

and by the European. Large and round limbs were considered characteristics of a *mahāpuruṣa*,¹ and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *mēda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mādaṅgisya*. It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mādaṅgisya* is as difficult to explain as *medaṅgisya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mātaṅgasya*; but that a member of this caste would be the owner of a garden and bear the name of *Kṛishṇayaśas* is scarcely admissible.

It was stated above that one of the two *maṅgalas* added to the Brāhmī legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *óm*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgalas* also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhistic times.

One point still remains to be discussed,—the language. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāshṭrī, not of the Māgadhī type, as appears from the *r* in *pukkhariṇī*.² In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōshṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palæographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

No. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI ;

SAKA-SAMVAT 1129.

By H. LÜDERS, PH.D. ; GÖTTINGEN.

The first of the following two stone inscriptions is engraved on the east wall of the Natarāja shrine in the Vaṭāraṇyēśvara temple at Tiruvālaṅgaḍu, 3 miles N.-N.-E. of the Chinnamapēt Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the Vāchīśvara temple at Tiruppāsūr, 2 miles W.-S.-W. of Tiruvallūr in the Tiruvallūr tāluka of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr. Hultsch.³

¹ A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

² See Professor Pischel's *Grammatik der Prakrit-Sprachen* (1900), p. 24.

³ Nos. 408 and 407 of the Government Epigraphist's collection for the year 1896.

Both of them are intended to commemorate the donations of a king **Tammusiddhi** or **Tammusiddha**, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôḍas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The **Tiruvālaṅgāḍu** inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the Tiruppāsūr inscription. It is written in **Grantha** characters. The size of the letters varies from $\frac{3}{4}$ " to 2". Line 8 contains the rare subscript sign for *jha* in *nirjjharā*. The language is **Sanskrit**, and, with the exception of the concluding words *svasty-astu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *t* is written instead of *d* before a sonant consonant in the word *patma* in ll. 1, 2, 3, and in *bhavatbhīr* in l. 21.

After two introductory verses in praise of the donor, who, as stated above, is called both Tammusiddhi (ll. 2, 17, 18) and Tammusiddha (ll. 1, 20, 21), the inscription gives his genealogy, which shows the characteristic features of the Chôḍa genealogies.

It begins with some **mythical ancestors**. From the lotus of Vishṇu's navel sprang Brahman (vv. 3, 4), from him Marīchi, from him Kaśyapa (v. 5), from him the Sun (v. 6), and from him Manu (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purānas*.¹ It is found also in the Udayēndiram plates of Prithivīpati II.² and those of Vira-Chôḍa,³ as well as in the *Kaliṅgattu-Parani*⁴ and the *Vikkirama-Śōḷaṅ-Uḷā*;⁵ but in the last three passages the third name appears as Kāśyapa or Kāchchapaṅ instead of Kaśyapa. The *Vikkirama-Śōḷaṅ-Uḷā* differs besides in placing Kāśyapa before Marīchi, and the Udayēndiram plates of Prithivīpati II. omit Manu.

The inscription next mentions three kings who form the connecting link between those sages of old and the direct ancestors of Tammusiddhi. The first of them, born in the lineage of Manu, is **Kalikāla** (v. 9). Kalikāla is identical, of course, with the ancient half-mythical Chôḍa king whose name is generally given as Karikāla. The various traditions about him have been collected by Dr. Hultzsch.⁶ In the present inscription we are told that he constructed the banks of the **Kāvērī**, and that, when he had lifted Mount Mēru with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the Poṅṅi or Kāvērī is alluded to also in the *Kaliṅgattu-Parani*,⁷ the *Vikkirama-Śōḷaṅ-Uḷā*,⁸ and the large Leyden grant.⁹ The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two Tamil poems. According to the *Kaliṅgattu-Parani* Karikāla inscribed on the side of Mount Mēru the whole history of the Tamil race as foretold by the *Rishi* Nārada, and in the *Vikkirama-Śōḷaṅ-Uḷā* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again Mount Mēru.

¹ See, e.g., *Agnipurāna*, 5, 2:—

Vishṇunābhyaḥjajō Brahmā Marīchir=Brahmaṇaḥ sutaḥ |
Marīchēh Kaśyapas=tasmāt Sūryō Vaivasvatō Manuḥ ||

Compare also 272, 1 f.; *Rāmāyana*, 1, 70, 19 f.; 2, 110, 5 f.

² *South-Ind. Inscr.* Vol. II. p. 382.

³ Above, Vol. III. p. 80 f.

⁴ Canto 8, vv. 9, 10; *Ind. Ant.* Vol. XIX. pp. 330, 340.

⁵ *Ind. Ant.* Vol. XXII. pp. 144, 147 f. Manu is not mentioned here by name, but alluded to as "the stern sire who drove his chariot over his son to soothe a cow in dire distress."

⁶ *South-Ind. Inscr.* Vol. II. p. 377 f.

⁷ Canto 8, v. 20; *loc. cit.* pp. 331, 341.

⁸ *Loc. cit.* pp. 144, 148.

⁹ *Archaeological Survey of Southern India*, Vol. IV. p. 206.

The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names,—**Madhurāntaka**, *i.e.* 'the death to Madhurā,' and **Pottapi-Chōla**. The former name he acquired by conquering **Madhurā**, the capital of the **Pāṇḍyas**, whose women he made widows; the latter was given to him for having founded, in the country of the **Andhras**, the town of **Pottapi**. **Madhurāntaka Pottapi-Chōla** is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient **Kāñchīpura**; in the list compiled by Mr. Sewell¹ it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of **Kāñchīpura** should be identical with the ancestor of **Tammusiddhi**; for one of his inscriptions is dated in the 18th,² and another in the 21st year of *Tribhuvanachakravartin* **Rājarājadēva**,³ which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with **Chōla-Tikka**, who probably was the successor of **Tammusiddhi**.⁴ The identification of **Pottapi**, which **Madhurāntaka Pottapi-Chōla** is said to have founded, must be left to future researches.⁵

In **Madhurāntaka Pottapi-Chōla**'s race was born **Tilūṅgavidya** (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of **Garuḍa** at the top of it at **Ujyapuri**.⁶ **Ujyapuri** may be the modern **Ūjīpuram** or **Ujjapuram**, 18 miles east-south-east of **Kollēgāl** in the **Coimbatore** district. Mr. Sewell states that there is an old ruined fort at that place,⁷ and there is no difficulty in assuming that one of these **Telugu Chōlas** should have extended his conquests beyond the **Kāvērī**, if another boasts even to have taken **Madhurā**.

With verse 13 begins a coherent genealogy of the direct ancestors of **Tammusiddhi**. In **Tilūṅgavidya**'s family was born king **Siddhi** (v. 13). His younger brother was **Betta (I.)**, who had several sons (v. 14), the eldest of whom was **Dāyabhīma** (v. 15). **Dāyabhīma**'s younger brother was **Ērasiddhi** (v. 16). He again had three sons, **Manmasiddhi** or **Manmasiddha**, **Betta (II.)**, and **Tammusiddhi**, whose mother bore the name of **Śrīdēvi** (vv. 17-20). Of these only **Siddhi**, **Dāyabhīma** and **Manmasiddhi** are described in terms implying that they actually reigned, while of **Betta II.** it is expressly stated that, being given to the practice of austerities, he conferred, after the death of **Manmasiddhi**, the government on his younger brother **Tammusiddhi**.

In verse 21 we are informed that in the **Śaka year 1129** (= A.D. 1207-8) **Tammusiddhi** allotted to the lord of **Vatāṭavi** all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, **Vatāṭavi** or its modern synonym **Vatāraṇya** being Sanskrit renderings of the Tamil **Tiruvālaṅgāḍu**, 'the holy banyan forest.'

The **Tiruppāsūr** inscription closely resembles the **Tiruvālaṅgāḍu** inscription in outward appearance as well as in its contents. It is written in **Grantha** characters, about $1\frac{1}{4}$ " high. The form of the subscript *jha* in *nirjjharā* in l. 19 slightly differs from that of the **Tiruvālaṅgāḍu** inscription, the loop to the left having disappeared here altogether. The initial *é* also has a

¹ *Lists of Antiquities*, Vol. I. p. 178 ff.

² No. 37 of the Government Epigraphist's collection for 1893.

³ *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in Śaka-Samvat 1232, in the 24th year of his reign."

⁴ *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain **Madhurāntaka Pottapi-Chōlasiddhi** who belonged to another branch of the **Telugu Chōlas**. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of **Telūṅgabijjana**, whereas the **Madhurāntaka Pottapi-Chōla** of our inscription was an ancestor of that king.

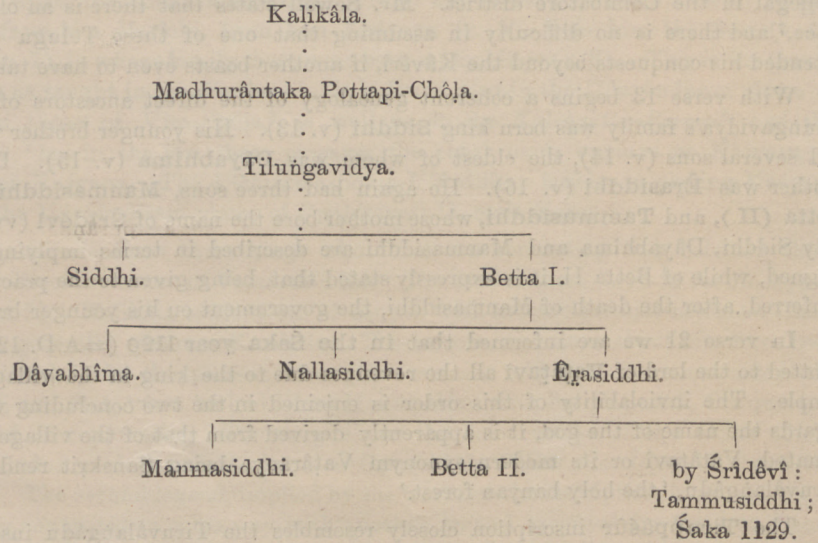
⁵ [See *South-Ind. Inscr.* Vol. III. p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the **Pullampēt tāluka** of the **Cuddapah** district.—E. H.]

⁶ Or, possibly, **Ūjyapuri**. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yēn=Ūjyapuryyām*).

⁷ *Lists of Antiquities*, Vol. I. p. 215.

very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is **Sanskrit**, and the whole is in verse, with the exception of the words *svasty=astu* at the end. Here also a surd consonant is written instead of a sonant in *patma* (ll. 2, 3, 4) and *bhavatbhir* (l. 64), and besides in *drīkḥhyām* (l. 4) and *dīk dakshinā* (l. 35).

Of the 23 verses of the Tiruvālaṅgāḍu inscription 16 reappear in this inscription, occasionally with slight variations.¹ With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Mann and Tiluṅgavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhīma. Instead of the two verses devoted to them in the Tiruvālaṅgāḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king **Nallasiddhi**. In the following verse Ērasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvālaṅgāḍu inscription applies to Dāyabhīma spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhīma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvorriyūr,² quoted by Dr. Hultzsch in his *Annual Report for 1893*, paragraph 13, leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner :³—



Besides the name of Nallasiddhi the Tiruppāsūr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kāñchi or Conjeeveram ; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was *gaḷita-kāñchi-guṇā*, which may be understood as 'having dropped her girdle' or 'having lost Kāñchi.' In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammusiddhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śaka year 1129 (=A.D. 1207-8) Tammusiddhi allotted to the lord of Pāsīpura the revenues due to the king in the villages belonging to the

¹ The name of the town founded by Madhurāntaka Pottapi-Chōla is here spelled Pottappi (v. 9).

² No. 104 of the Government Epigraphist's collection for the year 1892.

³ The purely fictitious first portion has been omitted here.

temple, and that in the same year he presented the village of **Kaivaṇṭūr** to the god. Pásipura, of course, is nothing but the Sanskrit name of Tiruppásūr. The village of Kaivaṇṭūr, as Dr. Hultsch informs me, is identical with **Kaivaṇḍūr**,¹ 1 mile W.-N.-W. of Tiruppásūr.

A.—TIRUVALANGADU INSCRIPTION.

TEXT.²

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇava[h] [1*] [Brahma-pa]tma(dma)-sṛiśāś=śamkē bhāvi-bhū-sṛiṣṭi-hētavaḥ || [1*] Jayati vijayi-chāpaḥ kshālit-ā[śé]sha-[pāpa]s=satata-madhura-lā-
- 2 paḥ prāpta-vidyā-kalāpaḥ [1*] vitata-vitarāṇ-āpaś=śatru-māyā-durāpaḥ pra[sāmīta]-kali-tāpas=Tammusiddhi-kshamāpaḥ || [2*] Udadhi-śayana-bhājaḥ Patma(dma)-nābhasya nābhēḥ kim=api nikhila-hētur=jjātam=āscha-
- 3 ryya-patma(dma)m [1*] yad=abhajad=api sṛiṣṭēḥ pūrvvam=ētasya ḍṛigbhyā[m=mrīdu-kāthina-ma]hōbhyaṁ=mīlan-ōnmīlanāni || [3*] Tasmād=Virīñchir=abhavat suchiran=tad-a-
- 4 ntar=vvāsād=iva prakāṭayann=rajasah pra[vṛittim] [1*] ya[h*] Śrīśa-ta[lpa-phani-mauli]-maṇi-prarūḍha-bimbās=sṛijann=iva babhau sadrīśās=sahāyāṇḥ³ || [4*]
- 5 Marīchir=udagāt=tasmād=uday-ādrēr=iv=ānśumān [1*] [tataḥ] Kāśyapa ētasmāt prakāśa iva nirggataḥ⁴ || [5*] Asmāj=ja[gat*]-trita[ya-maṅgala-rat]nadīpaś=chhanda-
- 6 s-tanus=timira-kānana-dāvavahniḥ [1*] di[k*]-kālayōḥ kim=aparam vyavahā[ra*]-hētu[h] kō=py=āvirāsa vasudhādhipa-vaṁśa-kandaḥ || [6*] Tasmād=idam prathama-sambhṛita-rāja-śa-
- 7 bdaḥ pūrṇō guṇair=nnikhila-nīti-patha-prayōktā [1*] dēvō Manus=sapadi gōptum=iv=āvatirṇṇas=tan-maṅḍal-ānta[ra*]-gata[h p]urushaḥ purāṇaḥ || [7*] Babhū-
- 8 vur=ullāsita-kīrtti-nirjjharā Manōḥ kulē=smin bahavaḥ kshamābhṛitaḥ [1*] divas-prithivyōr=api yair=nniyantṛibhir=nnirāmkuśō nīti-pathaḥ⁵ pravartita[h] || [8*]
- 9 Tat-kulē **Kalikālō**=bhūt⁶ [Kāvēri-tīra-kṛin=nrīpaḥ] [1*] [yat-kē]ḥ-yasṭi-tulitē Mērau vyatikṛitā diśaḥ || [9*] Jātō=sya vaṁśē **Madhurām** viji-
- 10 tya paśchād=udañchana(n-**Ma**)dhurāntak-ākhyah [1*] nitānta-mukt-ābha[ra*]ṇāḥ prachañḍaḥ Pāṇḍy-āṅganāḥ prāg=iva yaś=chakāra || [10*] Jishṇur=**Andhrēshu** yaḥ kṛitvā purīm **Pottapi**-samājītām⁷ [1*]
- 11 tatas=tat-pūrvva-[Chō][1*]-ākhyah⁸ prakhyāta-bhujā-vikramaḥ || [11*] Tad-vaṁśē sa **Tilūṅgavidya**-nrīpatir=yyēn=**Ōjyapuryyām**=asau chañchata(t)-kīrtti-patākayā tilakita-stambhaḥ pratishṭhāpi-
- 12 taḥ [1*] yasy=āgrē Garuḍan=nirīkshya sahaja-snēhēna sūtē sthitē maddhyē-vyō[ma] vilambatē dinapatiḥ prāyas=tad-ādi kshaṇam || [12*] Tat-kulē **Siddhi**-bhūpālāḥ pālayām=ā-
- 13 sa mēdinim [1*] yaḍiya-dōḥ-pad-āyattam=arthi-pratyarthi-jīvitam || [13*] Anujanm=ābhavat=tasya **Betta**-bhūpaḥ pratāpavān [1*] tasy=āpi jajūirē putrās=trātāraś=śaraṇ-ārtthinām || [14*] **Dāyabhimō** n[ripa]-
- 14 s=tēshā[m] jyēshṭhaḥ kshōṇim=apālayat [1*] yat-pānīs=sātrava-śrīṇān=kēs-ākṛiṣṭi-kash[ā*]yitaḥ || [15*] Tasy=**Airasiddhi**-nrīpatis=sahajaḥ kaniyān=dūran=nirasya kalim=asya punaḥ-pravēśam [1*] rōddhum pravṛi[t]ta

¹ No. 63 on the *Madras Survey Map* of the Tiruvallūr tāluka.

² From inked estampages supplied by Dr. Hultsch. ³ Read =*sahāyān*.

⁴ The sign for *rgga* looks rather strange, but it cannot possibly be meant for anything else.

⁵ The *visarga* has been added below the line.

⁶ Read *Kalikālō*=*bhūt*.

⁷ Read =*samājītām*.

⁸ The *chō* has been added below the line.

- 15 iva yaḥ prachuraṁ yaśa[h*] sva[n*]=dik-sīmasu sphaṭika-sāla-nibha[m babandha ||
[16*] [A]sy=ābhavann=avani-maṇḍala-rakshitāraḥ putrās=traya[h*] sphurita-
paurusha-bhūshapās=tē [*] yair=anvitaḥ prasavitā suchiraṁ vyarājat=tējō-
- 16 mayair=iva n[i*]jair=nnayanais-Triṇētraḥ [|| 17*] Jyāy[ān=ēshām]=Manmasiddh-
īśvaraḥ kshmām kshār-āmbhōdhi-śyāma-sīmā[m] śāsāsa [*] nity-ōdañchad-yad-
yaśaḥ-pañjar-āntar=vyōma dhyāmaṁ kōkila-
- 17 tvam bibhartti || [18*] Tatra svar-llōkam=ārūḍhē madhyamō Be[tta-bhū]patiḥ [*]
tapasvī rājyam=ādhatta Tammusiddhau kaṇiyasi [|| 19*] Sa Śrīdēvyām=
Ērasiddhi-kshitiśā[j*]=jāta[h*] śrīmān=Manmasiddh-ānujanmā [*] dhātrīm=ē-
- 18 tān=drā(trā)yamāpas=samastām=ast-ārātis=Tammusiddhi-kshamāpaḥ || [20*] Asmaī
Vaṭāṭaviśāya Śak-ābdē dhira-
- 19 yāyini [*] grāmēshv=asya nṛipa-grāhyaṁ prādād=āyam=asēshataḥ || [21*] Ētat
kshōṇibhritām=amśu-jatā-
- 20 lair=mmakuṭair=dhṛitam [*] jaga[t*]-traya-prasiddhasya Tammusiddhasya śāsanam ||
[22*] Yatnēna dharmma-saraṇiḥ pariraksha-
- 21 nṛiyā s=ēyam bhavatbhi(dbhi)r=akhilair=iti Tammusiddhaḥ [*] āgāmiṇaḥ praṇayātē
nṛipatīn=ajasran=dūran=natēna śira-
- 22 sā na śarā-
- 23 sanēna || [23*]
- 24 Svasty=astu [||*]

TRANSLATION.

(Verse 1.) Hail to that glorious **Tammusiddha**, the dust of whose troops, which touches the lotus of Brahman, (*will be*) the cause, I imagine, of creating the future world!

(V. 2.) Triumphant is king **Tammusiddhi**, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (*his*) enemies, (*and*) who has appeased the torments of the Kali (*age*).

(V. 3.) From the navel of Padmanābha² reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (*Vishṇu's*) eyes emitting light now soft, now fierce,³ used to close and to open even before the creation.

(V. 4.) From this (*lotus*) sprang Viriñchi,⁴ who, manifesting, as it were, the action of *rajas*⁵ because (*he*) dwelt long in its interior, seemed to create companions similar (*to himself*), when his image was reflected by the crest-jewels of the snake (*which formed*) the couch of the husband of Śrī.⁶

(V. 5.) From him rose Marīchi as the sun from the eastern mountain. From him (*again*) went forth Kaśyapa as the light from that (*sun*).

¹ After this stands a sign much like the sign for medial *e*; and though it would be possible to read *yētnēna*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions.

² *I.e.* Vishṇu.

³ [Vishṇu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 34, verse 3.—E.H.]

⁴ *I.e.* Brahman.

⁵ The word *rajas* must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bāṇa's *Kādambarī*.

⁶ *I.e.* Vishṇu.

(V. 6.) From him originated a certain bulb (*which was the origin*) of a race¹ of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda,² which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (*and*) who composed all the rules of policy, in order to rule this (*world*), like the primeval spirit (Vishnu) who resides in the orb of that (*sun*).

(V. 8.) In this family of Manu were many kings who made their fame rush along like torrents,³ rulers even of heaven and earth who laid down the principles of (*just*) policy without opposition.

(V. 9.) In that family was king Kalikâla who constructed the banks of the Kâvêri. When (*he*) had lifted Mount Mêru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born he who, after his conquest of Madhurâ getting renowned by the name of Madhurântaka, cruelly caused the Pândya women to take off completely their ornaments (*so that they were*) as before (*when they had been wearing fine pearl ornaments*);⁴

(V. 11.) Who, crowned with victory (*and*) famous for the strength of (*his*) arm, after having founded in (*the country of*) the Andhras the town called Pottapi, bore the title of Chôla preceded by that (*name*).

(V. 12.) In his race (*was*) that king Tilungavidya who erected the famous pillar adorned with a waving banner of fame at Ujyapuri; I am sure, it is since that time that the sun tarries for a moment in the midst of the sky,⁵ (*his*) charioteer⁶ stopping out of brotherly affection, when he perceives the Garuḍa at the top of that (*column*).

(V. 13.) (*Born*) in his family, king Siddhi ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (*respectively*).

(V. 14.) His younger brother was the mighty king Betta. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king Dâyahîma, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (*his*) enemies, ruled the earth.

(V. 16.) His younger brother (*was*) king Êrasiddhi, who, having driven far away the Kali (*age*), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (*attired*) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like Triṇêtra⁷ with his beaming (*three*) eyes.

(V. 18.) The eldest of these, the lord Manmasiddhi, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame.

¹ Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

² With *chhandas-tanuḥ* compare such epithets of the sun as *vêda-îngaḥ* in *Mahâbh.* 3, 3, 19, or *vêda-mârtiḥ* in the *Mârkaṇḍéyapurâna*, 102, 22. The latter passage contains also an account of the origin of this appellation.

³ The term *nirjara* is used in allusion to the second meaning of *kshamâbhrit*, 'a mountain.'

⁴ The pun contained in the word *nitânta-mukt-âbharandh*, the correct interpretation of which I owe to Dr. Hultsch, can hardly be rendered in English. In the first case the compound must be taken as *nitântan muktâny âbharandni yâbhih*, in the second as *nitântâ muktâ âbharandni yâsâm*.

⁵ The compound *madhyê-vyôma* is formed in accordance with Pâpini, 2, 1, 18. Prof. Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhyê-dinam*, 'in the midst of the day,' in *Trivikramabharṭa's Damayantîkathâ*, in the first prose passage after I. 30 (p. 15 of the Nirṇayasâgara Press edition)

⁶ The charioteer of the sun is Aruṇa or Anûru, the son of Kaśyapa and Vinatâ, and brother of Garuḍa.

⁷ *I.e.* Śiva.

(V. 19.) When he had ascended to the celestial region, the middle (*brother*), king **Betta**, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) **Tammusiddhi**.

(V. 20.) This glorious king **Tammusiddhi**, the son of king **Ērasiddhi** and **Śrīdēvi**, the younger brother of **Manmasiddha**, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the **Śaka year** (denoted by the chronogram) **Dhīrayāyin** (*i.e.* 1129), to this lord of **Vaṭāṭavi** all the revenues due to the king in the villages belonging to his (*temple*).

(V. 22.) This (*is*) the order of **Tammusiddha** famous in the three worlds, which is borne by kings on (*their*) radiant diadems.

(V. 23.) "This road of piety should be carefully preserved by all of you;" thus does **Tammusiddha** make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow.

(Line 24.) Let there be prosperity !

B.— TIRUPPASUR INSCRIPTION.

TEXT.¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēṇavaḥ [*] Bra-
- 2 hma-patma(dma)-spriśās=śaṅkē bhāvi-bhū-sṛiṣṭi-hētavaḥ || [1*] Udadhi-śayana-
- 3 bhājaḥ Patma(dma)nābhasya nābhēḥ kim=api nikhila-hētur=jjātam=ā-
- 4 ścharyya-patma(dma)m [*] yad=abhajad=api sṛiṣṭēḥ pūrṇvam=ētasya dṛik(dṛig)-
- 5 bhyām=pridu-kaṭhina-mahōbhyām=mīlan-ōnmīlanāni || [2*] Ta-
- 6 smād=Virīnchir=udabhūt suchiran=tad-antar=vvāsā[d=iva]
- 7 prakāṭayan rajasaḥ pravṛittim [*] ya[h*] Śrīśa-talpa-
- 8 phaṇi-mauli-maṇi-praviṣṭa-bimba-
- 9 s=srijann=iva babhau sadṛiśās=sahāyā-
- 10 n || [3*] Marīchir=udagāt=tasmād=uday-ādrēr=i-
- 11 v=ānśumān [*] tataḥ Kaśyapa ētas mā-
- 12 t prakāśa iva nirgataḥ || [4*] Tasmā-
- 13 j=jaga[t*]-tritaya-maṅgala-ratnadīpa-
- 14 ś=chhandas-tanus=timira-kānana-dā-
- 15 vavahniḥ [*] di[k*]-kālayōḥ kim=a-
- 16 param(ram) vyavahāra-hētuḥ
- 17 kō=py=āvirāsa vasudhādhi-
- 18 pa-vamśa-kandaḥ || [5*] Babhūvur=ullāsi-
- 19 ta-kirtti-nirjjharā Manōḥ kulē=smi-
- 20 n bahavaḥ kshamābhṛitaḥ [*] divas-pri-
- 21 thivyōr=api yair=nniyantṛibhi-
- 22 r=nnirāṅkuśō nīti-pathaḥ pravarttitaḥ || [6*] Tat-
- 23 kulē **Kalikālō**=bhūt² **Kāvēri**-ti-
- 24 ra-kṛin=nrīpaḥ [*] yat-kēlī-yasṭi-tulitē
- 25 Mērau vyatikṛitā disaḥ || [7*] Jātō=sya
- 26 vamśē **Madhurām** vijitya paśchād=udañchan-**Madhu**-
- 27 rāntak-ākhyāḥ [*] nitānta-mukt-ābharaṇāḥ prachanda-
- 28 ḥ Pāṇḍy-āṅganāḥ prāg=iva yaś=chakāra || [8*] Ji-
- 29 shpur=Andhrēshu yaḥ kṛitvā purīm **Pottappi**-sa[m]-

¹ From inked estampages supplied by Dr. Hultzsch.

² The *akshara bhū* seems to have been corrected out of something else, perhaps *bhata*.

30 jñit[âm] [1*] tatas=tat-pûrvva-Chôḷ-âkhyah prakhyâta-bhu-
 31 ja-vikramaḥ || [9*] Tad-vañsê Siddhi-bhûpâlah pâlayâm=[â].
 32 sa mêdinim [1*] yadiya-dôh-pad-âyattam=artthi-pratyartthi-jî-
 33 vitam || [10*] Tad-vasê(mśa)jas=sahaja-jitvara-satva(ttva)-râsîs=satru-kshi-
 34 tîsvara-yaśas-sîsirâmśu-Râhuḥ [1*] śrî-Nallasiddhi-nṛipa-
 35 tir=yyam=upêtya kântan=dik(g) dakshinâ gaḷita-ka(kâ)ñchi-guṇâ
 36 babhûva || [11*] Tasy=Airasiddhi-nṛipatis=sahajah kanî-
 37 yân dûran=nirasya kalim=asya punaḥ-pravêśam [1*]
 38 rôddhum pravṛitta iva yah prachuram yaśa[h*] svan=dik-
 39 sîmasu sphaṭika-sâla-nibham babandha || [12*] Asy=â-
 40 bhavann=avani-maṇḍala-rakshitârah putrâs=traya[h*] sphurita-pau-
 41 rûsha-bhûshaṇâs=tê [1*] yair=anvitaḥ prasavitâ suchira[m]
 42 vyarâjat=têjômayair=iva nijair=nnayanais=Trinêtra[h] || [13*]
 43 Jyâyân=êshân(shâm)=Manmasiddh-iśvaraḥ kshamân kshâ-
 44 r-âmbhōdhi-śyâma-sîmâm śasâsa [1*] nity-ôda-
 45 ñchad-yad-yaśaḥ-pañjar-ântar=vvyôma dhyâmam kôkila-
 46 tvam bibharti || [14*] Tan-madhyamas=tad=anu Betta-nṛip-â-
 47 bhidhânaś=sântas¹=tapôbhir=avadhîrita-bhōga-
 48 vâñchhaḥ [1*] jyêshthê gatê divam=anâkulam=êva râ-
 49 jyan=nikshiptavân=api kanîyasi Tammusi-
 50 ddhau² || [15*] Jayati vipula-bhûbhṛid-vañśa-janmâ suvṛitta-
 51 ḥ parichita-guṇa-gumphas=sambhavan-nâyaka-
 52 śrîḥ [1*] suchiram=avani-bhûshâ Tammusiddh-âbhidhâna-
 53 s=sarasa-madhura-mûrttis=chêtanaḥ kô=pi hârah || [16*] Sa
 54 Śridêvyâm=Êrasiddhi-kshitiśâj=jâta[h*] śrîmân=Ma-
 55 nmasiddh-ânujanmâ [1*] dhâtrîm=êtân=trâyamâṇas=sama-
 56 stâm=ast-ârâtis=Tammusiddhi-kshamâpaḥ || [17*] Asmai
 57 Pâsipurêśâya Śak-âbdê dhîrayâyini [1*] grâmê-
 58 shv=asya nṛipa-grâhyam prâdâd-âyam=asêshi(sha)taḥ || [18*] Grâma-
 59 ñ=cha dattavân=asmai Kaivaṇṭûr=iti viśrutam [1*] sva-
 60 pura-śrêshthînâm prîtyai sô=yam=atr=aiva va-
 61 tsarê || [19*] Êtat kshôp[i*]bhṛitâm=amśu-jatâ-
 62 lair³=mmakuṭair=dhṛitam [1*] jaga[t*]-traya-prasiddhasya Tammusi-
 63 ddhasya śâsanam || [20*] Yatnêna dharmma-saraṇiḥ pa-
 64 rirakshaṇîyâ s=êyam bhavatbhi(dbhi)r=akhi-
 65 lair⁴=iti Tammusiddhaḥ [1*] âgâminah pranaya-
 66 tê⁵ nṛipatin=ajasran=dûran=natêna sîrasâ na
 67 śarâsanêna || [21*] Svasty=astu ||

TRANSLATION.⁶

(Verse 11.) In his (*i.e.* king Siddhi's) family was born the glorious king Nallasiddhi, the model (*of a man*) of innate, conquering energy, (*a very*) Râhu to the moon-like fame of hostile

¹ After *śa*, the engraver seems to have originally engraved some other *akshara*.

² The first component of the sign for *au* stands at the end of the preceding line.

³ The sign for *ai* stands at the end of the preceding line.

⁴ The sign for *ai* stands at the end of the preceding line.

⁵ The sign for *ê* stands at the end of the preceding line.

⁶ Only the verses which are not found in the Tiruvâlaṅgâdu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvâlaṅgâdu inscription only with respect to the name of the god.

kings. When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost Kāñchi*).

(V. 15.) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king **Betta**, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on **Tammusiddhi**, though being the younger (*brother*).

(V. 16.) Victorious is a certain living necklace of pearls, called **Tammusiddha**, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance*).

(V. 19.) And in the same year (*viz.* 1129) this (*king* Tammusiddhi) gave to him (*i.e.* the lord of Pāsipura) the village called **Kaivaṇṭūr**, to the delight of the merchants of his town.

No. 18.— ARULALA-PERUMAL INSCRIPTION
OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238.

BY E. HULTZSCH, PH.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (*malai*) in the **Arulāḷa-Perumāl** temple at **Little Conjeeveram**. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the **Sanskrit** language and the Grantha alphabet. Verse 4 is followed by a prose passage in the **Tamiḷ** alphabet and language, and another **Tamiḷ** prose passage occurs between vv. 5 and 6.

Vv. 2-4 record that **Muppiḍi**, a general (*nāyaka*) of the **Kākatiya** king **Pratāparudra** of **Ēkaśilānagari**, came to **Kāñchi** and installed a certain **Mānavira** as governor of **Kāñchi**. The **Tamiḷ** portion records that the same **Muppiḍi-Nāyaka** granted the revenue from two villages to the **Arulāḷa-Perumāl** temple at **Kāñchipuram**. This revenue amounted to an annual sum of 1,002 "*māḍai* of **Gaṇḍagōpāla**." Of this sum, 240 *māḍai* were set aside for paying the attendants of a flower-garden on the southern bank of the **Veḷkā**, which the donor had purchased for 500 *paṇam* from a certain **Perumāl-tādar**;¹ 360 *māḍai* for daily offerings, *etc.*; 20 *māḍai* for purificatory rites in **Chaitra**; and 382 *māḍai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of **Muppiḍi-Nāyaka**.

The inscription contains two dates, both of which fell into **Śaka-Samvat 1238** (expired), the **Nala-samvatsara**, = A.D. 1316-17. On the first date **Muppiḍi** installed **Mānavira** (verse 4), and on the second date he made his grant to the temple (line 3). Professor Kielhorn has favoured me with the following calculation of these two dates:— "The first date regularly corresponds to **Friday, the 11th June A.D. 1316**, when the 5th *tithi* of the dark half in the solar month **Śuchi** (**Mithuna**) ended 7 h. 5 m. after mean sunrise. The second date regularly

¹ This name is the **Tamiḷ** equivalent of **Vishṇu-dāsa**.