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780-24-3-03.

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Government Madras.

Public

Department.

ORDINANCE.

G.O., N

DATED

[Despatch]

CURRENT No. 3110
Government Epigraphist,

To
The Chief Secretary
to Government.

Dated 21st September 1896.

Recd 22 } Sept 96
Regd 23 }

Enclosure 1.
CHIEF SECRETARY
22 SEP 1896
GOVERNMENT OF MADRAS

No. 376 of 1896.

Subject.

Submitting suggestions
regarding certain stones and
copper-plates.

CURRENT No. 1774
End No. 2763

Referred to the
Collector of North
Arcot for early Enquiry
and report.

M. Brundil
Asst. Chief Secy

25th
28/9/6

OCT 96

30 Sept 1896

TO BE RETURNED
WITH REPLY.

No. 22.—THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

By E. HULTZSCH, Ph.D.

Kil-Muttugur is a village in the Gudiyatam talukâ of the North Arcot district, about 2½ miles north of the Virinchipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I. p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estampages were prepared. Two of the slabs (A. and B. below) are fixed in the ground and standing; the third (C.) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in Mukkuḍūr (A.) or Mukkuttūr (B. and C.),—the modern Kil-Muttugur. A. records a gift of land to a Brāhmaṇa, B. the death of a warrior in battle, and C. the killing of a tiger.

A.—INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab.¹ Below it is a bas-relief on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*hamsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.²

The alphabet is Tamil, with the exception of the Grantha word *śrī*, with which the inscription opens. The characters are decidedly archaic. The letter *ṇ* has the same form as in the Kaśākhūḍi plates.³ The letter *ṇ* resembles the corresponding letter of the same plates in eight cases; but in two instances,⁴ where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vatteḷuttu characters. Thus the letter *ś* approaches more nearly to the Vatteḷuttu than to the Tamil *ś*. The initial *a* reminds of the same letter in the Cochin plates.⁵ The letters *f*, *ḍu*⁶ and *v*, and the secondary forms of *ś* and *ṇ* closely resemble the corresponding letters of the plates of Jaṭilavarman.⁷

The inscription is dated in the 18th year of the reign of 'the king, the victorious Narasimhavarman.'⁸ The same name occurs among the Pallava kings of Kāūchī. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Gaṅga dynasty, which have been published by Mr. Kittel,⁹ and the goose (*hamsa*) is said to have been the device on the banner of the mythical Gaṅga king Koṅkaṇi.¹⁰ As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gaṅgas.

¹ A photograph of this slab is reproduced on the lower half of the Plate facing page 178; and a facsimile of the inscription is given on the Plate facing page 182.

² See, e.g., Sir A. Cunningham's *Coins of Ancient India*, Plate ii. No. 20, and Sir W. Elliot's *Coins of Southern India*, Plate ii. No. 41.

³ *South-Indian Inscriptions*, Vol. II. No. 73.

⁴ In *padineṭṭāvadu*, l. 5, and *maṇai-um*, l. 5.

⁵ In *yāṇḍu*, l. 2, and *koḍuttēṭṭu*, l. 7.

⁶ An inscription of the 3rd year of the same king was engraved on another stone slab, which is now in the British Museum; *South-Indian Inscriptions*, Vol. I. No. 134.

⁷ *Ind. Ant.* Vol. VI. p. 101.

⁸ See *South-Indian Inscriptions*, Vol. II. p. 387, note 5.

⁹ Above, Vol. III. No. 11.

¹⁰ *Ind. Ant.* Vol. XXII. p. 69 ff.

The inscription records the gift of some land and of a house at Mukkudûr to a Brâhmana. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.¹

1	Śrī	[!*	Kô	² viśeṣa-Narasiṅgaparumarku	Śaṅm[ā]du-
2	yāṇḍu		padipettāvadū	Vārandara-Śāttaiyaṅkku	Mu-
3	raṅ	tam=aḍi		avarudai[ya]	puṇ-pulamun=naṅ-pula-
4	kkudûr			maṅai-um ³	[pā] ⁴ pu ⁵
5	mum	avar=irunda			kaṭ-niṇiṇ=pey-
6	seydad=onṇu		piramadāyaṅ=koḍuttēm	[!*	I-
7	du		kāttār	[kā]ṇ=mēlav=en=	
8	du			Aṅa-ma[ra]vaṅka	[!*
9	[ra]lai	[!*			

TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious Narasimhavarman,—having immersed in water (poured over, our) hand one (coin) made of [6] pinam,⁶ we gave to Vārandara-Śāttaiyaṅk, a worshipper of Śāṅmātura (Kārttikēya), as a brahmadāya, his dry land and wet land and the house in which he resided (at) Mukkudûr. The feet of those who protect this (gift), shall be on my head.⁷ Do not forget charity!⁸

B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,⁹ which is set up to the left of the inscription A., bears, in bas-relief, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word *śrī* (l. 1). The type is the same as in the Tirukkāḷukkuṅṅam inscription of Parāntaka I.¹⁰

The inscription is dated in the 29th year of the reign of 'king Parakēsarivarman, the conqueror of Madirai (Madhurā), i.e. of the Chōḷa king Parāntaka I.,¹¹ who ruled from about A.D. 900 to 940.¹² It records the death of a warrior, who was killed after he had recovered some cattle which the Perumāṇaḍigaḷ had seized at Mukkuttûr. By 'the Perumāṇaḍigaḷ' we have probably, to understand one of the kings of the Western Gāṅga family, who are known to have borne the title Perumāṇaḍi.¹³

² Read *viśaiya* (i.e. *vijaya*).

¹ From inked estampages, prepared in 1896.

³ Read *maṅaiyūm*, and compare *Ind. Ant.* Vol. XXII. p. 68 f.

⁴ This symbol is perhaps an archaic form of the figure '6.'

⁵ This is probably an abbreviation for *paṇam*. A similar one is still in use; compare *South-Indian*

Inscriptions, Vol. I. Nos. 52 and 55.

⁶ Regarding this custom see above, Vol. III. p. 236, note 3.

⁷ See above, p. 140, note 4.

⁸ A photograph of this slab is reproduced on the upper half of the Plate facing this page.

⁹ Above, Vol. III. No. 38, B.

¹⁰ See *South-Indian Inscriptions*, Vol. II. p. 379 f.

¹¹ See Dr. Flegel's *Kanarese Dynasties*, 2nd edition, p. 323 ff. I am quoting from an advance copy of this

unpublished work, which I owe to the kindness of the author.

¹² See *ibid.* note 5.

¹³ See *ibid.* p. 381.

No. 346

Banalore

To face page 178.

RED MUTTIGUR STONES.



TEXT.

1 Śr[i] [*] Madirai kon-
2 da kō=Pparakēsaripaṇ-
3 'marr-iyāṇḍ-irubatto-
4 nba[d]āvadū Perumāna-
5 diḡalāṇ-Mukku-
6 [t]tūr toru=k-

7 [kol]la mī[t]-
8 [tu=p]patt[ā]-
9 [n] Vadu[na]-
10 [v]āraṇ
11 [Va]radan-T[ā]-
12 [n]ḡaṇ [n*]

TRANSLATION.

Prosperity! In the twenty-ninth year (of the reign) of king Parakēsarivarman who conquered Madirai,—when cattle were lifted¹ (at) Mukkuṭṭūr by the Perumāṇaḡalāṇ—Vadu[nav]āraṇ [Va]radan T[ā]ṇḡaṇ, having recovered (them), fell.

C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in bas-relief, a man wearing a head-dress and a loincloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables śrī (l. 1) and [n]ma (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkuḷukkuṇṇam inscription of Parāntaka I.³ In these two documents, however, the letters n, ṇ and rai appear in their modern forms, with centre loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭūr.

TEXT.

1 Śrī [*]
2 Madirai ko-
3 nḡa kō=Ppara-
4 kēsariva[n]maṇḡu y[ā]-
5 nḡu muppattu-ira[n]-
6 dāvadū [*] Vaḡa-karai

7 Mukkuṭṭūr Ku-
8 māra-[Na]ṇḡai Puḡa-
9 [la]ppaṇ pu-
10 li kutti-
11 na karaiṇā-
12 ḡu [n*]

TRANSLATION.

Prosperity! In the thirty-second year (of the reign) of king Parakēsarivarman who conquered Madirai. (This is) the spot on the embankment, at which a tiger was stabbed by Kumāra-[Na]ṇḡai Puḡa[la]ppaṇ of Mukkuṭṭūr, (a village) on the northern bank (of the Pālāṇṇa river).

¹ Read *mark=iyāṇḡ*.
² The expression *toru=kkolḡa*, 'to lift cattle,' is used also in the two Āmbār inscriptions, No. 23 below.
³ Above, Vol. III. No. 38, B.

No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

By E. HULTZSCH, Ph.D.

Ambūr is a town of 10,000 inhabitants in the Vēlūr tālukā of the North Arcot district, and a station on the Madras Railway. The temple of Nāgēśvara in the town contains an inscription of Kulōttunga-Chōla; one of the Hoysala king Vira-Vallāḥa; and one of the Vijayanagara king Rājasēkhara, the son of Mallikārjuna (dated Śaka-Samvat 1390 expired, Sarvadhārin). In the Kāngarettikka Street two rough stone slabs are set up. Each of them bears at the top a Tamiḷ inscription and below, on a countersunk surface, a bas-relief, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two *chauris*, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalaṅkattuvarāyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamiḷ and resembles that of the Kīl-Muttugūr inscription of the 32nd year of Parāntaka I. The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nūḷamba had organized against Āmaiṇṇūr. By 'the Nūḷamba' we have probably to understand one of the Pallava rulers of Nūḷambapāḍi.¹ Āmaiṇṇūr, i.e. 'the tortoise village,' is an old form of the name Āmbūr. Just as the village of Udayēndiram,² it is said to have been situated in Mēl-Aḍaiyāru-nāḍu, a subdivision of the district of Paḍuvūr-kōṭṭam.

As stated before, the son and the nephew of a certain Akalaṅkattuvarāyar fell in the affray. The name Akalaṅkattuvarāyar corresponds to the Sanskrit Akalaṅka-Yuvarāja.³ He was the chief of the *Koṇḍar*⁴ of Perunagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gaṅgaraiyar. The date of the two inscriptions is the 26th year of the reign of the king, the victorious Nripatuṅga-Vikramavarman.⁵

A king named Nripatuṅga is the grantor of a Grantha and Tamiḷ inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.⁶ This Nripatuṅga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bāhūr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripatuṅgavarman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamiḷ Paṇḍit, on which the following extracts are

¹ See the *Manual of the North Arcot District*, 2nd edition, Vol. II, p. 425.

² Above, No. 22, C.

³ See above, p. 82, note 4.

⁴ See *South-Indian Inscriptions*, Vol. II, p. 382.

⁵ Compare the Kaśikūḍi plates (*South-Indian Inscriptions*, Vol. II, No. 73), where *ṭaraiṇṇ* in the Tamiḷ portion (text line 104) corresponds to *gauriṇṇ* in the Sanskrit portion (text line 133).

⁶ These are perhaps identical with the *Koṇḍar*, a caste of fishermen.

⁷ *Lists of Antiquities*, Vol. II, p. 30 f.

No 246

To face page 180.)



based. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishnu. Verses 2 to 6 give the following mythical pedigree:—Brahmā, Aṅgiras, Bṛihaspati, Sainyu, Bharadvāja, Drōṇa, Aśvatthāman and Pallava. From Pallava's family were born Vimala, Koṅkanika and other kings (v. 7). After Vimala etc. had gone to heaven, Dantivarman a devout worshipper of Vishnu, became king (vv. 8 and 9). The son of Dantivarman was Nandivarman (v. 12). His queen, named Śāṅkhā, was born in the Rāshtrakūṭa family (v. 13). Their son was Nripatuṅgadēva (v. 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bāhūr. The Tamil portion is dated in the eighth year of the reign of *kō viśaiya*-Nripatuṅgavarman, and contains further particulars about the villages granted. In the usual *captatio benevolentiae* of future kings (v. 31), the donor is styled 'king Nripatuṅgavarman, the worshipper of the lotus/feet of Vishnu'. The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nripatuṅga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchi.¹ Besides, the Bāhūr plates mention among Nripatuṅgavarman's remote ancestors Koṅkanika. This name seems to be a reminiscence of Koṅkanī, who is believed to have been the ancestor of the Western Gaṅga kings.² According to the same plates, Nripatuṅgavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchi, of whom we possess epigraphical records.³ Dantivarman, however, is, like Nripatuṅga, a name peculiar to the Rāshtrakūṭas.⁴ In verse 13 of the Bāhūr plates we learn that this dynasty became actually connected with Nandivarman, who married Śāṅkhā, a princess of the Rāshtrakūṭa family.

Two unpublished stone inscriptions of *kō vijaya*-Nripatuṅga-Vikramavarman are found in the Tanjore and Trichinopoly districts.⁵ As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parāntaka I., the Rāshtrakūṭa king Kṛishṇa III. and the Chōla king Rājārāja, and as the type of Nripatuṅgavarman's stone inscriptions is decidedly more archaic than Rājārāja's, it is necessary to place the reign of Nripatuṅgavarman before Parāntaka I. A century earlier, in A.D. 804, the Rāshtrakūṭa king Gōvinda III. claims to have conquered Dantiga, the ruler of Kāñchi.⁶ This Dantiga is perhaps identical with Nripatuṅgavarman's grandfather Dantivarman.⁷ Nripatuṅga is known to have been the surname of three Rāshtrakūṭa kings, the earliest of whom was Amōghavarsha I. (A.D. 814-15 and 876-78).⁸ As the Bāhūr plates state that the Pallava king Nripatuṅgavarman was the son of Nandivarman by a Rāshtrakūṭa princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Śāṅkhā, the mother of the Pallava king Nripatuṅgavarman, was the daughter of the Rāshtrakūṭa king Nripatuṅga-Amōghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Rāshtrakūṭa king Gōvinda III., with Dantivarman, the grandfather of the Pallava king Nripatuṅgavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nripatuṅgavarman's father and grandfather, Nandivarman and Dantivarman. The latter

¹ See *South-Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

² See *ibid.* p. 380.

³ See *ibid.* pp. 344 f. and 363 f.

⁴ Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.

⁵ These are: an inscription of the 21st year in the Virattānēśvara temple at Kaṇḍiyūr in the Tanjore tālukā

(No. 17 of 1895), and one of the 2[3]rd year in the Saptarishīśvara temple at Lālgudi in the Trichinopoly tālukā

(No. 84 of 1892).

⁶ *Ind. Ant.* Vol. XI. p. 127.

⁷ This identification was already suggested by Professor Julien Vinson on p. 406 of a paper of his, which I have quoted in *South-Indian Inscriptions*, Vol. II. p. 342.

⁸ No. 5 on the Table facing p. 54 of Vol. III. above.

has left a record in the Vaikunṭha-Perumāl temple at Kāñchi.¹ The former may be identical with *kō viśaiya-Nandi-Vikramavarman*.² Two other kings to whose names the two Tamil words *kō viśaiya*³ are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kō viśaiya-Kampa-Vikramavarman* or *Kampavarman*⁴ and *kō viśaiya-Narasimhavarman*. The Kīl-Muttugūr inscription of the latter⁵ bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nripatuṅga. If it is kept in mind that the Bāhūr plates represent the latter as a descendant not only of Pallava, but also of *Konkaṇi*, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāñchi came to an end with *Nandivarman*, the opponent of the Western Chālukya king *Vikramāditya II.*; that *Narasimhavarman*, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, *Dantivarman* and *Nandivarman*, were the contemporaries of the Rāshtrakūṭa kings *Gōvinda III.* and *Amoghavarsha I.*; and that *Nandivarman's* son, *Nripatuṅgavarman* or *Nripatuṅga-Vikramavarman*, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.⁶

Finally an identification of *Pirudi-Gaṅgaraiyar*, who is mentioned as a contemporary of *Nripatuṅga-Vikramavarman* in the two subjoined inscriptions, may be attempted. The Udayēndiram plates of Hastimalla state that the Western Gaṅga king *Prithivipati I.* fought with the Rāshtrakūṭa king *Amoghavarsha I.* If I am correct in supposing the latter to have been a contemporary of *Nripatuṅga-Vikramavarman*, the *Pirudi-Gaṅgaraiyar* of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king *Prithivipati I.*

A.—First Stone.

TEXT.⁸

1	Śrī ⁹	[!*	Kō	viśaiya-[Niru*]-
2	[pa]toṅga-Vikkirama[pa][ru*]-			
3	[ma][r*][k]ku		yāṇḍ-irubattā[rāva*]-	
4	du	Paḍuvūr-kkōṭṭattu		[M]ē-
5	l-Adaiy[ā*]ru-nāṭtu			Āmaiyr
6	mēl	Nulambaṇ		paḍaiy
7	vandu	toṇu=kkollā		Piru-
8	di-Gaṅgaraiyar	sēvagar		Peruna-
9	[ga]r-Agara-Kkoṇḍa-kkāvidi			Akalaṅkat-
10	tuvarāyar	[ma]gāṇ Saṅgaṇ	taḷarā viḷḷnd[u]	pattān ¹⁰ [!]*

TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious Nripatuṅga-Vikramavarman,—when the army of the Nulamba attacked Āmaiyr, (a village)

¹ *South-Indian Inscriptions*, Vol. II. p. 344, note 3.

² *ibid.* Vol. I. Nos. 108, 124 and 125.

³ Other instances in which the word *vijaya* is prefixed to the name of a king, are the Pallava princes *vijaya-Skandavarman* and *vijaya-Buddhavarman* (*Ind. Ant.* Vol. IX. p. 101) and the Vēṅḷ king *vijaya-Nandivarman* (above, p. 148, note 1).

⁴ Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III.

⁵ See above, page 177.

⁶ See above, page 180.

⁷ *South-Indian Inscriptions*, Vol. II. p. 381.

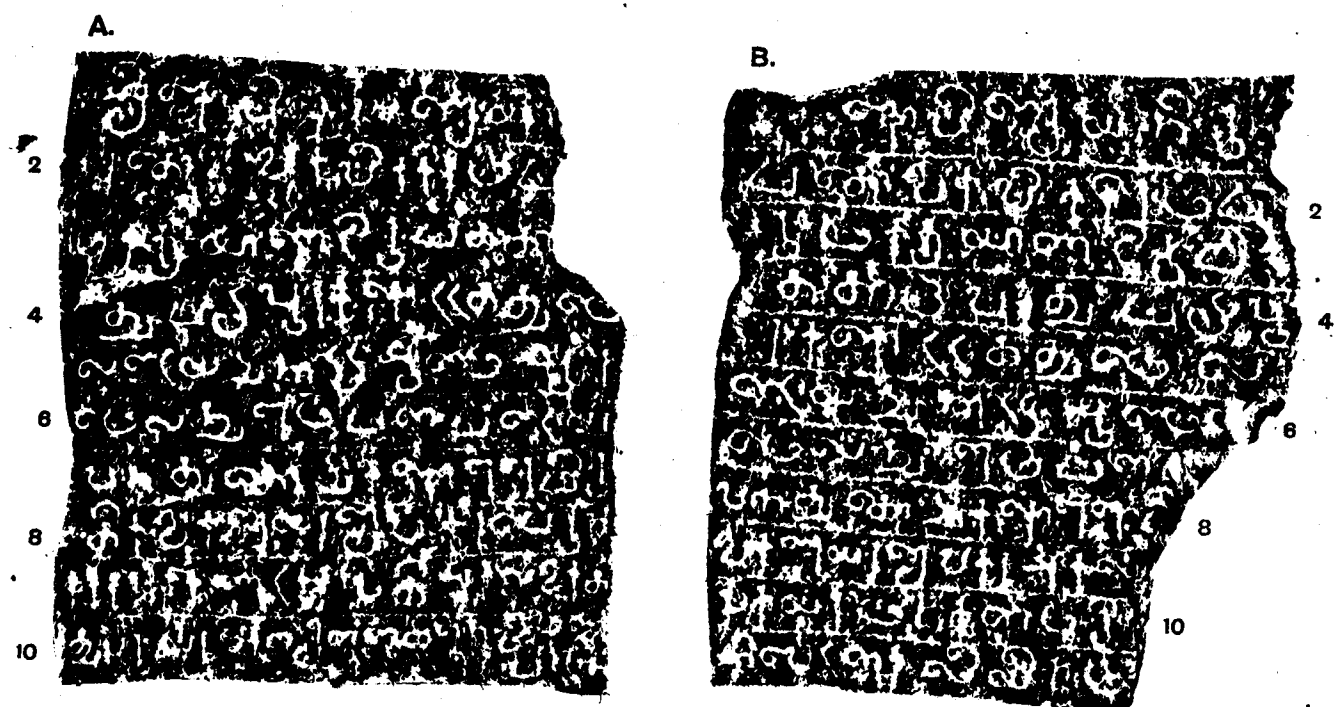
⁸ From inked estampages, prepared in 1896.

⁹ The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *vi* and *śaiya* in the first line, and between *to* and *aga* in the second line.

¹⁰ This word is written below the line.

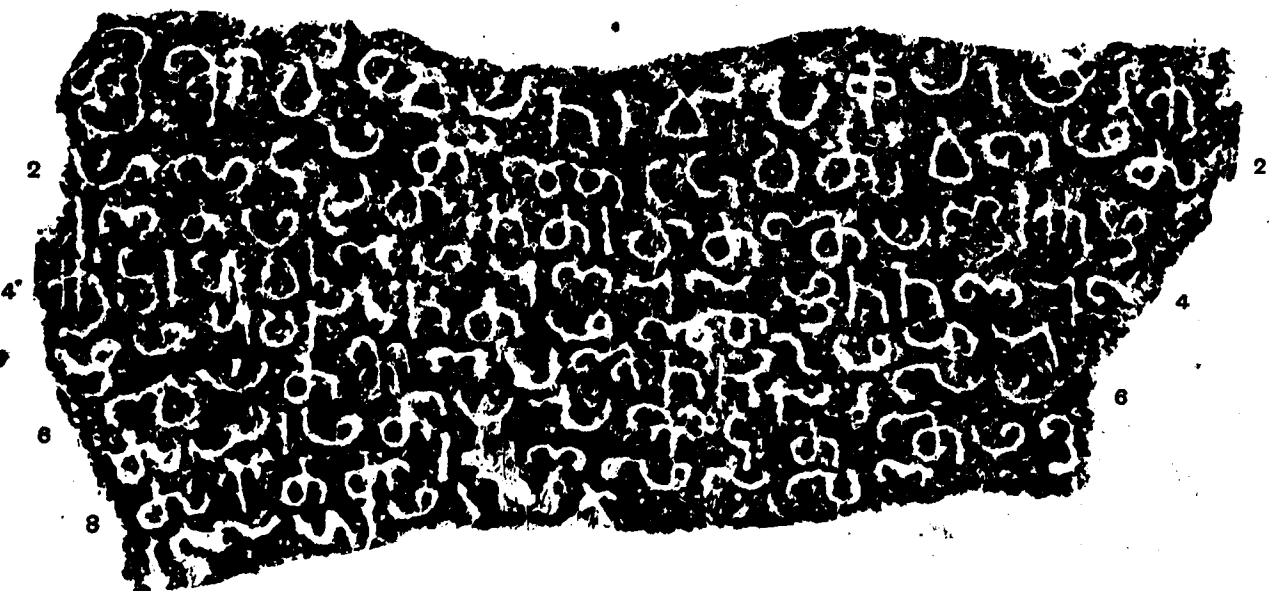
To face page 182.

Ambur Inscriptions of Nripatunga-Vikramavarman.



SCALE ONE-ELEVENTH.

Kil-Muttugur Inscription of Narasimhavarman.



8SCALE ONE-SIXTH.

E. HULTZSCH

[illegible]

Photo. S I 1 Calcutta

local

in Mēl-Aḍaiyāru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,—
 Śaṇaṇ, the son of Akalaṅkattuvarāyār, (who was) the chief of the Koṇḍar of Perunagar-
 Agaram (and) a servant of Pirudi-Gaṅgaraiyār, not relaxing (in fight), fell and died.

B.—Second Stone.

TEXT.

1	Kō		visaiya-Niru-
2	patoṅga-Vikkiramapa-		
3	ruma[r*]jkkū		yāṇḍ-iruba-
4	tāṇṇavadu		Paḍuvū-
5	r-kkōṭṭattu		Mēl-A-
6	ḍaiy[ā]ru-nāṭṭu		Āmai[y][ū]*]
7	mēl	Nuḷambaṇ	[pa][ḍaiy*]
8	vandu	toṇu=kkōḷḷa	[P]i[rudi-Ga*]-
9	ṅgaraiyār	sēvagar	Akala[ṅkattu*]-
10	varāyār	marugaṇ	Ma[s]i[ḷu]
11	[ṇ]i	Vēḍaṇ	Kaliyirāma[ṇ] paṭṭāṇ *]

TRANSLATION.

In the twenty-sixth year (of the reign) of the king, the victorious Nripatuṅga-
 Vikramavarman,— when the army of the Nuḷamba attacked Āmaiūr, (a village) in Mēl-
 Aḍaiyāru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,— Kalirāma, a
 hunter (Vēḍaṇ) (aṇḍ) a nephew of Akalaṅkattuvarāyār,
 (who was) a servant of Pirudi-Gaṅgaraiyār, [fell].

No. 24.—NADAGAM PLATES OF VAJRAHASTA;

SAKA-SAMVAT 979.

By G. V. RAMAMURTI; PARLAKIMEDI.

These plates were discovered about two years ago at Nadagām, a village in the Narasan-
 napēṭa tālukā of the Gaṇjām district, by one Sanku Appanna, a cultivator, while he was
 working in the field. It is believed by the villagers that the plates belonged to some Jangams,
 a sect of Śaivas, who had been living in this locality until fifty years ago. Last year I
 received information of the discovery of these plates, and got them into my hands a few months
 ago. I sent them through Mr. Weir, the Collector of Gaṇjām, to Dr. Hultzsch, who has
 permitted me to edit them in this Journal. The owner is reported to be willing to have the
 plates preserved in the Government Central Museum, Madras.

The set consists of five copper plates, of which the first has been engraved only on the
 inner side; the next three plates bear writing on both faces; the last plate is left blank on both
 sides and serves only for the protection of the writing on the back of the fourth plate. Each
 plate measures about 8½" by 4" and has a hole to the proper right, through which a ring
 passes. This ring is about ½" thick and about 4½" in diameter. It had not yet been cut when
 the plates were sent to Dr. Hultzsch. Its two ends are soldered into the lower portion of a
 thick circular metal, on which is fixed an image of a bull couchant, 1½" long and 1" high,
 with the figures of a conch-shell and a chauri to its proper right, the figures of a sword and an

* According to the Tamil dictionaries, kāvīdi usually means 'a minister' or 'an accountant.'

on the Railway. Nor do I think that the
 local

elephant-goad to the left, a crescent in front, and what looks like a drum at the back.¹ Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. The weight of the plates is 3 lb 4½ oz. and that of the ring and seal 1 lb 5½ oz.; total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows:—

57 मी । मज्जामात्रे द-

58 ण्डनायकस[†*]मयाय दत्तम् । मयपांगुसामयेनेशप . . स-

59 नसन्तनवर्त्तनमेव ॥

The alphabet employed belongs to the old Nāgarī type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalingam,² some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are:—(1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *anusvāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *ṣ* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *i* symbol of a consonant from the *ē* symbol, and also the *ā* from the *i* symbol. (3) *n* is distinguished from *l* by the absence of the top line on the former; but *ṇ*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *l*; see *ṇṇa* in line 12 and *la* just above it in line 11. (4) The forms of *ṇya* in line 10; of *ṇgha* in line 9, *ghā* in line 38, and *ṇghē* in line 35; of *ṇkha* in line 7 and *khyām* in line 34; of *mbha* in line 42 are to be noted. (5) *ṇcha*, which occurs five times (ll. 7, 13, 17 and 23), and *ṇchha* (l. 8) are denoted by the nasal mark *ṇ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.³

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *b* throughout, as also the doubling of a consonant after *r* (the exception to it being *rthi* in ll. 21 and 23), and the use of the nasals *ṇ* and *ṇ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvāra*). *ṣ* (palatal) is used for *s* (dental) in *śalila* (l. 3) and *śālinē* (l. 44); *s* (dental) is used for *ś* (palatal) in *Santanu* (l. 24) and *māhēsvara* (l. 45); and *ś* for *sh* in *paṭṭakeśv=ālimpanti* (l. 42).

¹ Unlike the seal of the Parālakimedi plates of Vajrahasta's time (above, Vol. III. p. 220), this seal bears no legend.

² About 20 miles from Parālakimedi in the Gūjjām district; see the last three paragraphs of this introduction.

³ Sanskrit Pāṇinis of this part of the country may be heard to pronounce *jā* as *gā*. Compare above, Vol. III. p. 237.

No. 376.

CURRI Bangalore,
21st September 1896.

From

Dr. E. Hultzsch,
Government Epigraphist,

To

The Chief Secretary to Government.

Sir,

With reference to the enclosed sheet from Vol. IV of the Epigraphia Indica, I have the honour to submit the following suggestions.

2. The three stones at Kil-Muttugur (page 177 of the enclosure) as well as the two stones at Ambur (page 180 of the enclosure) are objects of considerable historical importance and deserve to be protected from further injury by removal to the Government Central Museum, Madras. The cost of their transport would be very small, as Kil-Muttugur is only about $2\frac{1}{2}$ miles distant from the Vinimchipuram station and Ambur is situated on the Railway. Nor do I think that the local

Local authorities would raise any objections, as the three Kil-Muttugur stones stand or lie in a field entirely uncared for and as the Ambur stones do not appear to belong to anybody. I would therefore request that the Collector of North Arcot might be asked to arrange for the transfer of these fine stones to the Museum.

3. As stated on page 144 of the enclosure, I saw at Kil-Muttugur in 1887 a fourth inscribed stone (bearing the figure of a man with a bow) which has since disappeared. The owner of the field disclaims any knowledge of its present whereabouts. I believe however that the stone still exists and may have been utilised for some building, and request that official pressure might be brought to bear on the villagers with the view of recovering the missing stone.

4. Finally, I request that a fresh search might be instituted by the Collector of North Arcot for the missing inscription on seven copper-plates, to which I have referred on page 180 (note 7.) of the enclosure.

I have the honour to be, Sir,
Your most obedient servant,

L. Sherrin

2nd

Public (1897) Department.

CURRENT No. 481

From

The Collector of North Arcot



Refon Circ No. 1774 of 96
Eng.

Dated 3rd February 1897

Received 5-2-97

Registered 6-2-97

Enclosures - 2 only Encl 1963 ref.

Spare copies

SUBJECT.

*A posting on Certain Stones and
Copper plates of Archaeologi-
cal importance in this District*

*Ref. to the no. 1963 and
to the no. 1963 and
to the no. 1963 and*

SECRET No.

NORTH ARCOT, COLLECTOR'S OFFICE,

Camp Vellore 3rd February 1897.

Refon Curr Eeq No. 1774 of 1896.

From

S. H. Wynne Esquire,

Collector & District Magistrate,

North Arcot.

To

The Chief Secretary to Government,
Public Department,

Sir,

In reply to Government endorsement dated
30. 9. 96, No 1963, I have the honour to report as
follows:-

1. The ryots of Kilmathur village including
the owner of the land on which the 3 stones stand
are reported to have consented to the removal
of the stones to the Government Central Museum.
The cost of carrying them to Madras is estimated
to be about 5 Rupees. The two stones of Ambur
on the other hand are used for worship
during the festival called "Kaman Pandigai"
which is held in February every year, and
the presidents of Ambur object to their removal.
The Tahsildar of the Saluk States that these two
stones were a little damaged ^{but} need their removal
except by a professional man, would be

unsafe. He recommends that arrangements be made for preserving them where they are.

I think this may be done.

2. As regards the missing Stone (the inscribed Stone) at Kilmuttugur enquiries were made in the village but no information is forthcoming as to what became of it. The local Tahsil dar has promised to make a further enquiry but the Sub Collector reports that it is useless to wait for this any longer.

3. With reference to para 4 of the Epigraphist's letter, a fresh search was made for the missing inscriptions on 7 Copper plates in the Hargura record room, but they are not to be found there. A search was made for them also in all the Tahsil and Divisional offices in 1891, but they could not be found.

4. The enclosures received with the above are herewith returned.

I have the honour to be

Sirs,

Your most obedient servant

J. H. Wallace

For Collector.

[G.]
24.
500-22-4-98.

Public DEPARTMENT.

Papers to be read in proceedings:—

Again G.O., dated

189 , No.

Again G.O., dated

189 , No.

Current No. 487

of 1897, dated

3/2

, from the Collector, North Arcot

" "

" 189

"

" "

" "

" 189

"

" "

N: 16207/18. 2-97

ORDER.

The letter from the Collector of North Arcot will be communicated to the Govt. Epigraphist.

2. The Collector of North Arcot

will be requested to arrange, in communication with the Supdt. Govt. Central Museum, for the removal to that institution of the three stones at Kil.

Muttugur

3. As the two stones at Ambur are reported to be objects of worship and liable to further damage if removed, the suggestion that steps should be taken for preserving them in situ is approved.

Collector of North Arcot (G)

Govt Epigraphist

(of this letter)
(or) of Govt. letter

2013

16-2-97