्धभावकं
 [19.] सुरांगनास्संगमयांबभूविवरे ॥ [७*] असूत काले सुर-
 [20.] राजकन्या नाथं भुवस्तागरमेखलायां¹⁰ [1*] सपल्लवो-¹¹
 [21.] घास्तरणे शयानं पिता सुतं पल्लव इत्यवादीः¹² ॥ [८*]
 [22.] महेंद्रवर्म्ममिति तैः¹³ क्षितीशः गूरस्ततो जायति
 [23.] सिंहवर्म्मा ॥ ततोर्क्कवर्म्मा तदनुग्रवर्म्मा¹³ श्री-
 [24.] सिंहविष्णोरथ नन्दिवर्म्मा ॥ [९*] अनेकराजन्यशिरो-
 [25.] मणिप्रभाविभातकल्पायितशार्व्वरास्थितिः [1*]
 [26.] स सिंहवर्म्मा समभूद्य उच्यते हयद्विपाष्टादशलक्षको
 [27.] जनैः ॥ [१०*] स सागरांबरामुर्व्वी गंगामोक्तिक¹⁴हारिणी [1*] बभा-
 [28.] र सुचिरं वीरो मेरुमन्दरकुण्डलां ॥ [११*] अथ कदाचिदम-

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

² Read 'मनन्तरं ये.

³ Read अतर्पयत्सोष्टतनुं.

⁴ Read 'रश्वात्था'.

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

⁶ Read 'विष्वलप्रिया'.

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.] रगिरिशिवरायमान¹करिचरणनखरविदारितक-
 [30.] नकदलचरतुरगखुरमुखसमुत्थितवजस्ता-²
 [31.] पनीयवितानितनभस्थलः³ सकलमण्डलीकसाम-
 [32.] न्तसमरवीरोपरचितपार्ष्णिपार्श्वपुरोनुरक्षोरिव-
 [33.] लदिविजयार्जितयशाः स्वापनाय⁴ सुमेरुशि-
 [34.] खरमुपातिष्ठत ॥ तत्र किल निखिलधरणीतलप-
 [35.] र्यटनजनितश्रममपनिनीषुः कतिपयानि
 [36.] दिनानि नीत्वा कनकतटरुहहरिचन्दनतरुच्छायानन्दि-
 [37.] तहृदयः ततो भागीरथीमुत्तीर्य तथैव गोदावरीं कृ-
 [38.] ष्णवेर्ण⁵ च श्रीधान्यघटनगरनाम वीतरागभट्टारकम-
 [39.] द्राक्षीत् [1*] दृष्ट्वा सकुतूहलमखिलक्षेत्रक्षणनि-
 [40.] [यु]क्ताधिदेवतास्सविनयमुपगम्याभिवन्द्यैकान्ते
 [41.] * * धर्मदेशानाम⁶ शृणोत् [1*] श्रुत्वा चापरजन्मानं
 [42.] * * [भि]वन्द्येद्मुवाच [1*] अहमपि भगवन् भगवतो
 [43.] * * [दि]कामिहैव मणिकनकरजतविचित्रं कल्प-
 [44.] * * * [ए]वमुक्ते भगवानुवाच । साधु साधु⁷ उपा-
 [45.] [सक सिंह]वर्मन् इतोपरमबुद्धक्षेत्रश्री-
 [46.] * * * * * प्वेवेति [1*] ततो[भि]वन्द्य * * * *
 [47.] * * * * * [धान्य]घटके * * * * * * * *

TRANSLATION.

(Verse 1.) May the dust of the glorious⁸ feet of Bhavadvish,⁹ which thickly covers¹⁰ the multitude of brilliant crest-jewels of the lords of gods and of demons, for a long time show you (*the way to*) supreme glory!

(2.) From the first creator (*Brahman*) there sprang a pure sage, called Bharadvāja, who mastered the *śrutis*; from him an ocean (*uniting*) the rivers of 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 Madanî, who wished to see the abode of the hermits, entered the path of sight of that ascetic.

¹ Read °शिवरायमाण°.

² Read °रजस्ता°.

³ Read °नमस्तलः.

⁴ Read °यज्ञःस्थापनाय.

⁵ Read °वेर्णा.

⁶ Read °देशनाम°.

⁷ The letter *e* is written over धु.

⁸ With *śrīghana* compare Pāli *śrīghana* or *śirīghana* 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 Śrī-Simbavishnu.

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

(11.) This hero for a long time protected the earth, whose garment is the ocean, whose pearl-necklace is the 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 (*mandalika-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 Bhâgirathi (*Gaṅgâ*), the Godâvarî and the Kṛishṇavernâ,³ he perceived (*a place sacred to*) the lord Vîtarâga (*Buddha*), named the illustrious town of Dhânyaghata. Having regarded it with curiosity, and having humbly approached and saluted the tutelary deities, which were charged with the protection of the whole sacred place (*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 Dhânyaghata

Nos. 33 AND 34. TWO CAVE-INSCRIPTIONS FROM THE TRIŚIRÂPALĪ 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 Triśirâpalī (*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 *aparajanan* 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 Guṇabhara, who bore the *birudas* Puruṣhotama, Śatrumalla and Satyasamdhā, constructed a temple of Śiva on the top of the mountain and placed in it a *līṅga* 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 Guṇabhara was a Pallava prince, who ruled over the Chōla country.

No. 33, ON THE PILLAR TO THE LEFT.

TEXT.

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

TRANSLATION.

(Verse 1.) Being afraid, that the god who is fond of rivers (*Śiva*), having perceived the Kāvīrī, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (*with her*), the daughter of the mountain (*Pārvatī*) has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).²

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

¹ ष looks like ष.

² Pārvatī calls Kāvīrī the wife of another, in order to prevent Śiva from coveting her.

³ This whole verse has a *double entendre*. It contains allusions to the Indian logic (*tarkasāstra*), in which *līṅga* means the subject of a proposition, *līṅga* 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 (*Siva*) its chief jewel, and the splendour of Śamkara (*Siva*) its splendour.

(4.) By the stone-chisel a material body of Satyasaindha 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.] शैलेन्द्रमूर्द्धनि शिलाभवने विचित्रे
- [2.] शैलीन्तनुं गुणभरो नृपतिर्निधाय [1*]
- [3.] स्थाणुं व्यध[त्त] वि[धि]रेष यथार्थसंज्ञं
- [4.] स्थाणुः स्वयञ्च सह तेन जगत्सु जातः [॥ १*]
- [5.] गृहमकृत शत्रुमल्लो गिरिन्द्र^२कन्या-
- [6.] पतेर्गिरावस्मिन् [1*] गिरिशस्य गिरिश-
- [7.] [सं]ज्ञामन्वर्त्थीकर्तुमर्थपतिः ॥ [२*]
- [8.] विभूतिशोळानां कथमहमवेषे-
- [9.] य विपुलां नदीं वा कावीरीमवनिभवनाव-
- [10.] स्थित इति [1*] हरेणोक्तः प्रीत्या विभुरदिश-
- [11.] दभ्रंलिहमिदम्ननुप्र[ख्यो राज्ये] गरिभवन^३-
- [12.] मस्मै गुणभरः ॥ [३*] निर्मापिता[मिति मुदा]
- [13.] पुरुषोत्तमेन शैलीं हरस्य तनुमप्रति-
- [14.] मामनेन [1*] कृत्वा शिवं शिरसि [धा]रयतात्म-
- [15.] संस्थमुच्चैःशिरस्त्वमच[लस्य] कृतं कृता-
- [16.] र्थम् ॥ [४*]

TRANSLATION.

(Verse 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way⁴ Sthâṇu (*Siva*) stationary⁵ and became himself stationary (i.e., *immortal*) in the worlds together with him.

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

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

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

² Read गिरिन्द्र^०.

³ Read गिरिभवन^०.

⁴ Literally : 'this was the way.'

⁵ Literally : 'he made Sthâṇu (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 Vishṇuwardhana VI, Chālukya-Bhīma II. or Vishṇuwardhana VII, Amma II. or Vijayāditya V. and Vīra-Choḍa or Vishṇuwardhana IX. The place, which is occupied by each of these princes in the genealogy of the Eastern Chalukya dynasty, will be seen from the annexed table, for which all hitherto published Eastern Chalukya grants have been consulted, and in which numbers are prefixed to the names of those princes who really reigned, in order to mark their succession.¹

The relation of the two usurpers (18) 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 *pitriyaya* has to be read for *pitriyayo*); *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) Rājarāja II. and (30) Vīra-Choḍa, are only known from the subjoined inscription No. 39.

No. 35. A GRANT OF NARENDRA-MṚIGARĀJA.

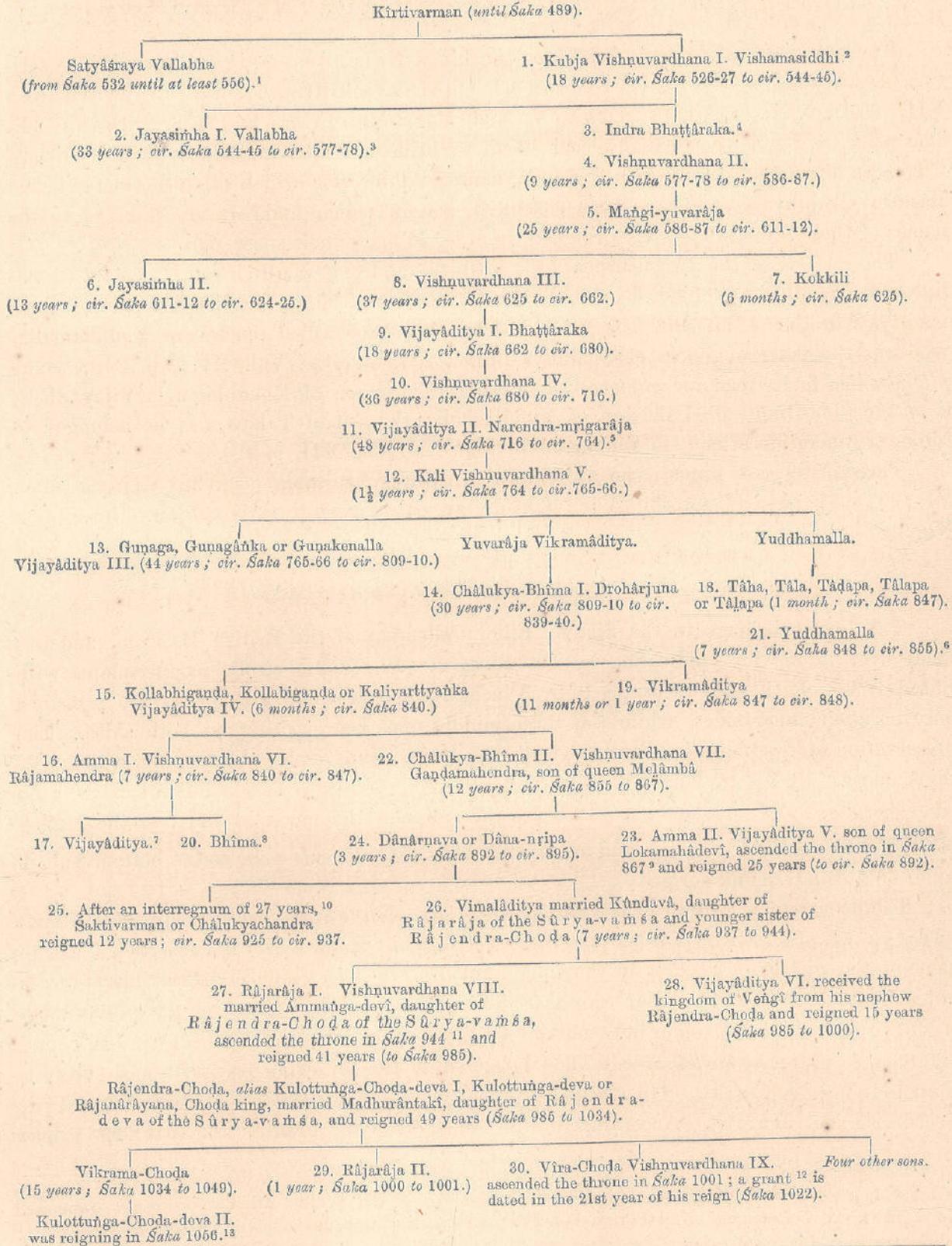
This grant belongs to the Sir W. Elliot Collection of the British Museum, and was made over to me for publication by Dr. Burgess. It consists of five copper-plates with raised rims. Each plate measures 9 by 3 inches. The first and fifth plates are inscribed only on their inner sides, while the three 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 Vishṇuwardhana 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 brāhmanas. Of these, six adhered to the *Hiranyakeśi-sūtra* and eighteen to the *Āpastamba-sūtra*. They belonged to the following *gotras*:—Agniveśya, Kaundinya, Kauśika, Gautama, Parāśara, Bhāradvāja, Vatsa, Śāṇḍilya, Saṁkriti 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 Paleography*, 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 Chāṇḍa-mahāsena is said to have made gifts राष्ट्रपरोधपर्वणि, संक्रान्तौ and अयनादा.

PEDIGREE OF THE EASTERN CHALUKYA DYNASTY.



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 127, plate xxvii, line 4. See also *Ind. Ant.* Vol. VII, p. 185.

³ 36 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 Dānārjuna. 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-mrigarâja and a descendant of the Haihaya-vamśa (!), (was) the executor of this charity." ¹

TEXT.

PLATE I.

- [1.] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां
- [2.] कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपा-
- [3.] दानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षण-
- [4.] क्षणवशीकृतारातिमण्डलाना अश्व^२मेधावभृत^३स्नानपवित्रीकृतवपु-
- [5.] पां चळुक्यानां कुलमलंकरिणो(ः)रनेकसमरसंधट्टलब्धनिजभुजविज-
- [6.] यश्रीयः^४ निरवद्योदारगुणगणालंकृतस्य श्रीविजयादित्यमहाराजस्य
- [7.] पौत्रः स्फुरितकरवाळधारावशीकृतारातिभूमण्डलस्य स्वचरितन्यकृत^५

PLATE II a.

- [8.] नृगनळनहुषांबरीषययाते वि^६णोरिव स्वचक्रनन्दकस्य विण्णुवर्द्धनमहा-
- [9.] राजस्य प्रियतनयः प्रता[पा*]नुरागावनतसमस्तसामन्तमौलीलाळितशासनः
- [10.] क्षत्रोचितशक्तित्रयपात्रीभूतः अनेकसंग्रामविजयासादितविक्रमधव[ळ]: य-
- [11.] मदण्डचण्डदोर्दण्डमण्डलाग्रनरवरवण्डितरिपुकरिगण्डस्थळे^७ नरेन्द्रमृग-
- [12.] राजा^८ अरातिषड्गर्गनिग्रहकरः समधिगतराज(१)विद्याचतुष्टयः चतुरुपायप्र-
- [13.] योगचतुरः दुष्ट(१)निग्रहशिष्टानुग्रहकरः मधुमथन इव स्वविक्रमाक्रान्तभु[वन]:
- [14.] युधिष्ठिर इव भीमार्जुनपराक्रमसहाय[ः*] दशरथसुत इव सीतानन्दनकरः मनुरि-

PLATE II b.

- [15.] व सन्मार्गदर्शी पद्माक(१)र इव अरितिमिरनिकरविध्वंसनादित्य[ः] परमब्रह्मण्यः [पर]मम[हे]-
- [16.] श्वरः [स]मस्तभूवना^९श्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरभट्टारकः * * * *
- [17.] [वादिषिष]यनिवासिनो राष्ट्रकूट^{१०}प्रमुख(ः)कूटुंबिनः^{११} सर्वानित्यमाज्ञापयति [॥*] विदितमस्तु
- [18.] वः [अ]भिपेन्द्रण्डुरुवास्तव्याय कौशिकगोत्राय हिरण्य(१)केशिसूत्राय वेद-
- [19.] वेदांगप[१*]रगाय वेणमशर्मणे नलूचेरिवास्तव्याय कौशिक[गोत्राय] हि-
- [20.] रण्यकेशिसूत्राय चटिशर्मणे पोदेंगुवास्तव्याय गौतम[गोत्राय हिरण्य]-
- [21.] केशिसूत्राय विदशर्मणे पोदेंगुवास्तव्याय संक्रोति^{१२}गोत्राय हिरण्य(१)केशिसू-

PLATE III a.

- [22.] त्राय मविण्डिशर्मणे पोदेंगुवास्तव्य[१*]य अरित^{१३}गोत्राय हिरण्य(१)केशिसूत्राय या-
- [23.] ज्ञशर्मणे पोदेंगुव[१*]स्तव्याय संक्रिति^{१४}गोत्राय हिरण्य(१)केशिसूत्राय * * श]र्म-

¹ *Ājñaptir asya dharmasya*; *ājñapti*, which occurs in several other grants, is evidently a synonym of *dehaka* "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 °भृत°.

⁴ Read °श्रियः.

⁵ Read °न्यकृत°.

⁶ Read °ययातेवि°.

⁷ Read °स्यलो.

⁸ Read °राजः.

⁹ Read °भुवना°.

^{१०} Read °कूट°.

^{११} Read °कूटुम्बिनः.

^{१२} Read संक्रुति°.

^{१३} Read हरित°.

^{१४} Read संक्रुति°.

- [24.] णे क्रोवाशिरिव[।*]स्तव्याय अरितगोत्राय अपस्तम्बसूत्रा[य काम]शर्म-
 [25.] णे उर्पुदूरुव[।*]स्तव्याय भारद्वाजगोत्राय अप[स्तम्ब]सूत्राय
 [26.] विष्णुशर्मणे वंगिपरुव[।*]स्तव्याय कौण्डिन्यगोत्रा[य*] अपस्तम्ब(म्ब)सूत्रा-
 [27.] य गुञ्जदेवशर्मणे वंगिपरुव[।*]स्तव्याय शाण्डिल्य[गोत्राय] अप-
 [28.] स्तम्बसूत्रा[य*] भद्रशर्मणे वंगिपरुव[।*]स्तव्याय कौण्डिन्यगोत्राय अप-

PLATE III b.

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

PLATE IV a.

- [34.] व्य[।*]य परसरगोत्र[।*]य अपस्तम्बसूत्राय वेत्तमशर्मणे क्रोवशिरिव[।*]स्तव्याय वत्सगो-
 [35.] त्राय अपस्तम्बसूत्राय अरुदिशर्मणे उर्पुदूरुव[।*]स्तव्याय भारद्वाजगोत्राय
 [36.] अपस्तम्बसूत्राय नन्दिशर्मणे कारहैदुव[।*]स्तव्याय भारद्वाजगोत्राय अप-
 [37.] स्तम्बसूत्राय विष्णुशर्मणे कारहैदुव[।*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्रा-
 [38.] य भारमाशर्मणे कारहैदुव[।*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्राय यञ्जश-

PLATE IV b.

- [39.] र्मणे [चान्तु][रु*]व[।*]स्तव्य[।]य भारद्वाजगोत्राय अपस्तम्बसूत्राय वादिशर्मणे क्रान्त-
 [40.] व[।*]स्तव्याय कौण्डिन्यगोत्राय अपस्तम्बसूत्राय वेण्णशर्मणे रायूरुव[।*]स्तव्य[।]-
 [41.] य अग्नी[वेश्य]गोत्राय अपस्तम्बसूत्राय रोम्पयशर्मणे वेदेवेदांगरतेभ्यः
 [42.] षट्शर्मनिरतेभ्य चतुर्विंशतिब्राह्मणेभ्या चन्द्रग्रहणनिमित्ते उदक]पू-
 [43.] र्व^१ [कोरुपपरु] नाम ग्रामस्सर्वकरपरिह[।]रं [कत्वा] दत्तः [।*] अस्यावधिविच[।]रः पू^२र्व[तः] अ-
 [44.] तू[गुपपरु] द[क्षिणतः वा]नपरु पश्चिमतः वा[ण्डरु]पे[दयू] उत्तरतः गन[य्या]र-
 [45.] बु च[तुर्विंशत्यै] दत्तः [।*] अस्योपरि न [केन]चिद्वाधा करणीया [।*] करोति यस्त प-

PLATE V.

- [46.] श्वमहापातक[सं]युक्तो भवति [।*] व्यासेनाप्युक्तं [।*] बहुभिर्वसुधा दत्ता बहुभिश्चानु-
 [47.] पालिता [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [।*] स्वद[।]त्तां पर[द]त्तां वा [यो] हरेत्
 [48.] वसुधरां [।*] षष्टिवरुष^३सहस्राणि विष्टायां जायते कृमिः [।*] कल्प[कोटिसहस्रा]णि
 [49.] स्व[र्गे] मोदति भूमिद[।*] अ^४क्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [।*] रामेणाप्यु-
 [50.] क्तं [।*] सर्वानिवं भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः [।*] सामान्योय^५ धर्मसे-
 [51.] तुर्नृपाणां काले काले पालनीयो भवद्भिः [।*] नरेन्द्रमृगराजस्य भ्रात[।*] हैहयवंशजः [।*] आज्ञप्ति-
 [52.] रस्य धर्मस्य नृप^६रुद्रनृपोत्तमः [।*] विजयवाद्वास्तव्याय^{१०} अक्षरललिताचार्येण लिखितं [।*]

१ Read हरित°.

४ Read तेभ्यश्चतुर्विंशतिब्राह्मणेभ्यश्चन्द्र°.

७ Read आ°.

१० Read वास्तव्येन.

२ Read पराशर°.

५ Read पूर्व°.

६ Read ०यं.

३ Read आंन°.

८ Read ०वर्ष°.

९ Read नृप°.

TRANSLATION.

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

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

He whose commands are cherished by the diadems of all vassals who bow affectionately to (*his*) majesty, who is a receptacle of the three powers¹ which are suitable to the warrior-caste, who is resplendent with the strength which he has acquired by victories in many battles, Narendra-mṛigarâja, who has cut the temples of the elephants of his foes with the sword (*that resembles*) a claw² in his arm which is as fierce as Yama's rod, who has subdued the six (*internal*) enemies,³ who has acquired the four branches of royal science, who knows how to employ the four expedients,⁴ who chastises the wicked and shows favour to the good, who has conquered the world by his valour, just as (*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 Bhîma and Arjuna, who, just as (*Râma*) the son of Daśaratha, gives pleasure to Sitâ,⁵ who knows the right course, just as Manu, who disperses the crowd of his foes, just as the sun disperses the mass of darkness in a lotus-group,⁶ the most pious one, the devout worshipper of Maheśvara (*Śiva*), the asylum of the whole world, the illustrious Vijayâditya, the king of great kings, the supreme master, the lord, thus issues his commands to all householders, (*viz.*) heads of provinces, &c., who inhabit the district of

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

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

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

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

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

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

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

to Maviṇḍi-śarman, who dwells at Podāṅgu,¹ belongs to the Saṁkṛiti-gotra and follows the *Hiranyakeśi-sūtra*; to Yājña-śarman, who dwells at Podēṅgu, belongs to the Harita-gotra and follows the *Hiranyakeśi-sūtra*; to ..śarman, who dwells at Podēṅgu, belongs to the Saṁkṛiti-gotra and follows the *Hiranyakeśi-sūtra*; to Kâma-śarman, who dwells at Krovaśiri,² belongs to the Harita-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Urpuṭūru, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Guṇjadeva-śarman, who dwells at Vaṅgipaṛṇu, belongs to the Kaunḍinya-gotra and follows the *Apastamba-sūtra*; to Bhadra-śarman, who dwells at Vaṅgipaṛṇu, belongs to the Śāṇḍilya-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Vaṅgipaṛṇu, belongs to the Kaunḍinya-gotra and follows the *Apastamba-sūtra*; to Nârâyana-śarman, who dwells at Vaṅgipaṛṇu, belongs to the Kaunḍinya-gotra and follows the *Apastamba-sūtra*; to Droṇa-śarman, who dwells at Chânturu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Nârâyana-śarman, who dwells at Chânturu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Mâdhava-śarman, who dwells at Krovaśiri, belongs to the Harita-gotra and follows the *Apastamba-sūtra*; to Vennama-śarman, who dwells at Krovaśiri, belongs to the Parâśara-gotra and follows the *Apastamba-sūtra*; to Arudi-śarman, who dwells at Krovaśiri, belongs to the Vatsa-gotra and follows the *Apastamba-sūtra*; to Nandi-śarman, who dwells at Urpuṭūru, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Viṣṇu-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Bhâramâ-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Yañja-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Bâdadi-śarman, who dwells at Chânturu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sūtra*; to Venṇa-śarman, who dwells at Krâja, belongs to the Kaunḍinya-gotra and follows the *Apastamba-sūtra*; and to Ṛompaya-śarman, who dwells at Râyūru, belongs to the Agniveśya-gotra and follows the *Apastamba-sūtra*."

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

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

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

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

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

No. 36. A GRANT OF AMMA I.

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

¹ This place is elsewhere called Podēṅgu.

² Elsewhere called Krovaśiri.

³ This is left out in the translation, because the reading of the proper names is very uncertain owing to the bad preservation of this part of the grant.

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

miles north-east of Bezvâda, a village belonging to the present Zamîndârî of Nûzivîdu. 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. Nāṭeṣa Śāstrî.¹ As the inscription deserves to be published more carefully owing to its bearing on a part of the history of the Eastern Chalukyas, I now edit it from the original plates, the use of which I owe to the kindness of Dr. E. Thurston, Superintendent, Government Central Museum.

The document is engraved on five copper-plates with raised rims, which are not less than $\frac{1}{4}$ inch thick. Each plate measures $9\frac{1}{4}$ by $4\frac{1}{4}$ inches. The first and fifth plates are inscribed only on their inner sides, while the three middle ones bear writing on both sides. The characters are extremely elegant and must have been engraved by an accomplished calligraphist. The plates are strung on a slightly elliptic ring, which is $\frac{1}{2}$ inch thick and measures about 5 inches in diameter. The well-cut circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $3\frac{1}{4}$ inches in diameter. It bears, at the top, a recumbent boar, which faces the right and is surmounted by the moon and the sun, two *châmaras*, an elephant-goad and a symbol which I cannot make out; across the centre, the legend श्रीत्रिभुवनांकुर; 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 *māṅgala*, and then notices in prose and in verse the ancestors of the Eastern Chalukya king Amma I. Of the kings from Kubja-Vishṇuvardhana to Vishṇuvardhana IV. nothing but the names and the length of reigns is mentioned. The next king was Vijayāditya II., who is called Narendra-mṛigarāja in other inscriptions. He fought 108 battles during 12 years with the armies of the Gaṅgas and Raṭṭas, built 108 temples of Śiva in commemoration of his victories and ruled over Veṅgî for 44 years (*verses 2 to 4*). As Mr. Fleet has pointed out,² "the Gaṅgas here referred to were *mahāmāndalesvaras*, feudatories of the Râshṭrakûṭas, whose inscriptions are found in the Belgaum and Dhârwaḍ Districts." The Raṭṭas mentioned in the grant were the Râshṭrakûṭas themselves. If we deduct the sum of the reigns of the Eastern Chalukya kings from Kali-Vishṇuvardhana to Châlukya-Bhîma II. from the date of the accession of Amma II.—*Śaka* 867³—the accession of Kali-Vishṇuvardhana and the death of his predecessor Vijayāditya II. would fall in *Śaka* 764. Most inscriptions assign to the latter a reign of 48 years, two inscriptions a reign of 40 years,⁴ and the subjoined inscription a reign of 44 years. Accordingly, his accession would fall in *Śaka* 716, 724 or 720. Hence the war between Vijayāditya II. and the Raṭṭas—as suggested by Mr. Fleet—may have taken place during the reigns of the two Râshṭrakûṭa kings Govinda III. and Śarva Amoghavarsha, who ruled at least from *Śaka* 726⁵ to 737 and from 737⁶ till at least 800⁷ respectively. As, in a grant of *Śaka* 730,⁸ the lord of Veṅgî is described

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

² *Ind. Ant.* Vol. XII, p. 218.

³ *Ibid.* VII, 16.

⁴ See *ibid.* VIII, 77, and the inscription No. 87.

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 Veṅgī, it seems that each party claimed the victory over the other. The fact, that Vijayāditya II. built 108 temples of Śiva, is also alluded to in two other inscriptions, where it is said, that he founded 108 temples of Narendreśvara, *i.e.*, temples of Śiva called after his surname Narendra.²

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

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

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

The grant proper, which takes up the remainder of the inscription, is an order, which Amma I. addressed to the inhabitants of the Kaṇḍeṅvāḍi-vishaya, and by which he granted the village of Goṅṭūru⁶ 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-Kaliyarttyaṅka. The second part of this name corresponds to the Kollabhi-gaṇḍa or Kollabigaṇḍa of other inscriptions. The grant closes with the enumeration of the four boundaries of the village granted and of the names of the twelve hamlets included in it, and with two of the customary imprecatory verses.

¹ *Ind. Ant.* Vol. XII, p. 219.

² *Ibid.* VIII, 77: *ashṭottara[sata*]-Narendreśvarāyatanānān karta; ibid.* XIII, 213: *ashṭottarasata-mita-Narendreśvara-karaṇ[ah].*

³ *Ibid.* XIII, 213: *Maṅgi-hanana-Kiraṇa-(read Kṛishṇa)-pura-dahana-vikhyāta-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 *Pramāthin* 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 Goṅṭūru is identical with the modern town of Guṅṭūr in the Kistnā District.

TEXT.

PLATE I.

- [1.] सर्वकारमशेषस्य जगतः सर्वदा शिवं [1*] गोब्राह्मणनृपाणाञ्च शिवं भवतु सर्वदा ॥ [१*]
 [2.] स्वस्ति [11*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां कौ-
 [3.] शिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपादानुध्याता-
 [4.] नां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणक्षणव-
 [5.] शीकृतारातिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषां चलुक्या-
 [6.] नां कुलमलंकरणुः¹ (11) सत्याश्रयवृद्धभस्य² भ्राता कुब्जविष्णुवर्द्धनोष्टाद-
 [7.] श वर्षाणि । तत्पुत्रो जयसिंहवृद्धभस्यस्त्रिंशद्वर्षाणि । तद्भ्रातुरिन्द्रराजन-
 [8.] न्दनो विष्णुवर्द्धनः नव वर्षाणि । तत्पुत्रो मंगियुवराजः पंचविंशतिसंवत्सरान्
 [9.] तत्सूनुर्जयसिंहस्ययोदश संवत्सरान् । तद्वै मातुरानुजः कोक्किलि[:*]

PLATE II a.

- [10.] षण्मासान् । तदग्रजो विष्णुराजस्त्वानुजमुच्चात्त्र(1) सप्तत्रिंशत्संवत्सरान् त-
 [11.] त्पुत्रो विजयादित्यभट्टारकः अष्टादशाब्दान् । तन्नन्दनो विष्णुवर्द्धनः षट्त्रिंश-
 [12.] दब्दान् । तत्पुत्रः [1*] गंगारष्ट्रबलैस्सार्द्धम् द्वादशाब्दानह(1)त्रिंशत् [1*] भुजार्जितबलं
 [13.] खड्गसहायो नयविक्रमैः [11 २*] अष्टोत्तरं युद्धशतम् युद्धा शंभोर्महा-
 [14.] ल्यान् [1*] तत्संख्य(1)याकरोद्दीरो विजयादित्यभूपतिः [11 ३*] कृत्वा राज्यं
 [15.] स वैंगीश(1)सचत्वारिंशत्समान् [1*] चतुरुत्तरसंख्यातान् ययौ शख्यं सची⁵प-
 [16.] त्रेः [11 ४*] तत्सूनुर्णय⁶वि(त्)द्वीरः कच्छ्यादिर्विष्णुवर्द्धनो⁷ । वैंगीनाथस्समस्तानामायुधा-
 [17.] नां कळौ कृती [11 ५*] वर्ण⁸[1*]श्रमस्थितिनियोजनदक्षरक्षाशीक्षा⁹परपरपुरंजयस-

PLATE II b.

- [18.] क्कवाहु[:*] । नित्यन्निवर्गपरिपाळनतन्वमन्विसंवर्द्धिताखिलधरातलल-
 [19.] ब्धतेजाः [11 ६*] गजवाजियुद्धकुशलस्सार्द्धसंवत्सरंप्पतिः [1*] बभूव राज्ये [न]यवि-
 [20.] दभिषिक्तः कुलोन्नतेः । [७*] तत्सुतो जनि समस्तभूभृतां शासकः सकलसंपदां प-
 [21.] तिः [1*] धैर्यदानधृतिधर्मनिर्मलश्रीप्रतापधरमूर्त्तिविश्रुतः । [८*] समरनि-
 [22.] रतारातिव्रातानेकधरेश्वरान् (1) प्रकृतिबलसंपन्नः तेजस्ततिक्रम-
 [23.] णोन्नतिः⁹ । विलसदसिना जित्वा सूर्यं प्रतापयशोमयैर्जगति विजयादि-
 [24.] त्यो नित्यं गुणैश्च जिगाथ सः । [९*] गंगानंगजवैरिशक्तिरसमान् (1) रट्टेशसंचोदितो
 [25.] जित्वा मंगिशिरोहरत् युधि महाबाह्वाप्तवीर्यार्थ्यमा । कृष्णं संकिलमं¹⁰

PLATE III a.

- [26.] किताखिलबलप्राप्तोरुसद्विक्रमो (1) भीतार्त्तो¹¹ च विधाय तत्पुरमरं यो
 [27.] निर्दंदाह प्रभुः । [१०*] स समस्तभुवनाश्रयश्रीविजयादित्यश्रुत्वार्त्तारि¹²

¹ Read °करिष्णोः.

² भ is a correction for भे; the writer was probably at first going to write °वल्लभेन्द्रस्य.

³ The akshara ण्णु is incomplete.

⁴ Read तद्द्वै.

⁵ Read सख्यं शची°.

⁶ Read तत्सूनुर्णय°.

⁷ Read °वर्धनः.

⁸ Read °शिक्षा°.

⁹ Read °जोन्नतिः ?

¹⁰ The anusvāra is engraved at the beginning of the next plate.

¹¹ Read भीत्यार्त्तः.

¹² The anusvāra stands at the beginning of the next line.

- [28.] शद्धर्षाणि । तदनु सवितर्यस्तंगते तिमिरपटलेनेव रष्टदायादबले-
 [29.] नाभिव्याप्तम् वैगीमण्डलम् तदनुजविक्रमादित्यसूनुश्चलुक्यभीमा-
 [30.] धिपो द्रोहार्जुनापरनामा स्वविक्रमैकसहायतरवारिप्रभयावभा-
 [31.] स्याधिपतिरभूत्किं च ॥ दीनानाथनम्रनटगायकधर्मध्वजवृत्तीनाम् पितरावि-
 [32.] व सखेव गुरुरिवाभिलषितं विस्तीर्य कल्पतरुप्रतिमश्रेतांसि दानेन संत-
 [33.] र्यं त्रिंशद्धर्षाणि (1) पालयित्वात्मगुणैः पुरन्दरमानन्दयन्निव तत्सख्यमगमत् ।

PLATE III b.

- [34.] तत्पुत्रो विजयादित्यः शैशवालब्ध¹संपदा [1*] सर्वभोगाधिराज्यांगबलरत्नै-
 [35.] र² विश्रुतः । [११*] जीवत्येव प्रतापाप्तिरि³ भुजबलध्वस्ततद्वैरिवर्गः पश्चाजित्वारिवर्ग-
 [36.] न्निजमजितमहाशक्तिसंपन्नमन्वः [1*] प्रज्ञाचक्रेण बाह्यां रिपुसामितिमपि स्वार्थ-
 [37.] भोगैः कृतात्थो राज्याशील्लब्धतेजाः समदलमधिपो जेतुमिन्द्रं प्रया-
 [38.] तः । [१२*] तत्सूनुदयादित्य इवाम्म⁴ राजमहेन्द्रापरनामा रिपुतिमि-
 [39.] रमारान्निहत्य प्रकृतिसपत्नपक्षनिक्षिप्तसामन्तकुल्यकुटिलमनोभं⁵-
 [40.] गकरं करवालमुत्कृत्य⁶ शक्तित्रयसंपन्नप्रतापावर्जितपितृपितामह-
 [41.] प्रकृतिबलः प्रज्ञया सुरगुरुं तेजसा भानुमन्तं क्षमया क्षमामम-

PLATE IV a.

- [42.] रगिरिं विविधबुधसमाश्रयतयानुकुर्वन् सर्वलोकाश्रयश्रीविष्णुवर्द्धनम-
 [43.] हाराजः स्वराज्याभिषेककृतकल्याणः सिंहासनारूढः कण्ठे⁷रुवाडिविषय-
 [44.] निवासिनः सर्वान्कुटुंबिनस्समाहूयेत्यमाज्ञापयति स्म । अस्मत्कुलकच्छ्याणप-
 [45.] रंप(1)रानियोगाधिकृतपट्टवर्द्धिनीवंशाग्रण्या । का⁸कंप इति विश्रुते-
 [46.] न । कुब्जविष्णुवर्द्धनानुचरेण संग्रामे तदनुज्ञया । दुर्द्धर्षबलं दहरना-
 [47.] मानं विनिहत्य तच्चिह्नानि । येन जगृहिरे । तत्कुलप्रसूतसोमादित्यस्य सूनु-
 [48.] नेकयुद्धलब्धप्रतापः प्रितिवियराजः [1*] तत्सूनुस्सकलारातिमदच्छेदकरा-
 [49.] युधः [1*] सेवको विजयादित्यकलियर्च्यकभूभुजः [॥ १३*] अभैर्पुर्ण्डनादित्यं दृष्ट्वा

PLATE IV b.

- [50.] प्रतिमुखांजनम्⁷ । प्राप्तमुज्जलगण्डाकं⁸ यं परे यमसन्निभम् । [१४*] यो हि । शत्रूणां
 [51.] तुमुलेषु वीरपटहं संश्राव्य जित्वा बलं कुंतादित्य इति (1) श्रुतांकितमहा-
 [52.] कीर्त्तिप्रतापालयः [1*] मच्चित्तं परितोष्य भृत्यपदवीं लब्ध्वा प्रसादगंतः⁹ स्फीता-
 [53.] नेकबलारिभूपविजयि¹⁰श्रीजन्मबाहुन्नतिः¹¹ । [१५*] तस्मै । सद्वादशग्रामटिको
 [54.] गोटूरु नाम ग्रामः सर्वकरपरिहारीकृत्यास्माभिर्दत्त इति (1) विदितम-
 [55.] स्तु वोस्माभिः ॥ अस्यावधयः । पूर्वतः गोंगुव । दक्षिणतः गोणयूरु । पश्चिमत-

1 Read शैशवालब्ध°.

2 Read रत्नेन ?

3 Read प्रतापाप्तिरति.

4 Read इवाम्मो.

5 The anusvāra stands in the next line.

6 Read भुत्कृत्य.

7 Read प्रतिमुखांजनम्.

8 Read भुज्जलगण्डाङ्कं.

9 Read प्रसादं गतः.

10 Read विजय°.

11 Read बाहुन्नतिः.

- [56.] : । कलुचेरुवुरु । उत्तरतः मडपल्लि । एतेषाम्मध्यवर्तिनः क्षेत्रसीमानः । पूर्वतः ।
 [57.] पोतुरायु । आग्नेयतः । पेदकोयिलमु । दक्षिणतः कुरुवपोटि । नैरितितः¹ पे-

PLATE V.

- [58.] रुवाति कुरुव । पश्चिमतः । पालगुंड पडुमटिकट्ट । वायव्यतः । पोलकुं-²
 [59.] गोण्ड मोनदुर्ग भधवति³ । उत्तरतः मडपल्लिपरु । ईशानतः⁴ । चामिरेनिगुं-⁵
 [60.] ट्ट ॥ अस्योपरि न केनचिद्वाधा कर्त्तव्या यः करोति स पंचमहापातको भव-
 [61.] ति तथा च व्यासेनोक्तं [॥*] बहुभिर्बभूवुधा दत्ता बहुभिश्चानुपालिता [॥*] यस्य
 [62.] यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ स्वदत्तां परदत्तां वा यो ह-
 [63.] रेत्तु वसुन्धरान्⁶ [॥*] षष्टि वर्षसहस्राणि विष्ठायां 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-Vishṇuvardhana,—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. Vishṇuvardhana, 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 Vishṇuvardhana (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-Vishṇuvardhana, 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 नैर्ऋततः.

² The *anusvāra* stands in the next line.

³ Read भगवती ?

⁴ Read ऐशानतः.

⁵ The *anusvāra* stands in the next line.

⁶ Read वसुंधराम्.

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 Kṛishṇa and burnt his city completely.

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

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

(Verse 12.) Having destroyed the crowd of his (*viz., his father's*) foes by the strength of his arm (*and*) through his valour, while his father was still living, and having conquered after (*his father's death*) the crowd of his own enemies² and the association of his external foes by his extensive wisdom, (*this*) lord,—whose plans were backed up by invincible and great power, who was satisfied by the enjoyment of (*all*) his desires, who longed for (*another*) kingdom, and who had obtained glory,—went to Indra, in order to conquer one equal half (*of Indra's throne*).

(Line 38.) His son Amma, whose other name was Râjamahendra,—having destroyed from afar his enemies, as the rising sun (*destroys from afar*) the darkness, and having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries,—won the affection of the subjects and of the army of his father and of his grandfather by his might, which was backed up by the three (*regal*) powers. (*He*) who resembled the teacher of the gods in wisdom, the sun in glory, the earth in patience and the mountain of the immortals through his being the resting-place of many learned men (*or gods*), the asylum of the whole world, the illustrious Vishṇuvardhana-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 Kaṇḍeruvâdi, thus issued his commands:—

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

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

(Line 44.) The chief of the Paṭṭavardhinī family, which was (*always*) charged with appointments by the prosperous succession of our race, he who was famed by the name of Kālakampa, the follower of Kubja-Vishṇuvardhana, killed in battle with his permission (*a king*) called Daddara, whose army was difficult to be overcome, and seized his banners. The son of Somāditya, who descended from his race, was Pritiviya-rāja (!), who acquired glory in many battles.

(Verses 13 and 14.) His son, whose weapons destroyed the pride of all enemies, a servant of king Vijayāditya-Kaliyarttyaṅka, (*was*) Bhaṇḍanāditya, of whom his enemies were afraid, when they perceived him approaching, his face covered with collyrium and his cheeks flushed, as if it were Yama, whose (*elephant*) Añjana¹ was facing (*them*), and the temples (*of whose elephant*) were shining (*with rutting-juice*).

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

(Line 53.) “To him we gave the village called Goṅṭūru together with twelve hamlets, having exempted it from all taxes. Thus be it made known to you by us. Its boundaries (*are*):—on the east, Goṅguva; on the south, Goṅayūru; on the west, Kalucheruvulu; on the north, Maḍapalli. The hamlets,² which are situated between these (*four villages*), (*are*):—on the east, Poturāyu; on the south-east, Peddakoyilamu; on the south, Kuṛuvapoṭi; on the south-west, Peruvāti (*and*) Kuṛuva; on the west, Pālaguṅṭa (*and*) Paḍumaṭikaṭṭa; on the north-west, Polakuṅṅoṅḍa, Monadurga (*and*) Bhagavati; on the north, Maḍapalliparru; on the north-east, Chāmireṅiṅṅuṅṭa. Nobody shall cause obstruction to this (*grant*). He, who does it, becomes (*guilty*) of the five great sins. And Vyāsa has said thus: [*Here follow two of the customary imprecatory verses.*]”

No. 37. A GRANT OF CHĀLUKYA-BHĪMA II.

The original of the subjoined inscription was kindly placed at my disposal by R. Sewell, Esq., then Acting Collector of the Kistna District, and was, at his desire, made over to the Central Museum, Madras, for safe custody. It was discovered recently, while digging a mound near the temple at Kolavennu, Bezvāḍa Tālluqa. The document consists of three copper-plates with raised rims. Each plate measures $9\frac{1}{4}$ by $4\frac{5}{8}$ inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. The writing on the third plate breaks off in the description of the boundaries of the granted village. As there is no trace of any letters after the words: *yasyādvadhayaḥ pūrvataḥ*, “the boundaries of which (*are*), to the east,” it seems that the document was left incomplete, perhaps because the necessary details of the surroundings of the village were not to hand, when the edict was issued. The plates are strung on a ring, which is $\frac{1}{2}$ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $2\frac{1}{4}$ inches in diameter. It bears at the top a standing boar, which faces the right, with the sun and the moon over it; a *chaurī* and an elephant-goad on its left and a *chaurī* on its right; the centre of the seal is occupied by the legend श्रीत्रिभुवनांकुश and its bottom

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

² *Kshetrasīman* seems to have the same meaning as *grāmatikā* in line 53.

by a lotus-flower with eight petals (*bird's-eye view*),—all in relief on a counter-sunk surface. Both the inscription and the seal are in fairly good preservation.

The inscription opens with a *maṅgala*, which mentions the lotus-flower that rises from Vishṇu's navel,¹ and then gives the usual *vaiṣṇavī* of the Eastern Chalukyas from Kubja-Vishṇu to Vikramāditya, the younger son of Chālukya-Bhīma I. The ensuing reign of Yuddhamalla, the son of Tālapa, is left out. This omission is probably due to the fact, that Chālukya-Bhīma II. considered his predecessor, whom he conquered, as an usurper and ignored him purposely. The grant consists of an order addressed by Chālukya-Bhīma II. *alias* Vishṇuvardhana VII. to the inhabitants of the Kanderuvāṭi-vishaya² and issued at the request of a vassal of the king, the Pānara prince Vājajaya. On the occasion of a winter-solstice (*uttarāyana*),³ Bhīma II. gave the village of Kodhatalli as an *agrahāra* to Kommaṇa, 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 [I*] अजस्य जन्मभूरादिपद्मो जयति शा-
- [2.] श्वतं । [१*] स्वस्ति [II*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपु-
- [3.] त्राणां कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासे-
- [4.] नपादानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवरा-
- [5.] हलाच्छनेक्षणक्षणवशीकृतारतिमण्डलानां भ्रममैघ[I*]वभृथस्नानप-
- [6.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिष्णोः (I) सत्याश्रयस्य
- [7.] भ्राता कुब्जविष्णुरष्टादश वर्ष[I*]णि । तत्पुत्रो जयसिंहस्त्रयस्त्रिंशतं । तद्भ्रातुरि-
- [8.] न्दराजस्य नन्दनो विष्णुवर्द्धनो नव । तत्सुतो मंगियुवराजपंचविंशति[म्*] । तदात्म-
- [9.] जो जयसिंह त्रयोदश । तद्वैमातुरा[नु*]जः कोक्किलि[:*] षण्मास^४ । तज्येष्ठो^५ विष्णुवर्द्ध-

PLATE IIa.

- [10.] नस्सप्तत्रिंशतं । तदौरसो विजयादित्यभट्टार अष्टादश^{१०} । तत्पुत्रो विष्णुराज[:*] ष-
- [11.] ट्त्रिंशतं । तत्सूनुर्द्वरेन्द्रमृगराज चत्वारिंशतं^{११} । तत्सुत[:*] कलिविष्णुवर्द्धनोष्टादश-
- [12.] मासं । तत्तनुजो गुणकेनछविजयादित्य चतुचत्वारिंशतं^{१२} । तदनुजविक्र-
- [13.] मादित्यात्मजश्चालुक्यमीम त्रिंशतं^{१३} । तत्पुत्रो विजयादित्य[:*] षण्मासां^{१४} [I*]

¹ For this sacred emblem of the Vaishṇavas 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 *dakshināyana*, 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 तद्वै.

⁸ Read षण्मासान्.

⁹ Read तज्येष्ठो.

¹⁰ Read °भट्टारकोष्टादश.

¹¹ Read °राजश्चत्वारिंशतं.

¹² Read °दित्यश्चतुश्चत्वारिंशतं.

¹³ Read °मीमस्त्रिंशतम.

¹⁴ Read षण्मासान्.

- [14.] तत्तनुजोम्मराज[ः*] सप्त संवत्सर[ः*]न् । तत्सूनुव्विजयादित्य[ः*] प-
 [15.] क्षं । तदनु ता[ः]पराजो मासं । तं विनिर्जित्य चालुक्यभिमा[ः*]न-
 [16.] यो विक्रमादित्य[ः*] सं[व*]त्सरं सत्रिकलिगं वेगिमण्डलमपालयत् ॥ द्वैमातुरोम्मरा-
 [17.] जस्य विजयादित्यनन्दन[ः*] । * चालुक्यभीमो बध्नाति पट्टमाचन्द्रतारकं । [२*] यस्तात-
 [18.] [वि]क्यनाख्यं न्व[ः]दिमुन्नि[ः]व [?] राजमार्त्तण्डो^१ आजौ विजित्य बाह्वाग्रापयति^२ ज-

PLATE IIb.

- [19.] नैर्णिजं^३ जनोदाह(र)रणं ॥ मेरुरिवालंध्यमहिमा ॥ इन्दुरि[व*] सकलकलाधा-
 [20.] रसप्त सर्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराज[ः*]धिराजपरमेश्वरपरम[भ*]द्या-
 [21.] रकपरमब्र[ह्माण्या^४ क]ण्डे[ः]वाटिविषयनिवासिनो राष्ट्रकुट^५प्रमुखान् कुटि-
 [22.] विन इथमा^६ज्ञ[ः*]पयति ॥ पानरमहीपपावनसत्यत्यागाभिमान-
 [23.] शौर्यनिधिः । मद्राज्यरक्षणांसलबाहुवर्वाज्य इति क्षितीशस्ते-
 [24.] न (I) प्रार्थ्यमानैरस्माभिः [ः*] आभरद्भसुकाल्मादिवास्तव्याद्वेशशर्मणः [ः*] दे-^७
 [25.] णियक्रमको जज्ञे वेदि^८वेदांगविद्विभुः ॥ ३*] स्यत्रे^{१०}णापस्तंबः^{११} कोम्मणः कुलभूष-
 [26.] णः । सुत[ः*] स्व(I)भिजनस्तस्य (I) ब्रह्मश्रीभास्वरद्युतिः । [४*] कन्दमव्वात्मजः कान्त्वा(ः) का-
 [27.] मः कामधुगस्थिनां । यत्सम्पत्सरसीमेत्य(ः) विप्रहंसा विभान्त्यमी । [९*]

PLATE III.

- [28.] यत्पुत्रपौत्राः पटवो वटवो व(I)रगोष्ठिषु । अग्रहाराम्र[पू]ज[ः*]नामा-
 [29.] म^{१२}वन्ति परंपरां ॥ ६*] तस्मै^{१३} कोम्मणक्रमविदे सर्वकरपरिहारेण कोढत-
 [30.] छि नाम ग्रामः अग्रहारिकृत्य^{१४} उदकपूर्वमुत्तरायणनिमित्ते दत्तमि-
 [31.] ति विदितमस्तु वः ॥ ११*] यस्य[ः*]वधयः पुर्वतः^{१५}

TRANSLATION.

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

Hail! Kubja-Vishnu, the brother of Satyâśraya, who adorned the race of the glorious Châlukyās, 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 Maṅgi-yuvarâja (*ruled*) for twenty-five (*years*).

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

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

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

¹ Read ०भीम०.

² Read ०मार्त्तण्ड.

³ Read बाह्वा गापयति.

⁴ Read ०नैर्णिजं.

⁵ Read ०ब्रह्माण्याः.

⁶ Read ०कूट०.

⁷ Read कुटुम्बिन इत्यमा०.

⁸ There is a crack at the right of this letter, which may have been पे. ⁹ Read वेद०.

¹⁰ Read सूत्रे०.

¹¹ Two aksharas are missing in this pāda.

¹² Read गु.

¹³ Read तस्मै.

¹⁴ Read ०रीकृत्य.

¹⁵ Read पुर्वतः.

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

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

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

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

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

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

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

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

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

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

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

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

(*Verse 2.*) Châlukya-Bhîma, the son of Vijayâditya and brother of Amma-râja by a different mother, ties the (*royal*) tiara for as long a time as the moon and stars shall endure.

Having conquered in a battle with his arm Tâta-Bikyana (?), this Râja-mârtaṇḍa¹ (i.e., *the sun among kings*) causes his fame to be sung by the people.

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

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

(*Verse 3.*) From Revaśarman, who dwelt at Âbharadvasukâlmâdi, there sprang the lord Deṇiya, who knew the *kramapâṭha*, the *Vedas* and *Vedâṅgas*.

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

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

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

“To this Kommaṇa, who knows the *kramapâṭha*, we gave, with exemption from all taxes, the village called Koḍhatalli, making it an *agrahâra*, with a libation of water, on the occasion of the winter-solstice.”

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

No. 38. A GRANT OF AMMA II.

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

¹ This seems to have been a *biruda* of Châlukya-Bhîma II.

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

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

Each plate measures $7\frac{3}{4}$ by $3\frac{3}{4}$ inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. They are all much worn, and of the third plate one entire half is lost. The plates are strung on a ring, which is $\frac{3}{8}$ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $2\frac{7}{8}$ inches in diameter. It is much corroded, but still shows distinct traces of a standing boar, which faces the right, at the top, of the legend श्रीत्रिभुवनांकुश across the centre, and of a lotus-flower with eight petals [*bird's-eye view*] at the bottom—all in relief on a counter-sunk surface.

The document opens with the usual *vamsāvali* of the Eastern Chalukyas from Kubja-Vishṇuwardhana. The donor is Amma-râja II. *alias* Vijayāditya V. (who began to reign in Śaka 867). The king addresses his order to the inhabitants of the Gudravâra-vishaya, which must be identical with the Gudrâvâra- or Gudrahâra-vishaya of other inscriptions.¹ The donee, whose name is lost, was the family priest (*kulabrâhmana*) 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-prâktana-kshetra*), but had been taken away from him (*vilupta*) and was probably restored to him by the present document. The other details of the grant are lost.

TEXT.

PLATE I.

- [1.] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां
- [2.] हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानाम्मातृगणपरिपालिता-
- [3.] नां स्वामिमहासेनपादानुध्यायिनां भगवन्नारायणप्रसादस[मा]-
- [4.] सादितवरवराहलाञ्छनेक्षणक्षणवशीकृतारातिमण्डलानां^३मश्व-
- [5.] मेधावभृथस्नानपवित्रीकृतवपुषां चालुक्यानां कुलमलंक[रि*]-
- [6.] ष्णोस्तस्याश्रयवज्जभेन्द्रस्य भ्राता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वैगी-
- [7.] देशमपालयत् । तदात्मजो [ज]यसिंहस्त्रयस्त्रिंशत् ॥ तदनुजे-
- [8.] न्द्रराजनन्दनो विष्णुवर्द्धनो नव ॥ [तत्सू]नुर्मंगियुवराजः पंचविंशतिम् [॥*]

PLATE IIa.

- [9.] तत्पुत्रो जयसिंहस्त्रयोदश । तदवरजकोकिलिः^३ षण्मासान् । तस्य ज्येष्ठो^४
- [10.] भ्राता विष्णुवर्द्धनस्तमुच्चान्य सप्तत्रिंशत् । तत्पुत्रो विजयादित्यभट्टार-
- [11.] कोष्टादश ॥ तत्सुतो विष्णुवर्द्धनष्व^६ट्त्रिंशत् ॥ तत्सुतो विजय[दि*]त्यनरेन्द्रमृ-
- [12.] गराजसोष्ट^६चत्वारिंशत् ॥ तत्पुत्रः कलिविष्णुवर्द्धनोध्यर्द्ध-
- [13.] वर्षा^७ ॥ तत्सुतो गुणगविजयादित्य चतुचत्वारिंशत् ॥ त-
- [14.] द्वातुर्विक्रमादित्यभूपतेः विलसत्कण्ठिकादामकण्ठस्य तनयो

¹ Gudrâvâra, *Ind. Ant.* Vol. VIII, p. 76; Gudrahâra, Vol. VII, p. 192; Vol. XIII, p. 137.

² Cancel the *anusvâra*.

³ Read °जः कोकिलिः.

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

⁵ Read ष.

⁶ Read °राजस्ताष्ट°.

⁷ Read °वर्षम्.

⁸ Read °दित्यश्चतुश्चत्वा°.

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

PLATE IIb.

- [17.] [का]नामभिलषितफलश्राणनाद्र[क्षणा]द्यो मातेव त्रिंशदब्दान्भुवमभुनगसौ
[18.] [चा]रुचालुक्यभीमः ॥ [१*] तत्पुत्रो विजयादित्यष्पण्मासान् । तस्याम्मराजः सप्त । तदनु तालप-
[19.] राजो मासं । तमुच्चाव्य चालुक्यभीमात्मजो विक्रमादित्य[ः*] संवत्सरान् । तदनु युद्धमच्छ[ः*] स-
[20.] [प्त ।] निर्जित्वाज्जुनसन्निभो जनपदात्तन्निर्गमय्योद्धतन्दायादानिनभानुलीनभगणाकारान्विधायेत-
[21.] [रान्] । वज्जीवोजित[ना]कमम्मनृपतेर्भ्राता कनीयान्भुवं भीमो भीमपराक्रमस्तम[भु]न[क्]
[22.] [सं]वत्सरान् द्वादश ॥ [२*] तस्य महेश्वरमूर्तेरुमासमानाकृतेकु^२भाराभः [1*] लोकमहादेव्या[ः*] खलु
[23.] [य]स्तमभवदम्मराजाख्यः ॥ [३*] यस्मिन्शा^३सति नृपतौ परिपक्रानेकसस्य[संपच्छ]ली । सततपयोधे-
[24.] [नु]रभीर्निरीतिरपरुज्नि^४र^५स्तचोरो देशः ॥ [४*] स्तमस्त^६भुवना[भय]श्रीविजयादित्यम[हा]राजा-
धिराज-
[25.] [प]रमेश्वरः परमभट्टारकः परमब्रह्मण्य^७ गु^८द्रवा[रविषयनिवासिनो राष्ट्रकूट^९प्रमुखा]-

PLATE III.

- [26.] न्कुटुंबिनस्तमाहूयेत्थमाज्ञापयति ॥ कन्न * * * * *
[27.] र्मणः¹⁰ पुत्राय कौण्डिल्लचगोत्राय ता¹¹[lu]परुग्रा[म] * * * * *
[28.] र्माभिधानाय¹² मत्कुलब्राह्मणाय मम धर्म¹³ * * * * *
[29.] स्य वायुव्यन्दिशि एतदीय्य¹⁴प्राक्तनक्षेत्रं विलु¹⁵ * * * * *
[30.] र्वकरपरिहारमुदकपूर्वं * * * * *
[31.] अस्यावधयः पूर्वतः व * * * * *
[32.] नामग्रामस्य सीमैव सीम[1*] । उत्तरतः क * * * * *
[33.] स्थोपरि न केनचिद्वाधा कर्त्तव्या यः करोति * * * * *
[34.] था चोक्तं व्यासेन ॥ स्वामिनो न परो देव इ * * * * *
[35.] * * * * * परिपालकाः ।

TRANSLATION.

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

¹ Read जयी ?² Read संवत्सरम्.³ Read ०कृतेः कु०.⁴ Read ञ्शा.⁵ Read ०रभि०.⁶ There is an *i* visible over and a *न* below the *akshara* र; probably the engraver had repeated the preceding *akshara* by mistake and corrected it afterwards into र.⁷ Read स समस्त०.⁸ Read ण्यो.⁹ Read ०कूट०.¹⁰ ण looks like णि.¹¹ An obliterated *s* seems to stand over ता.¹² An *e* seems to have been engraved over and a म-below य.¹³ धर्म is entered in the place of another word, of which traces are still visible.¹⁴ Read वायव्यां दिश्येतदीय०.¹⁵ Read विलुप्तं.¹⁶ The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Having expelled him, Vikramâditya, the son of Châlukya-Bhîma, (*ruled*) for (*one*) year.

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

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

(*Verse 3.*) Just as Kumâra to Maheśvara from Umâ, Amma-râja was born to him from Lokamahâdevî.

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

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

* * * * *

NO. 39. A GRANT OF VĪRA-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 (*kañṭhikâ*) seems to have been the sign of the dignity of a *yuvarâja*; see *Indian Antiquary*, Vol. VI, p. 70, note*; Vol. XI, p. 161, note 27.

EASTERN CHALUKYA GRANTS.



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 *vamśāvali* agrees with Mr. Fleet's grants of Râjarâja I. and of Kulottuṅga-Choḍa-deva II.² Just as in the grant of Râjarâja I. a reign of 3 years is allotted to Dânarṇava, who is here also called Dâna-nṛipa, and an interregnum of 27 years is stated to have taken place after him. There follow the reigns of his sons Śaktivarman (12 years) and Vimalâditya (7 years). No mention is made of the Chola princess Kûndavâ, whom the latter married according to the grant of Râjarâja I.

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

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

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

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

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

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

³ Jaganâtha is a Prâkrit form of Jagannâtha. Jaganâtha-nagari may be identified with Jagannâthapuram, which is, according to Mr. R. Sewell, “the portion of the town of Cocanada lying south of the river.” See *Lists of Antiquities*, Vol. I, p. 24.

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

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

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

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

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

After the *vamśâvali*, the subjoined inscription contains the grant itself. It is an order, which was addressed by the *paramamâhêśvara* Vîra-Choḍa-deva (*line* 79), *alias* Vishṇu-yardhana (*line* 78) to the inhabitants of the Guddavâṭi-vishaya¹ (*line* 80). In the 21st year of his reign (*line* 113) the king gave a village of the above-mentioned district, whose name is indistinct, but seems to have been Kolâru² (*line* 103), to a temple of Vishṇu at the *agrahâra* of Chellûru.³ This Vishṇu temple had been founded (*verse* 36) by the king's *senâpati* (*verse* 30) Meḍamârya (*verse* 27), *alias* Guṇaratnabhûshana (*verse* 29), who had also constructed a pond at the same village of Chellûru (*verse* 34) and founded two *sattras* at

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

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

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

Drākshārāma¹ and Pīthapurī² (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 (*ajñapti*) were the five ministers (*pañcha pradhândh*), and with the names of the composer and the writer.

TEXT.

PLATE I.

- [1.] श्रीधाम्नः पुरुषोत्तमस्य महतो नारायणस्य प्रभोर्नाभीपंकरुहात् बभूव
 [2.] जगतः[*] स्वष्टा स्वयंभूस्ततः[1*] जज्ञे मानस(1)सूनुरत्रिरिति यस्तस्मान्मुनेरत्रितस्सोमो वंशक-
 [3.] रस्मुधांशुरुदितः[*] श्रीकण्ठचूडामणिः ॥ [१*] तस्मादभूत्सुधासूतेर्बुधो बुधनुतस्ततः[1*] जातः पुरू-
 [4.] रवा नाम चक्रवर्त्ती सविक्रमः ॥ [२*] तस्मादायुस्ततो नहुषः । ततो ययातिश्चक्रवर्त्ती वंशकर्त्ता[1] त-
 [5.] तः पुरुः ततो जनमेजयः ततः प्रार्चीशः ततस्सेन्ययातिः ततो ह्यपतिः ततस्साव्वर्भौमः[*] त-
 [6.] तो जयसेनः ततो महाभौमः तस्मादैशानकः ततः क्रोधाननः ततो देवकिः तस्माद्भु-
 [7.] कः तस्माद्दक्षकः ततो मतिवरस्सत्रयागयाजी सरस्वतीनदीनाथः ततः कात्या-
 [8.] यनः ततो नीलः ततो दुष्यंतः तत्सुतः (1) गंगायमुन[1*]तीरयदविच्छिन्नान्निघाय यू-
 [9.] पान् क्रमशः कृत्वा तथाश्वमेधन्नाम महाकर्म भरत इति योलभत । ततो भरताडूम-
 [10.] न्युः । ततो हस्ती ततो विरोचनः । तस्मादजमिलः⁷ ततस्संवरणः ततस्सुधन्वा [1] ततः परिक्षि-
 [11.] त् ततो भौमसनस्ततः प्रदीपनः ततश्शंतनुः ततो विचित्रवीर्य्यः[1] ततः पाण्डुराजः त-
 [12.] तः पाण्डवाः । येनादाहि विजित्य काण्डवमठो गाण्डीविना वज्जिणं युद्धे पाशुपतास्त्रम-
 [13.] [न्ध]करिपोश्चालाभि दैत्यान् बहून् [1*] इंद्रार्द्धासनमध्यरोहि जयिना यत् कालिकेयादि-

PLATE IIa.

- [14.] कान् हत्वा स्वैर¹⁰मकारि वंशविपिनश्छेदः¹¹ कुरूणां विभोः । [३*] ततोर्जुनादभिमन्युः ततः परिक्षिन्
 [15.] ततो(ः) जनमेजयः ततः क्षेमुकः ततो नरवाहनः ततश्शतानीकः तस्मादुदयनः ततःप्रभृ-
 [16.] तिष्वविच्छिन्नसंतानेष्व¹²योध्यासिंहासनासीनेष्वेकान्नषष्टिचक्रवर्त्तिषु गतेषु तद्वंशयो विज-
 [17.] यादित्यो नाम राजा [1] विजिगीषया दक्षिणापथ¹³ गत्वा त्रिलोचनपञ्चमधिक्षिप्य दैवदुरीहया
 [18.] लोकांतरमगमत् । तस्मिन् संकुले पुरोहितेन वृद्धामात्यैश्च सार्द्धमंतर्व्वती तस्य महादेवी
 [19.] मुडि¹⁴वेमुनामाग्रहारमुपगम्य तद्वास्तव्येन विष्णुभद्रसोमयाजिना महामुनि-
 [20.] प्रभावेन¹⁵ दुहितृनिर्व्विशेषमभिरक्षिता सती विष्णुवर्द्धनन्नंदनमसूत [1*] सा त-
 [21.] स्य कुमारकस्य मानव्यसगोत्रहारीतिपुत्रद्विपक्ष¹⁶गोत्रक्रमोचितानि कर्म्म-
 [22.] णि कारयित्वा तमवर्द्धयत् । स च मात्रा विदितवृत्तांतस्सन्निर्गत्य चलुक्यगिरौ नंदा¹⁷ भ-

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

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

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

⁴ Read स्वयं°.

⁶ Read सैन्य°.

⁶ Read °तीरयोरत्रि°.

⁷ Read °मीळहः.

⁸ Read भीमसेन°.

⁹ Read साण्डव°.

¹⁰ Read स्वैर°.

¹¹ Read °च्छेदः.

¹² Read °संतानेष्व°.

¹³ Read °पथं.

¹⁴ डि looks almost like हि.

¹⁵ Read °प्रभावेण.

¹⁶ Read °हारितीपुत्रद्विपक्ष°.

¹⁷ Read नन्दां.

- [23.] गवतीं गौरीमाराध्य कुमारनारायणमातृगणांश्च संतर्ष्य श्वेतातपत्रैकशंस्वपंच-
 [24.] महाशब्दपालिकेतनप्रतिदक्क'वराहलांच्छनापिच्छ'कुंतसिंहासनमकरतोरणकनकदण्डगं-
 [25.] गायमुनादीनि स्वरुल'क्रमागतानि निक्षितानीव साम्राज्यचिह्नानि समादाय कडंबगंगादिभू-
 [26.] मिपान्निर्जित्य सनु'नर्मदामध्यं सार्द्धंनक्षत्रं दक्षिणापथं पालयामास । तस्यासीद्विज-

PLATE IIb.

- [27.] यादित्यो विष्णुवर्द्धनभूपतेः [1*] पल्लवान्वयजाताया महादेव्याश्च नन्दनः] । [४*] तत्सुतः
 [28.] पुलकेशिवल्लभम्^१ तत्पुत्रः कीर्त्तिवर्मा तस्य तनयः स्वस्ति श्रीमतां सकलभुवनसं-
 [29.] स्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौ[शिकी]वरप्रसादलब्धराज्याना[म्मा]-
 [30.] तृगणपरिपालितानां स्वामिमहासेनपादानुध्यातानां भगवन्नारायणप्रसादसमा-
 [31.] सादितवरवराहलाच्छने^२क्षणक्षणवशिकृता^३रातिमण्डलानामश्वमेधावभृथस्नानप-
 [32.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिणोस्सत्याश्रयवल्लभेन्द्रस्य भ्रा-
 [33.] ता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वंगी देशमपालयत् तदात्मजो जयसि-^४
 [34.] हवल्लभस्त्रयस्त्रिंशत् । तदनुज इन्द्र^५राजस्सप्त दिनानि । तत्सुतो विष्णुवर्द्धनो नव व-
 [35.] र्षाणि । तत्सूनूर्मगियुवराजः पंचविंशतिम् तत्पुत्रो जयसिहस्त्रयोदश तदवरजः
 [36.] कोक्किलिष्णमासान् तस्य ज्येष्ठो भ्राता विष्णुवर्द्धनस्तमुच्चाय सप्तत्रिंशत् तत्पुत्रो विज-
 [37.] यादित्यभट्टारकोष्टादश । तत्तनुजो विष्णुवर्द्धनः[ः*] षट्त्रिंशत् तत्सुतो नरेन्द्रमृगराजोष्टा-
 [38.] चत्वारिंशत् तत्सुतः कलिविष्णुवर्द्धनोद्दचर्द्धवर्षं तत्सुतो गुणगांकिजयादित्यश्रुतुश्च-
 [39.] त्वारिंशत् तद्भ्रातुर्विक्रमादित्यस्य तनयश्चालुक्यभीमस्त्रिंशत् । तत्सुतः कोल्लभिगण्ड-

PLATE IIIa.

- [40.] विजयादित्यष्णमासान् । तत्सुतोम्मराजस्सप्त वर्षाणि । तत्सुतं विजयादित्यं बालमु-
 [41.] च्चाय्य ताडपे^६ मासमेकम् । तं जित्वा चालुक्यभीमसुतो विक्रमादित्य एकादश मासान्
 [42.] तत्ताडपराजसुतो युद्धमल्लस्सप्त वर्षाणि । तमुच्चाय्य देशादम्मराजानुजो राजभी-
 [43.] मः द्वादश वर्षाणि तत्सूनुरम्मराजः पंचविंशति । तस्य द्वेमातुरो^७ दाननृपस्त्रीणि व-
 [44.] र्षाणि तंतस्सप्त^८विंशतिवर्षाणि देवदुरीहया वेंगीमहिरनायिकाभवन् । ततो दान[ः*]र्णवसु-
 [45.] त(1)शक्तिवर्मभूपतिर्द्वादश वर्षाणि समरक्षदुर्वि^९ [1*] ततस्तदनुजस्सप्त वत्सरान् भूतवत्सलः ।
 [46.] विमलादित्यभूपालः पालयामास मेदीनीम्^{१०} । [९*] तत्तनयो नयशाली जयलक्ष्मीधा-
 [47.] म राजराजनरेन्द्र^{११}श्चत्वारिंशत्तमब्दानेकं च पुनर्महामपालयदखिलां । यो
 [48.] रूपण^{१२} म(भ)नोभवं विशदया कात्या कलानान्निधिं भोगेनापि पुरंदरं विपुलया लक्ष्म्या
 [49.] च लक्ष्मीधरं [1*] भीमं भीमपराक्रमेण विहसन् भाति स्म भास्वद्यशा[ः*] श्रीमत्सोमकुलेक-^{१३}
 [50.] भूषणमणिर्दैनैकचितामणिः [II ६*] तस्यासीदपकलमषा सुचरितैरम्मंगनाम्ना भुवि प्र-

^१ Read 'प्रतिदक्का'.

^४ Read 'सेतु'.

^७ Read 'वशीकृता'.

^{१०} Read 'इन्द्र'.

^{१३} Read 'ततः सप्त'.

^{१६} Read 'नेन्द्र'.

^२ Read 'पिच्छ'.

^५ Read 'वल्लभः'.

^८ Read 'वेङ्गी'.

^{११} Read 'ताडपो'.

^{१४} Read 'दुर्विम्'.

^{१७} Read 'रूपेण'.

^३ Read 'स्वकुल'.

^६ Read 'लाच्छने'.

^९ Read 'जयसि'.

^{१२} Read 'द्वेमातुरो'.

^{१५} Read 'मेदीनीम्'.

^{१८} Read 'कुलेक'.

- [51.] ख्याता शुभलक्षणैकवसतिर्देवी जगत्पावनी । यां जहोरिव जाह्वी हिमवतो गौरीव ल-
[52.] क्ष्मीरिव क्षीरोदादिवशेशवंशतिलकाद्राजेंद्रचोडादभूत् । [७*] पुत्रस्तयोरभवदप्रतिधा-

PLATE IIIb.

- [53.] तशक्तिनिश्शेषितारिनिवहो महनीयकीर्त्तिः । गंगाधराद्रिसुतयोरिव कार्तिकेयो राजेंद्र-
[54.] चोड इति राजकुलप्रदीपः । [८*] भासामुन्नतिहेतुं प्रधमं¹ वैगीश्वरत्वमध्यास्य [1*] यस्तेजसा
[55.] दिगंतानाक्रमदुदयं सहस्ररश्मिरिव ॥ [९*] उद्यच्चण्डतरप्रतापदहनछुष्टारिवलद्वे-
[56.] षिणा सर्वान् केरलपाण्ड्यकुंतलमुखान् निर्ज्जित्य देशान् क्रमात् [1*] आज्ञा मौलिषु भूभृतां
[57.] भयरुजा चित्तेषु दुर्म्मधसां कीर्त्तिदिक्षु² सुधांशुधामधवला येनार्पितोज्जृभते । [१०*] भो-
[58.] गीशाभीलभाग³ प्रतिभयभुजनिर्भर्त्सना⁴ त्यंतविभ्यन्नानाभूपाललोकप्रहि-
[59.] तबहुविधानगर्धरत्नाभिरामम् [1*] धत्ते मौलि पराद्धर्चो महति नृपकुले यः कुलो-
[60.] तुंगदेवो देवेंद्रत्वादनूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [११*] हस्तभ्राजितशं-
[61.] खचक्रजलजं यं राजनारायणं लोक स्तौति स सूर्यवंशतिलकाद्राजेंद्रदेवार्णवा-
[62.] त् [1*] संभूताम्मधुरांतकीति विदिताज्ञाप्रापणेण⁵ स्वयं लक्ष्मीमुद्रहति स्म लोकमहीता⁶
[63.] देवीं चरित्रोन्नताम् । [१२*] गांगौवा इव निर्म्मलाः कृततमोर्ध्वंसा दिनेशा इव क्षोणीघ्रा इव
[64.] भूभरश्रेम⁷ सहा जातास्तयोस्तूनवः [1*] तन्मध्ये नयविक्रमैकनिलयं⁸ श्रीराजराजं
[65.] प्रति प्रेम्ना⁹ वाचमिमामवोचत पिता सर्वोर्व्वराधीश्वरः । [१३*] मया वैगीमहीरा-

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 गुरूणान्न जातु राज्यं सुखमित्यवेक्ष्य [1*] संरक्ष्य वैगीभुवभेकमब्दम् भूयस्त पित्रो-
[70.] रगमत्समीपम् । [१७*] तदनुजमध¹¹ धीरं वीरचोडं कुमारं गुणमिव तनुवद्धं विक्रमं चक्र-
[71.] वर्त्ती [1*] उदयमिव रविस्त्वं प्राप्य वैगीश्वरत्वं¹² वितनु शिरसि पादं भूभृतामित्यवो-
[72.] चन् । [१८*] इत्याशिषं समधिगम्य नृपादववध्याम्¹³ देव्यास्तथाग्र¹⁴ जनृपद्वितयात्
[73.] क्रमेण [1*] आनम्य तानवनतोवरजैः कुमारः¹⁵ सृष्टः¹⁶ स्वदेशगमनाय स तैः कथंचित् । [१९*]

शत्रुध्वां-

- [74.] तमपास्य राजनिकरानाच्छाद्य धाम्नापरान् दुर्व्वृत्तान्विनिवर्त्य भूकरोलिनीं¹⁵ कृत्वा तथा¹⁶ नंदिनी[म्] [1*] आ-
[75.] रूढो ज[भ]नाथ¹⁷ नामनगरीहम्म्योदयाद्रि विभुर्व्वैगीभूतलभूषणं नृपसुतो बालार्क-
[76.] विंबद्युतिः । [२०*] शाकाब्दे शशिखद्व¹⁸ ये¹⁹ दुगणिते सिंहाधिरूडे¹⁸ रवी चंद्रे वृद्धिमति त्रयोदशति-
[77.] धौ¹⁹ वारे गुरोर्व्वृत्तिके [1*] लग्नेथ श्रवणे समस्तजगतीराज्याभिषिक्तो मुदा लोकस्योद्द-
[78.] हति स्म पट्टमनघः²⁰ श्रीवीरचोडो नृपः । [२१*] स सर्वलोका²¹ श्रयश्री²² विष्णुवर्द्धनमहारा-

¹ Read प्रथमं.

⁴ Read निर्भर्त्सना°.

⁷ Read °श्रम°.

¹⁰ Read विनीतो.

¹³ Read नृपादवन्ध्यां.

¹⁶ Read तथा.

¹⁹ Read °तिथौ.

² Read कीर्त्तिदिक्षु.

⁵ Read °परेण.

⁸ Read °निलयं.

¹¹ Read °मथ.

¹⁴ Read °स्तथाग्र°.

¹⁷ Read जगन्नाथ°.

³ Read °भोग°.

⁶ Read °महितां.

⁹ Read प्रेम्णा.

¹² Read देवीश्वरत्वं.

¹⁵ Read भूकमलिनीं.

¹⁸ Read °रूडे.

PLATE IVb.

- [79.] जाधिराजो राजपरमेश्वरः परममाहेश्वरपरमभट्टारकः परमब्रह्मण्यश्रीवीर]चोडदेवः गुह-
 [80.] वाटिविषयनिवासिनो राष्ट्रकूटप्रमुखान् कुटुंबिनस्तर्वाणान् समाहूय [मं]त्रिपुरोहितसेनाप-
 [81.] तियुवराजदौवारिकसमक्षमित्थमाज्ञापयति । यथा¹ । पावने ब्रह्मवंशभूत्परमाह्लादशनः² [।*]
 [82.] मुनीन्द्रो मुद्रलो नाम क्षीरोद इव चंद्रमाः । [२२*] येनातक्यानुभावेन समाहूते दिवाकरे [।*] यस्य य-
 [83.] छिस्तमादिष्टा रविचेष्टामचेष्टत । [२३*] आसीत्पवित्रचारित्रस्तद्गोत्रे गोत्रवर्द्धनः [।*] दिशो निजय-
 शोधाम्ना घो-
 [84.] तयन् पोतनाह्वयः । [२४*] गुणाधिको गुणज्ञेन राजराजाधिपेन यः [।*] राजराजब्रह्ममहाराजनाम्ना
 [85.] स्तुतो मुदा । [२५*] तस्य पुण्यनिधेः पत्नी कन्नमांवा जगन्नुता [।*] अत्रेरिवानसूयासीदनसूय[।*]-
 [86.] गुणोन्नता । [२६*] सुतमिव वसुदेवाद्देवकी वासुदेवं गुहमिव गिरिकन्या नंदनं चंद्रमौलेः [।*]
 [87.] अथ तनयमसूत श्रिनिधि⁴ सा च तस्मादखिलविबुधसंघैरीडितम्मेडमार्य्यम् [॥ २७*] उद्दामधा-
 [88.] मविमलीकृतदिग्विभागे नित्योदयस्थितिमति प्रविकासिपद्म⁵ [।*] यत्रोदिते निखिलबन्धुकुलानि लक्ष्मीर-
 [89.] ध्यास्त वारिजवनानि विवस्वतीव । [२८*] यस्मिन्नाश्रीतवत्सले कृतयुगाचारैकधीरे स्थितिं विभ्राणा
 गुणरत्नभू-
 [90.] षण इति प्रख्यातनाम्नि स्वयं [।*] सत्यत्यागपराक्रमप्रभृतयस्संभूय सर्व्वे गुणा वर्द्धते
 [91.] गुणराशिलोपनिपुणं निर्दिज्य कालं कलिम् । [२९*] धिरो⁷ नित्यानुरक्तो दृढ⁸ निशितमतिर्ब्रह्मवंशप्रदीपो
 [92.] लक्ष्मीभूरिद्धतेजा नयविनयनिधिश्शास्त्रज्ञश्चक्रप्रवीणः [।*] मान्यश्लेन्द्र⁹ सारस्थिर इति च मया साद-
 [93.] रं सप्रसादं सेना¹⁰ पत्येभिषिक्तो वहति जनमुदे पट्टमारोपितं यः । [३०*] शुश्रूषया गुरुजनं¹¹

PLATE Va.

- [94.] चरितेन लोकम्मानेन बन्धुजनमिष्टधनेन शिष्टान् [।*] यो माम्मदीयनिखिलक्षितिराज्यभार-
 क्षांत्याभिनंद-
 [95.] यति भक्ति¹²भरेण शौरिं [॥ ३१*] [यस्य] प्रांगणभूमिषु प्रतिदिनं प्रक्षाल्यमानामितक्षोणीदेवसमूहपाध¹³
 विगलद्वारिप्र-
 [96.] वाहैशुभैः [।*] शश्वन्मार्गसहस्रपूरिभिरहो गंगाप्रवाहा जिता देवेष्वन्यतमस्य पादगलिता मार्गत्रया-
 यासिताः [॥ ३२*]
 [97.] । दाक्षारामे¹⁴ पावने पुण्यभाजा पुण्यक्षेत्रे पीधपुर्ण्या¹⁵ च येन [।*] भोक्तुं प्रीत्या प्रत्यहं¹⁶ ब्राह्मणानामा-
 कल्पांतं कल्पि-
 [98.] तं सत्रयुगं । [३३*] चेल्लुरुनामप्रथिताभिरामशिष्टाग्रहारोत्तरदिग्विभागे [।*] महत्तटाकं¹⁷ म्मथुरांबुपूर्णम-
 [99.] चीकरद्यः करुणारसात्मा । [३४*] विप्रैरगस्त्यप्रतिमैरसंख्यैर्नित्योपभोग्येन शशिप्रभेण [।*] यद्वारिणां-
 विंध्य हसतीव भू-
 [100.] यो निश्लेषपीतं कलशोद्भवेन । [३५*] महौजसा तेन महामहिम्ना ग्रामस्य तस्यापरदिग्विभागे [।*]
 निर्मापितं धर्म-

¹ Read यथा.⁴ Read श्रीनिधि.⁷ Read धारो.¹⁰ Read सैना.¹² भक्ति is entered below the line¹⁵ Read पीठपुर्णा.² Read °दर्शनः.⁵ Read °पद्मे.⁸ Read दृढ.¹¹ The *anusvāra* is repeated at the beginning of the next plate.¹³ Read °पाद.¹⁶ प्रत्य is entered below the line.³ Read येनातक्यां.⁶ Read °श्रित.⁹ Read मान्यः श्लेन्द्र.¹⁴ Read दाक्षारामे.¹⁷ Cancel the *anusvāra*.

- [101.] परायणेन विष्णोर्गृहं¹ वैष्णवपुंगवैर्न । [३६*] समुन्नते चंद्रमरीचिगौरे लक्ष्मीनिवासे नयनाभिरामे [।*]
 [102.] तत्राविरासीत्स्वयमेवे² देवो लक्ष्मीपतिर्लक्षितशंखचक्रः[*] । [३७*] तस्मै श्रीविष्णुभट्टारकाय प्रत्यहं चरुव-
 [103.] लिपूजार्थं स्वण्डस्पुदीत³ 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 केनचिद्वा[*]धा कर्त्तव्या । यः करोति स

PLATE Vb.

- [110.] पंचमहापातकयुक्तो भवति । तथा चोक्तं भगवता व्यासेन । स्वदत्तां परदत्तां [वा यो हरे]त व-
 [111.] सुन्धरां [।*] षष्टि वर्षसहस्राणि विष्टायां जायते क्रिमिः । गामेकां स्वर्णमेकं वा [भूमेरप्येक]मंगु-
 [112.] लं । हरन्नरकमाप्नोति यावदाभूतसंश्रवं । बहुभिर्व्वसुधा दत्ता बहुभिः[श्रानुपा]लिता । यस्य
 [113.] यस्य यदा भूमिस्तस्य तस्य तदा फलं । श्रीविजयराज्यसंवत्सरे एकविंशे दत्तस्यास्य
 [114.] शासनस्याज्ञप्तिः पंच प्रधानाः काव्यकर्त्ता विद्वयभट्टः लेखकः पेन्नाचारिः ॥

TRANSLATION.

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

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

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

(Verse 3.) (*From*) that victorious bearer of (*the bow*) *gândîva*, who, having conquered (*Indra*) the bearer of the thunderbolt, burnt the hermitage in the Khândava (*forest*), who acquired the weapon of Paśupati (*Śiva*) in battle from (*Śiva*) the enemy of Andhaka, who, having killed Kâlîkeya and many other Daityas, partook of one half of Indra's throne, and who wilfully destroyed the forest-like race of the lord of the Kurus;—

¹ Read विष्णोर्गृहं.

² Read पुंगवेन.

³ Read मेव.

⁴ Read स्फुटितं.

⁵ Read परदत्तां.

(Line 14.) From that Arjuna (*came*) Abhimanyu; from him Parikshit; from him Janamejaya; from him Kshemuka; from him Naravâhana; from him Śatânika; from him Udayana. When, commencing with him, fifty-nine emperors, whose succession was uninterrupted, and who sat on the throne of Ayodhyâ, had passed away, a king of this race, Vijayâditya by name, went to the Dekhan (*Dakshinâpatha*), in order to conquer (*it*) and attacked Trilochana-Pallava, (*but*) through ill-luck he went to another world. During this battle, his great queen, who was pregnant, reached together with the family-priest and the old ministers an *agrahâra* called Mudivemu, and, being protected like a daughter by Vishnubhaṭṭa-somayâjin, a great ascetic, who dwelt there, she gave birth to a son, Vishnuvardhana. She brought him up, having caused to be performed for this prince the rites, which were suitable to (*his*) descent from the double *gotra* of those, who belonged to the *gotra* of the Mânavyas and were the sons of Hâriti.¹ And he, having been told the (*above-mentioned*) events by his mother, went forth, worshipped Nandâ, the blessed Gaurî, on the Chalukya mountain, appeased Kumâra (*Skanda*), Nârâyana (*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 *mahâśabdâs*, the flags in rows,² the *pratiḍhakkâ* (*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 Gaṅgâ and Yamunâ, *etc.*, conquered the Kaḍamba, the Gaṅga and other princes, and ruled over the Dekhan (*Dakshinâpatha*), (*which is situated*) between the bridge (*of Râma*) and the (*river*) Narmadâ (*and the revenue from which amounts to*) seven and a half *lakshas*.⁴

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

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

¹ The Chalukyâs claim descent from both the Mânavya and the Hârita gotras.

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

³ *Makara-torana*, 'an honorary wreath or string of flowers, &c., raised upon poles and carried in front of one, as an emblem of distinction'; Sanderson's *Canarose Dictionary*.

⁴ The above passage has been previously translated by Mr. Fleet, *Ind. Ant.* Vol. VII, p. 245.

⁵ The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

brother of Amma-râja, (*ruled*) for twelve years; his son Amma-râja for twenty-five (*years*); Dâna-nripa, his brother from a different mother, for three years. Then the country of Veṅgî was through ill-luck without a ruler for twenty-seven years. Then king Śaktivarman, the son of Dânârṇava, 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-Choḍa, the ornament of the race of the sun, just as Gaṅgâ from Jahnu, Gaurî from Himavat and Lakshmi from the milk-ocean.

(*Verse 8.*) Just as (*Śiva*) the bearer of Gaṅgâ and (*Pârvatî*) the daughter of the mountain had a son called Kârttikeya, these two had a son called Râjendra-Choḍa, who annihilated the multitude of his enemies by his irresistible power, whose fame was worthy of praise, and who was the light of the warrior-caste.¹

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

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

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

(*Verse 12.*) He in whose hands the conch, the discus and the lotus were shining, and whom (*therefore*) the world praised as Râjanârâyaṇa (i.e., a *Vishnu among kings*), married (*as it were*) Lakshmi (*the wife of Vishnu*) herself, who was known by her other name, *vis.*, 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 *parârdhyo mahatî 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 Veṅgî 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 Veṅgî*), 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 Veṅgî 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 Veṅgî, 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 Veṅgî, 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 Vishṇuwardhana, the king of great kings, the supreme master of kings, the devout worshipper of Maheśvara, the supreme lord, the most pious one, the illustrious Vîra-Choḍa-deva, having called together all householders, (*viz.*) heads of provinces, &c., who inhabit the district of Guddavâṭi, thus 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 *râjanikarân 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 *krita*-age, and who is famed by the name of Guṇaratnabhûshana (i.e., *he who is adorned with jewel-like virtues*).

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

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

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

(Verse 33.) At holy Drâkshârâma 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 Vaishnavas 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 Lakshmi*) and which pleases the eye, the god himself, who is the husband of Lakshmi, made his appearance, his conch and discus being distinctly visible.

(Line 102.) "Be it known to you, that to this blessed lord Vishnu (*I*) gave for the daily (*performance of*) *charu, bali* and *pūjā* and for the repairs of gaps and cracks [*the village called Kolâṅṅu*] 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 pradhânâḥ*). The author of the poetry (*was*) Viddaya-bhatta. 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-Râjakesarivarman, *alias* Râjarâja-deva. It states, that the king "built a jewel-like hall at Kândalûr," and then gives a list of the countries, which he is said to have conquered. Among them Vengai-nâdu is the well-known country of Vengî; Ganga-pâdi and Nulamba-pâdi are found on Mr. Rice's Map of Mysore;¹ Kuḍamalai-nâdu, "the western hill-country," is Coorg; Kollam is Quilon; Kalingam is the country between the Godâvarî and Mahânadî rivers; Îra-maṇḍalam is Ceylon; Iraṭṭa-pâdi is the Western Châlukyan empire;² and the Śeriyas are the Pândyas. I have been unable to identify Taḍigai-pâdi.

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

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

¹ *Mysore Inscriptions*, p. lxxxiv.

² See the introduction of No. 67, below.

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

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

⁵ See the introduction of No. 67, below.

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

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

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

identification of the Râjarâja-deva of the Leyden grant and of Nos. 40, 41 and 66 with the father of Kândavâ is confirmed by the *Koṅgu Chronicle*, where some of his charities are placed in Śaka 926.¹ The *Koṅgu Chronicle* further suggests the probability of identifying Kândalâr, where Râjarâja-deva built a hall (*śâld*), with Chidambaram, as it records that "he enlarged the temples at Chidambaram and erected all kinds of towers, walls, *mandapas*, flights of steps, etc., and other matters."

From this and the next-following inscription we learn that Mâmallapuram belonged to Âmûr-nâdu,² a division of Âmûr-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 நிலச்செவ்வியுணக்கெ-
 [3.] யுரி[மை] பூண்ட[மை] மன[க்]காளக்கா-
 [4.] கருந்சாலே கலமறுத்தருளி வெங்கை-
 [5.] நாடு[க்]ங்கபாடியு[கு]ம்பபாடியு[கு]-
 [6.] டிகைபாடியுங்குடம[லை]நாடுங்கொல்-
 [7.] லமுங்கலிங்கமும் எண்டிசை புகழ் தர
 [8.] ஈழமண்டலமும் இரட்டபாடி எழரையில-
 [9.] க்கமுனிண்டிறல் வென்றித்தண்டாற்கொ-
 [10.] ண்ட தன்நெழில் வள[ரு]ழியுனெல்லாயா-
 [11.] ண்டெனொழுதக விளங்கும் யாண்டெ செழி-
 [12.] யரை தெச கொள் ஸ்ரீகொராஜராஜராஜ-
 [13.] கெலரிவலை-ரான ஸ்ரீராஜராஜஜெவற்கு யா-
 [14.] ண்டெ இருபத்தைஞ்சாவது [*] ஆமு[ர்க்]கொ-
 [15.] ட்டம் வகை செய்கின்ற [பு]துக்குடை-
 [16.] யான் எகதிரன் ஐயம்பதின் மன்றகா-
 [17.] மாமல்லபுரத்து ஜலாயனஜெவர் தெ-
 [18.] நக்கில் திருநகாவனத்தெ இருக்[க்] இன்ந-
 [19.] கரத்து நகரத்தொழும் பெரிளமையொ-
 [20.] மும் எம்மிவிசைஞு செய்த வுவுவெ-
 [21.] யாவது [||*] எம்முர் நிர்நிலமும் வெண்ணி-
 [22.] லமும் தொட்டநிலமும் கொல்லிலமும்-
 [23.] ம் இறைநிலமாமச்செப்பெப்பட்டது-
 [24.] ம் தூறு ம[னை]க்கிழ நா[ல்] கூறு[க்] அடை-
 [25.] ப்பதாகவும் [*] இப்ப[ரி]ச அடைச்ச நா[ர்]-
 [26.] லு கூறிட்ட ஒரு கூறு இந்நகரத்து க[டு]-
 [27.] ம்பிடுகுசெரிச்சங்கரப்பாடியா[ர்க்]-
 [28.] கு இருபத்தைஞ்சு மனைக்கு கூறுவ-
 [29.] தாகவும் [*] நின்ற முன்று கூறும் எழு-
 [30.] பத்தைஞ்சு மனைக்கிழ [கூ]றுவதா-

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

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

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

TRANSLATION.

Hail! Prosperity! In the twenty-fifth year of (*the reign of*) the illustrious Ko-Râja-râja-Râjakesarivarman, *alias* the illustrious Râjarâja-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel (*-like*) hall (*at*) Kândaḷûr and conquered by his army, which was victorious in great battles, Veṅgai-nâdu, Gaṅga-pâdi, Nuḷamba-pâdi, Taḍigai-pâdi, Kudamalai-nâdu, Kollam, Kaliṅgam, 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*) Pudukkudaiyân Ekadhîra,¹ which form part of Âmûr-kottam.

(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]mbi-dugu-šeri (*alias*) Śamkara-pâdi 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 *karāñju* 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 *karāñjus* 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-eṟunûrruvan, the *karaṇam* of this town, who worships the holy feet (*of the god*), wrote this contract according to the orders of the middle-aged citizens. This is my signature.

NO. 41. ON THE NORTH BASE OF THE SHORE TEMPLE.

The historical part of this inscription is identical with that of the preceding one; its date is the twenty-sixth year of Ko-Râjarâja-Râjakesarivarman, alias Râja-Râja-râja-deva.

The inscription, which is unfortunately mutilated, mentions three temples, two of which were called after and consequently built by Pallava kings. The first of these two is Jalaśayana or Kshatriyasimha-Pallava-Îśvara-deva. That Jalaśayana was the name of the Shore Temple itself, appears clearly from the inscription No. 40. The second name for it, which is furnished by the present inscription, proves that the Shore Temple was a foundation of a Pallava king Kshatriyasimha. The second temple mentioned in the subjoined inscription is Râjasimha-Pallava-Îśvara-deva, which, as appears from one of the Kâñchîpuram inscriptions (No. 24, verse 10), was the original name of the Kailâsanâtha Temple at Kâñchî. The name of the third temple, Pallikondaruliya-deva, (*literally*: “*the god who is pleased to sleep*”) may perhaps refer to the Śrîraṅganâyaka Temple at Pallikonda near Viriñchipuram and would then explain the origin of the name Pallikonda.

¹ Pudukkudaiyân (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 மச்சு is perhaps a corrupted form of மச்சு.

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

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

⁵ மச்சுச்சு seems to mean the same as மச்சு.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [I*] திருமகள் பொலப்பெரு
[2.] நிலச்செவ்வியும் தனக்கெ உரிமை ஸ்ரீ-
[3.] ண்டமை மனக்கொளக்காணுர்ச்சா-
[4.] லை கலமறுத்தருளி வெங்கைஞாடுங்க-
[5.] ந்கபாடியும் துளம்பபாடியுக்கை-
[6.] பாடியுங்குடமலைஞாடுக்கொல்[வ]முந்-
[7.] கவிங்கமும் எண்டிகை புகழ் தர ஸ்ரீ[ழ]ம-
[8.] ண்டலமும் இரட்டபாடி எழரை இல[க்]க-
[9.] முணின்டிமல் வென்றித்தண்டாற்க[டு]கா-
[10.] ண்ட தன்நெழில் வளருழியுள்ளெல்-
[11.] லாயாண்டுகொழுதக விளங்கும் யா-
[12.] ண்டெ [டு]சழியரை தெசு கொள் ஸ்ரீ-
[13.] கொராஜராஜராஜகெலரிவலி-
[14.] ண ஸ்ரீராஜராஜராஜகெவற்கு யாண்-
[15.] டெ இருபத்தாராவது [I*] ஆமுர்க்கொட்-
[16.] டத்தாரமுர்காட்டு நகரமாமல்லபுரத்-
[17.] து நகரத்தொழும் பெரிளமையொ-
[18.] மும் இ(ன்)[ந்நக]ரத்து ஜலசயநத்-
[19.] து சுசுசியலிஹபல்லவாஹ[ர*]-
[20.] த்து டெவரும் இராஜலிஹ[வ]ல்-
[21.] வவாஹரத்து டெவரும் பள்ளி-
[22.] கொண்டருளிய டெவரும் உடை-
[23.] ய ஹட்டாரத்து பொன்னில் இ[த்த]*-
[24.] ளிகளில் பதி பனாஹாயு-
[25.] ட்டை[சு] டெவகன்மிகள் ப . . .
[26.] நா[ந்]கள் கொண்டு கடவ பெ[ரன் ப*]-
[27.] த்தொன்பதின் கழைஞ[ச*] . . .
[28.] [இ]த்தெவர்களுக்குத்தி
[29.] [ன்]மாக உடையார் ஸ்ரீர
[30.] [வ]ர் திருநாமத்தால் ஸ்ரீ
[31.] டெவன் என்று இக்கெ[ரட்டம் வகை*]
[32.] செய்கின்ற புதுக்கு[டையான்*]
[33.] எகதிரன் ஐம்பதின்
[34.] ஹவானஞ்செய்விக
[35.] [ந்]லத்துக்கு கிழ்பா[ற்கெல்லை ஸ*]-
[36.] ஶுக்கரை வ[ழி] பாவி
[37.] யில் மெட்டுக்கும்
[38.] ன்பாற்கெல்லை இது
[39.] பொரு பெரு வழிக்[கு]
[40.] ல்பாற்கெல்லை] [41.] ம் குரங்கள்
[42.] க்கு கிழக்கு [43.] இந்நகர
[44.] ள்ளத்[து] [45.] ளத்[து]
[46.] த்[துக்கு]ம் [47.] லையு
[48.] நாவாயி [49.] சு குழியி
[50.] பொன் [51.] ள[ரி]யும்

[52.] அகபட்ட	[53.] [வ]மா[க]
[54.] கவும் இப	[55.] கழைஞ்சு*
[56.] வம் 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.] ற்றுக	[72.] யெ

TRANSLATION.

Hail! Prosperity! In the twenty-sixth year of (*the reign of*) the illustrious Ko-Râja-râja-Râjakesarivarman, *alias* the illustrious Râja-Râjarâja-deva, *etc.*¹—We, the middle-aged citizens of Mâmallapuram, a town in Âmûr-nâdu, (*a division*) of Âmûr-kottam of (*the temples of*) Jalaśayana, (*alias*) Kshatriyasimha-Pallava-Îśvara-deva at this town, and of Râjasimha-Pallava-Îśvara-deva, and of Palli-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-Râjendra-Chôla-deva. It records the gift of a piece of land from the great assembly (*mahâsabhdâ*) of Śi[ri]davûr, *alias* Narasimha-maṅgalam to “our lord of Tirukkadalmallai.” By this the Shore Temple at Mâmallapuram seems to be meant.

TEXT.

[1.] லுஷி [*]	ஸ்ரீவி[ர*]ராஜேஜு-
[2.] சொழெவர்கு	யாண்-
[3.] டு லுபதாவது	திரு-
[4.] க்கடல்மல்லை	எம் டெ-
[5.] பருமாநுகு	சி[ரி]தலூரா-
[6.] ந நரவி[ச*]ஹமங்கல-	
[7.] த்து	ஹைலை-
[8.] யொம்	திருவிடையா-
[9.] ப்டலாஹ	விட்ட எங்கள்
[10.] ஊர்	உக்கரவிரிவாக்-
[11.] காலுகுத்தெகு	மங்-
[12.] கலச்செறும்	யிக கு-
[13.] றியரது	நின்ற நாராயணன்-
[14.] மாங்களுரான	கூத்தாடி-
[15.] [ப]ட்டி ஆக	தடி ரு இ[ல்] கு-
[16.] ழி [உத]	இன்னாயனர்கு

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

² See page 64, note 2.

- [17.] திருவிடையாட்டமாஹ
 [18.] இறை இழிச்சி[க்குடு]-
 [19.] [தெ*]தாம் இஔர் ஔ-
 [20.] [ஸ*]ஹையாம்¹

TRANSLATION.

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

II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELÛR.

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

This and the next-following seven inscriptions record grants to Jvarakhaṇḍeśvara-svâmin of Velûr, *i.e.*, to the Vellore Temple, which is nowadays called Jalakanṭheśvara.³ The name of the temple is spelt Jvarakhaṇḍeśvara 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 Kâñchîpuram temples.⁴

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

The historical results obtained from these four inscriptions are:—

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

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

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

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

¹ The remaining ten lines of the inscription are mutilated at the beginning and much obliterated; the only two intelligible words are எழுத்து in line 26 and நரசயணன் 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-mânagar-charitram* (printed at Velûr in the *Dhâtva* year, *i.e.*, A.D. 1876) he is called Bommaiya-Redḍiyâr.

Saka year 1488 (*had passed*), while the illustrious Sadâsiva-deva-mahârâyar was pleased to rule the earth.

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

No. 44. ON A STONE AT ARIYŪR NEAR VELŪR.

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

- | | | | | |
|-------|---------------------------|--------------------|-------------------|---------------|
| [1.] | சுஹஸிஷ்டு | ஸுஷ்டி | [*] | ஸ்ரீஸுடா- |
| [2.] | ஸிவதெவதீஹாராயந் | | விர- ¹ | |
| [3.] | யிவிராஜம் | பண்ணி | | அருளா- |
| [4.] | நின்ற | சுகாஷ்ட | | சூசா அயிஅ |
| [5.] | ஸு | மெற்செல்லாநின்ற | | |
| [6.] | அகத்யஸ[ஃ*]வஸஸூரத்து | | கு- | |
| [7.] | ம்பநாயற்று | | அபரவசூ- | |
| [8.] | த்து | ஹாஹி | | வெளஜிவாஸ- |
| [9.] | ரத்து | நாள் | | ஸ்ரீஸுதீஹாசி- |
| [10.] | ஸுலெஸராராராஜதிர- | | | |
| [11.] | மலையதெவதீஹாராஜா- | | | |
| [12.] | வக்கு | வெலூர் | | சின்னபொ- |
| [13.] | ம்முநாயக்கர் | | | விண்ண- |
| [14.] | ப்பஞ்செய்கையில் | | தி- | |
| [15.] | ருமலேந[ர*]ஜயன் | | | ஸுடாஸி- |
| [16.] | வதெவதீஹாராயந் | | | பாத- |
| [17.] | த்திலெ | விண்ணப்பஞ்செ- | | |
| [18.] | சய்து | வெலூர் | | ஹீரகஞ்சு- |
| [19.] | ஸாரஸூரிக்ரு | | ஃமரஃம- | |
| [20.] | வைஹவத்துக்கு | | விடுவித்த | |
| [21.] | முராமம் | அருகூருக்குள் | | முரு- |
| [22.] | க்கெரிசிற்றெரி | வ | | ஹ[ந*]பா- |
| [23.] | மகயொழி-ஹி | | | ஹாதா- |
| [24.] | ஹீரயொகாவாஹி | | | ஹா- |
| [25.] | நாஸ | ஸுமம-லேவ[ர*]ஹீராகி | | |
| [26.] | வாஹகாஹி-ஹதம் ² | | | வஹ- |
| [27.] | ஹ வ | | | |

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

The object of the grant is the village of Arumbaritti.

- | | | | | |
|------|-------------------|------------------------------|-------|-------|
| [1.] | சுஹஸிஷ்டு | ஸுஷ்டி ³ | [*] | ஸ்ரீ- |
| [2.] | ஸுடாஸிவதெவதீஹாரா- | | | |
| [3.] | யந் | விரயிவிர[ர*]ஜம் ⁴ | | பண்ணி |
| [4.] | அருளாநின்ற | சுகாஷ்ட | | சூ- |
| [5.] | சா அயிஅ ஸு | மெற்செல்ல- | | |

¹ Read வு.

² Read ஹு-ஹதம்.

³ ஸு is engraved twice in the original.

⁴ Read வுயிவீ.

- [6.] ரகின்ற அகூயல[ஃ*]வக்ஸூ-
 [7.] ரத்து சும்பநாயற்று அ-
 [8.] பரவகூத்து ஶீரடி டெ-
 [9.] ஸனஜீவாலரத்து நாள்
 [10.] ஸ்ரீகூஜீஹாலீஸூலெய-
 [11.] ராராராஜகிருமலையெ-
 [12.] டவலீஹாராஜாவுக்கு டெ-
 [13.] வலூர் சின்னபொம்மு-
 [14.] நாயக்கர் விண்ணப்ப-
 [15.] ன்செய்கையில் திரும-
 [16.] லீராஜயன் ஸடாஸிவெ-
 [17.] டவலீஹாராயர் பாத[த*]கி-
 [18.] வெ விண்ணப்பெ-
 [19.] சய்து வெலூர் ஜீரகெ-
 [20.] ஸூலரலூரிக்கு கும்-
 [21.] ரம்வைவவத்துக்கு
 [22.] விவீத்த மூரம் அரு-
 [23.] ம்பரித்தி உ டாகவாக-
 [24.] யொலீ-டெயீ டாகாஹூ-
 [25.] யொகாவாகு [ஃ*] டாகாஶ
 [26.] ஸூம-லீவாஹூகி வா-
 [27.] டகாஶூகம்¹ வடி உ

No. 46. ON A STONE AT SĀDUPPERI NEAR VELŪR.

The object of the grant is the village of Sādupperi.

- [1.] ஸஹலீஸூ ஸூலீ [ஃ*] ஸ்ரீஸடா-
 [2.] ஶிவடெவலீஹாராயர் விர-²
 [3.] யிவீராஜம் பண்ணி அரு-
 [4.] ளாகின்ற சகாஶ[ஃ*] தூசாஅய-
 [5.] அ ஶூ மெற்செல்லாநின்-
 [6.] ம அகூயல[ஃ*]வக்ஸூரத்-
 [7.] த சும்பநா[ய*]ற்று அமாவ-³
 [8.] கூத்து ஶீரடி டெஸ-
 [9.] ஜீவாலரத்து நாள் ஸ்ரீ-
 [10.] கூஹாலீஸூலெயர-
 [11.] ராராராஜகிருமலையெ-
 [12.] டவலீஹாராஜாவுக்கு டெ-
 [13.] வலூர் சின்னபொம்மு-
 [14.] நாயக்கர் விண்ணப்ப-
 [15.] ன்செய்கையில் திரு-
 [16.] மலீர[ஃ*]ஜயன் ஸடி-
 [17.] ஶிவடெவலீஹாராய-
 [18.] ஶ வாதத்திலெ விண்ண-

¹ Read டவலீஹூகம்.² Read விர.³ Read அமாவ.

- [19.] ப்பஞ்செய்து வெலூர்¹
 [20.] ஜீரகணையாரஸ்தி-
 [21.] க்கு சம்மரம்மலை[வ*]வவத்-
 [22.] துக்கு விடுவித்த துராமம் ச-
 [23.] துப்பெரி உ டாகவாரம-
 [24.] யொலி-டுகிடி டாக[ர*]செயு-
 [25.] யொகுவாரமகடி | டாகா-
 [26.] ச ஸ்ரீமம-டுவாரெநாகி வா-
 [27.] மகாடி-கம² 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 *Yuva* year, which was current after the expiration of the Śaka year 1497, and during the reign of the *mahāmandalesvara* Śrīraṅga-deva-mahārāyar. They record grants to the Vellore Temple, which were made at the request of Śinna-Bommu-nāyaka of Velūr by Kṛishṇappa-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 Kṛishṇappa-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 ஸ்ரீமம-டுவாரெநாகி உ
 [2.] ஓ ஸ்ரீமம⁵ [||*] ஸ்ரீமம-டுவாரெநாகி-
 [3.] ஜீரகணையாரஸ்தி-
 [4.] ஜீரகணையார வுயிவிரா-⁶
 [5.] ஜிடி பண்ணி அருளாகின்ற
 [6.] வகாடி⁷ துசாகையெ டு
 [7.] மெல் செல்லாகின்ற யுவ-
 [8.] சம்மரம்மலை⁸ மகாநா-
 [9.] யற்று கிஷ்பகத்து⁹ கிரியெ-
 [10.] ரதெசி¹⁰ புதவாரத்து நாள் கிஷ-
 [11.] ப்பநாயக்கர் அய்யன் பாத-
 [12.] திலை வெலூர் சின்னபொ-
 [13.] ம்முநாயக்கர் விண்ணப்ப-
 [14.] ன்செய்கையில் கிஷ்ப-
 [15.] நாயக்கர் அய்யன் ஸ்ரீமம-
 [16.] [டு]தவமஹாராயர் பாதகி-
 [17.] [டு]ல விண்ணப்பஞ்செய்-
 [18.] து வெலூர் ஜீரகணையார-

¹ Read வெலூர்.⁴ *Mysore Inscriptions*, p. 220.⁷ Read ஸ்காடி.¹⁰ Read துயொடி.² Read உயு-கம்.⁵ Read ஸ்ரீமம.⁶ Read ஸம்மரம்மலை.³ *Ind. Ant.*, Vol. XIII, p. 155.⁶ Read வுயிவி.⁹ Read கிஷ்ப.

[19.]	ஸரஸ்வாமிக்கு	அங்க[ர]-	
[20.]	[ஃ]மவைவொமத்துக்கு		
[21.]	[விடு]வித்த	முரளி	சத்-
[22.]	[து]வாச்செரி உ	உரக-	
[23.]	வாவுகயொழி-டுகி		
[24.]	உரகாடுஹு யொக- ¹		
[25.]	வாவுக ² [*]	உரகா	
[26.]	ஸும-டுவாடுவாசி		
[27.]	வாவுகாவு-டுக ³		
[28.]	வவு உ	ஸ-ஹிஸு	

TRANSLATION.

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

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

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

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

[1.]	உ	ஸ-ஹிஸு	உ
[2.]	ஸு ³ [*]	ஸ்ரீகṛிஷ்ணா- ஸு	
[3.]	ஸு ⁴ ஸு ⁵ ஸு ⁶ ஸு ⁷		
[4.]	வகா ⁸ ராயர்	வயிவி-	
[5.]	ராஜ ⁹	வண்ணி	அருளா-
[6.]	கின்ற	ஸகாஷ ¹⁰	தசாகய-
[7.]	எ. டு	மெல்	செல்லாகின்ற
[8.]	யவசுவற்சா ¹¹ து ¹²	மகாந-	
[9.]	ராய ¹³ று ¹⁴	கிஷ்பக ¹⁵ து	கிர-
[10.]	யொதெசி	புதவா ¹⁶ து	ஹ-
[11.]	ள்	கிஷ்ப்பநாயக்கர்	அய்-
[12.]	யன்	பாத[த்*]கிலெ	வெலூர்
[13.]	[கி]ன்னபொம்முநாயக்-		
[14.]	கர்	விண்ணப்ப(ம்)ஞ்செய்-	
[15.]	கையில்	கிஷ்ப்பநாய-	
[16.]	க்கர்	அய்யன்	ஸ்ரீர- ம-
[17.]	தெவமகாராயர்	பா-	
[18.]	தத்திலெ	விண்ணப்ப-	

¹ Read ஸு³ or ஸு⁴.

² See the translation of No. 43.

³ Read ஸு³.

⁴ Read யவஸுவற்சா¹¹ து¹².

⁵ Read நாய¹³ று¹⁴.

- [19.] ஞ்செய்து வெலு[ர்*] ஐர-
 [20.] கண்ணாஸூரிக்ரு
 [21.] அங்காங்கெவெ-
 [22.] லாமத்துக்கு விடுவித்-
 [23.] த ஶூரீஸ செண்பகப்-
 [24.] பெருமாள்நல்லூர் [||*] ஐர-
 [25.] வாகையொழி-
 [26.] காசு ஶூரீஸ
 [27.] ஶ [||*] ஐரகாசு ஶூரீஸ
 [28.] ராகி வாகையொழி-
 [29.] ஶூரீஸ வாகையொழி-
 [29.] ஶூரீஸ வாகையொழி-

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

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

- [1.] வ ஶூரீஸ வ
 [2.] ஶூரீஸ [||*] ஶூரீஸ
 [3.] ஶூரீஸ
 [4.] ஶூரீஸ
 [5.] ஶூரீஸ வண்-
 [6.] ஶூரீஸ ஶூரீஸ ஶூரீஸ
 [7.] ஶூரீஸ ஶூரீஸ ஶூரீஸ
 [8.] ஶூரீஸ ஶூரீஸ
 [9.] ஶூரீஸ ஶூரீஸ
 [10.] ஶூரீஸ ஶூரீஸ
 [11.] ஶூரீஸ ஶூரீஸ
 [12.] ஶூரீஸ ஶூரீஸ
 [13.] ஶூரீஸ ஶூரீஸ
 [14.] ஶூரீஸ ஶூரீஸ
 [15.] ஶூரீஸ ஶூரீஸ
 [16.] ஶூரீஸ ஶூரீஸ
 [17.] ஶூரீஸ ஶூரீஸ
 [18.] ஶூரீஸ ஶூரீஸ
 [19.] ஶூரீஸ ஶூரீஸ
 [20.] ஶூரீஸ ஶூரீஸ
 [21.] ஶூரீஸ ஶூரீஸ
 [22.] ஶூரீஸ ஶூரீஸ
 [23.] ஶூரீஸ ஶூரீஸ
 [24.] ஶூரீஸ ஶூரீஸ
 [25.] ஶூரீஸ ஶூரீஸ
 [26.] ஶூரீஸ ஶூரீஸ
 [27.] ஶூரீஸ ஶூரீஸ
 [28.] ஶூரீஸ ஶூரீஸ

¹ Read ஶூரீஸ.

² Read ஶூரீஸ.

³ Read ஶூரீஸ.

⁴ Read ஶூரீஸ.

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

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

TEXT.

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

TRANSLATION.

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

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

This rock-inscription is written in bold archaic letters ; the lines are irregular and very close to each other. The inscription is dated in the twenty-sixth year of a king called Kannara-deva, and records that Velŭr-pādi 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 Tribhuvanadhīra, seems to have received Velŭr-pādi together with the hill of Śūdādupārai from Vīra-Chola. Velŭr-pādi is probably the same as Velapādi, a suburb of Vellore, near which the Bavāji Hill is situated, and which is supposed to be the oldest part of the town.¹ Śūdādupārai-malai must have been the old name of the Bavāji Hill. It was situated in the north of Paṅgala-nādu, a division of Paḍuvŭr-koṭṭam. The Śiva temple on its top had been founded by, and was called after, a certain Pannappai.

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

TEXT.

- [1.] || ஸுஷி [||*] ஸ்ரீகன்னரதேவற்கு யாண்டு இருபத்தாறாவது
 [2.] படுலூர்க்கொட்டத்துப்பங்கனாட்டு வடக்கில் வகை[க கு]-
 [3.] தாடுபாரைமலை மெல்ப்பன்னப்பை எடுப்பித்த
 [4.] பன்னபெயராத்க்கு பொகமாக இந்நாட்டு வெலூ-
 [5.] ர்ப்பாடி எ*மகன்² ஸுனம்பன் வீரசொழர் பக்கல்
 [6.] குதாடுபாரைமலை அகப்பட யாரை அட்டுவித்து கொ-

¹ See *North Arcot Manual*, p. 187.

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

[7.]	ண்டு	ஸந்நாதித்தருள்ளவும்	உடகவ-ஓஜு-ஞ்செய்-
[8.]	து	குடுத்தென்	நுளம்பன் திரிபுவனதீரனென் [*]
[9.]	இயலே-ல்	நகசித்தாரடி என்	முடிமெலன் ஸ்ரீபல்ல-
[10.]	வமுராரி	[*] இயலே-ல்	இறக்குவான் கங்கை குமரியிடைச்செ-
[11.]	ய்தார்	செய்த	பாவங்கொள்வான்

TRANSLATION.

Hail! In the twenty-sixth year of (*the reign of*) the illustrious Kannara-deva, I, Nulamban Tribhuvanadhîra,¹ gave, with a libation of water, to (*the temple of*) Panuapeśvara, which Pannappai had caused to be erected on the hill of Śûdâdupârai (*Śûdâdupârai-malai*), which is situated in the north of Paṅgala-nâdu in Paḍuvûr-kottam, to be enjoyed as long as the moon and the sun endure, Velûr-pâdi, (*a village*) of this nâdu, (*which*) Nulamban had received from Vîra-Śorar, together with the hill of Śûdâdupârai, as a lasting gift.² I, Muḍi-melan,³ the illustrious Pallava-Murâri, (*shall be*) the servant of those who protect this charitable gift. He who injures this charitable gift, shall incur the sin committed by those who commit (*a sin*) near the Gaṅgâ (*or*) Kumari.⁴

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

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

The inscription is a receipt for the cost of a *kâni*,⁶ which a certain Tiruveṅgaḍam-uḍaiyân seems to have sold⁷ to the villagers of Nilakanṭha-chaturvedi-maṅgalam and of Śrî-Mallinâtha-chaturvedi-maṅgalam. The first of these two villages was also called Gângeya-nallûr⁸ (*the modern Gânganûr*) and was situated in Karaivari-Ândi-nâdu.⁹

TEXT.

- [1.] சகலவெலாகச்சக்கரவத்தி ஸ்ரீ வென்று மண் கொண்ட சம்புவராயக்கு யா[ண்]டு
யள ஆவது ஸ்ரீமாயிலைவக்ஷரத்து கீஷைகாயற்று வ-ஓஜு-ஞ்செய்[பகஷத்து]
- [2.] ஸ்ரீமெய்ய-ம் திங்கள் கிழமெய்யம்¹⁰ வெ[ப]ற்ற ரொஹிணி னுள் ககொவ[ழி]-
ஆன் திடைட்டு அகரம் காங்கெயநல்லூரந நிலகண்ட[ச்சதுஜெ-ல்]-

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

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

³ *I.e.*, "he who wears a crown on (*his head*)."

⁴ Kumari is the Tamil name of the sacred river near Cape Comorin and corresponds to the Sanskrit Kumârî, just as the High Tamil form Kâviri to the Sanskrit Kâvēri.

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

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

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

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

⁹ Compare No. 102, below.

¹⁰ Read *யம்*.

South.

[3.]¹ கெங்கைக்கரையில்² குரால் பசுவை கொன்ற பாவத்தெ பொக கடவும் [||*]
 2(ர)மெனுராரகெசு [||*]

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 Śāka 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 *Vadapuri-Āndi-nāḍu*, (*which belongs*) to *Paṅgala-nāḍu*, (*a division*) of *Paḍuvūr-kottam* in *Jayaṅkoṇḍa-Śora-maṇḍalam*;—We (*hereby declare, that we*) gave to this lord the family (*called*) *Māraṇaṅ-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 *Māraṇaṅ-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 VIRŪPĀKṢEŚVARA TEMPLE
 AT VEPPAMBAṬṬU NEAR VELŪR.

This inscription is dated in Śāka 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 *Veppambaṭṭu* and of the village of *Śiru-Kaḍambūr*. The first-mentioned village belonged to *Āndi-nāḍu*, a division of *Agara-parru*. Both villages are stated to have been granted to the temple of *Virūpāksha-deva*⁵ at *Veppambaṭṭu* by *Virapratāpa-Bukka-mahārāyar* (*of Vijayanagara*), and the temple itself is said to have been consecrated one year before the date of the inscription in the *Pārthiva* year, *i.e.*, Śāka 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 Śāka 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 *paṇas*. In line 2 of the south wall another gold standard, called *kovai*, seems to be mentioned. The numerous signs for fractions, which occur throughout the inscription, are palæographically interesting.

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

² Read கரையில்.

³ Sanskrit *Śravaṇa*.

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

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

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

TRANSLATION.

Hail! Prosperity! Victory! Fortune! On Thursday, the new moon of the dark half of *Jyāishtha* of the *Vyāya* year, which follows the *Pārthiva* year (and) which was current after the Śaka year 132[8] (*had passed*), after having bathed, we gave as a *sarvamānya*, to last as long as the moon and the sun, all the revenue in gold and all the revenue in rice,¹ excluding tolls, offerings, *māmagam*² (and) *idatturai*, including the tax on oil-mills, the tax for the *Vetti*,³ the holy first fruits, the money from the sale of the fish in the tanks, the tax on *Uvachchas*⁴ and the tax for the washermen, against (*payment of the sum detailed below*):—(1.) 242 *kulapramānas* of gold and $4\frac{1}{16}$ *panas*—equal to 36 *kovais* (?) of gold and $5\frac{1}{8}$ *panas*—for one village, (*viz.*) *Veppambattu* (*in*) *Āndi-nādu*, (*a division of*) *Agara-parru*, which, as the consecration of the temple took place on a former day, (*viz.*) on Thursday, the twelfth lunar day of the bright half of *Vaiśākha*, was given from that day forward by a *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 kulapramānas of gold and $4\frac{1}{16}$ panas*) 121 *kulapramānas* of gold and 2 *panas* for the (*first*) half of the village, which was given as a *sarvamānya* to the *Brāhmanas* studying the *Vedas*, (*who are connected*) with (*the temple of*) the lord *Virūpāksha-deva*, (*there remain to be paid*) 121 *kulas* of gold and $2\frac{1}{16}$ *panas* for the (*second*) half of the village; (2.) 162 *kulapramānas* of gold and $4\frac{1}{2}$, $\frac{1}{5}$, $\frac{1}{10}$ *panas* for 1 village, (*viz.*) *Śīru-Kaḍambūr*, in all, 283 *kulas* of gold and $6\frac{3}{4}$, $\frac{3}{8}$ *panas* for the $1\frac{1}{2}$ villages (*viz.*, 121 *kulapramānas* of gold and $2\frac{1}{16}$ *panas* for the *second half of Veppambattu* and 162 *kulapramānas* of gold and $4\frac{1}{2}$, $\frac{1}{5}$, $\frac{1}{10}$ *panas* for *Śīru-Kaḍambūr*); in words: two hundred and eighty-three *kulapramānas* 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-Śīruppanaṅgal*.

III.—INSCRIPTIONS AT AND NEAR VIRIŅCHIPURAM.

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

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

¹ With ஸகலவுண-புரையமும் ஸகலவு தூரையமும் compare அனைத்து நெல்லாயங்காசாயங்களும் in line 21 of the Poygai inscription No. 62.

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

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

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

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

- [8.] ன சுசெஷமொகுத்து சுசெஷவஸுகுத்தில் சுசெஷஸா[டுெ*]வயிலவகுகளும் ¹
விவாஹம் பண்-
- [9.] ணுமிடத்து கதிராடாசுரீக விவாஹம் பண்ணக்கடவராகவும் [டு*] கதிராடாசுரீ
பண்ணாமல்
- [10.] பொன் வாங்கிப்பெண் குடுத்தால் பொன் குடுத்து விவாஹம் பண்ணினால்
இராஜகுணத்துக்கும் உட்பட்டு
- [11.] ஸ்ராஹணுத்துக்கும் புறம்பாகக்கடவாரொன்[று] பண்ணி[ந] யதிஷ்டஸூரபகஸியவசும்
[டு*] இப்படிக்கு சுசெஷவிஷ்டி-
- [12.] ஹாஜநங்கள் எழுத்து [டு*]

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (*the nakshatra*) *Anusham*,² which corresponds to Wednesday, the sixth lunar day, the 3rd (*solar day*) of the month of *Panguni*³ of the *Viśvāvasu* year, which was current after the Śaka year 1347 (*had passed*), while the illustrious *mahārājādhirāja-paramēśvara*, the illustrious *Vīrapratāpa-Devarāya-mahārāja* was pleased to rule the earth,—the great men of all branches of sacred studies of the kingdom (*rājyam*) of *Paḍaiviḍu* drew up, in the presence of (*the god*) *Gopinātha* (*of*) *Arkapushkarinī*, a document (*which contains*) an agreement fixing the sacred law. According to (*this document*), if the *Brāhmanas* of this kingdom (*rājyam*) of *Paḍaiviḍu*, *viz.*, *Kannadigas*, *Tamiras*, *Telungas*, *Ilālas*,⁴ etc., of all *gotras*, *sūtras* and *sākhās* conclude a marriage, they shall, from this day forward, do it by *kanyādāna*. Those who do not adopt *kanyādāna*, i.e., both those who give a girl away after having received gold, and those who conclude a marriage after having given gold, shall be liable to punishment by the king and shall be excluded from the community of *Brāhmanas*. These are the contents of the document which was drawn up.

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

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

This inscription records that in the *Saunhya* year, which was current after the expiration of Śaka 1471, the pavement of the outer courtyard of the *Viriñchipuram* Temple was laid by *Bommu-nāyaka*, who is evidently the same person as *Śinna-Bommu-nāyaka* or *Bomma-nṛpati* of *Velūr*.⁵ On this occasion, the other inscribed stones which are noticed in part III, must have found their way into the floor of the temple.

TEXT.

- [1.] ஸ-ஹ-
[2.] ஶீஸூ [டு*]
[3.] ஸாலிவாஹஸகாஷம் தசாஸயக ன் மெல் செல்வாநின்ற
[4.] வெளையேவருஷ மெஷநாயற்று பூஷூபகஷ வஷமியும் பெற்ற
[5.] ஸுருவார புநஷூஸூ நாள் வெலூர் மாச்சுநாயக்கருக்கு தன்மமாக
[6.] குமாரர் பொம்முநாயக்கர் அடை[டய] வளைஞ்சான தளவிசை படுப்பித்தார் [டு*]

¹ Read வர்களும்.² Sanskrit *Anurādhā*.³ Sanskrit *Phalgunī*.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 Bommu-nāyaka laid the pavement round the whole (*temple*).

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

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

TEXT.

- [1.] [ஸ்ரஸ்தி²] ஸ்ரீமன்ம[கா]மண்ட[லெ]-
 [2.] ஸ்ரான் கண்ட கட்டாரி [சா]-
 [3.] ஞவ ஸ்ரீவெங்க[டப]கிதெ-
 [4.] வமகாராயர் பிறுகிவீரா[ச்]-
 [5.] சியம் பண்ணி அருளாநி[ன்]-
 [6.] ற லஹத³ தூநாய்ச [சு]
 [7.] மெல் செல்லாநின்ற ந-
 [8.] ந்தன[வடு] தை மீர் சூ வ திரு-
 [9.] விரிஞ்சபுரம் மாற்கசகாயிச[ர]-
 [10.] ன் சன்னதியில் சிதம்பரம் குரு[ந]-
 [11.] மசிவாயமுற்த்தி அடியார் ஆனந்-
 [12.] தநமசிவாயபண்டா[ர]மவர்[களு]-
 [13.] சூ வாண்டராயன் திருவிதியில்
 [14.] வடசிறகில் ம[னை] வெலூர் [மாய]-
 [15.] நாயக்கர் குமாரசங்கரப்பந[ா]-
 [16.] யக்கரயனவர்களு[சு] புண்ணி-
 [17.] யமாக புன்றூர் பெரியளற-
 [18.] மநாயக்கர் கடனையி[ட்ட]ட மடம் [||*]
 [19.] இந்த மடத்து மனை திறியம்பகம-
 [20.] னை[சு] கிழசூ முந்திமாணிக்கத்தி[ன்]
 [21.] மனை[சு] மெற்கு மனை [க] அடி
 [22.] சயக[ி] மனை[ப்]பட[ப்]பையுமிந்த
 [23.] மடதம்மத்து[சு] நாள் க [சு] ஒற்றி [பி]-
 [24.] தஸாதம் குறுணியும் ஊற-
 [25.] ண்டன்தாங்கல் அக்கிராரத்தில்
 [26.] சிலஒற்றிசம்பந்தமும் தாரா⁴ப்பூ-
 [27.] று[வ]ம் பண்ணிக்குடுத்தொம் [||*]

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

² Read ஸ்ரஸ்தி.

³ Read ஸகாஷ்ட.

⁴ ஶா looks almost like ற.

[28.]	யிந்த	மடம்	சிஷ்பரம்பரை	4-
[29.]	த்திறபரம்பரையும்		சந்திராதித்த-	
[30.]	வரையும்		அனுபொசித்துக்-	
[31.]	கொள்ளக்கடவராகவும்	உ	உ	
[32.]	யிந்த	மடதன்மத்து	யாதொ-	
[33.]	ருவர்	அகுதம்	பண்ணின	பெ-
[34.]	ர்	கெங்கை	கரையிலெ	கா-
[35.]	ராம்	பசுவைக்கொன்ற		
[36.]	தொஷத்திலெ		பொ-	
[37.]	க	கடவராகவும்	உ	

TRANSLATION.

Hail! On the 6th solar day of the month of *Tai* of the *Nandana* year, which was current after the Śaka year 1514 (*had passed*), while the illustrious *mahāmaṇḍaleśvara*, the hero (*Gaṇḍa*), the dagger (*Kattāri*), the hawk (*Sāluva*), the illustrious Venkaṭapati-deva-mahārāyar was pleased to rule the earth,—in the presence of (*the god*) Mārgasaḥāyeśvara (*of*) Tiru-Viriñchapuram,—Periya-Erama-nāyaka (*of*) Punṇārrū ordered a house (*manai*) on the northern side of the holy street (*tiru-vīthi*) of Vāṇḍarāyan (*to be given for*) a *matha* to Ānanda-Namasivāya-paṇḍāram, the worshipper (*i.e.*, pupil?) of the *guru* Namasivāya-mūrti (*of*) Chidambaram, in order to procure religious merit to Śamkarappa-nāyaka Ayan, the son of Māya (?)-nāyaka (*of*) Velūr. This house for the *matha* consists of 1 house to the east of the house of Tryambaka and to the west of the house of Mūrti-mānikkam, and of a house-garden of 41 feet. To this meritorious gift of a *matha* we gave, with a libation of water, for each day a *kurumi*¹ of rice (? *prasāda*) under mortgage,² and the connexion under mortgage with (*a piece of*) land in the *agrahāra* (*of*) Ūraṇḍaṅ-tāṅgal. The succession of sons (*which consists of*) the succession of pupils³ shall enjoy this *matha* as long as the moon and the sun endure. Whosoever injures this meritorious gift of a *matha*, that man shall incur the sin of one who has killed a black cow on the bank of the Gaṅgā.

INSCRIPTIONS OF THE PERUMĀL TEMPLE AT POYGAI NEAR VIRIÑCHIPURAM.

These inscriptions (Nos. 59 to 64) are dated during the reign of a king called *Tribhuvanachakravartin* Rājarāja-deva. His twenty-second year corresponded to Śaka 1160 (Nos. 59 and 60), his twenty-fourth year to Śaka 1161 (Nos. 61 and 62) and his twenty-eighth year was current after the expiration of Śaka 1165 (No. 64). Accordingly, the first year of his reign corresponded to the Śaka year 1137-38.

The inscriptions record that the 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-Perumāḷ⁶ of Poygai, *alias* Rājendra-Chola-

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

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

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

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

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

⁶ *I.e.*, “the merciful Vishṇu.”

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

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

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

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

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [1*] சகரொயாண்டு ஆயிரத்[தொரு]னூற்றறுபது செல்லானின்ற ஸ்ரீதிரிபுவனச்சக்கரவத்திகள் ஸ்ரீராஜராஜதெவற்கு யா-
- [2.] ண்டு இரு[ப]த்திரண்டா[வ]து தை பொய்கெ ஆன இரா- செந்திரசொழநல்லூர்ச்சித்திரமெழிமலைமண்டலவிண்ணகரா-
- [3.] ன அருளாளப்பெருமாளுக்குத்திருவிடையாட்டமாகக்குமாரமங்கலம் [1*] மெல்- பாற்கெல்லை கொற்றமங்கலத்து எல்லை ஆசறுதியினட்ட திருவாழி[1*]க்கல்லுக்கு கிழக்-
- [4.] கும் [1*] தென்பாற்கெல்லை பொய்கையான இராசெந்திரசொழநல்லூர்க்கு வடக்- கான ஐம்பூண்டி கயக்காலுக்கு வடக்கும் [1*] கிழ்பாற்கெல்லை ஐம்பூண்டி எல்லை ஆசறுதியில் நடட தி-
- [5.] ருவாழிக்கல்லுக்கு மெற்க்கும் [1*] வடபாற்க்கெல்லை பாலாற்றுக்கு தெற்க்குமி[ந்]த னாற்பாற்க்கெல்லைக்குமுட்பட்ட மெ[னெக்கி]ன மரமும் கி[னெக்கி]ன கிணறும் நஞ்சை புஞ்சை கடமை குடி[1*]-
- [6.] ம உள்பட வெட்டிதனிஆள் ஆயம் பாடிகாவல் சில்வரி பெருவரி காந்திகை[1*]- அரிசி காந்திகைப்பச்சை மற்றும்ள்ள பல கா[சாயம்]களும் தறிஇறை கடை- இறை தட்டார்ப்பாட்டஞ்செ-
- [7.] க்குக்க[1*]மையும் ஆசிவ[1*]காசு எப்பெற்பட்ட அனைத்தாயங்களும் ஆய⁵னூர் சிறை இராமன் கொளன் பக்கல் பொன்ன[1*]மக்கொண்டு மண்ணறப்பொய்கை அருளாளப்- பெருமாளுக்குத்]-
- [8.] திருவிடையாட்டமாக சந்தரா⁶தித்தவரை செல்வதாக விட்டென் செங்கெணி வீரா- சனி அம்மை[1*]ப்பன் தனிவின்று வென்றான் தன் வசி காட்டுவான் அழகிய சொழான எதி[1*]ரிவி

¹ This translation of *Viṅṅagara* rests on an ancient inscription of the Vaikuṅṭha-Perumâl Temple at Kâñchipuram, in which the Sanskrit *Viṣṇugriha* corresponds to the Tamil *Viṅṅagara*, 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, Śeṅgeṇi-Vîrâśani-Ammaiyappan, who has gained victory standing by himself, who shows his sword, Aragiya-Śoraṇ, *alias* Edirili, after having received gold from Râma the Keraḷa, a slave (i.e., *worshipper*) of Âya-iṅâr,¹—gave to the Vishṇu temple of Chitra-meri-Malai-maṇḍala, *alias* (the temple of) Aruḷâḷa-Perumâl, (at) Poygai, *alias* Râjendra-Śora-nallâr, (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-nallâr; the boundary on the eastern side is to the west of the *tiruvâri* stone put up at the extremity of the boundary of Aimbûṇḍi; the boundary on the northern side is to the south of the (river) Pâlâru;—the trees overground and the wells underground, the wet land and the dry land, included within these boundaries in the four directions; including taxes and rights; (the revenue for) one *Vetti*,⁴ tolls (*âyam*), the small taxes (and) the large taxes for the village-police, the rice in *Kârttika*, the unripe (fruit) in *Kârttika*, and all other revenue in money; the tax on looms, the tax on shops, the tax on goldsmiths, the tax on oil-mills, the tax on Âjivakas,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.] ஆயிரத்தொருநூற்றாய்பது			செல்லா-
[3.] நின்ற	திரிபுவனச்சக்கரவத்திகள்	ஸ்ரீராஜ-	
[4.] ராஜதெவற்கு	யாண்டு	இருபத்துஇரண்டா ⁶	

TRANSLATION.

Hail! Prosperity! In the twenty-second year of *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, which was current during the Śaka year one thousand one hundred and sixty

No. 61. ON THE BASE OF THE SOUTH WALL.

This inscription is dated in the twenty-fourth year of *Tribhuvanachakravartin* Râjarâja-deva, and in the Śaka year 1161. It records the gift of the village of Puttâr.

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

² See page 69, note 2.

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

⁴ See page 82, note 3.

⁵ The Âjivakas are the Jainas. Instead of ஆசிவககாச we read ஆசுவககடமை in three other Poygai inscriptions and ஆசுவிகன் பெர்க்கடமை in the Paḍaveḍu inscription No. 78.

⁶ Read இரண்டாவது.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] சகராயாண்டு ஆயிரத்தொருநூற்றறுபத்தொன்று செல்லாநின்ற ஸ்ரீ[சு]ஹவனச்சக்கரவத்[கிக]ள் ஸ்ரீராஜ[ராஜதே]வ[ற்]கு [யா]ண்டு இருபத்து-
நாலாவது
- [2.] தைம்மாலம் முதல் பொய்கை[க]யான ராஜ[ஜஜ]சொழநல்லூர் சித்திரமெழிமலை-
ண்டலவிண்ணகரான அருளாளப்பெ[ரு]மாளுக்கு புத்தூர் நாற்பாற்கெல்லைக்கு-
முட்பட்ட மெனெ-
- [3.] [க்கி]ன மரமும் [கி]ழ்நொக்க[கி]ந [கி]ணறும் நன்செய் புன்செய் நாற்பாற்கெல்-
லையுமுட்பட்ட கடமை [குடி]மைகளு[ம்] ஆயம் பாடிகாவல் சி]வ்வரி எடுத்து]-
க்கொட்டி அரிமுக்கை-
- [4.] [யுட்]பட்ட பல நெல்லாயங்களும் கார்த்திகைஅரிசி கார்த்திகைக்காசு கார்த்திகைப்-
பச்சை[ச] வெளிப்பயறு நிர்நிலக்க[ர]சு தழியிறை கடையிறை காலகதப்பாட்ட[ம்]
[த*]-
- [5.] ட்டார்ப்பாட்டம் ஆசுவககடமை செக்குக்கடமை எரிமின்காசு இரவரி வகைந்த காசு
பட்டொலைக்காசு மற்றுமெப்பெற்பட்ட பல காசாயங்-
- [6.] களும் அந்தராயமும் வெட்டிதனிஆளு[ட்*]பட்ட அனைத்து நெல்லாயங்களும்¹
உட்படத்திருவிடைஆட்டமாக மலைமண்-
- [7.] டலத்து ஆயசூர் சிறை ராமன் கொ[ள]ன் பக்கல்ப்பொன்னறக்கொண்டு மண்-
ணற விட்டென் விராசநி அம்மையப்பன்(அப்பந்) அழகி-
- [8.] ய சொழநூந எதிரிவி சொழசம்புவராயன்நென் [||*]

TRANSLATION.

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

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

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

³ The meaning of காலகதப்பாட்டம் or காலக்கப்பாட்டம், as No. 62 reads, is not apparent.

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

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

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

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.] தொருநூற்றறுபத்தொன்று டெ-
 [3.] சல்லாநின்ற ஸ்ரீ திரிபுவனச்சக்கர-
 [4.] வத்திகள் சிராசராசதேவற்கு யாண்டு
 [5.] இருபத்துநாலாவது தைம்மாதமு . . .¹
 [6.] பொய்கையான ராசெந்திரசொழநல்-
 [7.] லூர் சித்திரமெழிமலைமண்டலவிண்-
 [8.] ணகரான ஆ³ருளாளப்பெருமானுக்கு பு[த்]தூ[ர்*] நா-
 [9.] ந்பாற்கெல்லைக்குமுட்பட்ட மெல்லொ-
 [10.] க்கின மரமுங்கிணைக்கின கிணறும் நஞ்சு-
 [11.] ய் புன்செய் நா[ற்*]பாற்கெல்லைக்குமுட்பட்ட
 [12.] கடமை குடிமைகளும் ஆயம் பாடிகாவல்
 [13.] சீவ்வரி எடுத்துக்கொட்டி அரிமுக்கை உட்-
 [14.] படப்பல நெல்லாயங்களுங்கார்த்திகைஅ-
 [15.] ரிசி கார்த்திகைக்காச கார்த்திகைப்பச்சை வெ-
 [16.] விப்பயறு நிரிலக்காச தமிழிறை கடையிறை காவ-
 [17.] க்கப்பாட்டம் தட்டார்ப்பாட்டம் ஆசுவக[ட]மை டெ-
 [18.] சக்குக்கடமை எரியின்காச இனவரி வகைந்-
 [19.] த க[ர்*]சு பட்டொலைக்காச மற்றுமெப்பெர்ப-
 [20.] [ட்]ட பல கரசாயங்களுமந்தாரம்⁴ வெட்டி தனி-
 [21.] [ய]ராளுப்பட அனைத்து நெல்லாயங்காசாயங்-
 [22.] களுமுட்பட்டத்திருவிடையாட்டமாக ம[லை]மண்-
 [23.] டலத்து ஆய[சு]னார் [சி]றை இராமன் கொளன் பக்க[ல்]

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

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

TEXT.

- [1.] பொய்கை அ[ருளாள]ரை புனைந்து புத்தாரும் ஐய்யமற கொண்டு அவர்க்கு
 ஊராக்கினுன் செய்யமலர்மாதயார் நின்ற மலைநாட்டு வாழ்
 [2.] வணிகந் ஆதிஇராமந் கொளந் உ

TRANSLATION.

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

No. 64. ON THE NORTH WALL.

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

¹ Read முதல்.² Read அ.³ Read சி.⁴ The inscription No. 61 reads அந்தராயமும் for அந்தாரம்.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] சகராயாண்டு ஆயிரத்தெ-
 [2.] தாருநூற்றயுபத்தைஞ்சன்¹ மெல் செல்லாகி-
 [3.] ன்ற ஸ்ரீராஜராஜதெவற்கு யாண்டு உய்ய வத²
 [4.] கற்கடகநாயறு முதல் சித்திரமெழிமலைமண்-
 [5.] டலவிண்ணகரான பொய்கை அருளாளப்பெ-
 [6.] பருமாளுக்கு அத்தியூர் தெவதானந்திருவி-
 [7.] டைஆட்டம் பள்ளிச்சந்தந்துக்கைபட்டி
 [8.] பிடாரிபட்டி பட்டவிருத்தி வயித்தியவிருத்தி
 [9.] நில நிக்கல் [நிக்கி] நாற்பாற்கெல்லையுமுட்ப-
 [10.] ட்ட மெல்லெனக்கின மரமுங்கெனக்கிய கிண-
 [11.] றும் நஞ்செ புஞ்செய் வெட்டிதனியாள் ஆ-
 [12.] [ய]ம் பாடிகாவல் கண்காணி கணக்கவரி எடுத்து-
 [13.] க்கொட்டி அ[ரி]முக்கை உள்ளிட்ட நெல்ல[ா]ய-
 [14.] ங்களும் வெ[ட்டி]ப்புடவை முதற்கிரமம் வகை-
 [15.] ந்த காசு பட்டு[டா]லைக்காசு முள்ளடி சின்னம் டெ-
 [16.] வலிப்பயறு தாப்படி அரிசி அச்சதறி சாலிகைத்-
 [17.] தறி தூசகத்தறி [ப]றைத்தறி செக்கு[க்]கடமை ஆச-
 [18.] வககடமையுமுள்ளிட்ட காசகடமையும் மற்-
 [19.] றுமெப்பெ[த³]பட்ட நெ[ல்]லாயங்களுங்காச-
 [20.] ராயங்களுமுட்பட ஆயகனூர்⁴ சிறை இராமன் கெ-
 [21.] (க)ரளசெட்டியார் பக்கல் பொன்னறக்கொண்-
 [22.] ட மண்ணறப்பொய்கை அருளாளப்பெருமா-
 [23.] னுக்குத்திருவிடைஆட்டமாக மண்ணற விட்-
 [24.] டென் செங்கெணி வீராசனி அம்மைஅப்பன் அ-
 [25.] முகிய சொழான எதிரிவி செ[ரமு]ச்சம்புவராயனெ[ன்] [||*]

TRANSLATION.

Hail! Prosperity! From the month of *Karkāṭaka* of the 28th year of the illustrious Râjarâja-deva, which was current after the Śaka year one thousand one hundred and sixty-five (*had passed*),—I, Śeṅgeṇi-Virâśani-Ammaippan Aragiya-Śoraṇ, *alias* Edirili-Śora-Śambuvarâyaṇ, after having received gold from the Kerala merchant Râma, a worshipper of Āya-īṇâr,—gave to the Vishṇu temple of Chitra-meṇi-Malai-maṇḍala, *alias* (*the temple of*) Aruḷâḷa-Perumâl (*at*) Poygai, (*the village of*) Attiyâr as a divine gift (*devadâna*) and as exclusive property :—the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions, excluding the land (*called*) Pallichchandam,⁵ Tukkaipatti, Pidâripatti,⁶ Bhaṭṭa-vṛitti and Vaidya-vṛitti;⁷ the revenue in paddy, excluding (*the revenue for*) one *Vetti*, tolls, and the tax for the overseer of the village-police and the accountant, and including the three handfuls of paddy (?); the taxes in money, including (*that for*)

¹ Read சின்.

² Read உய்ய ஆவது.

³ Read ற்.

⁴ Read ஆயகனூர்.

⁵ *Pallichchandam* probably means "temple-land," just as *palḷi-grāma* "a village belonging to a temple." In the inscriptions Nos. 67 and 68, *pallichchandam* seems to be used in the sense of *palḷigrāma* itself.

⁶ *Patti* means "a measure of land sufficient for a sheep-fold;" compare *Kūttādi-patti* in No. 42, above. *Tukkai* is the same as *Turkkai*, *i.e.*, *Durgā*, and *Pidâri* 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, ³ 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 ĪSVARA TEMPLE
AT VAKKAŅĀPURAM NEAR VIRIŅCHIPURAM.

This inscription records, that a number of people agreed to found a temple, called Okkaninra-nāyaṅār, and granted to it three *velis*⁴ of land belonging to Tiru-Viruñchipuram, *i.e.*, Viriñchipuram, and a *tirumaḍaivilāgam*.⁵ Okkaninra-nāyaṅār was evidently the name of the Vakkaṅāpuram Temple, and may be connected with the modern name of the village. A shrine of Chaṇḍeśvara-nāyaṅār,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 Varittuṅai-nāyaṅār, "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 Vīra-Śoṛa-Brahmā-rāyaṇ, Mīnavarāyaṇ,⁷ Devarāyaṇ, Nandivarman, Muvendirayaṇ,⁸ and Chedirāyaṇ. One of the witnesses signs half in Tamil, half in Sanskrit;⁹ another was called after Śirraṅbalaṃ¹⁰ and a third hailed from Periya-nāḍu.

TEXT.

West.

- [1.] ஸஹஸிஷுஹ [||*] சணேஸுரநாயனார் அருளிச்செய்தபடிக்கு ஆழ்வார் கம்பவாண-
படர்க்கு [||*] வலிபாத்திவாஹஸி காத்திகை மீ முதல் திருவிருஞ்சபுரத்தில்
கொல்லையில் தெவநெரிக்கு
- [2.] தெற்க்கு கொல்லையிலத்திலை நாயனார் ஒக்க[நி]ன்ற நாயினாரையும் எழுந்தருள
பண்ணி ஒக்கநின்றான் எரியும் கடி இந்த எரி [கி]ழும் மற்றும் இந்த
நிற்கு எர்வை ஆன இடங்களிலும் திருத்த-
- [3.] லாந நிலம் திருத்த கடவராகவும் [*] திருத்துமிடத்து இந்நாயனார் ஒக்கநின்ற
நாயினர்க்கு இந்த எரி கிழை கட்டளை சொ முன்று வெலி நிலம் தெவ-
நாநம் ஆக ஸஹஸிஷு இறையினி ஆக வசு[ர]-

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

² The meaning of முள்ளடி சின்னம் is not apparent.

³ With தாப்படி அரிசி compare *tāppiḍi* or *tālpīḍi*, "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 *kuṛis*, and 1 *kuṛi* is equal to 576 square feet.

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

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

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

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

⁹ இவை உகநிணாஹி-ஓ தி-ஹ ஸு[ர].

¹⁰ இவை திருச்சிறற்றம்பலபட்டன் எழுத்து. *Śirraṅbalaṃ* is the Tamil name of *Chidambaram*.

- [4.] [உ]த்யுவரையும் செல்ல கடவதாகவும் [*] இந்த மூன்று வெலி நிலமும் ஒழிந்து ஏற்றம் உள்ள நிலம் உடையார் வழித்துணை நாயனார்க்கு தெவதாகம் ஆக கடவதாகவும் [*] இந்த ஒக்கநின்ற நாயனார்
- [5.] திருக்கொயிலை சூழ்ந்த இடத்திலும் சந்ததியிலும் ஏறின பல குடிக்கும் கொள்ளும் வாசல்பணம் உள்பட்ட கடமை உள்ளது இந்த ஒக்கநின்ற நாயி-நார்க்கு வலு-போஷு இறையினி ஆன திரும-
- [6.] (ம)டைவிளாகம் ஆக கடவதா[*]வும் [*] இந்த திருமடைவிளாகமும் இந்த தெவதானம் மூன்று வெலி நிலமும் ஒழிந்து ஏற திருத்தின நிலத்துக்கு திருத்தின வருஷத்துக்கு பல உபாதியும்
- [7.] உள்பட நூறு குழிக்கு கலனெ நாணாழி நெல்லும் கால் பணமும் விழுக்காடு கொள்ள கடவதாகவும் [*] இதற்க்கு எதிராமாண்டுக்கு பல உபாதியும்[*] உள்பட கலபற்று அற்ற மகிதாரியில் கால் வரிசை
- [8.] கொள்ள கடவதாகவும் [*] இதற்க்கு எதிராமாண்டுக்கு கலபற்று அற்ற மகிதா-ரியில் அரை வரிசை கொள்ள கடவதாகவும் [*] இதற்க்கு எதிராமாண்டு முதல் அனைத்தாண்டும் கலபற்று அற்ற மகிதாரியில்
- [9.] ஒன்று முக்கால் கொள்ள கடவதாகவும் [*] இப்படிக்கு திருமலையிலே எழு-த்து வெட்டி கொள்ளவும் [*] இது ஸ்ரீமஹேஸ்வரரெனெஷ உ இவை அகி-காரம் இலக்கப்பன் எழுத்து இவை கம்பவாணபடன் எழுத்து

South.

- [1.] இவை உகநிணா-குத்திலுடைய இவை திருச்சிற்றம்பலபட்டன் எழுத்து இவை சைவ்வாயிராஜன் எழுத்து
- [2.] இவை பெரியநாட்டு நம்பி எழுத்து இவை விரசொழுவூராயன் எழுத்து இவை அப்பராண்டி எழுத்து
- [3.] இவை சமையமன் திரி எழுத்து இவை ஸ்ரீமஹேஸ்வரவெளரான் எழுத்து இவை மினவராயன் எழுத்து இவை [ெ]தவராயன் எழுத்து
- [4.] இவை நன் திபன்மன் எழுத்து இவை அபிமாநபூஷணவெளரான் எழுத்து இவை கொயில் கணக்கு முவென் திரயன் எழுத்து இவை செதிராயன் எழுத்து [||*]

TRANSLATION.

Let there be prosperity! According to the pleasure of Chaṇḍeśvara-nāyaṇār, (the following gifts were made over) to Ārvār Kambavāna-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-Viruñchapuram, the Okkaninra-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 (*vāśalpanam*), 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 (*tirumadaiiviḷāgam*), 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 (*Pupādhi*), 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 Kambavāna-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-nādu. This is the signature of Vīra-Śora-Brahmā-rāyaṇ. This is the signature of Appar-āṇḍi. This is the signature of Sama-ya-mantrin. This is the signature of the illustrious Māheśvara-veḷāraṇ. This is the signature of Mīnavarāyaṇ. This is the signature of Devarāyaṇ. This is the signature of Nandivarman. This is the signature of Abhimānabhūshana-veḷāṇ. 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 Kāvērī. The greater part of the historical portion of this inscription is identical with that of the two Māmallapuram inscriptions Nos. 40 and 41. Iraṭṭa-pāḍi is, however, omitted from the list of the countries conquered by the king.² Consequently Rājarāja-deva must have taken possession of Iraṭṭapāḍi between his twenty-first and his twenty-fifth years, the dates of Nos. 66 and 40 respectively.

The inscription records that a certain Guṇavīramāmuniyaṇ built a sluice, which he called after a Jaina teacher, whose name was Gaṇiśekhara-Maru-Pōrchūriyaṇ.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.] வியந்தனக்கெயரிமை பூண்டமை மனக்கொளக்காந்தருர்ச்சாலை கலமறுத்தருளி வெங்கைநாடுங்கங்கபாடியு-

¹ By this the temple itself seems to be meant.

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

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

- [3.] துளம்பபாடியு¹ந்தடிக்கைபாடியுங்குடமலைகாடுக்கொல்லமுங்கலிங்கமும் எண்டிசை புகழ்
தாவிழமண்டலமும் திண்டிற் றல் வென்றித்த-
- [4.] ண்டாற்கொண்ட[த்தெ]ழில்² வளருழி எல்லாயாண்டும் தொழுதெழ விளங்கு³
யாண்டெ செழிஞ்சைத்தெசு கொள் ளீகொவி-
- [5.] ராஜஇராஜகேசரிபநூரா[ன ளீ]இராஜஇராஜஉவர்க்கு யாண்டு உயக ஆவது அலை
புரியும் புனற்பொன்றி ஆறுடைய சொழன்
- [6.] அருமொழிக்கு யாண்டு இருபத்தொன்றாவதென்றுங்கலை புரியும்கிடிபு⁴ணன் வெண் கிழான்
- [7.] கணிச்ச[டு]சக்காமருபொற்கூரியன்றன் நாமத்தால் வாமநிலை நி[ற்ற]குங்-
- [8.] கலிஞ்சுட்டு நீமிர் வையகை மலைக்கு நீழி இரு மருங்கும் நெல் விளைய-
- [9.] க்கண்டொன் குலை புரியும் படை அரைசர் கொண்டாடும் பாதன் குணவிர-
மாமுநிவன்
- [10.] குளிர் வையகைக்கொவெய் [||*]

TRANSLATION.

Hail ! Prosperity ! In the 21st year of (*the reign of*) the illustrious Ko-Râja-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 Kândaḷūr and conquered by his army, which was victorious in great battles, Vengai-nâḍu, Gaṅga-pâdi, Nuḷamba-pâdi, Taḍigai-pâdi, Kuḍamalai-nâḍu, Kollam, Kalingam and Īra-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 Śoran Arumōri, who possesses the river Ponni, whose waters are full of waves,—Guṇavīramâmunivan, whose feet are worshipped by kings of destructive armies, the lord (? *ko*) of the cool Vaigai,—having given a sluice,⁶ which is worthy of being preserved in a good state (*and which is called*) by the name of Gaṇiśekhara-Maru-Porehūriyan, 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-Chōla-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 Irattapâdi,” which Râjendra-Chōla took from Jayasimha. This conquest must have taken place between his 7th and 10th years, as another of Râjendra-Chōla’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.

⁴ 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-v-irâja*.

⁶ கலிஞ்சு must be a corruption of கலிஞ்சு which occurs in two other Tirumalai inscriptions (Nos. 69 and 77).

⁷ This seems to mean nothing but that he lived to an old age.

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

inscriptions of the 10th year.¹ The Jayasimha of the present inscription can be no other than the Western Châlukya king Jayasimha III. (about Śaka 940 to about 964), who, according to the Miraj grant, "warred against the Chola,"² and who, in another inscription, is called "the lion to the elephant Râjendra-Choḷa."³ Consequently, "the seven and a half *lakshas* of Irattapâdi" have to be taken as a designation of the Chalukyan empire,⁴ which, in two Eastern Chalukya grants, is called "the Dekhan which yields seven and a half *lakshas*."⁵ As both Râjendra-Choḷa and Jayasimha III. boast of having conquered the other, it must be assumed that either the success was on both sides alternately, or that neither of the two obtained a lasting advantage. If, in order to identify Râjendra-Choḷa, the enemy of Jayasimha III., we turn to the table of the Eastern Chalukya Dynasty, which is found on page 32, above, we find that he cannot be that Râjendra-Choḷa, who reigned from Śaka 985 to 1034. Undoubtedly, the enemy of Jayasimha III. was that Râjendra-Choḷa of the *Sûryavamśa*, whose daughter Ammaṅga-devî was married to the Eastern Chalukya king Râjarâja I.⁶ (Śaka 944 to 985). He is further identical with that Râjendra-Choḷa, who was the son of Râjarâja of the *Sûryavamśa*, and whose younger sister Kûndavâ was married to the Eastern Chalukya king Vimalâditya⁷ (Śaka 937 (?) to 944). From certain Tanjore inscriptions it can be safely concluded, that he was the successor of his father Râjarâja-deva, whose time I have tried to fix in the introduction of No. 40, above. Râjendra-Choḷa's name occurs also on the seal of the large Leyden grant, and he is in all probability identical with the Madhurântaka, *i.e.*, "the destroyer of Madura," who issued that grant after the death of his father Râjarâja.⁸

Among the other countries, which Râjendra-Choḷa is said to have conquered, the two first in the list are Idaiturai-nâḍu, *i.e.*, the country of Edatore, the head-quarters of a tâlluqa in the Maisûr District, and Vanavâsi, *i.e.*, Banawâsi in the North Kanara District of the Bombay Presidency. With Kollippâkkai compare Kollipâke, which, according to Mr. Fleet,⁹ was one of the capitals of the Western Châlukya king Jayasimha III. Îram or Îra-maṅḍalam is Ceylon. "The king of the South" (*Tennavan*) is the Pândya king. Of him the inscription says, that he had formerly given the crown of Sundara to the king of Ceylon, from whom Râjendra-Choḷa took that crown of Sundara. The name Sundara occurs in the traditional lists of Pândya kings.¹⁰ In the present inscription, the term "the crown of Sundara" seems to be used in the sense of "the crown of the Pândya king," and the composer of the historical part of the inscription seems to have known Sundara as a former famous member of the Pândya dynasty. But no conclusions as to the date of Sundara can be drawn from this mention of his name. The names of the Pândya king, who was conquered by the king of Ceylon, and of the king of Ceylon, who was conquered by Râjendra-Choḷa, are not mentioned. The inscription further

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

² *Ind. Ant.* Vol. VIII, p. 18.

³ *Râjendra-Choḷa-gaja-mṛigarâja*; *Ind. Ant.* Vol. V, p. 15, lines 13 f. Mr. Rice's *Mysore Inscriptions*, p. 149.

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

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

⁶ See p. 51, above.

⁷ *Ind. Ant.* Vol. XIV, p. 50.

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

⁹ *Kanarese Dynasties*, p. 44.

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

records that Rājendra-Chōla vanquished the Keraḷa, *i.e.*, the king of Malabar. With Śakkara-kōṭṭam, whose king Vikrama-Vīra was defeated by Rājendra-Chōla, compare Chakrakōṭa, 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 Raṇaśūra. Further, Rājendra-Chōla asserts that he conquered Vaṅgāḷa-deśa, *i.e.*, Bengal, from a certain Govinda-chandra 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 Jayaṅkōṇḍa-Chōla-maṇḍalam.

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

¹ Dr. Bühler's *Vikramāṅka-charita*, 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: ஒḍḍர் or ஒḍḍயர், the inhabitants of ஒḍḍம் or ஒḍḍயம்.

⁴ Beal's *Si-yu-ki*, Vol. II, p. 204.

⁶ *Ibid.* p. 209.

⁵ *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.] றைநாடுந்துடர் வனவெளிப்படர் வனவாசியுஞ்சுள்ளிச்சூழ் மதிட்கொள்ளிப்பாக்கையு-
நண்ணற்கரு முரண்³ மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தரசர் தமுடியும்
ஆங்க-
- [3.] வர் தெவியரொங்கெழின்முடியமுன்னவர் ப[க்]கலத்தென்னவர் வைத்த சுந்தாமுடி-
யும் இந்திரநாமமுந்தெண்டிசை ஈழமண்டலமுழுவதும் ஏறி படைக்கொளர்
- [4.] முறைமையிற்குடுங்குவதனமாகிய பலர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்செங்கதிர்
வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்சென-
- [5.] வில்⁴ இருபத்தொரு காலகாசுகளை கட்ட பரசராமன் மெவருஞ்சாந்திமத்திவவரண்
கருகி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசங்-
கியில் மு-
- [6.] துகிட்டொளித்த சயசின்கன்⁵ அளப்பெரும்⁶ புகழொடும் பீடியல்⁷ இரட்டபாடி-
எழுகா இலக்கமுநவநெதிக்குலப்பெருமலைகளும் விகிரமவீரர் சக்கரகொட்டமு-
- [7.] முதிரபடவல்லை மதுரமண்டலமும் காமிடைவளையநாமணைக்கொணமும் வெஞ்சிலை-
வீரர் பஞ்சப்பள்ளியும் பாசடை⁸ப்பழநன்மாசணிதெசமும் அயர்வி-
- [8.] ல் வண் கிர்த்தியாதிகரவையிற்சனிரன்றெல் குலத்திரதரனை விளையமர்க்களத்துக்கி-
ளையொடும் பி[டித்]துப்பல தனத்தொடு நிறை குலதன[க்]குவை-
- [9.] யுஞ்சிட்டருஞ்செ[யி] மினையொட்ட⁹வினெயமும் பூசார் செர் நல்க்கொசலைநாடு-
கன்மபாலனை வெம் முனையழித்து வண்டுறை சொலைத்தண்டயுத்தி¹¹யுமிரண-
- [10.] சூரனை முரணுறத்தாக்கித்திக்களை கிர்த்தித்தக்கணலாடமுங்கொவிசசகன் மாவிழி-
கொடத்தங்காத சாரல் வங்காளதெசமுனொடு கடற்சங்குகொட்டன் லீழ்பாலனை
- [11.] வெஞ்சம¹² வளாகத்தஞ்சவித்தருளி ஒண்டிறல் யானையும் பெண்டிர் பண்டார்மு-
நித்திலநெடுங்கடலுத்தி[ர]லாடமும் வெறி¹³ மணற்றிர்த்தத்தெறி புனற்கங்கையு-
மா[ப்]-
- [12.] பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான உடையார் ஸ்ரீராஜேநுர-
வொலெவற்கு யாண்டு யெ ஆவது [ஜ]யங்கொண்டசொழமண்டலத்து. பங்கள-
நாட்டு நடுவில்
- [13.] வகை[க] முகைநாட்டுப்பள்ளிச்சகம் வைகஜூர்த்திருமலை ஸ்ரீகுகவைஜிநாலயத்து
ஹெவற்குப்பெரும்பாணப்பாடிக்காவழிமல்லியூர் இருக்கும் லுா-
- [14.] வாரி நகப்பயன் மணவாட்டி சாமுண்டப்பை வைத்த திருநகாவிளக்கு [||*]
ஒன்றிநுக்குக்காச இருபதும் [திரு]வமுதுக்கு வைத்த காச பத்தும் [||*]

¹ Other inscriptions read இன்புற.

³ The ர of முரண் looks almost like க.

⁸ சி looks like சீ.

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 ஏறி.

¹⁴ The remainder of the inscription is written in faint and small characters, and seems to be a rough postscript, which was added after the bulk of the inscription had been carefully engraved by a skilled stone-mason.

TRANSLATION.

Hail! Prosperity! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Udaiyâr Śrî-Râjendra-Choġa-deva, who,—during his long life (*which resembled that of*) pure people, (*and in which*) the great goddess of the earth, the goddess of victory in battle, and the beautiful and matchless goddess of fortune, who had become his great queens, gave him pleasure, while (*his own*) illustrious queen was prospering,—conquered with (*his*) great and warlike army Idaiturai-nâdu; Vanavâsi, the roads (*to which are bounded by*) continuous walls of trees; Kollippâkkai, whose walls are surrounded by *sulli* (*trees*); Mannaikkadakkam of unapproachable strength; the crown of the king of Îram, (*which is situated in the midst of*) the rough sea; the exceedingly beautiful crown of the queen of the king of that (*country*); the crown of Sundara, which the king of the South (i.e., *the Pândya*) had formerly given to that (*king of* Îram); the pearl-necklace of Indra; the whole Îra-maṇḍalam on the transparent sea; the crown praised by many, a family-treasure, which the spear-throwing (*king of*) Keraġa usually wore; the garland of the sun (?); many ancient islands, which are the old and great guards of the shore, against which conches are dashed; the crown of pure gold, worthy of Lakshmi, which Paraśurâma, who, out of anger, bound the kings twenty-one times in battle, having thought the fort of the island of Śândima (i.e., *Śântimat*?) unapproachable, had deposited (*there*); the seven and a half *lakshas* of Iratta-pâdi—through the conquest of which immeasurable fame arose—(*of*) Jayasimha, who, out of fear and full of revenge, turned his back at Muśangi (?) and hid himself; the high mountains of Navanedikkula; Śakkara-kottam (*belonging to*) Vikrama-Vîra; Madura-maṇḍalam with the fort of Mudira-pada (?); Nâmanaikonam, which is surrounded by dense groves; Pañchappalli (*belonging to*) Veñjilavîra¹; the good Mâṣuni-deśa, where leaves and fruits are green; the large heap of family-treasures, together with many (*other*) treasures, (*which he carried away*) after having seized Dhîratara of the old race of the moon, together with his family, in a fight which took place in the hall (*at*) Âdinagar, (*a city*) which is famous for its unceasing abundance; Oḍḍa-vishaya, whose copious waters are difficult to approach; the good Kośalai-nâdu, where *Brâhmanas* assemble; Daṇḍabutti (i.e., *Daṇḍa-bhukti*), in whose gardens bees abound, (*and which he acquired*) after having destroyed Dharmapâla in a hot battle; Takkaṇalâḍam (i.e., *Dakshina-Lâta*), whose fame reaches (*all*) directions, (*and which he occupied*) after having forcibly attacked Raṇaśûra; Vaṅgâla-deśa, where the rain does not last (*long*), and from which Govindaachandra, having lost his fortune, fled; elephants of rare strength, (*which he took away*) after having been pleased to frighten in a hot battle Mahîpâla of Śaṅgu-kottam (?), which touches the sea; the treasures of women (?); Uttiralâḍam (i.e., *Uttara-Lâta*) on the great sea of pearls; and the Gaṅgâ, whose waters sprinkle *tîrthas* on the burning sand:—

Châmuṇḍappai, the wife of the merchant Nannappayan, who lives at Perumbânappâdi, (*alias*) Karaivari-malliyûr, gave a *tirunandâ* lamp to the temple (*called*) Śrî-Kundavai-Jinâlaya (*on*) the holy mountain (*Tirumalai*) (*at*) the *pallichchandam*² of Vaigavûr in Mugai-nâdu, a division in the middle of Paṅgâla-nâdu, (*which forms part*) of Jayaṅkonda-Śora-maṇḍalam.

Postscript.

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

¹ Literally, “the hero of the cruel bow.” Compare 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* Udaiyār Rājendra-Chōla-deva. It records the gift of a lamp to the god of the Tirumalai Temple, who seems to have been called Ārambhanandin, and allots money for the maintenance of this lamp and of another lamp, which had been given by "Sinnavai, 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 வளர இரு [நி]லமடந்தையும் பொர்ச்ச-
[2.] யப்பாவையுஞ்சீர்த்தனிச்செல்வியுந்தன் பெருந்தெவியராகி இன்பு-
[3.] [ம] நெடு தியல் ஊழியுள் இடை[ட]துறைநாடுந்துடர் வனவெலி-
[4.] ப்பட[ர்] வ]னவாகியுஞ்சுள்ளிச்சூழ் மதிட்கொள்ளிப்பாக்கையுநண்-
[5.] ணற்கரு மு[ர]ண் மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தரசர் தமுடியும் ஆங்க-
[6.] வர் தெவியரொங்கெழில் முடியும் முனவர் பக்கலத்தென்னவர் வைத்த சுந்-
[7.] தரமுடியும் இந்நிரநாரமுந்தெண்டிரை ஈழமண்டலமுழுவதும் எறி படைக்கொள-
[8.] ர் முறைமையிற்சூடுங்குலதனமாயிய பலர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்-
[9.] சங்கதிர் வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்செனவில் இருப-
[10.] த்தொரு காலகாசகளை கட்ட பாசாரமன் மெலவருஞ்சாந்திமத்திவவரண் கரு-
[11.] தி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசங்-
[12.] கியில் முதுகிட்டொளித்த சயசிக்கன் அளப்பெரும் புகழொடும் பிடிய-
[13.] ல் இரட்டபாடி எழரை இலக்கமுநவநெதிக்குலப்பெருமலைகளும் விக்ரமவி-
[14.] ரர் சக்கரகொட்டமுமுதிரபடவல்லை மதுரமண்டலமும் காமிடைவளையநாமணைக்கொண-
[15.] மும் வெஞ்சிலைவிரர் பஞ்சப்பள்ளியும் பாசடைப்பழநன்மாசணிதெசமுமயர்-
[16.] வில் வண் கிர்த்தி ஆகிரகாவையிற்சுநிரன்ரொல் குலத்திரதரனை விளையமர்க்க[க]ளத்து-
[17.] க்கினையொடும் பிடித்துப்பல தனத்தொடு நிறை குலதனக்குவையுஞ்சிட்டருஞ்-
செறி மினை-
[18.] யொட்டவிஷயமும் பூசார் செர் நலக்கொசலைநாடுகன்மபாலனை வெம்
முனையழித்து வண்டு-
[19.] றை சொலைத்தண்டயுத்தியமிரணசூரனை மு³ணுறத்தாக்கித்திக்கனை கிர்த்தித்தக்கண்-
லாடமுங்கொவிசுகன்
[20.] மாவிழிகொடத்தங்காத சாரல் வங்காளதெசமுனொடு கடற்சங்குவொடன்⁴
வேயிவாளனை வெஞ்சமர் வளா[க]-
[21.] த்தஞ்சுவித்தருள⁵ ஒண்டில்⁶ யானையும் பெண்டிர் பண்டாரமும் நித்தல்⁷நெடுங்கட-
லுத்திரலாடமும் வெறி மணற்றி[ர்]-
[22.] த்தத்தெறி புனற்கங்கையுமா[ப்]பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான
உடையார் ஸீராஜெகூவொழு⁸-
[23.] செவற்கு யாண்டு யீஉ ஆவது ஜயங்கொண்டசொழமண்டலத்துப்பங்களநாட்டு
நடுவில் வக்க முகைநாட்டுப்பள்ளி-

¹ See page 97, above.

² ர 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 சங்குகொட்டன்.

⁷ The inscription No. 67 reads ஒண்டில்.

⁸ Read மு or உ.

- [24.] ச்சகம் வைகலூர்த்திருமலை டெவர்க்கு [இ]னையமணிநங்கை வைத்த திருநகாவிளக்-
கொன்று [*] இதற்கு ஊடுமி திருத்தக்குடுத்த
[25.] காச இருபது [*] இப்பூமியால் ஊடுஅடித்தவம¹ இவ்விளக்கு இப்பள்ளி உடைய
ஆரம்பனந்திக்கு நித்தம் நகாவிளக்கொன்று-
[26.] ம் [*] வலுவா²ஸர் டெவிய[ர]ர் சிண்ணவையார் ஊடுஅடித்தவ³ வைத்த
நகாவிளக்கொன்றுக்கு குடுத்த காச அறுபது [||*]

TRANSLATION.

Hail! Prosperity! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Udaiyâr Śrî-Râjendra-Chôla-deva, *etc.*,⁴ —Ilaiyamâni-naṅgai gave one *tirunandâ* lamp to the god of the holy mountain (*Tirumalai*) (*at*) the *pallichchandam* of Vaigavûr in Mugai-nâdu, a division in the middle of Paṅgala-nâdu, (*which forms part*) of Jayaṅkoṇḍa-Śora-maṇḍalam. Twenty *kâsus* were given for cultivating the land (*granted*) for (*the maintenance of*) this (*lamp*). By (*the produce of*) this land, this lamp (*shall be kept up*) daily as a *nandâ* lamp for Ârambhanandin, the lord of this temple, as long as the moon and the sun endure. Sixty *kâsus* were given for one *nandâ* lamp, which had been given, for as long as the moon and the sun endure, by Śinnavai, 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-Mâravvarman⁵ Tribhuvanachakra-
vartin Vîra-Pâṇḍya-deva and records the building of a sluice at Vaigai-Tirumalai.

TEXT.

- [1.] ஸ்ஷி ஸ்ரீ [*] [கொமாறபன்ம[ர்] திருஊடுவநகரவகி⁶ [ஸ்ரீ]விரவாண்டியதெவர்க்கு
[2.] யாண்டு பத்தாவது வைகைத்திருமலை மதகெரிக்கு கவிங்கு கட்டிவித்தான் ரா-
[3.] ஜராஜவளநாட்டுத்திருமுனைப்பாடிநாட்டு பாணை[ட]பூர்மங்கலங்கிழான்
[4.] அம்பலப்பெருமாளான சினத்தரையன் [*] யடு⁷யா⁸ய⁹[ய]க¹⁰ உ

TRANSLATION.

Hail! Prosperity! In the tenth year of Ko-Mâravvarman Tribhuvanachakra-
vartin, the illustrious Vîra-Pâṇḍya-deva,—Ambala-Perumâl, *alias* Śinattaraiyan,
the headman (*kirân*) (*of*) Pâṇḍaiyûr-maṅgalam in Tirumunaippâdi-nâdu; (*a division*)
of Râjarâja-valâ-nâdu, 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 Râjanârâyaṇa Sambuvarâja⁶ and
records the setting up of a Jaina image at Vaigai-Tirumalai, *i.e.*, on the holy mountain
of Vaigai.

¹ Read வரை.

² This letter may also be read ஸி.

³ Read வரை.

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

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

⁶ See the introduction of No. 52.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ராஜநாராயணன் சம்புவராஜர்க்கு யா-
 [2.] ண்டு யெ வது பொன்னூர் மண்ணைப்பொன்னுண்டை
 [3.] மகள் கல்லாத்தாள் வைகைத்திருமலைக்கு எறியருள-
 [4.] ப்பண்ணின ஸ்ரீவிஹாரநாயனார் பொன்னெயில்-
 [5.] நாயன் [||*] யஜே-பாயஸ்யகூ வ

TRANSLATION.

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

TRANSLATION.

A well, which was given, (*in order to procure merit*) to Śirrināngai,² the pious gift of
 the brothers of the eldest son of Idaiyâran 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-udaiyar, the son of Kambāna-
 udaiyar and grandson of Vîra-Kambāna-udaiyar.³ Like No. 52, above, the inscrip-
 tion is a receipt for the cost of some land, which a certain Vishṇu-Kambuli-nâyaka
 seems to have bought from the villagers of Śambukula-Perumâl-agaram, *alias* Râja-
 gambhîra-chaturvedi-māngalam.⁴ This village belonged to Murugamaṅgala-
 parû⁵ in Maṇḍaikula-nâḍu, a division of Palakunra-kotṭam,⁶ which formed part of
 Jayaṅkonda-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—Kumāṇḍûr,
 Murugappâḍi, Periya-Kâtṭeri, Vaṅgipp[u]ram.

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

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

³ See the introduction of No. 86, below.

⁴ These two names of the village are evidently derived from Râjagambhîra-Śambuvarâyan and his
biruda Śambukula-Perumâl; see No. 74.

⁵ The same occurs in No. 81.

⁶ This is also found in No. 74.

⁷ The last signature is: இவ்வகரத்து ஊர்க்கணக்கு ஜயங்கொண்ட[ட]சொழப்பிரமாராயன் எழுத்து;
 "the signature of Jayaṅkonda-Śora-Brahmâ-râyan, the village-accountant of this place."

TEXT.

- [1.] ஸஹஸீஸுஹ ஸ்ரீஸுஹி [||*] ஸ்ரீமது¹மஹ[ர]மண்டலி[க]ன் அரிராயவிபாடன் பா-
[மு]ஹை.க்கு² தப்புவ ராயர் கண்டன் பூறுவடிக்கி-
- [2.] ணவஸுஹி³ரோத்தரவ[ஹ]ஹாயிப[தி] ஸ்ரீவிசுகம்பணஉடை[ய]ர் குமாரஸ்ரீகம்பணஉடை-
யர் குமாரர் ஸ்ரீஹம்மணஉடை-
- [3.] யற்கு ஸ்ரீயவி⁴ராஜ்யு செல்ல[ர*]கின்ற செகாஹ்ய துடா[கூய]சு மெல் செல்லா-
கின்ற ஆனந்தவருஷு யகநா[ய*]ற்று வஹிஸு⁴வகூத்-
- [4.] து அட்டமியும் திங்கள் கிழமையும் பெற்ற உத்திரட்டாதி நாள் செயல்-
கொண்டசொழமண்டலத்துப்பலகுன்றக்கொட்ட-
- [5.] த்து மண்டைகுளநாட்டு முருகமங்கலப்பற்று சம்புகுலப்பெருமாள்அகர(ம்)மான
இராசகெம்பிரச்சுறுஸு⁴ஹிமங்கலத்து
- [6.] ஸ்ரீஹி⁴ரஜ்யு⁴ துளுநாட்டுக்குள்ளு அலசுநாட்டு [ஹ]ஸுமுசையமனம் ஓக்கல் வழி
ஹெ[த]யவத்தி அடவநர் அளிய ஸ்ரீவிஷ்ணு-
- [7.] கம்புளிநாயக்கற்கு னிஹி⁴லே ஸ்ரீம(ம)ணம் பண்ணிக்குடுத்த[படி] [||*] [இ]வ்வ-
கரத்துத்தெக்கழனி⁴யில் ஸ்ரீம⁴ஹி⁴ரஜ்யு கண்ணாற்றில்
- [8.] குடமாவடி சூழ்ந்த சிறுப்பிள்ளார் பாள் அரைமாவில் மெலைவரப்புக்கு கிழக்கு
[||*] இக்கண்ணாற்றுக்கு வடக்கு சிங்கர் அரை[ர]-
- [9.] மாவில் மெலைவ[ர]ப்புக்கு கிழக்கு [||*] இவ்வரைமாவில் வரப்புச்செவ்வைக்குத்-
தெற்கு [||*] நறுவிளி அடி அரைமாவில் கிடை-
- [10.] [மு]வரப்புச்செவ்வைக்கு [மெற்கு] [||*] இதன் தென்கிழக்கு அத்[தி]அ[ப்ப]அ-
ரைமாவில் வடக்கு வரப்புக்கு கைய[ர]ன[ன]
- [11.] மெலைக்காணியில் கிழைவரப்புச்செவ்வைக்கு மெற்கு [||*] இக்கண்ணாற்றுக்கு
தெற்கு பொற்கட்டி யில் [கி]வா-
- [12.] ப்புச்செவ்வைக்கு மெற்கு [||*] இன்னிலத்தில் தெற்கில் பெரிய மஞ்ச மெல்
தலை [வற] வடக்கும் [||*] இதுக்கு உட்பட்ட காணி ய⁴
களும் ரா-
- [13.] ஹி⁴ரஜ்யு⁴ வதிக்கு மெற்கு கண்ணாற்று வடக்கு காணி எ⁴ ம் [||*] இ-
க்கண்ணாற்றுக்கு தெற்கு காணி சு⁴ [ம்] ஆக காணி
- [14.] ஹி⁴ரஜ்யு⁴ ஹை குழி சகூ இக்குழி நாலாயிரமும் [||*] கொல்லையாவது வடகாட்டில்
பெருமாங்கொன் கொல்லை சூழ்ந்த குழி தூ⁴ ம் [||*]
- [15.] ஆற்றங்கரை உடந் [ச]ர் வெலங்கொல்லையி[வ] குழி ஹை ம் [||*] இக்குழி
உத⁴ ம் இக்குழி இரண்டாயிரமும் [||*] மனையாவ[து] தெற்குத்தெரு-
- [16.] வில் தென்கிழகில் கிழ்தலைமனையிரண்டு விட்டு மெற்கு மனையிரண்டும் [||*]
பள்ளித்தெருவில் கிழ்கிழகில் தென்தலைமனையிரண்-
- [17.] மெ [||*] குடமாவுக்கு வடக்கு ஹ. [க்]கொல்லையில் எற்றின குடி இவருதா-
[கவும்] ||* இன்னிலத்துக்கும் கொல்லைக்குமனைக்கு[ம்] விலை-
- [18.] யாக கற்பித்த [பொ]ன் சய [||*] இப்பொன் னாற்பதுக்கும் [இ]ன்னிலத்துக்கு[ம்]
கொல்லைக்குமனைக்கும் இதுவெ ஸ்ரீராண(மாண)ம் ஆவ-
- [19.] தாகவும் [||*] இன்னிலத்துக்கு இவ்வெரி ஹீர் ஸ்ரீராஜி ஆற்றுக்கால் ஸ்ரீராஜி
வாய்க்கால் ஸ்ரீராஜி பெறக்கடவதாகவும் [||*] இடை-
- [20.] வயிற்றுக்கு ஆளமஞ்சி எரிக்குழி வெட்ட ஆற்றுக்கால் வெட்ட வாய்க்கால்
கொண்டம் இவையிற்றுக்கு விழுக்காடு ஹி-
- [21.] ஹக் கடவதாகவும்ற்று அரிசி காணம் ஆள்அமஞ்சி[||*] எற சொறு எடுத்தளவு
விருத்துப்படி[க] விலை காணம் மற்றும் எப்பெ-

¹ Read ஸ்ரீஹி.² Read பாணைக்கு.³ Read ஸ்ரீயிளி.⁴ Read ஹோஜத்யு.

- [22.] ந்பட்ட உபாதிதளும் உட்படக்கட்டுக்குத்தொகையாக இன்னிலத்துக்கு கொல்லைக்கு
மனைக்கும் ஆண்டு ஒ-
- [23.] ன்றுக்கு கடமைக்கு பொன் யி [*] இப்பொன் பத்தும் முன்று கந்தாயம்
ஆகத்தாக்கடவராகவும் [*] இது ஒழிய வெ-
- [24.] [வ]று ஒன்றுஞ்சொல்லக்கடவொம் அல்லவாகவும் [*] இன்னிலங்களுக்கும் கொ-
ல்லைக்கு மனைக்கு
- [25.] எப்பெற்பட்ட கலனும் இல்லை [*] கலனுள[வா]ய்த்தொற்றுப்படி ல் நாங்களை
திர்த்து தாக்கடவொம் ஆகவும் [*] நாங்¹ ஒடிப்பொ-
- [26.] வெ[வா]ம் ஆகில் இப்பொன் னாற்பதும் தாக்கடலும்² ஆகவும் [*] இன்னிலங்க-
ளுக்கும் கொல்லைக்குமனைக்கும் டெவதானம்
- [27.] திருவுடையாட்டம்³ ஒழிய மற்றும் வெண்டும் [பெ]ற்கு விற்பும்மொற்றி-
வைத்தும் கொள்ளக்கடவராகவும் [*] இப்படி ஸ்வலித்து நிலை⁴விலை வுரோண⁵
- [28.] பண்ணிக்குத்தொம் ஸ்ரீவிஷ்ணு-சுபுளிநாயக்க[ற்]கு லீஹாஜன⁶ || இந்த லீஹாஜன⁶
சக-மு-ஹிக்க இந்த நிலவிலை வுரோணம் எழுதினெ[ன்*] சம்புகுலப்பெரு-
- [29.] மாள்அகரத்து கங்காரொ ஸ்ரீயாஹுனென் இது எழுத்து [*] குமாண்டீர் அரு-
ளாளப்பெருமாள் எழுத்து [*] கந்தாடை பெரியாண்டான் பட்டர் எழுத்து [*]
- [30 to 33.]

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (*the nakshatra*) *Uttirattādi*,⁵ which corresponds to Monday, the eighth lunar day of the former half of the month of *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 *Ommaṇa-udaiyar*, the son of the illustrious *Kambāna-udaiyar*, who was the son of the illustrious *Vīra-Kambāna-udaiyar*,—Whereas the great people of *Śambukula-Perumāl-agaram*, *alius Rājagambhīra-chaturvedi-maṅgalam* (*in*) *Murugamaṅgala-parru*, (*which belongs*) to *Maṇḍaikula-nāḍu*, (*a division*) of *Palakunra-kottam* in *Jayaṅkoṇḍa-Śora-maṇḍalam*, gave to the illustrious *Vishṇu-Kambuli-nāyaka* of *Alaśu-nāḍu*, within *Tuḷu-nāḍu*,⁶ a document (*pramāṇa*) about the cost of land⁷—We, the great people, (*hereby declare, that we,*) having thus agreed, gave a document about the cost of land to the illustrious *Vishṇu-Kambuli-nāyaka*. At the pleasure of these great people, I, *Ankārai Śrīdhara-bhaṭṭa* of *Śambukula-Perumāl-agaram* wrote this document about the cost of land ; this is (*my*) signature.

No. 73. IN A SMALL SHRINE BELOW THE PAINTED CAVE AT TIRUMALAI, FIRST INSCRIPTION.⁸

TEXT.

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

¹ Read நாங்கள்.

² Read கடவொம்.

³ Read திருவிடையாட்டம்.

⁴ Read நில.

⁵ Sanskrit *Uttara-bhadrapada*.

⁶ This is Northern Kerala, the country of the *Tuḷuvas*.

⁷ The passage left out describes in detail the land, which was valued at 40 *pon*, and which consisted of 32 *kānis*=4,000 *kuris* of wet land (*nilam*), of 2,000 *kuris* of dry land (*kollai*) and of some houses (*manai*).

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

- [3.] ல்லர் மாணுக்கர் காரிஷ்டநெ-
 [4.] திருவாயுடர் செ[ய்]-
 [5.] வித்த யகித்தி[ரு]-
 [6.] மெனி ||

TRANSLATION.

Hail! Prosperity! Arishtanemi-âchârya of Kadaikkottûr, a pupil of Para-vâdimalla¹ of Tirumalai, caused the image of a *yakshi* to be made.

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

This inscription is dated in the twentieth year of *Tribhuvanachakravartin* Râjarâjâdeva, which, according to the Poygai inscriptions (Nos. 59 to 64), would correspond to the Śaka year 11 57-58. The donor was Râjagambhîra-Śambuvarâyan, 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 ஸ்ரீ || * ஸ்ரீ திருவாயுடர் காரிஷ்டநெ-
 [2.] ம்ரு யாண்டு இருபதாவது முதல் செயங்கொண்ட-
 [3.] சொழமண்டலத்துத்தமனூர்நாட்டு [வி]ரன்பாக்க-
 [4.] த்து இலா[வப்]பெருமான் மகன் ஆண்பான்கள்⁵ ப-
 [5.] [ங்]களாயர்க்குப்பலகூன்மக்கொட்டத்துப்பங்-
 [6.] களநாட்டு நடு[வில்] . . . க்கூன்மத்தாரான ராஜம-
 [7.] ம்பிரநல்லூர் [இவ]ர்க்குக்காணியாக கீழ்-
 [8.] நொக்கின கிணறு[ம்] மெனொக்கின மாமும் நா-
 [9.] ந்பாலெல்லையும் விற்றொற்றிப்பரிக்கிரயத்-
 [10.] துக்கு உரித்தாவதாக குடுத்தொம் அத்திமல்வ-
 [11.] ன் சம்புகுலப்பெருமானான ராஜமஹீரச்ச[ம்]-
 [12.] புவராயனென் ||

TRANSLATION.

Hail! From the twentieth year of the illustrious *Tribhuvanachakravartin*, the illustrious Râjarâjâdeva, forward,—I, Attimallan Śambukula-Perumâl, *alias* Râjagambhîra-Śambuvarâyan, gave to Âṇḍâṅgal Paṅḡalarâyar, the son of Ilâla-Perumân of Viraupâkkam in Tamanûr-nâdu, (*a division*) of Jayankonda-Śora-maṅḡalam, (*the village of*), *alias* Râjagambhîra-nallûr, in the middle of Paṅḡala-nâdu, (*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-Belagoḷa.

² This is probably the Sanskrit Hastimalla.

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

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 *Sardūla* metre, and another Tamil prose passage, and records some gifts made by Vyāmukta-śravaṇojjvala or (in Tamil) Viḍu-kādaragiya-Perumāl, *alias* Atigaimān[i]¹ of the Chera race. The name of the capital of this prince seems to have been Takaṭā. He was the son of some Râjarâja and a descendant of a certain Yavanikâ, king of Kerala, or (in Tamil) Eriṇi, king of Vañji.² The king repaired the images of a *yaksha* and a *yakshi*, 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) Enguṇavirai-Tirumalai (*the holy mountain of the Arhat*). According to the Sanskrit portion of the inscription, it belonged to the Tuṇḍira-maṇḍala; this seems to be a Sanskritised form of the well-known Tondai-maṇḍalam.³

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] செரவஶ்ஸத்து அதிகைமா[னி] எழினி செய்த யஜி-
[2.] யக்ஷரையும் யக்ஷியாரையும் எழுந்த[ரு*]ளுவித்து எழிமணியும் [இ]-
[3.] ட்டுக்கடப்பெரிக்க[ாலு]ங்கண்டு குடுத்தான் || ஸ்ரீசுகொலல-குஜு-
[4.] தா யவநிகாநாநீர ஸயஜி-தாதா துணீராஹயிணைவாஹ-ஸ-
[5.] மிரொள யகெஷயரொள கஜிதெள [||*] வபயாதகக-குல-குஷணாயிக-
[6.] நுபஸ்ரீராஜராஜாதஜவ்யா-கூரவணைஹை த[கடாநா]யெந ஜீணை-
[7.] [ஜி]தெள || வஞ்சியர் குலப[தி]யழினி வ[கு]த்தவியக்கரியக்[தி]யரொ-
[8.] டெ[ஞ்சியவ[ழி]வு திருத்தி[யி]வெண்குணவிதை திருமலை வைத்த[ர]ான் [அ]-
[9.] ஞ்சித[ன்] வழி வரும் [வ]ன் வழி முதலி கவி அ[தி]கனவகன் . நூல்
[வி]ஞ்சையர்
[10.] [ஐ]ல புனை தகை[ம]யர் காவலன் விகொதழகியயெ⁴ருமாளைய் [||*]

TRANSLATION.

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

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

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

² Vañji or Karuvûr was the old capital of the Chera kingdom. Ptolemy calls it *Károuva βασιλειον Κηροβόθρον*, "Karûr, the capital of the prince of Kerala;" see Dr. Caldwell's *Comparative Grammar*, 2nd edition, page 96 of the Introduction; Dr. Burnell's *South-Indian 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 iii, line 1. Tondai-maṇḍalam itself occurs in No. 81.

⁴ Read ப்பெ for பெ.

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

Vidu-kâdaragiya-Perumâl repaired the broken remains (*of the images*) of a *yaksha* and a *yakshi*, which had been given by Eriṇi, the lord of the race of the kings of Vañji, and placed them (*on*) this holy mountain (*Tirumalai*) of the god who possesses the eight qualities.¹

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

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

TEXT.

- | | | |
|-------|-----------------|---------------|
| [1.] | ஸ்ரீசுகொரவ- | |
| [2.] | வ-ஓலுதா | யவநி- |
| [3.] | காநாஜி | ஸ-ஓய- |
| [4.] | ஜி-ஓதநா | த-ஓணீ- |
| [5.] | ராஹ்யஜிணொ- | |
| [6.] | ஹ-ஓஸ-ஓமிரொள | ய- |
| [7.] | கெய்யொள | |
| [8.] | கஜிதொள | [*] வபவ- |
| [9.] | ரகூககூஓவ-ஓ- | |
| [10.] | ஷணாயிகநூவ- | |
| [11.] | ஸ்ரீராஜராஜா- | |
| [12.] | தூஜவ்ரஜி-ஓகூரூ- | |
| [13.] | வணொஜிஓ- | |
| [14.] | ந | தக[ட]ர[ந]ரஓய- |
| [15.] | ந | ஜிணொ-ஓ[ஜி]தொள |

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

TEXT.

- | | | | |
|-------|-------------|------------------|-----|
| [1.] | ஷஷி | ஸ்ரீ | [*] |
| [2.] | அஓபருஓ- | | |
| [3.] | யான் | ஆயன் | |
| [4.] | மகன் | கரிய- | |
| [5.] | பெருமானா- | | |
| [6.] | ன | வை[ர]ரதா- | |
| [7.] | ராயன் | திரும- | |
| [8.] | ஸைக்கடப்பெ- | | |
| [9.] | பரிக்கு | நீரொ[ர்]- | |
| [10.] | க்க | கலிங்கிட- | |
| [11.] | ஓக்கொஓத்தா- | | |
| [12.] | ன் | [*] யஓஜி-ஓராயன்- | |
| [13.] | யதூ | வ | வ |

¹ *En-gunan* 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-Perumâl, *alias* Vairâdarâyaṅ, the son of Ambarudaiyân Âyaṅ, 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 PAḌAVEDU.

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

This inscription is dated in the year, which was current after the expiration of the Śaka year 1180, and records a grant, which Râjagambhîra-Śambuvarâyaṅ made to the temple of Ammaiappeśvara. The name of the object of the grant must be contained in the final portion of the first line, which is buried underground. The donor is evidently identical with that Râjagambhîra-Śambuvarâyaṅ, 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 Paḍavedu had received its name from Ammaiappan or Ammaiappan,² one of the *birudas* of another Śambuvarâyaṅ, who was a contemporary and probably a relation of Râjagambhîra-Śambuvarâyaṅ.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ஸகராஷ்ட ஆயிரத்தொருநூற்றுஎண்பதின் மெற்செல்லாநின்ற கற்க்கநா[ய]ற்று வடுவூர்வகூத்து திங்கட்கிழமைமும் வவூழியும் ரெவதியுமான இன்று உடையார் அம்மைஅப்பீயாருடைய நாயனாற்கு இராஜமுலீரசம்பு-வராயடு
- [2.] [த]ரத்து முள்ளடி ஊர்க்கணக்கவரி உவச்சன்பெர்க்கடமை ஆசவிகன்பெர்க்கடமை தறிஇறை [த]ட்டார்ப்பாட்டமும் இனவரி [டு] . . யத்தறி இருந்து பரி-மாறுவாரும் செக்குக்கடமை [வ]ராமஞ்சாடி நிலைபாள் வெட்டிநெல்லு உட்-பட்ட[ட] எளுர்ப்பல தளி தெவதாநம் நீக்கி இந்நாயனார்க்குத்தெவதானம் வி-ட்டென் இராஜமுலீரசம்பு[வ]

TRANSLATION.

Hail! Prosperity! To-day, which is (*the day of the nakshatra*) *Revatî* and Monday, the seventh lunar day of the former half of the month of *Karkatâka*, which was current after the Śaka year one thousand one hundred and eighty (*had passed*),—I, Râjagambhîra-Śambuvarâyaṅ 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*) Eḷûr, including³ the tax for the village-accountant, the tax on *Uvachchas*, the tax on *Âjîvakas*,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 *Âjîvakas*, 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 *Punjore Manual*, p. 415. They used to get their share of the produce, as well as the accountant, the washerman and the other village-officers; *ibid.* pp. 421 f. In the Kanarese country, the corresponding officers were the *talâri* and the *tôti*, 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 Vira-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.] ஸ்ரீமந்இராசாதிஇராசன் இரா[ச]-
 [2.] பரமெஸைந் ஸ்ரீவி[ச]தெவராமம்ஹா-
 [3.] இராயர்[சுச்]செவ்வாநின்ற பிறமாதிச-
 [4.] வருஷம் மாசி மாதம் பத்தாந்தயதி
 [5.] நாயனார் அம்மைஅப்பநாயனர்க்கு
 [6.] தெய்வங்க[ண]பந் மாதவ[ய]ரவநா[யர்]
 [7.] தன்மசாதன பண்[ணி] குடுத்தபடி ம
 [8.] [கொன்] பெரிய பெகமாவர் திருவிச
 [9.] ஆக விட்ட . வளவு [க] [||*] இந்த தன்[மம்] ச-
 [10.] ந்திரூஷித்தவரை[யும்] நடக்க கட[வத]ரக-
 [11.] வும் [||*] இந்த தன்மத்துக்கு அகித பண்[ணு]வு-
 [12.] வந் கெங்கை கரை[யி]ல் க[ர*]ராம் [பசு]வ

TRANSLATION.

Hail! On the tenth day of the month of *Māsi* of the *Pramādiča*² year, which was current (during the reign) of the illustrious *rājādhirāja rājaparamēśvara*, the illustrious Vira-Devarāya-mahārāyar, 1 *valavu*³ was given by a *dharmasāsana* 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 Vira-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.] ஸ்ரீமந்இராசாதிஇராசன் இரா[ச]-
 [2.] இராசாதிஇராசனு இரா[ச]-
 [3.] யபரமெஸைந் ஸ்ரீவி[ச]-
 [4.] தெவராயதிஹாஇராய[ர்*]-
 [5.] க்கு செவ்வாநின்ற
 [6.] ஆனந்தவருஷம் ஆடி

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

² As Dr. Oppert has shown in the *Madras Journal of Literature and Science for the year 1881*, p. 276, the erroneous forms *Pramodūta* and *Pramādiča* 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.] ஸ்ரீ உ [த]யதி நாயனா[ர்]
 [8.] அம்மைஅப்பநாயனா[ர்*]-
 [9.] க்கு [ச]லவைப்பற்று
 [10.] உல[க்]ளந்தவென்
 [11.] [சூரியதெ]வ[னென்]
 [12.] தன்மசாதனம் ப-
 [13.] ண்ணி குடுத்தபடி
 [14.] மூல்வயஇராயன்
 [15.] வெங்கட[க்]கை[ய்]

TRANSLATION.

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

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

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

TEXT.

- [1.] ஸ்ரீஹேஷ்வர ஸ்ரீஷ்ரீ [||*] ஸ்ரீஷ்ரீ[ஹா]-
 [2.] ஸ்ரீஷ்ரீஷ்வர ஸ்ரீ[ய]ரா[ய]வி-
 [3.] பாடநு பாடுஷெக்குத்தப்பு[வ ரா]-
 [4.] யர் கண்டநு மூவராயர் க[ண்]-
 [5.] டநு கண்ட நாடு கொண்டு
 [6.] கொண்ட நாடு கு[ட]ரதான் ஸ்ரீ-
 [7.] ஸ்ரீஷ்ரீஷ்வரபச்சிமஉத்தரவ-
 [8.] முடிநாதிபதி ஸ்ரீஷ்ரீராசாதிராசராசப-
 [9.] ரமேஷ்வர ஸ்ரீஷ்ரீஷ்வரதாப மசுவெட்டை
 [10.] கண்டருளிய பூவுடஇம்மடி-
 [11.] தெவராயிஹாராயர் விரகிஷ்ரா-
 [12.] ச்சய[ம்] பண்ணி அருளாநின்ற
 [13.] ஸகா[ஷ]ம் தநாஎயக ன் மெல் செ-
 [14.] ல்வாநின்ற ஸ்ரீஷ்ரீஷ்வரஷ்ரீ விஹ-
 [15.] நாயற்று பூவுவகைத்து ஸ்ரீயெ[ர]-
 [16.] உயியும் சனிவாரமும் கு[ய]-
 [17.] [ஷ்ரீ]ரது யொம[ஷ்ரீ] 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.] திராடத்து நாள் தொண்டை-
 [19.] மணுவத்து படைவீட்டு
 [20.] ராஜ்ய [ந]ரட்டவர் வலங்கையு-
 [21.] டு இடங்கையு ஶீமாஜநமு
 [22.] ராசமம்[பிரபு] மலை[க்க]-
 [23.] டைத்த¹ முரு[க]மங்கலப்பற்று
 [24.] மருதாசா படை[ட]வீடு உடைய[ார்]
 [25.] சொமனாதெ[ஸ்ர]நயினர் கொயிவி-
 [26.] வெ நிறைவற . நைந்து [கு]றைவ[ற]

TRANSLATION.

Let there be prosperity! Hail! On the day of (*the nakshatra*) *Uttirāḍam*,² which corresponds to the *Yoga Āyushmat* and to Saturday, the thirteenth lunar day of the former half of the month of *Simha* of the *Śukla* year, which was current after the Śaka year 1371 (*had passed*), while the illustrious *mahāmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the destroyer of the three kings (*of the South*),³ who takes every country which he sees, but who never gives back a country which he has taken, the lord of the eastern, southern, western and northern oceans, the illustrious *rājādhīrāja rājaprameśvara*, the illustrious *Vīrapratāpa*, who has been pleased to witness the hunting of elephants, *Praudha-Immaḍi-Devarāya-mahārāyar*, was pleased to rule the earth,—the inhabitants of the kingdom (*rājyam*) of *Paḍaivīḍu*, (*which belongs*) to *Tonḍai-maṇḍalam*, the great men of the right hand and of the left hand,—at the temple of *Somanāthesvara-nāyanār*, the lord (*of*) *Paḍaivīḍu* in the north-west (*of*) *Murugamaṅgala-parru*,⁴ which borders on the *Rājagambhīra Hill (Rājagambhīra-malai)*⁵

VI.—INSCRIPTIONS OF THE KAILĀSANĀTHA TEMPLE AT KĀNCHĪPŪRAM.

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-konḍa 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 *Pāṇdyas*,—*Madirai-konḍa*, “who took *Madura*,” might also be considered as the Tamil equivalent of *Madhurāntaka*, “the destroyer of *Madura*.” This was the name of a grandson of *Parāntaka I.* according to the large *Leyden grant*.⁷ Another *Madhurāntaka*, who was the son of *Rājarāja*, issued the *Sanskrit* portion of the *Leyden grant* after his father’s death.⁸ He is probably identical

¹ Read டைந்த.

² *Sanskrit Uttarāshāḍhā.*

³ *மூவராயர்* is the same as *மூவரசர்*, “the three kings,” i.e., the *Chera*, the *Chōla*, and the *Pāṇḍya*. In *Kanarese* inscriptions it occurs in the form *Māru-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.

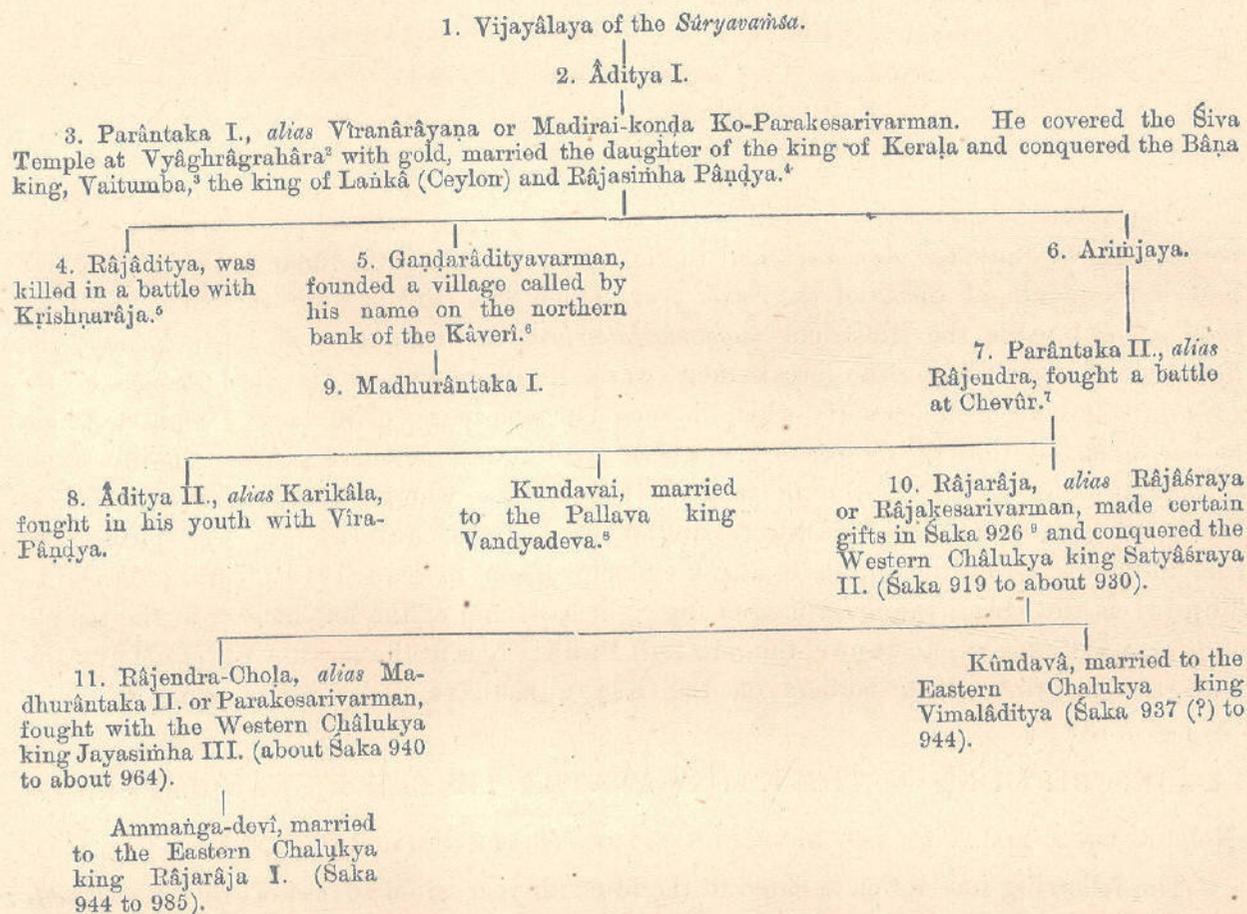
⁵ This hill was probably called after *Rajagambhīra-Sambuvarāyan*; see the introductions of Nos. 74 and 78.

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

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

⁸ See page 96, note 8.

with Rājendra-Chōla-deva, who, according to Nos. 67 and 68, conquered the Madura-maṇḍalam. The three kings just mentioned are Nos. 3, 9 and 11 of the subjoined table, which I insert for ready reference. It contains the pedigree of the Chōlas according to the large Leyden grant. The first three kings of the table are also named in Mr. Foulkes' above-mentioned grant.¹ On inscriptions of the two last kings and on other conquests of theirs, see the introductions of Nos. 40 and 67, above.



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

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

² As discovered by my assistant, V. Venkayya, M.A., Vyāghrāgrahāra is the Sanskrit equivalent of 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 Rāṣṭrakūṭa 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 Rāṣṭrakūṭa king Śarva Amoghavarsha I. (Śaka 737 to at least 800).

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

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

⁸ See page 97, note 9.

⁹ See page 64, note 1.

grant of the Western Châlukya king Jayasimha III.¹ calls (Râjendra-)Chôla *Pañcha-Dramilâdhipati* (read thus instead of *yam Châmdramilâdhipati*²), “the lord of the five Dravida (nations).³” The village, which was the object of the Miraj grant, belonged to “the Eḍadore (read thus instead of *Paḍadore*) Two-thousand.” Accordingly, the country of Eḍatore in Maisûr must have been in the possession of Jayasimha III. in Śaka 946 (expired). The same country of Eḍatore (*Idaiturai-nādu*) occupies the first place in the list of the conquests of Râjendra-Chôla-deva.⁴

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

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

TEXT.

- [1.] || ஸ்ரீ || மகிரா டெ[கா]-
- [2.] ண்ட கொப்பரகெசரிபன்மக்[கு]
- [3.] யாண்டு பதிந்ஞ்சாவது க[ச்சி]-
- [4.] ப்பெட்டுப்பெரிய [திரு]-
- [5.] க்கற்றளி லைமாவெவர்[கு]
- [6.] சண்ட[^{*}]பராக்கிரம[^{*}]ந்ருடியெந் [எ]-
- [7.] முத்து [||^{*}] திருகந்தளி தெவர்கு மூ[ந்]-
- [8.] று கொடி[ர]விளக்கு லநூலிகுர் உள-
- [9.] ளவும் சண்டபராக்கிரமவிர [^{*}]வத்த
- [10.] சாவா மூவா பெராடு இருநாற்று-
- [11.] எழுபது [||^{*}] இவ்வாட்டா[^{*}] நிசகி மூ[ழ]-
- [12.] க்கு நெய் கொண்டு சென்று உ[ண்]-
- [13.] னாழி[கை] உடையர்கள் கை[யி]-
- [14.] ல் னாழிக்கு வழுவா[த] நாழி-
- [15.] யால் எந் மக்கள் மக்கள் [வ]-
- [16.] ழி வழி [என்றும் அ]ட்டுவெந் [||^{*}] அட்[டெ]-
- [17.] னாயில் யடி[^{*}]வக[^{*}]த்தில் நிச[கி]
- [18.] நாவெகால் [தண்டபடுவெ]ன[^{*}]-
- [19.] ன் [||^{*}] இத்தண்ட[^{*}]பட்டும் இனெ]ய் மு[ட்]-
- [20.] டாமெ அட்டுவெ[^{*}]னென் [||^{*}] மு[ட்டில்] அ-
- [21.] ன்றாள் கொ[^{*}]வுக்கு நிசகி ம[^{*}]ஞ்சாடி

¹ *Ind. Ant.* Vol. VIII, p. 18.

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

³ The “five Dravīdas,” as opposed to the “five Gauḍas,” are the chief tribes or languages on the south of the Vindhya:—Dravīda proper (Tamil), Āndhra (Telugu), Karmāṭa (Kanarese), Mahārāshtra and Gurjara; see Böhlingk and Roth's *Sanskrit Dictionary*, s. v. द्रविड, and Winslow, s. v. திரவிடம்.

⁴ See pages 96 and 99, above.

⁵ See page 118, below.

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

- [22.] பொன் மந்த [ஓட்டி குடுத்தென்]
 [23.] [வி]ரம
 [24.] [இ]ஜீ-ம் [உ]ரா[கி].
 [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-vira 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 RÂJASÎMHAVARMEŚVARA 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-vira to "the holy stone-temple." A certain Kâlakopa-vira-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.] [ஹ]ஹி ஸ்ரீ || மகிசா கொண்ட
 [2.] [கெ]ரப்பரகேசரிபன்ம[க்]கு யாண்-
 [3.] [டு ப]தின் அஞ்சாவது கால[கெ]ரப-
 [4.] [வி]ரம[ன்][ருடி]யென்
 [5.] . . . பதிலும் கல்வெடுப்பூர் ப
 [6.]
 [7.] . . [தொ]ரை திருகந்தளி லெவர்க்-¹
 [8.] கு இரண்டு நொடாவினக்கு உராஜி-
 [9.] ர் உள்ள அளவும் எரிப்ப[த]ற்கு சண்-

¹ This seems to mean, that the sheep, if dead, had to be replaced by fresh ones.

² In other inscriptions, we find the spelling நந்தாவினக்கு for நொந்தாவினக்கு, which occurs also in No. 83, line 8, and in No. 147, line 5.

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

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

⁵ 1 *manjâdi* weighs 4 grains.

⁶ In னு of உன்னுழிகை, 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.] [மு]வா பெராடு நூற்றுஎண்பது [*]
 [12.] [இ]வ்வாட்டால் நிசதி உரிய் நெ[ய்]
 [13.] [கெ]ராண்டு வந்து உண்ணாழி[கை]
 [14.] [உ]டையர்கள் கையில் னாலுழக்-
 [15.] [கு] வ]மூவாத நாழியால் என் ம-
 [16.] [க்]கள் மக்கள் வழி வழி என்றும் அ-
 [17.] [ட்]டுவெனென் [*] அட்டெனாயில் [ய]^a
 [18.] [ஃ]லாஸுநத்தில் நிசதி அரைக்க[ா]-
 [19.] [ல்] பொந் தண்டபடுவெனென் [*]
 [20.] இத்த[ண்]ட[ப]ட்டும் இனெய் மு-
 [21.] ட்டாமெ அட்டுவெனென் [*] முட்டி[ல்]
 [22.] அன்றான் கொவுக்கு நிசதி குன்றி
 [23.] பொன் மந்ற ஓட்டி 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-konḍa Ko-Parakesarivarman, I, Kālakopa-vīra-manrāḍi Chandaparākrama-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 *uṟakkus*. If I do not pour them out, I shall be liable to a fine of one eighth *pon* daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I, Kālakopa-vīra-manrāḍi solemnly agree, that I and my descendants shall pay one *kuṟri*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 Rājasiṁhavarmeśvara Temple,⁵ and is probably a synonym of Kāñchīpuram. The town belonged to Kāliyūr-kottam, a district, which is also mentioned in Nos. 85, 147 and 148.

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

² See note 1 on the preceding page.

⁴ 1 *kuṟri* weighs about 2 grains.

³ 1 *uri* is equal to $\frac{1}{2}$ *paḷi* or *nāri*.

⁵ See page 118, below.

TEXT.

- [1.] [கொவி]ராஜகேசரிபம்மற்கு யாண்டு ந [ஆவது] காலியூர்கொட்டத்[தொகழ]நாட்டு
திரு[க்க]-
[2.] ந்றளிப்புறத்து மெனலூர் ஊரொம் கைய்யெழுத்து [||*] காஞ்சீய்புரத்து திருக்க-
ந்றளி [சு]-
[3.] ஷீலாவலணைய[ர] பக்கல் யாங்கள் கொண்டு கடவ பொன் பதின்எண்[கழ-
ஞ்செய்]
[4.] முந்து மஞ்சாடியும் குன்றிய [||*] இப்பொந் பதின்நெண்கழஞ்செய் மு[ந்து
மஞ்சா]-
[5.] [டி] குன்றிக்கும் பவிசையாறவஞ்சாதித்த[வற] நிசதம் உழக்கெண்ணை ஊரக[மு-
டையார் கா²]-
[6.] லொடொர்க்கும் உழக்காவெ அட்டுவொமாரொம் ஒரு நனாவிளக்கு அட்டுவொம-
[ர*]நொ[ம்]
[7.] [ஊ]ரார் சொல்ல எழுதிநென் இவ்வூர் விச[வந்] அலப்படியென் இவை எந்
எழுத்து [||*]

TRANSLATION.

In the 3rd year of Ko-Râjakesarivarman, we, the villagers of Menalûr, (*a quarter*) of Tirukkarralippuram in Ogara-nâdu (?), (*a division*) of Kâliyûr-kottam, (*made the following*) written agreement. We have received from Âdidâsa Chandêśvara³ (*in*) the holy stone-temple at Kâñchîpuram eighteen *karaijus*, three *manjâdis* and one *kunri*⁴ of gold. From the interest⁵ of these eighteen *karaijus*, three *manjâdis* and one *kunri* of gold, we shall pour out daily,⁶ as long as the moon and the sun exist, (*for*) one *nandâ* lamp, one *urakku* of oil with an *urakku* (*measure*), which is equal to a quarter (*according to the standard*) of the authorities in the village. As the villagers told (*me*), I, Alappaḍi, the head-man⁷ of this village, wrote (*this document*). This is my signature.

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

The middle part of this inscription is covered by the wall of the modern *mahâmandapa*, which has been erected between the Râjasimhavarmeśvara Shrine and that *mandapa*, on the base of which the inscription is engraved. It is dated in the fourth year of Ko-Parakesarivarman and records, that the villagers of Kalladuppûr⁸ pledged themselves, to furnish a fixed yearly supply of paddy from the interest of a sum of money, which they had received from the shrine of Âdidâsa Chandêśvara at Tiruvottâr.

TEXT.

First part.

[ஹ]லி ஸ்ரீ [||*] கொப்பாகெலரிவழிக்கு [யாண்டு நா]லா[வது] காலியூர்க்கொட்-
டத்து விறப்பெடுநாட்டுக்கல்லெப்பூர் லெலெயொம் கைய் எழுத்து [||*] இக்-
கொட்டத்துத்தனகூற்றுத்திருவொத்தூர் [சுடி]லாவலணையார் கை[மி]ல் யாங்கள்

¹ Read வரை.

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

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

⁴ 1 *karaiju* contains 20 *manjâdis*, 1 *manjâdi* contains 2 *kunris*, and 1 *kunri* is equal to about 2 grains.

⁵ பவிசை seems to be the same as பொவிசை.

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

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

⁸ Compare Kalladuppûr 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 சிவபிராஹ்ணர்கள் கைய வழி திருச்செந்நடை நெல்லளந்து குடுப்பொ-
மாமெனும் கல்லெப்பூர் ஸலெயெயாம் [*] இந்நெல்லு ம்
இவ்விருபதின் கழஞ்சு பொன்னு[க்]கும் பளிசை நெல் ஆட்டாண்டு தொறும்
தொண்ணூற்றுக்காடி நெல்லும் கூற்று வகை வழுவாமெ ஆட்டாண்டு தொறும்
எங்களுர் ஊரமை[ம]¹ [செ]ய்யும் வாரிய[ய]ப்பெருமக்களொமெ கொண்டு
சென்று அளந்து கு[டுப்பொமாமெனும்]

TRANSLATION.

Hail! Prosperity! In the fourth year of Ko-Parakesarivarman, we, the assembly (*sabhd*) of Kalladuppūr in Virappedu-nādu,² (a *division*) of Kāliyūr-kottam, (*made the following*) written agreement. We have received from the hands of Âdidâsa Chandêsvara (*at*) Tiruvottūr in Tanakūru (?), (a *division*) of this *kottam*, eight and a half of gold. According to the standard (*ânikkal*) of Kaechhippeḍu, we have received twenty *karāñjus* weight of gold. For these twenty *karāñjus* of gold, from (*the month of*) *Tai* of this year forward, we, the assembly of Kalladuppūr, shall measure and give paddy into the hands of the *Śiva* (i.e., *Śaiva*) *Brāhmaṇas* (*From*) the interest of these twenty *karāñjus* of gold, we, . . . the great people, who constitute the village-assembly of our village, shall measure and give every year ninety *kādīs*³ of paddy, without breaking our promise (*even*) partially.

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

This inscription is dated in the *Viśvadvasu* year, which was current after the expiration of the Śaka year 1286,⁴ and during the reign of Kambāna-udaiyar. The inscription No. 87 belongs to the same year, as No. 86, and to the reign of Kambāna-udaiyar, the son of Vīra. The date of No. 88 is the *Kilaka* year and the reign of Vīra-Kambāna-udaiyar. As it mentions Koppaṇaṅgal, an official, whose name occurs also in Nos. 86 and 87, and as the signatures at its end are identical with some signatures at the end of No. 87, the date of the inscription No. 88 cannot have been very distant from that of Nos. 86 and 87, and the *Kilaka* year must correspond to Śaka 1291. The inscription No. 87, which reads *Vīra-kumāra-Kambāna-udaiyar*, i.e., Kambāna-udaiyar, the son of Vīra, suggests that *Vīra-Kambāna-udaiyar* in No. 88 is an abbreviation for Kambāna-udaiyar, (*the son of*) Vīra. The prince, who is mentioned in the three inscriptions Nos. 86, 87 and 88, may be further identified with Kambāna-udaiyar, the son of Vīra-Kambāna-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 ஊரமை, i.e., ஊர் ஸலெயெ ?

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

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

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

Inscription No. 72.

Vira-Kambana-udaiyar.

Kambana-udaiyar.

Ommana-udaiyar (Saka 1297).

Inscriptions Nos. 86, 87 and 88.

Vira.

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

The three inscriptions Nos. 86, 87 and 88 contain orders, which were issued by a certain Koppanaṅga!,¹ Koppanṅga!² or Koppanaṅ³ to the authorities of the temple. Koppanaṅga! was probably the executive officer of Kambana-udaiyar at Kāñchipuram. The Kailāsanātha Temple is designated by three different names, *viz.*, Rājasimhavarmaśvara,⁴ Edudattu-āyiram-udaiya-nāyanār and 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-Chōla-deva, the Rājasimhavarmaśvara Temple at Kāñchipuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Anaiyapadaṅgāvudaiya-nāyanār.⁷ Koppanaṅga! ordered, that the temple should be reopened and that its property should be restored.

TEXT.

West face.

- [1.] ஸ்ரீமனு⁸மஹாமணு-
[2.] னெய்யா அரிநாயவிவாடன்
[3.] பாடுஷெக்குத்தப்புவ ராய-
[4.] ர் கண்டன் பூஷ்டவயி⁹லிஸி-
[5.] ஞாயிவகி ஸ்ரீகம்பண-
[6.] உடையர் விரயி¹⁰ரா-
[7.] ஜும் பண்ணி அரு-
[8.] ளாநின்ற ஸகாஷ்ட ஆமி-
[9.] ரத்துஇருநூற்றுஎன்ப-
[10.] த்துஆமின் மெல் செல்-
[11.] லாநின்ற வினாவல¹⁰வருஷ-
[12.] த்து ஆடி மாதம் முதல் ஸ்ரீ-
[13.] மது¹¹கொப்பணங்கள்
[14.] காஞ்சிபுரத்தில் இராஜ-
[15.] விஹபன்மியாரமு-

South face.

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

¹ No. 86, lines 13 and 67; No. 88, line 23.² No. 87, line 62.³ No. 88, lines 15 to 17.⁴ This temple is situated close to the Kailāsanātha Temple. In the hymns of Tiruñānasambandar and of Nambi Ārūranār, *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 Chōla king Rājarāja-deva,—it is mentioned under the name அனைகதங்காபதம்.⁵ Read ஸ்ரீ¹⁰.⁶ The two syllables வல¹⁰ 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 விரயி¹⁰.¹¹ Read ஸ்ரீ¹¹.

- [18.] யில் தானத்தாற்க்கு நிருபம் [||*] எ-
 [19.] தெத்து ஆயிரமுடைய நாயநார்
 [20.] தானத்தை முன்பெ குலொத்-
 [21.] துங்கசொழ்தெவர் காலத்தி-
 [22.] வெ இறங்கல் இட்டு நாயனார்
 [23.] திருநாமத்துக்காணியுமாறி தி-
 [24.] ருவிருப்பும் திருமடைவிளாகமு-
 [25.] ம் அனையபதங்காவுடைய னை-
 [26.] யன[ர்*]க்கு குடுத்த இதுவும் எடுத்த²
 [27.] த்து ஆயிரமுடைய நர்[ய*]-
 [28.] னார் தானத்தை இறங்-
 [29.] கல் இட்ட இதுவும் யஜீ-
 [30.] ம் அல்லாதபடி ஆலெ

East face.

- [31.] இன்ன[யன*]ர் தானம் இறங்க-
 [32.] ல் மிண்டு ஆடி மாதமுத-
 [33.] ல் பூசை திருப்பணி நடக்-
 [34.] கும்படிக்கு தென்கரை
 [35.] மணவிற்கொட்ட-
 [36.] த்து பன்மாநாட்டு முரு-
 [37.] ந்கை ஊர் அடங்கலும் வலு-¹மா-
 [38.] னியம் இறைய²வி ஆக
 [39.] நாற்பாற்க்கெல்-
 [40.] (கெல்லைக்குட்பட்ட
 [41.] நிலமும் சந்திராதித்தவ-
 [42.] ரையும் நடக்கும்படிக்-
 [43.] கும் [||*] இன்னயனார் தி-
 [44.] ருவிருப்புக்கு வடபாற்-
 [45.] கெல்லை வடதாழம்பள்-
 [46.] ளத்தது தெற்கும் [||*] தென்-

North face.

- [47.] பாற்கெல்லை கழனிக்-
 [48.] கு வடக்கும் [||*] மெல்பா-
 [49.] ற்கெல்லை கரை டெ-
 [50.] மட்டுக்கு கிழக்கும் [||*] கி-
 [51.] ழ்பாற்கெல்லை வரி
 [52.] வாய்க்காலுக்கு மெ-
 [53.] ற்க்கும் [||*] இந்த நாயனார்
 [54.] சந்நதித்தெரு அட-
 [55.] ன்கலும் வலு-¹மா-
 [56.] ன்னியம் ஆகச்சந்தி-
 [57.] ராதித்தவரையும் செ-
 [58.] ல்லும்படி முன்பு இறங்-

¹ Read னி.² Read யி.

- [59.] கல் இட்ட நாளில் வெ-
 [60.] ட்டின கல் வெட்டுப்படி
 [61.] தவிர்த்து குடுத்த அ-
 [62.] ளவுக்கு இவ்வலை-¹
 [63.] சாதனம் ஆக கல்-
 [64.] லும் வெட்டி தாழ்-
 [65.] வற நடத்திக்கொ-
 [66.] ள்ளவும் பாற்பது [||*]
 [67.] இவை கொப்பணங்கள்
 [68.] எழுத்து [||*]

TRANSLATION.

Hail! From the month of *Ādi* of the *Viśvāvasu* year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahā-mandaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, the illustrious Kambāna-udaiyar, was pleased to rule the earth,—the illustrious Koppanaṅgaḷ (*addresses the following*) order to the authorities of the temple of Rājasimhavarmaśvaram-udaiyār, *alias* Eḍudattu-āyiram-udaiya-nāyaṅār, 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-nāyaṅār was closed, that the temple-land (*tirunātmattu kāṇi*) of the lord was sold, and that the temple-compound (*tiruviruppu*) and the environs of the temple (*tirumadaivilāgam*)² were given to Anaiyapadaṅgāvudaiya-nāyaṅār,—the closing of the shrine of this lord shall cease; the worship and the divine service shall be carried on from the month of *Ādi* forward; the whole village of Muruṅgai in Panmā-nāḍu, (*a division*) of Maṇavirkottam³ 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 *sainnidhi* 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 Koppanaṅgaḷ.

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 Kambāna-udaiyar, the son of Vīra. It records that, with the sanction of Koppanaṅgaḷ,⁴ the authorities of the Rājasimhavarmaśvara Temple at Kāñchipuram sold some houses in the northern row of the *sainnidhi* street to certain *Mudalis* at the price of 150 *panas*.

¹ Read இவ்வலை.

² See page 92, note 5.

³ On Panmā-nāḍu and Maṇavirkottam, 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.] தப்புவ ராயகண்ட-
 [5.] ன் வ-கு[ஹ்]வஜி²ஸி²த[தி]-
 [6.] ராகிபதி ஸ்ரீவிரகுமார-
 [7.] கம்பணஉடையர் ப்ர-
 [8.] னுவிஇராச்சியம் பண்-
 [9.] ணி அருளாநின்ற சஹா-
 [10.] த்தம் ஆயிரத்து இருநா-
 [11.] த்று எண்பத்து ஆயின்
 [12.] மெல் செல்லாநின்ற
 [13.] விநாயகிவருஷம் ஆடி
 [14.] மாதம் முதல் ஸ்ரீமனு²-
 [15.] கொப்பண்ணங்கள்
 [16.] காஞ்சிபுரத்தில் உடையார்
 [17.] இராஜஸி²ஹபன்மியரம்

South face.

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

East face.

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

¹ Read ஸ்ரீஜ.² Read ஸ்ரீக.

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

North face.

- [48.] ம் முதல்மையும் அடை[ட*]-
 [49.] ப்பும் தெவர் அடிமை-
 [50.] யும் கைக்கொள்ளை-
 [51.] மயும் தாங்கள் நின்ற
 [52.] அடைவுகளிலெ வி-
 [53.] ற்றும் ஒற்றிவைத்து-
 [54.] ம் கொள்ளக்கடவர்-
 [55.] கள் ஆகவும் ஊர் பெ-
 [56.] ாருந்தினது அடைப்பு
 [57.] ஆக கடவுதாகவும் [||*] இப்-
 [58.] படிக்கு இன்னாள் முத-
 [59.] ல் சந்திராதித்தவரை-
 [60.] யும் செல்ல கல்லிலு-
 [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.] சியன் எ-
 [73.] முத்து [74.] இப்படிக்-
 [75.] கு இக்கொ- [76.] யில் தெவ-
 [77.] கன்மி க- [78.] ாட்டுக்கு-
 [79.] றிவைப்- [80.] பன் விர-
 [81.] சம்பப்பி- [82.] ரமாராய-
 [83.] ன் எழு- [84.] த்து
 [85.] இப்படிக்கு [86.] இவை கா-
 [87.] ஞ்சிக்குமி- [88.] பாரத்து வ-
 [89.] ரசி விடங்- [90.] கபட்டன்
 [91.] எழுத்து [92.] இப்படிக்கு
 [93.] இவை நா- [94.] ற்பத்தெண்-
 [95.] ணயிரக்க- [96.] ரலான்
 [97.] எழுத்து [98.] இவை இரா-
 [99.] குத்தராய- [100.] க்காலா-

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

TRANSLATION.

Hail! From the month of *Ādi* of the *Viśvādi*¹ year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahāmaṇḍa-leśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, Kambana-udaiyar, the son of the illustrious Vira, was pleased to rule the earth,—the illustrious Koppaṅgaṅga! (*addresses the following*) order to the authorities of the temple of the lord Rājasimhavarmaśvaram-udaiyār, *alias* Edudattu-āyiram-udaiya-nāyaṅār, at Kāñchipuram. Whereas all the houses and the gardens (*attached to*) the houses in the northern row of the *sainnidhi* street,—excluding the *matha* 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-mañjana-peru-vari*),—were sold at a price (*fixed in the presence of the god*) Chaṇḍeśvara to the *Mudalis*, to be (*their*) property, from this day forward, for ever, against (*payment of*) *pa.* 150, (*i.e.*) one hundred and fifty *panas*, which were previously received from these (*Mudalis*) and deposited in the temple-treasury,—these houses, gardens (*attached to*) the houses may be sold or mortgaged by them This (*order*) shall be engraved on stone and copper, in order that it may last from this day forward, as long as the moon and the sun. This is the signature of Koppaṅgaṅga.

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

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

This inscription is dated in the *Kīlaka* year (*i.e.*, Śaka 1291) and during the reign of Kambāṅga-udaiyar, (*the son of*) Vira.² It records that, with the sanction of Koppaṅgaṅga,³ the temple authorities gave a *matha* near the temple and some land to a certain Gāṅgayar of Tirumudukuṅṅam. 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 Tinḍivanam Tālluṅga of the South Arcot District.⁵ Tirumudukuṅṅam, *i.e.*, “the holy ancient mountain,” is perhaps meant for its Sanskrit equivalent Vṛiddhāchalam, the head-quarters of a Tālluṅga in the South Arcot District.⁶

¹ *I.e.*, *Viśvāvasu*.

² See page 117, above.

³ See page 118, above.

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

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

⁶ *Ibid.* p. 212.

TEXT.

West face.

- [1.] ஸ்ரீ ஸ்ரீ [||*] ஸ்ரீவிநாயகம்-
 [2.] பண்ணை உடையர்கு
 [3.] செல்வாநின்ற கீல-
 [4.] கவருஷத்து கோரூ-
 [5.] யறு அவரவ(ஷ)-
 [6.] க்ஷத்து ஸ்ரீவிநாயகம் [||*] டெ-
 [7.] சல்வாய்க்கி(மு)-
 [8.] முமையும் பெற்ற
 [9.] டெ[த]ர் னுள் ஜயங்கெ-
 [10.] ண்டசொழம-
 [11.] ண்டலத்து எயிற்-
 [12.] கொட்டத்து நகர-
 [13.] ங்காஞ்சி-
 [14.] புரத்து-
 [15.] டயார் திரு-
 [16.] க்கம்தளி

South face.

- [17.] மக[ர*]தெவரான எடு[தத்]-
 [18.] தாயிரம் உடைய ந-
 [19.] ரயினார் கொயிலில்
 [20.] ஸ்ரீராம[ர*]தெவரான
 [21.] ரரும் தாநத்தாருமவ்-
 [22.] வணைவரொம் கொ-
 [23.] ப்பணங்கள் அ-
 [24.] ருளிச்செயல்படிக்கு
 [25.] திருமுதுகுன் தத்தில்
 [26.] மா[ஹ]மாரரில் சிற்-
 [27.] ருமுருடையான் பெ-
 [28.] ண்ணுகிய பெரும-

East face.

- [29.] ரானை காங்கயற்கு
 [30.] திருக்கையெர்படி
 [31.] திருமுன் ஒதுகையு-
 [32.] ம் மெலைத்தெருவி-
 [33.] ல்¹ ஒரு மடமும் கா[ணி]-
 [34.] ய[ரட்சியும்] குடுத்த அ-
 [35.] [ள]வுக்குச்[சந்]கி[ருகி]த்த-
 [36.] வ[ராயும்] நடத்தி[க்]டு-
 [37.] காள்ளவும் [||*] ஸ்ரீரு[ர*]ரூ-
 [38.] மா[ஹ]மாரரும் [தாநத்தா]-
 [39.] ரொம் [க]ம்பா[ண்டான்] எ-

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

- [40.] [மு]த்து இவை இறங்கல் பி-
 [41.] ட்ட சிய[ர்] எழுத்து
 [42.] இவை விரச-
 [44.] ராயர் எழுத்-
 [46.] பட்டெழுத்து
 [48.] ராயக்கால-
- [43.] ம்ப[பி]ரமர-
 [45.] து விடங்க-
 [47.] இராகுத்த-
 [49.] ன் எழு[த*]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 Tirukkarrāli-Mahādeva, *alias* Edudatt-āyiram-udaiya-nāyanār³ at Kāñchipuram, a town of Eyirkōttam in Jayankōṇḍa-Śora-maṇḍalam, gave, as ordered by Koppanaṅgal, to Perumāṇ, *alias* Gāṅgayar, who is worshipped by (*i.e., who is the teacher of?*) Śirramūr-udaiyāṇ, (*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 Kambāṇḍāṇ. This is the signature of Śīyar (*Simha*), who made the closing (*of the temple*) cease. This is the signature of Vira-Śamba-Brahmā-rāyar. The signature of Viḍaṅga-bhaṭṭa. The signature of Irāguttarāyakkālaṇ.

¹ The rest of the signatures is illegible.

² This corresponds to the Sanskrit *Rohini*.

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

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

PART III.
NOTES AND FRAGMENTS.

No. 89. INSIDE THE GENĠONDA MA᠆᠇APA¹ AT MĀMALLAPURAM, ON THE LEFT WALL.

This inscription is engraved on two stones, which fit to each other. It is dated "in the fourteenth year of Ko-RĀjakesarivarman, *alias* Tribhuvanachakravartin Śrī-Kulottu᠅ga-Śora-deva, who was pleased to sit on the throne of heroes, (*which consisted of*) pure gold." The fourth line mentions "Āmūr-nādu, (*a division*) of Āmūr-kottam² in Jayā᠅ko᠅᠇a-Śora-ma᠅᠇alam." The seventh line contains the name of the god Ādidāsa Chandeśvara.³

[3.] செம் பொந் விரவிஹாலனத்து விற்றிருஞ்ஞரிய கொவிராசகெசரிபதி-ராக திருபுவ-
[ன*]ச்ச[க்]சுவர்த்திகள் ஸ்ரீகுலொத்துங்கசொழுவெவர்க்கு யாண்டு புகிநாலாவ-
[4.] து ஜயங்கொண்டசொழமண்டலத்து ஆமுர்கொட்டத்து ஆமுர்காட்டு

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

This inscription is written on two stones, which fit to each other. It seems to have been dated in the fifth year of the reign of [RĀja]nārāya᠅a Śambuvarāyar⁵ and to have recorded a grant to the temple of Perumāi (*i.e.*, Vishnu) and of Nilama᠅gai-nāchchiyār (*i.e.*, the goddess of the earth) at Māmal[lapuram].

[1.] நாராயணன் சம்புவராயற்கு யாண்[டு] [டு] முதல் மாமல்-
[2.] நின்ற பெருமாளுக்கும் நிலமங்கை[ந]ரச்சியாற்கும் பை
[3.] ன நிலம் உள்ளது அஞ்சாவது முதல் திரு[வா]ராதனைக்கும்
திருப்பணி
[4.] பற்பட்ட உபாதிகளும் உட்பட ஸஷ்ட[தி]ராஜ(ய)ராக நடக்கும்
ப
[5.] ண தாழ்வற நடத்திப்பொதுவ

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

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

¹ *Madras Survey Map*, No. 53. The modern name is perhaps a corruption of Ga᠅gai-ko᠅᠇ā᠅ Ma᠅᠇apa and connected with Ga᠅gai-ko᠅᠇a Cho᠅a, a prince who, according to Dr. Burnell (*South-Indian Palaeography*, 2nd edition, p. 45; note 1), is mentioned in an inscription at Karuvār in the Coimbatore District. I read the name गङ्गकोण्ड-चोल on both faces of a silver coin, which is figured by Sir W. Elliot (*Coins of Southern India*, plate iv, No. 152).

² See page 64, above. Āmūr-kottam is also mentioned in a copper-plate grant of Śaka 1558 (expired); *Ind. Ant.* Vol. XIII, p. 132, plate iv b. line 1. Āmūr-nādu and Āmūr-kottam are probably named after Āmūr or Āmbūr, a town in the Velūr Tāllu᠅a of the North Arcot District and a station on the Madras Railway; see Sewell's *Lists*, Vol. I, p. 163.

³ ஆதிஉலாசண்டெய்யார். 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 சதாசர்வை seems to represent the Sanskrit *sadd-sēvā*. It is here used in the sense of "a monument of perpetual devotion," just as, in Sanskrit, *kīrti* and *kīrtana* have sometimes the meaning "a monument of fame;" see Mr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 212, note 6.

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

TRANSLATION.

In order that (*the god*) 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.] கொபுரவாச-	[2.] ல் வினா-
[3.] யகன்	[4.] லக்ஷி-
[5.] க்க சி-	[6.] வசமு-
[7.] யபரி-	[8.] பால-
[9.] கன்	[10.] காட்டெ-
[11.] ரி சந்-	[12.] திரப்-
[13.] பிள்ளை	[14.] அதிய-
[15.] ரியார்	[16.] சதா ² செ- [17.] ரவை [*]

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 *r* is entered below the line.

No. 94. ON THE STEPS INSIDE THE GOPURA.

[1.] காட்டெரி

[2.] சந்திரப்பிள்ளை

[3.] சதாசெர்[வை] [||*]

No. 95. ON THE BASE OF THE ÎSVARA TEMPLE AT ŚORAPURAM NEAR VELÛR;
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 || [திருமகள் பொல]ப்பெரு னிலச்செல்வியுண[க்கெயுரிமை பூண்டமை]
மனக்கொளக்காணுர்ச்சாலை கவமதுத்தருளி வெங்கைஞாடும் கங்கபாடியுனுளம்ப-
பா[டி*]யும் குடம-

[2.] லை(ம)நாடுக்கொல்[லமுங்கனி]ங்கமும் எண்டிசை[ச] புகழ் தர [ஈழமண்டலமும்
இரட்டபாடி எழ]ரையிலக்கமு(ம்)கிண்டிறல் வென்றித்தண்டாற்க்கொண்ட தன்-
நெழில் வள . . . ழியுள்

No. 96. ON THE BASE OF THE ÎSVARA TEMPLE AT ŚORAPURAM; 4TH INSCRIPTION.

On the base of this temple, there are at least three obliterated inscriptions besides the preceding one. In the second line of the fourth inscription there occurs the following passage: கொயிராசகெசரிபன்மராந குலொத்துங்கசொழதெவற்க்கு முப்பத்திரண்டாவது; "the thirty-second [year] of Ko-Râjakesarivarman, *alias* Kulottuṅga-Śora-deva."

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

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

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

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

Nos. 99 TO 106. INSCRIPTIONS OF THE GÂNGEŚVARA TEMPLE AT GÂNGANÛR NEAR VELÛR.

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 *Dhâtu* year, which was current after the expiration of the Śaka year 1258. No. 100 begins with the name of "Sakalalokachakravartin Râjanârâyaṇa Śambova."⁵ Nos. 104 and 105 mention Gângeya-nallûr, *alias* Śrî-

¹ See the introduction of No. 66, above.

² துன்மதிவருஷம்.

³ சொழபுரம் உடையார் இராசெந்திரசெர்னிகாமுடைய நாயனார் கொயில்.

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

⁵ See the introduction of No. 52, above.

Mallinâtha-chaturvedi-maṅgalam, and according to No. 102, Gâ[ṅgeya-nallûr] was a village in Karaivari-Ândi-nâdu,¹ (a division) of [Pa]ḍuvûr-koṭṭam. Other localities mentioned in the subjoined fragments are: Paḍaivîdu,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 அம்மைஅப்பிசாரமுடைய நாயனார்க்கு

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

[1.] ஸ்ரீ ஸ்ரீ [||*] லகலவொ[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.] ப்பிசாரமுடைய⁶ நாயனார்க்கும் ஸ்ரீகையிலாலமுடைய நாயனார்க்கும் முன்பிலாண்டை ஒழுகினபடி நஞ்சை புஞ்சை பத்திலஞ்சம்

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

[1.] ஷெர்க்கொட்டத்து கரைவழிஆந்திராட்டு அகரம் கா

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

[3.] அகரம் ஸகாஷ்ட ஆயிரத்துஇருநூற்றுஐம்பத்துஎட்டின் மெல் செல்லாநின்ற யா-காவலவகலாரத்துப்பகினஞ்சா

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

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

[1.] கரம் காங்கெயநல்லூரான ஸ்ரீமல்லினாதச்ச

[2.] அணைப்பாடியுடையான்⁷

No. 105. INSIDE, ON THE TOP.

[1.] ங்கெயநல்லூர் ஆன ஸ்ரீமல்லினாதச்சகாவெ-⁸ஹிமங்கலத்தில் உடை[ய]

[2.] பருமான் திருவிடையாட்டமும் முன்பிலாண்டை⁸ ஒழுகினபடி நஞ்சை புஞ்சை பத்தில[ஞ்]

No. 106. INSIDE, ON THE BOTTOM.⁹

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

⁵ The aksharas ஈயணன் சம்பொவ, which occur on the fourth stone, are smaller than those on the third; perhaps the apparent connection between the two stones is only due to chance.

⁶ Read அம்மைஅப்பிசாரமுடைய, as in No. 99.

⁷ The same name occurs in a fragment on the left of the top of the south base, where it is spelt அணைப்பாடி உடையான்.

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 RĀMASVĀMI-PERUMĀL TEMPLE AT NELLUVĀY 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 *mahāmaṇḍaleśvara rājā-dhirāja rājaparamēśvara*, the illustrious Vīra-Ve[ṅka]ṭapati[d]eva-mahârâya" and is dated in the *Yuvan* year, which was current after the expiration of the Śaka year 1557. An inscription of the same Venkaṭa II. of Karnāṭa was published in the *Indian Antiquary*, Vol. XIII, p. 125. It is dated one year later than the present inscription.

No. 108. AT THE GRĀMADEVATĀ ULAGANĀYAKA-AMMĀL 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-Nandivikramavarman."

[1.] கொவிசையந்தி[விக்க]-

[2.] கிரமபருமர்க்கு யா[ண்டு]

[3.] அயம்பத்திரண்டா[வது]

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

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

[2.] [கொ]ப்பரகெசரிபன்மந்தி

[3.] பத்துமுன்றாவது பழி

Nos. 110 to 112. INSCRIPTIONS OF THE ÎŚVARA TEMPLE AT ŚEMBĀKKAM 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 (*sabhā*) of VelŪr, *alias* Paramēśvara-maṅgalam, made to the god Âdidâsa Chaṇḍeśvara.²

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

This inscription seems to record another gift of the *sabhā* of VelŪr. It mentions Śemmanpākkam (*the modern* Śembākkam) and Rājendra-Choleśvara,³ evidently the name of the temple itself.

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

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

No. 113. ON THE PERUMĀL 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 ஆகிராவஸரணையா. See page 92, note 6, and page 116, note 3.

³ ராஜேஞ்சொழியா.

⁴ [இ]ரா[செ]ஜேஞ்சொளியா.

⁵ [ஆ]கிராசன் (1) சண்டையா.

⁶ See page 91, note 6.

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

- [1.] [ശംഖ]മുഖം ഖുഖു [||*] ശ്രീമൂലമുഖാമண்டലീകര[കൃ] ഹരിയരായവിപാடன் ഹാരമുഖം
 [2.] [കൃ] ത[പു]വ രായർ കண்டൻ മൂവരായർ കண்டൻ കண்ட [നാ] കൊண்டு
 [3.] [കു]താൻ വ-ഉ-ജ-ക-കി-ണ-പ-ടി-മ-ര-കൃ[ര]ധി[പ]കി¹ ശ്രീവിരവിശൈയാ[യ]-
 [4.] [മു]രായർ കുമരർ മജുവെട്ടെ കണ്ടനു[രി]യ മേവര

No. 114. ON THE VIRÛPÂKSHESVARA TEMPLE AT VEPPAMBATTU NEAR VELÛR.

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-nâyaka made to the temple of Virûpâksha-nâyanâr at Veppambattu in Ândi-nâdu; line 4 also mentions Padaividu.² The passage alluded to runs as follows:

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

Nos. 115 to 123. INSCRIPTIONS OF THE MÂRGASAHÂYESVARA TEMPLE AT VIRIÑCHIPURAM.

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

1. King: the illustrious *mahâmandalesvara Medintîsvara* Immadi-Narasimharâya-mahârâyar (of Vijayanagara).³
2. Date: Śaka 1418 expired⁴ and the *Râkshasa* year current.
3. Donor: Periya-Timmarâśa-udaiyar.
4. Remark: The inscription mentions a *mandapa*, which Erama-nâyaka 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 *mahâmandalesvara Medintîsvara Gandan Kattâ[ri] Sâluva Dharamivarâha* Narasimharâya-udaiyar (of Vijayanagara).
3. Donee: *Udaiyar* Varittunai-nâyanâr⁵ of Tiru-Viriñchipuram.
4. Remark: The inscription mentions some *nâyaka*, the son of another *nâyaka*; the names of both are obliterated.

¹ Read പശ്ചിമോദയവലി-പുരാധിപതി.

² See page 83, above.

³ The inscriptions No. 116 and No. 119 belong to the same king.

⁴ The *Râkshasa* year, however, corresponds to the *current* Śaka year 1418.

⁵ See page 92, above.

No. 117. INSIDE THE FRONT GOPURA, TO THE LEFT, THIRD INSCRIPTION.

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

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

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

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

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

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

1. Date: Śalivâhana-Śaka 1457 expired and the *Nandana* year current.⁴
2. King: the illustrious *mahârâjâdhirâja-paramesvara* Achyutadeva-mahârâyar (of Vijayanagara).
3. Donee: Mârgasahâya-deva⁵ of Iriñchipuram(!).
4. Remarks: The inscription mentions Śîraleri (see No. 123). The grant seems to have consisted of a number of *kuṛis* of land and to have been made for the benefit of two *Brâhmanas*, Timmappayan and Śaivâdirâyar Vasantarâya-guru, who taught the *Rik-sâkhâ* and *Yajuh-sâkhâ* respectively. The second donee belonged to the Bhâradvâja-gotra and followed the *Bodhâyana-sûtra*.⁶

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

1. King: the illustrious *mahâmandalesvara*,⁷ the illustrious Vîrapratâpa, (*the younger brother and successor of*) Vîra-Narasimha-deva, Kṛishnadeva-mahârâya (of Vijayanagara).⁸
2. Date: Śaka 1435 expired and the *Śrîmukha* year current.

¹ See the introduction of No. 52, above.

² See Nos. 55 and 114, above.

³ The inscriptions No. 120 and No. 123 belong to the same king.

⁴ There is a mistake in the date, as Śaka 1458 corresponds to the *Manmatha* year, and the *Nandana* year to Śaka 1455. See No. 123.

⁵ Compare *Mârgasahâyesvara* in No. 58 and *Margasahâya-lînga* in No. 140.

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

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

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

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

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

No. 123. INSIDE THE BACK GOPURA.

1. King: the illustrious *mahāmandaleśvara rājādhirāja rājaprameśvara*, the illustrious Achyutadeva-mahârâyar or Achyutarâya (of Vijayanagara).
2. Date: Śaka 1454 expired² and the *Nandana* year current.
3. Donee: *Udaiyâr Varittunai-nâyanâr* or Śrî-Viriñcheśvara.
4. Donor: the *karanikka* (= *karanam*) Virappayan or Viraya, who belonged to the Gautamânvaya.
5. Object of the grant: (a) the village of Śiraleri within the boundaries (*śimā*) of Kâvanûr;³ (b) the village of Virarâśûr, excluding the *agrahâra* of Kîrai-Virarâśûr and including the open (*i.e.*, unfortified) place (*irippu*) of Aṅgarâyan-kuppam.⁴
6. Remark: The inscription mentions the *mandapa* of Samburâyan, 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[ம்ம்ரு]
- [2.] யாண்டு நாற்பத்தெழாவது

No. 126.

This inscription is dated in the third (?) year of Madirai-koṇḍa 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 Paleography*, 2nd edition, p. 79.

³ This is the name of a village in the Guḍiyâtam Tâlluqa of the North Arcot District; see Sewell's *Lists*, Vol. I, p. 160.

⁴ This is the modern village of Aṅgarânkuppam, 6 miles north of Viriñchipuram.

⁵ See the introduction of No. 57, above.

⁶ See the introduction of No. 82, above.

The stone, which bears the subjoined inscription, is unfortunately very much worn. The text, as far as it can be made out, runs as follows:—

“In the 5th year of Ko-Parakesarivarman, *alias* Udaiyâr Śrî-Râjendra-deva, who, having taken the seven and a half *lakshas* of Iraṭṭa-pâdi,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-nâdu,³ (*a division*) of Adhirâjendra-vaḷa-nâdu in Jayankonda-Śora-maṇḍalam, [*gave*] to Mahâdeva of the Someśvara (*temple*) at our village for the purposes of worship three hundred *kuris*; for a *tiru-nandavanam* three hundred *kuris*; for two lamps”

An inscription of the same Râjendra-deva, which is dated in the ninth year and is found in a niche of the Varâhasvâmin Temple at Mâmallapuram, was published by Sir Walter Elliot.⁴ He identified Âhavamalla with the Western Châlukya king Âhavamalla II. or Someśvara I. (about Śaka 964 to about 990), who, according to inscriptions⁵ and according to the *Vikramânkacharita* (*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 *Sûryavamsa*, 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.] [ஸ்ரீ ஸ்ரீ [*] திருமகள் விரும்ப செ]-
 [2.] [க]கொல் வெணன் தன் முன்னென் டெ .
 [3.] . பின்னது வாகமுன்னெதிரென்று எதிர் .
 [4.] . ருது எண்டிசை வ[ரை]ற பறையது கற .
 [5.] . இரட்டபாடி எழறையிலக்கமுங்கொ[ண்]-
 [6.] [டு] கொ[ல்]வ[ர]த்து ஜய[ஸ்ரீ]பம் நாட்டி [பெ]-
 [7.] [ராற்]றங்கரைக்கொப்பத்து சூறவமல்ல[ன்]
 [8.] . செனையெல்லாம் ப[ரா]து நிகழ்ப்ப ச-
 [9.] [ண்]ணமாக்கி ஆறவமல[வ*]ன் புறக்கிட்டொட அவ[ன்]
 [10.] [ஆ]ணையுங்குறியாயும் பெண்டிர் பண்டாரமு[ம்]
 [11.] [வி]லவமும் அடங்க[லு]ங்கைக்கொண்டு வி-
 [12.] [ரா]ரவிஷெகம் பண்ணி விரசிக்காச[னு]⁸ வீற்றிரு-
 [13.] [ந்தரு]ளிய கொப்ப[ர]கெசரிபகூரான உடையா[ர்] ஸ்ரீ-
 [14.] [ராடு]ஜனூ[டு]வெற்கு 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-nâdu 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 பொரிற்றங்கரைக்கொப்பத்து.

⁸ Read வீரசிக்காசனத்து.

- [15.] ண்டசொழமண்டலத்து அகிராஜேனுவ[ள]-
 [16.] நாட்டு மியறைநாட்டுக்கங்கமாத்தாண்டபுர-
 [17.] [த்து] ஊரொம் எங்களுர் வெளிமுடி-
 [18.] [ய] லேறாடெவற்கு அம்சனாபாகத்து-
 [19.] [க்]கு இவ்வூர் ஊருணி எத்தத்த[தி]-
 [20.] ல் முதல் மடைச்செறுவில் தெ-
 [21.] [ந்]கில் இலவங்காலிச்செறுப்பதி-
 [22.] னறு சாண் கொலால் குழி முன்-
 [23.] னூறும் திருநந்தவனத்து[க்]கு [ஊ]-
 [24.] [ரு]ணிப்பூட்டைக்காலுக்குக்[தி]ழக்-
 [25.] [க்]ல் தெ[ந]க்கப்பட நிலம் பதி[ந]-
 [26.] [று] சாண் கொலால் குழி முன்னூறும் .
 [27.] . . விளக்கிரண்டுக்கு ஆற்றங்கரை

No. 128.

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

- [1.] [ச]கவலொகச்[ச]-
 [2.] [க்]ரவத்தி இராசநார[ா]-
 [3.] [யண]ன் சம்புவராய[ன்]
 [4.] [த]ன்மம் வழித்து-
 [5.] னை அப்பன்

No. 129.

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

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

The southern wall of this temple is covered with several Chola inscriptions. None of them can be made out completely, as the letters are much obliterated, and as the stones are, to all appearance, not in their original order.

No. 130.

This is dated "in the 11th (?) year of Ko-Râjakesarivarman, *alias* Chakravartin Śrî-Kulottuṅga-Śora-deva."

- [5.] கொவிராஜகெஸரி[மந்]மராக சகரவத்தி பூக்கு[லொ]த்துங்க
 சொழுவெற்கு யாண்டு ல[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.

² This is the same as Varittunai-nâyanâr; 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 Çhaṇḍeśvara-deva.²

TEXT.

- [1.] ஜயங்கொண்டசொழமண்டலத்து பங்களநாட்டு வடக்கில் வகை மியகறை-
நாட்டு [ஐம்]-
[2.] பூண்டி ஊரொம் எங்களுர் முப்பனை[யீ]யாரமுடைய மஹாஜெவற்கு திருநகை-
வனமாக ஆ-
[3.] திதாவன் சண்டெயரஜெவர் ஸ்ரீஹலுத்திலெ நாங்கள் நீர் வார்த்துக்குடுத்த
கிலமாவ-
[4.] து [||*] தென்பாற்கெல்லை நம் கயத்துக்கு வடக்கும் [||*] மெல்பாற்கெல்லை
தொம்பர் மாவுக்குக்கிழக்கும் [||*]
[5.] வடபாற்கெல்லை வழிக்குத்தெற்கும் [||*] கீழ்பாற்கெல்லை வெளைமெட்டுக்குப்புகு
.

TRANSLATION.

Having poured water into the blessed hand of Âdidâsa Çhaṇḍeśvara-deva, we, the inhabitants of Aimbūdi 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 Tomban; the northern boundary is to the south of the road; the eastern boundary is

No. 132.

This inscription is dated "in the 10th (?) year of *Tribhuvanachakravartin* Kōneri Men-kōṇḍa Kulottuṅga-Śora-deva." The donor was Śeṅgeṇi-Ammayappa Perumāi, *alias* Vikrama-Śora-Śambuvarāyaṇ.³

- [1.] ஸ்ரீ ஸ்ரீ [||*] திரிபுவனச்சக்கராவத்திகள் கொனெ[ரி] மென்கொண்ட குலொத்துங்க-
சொழதெவற்கு யாண்டு ஐ[||] ஆவது செங்கெணி அம்மையப்ப
[2.] டைப்பெருமானார விக்கிரமசொழச்சம்புவராயந் அ[ன்]தராயமும் அ[சு]ரவினியொகமு-
மிழந்தென் [||*] இவ்வந்தராயங்கொள்வார் கெங்கையிடைக்குமரியி[டை]க்கு

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

This inscription is dated during the reign of Vīra-Veṅkaṭapati-rāyar 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 Kaṇipākkam for the *maṇḍapa*, which was to be used as a watershed and *sattram*.

- [1.] ஸ்ரீமுகநுல் சிதிரா மீ ௫ வ.
[2.] வீரவெங்கடபதிராயர் கால்கி-
[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.வி.ச்ச மண்டபம் [*] இன தம்ம-
 [5.] குரு தண்ணி பகல் சதிரகு-
 [6.] கு கழனிபாகதிவ் கழனி கு-
 [7.] . . . து கொல்லை குழி |ர.
 [8.] . . . : கழனி கு[ழி] |நய .
 [9.] . . . லலை குழி |டுய| சனிரா-
 [10.] [கி.த]வராகும் [ந]டகசு-
 [11.] . . . [வ]ம் [*] இதுகு [ய]ரதொ-
 [12.] ருதர் [அ]கிதம் பண்ணி

Nos. 134 TO 137. INSCRIPTIONS AT KĪR-MUTTUGŪR NEAR VIRIÑCHIPURAM.

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.] கொவிசையநரசிங்கபர்மற்-
 [2.] கு யாண்டு [மு]ன்றாவது . . .

No. 135.

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

No. 136.

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

- [1.] ஸ்ரீ [*] மதிரை கொண்-
 [2.] ட கொப்பாகெசரிபன்-
 [3.] மற்கி யாண்டிருபத்தொ-
 [4.] ன்பதாவது

No. 137.

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

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

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

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

² See the introduction of No. 82, above.

³ This is Veṅkaṭa I. of Karnāṭa; see page 85, note 1.

- [1.] ஸ்ரீ || மதிரா கொண்ட¹ கொப்பாகெலரி
 [2.] த்தொன்றாவது திருக்கற்றளி உண்ணாழி[கை]
 [3.] ப்பாடிச்செரியொழும் எகவிரப்பாடிச்செரியொழும் எம்மிலி[சு]சந்து
 [4.] ஓ தெவ[ருரு]களு[க்கும்] இறங்கினமையில் கச்சிப்பெட்டிரண்டு செரி
 [5.] ம் பள்ளிச்சந்தமும் திக்கி நின்ற நிலத்தில் தளியிற்தெவர் பக்கல்

No. 146. ON THE ROOF OF THE MAHĀMANDĀPA OF THE RĀJASĪMHAVARMEŚVARA SHRINE.

This fragment is dated in the twelfth year of Ko-Rāja-Rājakesarivarman, "who built a jewel (-like) hall at Kāndaḷūr." The mention of Kāndaḷūr shows, that the king has to be identified with that Rājarāja-deva, who caused the inscriptions Nos. 40, 41 and 66 to be engraved; and that he built the hall at Kāndaḷūr before his twelfth year. The inscription seems to have recorded, that the assembly (*sabhā*) of some village pledged themselves, to furnish a yearly supply of paddy to the temple-treasurers (*Śiva-panḍārīgal*) from the interest of a sum of money,² which they had received from "the large holy stone-temple, *alias* Rājasimheśvara, at Kāñchipuram," or to pay a fine of a quarter *pon* daily. The document is signed by [Pu]rambi Śūrya of Tiruvirāpuram.

- [1.] ஸ்ரீ [||*] காந்தரூர்ச்சா[லை] கலமறுத்த கொவிராஜராஜகெல[ரி]பழைக்கு யாண்டு பந்திரண்டாவது
 [2.] வாயில் ஸ்ரீயொம் கையெழுத்து [||*] க[ர]ஞ்சி[பு]ரத்துப்பெரிய திருக்கற்றளியா-
 கிய ராஜலி[||*]றெறஸாத்து
 [3.] [ய]ரங்கள் கொண்டு [க]டவ பொந் துளை நிறை ய[தூ]கட்டளைக்கல்வால் முதல்
 முப்பத்துமுக்கழஞ்சும்
 [4.] கு நெல்[ப]விசை [கழ]ஞ்சிக் வாய் னுந்[க்]காடி [இ](ர)ராஜகெசரியால் ஆக
 நெல்லு தூற்றுநுற்ப்பத்
 [5.] வாலும் [நீ]க்கி பாகவியும் சங்கமு[ம்] ப[ட்டு] மாசியும் பங்குதியும் அகப்பட
 ஆழ்வார் திருமுற
 [6.] கை உடையர்களும் சிவபண்டாரிகள் வச[மு]ம் ஆட்டாண்டு தொறுமறவளந்து
 தர[வு] கொள்வொமானும் [இ]ஞ்[கு]
 [7.] [ங்]க[ட்டு]வொம் இதற்றிறம்பில் ய[தூ]ரஸந்து நிசதம் கால்ப-
 பொந் மன்ற ஒட்டிக்குடுத்தொம் எ[கி]
 [8.] [ஸ]லெயொம் [||*] [இ]து திருவிழாபுறம் [பு]-
 றம்பி ஸ-ஞயு-டுநெநிலையெ[ந்]நெழுத்து [||*]

No. 147. ON THE FLOOR OF THE RĀJASĪMHAVARMEŚVARA SHRINE.

These two fragments belong to the time of Ko-Rājakesarivarman. The second is dated in his 3rd year. Each of them records an agreement made by the inhabitants of some village, who pledged themselves to furnish daily one *urakku* of oil for a *nondā*³ or *nandā* lamp in exchange for a loan of 15 *karāñjus* of gold, and is signed by Mānatonḡal Mallerumān, a member of the village-assembly (*kūttam*).

¹ The *o* of கொண்ட looks like *o*.

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

³ See page 114, note 2.

First inscription.

- [1.] கொவிராஜகேசரிப[நீர்]க்கு யா[ண்]டு
 [2.] தூரொ[ம்] கை எழுத்து
 [3.] டு கடவ பொன் து[ளை] நிறை[யின்] பதி[னை]ங்க[ழ]ஞ்சுக்கும் க[ர]
 [4.] ஊரெவற்க்கு சந்தூராதித்த[வரை] நிசதம் உழக்கெண்[னை]
 [5.] யொ[ரு] நெ[ர]ந்தாவிளக்கி[து]க்கு எண்ணை அட்டுவொ[ம்]
 [6.] [இவ்]யூர் கூட்டத்தான் மானதொங்கன்மல்லெரு[மானென் ||*]

Second inscription.

- [7.] [டு]காவிராசகேசரிப[நீர்]க்கு யாண்டு ந ஆவது கா[லியூர்க்கொட்டத்து*]
 [8.] [ம]ங்கலத்து ஊரொம் கைய் எழுத்து காஞ்சிபுரத்த[து]
 [9.] யாங்கள் கொண்டு கடவ(வ) பொன் [யடு] பதினஐ[ந்து*]
 [10.] ஞ்சனுக்கு¹ இடிவர்க்கு சந்தூராதித்தஅளவும் நிசதம் உ[ழ]
 [11.] ஊரகமுடையார் கால்வொடொக்கும் உழக்காவெய் ஒரு நஊ[ரவிளக்கு*]
 [12.] ன் இவ்யூர் கூட்டத்தான் மானதொங்கல் மல்லெருமானென் [||*]

No. 148. ON THE ROOF OF THE MAHĀMAṆḌAPA OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This fragment, which is dated in the fifteenth year of Ko-Parakesarivarman, contains an agreement made by the inhabitants of some village, who had received a certain sum of money from "the large holy stone-temple (*i.e.*, the Rājasimhavarmeśvara Temple) at Kachchippedu (*i.e.*, 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.] கொப்பரகேவலரிவழிக்கு யாண்டு பதினைஞ்சாவது காலியூர்க்கொட்டத்து
 [2.] . ர ஊரொம் கைய்யெழுத்துக்கச்சிப்பெட்டுப்பெரிய திருக்க[ற்றளி*]
 [3.] யாங்கள் கொண்டு கடவ பொன் துளை பதினறு கழஞ்சு[ச*]

¹ Read கழஞ்சினுக்கு or அஞ்சினுக்கு.

² As 1 *nāri* is equal to 4 *urakkus* or 2 *uris*, 30 *urakkus* are exactly equal to 7 *nāris* and 1 *uri*.

³ The same measure is mentioned in line 4 of the fragment No. 146, and probably in line 13 of No. 150.

⁴ See lines 18 to 20 of the large Leyden grant in Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 206. The rule holds good in the case of the two kings Rājarāja-deva and Rājendra-Chōla-deva, Nos. 10 and 11 of the table on page 112, above.

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

- [4.] ன் பவிசைக்காக ஒரு [ந*]காவிளக்கினுக்கு றிசதம் உழக்கு னெய்
- [5.] யர்கள் வழி ராஜகெசரியொடொக்குநாழியால் திங்கள் எழு நாழி உரி நெ[ய்*]
- [6.] [இத]ற்கிறம்பில் ய[ஐ-]ரலனமுள்ளிட்ட தர்மவெண்டு கொவுக்கு றிசதம் கா . . .
- [7.] ஊரொம் ஊர் சொல்ல எழுதினென் இஊர் விசவன் நாகன் அலப்ப[டி*]

No. 149. ON THREE STONES AT THE RĀJASĪMHAVARMEŚVARA SHRINE.

These are three fragments of what must have been a very long inscription. Its extent may be estimated from the fact, that line 1 of the first fragment corresponds to line 1 of No. 67, line 1 of the second fragment to line 5 of No. 67, and the first part of line 1 of the third fragment to the latter part of line 6 of No. 67. None of the fragments is in its original position. The first and second are built into the roof of the *mahāmandapa* of the Rājasiṃhavarmeśvara Shrine. The third fragment is built into the pavement of the veranda near the entrance into the *mahāmandapa*; some letters of each line are covered by a pillar.

Although the name of the king, during whose reign the inscription was engraved, is lost, the existing fragments of the first line, which agree literally with parts of the first, fifth and sixth lines of the inscription No. 67, prove, that the inscription was one of Rājendra-Chola-deva. As the list of his conquests reaches here only as far as "the high mountains of Navanedikkula,"¹ the date must fall between the 7th and 10th years of the king. The inscription seems to have recorded some gifts of paddy, gold and money.

- [First fragment, line 1.] யும் பொர்ச்செயப்-
பாவையும் கிர்த்தனிச்செல்லியும் தன் பெருகெய்ய[ர]ாகி இ
- [Second fragment, line 1.] கருதி இருத்திய செம் பொற்றிருத்தகு முடியும்
பயங்கொடு பழி மிக முயங்கியில்
- [Third fragment, line 1.] [ந]வநெதிக்குவப்பெருமலை[களும் மாப்பொரு த]ண்-
டாற்கொ[ண்ட]
- [First fragment, line 2.] [ற]வது முதல் இத்தெவர்க்குத்தெவதானமாகக்குத்தரு-
ளி[ன] நெல்லும் பொன்னுங்காசம் இத்தெவர்க்கு மு[ன்]
- [Second fragment, line 2.] லறுபத்துநா[ற்]கலமும் பொன் பதின்முக்கழஞ்சும்
காசொன்றும் இன்னாட்டுக்[கு]
- [Third fragment, line 2.] [தெ]வற்கு வெ[ண்]டும் நிவனங்
. ம் இப்படிய
- [First fragment, line 3.] ளாருமுன்னான சாத்தனாருடையாரும் ஆ[ட]வாருடை-
யாரும் கடுவிருக்குங்கணா[ட]த்திருவெண்க[ா]டபட்டருமெவ[புரவு]
- [Second fragment, line 3.] நெல்லு அறுபத்தெண்கலமும் ஆகத்திருவெகம்பனல்
முதலா நெல்லு நானூற்றெழுபத்[து]
- [Third fragment, line 3.] ற் னகொ[ஸ]வத்துக்குத்திரு
. பத்துநாவி[ன்]
- [First fragment, line 4.] [கு]ப்பால் இரு நாழியும் திருமுனைவிச்சுக்கமுடிப்பால்
இரு நாழியும் ஆகப்பால் நானாழிக்கு நெல்லுக்குறு[ணியும்] வெலா

¹ See page 96, note 1.

- [Second fragment, line 4.] . ஸ்ரீ ஹேமவர் சார்த்தியருளப்பரிசட்டம் ஒன்றிக்குப்-
பொன்னாக்காலுக்கு நெல்லுக்கலநெ முக்குறுணி ம
- [Third fragment, line 4.] . ற் 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 *ārāḱku*¹ of ghee for five lamps (*saṁdhi-vilakku*) "to the lord of the holy stone-temple, *alias* Rājasimhavarmeśvara, at Kāchhippeḍu," i.e., Kāñchīpuram. The ghee had to be made over daily to those, who were in charge of the *nārigai* (*measure*) within the temple.

North face.

- [1.] ஸ்ரீ ஹேமவர் சார்த்தியருளப்பரிசட்டம் ஒன்றிக்குப்-
[2.] [ச]க்கரவதிகள் ஸ்ரீரா-
[3.] ஜராஜதேவர்க்கு யா-
[4.] ண்டு உயசு வது அ-
[5.] [ய]ப்பசி மாவத்து
[6.] [க]சிப்பெட்டு திருக்-
[7.] [க]ம்மளி ஆன ராஜவலி[ஃ*]வ-
[8.] பதிவாரமுடைய நாயந-
[9.] றர்க்கு நாளொன்றுக்கு
[10.] ஸ்ரீவிளக்கு டு க்கும்
[11.] பிள்ளையார் காமா-
[12.] [ஸ]ர் முதல்விகள்ளி-
[13.] [ல்] கால் [ராஜ]கெ²

West face.

- [1.] க்கொண்டு அ[ளப்*]-
[2.] பெந[ரனெ]ன் ஊர்க்க[கா*]-
[3.] லால் நெய் ஆ[ழா*]-
[4.] க்கும் திருஉண்[ண*]-
[5.] ராழிடு[க] உடுடு[யா*]-
[6.] ற் வசமெ [ந]ர[ள்] தெ[ரழு*]-
[7.] ம் அளக்க கடவெ[ந*]-
[8.] ரநெந் [*] [உ]விளக்கு ச[கிர*]-
[9.] ரதிதவரெ செலு³

¹ 1 *ārāḱku* is one eighth of a *paḍi* 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 KÛRAM.

The original of the subjoined grant was bought for Government from the *Dharmakartā* of Kûram, a village near Kâñchîpuram.¹ 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 genealogy of Pallava, the supposed founder of the Pallava race:—

Brahman.
|
Ângiras.
|
Brihaspati.
|
Bharadvâja.
|
Drona.
|
Aśvatthâman.
|
Pallava.

The historical part of the inscription describes three kings, *viz.*, Parameśvaravarman, his father Mahendravarman and his grandfather Narasimhavarman. Of Narasimhavarman it says, that he “repeatedly defeated the Chôlas, Keralas, Kalabhras and Pândyas,” that he “wrote the (*three*) syllables of (*the word*) *vijaya* (i.e., *victory*), as on a plate, on Pulakeśin’s back, which was caused to be visible (i.e., *whom he caused to turn his back*) in the battles of Pariyala, Manimaṅgala, Śûramâra, etc.,” and that he “destroyed (*the city of*) Vâtâpi.” No historical information is given about Mahendravarman, who, accordingly, seems to have been an insignificant ruler. A laudatory description of the virtues and deeds of his son Parameśvaravarman fills two plates of the inscription. The only historical fact contained in this long and difficult passage is that,

¹ Sewell's *Lists of Antiquities*, Vol. I, p. 187.

² Compare the pedigrees on pages 9 and 25, above, and *Ind. Ant.* Vol. VIII, p. 277.

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

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

If we combine the historical information contained in both grants, it appears—1. that the Pallava king Narasimhavarman I. defeated Pulakeśin, *alias* Vallabharâja, at Pariyala, Maṇimaṅgala, Śûramâra, and other places, and destroyed Vâtâpi, the capital of the Western Chalukyas, and—2. that his grandson Parameśvaravarman I. defeated Vikramâditya, *alias* Vallabha, at Peruvalanallûr. As stated above (p. 11), Pulakeśin and Vikramâditya, the opponents of the two Pallava kings, must have been the Western Chalukya kings Pulikeśin II. (Śaka 532 and 556) and his son Vikramâditya I. (Śaka 592 (?) to 602 (?)), who, *more indico*, likewise boast of having conquered their antagonists.³ Thus, a grant of Pulikeśin II. says, that "he caused the leader of the Pallavas to hide his prowess behind the ramparts of Kâñchîpura;"³ and, in a grant of Vikramâditya I., it is said that "this lord of the earth, conquering Îśvarapotarâja (*i.e.*, Parameśvaravarman I.), took Kâñchî, whose huge walls were insurmountable and hard to be broken, which was surrounded by a large moat that was unfathomable and hard to be crossed, and which resembled the girdle (*kâñchî*) of the southern region (read *dakṣiṇadîśah*)."⁴

Another Pallava king, *viz.*, Nandipotavarman, is mentioned as the opponent of the Western Chalukya king Vikramâditya II. (Śaka 655 to 669) in the Vakkaleri grant, which was published by Mr. Rice.⁵ The table inserted on p. 11, above, shows that this Nandipotavarman must be identical with the Pallava king Nandivarman Pallavamalla, who is mentioned in Mr. Foulkes' grant. Though digressing from my subject, I now sub-

¹ *Ind. Ant.* Vol. VIII, p. 275; *Salem Manual*, Vol. II, p. 356. The following corrections have to be made in the transcript:—Line 13, read *Sînkhavishnor api*; line 14, *Pariyala-Mani*^o; line 16, *Peruvalanallû[r]-yyuddhe*.

² Similarly, Râjendra-Chola and Jayasimha III. claim to have conquered each other (see page 96, above). And, in a Mahobâ inscription (*Journal of the German Oriental Society*, Vol. XI, p. 50) and in the prologue of the drama *Prabodhachandrodaya*, the Chandella king Kirtivarman and his general Gopâla are said to have completely defeated Karṇa of Chedi or Dâhâla, who, in the *Vikramânkasharita*. (sarga xviii, verse 93), is called "the death to the lord of the Kâlajâra mountain" (*i.e.*, to the Chandellâ 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 "Śrîvallabha, who had crushed the fame of Narasimha, destroyed the power of Mahendra and surpassed Îśvara by his polity." In whatever way the next following lines have to be emended, there is, I think, little doubt, that Śrîvallabha must refer to either Pulikeśin II. or Vikramâditya I., and Narasimha, Mahendra and Îśvara to the three consecutive Pallava kings Narasimhavarman I., Mahendravarman II. and Parameśvaravarman I.

⁵ *Ind. Ant.* Vol. VIII, pp. 23 ff.

join a transcript from the facsimile and a translation of that part of the Vakkaleri grant, which describes the reign of Vikramâditya II.

- [36.] सकलभुवनसाम्राज्यलक्ष्मीस्वयंवराभिषेकसमयान्त-
 [37.] रसमुपजातमहोत्साहः आत्मवंशजपूर्वनृपतिच्छाया-
 [38.] पहारिणः प्रकृत्यमित्रस्य पल्लवस्य समूलोन्मूल-
 [39.] नाथ कृतमतिरतित्वरया तुंडाकविषयं प्राप्याभिमुसा¹गतन्नन्दिपोतव-
 [40.] र्माभिधानम्पल्लवं रणमुखे संप्रहृत्य प्रपलास्य² कटुमुखवादि-
 [41.] त्रसमुद्रघोषाभिधानवाद्यविशेषान्वट्टांगध्वज³ प्रभूतप्रख्यात-
 [42.] हस्तिवरान्स्वकिरणनिकरविकासनिराकृततिमिरम्माणिक्यराशि-
 [43.] च हस्तेकृत्य कलशभवनिलयहरिदंगनांचितकांचीय-
 [44.] मानां कांचीमविनाशय प्रविश्य सततप्रवृत्तदानान(1)न्दितद्विज⁴-
 [45.] दीनानाथजनो नरसिंहपोतवर्मनिर्मापितशिलामयराज-
 [46.] सिंहेश्वरादिदेवकुलसुवर्णराशिप्रत्यर्पणोपार्जितोर्जितपुण्यः अ-
 [47.] निवारितप्रतापप्रसरप्रतापितपाण्ड्यचोळकेरळकळभ्रम-
 [48.] भृतिराजन्यकः क्षुभितकरिमकरकरहतदलितशुक्तिमुक्तमुक्ताफल-
 [49.] प्रकरमरीचिजालविलसितवेलाकुले⁵ घूर्णमानार्णोभिधाने दक्षि[णा]-
 [50.] र्णवे शरदमलशशधरविशदयशोराशिमयं जयस्तम्भ-
 [51.] मतिष्ठिपट्टिकमादित्यसत्याश्रयश्रीष्टथिवीवल्लभमहाराजाधिरा-
 [52.] जपरमेश्वरभट्टारक[:]

“Vikramâditya Satyâśraya 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 Tuṇḍâka-vishaya (*i.e.*, the Tuṇḍai-maṇḍalam⁶), attacked at the head of a battle and put to flight the Pallava, called Nandipotavarman, who had come to meet him, took possession of the musical instrument (*called*) “harsh-sounding” and of the excellent musical instrument called “roar of the sea,” of the banner (*marked with Śiva’s*) club, of many renowned and excellent elephants, and of a heap of rubies, which drove away darkness by the light of the multitude of their rays, and entered (*the city of*) Kâñchî,—which seemed to be the handsome girdle (*kāñchî*) of the nymph of the southern region,—without destroying it. Having made the twice-born, the distressed and the helpless rejoice by continual gifts, having acquired great merit by granting heaps of gold to (*the temple*) of stone (*called*) Râjasimheśvara, which Narasimhapotavarman had caused to be built,⁷ and to other temples, and having burnt by the unimpeded progress of his power the Pâṇḍya, Chōḷa, Keraḷa, Kaḷabhra and other princes, he placed a pillar of victory (*jayastambha*), which consisted (*as it were*) of the mass of his fame that was as pure as the bright moon in autumn, on the Southern

¹ Read °मुखा°.

² Read प्रपलास्य.

³ Read °विशेषी खट्टाङ्गध्वजं.

⁴ Read °द्विज°.

⁵ Read °कुले.

⁶ See page 106, note 3.

⁷ See page 11, above.

Ocean, which was called Ghûrṇamânârṇas (i.e., *that whose waves are rolling*) and whose shore glittered with the rays of the pearls, which had dropped from the shells, that were beaten and split by the trunks of the frightened elephants (*of his enemies*), which resembled sea-monsters.”

That Vikramâditya II. really entered Kâñchî and visited the Râjasimheśvara Temple, is proved by a much obliterated Kanarese inscription in the Kailâsanâtha Temple at Kâñchîpuram. This inscription is engraved on the back of a pillar in the *mandapa* in front of the Râjasimheśvara Shrine, close to the east wall of that *mandapa*, which at a later time was erected between the front *mandapa* and Râjasimheśvara. It begins with the name of “Vikramâditya Satyâśraya Śrî-Prithivî-vallabha, the king of great kings, the supreme ruler, the lord” and mentions the temple of Râjasimheśvara (राजसिधेश्वर, line 4).

I now return to the Kûram plates. The three last of them contain the grant proper, and record in Sanskrit and Tamil, that Parameśvara (i.e., Parameśvaravarman I.) gave away the village of Parameśvara-maṅgalam,—which was evidently named after the king himself,—in twenty-five parts. Of these, three were enjoyed by two *Brâhmaṇas*, Anantaśivâchârya and Phullaśarman, who performed the divine rites and looked after the repairs of the Śiva temple at Kûram, which was called Vidyâvinîta-Pallava-Parameśvara, and which had been built by Vidyâvinîta-Pallava, probably a relative of the king. The fourth part was set aside for the cost of providing water and fire for the *mandapa* at Kûram, and the fifth for reciting the *Bhârata* in this *mandapa*. The remaining twenty parts were given to twenty *Chaturvedîns*.

At the time of the grant, the village of Kûram belonged to the *nâḍu* (country) or, in Sanskrit, *manyavântara-râshṭra* of Nîrvelûr, a division of Ūrṛukkâṭṭukkoṭṭam (lines 49 and 57 f.), and the village of Parameśvaramaṅgalam belonged to the Panmâ-nâḍu or Patmâ-manyavântara-râshṭra, a division of Maṇayirkōṭṭam (lines 53 and 71). As, in numerous Tamil inscriptions, *பன்ம* corresponds to the Sanskrit *वर्मन्*,—the form Panmâ-nâḍu, which occurs also in No. 86, might mean the country of the Varmâs, i. e., of the Pallavas, whose names end in *varman*, the nominative case of which is *varmâ*. There is, however, a possibility of *பன்ம* being a mistake for, and *பன்மா* a Tamil form of, *Padmâ*,¹ one of the names of the goddess Lakshmî. With Maṇayirkōṭṭam compare Maṇavirkōṭṭam in No. 86 and Eyirkōṭṭam in No. 88. Possibly Maṇavirkōṭṭam is a mere corruption of Maṇayirkōṭṭam, 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 Eyirkōṭṭam.²

In conclusion, an important paleographical peculiarity of the Tamil portion of the Kûram plates has to be noted. The *pulli*, which corresponds to the Nâgarî *virâma*, occurs frequently, though not regularly, in combination with seven letters of the Tamil alphabet. In the case of five of these (*ங், ம், வ், ள், ள்*) 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 *ச்*) it has a similar shape, but is placed behind the letter and at an angle with it, in such a way that the lower part is nearer to the letter than the upper one.

¹ The usual Tamil form of *पद्मा* is *பதுமை*. But compare *ஆத்துமா* and *ஆன்மா*, both of which correspond to the Sanskrit *आत्मा*.

² See page 123, note 5.

³ See page 113, note 6.

TEXT.

Plate I.

- [1.] स्वस्ति [॥*] पञ्चा[स्यस्त्रिंशद[र्द्ध](:)[प्र]तिभ[य]नयनश्चन्द्र[मौळि]स्त्रिशू[ली भी]म-
 [2.] व्याळोपवी[ती दशभुजपरिघस्तत्वमात्रात्ममूर्त्तिः] [1*] [दिव्योवेक्ष्यो मुकुन्द]प्र-
 [3.] [भृ]ति[भि]रमरै[स्मृष्टिकृन्मन्त्रसि]द्धः [कर्त्ता नो मूर्त्तवि]द्या [विहितपरय]म-
 [4.] स्नायतां विश्वमूर्त्ति[:*] ॥ [१*] का[र्य्यव्यूह]कलाक्रमस्य [परमव्योमा]मृत[ज्योतिषो वि]-
 [5.] द्यन्मानसचन्द्रकान्तपतिता मूर्च्छन्ति यस्यांश[वः] [1*] [भूतानां ह]दये[षु चान]य-

Plate II a.

- [6.] ति यः शक्ति क्रियासाधनीं त्रयात्मा¹ परमेश्वरस्त जयति त्रैलोक्यचूळामणि[:] ॥ [२*] अ-
 [7.] ब्रह्मण्यमसोमयागमयथाप्रस्थानदण्डोद्यमम् मिथ्यादान्तमदानशूरम-
 [8.] नृतव्याहारजिह्वाननम् [1*] जातं यत्र नरेश्वरन्न श्रुणुमो² युद्धेषु वा विद्ध[वम्]
 [9.] निर्विघ्नः³ पृथिवीन्निरीतिमवतान्तपल्लवानां कुलम् ॥ [३*] ब्रह्मणोगिरास्त[तो] बृह-
 [10.] स्पति[:] तस्माद्भरद्वाजः ततो द्रोणः [द्रो]णादपरिमिततेजोधामा[श्वत्था]मा
 [11.] ततो निराकृतकुलापल्लवः पल्लवः यतस्सकलभुवनवल्लभ[:]पल्लवकुलम् [॥*]

Plate II b.

- [12.] स्थेयान्तपल्लवकुलम् यत्र जातञ्जनेश्वरः⁴ [1*] अब्रह्मण्यम्म⁵दातारम्म⁶शूरन्नानुशुश्रुम [॥ ४*] त-
 [13.] [दु]दय⁷धरणिधरसोमादित्यस्याविनतमुख[:]नृपतिमूर्द्धि चजोशने⁸ प्रतियन्ति⁹राजगज-
 [14.] यूथसिंहस्य नरसिंहवर्मणः स्वयमिव भगवतो नृपतिरूपावतीर्णस्य नरसिंह-
 [15.] स्य मुहुरवजितचोळकेरळकळभ्रपाण्ड्यस्य सहस्रबाहोरिव समरशतनि-
 [16.] र्विष्टसहस्रबाहु¹⁰कर्मणः परियळमणिमंगलशूरमारप्रभृतिरणविदशिशत¹¹पुल-
 [17.] केशिष्टपट्टलिखितविजयाक्षरस्य कलशयोनेरिव विमथितवातापेः पौत्रो म-
 [18.] हेन्द्रस्येव सुरचितसम्पदो महेन्द्रवर्मणः सुप्रणीतवर्णाश्रमधर्मस्य पुत्र[:]

Plate III a.

- [19.] परमेश्वर इव सर्वाधिकदर्शनः¹² परमेश्वरवर्मा भरत इव सर्व्वदमन[:*] सगर इव कृता-
 [20.] समञ्जसत्यागः कर्ण इव पुष्कलांगो यः प्रियक[1*]व्यो ययातिरिव अनुपनतानां राज्ञा¹³
 [21.] यस्याज्ञा भवति सर्व्वदा पीळा सैव सुहृदाम्प्रयच्छति सुखशोभा¹⁴ कर्णपूरतया चतुरः कला-
 [22.] विला[से] नियतम् यश्चादो¹⁵ भवत्यनंगस्य मुक्तागुणस्तु हृदये मुक्तागुण एव
 [23.] वनिता[ना]म् अगणितनरहयकरिकुलविमर्द्दनितेन रेणुतुहिनेन आरोपितश-
 [24.] शिमण्डलसादृश्यसहस्रकरबिम्बे पटहरवगर्जितोग्रे विकोशनिस्त्रिंश(त)वि-
 [25.] द्युदाभोगे प्रचरितकुञ्जरजलदे विकालवर्षावतार इव तुंगतुरंगतरंगे प्रच-

¹ Read त्रयात्मा.² Read श्रुणुमो.³ Read निर्विघ्नं.⁴ Read श्वरम्.⁵ Read म.⁶ Read म.⁷ तदुदय⁷ seems to be corrected from तदन्वय⁷.⁸ Read चूळामणेः ?⁹ Read प्रत्यर्थि⁹.¹⁰ The ब of बाहु is corrected from ज.¹¹ Read दशित¹¹.¹² The श of दर्शनः seems to be corrected from शि.¹³ Read राज्ञा.¹⁴ Read शोभां.¹⁵ Read यश्चन्द्रो ?

Plate III b.

- [26.] रत्करिमकरजनितविषमावत्तो¹ अविरळमुदीर्णशंखे विजृम्भमाणे समुद्र इव खड्गल-
 [27.] तावरणयुते सशरासननागतिलकपुन्नागघने उद्धतकलकलशब्दे कानन इव चण्डवे-
 [28.] गपवनाकुलिते योधापुरीतधनुषु² व्यतिपतितपत्ररुद्धपवनफथे³ प्रचरिततोमर-
 [29.] शक्तिप्रासगदाकणयकप्पणचक्रे अन्योन्यलीश⁴ रदनकुलीश⁵ स्थिरकिलित⁶ वदनम-
 [30.] त्तगजवृन्दे अन्योन्यमूर्द्धपातितखड्गव्यतिपत्तनुरगसादिगणे शास्त्राशास्त्रकचा-
 [31.] कचिदण्डीर्कियाप्रव्यक्त⁷ भटजने अन्योन्यसदृशगणनपरिभवनीर्यात⁸ नामृश⁹ मदमिश्रीत¹⁰-
 [32.] शोणितकुंकुमघन¹¹ लिप्य[मा*]नभूमितले विरहितनिपतितवा[हु]ग्रीवाजं[घो]रुकाण्ड-

Plate IV a.

- [33.] दन्तबलौधेभ्यूह¹⁴ सम्पातविदीर्णप्रजवितविद्रुतभूमि[प*]तितोभयपक्षे अ¹⁵न्योन्यजय-
 [34.] पराजयसन्देहप्रैखलमलक्ष्मीविहिते रुधिरौघपालिकायीत¹⁶ पतितगजश्रेणि-
 [35.] षष्ठविचरत्सुभटे अन्योन्यघातरन्ध्रानधि[ग]मलत्तक्रियायत¹⁷ स्थितयोधे शास्त्रो-
 [36.] द्य¹⁸ तभु[ज]दण्डैः सारम्भ¹⁹ विलोहिताक्षदष्टोष्ठपुटै राजन्ये[*] कृतकृत्यैः नी²⁰ ह(ति)-
 [37.] ता[र्द्ध]हर्तैरितस्थितः²¹ संकीर्णं च शीर्णध्वजातपत्रै[*] पतितगजश्र²² सितचलित-
 [38.] चामरनिकरे स्वण्डितविमृदितचूर्णितमकुटंगद²³ हारकटककर्णाभरणे रुधिरमधुपान-
 [39.] मत्तप्रगीतकूप्माण्ड[राक्ष]सपिशाचे द[त्त]लयतुल्यकालप्रतिभयनीनृत्यम्कवन्धशत्र-²⁴
 [40.] योनौ [योने]कल(1)क्षसाधनमा[योध]नशिरसि विक्रमादित्य कप्पट²⁵ मात्रपरि-

Plate IV b.

- [41.] च्छदम् एकाकिपलायितम् कृत²⁶ ॥] रत्न²⁷ प्रभाखचितकाञ्चनशाखिबन्धसान्नाह्य नागमकिवा-²⁸
 [42.] रणनामधेय[म् ।*] नित्यानुबन्धमदनिजरमद्रिनाथ²⁹ साक्षादिव द्विपसहस्रकृतानियात्रम्³⁰ [॥ ९*]
 [43.] त्रिदशपतितुरंगस्येवमष्टमंगलयत्रे वरसञ्चलसम्³¹ प्रव्यक्तकल्याणजार्ति [।*] तुरगम-
 [44.] तिशयाख्यां रत्न³² पल्याणवन्तम् स तमपि हयलक्षैश्चामरच्छन्नकर्णै[*] ॥ ६*] समरपरि-
 [45.] श्रमस्य सदृत्वशमहपलमलयुजवोकम् रत्तनखरमनुपममाणि³³ क्यमरकतनि-
 [46.] वेशमण्डनम् श्लक्ष्णगुणं गुणन्तकटिसूत्रम् उदीर्णम् मणिप्रभम् भासुरकिरणमालि-

1 Read °वर्ते.

4 Read °कपण°.

7 Read °किलित°.

10 Read °निर्यात°.

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

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

16 Read रुधिरौघपालिकायित°.

19 Read संरम्भ°.

22 Read °गजैश्च.

25 Read विक्रमादित्यं कर्पट°.

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

29 Read °निर्झरमद्रिनाथ°.

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

32 Read °याख्यं रत्न°.

2 Read योधापुरीतधनुःषु.

5 Read °लिश°?

8 Read शस्त्राशास्त्रि°.

11 Read °नागभृश°?

14 Read °बलौधे व्यूह°.

17 Read °लुप्तक्रियायित°.

20 Read नि°.

23 Read °मकुटाङ्गद°.

26 Read °च्छदमेकाकी पलायितमकृत.

30 Read °कृतानुयानम्.

33 णि is corrected from णे.

3 Read °पथे.

6 Read °कुलिश°.

9 Read °कचिदण्डादण्डिक्रियाप्रव्यक्त°.

12 Read °मिश्रीत°.

14 Read °बलौधे व्यूह°.

18 द्य looks like न्य.

21 Read °रितस्ततः°.

24 Read °नरीनृत्यमानकवन्धशत°.

28 Read °बन्धं संनाह्य नागमरिवा°.

- [47.] कोटमाणिकमनघमविशृतम् मनसि भयविर्षयन्पार्थिवानान्दिशि दिशि चटितनित्यो
[48.] यशम् पुष्पमाला इदम् महरदशोपसक्तया शकलक्ष्म्या सह वपुषी विशेषालं-

Plate V a.

- [49.] ते वीरकृत्या तेन परमेश्वरेण ஊற்றுசூட்டுக்கொட்டமட்கு நீர்வெளுநர்நாமமந்யவாந்ரராष्ट्रे मष्टश-
[50.] तच्चतुर्वेद¹कुलसमृद्धकूरग्रामनाममद्वये² विद्याविनीतपल्लवपरमेश्वरगृहे प्रतिष्ठापि-
[51.] तस्य भगवतः परमेष्ठिनः³ पिनाकपाणेः⁴ पूज्यास्त[]पन⁵कुमुमगन्धधूपदीपहविरुप-
[52.] हारबलिशंखपट(1)हादिप्रवर्त्तनार्थम् अत्रैव उदकमग्निभारतमाख्यान⁶निमित्तार्थश्च
[53.] मणयिकोष्टमद्वये पत्मानाममन्यवान्तरराष्ट्रे परमेश्वरमंगलनामग्रामः⁷ देवतान-⁸
[54.] निमित्त ब्रह्मदेय⁹ विद्याविनीतपल्लवाधिराजविश्यतः⁷ [स्सर्वदत्तपरिहारे दत्तः(ः)स्सर्वद-⁸
[55.] तपरिहारे⁹ दत्त इति []¹⁰ अत्राज्ञप्तिः¹⁰ उत्तरकारणिकामहासेनदत्तः¹¹ विद्याविनी-
[56.] तपल्लवपरमेश्वरगृह इह च देवकर्म[]वर्म¹¹ कूरत्ताचार्य्यपुत्रअनन्त-

Plate V b.

- [57.] शिवआचार्य्यः¹² [दत्त] इति []¹³ छशर्म[]¹⁴ द्वौ पुत्र[पौत्रा] आज्ञप्ताः¹⁵ ॥— ஊ[]றுக்-
காட்டுக்கொ-
[58.] ட்டத்து நீர்வெளுநர்நாட்டுக்காரமும் சும்மனம்பாக்கமு . . . []¹⁶ ங்கணத] . .
[] விச்சாவிநீ-
[59.] தப்பல்லவராசன் விலை¹⁷க்காணங்கெயிக்கு¹⁸கொடுத்து[]¹⁹ . . []²⁰ ண செயிது ஆயிரத்தி-
[]²¹ னா-
[60.] ற்றுக்குழிப்படியால் விற்றுக்கொண்ட நிலம் []²² த[]²³ எடுப்பதற்கு ஒடு கடக்-
கொண்ட தி-
[61.] லம் []²⁴ தலை²⁵ப்பாடகத்துள் சூளை²⁶மெட்டுப்பட்டியும் ஊருள் மண்டகம் எடுத்த நில-
[62.] த்தொடுங்குட ஆயிந்தெகால் பட்டி நிலமும் விற்று கொண்டு விச்சாவிநீதபல்லவ-
பாமெச்ச-
[63.] ரகரம் எடுத்து எரி தொண்டி இத்தளி வழிபாடு செயிவார்க்கு இருக்கும்
மநெ²⁷யும் மநெ²⁸ப்ப-
[64.] ட்ப்பும் வகுத்து இதநுள் மிக்க நிலம் ஒழுக்கவிக்கு விளை²⁹ நிலமா[]³⁰வும் []³¹
இன்நிலத்துக்கு

Plate VI a.

- [65.] []³² பாவலெல்லை முது³³காட்டு வழியின் மெற்கும் []³⁴ தென்பாடு[]³⁵ லெல்லை ஊ[]³⁶
புகு []³⁷ வழியின் வடக்கு]-
[66.] ம் []³⁸ மெல்பாவெல்லை ஊர் புகு வழி நின்றும் வடக்கு நொக்கி நாட்டுக்காலு-
[]³⁹ கெ பொன வ[]⁴⁰ ழி]-
[67.] யின் கிழக்கும் []⁴¹ வடபாவெல்லை நாட்டுக்காலிந் தெற்கும் []⁴² இன்னாங்கெல்லெ⁴³
அகத்து[]⁴⁴

¹ Read अष्टशतचतुर्वेदि°.⁴ Read उदकमग्निभारताख्यान°.⁷ Read विज्ञप्त्या ?⁹ Read सर्वकरपरिहारेण ?¹² Read आज्ञप्ताः.¹⁵ Read தலை.¹⁸ Read மனை.²¹ Read லை.² Read कूरनामग्राममध्ये.⁵ Read देवदान°.⁸ The passage enclosed in brackets is engraved over an erasure.¹⁰ Read अत्राज्ञप्तिः.¹³ Read விலை.¹⁶ Read சூளை.¹⁹ Read விளை.³ Read पूजास्नापन°.⁶ Read निमित्तं ब्रह्मदेयं.¹¹ Read नवकर्मार्य ?¹⁴ Read கையிற்.¹⁷ Read மனை.²⁰ Read முது.

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

Plate VI b.

- [73.] தெயிந்து பங்காயி [*] இதனுள் மூன்று பங்கும் கூரத்துத்தளிக்கு [தெ]வ-
 [கரும]நவகருமஞ்செய்]-
 [74.] வதாகவும் [*] கூரத்து மண்டக[த்து*]க்கு தண்ணீர்[க்*]குநீக்கும் ஒரு பங்காக-
 வும் [*] இம்மண்டகத்தெ பா-
 [75.] ரதம் வாசிப்பதற்கு ஒரு பங்காகவும் [*] நின்ற இருபது பங்கும் இருபதின்மர்
 சதுர்ப்பெதிக-
 [76.] னுக்கு பிர²மதெயமாக கொடுத்து³ [*] இவ்வூர் மறையும் மறைப்பட்பும் ஊரா-
 ள்ச்சியும் செக்-
 [77.] கும் தமிழும் கூலமும் தரகும் கத்திக்காணமும் மற்றும் பொதுவிநால்லுள்ள-
 தெல்லாம் இ[ப்]-
 [78.] பங்கு இருபத்தென்தின்⁴ வழியாவெ பங்கிட்டுண்பா(ர்)ராகவும் [*] இவ்வூர் பரமெ-
 ச்சரதடாகத்-
 [79.] னுக்கு பரலாற்று நின்றும் தொண்டின பெரும்பிடுகு காலி[ந் பு]முதி பாடும்
 நீ(ர்)ரீந்த வழியா[வெ]
 [80.] [தவெ]வாயும் தவெப்பெழையும் ஊ[ற்*]று[க்*]காலும் தொண்⁵[டின நில]மெல்லாம்
 [பரமெசு]-

Plate VII a.

- [81.] வரமங்கலத்து நி[வ]மாக இக்காலுள் குற்றெ[த்த]
 [82.] மையும் நாட[ர]முச்சியு[ன்]நாட்டுப்பண்ணிக்கெயும்
 [83.] தானங்கொடுத்த முன்று பங்குதளும் [ஒ]ன்றரைப்பங்கு
 [84.] நார் [அ]னந்தசிவஆசாரியர் மக்கள் மக்கள் ம[ரு]மக்கள்
 [85.] ப்புற[ம்]க்கொண்டு வழிபாடு செயி[து பவி]பொ[சன]
 [86.] ம் கொண்டு பு[ல்ல]ச[ரு]மர் மக்கள் மக்கள்
 [87.] வகருமமும் இவ்விருவர் மக்கள் மக்கள்
 [88.] டெவதமாகாரின்ற வலுலாராகருங்கா

Plate VII b.

- [89.] க்காத்து கொடுக்க ||— அஸ்யா[*] ப்ரஸ்தீரவ[தா] ~ - - - - ~ - - - - ~ - - - - [*]
 [90.] சோமஸ்ய யஸ்யாஸ்தஹாஸவந்யுஸ்ய[ய] ~ - - - - ~ - - - - ~ - - - - [II*] x x x x
 [91.] ஹததத ஹிதா பக்தித பாது ய: [I*] மச்சிரம் x x x x x x x x x ~ - - - - [II*] x x x x x
 [92.] பூஷா[னி] வாஹநானி மஹிபதே [I*] யுககாலே x x x x x x x x x ~ - - - - [II*]
 [93.] தேவஸ்வ[ா*] ஹாஸவ லோமேனோபஹிஸ்தி ய: [I*] x x x x x x x x x x

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

[94.] चिह्नेन जीवति ॥— भूमिदानात्परन्दानम् न भूतो¹ न भविष्यति ।*] × × × × × × × × ×

[95.] भूतो न भविष्यति ॥॥²

TRANSLATION.

A. Sanskrit portion.

Hail ! ³(Verse 1.) May (*Śiva*) protect us, who has five faces (*and*) fifteen fearful eyes, who bears the moon on his crest, who wears the trident, whose sacred thread is a terrible serpent, who possesses ten strong arms, who has the form of the universal soul which consists of truth alone, the divine one, who is to be respected by Mukunda (*Vishnu*) and the other immortals, who produces the creation, who is propitiated by spells, the creator, (*who is*) knowledge incarnate, who performs perfect self-restraint, and whose form is the universe !

(Verse 2.) Victorious is that Parameśvara (*Śiva*), who consists of the three *Vedas*, the crest-jewel of the three worlds, who places in the hearts of beings the power which effects actions, the moon of the highest sky, the succession of whose particles (*causes*) a multitude of products, and whose rays crystallize, when they fall, as on a moon-stone, on the mind of the learned !

(Verse 3.) May that race of the Pallavas,—in which we hear no prince was (*ever*) born, who was not pious, who did not perform the *soma* sacrifice, who raised the club of war unjustly, who was a sham saint, who did not perform heroic deeds (*only for the sake of*) liberality, whose tongue was so false as to speak an untruth, or who was alarmed in battles,—be unobstructed in protecting the earth, which is free from calamities !

(Line 9.) From Brahman (*sprang*) Angiras; from him, Bṛihaspati; from him, Bharadvāja; from him, Droṇa; from Droṇa, Aśvatthâman, 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, Kalabhras, and Pândyas; who, like Sahasrabâhu (i.e., *the thousand-armed Kârtavîrya*), 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 Pariyāla, Manimaṅgala, Śūramâra, 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 Karṇa 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 (*āvarana*), 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 *pūmndāga* (*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." *Āpiḍā* is elsewhere only used as a masculine.

³ The second *muktāguṇa* stands for *muktāḥ agūṇāḥ yena*, and *agūṇa* for *adharmā*. With the irregular construction *vanitārdnāṁ muktāguṇāḥ* for *muktāvānitāguṇāḥ*, compare *kshatarakṣhaṇāṁ divaḥ* for *kshatadyurakṣhaṇāṁ* in the *Śisupālavadhā*, sarga i, verse 48.

⁴ With the denominative *luptakriyāyita* compare *pālikāyita* in line 34.

other's weak parts; which was covered here and there with shattered banners and parasols, with fallen elephants and with dead and half-dead soldiers, who had done their duty, whose strong arms (*still*) raised the weapon, whose lips were bitten and whose eyes were deep-red with fury; in which a multitude of white *châmaras* was waving; in which tiaras, armlets, necklaces, bracelets and ear-rings were broken, crushed and pulverized; in which the *Kûshmândas*, *Râkshasas* and *Pisâchas* were singing, intoxicated with drinking the liquor of blood; and which contained hundreds of headless trunks, that were vehemently dancing together in a fearful manner according to the beaten time,—he, unaided, made Vikramâditya, whose army consisted of several *lakshas*, take to flight, covered only by a rag.

(Verses 5 and 6.) He, having caused to be accoutred the elephant called 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-râshtra* called Nîrvelûr, in the midst of Ūrrukkâtṭukkottā, in order to provide for the worship, the bathing (*of the idol*), flowers, perfumes, incense, lamps, oblations (*havir-upahâra-bali*), conches, drums, *etc.*, and for water, fire and the recitation of the *Bhârata* at this (*temple*),—the village called Parameśvara-maṅgala in the *manyavântara-râshtra* called Patmâ, in the midst of Maṇayi[r]kottā, as a divine gift (*and*) as a gift to *Brâhmanas*, at the request of Vidyâvinîta, the lord of the Pallavas, with exemption from all taxes. The executor (*âjñapti*²) of this (*grant was*) Mahâsenadatta (*of*) Uttarakâraṇikâ. And for (*performing*) the divine rites and the repairs of this temple of Vidyâvinîta-Pallava-Parameśvara,—Anantaśiva-âchârya, the son of Kûratt-âchârya, was given (!), and secondly Phullaśarman; (*their*) sons and grandsons were (*also*) appointed.

B. Tamil portion.

(Line 57.) (*At*) Kûram and Ñammanambâkkam in Nîrvelûr-nâḍu, (*a division*) of Ūrrukkâtṭukkottā,—Vidyâvinîta, the Pallava king, bought one thousand and two hundred *kuris*³ of land, for which he paid the price in gold. (*Other*) land was purchased, in order to burn tiles for building a temple. After the *patti*⁴ of Śâlaimedu within Talaippâdagam and five and a quarter *pattis* of land in the village, together with the land on which the *mandapa* was built, were bought; after the temple of Vidyâvinîta-Pallava-Parameśvara was built; after the tank was dug; and after houses and house-gardens were allotted to those, who had to perform the worship at this temple,—the land, which remained, was to be cultivated for (*providing*) the customary offerings. The eastern boundary of this land is to the west of the road to the burning-ground; the southern boundary is to the north of the road, which leads into the village; the western boundary is to the east of the road, which leads to the district-channel (?) (*and*

¹ Part of verse 6 and the whole of the ensuing prose passage (lines 44 to 49) are corrupt and therefore left untranslated.

² See page 33, note 1.

³ See page 92, note 4.

⁴ See page 91, note 6.

which is) on the north of the road, which leads into the village; the northern boundary is to the south of the district-channel. After the land included within these four boundaries,—with the exception of the temple, the tank, and the houses and house-gardens for those, who had to perform the worship,—and the *patti* of Śūlaimēḍu had been given as land to be cultivated for (*providing*) the customary offerings,—the whole land round the tank (?) in (*the village of*) Parameśvaramaṅgalam in Panmâ-nâḍu, (*a division*) of Maṇayirkottam, (*was divided*) into twenty-five parts (*and set aside*) for performing the divine rites and the repairs necessary for this temple, and in order to grant a *brahmadeya* to twenty *Chaturvedins*. Of these, three parts shall be (*for*) performing the divine rites and the repairs of the temple at Kûram; one part shall be for water and fire for the *mandapa* at Kûram; one part shall be for reciting the *Bhârata* in this *mandapa*; the remaining twenty parts were given as a *brahmadeya* to twenty *Chaturvedins*. (*The donees*) shall enjoy the houses and house-gardens of this village, the village-property (?), the oil-mills, the looms, the *bâzâr*, the brokerage, the *kattikkâṇam* (?) and all other common (*property*), after (*the proceeds*) have been divided in the proportion of these twenty-five parts. The dry land (?) (*along*) the Perumbidugu channel, which was dug from the Pâlâru¹ to the tank of Parameśvara at this village, (*and*) all the land, in which channels (*from*) fountains were dug, (*shall be*) the land of Parameśvaramaṅgalam

(Line 83.) Of the three parts, which were given, Anantaśiva-âchârya and his sons and further descendants (*shall enjoy*) one and a half part

(Line 86.) Phullaśarman and his sons and further descendants

[Lines 89 to 95 contain fragments of five Sanskrit verses, in the first of which the inscription is called a *praśasti*² or eulogy; the remaining four were, as usual, imprecatory verses.]

No. 152. ON A LAMP-PILLAR AT VIJAYANAGARA.

A rough transcript and paraphrase of the subjoined inscription was published as early as 1836 in the *Asiatic Researches*.³ The original is engraved on a lamp-pillar in front of a Jaina temple at the ruined city of Vijayanagara. The temple is now-a-days styled Gâṇigitti Temple,⁴ *i.e.*, “the temple of the oil-woman.”⁵

The inscription consists of 28 Sanskrit verses and commences with an invocation of Jina (verse 1) and of his religion (*Jina-śâsana*, v. 2). Then follows a pedigree of the spiritual ancestors and pupils of the head of a Jaina school, who was called Simhanandin:—

The *Mûla-saṅgha*.

—|
The *Nandi-saṅgha*.

—|
The *Balâtkâra-gaṇa*.

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

² According to Mr. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, p. 87, note 10, the only other instance, in which the term *praśasti* is applied to an inscription on copper-plates, is the Chicacole grant of the *mahârâja* Indravarman, *Ind. Ant.* Vol. XIII, p. 121.

³ Vol. XX, p. 36 and pp. 20 f.

⁴ No. 68 on the *Madras Survey Map*.

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

The *Sārasvata-gachchha*.

Padmanandin.

Dharmabhūshana I., *Bhaṭṭāraka*.

Amarakīrti.

Simhanandin, *Gaṇabhṛit*.

Dharmabhūsha, *Bhaṭṭāraka*.

Vardhamāna.

Dharmabhūshana II., *alias* Bhaṭṭārakamuni.

The various epithets, which these teachers receive in the inscription, are:—*āchārya*, *ārya*, *guru*, *deśika*, *muni* and *yogindra*. Other Jaina terms, which occur in the inscription, are:—*syādvāda* (v. 2.) or *anekānta-mata* (v. 22), *paṭṭa* (vv. 11 and 12) and *chaityālaya* (v. 28).

The pedigree of Jaina teachers is followed by a short account (vv. 15 to 18) of two kings of the first Vijayanagara dynasty, *viz.*, Bukka, who was descended from the race of the Yādava kings, and his son Harihara (II). Harihara's hereditary minister was the general (*daṇḍādhināyaka*, vv. 19 and 21; *daṇḍanātha*, v. 20) Chaicha or Chaichapa. Chaicha's son, the general (*daṇḍeśa*, vv. 21, 22 and 28) or prince (*kshītśa* v. 23; *dharantśa*, v. 24) Iruga or Irugapa, adhered to the doctrine of the above-mentioned Jaina teacher Simhanandin (v. 24). In Śaka 1307 [expired],¹ the cyclic year *Krodhana* (lines 36 f.), Iruga built a stone-temple of Kunthu-Jinanātha (v. 28) at Vijayanagara (v. 26). This city belonged to Kuntala, a district of the Karṇāṭa country (v. 25).

Through my assistant I received a copy,—printed with a Telugu commentary in the *Rudhīrodgāri-samvatsara* (*i.e.*, 1863-64 A. D.),—of a Sanskrit *kośa*, entitled *Nānārtharatnamālā* and composed by Irugapa-daṇḍādhinātha or, as he calls himself in the opening verses, Iruga-daṇḍeśa. Dr. Oppert² mentions a large number of MSS. of the same work. Dr. Aufrecht³ describes three inferior MSS. of it and states that, according to one of these, its composer lived under a king Harihara. This notice enables us to identify the author of the *Nānārtharatnamālā* with the general Iruga or Irugapa of the subjoined inscription.

TEXT.

- [1.] यत्पादपंकजरजो रजो हरति मानसं । स जिनः श्रेयसे
- [2.] भूयाद्भूयसे करुणालयः ॥ [१*] श्रीमत्परमगंजीर-
- [3.] स्याद्वादा मोघलाच्छनं । जीयात्रैलोक्यनाथ-
- [4.] स्य शासनं जिनशासनं ॥ [२*] श्रीमूलसंवेजनि नंदिसंघ-

¹ Two other inscriptions of Harihara II. are dated in Śaka 1301 [expired] and 1321 [expired]; see page 80, note 6.

² See the Indices of Vols. I and II of his *Lists of Sanskrit Manuscripts*.

³ *Catalogus Bibliothecae Bodleianae*, p. 193.

- [5.] [स्त]स्मिन् बलात्कारगणोतिरन्म्यः । तत्रापि सारस्वतनाम्नि गच्छे स्वच्छाशयोभूदि-
 [6.] ह पद्मनन्दी ॥ [३*] आचार्य्यः कुंड[कुंदा]ख्यो वक्रग्रीवो महामतिः । येषां चा-
 [7.] र्थ्यो गृह्णापिच्छ इति तन्नाम पंचधा ॥ [४*] केचित्तदन्वये चारुमुनयः खन-
 [8.] यो गिरां [१*] जलधाविव रत्नानि बभूवुर्दिव्यतेजसः ॥ [५*] तत्रासीच्चारुचारित्र-
 [9.] त्तारत्नाकरो गुरुः । धर्मभूषणयोगीन्द्रो भट्टारकपदाचितः ॥ [६*]
 [10.] भाति भट्टारको धर्मभूषणो गुणभूषणः । यद्यशःकुसुमामो-
 [11.] दे गगनं भ्रमरायते ॥ [७*] सिष्यस्तस्य मुनेरासीद्वर्द्धमानमुनीश्वरः । श्रीमान्-
 [12.] मरकीर्त्यार्थ्यो देशिकाग्रेसरः शमी ॥ [८*] निजपक्ष्मपुटकवाटं घटइत्वा^१निलनिरोध-
 [13.] [तो] हृदये । अविचलितबोधदीपं तममरकीर्त्तिं भजे तमोहरं^२ ॥ [९*] केपि
 [14.] स्वोदरपूरणे परिणता विद्याविहीनांतरा योगीशा भुवि संभवंतु बह-
 [15.] वः किं तैरनंतैरिह । धीरः स्फूर्जति दुर्जयातनुमदध्वंसी गुणैरूर्जि-
 [16.] तैराचार्य्योमरकीर्त्तिशिष्यगणभृच्छ्रीसिंहनन्दी व्रती ॥ [१०*] श्रीधर्मभूषोजनि त-
 [17.] स्य पट्टे श्रीसिंहनन्दाचार्य्यगुरोस्सधर्मा । भट्टारकः श्रीजिनधर्महर्म्यस्तंभा-
 [18.] यमानः कुमुदेंदुकीर्त्तिः ॥ [११*] पट्टे तस्य मुनेरासीद्वर्द्धमानमुनीश्वरः । श्रीसि-
 [19.] हनन्दियोगीन्द्रचरणांभोजपट्टपदः ॥ [१२*] सिष्यस्तस्य गुरोरासीद्धर्मभूषण-
 [20.] देशिकः । भट्टारकमुनिः श्रीमान् शल्यत्रयविवर्जितः ॥ [१३*] भट्टारकमुनेः पादावपू-
 [21.] र्वकमले स्तुमः । यद्ये मुकुलीभावं यांति राजकराः परं ॥ [१४*] एवं गुरुप-
 [22.] रंपरायामविच्छेदेन वर्त्तमानायां ॥ आसीदसीममहिमा वंशे यादव-
 [23.] भूभृतां [१*] अखंडितगुणोदारः श्रीमान्बुक्कमहीपतिः ॥ [१५*] उदभूद्भूतस्तस्मा-
 [24.] द्राजा हरिहरेश्वरः । कलाकलापनिलयो विधुः क्षीरोदधेरिव ॥ [१६*] यस्मिन् अर्त्तरि भू-
 [25.] पाले विक्रमाक्रांतविष्टपे । चिराद्वाजन्वती हंत भव[त्येषा] वसुंधरा ॥ [१७*] तस्मिन् शा-
 [26.] सति राजेंद्रे चतुरंबुधिमेखलां । धरामधरिताशेषपुरातनमहीपतौ ॥ [१८*] आसीत्त-
 [27.] स्य महीजानेः शक्तित्रयसमन्वितः । कुलक्रमागतो मंत्री चैचदंडाधिनायकः ॥ [१९*] द्वि-
 [28.] तीयमंतःकरणं रहस्ये बाहुस्तृतीयस्समरांगणेषु । श्रीमान्महाचैच[प]-
 [29.] दंडनाथो जागर्त्ति कार्य्ये हरिभूमिअर्त्तुः ॥ [२०*] तस्य श्रीचैचदंडाधिनायकस्यो-
 [30.] [ज्जित]श्रियः । आसीदिरुगदंडेशो नन्दनो लोकनन्दनः ॥ [२१*] न मूर्त्ता नामूर्त्ता निखिलभु-
 [31.] वनाभोगिकतया शरद्राजद्राकाविटनिटिलनेत्रद्युतितया । प्रभूता कीर्त्तिस्सा चिर-
 [32.] मिरुगदंडेश कथयत्यनेकांतात्कांतात्परमिह न किञ्चिन्मतमिति ॥ [२२*] सद्दंशजोपि गुण-
 [33.] वानपि मार्गणानामाधारतामुपगतोपि च यस्य चापः । नम्रः परान्विनमयन्नि-
 [34.] रुगक्षितीशस्योच्चैर्जनाय खलु शिक्ष^३यतीव नीतिं ॥ [२३*] हरिहरधरणीशप्राज्यसाम्रा-
 [35.] ज्यलक्ष्मीकुवलयहिमधामा शौर्य्यगांभीर्य्यसीमा । इरुगपधरणीशस्सिंह-
 [36.] नन्दाचार्य्यवर्ष्यप्रपदन[लि]नभृंगस्त प्रतापैकभूमिः ॥ [२४*] स्वस्ति शकवर्षे १३०७

^१ Read एला°.

^२ Read गृध°.

^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 शिक्ष°.

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

TRANSLATION.

(Verse 1.) May that Jina, the dust of whose lotus-feet removes mental impurity, and who is an abode of compassion, produce abundant happiness !

(Verse 2.) May the religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the glorious and extremely mysterious scepticism,¹ be victorious !

(Verse 3.) In the glorious Mûla-saṅgha, there arose the Nandi-saṅgha; in this, the lovely Balâtkâra-gaṇa; and in the *gachchha* called Sârasvata, (which belonged) to this, the pure-minded Padmanandin.²

(Verse 4.) The *âchârya* called Kunda[kunda], Vakragrîva, Mahâmati, Elâchârya and Gridhrapiñchha:—these (were) his five (sur)names.

(Verse 5.) Just as pearls in the ocean, there appeared in his (spiritual) race (anvaya) certain beautiful sages, who were mines of speeches and endowed with divine splendour.

(Verse 6.) Among these, there was a teacher, who was an ocean of beautiful deeds, which resembled pearls, the chief of ascetics (called) Dharmabhûshana, who was distinguished by the title of *Bhattâraka*.

(Verse 7.) Resplendent is the *Bhattâraka* Dharmabhûshana, whose (only) ornament are virtues; even as a bee, the (whole) sky (enjoys) the perfume of the flower of his fame.

(Verse 8.) The pupil of this sage was the glorious saint Amarakîrti, a treasury of austerities of unrestrained (power), the foremost of teachers, and full of tranquillity.

(Verse 9.) I worship that Amarakîrti, who removes darkness, and in whose heart the lamp of knowledge never flickers in consequence of his shutting the door of his eye-lids and suppressing his breath.

(Verse 10.) Let many chiefs of ascetics arise on earth, who are bent (only) on filling their bellies, and whose minds are devoid of knowledge; what is their use in this world, (though they be) endless (in number)? (For) there appears the pupil of Amarakîrti, the glorious, wise, and dutiful teacher Simhanandin, the head of a school (*ganabhrit*), who scatters (their) invincible and great pride by his mighty virtues.

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

² According to Dr. Aufrecht's *Catâlogus Bibliothecæ Bodleianæ*, p. 180, a Jaina MS. of A.D. 1518 contains the following slightly different pedigree of Padmanandin: *Śrī-Mûla-saṅgho Sarasvatī-gachchhe Balâtkâra-gaṇe Śrī-Kundakundâchâryânvaye Bhattâraka-Śrī-Padmanandi-devâh*. Here Padmanandin is said to belong to the spiritual race of Kundakundâchârya, while our inscription (verse 4) gives Kundakundâchârya as one of the names of Padmanandin himself. According to Mr. Pâthak (*Ind. Ant.* Vol. XIV, p. 15) the correct spelling of Kundakunda, as the present inscription seems to read, is Kundakunḍa. The Têrdâl inscription (*l. c.* p. 25) has Konḍakunḍâchârya; Professor Wilson (*Essays*, Vol. I, p. 341),—Kundakunḍâchârya; and an unpublished inscription at Śravaṇa-Belagôla,—Kaunḍakunda.

(Verse 11.) His (*successor*) in office¹ was the glorious *Bhattāraka* Dharmabhūsha, who equalled (*his*) glorious teacher, the saint Simhanandin, who resembled a pillar of the palace of the holy religion of Jina, and whose fame (*possessed the splendour of*) the lotus and the moon.

(Verse 12.) (*The successor*) in office of this sage was a lord of sages, (*called*) Vardhamāna, who was a bee at the lotus-feet of the glorious Simhanandin, the chief of ascetics.

(Verse 13.) The pupil of this teacher was the teacher Dharmabhūshana, (*also called*) the glorious Bhattārakamuni,² who was free from the three thorns.³

(Verse 14.) We praise the feet of Bhattārakamuni, 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 *Bhattāraka* Dharmabhūshana was mentioned in verses 6 and 7, and a *Bhattāraka* Dharmabhūsha in verse 11.

³ Paṇḍit Lakshmanāchārya of Bangalore informs me that, according to the *Vedāntachāḍmāni*, “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 (*ādhidivika*).

⁴ See page 35, note 1.

⁵ With *rākā-viṭa* compare *rākā-sasāṅka* in verse 8 of No. 153, below.

⁶ The *anekānta-mata* is the same as the *syādvāda*; see page 158, note 1. What the composer of the inscription wants to express by verse 22, is, that Iruga’s fame furnishes a proof of the correctness of the Jaina doctrine of scepticism, as arguments can be adduced for its being not corporeal, as well as for its being corporeal.

(Verse 24.) Prince Irugapa, that moon (*who causes to unfold*) the lotus of the goddess of prosperity of the great empire of king Harihara, he who has reached the highest point of prowess and profundity, the only abode of valour, (*was*) a bee at the lotus-feet of Simhanandin,¹ the best of saints.

(Line 36.) Hail! In the Śaka year 1307, while the *Krodhana* year was current, on Friday, the second lunar day of the dark half of the month of *Phālguna*;—²

(Verse 25.) There is a district (*vishaya*), Kuntala by name, which is situated in the midst of the vast country (*dharā-maṇḍala*) of Karnāṭa, and which resembles the hair (*kuntala*) of the goddess of the earth.

(Verse 26.) In this (*country*) there is a city (*nagara*), named Vijaya, which is resplendent with wonderful jewels, and which exhibits the spectacle of an unexpected moonshine by the multitude of its whitewashed palaces.

(Verse 27.) There the girls play on roads paved with precious stones, stopping by embankments of pearl-sand the water (*poured out*) at donations.

(Verse 28.) In this city the general Iruga caused to be built of fine stones a temple (*chaityālaya*) of the blessed Kunthu,³ the lord of Jinas.

(Line 42.) Let there be prosperity to the religion of Jina!

No. 153. ON A JAINA TEMPLE AT VIJAYANAGARA.

Next to No. 152, this is the oldest dated inscription at Vijayanagara. It is engraved on both sides of the north-west entrance of a ruined Jaina temple, which is situated to the south-west of the temple No. 35 on the *Madras Survey Map*. A careless transcript and paraphrase in the *Asiatic Researches*⁴ has been useful so far as it enabled Mr. R. Sewell to complete the pedigree of the first Vijayanagara dynasty in his *Lists of Antiquities*.⁵

The inscription is written in large and handsome characters, which are, however, considerably obliterated in consequence of the usual coating with chunnam. It records, in Sanskrit, prose and verse, that in the *Parābhava* year, which was current after the expiration of the Śaka year 1348 (line 25), king Devarāja II. built a stone-temple (*chaityālaya* or *chaityāgāra*) of the *Arhat* Pârśvanātha (l. 5) or Pârśva-Jineśvara (l. 27) in a street (*vithi*) of the Pân-supârî Bâzâr (*Kramuka-parṇāpana*, l. 4, or *Parṇa-pūgīphalāpana*, l. 25) at his residence Vijayanagara (l. 4) or Vijayanagarî (l. 6), which belonged to the Karnāṭa country (ll. 4 and 6).

The chief value of the inscription consists in the pedigree, which it gives no less than three times,⁶ of the first Vijayanagara dynasty:—

1. Bukka (ll. 1, 9, 24) of the race of Yādu (*Yādu-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*, *rājapameśvara*, etc. (ll. 3 and 23).

¹ See verse 10, above.

² This passage is again taken up in verse 28.

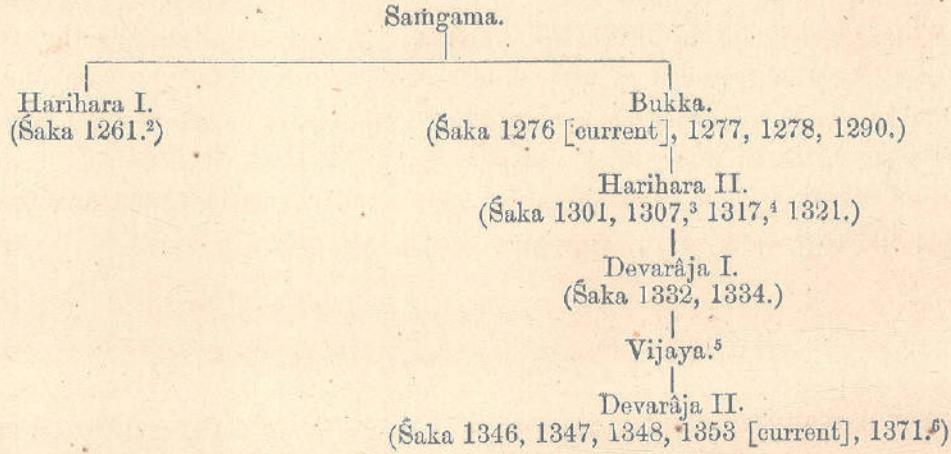
³ Kunthu is the name of the seventeenth Tirthakara; see Professor Jacobi's *Jaina Sūtras*, Part I, Index, s. v.

⁴ Vol. XX, p. 38 and pp. 22 ff.

⁵ Vol. II, p. 244.

⁶ Lines 1 to 4; lines 8 to 15; and line 24, verse 15.

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



During the reign of Devarāja II. the city of Vijayanagara was visited by 'Abdu'r-razzâq as an ambassador of Sultân Shâh Rukh of Samarkand, a son of the great Tîmûr. 'Abdu'r-razzâq informs us, that he stayed at Bîjânagar (Vijayanagara), the capital of Deo Râi (Devarāja II.), from the close of *Zu'l-hijja* A.H. 846 = end of April A.D. 1443 to the 12th *Sha'bân* A.H. 847 = 5th December A.D. 1443.⁷ An English translation of his own account of his journey is included in Elliot and Dowson's *History of India*.⁸ Curiously enough, the whole is also incorporated with slight alterations in Galland's translation of the *Thousand and One Nights*, where it forms part of the *Story of Prince Ahmad and the Fairy Pari Bânû*. This is one of the twelve doubtful stories, the originals of which are not found in the existing Arabic MSS. of the *Nights*. The late Professor Weil⁹ was of opinion, that they were probably contained in the fourth volume of the Paris MS., which was lost after Galland's death; and two of the missing stories have since been actually recovered by M. Zotenberg.¹⁰ In 'Abdu'r-razzâq's account of Vijayanagara, we possess the dated original, from which part of the *Story of Prince Ahmad* was taken. In the absence of works of reference, I cannot say if this fact,—which furnishes us with a *terminus a quo* for the compilation of that story,—has been noticed before.

According to 'Abdu'r-razzâq,¹¹ Devarāja II. issued the following coins:—I. Gold: (1) *varâha*; (2) *partâb* = $\frac{1}{2}$ *varâha*; (3) *fanam* = $\frac{1}{16}$ *partâb*. II. Silver: *târ* = $\frac{1}{6}$ *fanam*. III. Copper: *jital* = $\frac{1}{3}$ *târ*. Pagodas or *varâhas* with the legend श्रीप्रतापदेवराय, which on some

¹ *Jour. Bo. Br. R. A. S.* Vol. XII, p. 339.

² *Indian Antiquary*, Vol. X, p. 63.

³ This is the date of No. 152, above.

⁴ Colebrooke's *Miscellaneous Essays*, Madras, 1872, Vol. II, p. 259.

⁵ Mr. Sewell, *Lists*, Vol. I, p. 207, mentions an inscription of this king, which is dated in Śaka 1340 [expired].

⁶ The four last dates are those of Nos. 56, 153, 54 and 81, respectively, of this volume.

⁷ The Hijra dates are converted into Christian ones according to Dr. Wüstenfeld's *Vergleichungs-Tabellen*, Leipzig, 1854.

⁸ Vol. IV, pp. 95 ff.

⁹ Preface to his German translation, 3rd edition, p. ii.

¹⁰ See Lady Burton's *Arabian Nights*, Vol. VI, p. 248, note 2; Trübner's *Record*, New Series, Vol. IX, p. 65.

¹¹ *L. c.* p. 109.

copies is corrupted into श्रीप्रतापदावराय, are described by Dr. Bidie,¹ who also figures a pagoda of Bukka.² The name *partâb*, which 'Abdu'r-razzâq attributes to the half pagoda, is probably connected with the surname Pratâpa, which occurs before the names of Vijayanagara kings both on coins and in inscriptions. Dr. Bain of Bangalore possesses a half pagoda³ with the legend श्रीप्रतापदेवराय (*sic*) and of the same type as the corresponding pagoda. Two quarter pagodas in my cabinet have on the obverse an elephant which faces the left, and on the reverse the legend श्रीदेवराय. No *fanam* or silver coin with Devarâja's name has been hitherto discovered. Copper coins of Devarâja are very common in the South-Indian *bâzârs*. They have on the obverse a bull or an elephant, and on the reverse the legends श्रीदेवराय, प्रतापदेवराय, रायगजगंडभेरुंड, or श्रीनलिकंठ.⁴

TEXT.

A. To the left of the entrance.

- [1.] शुभमस्तु ॥ श्रीमत्परमगंभीरस्याद्वादामोघलांथनं⁵ [1*] जीयात्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [१*]
श्रीमद्यादवान्वयार्त्नवपूर्त्न⁶चंद्रस्य [1] श्रीबुक्कप्रथ्वीभुज[ः] पुण्य[परिपा]-
- [2.] कपरिणतमूर्त्तेस्सत्कीर्त्तेर्हरिहरमहाराजस्य पर्यायावताराद्द्वीरादेवराजनरेश्वरादेवराजादिव विजयश्रीवीर-
विजयत्रुपति⁷संजातस्त-
- [3.] स्माद्रोहणाद्रेरिव महामाणिक्यकांडो नीतिप्रतापस्थिरीकृतसाम्राज्यसिंहासनः । राजाधिराजराजपरमेश्वरा-
दिविरुद्विख्यातो गुणनिधिरभि-
- [4.] नवदेवराजमहाराजो निजाज्ञापरिपालितकर्त्ता⁸देशमध्यवर्त्तिनः स्वावासभूतविजयनगरस्य क्रमुकपर्त्ता⁹-
पणवीथ्यामाचंद्रतारमात्मकी-
- [5.] त्तिधर्मप्रवृत्तये । सकलज्ञानसाम्राज्यविराजमानस्य स्याद्वादविद्याप्रकटन¹⁰पठीयसः पार्श्वनाथस्यार्हतः
शिलामयं चैत्यालयमचीकरत् [11*]
- [6.] देशः कर्णाटनामाभूदावासः सर्वसंपदां । विडंबयति यः स्वर्गं पुरोडाशाशनाश्रयं ॥ [२*] विजय-
नगरीति तस्मिन्न[ग]री नगरीति-
- [7.] रम्यहर्म्यास्ते । नगरिषु¹¹ नगरी यस्या न गरीयस्येव गुरुभिरैश्वर्यैः ॥ [३*] कनकोज्वलसालरश्मिजालैः
परिवांबुप्रतिबिंबितैरलं य[1]
- [8.] वसुधेव विभाति बाडबार्च्चिर्त्तरत्नाकरमेखलापरीता ॥ ॥ श्रीमानुद्दामधामा यदुकुलतिलकस्सारसौंदर्य-
सीमा धीमात्रामा-

¹ *J. As. Soc. Bengal*, Vol. II, pp. 43 f., No. 11. The legend of No. 10a (Elliot's No. 99) is not श्रीप्रतापदेवराय, but श्रीप्रतापच्युतराय; Elliot's No. 98 reads श्रीप्रतापच्युतराय (*sic*).

² *Ibid.* p. 42, No. 9.

³ A half pagoda, which reads श्रीप्रतापहरिहर and probably refers to Harihara II., is figured in Sir W. Elliot's *Coins of Southern India*, Plate iii, Nos. 96 and 97.

⁴ That the coins, which bear the two last-mentioned legends, belong to Devarâja, may be concluded from his Kanarese or Nâgarî initial दे, which is engraved on the obverse.

⁵ Read लोञ्छनम्.

⁶ Read यार्त्नवपूर्त्नम्.

⁷ Read त्रुपतिम्.

⁸ Read कर्णाटम्.

⁹ Read पर्त्ताम्.

¹⁰ The ट of प्रकटन is engraved over the line.

¹¹ As this inscription makes scarcely any distinction between the secondary forms of *i* and *î*, this word might as well be नगरीषु. I have adopted the reading नगरिषु for the sake of the metre, though the form नगरी is not found in the dictionaries.

- [9.] भिरामाकृतिरवनितले भाति भाग्यात्तभूमा [1*] विक्रात्याक्रांतदिको विमतधरणिभृत्पंकजश्रेणिविक्रः (1)
क्षोण्यां जागर्त्ति बुक्कसितिपति-
- [10.] ररिभूभृच्छिर¹श्छित्पत्कः ॥ [४*] तत्प्राप्तात्मावतार स्फुरति हरिहरक्ष्मापतिज्ञातसारो दारिद्र्यस्फारवा-
राकरतरणवि[धौ] विष्फुरत्कर्त्तृधारः । भू-
- [11.] दानस्वर्त्त²दानानुकृतपरशुघृत्पद्मिनीबंधुसूनु स्फाराकूपारतीरावळिनिहितजयस्तंभविन्यस्तकीर्त्तिः ॥ [९*]
तेनाजन्यरिराजतल्लजशिर-
- [12.] स्तोमस्फुरच्छेरवरप्रत्युत्तोपलदीपिकापरिणमत्पादाब्जनीराजनः । विद्वत्कैरवमंडलीहिमकरो [वि]ख्यातवी-
र्याकर[*] श्रेयान्वीरर-
- [13.] मास्वयंवृतवरः श्रीदेवराजेश्वरः ॥ [६*] तज्जन्मास्मिन्वदान्यो ज[ग]ति विजयते पुण्यचारित्रमांन्यो
दानध्वस्तार्त्थिदैन्यो विजयनरपतिः स्व-
- [14.] डितारा[ति]सैन्यः । प्रत्युद्यजैत्रयात्रासमसमयसमुद्रूतकेतुप्रसूत[स्फा]य[द्वा]त्योपहत्याप्रतिहतविमतौघप्रताप-
प्रदीपः ॥ [७*]

B. To the right of the entrance.

- [15.] तस्मादस्माज्जिता³त्माजनि जगति यथा जंभजेतुर्जयंतो राजा श्रीदेवराजो विजयनृपतिवाराशिराका-
शशांकः । कोपाटोपप्रवृत्तप्रबलरणमिलद्विप्रतीपक्ष-
- [16.] मापप्राणश्रेणीनभस्वन्निवहकवलनव्यग्रस्वङ्गोरगेंद्रः ॥ [८*] वीरश्रीदेवराजो विजयनृपतपस्तारसंजात-
मूर्त्तिर्भर्त्ता भूमेर्त्विभाति प्रणतरिपुततेरात्तिजातस्य हर्त्ता ।
- [17.] क्रूरक्रोधेद्धुद्धोरकरटिघटाकर्णशूर्पप्रसर्पद्वातत्रातोपघातप्रतिहतविमतादभ्रधुत्व⁴भ्रसंघः ॥ [९*]
यद्दाटीघोरघोटीस्वरदलितधारेणुभिर्व्वीर्यवहेद्ध-
- [18.] म[स्तो]मायमानैः प्रतिनृपतिगणस्त्रीदृशः साश्रुधाराः । प्रोद्यद्दर्पप्रभूतप्रतिभटसुभटास्फोटनाटोपजाग्र-
द्रोषोत्कर्षाधकारद्युमणिरुदयते देवराजेश्वरोयं ॥ [१०*]
- [19.] विश्वस्मिन्विजयक्षितीश⁵जनुषः श्रीदेवराजेशितुर्छर्म्मा कीर्त्तिसितांबुजं कलयते शौर्याख्यसूर्य्योदयात् ।
आशा यत्र पलाशतामुपगताः
- [20.] स्वर्णाचलः कर्णिका भृंगा दिक्षु मतंगजा जलघयो मारंदविदूत्कराः ॥ [११*] विख्याते विजयात्मजे
वितरति श्रीदेवराजेश्वरे कर्णस्याजनि व-
- [21.] र्णना विगलिता वाच्या दधीच्यादयः । मेघानामपि मोघता परिणता चिंता न चिंताम[णे]ः स्वल्पाः
कल्पमहीरुहाः प्रथयते स्वर्णेचिकी नीचतां ॥ [१२*]
- [22.] सोयं कीर्त्तिसरस्वतीवसुमतीवाणीवधूभिस्समं भव्यो दीव्यति देवराजनृपतिर्भूदेवदिव्यद्दुमः । यश्शौरि-
र्ब्वलियाचनाविरहितश्रंद्धः कळं-
- [23.] कोज्जितः शक्रस्सत्यमगोत्रभिदिनकरश्चासत्पथोल्लंघनः ॥ [१३*] मदनमनोहरमूर्त्तिः महिळाजनमान-
सारसंहरणः । राजाधिराजराजादिमपदपरमेश्वरादिनि-
- [24.] जविरुदः ॥ [१४*] शक्तौ बुक्कमहीपालो दाने हरिहरेश्वरः । शौर्य्ये श्रीदेवराजेशो ज्ञाने विजयभूपतिः ॥
[१५*] सोयं श्रीदेवराजेशो विद्याविनयविश्रुतः । प्रा-

¹ Read °भृच्छिर°.

² Read °त्कर्ण°.

³ Read °स्वर्ण°.

⁴ Read घृ or घृ.

⁵ Read तस्मादस्मिज्जिता°.

⁶ Read °धृत्व°.

⁷ The ती of क्षितीश is engraved over the line.

- [25.] गुक्तपुरवीथ्यंतः पर्णपूगीफलापणे ॥ [१६*] शाकेब्दे प्रमिते याते वसुसिधुगुणेंदुभिः । पराभवाब्दे कार्तिक्यां धर्मकीर्त्तिप्रवृत्तये ॥ [१७*] स्या-
- [26.] द्वादमतसमर्थ[न]स्वर्वितदुर्वदिगर्ववाग्वितते[ः] । अष्टादशदोषमहामदगजनि कुरुं वमहितमृगराजः ॥ [१८*] भव्यांभोरुहभानोरिन्द्रादिसु-
- [27.] रेंद्रद्वंद्वस्य । मुक्तिवधूप्रियभर्तुः श्रीपार्श्वजि[ने]श्वरस्य करुणाब्धेः ॥ [१९*] भव्यपरितोषहेतुं शिलामयं सेतुमखिलधर्मस्य । चैत्यागारमचीकर-
- [28.] दाधरणियुमणिहिमकरस्यैर्य ॥ [२०*]

TRANSLATION.

Let there be prosperity! (*Verse 1.*) May the religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the glorious and extremely mysterious scepticism, be victorious! ¹

(*Line 1.*) The victorious and illustrious prince Vîra-Vijaya sprang from the brave prince Devarâja (I.), who resembled the king of the gods and who was descended in his turn from the glorious *mahârâja* Harihara (II.), whose body was produced by the results of the good deeds of the illustrious king Bukka, who, just as the full-moon from the ocean, (*rose*) from the illustrious Yâdava race (*Yâdavânva*). The virtuous *mahârâja* Abhinava-Devarâja (*i.e.*, the young Devarâja, or Devarâja II.),—(*who sprang*) from this (*Vîra-Vijaya*), just as a heap of large rubies from the Rohana mountain, ² who made the throne of his empire firm by polity and valour, and who was known by the surnames of *râjâdhirâja*, *râjaparameśvara*, etc.,—in order that his fame and merit might last as long as the moon and the stars,—caused a temple (*chaityâlaya*) of stone to be built to the *Arhat* Pârśvanâtha,—who rules over the empire of all knowledge, and who well knew how to proclaim the doctrine of scepticism (*syâdvâda-vidyâ* ³),—in a street of the Pân-supârî Bâzâr (*Kramukaparnâpana*) at his (*the king's*) residence Vijayanagara, that was situated in the midst of (*the country called*) Karnâṭa-deśa, which was protected by his orders.

(*Verse 2.*) There was a country (*deśa*), Karnâṭa by name, which was the abode of all wealth, and which equalled heaven, the seat of the gods. ⁴

(*Verse 3.*) In this (*country*) there is a city, called Vijayanagarî, whose lovely palaces are as high as mountains, and than which none among the cities is more important in great power.

(*Line 7.*) Through the mass of the rays, (*which issue from*) its golden walls, and which are reflected in the water of its moat, this (*city*) closely resembles the earth, that is surrounded by the girdle of the ocean, which is encircled by the lustre of the submarine fire (*bâdaba* ⁵).

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

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

⁵ The same spelling of the word is found in the Kanarese and Telugu dictionaries. Dr. Gundert's *Malayâlam Dictionary* has *baṣavâgni* and *vaḍavâgni*, Winslow's *Tamil Dictionary* பாடலம், பாடலம் and வடவாள்-
கனி.

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 (*nîrâjana*) 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 *nîrâjana* (also called *ârâtrika*) ceremony.

⁶ The root *sphâya* is here used in the *parasmaipada*, though the *Dhâtupâtha* enumerates it among the *anudâtletah*.

⁷ The snakes are supposed to subsist on wind and are therefore called *pavanâsandh*, "the eaters of wind."

(*subduces*) the excessive anger,—which is indefatigable in bold challenges,—¹ of many brave and daring warriors of the opposite party.

(*Verse 11.*) In consequence of the rising of the sun, which is called the prowess of the illustrious lord Devarâja (II.), the son of king Vijaya, there spreads its splendour over the whole world the white lotus-flower of his fame, in which the points of the compass are the petals, the golden mountain (*Meru*) the seed-vessel,² the elephants of the quarters the bees, and the oceans so many drops of honey.³

(*Verse 12.*) Since the famous and illustrious lord Devarâja (II.), the son of Vijaya, is making gifts, the praise of Karna has ceased; Dadhîchi⁴ and others are worthy of blame; even the clouds (*megha*) have turned useless (*mogha*); nobody thinks of the thinking-jewel (*chintâmani*); the *kalpa*-trees appear very small (*alpa*); and the heavenly cow (*naichikî*) confesses her inferiority (*nichatâ*).

(*Verse 13.*) This excellent prince Devarâja (II.), (*who resembles*) the tree of heaven (*by his liberality*) to Brâhmanas, is sporting with his queens, (*viz.*) the river of (*his*) fame, the earth and the goddess of speech. Verily, he resembles Śauri (*Vishnu*), but has not to beg for his revenue (*bali*), (*while Vishnu in his dwarf-incarnation begged land from Bali*); he resembles the moon, but is spotless; he resembles Śakra (*Indra*), but does not destroy families (*gotra*), (*while Indra split the mountains:—gotra*);⁵ and he resembles the sun, but never transgresses the right course, (*while the sun daily changes his course in the sky*).

(*Verse 14.*) His form is as lovely as that of Cupid, and he overcomes the great pride of women. His own surnames (*biruda*) are *râjâdhirâja*, *râjaparamesvara*,⁶ etc.

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

(*Verses 16 to 20.*) This illustrious lord Devarâja (II.), who was famed both for wisdom and modesty, caused to be built in a street of the above-mentioned city,⁸ in the Pân-supârî Bâzâr (*Parṇa-pûḡṭphalâpāṇa*), when the Śâka year measured by the Vasus (8), the oceans (4), the qualities (3) and the moon (1) had passed, in the (*cyclic*) year *Parâbhava*, on *Kârttikî* (*i.e.*, on the day of the full-moon in the month of *Kârttika*), in order to propagate (*his*) merit and fame, a temple (*chaityâgâra*) of stone, which gives delight to the good, which is a bridge for (*his*) whole merit, and which shall last as long as the earth,

¹ The technical meaning of *asphoṭana* 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 *Karnikâchala*, “the mountain of the seed-vessel,” is one of the names of *Meru*; *Svarṇâchala* is a synonym of *Hemâdri*, “the golden mountain,” another name of *Meru*.

³ *Mâranda*, an adjective from *maranda*, is not found in the dictionaries and seems to be formed by the composer of the inscription, in order to satisfy the exigencies of the metre.

⁴ According to the *Mahâbhârata*, *Dadhîcha* (*alias* *Dadhîchi*) gave up his bones, from which a thunderbolt was formed to kill *Vritra*; see *Böhtlingk and Roth's Sanskrit Dictionary*, s. v.

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

⁶ राजादिमपदपरमेश्वर means literally: “(a compound ending in) *paramesvara*, the first member of which is *râjan*.” Similar ‘poetical’ expressions are धनुरूपपदो वेदः in the *Kirâtârjuniya*, *sarga* xviii, verse 44; हिरण्यपूर्वैः कशिपुः in the *Śisupâlavadha*, *sarga* i, verse 42; देवपूर्वो गिरिः in the *Meghadûta*, verse 42; दशपूर्वैरथः 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 Devarâja II. in chronological order, and may thus be considered as a third copy of the pedigree, which was given twice before, once in prose (lines 1 to 4) and once in verse (lines 8 to 15.)

⁸ *Viz.*, *Vijayanagari*; see verse 3.

the sun and the moon, to the blessed Pârśva, the lord of 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 (*doṣha*), 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 *Śubhakrit*, *i.e.*, Śaka 1043 and 1044 [expired] or A.D. 1121-22 and 1122-23.

TEXT.

- [1.] श्री [॥*] दुर्गाणां सार्वभौमो धरणितलमहा-
- [2.] राज्यचक्रस्य नाभिः श्रीबुक्कक्षोणीमर्तुर्जग-
- [3.] दवनकुते⁴ विष्णुमूर्त्यंतरस्य [१*] लक्ष्मीनाथ-
- [4.] स्य संपद्गुरुकरणचणो दक्षिणावर्त्त-
- [5.] शंसवः प्राचीनः पांचजन्यो जय-
- [6.] ति गिरिवरो गुत्तिदुर्गाभिधानः [॥*]

TRANSLATION.

Prosperity! Victorious is the king of forts, the best of mountains, Gutti-durga by name! (*This mountain is*) the nave of the wheel of the sovereignty over the whole earth of the illustrious king Bukka, the lord of fortune, who is another form (*assumed by*) Vishṇu for protecting the world, (*and it is his*) ancient auspicious⁵ conch-shell with convolutions from left to right (*dakṣiṇāvarta-śaṅkha*),—⁶ (*and thus resembles*) the centre of the discus of (*Vishṇu*) the lord of Lakshmi, and his conch-shell *Pāñchajanya*.

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

² See page 161, above.

³ *Ind. Ant.* Vol. VIII, pp. 187 ff.

⁴ Read ुकुते.

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

⁶ According to Pramadādāsa 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 KULOTTUNGA-CHOĀA 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 Kulottunga-ChoĀa over the five Pāṇdyas. The first verse further states, that the king burnt the fort of Korgāra (*Korgāra-durga*) and defeated the KeraĀas. Korgāra is probably a Sanskritised form of Korkai in the Tinnevely District, the ancient capital of the Pāṇdyas.¹ The second verse records, that Kulottunga-ChoĀa placed a pillar of victory on the Sahyādri mountain, *i.e.*, the Western Ghāts. This he must have done after his conquest of the KeraĀas, which is mentioned in the first verse.

According to a grant published by Mr. Fleet,² Kulottunga-ChoĀa-deva was the name of two of the Eastern Chalukyan successors of the ChoĀa kings. Of the first of these, who was also called Rājendra-ChoĀa and ruled from Śaka 985 to 1034, the Chellūr grant reports that he conquered the Kerala and Pāṇdyā countries.³ From an unpublished Chidambaram inscription⁴ it appears, that the surname Kulottunga-ChoĀa-deva was also borne by the maternal grandfather of the last-mentioned king, the ChoĀa king Rājendra-ChoĀa-deva, among whose conquests we find both the Kerala and Pāṇdyā countries.⁵ Consequently, it is impossible to say to which Kulottunga-ChoĀa the subjoined inscription has to be referred.⁶

TEXT.

- [1.] स्वस्ति श्री ॥ पाण्ड्यान्दण्डेन जित्वा प्रचुरशरमुचा पञ्च पञ्चाननश्रीः दग्ध्वा कोर्गारदुर्गन्तृणमिव स यथा
 [2.] खाण्डवम् पाण्डुसूतुः [1*] पिष्ट्वा तत् केरळानाम् बलमतिबहळम् श्रीकुलोत्तुंगचोळश्चक्रे शक्रप्रतापस्त्रिभुवनविजयस्तम्भमम्भोधितोरे ॥ [१*]
 [3.] पुण्ये संह्याद्रि^७शृंगे त्रिभुवनविजयस्तम्भमम्भोधिपारे स्वच्छन्दम् पारसीनान्तरुणयुवतिभिर्गीयते यस्य कीर्त्तिः [1*]
 [4.] स श्रीमानस्तशत्रुः^९ 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 Khāṇḍava (*forest*),¹⁰ and having crushed the extremely dense army of the KeraĀas,—the illustrious Kulottunga-ChoĀa, 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. 89, 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:—Kulottunga-ChoĀa-deva in No. 86; Ko-Rājakesarivarman, *alias* Kulottunga-ChoĀa-deva in Nos. 89, 96 and 130; and Kōneri Men-kōṇḍa Kulottunga-ChoĀa-deva in No. 132.

⁷ The *anusvāra* is obliterated.

⁸ Read संह्याद्रि^०.

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-Choḷa, whose fame is voluntarily sung by the tender women of the Pâraśis,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 Bilvanâtheśvara Temple at Tiruvallam in the North Arcot District contains the following important date:—

கொராஜராஜகெவரிவழிற்சுக்க⁴ யாண்டு எ ஆவது இவ்வாட்டை
அயப்பசித்திங்கள் வெளண்டிலாயும் இவ்வதியும் பெற்ற விஷுவில்⁵ வெளமுறுமணத்தி-
னன்று; “in the 7th year (*of the reign*) of Ko-Râjarâjakesarivarman,
on the day of an eclipse of the moon at the equinox, which corresponded to (*the nakshatra*)
Revati and to a full-moon (*in*) the month of *Aippasi* in this (*above-mentioned*) year.”

Mr. Fleet, to whom I submitted this date for favour of calculation, kindly informed me by return of post on the 18th January 1890, that the date of the inscription is the 26th September A.D. 1010 (Śaka 933 current), when there *was* an eclipse of the moon in *Aippasi* on the day of the equinox and the *Revati nakshatra*. This result falls within the probable period, which I have assigned to the Choḷa king Ko-Râjakesarivarman, *alias* Râjarâja-deva,⁷ and fixes Śaka 927 current = A.D. 1004-5 as the first year of his reign. His latest known date,—the 29th year of his reign,—⁸ corresponds to Śaka 955 current = A.D. 1032-33.

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

² The composer of the inscription mentions the Persians (Tamil பாரசி, 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 *Ājñāvidheya*.

⁴ Read வலி-லக்கு.

⁵ Read வளண்டி.

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.

INDEX.¹

A.

- 'Abdu'r-razzâq, 161, 162.
 Âbharadvasukâlmâdi, *vi.*, 44, 46.
 Abhimânabhûshana-velân, *m.*, 94.
 Abhinava-Devarâja, *s.a.* Devarâja II., 160, 164.
 Abhipendanduru, *vi.*, 35.
 âchârya, *a* (Jaina) teacher, 156, 158.
 Achyuta-deva, *Vijayanagara k.*, 132, 133.
 Achyuta-râya, *s.a.* preceding, 133, 162.
 adhikâra, *used in the same sense as following*, 94.
 adhikârin, *a magistrate*, 127.
 Adhirâjendra-va-la-nâdu, *di.*, 134.
 adhyayana, *studying the Vedas*, 82.
 adi, *a foot*, 86.
 Âdi-Chandêśvara, *s.a.* following, 92.
 Âdidâsa Chandêśvara, *god*, 92, 116, 117, 126, 130, 136.
 Âdinagar, *vi.*, 99.
 Âdi-Râma, *m.*, 86, 90.
 Âditya I., *Chola k.*, 112.
 Âditya II., *do.*, 112.
 Âditya-deva, *m.*, 123.
 âgama, *a doctrine*, 20, 27.
 Agara-parru, *di.*, 80, 82.
 Agastyeśvara, *te.*, 123.
 A[ga]tterippattu, *vi.*, 83.
 agra-hâra, *a Brâhmanical village*, 44, 46, 52, 58, 61, 86, 133.
 Âhavamalla II., *Western Châlukya k.*, 52, 134.
 Aimbûndi, *s.a.* Ammûndi, 87, 88, 135, 136.
 Aiyânâr, *god*, 88.
 Âjivaka or Âjivika, *s.a.* Jaina, 88, 89, 92, 108.
 âjûapti, *the executor of a grant*, 33, 36, 53, 62, 154.
 Aksharalalitâchârya, *m.*, 36.
 Alappađi, *m.*, 116, 141.
 Alâsu-nâdu, *di.*, 104.
 alavukkal, *a gate for measuring water*, 130.
 Amarakirti, *a Jaina teacher*, 156, 158.
 Amarakośa, *quoted*, 165.
 Amarâvati, *vi.*, 25.
 Ambala-Perumâl, *m.*, 101.
 Ambar-udaiyân Ayan, *m.*, 108.
 Amma or Amma-râja I., *Eastern Châlukya k.*, 31, 32, 37, 38, 42, 46, 49, 58, 59.
 Amma or Amma-râja II., *do.*, 31, 32, 37, 47, 49, 59.
 Ammaiappa or Ammaiappa, *surname of Edirili-Chola-Sambuvarâyan*, 87, 88, 89, 91, 108; *of Vikrama-Chola-Sambuvarâyan*, 136.
 Ammaiappa-nâyânâr, *s.a.* following, 109, 110.
 Ammaiappesvara, *te.*, 108, 129, 138.
 Ammañga-devi, *Eastern Châlukya queen*, 32, 51, 52, 59, 96, 112.
 Ammûndi, *vi.*, 87, 135, 136.
 Amoghavarsha, *s.a.* Sarva, 37, 38, 112.
 amritapađi or amudupađi, *raw rice*, 82.
 Âmûr or Âmbûr, *vi.*, 126.
 Âmûr-kottam, *di.*, 64, 66, 68, 126.
 Âmûr-nâdu, *di.*, 64, 68, 126.
 Âmûru-kotta, *s.a.* Âmûr-kottam, 126.
 Anaiippâđi, *vi.*, 129.
 Anaiyapadañgâvudaiya-nâyânâr, *te.*, 118, 120.
 Ânanda-Namaśivâya, *m.*, 85, 86.
 Anantaśivâchârya, *br.*, 147, 154, 155.
 Ândângaḷ Pañgalarâyar, *m.*, 105.
 Âñđâr Sundara-Perumâl, *m.*, 123.
 Âñdhra, *co.*, 113.
 Âñdi-nâdu, *di.*, 80, 82, 131, 132.
 anekânta-mata, *s.a.* syâdvâda-mata, 156, 159.
 Anekatañgâpadam, *te.*, 118.
 aņgarañgabhogâ, *s.a.* following, 82.
 aņgarañgavaibhava or aņgarañgavaibhogâ, 'enjoyments of all kinds,' 70, 74.
 Aņgarankuppam, *vi.*, 133.
 Aņgarâyan-kuppam, *s.a.* preceding, 133.
 ânikkal, *a gold standard*, 117; *see kovai*.
 Ankârâi Sridhara-bhaṭṭa, *m.*, 104.
 antarâya, *a kind of revenue*, 89, 136.
 anvaya, *a* (spiritual) race, 158.
 Aparajanman, *s.a.* Buddha, 28.
 Appar-âñđi, *m.*, 94.
 Aņagiya-Chola, *surname of Edirili-Chola-Sambuvarâyan*, 87, 88, 89, 91, 135.
 Araiyapâđi, *vi.*, 83.
 ârâkku, *a measure*, 143.
 Ârambhanandin, *te.*, 100, 101.
 Arappakkam, *vi.*, 69, 70.
 ârâtrika, *s.a.* nirâjana, 165.
 Arhat, 94, 102, 106, 107, 160, 164.
 Arha[t]sugiri, *s.a.* Tirumalai, 106.
 Ariñjaya, *Chola k.*, 112.
 ari-mukkai, 'the three handfuls of paddy,' 89, 91.
 Arishtanemi-âchârya, *m.*, 105.
 Ariyûr, *vi.*, 71.
 Arkapushkarinî, *vi.*, 84.
 Arkavarman, *Pallava k.*, 25, 28.
 Aramari Âdi-Siruppañgaḷ, *m.*, 82.
 Arudi-sarman, *br.*, 36.
 Arugûr, *s.a.* Ariyûr, 71.
 Arulâla-Perumâl, *te.*, 86, 88, 89, 91; *m.*, 104.
 Arulâlâr, *s.a.* preceding, 90.
 Arul-môri-devar-puram, *vi.*, 102.
 Arumbaritti, *vi.*, 71.
 Ârvâr, *m.*, 93, 140.
 ârya, *a* (Jaina) saint, 156.
 aśeśavidya, *belonging to all branches of sacred studies*, 84.
 ashtâdaśa-dosha, *the eighteen sins*, 167.
 âsphoṭana; *a challenge*, 166.
 Atigaimân[i], *s.a.* Vidu-kâdaragiya-Perumâl, 106.
 Atirañachañđa, *Pallava k.*, 2, 5, 7, 10, 12.
 Atirañachañđa-Pallavesvara or Atirañachañđesvara, *te.*, 1, 2, 6, 7, 8.
 Attimallan (Hastimalla), *surname of Râjagambhira-Sambuvarâyan*, 105.
 Attiyûr, *vi.*, 90, 91.
 Atyantakâma, *Pallava k.*, 2, 5, 9, 10, 12.
 Atyantakâma-Pallavesvara, *te.*, 2, 4, 6.
 avai, *a hall* (?), 99; *an assembly* (?), 117.
 âya, *revenue; a toll* (?), 88, 89, 91.
 Âya-inâr, *god* (?), 88, 89, 91.
 Ayodhyâ, *vi.*, 50, 58.
 Âyushmat, *a yoga*, 111.

¹ The numbers refer to pages. Abbreviations:— *br.* = brâhmana; *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.

B.

- bādaba, *the submarine fire*, 164.
 Bādadi-sarman, *br.*, 36.
 Bādāmi, *vi.*, 155.
 Balātkāra-gana, *a Jaina school*, 155, 158.
 Bāna, *dy.*, 112.
 Bavāji hill, 76.
 Bhadra-sarman, *br.*, 36.
 Bhagadatta, *mythical k.*, 21.
 Bhagavati, *vi.*, 43.
 Bhāgirathi, *s.a. Gaṅgā*, 28.
 bhaktādāya, *revenue in rices*, 82.
 Bhaṇḍanāditya, *ch.*, 38, 43.
 Bharadvāja, *saint*, 9, 13, 25, 27, 144, 152.
 Bhāramā-sarman, *br.*, 36.
 Bhārata, *the great epic*, 147, 154, 155.
 bhattāraka, *a Jaina title*, 156, 158, 159.
 Bhaṭṭārakamuni, *s.a. Dharmabhūshana II.*, 156, 159.
 Bhaṭṭa-vṛitti, '(the land) enjoyed by the Bhaṭṭas,' 91.
 Bhavadvish, *s.a. Buddha*, 27.
 Bhīma, *Eastern Chalukya prince*, 32 (No. 20); *s.a. Chālukya-Bhīma II.*, 31, 44, 49.
 Bhīmeśvara, *te.*, 53, 139.
 Bijānagar, *s.a. Vijayanagara*, 161.
 Bilvanāthesvara, *te.*, 169.
 biruda, *a surname*, 166.
 boar, *the sign of the Chalukyas*, 35, 37, 43, 47, 50, 58.
 Bommaiya-Redḍiyār, *s.a. Bommu-nāyaka*, 69.
 Bomma-nṛpati, *s.a. following*, 69, 70, 84.
 Bommu-nāyaka, *ch.*, 84, 85, 138.
 Bommu-nāyan, *s.a. preceding*, 138.
 brahmadeya, *a gift to Brāhmanas*, 154, 155.
 brāhmanya, *the community of Brāhmanas*, 84.
 Brihadīśvara, *te.*, 97.
 Buddha, *god*, 25, 27, 28.
 Bukka, *Vijayanagara k.*, 80, 82, 156, 159, 160, 161, 162, 164, 166, 167.
 bull, *the sign of the Pallavas*, 19, 23, 144.

C.

- Chaicha or Chaichapa, *ch.*, 156, 159.
 chaityāgāra, *a Jaina temple*, 160, 166.
 chaityālaya, *do.*, 156, 160, 164.
 Chakragoṭṭa or Chakrakota, *co.*, 97.
 Chakravartin, *surname of Kulottuṅga-Choḷa-deva*, 135.
 Chalukya, *mō. (1)*, 58.
 Chalukya, Chālukya, or Chālukya, *dy.*, 10, 11, 31, 32, 35, 37, 38, 41, 44, 45, 47, 48, 50, 51, 52, 58, 63, 96, 97, 106, 112, 113, 134, 139, 145, 167, 168.
 Chalukya-, Chālukya-, or Chālukya-Bhīma I., *Eastern Chalukya k.*, 31, 32, 38, 42, 44, 46, 49, 58, 139.
 Chālukya-Bhīma II., *do.*, 31, 32, 37, 44, 46.
 Chālukyaachandra, *s.a. Saktivarman*, 32.
 Chālukya-Vikrama-varsha, *an era*, 167.
 Chāmireṇiṅga, *vi.*, 43.
 Chāmundaṅga, *f.*, 99.
 Chandamahāsena, *k.*, 31.
 Chandaparākrama-manṛāḍi, *m.*, 113, 114.
 Chandaparākrama-vira, *m.*, 113, 114, 115.
 Chandella, *dy.*, 145.
 Chandēsvara, *god*, 92, 93, 116, 123; *see Ādidāsa*.
 chandra-grahana, *a lunar eclipse*, 31, 35.
 Chandra-pillai, *m.*, 126, 127, 128.
 Chānturu, *vi.*, 36.
 Chatī-sarman, *br.*, 35.
 chatur-upāya, *the four expedients*, 35.
 chaturvedin, *one who has studied the four Vedas*, 147, 154, 155.
 Chedi, *co.*, 145.
 Chedirāyan, *m.*, 92, 94.
 Chellūr, *vi.*, 50, 51, 52, 134, 168.

- Chellūru, *s.a. preceding*, 52, 61.
 Chera, *dy.*, 92, 106, 111.
 Chera-varṇsa, 106.
 Chevūr, *vi.*, 112.
 Chicacole, *vi.*, 155.
 Chidambaram, *vi.*, 64, 86, 92, 97, 98, 112, 168.
 Chitra-meri-Malai-maṇḍala-Viṅṅagara, *te.*, 87, 88, 89, 91.
 Choḍa-rājya, *the Chola kingdom*, 32, 51, 59, 60.
 Chola or Chola, *co. and dy.*, 1, 9, 29, 30, 50, 51, 52, 63, 79, 92, 96, 97, 100, 111, 112, 118, 134, 135, 138, 139, 141, 144, 146, 152, 168, 169.
 Choḷa Arumōri, *surname of the Choḷa king Rājarāja-deva*, 94, 95.
 Choḷa-Tripetra, *k.*, 139.
 Choḷa-vishaya, *the Choḷa country*, 30; *see Choḍa-rājya and Jayāṅkoḍa-Choḷa-maṇḍalam*.

D.

- Daddara, *ch.*, 38, 43.
 Dāhāla, *s.a. Chedi*, 145.
 Dakshināmūrti-bhaṭṭa, *m.*, 94.
 Dakshināpatha, *the Dekhan*, 58, 96.
 dakshināvarta-sankha, *a conch-shell with convolutions from left to right*, 167.
 Dāna-nṛpa, *s.a. following*, 32, 51, 59.
 Dānārava, *Eastern Chalukya k.*, 32, 51, 59, 139.
 daṇḍa, *a fine*, 66, 114, 115.
 Daṇḍabutti (Daṇḍabhukti), *co.*, 99.
 daṇḍādhinātha, daṇḍādhināyaka, daṇḍanātha, or daṇḍeśa, *a general*, 156.
 dates, recorded in figures, 71, 74, 76, 78, 80, 82, 84, 85, 86, 91, 95, 99, 101, 102, 104, 111, 116, 128, 130, 131, 132, 133, 134, 135, 136, 137, 138, 140, 143, 160, 167, 169.
 dates, recorded in words, 62, 65, 68, 69, 77, 79, 88, 89, 91, 95, 101, 105, 108, 114, 115, 117, 120, 123, 126, 128, 130, 133, 137, 139, 140, 141.
 dates, recorded in numerical words, 60, 166.
 dates, recorded according to the kaṭapayādi system, 133.
 dauvārika, *a door-keeper*, 60.
 days of the week :—
 Monday, 78, 80, 104, 108.
 Tuesday, 125.
 Wednesday, 70, 74, 84.
 Thursday, 60, 82, 85.
 Friday, 160.
 Saturday, 111.
 days, lunar :—
 bright fortnight :—
 first, 78.
 fifth, 80.
 seventh, 85, 108.
 eighth, 104.
 twelfth, 82.
 thirteenth, 60, 111.
 full-moon, 166, 169.
 dark fortnight :—
 second, 160.
 seventh, 125.
 twelfth, 70.
 thirteenth, 74.
 new-moon, 82.
 fortnight not specified :—
 sixth, 84.
 days, solar :—
 2nd, 110.
 3rd, 84.
 5th, 136.
 6th, 86.
 tenth, 109.

Deniya, *br.*, 44, 46.
 Deo Râi, *s.a.* Devarâja II., 161.
 desika, a (Jaina) teacher, 156.
 devadâna, a gift to a temple, 91, 93, 94, 104, 108, 142, 154.
 devakarman, *divine rites*, 154, 155.
 devakarmin, a *pujârî*, 123.
 Devaneri, *tank*, 93.
 Devarâja I., *Vijayanagara k.*, 131, 160, 161, 164, 165, 166.
 Devarâja or Devarâya II., *do.*, 79, 80, 82, 84, 110, 111, 131, 160, 161, 162, 164, 165, 166.
 Dévarâyan, *m.*, 92, 94.
 Dhânyaghata or Dhânyaghataka, *vi.*, 25, 28.
 dharâ-maṇḍala, a *country*, 160.
 Dharanivarâha, 'the boar on earth,' a *biruda*, 131.
 dharma, the *sacred law*, 82, 84, 120, 152; *religious merit*, 85, 164, 166; a *meritorious gift*, a *pious work*, a *charity*, 33, 36, 77, 86, 101, 102, 106, 108, 109, 114, 135, 137.
 Dharmabhûsha, a *Jaina teacher*, 156, 159.
 Dharmabhûshana I., *do.*, 156, 158, 159.
 Dharmabhûshana II., *do.*, 156, 159.
 dharma-dâna, a *meritorious gift*, 66, 80.
 dharma-deśanâ, a *discourse on the law*, 28.
 dharma-kattalai, *s.a.* dharma-sâsana, 140.
 Dharmapâla, *k.*, 99.
 Dharmarâja Maṇḍapa, 1, 2, 6.
 Dharmarâja Râtha, 1, 2, 12.
 dharmâsana, a *law-court*, 114, 115, 140, 142.
 dharma-sâsana, a *religious edict*, 80, 82, 109, 110.
 Dhâtupâtha, *quoted*, 165.
 Dhîrâtara, *k.*, 99.
 Dholpur, *vi.*, 31.
 Dipavamsa, *quoted*, 27.
 Drâkshârâma, *vi.*, 53, 61.
 Draviḍa, *co.*, 113.
 Drohârjuna, *surname of Chalukya-Bhîma I.*, 32, 38, 42.
 Droṇa-sârman, *br.*, 36.

E.

Eḍadore or Eḍatore, *vi.*, 96, 113.
 Eḍeru, *vi.*, 36.
 Edirili-Chola-Sambuvarâyan, *ch.*, 87, 88, 89, 91.
 Eḍudatt(u)-âyiram-uḍaiya-nâyanâr, *te.*, 118, 120, 123, 125.
 Ekavirappâdichechi, *vi.*, 139.
 Elâchârya, *s.a.* Kuṇḍakunda, 158.
 Elûr, *vi.*, 108.
 Emberumân, *our lord*, *Vishnu*, 68, 69; *see the Corrigenda*.
 Enâdapâdi, *vi.*, 83.
 enemies, the six internal —, 13, 35, 42.
 Enguṇan, *s.a.* Arhat, 107.
 Enguṇavirai-Tirumalai, *s.a.* Tirumalai, 106, 107.
 Erama-nâyaka, *ch.*, 131.
 eri, a *tank*, 79, 82, 89, 93, 103, 154, 155.
 erimani, a *gong*, 106.
 Erini, *Chera k.*, 106, 107.
 Eyil, *vi.*, 123, 147.
 Eyirkottam, *di.*, 123, 125, 147.

F.

fanam, a *small gold coin*, 161, 162.
 fish in the tank, proceeds from the sale of —, 82, 89.
 fractions, signs for —, 80.

G.

gaja-veṭṭai, the *hunting of elephants*, 111, 131.
 ganabhrit, the *head of a (Jaina) school*, 156, 158.
 Gaṇḍa, 'the hero,' a *biruda*, 86, 131, 132.
 Gaṇḍamahendra, *surname of Châlukya-Bhîma II.*, 32.
 Gaṇḍarâdityavarman, *Chola k.*, 112.
 Gaṇeśa temple, 1, 2, 4, 5.
 Gaṅga, *dy.*, 37, 38, 41, 42, 58.
 Gaṅgâ, *ri.*, 9, 13, 28, 57, 58, 59, 61, 77, 80, 86, 97, 99, 109, 136, 138.
 Gaṅgai-konda Chola or Gaṅgai-kondân, *k.*, 126.
 Gaṅgamâ[r]tâṇḍapuram, *vi.*, 134.
 Gaṅganûr, *vi.*, 77, 128.
 Gaṅga-pâdi, *co.*, 63, 65, 95, 128.
 Gaṅgayar, *m.*, 123, 125.
 Gaṅgeśvara, *te.*, 77, 128.
 Gaṅgeya-nallûr, *s.a.* Gaṅganûr, 77, 78, 128, 129.
 Gaṅgitti temple, 155.
 Gaṇiśekhara-Maru-Poṇchûriyan, *m.*, 94, 95.
 Gauḍa, *co.*, 113.
 Gautamânvaya, *s.a.* Gautama-gotra, 133.
 Geṅḡḡḡ Maṇḍapa, 126.
 Ghûrnamânârmas, the *Southern Ocean*, 147.
 Godâvari, *ri.*, 28.
 Gonayûru, *vi.*, 43.
 Gonguva, *vi.*, 43.
 Gontûru, *perhaps s.a.* Gunṭûr, 38, 43.
 Gopâla, *ch.*, 145.
 Gopinâtha, *te.*, 84.
 gopura-vâsal, the *gate of a gopura*, 127.
 gotra, 58, 61, 84.
 Agniveśya, 31, 36.
 Bhâradvâja, 23, 31, 36, 132; *see* Bharadvâja.
 Gautama, 31, 35; *see* Gautamânvaya.
 Harita, 31, 36; *see* Hârîti.
 Kaundinya, 31, 36, 47.
 Kausîka, 31, 35.
 Mânavya, 35, 58.
 Mudgala, 53.
 Parâsara, 31, 36.
 Saṁkriti, 31, 36.
 Śaṅḡilya, 31, 36.
 Vatsa, 31, 36.
 Govinda III., *Râshṭrakûta k.*, 37, 38.
 Govindachandra, *k.*, 97, 99.
 Govindappa-nâyaka, *ch.*, 136.
 Grâmadevatâ Ulaganâyaka-Ammâl, *te.*, 130.
 grâmatikâ, a *hamlet*, 43.
 Gridhrapiñchha, *s.a.* Kuṇḍakunda, 158.
 Guddavâti-vishaya, *di.*, 52, 60.
 Gudivâḷa, *vi.*, 52.
 Guḍiyâtam, *vi.*, 83.
 Guḍravâra-vishaya, *di.*, 47, 49, 52.
 Gunabhara, (Pallava?) *k.*, 29, 30.
 Gunaga-, Gunagânka-, or Gunakenalla-Vijayâditya, *Eastern Chalukya k.*, 32, 46, 49, 58.
 Gunaratnabhûshana, *surname of Meḍamârya*, 52, 61.
 Gunaviramâmunivan, *m.*, 94, 95.
 Guṅjadeva-sârman, *br.*, 36.
 Gunṭûr, *vi.*, 38.
 Gurjara, *co.*, 113.
 guru, a *preceptor*, 86, 132, 156.
 Gutti, *Gooty*, 167.
 Gutti-durga, 167.

H.

Haihaya-vamśa, 33, 36.
 Hampi, *vi.*, 80, 132.
 Hari, *s.a.* Harihara II., 159.

Harihara I., *Vijayanagara k.*, 161.
 Harihara II., *do.*, 80, 156, 159, 160, 161, 162, 164,
 165, 166.
 Hārīti, 35, 58.
 Hoysala, *dy.*, 97.

I.

Idaiturai-nādu, *co. of Eldore*, 96, 99, 113.
 Idaiyāran Appan, *m.*, 102.
 idāngai, *the left-hand castes*, 110, 111.
 idatturai (?), 82.
 Ilaya-Mani-naṅgai, *f.*, 101.
 Ilakkappan, *m.*, 94.
 Ilālan, *a native of Lāṭa*, 84.
 Ilāla-Perumān, *m.*, 105.
 Immaḍi, 'the elephant,' a *birūda*, 131; *see Praudha-*
Immaḍi.
 inavari (?), 89, 92, 108.
 Indra, *k.* (?), 99.
 Indra-bhattāraka, *s.a. following*, 32.
 Indra-rāja, *Eastern Chalukya k.*, 41, 45, 49, 58.
 Indrarvarman, *k.*, 155.
 Irāguttarāyakkālan or 'lān, *m.*, 123, 125.
 irai, *a tax*, 88, 89, 108.
 irai irichechi, *with exemption from taxes*, 69.
 irai-nilam, *taxable land*, 66.
 iraiyili, *free from taxes*, 93, 120.
 Iram or Iṛa-maṅḍalam, *Ceylon*, 63, 65, 95, 96, 99,
 128.
 Irattā-pāḍi, *co.*, 63, 65, 94, 95, 96, 99, 128, 134.
 Irinchipuram, *s.a. Virinchipuram*, 132.
 Iruga or Irugapa, *ch.*, 156, 159, 160.
 Īsvara, *s.a. Paramēśvaravarman I.*, 145.
 Īsvarapotarāja, *do.*, 145.

J.

Jaganātha-nagāri, *s.a. following*, 51, 60.
 Jagannāthapuram, *vi.*, 51.
 Jaina, 88, 94, 101, 105, 107, 155, 156, 158, 159, 160.
 Jalakanthesvara, *s.a. Jvarakhaṇḍēśvara*, 69.
 Jalaśayana, *te.*, 64, 66, 68.
 Jayaṅkoṇḍa-Chola-Brahmā-rāyan, *m.*, 102, 138.
 Jayaṅkoṇḍa-Chola-maṅḍalam, *co.*, 79, 80, 97, 99,
 101, 102, 104, 105, 123, 125, 126, 134, 136.
 Jayaṅkoṇḍa-Toṅḍa-maṅḍala, *s.a. Toṅḍai-maṅḍalam*,
 83.
 Jayasiṅha I., *Eastern Chalukya k.*, 32, 41, 45, 49, 58.
 Jayasiṅha II., *do.*, 32, 41, 45, 49, 58.
 Jayasiṅha III., *Western Chālukya k.*, 51*, 52, 63, 95,
 96, 99, 112, 113, 145.
 jayastambha, *a pillar of victory*, 134, 146, 165.
 Jina, *god*, 155, 158.
 Jina-dharma, *the religion of Jina*, 159.
 Jina-nātha, *a lord of Jinas*, 156, 160.
 Jina-sāsana, *the religion of Jina*, 155, 158, 160, 164.
 Jineśvara, *a lord of Jinas*, 160, 167.
 jital, *a copper coin*, 161.
 Jonaka, *s.a. Uvachcha*, 82.
 Jvarahara, *te.*, 69.
 Jvarakhaṇḍēśvara-svāmin, *te.*, 69, 70, 74, 76.

K.

Kachhippeḍu, *s.a. Kāñchipuram*, 113, 114, 117, 139,
 141, 143.
 kaḍai, *a shop*, 88, 89, 138.
 Kaḍaikottūr, *vi.*, 105.
 kaḍamai, *a tax*, 82, 88, 89, 92, 93, 104, 107.
 Kaḍamba, *dy.*, 58.

Kadapperi, *tank*, 106, 108.
 kāḍi, *a measure*, 117, 140.
 Ka[du]mbidugu-śeri, *vi.*, 66.
 Kailāsam-udaiya-nāyanār, *te.*, 129.
 Kailāsanaṭha, *te.*, 8, 9, 10, 11, 66, 97, 111, 118, 139,
 147.
 kal, *stone* (documents engraved on —), 120, 123, 138,
 140.
 kāl, *a channel*, 106, 154, 155; *a quarter measure*, 116,
 141, 143.
 Kaḷabhra, *dy.*, 144, 146, 152.
 Kālakampa, *ch.*, 38, 43.
 Kālakopa-vira-manrāḍi, *m.*, 114, 115.
 kalam, *a measure*, 93, 142, 143.
 Kālañjāra, *mo.*, 145.
 Kālañjiyam, *vi.*, 83.
 kālasaṁdhi, *s.a. trikāla*, 76.
 Kālingam, *co.*, 63, 65, 95, 128; *see Trikaṅga*.
 kaliṅgu or kaliñju, *a sluice*, 95, 101, 108.
 Kali-Vishṇuvardhana, *Eastern Chalukya k.*, 32, 37,
 38, 41, 46, 49, 58.
 Kāliyūr-kottam, *di.*, 115, 116, 117, 141.
 Kalladuppūr, *vi.*, 116, 117.
 Kalleduppūr, *vi.*, 114, 116.
 Kalpasūtra, *quoted*, 94.
 Kaluchervulu, *vi.*, 43.
 Kamalapādam, *vi.*, 83.
 Kāma-sārman, *br.*, 36.
 Kambaṅa-udaiyar, *k.*, 102, 104, 117, 118, 120, 123.
 Kambāṇḍan, *m.*, 123, 125.
 Kambaṅa-udaiyar, *s.a. Kambaṅa-udaiyar*, 117, 118,
 123, 125.
 Kambavāṅa-bhatta, *m.*, 92, 93, 94.
 Kanaka-sabhā, *the golden hall at Chidambaram*, 112.
 Kanakavalli, *vi.*, 78, 79.
 kaṇakkan, *an accountant*, 78, 91, 108.
 kaṇakku, *used in the same sense as preceding*, 94, 102,
 123.
 kāṇam, *gold*, 154.
 Kāñchi, Kāñchipuram, or Kāñchipuram, *Conjeeveram*,
 1, 2, 3, 5, 7, 8, 19, 24, 29, 66, 69, 77, 87, 111, 113,
 115, 116, 118, 120, 123, 125, 139, 140, 141, 143,
 145, 146, 147, 155.
 Kāñchikkuripāram (?), *vi.*, 123.
 Kāṇḍalūr, *vi.*, 63, 64, 65, 95, 128, 140.
 Kandamavvā, *f.*, 44, 46.
 Kaṇḍarādityam, *vi.*, 112.
 Kaṇḍeruvāḍi- or Kaṇḍeruvāṭi-vishaya, *di.*, 38, 42, 44,
 46.
 kāṇi, *a square measure*, 77, 78, 92, 104; *a property*,
 105.
 kāṇiyāṭchi, *hereditary land*, 125.
 kāṅkāṇi, *an overseer*, 91.
 Kannadigan, *a native of Kārṇāṭa*, 84.
 Kannamāmbā, *f.*, 53, 61.
 Kannamaṅgalam, *vi.*, 83.
 Kaṅṅara-deva, *k.*, 76, 77.
 kaṅṅhikā, *a necklace*, 49.
 kanyādāna, *giving a daughter into marriage*, 83, 84.
 Kārahaidu, *vi.*, 36.
 Karaivari-Āndi-nādu, *di.*, 77, 78, 129.
 Karaivari-Malliyūr, *vi.*, 99.
 karanam, *an accountant*, 66, 133.
 kaṇṇi, *a paddy-field*, 103, 120, 137.
 kaṇṇikka, *s.a. karanam*, 133.
 Kaṇṇipākkam, *vi.*, 136.
 karañju, *a gold weight*, 66, 116, 117, 140, 141, 142.
 Karikāla, *Chola k.*, 139; *surname of Āditya II.*, 112.
 Karikāla-Chola, *k.*, 139.
 Kariya-Perumāl, *m.*, 108.
 Kārṇa, *Chedi k.*, 145.
 Kārṇāṭa, *co.*, 69, 70, 73, 82, 85, 113, 130, 137, 156,
 160, 164.

- Kārttigai-ariśi, 'the rice in Kārttigai,' 88, 89.
 Kārttigai-kāśu, 'the money in Kārttigai,' 89.
 Kārttigai-pachchai, 'the unripe (fruit) in Kārttigai,' 88, 89.
 Kārttikī, the full-moon in Kārttika, 166.
 Karugeri, vi., 129.
 Karūr or Karuvūr, vi., 106, 126.
 kāśāyam, revenue in money, 82, 88, 89, 92.
 kāśu, money, a coin, a tax, 88, 89, 92, 99, 101, 142.
 kāśu-kadamai, a tax in money, 91.
 Kattāri, 'the dagger,' a biruda, 86, 131, 132.
 Kāttēri, vi., 126, 127, 128.
 kattikkānam (?), 155.
 Kāttukkurivaippan (?), m., 123.
 Kāttuppādi, vi., 129.
 Kāttuttumbūr, vi., 78, 79.
 Kauṇḍakunda, s.a. Kuṇḍakunda, 158.
 Kāvanūr, vi., 133.
 Kāveri, vi., 29, 77, 94, 112, 139.
 Kāviri, s.a. preceding, 77.
 Kāviri, s.a. Kāveri, 29, 30.
 kayakkāl, a channel, 88.
 kayam, a tank, 136.
 Kerala or Keralā, co. and dy., 51, 59, 86, 88, 89, 90, 91, 97, 99, 104, 106, 112, 144, 146, 152, 168.
 Khāṇḍava, forest, 57, 168.
 Kiao-sa-lo, s.a. Kosala, 97.
 Kirai-Viraraśūr, vi., 133.
 kirān, a master, 95; a headman, 101.
 Kirātārjunīya, quoted, 166.
 Kir-Muttugūr, vi., 137.
 kirtana or kirti, 'a monument of fame,' 126.
 Kirtivarman, Chandella k., 145.
 Kirtivarman I., Early Chalukya k., 11, 12, 32, 50, 58.
 Kishnāma-nāyaka, ch., 132.
 ko, a king, 63, 65, 66, 68, 78, 79, 94, 95, 99, 100, 101, 111, 112, 114, 115, 116, 117, 126, 128, 130, 133, 134, 135, 137, 139, 140, 141, 142, 168, 169.
 Kodhatalli, vi., 44, 46.
 Kōkkili, Eastern Chalukya k., 32, 41, 45, 49, 58.
 Kōlāru, vi., 52, 62.
 Kolavennu, vi., 43.
 Kollabhiḡanda- or Kollabhiḡanda-Vijayāditya, Eastern Chalukya k., 31, 32, 38, 58.
 kollai or kollai-nilam, dry land, 66, 93, 104, 137.
 Kollam, Quilon, 63, 65, 95, 128.
 Kollāpuram, Kolhāpur, 134; see the Corrigenda.
 Kollavigaṇḍa, s.a. Kollabhiḡanda-Vijayāditya, 139.
 Kollidam, vi., 139.
 Kollipāke, vi., 96.
 Kollippākkai, s.a. preceding, 96, 99.
 Kommaṇa, br., 44, 46.
 kon, a king, 138.
 Koṇḍakunḍāchārya, s.a. Kuṇḍakunda, 158.
 Kōṇḍyāta, vi., 83.
 Kōneri Men-kōṇḍa, surname of Kulottuṅga-Chōla-deva, 136, 168.
 Kōṅgu Chronicle, quoted, 51, 64, 112.
 Koppam, perhaps s.a. Kuppam, 134.
 Koppaṇaṇ, Koppaṇaṅgal, or Koppaṇaṅgal, ch., 117, 118, 120, 123, 125.
 Kōrgāra-durga, perhaps s.a. following, 168.
 Kōrkai, vi., 168.
 Korra-maṅgalam, vi., 87, 88.
 Korrapāru, vi., 31, 35.
 Kosala, co., 97.
 Kosalai-nāḍu, s.a. preceding, 97, 99.
 kōṭṭam, a district, 68, 79, 117.
 Kottambākkam- or Kottanpākkam-udaiyān, m., 78.
 kovai, a gold standard, ¹ 80, 82.
 koyil, a temple, 79, 93, 94, 111, 120, 123, 125, 128, 138.
 Krāja, vi., 36.
 kramaka or kramavid, one who knows the kramapāṭha, 44, 46.
 Kramuka-parṇāpāna, 'the Pān-supāri Bāzār,' 160, 164.
 Krishna II., Rāshtrakūṭa k., 38, 42.
 Krishna IV., do., 112.
 Krishna-deva, Vijayanagara k., 132, 133.
 Krishnappa-nāyaka, ch., 73, 74.
 Krishna-rāja, k., 105; probably s.a. Krishna IV., 112.
 Krishna-rāya, s.a. Krishna-deva, 132.
 Krishnavernā, vi., 28.
 Krovasīri, vi., 36.
 Kshatriyasīṅha-Pallava-Īśvara-deva, te., 66, 68.
 kshetra, a sacred place, 28, 61.
 kshetrasīman, a hamlet, 43.
 Kubja-Vishṇu or Kubja-Vishṇuvardhana, Eastern Chalukya k., 32, 37, 38, 41, 43, 44, 45, 47, 48, 50, 58.
 Kuḍamalai-nāḍu, Coorg, 63, 65, 95, 128.
 kuḍi, a family, a house, 79, 80, 93, 103.
 kuḍimai, a right, 88, 89.
 kula or kuḷapramāna, a gold weight, 80, 82.
 kula-brāhmaṇa, a family priest, 47.
 kūlam, a market, 155.
 kūli, hire, 66.
 Kulottuṅga, k., 79.
 Kulottuṅga-Chōḍa-deva I., Eastern Chalukya k., 32, 52, 168.
 Kulottuṅga-Chōḍa-deva II., do., 32, 51, 168.
 Kulottuṅga-Chōla, k., 163, 169.
 Kulottuṅga-Chōla-deva, k., 118, 120, 126, 128, 135, 136, 168; s.a. Rājendra-Chōla-deva, 168.
 Kulottuṅga-deva, s.a. Kulottuṅga-Chōḍa-deva I., 32, 50, 51, 59.
 Kumāṇḍūr, vi., 102.
 Kumāra-maṅgalam, vi., 87, 88.
 Kumāra-svāmin, god, 127.
 Kumari, vi., 77, 136.
 Kumbhakōṇam, vi., 82.
 Kuṇḍa[kunda], a Jaina teacher, 158.
 Kuṇḍakunḍa, Kuṇḍakunḍāchārya, or Kuṇḍakunḍāchārya, s.a. preceding, 158.
 Kūṇḍavā, Eastern Chalukya queen, 32, 51, 52, 63, 64, 96, 97, 112.
 Kundavai I., Pallava queen, 97, 100, 112.
 Kundavai II., s.a. Kūṇḍavā, 97.
 Kundavai-Jinālaya, to., 97, 99.
 kunri, a gold weight, 115, 116.
 Kuntāditya, s.a. Bhaṇḍanāditya, 38, 43.
 Kuntala, di., 51, 59, 156, 160.
 Kunthu, a Tirthakara, 156, 160.
 Kuppam, vi., 134.
 Kural, quoted, 107.
 Kūram, vi., 11, 113, 144, 147, 154, 155.
 Kūratt-āchārya, br., 154.
 kuri, a square measure, 69, 92, 94, 104, 132, 134, 137, 154.
 kurūpi, a measure, 86, 142, 143.
 Kuruva, vi., 43.
 Kuruvapoti, vi., 43.
 Kūttāḍi-paṭṭi, vi., 69, 91.
 kūṭṭattān, a member of an assembly, 140.
 kuṭumbin, a householder, 35, 42, 46, 49, 60.

L.

- lagna, an astronomical term, ² 60.
 Laṅkā, Ceylon, 112.

¹ Compare ஆணிக்கோவை, "a string of gold pins for testing the quality of gold;" Winslow's Tamil Dictionary.

² See now Ind. Ant. Vol. XVIII, pp. 161 f., and Mr. Fleet's note 1.

Lashkar, *vi.*, 83.
 Lāṭa, *Gujarāt*, 82, 84, 97, 99.
 liṅga, *the emblem of Śiva*, 29.
 Liṅga-bhūpāla, *ch.*, 69.
 Lokāditya, *Pallava k.*, 9, 10, 11, 23.
 Lokamahādevi, *Eastern Chalukya queen*, 32, 49.

M.

mā, *a field*, 103, 136.
 Māchcha(?)-nāyaka, *ch.*, 85.
 Madageri, *tank*, 101.
 Madapalli, *vi.*, 43.
 Madapalliparṅgu, *vi.*, 43.
 Mādḥava-sarman, *br.*, 36.
 Madhurāntaka I., *Chōla k.*, 111, 112.
 Madhurāntaka II., *s.a. Rājendra-Chōla-deva*, 96, 111, 112.
 Madhurāntaki, *Eastern Chalukya queen*, 32, 51, 52, 59, 134.
 Madirai, *s.a. Madurai*, 111.
 Madirai-konḍa, *surname of Parāntaka I.*, 111, 112, 114, 115, 133, 137, 139.
 Madurai, *Madura*, 111.
 Madura-maṅḍalam, *co.*, 97, 99, 112.
 mahājana, *'the great men.'* 78, 84, 104, 111.
 Mahāmakha, *a festival*, 82.
 mahāmaṅḍalesvara, 69, 70, 73, 74, 79, 80, 86, 111, 120, 123, 130, 131, 132, 133, 137, 138, 139.
 mahāmaṅḍalika, 104.
 Mahāmāti, *s.a. Kuṅḍakunda*, 158.
 mahārāja, 35, 42, 69, 70, 82, 84, 155, 160, 164.
 mahārājādhirāja, 132.
 mahārājādhirāja-parameśvara, 35, 46, 49, 84, 132, 146, 147.
 mahārājādhirāja rājaprameśvara, 60, 82, 110.
 Mahārāshtra, *co.*, 113.
 mahārāya, 69, 70, 71, 73, 74, 79, 80, 82, 85, 86, 109, 110, 111, 130, 131, 132, 133, 137, 138.
 mahāsabhā, *'the great assembly.'* 68, 69.
 Mahāsenadatta, *m.*, 154.
 Mahendra, *s.a. Mahendravarman II.*, 145.
 Mahendra or Mahendravarman, *perhaps s.a. Mahendravarman I.*, 1, 9, 11, 23.
 Mahendravarman, *Pallava k.*, 25, 28.
 Mahendravarman I., *do.*, 11.
 Mahendravarman II., *do.*, 11, 144, 145, 152.
 Mahendravarmanesvara or Mahendresvara, *te.*, 9, 12, 22, 23.
 Māheśvara, *a Śaiva*, 125.
 Māheśvara-velāraṅ, *m.*, 94.
 Mahipāla, *k.*, 99.
 Mahobā, *vi.*, 145.
 makara-toraṇa, *an arch in the shape of a makara*, 50, 58.
 Malai-maṅḍalam, *'the hill country,' Malayāḍam*, 86, 87, 89.
 Malai-nāḍu, *s.a. preceding*, 86, 90.
 Malayapaṭṭu, *vi.*, 137.
 Mālegitti temple, 155.
 Māmagam, *a festival*, 82.
 Māmallapuram, *vi.*, 1, 2, 9, 10, 12, 29, 52, 63, 64, 66, 68, 94, 95, 126, 134.
 maṅai, *a house, a square measure*, 66, 77, 85, 86, 104, 123, 154, 155.
 maṅai-padappai, *a house-garden*, 86, 123.
 maṅai-padappu, *do.*, 154, 155.
 mānākkar, *a pupil*, 105.
 Mānapara, *legend on certain Pallava coins*, 2.
 Mānatongal Mallerumān, *m.*, 140.
 Maṅavirkottam, *di.*, 120, 147.
 Maṅayirkottam, *di.*, 123, 147, 154, 155.

Mandaikula-nāḍu, *di.*, 102, 104.
 maṅḍalika, *a tributary*, 28.
 maṅḍapa, 131, 133, 136, 147, 154, 155.
 Maṅgalachcheru, *vi.*, 69.
 Maṅgalam, *vi.*, 83.
 Maṅgi, *k.*, 38, 42.
 Maṅgi-yuvarāja, *Eastern Chalukya k.*, 32, 41, 45, 49, 58.
 Maṅimaṅgala, *vi.*, 144, 145, 152.
 maṅjādi, *a gold weight*, 114, 116.
 maṅjikkam, *s.a. following (?)*, 66.
 maṅjil, *a causeway between paddy-fields*, 66.
 Maṅgaikkadakkam, *vi.*, 99.
 Maṅgai-Ponnāṅḍai, *m.*, 102.
 mantrin, *a minister*, 60, 159.
 mānya, *s.a. sarvamānya*, 138.
 manyavāntara-rāshtra, *s.a. nāḍu*, 147, 154.
 marakkāl, *a measure*, 86, 93.
 Māraṅ, *the Pāṇḍya king*, 101.
 Māraṅgaṅ, *m.*, 79, 80.
 Māravarman, *surname of Vira-Pāṇḍya-deva*, 101.
 Mārgasahāya-deva, *s.a. Mārgasahāyesvara*, 132.
 Mārgasahāya-liṅga, *s.a. following*, 132, 138.
 Mārgasahāyesvara, *te.*, 85, 86, 92, 131, 132.
 Maṅaiyappattu, *s.a. Malayapattu*, 138.
 Marudam, *vi.*, 83.
 Marudeva, *mythical k.*, 94.
 Marudevi, *mythical queen*, 94.
 Masulipatam, *vi.*, 46.
 Māsuni-deśa, *co.*, 99.
 maṭha, *a hermitage, a college*, 57, 85, 86, 123, 125.
 Mavindi-sarman, *br.*, 36.
 Māya(?)-nāyaka, *ch.*, 86.
 Medamārya, *br.*, 52, 61.
 Mēdinisvara, *'the lord of the earth,' a biruda*, 131, 132.
 meḍu, *a hillock*, 120, 136.
 Meghadūta, *quoted*, 166.
 melai-teru, *the western (saimidhi) street*, 125.
 Meḷāmbā, *Eastern Chalukya queen*, 32.
 Meṅalūr, *vi.*, 115, 116.
 Miṅavan, *the Pāṇḍya king*, 92.
 Miṅavarāyaṅ, *m.*, 92, 94.
 Miraj, *vi.*, 96, 112, 113.
 Mitāksharā, *quoted*, 31.
 Miyagarai-nāḍu, *di.*, 134, 136.
 Miyarai-nāḍu, *di.*, 134.
 Monadurga, *vi.*, 43.
 months, lunar:—
 II. Vaiśākha, 82.
 III. Jyāishtha, 82.
 VIII. Kārttika, 166.
 XII. Phālguna, 160.
 months, solar:—
 names derived from nakshatras:—
 I. Śittirai, 136.
 IV. Ādi, 110, 120, 123.
 VI. Purattādi, 129.
 VII. Aippaśi, 143, 169.
 VIII. Kārttigai, 88, 89, 93.
 X. Tai, 86, 88, 89, 117.
 XI. Māśi, 109, 140.
 XII. Paṅḅuni, 84, 140.
 names derived from signs of the zodiac:—
 I. Mesha, 85.
 II. Rishabha, 78.
 IV. Karkataka, 80, 91, 108.
 V. Simha, 60, 111.
 IX. Dhanus, 104.
 X. Makara, 74, 125.
 XI. Kumbha, 70.

¹ See Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 187; Vol. II, p. 265.

Mudali, a *Sādra* caste, 120, 123.
 mudartiramam (?), 92.
 Mudgala, *saint*, 60.
 muḍi-melan, a *crowned* (king), 76, 77.
 Mudira-paḍa, *vi.* (?), 99.
 Mudivemu, *vi.*, 58.
 mudu-kāḍu, a *burning-ground*, 154.
 Mugai-nāḍu, *di.*, 97, 99, 101.
 Mūla-saṅgha, a *Jaina school*, 155, 158.
 mullaḍi (?), 92, 108.
 Mullaya-rāyan Venḡaḍa, *m.*, 110.
 muni, a (*Jaina*) *sage*, 156.
 Muppanaiyisvara, *te.*, 136.
 Mūrti-māṅikkam, *m.*, 86.
 Murugamaṅgala-parru, *di.*, 102, 104, 111.
 Murugappādi, *vi.*, 102.
 Murukkeri, *vi.*, 71.
 Muruṅgai, *vi.*, 120.
 Mūru-rāyaru, *s.a.* Mūvarāyar, 111.
 Muṣaṅgi, *vi.* (?), 99.
 Mūvaraśar, 'the three kings (of the South),' 92, 111.
 Mūvarāyar, *s.a. preceding*, 111, 131, 139.
 Muvendirayan, *m.*, 92, 94.
 Muyaṅgi, *s.a.* Muṣaṅgi, 142.

N.

Nābhi, *s.a.* Marudeva, 94.
 nāḍu, a *country, a division*, 77, 79, 111, 131, 142, 147, 154, 155.
 Nāga, *m.*, 141.
 Nāgama-nāyaka, *ch.*, 132.
 nakshatras:—
 IV. Rohiṇī, 78, or Ter, 125.
 VII. Punarvasu, 85.
 XVII. Anusham (Anurādhā), 84.
 XXI. Uttirādam (Uttarāśhādhā), 111.
 XXII. Śravaṇa, 60, or Tiruvoṇam, 80.
 XXVI. Uttirattādi (Uttara-Bhadrapadā), 104.
 XXVII. Revatī, 108, 169.
 Nallaguruvayya, *m.*, 76.
 Nallāttāl, *f.*, 102.
 Nalūcheri, *vi.*, 35.
 Nāmanaikkōṇam, *vi.*, 99.
 Namaśivāya-mūrti, *m.*, 86.
 Nambi, *m.*, 94.
 Nambi Ārūranār, *saint*, 118.
 Nammanambākkam, *vi.*, 154.
 Nānārtharatnamālā, a *kośa*, 156.
 Nandā, *goddess*, 58.
 nandā-vilakku, a *sacred lamp*, 79, 101, 114, 116, 140, 142.
 Nandipotavarman, *s.a.* Nandivarman Pallavamalla, 11, 145, 146.
 Nandi-saṅgha, a *Jaina school*, 155, 158.
 Nandi-śarman, *br.*, 36.
 Nandivarman, *Pallava k.*, 25, 28; *m.*, 92, 94.
 Nandivarman Pallavamalla, *Pallava k.*, 11, 145.
 naṅgai, a *lady*, 101, 102.
 Nāṅgama-nāyaka, *ch.*, 138.
 Nannappayan, *m.*, 99.
 Nāradeśvara, *te.*, 9.
 Narasa, *Vijayanagara k.*, 132.
 Narasiṅha, *Pallava k.*, 1, 2, 3, 5, 12; *s.a.* Narasiṅhavarman I., 145.
 Narasiṅha-deva, *Vijayanagara k.*, 132.
 Narasiṅha-maṅgalam, *vi.*, 68, 69.
 Narasiṅhapotavarman, *s.a.* Rājasimhavarman, 11, 146.
 Narasiṅha-rāya, *s.a.* Narasiṅha-deva, 131.

Narasiṅhavarman I., *Pallava k.*, 11, 144, 145, 152.
 Nārasimhaviṣṇu, *probably s.a.* Rājasimhavarman, 10, 11, 24.
 Nārāyaṇa-māṅgaḷūr, *vi.*, 69.
 Nārāyaṇa-śarman, *br.*, 36.
 Narendra or Narendra-mṛigarāja, *Eastern Chalukya k.*, 31, 32, 33, 35, 36, 37, 38, 46, 49, 58.
 Narendreśvara, *te.*, 38.
 nāri, a *measure*, 93, 114, 115, 141, 142, 143.
 nārigai, *s.a. preceding*, 114, 115, 140, 143.
 Narmadā, *ri.*, 58.
 Nārpattennāyirakkālān, *m.*, 123.
 nāṭṭavar, *the inhabitants of a country*, 111.
 navakarman, *repairs*, 62, 154, 155.
 Navanedikkula, *co.* (?), 96, 99, 142.
 nāyaka, a *chief*, 131.
 nāyanār, a *lord, a god*, 68, 80, 82, 92, 93, 102, 108, 109, 110, 111, 118, 120, 123, 125, 128, 129, 131, 132, 133, 143.
 nellāyam, *revenue in paddy*, 82, 89, 91, 92.
 Nelluvāy, *vi.*, 130.
 Nilakanṭha-chaturvedi-maṅgalam, *vi.*, 77, 78.
 nilam, *wet land*, 104.
 Nilamaṅgai-nāchchiyār, *the goddess of the earth*, 126.
 nimitta, a *sign*, 31, 35, 44, 46.
 nirai, *weight*, 117; *see* tula-nirai.
 nīrājana, *the waving of a lamp before an idol*, 165.
 nirubam, *an order*, 120, 123.
 Nirvelūr-manyavāntara-rāshṭra, *s.a. following*, 147, 154.
 Nirvelūr-nāḍu, *di.*, 147, 154.
 niśadam, *probably s.a.* nityam, 116, 140, 141, 142.
 niśadi, *s.a. preceding*, 114, 115.
 Nityavinīteśvara, *te.*, 10, 23.
 nondā-vilakku, *s.a.* nandā-vilakku, 114, 115, 140.
 Nripa-Rudra, *prince*, 33, 36.
 Nriśiṅha, *s.a.* Narasa, 132.
 Nuḷambaṅ Tribhuvanadhīra, *ch.*, 76, 77.
 Nuḷamba-pādi, *co.*, 63, 65, 95, 128.

O.

Oḍḍam, *s.a.* Oḍra, 97.
 Oḍḍa-vishaya, *s.a. preceding*, 97, 99.
 Oḍḍiyam, *s.a.* Oḍḍam, 97.
 Oḍhra or Oḍra, *Orissa*, 97.
 oḍu, a *tile*, 154.
 odugai, *the recitation of the Veda*, 125.
 [Oḡara]-nāḍu, *di.*, 116.
 Okkaninra-nāyanār, *te.*, 92, 93.
 Okkaninrān-eri, *tank*, 93.
 olai-śāsanam, *an edict on palm-leaves*, 120.
 Ommaṇa-uḍaiyar, *k.*, 102, 104, 117, 118.
 orri, a *mortgage*, 66, 86, 104, 105, 123.

P.

paḍaividu, *an encampment*, 83, 138.
 Paḍaividu, *s.a.* Paḍaveḍu, 82, 83, 84, 110, 111, 129, 131.
 Paḍaiviṭṭu rājyam, *co.*, 82, 83, 84, 110, 111.
 padakku, a *measure*, 143.
 Paḍaveḍu, *vi.*, 83, 88, 108, 129, 131, 138, 139.
 Paḍavidu, *s.a. preceding*, 83.
 Paḍavidu-rājya or Paṭaviṭa-rājya, *s.a.* Paḍaiviṭṭu rājyam, 83.
 paḍi, a *measure*, 114, 115, 143.
 pādi kāval, *the village-police* (?), 88, 89, 91.
 Paḍmanandin, a *Jaina teacher*, 156, 158.
 Paḍumatikaṭṭa, *vi.*, 43.

¹ This is identical with "Nivalūr-nāḍu," *Chingleput Manual*, p. 438.

- Paduvūr-kottam, *di.*, 76, 77, 78, 79, 80, 129.
 Pālagunṭa, *vi.*, 43.
 Palakunra-kottam, *di.*, 102, 104, 105.
 Pālāru, *vi.*, 87, 88, 134, 155.
 pāliketana, 'the flags in rows,' 58.
 palisai, *s.a.* polisai, 116, 117, 140, 141.
 pallam, *a pit.*, 120.
 Pallava, *mythical k.*, 9, 13, 25, 28, 144, 152; *dy.*, 1, 2, 5, 8, 9, 10, 11, 13, 19, 23, 24, 25, 29, 50, 58, 66, 97, 100, 101, 112, 113, 118, 144, 145, 146, 147, 152.
 Pallava-Murāri, *ch.*, 76, 77.
 Pallava-nallūr, *vi.*, 79, 80.
 palli, *a temple*, 101, 104 (note 8).
 pallichchandam, *temple-land, a village belonging to a temple (?)*, 91, 99, 101, 139.
 palli-grāmam, *a village belonging to a temple*, 91.
 Pallikonda, *vi.*, 66, 138.
 Pallikondai, *s.a. preceding*, 138.
 Pallikondaruliya-deva, *te.*, 66, 68.
 Pampāpati, *te.*, 80.
 pana, *a coin*, 77, 80, 82, 93, 120, 123.
 Panamalai, *vi.*, 24.
 Pānara, *co. or dy. (?)*, 44, 46.
 Pañcha-Dramila, *the five Dravida (nations)*, 113.
 pañcha-mahāśabda, 'the five great sounds,' 58.
 pañcha Pāndya, *the five Pāndyas*, 168, 169.
 Pañchappalli, *vi.*, 99.
 Pāndaiyūr-maṅgalam, *vi.*, 101.
 paṇḍāram, *a treasury*, 123; *a Śaiva mendicant*, 85, 86.
 Pāndya, *co. and dy.*, 51, 59, 63, 92, 96, 97, 99, 101, 111, 112, 144, 146, 152, 168, 169.
 Paṅgaḷa-nāḍu, *di.*, 76, 77, 78, 79, 80, 97, 99, 101, 105, 136.
 Paṅmā-nāḍu, *di.*, 120, 147, 155.
 Paṅnappai, *f. (?)*, 76, 77.
 Paṅna[p]peśvara, *te.*, 76, 77.
 parai-tari (?), 92.
 Parakesarin, *surname of Choḷa kings*, 141.
 Parakesarivarman, *k.*, 116, 117, 130, 141; *surname of Parāntaka I.*, 111, 112, 114, 115, 133, 137, 139; *of Rājendra-Choḷa-deva*, 95, 99, 100, 101, 112; *of Rājendra-dēva*, 134.
 parama-Māheśvara, *a devout worshipper of Mahēśvara*, 31, 35, 52, 60.
 Parameśvara, *s.a. Paramēśvaravarman I.*, 147, 154.
 Paramēśvara-maṅgalam, *vi.*, 147, 154, 155; *s.a. Velūr*, 130.
 Parameśvara-taḍāga, *tank*, 155.
 Paramēśvaravarman I., *Pallava k.*, 11, 113, 144, 145, 147, 153.
 Parāntaka I., *Choḷa k.*, 111, 112, 139.
 Parāntaka II., *do.*, 97, 112.
 Pāraśi or Pārasika, *the Persians*, 169.
 Paraśurāma, 99, 165.
 Paravādimalla, *a Jaina teacher*, 105.
 parikraya, *an exchange*, 105.
 pariśu, *a contract (?)*, 66.
 Pariyala, *vi.*, 144, 145, 152.
 Parna-pūgiphalāpana, *s.a. Kramuka-parṇāpana*, 160, 166.
 Pārśva or Pārśvanātha, *an Arhat*, 160, 164, 167.
 partāb, *a half pagoda*, 161, 162.
 Paśumarattūr, *vi.*, 132.
 Patmā-manyavāntara-rāshṭra, *s.a. Paṅmā-nāḍu*, 147, 154.
 patta, *the dignity of the head of a (Jaina) school*, 156, 159.
 pāttam, *a tax*, 88, 89, 108.
 Pattāvalli, 159.
 Pattavardhini-vaiśa, 38, 43.
 patti, *a sheep-fold, a square measure*, 91, 154, 155.
 pattolai, *a document*, 89, 92.
 Peddakoyilamu, *vi.*, 43.
 Pennāchāri, *m.*, 62.
 Perāru, *vi.*, 134.
 Periya-Erama-nāyaka, *ch.*, 85, 86.
 Periya-Kāṭṭeri, *vi.*, 102.
 Periya-nāḍu, *di. (?)*, 92, 94.
 Periya-purāṇam, *quoted*, 116.
 Periya-Timmarāsa-uḍaiyar, *ch.*, 131.
 Perumai, *vi.*, 75.
 peru-makkal, 'the great men,' 117; *see mahājana*.
 Perumāḷ, *Vishnu*, 126.
 Perumān, *m.*, 125.
 Perumbānappādi, *di.*, 99.
 Perumbiḍugu, *channel*, 155.
 [Pe]ru[mu]g[ai], *s.a. Perumai*, 75.
 Peru-vala-nallūr, *vi.*, 145.
 Peruvāti, *vi.*, 43.
 Phullaśarman, *br.*, 147, 154, 155.
 Piḍāri-paṭṭi, 91, 130.
 Piṭhapuri, *s.a. following*, 53, 61.
 Piṭṭapuram, *vi.*, 53.
 Podeṅgu, *vi.*, 35, 36.
 Polakunḅonda, *vi.*, 43.
 polisai, *interest*, 116.
 pon, *gold, a gold coin*, 66, 80, 82, 84, 88, 89, 91, 104, 114, 115, 116, 117, 126, 140, 141, 142, 143.
 Ponneyil-nātha or Ponneyirkon, *s.a. Arhat*, 102.
 Ponnī, *s.a. Kāveri*, 94, 95.
 Ponnūr, *vi.*, 102.
 Potana, *br.*, 53, 61.
 Poturāyu, *vi.*, 43.
 Poygai, *vi.*, 69, 82, 86, 87, 88, 89, 90, 91, 105, 108, 128, 135, 138, 143.
 Prabhūtavarsha III., *Rāshtrakūṭa k.*, 38.
 Prabodhachandrodaya, *quoted*, 145.
 pradhāna, *a minister*, 53, 62.
 Pramādīcha, *an erroneous form for Pramādin*, 109.
 pramāṇa, *a document*, 104.
 pramāṇa-kachchāttu, *a receipt*, 78.
 Pramodūta, *an erroneous form for Pramoda*, 109, 133.
 prasāda, *rice (?)*, 86.
 prasasti, *a eulogy*, 155.
 Prātāpa, *surname of the kings of Vijayanagara*, 161, 162; *see Virapratāpa*.
 pratidhakkā, *a drum*, 58.
 pratishṭhā, *the consecration of a temple*, 81, 82.
 Praudha-Immadi, *surname of Devarāya II.*, 110, 111.
 Pritiviya-rāja (!) *ch.*, 43.
 Pudukkudaiyān Ekadhira fifty, *di.*, 64, 66, 68.
 Pukkaḷappuram, *vi.*, 79, 80.
 Pulakeśin, *s.a. Pulikeśin I.*, 50, 58; *s.a. Pulikeśin II.*, 11, 144, 145, 152.
 Pulikeśin I., *Early Chalukya k.*, 11.
 Pulikeśin II., *Western Chalukya k.*, 11, 145.
 Puliḅūr, *s.a. Chidambaram*, 112.
 pulli, *virāma*, 113, 147.
 Punnārrūr, *vi.*, 85, 86.
 puṇya, *religious merit*, 86.
 [Pu]rāmbi Sūrya, *m.*, 140.
 puroḍāśabhuj or puroḍāśāsana, *a god*, 164.
 purohita, *a family priest*, 58, 60.
 Puttūr, *vi.*, 88, 89, 90.

R.

- Raghuvaiśa, *quoted*, 166.
 Rāja-Bhīma, *s.a. Chālukya-Bhīma II.*, 58.
 rājādanda, *punishment by the king*, 84.
 rājādhirāja rājaparamēśvara, 109, 111, 130, 133, 160, 164, 166; *see mahārājādhirāja*.
 Rājāditya, *Choḷa k.*, 112.
 Rājagambhīra-chaturvedi-maṅgalam, *vi.*, 102, 104, 105.

- Rājagambhīra hill, 111.
 Rājagambhīra-nallūr, *vi.*, 105.
 Rājagambhīra-Sambuvarāyan, *ch.*, 102, 105, 108, 111.
 rājakesari, a measure, 140, 141.
 Rājakesarin, *surname of Chōla kings*, 141.
 Rājakesarivarman, *k.*, 115, 116, 140; *surname of the Chōla k.* Rājarāja-deva, 63, 65, 66, 68, 94, 95, 112, 128, 140, 169; *of Kulottuṅga-Chōla-deva*, 126, 128, 135, 168.
 Rājamahendra, *surname of Amma I.*, 32, 38, 42.
 Rājamārtanda, *surname of Chālukya-Bhima II.*, 46.
 Rājanārāyaṇa, *surname of Kulottuṅga-Chōla-deva I.*, 32, 50, 51, 59.
 Rājanārāyaṇa Sambuvarāja, *k.*, 101, 102; *see Sakalalokachakravartin*.
 [Rāja]nārāyaṇa Sambuvarāyar, *s.a. preceding*, 126.
 Rājarāja, *Chera k.*, 106.
 Rājarāja or Rājarāja-deva, *Chōla k.*, 51, 52, 63, 64, 65, 66, 68, 94, 95, 96, 97, 111, 112, 118, 128, 140, 141, 169.
 Rājarāja of the Sūryavaiṃśa, *s.a. preceding*, 32, 51, 63, 96, 97.
 Rājarāja I., *Eastern Chalukya k.*, 32, 50, 51, 52, 53, 59, 61, 63, 96, 112.
 Rājarāja II., *do.*, 31, 32, 50, 51, 60.
 Rājarāja-brahma-mahārāja, *surname of Potana*, 53, 61.
 Rājarāja-deva, *s.a. Tribhuvanachakravartin Rājarāja-deva*, 87, 90, 91, 138.
 Rājarāja-vaḷa-nādu, *di.*, 101.
 Rājasimha, *Pāṇḍya k.*, 112.
 Rājasimha or Rājasimhavarman, *Pallava k.*, 1, 5, 7, 8, 9, 10, 11, 13, 14, 18, 23, 24, 118.
 Rājasimha-Pallava-Īśvara-deva, *te.*, 66, 68.
 Rājasimha-Pallaveśvara, Rājasimhavarmaśvara, or Rājasimheśvara, *te.*, 9, 10, 12, 14, 23, 111, 113, 115, 116, 118, 120, 123, 125, 139, 140, 141, 142, 143, 146, 147.
 Rājāśraya, *surname of the Chōla k. Rājarāja-deva*, 112.
 Rājatarangiṇi, *quoted*, 166.
 Rājendra, *s.a. Parāntaka II.*, 112.
 Rājendra-Chōḷa, *Eastern Chalukya k.*, 32, 50, 51, 52, 59, 96, 134, 168.
 Rājendra-Chōḷa of the Sūryavaiṃśa, *s.a. following*, 32, 51, 52, 59, 96.
 Rājendra-Chōḷa or Rājendra-Chōḷa-deva, *Chōla k.*, 51, 52, 63, 95, 96, 97, 99, 100, 101, 112, 113, 141, 142, 145, 168.
 Rājendra-Chōḷa-nallūr, *vi.*, 86 f., 87, 88, 89.
 Rājendra-Chōḷeśvara, *te.*, 128, 130.
 Rājendra-deva, *Chōla k.*, 52, 112, 134.
 Rājendra-deva of the Sūryavaiṃśa, *s.a. preceding*, 32, 51, 52, 59, 134.
 rājyābhishoka, *the anointment to the kingdom*, 42.
 rākā-śaśāṅka or rākā-viṭa, *the full-moon*, 159.
 Rāma, *saint*, 36; *s.a. Ādi-Rāma*, 87, 88, 89, 91.
 Rāmānuja Maṇḍapa, 1, 2, 6.
 Rāma-rāja, *Karṇāṭa k.*, 69, 70.
 Rāmasvāmi-Perumāl, *te.*, 130.
 Raṇarāga, *Early Chalukya k.*, 10, 11.
 Raṇarasika, *perhaps s.a. preceding*, 9, 10, 11, 13, 23.
 Raṇaśūra, *k.*, 97, 99.
 Raṅganātha-Perumāl, *s.a. Śriraṅga-nāyaka*, 138.
 Raṅgapatākā, *Pallava queen*, 10, 11, 24.
 rāshtrakūṭa, *the head of a province*, 35, 46, 49, 60.
 Rāshtrakūṭa, *dy.*, 37, 38, 112.
 Ratta, *dy.*, 37, 38, 41, 42.
 Rāya-gaja-gaṇḍa-bheruṇḍa, *legend on certain Vijayanagara coins*, 162.
 Rāyūru, *vi.*, 36.
 Revaśarman, *br.*, 44, 46.
 Rik-śākhā, 132.
 Rishabha, *an Arhat*, 94.
 Rohaṇa, *the Adam's Peak*, 164.
 Rompayā-śarman, *br.*, 36.
- S.
- sabhā, *an assembly*, 117, 130, 140; *see mahāsabhā*.
 śadāśervai, *sadd-sevā*, 126, 127, 128.
 Śadāśiva-deva, *Vijayanagara k.*, 69, 70, 71, 138.
 Śadupperi, *vi.*, 72, 130.
 Sahyādri, *mo.*, 168, 169.
 Śaivādhirāja, *m.*, 94.
 Śaivād[h]irāyar, *br.*, 132.
 Śaiva-siddhānta, *the Śaiva doctrine*, 14, 20.
 Śaka, 71, 74, 76, 80, 82, 84, 86, 88, 89, 91, 104, 108, 111, 120, 123, 128, 130, 131, 132, 133, 137, 138, 160; *see Śāka*, Śaka-nripa, Śālivāhana-Śaka, and Śālivāha-Śaka.
 Śāka, 60, 166.
 Sakalalokachakravartin Rājanārāyaṇa, *k.*, 132.
 Sakalalokachakravartin Rājanārāyaṇa Sambova, *s.a. following*, 128.
 Sakalalokachakravartin Rājanārāyaṇa Sambuvarāya, *k.*, 77, 135.
 Sakalalokachakravartin Sambuvarāya, *k.*, 77, 78.
 [Śa]ka-nripa, 139.
 śākhā, 84; *see Rik and Yajuh*.
 Śakkara-kottam, *s.a. Chakrakōṭa*, 97, 99.
 śakti-traya, *the three (regal) powers*, 35, 42, 159.
 Śaktivarman, *Eastern Chalukya k.*, 32, 51, 59.
 śālā, *a hall*, 63, 64, 65, 95, 128, 140.
 [Śa]lavaipparru, *vi.*, 110.
 śāligai-tari (?), 92.
 Śālivāhana-Śaka, 128, 132, 138.
 Śālivāha-Śaka, 85.
 Śāluva, 'the hawk,' a *biruda*, 86, 131.
 Śāluvaṅkuppam, *vi.*, 1, 2, 6, 9, 10, 12.
 Śāluva-śāluva, a *biruda*, 132.
 śalya-traya, 'the three thorns,' 159.
 Śamaṅginellūr, *vi.*, 74.
 śāmanta, a *vassal*, a *feudatory*, 28, 35, 42.
 Samaya-mantrin, *m.*, 94.
 samaya-pattra, a *document containing an agreement*, 84.
 Śambukula-Perumāl, *surname of Rājagambhīra-Sambuvarāyan*, 102, 105.
 Śambukula-Perumāl-agaram, *vi.*, 102, 104, 105.
 Śamburāyan, *m.*, 133.
 Sambuvarāya, 86, 87, 105, 108, 135; *see Edirili-Chōla*, Rājagambhīra, Rājanārāyaṇa, and Vikrama-Chōla.
 saṁdhi-vilakku, a *sacred lamp*, 143.
 Saṅgama, *Vijayanagara k.*, 161.
 Śaṅkara-pāḍi, *vi.*, 66.
 Śaṅkarappa-nāyaka, *ch.*, 86.
 śandai, a *fair*, a *market*, 138.
 Śāndima (Śāntimut ?), *island*, 99.
 Śāṅgu-kottam, *co. (?)*, 99.
 śannadi (śaṁnidhi), *the presence of a god*, *the front of a temple*, 84, 86, 93.
 śannadi-teru, a *śaṁnidhi street*, 120, 123, 125.
 Śārasvata-gachchha, a *Jaina school*, 156, 158.
 Sarasvatī, *ri.*, 57.
 Śārasvati-gachchha, *s.a. Śārasvata-gachchha*, 158.
 Śārva, *Rāshtrakūṭa k.*, 37, 112.

sarva-kara-parihāra, exemption from all taxes, 35, 43, 46, 62, 154.
 sarvamānya, land exempted from taxes, 82, 93, 120, 126, 138.
 śāsana, an edict, 62; see dharma-śāsana.
 Satruñjayamāhātmya, quoted, 94.
 sattra, an alms-house, 52, 61, 136.
 Śattuvāchcheri, vi., 73, 74.
 Satyāśraya, surname of Vikramāditya II., 146, 147; probably s.a. Satyāśraya II., 51, 63.
 Satyāśraya I., s.a. Pulikeśin II., 32, 41, 45, 48, 58.
 Satyāśraya II., Western Chalukya k., 51, 52, 63, 112.
 Śeduvālai, vi., 138.
 Śekkanūr, vi., 76.
 śekku, an oil mill, 82, 88, 89, 92, 108, 155.
 Śembākkam, vi., 130.
 śemba, copper (documents engraved on —), 123.
 Śemmanpākkam, s.a. Śembākkam, 130.
 senāpati, the commander of an army, 52, 60, 61.
 Śenbaga-Perumāḷ-nallūr, s.a. Śamañginellūr, 74.
 Śeṅgeṇi, surname of Edirili-Chola-Śambuvarāyan, 87, 88, 91; of Vikrama-Chola-Śambuvarāyan, 136.
 śeri, a quarter, 139.
 Śeriyān, the Pāndya king, 63, 65, 95.
 seṭṭi, a merchant, 86, 91.
 Setu, Rāma's Bridge, 58.
 Śevūr, vi., 130.
 shaṭ-karman; the six duties of a Brāhmaṇa, 35.
 Shore temple, 1, 63, 64, 66, 68.
 Simhanandin, a Jaina teacher, 155, 156, 158, 159, 160.
 Simhavarman I., Pallava k., 25, 28.
 Simhavarman II., do., 25, 28.
 Simhavishṇu, do., 25, 28; perhaps s.a. Rājasimhavarman, 11, 145.
 Śinattaraiyan, m., 101.
 Śinna-Bommu-nāyaka, s.a. Bommu-nāyaka, 69, 70, 73, 74, 84.
 śinnam (?), 92.
 Śinnavai, Pallava queen, 100, 101.
 śiragu, a row, 86, 103, 123.
 Śiraleri, vi., 132, 133.
 Śirrambalam, s.a. Chidambaram, 92.
 Śirramūr-udaiyān, m., 125.
 Śirrerri, vi., 71.
 Śirrināngai, f., 102.
 Śi[ru]davūr, vi., 68, 69; see the Corrigenda.
 Śiru-Kaṣambūr, vi., 80, 82.
 śishya, a pupil, 86, 158, 159.
 Śisupālavadhā, quoted, 153, 164, 166.
 Śiva-brāhmaṇa, a Śaiva Brāhmaṇa, 117.
 Śiva-pandāri, 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.
 soma-grahana, a lunar eclipse, 169.
 Somanāthesvara, te., 110, 111, 139.
 Soma-varṇśa, the lunar race, 50, 52, 57, 59, 99.
 Someśvara, te., 134.
 Śorapuram, vi., 78, 128.
 Śravaṇa-Belagola, vi., 105, 158.

Śrībhara, legend on certain Pallava coins, 2.
 śrighana, glorious, 27.
 Śrī-Mallinātha-chaturvedi-maṅgalam, vi., 77, 78, 128f.
 Śrīni[dhi], legend on certain Pallava coins, 2.
 Śrī-Nilakanṭha, legend on certain Vijayanagara coins, 162.
 Śrīperumbudūr, vi., 83.
 Śrī-Prithivi-vallabha, surname of Vikramāditya II., 146, 147.
 Śrīraṅga-deva or Śrīraṅga-rāya I., Karṇāṭa k., 73, 74.
 Śrīraṅga-nāyaka, te., 66, 138.
 Śrī-Tribhuvanāṅkuśa, legend on the Chalukya seals, 31, 37, 43, 47, 50.
 Śrī-vallabha, s.a. Pulikeśin II. or Vikramāditya I., 145.
 śruti, a Vedic text, 27.
 Śūdādupārai-malai, mo., 76, 77.
 Śūlaimēḍu, 154, 155.
 Sundara, Pāndya k., 96, 99.
 Sundaramūrti, saint, 118.
 ūṅgam, a toll, 82, 140.
 Śūramāra, vi., 144, 145, 152.
 Sūrya-varṇśa, the solar race, 32, 51, 52, 59, 63, 96, 97, 112, 134.
 sūtra, 84.
 Āpastamba, 31, 36, 44, 46.
 Bodhāyana, 132.
 Hiranyakeśin, 31, 35, 36.
 svarṇādāya, revenue in gold, 82.
 syādvāda, scepticism, 156, 158, 159, 164.
 syādvāda-mata, do., 167.
 syādvāda-vidyā, do., 164.

T.

Tādapa, s.a. Tālapa, 31, 32, 58.
 taḍi, a paddy-field, 69.
 Taḍigai-pāḍi, co., 63, 65, 95.
 Tāha, s.a. Tāla, 32.
 Taka[t]ā, vi., 106.
 Takkana-Lādam, Southern Lāta, 97, 99.
 Tāla, s.a. Tālapa, 31, 32.
 Talaippāḍagam, vi. (?), 154.
 talaivan, a chief, 116.
 talaiyāri (Kannarese: talāri), a watchman, 108.
 Tālapa or Tālapa, Eastern Chalukya k., 31, 32, 44, 46, 49.
 talaviśai, a pavement, 85.
 tali, a temple, 108, 140, 154, 155.
 tallaja, excellent, 165.
 Tamaṇūr-nāḍu, di., 105.
 Tamiran, a native of the Tamil country, 84.
 Tanakūru, di. (?), 117.
 tānam (sthāna), a shrine, 120.
 tānattār the authorities of a temple, 120, 123, 125.
 Tanjore, vi., 63, 92, 95, 96, 97, 98, 118, 139.
 taṇṇi[r]-pandal, a watershed, 136.
 tāpa-traya, 'the three kinds of pain,' 159.
 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.
 tattār, goldsmiths, 88, 89, 108.
 Tellaiyūr, s.a. following, 79, 80.

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

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

Tellūr, *vi.*, 79.
 Teluṅgan, a native of the Telugu country, 84.
 ten-karai, the southern bank of a river, 120; see the Corrigenda.
 Tennavan, the Pāndya king, 96, 99.
 Terdāl, *vi.*, 158.
 Thousand and One Nights, quoted, 161.
 Timmappayan, *br.*, 132.
 tirappu, an open place, 133.
 tirtha, a bathing-place, 99.
 tiru-amu(r)du, 'the sacred food,' 79.
 Tiruchchirambala-bhaṭṭa, *m.*, 94.
 Tiru-karrali or Tirukkarrali, 'the holy stone-temple,' 113, 114, 115, 116, 118, 125, 139, 140, 141, 143.
 Tirukkaḍalmallai, *s.a.* Māmallapuram, 68, 69.
 Tirukkarralippuram, *vi.*, 115, 116, 117.
 tiru-madaivilāgam, the environs of a temple (?), 92, 93, 94, 120.
 tirumalai, a temple (?), 94.
 Tirumalai, *no. and vi.*, 94, 97, 99, 100, 101, 105, 106, 108, 117, 138.
 Tirumalai-nāyaka, *ch.*, 131.
 Tirumalai-rājayan, *s.a.* Tirumala-rāja, 69, 70.
 Tirumalaiya-deva, *s.a.* following, 69, 70.
 Tirumala-rāja, *Karnāṭa k.*, 69.
 tiru-mañjana-peru-varī, 'the great road of the sacred bath,' 123.
 tiru-meni, an image, 105.
 Tirumudukunram, perhaps *s.a.* Vṛiddhāchalam, 123, 125.
 Tirumunaiappādi-nāḍu, *di.*, 101.
 tiru-nāmattu kāni, temple-land, 120.
 Tiruñāṣambandar, *saint*, 118.
 tiru-nandavanam, a sacred flower-garden, 134, 136.
 tiru-nandāvanam, *s.a.* preceding, 65.
 tiru-nandā-vilakku, *s.a.* nandā-vilakku, 80, 99, 101.
 Tirunāvāyi, *vi.*, 82.
 tiruppani, *divine service*, 120, 126.
 tiru-pudiyidu, 'the holy first fruits,' 82.
 Tiruvallam, *vi.*, 134 (see the Corrigenda), 169.
 tiruvamudu, *s.a.* tiru-amudu, 99.
 tiruvāri-kal, a boundary-stone, 88.
 Tiruvegamba-velān, *m.*, 123.
 Tiruveḷarai Muvāyirattu-eṇuṅṅuran, *m.*, 66.
 Tiruveḷgaḍam-udaiyān, *m.*, 77, 78.
 tiruvidai-āṭṭam or tiruvidaiyāṭṭam, probably *s.a.* devadāna, 69, 88, 89, 91, 104, 129.
 Tiruvirāpuram, *vi.*, 117, 140.
 tiruviruppu, a temple-compound, 120.
 Tiruvottūr, *vi.*, 116, 117.
 Tomban, *m.*, 136.
 Tonḍai-maṇḍalam, *co.*, 83, 106, 110, 111, 146.
 tonḍar, devotees, 116.
 toṭṭi (*Kanarese*: tōṭi), a scavenger, 82, 108.
 trayī, the three Vedas, 14, 152.
 Tribhuvanachakravartin, surname of Kulottuṅga-Choḷa-deva, 126, 136; of Vira-Pāndya-deva, 101.
 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.
 Trikaliṅga, *co.*, 46.
 Trilochana-Pallava, *k.*, 50, 58.
 Trisīrāpalli, *Trichinopoly*, 28, 29.
 trivarga, the three objects of human life, 13, 41.
 Tryambaka, *m.*, 86.
 Tukkaipatti, 'the patti of Durgā,' 91.

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

U.

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

V.

Vaḍapuri-Āndi-nāḍu, *di.*, 79, 80.
 vagai, a part, a division, 66, 68, 99, 101, 136.
 vagaiṇḍa kāsu (?), 89, 92.
 Vaidumba, *dy.*, 112, 139.
 Vaidya-vṛitti, 'the land enjoyed by the Vaidyas,' 91.
 Vaigai or Vaigai-malai, *s.a.* Tirumalai, 94, 95.
 Vaigai-Tirumalai, *do.*, 94, 101, 102.
 Vaigavūr, *vi.*, 94, 97, 99, 101.
 Vaikuntha-Perumāi, *te.*, 87.
 Vairādarāyan, *m.*, 108.
 Vaishnava, 61.
 Vaitumba, *s.a.* Vaidumba, 112.
 Vājjaya, *ch.*, 44, 46.
 Vakkaleri, *vi.*, 145, 146.
 Vakkanāpuram, *vi.*, 92.
 Vakragrīva, *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 Jayasinha I., 32, 41, 58.
 Vallam, *vi.*, 83.
 Vanavāsi, *Banavāsi*, 96, 99.
 Vāṇḍarāyan, *m.*, 86.
 Vandyadeva, *Pallava k.*, 97, 100, 112.
 Vaṅḡāla-deśa, *Bengal*, 97, 99.
 Vaṅḡiparru, *vi.*, 36.
 Vaṅḡipp[uram], *vi.*, 102, 117.
 vaṅḡiṇḍa, a merchant, 86, 90.
 Vañji, *vi.*, 106, 107.
 Vañjiyar, the kings of Vañji, 107.

¹ See the *Chingleput Manual*, p. 438. "Uttukadu," i.e., Ūrrukkāḍu, is entered on the map, 7 miles east of Little Kāñchi-puram.

² See now *Ind. Ant.* Vol. XVIII, pp. 164 and 175.

- vannâr, washermen, 82, (108).
 varâha, a pagoda, 161.
 Varâhasvâmin, *te.*, 126, 134.
 Vardhamâna, a Jaina teacher, 156, 159.
 vari, a tax, 82, 88, 89, 91, 108.
 vari, a road, 136, 154, 155.
 Varittunai-appan, *s.a.* following, 135.
 Varittunai-nâyanâr, *te.*, 92, 93, 131, 132, 133, 135.
 vâsul-panam, 'the door-money,' 93.
 Vasantarâya, *br.*, 132.
 Vâtâpi, *vi.*, 11, 144, 145, 152.
 Vatsa-râja, mythical *k.*, 20.
 vâykkâl, a channel, 69, 103, 120.
 Veda, 35, 46.
 Vedânga, 35, 46.
 Vedântachûdâmani, quoted, 159.
 Velai-mânagar-charitram, quoted, 69.
 Velapâdi, *vi.*, 76.
 veli, a square measure, 92, 93, 94.
 veli-payaru (?), 89, 92.
 Velûr, Vellore, 69, 70, 73, 74, 76, 84, 85, 86, 126, 129, 130.
 Velûr-pâdi, probably *s.a.* Velapâdi, 76, 77.
 Venâma-sârman, *br.*, 35.
 Veṅgai-nâdu, *s.a.* following, 63, 65, 95, 128.
 Veṅgi or Veṅgi, *co.*, 32, 37, 38, 41, 42, 46, 48, 50, 51, 52, 58, 59, 60, 63.
 Veṅjilaichchelvan, an epithet of Virabhadra, 99.
 Veṅjilai-Vira, *k.*, 99.
 Veṅkata I., *Karnâta k.*, 69, 85, 137.
 Veṅkata II., *do.*, 130, 136.
 Veṅkata-deva, *s.a.* Veṅkata I., 137.
 Veṅkatapati-deva, *do.*, 85, 86.
 Veṅkatappa-nâyaka, *ch.*, 128.
 Vennama-sârman, *br.*, 36.
 Venâma-sârman, *br.*, 36.
 Veppambattu, *vi.*, 80, 82, 131.
 Veppûr, *vi.*, 132.
 vetti, *s.a.* vettiyan, 82, 88, 89, 91, 108.
 vetti-pudavai, cloths of males and females, 92.
 vettiyan, a scavenger, 82, 108.
 Vichârasârman, saint, 116.
 Vidânga-bhatta, *m.*, 123, 125.
 Vida-sârman, *br.*, 35.
 Viddaya-bhatta, *m.*, 62.
 Vidu-kâdaragiya-Perumâl, *Chera k.*, 106, 107.
 Vidyâvintâ-Pallavâdhirâja, prince, 147, 154.
 Vidyâvintâ-Pallava-Parameśvara, *te.*, 147, 154.
 Vidyâvintâ-Pallavarâsan, *s.a.* Vidyâvintâ-Pallavâdhirâja, 154.
 Vihâra-nâyanâr, 'the lord of the vihâra,' 102.
 Vijaya, *Vijayanagara k.*, 131, 160, 161, 165, 166.
 Vijayâditya, *Eastern Chalukya prince*, 32 (No. 17), 46, 58.
 Vijayâditya I., *Early Chalukya k.*, 50, 58; *s.a.* Vijayâditya-bhattâraka, 31, 32, 35.
 Vijayâditya II., *Early Chalukya k.*, 50, 58; *Eastern Chalukya k.*, 31, 32, 35, 37, 38, 41, 49.
 Vijayâditya III., *s.a.* Gunaga-Vijayâditya, 32, 38, 42.
 Vijayâditya IV., *s.a.* Kollabhiṅga-Vijayâditya, 32, 38, 42, 46, 49.
 Vijayâditya V., *Eastern Chalukya k.*, 31, 32, 47, 49.
 Vijayâditya VI., *do.*, 31, 32, 50, 51, 60.
 Vijayâditya-bhattâraka, *do.*, 32, 41, 46, 49, 58.
 [Vijayâditya-Gunakânga, *s.a.* Gunakânga-Vijayâditya, 139.
 Vijayâditya-Kaliyarttyânka, *s.a.* Kollabhiṅga-Vijayâditya, 32, 38, 43.
 Vijayâlâya, *Chola k.*, 112.
 Vijayanagara, *vi.*, 69, 70, 79, 80, 82, 83, 109, 110, 131, 132, 133, 138, 155, 160, 161, 162, 164, 167.
 Vijayanagarî, *s.a.* preceding, 160, 164, 166.
 Vijaya-Nandivikramavarman, *k.*, 130, 133, 137.
 Vijaya-Narasimhavarman, *k.*, 137.
 Vijaya-[Simha]-Vikramavarman, *k.*, 78, 79, 137.
 Vijayavâda, *vi.*, 36.
 vikka, a young elephant, 165.
 Vikrama-Choḍa, *Eastern Chalukya k.*, 32, 51.
 Vikrama-Choḍa-Sambuvarâyan, *ch.*, 136.
 Vikramâditya, *Eastern Chalukya k.*, 32, 44, 46, 49, 58; *Eastern Chalukya prince*, 31, 32, 42, 46, 49, 58.
 Vikramâditya I., *Western Chalukya k.*, 11, 145, 154.
 Vikramâditya II., *do.*, 11, 145, 146, 147.
 Vikramâditya VI., *Western Chalukya k.*, 97, 167.
 Vikramânkacharita, quoted, 52, 97, 134, 145.
 Vikrama-Vira, *k.*, 97, 99.
 Vilâpâka, *vi.*, 69, 70.
 Vimalâditya, *Eastern Chalukya k.*, 32, 50, 51, 52, 53, 59, 63, 96, 97, 112.
 Vinâyaka, *Ganêsa*, 127.
 Vindhya, *mo.*, 113.
 Vinûagara, possibly a corruption of Vishnugriha, 87.
 vinnappam, a petition, 70, 74, 138.
 Vira, *s.a.* Vira-Kambâna-udaiyar, 117, 118, 120, 123, 125.
 Vira-Choḍa or Vira-Choḍa-deva, *Eastern Chalukya k.*, 31, 32, 50, 51, 52, 60.
 Vira-Choḍa, *k.*, 76, 77.
 Vira-Choḍa-Brahmâ-râyan, *m.*, 92, 94.
 Vira-Devarâja, *s.a.* Devarâja II., 160, 165.
 Vira-Devarâya, *s.a.* Devarâya II., 109, 110.
 Vira-Kambâna-udaiyar, *k.*, 102, 104, 117, 118.
 Vira-Nârasimha, *s.a.* Vira-Nrisimha, 132.
 Vira-Narasimha-deva, *do.*, 132.
 Vira-nârâyana, surname of Parântaka I., 111, 112.
 Virappâkkam, *vi.*, 105.
 Vira-Nrisimha, *Vijayanagara k.*, 132.
 Vira-Pândya, *k.*, 112.
 Vira-Pândya-deva, *k.*, 101.
 Virappa-nâyaka, *ch.*, 69.
 Virappayan, *br.*, 133.
 Virapratâpa, surname of Bukka, 80, 82; of Devarâya II., 79, 80, 82, 84, 110, 111; of Krishna-deva, 132; of Achyuta-deva, 132.
 Vi[ra]-Râjendra-Choḍa-deva, *k.*, 68, 69.
 Virarâśûr, *vi.*, 133.
 Vira-Sâmba-Brahmâ-râya, *m.*, 123, 125.
 Virâsani, surname of Edirili-Choḍa-Sambuvarâyan, 87, 88, 89, 91.
 vira-simhâsana, 'the throne of heroes,' 126, 134.
 Vira temple, 137, 138.
 Vira-Veṅkatapati-deva, *s.a.* Veṅkata II., 130.
 Vira-Veṅkatapati-râyar, *do.*, 136.
 Vira-Vijaya, *s.a.* Vijaya, 131, 160, 164.
 Vira-Vijaya-râya, *do.*, 131.
 Viraya, *s.a.* Virappayan, 133.
 Viriñchipuram, *s.a.* Viriñchipuram, 85, 86, 138.
 Viriñcheśvara, *te.*, 133.
 Viriñchipuram, *vi.*, 82, 84, 85, 92, 131, 132, 133.
 Virpeḍu-nâdu, *di.*, 117; see the Corrigenda.
 Viruñchipuram, *s.a.* Viriñchipuram, 92, 93, 132.
 Virûpâksha-deva, *te.*, 80, 82.
 Virûpâksha-nâyanâr, *s.a.* preceding, 131.
 visavan, *s.a.* viyavan, 116, 141.
 Vishamasiddhi, surname of Kubja-Vishnuvardhana, 32.
 vishaya, a district, 31, 35, 62, 160.
 Vishnubhatta-somayâjin, *m.*, 58.
 Vishnu-Kambuli-nâyaka, *ch.*, 102, 104.
 Vishnu-râja, *s.a.* Vishnuvardhana III., 41; *s.a.* Vishnuvardhana IV., 46.
 Vishnu-sârman, *br.*, 36.
 Vishnuvardhana, *Early Chalukya k.*, 50, 58; *Hoysala k.*, 97.
 Vishnuvardhana I., *s.a.* Kubja-Vishnuvardhana, 32.

Vishnuvardhana II., *Eastern Chalukya k.*, 32, 41, 45, 49, 58.
 Vishnuvardhana III., *do.*, 32, 45, 49, 58.
 Vishnuvardhana IV., *do.*, 31, 32, 35, 37, 41, 49, 58.
 Vishnuvardhana V., *s.a.* Kali-Vishnuvardhana, 32.
 Vishnuvardhana VI., *Eastern Chalukya k.*, 31, 32, 38, 42.
 Vishnuvardhana VII., *do.*, 31, 32, 44, 46.
 Vishnuvardhana VIII., *do.*, 32.
 Vishnuvardhana IX., *do.*, 31, 32, 50, 52, 60.
 vishuva, *an equinox*, 169.
 Viśvādi, *s.a.* Viśvāvasu, 123.
 Vitarāga, *s.a.* Buddha, 28.
 vīthi, *a street*, 86, 160.
 viyavan, *a headman*, 116.
 Vriddhāchalam, *vi.*, 123.
 Vriśchika, *a lagna*, 60.
 Vyāghrāgrahāra, *s.a.* Chidambaram, 112.
 Vyāmukta-śravaṇojjvala, *s.a.* Viḍu-kādaṛagiya-Perumāi, 106.
 vyāpāra, *a trade*, 66.
 vyāpārin, *a merchant*, 99.
 Vyāsa, *saint*, 36, 43, 62.

Y.

Yādava family, 156, 159, 160, 161, 164.
 Yadu-kula, *s.a. preceding*, 160, 164.
 Yājña-śarman, *br.*, 36.
 Yajuh-śākhā, 132.
 yaksha, 106, 107.
 yakshi, 105, 106, 107.
 Yamunā, *vi.*, 57, 58.
 Yañja-śarman, *br.*, 36.
 Yavanikā, *s.a.* Epini, 106.

years of the cycle :—

I. Prabhava, 133.
 III. Śukla, 111, 132.
 IV. Pramodūta, 133.
 VII. Śrimukha, 132, 136.
 IX. Yuvan, 74, 130.
 X. Dhātu, 128.
 XIII. Pramāthin, 78.
 XV. Vishu, 131.
 XIX. Pārthiva, 82.
 XX. Vyaya, 82.
 XXVI. Nandana, 86, 131, 132, 133.
 XXXV. Plava, 132, 167.
 XXXVI. Śubhakṛit, 132, 137, 167.
 XXXIX. Viśvāvasu, 84, 120, 123.
 XL. Parābhava, 166.
 XLII. Kilaka, 125.
 XLIII. Saumya, 85.
 XLIV. Sādhārana, 80.
 XLVII. Pramādicha, 109.
 XLVIII. Ānanda, 104, 110.
 XLIX. Rākshasa, 131.
 LI. Piṅgala, 76.
 LIII. Siddhārthin, 93.
 LV. Durmati, 128, 138.
 LVIII. Raktākshi, 128.
 LIX. Krodhana, 160.
 LX. Akshaya, 70.
 years of the reign, 62, 65, 68, 69, 77, 78, 79, 88, 89, 91, 95, 99, 101, 102, 105, 114, 115, 116, 117, 126, 128, 130, 133, 134, 135, 136, 137, 138, 139, 140, 141, 143, 167, 169.
 yoga, *an astronomical term*, 111.
 yogindra, *a (Jaina) ascetic*, 156.
 Yuddhamalla, *Eastern Chalukya k.*, 31, 32, 44, 49, 58 ; *Eastern Chalukya prince*, 31, 32.
 yuvarāja, *an heir-apparent*, 32, 49, 60.

CORRIGENDA.

- Page 31, note 2, last line, for अयनादौ read अयनादौ.
- „ 48, text line 19, after संवत्सरान् insert the numeral ².
- „ 57, „ „ 101, after वैष्णवपुंगवैर्न insert the numeral ².
- „ 68, No. 42, line 2, for Śi[ri]davûr read Śi[ru]davûr, and add the following note:—This village is identical with “Sirudavur,” which is entered 5 miles north of the Seven Pagodas on the map prefixed to Mr. Crole’s *Chingleput Manual*.
- „ 68, No. 42, line 3, after our lord insert (Emberumân, i.e., Vishnu).
- „ „ „ „ text lines 4 f., join எம்பெருமானது.
- „ „ „ „ „ 5 f., for சி[ரி]தலூராந read சி[று]தலூராந.
- „ „ „ „ „ 10 f., for வாக்காலு read வா[ய்*]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 Perumbânappâdi, (alias) Karaivari-malliyûr, read Karaivari-Malliyûr (in) Perumbânappâdi.
- „ 108, No. 78, Translation, line 6, for Âjivakas read Âjivikas.
- „ 110, Translation, line 4, for [Sa]lavaiparru read [Śa]lavaiparru.
- „ „ No. 81, line 2, for Saka read Śaka.
- „ 116, „ 85, Text, line 2, for விழப்பெடு read விழப்பெடு.
- „ 117, Translation, line 2, for Virappedu-nâdu read Virpedu-nâdu.
- „ „ instead of note² read:—“Virpêdu-nâdu” occurs in the list of *kottas* and *nâdus*, which is appended to the *Chingleput Manual*, p. 439.
- „ 120, Translation, line 14, for the southern frontier (?) read the southern bank of the (Pâlâr ?) river.
- „ „ No. 87, line 2, for Koppaṅgaṅgaḷ read Koppaṅgaṅgaḷ.
- „ 134, line 6, for Kollaram(?) read Kollâpuram (i.e., Kolhâpur), and add the following note:—The correct reading கொல்லாபுரத்து for கொ[ல்]லா[த்து] (line 6 of the text) is supplied by a lately discovered inscription of Râjendra-deva at Tiruvallam in the North Arcot District. The same inscription reads திரு மருவிய instead of [திருமகன் விரும்ப] in line 1.
- „ 156, lines 2 and 3. As Dharmabhûṣaṇa 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.



SHML

61240



61240
gss

NOT TO BE ISSUED

7 CC
571
· A17
· I6-9-1

61240