

Ocean, which was called Ghârṇamânârṇas (i.e., *that whose waves are rolling*) and whose shore glittered with the rays of the pearls, which had dropped from the shells, that were beaten and split by the trunks of the frightened elephants (*of his enemies*), which resembled sea-monsters."

That Vikramāditya 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 "Vikramāditya Satyâśraya Śrī-Prithivî-vallabha, the king of great kings, the supreme ruler, the lord" and mentions the temple of Râjasimheśvara (राजसिधेश्वर, line 4).

I now return to the Kûram plates. The three last of them contain the grant proper, and record in Sanskrit and Tamil, that Parameśvara (i.e., Parameśvaravarman I.) gave away the village of Parameśvara-maṅgalam,—which was evidently named after the king himself,—in twenty-five parts. Of these, three were enjoyed by two *Brâhmanas*, **Anantaśi-vâchârya** and **Phullaśarman**, who performed the **divine rites** and looked after the repairs of the Śiva temple at Kûram, which was called Vidyâvinîta-Pallava-Parameśvara, and which had been built by Vidyâvinîta-Pallava, probably a relative of the king. The fourth part was set aside for the cost of providing water and fire for the *mandapa* at Kûram, and the fifth for reciting the *Bhârata* in this *mandapa*. The remaining twenty parts were given to twenty *Chaturvedins*.

At the time of the grant, the village of Kûram belonged to the *nâḍu* (country) or, in Sanskrit, *manyavântara-râshṭra* of Nîrvelûr, a division of Ūrṛukkâṭṭukkoṭṭam (lines 49 and 57 f.), and the village of Parameśvaramaṅgalam belonged to the Paṇmâ-nâḍu or Patmâ-manyavântara-râshṭra, a division of Maṇayirkoṭṭam (lines 53 and 71). As, in numerous Tamil inscriptions, பன்ம corresponds to the Sanskrit वर्मन्,—the form Paṇmâ-nâḍu, which occurs also in No. 86, might mean the country of the Varmâs, i. e., of the Pallavas, whose names end in *varman*, the nominative case of which is *varmā*. There is, however, a possibility of பன்ம being a mistake for, and பன்மா a Tamil form of, Padmâ,<sup>1</sup> one of the names of the goddess Lakshmî. With Maṇayirkoṭṭam compare Maṇavirkoṭṭam in No. 86 and Eyirkoṭṭam in No. 88. Possibly Maṇavirkoṭṭam is a mere corruption of Maṇayirkoṭṭam, 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 Eyirkoṭṭam.<sup>2</sup>

In conclusion, an important palæographical peculiarity of the Tamil portion of the Kûram plates has to be noted. The *pulli*, which corresponds to the Nâgarî *virâma*, occurs frequently, though not regularly, in combination with seven letters of the Tamil alphabet. In the case of five of these (ஃ, ழ, ஶ, ஸ, ன்) it is represented by a short vertical stroke over the letter, as in the inscription No. 82, above.<sup>3</sup> In the case of the two others (ஶ and ஸ) 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.

<sup>1</sup> The usual Tamil form of पद्मा is பதுமை. But compare ஆத்துமா and ஆன்மா, both of which correspond to the Sanskrit आत्मा.

<sup>2</sup> See page 123, note 5.

<sup>3</sup> See page 113, note 6.