

Malabar
Mspts on Kerala History

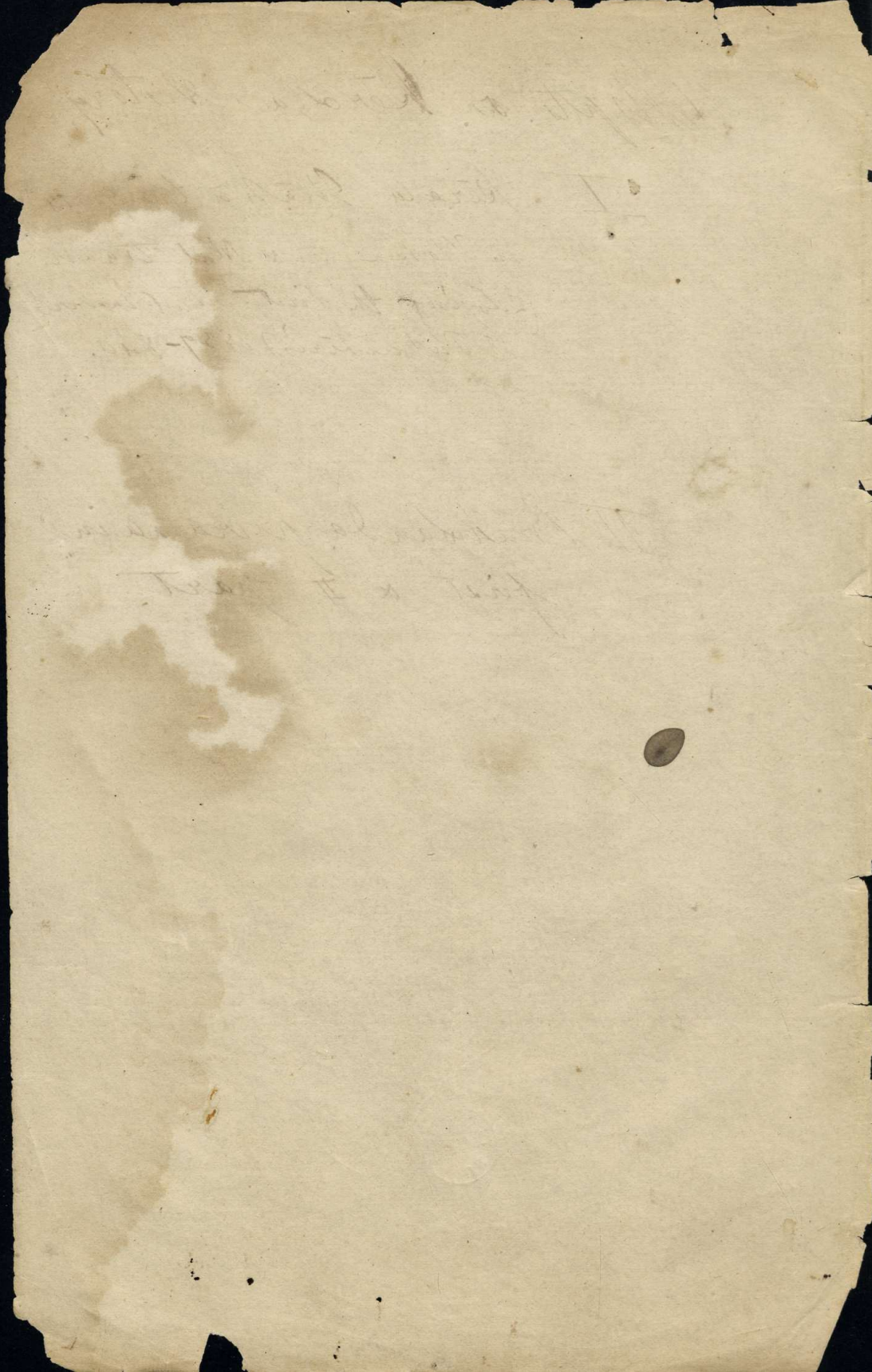
I Kerala Māhātmyam
in Hozarim & Mal Trade.
(2. Copy of the first Mr. Baber's
& Putturis) 1839-840.

II Brakulanda-purānam
first & II part.

No 4



Ma I 864-4



Kerala Mahatmyam

Desires to relate the Avataram of Vishnu, born under the name
 Parasurama (i.e. Jamadagni), his war, reign, attempt to expiate
 the sin of murdering the kings by giving his Kingdom to Brahma
 creation of Kerala his future dwelling place, ^{ruining of} 2000 Ashwa
 mata, migration of Br's to 64 Graman's, introduction of the
 caste rule of the king, he ordered, origin of new caste & customs
 how he a second time cut himself & then gave the chakra to
 the Kings, after which he retired into Timiravan, where he still is
 performing his penances. All this Rishi Agastya ^{had} related to King
 Bhishchandra after the Treta Yuga had passed by. The same Puranam
 Rishi Yagy told in the Drapara Yuga in the Bharata Purana the
 Paravaram of the Pandavas. This then is the Kerala history, ac-
 cording to the Bhagavata Puranam which Sutan told the ^{Rishi} (Sauranaka etc)
 in the Mimamsa Yanyam. (the first 8 ch. are Chitra-varamam)

1. In the beginning of the Treta Yuga of the Surya Ramsha
 ruled gloriously on the shores of Samudra (Arantyaadyashtadesha
 etc). Both he & his wife Sumari were for a long time pious & have no
 son. until at last the King went into the Vindhya mountains
 to gain Vishnu's favour by penance & other tapas. Moved there
 by Narada, the great Rishi appeared unto him, exhorted him
 to fast on a Ekadasi Sunday in Macara month, on which the Onam fast
 is kept (Shravanam), & to feed Br's the following day. When the King
 accordingly kept the Ekadasi vow (vratam), ^{his wife} & conceived. Her son was
 Kartavyaya, born with Vishnu's Chakra, & Rahu's (Raja) glory, a
 hero with 2000 hands. In his first war against Vishravana he was defea-
 ted by the Yacsha army. Dejected he went to the Vindhya mountains &
 did tapas for 10000 years on the northern mount of Tita malya. Thro' Narada's
 persuasion he performed Swagahomam: which moved Brahma to come
 down on his war (ara-annam = dhanam), & to grant him what he begged,
 never to be killed by created Randa, & to subject even Gods to his scepter. In the
 power of this gift he made war agst Vishravana, & reduced him to
 the situation of a cheat (Ashrita) - (2) - At last he had conquered Varu-
 na; then turning to the North he entered Swarga & ravished the wives
 of the Gods. Betwixt home he shall know that the portion of
 the Gods & Brahmanas (Chavirbhagam) be beneath his, the Kings
 - 3 - All Gods therefor assembled in the Siddha's hramam, consulted
 & certainly not of Brahma's, concerning the Kings

about a method for killing the enemy. Narada lectured to C. V. &
advised him to take the name C. V. Arjuna from a 1000 branched
tree Arjuna; & he did having lopped off the branches & thrown them
into the sea. But Narayana told ^{his word came} Vishay Narada, that he had
promised Bharti (or Renuka) to be born of her on a Friday in Pectay
sam. She was the wife of the Suda Brahmin. Jamadagni. At the same time
lived the pious Royal pair of Cushika. Narayana's glory (6) or ^{tejas} tejas
extended into one of 2 balls, wonderfully prepared by Narada in
his altar (and only 2 ek), Brahmin spoke the Gayatri mantram
over them & Narada gave the one filled with Narayana's & Chhatra's glory
(tejas = emanating power) to R. the other full of Brahmin's powers, who
Queen. The latter begat Vishramitra with ^{exceeding} Brahmin powers, who
turned Muni. The other Parasa Rama (5 planets starting high on heaven
in the Vimāna or Pravara Nakshatra), bright like sparks of fire,
entering the world with a smile, the mace (parasa - rekmata) in
his hand. Renuka praised Vishnu, Jamadagni beholding him with plea-
sure gave him the name Upastamba the pata carman, the upastamba
in the 3d year (B. string), taught him the Vedas, & lastly warlike exercises.
But then Narada appeared, to take him to Latam there to be
perfected with Subrahmanya in the use of arms. - But one morning
it happened that Renuka, going as accustomed for ablution &
drinking water, ^{in the brook the shadow of} Carta Virya ^{as he was running} hastening through the
air, felt her chaste affection somewhat shaken. Collecting again her
thoughts she could not find the golden vessel for & returned full of
anxiety without the water. Jamadagni when he saw her confusion
accused her of the deed or lust of adultery. On her confessing what had
passed he was about to curse her with water sprinkling: when
Narada interfered & made him to call for his son. R. immediately
appeared & slew his mother with the mace. - The Rishi in
Radhalayam declared unto the murderer, that the destruction
of the Chhatras alone can atone for this sin, & that he
must undertake the government of the earth for them. &
willingly he took up the arms, & prepared himself for his work
by penance in Badari Ashramam. Carta Virya's officers, passing
thru' the forest, perceived the armed Muni with surprise &
told him unceremoniously to be off. A fight followed, the offi-
cers fell under his arrow showers. Carta Virya who ^{tell} hastened
to their sorrow, kept up the fight for a while, when the awful
mace ended his life. In 21 battles he destroyed the Chhatras of
both dynasties & then retired to wash in the Panchakam Tirtham.
Lordship

4. Praise of Nighneshwara: Garga announces the beginning of Keral Olpatti (Keral Olpatti nāmīcha purānam cathyate purā, shruu vacshyāmy te va Dharmaputrea nṛpottama) answer: Keralasyōlḥavam anyasā vda Brahman tapadhara, reply: I will tell it as Agastya formerly related it to King Harischandra. There ruled once the exalted king Par. Ram (i.e. Trīṭayuge caochit P. Rāmō thama shrutah) son of J. destroyer of the Ash. who wished to crown his just rule by perfect donation (sampūrṇadānam), for this purpose he invited the ṛishṭa with all other ṛishis & Brahman, (Bhūsurā). These assembled in Naimishāranyam desired to follow the messenger, viz. Vasīṣṭhā Vāmadeval, Jāmbalī Āshyapah Nishāmitra Mrcandu Agastya Nārada Tṛhavinan Vata nanda Gautama Attri Rishya shringa Durvasa, Āptatejas (?) Parāśara, & Vyāsa with their disciples. P. received them with the customary reverence, & foot bath (arghya pādya) & all signs of hospitality. They complimented him for his victories: śamastan Chakritan katvā durvitan arpayat śam tasmāt tu pitaras saṁvē mōdayante Nṛpottama & promises to perform their part in fulfilling his wishes. He stated his wish was to give the 16 fold donation (Ṣoḍṣoldānam 16 fold) & to be guided therein by the thought of the ṛishis, as to the measure of donation required to crown his son. Whatever they stated: gifts of cows, elephants, arms, horses, idols, beds, & servants, he, washed & handed, did distribute. Nishāmitra in excess of joy and already: enough, & King! by far too much! but after further consultation he mentioned that the most powerful & indestructible gift of land (bhūdanam) was not as yet given. Without delay P. called for the greatest Purohitas, gave them the flowerwater (cusumeis i.e. śāhit to Chaturdāgara madhyam) to drink, as signifying the transfer of all the earth, with all the bloodguiltiness of it to the ṛishis (śamastan bhūman dātām?) chāpi śarva pāpa vimucṭaya - asmā pāpa vināś artham) & Brahmanas. When P. asked: whether anything more might be done, Cushika's śa Vishvam. observed, that having given away the whole earth it could hardly be right for him to stand on it. Acknowledging the truth of the reproof, the King promised to acquire some ground from the air or sea, & a distiller of advice went to Shiva in Lailāsam. 5. Śiva Parameshwara questioning him on the cause of his journey, he reprised all the perplexity of his case, & promised well to honour Brahman & God if thro' the favour of the God he should obtain a land from the sea or air, & received the gracious answer, that the again, śāhit have royal power, that all the God we shall gladly come to be lasting inhabitants of the country, & now taking along my son, the companion of thy youth, worship the Sea (Varuna). - Subrahmanya willingly descended with P. to the earth on his peacock's back; they lighted on the point of Cumari (= virgin, vulg. Cap Comorin), where Āmārāś (= youth śubh.) Mayā, the youthful Durgā, in shape of a brook run's into the sea. He followed for a year śubh's advice, to worship her, by a course of austerities penance

us & bathing on holy days (colipus etc), until Varuna appeared unto them & asked kindly after the reason of their coming. Pl. began to tell his mishap: — & to beg for a piece of ground from the western sea (śvachit pradīsam asṛakam vāsānṭham payasīm nīdē ^{śvachit} prāda graha samōṭṭhanam dātavyam ca parāmbu dhātū). Ng. gladly promised a ground for a house (gṛhastya bhūmī) Subr. insists upon the gift of a whole country (gṛhastya keralam bh.) as far as he might throw his battleaxe: & Neptune consented (patitavām kījad duram tarat bhūmīm supātaya). When he had gone Subr. exhorted Pl. to throw it meditating on Nīhan māyā, being himself a Vaiṣṇava: by its consequence the weapon fell only in Go. carnam & the sea receded from a spot 1000 fms. (Mā. hand. 3303) gojara ground, 100 long (dāda gojara vīrtirā dāta gojara dīrghikā). There he erected the axe & a temple protector (pratiṣṭāpya ccheta param cchetrāṅgalanām. Query: the axe as protector of land & temple? but it is not in Goc. or, axe & a Śiva mūrti "so the tradition") & joyfully erected a strong barrier against the sea (NW?). Angling & flowers rain. — With Subr. assistance in Goc. arrived, he worshipped Śiva a whole year, till on a noon the 33 ^{vidyās} of God was announced, by Subr. After the customary salutation he first asks a name for his country. Śiva: Keralā, as land of a Kerala, 'God Jayanta's son. Nīhan: hear of Bhārgava! there will be the crown of this country by my order (etad Bhūman tu pattaśa tarastu māma śāsanāt) thereon erect in it 24,000 temples, & with the other Gods will stay in it, as long as the land, & righteousness in it do abide. He gave Kīśakāram, to be dedicated in Cāyānam, Śiva his Vṛshabha for the mother temple at Goc. (Śrī Mātā Śthanam) — the Brahmin village Vṛshādhipura in Goc. received its name from this Taurus. Again all the Gods, each on his particular vehicle, descended for the dedication of Vṛshaparaṇ, with them all the Muni, except Viśvāmitra (85) who congratulated him & ordered his coronation (rājya bhāratīad abhī-
10 thoctum tvām arhasi). Pl. in his turn promised habitation, for God & twice born Brahman: upon which the whole council immediately advised the invitation of Br. from the 8 tribes (aṣṭagotrabhāvan), & the Gods assured him of manifesting their Saṁvidyānam in all temples with Brahminical ministrations. Śiva began the work by granting a sin-destroying Tirtham north of Goc. & this sanctuatory was adorned with 7 courts (prācāram-
11 kīdānjam). — Pl. was cheered in his wish of making Keralā a plain. (Sama bhūmī) by the Earth's complaint of his cutting & digging (202) which Śiva could not but regret. But Var. promised to give the best medicinal plants on the declivity of the mountain, & the most copious rain during 6 months, beginning from the middle of Vaiśākha (Mā. Eṣa māsam pati tadangi) over the Cali-destroying Keralam: to provide both for the growth of all useful plants & the comforts of men. Then Nārada advised Pl. to ^{travel} for introducing Brahman. He did with Subr. because he first went from Goc. to the shores of Keshra where he met with a very poor but in knowledge & carmanis unblameable Brahman, his 4 sons studied with him & Brah-

Caris. Hearing the King approaching begged him not to enter his poverty-
 stricken dwelling, wherefor Ith in his turn invited him to come & live in
 his house (Samayishyami dāvidyam dādāmy' aishwarya cō'sānā), where (here)
 he would enrich & honour him as head of the Br's (Brahma putē' tē'shē'shyāmi
 Brāhmaṇānam vidāyācam) & his sons after him (akīlānam virajātānam
 śhetrānam gururēva sah - madvidhēyānam yōgāchāryas) yōga pattam &
 dāyāmi yōga putē' rivē'shyatām yōga mudrām dādāmi! - Gladly followed
 he the call with his 8 sons & when arrived in Kerala the eldest was
 associated & named Gurushūtas of all Br's, in Vishādipuram, the mother temple,
 where Ith built a Matham (Brahma cāryāśramaṁ) W. from Sivā's temple
 for them. - He further built them eight houses, gave sājjāthijatyam over the temple
 property: & journeying again he brought from Madgōfura a Br. teacher of the Uvoda
 son of Yajur veda, & tānaki for whose benefit he also gave a lecturing room.
 & then he settled more than 100 Br's in a grāmam Brāhadvara (near Gō.) both
 from the Cāyapa & Bharadwaja Gōtram, with a Simpaṭisthā. - Next he founded
 Langamēshapura, for Viṣṇu with Lāshini & Jarudā, to be worshipped with 12 tu
 garlaṁb, & by bathing in Matyā Tirtham. - Other poor Br's were found in
 Tālivāhapura (Mainūr²) in number more than 200, whom he lodged in 5 Gr's.
 9 Gr. 10 Gr 6 Gr. - To Cāyapa Br's, brought from Madhura he gave 12 Gr's (chiefly
 jāna gr.) all ^{mountain} tantādhīvarikal: 5 chief Br's fr Godavari exercised in Bharu
 vedaṁ & the use of the Gada weapon, with stūris fr Vāisṇava & Atri's tribe were
 settled in 20 Gr's till the by which the frad number of 64 Gr's was complete
 (Cchātē'shastē'samān grāmān, ch. dēvān, ch. tirthān kalpayāmāsa Kēralē). -

[illegible]

headshavings (Niravāṁ campanāni) apavīṭṭam (pūṇarūl), the pūṇarūlādhya
to be performed by only one Brīh who is to be fed with the curries (Cōvārka) &
other vegetables (amasasayāni - 20000) rice & receive the donation of a pūṇa
nūl, & a cake made of Cheru payaru & Palmnigai, velāṁ (gula mulgāya valāṁ
- 60000) & 10000 of 21 of 17 for m & 10 of 12 & 20000 for 10 of 10 & 10 of 10 - the
pūṇarūlādhya of Br. women, the chest face-cure (māra cūda - Kichātrām) & one
maid servant to each: their cloth only to be girded like the men (25000, not 250000
- aravāṁ Nērala Nēṇām vāṭṭa vēṭṭāṇām ēvācā); ornament, none. (25000)
For flowerworship (aṇḍāṇām) he ordered the Northern Brīs (p. Godavari), & in the
divine Tarāṇa, to receive the temple rule (ālayāṇām tāṭṭāṇi nityāṇāṁ)
with 12 others, for (tāṭṭāṇāṁ) superintendence of the 2000 holy
places, to which Capila Rishi added, that in R. to give the temple rule into the
hands of lower Brīs (now mostly Brās 220000) is no fault before the gods.
18 - He then built a Sanyāsi māṭam (for yatis) in Goc. & ordered their appearance
to be like Nārāyaṇa Yati (Sāṅkya Dhyanamācā, Sishyāṇācā, Chātrāṇācā, Sanyāsinācā)
& under the guidance of 6 Mantra vādīs. - In Chāṭāpuri (Cumbha - Cumbatā) gr.
a Br. Vṛkabhāṣa, well versed in Mantram, went to Agasthya mount (Vāṭā) for
tapas in Cātāṇi (with wood-flowers) during 369. When he appeared, he prayed
fearfully, & got his wish, to be united with her. He gave him Dāṇḍāṇāṁ &
Jūṣam & was told him to go to Yāṅḍāpuri, ride upon a tiger, till he
should stop. Thus he was carried to the western shore to Maruṇḍā, dedicated a
temple & married in Chāṇḍāpuri, when another Br. succeeded him. -
19 - Tarāṇa was a Chāṇḍāpuri Br. He tried him in crossing the Careri, when standing
on the southern shore he waited for him, he by Dhyanam made a bridge
of a Chāṇḍāṇi stick (arāṇi māraṇi). Him a head of the R. Brīs he united
in Tāṅḍāṇāpuri with grāṇḍāṇi Dharmam, & royal insignia, such as
ornament, (2000), chief beauties (Chāṇḍāṇi Dhāṇyā nāṇāṇām mukhāṇi), & 1000
Chāṇḍāṇi, 10000, 10000, & 12 disciples, the gōṇāṇi ground corner crown (tāṇā
pattā). - a Vishnu bimbam, stolen by Agasthya from Vēc. given to a Br. Pūshk
20 vā, placed in R. N.W. shore, in Tāṇḍāṇi, by Devendra, found again by
Pūshk. through Tāṇḍāṇi his advice (found in Tāṇḍāṇi, east of Chāṇḍāṇi, 1000.
21 bituṇāṇi & western sea) found on his way by help of the flowers fallen from
the idol of De - the Chāṇḍāṇi, when glory Gāṇḍāṇi Mōṇāṇi relates
(Chāṇḍāṇi, in Tāṇḍāṇi when he found the dyke - 100 in sea, & Rāṇḍāṇi
were swooning in battle, Chāṇḍāṇi was quickened by the Mōṇāṇi, & a parvāṇi
brought thro' air by Hanuman. When on his way he threw it back after
it was used, a seven-headed piece of it fell amongst others into the sea
it is full of the best medicines (Sāṇḍāṇi Dhāṇyā nāṇāṇām mukhāṇi), big. with viṇḍā
ya carāṇi) its wind bring everywhere health (Chāṇḍāṇi Dhāṇyā nāṇāṇām mukhāṇi)
vād dūrē carāṇi hi yāṇḍāṇi nāṇāṇām mukhāṇi) - Chāṇḍāṇi (Chāṇḍāṇi)
Where he found the dol (North of Chāṇḍāṇi) he built Chāṇḍāṇi Chāṇḍāṇi, with
accommodation for innumerable help, but, (therefore called Chāṇḍāṇi) & to a Chāṇḍāṇi
22 Chāṇḍāṇi Chāṇḍāṇi (Chāṇḍāṇi), which provides Chāṇḍāṇi. - He who claims
the idol, was at last satisfied to make Pūshk. Chāṇḍāṇi under the condition
of turning a Kēṇḍāṇi Brahman: & the latter, the desirous to return to Capila,
consented to try who was the possessor of the idol, by feeding Brīs on

(Von Chizga, von der Aeneid)

an ^(Don Chizpa, 1st or 2nd) ~~Don Chizpa~~ ^{asked} both for Vishnu's presence. Pusha. overcame M in this ordeal, receiving the naga, was made tantri on the yogi petham in the temple (23) but Sh built the Nira Ch. North of (Ma) ali Ye ti. Saptaseila. - To the Chatris (315) he gave Chatursthanam & built there Subrahmanya puri with 4 towers & bazars (Vishva carma's work) a Ch. with 7 courts where he seated Sub. upon the rat no. petham & offered a feast for him in Vrckhata ^{Subrahmanya} namam, to feed Br's most magnifi-
cently. - Go. Faxaka the Chitra tantriam was given in the Assembly of Br's. the Ch. Naryam to Nishika Chatris (= Lumbala Tambiran). the Ch. eacha to Ch's born from Br's father, in 6 rich houses & an 8th of 700 had, North of the temple, for the expensy of the puja. ^{at the indicated place} When Capala came there for Homam, the Asuras also came & rained flesh upon his Achramam: but he worshipped happily ^{Capa} who provid-
Go. Shata rachini, & killed the As. so he got also a place, with drinking Br's (madya) pyrican Br'an = 55555555. - A Lingam dedicated by Mochu Cunga Rapa, found by M. gave rise to a jungle temple, under Tarana, & 16 Br. Ch's, of whom Taranya, Prastantam, Suraganam, kept the Panunil, tho'thus received Subra's traces. - A Lingam worshipped by Nila Nuni, originated N. testhwararam, Ch. tantri. J. Ch. nam. Samanta
25 - Going to the North, M. gave to Phattapargya a house (Phatta, earned Br. with pasching sirha), & the order to cook for the Br's at feast (which is in Mal. part of the D. 55555, no 55555555). - Drew hat further in Madhapuri he built a Ganapati Ch. gave tantri to Saktimiputra, the Caryon to a Samantam. then Vishnu braham: & a Shivalayam here & there, under Carmuka Br. (tantri) & a Janyasi (for Caryon). - a Paschasa Cudasa lived on the hill eating women etc. he would not go away on Br's order, so he lost his head. his son Muxas fought then with aranyas, when he fell, out of his blood (for he was gasta bijas) an Asura was born, who pressed Br till Vrishapuri. Ashva ruidha Calyani on horseback helped the hero & killed the As. by a shower of arrows & drank his blood, she therefor received a temple at ^{near Collier} N. Kambica (still famous: east of 800) & to the Nam Ambira: also Prasthada has there a pratistha. He gave the oversight to a Ch. of Br's birth (with the ashtabhagam, text?) telling him: he is Ch. only by name, but has Br. work to do. depend the temple & kill its enemies. -
26. Eastwards of Sub: (?) he worshipped & dedicated ^{Capala} Sub: in ^{the local Subrahmanya} Lumbala puri, with River Cumara (Mang. river).
- Shana as Vitham (Vr. dh. 8th. part), bazars & towers, under an Ashtagraha Brahman. as Jatri (sacela. snana. naticeru tantis sadgo bavis hy ati, chiefly of Aprasy)
27 - M. then in Caripuri (cf. 26. fin) was assailed by an Asura Surjaveiri S. of Muxas, who could only be overcome by the help of Capa. Ratri Bhagavati, fetched from Caitura. She had fr. Br's embraces a twinlike with sword & shield born Child, called to defend all temples agst Asuras. - Chetrapala (yamin dit - 28 tra pratistha ^{asa} ~~the~~ ^{asadantu} ~~tuam~~ ^{janas} ~~tada~~). - fr. Br's red (left in an embrace under kirata roham in a jungle) sprang a youth who killed with his bow Pinokhatura & took his peacock feather (pili) & adorned his head with it. - Kirata Vira Suru (Caru. mager). This Carak Br. Chp. Carum. was joined by Nasta (Lutti chatta) & went to Sh's comfort on the Janya parvat. to Caveri Canuka tirtham (now Bhaga madalam Pag. also found it), where they bathed. One begged something to eat fr. a Br. but Ch. P. met a go pastri (her name Kideeri) with a reive dyam for Sub (Nant. ghu. riu). She would not give it him, but the impudent God stole it fr. the temple centre where the Br. had offered it. Alwaysward in Gov. he wanted only to have the key appam of the Shepherdess which M. gave whereupon he slew Surjaveiri as soon as he appeared from his body ^{vulgo. Vrishaganga} Veirijata who with the beforementioned Bhata's with Virabhadra & Nis parain were dedicated for the worship of Kerala.

- 29 Returning to Tushas. temple (Maini or Laripur: ?), he found it robbed & polluted by an Asura, which made not only the ceremonies of pratishtha & calasam necessary, but moved Me to look out for temple guarding in an other country. Having slain a Mushika Gh. he married his breeding wife, of whom 8 sons & 12. Subhaga were born in Curannara pura, 4 of whom were placed in the Gopurams of Subrahma, & 4 in Tusha's temple. ^{at a distance near 10} towers (as ashminisasya laya, Lashminid's pure where he next dedicated them with Bhadra agam on a gold treasure hid in the ground. He found there temple ruins & an old Lingam (said by Narada to be placed there of old by Peruvra's nephew king Mandata when trying by it to restore the fallen fortune of his house.)
- 30 & digged first the Agharashini Tirtham, - buried innumerable crosses of gold & jewels & got Nishwacama to build a Mand again (Taliparambu) with 1000 talika (roof ornaments) of gold, towers of blue stone, walls of crystal, a well in the N. etc in honour of Raja Rajeshwara (Siva). Tantr. - Tarana, Chary. to a Br. Gogachan, with power over 20 gamas: (who in Varanasi offered by amrit then to him saying 'ja')
- 32 - of Chhyapa's family (temple name Lashminipura, R. got L. there enclosed)
- 33 - Pilgongate Tambani's port, happened to witness Ushna's plays in the vraja (aimpadi - shepherd's settlement) with 1000 shepherds, & 500 a cult's guard, pili head ornament etc, overcome with joy, he said out Ushnaya namah Ramaya namah you 2 must yearly play thus, luntha 24th (meaning a Br. who represent Br. & his elder Br. Balabhadra), built a temple to Narayana, Tantr. - Arumura Br., Charyam - a Vishnulike Sanyasi (in matam) - yearly rec'd otuvam, which procures Vaicunth
- 34 & destroys all, in. Trohaniram. - Going S.E. he dedic. Siva in. Tricherncunnu (Stala theilam) & then N. in Sahyampalasa Tirtham (= Trechli on the Sahya) which he made the chief Aradha place by laying his pin on a stone. Tantr. to Vara prastada Br., Chary. - to astama Veda Br. - then to Palli lunnu (Vichara puri near Alerica) where he built Saraswati's temple & a Bazar, with plenty other prati- stha, all under Vara prastada Br. - In S. he founded Tiruvangadu (Tweta ranya puri) to Raja with bow & arrow. The same textam, Gh. Charyam a Samartha.
- 35 - A Trishira parvatani (sheed) ^{= 3 times, 3 adappa} nevera frightened by Calis's app. action, - but overcame & bound her. An God came & moved him to let her go; with the promise, no Calivadha should enter into the land, if the yearly feast of Edab Vitacha Narthi; he kept for 27 days (= Vaku in Tricherncunnu § 34). So he built there a tabernacle for the purpose (parnatula, culdignil). Tantr. Cadali Chary. Samarth. - A little Northward Kirata Chwara Chary. under Kirata S (Curichis)
36. Tantr. Vrshakha. - A Medra Mt he dedicated Calis as brother of Mahisha Asura (Manattana) under a Samartha, & a Chyana Gram Br. as head of the Madhubis (this the Chapparam, like ham, where the Nager eat, when going for the Techeera Amam feast) brides & Rig & fir Gh with 2 Largach. - Going somewhat south
- 37 he built Curumbepuri chiefly for the worship of Vetta Caru Magen (Kirata Tarayan Br.) the blue bearded powerful peacock feathered hunter. - feast in Vrsh. Tantr. Virga Mangala Br. of the 12th gr. Resha - Samartha (Curumbepuri prastada Br.) patya vicramam. Over other 100 temple, Carana of Mangala Br. ^{with} prastada Br. ^{of} prastada Br. ^{of} prastada Br.
- (40) - More south Gopaculapuri with these riches buried in the ground: he brought a shepherd virgin Br. Goculam (Trishna's brother or rather play, not) fair & excellent, whom he promised Royal children, if she would yield to Br.'s wooing (tava putraya rajyam in Uavishyati na samshayah) - many prati- stha in that country. - Tantr. Vara prastada. Chary. 3 luntha na Gr.
- * For prati stha in prati stha in prati stha

39 - South, he found a Vilvam (Curat) tree & a lingam at its foot: & found
 did a temple to Siva - Tantu. Lalayana Gr. Carpura Br. Ch. Cary (for Uttaram)
 the same. - South, built 50 temples, Tantu to Murgala Br. Cary. a Samanta
 40 - Then a Vata disease ^{plague} seized many people & children, Narada's advice
 got Krishna's image from Divanaka (because he killed the Vata Asura)
 into a Vata layam (Guru-vay-ur, near Tanjan country), which attracted
 all the Vatai (Krishna vata-ragam ānārya) & flew them out thro' a bamboo hole
 - Vrekh. nā. Ashini Nāch. 11th month day, ^{Wednesday} 11th - is the feast of Guru Vayur Agner: flies
 from vātam & gives tātūgām. - Tantu (Pūja) Tarana of Uttara Gr. Kach. a Samanta
 41 - More to the south he worshipped & ordered a temple under the same name
 42 - intendence to Sri Vānchija Siva (Vānchi Nāthā'swara in Cochin?) - N. N. N.
 43 - on the west coast of Terra Nade a Rana Gh. (the same Tantu & Gh.). - S. Sri Kōta
 ra puri chiefly Bazar's for all sort of merchandise, & Bhadra Kali, physician
 for malleys (vasūni) worshipped by sacrifice of Lacs of cows, & 1000 of brass
 cases (Cōdurgalūr, for which feast still multi-tude go thence) Cuenth.
 mas. Bhavarani day, with Madya Br. & 8 Br. for Chetra Caryam, & 1 yōj.
 44 - of ground for pūja. - Then S. near seashore ^{sub.} dedicated - later ¹¹ Br. under
 45 - Tarana: a Samanta Triputra begged there to build a town with his name
 Triputattapuram (cap. of Cochin or Perimpadappu), where he settled Conca-
 na Merchants with other rich inhabitants & dedicated Sri Narayana
 Ananta Krishna: with a Dipōtāvam, ^{rich in ex. carmam} ^{Vartham} ^{of carnam} ^{of carnam} placed under the rule of the Sanga
 46 - Anantha Br. & Triputra Sam. - He has finished 100 other S. & V. Temples,
 (Tarana) dedicated also to Shiva and Lingam, to which he gave 1 yōj. of
 land (feast. Tulā, ashtami) under 16 Vrat Gr. Br. - W. Durgā in Sri Talan
 47 - Accordy to the wish of Prātā, Kubera's daughter, he built near the sea
 48 - Prātāpurī - South Prātā, & 5 Temples of the old Paradeswari renewed -
 East ^{a temple} ^{for Br. under} ^{Uttara Br.} South ^{for Parameshvaran} ^{for Parameshvaran}
 49 - under Tarana a 1st Samanta Bhānu Vicrama. - Going to S. he with
 sorrow saw how the land did grow higher & higher, to stop it Nārada
 advised to render the ground more heavy thro' a temple of
 Nishanu & gold interred (Varāha pratikṛta) - Performing austerities on
 the other side of Tampravarani Agastya advised ^{to} build a nice
 couch on the seashore for Vishnu. (Jayagraham) ^{going on} ^{on} Ananta
 (Sri Ananta Vayaram = Pin-u-ananta-puram). Tarana. Samanta.
 50 - Edaba feast. - After this he built the Ayodhya like Sri Vardhana puri
 with a Rama temple & royal roads & Bazar, 10000 eleph & horses: capi-
 tal of the Moon's Dynasty Samanta, Bhānu Vicrama, Rana Br. Cula
 Tekhara, & their nephew Prātā Virya: descendants of a Gh. virgin from
 Br. The first of the Brothers he made King over Br. in an assembly
 of all the Brs, whom he begged to give unto him both throne & arms. - In con-
 Sri vardhanapure nityam Brimāt Bhūmyam tu Kōratē
 Mat Bhūmēr akēlayāt tu Sri V. purē nijam
 Rōtanam calpayāmy a min Bhānu Vicramam anuham
 Itad Bhūmeshwarachyāsamantam Br. Vm.

sequence they first adorned & armed him, then set him upon the throne
 & anointed him with water, pearls, coral, rice. Ph gave him before
 the assembly his ordinaroes (āchāraṁ) umbrella, horn, eleph. plang.
 Then he ordered him to rule till Go. for the best of the Brahmanas
 & instituted the adāmantā (his auja) as underking in Gocarram (553)
 Ph made then the Rāsi pāṇam (= ichāram, about 1/2 Ph) for her currency.
 - but he built Nolaṅtāpuri for him & Durga (Chāra, tāmantā). - In Nagapuri
 he worshipped Tārshana, Adīśham, for Friday: & Siva also of Tārtr Tarang,
 the Gh. Cāryam to a Virgin (as mās 10000). - More all gods in the Chidān
 the place where Devendra got free from his leath some curse, & the Ph
 got Goddess in Lāyā Lūmāri: - also Hazars (100000) for merchant
 in Nuchindā (all Ph & Gh. in Ph's hands). - Ph, being returned to Go. the chaste
 wife of an old & foolish Ph got with child: accused by him of adultery
 & thrust out of her caste by the Ga. Ph's, she had a house of her own
 built by Ph. where after her husband's death & direct to hell - she begat
 a girl. after the mother's death Ph pitying the child ordered a new dress
 to be made into her case. Bhātāchārya, the Ph Brāhṁa, pronounced
 her without spot only that all the Ph's felt that the father's word
 cast reproach on her. So she lived separately, worked much in the
 flower garden & made garlands from her 12th year. Ph observed one
 a very fine garland at Siva's neck: he found on enquiring the girl placed
 them secretly there, without letting the ministers Ph. know. He received
 order to clear the temple, & get children for Ph's (Arđha brāhṁaṁ, x)
 48 Nuchpaka, Ambala vāsi. - In Tangamēshapura, near Go. a Ph's wife
 yielded to a northern Sanyāsi, her child looked like him, the Ph's doubted &
 she died soon. But the Sany. claimed the son as his seed (yati putra)
 & begged Ph. to let him follow his āchāraṁ & Nara Nandakāraṁ, &
 serve in Vikāś temple, ^{for} weather for Ph. & Ph. ordered accordingly, & gave
 him a Sudā wife but as sister, to get children from Ph's. (Ambala vāsi, Ph.
 Kārōdi, Pishārōdi). Then he commanded chastity for Ph. women only,
 but ordered Nara māraṁ tātām for all other Casts (Bhāgini
 āraṁ tātām) fine all children may more or less be presumed to
 be born then Ph's pleasures. - Then it happened in Go. the Yōgūchārya ob-
 served that a Ph. had eaten the Shradham of a Sudr. he was cast out
 & joined the Caraka Nāmbidi cast (Caraka, a poa used for Shradham)
 who live with Ph. Dharmam but eat such Shradham. - Moreover when Ph.
 travelled here there, a Siva dīrja (Pōtū vāl) wanted to marry a Caste Ph's
 daughter, & effuted it; but in tying the string round her, the Bhātāch.

49 Bhāra Nirama tāmantā, yāvat bhūmī aram'ānyā
 Yāvat Gocarram paryantām Bhūmīm pātaya nityaśah
 Brāhṁagāṇān tu sarveśhām sukāya tvam ca Vicrama
 Brāhṁarāt Devatān nityam namaskuru viśēṣatāb
 Gritiyam cā tu tāmantām Gocarnā'calpayat prabhūm
 swarna rāsīn ārayitvā swa yā smitānī prārōshyāt
 50 Yivālaye tu nityam tvam nātānām Pōshānam curu
 Yivālayāz Bhūmīśhām kṛtvā tvam vasa Rāngarō
 putrā rtham Brāhṁarāt nityam āngīcuru yathēṣhtakān.
 51 Brāhṁarājā cā nām pātīm vīnā sarvāśca pātayaś
 smitānī dīśhāntān tājātām anuvahar nīdam -

[illegible]

51. P.R. dedicated V. & P. North of the Vrhanadi (Gh. tants Jarana Cary. a tina.
52. to (Majātaye), on the South shore V. with adhyāgana tāla, then thence in 100
Ambalam, on Parna Teilam (leaf hill?) li. near the river Pasta, & on the
Jati he went upon the hill at noon, from whence it is called Enadasya
Calam, there also a temple to V. & Lakshmana. — Then in South Vrhanu as
Muvani & Narasimham, with Maha Lakshmi (or Sri) under a Sanyasi
as templehead: that he & the other beggars may not eat alone, he ord-
ered Bhānu Vior. well to superintend. — Then returning to Govt. he gave his
law (ācāra) to the assembled Br. Gps. chiefly for regularly the inter-
53. course of Sudras. Secondly for the Brs: each Br. had to receive different ācāras,
54. common to all are: cūrma pītāmā (B3 & 23) Vipamā (cuttu vilāka) Sarpa
dhwānam (shell-sound) Sildandakam (23) || rāta chatramā (patta cada) yya-
janantutna dandam mantharam (the 1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th 13th 14th 15th 16th 17th 18th 19th 20th 21st 22nd 23rd 24th 25th 26th 27th 28th 29th 30th 31st 32nd 33rd 34th 35th 36th 37th 38th 39th 40th 41st 42nd 43rd 44th 45th 46th 47th 48th 49th 50th 51st 52nd 53rd 54th 55th 56th 57th 58th 59th 60th 61st 62nd 63rd 64th 65th 66th 67th 68th 69th 70th 71st 72nd 73rd 74th 75th 76th 77th 78th 79th 80th 81st 82nd 83rd 84th 85th 86th 87th 88th 89th 90th 91st 92nd 93rd 94th 95th 96th 97th 98th 99th 100th 101st 102nd 103rd 104th 105th 106th 107th 108th 109th 110th 111th 112th 113th 114th 115th 116th 117th 118th 119th 120th 121st 122nd 123rd 124th 125th 126th 127th 128th 129th 130th 131st 132nd 133rd 134th 135th 136th 137th 138th 139th 140th 141st 142nd 143rd 144th 145th 146th 147th 148th 149th 150th 151st 152nd 153rd 154th 155th 156th 157th 158th 159th 160th 161st 162nd 163rd 164th 165th 166th 167th 168th 169th 170th 171st 172nd 173rd 174th 175th 176th 177th 178th 179th 180th 181st 182nd 183rd 184th 185th 186th 187th 188th 189th 190th 191st 192nd 193rd 194th 195th 196th 197th 198th 199th 200th 201st 202nd 203rd 204th 205th 206th 207th 208th 209th 210th 211st 212nd 213th 214th 215th 216th 217th 218th 219th 220th 221st 222nd 223rd 224th 225th 226th 227th 228th 229th 230th 231st 232nd 233rd 234th 235th 236th 237th 238th 239th 240th 241st 242nd 243rd 244th 245th 246th 247th 248th 249th 250th 251st 252nd 253rd 254th 255th 256th 257th 258th 259th 260th 261st 262nd 263rd 264th 265th 266th 267th 268th 269th 270th 271st 272nd 273rd 274th 275th 276th 277th 278th 279th 280th 281st 282nd 283rd 284th 285th 286th 287th 288th 289th 290th 291st 292nd 293rd 294th 295th 296th 297th 298th 299th 300th 301st 302nd 303rd 304th 305th 306th 307th 308th 309th 310th 311st 312nd 313th 314th 315th 316th 317th 318th 319th 320th 321st 322nd 323rd 324th 325th 326th 327th 328th 329th 330th 331st 332nd 333rd 334th 335th 336th 337th 338th 339th 340th 341st 342nd 343rd 344th 345th 346th 347th 348th 349th 350th 351st 352nd 353rd 354th 355th 356th 357th 358th 359th 360th 361st 362nd 363rd 364th 365th 366th 367th 368th 369th 370th 371st 372nd 373rd 374th 375th 376th 377th 378th 379th 380th 381st 382nd 383rd 384th 385th 386th 387th 388th 389th 390th 391st 392nd 393rd 394th 395th 396th 397th 398th 399th 400th 401st 402nd 403rd 404th 405th 406th 407th 408th 409th 410th 411st 412nd 413th 414th 415th 416th 417th 418th 419th 420th 421st 422nd 423rd 424th 425th 426th 427th 428th 429th 430th 431st 432nd 433rd 434th 435th 436th 437th 438th 439th 440th 441st 442nd 443rd 444th 445th 446th 447th 448th 449th 450th 451st 452nd 453rd 454th 455th 456th 457th 458th 459th 460th 461st 462nd 463rd 464th 465th 466th 467th 468th 469th 470th 471st 472nd 473rd 474th 475th 476th 477th 478th 479th 480th 481st 482nd 483rd 484th 485th 486th 487th 488th 489th 490th 491st 492nd 493rd 494th 495th 496th 497th 498th 499th 500th 501st 502nd 503rd 504th 505th 506th 507th 508th 509th 510th 511st 512nd 513th 514th 515th 516th 517th 518th 519th 520th 521st 522nd 523rd 524th 525th 526th 527th 528th 529th 530th 531st 532nd 533rd 534th 535th 536th 537th 538th 539th 540th 541st 542nd 543rd 544th 545th 546th 547th 548th 549th 550th 551st 552nd 553rd 554th 555th 556th 557th 558th 559th 560th 561st 562nd 563rd 564th 565th 566th 567th 568th 569th 570th 571st 572nd 573rd 574th 575th 576th 577th 578th 579th 580th 581st 582nd 583rd 584th 585th 586th 587th 588th 589th 590th 591st 592nd 593rd 594th 595th 596th 597th 598th 599th 600th 601st 602nd 603rd 604th 605th 606th 607th 608th 609th 610th 611st 612nd 613th 614th 615th 616th 617th 618th 619th 620th 621st 622nd 623rd 624th 625th 626th 627th 628th 629th 630th 631st 632nd 633rd 634th 635th 636th 637th 638th 639th 640th 641st 642nd 643rd 644th 645th 646th 647th 648th 649th 650th 651st 652nd 653rd 654th 655th 656th 657th 658th 659th 660th 661st 662nd 663rd 664th 665th 666th 667th 668th 669th 670th 671st 672nd 673rd 674th 675th 676th 677th 678th 679th 680th 681st 682nd 683rd 684th 685th 686th 687th 688th 689th 690th 691st 692nd 693rd 694th 695th 696th 697th 698th 699th 700th 701st 702nd 703rd 704th 705th 706th 707th 708th 709th 710th 711st 712nd 713th 714th 715th 716th 717th 718th 719th 720th 721st 722nd 723rd 724th 725th 726th 727th 728th 729th 730th 731st 732nd 733rd 734th 735th 736th 737th 738th 739th 740th 741st 742nd 743rd 744th 745th 746th 747th 748th 749th 750th 751st 752nd 753rd 754th 755th 756th 757th 758th 759th 760th 761st 762nd 763rd 764th

afterwards the Rj destroyed the Rāsh. (Aborigines) altogether (Samsudum
tamas da sam ārtiya, nīlapatas babhūva hi), until he ruled without adversary.
54 — Ph had formerly ordered Allohale a Kurya varma Samanta to rule
60 over Sub. puri from his residence at Vyākha puri; he elated by pride,
enemy of Gods & Brs usurped the country till Capitalayan (North of May-
82h) he hid th. Ph. in Sub's temple, claiming priority of possession)
agatya prag aham, Rajamsthithami tara kērala.
tasmān mamāiva Bhūpala ādhipatyam na tētra hi
Cutrapi gathatām, Rajan aham Bhago, na samāyah
no ced yuddham cā Dātavyam rājya bhārāmamāiva hi
but Ph having placed him there did not think it right to kill him & went
somewhat ashamed to Lachung. Ktold Udaya of the Sambensmity agst the Brs
of his 8 wives & mantri & children & principalities, exhorting him to revenge
the shame of the God. With 4000 (men or Sankhami!) partly women, partly woodsmen,
partly in Gandharva manner acing, partly smeared with blood chandasaam, all in
red uniform, he marched agst Alloah. his Gadh. conquered with the mace
in a fight of 28 days, Ud. felled a. with the word d. on fell under the stone
of the Gadh. Whereupon Ph. gave the country to Ud. V. portioning the 8 pr.
of land in equal shares to Sub & Shiva. — Moreover he exhorted him
to make in his laws: yavad dharmasthitir lonē garat satyasthith prabho,
kaurān the existence Dwija Dharmasthitar garat, tāvad rājyam tavastu cā
of his dynasty depend Bhavishtyati cā vamsō te suto bhiṣo bhavishtyati
pomit. In prophetic Mamajñām cā nirakrtya Sasajishyati Medinim
one of his successors Itaddisa sthitā Vipran vihaya ngamishyati (th. 12th
ad. nra) wicked Chaturvimbhad yugante cā Calau samuthe yuge tadā 563 AD
Ph of Tungabhadra Tungabhadram nadim gatwa āgamyatyati Pratinanan
to those of the country Durbrahmanas, samagatya samagrād cā bhavanti hi
who would reject his Dharmacūras, vitayātha bhavishtyanti Divjadhamah
law of chastity, mixt Pāvartyam vichinas cā samia sangotitās tattha
casty, & to him he would Uttara sthadiwija sarve aranyani bhoga mokitat
cut houses filled with garat chanda cā jaticā angicrya mukhe sthitā
all goods. The Distrustful, alcid tād wambajas topi tad vipran āgamyatyati
of the Kingdom, & way Akshai swarya gutan gehan thapayishyate tad dwijan.
corruption would Kincid Dharmān adharma mācā arishyanty attara dwijā h
follow the res- tal kāte rājya nāśas cā bhavishtyati na samāyah
lution. — Anyonya calahas taira bhavishtyanty anidam shuvi.
Ging Southward to Gopacuta puri (cf 533) he gave a priory of Curu Sama
tas (Chama Vandam of Astinapur) to the Sat Br. th. For he placed in Curu
puri & gave him āktānam & his maline word: "honour the Brs, preserve
the temple, obey my orders: as long as you do your duty, so long my kingdom
belong to thee [Origin of D. B. D. Samorin] & his small principality (about
— In Chatapur (42-44) he placed the Kurya varma descendant, Lavaputra
his daughter here to a Br. shrishtha a son Lava putra, who in th. 12 year was
initiated with the M. ring, Rama Verya his name thro' his ancestor Rj gran.
his family Jewed Ph. whitumbulla (Dwita chatram, veno tata cūda); yām Dharmā
eti — [D. B. D. 93] or Lochi samathanam] —
A Gov. he gave whole Kerala to the Brs of Br. village, as Brahmasawan
Arkhitam Keralim bhuanim. Brāhmaṇe bhog dadau prabhuh
Cartaskasti tamē bhyātu madhasthūni khilona ta (undivided)
Yukmā namcā suprayātha bhavishtyanti na samāyah

vii
But Cakya said to Candan: I shall destroy NR's commands by my power.
8. by the Devās, to hinder the "Vaidān ka feast on Tri Sira cunu (cf § 38.) in
order that the foot of Buddha may enter the land." He went there with his
glory & hindered the feast for 27 days. — Then there appeared a Buddha, woman,
Mālī, beautiful, & learned in all sciences (mādari mounārī dā sarva śāstra vistaradā)
on the hills: when she had dwelt there 9 years, Durv. as soon as he saw her,
courtied her. She accepted his wooings, if he should procure the dominion
to her son (mat putrāya dā rājyāni dā, aiśvaryam saātatan bhṛām - dā
yasi twam dā mahyam dēt, angē curvē twayā varā) & riches to her self.
When he had lived with her 6 months, Nārada told him, she was a Buddha
& the man demanded as pragatidattam, that he must enter into nīcha yōni
& be born 29 times as outcast, 10 times dog, 3 times Bida & Br' next, before seeing Rishi
form. — Till Durv. in quick changes had gone through his 32 birth, M. bore a won-
derful male child. — At the same time NR. performed great sacrifices at Got.
with W. Varma & Bhānu Vīra, Lala to wh. Pāla Tēkhara, & at their conclusion
went to perform austerities at Vrikhadri. But (W.) instead of śula took sita
Subhangī (§§ 5), when her time of delivery was come, being on her way to the
oo. R. D. Lo (birth room) was addressed for rice by Durv. in a holy beggar's
habit. Her answer: being impatient with this Agiri today nothing to them
(na didāmy āham adgāim garbhīm (a Dvijottama) made him to curse
her child (angaparo bhavēt sutah) that it should neither have a perfect
body nor the kingdom. Hastening to Mālī he told her to bring her child into
the front W. of Vishnū's lotus, if she wished to procure to him royal power.
(At the other side of Chuvil, East of Oravel, are the ruins of this Cakra temple,
highly revered by Clerical). — With her a child without head & feet, in her grief
2 Mañtris Gurva & Tātāka, comforted her, by planning to expose the child
Durv. met them in Baṣṭum & advised them to lay the child in the thicket
for a night, in the morning it would be changed. They did so & Mālī exchanged
them. A voice in the air (aśarīra vācā) said (Buddha nām viśarata, mā
mālītē dā samjānō bhaviṣhyati taviājāyā), Mālī take him not (mā), she
answered, as contrived my name shall be Māmālī (name of Aravel, as ad-
vised by Clerical, "Māmālī Kīdān") & a Mālīkā shall always be round
my neck for a sign (the mālā of Mapurki). Then she served Canna Rishi, who
did tapas in that forest, & acquired so far his favour, that he granted her pe-
tition of making the child with her perfect (inquiries) & giving him his
forest, a gift he accompanied with a vessel filled with all riches buried in it.
Having touched & perfected her son he retired to hills [Aracal], also § 38.
63 - The Mañtri finding the malice child took it triumphantly in a palank
home. A powerful Nagaya, Krōda acquainted with the whole, follo-
wed the child & stayed with it. Then the Mañtri to crown this proud, entered
with him the agri tavanam, in Phadācali (the country mother's presence,
when she scorningly (attatānam) said: Buddha tri tarayas jōpi Nasami pō
Nasanga nah, Mat pāda vandana gātha nāgalakatu pada dāna. ("Name of
place Nasamipura puri, My son Nasanga). full of indignation, prince Nasang
immediately built a chapel (palli, nihāranam) at Nasamipura puri (Mā-
tayeti. here, first Buddha chapel) with a gold tāliva (pātra) & inscription (yathā
pattikā), & made Celi to remain there thro' mantra sānti (yastu na śrayama

all thro' the Ministry of Rōda. he built a Brahma grāma, ruled
 with Brahma, & crowned himself with his assistance in the chapel.
 Then he erected everywhere chapels, fr. any sum to G. namm, the whole
 country was with forts brought under Brahma rule (apthitā bhūmim
 ākrāmya brahma sākam sthitas tātā Raja that he rule white Durva
 sasya tapobalāt) Giving cows presents to Br's he, went on multiplying
 Chapels & Prayers (pade pade ca Brahma nām viharan aparāntah)
 to all Nāyaka's he gave his own seat & lotus, & united altogether Br's
 āchāram's during ^{varim} ~~the~~ 4. (pancha tmsā hu varshaku Keralam Jagatē)
 64. ~~prabhu~~ being the 1st of the Dynasty (Nāranga Anāsā Māyāh). - Kīraswata
 66. Maru prāpti Kalau Keralatthumshu - vijāthut saptavīte ca Nāranga Brahma
 Vamijak. - Mr. returning when he saw the change rolled his eye, "extirpated at
 once the Brahma (sambhūtya vegera Brahma); wondering all along: what
 is this, & who can have hindered the Nisācha feast! Lizing the battaxe he
 hid how of N. I Māliputra Mahā Drōhi angacēdam caromyaham" ^{caromyaham} "popped
 off his arms & feet (= his power, cfs Carta N.) & threw them into the river. But
 mutating steadily on Durvasas obtained by degrees his members & became
 again King (dramēnāngavivrdhyātha rājā bhūt punar eva ca) in Angaridhi
 Varany, southern riverhon. Surv. sent him 30 Bhūtams, who built ^{Valabhāt} Vdhi puram
 with gopuram, mandapam, palaces, walls & ditches, & āthānam (church) & placed N. on
 65. his throne, anointed him, & suried them & vessels filled with treasure. He then made
 67. a Brahma (Māppalar. 1st) grāma, & palli, ruled with his spirit, united
 thro' them Indra's mātā & chācrām, & stole the holy sword fr. Laashmip.
 Depositing all then (at Valabh.) in his residence he ruled without an enemy
 - But Mr. with his Lord (Nāyaka, adhīcārī) erected in the Palace tra (Cerro
 Divicat varimādalagayam) an elevated place (attālam, as vīra) for the worship of
 Bhadrakālī. All the 30000 Nāyer (thiātārthasahakara) adored their the mātā
 of the country in their warlike exercises, & Mr ordered Udaya Varina (Volatini)
 to direct their devotion, chiefly on the nava rātri feast (Nāsi atri tu 1st)
 - Then it came to pass that N's admirable queen cast her eye on Rōda, soon
 the King being out hunting, in Atalibam, the western jungle, Nis of Laashmip
 appeared unto him as cāthā prīna (cīratēshwari) with his ghost in
 similar dress, & frightened him nearly to death, the King immediately worshipped
 & sacrificed to the Kīrata Mūrti in this time Queen Urvāsi in the palace
 Pratagr hām addressed Rōda, "nāyaka sāha jagā nātām iśhami tva vīram. Nā
 husefend" Bhūpa Mārī, kila twam ca mātaram ca namāmy aham kadapi
 na caromyatra na vartayyam cādāna". furiously she threatened him
 with painful death, prabhūnt ca vadhishyāmi twam aham taptā teclatah" &
 laid herself in anger on her couch. The King returning soon death to him
 who should have grievous her spirit. She demanded Rōda's death, who altho
 a bhatah had attained to honour (pātyatām taptā teclata) & thus he died by the
 King's order. But seeing him mount the heavenly chariot (vimānam)
 66. her grief called after him - "What shall I do in future, fool, that I have
 68. killed thee on a woman's word!" & arrived fr. the air, heard of women's word,
 thou art son of a Brahma, thou shalt worship Vishnu in the western sea, where
 he killed the Magha Asura, in the place called Macra (Lavanāmbudhi madye
 ca Vishnau padārabandayātām, Vīshva rūpāratārecha Bhagavān Vīshnu
 Auyayak, Maghāsūram ca sambhūtya Arama padam nīvēhitah
 Macra dēvī te dōṣamīn vadanti ca janah pura Vātra gāthā. Nāranga twa

2d Ed - Ma-pilla
phelli in Nasam

to Mantra after my death give the funeral cake & now go to his feet." -
of Mrs Mulla, Mulla is name of reproach, given to children conceived in a
certain menstruant state. The pose (Savira papamata) with all the royal look (of
Colatiri sa 868) -- P.H. with the Nāgātās came to Angarvōdhi, & gave the royal
power over it to Bala Vīrya, & ordered him to defend th. Kings. with 30000
Nayak's, & gave to Udaya's golden ^(the same) crown (sarna putra, son-magen) the Madhya rājyām.
Udaya the old King, residing in Saeshmip. & doing works of love (Dharman).
The 2nd place (Itha nam) had Cula Tēkhara, with throne crown & ātārām's
Gavat Govara panyantam tavat tanya Cunnarivan
1st, Raoshaktam Udayas shrestho Dvitiyah Cula Sekharas
3rd, Titiya Bala Viryas ca turayo Bhauy Vicramah (of Vinnattara, Ind)
athana samastithik parva vamsot patti marashritan.
Instead of the 30 spots he also gave 30 excellent gods (Mr. tub. at: as mother
in matru rūpakām, Lohna of Sareshmepr etc.) to protect th. Madhyarajyam
- & to expiate for the stay of the Buddha ruler (Baudhdhaskitasya Lohaya,
Pantyei) he built & dedicated (under Varaprasada Tactri) Shivapuram, &
8. offered sacrifices etc. to Ganga pati. - Ph. with Udaya & the prince, & depu-
ties of the 6 kpts being engaged in holy act, at Loc. Spullli told Subhangī,
that her son Nasangah had given the crown & right of the middle king -
down to her (ph)'s son, & to the mother the order of laying the funeral cake
on the stone - to which phk answered: well if our family faith, the king don
& thine: thou art under my protection: (mad vamsa nastaram rajyam
Kiritam Sasaram nijam, tatputrayatu madvapir, mad dase twamia
Spullikee) upon which she received from the servant the crown, foolishly
enough (maudyat); the samskarām for Nas. was ignorantly performed
by the women of the palace, & the Br of Purva Gr. (848. Caruvra Nambo),
received the Pradha meal. - Ud. Culas. Bra laviya, grieved & surprised at this
mistake came with the Br Deputy, & excluded that whole family from the
privilege of Br communion (etadvamsa sthitars arve pankti kenabhasanth hi)
& the Br. bring restitution, because of the pinda daanam to the Buddhatbhava N.
9 — (Index add that by this mistake the Colat. family did lower itself 20000 or 20000 mo)
As prāgasctham for this fault of the family (20000 Divas) Narada proposes Hiranya
gartham (Hla. papagham cartaryam) as taught by Rditga himself, you were a nice
cow of 10000 gold pieces (hiranya), a bull of silver: perform the jata carni for both, give
names, initiate the bull like a Br. with c'aulam & upanayanam, pray for them the Gayā
tri & other Mantras give the 16 presents, worship with 10 times the 8 Lip-pal. x
3 times the great God with Mantra Homa, & Mitragayegam. Then the bull is to be worshipped
with 8 lights & Maha homam, the Jayatri to be repeated 10000 times: then the marriage ceremony
has to be performed first the bull stands outside 3 days, the 4th day both animals with
holypwater, adorned in white clothes, are to be worshipped by tarasa (their faces due East,
with mantrans for men & women) & graha yagam (of Br's) & then in a chosen night they have
all the Samanta women young & old have to enter the vulva of the cow (Samanti
nam vanisajan, Sri bala vrddhan sarvamca pastor yonim pravahaya).

Then to give a lac of cows to the Brs; whilst the person remains
 3 mukhutam (1 yamam) in the cow's belly. follows the pūtra-
 cāmeshtis nirūṣa, & the midwife doings of women; then the jāta-
 cārm. nāma cārm, initiation, funeral (samskāram) of Papa bull-
 Mama cow, purification from mourning (pūnyā karm).
 gift of half the cow to the Brs, $\frac{1}{4}$ to God, $\frac{1}{4}$ of bull also to Brs
 & the purific. will be complete, the Sam. able to learn the
 71 Gayatri & dine with the Brs. - Udaya performs the
 72 ordered ceremony with all the Brs & N. attending, - & Cula
 had gave also the remaining quarter of the gold & the silver
 of the bull to the Brs, & 18 elephants & horses to the teacher of
 Gayatri (a Jayagṛha kara) with $\frac{1}{4}$ yoj. of land. & then Cula had
 at the head of 35000 N. with Gurva as Mantri was crowned
 & anointed (thru' Cula's this sannidhyam passed from Cherial
 73 to the Pottamburam) when Ph. ordered every 12 yrs to repeat
 74 this ceremony! (B. to read then chapters, pardons all sins)
 Śrīdāśi vatsarāntye cā cūratam evam eva cā. -
 74 Ph. ordered Cula S. to appear in Navayogi puram, N. of the
 75 Pothan nadi, for the Mahāmakham feast: (854) to the jewel temple
 then the 64 Brs, 1400 vīras (or edaprabhūz), 1000 nāyanaz, & the
 pāi) did meet (Bham Vīra of the Vardh. juri with Gurva, & other 8 mantri
 & the Mariloi (Chāta grha) Nāyer & 35000 N. - Cula S. ex. - Lavaputra or
 Perimpadappan with 15000 N. - & Cula S. with Gurva & Tatarā
 stood outside of the town (to defend it against ghosts & keep
 birds from flying near the yaga sala) gūṭyartham of mandapam.
 75 Then the Gopa Sri (mother of Samiri) stepped forward & held the mea-
 76 sure (nāti) filled with gold, whilst others stood with flags & cow tails.
 Then Ud. & Bāla Vīra^{xx} (Sātri sūnamate, mūnāmate, whilst C.S. is cendāmat)
 came with the 18 mūra documents & all royal honours, & worshipped Ph. who
 lay upon his lap & kissed him, & ordered him ^{to stand near} to stand near with his Gardi-
 Nāyers. & he did. - Tulasi Bhūz (Tulu Raja. Sri) came with the Rāshasa Nāyer
 (cfr 850) to Navayogi. worshipped Ph. & gave nice presents. In the midst of
 then Princes & Nāyers stood the Brs of 64 villages in the jewel adorned Maṇḍa-
 pam, hanged about with s. in clothes, & illuminated by 1000 candles & re-
 beautiful women held vessels with rice & spoke words of blessing, the Goddess
 appeared, flowers rained, Tripatha ga Ganga showed herself in the Vīraṇnādi.
 & then in proper hour, & planets stand on high, Lumbha mā. Friday, Makha Nāth.
 Carvad. āgnam, Ph. gave cows to the Brs, whereupon they anointed him as
 King of Kings over Kerala (pūrtam dīrtavān māṣṭā ratna māta vīra jōṭaṭa
 Aśhāteir dīvalēir dīvyēir abhishikṭya dīvijōṭamāth Bhārgavam Rāja Rājē-
 dram Kēratāśhisham atbhutām). - When he thus reigned on the pearl throne
 with 1400 vīras, 1000 Nāyanaz, he spoke with the Brs: (Śrīdāśi vāśhikē
 prāpte paridhyantām cā Bhūmūrāh, Madratām Udayam gūyām evam Kuruta
 Bhūmūrāh, amīn Madāmāthē dīvyē lumbha samōthē

*) Index say: nālu svarūpakār (Colat. Trav. Samonin, Perimpadappan)
 *) Index add 1048 & 1049 & 1050 Udaya with Samonin, & the 3d of Colatini

Divāware. Yavat Satya Shitir lōpe tavan mat pritr estu te) to
cross this same day after 12 y^r his son Ubaya Varma. How happy
then times! Nataswara bhayam lōke na dubhishabha bhayam tattha
Nagarani ca Rasthani Keralgam Mama Karanat: Thus Ph. resided in Nava-
76 yogipuram. — Quordy to Ph's order Ubaya came (after 12 y.) to Nava-
77 yog. & approached in confident manner Ph's palangi; the Gopinakuttra
Chamtri, of the Nedungadi jati standing by: then the b. gr. Pr's crowned
& anointed him in the selfsame way. Ud. afterwards went in Ph's palanquin
one, upon which Rama laid down his sword & disappeared: Gopacutah took
the same & begged Ud. to appropriate it to himself (Shūpaṭtam ghyatam
kalgaṇ Bhūgaravātum atbhutam) but he would not. Then Ph appeared &
said: he who takes this heavenly weapon, shall be my successor (madhar-
mam cā tavastvitha) gave him the sword & ordered him to worship it.
— Ph. going to Vrkhadī (Vri Mula Bhanam) Ud. & Lulari started for Saeshnipe
where meeting a terrible Aura, he charged the accompanying Gopa to
kill him (and Laavaham Gopam alpayomasa, who as friend had run with
the palanquin, holding it): which being done he gave him the Chakra cacha of Talip.
77 — As this Gopa Ud. gave girde & sword (as De so des) built calari &
ordered facing exuvius Ayudha bhayam: in Paraim thama puri he built an
excellent 12 foot place, for the 350000 N under 16 Statulas (uncles = Amon-
for Atmāmanjush is Chutali): Ph & Lulu in red cloth & redashes with girde (as 2)
& the women munda round the head, entered it (the gods conversed, rained flowers
whilst the 2 heroes consecrated the place, worshipped all about, standing on
their great toes, falling on forehead & toes, adored Parvati by striking the shield with
gada, whilst kneeling: performed caccavrtti 10 mudra, the worship side-
wards (D. 0000 D. 000000) [This in the Index is called D3 000000] and P.D.
78 D. 000000]. — 18 kids: 000000 (dingham - with 2 Hues) 000000, 210000,
200000, 200000, 200000, 200000, 200000, 200000, 200000, 200000, 200000, 200000,
yam, gadaya kēda gahwaram, 000000, 000000, 000000, 000000, 000000, 000000,
by 20) 000000, 000000, 000000, 000000, 000000, 000000, 000000, 000000, 000000,
aiming at the 105 marinas (dangerous spots); it was awful enough to
make the gods run away. For the continued exercise of arms he orde-
red Gavāccha (Naye) (P. 000000) perhaps the following (in Talip) gave him ponti &
& cattila. When he built a Calari in Talip & there made Chitra Mangala May,
& Gandh. putr. Queen of Lulari & presented the balayutham & cattila
to all the 350000 N under him. — [There formerly an Aura Karaskara]
79 (Caggyara tree) had been killed by Ph, a thin Lingam was found (from the antediluvian
80 vras Kerala) which probably had freed Ubaya from sickly vapours, being worshipp
put on Sunday - gave rise to a jagat temple of Nedya Natheswarara (000000)
000000] under the Vrkhat Gramacar & Vinsati gr. (Wh caryan Manigpha people)
also called Caraswarēshwara] — Ph going to Ambipā pura made the Caga Nay
81 head of the senior school, in Navayogipa, the Chakra goha N over Lulari's palanquin
with ponti & cattila, in Balapuri the Taliva N. (pāliyatt' Accen, minister of
82 Primpadappu). — Lavaputra ya sarvesham Naya Narayan in Tadvatan Fiktho
Talika twam hi, putran layashumiham. — In Vrikhasapurim the Baline Arka
Naye fr Bhanu Nicr. & his kingdom. — At a feast in Subr. Pukhara whose
salutation was not answered, cursed the Malaya (Ph's), to be destitute of

of the customary civilities, aranyaṃ Aranyalir māstu pratyagjali
withinānab̄havarantu, gūyam astyām ca yavat Keraia Bhūmishk.
82 (000000) 000000000000000000 — Moreover they
gave to B. no arghyam (to wash the feet) nor puṭham; in revenge he ben-
ched them by Varuna's help with rain, after which P.R. gave him regular
by his seat. — To that feast Bala Virya came with his Nayar, a Matela
(one of the Ambāmen (Amōn) sthanam 877) struck him there upon his
order, for which he lost his head by the King's hand. Subi was about
to kill him, when P.R. gave him his (whole) land as atonement (Bhargava
^{withatlam}) — Inga.
83. pranipatyātha Prayasaitam swabhūmikam calpaḥjitva) — Inga.
84 he afterwards wanted to perform the Visvajit sacrifice, & therefore
stationed the 1000 Vira & 1000 W around the Yaga Tāta, himself
performing the holy preparation with 6 Brs. The Asuras attacked
the temple to hinder the sacrifice. A fearful fight ensued; some
Nayer with their relation retired inside as for temporary service (pari-
cāravādhanē thitah). When Shwaja Natha (son of Lord) killed the Asura,
P.R. rejoiced, gave to those who kept their place the honourable name
of purattu cāraver (Cyōthanām ēa tu virānam Bahisthanam dadi)
prabhuḥ, Preṣṭha yuyam ēa mad dētē yajña gēha bahisthitah")
to the fearful that of aghattu cāraver (bhityantapuram āge-
tya Antargrahanivāsikah Samantanām Śvijātinaim Nayakah pari-
cārakah) or servants of Purasams. — The first Vannatan was a Br. boy
84 who washed his own clothes (Br e w, don't do it, 000000000000)
& was induced to do the same for his comrades. He was turned
out of the cast & made a washerman for Gods & Brs (tu ad vasha
dharavad eva sarvestham sudhir ēvāca) — A Br., good astrologer one
passed on his journey a night with a lowcast woman, blessed her in the
morning & gave her the varātakam suvidikam (0000000000) bag
with counting shells — the putanam, book, — & Betelshell 0000000000
or 00. To her child P.R. gave his astronomical talent, the name Ganisa,
Ganaka (00000000) a house in Punya puri, & the caste blessing (mat bhuma-
tām namishe Jyotiḥastham ca tishtatu — eram rajyam praśovitva
lulaḍenare bhūmipa). — This boon is equal with the Vedams & takes
all sins from the reader (Bhargavasīyanucaritam pūnyam V-
dais ca sammitam, yah pathet Iṅneyat Bhautya Sarvapapeih
85 pramiçyate.). — — — Continuation: One Bhutaganama's trouble
86 this Kerala exceedingly, Narada taught the Ganapati home vidhi, for
which the God was so grateful, that he permitted P.R. to choose 3 gifts
(0000000000 00000000). They were 1.) amad dētē grheshwatra Divja
varadeha tista bhoji stay in the country. 2.) Madhoshapali sacchaswa defend it
from trouble. 3.) lodaye vara varta tam, take thy abode in the hearts. Which
the God granted, in case Para prasada Br. (0000 0000 00 m m 00) 0000 in
the truth) would always regularly perform this sacrifice: & shall meet
the sick, children, wife, & in attacks of enemies; but the house that does
not sacrifice shall perish — & with these words Ganesha with his Bhuta-g. disappears.
— Read & Mūrte remitt.

86 New application of the hearers to tell also the excellency of
 87 the Southern Province (Dachina Kandasya Mahatmyam) & the
 monument of Ph. existing in the South (Dachina cinhani Bhargavaya
ca yari veij. kishi continues).

Chama went then to the South, presented a sac of cows to Br3, & perfor-
 med Tapas on Goldhill, Anana Mala, Svarnicalam, attacked by an Asura
 Pesi he worshipped an old Narayana establ. there, who also killed the Devil.
 - Resi Nathana Vishnu on a Rangam in middle of a river. - (under Tarasa
 feat in Dabam) - Pharu Nor. sister son Aditya Vikrama was then by him
 set as king over the South. prov. in Sri Vandhana pura. with his blessing
 (yathayodhya pure Kama, Aditya hoam managraya) & a sword (Kalyan
aditya tejasam) & gold throne, mortar, pallanki, vengottacuda, camara,
 350000 N. & the rule over the land fr. Lunari to Ghora Nadak (Yavat
Lanya Lunari to twam tarat Ghora Nadak ika - Ghorasura vadhat tatin
Sharonena paripalaya) care for 21 gramams, & the promise of continued
 Royalty, if Sharama Madpada ciataram, a Prathmana puja be never
 87 neglected. - In Sri V.T. the Rajarshi desired the settlement of 8000 Br families
 88 in the South (Ashta sahasra ^{seteshu} Brāhmanā nam graham vi 8000
graham in the middle country 8000 in the North half country (paśād ashta sa
hasrani Uttarasyardha bhūmishu) & in the other Northern half 21 Grāman
 constituted with a sabha grāman for santi. - The Br3 to the North of that are
 cursed. (here evidently a lacuse; Indr says Ph. threatens the King with a bad successor)
tad uttare durat māro mad Tapa grasta Durdwijah
Ashta vimśat yūgānti ca madhya kaṇḍāvanasya ca -
 (Twit) Tat Bhūma vanisajah kōpi uttarasyām gamishyati (Bravapa?)
Madvijān avamanyātha uttarādik Drījādhamān Bravapa?
Agamishyati tad viprān Madhya candē nidhāyati
Ph. Candē Grahams bhīham Sāyaty aishwaryasamputan.
Mamāgryām Matpadam hitvā puja yis hwati Durdvijān
Yavat kēśala Deśēshu Deśhyā ca bhavanti hi
Pūjādhipā bhavishyanti Uccramishyanti Keralim
Tavat kālē tu Mat kōpāt Kērali naśyati Druram.
Sarvatham vanda nāśā ca Durbhīcham ca bhavishyati
Argēnya calahan nityam, anya Deśhē yathā, tāthā
Argy Deśhē Drījās sarvē carishyanti ca Kērali
dācārams ca vihayā tra anācārām Dine Dine
Krayakraya vidhan sarvē vanin vrtgā caranti hi = colla coducna
Sharmā nam shajātā tōke bhavishyati na samdayah
Adharma vṛddhi Bhūman ca jāyati ca mamājrayā
Durdvijānām ca pūjābhīr naśganti Chitra saṅghayāh (W 83 V) %
Tavat cātē Tarak Bauddhāh acramishyanti Bhūmishu
Yuga Dharmam maya prōctam imanyatām ca Dine Dine.

One of the successor will bring the North Br3 for the salvation of the middle coun-
 try, will honour them above the old Br3, & settle them here. they will usurp Kerala,
 which thro' my wrath must then perish. Internal warfare will ensue, as bitter
 as foreign wars, bad customs are introduced Br3 turn merchants, the temples are de-
 stroyed, Tapas & Brauddha, will conquer the land. Therefore mind my law daily!

88 Where Vishnu Narasimha had killed Hiranyascha (Havana's former birth)
 89 there Narasimha ^{Aditya Narasimha} ~~indicated~~. (Tantr. Tarana. Cary. Bhinna Grama, ^{cf. 824. Nagapuri.} ~~Rash~~
 a Solar Chitra, Adityasya mata ^{transl. Surya's name as a female} ~~transl. Surya's name as a female~~ purana Chakritiya)
 - a little to the east Subrahman. with Lumara-tirtham (Tantr. Tarana. Cary. Tarun
gala, the Matula or Ambanem, Lumth. mas. Rathotram, Tivale) more
 to the east Nagayalam for Adisesha. - Why was that? - One all serpents
 came to the mother temple, exactly 64, & begged the Pr, since Varuna had
 one given the country to themselves (Varuna tu puramam Datta
van, Girija satta mah, Samudrante ca yat Bhu mir jata cet mama Tanant
Nagebhgasca maye datta, mad Dehasya vishakari, Naginam Tanant
Eva niravagata Dehasya Vishakana Saricobhut tat Kale Tejasya
tah, Tanant twasnamam evatu Keralim Bhumi mandalam Nadigati
ca Yashmathi, Charadigayam make vishan) to leave it with them, if
 not they would vomit their poison over them. Narada advised to give
 them $\frac{1}{4}$ of the land (Yant Gocarna paryantam Tanant Langa Lumara
Grhesu Chitra Goshthesu Chavaneshu mamajayam Chaturnam eka
Bhagasca nagebhgasca prayaccatu) to give them a feast in Agilyam
 or Avakesha Nash. with sacrifice, & in Nagapuri a feast of Nagesha
 with a yearly feast in Sham, & worship every Friday chiefly with milk -
 (under Tantr. Tarana, Chitra Cary. hana virama Adityasya lahodarya
putram R. Vir.). - a himpratistha under Tarana, Adityasya & Davitharavara.
 89 - Subhinda Mahatmyam: Indra was once cursed by Sautoma for the seduc-
 90 tion of his wife, to become over the whole body filled with yone, he went on
Malenda mt. & stopped there in a lotus tank, until the Trinurti, thro' Nara
Das seduction, proved to corrupt a chaste Rishi's wife were by her husband's
 curse changed into 3 children, laid by their mother into 3 swigs (Aditya
 & washed in the tank. Their son & offspring washed off Devendra's sin & puri-
 fied. therefore Subhinda, built by Indra's order thro' Shiva carman. The
 flowers etc. with which he there anointed the Trinurti in the zindestoy
ing Tirtham were afterwards seen coming up in the langalunari tirtham
 called Indrala tirtham. Therefore he built a 1000 pillared Mandapam, Bazar
 etc. fast in Sham mas. Yonva toma (Aditya) Nash. to Shiva - Neda fast Nishi -
Manava Brakma - & the eastern tower Aditya Varma did ascend & see the
world (purva gopuran anthy apadyat Bhumi mandalam Aditya Var-
ma vishya tha Uthargavam va nyam abavit, Neivedya ca tat Bhu-
min padadan asumodanam) & gave the property of all he saw forth
 to pleasure - for Parti he ordered a Br. from the Sabha Gramam, for the Chitra
Caryam the Trigrameshu Narasimha (transl. Aditya Varma did ascend & see the world) for
 the Rasha Aditya Varma - 11 brab. houses were built the Br. ordered
 to carry about the Idol every feast, & to receive Neivedya & so,
 they had also to keep all the vessels necessary for ordials (Aditya
Aditya in boiling oil) & kepa for on the Saty Peilam.
ya imam pathyate Agayam Pravagat Satata Narah
Abhaya Cula Kudhi syat Samra Gandha thavi hyati (transl. Samra Gandha thavi hyati)
 90. When the Pandian came with an army into the Shuta Bhumi (part of)
 91 Travanore & pandya Abhaya samratya senabhir Shuta sancule)

Index says, Aditya Varma did ascend & see the world in Aditya Varma did ascend & see the world
 of Nagapuri, Aditya Varma did ascend & see the world in Aditya Varma did ascend & see the world

& night during the 30 days of Maha Navaratri with strong drink, flesh
 & revelling, till filled with Madyam she arose, broke out into
 her devilish laughter (Cattahuman), & left Narina asunder with
 her trisulam, drank his blood, sat on his body & received the
 98 praises of the frightened Asuras. — from thence the goddess receiv-
 ed the worship of Gods by day, but in the night admitted
 only the Asuras to her service (othras agatan bhadrakanyam aham)
 99 — she followed his wife & where he bathed her (with the Ganga) from his
 100 head, the Jata ^{in his} tistham (or Palatistha. Inds) remained. He went there with
 101 Kerala Varma & dedicatd 5 lingams, (Tattu Vanaprasada, Cary. the Talip.
 100 Brs, caith. Kerala V.) — as well as Cali, to whom service he chose the
 102 Vantega Brs (2950000), & lastly Garuda brought also a Vishnu.

103 — Genealogy of Colat. & Venadara (2000 & 5000000 &c)
 104 Kerala V. reigns justly (palayer, Dharmena) over the middle of the
 3 Khandams.

Kerala's sister Janti
 his sister — Arpa Tejasah
 (abivibrita) Rani his sister
 his sister — Nikramaditya

Santho (Dvapara dwaja Rajabhat Santho nama bhupathi, Madhya Mandala
 Bhupatya ramadathan Bhargavannitan (the Kings of Colat. sealed by 500
 In the South Bhanu Vikramah (atada Dacshine Khande Raja Bhut Bhanu
 Rana Vikrama (victor) Sri Vardhanapure Ranaye Astha Mantri Varotha
 sister/son, who giving gold to a Brahman of Bhinnagramam
 had ~~from a Brahman~~ Vanchi virya Chaturbahu (4 armed), who worshipped God & Brs
 & ruled well over the country.

(Index says: this the reason why the Venad. Kings lost the name
 Vikrama & received the name Vanchi, "Cheater" of a Brahmin ~~riches~~.)

102. Vanchi's sister son Jaya Tevhara
 105 Vijaya virya (son) who says the writer rule now ^{Dvapare cadya} beginning of

Dwapara Yugam) & was by this order made King also over
 the Northern country (Utharasyam da Rajabhat Bhargu nandana Parasat)
 in Mangalapuram, Sri Mangalapure ranaye Sucalyani Satah, prabhō-
 to rule fr. Cumtha river Ardha ^{from} Chudataram datwa Bhargava, to pura gayam
 to Cote d'howaga river. Ardha Chuda Prathas tamin Dharmat rajyam prasargati
 this Ardha Chuda ^{from} Prathalo to hware Nadas tamin gavat Cumtha Nadas tamin
 sison Mohana Vamduja (who turned a Mohana rupah, & ruled well)
 sison Pinga dūra (vikramah)
 sison Indu Tevhara

sison Mana Tevhara (who rules now mana Dharmena nityam rei palayan adya
 In Angavodhi Valapattinam mid the country the Valabhat ^{Bharati} ~~reigned with 4 Mantri~~ &
 2500000 Nayers.
 angavodhi pure ranaye Valabhat nama bhupathi
 Chatur Mantri varistahan, palayan madhya mandalam.
 Valatarcha nhasa reidā se nābhik parivaritah
 Nara catna maye pithi thitwa rajyam prasargati.

Ind. says: Colatini Raja.
 P.H. going to Benares permaḍḍa Anna pūrnā shwari Bhagavati
 to dwell on Chetocennu, Bala Teilar, in the western sea (where
 an old ship was dug up by the Chencial Raja - formerly a harbour)
 where he arrived in a Brahmi house, Dwāḍasi of Macara Maṣam
 for P.H., & begged the king of Valapatnam (valabhasya pūre yayan, Bala
 Teikara Bhūpasya saṁnidhāre samagata) for a piece of ground
 to grow rice which he gave on a ^{confirmed by} tamrapatnam (216 m. 30) with the
 Sapta Teitādi seal (also mayūrajam - parrot the armour). Himself
 went to meet the Goddess with her 200000 W. worshipped her & transferred
 to her 1 yoj by 1 yoj land forever.

īṇa yojana dirghāṁcā arḍha yojana Bhūmīrām
 puṣkpaḍanam Dadau Raja yavat chandra divakarau
 hrarais'āgrā Jā tam cā caḡayāmāsa Bhūpatē (222 m. 30)
 yavat cātē cā dharmasya hāni syāt, tāvad eva cā ^{dringhouse}
 Jāt kālē cā Kāṇā Baudhā ācramishyanti Keralim -
 H'uctiwa swapurim gatah Valabhuḥ Dharmaja Prabho!

Again the king repeats the prophecy of Kāṇas & Baudhas & returns
 to Valapatnam.

103. Conclusion - What a useful book: who reads or teaches
 106 it tasya Bhūcti phalam Rajyam ante mucti phala pra
 Dam. How to worship, before reading & when closing this
 Paramamāyasaṁ.

yah patēṭ punya cāritam Barabū Rāmāyanaṁ Subam
 Brāmayēṭ Bhartimān tokē sarva papair pramūdyatē.
 putra pautra bhir vr̥ddhis cā āyushyam dharam eva cā
 Bhavishyāt cā saubhāgyam māna vr̥ddhis cā jayate.
 mama tokē samāsādyā antye muctir bhavishyati.

With then & other promises - P.H. goes to Kinnarā mt. for tapas.

104. A long time having elapsed the P.H. at Gōc aṁbhu
 107 proposed to try P.H.'s promise to appear whenever they thought
 jointly & fervently meditate on his reappearance. They made
 every needful effort (yathāṁ cācruḥ dwijā sarvā) & P.H. appeared.

He asked - what for they wanted him: they stood aḥamed, whereupon
 he cursed them, to do henceforth all without his help, & without their
 mām vinā sarva cāryāni curadhvam cā dwijōḥstānēḥ - ^{united council at}
 cācācit Brāhmanas sarvā Kī Mula Kāṇas Mandape ^{Golarnam}
 cātushashti samāgrā mā bhavishyanti na sangātāḥ

He also threatened them with Kīva's incarnation, Kāṇarā cā rya & hi) anācārya
 Pambur evāratir yātha bhavishyād dwāpare yuge
 cātushashti samāgrā mā anācāryas cā dāsyati.

ācāryas cā nirācārya anācārya bhavanti vah
 but Chinga masam, Kinnarā nāt, I shall pay a visit to my country Kerala
 after it Jewell watered (after Monsoon - Kēratē min suvāroshikē) let

therefor the Brahmins wait for me that time at Joc.
Ugri to Himavan for tapas.

hiki says: etad Bhargava Mahatmyam Kiratalyotbhava
yah pat'et puṇya c'aritam papaghnam Patu nātānam
Itu garbhavajet cāiva Vihna to karmamishyati

Bhāgo la kya purane cā Bhargavasya cā veishvan
the heaver thana groi cooooo lowz coo elephants etc

Sam paritram papaghnam puṇyam rebhūcā sammitam
Bhargavasyānucaritam yah pat'et divam āpnuyat (report)

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
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mylabar
Mpts on Kerala History

I Kerala Mahātmyam
in Novam & Mal trade.
(2. Cop'g the first Mr. Barber's
& Putturis) 1839-840.

I Brahmanda-purānam
first & II part.

Tipu Tipu Tipu Tipu

No 4



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