

other's weak parts; which was covered here and there with shattered banners and parasols, with fallen elephants and with dead and half-dead soldiers, who had done their duty, whose strong arms (*still*) raised the weapon, whose lips were bitten and whose eyes were deep-red with fury; in which a multitude of white *châmaras* was waving; in which tiaras, armlets, necklaces, bracelets and ear-rings were broken, crushed and pulverized; in which the *Kûshmândas*, *Râkshasas* and *Pisâchas* were singing, intoxicated with drinking the liquor of blood; and which contained hundreds of headless trunks, that were vehemently dancing together in a fearful manner according to the beaten time,—he, unaided, made Vikramâditya, whose army consisted of several *lakshas*, take to flight, covered only by a rag.

(*Verses 5 and 6.*) He, having caused to be accoutred the elephant called Arivâraṇa (i.e., 'warding off enemies'), whose golden saddle was covered with the splendour of jewels, whose rut was perpetual, who (*therefore*) appeared to be the king of mountains himself whose torrents never cease to flow, and who was followed by thousands of (*other*) elephants,—and the horse called Atiśaya (i.e., 'eminence'), whose noble breed was manifest, and who wore a saddle (*set with*) jewels, together with *lakshas* of (*other*) horses, whose ears were covered with *châmaras*¹

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

B. Tamil portion.

(*Line 57.*) (*At*) Kûram and Ñammaṇambâkkam in Nîrvelûr-nâḍu, (*a division*) of Ūrрукâtṭukkoṭṭam,—Vidyâvinîta, the Pallava king, bought one thousand and two hundred *kuris*³ of land, for which he paid the price in gold. (*Other*) land was purchased, in order to burn tiles for building a temple. After the *patti*⁴ of Śûlaimedu within Talaippâḍagam and five and a quarter *pattis* of land in the village, together with the land on which the *mândapa* was built, were bought; after the temple of Vidyâvinîta-Pallava-Parameśvara was built; after the tank was dug; and after houses and house-gardens were allotted to those, who had to perform the worship at this temple,—the land, which remained, was to be cultivated for (*providing*) the customary offerings. The eastern boundary of this land is to the west of the road to the burning-ground; the southern boundary is to the north of the road, which leads into the village; the western boundary is to the east of the road, which leads to the district-channel (?) (*and*

¹ Part of verse 6 and the whole of the ensuing prose passage (lines 44 to 49) are corrupt and therefore left untranslated.

² See page 33, note 1.

³ See page 92, note 4.

⁴ See page 91, note 6.

which is) on the north of the road, which leads into the village; the northern boundary is to the south of the district-channel. After the land included within these four boundaries,—with the exception of the temple, the tank, and the houses and house-gardens for those, who had to perform the worship,—and the *patti* of Śūlaimedu had been given as land to be cultivated for (providing) the customary offerings,—the whole land round the tank (?) in (the village of) Parameśvaramaṅgalam in Paṇmâ-nâḍu, (a division) of Maṇayirkotṭam, (was divided) into twenty-five parts (and set aside) for performing the divine rites and the repairs necessary for this temple, and in order to grant a *brahmadeya* to twenty *Chaturvedins*. Of these, three parts shall be (for) performing the divine rites and the repairs of the temple at Kûram; one part shall be for water and fire for the *maṇḍapa* at Kûram; one part shall be for reciting the *Bhârata* in this *maṇḍapa*; the remaining twenty parts were given as a *brahmadeya* to twenty *Chaturvedins*. (The donees) shall enjoy the houses and house-gardens of this village, the village-property (?), the oil-mills, the looms, the *bâzâr*, the brokerage, the *kuttikkâṇam* (?) and all other common (property), after (the proceeds) have been divided in the proportion of these twenty-five parts. The dry land (?) (along) the Perumbiḍugu channel, which was dug from the Pâlâr¹ to the tank of Parameśvara at this village, (and) all the land, in which channels (from) fountains were dug, (shall be) the land of Parameśvaramaṅgalam

(Line 83.) Of the three parts, which were given, Anantaśiva-âchârya and his sons and further descendants (shall enjoy) one and a half part

(Line 86.) Phullaśarman and his sons and further descendants

[Lines 89 to 95 contain fragments of five Sanskrit verses, in the first of which the inscription is called a *praśasti*² or eulogy; the remaining four were, as usual, imprecatory verses.]

NO. 152. ON A LAMP-PILLAR AT VIJAYANAGARA.

A rough transcript and paraphrase of the subjoined inscription was published as early as 1836 in the *Asiatic Researches*.³ The original is engraved on a lamp-pillar in front of a Jaina temple at the ruined city of Vijayanagara. The temple is now-a-days styled Gâṇigitti Temple,⁴ i.e., “the temple of the oil-woman.”⁵

The inscription consists of 28 Sanskrit verses and commences with an invocation of Jina (verse 1) and of his religion (*Jina-śāsana*, v. 2). Then follows a pedigree of the spiritual ancestors and pupils of the head of a Jaina school, who was called Simhanandin:—

The *Mûla-saṃgha*.

The *Nandi-saṃgha*.

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.