SOUTH-INDIAN INSCRIPTIONS

MISCELLANEOUS INSCRIPTIONS IN TAMIL

VOLUME III

(Part III & IV)

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY ON INDIA
JANPATH, NEW DELHI - 110011
1987
Reprint 1987

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Government of India

Price: Rs. 140/-

Printed at Bengal Offset Works, New Delhi.
SOUTH-INDIAN INSCRIPTIONS
VOLUME III
MISCELLANEOUS INSCRIPTIONS FROM THE TAMIL COUNTRY
PART III
INSCRIPTIONS OF ADITYA I, PARANTAKA I, MADIRAIKONDA RAJAKESARIVARMAN, PARANTAKA II, UTTAMA-CHOLA, PARTHIVENDRAVARMAN AND ADITYA-KARIKALA AND THE TIRUVALLANGADU PLATES OF RAJENDRA CHOLA I.

(WITH THIRTEEN PLATES)

EDITED AND TRANSLATED

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MADRAS
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS
1920

[Price, Rs. 4.]
PART III.
SUPPLEMENT TO THE THIRD VOLUME.

X.—INSCRIPTIONS OF THE TIME OF RAJAKESARIVARMAN ADITYA I.

No. 89.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE GHIRITASTHANESVARA TEMPLE AT TILLASTHANAM.

The inscription registers a gift of 100 sheep for a lamp by Kadambamādevi, the wife of the chief Vikki-Annaṉ, who was the recipient of several royal honours and of the hereditary title Śembiyān Tamilavē from the Chōla king Rājakēsarivarman who ‘overran Tondai-nādu’ and was the conqueror of ‘kings that possessed many elephants (pal-yăsai-kōkkanḍaṉ)’ and from the Chēra king Stānu Ravi.

The Tiruvālāṅgu plates state that the Chōla king Āditya I. defeated the Pallava Aparājita and captured Tondai-māṇḍalam from him. We also know that Āditya’s son, Parāntaka I., was called Parakēsarivarman and there is not therefore much doubt that the Rājakēsarivarman referred to in this inscription is Āditya I. The fact that he and the Chēra king Stānu Ravi conferred honours on Vikki-Annaṉ suggests that these Chēra and the Chōla kings might have been contemporaries.

TEXT.

1. முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை
2. முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை
3. முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை
4. முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை
5. முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை
6. முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை
7. முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை
8. முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை முன்னிருந்த இல்லை

TRANSLATION.

Hail! Prosperity! One hundred sheep were given for a perpetual lamp to the Mahādēva (i.e., Śiva) of Tiruneyttānam by Kadambamādevi, the wife of Vikki-Annaṉ who had received a (feudatory) throne (tavītu ?), fly-whisk, palanquin, drum (timilai), mansion, pōnagam (sumptuary allowance), bugle, an army of male elephants and the hereditary title of Śembiyān-Tamilavē from Rājakēsarivarman, the

---

1. No. 286 of 1911.
2. Kōkkanḍaṉ which forms the second half of the adjunct pal-yăsai-kōkkanḍaṉ appears independently used as a title in two early records at Veḷḷalur in the Coimbatore district, of Kōkkanḍaṉ Ravi and Kōkkanḍaṉ Viraṅarāyaṉ of the Chandrāditya family who were probably Chēra kings. It is not impossible that in the translation below we have to take iṣvēṭar inaṭār as an adjective qualifying the Chēra king Stānu Ravi.
3. We have perhaps to correct this word into iṣvēṭar.
4. Read iṣvēṭar.
5. Read aṭar.
Chāla (king) who overran 1 Tonḍai-nādu and from the Kōkkāṇḍaṇ of (i.e., the conqueror of kings that possessed) many elephants, the Chāra king (Śēramāṇ) Stānu Ravi. (The assembly of) all Māhēsvaras shall protect this (charity).

No. 90.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE JNANAPARĀMESVARA TEMPLE AT TIRUMEYJNANAM. 2

This inscription is dated in the 2nd year of Rājakēṣarivarman and records that the assembly of Nāḷar, a brahmādeya of Śērūr-kūram, sold for 25 kāsu, the angāddikkalī, i.e., the market fees of the bazaar street, to the temple of Tirumayānām. On paleographical grounds we may attribute the record to the time of Rājakēṣarivarman Aditya I.

**TEXT.**

1 [\ldots]
2 [\ldots]
3 [\ldots]
4 [\ldots]
5 [\ldots]
6 [\ldots]
7 [\ldots]
8 [\ldots]
9 [\ldots]
10 [\ldots]
11 [\ldots]
12 [\ldots]
13 [\ldots]
14 [\ldots]

**TRANSLATION.**

(Line 1.) Hail! Prosperity! In the 2nd year of (the reign of) king Rājakēṣarivarman, we, the great men of the big assembly which included the great bhatas of Nāḷar, a brahmādeya of Śērūr-kūram, sold the market fees (angāddikkalī) of the bazaar-street in our village to the Mahādeva (i.e., Śiva) of the glorious Mālapṣṭhāna at our village of Tirumayānām, thus:

(L. 4.) From those who bring from outside villages and sell such articles as paddy, rice, etc., (which are sold) by measuring, shall be received (one) nadi for each kāsu (realised) and for other places placed on the ground and sold, (one) nadi shall be received on each heap (kuval). (For) articles (sold) by weight, one palam shall be received on each weighment (nirai) 3. From each basket of betel leaves, shall be received one parru; and two areca-nuts from each basket (of them). On each nadi of 4 . . . . shall be received.

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1. Overrun literally means "one who has spread." The word seems to be used here in the sense of "extended (his conquests to)" or "overran."
2. No. 321 of 1910. The pulsus are marked throughout.
3. Read pursur.
4. For the meaning of the verb mārur, see above, page 51, note 4.
5. Winslow gives 100 palams as the equivalent of one nirai.
PART III.

No. 91.—Inscription at Tirunagesvaram.

(L. 9.) In this manner was this (market)-fee (kâli) sold over to, and 25 kâsû received from, this god. For this 25 kâsû (given), (the temple) shall receive (the market-fee defined above) till the moon and the sun (last).

(L. 10.) We, the great men of the big assembly including the great bhaṭtas, sold and executed the sale-deed (viśā-śrāvanai) (stipulating that), if either the assembly or any single individual (of the assembly) obstruct this (i.e., the collection), all Mâhâsvaras (assembled) shall themselves levy (a fine of) gold as they choose, and even after collecting (it), shall retain possession of this fee as long as the moon and the sun (last). (The assembly of) all Mâhâsvaras shall protect this (charity).

No. 91.—On a Pillar Lying in the Mandapa in a Street at Tirunagesvaram.

This is a record, in archaic characters, of Râjakâsa-râvarman (perhaps Aditya I.) dated in his 2nd year. It registers gifts made by the merchants (nagaratâr) of Kumaramârtândapâram to meet the cost of repairs to the enclosure (called) Maunakumarâmarândân and the gîpura of Milâdudâiyâr-pâlli. From No. 199 of the Madras Epigraphical collection for 1907 it appears that Kumaramârtândân was a surname of the Pallava king Nândippôttaraiyâr. In the word Milâdudâiyâr-pâlli we may have a possible reference to the Śaiva saint Meppoorunâyar also called Milâdudâiyâr. As the usual impression  does not occur at the end of the inscription, it is much more probable that Milâdudâiyâr-pâlli was a Jaina temple than a Śaiva shrine called after Milâdudâiyâr.

<table>
<thead>
<tr>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>2  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>3  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>4  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>5  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>6  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>7  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>8  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>9  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>10  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>11  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>12  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>13  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>14  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>15  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>16  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>17  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
<tr>
<td>18  வருங்குமில்லை[**] கௌரான் விளைப்படுத்தித்</td>
</tr>
</tbody>
</table>

**Translation.**

(Line 1.) Hail! Prosperity! In the 2nd year of (the reign of) king Râjakâsa-râvarman, we, the great merchants (nagaratâr) of Kumaramârtândapâram in Tiraimûr-nâdu on the southern bank (of the Kâvērti river), assigned and gave, with

1. No. 222 of 1911.
2. Read மற்றும்.
3. The gap may be filled up with the letters உருப்பா.
4. Read கூட்டுதலம்.
5. Read கூட்டுதலம்.
6. Read கூட்டுதலம்.
the consent of the guild, the income of every alternate year from the collection (vārdūvagal) which we, the merchants, are receiving on account of the flower gardens on the eastern and western sides of this pālli (temple), for the benefit of the repairs (pudukkuppuram) to the sacred enclosure called Maunakumaramārtanāṇ and the gopura of ours (i.e., built by us) in (the temple) Milādudaiyār pālli in this village.

(L. 22.) Should we, as a guild or a single individual (of the guild), propose to appropriate these collections (presented to the temple), the person among us who is in charge of this pālli (temple) might levy any (fine of) gold himself and realize (it) from him openly at any place he likes; besides, (the culpri) shall incur the sin of one who kills one thousand tawny crows on the banks of the Ganges. We, the great merchants of Kumaramārtanāpuram, have thus assigned and given (the above-mentioned gift) to last as long as the moon and the sun (endure).

No. 92.—ON A BOULDER IN FRONT OF A NATURAL CAVE AT VEDAL.

This inscription is dated in the 14th year of Rājakēsarivarman and provides for feeding the female Jain ascetic Kanakavirakurattiyār, who was a disciple of Ganga-kirtti-Bhāṭāru, and her pupils. Veadal, called Vidāl [alas] Mādēvi-Arāndimangalam in the inscription, is said to have been situated to the east of Śingapura-nādu. The archaic characters in which the record is written would indicate that Rājakēsarivarman must be identical with Āditya I.

The construction of the two sentences in the inscription is somewhat vague. The words "" in line 5 and "" in line 12f. have been evidently misplaced. For a proper and connected understanding of the sentences the first has to come after "" in the same line and the second at the beginning of line 11.

TEXT.

1. In lines 18 to 20 the phrase οδηγεῖται τοις επικεφαλής των οικισμών repeals the object of the grant unnecessarily. Consequently the phrase is not translated.
2. The use of the words kūla-kāraṇa in the peculiar sense given above suggests that while the body of merchants were the actual owners of the temple (see also 1.8), one of them was in direct charge of it.
3. The letter θ has also the vowel-sigh u attached to it.
4. A symbol resembling ρ is seen at the beginning of this line; but it is not likely that it belongs to it.
5. Read ἁρματηρ.
On the side.

TRANSLATION.

(L. 1.) Hail! Prosperity! In the 14th year of (the reign of) king Rājakēsari-varman, we, the lay disciples (of this school), have undertaken to protect and feed Kanakavīrakurattiyar, a female disciple and follower of Gunakirti-Bhatāra, of Vidal [ālās] Mādevi-Ārāndimaṅgalam on the eastern side (kīlaḥ) of Śingapura-nādu and the lady pupils of her following, since there has been a disagreement between the five hundred pupils (śastra) of this kōyil (monastery?) and the four hundred female ascetics. (This charity remains under) our own protection. The sandals of those who maintain this (shall rest) on our heads.

(L. 7.) As Kanakavīrakurattiyar of Mādevi-Ārāndimaṅgalam is the daughter of . . . the chief men of . . . , shall protect this. (This shall be under) their own protection. The sandals of those who protect this shall be on our heads. As Kanakavīrakurattiyar of Mādevi-Ārāndimaṅgalam is the daughter of you, vis., Kālā . . . and others, all this shall be (under) your watch. Those who think of injuring this (charity), shall incur the sin committed (by the people living) in the 700 kōdam between Gaṅga (the Ganges) and Kumari (Cape Comorin), and shall (also) be traitors to the king.

No. 98.—ON A SLAB SET UP IN FRONT OF THE SILAIYAMMAN TEMPLE AT NERKUNAM.*

This inscription, dated in the 24th year of Rājakēsari-varman, registers a grant of land for the upkeep of a tank at Nerkuṇam on the eastern side of Śingapura-nādu by Nambiyamallānār, son of Nripatunγamaṅgalappērāraiyān. The name Nripatunγamaṅgalappērāraiyān and the archaic characters of the inscription make it very probable that the record is one of Rājakēsari-varman Aditya I.

TEXT.

1 Read śvākāt. 2 No. 86 of 1908. 3 Read mākāṭ. 4 Read mākāṭ. 5 Read mākāṭ.
X.—Inscriptions of Aditya I.

| 21 | பொத்தெரியுடன் || மேற்றல் முழுமா. |
| 22 | பொத்தெரியுடன் வருது |
| 23 | பொத்தெரியுடன் வருது |
| 24 | இறுதி வருது || மேற்றல் முழுமா. |
| 25 | பொத்தெரியுடன் வருது |
| 26 | பொத்தெரியுடன் வருது |
| 27 | பொத்தெரியுடன் வருது |
| 28 | பொத்தெரியுடன் வருது |
| 29 | பொத்தெரியுடன் வருது |
| 30 | பொத்தெரியுடன் வருது |
| 31 | பொத்தெரியுடன் வருது |
| 32 | பொத்தெரியுடன் வருது || மேற்றல் முழுமா. |
| 33 | பொத்தெரியுடன் வருது |
| 34 | பொத்தெரியுடன் வருது |
| 35 | பொத்தெரியுடன் வருது |
| 36 | பொத்தெரியுடன் வருது |
| 37 | பொத்தெரியுடன் வருது |
| 38 | பொத்தெரியுடன் வருது |
| 39 | பொத்தெரியுடன் வருது |
| 40 | பொத்தெரியுடன் வருது |
| 41 | பொத்தெரியுடன் வருது |
| 42 | பொத்தெரியுடன் வருது |

Translation.

(Line 1.) Hail! Prosperity! In the 24th year of the reign of king Rājakēsarivarman, the following gift of drippatti (viz., the fields), Marudānohegūvu, Kodumādi and Kaḻuval was made by Nāmbiyamallān, son of Nṛpatuṅgaman-galappēraraiyar, declaring these to be tank-land (drippatti) for (the maintenance of) the tank at Neṟkuṟṟam on the eastern side (ktēvai) of Singāpuram. If we, the villagers, assert our occupancy rights (ktēmimai-sey) in such a way as to reduce this (charity), we shall enter the hell lower than the seventh hell. He who reduces the drippatti shall also enter the hell lower than the seventh hell. The feet of the person who protects and perpetuates this shall be on my head.

(L. 27.) I, Nāmbiyamallān, gave, solely for the benefit of the tank, every kind of duty levied by the assembly (maṇtrāvāsu) including ānantavādāntam. Whoso reduces this shall also enter the hell lower than the seventh hell. We, the villagers, shall enter the hell lower than the seventh hell, if we assert our occupancy rights so as to reduce this (charity). The feet of him who protects and perpetuates this shall be on my head.

No. 94.—On the North Wall of the Central Shrine in the Airavatesvara Temple at Neyamam.

The record belongs to the 24th year of the early Chōla king Rājakēsarivarman and has to be assigned to Aditya I. on palæographical grounds. It registers a gift of gold by Adigal Gandan Mārāmbavai, queen of Nandippottaraiyar of the Pallavatilaka race. The fact that this Pallava queen made a grant in the reign of the Chōla king suggests that the Pallavas had been completely subdued by this time, as stated in the Tiruvālāngādu grant and that Nandippottaraiyar, the husband of Mārāmbavai, was also dead.

1 Read நெதுரே.
2 The syllable ரம் was repeated by mistake at the beginning of this line and erased.
3 Read மேற்றல் முழுமா.
4 See above page 324, note 4.
5 This term of taxation is not known from other inscriptions.
6 No. 16 of 1859.
7 No. 13 of 1897, the first line of which is written in smaller characters than the rest of the inscription, also mentions Mārāmbavai making a gift of 12 kajāḷus of gold for a lamp to the goddess Piṣṭāri in the temple at Niyama-Māḷālam.
No. 82.—Nekkanam pillar inscription of Rajakesarivarman (Aditya I).

H. KRISHNA GASTH:

SCALE ONE-SEVENTH.
TEXT.

1. நீர் [m:] [u:] [வேலையியல்கள்] எழுதிக்
2. அடுத்து வசந்த விளக்க என
3. பொருள் செதுக்கு கொண்டு
4. கொண்டு பொருள் செதுக்கு கொண்டு
5. தேர்ந்தெடுக்கு [வேலையியல்கள்] எழுதிக்
6. தேர்ந்தெடுக்கு [வேலையியல்கள்] எழுதிக்
7. பொருள் செதுக்கு
8. பொருள் செதுக்கு
9. பொருள் செதுக்கு [வேலையியல்கள்] எழுதிக்
10. பொருள் செதுக்கு [வேலையியல்கள்] [வேலையியல்கள்]

TRANSLATION.

(Line 1.) Hail! Prosperity! . . . king Rājakēsari [varman]. . . I, Adigal Gandan Mārambāvaiyār, the great queen of Nandippottaraiyar of the Pallavatilaka-race, deposited two kalaiju of pure gold (urkarychemmai-poy) . . . assigning five nāli of ghee, milk and curd for sacred offerings . . . to (the god) Maḥādeva (Śiva) on the equinoxial days (Vishu) in (the months) Aippiga (Aippadi) and Śittirai . . . [dākkku] . . . for sacred offerings and sacred . . . one padakku and four nāli of rice for sacred offerings to (other gods) including the subsidiary (deities); again for sacred offerings . . . and other required food of the gods (āviṣu), so that on those days twenty Brāhmaṇas may take food and boys (mānigal) [and the devotees] (dēvaradiyār) who do service in this temple may be fed.

(L. 7.) And I, Iṣvarakāraṇi Vāmadēva Tiruvēnkādaṇ, the priest (pattu-daiyān) of this temple, received the gold (assuring the donor) that from the gold, (viz.,) half kalaiju and one-eighths at each pū (crop), accruing as interest at (the rate of) one-eighth every pū (crop) on each kalaiju, I shall maintain (the charity) thus (described) on these days. (This gift is placed under) the protection of (the assembly of) all Māheśvaras.

XI.—INSCRIPTIONS OF PARAKESARIVARMAN PARANTAKA I.

No. 95.—ON THE SOUTH WALL OF THE MANDAPA IN FRONT OF THE ABHIRAMESVARA SHRINE AT TIRUVAMATTUR.

This inscription is dated in the 3rd year of Parakēsarivarman and registers a gift of gold by a certain Gandarāditta Pallavaraiyān to the temple at Tiruvamattur, which was a devadāna in Mīvali-Vā-valdr-nādu, a subdivision of Aruvānādu.

1 [வேலையியல்கள்] occurs in other inscriptions.
2 [வேலையியல்கள்] in line 6 and [வேலையியல்கள்] in line 7 cannot both be translated. Either of the two must be cancelled.
3 Literally, good gold tested by the touch-stone of the town.
4 In Malabar, even now, the chief priest of a temple in the discharge of his temple duties is helped by a number of boys who are generally the students of the Vedā, i.e., brahmādharmis.
5 No. 436 of 1903.
Gandarāditta Pallavaraiya was evidently an officer of Gandarāditya who is known from copper-plate records to have been the second son of king Parantaka I. Parakēśarivarman of this record may have, therefore, to be identified with Parantaka I.

**TEXT.**

1  கண்டராடிகு பல்லவரையான்
2  என்றும் கண்டராடிக்கு பல்லவரையான்
3  என்றும் தமிழ் எழுதியில் பல்லவரையான்
4  பல்லவரையான் என்றும்
5  தமிழ் எழுதியில் பல்லவரையான்

**TRANSLATION.**

Hail! Prosperity! In the 3rd year of (the reign of) king Parakēśarivarman, Parābtumigai Mallai at the expense of Gandarāditta Pallavaraiya, the chief of Karppundinādu in Muṭṭanādu deposited ten gold (poṇ ca) coins for burning as long as the moon and the sun (endure) one perpetual lamp which (he) had placed in (the temple of) the lord of Tiruvamattur (which was) a deśādāna in Mīvali-Valur-nādu (a subdivision) of Aruvā-nādu. The members of the assembly, the villagers (āṭ) and the temple servants (devaṟṟam) shall protect this gold paid (by the donor). (The assembly of) all Mākesvaras shall protect this (charity).

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No. 96.—ON THE SOUTH WALL OF THE MANDAPA IN FRONT OF THE CENTRAL SHRINE IN THE CHANDRASEKHARA TEMPLE AT TIRUCHCHENDURAI.

In this inscription which is dated in the 3rd year of Parakēśarivarman, we have a reference to the construction of the Śiva temple at Tiruchchendurai which was a brahmādeya suburb of Īsānamangala, by Pādi Ādichēhapidāriyar (Ādityapidāri). This lady is here distinctly called the daughter of Tenavān Ilaṅgōvelār (another name of Maṟavaṇ Pādiyar)² and the queen of Ērīkkēsāriyar, the son of Śoḷa-Perumāṉaṭi (i.e., Parantaka I). Consequently, Parakēśarivarman to whose reign the record belongs is Parantaka I. It may be noted that the 60 kalānṭu of gold granted by Pādi Ādichēhapidāri for sacred offerings to the god, was weighed by a stone called after Vedēlvṛddu which was the surname of the Pallava king Telēṟṟēṟindānandippottaraiyar.

**TEXT.**

1  கண்டராடிகு பல்லவரையான்
2  என்றும் கண்டராடிக்கு பல்லவரையான்
3  என்றும் தமிழ் எழுதியில் பல்லவரையான்
4  பல்லவரையான் என்றும்
5  தமிழ் எழுதியில் பல்லவரையான்
6  கண்டராடிகு பல்லவரையான்
7  என்றும் தமிழ் எழுதியில் பல்லவரையான்

¹ Read Ṣaṟṟēṟṟēṟindānandippottaraiyar.
² No. 316 of 1903.
³ Madras Epigraphical Report for 1908, page 88, paragraph 90.
⁴ A symbol resembling the Tamil letter ṣ is inserted between ṽ and ṽ.
⁵ Read Ṣaṟṟēṟṟēṟindānandippottaraiyar.
⁶ Ṣaṟṟēṟṟēṟindā is repeated twice by mistake.
No. 97.—ON A ROCK TO THE LEFT OF THE PAINTED CAVE AT TIRUMALAI NEAR POLUR.  

This inscription records that in the 4th year of Parakēsarivarman, two residents of Kaduttalai in the country called Irumadicheholār Kannadaga (Karṇṭaka), gave four kalaṇja of gold for feeding a devotee in the Jain temple on the hill at Vaigāvūr in Pungalu-nādu which was a subdivision of Palakunrakottam. The name Irumadicheholār Kannadaga indicates that the country in which Vaigāvūr was situated, was so called after Irumadicheholā who is perhaps to be identified with Parakēsarivarman in whose reign the record is dated. Irumadicheholā means 'the twice (powerful) Chōla' as Mummadicheholā, the surname of Rājarāja I. means 'the thrice (powerful) Chōla'. Parakēsarivarman Parāntakā I. was actually the second powerful king in the Vijayalaya line.

1. Read கண்டகக்கோட்டம்.  
2. Read கண்டகக்கோட்டம்.  
3. Read கண்டகக்கோட்டம்.  
4. Cancel the syllable a.  
5. Tulaippom or tulaiviraiippom, sometimes also preceded by the name of the stone on which it was tested or by which it was weighed, was apparently a term for pure gold. This is explained by the passage மையப்பூட்டலாம் பூட்டலாம் காரை மலராய: இரண்டு கலப்புக்கு சேதம் சேதம் சேதம் சேதம்.  
6. Irumadicheholār, i.e., the gold standard which was heated, cut, melted (?), cooled after melting and made current, cut off from the kalaṇja, which was neither wanting in fineness nor in tulai (impression ?) and which was tested or weighed by the city stone. It occurs in a record of Rājarāja I. (No. 216 of 1911). It was evidently a practice to allow the currency of gold in any transaction only after putting it to test by special officers appointed for the purpose. It may therefore be presumed that tulaiippom represented gold that had passed through this test. It is not unlikely also that an impression was always left on such gold as a hallmark.  
7. The correct form of this word is Viṣṇuvirāgu which is the surname of Tejārāyaṇa Nandippottaraiyar.  
8. No. 86 of 1907.
XI.—Inscriptions of Parantaka I.

TEXT.

1 [etc.] [1] [etc.] [etc.] [etc.]
2 [etc.]
3 [etc.]
4 [etc.]
5 [etc.]
6 [etc.]
7 [etc.]
8 [etc.]
9 [etc.]

Translation.

Hail! Prosperity! In the 4th year of (the reign of) king Parakāsaūrivarman, we, the two following persons (viz.) Eran Puttugan, a temple servant (devarakami) of the village of Kaduttalai in Irumadicheolar Kannadaga (country) and Madurantaka Karambular alias Somanayagan Sandayyan Ayiravan of Kaduttalai, provided to give food regularly to one devotee (adigal) in the Jaina temple (palli) on the sacred hill (tirumalai) at Vaigavor (a village) in Pangalānadu (which was a district) of Palakuppa-kottam. We deposited for this (purpose) four kalunju of gold to last as long as the moon and the sun endure, so that, with the interest accruing (from this gold), the managers of this palli shall themselves feed (the devotee).

No. 98.—ON A PILLAR IN THE INNER ENCLOSURE OF THE UJJIVANATHASVAMIN TEMPLE AT UYYAKKONDAN-TIRUMALAI.

This inscription is dated in the 10th year of Parakāsaūrivarman. It registers gifts of sheep for lamps, made by Sembiyān Mārāyan, a perundam of Viraśola Ilangọvelār of Kodumbālor, to the temple of Karkudi in Nandivanamaṅgalam. Karkudi is the ancient name of Uyyakkondāy Tirumalai occurs in the hymns of the Devāram. Parakāsaūrivarman of this inscription has been identified with Parantaka I. in the Epigraphical Report for 1908–09, page 88.
TRANSLATION.

In the 10th year of (the reign of) king Parkësarivarman, Përânañ Viranàrà-yanan, alias Śembiyan Mârâyan, a perundañam of Virâsâla Ilangôvetăr of Kodumbâlûr in Ugrattûr-kûram, gave ninety full-grown ewes which neither die nor grow old for a sacred perpetual lamp to be burnt regularly, as long as the moon and the sun (endure), with (one) ulakkü of ghee supplied by (the measure called) sûla-vulakkù, to the great god (Paramësvara) at the sacred Kârkûdi in Nandipanmanangâlam which was a brahmadéya on the southern bank (of the Kâserî). Having received (these) ninety (ewes), we, the temple servants (devârûkammi), agreed to burn (the lamp). In this same year, the self-same person gave fifty full-grown ewes which neither die nor grow old, for burning a day-lamp (in the same temple). Having received these fifty ewes also, we, the temple servants, consented to burn regularly (the lamp), supplying (one) âlakkâ of ghee by (the measure called) sûla-vulakkù. This (charity) shall be (under) the protection of (the assembly of) all Mûhâvâras.

No. 99.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE KHARAPURISVARA TEMPLE AT TIRUPPARKKADAL.¹

This interesting record registers a gift of gold made by a military officer for strengthening the bund of a tank, by depositing on it the silt removed from that tank. The gift, however, appears to have been utilized subsequently for feeding four Brâhmañas in the local temple, for the merit of the four heroes who fell in a battle on the occasion when the donor Tiran Senippérañyan of Arniṣûr made a frontal attack with his colleagues on the enemy, in a fierce battle (asikkadai) fought at Vëlûr between Perumânadigal (i.e., Parântaka I.) and the allied Pândya and Ceylon kings. The result of the battle is not stated; but from the Udayândirâm plates published above, in Volume II, pages 375 ff., Parântaka I. is known to have conquered Madura after defeating its ruler the Pândya king Râjâsimha and to have repulsed an army of the king of Lankâ (Ceylon), thereby earning for himself the surname Sangrâmarâghava. The Ceylon king who at this time must have sent his army in support of the Pândya could have been no other than Kassapa V. who, according to the traditional account given in the Mahîaimas, would have reigned from A.D. 906 to 916 (Journal of the Royal Asiatic Society for July 1913, page 525 f.). The commencement of the reign of Parântaka I. has been fixed by Professor Kielhorn to lie between 15th January and 25th July A.D. 907.

TEXT.

¹ No. 693 of 1904.
XI.—Inscriptions of Parantaka I. [S.-II., Vol. III.

Translation.

(L. 1.) Hail! Prosperity! In the 12th year of (the reign of) king Parakészari-
varman who took Madurai (Madura)—the day of the gift (kotta-ñadî) (being) one hundred
and twenty-nine—at the command of the members of the great assembly which included
(in il) the great men of the words-committee, the great men of the garden-committee,
the great men of the fields-committee, the great men of the north-fields (vaia-kalani)-committees,
the Bhatas and other distinguished men (visishtha) of this year. . . . . . . .
Kāvadippakkam alias Amañinārayaṇu-chaturvedimangalām in Paduvūr-
kottam, the great men of the ranks-committee, who do the eri-nāriyam for this year, received
from Arasīrūrudaiyān. . . . . . . . Tiran Śennī - Pērāraiyaṅ of Arasīrūn in Pāmbunipakram (a subdivision) of Sōla-nādu, one hundred
and twenty kalāñju weight of gold of nine and a half degrees of fineness?.

(L. 3.) Receiving this one hundred and twenty kalāñju of gold as a fund for paying
the ferry-men depositing mud on the bund of the big tank of our village, we shall, from the
interest accruing on this one hundred and twenty kalāñju of gold, for (the merit of) these four
servants (viz.,) Kārimangalam Udaiyān, Valikkuttī, Perunayagan and Aliyānītabi Madambi who died when this (i.e., the above-mentioned Šennī-
Pērāraiyaṅ himself made a frontal attack on the occasion when the Pāndya (king) and
the king of Ceylon marched (against) Perumāñadigal and fought with him a deadly
battle at Velur. in the manner described below, feed regularly at the time when
offerings are made to the lord (perumāñadigal) of our village of Tirukkarapuram, on

1 Read nañadî.
2 Read svājita 232 añadî.
3 Read svājita 232 añadî.
4 Cancel the letter of kotta-ñadhān.
5 The word kalānijā occurs for the first time. Other inscriptions use only kalāñju. The exact
significance of the word is doubtful.
6 pālañjā 232. The function of this body as distinguished from sīhakaladīn-
queens is not clear.
7 śattā is the word actually used. It has been taken to correspond to the modern māriñjā.
8 pālamakaladiyañ. The translation of this phrase by "a deadly battle" is purely conjectural.
It is not found in the dictionaries. The word may also mean "a fight on elephants."
the bank of the Pāryārum, in the feeding hall (śālai-māndapam) constructed by him (i.e., Śenpi-Pērārayar), without any break as long as the moon (lakṣas), four apāruvī Brāhmaṇas versed in the Vēda, with rich meals (agrama) supplying four vegetables (kori), one alāktu of ghee for each individual and one naith of curd for each individual.

(L. 4.) After these are richly fed, two areca-nuts (kāy) and leaves shall be given to each of them. Thus shall the rich repast be given. The great men of the tank-committee who perform (the duties of) ṇēri-vāryam year after year shall themselves supervise and feed the four Brāhmaṇas as long as the moon (lakṣas). Those who protect this charity shall obtain the merit of the performance of Aṣvamēdha (sacrifice). Those who obstruct this charity shall incur the sins committed (by sinners) between the Ganges and Cape Comorin. We, the members of the great assembly including the great men of the tank-committee of this year, have ordered (as the aforesaid manver). I, the arbitrator (sahipsātha) Śivakūri Nārāyenman, wrote (this document) under the orders of the great men of the tank-committee of this year, being myself present in the assembly.

No. 106.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE MADHUVAŅEVARA TEMPLE AT TIRUKKALAVUR.†

This inscription is dated in the 14th year of Parakēsavarman, 'the conqueror of Madura,' and records a gift of land for a lamp to the Śiva temple at Karugāvūr near Tirukkudamakkil by a certain merchant of Nandipuram. The village Nandipuram is mentioned in the Nāyāyaprābhandham as the seat of a Vishnu temple and is identical with Nāṭṭānkkōvīl near Kumbakonam. Utpalāru, on which the village Karugāvūr is stated to have been situated, must be one of the several branches of the river Kāvēri.

TEXT.

1 2 3 4 5 6
7 8 9 10 11

† Pāryārum must evidently be the Pāḷārum on which the present village of Tiruppārkkadal is situated.

† The technical term apāruvī as applied to Vedic Brāhmaṇas is also found in an inscription from the Vishnu temple at Eşupārayar (No. 338 of 1917). In describing a school for the students of the Vēdas, it mentions three students and teachers of the Rig, Yajñas, etc., Vēdas who either studied apāruvī or taught it. It is not improbable that the term was intended to convey a special method of studying the Vēdas and was an accepted synonym for Vedic literature which included Rig, Yajñas, Chāndogya-Sūtra, Tulsavaktra-Sūtra, Vajasaneya, Atharva, Baudhāyaṇya-Grīhya, Kaipa, Gaipa and Kāṭhaka.

† Agrama is still used in Malabar in connexion with the term agra-bāḷa, 'cooking houses in temples' and with agrābāḷa-para a special measure used in these cooking houses. Agrām also means excellent or chief. When applied to a meal it means perhaps the chief meal provided for in a temple.

† No. 36 of 1910.

† The pusi or virāma is marked almost throughout this inscription.
XI.—Inscriptions of Parantaka I.

[Translation.

Hail! Prosperity! In the 14th year of (the reign of) king Parakēsarivarman, who took Madirai (Madura), I, Sāmudana Mūrti, a merchant of Nandipura para, purchased at Karugav̆ar (and gave) one mā and three kānu of land on the north (bank) of the Utpalapū (river) of this village and three kānu to the east of the Ālattur-channel—in all one eighth (vēli) of land, for one perpetual lamp (to burn) as long as the moon and the sun (last), to (the temple of) Mahādeva (Śiva) at Karugav̆ar near Tirukkuṇamukkil which was a ādAdvāna in Pambur-nādu on the northern bank (of the Kāverī). From the income of this (land) given by Sāmudana Mūrti, after deducting its taxes, (one) perpetual lamp shall burn day and night as long as the moon and the sun (endure). The (one) thousand and tīrviṇḍi of this village shall protect this charity. The dust of the sacred feet of these (persons) shall be on my head.

No. 101.—ON THE EAST WALL OF THE ROCK-CUT SHRINE IN THE MELAIKKOYIL TEMPLE AT KUDUMIYAMALAI; LEFT OF ENTRANCE.

The subjoined record refers to two servants of prince Kōdanatarāma Rājāditya, the eldest son of Parantaka P. Tirumēṟrali is the same as Mēlaikkōyil mentioned in the other records from Kudumiyamalai. Kādugāl which forms part of the name of a woman-servant of Rājāditya (l. 4) occurs in the Tanjore inscriptions as the name of one of the village goddesses.

TEXT.

1 अभिनयसहस्र (भर) उपलब्धि ब्रह्मसूत्राय ग्रहस्तः परंतु प्रेमवर्धिनी अवस्था हि भवायती
2 यो निर्धा धनात्मक हिताक्षर अप्रूप्ति हि सत्यसंगीतिः
3 युद्ध युद्धात्र राजसर्वसर्वत्र विजयार्थिः प्रधानसूत्राय रतिस्तिति
4 देशमन निर्धा धनात्मक हिताक्षर अप्रूप्ति हि सत्यसंगीतिः
5 अभिनयसहस्र (भर) उपलब्धि ब्रह्मसूत्राय ग्रहस्तः परंतु प्रेमवर्धिनी अवस्था हि भवायती
6 यो निर्धा धनात्मक हिताक्षर अप्रूप्ति हि सत्यसंगीतिः
7 अभिनयसहस्र (भर) उपलब्धि ब्रह्मसूत्राय ग्रहस्तः परंतु प्रेमवर्धिनी अवस्था हि भवायती

TRANSLATION.

Hail! Prosperity! In the 15th year of (the reign of) king Parakēsarivarman who took Madirai (Madura), Kudiyan Kādugāl of Mangalavāsul in Paṇṭiyārnādu, who was one of the female (servants) (attached to) the kitchen (muḍiapāḷi) of Prince (pillaiyar) Kōdanā, gave seven and a half kulaṇjū of pure gold (tulaippon) for one perpetual lamp to (the temple of) the lord of the Tirunalaṭṭanam (temple) at Tirunallakkuṇaram in Kuṇṭiyārnādu. Ola Viraṭṭan of Adiyaraiyamangalam in Muṇaiippūdi, who supplied (sandal) paste to Prince Kōdanatarāma, gave 3 (kulaṇjū) of pure gold (tulaippon) for one lamp to be burnt during day-time (in the temple) of the god of Tirumēṟrali. (The assembly of) all Māthēvaras shall protect (this charity).

1 No. 347 of 1904.
2 See No. 105 below.
3 The length of the letter d is indicated by the symbol for the secondary d added to it.
4 Read नोदात्मक.
5 Expressed by the symbol. What follows this symbol is not intelligible. It looks like the and may stand for a fraction of a kulaṇjū or punctuation.
6 The office held by Ola Viraṭṭan under the prince must have been connected with the toilet of
No. 102.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE MADHAVANESVARA TEMPLE AT TIRUKKALAVUR.

This record which is dated in the 24th year of Parāntaka I. registers a gift of land for a lamp by a temple-woman of Jayabhīmatali in Tañjávūr, in the presence of king Parakēśarivarman. Jayabhīmatali, as the name of a temple in Tanjore, occurs in one of the inscriptions of the Brihadāśvara temple which registers the gift, of service-women to that temple, by Rājarāja I.

TEXT.

1. 24th year of Parāntaka I. (a gift of) land for a lamp to the temple of Mahādeva (Siva) at Tirukkarugavūr, to the woman
2. Jayabhīmatali.
3. By (the glue of) one ulakku of oil, one perpetual lamp placed (by her) in the temple of Mahādeva (Siva) at Tirukkarugavūr, 32.6 (of land) to the south of the field for sacred lamp granted by Āvūrnāṭṭu Vēlārat Vaḍavaṟ-Vengādu, 32.6 (of land) to the west of this (land), the mound to the south of the channel called Ulvāykkāl and the enclosed field of the mound which has been made cultivable. Receiving all these lands, one perpetual lamp shall be burnt as long as the moon and the sun (last). (The assembly of) all Māhēśvaras shall protect this (charity).

TRANSLATION.

Hail! Prosperity! In the 24th year of the reign of king Parakēśarivarman, who took Madirai (Madura), Nakkasundirādevi (attached to the temple) of Jayabhīmatali in Tañjávūr gave in the presence of king Parakēśarivarman for burning regularly with (one) ulakku of oil (one) perpetual lamp placed (by her) in the temple of Mahādeva (Siva) at Tirukkarugavūr, two mā (of land) to the south of the field for sacred lamp granted by Āvūr-nāṭṭu Vēlārat Vaḍavaṟ-Vengādu, two mā (of land) to the west of this (land), the mound to the south of the channel called Ulvāykkāl and the enclosed field of the mound which has been made cultivable. Receiving all these lands, one perpetual lamp shall be burnt as long as the moon and the sun (last). (The assembly of) all Māhēśvaras shall protect this (charity).

No. 103.—ON A SLAB BUILT INTO THE VERANDAH ROUND THE CENTRAL SHRINE OF THE ADHIPURISVARA TEMPLE AT TIRUVORRIYUR.

This record which is dated in the 29th year of Parakēśarivarman Parāntaka I. registers a grant of 30 kalanju of pure gold for a lamp to the temple of Mahādeva at Tiruvorriyur. The donor was Iruvānilī, the daughter of the Chēra king Vijayarāgādeva. From the inscriptions published so far we do not know of any Chēra king of name Vijayarāga who was a contemporary of Parāntaka. It has been noted above that Kōkkandaṇ Sthānu Ravi was a contemporary and friend of Rājakēśarivarman Āditya I., father of Parāntaka I. Perhaps Vijayarāga (i.e., Vijayarāghava), if at all he was an actual ruler of the Chēra country, might have succeeded Sthānu Ravi either as his son or his brother. The friendly relations that thus existed between the Chōlas and the Chēras during the reigns of Āditya I. and Parāntaka I. deserve to be noted.

1. No. 38 of 1910.
3. Gāyurah perhaps stands for Gāyurubhā.
4. Read Śrāvajñāna Śrāvajñānaśāstra.
5. Cancelled the letter mā.
6. Read Śrāvajñā.
7. No. 169 of 1912.
XI.—INSCRIPTIONS OF PARANTAKA I. [S.-II., Vol. III.

TEXT.

1. Hail! Prosperity! Nīlī, daughter of the Kērala king Viṣayarāga, verily gave thirty nishka of pure gold for a lamp to (the temple of) Īsāna (Śīva) at Ādhipurī.

(L. 3.) In the 29th year of (the reign of) king Parakēsarīvarman, who took Mādirai (Madura), Iravi Nīlī, daughter of the Čērā king Viṣayarāga-dēva, gave thirty kālaṇju of pure gold tested by the stone of the village (ūrakurēmnāipon), for burning as long as the moon and the stars (last), one perpetual lamp in (the temple of) Mahādēva (Śīva) at Tiṟuvorriyūr. (In exchange) for four and a half kālaṇju of gold per year (which accrues) as interest on this (amount of) gold, (calculated) at the rate of three maṇḍi of gold on each kālaṇju, the land (which forms part) of the field (called) Vada-gaṟai Marudēriṅ Tiṟuvorriyūr has been given. The landlord’s share (svamī-bhāgu) realised (from this land) after deducting (its) taxes is granted as permanent poliyāṭṭu (to last) as long as the moon.

No. 104.—ON THE SAME SLAB.

This is a record of Parāntaka I. of his 30th year, which mentions a grant by prince (pillaiyōr) Arindigai or Arindigai-Perumāṇaṟ, one of the sons of Sāḻa-Perumāṇadigal (i.e., Parāntaka I.). The Tiṟuvāḷaṅgādu plates call this prince Arindama and elsewhere we find the forms Arinjigai, Arimjaya, and Arikulēsariaiyā. The term nishka which occurs in the Sanskrit portion of the grant corresponds to kālaṇju of the Tamil portion, as in No. 103 above. According to Monier Williams’ Sanskrit-English Dictionary, nishka is a coin varying in value at different times; but kālaṇju in Tamil has invariably represented a particular weight of gold bullion (= about 80 grains).

TEXT.

1. Hail! Prosperity! Nīlī, daughter of the Kērala king Viṣayarāga, verily gave thirty nishka of pure gold for a lamp to (the temple of) Īsāna (Śīva) at Ādhipurī.

(L. 3.) In the 29th year of (the reign of) king Parakēsarīvarman, who took Mādirai (Madura), Iravi Nīlī, daughter of the Čērā king Viṣayarāga-dēva, gave thirty kālaṇju of pure gold tested by the stone of the village (ūrakurēmnāipon), for burning as long as the moon and the stars (last), one perpetual lamp in (the temple of) Mahādēva (Śīva) at Tiṟuvorriyūr. (In exchange) for four and a half kālaṇju of gold per year (which accrues) as interest on this (amount of) gold, (calculated) at the rate of three maṇḍi of gold on each kālaṇju, the land (which forms part) of the field (called) Vada-gaṟai Marudēriṅ Tiṟuvorriyūr has been given. The landlord’s share (svamī-bhāgu) realised (from this land) after deducting (its) taxes is granted as permanent poliyāṭṭu (to last) as long as the moon.

No. 104.—ON THE SAME SLAB.

This is a record of Parāntaka I. of his 30th year, which mentions a grant by prince (pillaiyōr) Arindigai or Arindigai-Perumāṇaṟ, one of the sons of Sāḻa-Perumāṇadigal (i.e., Parāntaka I.). The Tiṟuvāḷaṅgādu plates call this prince Arindama and elsewhere we find the forms Arinjigai, Arimjaya, and Arikulēsariaiyā. The term nishka which occurs in the Sanskrit portion of the grant corresponds to kālaṇju of the Tamil portion, as in No. 103 above. According to Monier Williams’ Sanskrit-English Dictionary, nishka is a coin varying in value at different times; but kālaṇju in Tamil has invariably represented a particular weight of gold bullion (= about 80 grains).

TEXT.

1. Hail! Prosperity! Nīlī, daughter of the Kērala king Viṣayarāga, verily gave thirty nishka of pure gold for a lamp to (the temple of) Īsāna (Śīva) at Ādhipurī.

(L. 3.) In the 29th year of (the reign of) king Parakēsarīvarman, who took Mādirai (Madura), Iravi Nīlī, daughter of the Čērā king Viṣayarāga-dēva, gave thirty kālaṇju of pure gold tested by the stone of the village (ūrakurēmnāipon), for burning as long as the moon and the stars (last), one perpetual lamp in (the temple of) Mahādēva (Śīva) at Tiṟuvorriyūr. (In exchange) for four and a half kālaṇju of gold per year (which accrues) as interest on this (amount of) gold, (calculated) at the rate of three maṇḍi of gold on each kālaṇju, the land (which forms part) of the field (called) Vada-gaṟai Marudēriṅ Tiṟuvorriyūr has been given. The landlord’s share (svamī-bhāgu) realised (from this land) after deducting (its) taxes is granted as permanent poliyāṭṭu (to last) as long as the moon.

No. 104.—ON THE SAME SLAB.

This is a record of Parāntaka I. of his 30th year, which mentions a grant by prince (pillaiyōr) Arindigai or Arindigai-Perumāṇaṟ, one of the sons of Sāḻa-Perumāṇadigal (i.e., Parāntaka I.). The Tiṟuvāḷaṅgādu plates call this prince Arindama and elsewhere we find the forms Arinjigai, Arimjaya, and Arikulēsariaiyā. The term nishka which occurs in the Sanskrit portion of the grant corresponds to kālaṇju of the Tamil portion, as in No. 103 above. According to Monier Williams’ Sanskrit-English Dictionary, nishka is a coin varying in value at different times; but kālaṇju in Tamil has invariably represented a particular weight of gold bullion (= about 80 grains).

TEXT.

1. Hail! Prosperity! Nīlī, daughter of the Kērala king Viṣayarāga, verily gave thirty nishka of pure gold for a lamp to (the temple of) Īsāna (Śīva) at Ādhipurī.

(L. 3.) In the 29th year of (the reign of) king Parakēsarīvarman, who took Mādirai (Madura), Iravi Nīlī, daughter of the Čērā king Viṣayarāga-dēva, gave thirty kālaṇju of pure gold tested by the stone of the village (ūrakurēmnāipon), for burning as long as the moon and the stars (last), one perpetual lamp in (the temple of) Mahādēva (Śīva) at Tiṟuvorriyūr. (In exchange) for four and a half kālaṇju of gold per year (which accrues) as interest on this (amount of) gold, (calculated) at the rate of three maṇḍi of gold on each kālaṇju, the land (which forms part) of the field (called) Vada-gaṟai Marudēriṅ Tiṟuvorriyūr has been given. The landlord’s share (svamī-bhāgu) realised (from this land) after deducting (its) taxes is granted as permanent poliyāṭṭu (to last) as long as the moon.

No. 104.—ON THE SAME SLAB.

This is a record of Parāntaka I. of his 30th year, which mentions a grant by prince (pillaiyōr) Arindigai or Arindigai-Perumāṇaṟ, one of the sons of Sāḻa-Perumāṇadigal (i.e., Parāntaka I.). The Tiṟuvāḷaṅgādu plates call this prince Arindama and elsewhere we find the forms Arinjigai, Arimjaya, and Arikulēsariaiyā. The term nishka which occurs in the Sanskrit portion of the grant corresponds to kālaṇju of the Tamil portion, as in No. 103 above. According to Monier Williams’ Sanskrit-English Dictionary, nishka is a coin varying in value at different times; but kālaṇju in Tamil has invariably represented a particular weight of gold bullion (= about 80 grains).

TEXT.
No. 105.—INSCRIPTION AT TIRUVORRIYUR.

TRANSLATION.

(L. 1.) Hail! Prosperity! The illustrious son of the Chōla king, named Arin digai, who possessed keen intelligence, who was the beloved (of the goddess) of wealth, who was (the god of) death to (his) enemies and whose greatness was accompanied by virtuous character and good qualities, gave 30 nishkus of gold by weight to the god, the Conqueror of (the demon) Pura, who resides in Ādhigrāma, for a lamp to be burnt always and also gave a big metallic lamp-stand.

(L. 6.) In the 30th year of (the reign of) king Parakāsarivarman who took Madīrai (Madura), prince (pillaiyār) Arin digai Perumāṇār, the illustrious son of Sōla-Perumāṇadigal (i.e., Parantaka I.) gave to (the temple of) Mahādeva (Śiva) at Tiruvorriyur thirty kalaṇļu of pure gold tested by the stone of the village for burning (one) perpetual lamp, as long as the moon and the stars (last) under the supervision of Sōndaṇ . . . . diya pāṇ, a resident of . . . Sātapattūr in Āliṅādu.

No. 105.—ON ANOTHER SLAB BUILT INTO THE SAME VERANDAH.5

The subjoined record is also dated in the 30th year of king Parakāsarivarman Parāntaka I. Later on, in the body of the inscription (l. 11) his 35th year is mentioned. It follows that the epigraph must have been engraved on the stone not earlier than the 35th year of the king and that till then it must have been preserved in the royal archives. It registers a gift of gold for a lamp to the temple of Tiruvorriyur by prince Kōdaṇḍārāma, the eldest son of (the Chōla king) Sōla-Perumāṇadigal (Parantaka I.).

A portion of this gold is stated to have been invested with the residents of Velliyāil who agreed to pay interest once in six months on the deposited amount and to give two meals every day to the man that came to demand the interest thereon. The rate of interest was three matyātī per kaḷāṇju per annum (i.e., fifteen per cent). Velliyāil is evidently the same as Tiruvellavāyal, eight miles east of Ponnīri.

The temple of Kōdaṇḍarāṃesvara at Tonḍamaṇād was also called Ādityēsvara and Mr. Venkayya surmised from this that Kōdaṇḍarāma must

1 Read aṁgr. The metre would not be correct unless aṁgr. is changed into something like aṁgr or aṁgr.5.
2 The syllables aṁgr. are inscribed in the original after the following letter ᵇgün.
3 Read aṁgr. aṁgr. aṁgr.5
4 The pōli or virama is marked in this inscription in two or three cases.
5 No. 164 of 1912.
XI.—INSCRIPTIONS OF PARANTAKA I. [S.—I.I., VOL. III.

have been a surname either of Rājaditya, the eldest son of Parantaka I., or of his second son Gandarāditya. The subjoined inscription calling Kōdanḍarāma the eldest son of Parantaka proves conclusively that the former must be identical with Rājaditya of the large Leyden plates. It might further be remarked that in the Tirumalpuram inscription (No. 142) printed below, the Chōla king Āditya I. is called Tondaimaṅgaṟṟuṟ-ṭūḷiṇadēva. Mr. Venkayya identifies the village Tondaimaṅgaṟṟu with Tondamanad. If this identification is correct it follows that the temple of Kōdanḍarāmēsvara or Ādityēsvara at Tondamanad may have been so called after Āditya I. who died at Tondamanad and who, it is not improbable, also held the title Kōdanḍarāma, just like his grandson Rājaditya.

TEXT.

1. இலையில்லாத விலங்கும்
2. இன்னை தொடர்ப்பு
3. மன்னர் கொரள்வார் அமந்தார்கள். இற்றாள் மன்னர்
4. குறிப்பிட்டு பெர்மானியன் காவல் மன்றூர்
5. பொறுப்புகள்போன காழ்வார் பலகை போன காழ்வார்
6. பாரூர் காவல் காவல் காவல் காவல் காவல்
7. பாரூர் காவல் காவல் காவல்
8. பாரூர் காவல் காவல் காவல்
9. பாரூர் காவல் காவல்
10. பாரூர் காவல் காவல்
11. பாரூர் காவல் காவல்
12. பாரூர் காவல் காவல்
13. பாரூர் காவல் காவல்
14. பாரூர் காவல் காவல்
15. பாரூர் காவல் காவல்
16. பாரூர் காவல் காவல்
17. பாரூர் காவல் காவல்
18. பாரூர் காவல் காவல்
19. பாரூர் காவல் காவல்
20. பாரூர் காவல் காவல்
21. ....

TRANSLATION.

(Line 1.) gave two lamp-stands.

(1. 3.) In the 30th year of (the reign of) king Parakēsarivarman who took Madurai (Madura), the eldest prince, the prosperous Kōdanḍarāma, the illustrious son of Sōla-Perumānadigal Parakēsarivarman, deposited sixty kalaṇji of pure gold tested by the stone of the village, for two perpetual lamp under

2 It is very likely that one or two lines have been lost at the beginning.
3 Read பெர்மானியன் காவல்.
4 Read பெர்மானியன் காவல்.
5 Read பெர்மானியன் காவல்.
6 Read பெர்மானியன் காவல்.
the supervision of Echapparumāṇ of Sikkināval in Mudichehōla-nādu and of the body-guard (meykappāṇ) Nādaiyūrāṇ of Kōyinallūr, for burning two perpetual lamps in (the temple of) Mahādēva (Śiva) at Tiruvōrriyūr as long as the moon and the stars (exist). Out of this gold, in the thirty-fifth (year) of this king, the residents of the village (ūrōm) of Veḷlivāyil in Pulalērikil-nādu (a sub-division) of Pulai-kōṭṭam, received thirty kalaiṇu of pure gold tested by the stone of the village. The interest on this gold ... received, at the rate of three maṇājī per kalaiṇu, (viz.) four and a half kalaiṇu of gold ... two kalaiṇu and a quarter of gold for every six months commencing with (the month of) Māsi ... shall be received through the administrators of Tiruvōrriyūr. To the persons who come to demand the gold (i.e., the interest), we shall give two meals every day. Failing (to do) this ... to the dharmasana, a fine of twelve kīnām per day ... gave ... The fine being deposited, the standing ... we the above-mentioned ... of Veḷlivāyil.

No. 106.—ON THE ROCK AT THE ENTRANCE INTO THE CENTRAL SHRINE OF THE NARASINGAPPERRUMAL TEMPLE AT ANAIMALAI.

This record which is written in the Vatteluttu character is the only inscription of Parāntaka's reign hitherto found in the vicinity of Madura. It is dated in his 33rd year and records a gift by Marudurudaiyān Arunidhi Kaliyan, an officer of Sōla-Perrumanadīgal (Parāntaka I.) to the temple of Naśingapperrumāṇadīgal of the sacred Anaimalai (hill). The temple had to pay 18 tākkāsū every year to the assembly and it had only arranged for the payment of six tākkāsū. Arunidhi Kaliyan apparently agreed to pay the rest himself taking possession of the tank Kaliyanēri which must have belonged to the temple. He also provided for offerings to the god and the feeding of five Brāhmanas, by purchasing two vellis of wet land under the tank Kaliyanēri. It was stipulated that the feeding of the Brāhmanas was to commence from Friday in the month of Karakataka (of this year) when there was an eclipse of the sun and the nakahatra was Āśēs ha. This incidental mention of the astronomical details helps us to confirm the initial date of Parāntaka I. (viz., 907 A.D.) already arrived at by Professor Kiellhorn from other inscriptions. According to Mr. L. D. Swamikannu Pillai's Ephemeris, A.D. 939, July 19, was a Friday on which the nakahatra Āśēs ha ended at 30 after mean sunrise. There was also on this day an eclipse of the sun a 7 hours, 57 minutes after sunrise according to Dr. Robert Schram's "Eclipses of the Sun in India." It was a total eclipse of great importance. We learn again from the record that 1 1/2 puttakam was the interest charged on 1 tākkāsū for one month and that each tākkāsū was equal to 7 1/2 puttakam.

* The phrase Sōla-Perrumanadīgal has been tentatively translated as "through the administrator of Tiruvōrriyūr". The term may be compared with Sōla-Perrumanadīgal 'one who takes care of the sluice of a public tank'.
* No. 83 of 1905.
* Puttakam may be a compound of pudu and akkam. The latter term occurs in Tanjore inscriptions as the equivalent of 1/12 kām. If the value of puttakam and akkam did not change in the interval between the reigns of Parāntaka I. and Rājarāja I., the comparative value of tākkāsū with reference to the kām current in the Chōla country, could easily be obtained. The former would in this case be 3/8ths of the latter.
TEXT.

1  தென்று ஆசிரியர் செலுத்தப் பெரும் விளக்கமானது புது வேறு சொல்ல வரும் நமக்குப் புதிது உண்மையே புது வேறு சொல்ல வரும் நமக்குத்  

2  முன்னேற்றம் [நரது கேடு] என தமிழ்க்கும் கொண்ட வரையறிவில் வரையறிவில்  

3  தை தை தை செல்வை யை கொண்டு கொண்டு கொண்டு [நரது] என தமிழ்க்கும் கொண்டு கொண்டு [நரது] என தமிழ்க்கும் [நரது]  

4  முன்னேற்றம் கொண்ட கொண்ட கொண்ட கொண்ட கொண்ட [சோங்கு என்று] என தமிழ்க்கும் கொண்ட கொண்ட கொண்ட [சோங்கு என்று]  

5  முன்னேற்றம் [நரது] என தமிழ்க்கும் கொண்டு கொண்டு கொண்டு கொண்டு [நரது] [நரது] என தமிழ்க்கும் கொண்டு கொண்டு [நரது]  

6  முன்னேற்றம் கொண்ட கொண்ட கொண்ட கொண்ட [சோங்கு என்று] என தமிழ்க்கும் கொண்ட கொண்ட [சோங்கு என்று]  

7  என்று என்று என்று என்று என்று என்று என்று [சோங்கு என்று] என்று என்று [சோங்கு என்று]  

8  என்று என்று என்று என்று என்று [சோங்கு என்று] என்று என்று [சோங்கு என்று]  

9  என்று என்று என்று [சோங்கு என்று] என்று என்று [சோங்கு என்று]  

10  என்று என்று என்று [சோங்கு என்று] என்று என்று [சோங்கு என்று]  

11  என்று என்று என்று [சோங்கு என்று] என்று என்று [சோங்கு என்று]  

12  என்று என்று என்று [சோங்கு என்று] என்று என்று [சோங்கு என்று]  

13  என்று என்று என்று [சோங்கு என்று] என்று என்று [சோங்கு என்று]  

14  என்று என்று என்று [சோங்கு என்று] என்று என்று [சோங்கு என்று]  

15  [தூரம்] என்று என்று என்று [சோங்கு என்று] என்று [சோங்கு என்று]  

16  என்று என்று என்று [சோங்கு என்று] என்று என்று [சோங்கு என்று]  

17  [சோங்கு] என்று என்று [சோங்கு] என்று என்று [சோங்கு]  

18  என்று என்று [சோங்கு] என்று [சோங்கு] என்று [சோங்கு]  

19  என்று என்று [சோங்கு] என்று [சோங்கு] என்று [சோங்கு]  

20  என்று [சோங்கு] என்று [சோங்கு] என்று [சோங்கு] என்று [சோங்கு]  

21  என்று [சோங்கு] என்று [சோங்கு] என்று [சோங்கு] என்று [சோங்கு]  

22  [தூரம்] [சோங்கு] என்று [சோங்கு] என்று [சோங்கு] என்று [சோங்கு]  

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1 Read கொண்டுக்கொண்டு.
2 Read கொண்டுக்கொண்டு.
3 Read கொண்டுக்கொண்டு.
4 Read கொண்டுக்கொண்டு.
5 Read கொண்டுக்கொண்டு.
6 Read கொண்டுக்கொண்டு.
7 Perhaps read கொண்டுக்கொண்டு.
8 Read கொண்டுக்கொண்டு.
9 Read கொண்டு.
10 Read கொண்டு.
11 The few words that have to follow have been omitted.
Hail! Prosperity! In this, the 33rd year of (the reign of) king Parakēsarivarman, who took Madirai (Madura), the following is the deed agreed upon and given by us, the members of the assembly of Nāraśingamaṅgalam, a brahmādeva and a devadāna included in Kōl-Iranīyamuttam, to Marudāraudaiyān Arunidhi Kaliyān of Marudur in Purangarambainādu (a subdivision) of Sōlu-nādu who was an officer of Sōlapperumānadigal (i.e., Parāntaka I). (The temple of) Nāraśinga Perumānagadal of the sacred Āgaimalai (hill) in our village has to pay to (us) the members of the assembly, eighteen tākkāsū annually on account of the lands belonging to it. One third of this eighteen kāsu is six tākkāsū. For (realising) this six tākkāsū, fifteen tākkāsū had been deposited on interest in the hands of the members of the assembly.

The interest accruing on the fifteen (tākkāsū) is as follows: At (the rate of) one-fourth putakkam per month on each tākkāsū, there accrues in each month (on the fifteen tākkāsū) three and three-fourths putakkam. For the twelve months of a year, (at) three and three-fourths (each month) would accumulate forty-five putakkam. At the rate of seven and a half putakkam for one tākkāsū (these) forty-five (putakkam) would give six tākkāsū. Deducting these six tākkāsū from the taxes (due), the god has (still) to pay 12 kāsu to the members of the assembly. The officer Marudāraudaiyān Arunidhi Kaliyān, having caused to be deducted these 12 kāsu (due to the assembly by the god), (by virtue of) the tax money (irakkivāla) deposited (by him), obtained (possession of) the (tank) land Ūraudaiyān kulam alaus Kaliyāneri. This tank he shall dig (to any depth) he likes and throw up the embankment to its (full) length; shall raise the tank bund and collect water in this tank to the extent required by him. Marudāraudaiyān Arunidhi Kaliyān (also) purchased below this tank two veli of wet land. And 300 kalam of paddy (measured) by the annāikkāl was got as produce from (these) two veli of wet land under this tank. Receiving the moiety of this (viz.,) 150 (kalam) of paddy, (he arranged that) sacred food shall be offered to this (god) at the three junctures (of the day). With the remaining 150 (kalam) of paddy (he also arranged that) five Brāhmaṇas (versed in the) Vēdhas shall be fed with superior food daily, when the god is fed, on the (following) scale laid down:— for one man two nāli of rice pounded ten or eight times, three vegetables, (one) nāli of curd, two sēvidu of ghee, two areca-nuts and (two) betel leaves, five plates (tālam), five cups (valtul), one ottūtti, one ladle (sattuvam). Five nāli of paddy daily (and) one cloth for (every) six months, were (also) provided for one cook. Thus this feeding should be done. Commencing from the day when an eclipse of the sun at its least occurred on the (asterism) Aślāśā corresponding to a Friday in the month of Kaṅkaṭaka of this year, the supervisor of the temple business (śrīkāryam), viz., Tiruvāyppādi-Nārāyanān and the members of this village personally arranged thus to conduct this feeding. We, who look after the business of the (temple) of Nāraśinga Perumān of the sacred Āgaimalai (hill), and the members of the assembly shall conduct the sumptuous feeding in this wise without failure as long as the sun and the moon (last). Any of us that fails to do this, whether (he be) a member of the assembly or a supervisor of temple business, when he fails, (shall) pay a daily fine of two kāsu to the then reigning king, and with that kāsu (collected as fine) a sacred lamp shall be burnt in (the temple) of the god. If the members of the assembly (as a whole body) fail to do (this), (they) shall pay a fine of six kāsu. (Thsi)

1 See below, page 392, note 2.
2 The phrase  aden irakkīvalu admits of the interpretation  āhu irakkīvalu āyu. āntaka i.
3 The phrase  āntaka  āntaka must indicate "total eclipse" as appears from the remarks made in the introduction.
we, the members of the assembly and the supervisor of temple business, gave an agreement to Marudāruṣaiyāṇi Arunidhi Kaliyāṇ. Even after paying this fine (owe), the assembly and the Vaishnavas who supervise the temple business, shall feed the five persons as long as the moon and the sun last without stopping this charity. He who protects this charity.

No. 107.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE SIVAYOGANATHASVAMIN TEMPLE AT TIRUVISALUR.

This inscription records a gift of sheep for a lamp to the temple of Tiruvisalur by a female servant of Kāmaṇiyakkaṇār. This lady who was apparently a member of the royal family is not mentioned elsewhere.

TEXT.

1 [সন্তনী সন] ॥
2 [প্রভু] নামাকারণ প্রভু মেদিনী পুনর্বার মৃত্যু সহায়তা ॥
3 [প্রভু] নামাকারণ প্রভু মেদিনী পুনর্বার মৃত্যু সহায়তা ॥
4 [প্রভু] নামাকারণ প্রভু মেদিনী পুনর্বার মৃত্যু সহায়তা ॥
5 [প্রভু] নামাকারণ প্রভু মেদিনী পুনর্বার মৃত্যু সহায়তা ॥
6 [প্রভু] নামাকারণ প্রভু মেদিনী পুনর্বার মৃত্যু সহায়তা ॥
7 [প্রভু] নামাকারণ প্রভু মেদিনী পুনর্বার মৃত্যু সহায়তা ॥

Translation.

Hail! Prosperity! In the 3rd year of (the reign of) king Parakesarivarman, who took Madurai (Madura), Isakkanayya (Naṅgai), one of the servants (parivāram) of Kāmaṇiyakkaṇār for . . . nādu, gave one sacred lamp (to burn) as long as the moon and the sun (last), as a sacred perpetual light, to (the temple of) the god of Tiruvisalur in Amaṇinārayana-chaturvedimaṇgalam which was a devadāna and a brahmadeya on the north bank (of the Kavēri). For this (purpose) (she) gave ninety sheep. (The assembly of) all Māheśvaras . . . shall protect this. The sacred feet (of those who protect) (shall be) on (my head).

No. 108.—ON A SLAB BUILT INTO THE FLOOR OF THE ADHIPURISVARA TEMPLE AT TIRUVORRIYUR.

The inscription is dated in the 34th year of king Parakesarivarman who took Madura and records the gift of 90 sheep for a lamp to the Śiva temple at Tiruvorriyur (Ādhipurū), by the chief Māraṇa Paramēśvaran aśias Śembiyan Soliyavarraiyān of Sirukulattūr, on his return from conquering Sītpuli and destroying Nellār. The mutilated Sanskrit verse at the beginning gives the king the title Virakrti. This military campaign reveals for the first time the extent to which the sway of the Chōla king Parantakā I. extended on the east coast.

1 No. 29 of 1907.
2 As in the succeeding lines two or more syllables have been built in at the beginning of each line; perhaps the date consisted of two figures the first of which may have been one, two or three.
3 Read $uṣṇiṣh$. 
4 Read $uṣṭhiniṣh$. 
5 The last words perhaps stand for the usual imprecatory clause $vācā śuṣṭiṃ aśā viśeṣāṃ svā mā haaṃ āśiṣām.
6 No. 160 of 1912.
The name Śitpuli is Tamil and means ‘the fierce tiger.’ The corresponding Sanskrit equivalent, if any, must end in the word evāghra. We do not know of any names of contemporaneous kings of the Telugu country at this period which ended either with evāghra or puli. In the time of Nandivarman Pallavamallā, however, there was, according to the Udayendiram plates, a chief named Prithiviyaṅghra whom Udayaṃchandra drove out of the district of Vishnuvarāja (i.e., the Eastern Chalukya king Vishnuvardhana III). It is not impossible that our Śitpuli was a later member of the Nishāda family to which Prithiviyaṅghra belonged.

TEXT.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24.

Translation.

Hail! Prosperity! . . . . . . to (the temple of Śiva), the enemy of . . . at the prosperous (town) Ādhipurī, that Virakīrti gave 90⁵ goats. In the 34th year of (the reign of) king Parakēṣarivarman who took Madirai (Madura), Mārav Paramēśvaraṇa alias Śembiyan Śōliyavaraṇa, a native of Śirukulaṭur in Poyyir-kāṟam (a district) of Tenkara-nādu (which was a division) of Sōla-nādu, while returning (from his campaign) after having struck Śitpuli (in battle) and destroyed Nellūr, gave for burning a sacred perpetual lamp to the (god) Māhādeva (Śiva) at Tiruvorriyūr as long as the moon and stars (last) 96 fat sheep which neither die nor grow old.

No. 109.—ON THE NORTH WALL OF THE LAKSHMINARAYANA-PERUMAL TEMPLE AT SINNAMANUR.

The inscription is dated in the 36th year of Parakēṣarivarman and is much damaged. It is written in the Vaṭṭeluttu alphabet and registers a gift of a lamp to the

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1. Lines 1 to 3 are much worn out.
2. The puli or evāghra is mostly marked in this inscription.
3. The word nandī (90) has been apparently wrongly used to specify the number of goats, which according to the Tamil portion were 96.
4. No. 448 of 1907.
temple of Tirunaduvār [in] Arukēsarinallur (which was the ancient name of Śiṇnāmnār), a brahmadeya in Ala-nādu. The high regnal year points to the king being identical with Parāntaka I. If this is the case, an inscription of Parāntaka I. so far to the south of Madura deserves to be noted.

TEXT.

Hail! Prosperity! In the 39th year of (the reign of) King Parakēsari varman, who took Madirai (Madura) and Ilam (Ceylon), we, the members of the assembly (parasai) of Karungāvūr near (pūl) Tirukkudamākkil which was a divaddina in Vādagarai Pambūr-nādu (received) one quarter (of) Pālmutti (land) with a tank dug (in it) which Nakkān Vikramābharani, a palace maid-servant (peddātta) of queen Vīllavan-Mahādāviyār, had purchased from Vaikundān Pāndaṇ of Vorrangūdi, one of the landlords of this village. Converting (the tank) into an irukkalam, we, the members of the assembly had this land cultivated (on the terms) two to one, obtaining in this village; charged the tax of one-eighth sēy to the village and charged (the tax on the remaining) one-eighth of this land to the members of the assembly receiving in our hands this (5) five kalariṇju of gold for this land (from her), made this land tax-free as long as the moon and the sun (exist) and got (this deed) engraved on stone. If we fail (to act according to) this (decision), we, (the members) of the assembly ourselves shall pay a fine of 100 kalariṇju of gold and shall (also) cause to be paid a fine of 50 kalariṇju of gold by each of the persons who individually obstruct (this order). Even then (i.e., even after paying the fine) we, the members of the assembly, shall have this one-fourth sēy engraved on stone as tax-free (land) imposing (the taxes of) this one-fourth sēy of tax-free land on the village and paying the taxes ourselves. The sacred feet of those who protect this charity shall be on our heads. (The assembly of) all Māhēvaras and the great men of all Māhēvaras shall protect (this charity).  

1 Read Gmys-v. 
2 Read Gmys.  
3 Expressed by the symbol φ.  
4 Read vmys-sī.  
5 Read vmys-vat-tya.  
6 Read mys-vat-tya.  
7 Read vmys.  
8 Read vmys-sī.  
9 Here is a reference evidently to a system of contract by which two shares of the produce were assigned to the landlord and one to the cultivator or vice versa.  
10 The symbols used here for land measurement are not intelligible. If they are taken to denote 5th sēy of land immediately after, we find the same 5th as explained represented by a different group of symbols lower down.  
11 The Māhēvaras and Māhēvarappamakkai may denote different bodies. The latter may be the lay disciples of the former.
XII.—INSCRIPTIONS OF RAJAKESARIVARMAN, MADIRAI-KONDA RAJAKESARIVARMAN OR GANDARADITYA.

No. 111.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE ADIMULESVARA TEMPLE AT TIRUPPALATTURAI.

This inscription is dated in the 8th year of Raja kesarivarman and registers a grant of land to the Śiva temple at Tiruppanambūdūr which was a hamlet of Uttamaśili-chaturvēdimangalam, by Tappilmaram Pallavaraityañ, alias Kilmāndūr Paruvūr, a perundaram of prince (pillaiyar) Ari kulakēsaridēva. The land granted was made tax-free by the village assembly.

The inscription is engraved on the walls of the stone temple at Tirupātturai, i.e., the modern Tiruppalatturai which is quite close to Uttamaśili,—the Uttamaśili-chaturvēdimangalam of the inscription, evidently so called after prince Uttamaśili, a probable son of Parāntaka I., not mentioned in the Tiruvālangādu plates. Of the two names Vīrārikāmugavadi and Aritijigai-vāykkāl mentioned among the boundaries of the land granted, the latter was probably named after prince Ari kulakēsaridēva.

Arikulakēsaridēva is identical with the Arikulakēsarīn of the Tirukkōyilūr record of Parakēsarivarman Parāntaka I. Professor Kielhorn thinks that this Arikulakēsarīn is the same as Arinjaya, one of the sons of Parāntaka I., mentioned in the large Leyden grant. If this is correct, the king Raja kesarivarman of our inscription who was ruling at that time must evidently be Raja kesarivarman Gandarāditya.

Perundaram or Perundanam is already known as a title of high rank from the Tanjore inscriptions.

TEXT.

1. 
2. 
3. 
4. 
5. 
6. 

1 No. 470 of 1908.
† In the Tiruvoyyur inscription (No. 104) above, the same prince is actually called Arindigai-
Perumāzhūr.
‡ The Director-General's Archaeological Survey Report for 1908-09, page 122.
Read பார்வூர்.
* The syllable ர is written below the line.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year of (the reign of) king Rājakēsari-
varman, I, Tappildaram Pallavaraiyaṇ alias Kīlmāndār Paruvūr
(one) of the Perundoram of prince (pillaiyūr) Arikulakēsariđeva, gave (the
following) land as a gift for the maintenance of the sacred central shrine (tiruvānmāligaiyūrām)
for sacred offerings to the (god) Paramēśvara (Śiva) of Tiruppaṇamābdār
hamlet) of the prosperous Utamaśili-chaturvēdimaṅgalam, a brahmadeya
on the southern bank ¹; (vis.)—

(L. 8.) The land (consisting) of 2 mā excluding maṇnilai ¹ and ½ mā of maṇnilai, (both)
purchased by me from Vēŋai Iliya-Rudrakumāra-Kramavittāṇ and
(situated) to the west of the (path called) Vīraśīkāmu ga rādi and to the south of
(the channel called) Ariṇjagivākkīl and (which is the) uṭkuraī ² of this village; one
mā (of land given) by Kumāra-Kramavittāṇ of this village to be enjoyed along
with the above as (a gift) for sacred offerings and for (the maintenance of) worshippers
(archanābhūga) of the (god) Paramēśvara (Śiva) of Tiruppaṇamābdār; and ½ mā
which I purchased from the wife of Nārāyanāṇa Daśapuriyāṇ of Kuṭṭār
and gave out of the 2 mā (of land situated) to the east of this vādi, (and formed) the fifth pādasgam
of the śadukkam owned by Sannamaṇḍai-Kramavittāṇ and others of Dvēdai-
gōmapurām ³. Thus (were given) these 4 mā of cultivable land (tey).

(L.7.) (The gift of) these 4 mā of cultivable land was given by both of us as long as
the moon and the sun (endure) to the (god) Paramēśvara (Śiva) of Tiruppaṇamābdār,
after having (the gift) engraved on stone in the sacred stone temple of Tiruppatturāi.

(L.8.) We, (the members) of the big assembly, made this land tax-free as long as
the moon and the sun (endure). We, (the members) of the big assembly, declared that (the
assembly of) all Māhēśvaras could themselves decide upon and collect any (fine) they choose
for (i.e., on behalf of) the king from (each of us) as might order the levying of taxes on
this land or those as were present in the assembly on the occasion or those as might enter
the taxes (in the books). (The assembly of) all Māhēśvaras shall protect this (charity).

¹ Read vēṅ.<br>² Cancel the first two syllables, which are written twice.<br>³ Evidently of the river Kāvērī.<br>⁴ The meaning of this word is not apparent. It must indicate a particular class of land.<br>⁵ The revenue term uṭkuraī is composed of uṭ and kuraī which signifies the deduction of the lands in question from within the village. Perhaps the uṭkuraī-lands were subject to any assessment.<br>⁶ Same as Vēdago mapurām.
No. 112.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE ADIMULESVARA TEMPLE AT TIRUPPALATTURAI.

This is again a record of Rājakesarivarman dated in his 8th year and is in some respects similar to the preceding number. It records that the assembly of Uttamaśili-chaturvēdīmangalam, having received ten kāsū as tax-money from Tappildaram Pallavairayan alias Kilmándār Paruvār, the donor of No. 111 and a perundaram of ālvar Arikulakēsarīdeva, made the land one mā and odd, granted by him to the Śiva temple at Tiruppanambūdār, tax-free for all time to come. Like the previous inscription, this record also authorizes the imposition of a fine on the members and the accountants of the assembly who might suggest the levying of a tax on the land. The epithet ālvar which is applied to Arikulakēsarīdeva in this inscription is perhaps a term of respect, as pillaiyār in the previous inscription was one of endearment.

Of the names mentioned in the description of the boundaries, the pathway called Kōḍandarāmavadi may have been so named after Kōḍandarāma Rājāditya, the eldest son of king Parāṅtaka I. or the latter's father Āditya I.

TEXT.

1 | [Verse 1]
2 | [Verse 2]
3 | [Verse 3]
4 | [Verse 4]
5 | [Verse 5]
6 | [Verse 6]
7 | [Verse 7]
8 | [Verse 8]
9 | [Verse 9]
10 | [Verse 10]
11 | [Verse 11]
12 | [Verse 12]
13 | [Verse 13]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year of (the reign of) king Rājakesarivarman, we, (the members of) the big assembly of the prosperous Uttamaśili-chaturvēdīmangalam, a brahmadeyga on the southern bank (of the Kavērī), having received in this year as ipaiṅkāval ten kāsū from Tappildaram Pallavairayan alias Kilmándār Paruvār.

1 No. 574 of 1908.
2 The syllable a is written below the line.
3 Read ȧññ-.
4 Read Ṫēra.
5 Read ȧṃr.
6 The syllables āer seem to be corrected from other letters.
7 Read ȧñnr.
8 See above, page 247, footnote*.
of the perundaram of dēvār Arikulakēsaridēva, on account of the land of the (god) Paramēvāra (Śiva) of Tiruppañmbudur, which was the uṭkurai of this village, — the land (measuring) one mā and odd including excess or deficiency (in measurement) and situated within (the) following (boundaries); to the south of (the channel called) Śridēvīvayakkāl (which was) to the west of (the path called) Vṛṣārikāmugavadi; to the north of (the channel called) Parāntakaśyvaykkāl (which irrigates) the first pādiram from the north, of the fifth kamāru (counting) from the east; to the east of (the path called) Kōdenārāmavadi and to the west of the kamāru to the south of the tenth pādaram in the sadukkam belonging to Noṭṭur Attōna-chaturvēdibhaṭṭaṇ and others.

(L. 11.) (We) exempted this one mā and odd of land from payment of taxes and ordered that this land be (registered) tax-free as long as the moon and the sun (endure); and we, (the members) of the big assembly had this (deed) engraved on stone:—(also ordered that the assembly of) all Māhēsvaras could themselves collect (for, i.e., on behalf of) the king mentioned above any (fine in) gold they choose from (such of us) as may order the levying of taxes on this land or those who may enter (any) tax (in the accounts). (The assembly of) all Māhēsvaras shall protect this (charity).

No. 113.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE GHRITASTHANESVARA TEMPLE AT TILLASTHANAM. 3

This inscription is dated in the 13th year of Rājakēsarivarman. It records gifts of gold made by Teṇguṇaṇa Pirudimārāsaṇ alias Kaṭṭi Oṛṭṭarāṇ and Varuguṇa-Perumāṇur, the wife of Parāntaka Ilāṅgovēḷar, for two perpetual lamps to be burnt in the temple of Mahādeva (Śiva) of Tiruneyttāṇam which was a dēvadāna (village) in Poḷyga-i-nādu.

Among the boundaries described in the inscription the embankment Karikalakarai is worthy of mention.

Varuguṇa-Perumāṇur under the name Varuguṇa has been mentioned in the Māvarkeyil inscription at Koḍumbālur 4 as the wife of Bhāṭi-Vikramakēsarin with other name was Madhurāntaka-Irukkuvēḷ. Perhaps Parāntaka Ilāṅgovēḷar of our inscription is the same as Madhurāntaka Irukkuvēḷ.

Mr. Venkayya considered that Madhurāntaka Irukkuvēḷ was a contemporary of Āditya Karikāla II. 5 The palæography suggests a much earlier period for the inscription.

Text.

1 This word which has been taken to mean a field in the previous volumes appears to convey the sense of a sub-channel.
2 In place of ḫ, ḥ, ḹ, ṭ of this inscription, we find in other records the phrase - mērērērē "the then reigning."
3 No. 287 of 1911.
4 Madras Epigraphical Report for 1908, pp. 87ff.
5 Bīd.
6 The virāma are marked throughout by a zigzag line placed at the top of the letters and the length of the consonants is denoted by a symbol which looks like or.

Translation.

(Line 1.) Hail! Prosperity! In the 13th year of (the reign of) king Rājakēsariyarn, Tēnānavaṇ Pirudimāraṇa, alias Kāṭṭi Orī-āran gave 25 kalāntu of gold for burning one perpetual lamp with (one) ulākku of ghee every day, to the (god) Mahādeva (Śiva) of Tiruneyttāgam which was a devoṇa in Poygaṇṇādu; and Varaguna-Perumānār, the queen (devīyā)d of Parāntakā-ⅰlangōvēlār, (also) gave 25 kalāntu of gold for one perpetual lamp. With (this) total of 50 kalāntu of gold (some) land of the god was cleared of its borders and mounds and converted into a wet field. The boundaries (of this reclaimed) land (are)—

(L. 7.) West of the cultivated land (tudava) of (the god) Viṣṇu-Bhaṭṭāraka (lying to the) east of the border; north of the embankment (called) Kārikāla-karai; east of the hardy dry lands of the god; and south of (the channel called) Aṇḍanur-vāykkāl. Having (thus) received the ten sāy of cultivated wet land situated within the four great boundaries thus described, we, the assembly and the pddamulam of Tiruneyttāgam, agree to burn daily two perpetual lamps, as long as the moon and the sun (endure). (The assembly of) all Mōhōmaras shall protect this (charity).

No. 114.—On the South Wall of the Central Shrine in the Dandisvara Temple at Velāchcheri.

Madiraikonda Rājakēsariyarn, in whose 5th year this record is dated, has been identified with Gaṇḍarāditya, the second son of Parāntakā I, on the supposition that he must have inherited the title Madiraikonda from his father who first bore it and that he should have been the immediate successor of Parāntakā I. on the Chōja throne—the eldest son Rājāditya having evidently died during the life-time of Parāntakā.

Text.

1 Kālanu is indicated by the symbol.
2 This term is now generally used as a polite term of respect for a high person, but seems to apply here to the priest of the pddamulam, i.e., of God.
3 No. 315 of 1911.
Hail! Prosperity! In the 5th year of (the reign of) king Rājakēśarivarman who took Madirai (Madura), Dēvakumāra-krama-vittāna of Tenpur, (one) of the (members of the) administrative assembly (dum-ganaitār) of Veliechēri in Kōṭṭūr-nādu, (a subdivision) of Puliyūr-kōttam, gave ninety fat sheep, which neither die nor grow old, for burning a lamp as long as the moon and the sun (endure), (in the temple) of the god Tiruttandīsvara of this village. (The assembly of) all Māhēsvaras shall protect this charity.

No. 115.—ON A PILLAR LYING TO THE SOUTH OF THE ADHIPURISVARA TEMPLE AT TIRUVORRIYUR.

This inscription is also dated in the 5th year of the reign of Madirai-kondaka Rājakēśarivarman. It registers a gift of sheep for a lamp to the Śiva temple at Tiruvorriyur. The donor was one of the nobles (perundaram) of Udaiyar sri-Uttama-Chōla who is undoubtedly king Madhurāntaka Uttama-Chōla, the paternal uncle of Rājarāja I. A reasonable doubt may arise why Uttama-Chōla is given here the title of a ruling king and not that of a prince. It was perhaps because he was the chosen successor of Gaṇḍarāditya at the time. We know, however, that he actually came to the Chōla throne only after one or two other kings had reigned subsequent to his father's death.

TEXT.

1 [no page number]
2 [no page number]
3 [no page number]
4 [no page number]
5 [no page number]
6 [no page number]
7 [no page number]
8 [no page number]
9 [no page number]

TRANSLATION.

Hail! Prosperity! In the 5th year of (the reign of) king Rājakēśarivarman, who took Madirai (Madura), Kaduttalai Nāgamaiyana, son of Singamaiyana, a perundaram of Kalēśi (village?) who had accompanied Udaiyar sri-Uttama-Śoladēva (to this temple), gave ninety fat sheep, which neither die nor grow old, for burning one perpetual lamp as long as the moon and the stars (endure), and one Īta lamp-(stand) to (the temple of) Mahādēva (Śiva) of Tiruvorriyur. This shall be under the protection of (the assembly of) all Māhēsvaras.

1 Read Maigir.
2 Read Do-lv
3 No. 216 of 1892
4 Read 34
This is again an inscription of Madiraikonda Rajakesarivarman dated in the 7th year of his reign. It registers a gift of a land by purchase, by two Vellala brothers of Onpadiruveli in Arkatu-kurram, a subdivision of Sonadu, to the Mahadeva temple of Tiruttandivaram at Veliohehari.

Onpadiruveli may be identified with Ombattuveli in the Tanjore taluk of the Tanjore district. Arkudu which was evidently the headquarters of the subdivision Arkatu-kurram, is now a petty village in the vicinity of Tirukkatuppalli.


1. No. 306 of 1911. 2. Read முன்னையர். 3. Read முன்னையர். 4. Read முன்னையர். 5. Read முன்னையர்.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 7th year of (the reign of) king Rājakēṣari-vari maṇ who took Madirai (Madura), we (the members) of the great assembly of Velichēhēri in Puliyār-kottam, having gathered in assembly without deficiency, in the Brahmasthākā of our village, sold the (following) land:—

(L. 4.) the . . . . the land included in the tank of Adambulānali of . . . . the eastern hamlet of this village . . . . west . . . . this path; the southern boundary (is) to the north of the (channel called) Mānayītṭu-kāl; the western boundary (is) to the east of the path which passes by the tank (called) Taṭṭānēri; and the northern boundary (is) to the south of the channel of Kōṭtār. We sold the land situated within the enclosure of these four boundaries excluding the land . . . . within (is) (but) without excluding the unmālam.

(L. 9.) Having given the sale money and kil-irai thus, Indraṇ Palaṇattaḍīgal the cultivator (velhīlān) of Oṇpadīttuvelē in Ārkēttu-kālam, (a subdivision) of Sōṇādu, and his younger brother Anāmalai, got (this land) sold (to them), and we sold (the land) having received in full the sale-money of this land from these two persons. We (the members of the assembly) shall not show (in our account books) any kind of tax as accruing on this land such as irai, echēhō, ananāţ, free labour (veṭṭu), veṇīnai and antarāya. We (the members) of the big assembly gave a written agreement that (the assembly of) all Māhēsvaras (alone) shall (have the right to) levy, in case they choose (to do so), to be credited to the council of justice (dharmāsana), a fine of these¹ two-hundred kāṇam on each of the persons that show (any such tax) (in the books). We (the members) of the big assembly (also) gave a written agreement that the two tenants who cultivate this land (shall have) all exemptions. At the command of these (members), I, Vaikānasaṇ Perumān-Baṭṭaṇ, wrote (this).

(L. 19.) (We) Indraṇ Palaṇattaḍīgal and his younger brother Anāmalai granted on the same terms, (the land) obtained in this wise from the members of the big assembly of our (village) Velichēhēri to Mahādeva (Śiva) of (the temple of) Tiruttandisvaram in this village, for burning one perpetual lamp as long as the moon and the sun (endure) and for the presentation of sacred offerings (prepared) with two nādi of rice, at midday, to (the god) Gaṇapati set up in the sacred shrine which we had built in this temple. We, the following Śiva-Brāhmaṇas (viz.,) Gaṅgādhara-Śiva, Amirta-raṅjana-Śiva and Pōyimalai-Śiva of (i.e., attached to) the sacred central shrine in (the temple of) Tiruttandisvaram received this land (on the understanding) that obtaining this land given by these persons, we shall burn this perpetual lamp and (also) present sacred offerings to Gaṇapati. We (agree) to conduct this service without default as long as the moon and the sun (endure). If (any) default (happens) we shall double the scale (of service). The eighty great men of the administrative assembly (gana), the king reigning at the time, and (the assembly of) all Māhēsvaras shall protect this charity.

No. 117.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE RUINED VISHNU TEMPLE AT TIRUMALPURAM.²

This inscription is dated in the 17th year of Madiraikonda Rājakēṣari-vari maṇ and registers a gift of 96 sheep for a lamp to the Vishnu temple at Govinda-pādi in Vallanādu, a subdivision of Dāmar (Dāmal)-kōttam.

¹ The word "these" has not been here used with reference to any mentioned above. Perhaps it has to be cancelled.
² No. 308 of 1906.
Gōvindaṇāḍī and Dāmal are villages in the Conjeeveram taluk of the Chingleput district. The former is quite close to Tirumālūpuram in the Arkonam taluk of the North Arcot district and is identical with the Gōvindaṇāḍī of our inscription.

TEXT.

1. [Transcription of Tamil text]
2. [Transcription of Tamil text]
3. [Transcription of Tamil text]
4. [Transcription of Tamil text]
5. [Transcription of Tamil text]
6. [Transcription of Tamil text]
7. [Transcription of Tamil text]
8. [Transcription of Tamil text]
9. [Transcription of Tamil text]
10. [Transcription of Tamil text]

TRANSLATION.

Hail! Prosperity! In the 17th year of (the reign of) king Rājakēsari-varman who took Madirai (Madura), Kesavaṅ Rāmaṅ alias Sembiyangan Paṇaiyur-nāṭṭu-Vēlāṅ, (a native) of Paṇaiyur in Tenkaraṅ Paṇaiyar-nādu, (a subdivision) of Śāla-nādu gave ninety-six sheep for burning, as long as the moon and the sun (endure), one sacred perpetual lamp to the god (perumānadigal) who was pleased to stand at the sacred (temple of) Gōvindaṇāḍī in Valla-nādu, (a subdivision) of Dāmar-kōṭṭam. (All) Śrī-Vaishnavas shall protect this (charity). Do not forget charity!

No. 118.—IN THE SAME PLACE.*

This inscription is also dated in the 17th year of the same king and registers a lamp-gift to the temple mentioned in No. 117. The donors belonged to Kīlmalai, Venkala-nādu and Tiruppāsār. The last place is at a distance of 2 miles from Tiruvallur, Chingleput district.

TEXT.

1. [Transcription of Tamil text]
2. [Transcription of Tamil text]
3. [Transcription of Tamil text]
4. [Transcription of Tamil text]
5. [Transcription of Tamil text]
6. [Transcription of Tamil text]
7. [Transcription of Tamil text]

TRANSLATION.

Hail! Prosperity! In the 17th year of (the reign of) king Rājakēsari-varman, who took Madirai (Madura), Pallavappēraráiyāṅ alias Rājakēsari-ppēraráiyāṅ of Kīlmalai, Mummalaiyāṅ of Venkala-nādu and Mutta-rāiyāṅ of Tiruppāsār gave. . . . . , for burning as long as the moon and the sun (endure), one sacred perpetual lamp to the god (perumānadigal) who was pleased to stand at the sacred (temple of) Gōvindaṇāḍī in Valla-nādu, (a subdivision) of Dāmar-kōṭṭam.

XIII.—INSCRIPTIONS OF RAJAKeSARIVARMAN SUNDARA-
CHOLA PARANTAKA II.

No. 119.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE
SIVAYOGANATHASVAMIN TEMPLE AT TIRUVISALUR.¹

This inscription is dated in the 2nd year of Rājakaśarivarman and registers
a gift of land to the temple at Tiruvisalur by Pirantakaṇṭaṇ Iruṅgolaṇ alias
Śiriyavēlār of Kodumbalur. This chief has been identified by Mr. K. V. Subrah-
manya Aiyar with Pirantakaṇṭaṇ Śiriyavēlār alias Tirukkarai-Pichhan men-
tioned in a Tirukkālittatţai inscription.² The name Śiriyavēlār occurs again
in a much mutilated Tirukkālittatţai inscription of the reign of Sundara-Chōla
alias Pōṅmāligaittunjiṇādeva (i.e., the lord who died in the golden palace)
who ‘drove the Pāṇḍya into the forest.’³ The king who died in the golden palace was
Sundara-Chōla Parāntaka II, the ‘father of Rājarāja I. This Sundara-
Chōla Parāntaka II, is called a Rājakaśarivarman in No. 302 of 1903 quoted
above which also refers to Ijam; but the passage is much mutilated. The officer Śiriyavēlār
is stated in a record of the time of Rājarāja I.⁴ to have died on the battlefield in
Ceylon in the 9th year of Pōṅmāligaittunjiṇādeva (i.e., Sundara-Chōla Parāntaka
II.).⁵ Evidently Sundara-Chōla Parāntaka II, and his General were engaged in a battle
with the Ceylon king who must as usual have helped with his forces, the Pāṇḍya king,
the natural enemy of the Chōlas.

Applying the correction of 23 years in the Sinhalese Chronology worked out by
Professor Hultsch (Journal of the Royal Asiatic Society for 1913, pp. 517-531) we gather
that Mahinda IV, must have been the sovereign of Ceylon who was contemporaneous
with Sundara-Chōla Parāntaka II. In his time, according to the Mahāvamsa,
Chapter LIV, there was a fight with Vallabha (i.e., the Chōla king) in which it
is stated that Mahinda’s General ⁶ destroyed him (the Chōla) utterly.

Text:

1  2  3  4

¹ No. 317 of 1907.
² Epigraphia Indica, Volume XII, pp. 121ff.
³ No. 302 of the Madras Epigraphical collection for 1903.
⁵ No. 116 of the Madras Epigraphical collection for 1898.
⁶ Epigraphia Indica, Volume XII, page 124.
⁷ 'auxiliary' at the beginning of this line is either superficial or may be construed with skāya in the
sense of 'established.'
⁸ Read gaṇa gaṇa.
Hail! Prosperity! In the 2nd year of (the reign of) king Rājakēśarivarman, Pirāntakāṇ Irungōḷār alias Śiriyavēḷar of Kodumbāḷur purchased and gave the following land for feeding at noon with one sumptuous meal ¹ one Brāhmaṇa (versed) in the Vēdas, in the sacred temple (āṭekţy) of the god (perumānādi) of Tiruviśa-lār in Avaninārāyaṇa-ḥatūrvēdi māṇgalam, a dēvādana and a brahmādēya on the northern bank (of the Kāvērī), as long as the moon and the sun (endure). He (also) paid fifty kalaṇji of gold to the great men (perumakkāl) of Tēvānūdī as straiyāvāl" for the one-eighth bēy (of land) purchased from Tāyānārāyaṇa Bhaṭṭā-Sōmayājīyār of Tōḷār, on the northern bank of the (channel called) Pāramēvara-vāykkāl, (forming) the first padagam of the saukkam of Nārāyanaṇār . . . . . . . . . . Pirunārāyaṇachēhērī got it exempted from the payment of taxes and gave over (this) one-eighth bēy (of land). This (charity is placed) under the protection of the great men of the great assembly.

No. 120.—IN THE SAME PLACE.³

This is again a record of Rājakēśarivarman dated in the 4th year and must be attributed to Pirāntakaṇ Irungōḷār alias Śiriyavēḷar.

TEXT.

1 `\text{(Line 1.) Hail! Prosperity! In the 4th year of (the reign of) king Rājakēśarivarman, Pirāntakaṇ Irungōḷār alias Śiriyavēḷar, paid 180 lākkātiu to the great men of the big assembly and gave, freed from payment (of taxes) (adēyam ⁴) the following land for the sacred midday offerings to (the temple of) the god (perumānādī) at}

² The word ākētōram and āttemadōram must be taken as synonymous in the sense ‘sumptuous.’ The word āgacēṭā is used in Malabar for the cooking place in temples.

¹ I.e., security for exemption from the payment of taxes.

³ No. 320 of 1907.

⁴ This inscription is engraved in continuation of No. 919 of 1907.

⁵ The meaning of the phrase `\text{perumānādī} is not quite clear. It may be that the land was made tax-free and the phrase corresponds to the Tamil `\text{perumānādī}. The tax payable to the king is designated `\text{perumānādī} in the next inscription, text line 2. The other meaning that suggests itself is that the land was made inalienable.
Tiruvīśalūr in Amaninārāyana-chaturvēdimāṅgalam, a devadāna and a brahmadīya on the northern bank (of the Kavēri), (to last) as long as the moon and the sun.

(L. 4.) (One) quarter (vēli of land) . . . . kavēlam on the western side of the sacred shrine (srīkēyil), (forming) the second pādakam of Bhavannandi-Chaturvēdiḥāṭṭa-Sūmayājīyar of Kuṇjapevil (living) in (the quarter) Tiruvīśalūr, (forming) the nattam portion of the aṭṭakam of Naṇdivara-Bhaṭṭa (living) in Srimādhavarchēri,—in all this quarter (vēli) and (one) kāṇī (of land) were given (by him) (to last) as long as the moon and the sun. (The assembly of) all Maḥēvaras shall protect (this charity).

No. 121.—IN THE SAME PLACE.

This Sanskrit inscription supplies some additional information about [Pirāntakaṇ] Iruṇgōḷaṁ alias Siriyavelār mentioned in the two previous records. He is here called Siriyavelā the foremost member in the family of the daughter of king Pirāntaka and the light of the Iruṇgōla race. The first of the attributes is interesting and has perhaps to be understood with reference to the marriage of a member of the Kōدعம bāḷār family named Samaḥbhirāma to the Chōla princess Anupamā² mentioned in an inscription from Mēvarkōyil. If this is so, it follows that Anupama was a daughter of king Parāntaka I. It is also known that prince Arīkalēsari, son of Parāntaka I, married Pūdi Āditta-Pidāri, daughter of Tenpavaṇa Ilaṅgōvelār, another member of the same family which was called Irukkuvēl, Ilaṅgōvel or Iruṅgōla.

In the 5th year of king Sundara-Chōla this chief Siriyavelā (i.e., Siriyavelār) is stated to have given to the god at Sirviśalūra (i.e., Tiruvēsalūr), some mārakas of gold for rice offering and the ratanakas (gadyānākas) which accrued to the king as revenue from the village Nimbā or Nimbāgrahāra for repairs, and a lamp. Nimbā or Nimbāgrahāra on the northern bank of the Kavēri is apparently the modern Vēppattūr called Amaninārāyana-chaturvēdimāṅgalam in Tamil inscriptions.

TEXT.

1. . . . [🍜] त्र्यवेदिमांगलाम वे वेदिमांगलाम वे वेदिमांगलाम
    वे वेदिमांगलाम वे वेदिमांगलाम

2. . . . [🍜] त्र्यवेदिमांगलाम वे वेदिमांगलाम वे वेदिमांगलाम
    वे वेदिमांगलाम वे वेदिमांगलाम

¹ For the occurrence of त्र्यवेदिमांगलाम as a family name, see above, Vol. II, Part V, pp. 533, and 534.
² No. 40 of 1907.
³ See Madras Epigraphic Report for 1908, page 87.
⁴ Read ṣaḍjaṃagnet.
⁵ Read pāṭhaṃagnet.
⁶ Eight letters appear to have been lost at the beginning of this line.
⁷ Read त्र्यवेदिमांगलाम.
⁸ Read हः त्र्यवेदिमांगलाम.
TRANSLATION.

(Verse 1.) The light of his race, the fortunate one... (gave) mādhakas increased by five for offering in perpetuity cooked rice in midday to the god dwelling in the temple... named Śrīvisālārā. (He) also (gave) for white-wash (i.e., repairs) the gatánakas (gadyānakas?) of the village Nimbāra, which were payable to the king.

(Verse 2.) The king named Śiruvēḷa who was the light of the Irrukkola race and the foremost (member) in the family of the daughter of (king) Pirāntaka gave with delight a lamp to Hara (Sīra) whose abode was at Śrīvisālāra.

(Verse 3.) May the Mādhukaraś ca protect the lamp presented with delight in the prosperous fifth year of the reign of the best of kings, the illustrious Sundara-Chōla, by him who bore the name Śiruvēḷa, to śīra (Sīra) who was pleased (to dwell) in the abode (temple) of Śrīvisālārā (situated) in the virtuous village named Nimbāraghārā on the northern bank of the (river) Kāvērī.

No. 122.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE VEDAPURIŚVARA TEMPLE AT TIRUKKALITTATTAI.

This incomplete record, dated in the 14th year of Rājaśarivarman, registers gifts of money in tākkaṇu made by Rājādēhōri and Kuṇjiṟamālli, the wife and daughter respectively of Śrīyayēḷān, for burning lamps in the temple at Tirukkuḍittittai which was included in Aminārāyanā-chaturvedi-mangalam. Śrīyayēḷān is identical with Pirāntakaṅ Śrīyayēḷār, the General of the Chōla king Sundara-Chōla Pārantakā II. The king Rājaśarivarman could not be identified. It is not impossible, however, that he is identical with Sundara-Chōla Pārantaka II.

TEXT.

1 | The line begins with the Tamil phrase seppulon on the ottampan. It is doubtful if this formed part of the inscription under publication.
2 | Read sūru.
3 | The formation of the letter sūr is very irregular; read sūru.
4 | Read ūru.
5 | Read sūru.
6 | No. 299 of 1908.
7 | See Epigraphy Indica, Vol. XII, pp. 121ff.
8 | The inscription stops here abruptly.
PART III.] No. 123.—INSCRIPTION AT TIRUKKALAVUR.

TRANSLATION.

Hail! Prosperity! In the 14th year of (the reign of) king Rājakēśarivarman, Rājādiṭṭhehi, the wife of Śrīiyavēḷān, deposited (25) twenty-five țakkātu for burning, as long as the moon and the sun (endure), one perpetual lamp, in (the temple of) the god (perumēl) of Tirukkuḍittīṭṭai in Amaninārayana-chaturvēdi-mangalam which was a devadāna and a brahmadeya on the northern bank (of the Kavēṟṟ). (Also) Kujirāmalli, the daughter of Śrīiyavēḷān, deposited 25 țakkātu, for burning, as long as the moon and the sun (endure), one perpetual lamp (in the same temple). For the total of 50 țāṭu (thus) paid, was purchased the land (situated) on the western side of the village of Amanūḍi; and under the direction of Ālkkōṇṟai Śridhārakramaṉavittār—

XIV.—INSCRIPTIONS OF PARAĶEŚARIVARMAN UTTAMA-CHOLA.

No. 123.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE MADHVANESVARA TEMPLE AT TIRUKKALAVUR.³

This record which is dated in the 16th year of Paraṅkaśarivarman, registers a sale of land by the village assembly, for the maintenance of a lamp in the temple of Śiva at Tirukkarugāvēṟ. The inscription may be one of king Paraṅkaśarivarman Uttama-Chōla on account of its high regnal year, if not one of Paraṅkaśarivarman Paraṅtaka I.

TEXT.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year of (the reign of) king Paraṅkaśarivarman, (to the god) Mahādeva (Śiva) of Tirukkarugāvēṟ.

¹ Evidently this person was the manager of the temple.
² No. 35 of 1910.
³ The pulli is marked almost throughout the inscription.
⁴ Read aurehēṟu,
⁵ Read ṛōṇṟēṟu.
⁶ The gap may be filled up with the syllables ēḻovēṟṟēṟu.
⁷ The gap may be filled up with the syllables ēḻovēṟṟēṟu ṛōṇṟēṟu.
⁸ This must have been the beginning of a separate inscription which is left unfinished.
(L. 3.) Hail! Prosperity! In the 16th year of (the reign of) king Parakesarivarman, we the great men of the chief assembly (māla-parudai) of this village gave the following land free of taxes till the moon and the sun (endure) to this god Mahādēva (Śiva) of Tirukkaragāvūr.

(L. 7.) Two mā of our land of Sabhaikatūvān in the northern kandam of the land belonging to the sacred interior and one mā (of land) to the west of the southern kandam,—in all, three mā of land comprised of two tādi; and one kāṇi of land (called) Sundaikulī in (the field called) Sabhaikatūvān which being a maṇai, is cultivated and is yielding crop;—together, three mā and (one) kāṇi of land including excess and deficiency (in measurement), (we) have sold and received thirty-one kāsu of pālāvān. Having received these thirty-one kāsu we the great men of the chief assembly sold this land (viz.,) three mā and kāṇi to (the god) Mahādēva (Śiva) of Tirukkaragāvūr and exempted it from taxes, it being tax-free already, as long as the moon and the sun (endure). This (shall be under) the protection of (the assembly of) all Māhē.Consumer.

No. 124.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE MAHALINGASVAMIN TEMPLE AT TIRUVIDAIMARUDUR.

This inscription is dated in the 4th year of Parakesarivarman and registers that the assembly of Tiraimūr, the merchants of Tiruvidaimarudil (the modern Tiruvidaimarudur), the trustees and other officers of the temple assembled in the theatrical hall of the temple and made up an account of the gifts of gold made for maintaining lamps in that temple. It is stated that the stones which bore the original inscriptions regarding these gifts were placed in underground cellars and when the temple was renovated, true copies were made of them and that from these copies the documents were re-incised on the stone walls of the renovated temple. One such gift was that made by Kadupattigai Nandippottaraiyar for burning a lamp called Kumaramārtandaṇ.

The acting of dramas in temples is mentioned in a Tanjore inscription of the time of Rājarāja I. The present record contains, though accidentally, an earlier reference to dramatic performances by introducing the term sārasada in line 1. The inscription gives us also an idea of how the important documents of a temple were engraved on stones and preserved in underground cellars and how when the temples had to be renovated they were copied over and re-engraved.

Kadupattigai Nandippottaraiyar may possibly be Nandivarman Pallavamalla of the Udayendiram grant.

TEXT.

1 The exact meaning of this word is not clear.
2 The extent 3 mā and kāṇi is expressed by numerical symbols.
3 No. 199 of 1907.
4 See above, Vol. II, pp. 361 ff. For Kumaramārtandaṇ see p. 228 above.
PART III.

No. 125.—INSCRIPTION AT TIRUVADANALAI.

261

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year and the [3]25th day of (the reign of) king Parakēśarivarman, there being present in the theatrical hall (nādayasalai) of the god at Tiruvidaimarudil, the assembly of Tiraimār whose business it was to regulate the temple affairs (śrīkāryam) of this god, the merchants (nagarattār) of Tiruvidaimarudil, the trustees of the sacred temple, the temple-accountant Marudāṇ Piramakuttaṇ, and the temple manager (śrīkāryamāraśgiṇa) Pūasalāŋkudaiyār, an account was made up of the lamps maintained from the interest (on money) deposited for (the benefit of) the god.

(Line 2.) All the documentary stones of (i.e., relating to) (investments on) interest (by the temple) having been copied over and kept as on the stones which were placed below in the underground cellars, prior to the renovation of this temple (śrīkāryil) in stone, it was ordered that in the same manner as the transferred copies were made before (from the originals) they may now be re-engraved on the stones of the sacred stone temple; and (the following copy) was thus engraved on the stone:—Kādūpattīgal Nandippōttaraiyar gave 60 kalahju° of gold for a lamp called Kumaramārattānḍay. One lamp (has to be maintained) from (one) wri of ghee to be measured (daily) by the (members of the) assembly of Tiraimār who received this sixty kalahju of gold.

No. 125.—ON THE NORTH BASE OF THE CENTRAL SHRINE IN THE VARAHA-PERUMAL TEMPLE AT TIRUVADANDAI?

The record is dated in the 6th year of Parakēśarivarman and registers a gift of gold for a lamp to the Maṉavāla-Pereumāl temple at Tiruvīdavandai situated in Paḍuvār-nādu, a subdivision of Āmūr-kōṭṭam.

TEXT.

1 2 3 4 5

° Read @

° Cancel the letter ə.

° The syllables ḫ.l.c are written over an erasure.

° The inscription stops here abruptly.

° The word evuttukondaṉ seems to be used here in the sense of 'having made or taken copies from.'

° The word kelaṇju is here expressed by the symbol ckill.

No. 288 of 1910.

° Read @ēṭiṭānāmānām.
6  மக்க கூறு என்னித் தாசொப்புத்தமக்க உண்மையான நிறுவ முடிவுகள் எடுத்து நுழைவார்.
7  மூன்று என்னித் தாசொப்புத்தமக்க உண்மையான நிறுவ முடிவுகள் எடுத்து நுழைவார்.
8  வாதாளத்தில் தாசொப்புவடையான நோயாளியை உத்தான வாதாளத்தில் தாசொப்புவடையான நோயாளியை உத்தான.
9  என்னித் தாசொப்புவடையான நோயாளியை உத்தான வாதாளத்தில் தாசொப்புவடையான நோயாளியை உத்தான.
10  என்னித் தாசொப்புவடையான நோயாளியை உத்தான வாதாளத்தில் தாசொப்புவடையான நோயாளியை உத்தான.
11  என்னித் தாசொப்புவடையான நோயாளியை உத்தான வாதாளத்தில் தாசொப்புவடையான நோயாளியை உத்தான.
12  என்னித் தாசொப்புவடையான நோயாளியை உத்தான வாதாளத்தில் தாசொப்புவடையான நோயாளியை உத்தான.
13  என்னித் தாசொப்புவடையான நோயாளியை உத்தான வாதாளத்தில் தாசொப்புவடையான நோயாளியை உத்தான.
14  என்னித் தாசொப்புவடையான நோயாளியை உத்தான வாதாளத்தில் தாசொப்புவடையான நோயாளியை உத்தான.
15  என்னித் தாசொப்புவடையான நோயாளியை உத்தான வாதாளத்தில் தாசொப்புவடையான நோயாளியை உத்தான.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 6th year of (the reign of) king Parakēsarivarman, we the villagers (Urūma) of Tiruvidavandai in Paduvār-nādu, (a subdivision) of Amūr-kōttam signed (the following deed):

(L. 2.) (Whereas) we have received thirty kalāṇjū of gold from the hands of Nakkānū Enūdi, the headman of Inūmbar on the northern bank (of the Kāvērt) in the Chōla country (Sō-nādu), (we affirm that) we have received this gold and agree to measure 90 nādi of oil (as interest) on this 30 kalāṇjū of gold, at (one) ukkāku of oil every day, for (burning) one perpetual lamp in (the temple of) Manavāla-Perumāl of this village. We (thus) agreed and received the gold and shall measure for this gold the (quantity of) oil (agreed upon) as long as the moon and the sun (endure). We the villagers (also) agree that we shall not pay gold and say (that it is for) interest. If we fail (to do) this, we shall submit (to a fine of) four and a quarter kāṇam for each day (of default), in a court of justice after producing the undilgai and patigai (effects?) and we shall also pay as māgrupādu (one) manjādi of gold for every day (of default), to the then-reigning king. And paying this fine and the māgrupādu, we the villagers (still) agree to measure out without (further) default to (the persons of) the tiruvuṇṇādiḻai-vārīyam this (stipulated quantity of) oil for burning (the lamp).

No. 126.—ON THE SOUTH WALL OF THE MANDAPA IN FRONT OF THE CENTRAL SHRINE IN THE CHANDRASEKHARA TEMPLE AT TIRUCHCHENDURAI.

This inscription, dated in the 2nd year of Parakēsarivarman, registers a grant of land by Pūdi Ādittapīdāri to the stone temple built by her at Tiruchchendurai, to meet the cost of the expenses of a festival in connection with the solar eclipse. Pūdi Ādittapīdāri may have been a daughter of Pūdī or Maṇavaṇ Pūdiyār referred to in another inscription of king Parakēsarivarman at Tiruchchendurai. The king Parakēsarivarman himself has to be identified with either Madhurāntaka Uttama-Chōla or Āditya Karikāla II, both of whom held the title Parakēsarivarman. The provision made for festivals on the day of the solar eclipse might suggest that in this second year of king Parakēsarivarman there should have been at least one such eclipse. If Parakēsarivarman is identified with Madhurāntaka Uttama-Chōla who succeeded to the throne in A.D. 971, we find that

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1 Read wo  மலை.
2 The word தற்காட்டல் is evidently omitted.
3 The clause means that in no case would the interest be paid in gold but always in oil.
4 No. 319 of 1903.
5 See Madras Epigraphical Report for 1908, page 88, paragraph 90.
6 The Director-General’s Archaeological Survey Report for 1904-05, page 122.
according to Dr. Schram's "Eclipses of the Sun in India," there were two solar eclipses in the year 972 which was the second year of Uttama-Chôla. Consequently it is not unlikely that the king referred to in this inscription is king Uttama-Chôla.

**TEXT.**

1.  காய்தத்திற் தாரம் நாட்டுறத்திற்கு காய்தத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறத்திற் தாரம் நாட்டுறathon.  

**TRANSLATION.**

Hail! Prosperity! In the 2nd year of (the reign of) king Parakesarivarman, I, Pâdi Âditapidâri, gave with libation of water these two gardens (lands) as per the same terms under which I purchased (them) (viz.,) the garden (land) which I purchased for 35 kālañjī of gold in the second year of (the king's reign) from Kâchehuvaṇa (Kâtyapa) Tattanârayanaṇ and the garden (land) purchased from Pâradâyaṇ (Bhâradvaṭa?) Ísâa Mâraṇ, to the lord of the stone temple at Tiruchchenduraï for maintaining festivals (Virviḻâppuram) of the lord of Tiruchchenduraï on (the day of) the solar eclipse, (stipulating that) the maintenance of the (said) festivals of the lord of (this) stone temple constructed by me Pâdi Âditapidâri (should be met only) from the produce of the (said) gardens. (The assembly of) all Māhâsravas shall protect this (charity).

No. 127.—ON THE WEST WALL OF THE CENTRAL SHRINE IN THE GHIRITASTHANESVARA TEMPLE AT TILLASTHANAM.¹

This inscription is dated in the 3rd year of Parakesarivarman and registers a gift of gold for a lamp by a certain Kârâṇ Arunmoji alias Vânavana Páraipaiiyan of Äkkâr in Mângâdu-nâdu. The money presented was apparently utilized in purchasing a land which adjoined another granted by Nângâi Varaguna-Perumânaṛ. This lady has been already referred to as the wife of Pârântaka Iâṅgâvēḷâr and to have made a grant of land to the same temple in the 13th year of Râjakâsesvarman (Gândarâditya). It is now difficult to determine who this king Parakesarivarman is in whose reign the gift of Varaguna-Perumânaṛ could be referred to. Subsequent to Gândarâditya who ruled for about 18 years there must have ruled at least four kings before Râjarâjâ I succeeded to the throne in A.D. 985, viz.,—Arimjaya, Sundara-Chôla Parântaka II, Áditya Karikâla and Uttama-Chôla of whom the first probably and the two last the surnames Parakesarivarman. Consequently

¹ The pâli is marked almost throughout the inscription.
² The words Ārañjâvaratúr et al. are perhaps unnecessary and may be cancelled.
³ Read vânavâṇa Páraipaiiyan.
⁴ No. 277 of 1911.
Parakśarivarman of our inscription must be identified with either Arimjaya whose records have not been found hitherto or with Uttama-Chōla. In all probability the reference appears to be to the latter.

**TEXT.**

1. [Tamil script]
2. [Tamil script]
3. [Tamil script]
4. [Tamil script]
5. [Tamil script]
6. [Tamil script]
7. [Tamil script]
8. [Tamil script]
9. [Tamil script]

**TRANSLATION.**

Hail! Prosperity! In the 3rd year of (the reign of) king Parakśarivarman, Kōrana Arunmoḷiśaḷa Vaṇṇaṇa Pēraraśaḷa, a native of Āḷvār (a village) in [Mā]ngadunādu, gave [25 kalāṇja] of gold for burning one perpetual lamp day and night. . . . at Tīruneṭṭāḷam. Having received this twenty-five kalāṇja of gold, . . . quarter key (of land) to the west of the cultivated field (maśakka). . . . [whose southern boundary] (is) to the north of the shrine of minor deities (?) at the boundary line (ellaikki-kōvu); . . . of Vīrapāḷai the eastern boundary (is) to the west of the quarter key (of land) given for a lamp by Naṅgaivarangana-Pērumāḷar; the northern boundary (is) to the south of (the channel called) Aṇḍaṇaṟṟuvikāḷ and the western boundary (is) to the east of the mound which has never been levelled (for cultivation). We, the assembly, the villagers (ūrvaṁ) and the temple servants (devakonmi) of Tīruneṭṭāḷam sold to Kōrana Arunmoḷiśaḷa Vaṇṇaṇa Pēraraśaḷa (the land) situated within the four great boundaries thus described without excluding any (portion) of land within (unnilam) and executed a sale-deed (vīlai-osamam). (The assembly of) all Māhēśvaras shall protect this (charity).

No. 128.—MADRAS MUSEUM PLATES OF UTTAMA-CHOLA.

These copper-plates belong to the Madras Museum. A full description of them together with that of the huge ring and seal on which they are hung and a short abstract of contents, have been given by Professor Hultzsch in his Report on Epigraphy for the half-year ending March 1891, page 4, paragraph 92. The plates are published below for the first time with text and translation. Mr. Sewell does not mention them in the list of copper-plate grants which he gives at the beginning of his Lists of Madras Antiquities, Volume II. It cannot be ascertained how and when the plates were acquired by the Museum.

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1. Read  சுருஷோனை முனை.
2. Read  சுருஷோனை.
3. For a facsimile of the seal see Epigraphic Indes, Vol. III, plate facing page 104, No. 3.
Early Chōla copper-plate grants published so far are only two in number. These are known as the large and the small Leyden grants which belong to the time of Rājendras-Chōla I. Hence the subjoined plates which bear on them the record of Parakṣaśrīvarman Uttama-Chōlagāva, the uncle of Rājarāja I., and the grandfather of Rājendras-Chōla I., will be the earliest Chōla record¹ published.

A few plates of the set are missing at the beginning and one at least at the end. The portion of the record on the existing five copper-plates consists of a short Sanskrit prose passage (ll. 1 to 6), three Sanskrit verses (ll. 6 to 11) and Tamil prose (ll. 11 to 121). The construction of the Tamil portion is often involved and irregular². The word udra in l. 87, e.g., is used in the still current commercial sense of adjustment of receipts and payments and the meaning of uṣam in l. 111 is not quite intelligible³. As regards the paleography and orthography of the plates the following may be noted. The initial vowels e and e are not distinguished, though in other inscriptions of this period the distinction is marked by adding the sign of length (arw) to the short e. This method of distinguishing the long from the short is however observed in o, in ll. 52 and 53. The secondary i and i signs are distinguished, the latter by a loop attached to the end of the semi-circular cap which represents the former, e.g., ni and vi in ll. 22 and 23 respectively. The i super-added to da or ta is, as usual, marked by the semi-circular cap; but in certain cases as in ll. 26, 34, etc., it is shown by the head of the letter itself being bent and drawn out almost into a loop. The vowel signs u and a added to m are distinguished, the former by a plain curve bent towards the left and attached to the prolonged vertical of ma from its middle and the latter by the same curve doubled like the English numeral 3. The same remarks apply as well to tu and ta. When added to ka the u and a signs are doubled in either case, the distinction, however, being that in the former the curve bends to the left and in the latter to the right. In ga, va and pa these signs are marked as at present by a vertical line attached to the right limb of the letter in the one case, and by a curve affixed to the latter, in the other. In the case of the letters s, st, w and ş the a-sign is denoted by adding to the u-sign a detached arw-symbol which at present however is joined to the u-sign of the letter. Sandhi (punarvichchī) is but optionally adopted. The doubling of consonants has been omitted evidently by mistake in ll. 68, 70, 71, etc. Case terminations are added to the last word of a group (e.g., ll. 16ff, 82).

In l. 44 gandāyakṣa is written for gandāyaka. The forms hūṣāin and ṣeres both occur. So also the forms uṣarśa, uṣarśa and ṣarśi (ll. 54, 64, 86).

The Sanskrit portion states that 200 pieces of gold were deposited with two classes of paṭṭasalins residing in the quarters of Kaṭchhippēdu known as Karuvulānpāṭi, Kamsahappāṭi, Atimānappāṭi and Eruvalichērier and that the residents of two of the above-said quarters were appointed managers of the temple by the king (Uttama-Chōla). Also this Chōla king 'who destroyed Madhurā' is stated to have ordered that the residents of Śolāniyaiyam, another quarter of Kaṭchhippēdu, should give to the god at Ura ka two prastha and one kadubaka of rice and

¹ The late Mr. T. A. Gopinatha Rao has discovered a set of still earlier copper-plates of the time of Sundara-Chōla Parāntaka II., the father of Rājarāja I., which is being published in the Epigraphia Indica.


³ This word must be different from vīṣam which in a record of Virarajendradēva is used in the sense of a servant.
one _prāsthra_ of oil and thus be exempted from all other taxes payable to the king. These residents of Šōlāniyāmām together with the managers appointed from among the weavers who made cloths for the king and lived in the four quarters mentioned above, were further required to write out by turns the accounts of the temple of Vishnū at Uragam.

The Tamil portion which begins in line 11 is dated in the 18th year of Parakēśarivarman alias Uttama-Chōlādēva and records that while the king was seated in the Chitra-mandapa inside his palace (kōyil) at Kachhippedu, his officer Šōlamānvēnda-vēḷaḷ whose name was Nakkaṇ Kaniĉhehaṇ of Sikkal (l. 25 f.) requested that the income of the god of the temple of Uragam which consisted of (1) kōlmirai-kēḍi and kālālauv-kēḷi collected at Kachhippedu, (2) of the (produce from) lands purchased at Kachhippedu and Tundunukkachērī and (3) of interest (in paddy and in money) accruing on investments by the temple, might be apportioned for the several services in the main temple and in the two shrines of the hall called Kari-kālātēṛi (l. 65) and that the residents of the two quarters of Kachhippedu, viz., Kambulānpāḍi and Atimānapāḍi (l. 23) may be appointed to supervise and carry out this apportionment. The king entrusted the matter in the hands of the chief who made the request and the latter settled the required apportionment of income.

The lands purchased and the investments made are detailed with reference to the original documents written on stone. These were:—(1) document dated in the 22nd year of king Parakēśarivarman, by which the assemblies of Kūram and Ariyar-Perumākkam having received 256 _kālāṇjū_ of gold from the temple had agreed to measure every year as interest thereon 500 _kāḍi_ of paddy; (2) document dated in the same year by which the assembly of Uḷai-ūr received 50 _kālāṇjū_ and agreed to measure annually an interest thereon of 150 _kāḍi_ of paddy; (3) document dated in the 9th year of king Vijaya-Kampavarman, by which the assembly of Oḷukkaippākkam received 24 _kālāṇjū_ and agreed to pay an interest every year of one _kālāṇjū_ and four _maṇḍi_ of gold.

With line 72 commences a fresh grant made in the 16th year of Parakēśarivarman (Uttama-Chōla), to the temple of Uragam at Kachhippedu for maintaining the Śittirai-tirumilā festival of that god. For this purpose 200 _kālāṇjū_ of gold were deposited with the residents of Kambulānpāḍi, Atimānapāḍi, Kaṇjagappāḍi and Ėṟṟāvaliechehērī on perpetual interest of 30 _kālāṇjū_ for one year, at the rate of one _pilaṭu_ on each _kālāṇjū_ per month. This money (i.e., 30 _kālāṇjū_) being fully adjusted (_Qēṛ_) for expenses detailed in lines 81 to 89, the lamp-holders for the festival and the flag-throwers had to be secured by the residents of the four quarters mentioned above (free of cost).

Lines 99 to 100 register a few other items of expense apparently in connexion with the same festival. It is stated that in the 18th year of Parakēśarivarman, 'who took Madirai and Īḷam' (i.e., Parāntaka I), a concession had been granted, _viz._, exemption from municipal taxes, to the residents who had newly settled down in the quarter called Šōlāniyāmām (of Kachhippedu) in consideration of their giving certain fixed quantities of oil and rice to the temple of Uragam, which the Tōḷāchēvīyār aliūs Ėḷākkaiyār the former residents of this quarter were regularly contributing but had discontinued on account of their decline. This concession was now (i.e., in the 16th year) ratified by king (Uttama-Chōla). It was further ordered that the residents of this quarter, _viz._, Šōlāniyāmām, must provide also an accountant who would be given every day from the temple treasury 2 _kurūṇi_ of paddy and every year 2 _kālāṇjū_ of gold.
According to lines 100 to 103 a further grant of 23 karṇīya was made to the residents in the three Śaiva quarters (Saṅkaraṁpadi) of Kaṭṭiippēdu, viz., Raṇajayaṁpadi, Ēkaṁraṁpadi and VāmaṇaSaṅkaraṁpadi, in order to maintain a perpetual lamp in the temple and to burn twilight lamps from the oil supplied by the residents of Sōlaniyamam mentioned in the previous paragraph.

Other miscellaneous items of provision (ll. 103 to 108) included the cost of the sacred festivals of Utpāyana-Saṅkrānti and Chitrā-Vishu, the organization of the gōshtī of devotees, etc. The president of the City Corporation, the members of the Annual Supervision Committee and the residents of ErūvaIiāchēri and Kaṇjaṁpadi were required to check the accounts at the end of each festival, while the residents of these two quarters were to supply also the watchman of the temple (ll. 110 ff.). (The city assembly) was further entrusted with the authority of appointing the managers for carrying out the temple business, the watchman and the accountant and of exempting these from payment of all municipal taxes (ll. 113 ff.). The document was drawn up by Nārpatteṇnaīyiramaṅgalādittan, an arbitrator (madhyasātha) of Viṟapādi, a quarter of Kaṭṭiippēdu (ll. 119 ff.).

From the above abstract of contents it is clear that the preserved Sanskrit portion of the grant refers in brief to what has been elaborately detailed in ll. 72 to 115 of the Tamil portion. Consequently the contents covered by lines 11 to 71 of the Tamil portion together with the genealogical portion of the grant, if any—all in Sanskrit—should have been lost in the missing plates at the beginning of the record. The reference to previous kings in the body of the Tamil portion is very interesting inasmuch as it enables us to identify king Parakēsaṁvarman Utpama-Chōla, the 16th year of whose reign is quoted twice in ll. 11 ff. and 72 ff., with the uncle and immediate predecessor of Rājarāja I. These references as stated already are the 22nd year of a certain Parakēsaṁvarman (ll. 28 ff.), the 9th year of Vijaya-Kampavarman (ll. 34 ff.) and the 18th year of Parakēsaṁvarman, 'who took Madirai (Madura) and Ilam (Ceylon)' (ll. 96 ff.). Vijaya-Kampavarman has been attributed to the 9th century A.D. by Professor Hultzsch, and Parakēsaṁvarman, 'who took Madirai and Ilam' is Madirai-konda Parantaka I whose reign extended over the first half of the 10th century A.D. Consequently the unidentified Parakēsaṁvarman referred to in ll. 28 f. appears to be no other than Parakēsaṁvarman Vijayālaya, who was the first of the resuscitated line of the Tanjore Chōlas and to whom Professor Kielhorn doubtfully attributes certain Chōla records from Conjeeveram, Ukkai and Suchindram ranging in date from the 4th to the 34th years of his reign.

The inscription also supplies some valuable information about the town Kaṭṭiippēdu (i.e., the modern Conjeeveram). Four quarters are referred to, viz., Kambulanpadi (ll. 74 and 88) spelt in the Sanskrit text as Karuvulanpati (ll. 1 and 3); Atimāgappādi (ll. 2 and 75); Kaṇjaṁppadi (Sanskrit Kamsahappati) (ll. 1 ff. and 75 ff.)

Parantaka I. was the first of the Chōla kings of Tanjore who crushed the power of the Pändera and captured their capital Madura. The title 'who conquered Madura and Ceylon' was not assumed by him till a very late period in his reign (see Madras Epigraphical Report for 1907, paragraphs 32 to 34). The mention of this latter title early in the 18th year of his reign becomes explicable when it is understood that it is only a quotation.

1 List of Inscriptions of Southern India, page 113, Nos. 672 to 675. There is nothing in these records to show definitely that the king Parakēsaṁvarman referred to is Vijayālaya. The statement in our grant that a stone inscription (vāda-lekha) of his 22nd year did provide for permanent income to a temple at Kaṭṭiippēdu is proof enough to show that though he was the first of the new line, Vijayālaya had a peaceful, long and prosperous rule like any of his powerful successors. It is not possible, however, to say that as early as his time the Chōla rule extended so far south as Suchindram in the Pander country.
and Ekkavai chevīyar (ll. 2 and 78) which were mostly inhabited by weavers who were patronised by the king (l. 10) and consisted of two sections of pattāsi. The appointment of these pattāsi as the managers of the temple and the royal patronage extended them suggests the high social status which they must have been enjoying at this early period. Even now the name Pillaiptālaiyam given to the weavers' quarters suggests the favourite position which these weavers occupied either with reference to the temple or to the king—the word pilla or pillaiyar being frequently applied in this sense. Mr. Thurston under the heading Śāliyans' mentions the two main divisions of that class, one of which was pattāsāliyan evidently the pattāsi mentioned above. The Śaiva quarters Ranajayappādī, Ekavirappādī and Vāmanasānkarappādī of Conjeevaram are also mentioned. Sōliyamam seems to have been still another such quarter of Conjeevaram in which according to lines 89 to 93 the inhabitants were exempted from all taxes in consideration of their payment of fixed quantities of rice and oil to the temple of Ûragam. In this connexion it is also interesting to learn that this quarter of Sōliyamam was at first inhabited by a class of people known as Tōlāch chevīyar or Elakkaivyay. Tōlāch chevīyar literally means 'those whose ears are not bored' and Elakkaivyay 'those whose hands would not accept gifts'. The first is perhaps the opposite of Karmaprāyitas mentioned in a Tanjore inscription and of Tōlākkōdar a term applied to the tribes of Marava, Kallau, Śanā, etc., according to Winslow's Tamil Dictionary. Two other chōris of Kāchhipādū which we learn from the inscription were Tunduakkhechērī whose lands were watered by the two irrigation channels named respectively 'the high-level sluice' and 'the low-level sluice' and Virappādī. Whether these several quarters (pādī or chōri in Tamil and vāṭī or vāṭaka in Sanskrit) were suburban villages adjoining Conjeevaram of the different quarters of that city cannot be ascertained. Conjeevaram must have also been the seat of the king's palace is referred to in l. 18. The temple of Ûragam (Sanskrit Uraka) at Kāchhipādū is mentioned in the Nālāiyaprakbaṇdham and has been identified by Professor Hultsch with the present Ulagālanda-Pennmal some of whose inscriptions mention the temple by that name. The Kariikkā-terri hall which formed an important portion of the temple must have been so called after the ancient Chōla king Kariikkāla. The present temple of Ulagālanda-Pennmal which is in a badly neglected condition shows that the surrounding hall, if at all contemporaneous with the central shrine, must have been renovated in a much later period and could not represent the old Kariikkā-terri.

Kōlnirākūli and kālaṇāvau-kūli which were assigned to the temple of Ûragam (l. 15 f.) are explained in the Sanskrit portion (l. 4) as 'tolls on (articles) measured by weight (tāndā) and by capacity (prastha)'. The city had a strong guild of merchants (nagara l. 110, nagaratād l. 119, or mānagaratōm l. 120 f.) who apparently represented the city council with a chief person (mānagaramāvōri) at their head. The guild was given full liberty to supervise the proper management of the temple business, to appoint the watchman and clerks of the temple and to exempt these latter from payment of (municipal) taxes. An item of

1 Caste and Tribes, Vol. VI, page 279.
3 The names Atimānappādī, Ranajayappādī and Ekavirapādī were evidently named after the titles Atimāna, Ranajaya and Ekavira which were commonly held by Pallava kings. Ekavirapādī as the name of a chōri of Kāchhipādū occurs already in an inscription of Parantaka 1. in the temple of Rājasiṅhahēvara (South-Indian Inscriptions, Vol. I, No. 145).

It was the chief capital of the early Chōla kings long before the time of Vijayālaya. During the reign of Vijayālaya and his successors, however, it must have been recognized second only to Tanjore.
interesting information supplied by the record is that a Brāhmaṇa knowing the Vedas was appointed for worship in the temple of Ûragam, only in ease a man conversant with the Vaishnava system of temple-worship (kōgil-nambu) was not available. Vedic Brāhmaṇas as a rule do not appear to have had anything to do with temple-worship from early times. The details of expenditure recorded in the grant on account of the several festivals were audited by the Chief Merchant and the Annual-Supervision Committee and all difficulties in way of the proper conduct of the charities were to be removed by the Vaishnava devotees of the temple, in the 18 nādu.

The geographical names that occur in the inscription, viz., Kūram, Ariyar Perumbakkam, Ulai-ār and Olukkai pakkam, are all situated in the Chingleput district and are respectively identical with Kūram and Ariyaperumbakkam in the Conjeeveram taluk, and Olaiyur and Olukkarai (?) in the Madurantakam taluk. Sikkal the native village of the officer Sālamūvāndavālān is identical with Sikkil near Negapatam in the Tanjore district.

**TEXT.**

**Plate Ia.**


**Plate Ib.**

11. [v]am [II*] 12. [v]am [II*]

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Dr. Winslow states that nambi is the son of a Brahman father and a Kshatriya mother and a worshipper of Vishnu.

* It cannot be definitely stated how many plates may be missing before this. The genealogical account, if any, is altogether lost.

* Read तेनवः

* The punctuation is represented by a floral device; see Plate IX.
Plate Ib.

Plate IIIa.

Plate IIIb.
Plate IX.

No. 128.—Madras Museum Plates of Uttama-Chola.

Scale 75.
Plate IVa.

Plate IVb.

Plate Va.

Plate Vb.

1 The symbol + cannot be read as ka (a) nor could it stand for the numeral one (1). Probably it is a mark to indicate that the space between - and a left by the engraver by mistake has to be cancelled.

2 Read azhagam.

3 Read jiru.

4 Read jipu.

5 Read pola vali.
Translation.

(Line 1.) . . . . . . and he likewise invested (for interest) these two hundred pies of gold in those same quarters (vātaka) called Karuvulāṇpāṭi, Kamsahappāṭi, Atimāṇappāṭi and Eruvālicheri of those pāṭhālins of the two families. There being no managers (śrikāryākṣī) to supervise the receipts and expenses of that same (temple of) Hari (i.e., Viṣṇu), of the income arising out of the interest on gold (invested) and the tolls on (things) measured by weight, capacity, etc., that same king himself appointed for doing the work of (temple) management (śrikārya) those same weavers born in the two quarters, viz., Atimāṇappāṭi and Karuvulāṇpāṭi of those same (four) quarters.

(L. 6.) The Chōla (king) who was the destroyer of Madhura (i.e., Uttama-Chōla Madhurantaka) commanded that the residents of Śoḷāniyamam must give per month two prasthas and one kudubaka of rice and (one) prastha of oil to (the god) Tridhāmam (Viṣṇu) standing in (the temple of) Uraka and that no taxes which may be levied by the king be collected (from these) in consideration of (their) poverty. Thereupon the city-magnates also authorized this. Consequently the house-holders residing in Śoḷāniyamam together with the managers of (the temple of) Hari whose abode is in Uraka, must write out in turn one after another the (accounts of) income and expenditure and show (them) every month to these weavers of royal garments living in the four quarters (mentioned above).

(L. 11.) In the sixteenth year (of the reign) of the glorious king Parukēsari varman alias the illustrious Uttama-Chōladēva, when (this) lord was pleased to remain in the (hall called) Chitra-mandapa on the southern side within (his) palace at Kaṭhchipēdu, the officer (adikēri). Śoḷāmaṇūndavēḷar seeing that no provision for expenses (nibandam) was previously made for this god, made the request that the king (embernām) may be pleased to order that the kōṭhiraikūli and kālalavūkūli of this Kaṭhchipēdu together with the proceeds in the enjoyment of this (god) from the lands purchased for this same god in Kaṭhchipēdu and Tunduvukkaṭhēri and other (income) derived by interest (poliyūtī), (may be used) to provide for the nibandam of the god who is pleased to stand in (the temple of) Uragam3 at this Kaṭhchipēdu and that the two cheris of this Kaṭhchipēdu may manage the business (śrikārya) of this god.

(L. 21.) (The king) was pleased to order (as follows):—"You shall yourself have the (necessary) provision made for the nibandam of the god who is pleased to stand in (the temple

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1 Revd C. C. F. Only a few lines are wanting to complete the record; consequently a single plate appears to have been lost at the end.

2 Sometimes kāyūt is also taken for a temple; it is doubtful if the king’s palace always adjoined a temple or was otherwise connected with it.

3 This is the name of one of the old temples at Kāñchi mentioned in the Nāḍiyagrabādaṇḍam and refers to the present Ulagaṇḍa Pernāl temple (Madras Geographical Report for 1893, page 6).
of) Uragam at this Kachhipedu, (from) the kolairai-kali and kalahavu-kali of this village, (from) the lands acquired (by the temple) by purchase and (from) the income derived by interest. The two chettis of this village, i.e., Kambani-padi and Atinanappadi, shall manage the business of this god. In this way shall you carry out the nibandam."

(L. 25.) (Thus) at the request of the officer Nakkam Kanichecha alias Solamuvendavelu of Sikkal, the nibandam, which was caused to be made (from) the kalahavu-kali, and the kolairai-kali; from the income from the lands purchased by this god; from the five hundred kadi of paddy which (being the income) as interest of this god according to the investment deed (engraved) on stone in the 22nd year of (the reign of) king Paramkasivarman was measured out by (the measure called) ennangippokki of their village for one year, (as interest) on the 250 kalanju of gold deposited with the members of the assemblies of Karam and Ariyar Perumbakkam; from the one hundred and fifty kadi of paddy which was measured out for interest for one year on fifty kalanju of gold received by the members of the assembly of Ulaiyar (in the same year of the same king) according to the deed (engraved) on stone; and from one kalanju and four mahatikku of gold which was paid as interest, for one year, on the twenty-four kalanju of gold received by the members of the assembly of Olukkaipakkam, according to the deed (engraved) on stone in the 9th year of (the reign of) king Vijaya Kampavarman, was thus organised.

(L. 38.) Three kuruni and six nadu of paddy for sacred offerings (to be given) at the three junctures (sundhi) (of the day); four nadu of paddy for two vegetable offerings (to be given) at the three junctures (of the day); five nadu of paddy for (one) ulakku of the daily ghee offering; three nadu of paddy for (one) nadu and (one) uri of curd which was (to be offered) at the three junctures (of the day) at the rate of one uri of curd each time; three nadu of paddy for areca-nut offering at the three junctures; two nadu of paddy for firewood; one padakku of paddy for one Brahmana who knows the Vedas and performs worship; five kalanju of gold (given) to this man as cloth money (pulavai-mudal) for the period of one year; six nadu of paddy for one mauni who does service (in the temple); one kalanju of gold (given) to this man as cloth money (pulavai-mudal) for the period of one year; one kuruni of paddy daily for one man who watches the sacred images (of the temple); two kalanju of gold (given) to this man as cloth money (pulavai-mudal) for the period of one year; one kuruni and four nadu of paddy per day for two persons who work in the flower garden; (one) kalanju of gold (given) to these for cloth; fifteen kalanju of gold for the twelve Samkrantis at the rate of (one) kalanju and a quarter of gold for each Samkranti, including the priests' honorarium (acharya-pujanai); (one) kalanju and a half of gold for a period of one year for (sandal-paste) rubbed over the sacred body (of the god) and sacred smoke (incense), at the rate of one-eighth pon per month; three-quarters of a pon for the period of one year for three sacred baths (namanigai); (one) kalanju of gold for the period of one year for three sacred cloths. One hundred and fifty kadi of paddy (which is the income) by interest (measured out) by Ulaiyar (were assigned) inclusive of cloth money to nine persons of musicians (ugachekagal), viz., (one) who beats the tulapparai, two drummers (mattalai), (one) who beats the karaiygai, (one) who strikes the ilam, (one) who beats the seganigai, two (who blow) the trumpets and one (who sounds) the hand-bell (kai-mauni). One pattu (of land) called

1 The words 'for the period of one year' are omitted here by mistake.
Śīttiravalliperumāl in the lands purchased from the merchants (nagarattār) of Kahehip pādi and (one) patti of land of five tālās, consisting of three tālās (included) in the land purchased at Tundunukkahehēri which lies to the north of the land of Sendaraippottān and is irrigated by the channel which flows from the high level sluice, of one serupu to the north of the field) Kādi-kundii and of (one) kundii to the north of (the land which is in the) enjoyment of Kōnērīrā and is (included) in the lands irrigated by the channel which flows from the low-level sluice,—in all, these two pattis of land and the above-mentioned one hundred and fifty kōdis of interest-paddy shall provide the expenses (nibanda) on account of the nine persons who form the musical troupe. Three nādis of paddy (were provided) daily to those who smear (the temple) with cow-dung. Also (the following) are to be the expenses (nibanda) of the two gods mentioned below:—three kuvuṇi and six nādi of paddy on account of the two gods in the sculptured hall of Karikkāla (Kari kāla-teri), at six nādis of rice (and) one (kuvuṇi) and four nādis of rice (to be offered respectively) at the three junctures daily (of the day) to (each) of these two gods; four nādis of paddy for vegetable offerings (to be given) at the three junctures (of the day); three nādis of paddy for firewood; five nādi of paddy for (one) ulakku of ghee-offering (required) at the three junctures (of the day); one kuvuṇi and four nādi of paddy for (one) urī of ghee (required) for two sacred perpetual lamps to the two gods; twelve maṇḍī of gold for (sandal paste) rubbed over the sacred body (of the image) and for the sacred smoke (incense) for the period of one year at the rate of (one) maṇḍī of gold per month.

(L. 72.) In the 16th year of (the reign of) king Parakṣarivarman, from the god who was pleased to stand (in the temple) of �瞄e Kangam at Kahehip pādi, the residents of Karnulānpādi (a quarter) of this village, received 73 kalanju and a half of gold; the residents of (the quarter) Atimānappādi received 73 kalanju and a half of gold; the residents of (the quarter) Kaṅjagappādi received 35 kalanju of gold and the residents of (the quarter) Erruvalīcheherī received 18 kalanju of gold. (Thus) for the total gold of 200 kalanju, the interest which accrues for the period of one year at the rate of one pilau (on each kalanju for a month), was thirty kalanju of gold. These thirty kalanju of gold were used in providing for the expenses (nibanda) of the Śīttirai-truwilā (festival) of this god in the following manner:—7 kalanju of gold for oil (required) for the seven days of the festival, 2 kalanju of gold for sweet-smelling flowers and scented sandal-paste on (these) seven days; 5 kalanju of gold for food and presents to the devotees who form the koṭṭi (gōkkhi) during (these) seven days; 10 kalanju of gold for the food of the Brāhmaṇas during (these) seven days by purchasing paddy and feeding (them); (one) kalanju of gold for the palanquin-bearers who carry the palanquin of the bed-chamber of the god and for the musicians invited for the seven days of the festival; and 5 kalanju of gold for miscellaneous expenses. Thus the gold being equal (to the expenses specified), the lamp-bearers and flag-boisters for the festival (shall be) the residents of Karnulānpādi, Atimānappādi, Erruvalīcheherī and Kaṅjagappādi.

1 The word generally means a split or fraction. Dr. Winslow gives it as being equal to one half of a kundamani (weight) of gold.
2 The words Garic and Garu may also be taken in the sense of dancing girls and some particular form of their dance; but this is not likely, for then the word Te or 'worship' would not have been used in connexion with the temple dancing girls.
3 of the original is not intelligible
(L. 89.) Whereas Teláheviyar alias Élakkaiyar, the former residents of Sōliṇiyamam, a chéri (quarter) of this god, have decreased in numbers and these Élakkaiyar are unable to pay taxes as per old custom, the inhabitants who come from outside this chéri and settle (in it) (shall) give (one) nāli and (one) ulakku of oil and two nāli of rice per house per month as tax (payable) only to this god, and shall not pay any other taxes fixed by the town magnates. Those who show (in the books) against them any taxes other than the said (taxes) shall incur the sin committed by the people who commit (sin) between Gāndā (the Ganges) and Kumari (Cape Comorin).

(L. 96.) Thus this god shall receive these taxes from these inhabitants in the manner described above, according to the very settlement (vyavas tha) made by the merchants of this Kaṭchippēdu in the eighteenth year of (the reign of) the glorious Parākēsārivarman who took Madirai (Madura) and Īlam (Ceylon). The accounts of this god shall be maintained by (one of) the inhabitants of this chéri and he shall be paid from the treasury of this god (one) kuruvi of paddy per day and two kalanju of gold per year.

(L. 100.) The Saṅkarappādiyar of the three quarters, viz., Ranajayappādi, Ekavirappādi and Vāmana Saṅkarappādi of this village having received twenty kalanju of gold shall burn one perpetual lamp which these inhabitants of the above-mentioned quarters have agreed (to do) and an evening lamp from the oil supplied by the inhabitants of Sōliṇiyamam.

(L. 108.) For bathing the gods in the two sacred temples (ērikōyil) (on the occasion of) Utaramayana (Uttarāyana)-Saṅkṛanti and Sittirai-Vishu, for the lamp-bearers and the man who hoists the flag during (these) festivals and for the chief of the assembly (paruṣai) who enter the sacred court (of the temple, to supervise), one tani of rice (has been provided); for one who organises the gheštā, (one) tani and (one) padakku of rice; and half a kalanju of gold as honorarium (for the same). Other items (of expense) in the sacred temple which are omitted (to be mentioned) shall be met from miscellaneous expenditure, without taking note of the provision (nibanda) (made above).

(L. 108.) The Śrīvaśīnins devotees of the 18 nādu shall alone supervise and set right all obstructions to the management of the (temple) business of these gods. The Chief Merchant (nagaram-ādēn) of this guild (nagara), (the members of the) Annual Supervision Committee (āttai-pāriyar), the residents of Ékkuvālichenchēri and Kanjagappādi, shall, every year, look into the accounts of the expenses (incurred) on (vidan) these gods, soon after the festivals are celebrated. The residents of the above-mentioned two chēris alone shall provide for the watch of the sacred images as per the settlement (nibandam) deposited in the treasury of the gods.

(L. 113.) The mercantile guild shall itself choose the superintendent of the sacred business (in the temple) of these gods, the watchman of the sacred images and the accountant and shall not receive (any) taxes (from them). If persons fully knowing the duties of worship in sacred temples are not obtainable for (this) sacred temple, a Brāhmaṇa versed in the Vēdas shall alone be appointed to perform the worship.

(L. 117.) Thus at the command of the officers, I, Nārpattennayira Mangalādittāru, an arbitrator (madhyastha) of Vīrappādi of this city, executed (i.e., wrote) this document (araivilai) by order. (This is) my writing. We (the members) of the great

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1 The term Saṅkarappādi appears to be a general name applied to the quarter in which the aṣaiu of a town lived.

2 A term applied to the congregation of devotees who sing the glory of the god, either Śiva or Vishnu.

3 The word ēriyil is not found in Dr. Walshe's Tamil Dictionary. It may stand for ēriyil in which case ēriyil would mean the smallest amount spent.
XIV.—Inscriptions of Parakesarivarman Uttama-Chola. [S.I.I., Vol. III.,
guild of merchants sold with excess and deficiency (in measurement), the land (lying) east
to west¹ in the (field) Lokamārapappuṟeṇjēr (which we had) purchased from
the citizens of this Kaōchippēdu. Arantāngi Pōrmugaviraṇ...
who engraved the letters of this charter (saṇam).

No. 129.—On the west and south walls of the
Nagesvarasvamin temple at Kumbakonam.²
This inscription is dated in the 4th year of Parakesarivarman and registers the gift
of a lamp to the temple of Tirukkil-kōṭṭam at Tirukkuḍamūkki (i.e., the Nāgās-
vara temple at Kumb hakṣam). The astronomical details given in the record were
verified by Diwan Bahadur L. D. Swamikkannu Pillai and found to be correct for Madhu-
rāntaka Uttama-Chōla, the uncle of Rājarāja I. The date corresponds to
Thursday, the 22nd April A.D. 975³.

TEXT.

1
2
3
4

Translation.
In the 4th year of (the reign of) king Parakesarivarman, on the day of Makkha
which corresponded to a Thursday and to the ninth tithi of the month of Meha, we the
great men of the chief assembly (mūlaparudai) of Tirukkuḍamūkki which was a devadāna in Pambur-nāḍu on the northern bank (of the Kāvet), sold
the following land . . . . on account of one sacred perpetual lamp which was placed for the
great god (paramasvămin) at Tirukkil-kōṭṭam on behalf of Kāri Koḷambar, one of the [Ka]kkōlar.

No. 180.—On the north wall of the central shrine in the
Uma Mahēsesvara temple at Konerirajapuram.⁴
This inscription is dated in the 8th year of Parakesarivarman Uttama-Chōla.
It registers the grant of a land for a lamp to the temple of Ādityēśvaram-udaiya-
Mahāđēva at Tirunallam.

TEXT.

1

¹ Kīlakēnēr may perhaps be a mistake for Saśādēr, i.e., the high ground on the eastern side.
² No. 245 of 1911.
⁴ Read Gāravelu.
⁵ The inscription stops here.
⁶ No. 538 of 1909.
⁷ The length of  is indicated by a separate symbol.
⁸ Read Gāravelu.
PART III.

No. 131.—INSCRIPTION AT KUMBAKONAM.

2. [Text in Tamil script.]

3. [Text in Tamil script.]

Translation.

(L. 1.) Hail! Prosperity! In the 6th year of (the reign of) Uttama-Chōla alias king Parakāsārivarman, the headman of Elīnār . . . . for burning one perpetual lamp, as long as the moon and the sun (endure), to (the temple of) Ādityēśvaramudaiyā-Mahādēva at Tirunallām. (The boundaries of) the land which I, on behalf of Dēvanā in presence of the 'Karaṅkās,' (set apart) for this (purpose) and excluded from the lands of the god (are as follow):—(The eastern boundary is) to the west of the land (called) Kuḻavampandal (belonging to) Pāḷāsiriyān of Mīdr; the southern boundary is to the north of (the channel called) Rīshabhavanā-vāykkāl; the western boundary is to the east of the land (belonging to) Pāḷāsiriyān Sāttān Kārī and (his) younger brother and to the channel of the village; the northern boundary is to the south of the land (belonging to) these same (persons).

(L. 3.) (The total extent of) the land thus (described) (viz.,) one quarter, one-fortieth, one three-hundred and twentieth and \( \frac{1}{4} \) of three-fourths, one hundred and sixtieth and one hundred and sixtieth\(^{th}\). This land was excluded (being set apart) for burning one perpetual lamp as long as the moon and the sun (endure). (The assembly of) all Māhētwarās shall protect this (charity). This lamp was given by this person.

No. 131.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE NAGESVARASVAMIN TEMPLE AT KUMBAKONAM.

This is another record of Parakāsārivarman which supplies the astronomical details of week-day, month and nākṣatra and enables us to fix the exact date of the record. Diwan Bahadur Swamikkannu Pillai has calculated and found the details to be correct for the eighth year of Parakāsārivarman Uttama-Chōla who ascended the throne in A.D. 969–70. The date corresponds to Thursday, the 30th January A.D. 979.\(^{4}\) Uḷaippār-Gaṅdārārā dittat teriṇja-Kaikkōlar\(^{5}\) must have been the name of a regiment called after king Gaṅdārāditya, the father of Uttama-Chōla.

Text.

1. [Text in Tamil script.]

2. [Text in Tamil script.]

3. [Text in Tamil script.]

4. [Text in Tamil script.]

5. [Text in Tamil script.]

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1 The words arāmsēḷe arāmsēḷe are not quite intelligible. The translation offered is purely tentative.
2 The repetition of arāmsēḷe in the text seems to be a mistake.
3 No. 229 of 1911.
Hail! Prosperity! In the 8th year of (the reign of) king Parakēṣarivarman—in this year—on the day of Aviṭṭa (Śravishṭhā) which corresponded to a Thursday in the month of Kumbha of this year, taṁ Pīchohaṁ ālius ariyam Udaivār [Gandarādittateva] nāja-Kailākāla gave 96 one for perpetual sacred lamp to (the temple of) the god (paramanavāmin) of Tirukkālōṭṭam at Tirukkudamukkil which was a devadāna of Pāmbūr-nādu on the northern bank (of the Kaverī). Having received these, the [shepherd] Mādevaṅ Kāri . . . . Devaṅpuram, shall measure out . . . . ghee . . . . lamp also. This is placed under the protection of (the assembly of) all Māheśvaras.

No. 132.—ON THE NORTH BASE OF THE SECOND PILLAR IN THE ROCK-CUT CAVE IN THE PUNDAKIKAKSHA-PERUMAL TEMPLE AT TIRUVELLALAI.

This unfinished inscription is dated in the 8th year of Parakēṣarivarman and registers a gift of [2]0 kalonjū of gold for offerings to the god Krīṣṇa and his consort Rukmiṇī. The donor wasī Śrīyarirandeva-Amanār, the wife of 'the lord who died on the back of an elephant'.

This is the earliest reference in South-Indian Inscriptions to the worship of Krīṣṇa and Rukmiṇī. By the clause 'the lord who died on the back of an elephant' we have probably to understand Prince Rājāditya who, in the large Leyden grant, is stated to have met with his death on the back of an elephant in an encounter with Krīṣṇarāja (i.e., the Raṣṭrakūṭa king Krīṣṇa III)4 King Parakēṣarivarman must, therefore, be identified with either Madhurāntaka Uttama-Chōla or with Āditya-Karikāla II.

TEXT.

1 The gap omits the syllables sāv. ariyam.
2 Read sūrī.
3 No. 554 of 1905.
5 The letters tāj are written as a conjunct consonant in the original.
6 Read ṣaṭ.
No. 183.—ON THE WEST WALL OF THE CENTRAL SHRINE IN THE ADIMULESWARA TEMPLE AT TIRUPPALATTURAL.

The inscription is dated in the 8th year of Parakeśarivarman and refers to the re-graving of certain documents of land-gifts made in the 18th and 20th years of the reign of Parāntaka I. The original documents, which had been engraved on the steps (padikottu) of the old central shrine of the temple of Tiruppatturai had become weather-worn and it is stated that the assembly of Uttaṃśli-chaturvēḷi-maṅgalam ordered their restoration.

Among the boundaries of the lands granted are mentioned Viraśri-Kamugavadi, Adichevāykkal, Kōdanadarāmavadi and Uttaṃśli-vāykkal already referred to in the other inscriptions from Tiruppatturai.

The ruling king Parakeśarivarman must be identified with one of the three kings, viz., Arinjaya, Aditya-Karikāla II. or Uttaṃśi-Chōla Madhudrāntaka who bore that epithet, and ruled between Madiraikonda Parāntaka I. and Rājarāja I. I am inclined to think that the reference is probably to the last.

TEXT.

1 2 3 4 5 6 7 8

Read anacast.
Read which is repeated in the original may be cancelled.
Read .
The record stops here.
No. 174 of 1907.
Read vēḷar.
XIV.—INSCRIPTIONS OF PARAKESARIVARMAN UTTAMA-CHOLA

Translation.

(Line 1.) Hail! Prosperity! In the 8th year of the reign of king Parakesarivarman, we, the members of the big assembly of the prosperous Uttamaśili-chaturvedi-mangalam (which was a brahmādyva on the southern bank of the Kāverī), made this year the following (copies of inscriptions) according to the weathered writings engraved on the steps of the old central shrine (ort-vimana) of the god Mahādeva-Bhaṭṭāraka of this village Tiruppatturai.

(L. 5.) In the 18th year of the reign of king Madiraikonda Parakesarivarman, the land which is not included in the ortvai of this village, (which lay) to the west of the path called Viraśī-Kamugavadi, to the north of the channel called Ādichoṣha-vaykkal and . . . . fourth and fifth kāmāru from the eastern side of . . . . was made tax-free and granted as a devadāna . . . .

(L. 10.) The western half of the second kāmāru from the east and the ground included in the third, fourth, and fifth kāmāru, (yin) to the west of this same path (vadi), to the north of the channel (called) Pālavā, to the east of the field (ētvai?) facing (the path called) Kōdanḍarāma-vadion (its) northern side and to the south of the channel from the river.

(L. 12.) One mā of land made tax-free and granted for burning two perpetual lamps day and night as long as the moon and the sun (endure), by Kumara Saḷappaḷaiyaṇ the headman of Mulairiṇdu, after having purchased (it) from Akkiśarma-Krama-vittan of Mudapuram. (This was) to the west of the western road passing from (this) village facing northwards, (and) to the north of (the channel called) Uttamaśili-vaykkal and formed the northern side of the first sadiram from the south.

1 Traces are visible of the letters Gūḍa Gataṇḍuṇa at the commencement of the gap.
2 The inscription stops here.
3 saḷappaḷaiyaṇ has perhaps to be taken in the sense of 'the scheme of writing.'
No. 134.—On the North Wall of the Central Shrine in the Virattanesvara Temple at Kandiyyur.

This inscription which is dated in the 9th year of king Parakēṣarivarman Utta ma-Chōladēva registers provision for food-offering made by the officer Vīllavan Māvendavelaṁ of Pūduvūr in Tirunārāiyūr-nādu, to the temple of Mahādēva (Siva) of the sacred Vīraṭṭāna at Tirukkanidiyūr. Tirukkanidiyūr is one of the eight Vīraṭṭāna temples mentioned in the Divārām.

TEXT.

1 [Text in Tamil script]

2 [Text in Tamil script]

3 [Text in Tamil script]

Footnotes:
1 Perhaps ṳuṣṭuvā ṯeṣāvarā was meant as in line 10.
2 No. 13 of 1885.
3 The syllables of ṭaṁbeḥaṁbeḥa are written over an ename.
4 Read ṛaṁgū.
5 Read ṛuṁgū.
6 Read ṛaṁgū.
7 The length of ṛ is denoted by a vertical stroke added to the right of the letter.
8 Read ṛaṁbhāṅgū.
9 Read ṛaṁbhāṅgū.
10 The inscription stops here.
XIV.—INSCRIPTIONS OF PARAKESARIVARMAN UTTAMA-CHOLA. [S.-I., Vol. III,

TRANSLATION.

Hail! Prosperity! In the 9th year of (the reign of) the glorious Uttama-Chóla-
déva alias king Parakéśarivarman, I, Mâyán Kañjana alias Villavan
Mûvendavâlan of Puduvâr residing in Puduvâr, (a village) of Tirunâsai-
yûr-nâdu, (name) for burning with ghee one sacred perpetual lamp to (the temple of)
Mahâdevâ of the sacred Viraṭâna at Tirukkândiyâr and for providing as long
as the moon and the sun (endure), big (i.e., special) sacred offerings to this Mahâdevâ
(Siva) of the sacred Viraṭâna, in each month on the day of Śodâ (Śvâti) which is
the day of my nativity, were given seven kurunâri and four nâdui of paddy for (i.e., to be con-
verted into) three kurunâ of rice cleaned ten or eight times; one padâkku of paddy for (one)
sri of sweet ghee; and three ulâkku of paddy for four nâdui of curds; (one) kurunâ
and three nâdui of paddy for two nâdui of good dhal; (one) kurunâ of paddy for four palam
of sugar and plantain fruits; four nâdui of paddy and for (one)
ulâkku of ; three nâdui of paddy for twelve areca-nuts and (one) kurunâ of paddy
for firewood.

No. 135.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE
UJJIVANA THAYAVAMIN TEMPLE AT UYYAKKONDAN-TIRUMALAI.

This inscription is built in at the right end by a modern structure raised in front of
the Dakshinâmûrti shrine. Its importance consists in the Śaka and Kaliyuga dates
which it supplies and thereby fixes the period of Uttama-Chóla’s rule.

TEXT.

1. [Translation of Tamil text]

2. [Translation of Tamil text]

3. [Translation of Tamil text]

TRANSLATION.

Hail! Prosperity! The Śaka year 901 (corresponding to the) Kaliyuga year 4080,
The glorious Uttama-Chóla-Déva alias king Parakèsarivarman
shall be pleased to receive the big sacred offering
with twenty areca-nuts and eighty betel leaves
to the north of the land (belonging to) Śrîkândan Arinâsâgan and (his) younger brother. The western
boundary the land (belonging to) the seller.

No. 186.—ON THE NORTH-WALL OF THE CENTRAL SHRINE IN THE
KALYANASUNDARESVARA TEMPLE AT NALLUR.

This fragmentary inscription is dated in the 10th year of Uttama-Chóla.
Tirunâllur is identical with Nallâr, a village 5 miles south of Kumbha-
konam. Mañakkurai Tirunâsrayanâr was evidently an officer of the king
deputed to check the accounts of the temple of Tirunâllur.

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1 No. 135 of 1903.  2 No. 41 of 1911.
TEXT.

1  கூறல் லின் கையில் புனைணான் மாய்
2  கூறல் சோசன் விளையாட்டை நாய்
3  அமான் பைண்ட் கையில் விளையாட்டை வந்த
4  கூறல் லின் கையில் புனைணான் மாய்
5  கூறல் சோசன் விளையாட்டை நாய்

TRANSLATION.

Hail! Prosperity! In the 10th year of (the reign of) the glorious Uttama-Chōla and during the inspection of the temple management (Irthkēryom) by Mānakkurai Virāntāyānāṉar under the order of the king (the following lands) were given to Mahādeva (Siva) (of the temple) at Tirunallur, after due scrutiny of the temple business.

No. 137.—ON THE WEST WALL OF THE CENTRAL SHRINE IN THE NAGESVARASVAMIN TEMPLE AT KUMBAKONAM.1

The importance of the subjoined inscription consists in the astronomical details of date it supplies and the name Virāntāyānāṉar which it gives as that of the queen of king Uttama-Chōla. The record apparently registers a grant of land to the temple of Tirukkīl-kōṭṭam (the present Nagēvarar) at Tirukkuṭamukkil (i.e., Kumbhakonam).

The astronomical details of the date have been verified by Diwan Bahadur L. D. Swamikkannu Pillai and found correct for the 15th year of the reign of Parākṣara-varman Uttama-Chōla. The given date corresponds to Friday 9th June A.D. 982.2

1 No. 240 of 1911.  
* Read சோசன் விளையாட்டை நாய்.  
* Read நாய்.  
* The gap may be filled up by the letters கையில் புனைணான் மாய்.

Translation.

Hail! Prosperity! In the [13th year of (the reign of) king Parakesarivarman on the day of Mula, on a Friday in the second (or dark) fortnight and the 18th (day) of the month of Apyi of this year, in the said year, month, day and fortnight, the great men of the chief assembly (muñaparudu) of this village . . . . in the dvaradha [of Tirukkudambukki] in Pambur-nadu . . . . ViraRaayaaniyvar daughter of . . . . and queen of the glorious (king) Uttama-Chola . . . . for garlands to the god (of the temple) of Tirukki-kottam . . . . sold the following . . . . The great men of the chief assembly of this village . . . . (one) ulakku . . . . per day . . . . kasu. (The following are) the boundaries of . . . . sold and given:—the eastern boundary (is) . . . . of the land belonging to Kaviniyvar . . . . Purambiyar . . . . the western boundary . . . . east . . . . the land which was the stridhana of Paṭṭan Parpanābhan Govindaṇa . . . . to the land of Kēsavaṇ and his younger brother situated within (these) boundaries . . . . including excess and deficiency (in measurement) and without excluding the land within (unmilam) . . . . having executed the deed . . . . the sale amount . . . . kasu

No. 188.—On the South Wall of the Central Shrine in the Mahalingasvamin Temple at Tiruvaidimarudur.

The importance of this inscription consists in the fact that it furnishes both the Kaliyuga year and the regnal year of king Uttama-Chola and thus enables us to fix the year of accession of this sovereign. Since the 13th year of the king corresponded to Kali 4083 (= A.D. 981-82), it follows that he must have ascended the throne in A.D. 969-70. His latest year known so far is the 16th which brings the close of his reign down to the date of accession of his successor Rājaraja I., which has been calculated and found to be 965-6 A.D.

The name Simhavishnu-chaturvedimangalam given to Kancanat shows that the conquest of the Chola dominion by the Pallava king Simhavishnu so specifically claimed for him in the Vellurpalaivam plates, must evidently have been based on actual facts.

Text.

1 2 3 4

Translation.

Hail! Prosperity! In the 13th year of (the reign of) Uttama-Chola alias king Parakesarivarman, (corresponding to) the Kaliyuga year four thousand and eighty-three, . . . . the big assembly of Kancanat alias Simhavishnu-chaturvedimangalam, a brahmadaśa in Vadagarai Nallärkṛur-nadu . . . .

1. 'śevar as distinguished from śevar (of a month) has been taken to mean 'the second fortnight.'
2. No. 265 of 1907.
4. The inscription stops here.
No. 139.—ON THE SOUTH WALL OF THE MANDAPA IN FRONT OF THE CENTRAL SHRINE IN THE VATATIRTHANATHA TEMPLE AT ANDANALLUR.

This is an unfinished inscription, dated in the 14th year of Parakēśarivarman. It registers a grant of land, by Śembiyān Irukkuvel alias Pādi Parāntakaṇ, to the temple at Anduvaṇallur Tiruvālandurai, which he had himself built. The donor has been identified by the late Rai Bahadur Venkaya, with Parāntakaṉar the son of the Kodumbara chief Vikramakēsarīn. Consequently, king Parakēśarivarman may be identified with Uttama-Chōla.

TEXT.

1  பெருமை என்று வொல்லது கொண்டு இடிக்கப்பட்டு வைக்கப்பட்டு வரும்படையில்
2  முழு வல்லது கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
3  கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
4  பராமேள்ளார் வரண்டு கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
5  கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
6  கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
7  பராமேள்ளார் வரண்டு கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
8  கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
9  கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
10  கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
11  கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
12  கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்
13  கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்

TRANSLATION.

(Line 1.) Huil! Prosperity! Obeisance to Śiva! In the 14th year of (the reign of) king Parakēśarivarman, on the day when Śembiyān Irukkuvel alias Pādi Parāntakaṇ, having constructed a stone temple to the god (paramēśvara) at Anduvaṇallur-Tiruvālandurai in Kiliyār-nādu, sprinkled (it) with water (i.e., consecrated it), (he) gave as devadānam at Mullikkurumbu of Uraiyār-kurram in the (plot of land measuring) 8 3/4 (velli), the village (i.e., land) 7 3/4 (velli) which was the remainder (left) after deducting the (one) velli of old devadāna (land) of the god. From these 7 3/4 (velli of land) the (following) arrangement (nivanda) was made for temple expenses:

(L. 7.) One (velli) and a quarter and half mā for (worship in) the temple (śennadai); two velli of land for eight sacred perpetual lamps; (one) velli for four mānīs; ten (mā) for two conch (blowers); ten (mā) for two trumpet (blowers); three mā and a half for one (who beats the) gong; a quarter (velli) for two sacred flower-garlands; seven mā and a half, for three eatings (of the god) (with sandal-paste); three quarter (velli) of land for 3 ulakkku of ghee daily at the rate of (one) ulakkku each time; a quarter (velli) for (sounding) one karudiya; . . . . . for [singing] the tiruppadiyam.

1 No. 356 of 1903.
3 Read வரண்டு கொண்டு வசது பெருமை வைக்கப்பட்டு வரும்படையில்.
4 Omit the letter p.
5 Ur is often used in inscriptions for land.
6 I.e., Brahmacārinis who do service in the temple.
No. 140.—ON THE SOUTH WALL OF THE GANESA SHRINE IN THE
NEEDUGALANATHA TEMPLE AT TIRUNEDUNGALAM.

The inscription is dated in the 14th year of Parakēṣarivarman. It registers the
gift of the produce of a certain field in Kalarikurechchī, for expenses in con-
exion with the fire oblations (agnikārya) in the temple at Tirunedungalūm in
Kavirañādu. The king is probably identical with Uttama-Chōla after whom
Uttamaēśāla-Brahmādhirāja mentioned in the inscription, was so called.

TEXT.

1  அரவிந்த பானையில் [நு] தாய்கிழக்குப் பாடலை பெற்று புனிதராய கிளையில் மேற்கு

2  மரத்துக்குச் சேர்ந்தவர் மத்தியில் கன்னைச் சேர்ந்த வர்த்தையில் சேர்ந்தவர்

3  நெடுஞ்சுர்த்து கொண்டு தற்கால வாய்ந்து வல்லுவில் கொண்டு பழந்து

4  தேர் என வாய்ந்து பிறவில் கொண்டு பயன்படுத்துவது பராஷ்டிக்கை

5  நெடுஞ்சுர்த்து கொண்டு தற்கால வாய்ந்து வல்லுவில் கொண்டு பழந்து

6  நெடுஞ்சுர்த்து கொண்டு தற்கால வாய்ந்து வல்லுவில் கொண்டு பழந்து

7  நெடுஞ்சுர்த்து கொண்டு தற்கால வாய்ந்து வல்லுவில் கொண்டு பழந்து

8  பெண் என வாய்ந்து பிறவில் கொண்டு பயன்படுத்துவது பராஷ்டிக்கை

TRANSLATION.

Hail! Prosperity! In the 14th year of (the reign of) king Parakēṣarivar-
man, Vēlveṭti-Gōvinda-bhāṭṭan, who manages the temple business (brikārya)
for Śembiyaṉ Vādapuṟaiyūrattu-Mūvendarēḷ, a servant (kaṇmi)
of Uttamaśēla-Brahmādhirāja, thus made the following arrangement for fire
oblations (agnikārya) (to be conducted) daily at the three junctures (of the day) (in
the temple) of this god Mahādeva (Śiva) of Tirunedungalū in Kavirañā-
u. Receiving the twelve kālam of paddy that shall be measured out annually to us
from (the field?) Mīvākkkānarē in Kalarikurechchī (a village situated) in this
nādu, we, the trustees of this sacred temple agree to secure for (each) time, half pidi
of ghee, mēlērī (and) other things required for the agnikārya and have it performed.
This (shall be under) the protection of all Māhēśvaras.

No. 141.—ON THE WEST WALL OF THE CENTRAL SHRINE IN THE
MASILAMANISVARA TEMPLE AT TIRUMULLAIYAYIL.

This inscription which is dated in the 14th year of king Parakēṣarivarman
Uttama-Chōlādeva registers a gift of land to the temple at Tirumullaiyayil by
Śembiyaṉmadēviyar the daughter of Maraivarayar and queen of Gaṇḍarā-
dīya-Perumāl. The land was purchased by her from the assembly of Ambattūr

1 No. 684 of 1909.
2 Read ṣaṅ-um
3 The meaning of this word is not given in the dictionaries. Perhaps it may refer to faggots (mokṣa) thrown over the fire in the sacrifice.
4 No. 689 of 1904.
PART III.—Inscription at TIRUMULLAIYAVIL.

Ambattūr-nādu which was a subdivision of Pularkottam. Tirumullaiyavil and Ambattūr mentioned in the record are villages in the Saidapet taluk of the Chingleput district.

The characters of the inscription are of a period much later than that to which the record belongs. It is probably a copy.

TEXT.

1. 2. 3. 4. 5. 6. 7. 8.

TRANSLATION.

(Line 1). Hail! Prosperity! In the 14th year of (the reign of) king Parakāśarivarman alias Uṭṭama-Oboladeva, we (the members) of the assembly of Ambattūr in Ambattūr-nādu (which is a subdivision) of Pularkottam, having received eighty kalānju of gold from Sembiyamādeviyar, the daughter of Mahavaranayar and queen of the glorious Gandārditya-Perumal gave the (following) land (called) Kileripatru after exempting (it) from (all) taxes. (Its boundaries are):

the western boundary (is) to the east of (the ford) Pāṇdivaytturai;
the southern boundary (is) to the north of the swamp (olerkai) of Kiraivallur including (the field called) Sāndikundil;
the eastern boundary (is) to the west of the big path leading to Muṇainallur;
and the northern boundary (is) to the south of the embankment of the tank.

1. Read Qanamāl.
2. Read sāmbiyanmadādeviyar.
3. Read Āchā Nayaka.
4. Read sāmbiyanmadādeviyar.
5. Read sāmbiyanmadādeviyar.
6. Read sāmbiyanmadādeviyar.
7. Read sāmbiyanmadādeviyar.
8. Read sāmbiyanmadādeviyar.
(L. 3.) We (the members) of the assembly of Ambattur exempted from taxes and sold nine thousand and three hundred kuli of land in all; (measured) by the rod (equal in length to) sixteen spans (śānu) and situated within the (above described) boundaries on the four sides of this village, to Nambratyār Šembiyaṃmaṭṭeviyār; (viz.) Köyilampati (field) (measuring one) thousand and two hundred kuli: the land (śēru) to the east of this (measuring one) thousand kuli: high land (maṭṭeṭtām) to the south of this (measuring one) thousand kuli: low land (pāṭakkaḷuvi) (measuring) six hundred kuli: high land (maṭṭeṭtām) to the south of this (measuring one) thousand and two hundred kuli: (land) to the north of this including manaliku and kāyakku (measuring) one thousand kuli: and land growing dry crops including (the field) Mārtumalai-kollai (and measuring) three thousand and two hundred kuli.

(L. 5.) Having received this land Tāṇkutṭamudaiyān Vāṇakkaḷ alias Vayaṇaśundaraṉ shall measure out daily (one) navī of oil to (the temple of) Mahādeva (Śiva) at Tirumullaiyāl and (so long as) he measures, (he) shall (be entitled to) irrigate these lands with first water (pāṭakkaḷuvi) and last water (maṭṭeṭtām) from our tank, shall enjoy (the right of) the trees growing overground and the wells sunk underneath in this land. We shall not say anything prohibiting (the enjoyment of) these lands. We (the members) of the big assembly of Ambattur have thus sold (the lands). I, Sūrī Kandaṭṭaṅgaḷ the madhyastha of this village wrote this at the command of these (i.e., the members of the assembly of Ambattur). This is my hand (i.e., signature). (The assembly of) all Māhēsvaras shall protect this (charity).

No. 142.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE MANIKANTHESAvara TEMPLE AT TIRUMALPURAM.

This inscription is dated in the 14th year and the 216th day of Kō-nūm-iṃmāikaṅ with all while he was staying in his golden palace (pon-māligai) at Kachhipādu. In his introduction to South-Indian Inscriptions, Volume II, Part V, the late Mr. Venkayya surmised that pon-māligai in the word pon-māligai-tunjiṇadēva must denote the dancing hall of the god Naṭarāja at Chidambaram which is said to have been covered with gold both by Parāntaka I. and by an early Pallava sovereign. The reference in this inscription to the golden palace at Kachhipādu seems, however, to indicate that the term pon-māligai should refer to the palace and not to the golden hall of the Chidambaram temple. It is more appropriate that the death of Sundara-Chōla called Ponmāligai-tunjiṇadēva should have happened in a palace instead of a temple.

The record is of much historical interest. It refers first to a grant of revenue in paddy and in gold, made in the 21st and 22nd years of a Chōla king entitled Tōndai mānārār-tunjiṇadēva, to the temple at Tirumalpēru. The grant, was not entered in the revenue

1 See above, p. 285, footnote 6.
2 No. 286 of 1906.
3 Lower down in l. 121 of the text is given the 14th year and 216th day of the king. Evidently two days after the 216th day were taken up in enquiring.
4 See below, p. 291, footnote 2.
5 The word ponmāligai occurs for the first time in a damaged record of the time of Sundara-Chōla Parāntaka II., found at Tirukkōtgetattr (No. 302 of 1908, and is referred to again in a Tanjore inscription of Rājāraja I. (above Vol. II, pp. 73 and 74) and in another of the latter's reign (Epigraphia Indica, Vol. XII, p. 124). These references show that Sundara-Chōla died in the golden palace and was on that account known in aftertimes as "Ponmāligai-tunjiṇadēva."
registers, evidently by a mistake, and was therefore rectified in the 9th year of Parakēṣa-rivarman, who took Madira and Ila-m. A fresh grant was also made to the temple in the 98th year of this same king. This latter grant being misappropriated by the assembly of Puduppakkam which was entrusted with the management of the gift, a complaint was lodged before the king, here referred to as Kō-nōn-imai-konḍān, in the 14th year of his reign. The offending members were fined for the mistake committed and orders were issued that the defaulting members of the assembly should in future conduct the trust honestly.

Rai Bahadur V. Venkayya has fully discussed the contents of this inscription and their historical bearing in the Madras Epigraphical Report for 1907, p. 71 ff. He points out that Tonḍai manārṛr-tnji nadēva, who preceded Parakēṣa-rivarman the conqueror of Madira and Ila-m, could be no other than the latter's father Āditya I, and that the title which means 'who died at Tonḍai manārṛr' must indicate that Āditya I, who was the actual conqueror of Tonḍai and the hero who deprived the Gaṅga Pallava of the last vestiges of their authority, died in the Tonḍai country in the village Tonḍai manārṛ (i.e., the modern Tonḍai manād near Kālahasti). It is not clear who king Kō-nōn-imai-konḍān was in whose 14th year the present record was written. In identifying it he has to be observed that he rectified a mistake which was committed in the 98th year of Parāntaka I, and which was brought to his notice in his 14th year. Mr. Venkayya was inclined to identify Kō-nōn-imai-konḍān with Āditya Karikāla (II) whose latest date known from inscriptions, however, is his 5th year. Kō-nōn-imai-konḍān may have been Rājaekēsai-rivarman Gaṅdara-ditya, the immediate successor of Parāntaka I. But the appearance of the same names among the signatories in this record as well as in another document distinctly of the time of Uhatta Chōla, makes it almost certain that the Kō-nōn-imai-konḍān of the Tirumālpuram inscription is no other than king Uhatta-Chōla.

The publicity given to the order by communicating it to the headmen of all Brahmādaya villages, the residents of the Dēpadāna, Paḷlichanda, Kaṇinurruṭti and Vetṭappēru villages in Manaiyil-nāḍu, the long list of officers that held various public offices such as Anattī, Vāykkēli, Olai-nāyagam, Purānuvar, Varippottagam, Kanakku, Variyi, Pattaḷai and Mṛgavaneti who executed the order and witnessed the transaction, and the pernicuity with which the facts themselves are detailed in the record, are worthy of note.

Of the villages mentioned Śirriyārrār and Puduppakkam may be identified with Śittāttur and Pudupakkam in the Walajapet taluk of the North Arcot district. The terms puravu and ēravu applied to the income in paddy have not been clearly understood.

**Text.**

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<td>அதில் பொல்வு மேல்கூர் என்னுடைய மாணையும் கோயிலும் பொன்னூரும் பெருந்துண்டுக்கு பொண்டுண்டுக்கு கல்லூரிக்கு மேல்கூர் கோயில் பொண்டுண்டுக்கு</td>
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1. a is changed from அ by erasing the usiga.
2. The letter ம is used here as an abbreviation for பெயர்.
3. மாணையும் is written over an erasure.
16 முதல் புனிதப் பர்வதிக்கு வரும் மண்
17 முருகனுக்கு மகப்படிக்கு வரும்
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70 (ம) முருகனுக்கு மகப்படிக்கு வரும்
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84 முருகனுக்கு மகப்படிக்கு வரும்.
TRANSLATION.

(Line 1.) Hail! Prosperity! (This is the order of) Kö-nōn-inmai-kondān1 to the residents (nāṭṭar) of Manaiyil-nādu in Manaiyil-kōṭṭam, to the headmen (kilavār) of Brahmadāya (villages), to the residents of the Dēvadāna, Pallichandā, Kunīnurṭaṭṭu and Vēttappṟṟu villages and to the residents of towns:—

(L. 8.) On the 216th day of the 14th year (of our reign) we being on the first floor of the golden hall (paṭṭi-mālīgai) within our mansion at Kachchippdu, the officer Šōla-Muvedaravēlaṉ informed us thus:—

(L. 12.) "Sīriyāṟṟūr in Manaiyil-nādu (a subdivision) of Manaiyil-kōṭṭam with (its income of) three thousand kādi of puravu, five hundred and sixty-one kādi of iravu and twenty-six and a half kalāṭtu and (one) maṇḍī of gold, excluding the kāni of Saṅgappādikilāṉ, was assigned as a tax-free dēvadāna to (the temple of) Mahādēva (Śiva) at Tirumalpēra in the twenty-first year of (the reign of) the king (naiyāṉ) who

1 Read aṇmaṇṇa
2 Mr. Venkayya suggests that Kö-nōn-inmai-kondān might correspond to the term kvasati of Sanskrit copper-plate grants; see Madras Epigraphical Report for 1907, p. 71.
died at Tondaimanakur, and was made over to (the members) of the assembly of Puduppakkam which was a brahmadeya in Purisai-nadu of this kottam, as a devodana and brahmadeya (with the stipulation) that they should pay the said puravu, iravu and gold to the god."

(L. 23.) "(This village) which was handed over in the 22nd (year of the same reign) after its hamlets had been circumambulated and the (necessary) documents executed, was not, (however), entered in the accounts (varai). It was registered (subsequently) in the accounts (varai) as a devodana and a brahmadeya in the fourth year (of the reign of) king Parakesarivarman, 'who took Madiri (Madura) and Islam (Ceylon)', and (accordingly) the members of the assembly of Puduppakkam were themselves paying to the god, the said puravu, iravu and gold."

(L. 28.) "In the 36th year of (the reign of) king Parakesarivarman, 'who took Madiri (Madura) and Islam (Ceylon)' the three thousand kadi of puravu accruing as produce from the estate (koni) of Sangappadi kilan in this (village of) Siriyakur, was (also) entered in the accounts as a tax-free devodana (in favour of) the same (temple of) Mahadeva at Tirumalpeuru."

(L. 32.) "(Now), the managers of the temple (devakamigal), the men in charge of (its) central shrine (unnaligaiy-udaiyar) and all the Mahaesvaras come and complain that the members of the assembly of Puduppakkam have been misappropriating and enjoying this koni of Sangappadi kilan bestowed (on the temple) in the above said manner, without paying the taxes to the god."

(L. 86.) On Our inquiry (into the matter) after summoning the managers of the temple at Tirumalpeuru, the men in charge of the central shrine, (the assembly of) all Mahaesvaras and the members of the assembly of Puduppakkam, it was found that the members of the assembly of Puduppakkam had been enjoying the devodana and had not been paying the taxes (derived) from the koni of Sangappadi kilan in Siriyakur to the god. We ordered that a fine be levied on the members of the assembly of Puduppakkam and that from the 14th year (of Our reign) it (i.e., the koni of Sangappadi kilan) be a devodana and a brahmadeya of these same (with the stipulation) that the members of the assembly of Puduppakkam shall themselves pay to (the temple of) Mahadeva at Tirumalpeuru three thousand kadi of puravu on the koni of the said Sangappadi kilan.

(L. 58.) (We also ordered) that this three thousand kadi of puravu (thus settled), the three thousand kadi of puravu, five hundred and sixty-one kadi of iravu and twenty-six and a half kalaiy and (one) mauliyadi of gold which is (already) being paid on the village of Siriyakur,—in all six thousand kadi of puravu, five hundred and sixty-one kadi of iravu and twenty-six and a half kalaiy and (one) mauliyadi of gold, shall be paid by the members of the assembly of Puduppakkam to (the temple of) Mahadeva at Tirumalpeuru and be so entered in the accounts as tax-free devodana and brahmadeya.

(L. 61.) Accordingly Kodukulavathantattan alias Parakesari-Muvenadvelum of Paruttikkudi who looks after Our affairs, the arbitrator (naduvarukka) Triyambaka-bhattar of Payalai and Nakkam Kaniyachan alias Solamnvendavelum of Sikkar, being Anatti and Vajikal, received (this order). (The order was) written by the Uttaramantri Pattalagan of Annakkur who writes Our orders, and signed by Our Chief Secretary (Olai-nayagan) Solam-Muvenadvelum. (And) Parakesari-Muvenadvelum who looks after Our affairs, having commanded the entry in the registers in
No. 143.—Inscription at Tiruvorriyur.

The terms (of the order) issued, Parasaivarari Varman Uttama Chōla mentions Śenni-Yeriṣṭakāhārān Uṭṭamāsōlaṇ who was probably an officer of the king. The first part of the name suggests that this chief would have been connected with Śenni-yeriṣṭakāha, i.e., the warlike army of Śenni.
Translation.

Hail! Prosperity! In the 15th year of (the reign of) king Parakēsarivarman the glorious Uttama-Chōladeva, Uttama-Chōla having been pleased to order to make and present in gold to (the temple of) Mahādeva at Tiruvoriyur, (an image of) Śrībalideva, eight trumpets, and fly-whisks for the twenty-four fly-whisk-women from the taxes of the king, these were made and presented (by) Śenni-Yeripadaichōlaṇ Uttamaśōlaṇ

No. 144.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE APATSAHAYESVARA TEMPLE AT ADUTURAI.

The inscription is dated in the 16th year of king Parakēsarivarman alias Madhurantakadēva Uttama-Chōla and states that the temple of Tirukkuṇaṅgaduturai (i.e., the modern Āduturai near Tiruvidaimarudur) was built of stone by the king's mother Udaiyapiṟaṭṭiyār Mādevadigaḷār alias Śembiyān Mādeviyār and that certain documents of grants made to the god in former times having become old and damaged were now re-engraved on the walls of the newly-constructed temple.

The temple of Tirukkuṇaṅgaduturai is already mentioned in the Devāram and as such it should have been in existence in some form or other in the seventh century A.D. It is not unlikely, therefore, that prior to the construction of it in stone by the king's mother there was, perhaps, a smaller stone structure with inscriptions (lakshanā) on it. Consequently what is recorded here must refer to the renovation of the temple by the queen mother. In this connexion it may be noted that two inscriptions of the Pārāya king Maṇjaḍaiyan2 which are earlier in point of time than the present record and are also found on the temple walls, must have been copies of older grants.

TEXT.

1 2[२]|

Translation.

Hail! Prosperity! In this sacred stone temple which Udaiyapiṟaṭṭiyār Mādevadigaḷār alias the glorious Śembiyān Mādeviyār who had obtained in her sacred womb the glorious Madhurantakadēva alias the glorious Uttama-Chōla—had graciously caused to be built to the god (Ādūr) at Tirukkuṇaṅgaduturai in Tiraimūr-nādu, were engraved on stone, in the 16th year of (the reign of) the glorious Uttama-Chōladeva alias king Parakēsarivarman (such) lakshanās (i.e., inscriptions?) as were made to this god in former times (to last) as long as the moon and the sun, and which lakshanās on examination were found to have become old.

1 No. 357 of 1907.
2 The temple of Tiruvidaimarudur which was also rebuilt of stone, refers to earlier records preserved in underground cellars and to their re-engraving on stone; see page 360 above.
3 See Nos. 358 and 364 of 1907.
4 Read ḫaṭṭ.
No. 145.—ON A PILLAR LYING TO THE SOUTH OF THE TANK IN FRONT OF THE ADHIPURISVARA TEMPLE AT TIRUVORRUYUR.

This inscription is dated in the 16th year of Parakṣarivarman Uttamachōla. It refers to a scrutiny of accounts of the temple of Tiruvorriyūr made in this year and registers the assignment of a gold salver to the temple by the headman of Elinār in Purangarambai-nādu. The district in which Purangarambai-nādu was situated is not given; but we know from other records that it was in Arumolidēva-valanādu also called Ten Kaduvāy. The village of Elinār mentioned in the record may be identified with Elalār in the Tirutturappūndi taluk of the Tanjore district.

TEXT.

1  நூற்றாண்டு[டோட்] திருவன்மலை காலம் முறைமைதிற்கு முன்பில் வேறுபாடு உடைய கண்டுபிடிப்பு.
2  சிங்கவர் மலையில் பூவியை வைத்துமாறு வெளியுள்ள கூற்று.
3  மூலம் சுருக்கப்பட்டுச் சொல்லி வருமுறை வேறுபாடு.
4  லிங்கச்சால் இல்லாமல் குத்துமுறை வேறுபாடு.
5  செய்திகள் வழங்கும் கூற்று.
6  என்றும் வேறுபாடு.
7  என்றும் வேறுபாடு.
8  என்றும் வேறுபாடு.
9  எறியை பெயர் என்றும் வேறுபாடு.
10  எறியை பெயர் என்றும் வேறுபாடு.

TRANSLATION.

Hail! Prosperity! In the 16th year of (the reign of) the glorious Uttamachōla, alias king Parakṣarivarman, Nandisuran alias Parakṣari-Vilupparaiyar, the headman of Elinār, (a village) in Purangarambai-nādu (which was a subdivision) of Śolarnādu, who scrutinises the sacred business of the god (āśāār) at Tiruvorriyūr, assigned, after adding up the king’s income, one gold salver with pits, weighing eight hundred and eighty-eight kalanjī marked and pure (as tested by) the stone (weight) of the treasury (pandārakkal), for offering food to the god, as long as the moon and the sun (endure). In this (are included) the forty kalanjī of marked and pure gold deposited by Śiyan Puravariṇaṛaṇjayān, (one of the) Valamjīyār, for offering two dishes of superior food (uttamdrīm), (in order to secure merit) for Kālan and Mānikka-setti.

No. 146.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE UMAMAHESVARA TEMPLE AT KONERIRAJAPURAM.

This inscription is engraved below a group of sculptures reproduced on the accompanying plate. It states that, during the reign of Madhurantaka dēva alias Uttama-Chōla, his mother Madēvadigalār alias Sembiyān-Mādēviyār caused to be built in the
name of her husband Gaṇḍarādityadēva, a stone temple at Tirunallam, i.e., the modern Kōnērīrajapuram, which is one of the ancient Śaivite places of worship mentioned in the Deivāram. The inscription serves as a key to understand the sculptures below which it is engraved. The female figure kneeling down in a worshipping posture is queen Žembiyan-Mādeviyār, and the one close to the linga is Gaṇḍarādityadēva. The two figures behind the queen are her attendants. The name Ādityēśvara-Mahādēva which occurs in other inscriptions of Kōnērīrajapuram indicates that it was derived from Gaṇḍarāditya.

TEXT.

1. நீர் மகங்கள் மகங்கள் கோவில் மற்றும் மகங்கள்
2. பாண்டிக்குறும்பன் மகங்கள்
3. மகங்கள் மகங்கள் கோவில்
4. மகங்கள் மகங்கள் கோவில்
5. மகங்கள் மகங்கள்

TRANSLATION.

Hail! Prosperity! Mādevadigalār alias the glorious Žembiyan-Mādeviyār, queen of Gaṇḍarādityadēva, constructed in the sacred name of her husband (viz.) the glorious Gaṇḍarādityadēva, a stone temple to the lord (i.e., the god) of Tirunallam (at the time) when her illustrious son, i.e., the glorious Madhurānta-kadēva alias the glorious Uttama-Chōla, was graciously ruling. This is (the image of) the glorious Gaṇḍarādityadēva which was (caused to be) made in this sacred stone temple in the posture of worshipping the sacred feet of the lord (i.e., the god) of Tirunallam.

No. 147.—ON THE SAME WALL.²

This inscription again is a label explaining an image; and is engraved above and on the sides of it.

TEXT.

1. நீர் மகங்கள்
2. பாண்டிக்குறும்பன்
3. மகங்கள்
4. மகங்கள்
5. மகங்கள்
6. மகங்கள்
7. மகங்கள்
8. மகங்கள்
9. மகங்கள்
10. மகங்கள்

¹ In the Tanjore inscriptions this place is spelt as பெரியகுகடை.
² No. 626 of 1909.
³ Cancel the punctuation.
No. 116.—Sculpture on the south wall of the Siva temple at Kennerajapuram, and Inscription.
PART III.]  No. 148.—Inscription at Tiruvisalur.

TRANSLATION.

Hail! Prosperity! This is Śattan Gunabattan alias Haracharaṇa-
śegaraṇ of Alattur that built the sacred stone temple of Udaiyapirāṭṭiyār
who had (obtained) in (her) sacred womb the glorious Madhurāntakaḍēva alias
Uttama-Chōla. The title with which he was honoured (in his office) was Rāja-
kēsari-Muvendavela. (This is) he.

No. 148.—On the north wall of the central shrine in the
Sivayoganathasvamin temple at Tiruvisalur.

This inscription, which is fragmentary, registers the gift of a gold kolgaṇ set with
gems, to the god at Tiruviśalur. The place is mentioned in the Dēvarām. It is
not known exactly what kolgaṇ means. Kombir-kolgaṇ occurs in the Tanjore inscriptions
as an ornament for the tusk of Ganapati. Perhaps kolgaṇ is the cover or mask which is
generally put over the hīna in Siva temples.

TEXT.


TRANSLATION.

Hail! Prosperity! Udaiya[pirāṭṭiyār Śembi]yan-Mahādeviyār who
had (obtained) in (her) sacred womb king Parakēsari varman alias the glorious
Madhurāntaka (the son of) the glorious Gaṇḍarāditya, deposited . . .
(one) sacred gold kolgaṇ in the treasury, [on the day] when she bathed the great god at
Tiruviśalur. On the upper kauṭilam (of it) (there were) . . . three hundred
and fifty-five kalāṇjus of gold. On this was set one ruby (mānikiṇam); surrounding this
were set . . . diamonds (vaiyiram) . . . . . . . . . . . . . . . palasvati
and tōgahumā (?) all round. (The whole weighed) 4,173—four thousand one hundred and
seventy-three. . . .

No. 149.—On the south wall of the central shrine in the
Siddhanathasvamin temple at Tirunaraiyur.

This inscription, which is built in at the beginning, registers a gift of land for offerings
by the mother of king Uttama-Chōla, to the temple of Siddhēsvaramudaiya-

1 No. 28 of 1907.
2 The gap may be filled up with the syllables śravanti gaṇaḥ.
3 Read ānrgu.
4 The damaged portion might have contained the syllables śravād.
5 The syllables missing here may be ānṛt.
6 The gap may be filled up with the syllables rōr mord go.
7 No. 159 of 1908.
Mahādeva at Tirunaṟaiyūr which was a brahmadeva in Tirunaṟaiyūr-nādu. The place is one of those mentioned in the Devaram and is situated in the Kumbakonam taluk of the Tanjore district. It may be noted that the queen mother is here called Firantakaṉ-Mādevadigalār.

**Text.**

1.  

2.  

3.  

4.  

5.  

6.  

7.  

8.  

9.  

10.  

11.  

**Translation.**

(Line 1.) Hall! Prosperity! Udaya pirattiyar the glorious Pirantakaṉ-Mādevadigalār alias the glorious Śembiyān-Mādeviyār who had obtained in (her) sacred womb [king Parakṣevarivarman] alias the glorious Uttaṇa-Choladeva, (gave) [6] vells of land for offerings to (the god) Siddhēsvaram-udaiya-Mahādeva at Tirunaṟaiyūr which was a brahmadeva in Tirunaṟaiyūr-nādu. The several (items of) expenses to be met from this (land) are as follow:

(L. 2.) Rice for sacred offerings (to be made) three times (a day).

for vegetable offerings ghee-offering, three times... 18 arecanuts for three times... plantain fruits to be offered three times; sugar for three times... ten māṇi of paddy for (the expenses of) one Brāhmaṇa who performs worship, including the cost of (his) cloth; saered lamp... for sidda... ghee

1 The gap may be filled up with the syllables  "pāṇi ".

2 The inscription stops here.
... milk ... curds ... fried paddy ... receiving these including jalapamitra and (other) things required for bathing (the god) ... and for the potter who makes the required pots, when scented powder is pounded ... pound the scented powder ... to spread below the palikai ... ; for the necessary things to (raise the) sprouts ... for the Brāhmaṇa who performs the punyākha ... for 5 palam of sugar ... plantain fruits 35 ... arecanuts ... ; different spices ... thus for ... Sankrantis ... Sankrantis superior ... ; rice for sacred offerings at midday to the god who presents himself ... ; at this rate for five vegetable-offerings ... ; in all, for one year ... for the expenses of feeding on festival days ... thus the ... spent for the daily expenses, for the 12 Sankarantis, for the two pairs of sacred cloths (pariṣṭatam), to the god who presents himself in festive procession and for the feeding expenses on festival days; the arrangement made for this is as follows:—(The village) Mēlandavāy in Tiruṇaṟaiyur-nādu, which the king (nāyarp) gave as a tax-free devadāna land is the following.

No. 150.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE ADIMULESVARATM PARIUR TEMPLE AT TIRUPPALATTURAI.¹

This is a record of the time of Parakēsaraivarman Uttama-Chōja and registers a grant of land to Dayāparaṟṟēṟṟambalam built in the temple (?) at Tirup-patturai. The assembly of Uttamaśīḷi-chaturvēdimangalam, i.e., the present Uttamaśili village in the Trichinopoly district, received the gift and made it tax-free. Dayāparaṟṟēṟṟambalam herein mentioned was probably the name of a hall where the village assembly used to meet.

TEXT.


¹ No. 509 of 1908.
² The letter ர looks like ப.
³ Lines 4 and 5 are quite illegible and have, therefore, been omitted.
⁴ Read வேலைய்பொடியைத்தல்.
Translation.

Hail! Prosperity! In the . . . year of (the reign of) king Parakēśarivarman alias the glorious Uttama-Chōla . . . . . . the glorious Utta maśili-chaturvedīmān galam (which was a) brahmaṇedāya . . . . . Vaśudēvaṇ and . . . . . . the land purchased by these . . . . . Having received (this) one ma and a half sēy of land which they had purchased (and which was) on the western side . . . . the fifth paṭagam belonging to Sandiraṇ Vishnubhatṭaṇ and his group of sadukkaṇ-owners,—as an ambalappuram (i.e., gift for the maintenance of an ambalan) to the (hall called) Dayāparapperaṃbalam which they had built . . . . in this village; and having received on hand the 5 five kātu of tattirai (derived) from this half kōmi and (one) muniṣiṣarigai of assessed land of the 8th taram (class)—ordered the said (land) of one ma and a half sēy to be tax-free, as long as the moon and the sun (endure); caused the deduction of taxes (to be entered) in the land register (nilamudal?) and the tax register (pottagam) and had (the transaction) engraved on stone on the sacred central shrine (avimi-māna) of (the temple at) Tirupāṭṭurai. Since this land is not liable to pay ānṇipravetti and all other taxes, if (any) tax is shown (against it), (the said persona) shall pay a fine of 50 kalūṇju of gold which the assembly would decide for being credited to the sacred feet (of the king). Even after paying the gold demanded in full (mānippīl), still we (the members) of the big assembly shall guard this land against (payment of) taxes.

No. 151.—ON THE SOUTH AND EAST WALLS OF THE CENTRAL SHRINE IN THE UMAMAHESVARASVAMIN TEMPLE AT KONERIRAJAPURAM. ¹

This and the next number together constitute one record of Parakēśarivarman who is identical with Madhurāntaka Uttama-Chōla. The object of the inscription is to register the grant of certain lands to the temple at Tirunallam in Vennādu, which had been constructed of stone by queen Sambiyān-Mādeviyār in the name of her husband Gaṇḍarādītya. Prior to the date of this record she is stated to have laid out a new flower-garden for the temple by purchasing lands from the assembly of Tirunallam and getting them exempted from payment of taxes and to have increased the original provision for feeding Brahmānas in the temple. The king also granted in the 3rd year of his reign two vēli of land for the upkeep of the garden and in the sixth year a further 16 vēli for the expenses in connexion with the feeding of Brahmānas (ll. 24 to 26).

In the 7th year and 240th day of his reign when the king was encamped at Pichchaṅkōyil, one of his executive officers named Parakēśari Māvēndavēḷāṇ informed the king that the gift for feeding Brahmānas was not sufficient and that a further gift of 12 vēli of land had to be made. This was done accordingly in the 7th year of reign (ll. 23 to 40). A detailed description of the boundary line of the two vēli and the 12 vēli of land respectively granted for the maintenance of the flower-garden and the feeding house is given in 47 lines (ll. 51 to 98). The privileges and exemptions granted in favour of these two lands occupy lines 99 to 116. With line 116 commences a new grant, dated in the 8th year and 143rd day of the same king when he was encamped at Kāraikkātṭu Panniyār. The request now was for the regulation of the expenses for all the income derived from the devadāna lands of the Tirunallam temple. Accordingly, on the 151st day of the same year the king ordered that specified amounts of gold

¹ No. 633 of 1809.
and paddy collected as tax on the devadāna lands of Tirunallam were to be deducted from the general revenue and that the number of Brāhmaṇas who were fed in the feeding house be raised from 25 to 40, the additional expense being met from the remaining balance under a certain item provided for in the old regulations.

This brings us to the end of No. 151 which is engraved on the last section of the south wall and the adjoining section on the east wall of the temple which itself faces west. The two next sections on the east wall, two lines on the top of the north wall and a portion again of the east wall seem to contain the continuation. Consequently, on account of the irregular arrangement on the walls, this continuation is treated separately as No. 151A. It describes the regulated expenses referred to at the end of No. 151. As many as 4,151 kalam of paddy and lands, whose measurements are given in great detail, were provided for, in order to maintain the regular service in the temple, such as, the various dishes of oblations to the images, sandal paste, incense, lamps, the śrīhali-ceremony held on the natal star Jyotihā of queen Śembiyān-Mādeviyār, feeding Brāhmaṇas, pay (with cost of clothing) of the worshipper, the festivals Mārgaṭ-Tiruvadīrāi and Vaiyāti-Viṭhāgam, the pay (with cost of clothing) of Brāhmaṇas who crushed sandal, the Brāhmaṇa servants who held the canopy (over the images) and rendered other necessary service, servants who picked up flowers and strung them, servants who swept the sacred temple and smeared it with cowdung, musicians, trumpeters, conch-blowers, watchmen of images, reciters of the Tiruppaṭṭiyam hymns, Brāhmaṇas who attended to the general management of the temple (kōvil-vāriyam), the temple accountant of the potter caste, the potter who supplied pots, the dyer (?) who dyed the sacred cloth (for the images), the Brāhmaṇa who carried the water from the Kāvērī for the sacred bath, the official auditor who checked the temple transactions under orders of the king, temple repairs, the monthly sacred baths and the ceremonies on eclipses, renewal of screens and canopies, the purificatory ceremony called Jalapavitra, annual renewal of sacred cloths, the astrologer who recited the astronomical changes every day and carried the calendar (nāṭṭai) with him, the pay (including cost of clothing) of the gardeners and of their assistants, the temple architect, the carpenter and the blacksmith, special worship for the images of Tripurāvijaya, Vrishabhavāhana and Ganapati and the sacred bath with the five articles, vīz., milk, curds, butter, sugar and honey. The extent of the houses occupied by the temple servants, hymnars, priests, musicians, the temple manager and others, is also recorded.

The several officers of the king who legalised the grant by affixing their signatures, the immunities granted to and the privileges enjoyed by the donees, vīz., the present Uma Mahēśvara temple at Tirunallam, are of very great interest. The officers mentioned are the councillors (Karunamārįgum), revenue officers (Puravasai), officers (in charge) of revenue registers (Varippottagam), revenue accountants (Varippottagam-kanakku), revenue clerks (Variyidīru), Mugasīṛṭ, Paṭṭalai and the Chief Secretary (Olainyagam). The privileges and immunities granted are almost the same as those mentioned in Vol. II, pp. 512 and 550 f. The scheme of the document was apparently a model on which the later grants recorded on the large Leyden copper-plates and other similar ones were drawn up.

TEXT.

1 Pandit R. nagarvada Ayyangar of Hammad suggests that mugawṭṭi might mean 'one who engraves the orders of the king.' muga or eṛmuga = Sanskrit eṛmakku.

I XIV.—Inscriptions of Parakkarivarman Uttama-Chola. [S.-I., Vol. III.

2 மூன்று கி. சு. வூதைச் சு. நூற்றாண்டு விளக்கமாக்கியதை வருந்தியுள்ளதை [குரு] குரு [குரு] குரு

3 குரு குரு குரு குரு குரு குரு குரு [குரு] குரு [குரு] குரு

4 குரு குரு குரு [குரு] குரு குரு குரு [குரு] குரு

5 குரு குரு குரு [குரு] குரு குரு [குரு] குரு [குரு]


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1 Cancel the letter ă. A syllable which is very faintly written seems to have been erased at the end of line 8 on the original.

2 A sign of length is engraved and erased after ă.

36 தெரிந்துரங்குதலாக மேல்புறம் கொண்டுள்ளது பாகங்களைப் பாதிக்கக் கான்பு.

37 என்றாலே நம்பிக்கையில் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்[2] குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

38 குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

39 முனையாக ஒருகுறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

40 முனையாக ஒருகுறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

41 முனையாக ஒருகுறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

42 முனையாக ஒருகுறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

43 முனையாக ஒருகுறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

44 முனையாக ஒருகுறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

45 முனையாக ஒருகுறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

46 முனையாக ஒருகுறல்வள்ளியின் குறல்வள்ளியின் குறல்வள்ளியின்

47 முனையாக ஒருகுறல்வள்ளியின் குறல்வள்ளியின்

48 முனையாக ஒருகுறல்வள்ளியின்

49 முனையாக ஒருகுறல்வள்ளியின்

50 முனையாக ஒருகுறல்வள்ளியின்

51 முனையாக ஒரு

52 முனையாக ஒரு

53 முனையாக ஒரு

54 முனையாக ஒரு

55 முனையாக ஒரு

56 முனையாக ஒரு

57 முனையாக ஒரு

58 முனையாக ஒரு

59 முனையாக ஒரு

60 முனையாக ஒரு

61 முனையாக ஒரு

62 முனையாக ஒரு

1 Read நன்றாக
2 Read நன்றாக
3 Read நன்றாக
XIV.—INSCRIPTIONS OF PARAKRSHIVARMAN UTTAMA-CHOLA. [S.—I., VOL. III.

63 [Text in Tamil]

64 [Text in Tamil]

65 [Additional notes or commentary in Tamil]

66 [Text in Tamil]

67 [Text in Tamil]

68 [Text in Tamil]

69 [Text in Tamil]

70 [Text in Tamil]

71 [Text in Tamil]

72 [Text in Tamil]

73 [Text in Tamil]

74 [Text in Tamil]

75 [Text in Tamil]

76 [Text in Tamil]

77 [Text in Tamil]

78 [Text in Tamil]

79 [Text in Tamil]

80 [Text in Tamil]

81 [Text in Tamil]

82 [Text in Tamil]

83 [Text in Tamil]

84 [Text in Tamil]

85 [Text in Tamil]

86 [Text in Tamil]

87 [Text in Tamil]

88 [Text in Tamil]

89 [Text in Tamil]

90 [Text in Tamil]

91 [Text in Tamil]

92 [Text in Tamil]

93 [Text in Tamil]

94 [Text in Tamil]

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1 Three lines of writing below on this tier belong to a different inscription and contain portions of the historical introduction of Rājendra-Chōla I. The continuation of the inscription is found on the next section of the wall.

2 The gap has perhaps to be restored by the words சோழ வம்சச் சோழன், as in line 82.

3 Cancel the extra syllable ச.
PART III.]
No. 151.—INSCRIPTION AT KONBRIRAJAPURAM.

95 கோயில் வளாகம் குறிப்பு வளாகம் வளாகம் வளாகம் மற்றும் வளாகம் மற்றும் வளாகம் மற்றும் வளாகம்

96 ஆண்டிடம் வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து வழித்து

97 பின்னர் வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

98 மட்டும் வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

99 பின்னர் வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

100 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

101 பின்னர் வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

102 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

103 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

104 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

105 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

106 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து வழித்து

107 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து

108 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து

109 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து வழித்து

110 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து வழித்து

111 உயிர்நிலை வழியே இவ்வாறு வழித்து வழித்து

112 உயிர்நிலை வழியே இவ்வாறு வழித்து

113 உயிர்நிலை வழியே இவ்வாறு வழித்து

114 உயிர்நிலை வழியே இவ்வாறு

115 உயிர்நிலை வழியே இவ்வாறு

116 உயிர்நிலை வழியே

117 உயிர்நிலை வழியே

118 உயிர்நிலை வழியே

119 உயிர்நிலை வழியே

1 Read சசூத்ருரு.
2 Tamil
3 The syllable ம் appears to have been changed into ய் in the original.
4 Read சூத்ரு.
5 Read மச்சூத்ரு.
6 Read சசூத்நீர.
7 The Leyden grant has சம்சந்தியூரு (Text, I. 314, p. 213, of Archaeological Survey of Southern India, Vol. IV)
8 Read சசூத்ரு.
TRANSLATION.

(Line 1.) Hail! Prosperity! Udaiyapirattiyar Sembiyai-Maddiviyar was pleased to convert the temple of god Mahadeva (Siva) of Tirunallam in Vennadu into a sacred stone temple, bearing the sacred name of (her husband) the glorious Gandaraditya.

(L. 2.) For the land required to (lay out) a sacred flower-garden to the god, (she) obtained free of taxes, by complete sale, (a portion of) the land belonging to the members of the assembly of this village.

(L. 3.) We were requested that, in order to (make) provision for korru and pudavai (cloth) money for the four persons who do work in the flower-garden made (therein and called) the glorious Gandaraditya and other flower-gardens, the two veli of Kilaakuvilai land in Vennadu with its income of two hundred and twenty-four kalam of paddy may be entered in the books from the 3rd year (of reign), as a tax-free dhanadana for the maintenance of the flower-garden (nandanagappuram).

¹ Read as well.
(L. 8.) We declared that the two veli of Kiladakuvilai land in Vennadu shall have its previous owners replaced and the tenants removed; that it shall, inclusive of the kārānumai and miyātehi, be a tax-free dēvadāna for the maintenance of the flower-garden (nandavanappuram) of Mahādeva (Śiva) at Tirunallam; that it shall be so registered in the accounts and receive from the 3rd year (of reign) all immunities (parihāra), not being subjected to the payment of any antarāga (taxes).

(L. 12.) In accordance with the order (thus) issued and drawn up by Vēḷaṅ Madurantagaṇ who writes our orders and bearing the signature of Vēḷaṅ Kandaṅadichechan, our Chief Secretary (Olaimagaṇam), as orally instructed by the ānatti of Paramēsvaragana Aranggaṅ alias Irumbiṅgola-Mūvendavelag of Kōṇār, Kōyil Mayilai alias Madurantaka-Mūvendavelag of Śīrkingaṅ and Kōdulkulavang Śattang alias Parakēsari Mūvendavelag of Parutikkudi who look after our affairs (karumam-āṣūram); and by the vēyyolvi of the Puravavari (officer) Tandi-Padhi alias Śemiyaṅ Uttaraiāntri, the headman (talaiāngan) of Iriyāṅkudi, Paranjiṅdi-Nīlān alias Anantasivkrama-Mūvendavelag of Nērkuṅgam and Araiyāṅ Karpagam alias Virābharana-Mūvendavelag of Kiraikkalūr, the two veli of Kiladakuvilai land (situates) in your udū, has been given away for the maintenance of the flower-garden (nandavanappuram), and registered in the account books as a tax-free dēvadāna from the 3rd year (of Our reign), with its hamlets circumambulated.

(L. 21.) In the 7th year and 240th day (of Our reign), when we were in the front hall (kūdam) of (our) palace (vīṭa) within the camp3 at Pichehaṅkoyil on the northern side of Kadambūr, Parakēsari Mūvendavelag who looks after our business informed us:—“Udaiyapiringātīyār Śemiyaṅ Mādeviyār was pleased to construct of stone, under the sacred name of the glorious Gandarāditya, the temple of Mahādeva (Śiva) of Tirunallam which is a brahmādeva of Vennadu. She was (also) pleased to regulate the expenses of this god on a scale higher than before. She was further pleased to provide a feeding-house (ūḍā) in this (temple) for (the merit of her) husband (uḷaiyār), so that twenty-five Brāhmanas may be fed daily as long as the moon and the sun (endure).”

(L. 26.) “For the necessary paddy to meet the regulated expenses (mibandaṃ) of this god, the pāṭchavāra paddy of six hundred kalam from the twelve vēḷi of land of Pūṅgudi, an old dēvadāna (village) of this god, which had been formerly fixed to be deducted from (the income of) the god and given (to us) and the pāṭchavāra paddy of two hundred kalam from the four vēḷi of land of Mūśitaikkudi which had (also) been fixed to be deducted from (the income of) the god and given (to us), were graciously given over to this god alone and from the sixth year (of reign) had (their) tenants removed, were made tax-free, and were entered in the accounts (as such). (It is again found that) the paddy which this god has been getting as per pledges (ūḍaiyppadi) from the old dēvadāna (lands) together with this eight hundred kalam of paddy does not suffice to meet the regulated expenses which Her Majesty has been pleased to make and that a further (quantity) of six hundred and fifty-two kalam, (one) täma and (one) pdalkku of paddy is required. (Besides), for feeding

1 In granting rent-free lands as dēvadāna or brahmādeva two forms were observed—one in which the old tenants were divested of their permanent right of cultivation and another in which they were not so divested. These were respectively called sēṭṭēsi Gāmbar or sēṭṭēsi vēṭṭīkād and sēṭṭēsi Gāmbar or sēṭṭēsi vēṭṭīkād.

2 Ia., Venṇāḍu.

3 Vīṭa has perhaps to be connected with viṭu or bīṭu which in Kanarese means ‘to encamp.’
twenty-five Brâhmaṇas in the feeding house (āddā) which was established in this (temple) for (the merit of) the Udaiyar (her husband) is required, for one year, nine hundred and thirty-seven kalam and (one) tānai and (one) padakku of paddy for vegetables, firewood, ghee, curds, different spices, betel-leaves and nuts, including (the pay of) cooks, at the rate of (one) kurumi and two nāṭi of paddy per day for each person. The total quantity of paddy (thus further required) for the regulated expenses is (one) thousand five hundred and ninety kalam. For this may be granted the twelve velli of İlalanam land in Vennâdū as a devedâna and śālabhōga, and be (so) entered in the account-books as tax-free from the pāṇḍita of the 7th year (of reign) so that there may be an income by pledge or lease1 of (one) thousand and five hundred and ninety kalam of paddy from it."

(L. 37.) We (being thus informed), ordered that the twelve velli of land of İlalanam in Vennâdū shall have its previous owners replaced and its tenants removed; that from the pāṇḍita of the 7th year (of Our reign), (this land) inclusive of kārâpamai and nīyâtchi, shall be made a tax-free devedâna and śālabhōga; that this village . . . . . . shall receive all immunities (parīhāra), shall be tax-free so that it shall not pay any kind of tax (antarâga), and shall be (so) entered in the accounts.

(L. 41.) In accordance with the issued order drawn up by Śembañ ArulanUtta-magiti who writes Our orders and under the signatures of Vēlân Gandarâdichehañ alias Miṇavan-Mûvendavâñ and Vēlân Anñâvan our Chief Secretaries (Olainâyago) and (orally) instructed by the ānantâ of Parakēsari-Mûvendavâñ who looks after Our affairs and by the vâghēs of the Puraâvúri (officers) Śembiyâñ Uttaramantri, Virabarañ-Mûvendavâñ, Adigal Nakkañ, the headman (kilavag) of Pavvattiri, Ārârañ Udayâdivâkarâñ of Pērasâîṭr and Śendâ Arakkudi of Koîpîr, the twelve velli of land of İlalanam in your nādu which have been entered in the accounts as a tax-free devedâna and śālabhōga from the pāṇḍita of the 7th year (of Our reign) shall have its hamlets circumambulated; (and for this purpose) we give Parakēsari Mûvendavâñ, Râmabhattâ of Ādañûr, Tâli-Bhatta of Kōdûngai and the Puraâvúri Śembiyâñ Uttaramantri to swell (your number). You shall, in company with these persons, mark out the boundaries, take round the female elephant, circumambulate the hamlets, plant stones and milk-bush and prepare2 the written deed.

(L. 49.) A royal order with the above wording having reached the residents of the district (nâṭtvm) in the 7th year3 of (the reign of) king Parakēsariyârman, we, the residents of the district, saw the royal order (coming), went to meet (it), worshipped, received and placed (the order) on our heads, marked out the boundary, led round the female elephant and circumambulated the hamlets of the land of Kilâdâkuvilai of which (the boundaries are):

(L. 50.) The eastern boundary commences from the head of the channel running southwards for irrigating Korrañgûdi in Vennâdū—it being (a branch) of the channel which irrigates Vadakannamangâlam in the same nādu. Allowing the mênadâs4

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1 With śaṭçvam. compare śaṭçvam in l. 30, above.
2 The word gosira added to gosira appears to give to the latter an intensive meaning. Compare the phrase gosira gosira in the large Leyden plates; Archeological Survey of Southern India, Vol. IV, page 209, l. 161.
3 The word gosira coming after nattâmm gosira has to be understood in the sense of nattâmm gosira.
4 The exact significance of the phrase gosira ir uttâmm gosira which also occurs in l. 69 and 81 below, is not clear. Evidently the boundary line passing under the water in the channel, the upper flow of water over the line was not in any way objected to.
water of this channel to irrigate, it (i.e., the boundary line) passes along the existing course in a southerly direction in the middle of it, joins the boundary of Korrangudi and including the half of this channel, (it thus far lies) to the west of the boundary of Tirunallam. From this (point), it proceeds up to the western embankment (of the channel) and passes in a westerly direction and (then) in a southerly direction along the existing boundary of Korrangudi (and thus far lies) to the north and west (of it). It passes (again) eastwards and southwards along this existing boundary and joins the spot, on the western embankment of the tank dug out by Pattondan in the land of Korrangudi where the dyke on the northern boundary of Ilanalam empties itself, (and thus far lies) to the west of the boundary of Korrangudi.

(L. 56.) The southern boundary passes in a westerly direction along this existing dyke of numerous windings in the middle of it; and joins the south-east corner of the field called Sanakkal of Tirunallam, (and thus far lies) to the north of the boundary line of Ilanalam.

(L. 57.) The western boundary passes northwards along the existing eastern boundary of the field called Sanakkal and joins the channel which runs to irrigate (the lands of) Vadakannamaangalam, (and thus far lies) to the east (of Sanakkal).

(L. 59.) The northern boundary passes eastwards along this existing channel (of Vadakannamaangalam) in the middle of it, joins the channel which flows from this southwards to irrigate (the lands of) Korrangudi, (and thus far lies) to the south of the field called Mannaiichey of Tirunallam. (These are) the two velli of land of Kiladakuvilai (thus) comprised in the above described four big boundaries.

(L. 61.) The eastern boundary of Ilanalam, which is the devadana and sathaboga of this god (is as follows):—... the western embankment of the tank dug out by Pattondan in the land (belonging to) Korrangudi in Venadu... commencing from the spot... of the southern boundary of Kiladakuvilai, and passing southwards close upon the western embankment of this tank and eastwards close upon (its) southern embankment, (it thus far lies) to the west and to the south (of the tank). From this point (it again) passes southwards and eastwards along the existing western boundary of this Korrangudi and joining the western boundary of (the field of) Kaduguvãr which is a devadana in this nãdu... (it thus far lies) to the west and to the south of the boundary of Korrangudi... this... passes southwards along the existing boundary, joins the channel of Pungudi which forms the northern boundary of the land (belonging to) Paravaiakkudi, a brahmadesya of this nãdu (and thus far lies) to the west of the western boundary of the field (called) Kaduguvãr... passes westwards; in the middle of it allowing the flow of the mulaalai water to irrigate the villages which (have to) receive water from the channel of Pungudi, joins the boundary of Tirunallam, (and thus far lies to) the north of the boundary of Paravaiakkudi including half of the above-said channel. From this (point it) goes up to the north bank, passes northwards along the existing boundary of Tirunallam, and (thus far lies to) the east (of it); then passing westwards along the said existing boundary, joins the spot where the channel irrigating Ilanalam terminates (?), passes westwards and southwards at the middle of this channel

1 The description of the southern boundary must have commenced somewhere after l. 68; for, with line 76 begins the description of the western boundary.
as it goes, and joins the channel of Pānguḍi which forms the northern boundary of Paravaikkudi, (and thus far lies to) the north and west of the boundary of Tirunallam.1

(L. 76.) The western boundary passes westwards and north-westwards along this Pānguḍi channel at its middle as it goes, joins the boundary of Tirunallam including half of this channel, (and thus far lies to the) north and east of the boundary of Paravaikkudi. (Then) passing northwards along this channel at its middle, as it goes, (it) joins the channel flowing to Vadakānṇamaṅgalam for irrigating (its lands), (and thus far lies to the) east of the boundary of Tirunallam. (Then) from here allowing the flow of the mēṇḍai water of this channel, (it) passes along the middle of the channel of Vadakānṇamaṅgalam northwards, reaches the eastern embankment, and (thus far lies to the) east including half of this channel.

(L. 84.) The northern boundary passes eastwards along the ridge (varumbu) of the southern boundary of the land belonging to Paramēśvaraṇ Kuṇrān and Śīṅgaṇ Chandraśēgaran of Tirunallam, joins the nattam (village-site) called Tirunallattuchēri on the northern side of the village-site of Iḷanalam, (and thus far lies to the) south (of it). From this (point it) proceeds south of the vidai2 of the western boundary of the flower-garden (known as) Śembiyān mādevi belonging to (the temple of) Mahādeva (Śiva) of Tirunallam (situated) in the said chēri and (then) east of the vidai of (its) southern boundary, (and thus far lies to the) south (of it); (it then) passes northwards along the middle of the street which forms the eastern boundary of this flower-garden, reaches the south-west corner of the tank on the northern side of Iḷanalam, passes in a north-easterly direction in the middle of this tank, joins the north-eastern corner, (and thus far lies to the) east of the boundary of Tirunallam including half of this tank. From this (point it) passes northwards in the same direction as the path (on the) ridge which goes to Tirunallam, (and thus far lies to the) east (of it). From here (it) passes eastwards along the existing ridge of the southern boundary of the land called Maṭṭai mūrbum (belonging to) the god Mahādeva (Śiva) of Tirunallam, (and thus far lies to the) south (of it). From this (point it) passes southwards along the ridge as it goes, on the western boundary of the field called Śānakūil in Tirunallam, (and thus far lies) to the west (of it). It (then) passes eastwards along the ridge as it goes, on the southern boundary of this, reaches the south-western corner of the land of Kilaḍakuvilai which was a flower garden property, (and thus far lies) to the south of the boundary of Tirunallam. From here (it) passes eastwards as it goes, along the middle of the dyke which forms the southern boundary of the land of Kilaḍakuvilai, joins the spot where it first started on the western embankment of the tank dug out by Pūttaṇthan in the land of Kōṟṟangudi, and (thus far lies) to the south of the boundary of the land of Kilaḍakuvilai, including half of the dyke. These are the twelve vēli of land of Iḷanalam included within the four big boundaries thus specified.

(L. 99.) These two villages thus (defined) including village-sites, houses, house-sites, open spaces, waste-land where cattle graze, tanks, threshing-floors, ant-hills, halls (?), jungle, pīṭilīgal, barren grounds, saltish grounds, hollow grounds, reservoirs, dykes, creeks, rivers, river-beds, pits where fish exist, hollows where honey is gathered, trees growing up and wells

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1 In consequence of the gaps in ll. 68 and 69 the description of the boundary line on the southern side is imperfect and hence also the relative position of the villages Paravaikkudi and Tirunallam is unintelligible.

2 The word vidai appears to be a corrupt form of the Sanskrit vādā.
sunk below, with every kind (of land) where the iguana runs or the tortoise crawls, without excluding any portion of land included (in the boundaries), replacing (its) previous owners and removing tenants, were granted tax-free as *devadāna, *nandavānappura and *tālābhāga inclusive of kārūnmai and māyāchi.

(L. 104.) The (following is the) written declaration (*vyavasthāi) for the grant (thus made):—These lands shall (enjoy the privilege of) being irrigated by channels dug out as (per rules) for the distribution of water. Others shall not cut and dig out diversions from these channels nor put up small pieceots, nor bail water by baskets, nor obstruct (the flow) with cross-banks. The water (thus made) available must not be wasted; that water must be economically used.” Storied buildings and mansions may be erected with burnt tiles (bricks?); step-reservoirs might be sunk; coconuts might be planted in groves; *armerissia, *sweet marjoram, *andraquaon muriatiam, *champaka, red lilies, mango, jack, coconut, palmrya and other fruit-yielding trees might be planted . . . ; the coconut, areca and palmrya (trees) thus planted, shall not be climbed (i.e., *tapped) by toddy-drawers; (and) big oil-presses might be set up. (The following are) the immunities granted for (the land) thus declared:—fee for governing the district (*nādādēti), fee for governing the village (*āraschī), the toll of a *nāli on each basket (*vātindī), (*pītānāli), marriage-fee (*kānāllaikkānām), the fee on washerman’s stone (*vānārappāra), the fee on the potter (*kuśakkanām), fee on brokers, the fee on the goldsmith (*ṭāṭarappātam), fee on (beauvoir of?) betel-leaves (*ilaiikkālam), the cloth on (each) loom, fee for (maintaining) justice (*māṇappādu), *māvīrai, (fee for stopping) fire-accidents (*tiyēri), (fee on) good cow (*nālla), (fee on) good bull (*nallerūdu), (fee for) district patrol, *duippakku, (fee for) carrying bows (*vīpīdi), *vālamanījādi, tolls, tax on ferries (ōdakkūlī), tax on water (mirkūlī), (fee on) toddy-drawers (*lamppāchī), tax on shepherds (*idiappātām), *at united, *urkallānu and all other (income) which the king could take and enjoy, shall no longer be taken by the king but shall be received only by the Mahādeva (*Siva) of the sacred stone temple of Tirunallam.

(L. 114.) The thus-described declaration and exemptions being obtained, we (the residents of the country and the king’s officers) led round the female elephant, planted stones and milk-bush and drew up the document. This is the signature of (me) Mīnavān Mūvendavēḷān.

(L. 116.) In the 8th year and 143rd day (of the reign) of king Parakēsari-vārmān, when His Majesty was pleased to be seated in the first-floor of the mansion within (his) camp-palace at Kāraikkāṭṭu-Paṇaiyār, He was pleased to hear (as request) for the regulation of expenses of the *devadāna villages, of the Tirunallam (temple). (He was pleased to order thus) “Three kalațju (one) manjādi and (one) kuni of gold and thirty-nine kālam (one) padakkuv and four nițī of paṇchavātra (paddy)—the tax (nilavopādī) accruing on land (measuring) two (vēli) and a half, four-twentieths; three-eighths and one by three-hundred and twentieth 1/320 of one-twentieth, one-fourtieth and one by three hundred and twentieth, which is a *devadāna of Tirunallam and a *brahmaddēya in Venṇādu, as part of the seventy vēli of land according to the old (account) books of this Tirunallam (village), may, from the 8th year (of Our reign), be deducted from the gold and the paṇchavātra (paddy) which this Tirunallam has been paying as tax in the past; the excess of paddy from Ilanalām, a *devadāna of this god in this nādu, which will remain after meeting the expenses provided for, (shall be utilized) to feed forty persons (in all) by adding fifteen Brahmānas to the twenty-five

See note 5, page 530, of *South-Indian Inscriptions, Vol. II.
Brāhmaṇas (already) fed in the śālā of this god; and one camphor-lamp and one sacred perpetual lamp shall also burn in (the temple of) the god of this Tīrūnallām."" The entry in the accounts in this wise being graciously ordered (by the king), (the order) was written by the Mandirvēḷat (officer) Sēmīyān and was issued with the signatures of the Olāinyāgan (officers) Mīnāvāḷ Mūvēndavēḷān and Vēḷān Anūttadigal, at the direction of the officer Kōdkulavan Sātān alias Parakēsari Mūvēndavēḷān of Parutikkudi, so that (in pursuance of the above order) it may be entered in the accounts; (the following persons), nis., the Puravavari (officers) Āḷūrān Udayādikārayān of Pēraraśśur and Adigal Nākkaņ the headman of Pāvavattiri; the Varippottatgam (officer) Tāḷi Chandrasēkharan of Tīrūnallūr; the Magavetti (officer) Rājādītyān of Mukkurumbl; the Kāṅguḷisarippottagam (officer) Vīlāippāṅgilan Nīlaiyan Arāgang, the Varippottatgam (officer) Tīrūvāṇijyamudaiyān, the Varịgūḷa (officer) Śrāvaṇ Aniyān and the (Pattisalai officer) Ganaṇpuravan, being present, (it was ordered) in the eighth year and (one) hundred and fifty-first day, that out of the seventy vēḷi of land according to the old account books of Tīrūnallam a brahmadeya in Vēṇnādu, the land which is (in extent) two (vēḷi) and a half, four-twentieths, three-eighths, one by three hundred and twentieth + 1/320 of one-twentieth, one-fortieth and one by three hundred and twentieth and is a dēvādana of Tīrūnallam under the enjoyment of the god being made tax-free in favour of this god, may be deducted (from the accounts) from the 8th year (of reign).

(Also) may be deducted three kalaṉju (one) manįḍi and (one) kunri of gold, the pāñchavāra (paddy), kalam, (one) padakku and four nādi (this land measuring) two (vēḷi) and a half, four-twentieths, three-eighths, one by three hundred and twentieth + 1/320 of and one by three hundred and twentieth of land.

Make these lands of Tīrūnallam including lands tax and lands paying. Having (thus) been pleased (to order) (the lands) as are in the enjoyment of the god in this Hall, tax-free one-eighth, one hundred and sixtieth + 1/320 of one fourth, of half ma (and) one hundred and sixtieth (and) one by three hundred and twentieth—in all—the land of this Tīrūnallam (viz.) being nine three-hundred and twentieth + 1/320 of half ma (and) one-eighth, the (following) expenditure (mībdam) from (the income of) the lands of Mūsūṭṭaiķudī and 1lānallām which are the Brahmadeya of Vēṇnādu to the god for the sacred morning offerings.

No. 151A—ON THE EAST AND NORTH WALLS OF THE SAME SHRINE.

1. [Tiruvāṇijyamudaiyān]
2. [Tāḷi Chandrasēkharan]
3. [Ganaṇpuravan]
4. [Rājādītyān]
5. [Vīlāippāṅgilan Nīlaiyan Arāgang]
6. [Varippottatgam (officer)]
7. [Kāṅguḷisarippottagam (officer) Vīlāippāṅgilan Nīlaiyan Arāgang]
PART III]  No. 151 A.—INSCRIPTION AT KONERIRAJAPURAM.  313

6 ஆகம் தெற்கு முன் பெருமூன்று தலையில் காணப்பட்ட செந்தியில் சுமார் காட்சியாக சமானமானது என்று பொன்று குறிப்பிட்டு வைத்துள்ளது கூறும்.

7 குருதி பெருமூன்று முன் பெருமூன்று தலையில் செல்லும் முன்னர்கள் காணப்பட்டுள்ளனர். இவைகளும் காணப்பட்டுள்ளன என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

8 மாலி வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

9 முன்னர் பெருமூன்று பெருமூன்று செல்லல் வார்த்தையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

10 நாம் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

11 நாம் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

12 நாம் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

13 குருதி வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

14 குருதி வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

15 குருதி வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

16 குருதி வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

17 நற்று வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

18 நற்று வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

19 நற்று வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

20 நற்று வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

21 குருதி வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

22 குருதி வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

23 குருதி வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.

24 குருதி வார்த்தையில் பெருமூன்று முன் பெருமூன்று தலையில் காணப்பட்டுள்ள வரலாறு என்று கூறும் குறிப்பிட்டு வைத்துள்ளது.
25 சூரியன் குட்டத்தில் அமுற்கம் கூற்று அந்தமையால் அமுமையால்
26 குட்டத்தில் உள்ள போர்னையார் இருக்கின்றார் அன்ன உள்ள போர்னையால்
27 அர்க்கான் நோனு கோத்தில் உள்ள நோனு கோத்தில்
28 கோத்தி வன்னால் உள்ள வன்னால்
29 வன்னால் உள்ள வன்னால்
30 வன்னால் உள்ள வன்னால்
31 வன்னால் உள்ள வன்னால்
32 வன்னால் உள்ள வன்னால்
33 [க] உள்ள வன்னால் உள்ள வன்னால்
34 [க] உள்ள வன்னால்
35 உள்ள வன்னால்
36 உள்ள வன்னால்
37 உள்ள வன்னால்
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50 உள்ள வன்னால்
51 உள்ள வன்னால்
52 உள்ள வன்னால்
53 உள்ள வன்னால்
54 உள்ள வன்னால்
55 உள்ள வன்னால்

¹ Read பெரிபக்கம்.
56 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
57 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
58 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
59 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
60 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
61 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
62 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
63 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
64 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
65 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
66 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
67 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
68 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
69 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
70 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
71 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
72 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
73 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
74 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
75 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
76 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
77 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
78 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
79 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
80 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்
81 குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான் குட்டிக்குழான்

1 Read குட்டிக்குழான்.
(Line 1.) (One) kurumi of rice; four nādi (of rice) for a dish of rice mixed with pulse (pāyārrupppēnēgam), (one) kurumi (of rice) for midday (offerings), (one) kurumi (of rice) for the night (offering) and four nādi (of rice) for midnight (offerings); altogether, for (this) (one) tūni of rice, (were provided) two tūni and one padakkō of superior paddy (šongad) at five (measures of paddy) per two (measures of rice), including the wages of

1 The inscription stops here but seems to have been continued on the east face below the sections containing ll. 183 to 187 of No. 101 and ll. 17 to 22 of No. 101A.
servants (for husking it); (one) kurumi and four nāli of paddy, for four nāli of cleaned split pulse for the dish of rice mixed with pulse (offered) in the early part of the day; two nāli of paddy for two palams of sugar to be offered (with) the dish of rice mixed with pulse; five nāli of paddy for . . . fruit cut (and offered along) with the dish of rice mixed with pulse; (one) tāni of paddy, for (one) ujakku and one dākkku of ghee for (offerings in) the early part of the day, for one ujakku and one dākkku of ghee for the midday, night and midnight (offerings) and for one nāli of ghee . . . things for fried-curry; six nāli of paddy for two nāli of cleaned split pulse for kummadam (offered) on the four occasions (of worship); (one) kurumi and four nāli of paddy for (providing) four curries in all (viz.,) [one vegetable curry], one boiled curry (pulakkku), one curry mixed with tamarind (pulikgari) and one fried curry (porikkari), including (the cost of) asafetida, sugar and tamarind; . . . four nāli of paddy, for four nāli of curd (offered) on four occasions (of worship); (one) kurumi and two nāli of paddy for . . . and two bundles (parru) of betel leaf; two nāli of paddy for (supplying) fuel for cooking the sacred food and two nāli of paddy for two palam of turmeric . . . for smearing (the image) on the four occasions (of the day). Thus for . . . three [kalam], two tāni and one kurumi of paddy for a year at . . . two tāni, one padakkku and four nāli (a day) (the following lands were assigned):—

(L. 10.) The land (called) Manipi chey in Tirunallam (measuring) nineteen-tenths, three-eighths, one by one hundred and sixtyi + 1/320 of seven-twentieths, three-eighths, one by one hundred and sixtyi, one by three hundred and twentiethi, one by one hundred and sixtyi, half . . . + 1/320 of two-twentieths, one-eighthi, one by one hundred and sixtyi, one by three hundred and twentiethi + 1/320 of seven-twentieths, one-eighthi and one by three hundred and twentiethi; (the land) on the south bank of Kunda vāy (measuring) eight-twentieths + 1/320 of half, three-twentieths and three-eighths; (land) . . . of the (channel) Subrahmanya vāykkāl (measuring) one-twentieth, one-fortieth, one by one hundred and sixtyi, one by three hundred and twentiethi + 1/320 of half and one by one hundred and sixtyi; (land) lying to the east of Parpanedi (measuring) one-twentieth, one by three hundred and twentiethi + 1/320 of half, one-twentieth and three-eighths; (land) at Turutti (measuring) seven-twentieths, one by one hundred and sixtyi, one by three hundred and twentiethi + 1/320 of four-twentieths + (1/320) of . . . one and a half.

(L. 12.) For (providing) (one) hundred and eighty kalams of paddy for each year, at (one) tāni and (one) padakkku every day for four palams of sandal . . . on four occasions (of worship) . . . with sacred sandal paste made of balls (the following lands were assigned): (the land) Tiruttōnippuram of Tirunallam (measuring) one-quarter and three-eighths; (the land) Śivadevaṅ (measuring) four-twentieths, one-eighthi, one by one hundred and sixtyi, one by three hundred and twentiethi + 1/320 of three-twentieths; (the land) Nārana (measuring) three-eighths; (the land) of the village (measuring) one-eighthi + 1/320 of three quarters, four-twentieths, three-eighths and one by three-hundred and twentiethi; (the land) at Turutti (measuring) six-twentieths, three-eighths + 1/320 of three quarter and one-twentieth.

(L. 15.) For sixty kalams of paddy every year at one padakkku each day for (providing) incense (was assigned land) at Turutti of Tirunallam (measuring) nine-twentieths, one by three hundred and twentiethi + 1/320 of three quarters, and one by three hundred and twentiethi. (The following persons) placed sacred perpetual lamps (in the temple): Hārita

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1. ekaśārī evidently stands for the modern ekaśārī, a labourer, generally a boy or a woman servant.
2. kūrmi = kūrnī means shaved and kept. As applied to fruit, this may mean cut into slices.
3. For the meaning of this term see Epigraphia Indica, Vol. IX, p. 92, footnote 5.
Kuṅga Nakkaṇ of Tirunallam, one (lamp); Pāḷasurya Nārāyaṇaṇa Vada-
vaṇ, one (lamp); Paṭṭanakki wife of the Brāhmaṇa Pāḷasurya Damōdiraṇ Bhā-
skarra Bhaṭṭaṇ, half (lamp); Āritaṇ Charitaṇ. one (lamp) Ārita Nakkaṇ.
one (lamp); aiṇa Paṅkatāri Viḷuppēraiyiṇ the headman of.
one (lamp);
Nāgiriyāṅ Adittāṇ, one (lamp) (and) Uga eḻappali, one (lamp); five sacred perpetual lamps (the king?) was pleased to place. In all for
(these) twelve and a half (lamps) ; oil daily will have to be
burnt. Three ulakku of oil for [two] (lamps?) (of) Aṇukka . . . . in the three
conjunctions (of the day); four nāli of oil daily for (burning) the cluster of lamps (consisting)
of one hundred and twenty-eight (lights); oil for ērēbaal . . . . ; For
providing (one) nāli and one ulakku of oil daily for [two] lamps
for two midday (service) and fourteen for the night (service); (Thus) in all, for nine nāli and
(one) ulakku of oil (was provided) (one) thousand and ninety-five kalam of paddy for each
year, at one tāni (of paddy) for (one) nāli of oil . . . . (one) padakku of paddy for
(providing) daily (one) urī of ghee of good smell for one sacred perpetual lamp; two tāni
(one) kūrput and (one) padakku of paddy for seven maṇījaṇḍi and (one) kūrpu of camphor
. . . . . . . . . . . three hundred and seventy kalam of paddy for each year, at two
tāni and three kūrput each day. In all (for providing) (one) thousand four hundred and
twenty-five kalam of paddy . . . . northern portion of Stri . . .
channel of Tirunallam, (measuring) one quarter, one-fortieth one by three hundred and
twentieth + 1/320 of three quarters, two-twentioths, one-fortieth and one by
one hundred and sixtieth; (land) in Kuṇaappēru (measuring) seven-twentieths, one by three hundred and
twentieth + 1/320 of three quarters and one-twentieth; (land) on the west side of
Kānakkōdi (measuring) three-twentieths, one-eighthti + 1/320 of, three-quarter and
one-eighth; two lands (ladi) in Turutti together (measuring) six-twentieths, one-fortieth,
one by one hundred and sixtieth and one-twentieth + 1/320 of three-twentieths, one-eighttieth and one by
one hundred and sixtieth; (land) east of Veppapurnu (measuring) four-twentieths,
+ 1/320 of six-twentieths, three-eighttieths, one by one hundred and sixtieth and one by
three hundred and twentieth; (land) in Ilanallam (measuring) two a quarter and
one-fortieth, (land) in MuṭṭaiKKudi (measuring) three and seven-twentieths.

(L. 28.) For seventy kalam of paddy required each year for celebrating the great bali
on each day of the sacred (asterism) Jyēṣṭhā which was the sacred (natal) star of queen
Śēmbiyaṇ Mādeviyār who obtained in her blessed womb the glorious Mādhurān-
takadēva aliaj Utama-Chōla, (the following lands were assigned):—(land)
in Turutti of Tirunallam (measuring) nine-twentieths, one by three hundred and
twentieth + 1/320 of one quarter, and one by three hundred and twentieth.

(L. 31.) For one thousand and five hundred kalam of paddy required every year
at one kūrput and two nāli each for feeding forty Brahmaṇas in the temple of the god (āḷvār),
including (the cost of) vegetables, fuel, ghee, butter-milk, different spices, betel-leaves,
arecanuts and other necessary expenses (vīlam) , (was assigned land measuring) nine nāli in
Ilanallam.

The great bali here referred to must be the usual ērēbaal performed perhaps on a larger scale.

Pirāṭiyār or Udaiya-Pirāṭiyār is the term actually used in inscriptions in connexion with the name of
this queen. Sometimes the name proper is omitted and Udaiya-pirāṭiyār appears alone. Evidently as in
the case of Sēḷa-Perumǎydgāl which often appears in inscriptions for Parantaka I, Udaiya-Pirāṭiyār was
applied in the case of Śēṃbiyaṇ Mādeviyār also Pirantaka Mādevidadgāl, as a special title. With regard to
Mr. Ghantasala Ito's remarks on the reading Jyēṣṭhā aliaj Utama-Chōla, on page 186, foot-
note 1, of the Transactions Archaeological series, Vol. I, see Mr. K. V. Subrahmanyā Aiyar's reply in Indian
Antiquary, Vol. XII, page 22.

Vīlam must be a variant of vīlam the Sanskrit vīlam. 
(L. 35.) For one hundred and twenty kalam of paddy (every year) at one táni each day for the worshipping priest, including (the cost of) clothing, (was assigned) half, four-twentieaths and one-fortieth (of land) at Ilanallam.

(L. 37.) For six hundred kalam of paddy each year to meet the expenses of the festivals, Mārgali-Tirukkadirai and Vaigādi-Vilagam (was assigned) at Musittai Kkudi (land measuring) one and a half and three-twentieths and at Pungudi two, one-twentieth and one-eighthieth.

(L. 40.) For twenty-two kalam, one táni and one padakku of paddy each year at six nali per day for the Brāhmanas who crushed the sacred sandal, including (the cost of) clothing (was assigned land) in Pungudi (measuring) three-twentieths, one-eighthieth, one by one hundred and sixtieth and one by three-hundred and twentieth.

(L. 42.) For five (Brāhmana) servants (māni)¹ required, to hold the canopy and render necessary service by the temple priests (tirukkōṟiṭalaiyarḍal) who had to render necessary service to the sacred interior (tirunnumaligai) and hold the canopy, (were assigned the following lands):—(the land) in the eastern portion (kītār) of Tirunallam (measuring) six-twentieths, one-fourtieth, one by one hundred and sixtieth and one by three hundred and twentieth + 1/320 of three-quarters, three-twentieths, three-eighthieths and one by one hundred and sixtieth; (the land) in Kusapēru (measuring) one half, three-eighthieths, one by three hundred and twentieth + 1/320 of one half and two-twentieths; and (land) at Pungudi (measuring) six-twentieths and three-eighthieths.

(L. 46.) For sixty-seven kalam, (one) táni and (one) padakku of paddy each year at three nali every day for each of three (servants) who pick up flowers for the sacred temple and three who string them together, (was assigned land) at Pungudi (measuring) one half, one-eighthieth and one by three hundred and twentieth.

(L. 48.) For forty-five kalam of paddy each year at four nali per day for each of three (servants) who sweep and smear with cowdung the sacred (temple), (was assigned land) at Pungudi; (measuring) six-twentieths, three-eighthieths and one by one hundred and sixtieth.

(L. 49.) For the musicians (who sound) two sandai, one timilai, one kêyantigai, one kuradiqai, two pairs of kaimanq, one pair of eybals, four maddalq and two talaiyppai (were assigned the following lands):—(the land) east of Kamakkodi in Tirunallam (measuring) four-twentieths, one-eighthieth, + 1/320 of three-quarters and one-eighth; (land) to the east of the (temple) wall (measuring) one-fourtieth, one by one hundred and sixtieth, one by three hundred and twentieth + 1/320 of seven-twentieths and one-eighth; (land) east of the Pidāri temple including the (tank) Melakkulam (and measuring) seven-twentieths, one-eighthieth + 1/320 of half, one-twentieth, one by one hundred and sixtieth, and one by three hundred and twentieth; (the land) Kulavilagam (measuring) nine-twentieths and one-eighthieth; (land) in Sengónāi (measuring) two-twentieths, one by one hundred and sixtieth, one by three hundred and twentieth + 1/320 of one-twentieth and one by one hundred and sixtieth; (land) in the eastern division of (the channel) Subrahmaṇya-vāykkāl (measuring) (one)-twentieth, (one)-eighthieth, + 1/320 of three-quarters, three-twentieths, one-fourtieth and one by three hundred and twentieth; (land) at Pungudi (measuring) three-quarters, three-twentieths, one-eighthieth and one by three hundred and twentieth.

(L. 56.) For four persons who blow the kālam (were assigned): (land) in the western division of the (channel) Kornagudi-vāykkāl of Tirunallam (measuring)

¹ The word māni occurs in Tanjore inscriptions as a synonym for Brohmacdrī.
three-twentieths, one-fortieth, one by one hundred and sixtieth + $\frac{1}{320}$ of six-twentieths, one-eightieth and one by three hundred and twentieth; (land) south of the temple of Kāḍuḷa (measuring) (one)-eighth, one by one hundred and sixtieth, one by three hundred and twentieth + $\frac{1}{320}$ of three-quarters, four-twentieths, one-fortieth and one by one hundred and sixtieth.

(L. 58.) For two persons who blow the conch, (were assigned land) in Seṅgoḍaḷi at Tirunallam (measuring) four-twentieths, three-eightieths, one by one hundred and sixtieth + $\frac{1}{320}$ of twenty-twoiths and three-eightieths; (and land) east of the (temple) wall (measuring) one by one hundred and sixtieth + $\frac{1}{320}$ of eight-twentieths.

(L. 59.) For one hundred and eighty kalam of paddy each year at (one) tērī and (one) padakkō every day, including the cost of clothing, for three men who guard the sacred images, (was assigned land) at Pūṅgudi (measuring) one, seven-twentieths, one-eighthieth, one by one hundred and sixtieth and one by three hundred and twentieth.

(L. 61.) For one hundred and eighty kalam of paddy each year at (one) tērī and (one) padakkō every day, for two persons who recite the Tiruppadasam (hymn) (was assigned land) at Pūṅgudi (measuring) one, seven-twentieths, one-eighthieth, one by one hundred and sixtieth and one by three hundred and twentieth.

(L. 62.) For sixty kalam of paddy per year at (one) kuruni every day for each of two Brahmans who performed the sacred (duty of) kōgiri-ōriyam (was assigned land) at Pūṅgudi (measuring) nine-twentieths and one by one hundred and sixtieth.

(L. 63.) For sixty kalam of paddy per year at one padakkō every day, for one accountant (of the) potter (castle) (was assigned land) at Pūṅgudi (measuring) nine-twentieths and one by one-hundred and sixtieth.

(L. 65.) For twenty-two kalam, (one) tērī and padakkō of paddy per year at six nālī each day for the potter who supplied pots (daily), including (those required for) the monthly bathing (of the god) (was assigned land) at Pūṅgudi (measuring) three-twentieths, one-eighthieth, one by one-hundred and sixtieth and one by three hundred and twentieth.

(L. 66.) For eleven kalam and three kuruni of paddy per year at three nālī every day for the vannathāng (?) ... ... ... the sacred cloths, (was assigned land) at Pūṅgudi (measuring) one-twentieth, one-fortieth, one by one hundred and sixtieth and one by three hundred and twentieth.

(L. 67.) For thirty kalam of paddy per year at (one) kuruni each day for one Brahmaṇa who brings water from (the river) Kāvēri, (was given land) at Pūṅgudi (measuring) four-twentieths, one-fortieth and one by three hundred and twentieth.

(L. 69.) For ninety kalam of paddy each year at three kuruni every day for one (Superintendent) who supervises the sacred (temple) transactions (śrīkārāya) under orders of the king (was assigned land) at Pūṅgudi (measuring) half, three-twentieths, one-fortieth, one by one hundred and sixtieth and one by three hundred and twentieth.

(L. 70.) For two hundred kalam of paddy every year (to be spent) on repairs (padukkuppuram), (was assigned land) at Pūṅgudi (measuring) one and a half and one-fortieth.

(L. 71.) For three hundred and sixty kalam of paddy every year for the monthly performance of the (sacred) bath and for (the ceremonies during) eclipses (was provided land) at Pūṅgudi (measuring) two and three-quarters.

(L. 72.) For sixty-four kalam of paddy every year for four pairs of cloth to be graciously worn (by the images) (was given land) at Pūṅgudi (measuring) nine-twentieths and three-eightieths.
(L. 73.) For sixty-four kalam of paddy each year for the sacred bath (namanikai), the canopy, the sacred canopy over the bed, for the (annual) purificatory (ceremony with) water (jala-pavitra?) and for the sacred towel (was assigned land) at Pāṅgūḍi (measuring) nine-twentieths and three-eightieths.

(L. 75.) For fifteen kalam of paddy per year at four nādi every day to the astrologer who recites the changes (in the movements of the stars and planets) every day and carries (with him) the calendar (nālāṭai) in the temple (was assigned land) at Pāṅgūḍi (measuring) two-twentieths and one-eightieth.

(L. 76.) For ninety kalam of paddy per year including (the cost of) clothing at one kurun a day for each of three men who water the sacred flower-garden called Śrī-Gāndārādiyān (was given land) at Kīlāḍākkuvilai (measuring) seven-twentieths.

(L. 78.) For sixty kalam of paddy per year at (one) kurun a day including (the cost of) clothing as per agreement, for each of two men who water the sacred flower-garden called Śembiyān mādevi (was assigned land) at Kīlāḍākkuvilai (measuring) four-twentieths.

(L. 79.) One quarter (of land) at Pāṅgūḍi to Tillaikāchārya who did the work of the wooden-house (kāttāgara); one-eighth (land) at Pāṅgūḍi to the carpenter; two-twentieths (of land) at Pāṅgūḍi to the blacksmith; one-eighth (land) at Pāṅgūḍi to . . . . . . . . . . in the temple.

(L. 80.) For the sacred (rice) oblations to (the image) Tripurāvijayar (was given land) in Kuśapp̄r̄u at Tirunallam (measuring) one-twentieth, one-fortieth, one by three hundred and twentieth + 1/320 of eight-twentieths, three-eightieths and one by three hundred and twentieth; and the plot (of land) lying on the south of (the shrine of) Umayā-Pidāri west of the temple of Kāḍugāl, (measuring) two-twentieths, three-eightieths, one by one hundred and sixtieth + 1/320 of half and two-twentieths.

(L. 82.) For the sacred (rice) oblations to (the image) Vrīshabhavāhana (was assigned) in Kuśapp̄r̄u at Tirunallam (land, measuring) (one) twentieth, (one)-eightieth, one by one hundred and sixtieth + 1/320 of half, one by one hundred and sixtieth and one by three hundred and twentieth; and two latti in this (same) Kuśapp̄r̄u together (measuring) one-eighth, one by one hundred and sixtieth + 1/320 of three-quarters, one-twentieth, one-eighthieth and one by three hundred and twentieth.

(L. 84.) For the sacred (rice) oblations to (the image of) Gaṇapatī (were assigned): (land) in the eastern portion (kōr) of Tirunallam (measuring) four-twentieths, one-eightieth, one by one hundred and sixtieth + 1/320 of half, two-twentieths, one-eighthieth, and one by three hundred and twentieth; and (land) at Turuttī (measuring) one-twentieth and odd.

(L. 85.) For bathing (the images) with the five articles (land was assigned) at Tirunallam on the west side of the temple of Kāḍugāl (measuring) one-fortieth.

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1 For  used in the sense of astrologer, see above, Vol. II, p. 392, footnote 8.
2 Evidently the reference is to a mandapa or open hall which was entirely made of wood. may also stand for , a carpenter.
3 The meaning of the words  is not clear. may be the Sanskrit  dancing.
4 By  may be meant the five sacred articles, i.e., milk, curds, butter, sugar and honey, or the five conches ( ).
three-eightieths, one by one hundred and sixtieth $+ \frac{1}{320}$ of half and one-eighth. The houses on the north side of the sacred flower-garden called Śembiyān māḍēvi (measure) two-twentieths, three-eightieths, one by three-hundred and twentieth $+ \frac{1}{320}$ of four-twentieths and one by one hundred and sixtieth; the tank on the north, at Ilaṇṇallam together with the land (attached to it) at Tirunallam, (measures) one-eighth; the sacred flower-garden called śri-Ganḍarādītṟañ at Tirunallam (measures) (one) quarter, (one) eightieth, one by one hundred and sixtieth, one by three hundred and twentieth $+ \frac{1}{320}$ of one-twentieth and three-eightieths; the sacred flower-garden in the eastern portion (kīṭār) (of Tirunallam), called Uttamaśōlān (measures) three-twentieths, one-eighth, one by one hundred and sixtieth and one by three hundred and twentieth.

(L. 88). The house of the two persons who recite the Tiruppudāgām (measures) one by three hundred and twentieth . . . . . . . . ; the two houses of the temple-priests (tirukkōiyiludaiyār) together (measure) one by one hundred and sixtieth $+ \frac{1}{320}$ of eight-twentieths; the house of the (temple) musicians (measures) one-eightieth, one by three hundred and twentieth $+ \frac{1}{320}$ of nine-twentieths; to the south of this, the house in which the temple-manager resides (measures) one by one hundred and sixtieth $+ \frac{1}{320}$ of one-fortieth and one by three hundred and twentieth. The temple quarter (madavilāgām) in which the temple servants live, (is) the old rent-free dēvādānā land lying within (the boundaries) (viz.), west of (the shrine of) Umayā-Pidāri, north of the area (growing land) (kamagū), east of the cultivated land (servum) and south of the tank of Kāḍugāl.

(Another) temple quarter (madavilāgām) in which the temple servants live, (is) the old tax-free dēvādānā land (reclaimed) by filling up the tank, and situated within (the boundaries) (viz.) west of the area (growing land), north of the channel, east of the Ālāvākūlām (tank) and south of the sacred surrounding hall (tiruchcherrygalāy).

(L. 93.) One half-lamp has to be burnt (in this temple) by the assembly of Tirunallam from the gold (they have) received; four kāsū (are) to be paid every year in the hands of the temple-priests by the barbers of this village, for (maintaining) this lamp on behalf of the assembly.

(L. 95.) Three sacred perpetual lamps (are) to be burnt (in this temple) by the temple-priests of this village for the gold . . . . . . . . from Māḍilān Kalaṉ Gerudāṇa akas Tammaḍi Nambi of this village, from Māḍilān Kūṅga Nakkaṇ, from Hāritaṇ Kūṅga Paramēṉvarāṇ and from Hāritaṇ Kūṅga Śiṅgaṇ.

(L. 98). Three-eightieths $+ \frac{1}{320}$ of four . . . . to the north of the sub-channel which branches off from the western side of the (main?) channel, east of the (temple) wall at Tirunallam (was assigned) for . . . . . . of Pillaivyār (i.e., Gaṇēṣa), every day.

(L. 100.) Having (thus) made, this land (measuring) one-twentieth, one by one hundred and sixtieth . . . . . and one-eightieth tax-free, we received 20 kāsū from the treasury of this god, given by the temple servants. Thus (the money) in all received (by us) (iv) 100 kāsū. Having received this (one) hundred kāsū, we, the members of the assembly of Tirunallam, agreed to collect and pay ourselves the taxes due on these lands (such as) the kudinauli payable at the door of the palace, uriduvāri . . . . . . . . . . velū and muttai, made . . . . . tax-free as long as the moon and the sun (last) and had (the order) engraved on stone in favour of this god. May (the assembly) all Māhēṭvaras protect (this charity)!
XV.—INSCRIPTIONS OF PARTHIVENDRAVARMAN OR
PARTHIVENDRADHIPATIVARMAN, 'WHO TOOK
THE HEAD OF VIRA-PANDYA.'

No. 152.—ON THE SOUTH-EAST WALL OF THE VAIKUNTHA-PERUMAL
TEMPLE AT UTTAMALLUR.¹

The subjoined record informs us that certain lands were made tax-free by the great
assembly of Uttaraméru-chaturvēdimaṅgalam in the 2nd year of king Partma
(i.e., Pārthivendra)-Mahārāja, 'who took the head of Vira-Pāndya'.

The virima or pulli is marked almost throughout and where the double consonants are
combined with the ে and ə signs, this pulli is omitted.

TEXT.

1. 2. 3. 4. 5. 6.

TRANSLATION.

Hail! Prosperity! In the 2nd year of the reign of king Partma (i.e., Pārthi-
vendra)-Mahārāja who took the head of Vira-Pāndya . . . . . . . . . . . . . . . . . . . .
Uttaraméruchaturvē[DNA] (situated) in its (own) subdivision in Kāliyūr-
kōṭam. Two hundred and forty kuli of second rate (land) in the first sadukkam (situated)
to the west of (the path called) [Uttar]āmēru-vadi . . . . ; five hundred and
sixty kuli of first rate (land) in this same place . . . . ; in this same place
of first rate area (land) in the fifth sadukkam (situated) to the west

¹ No. 88 of 1898.
² e.g. probably stands for e₂e or e₂e.
³ Read e₂e or e₂e.
⁴ Read e₂e or e₂e.
⁵ Here is an early form of writing e₂e which often occurs in inscriptions.
⁶ For the orthographical peculiarity involved in e₂e, e₂e, e₂e, and other such conjunct consonants
in this record see the remarks in the previous note.
⁷ Read e₂e.
⁸ See above, note 6, and read e₂e.
⁹ Read e₂e.
of (the path called) Amaṇīnāraṇa-vadi of the fifteenth kannāru. Those who obstruct this (charity) (shall be liable to pay) a fine of 25 kāḷaṇjū of gold to the seat of justice. 

1. Śivadāsān Brahmāpriyān, an arbitrator (madhyastha) of this village, being in the assembly wrote (this) at the command of the members of the assembly. The sacred watch of the image of this god and 

we (the residents) of the village (ārōm) agreed that we shall not receive any kind of taxes shall themselves pay to this god every kind (of tax). Those who act against this 

Gaṅgā (the Ganges) 

No. 153.—ON THE SOUTH WALL OF THE SAME TEMPLE.

This record registers another transaction of the assembly with regard to certain lands of the Lord of Vṛindāvana (i.e., Krishna) in Uttaramēru-chaturvēdimāṅgalam in the 3rd year of Pārthivendraḥhipativarman, ‘who took the head of Pāṇḍya’.

TEXT.

TEXT.

1 2 3 4 5 6 7 8 9 10

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year of Pārthivendraḥhipativarman, who took the head of the Pāṇḍya (kṣattra), (this is) the writing of us (the members) of the great assembly of Uttaramēru-chaturvēdimāṅgalam in its own subdivision in Kāliyūr-kōṭṭam. The following are the lands given to the lord of (the temple of) the glorious Vṛindāvana of our village for śrībali, sacred current expenses, perpetual lamp and archchanābhūya:

(L. 5.) 480 kūli of first rate (land) in the eleventh and twelfth squares (sadukkaṁ) (situated) to the east of (the path called) Pallavanāraṇa-vadi in the fourth kannāru to the south of (the channel called) Śrīdēvi-vāykkāl; 456 kūli of first rate (land) in the ninth square (situated) to the east of (the path called) Pallavanāraṇa-vadi in the fourth kannāru to the south of (the channel called) Śrīdēvi-vāykkāl;

1 No. 73 of 1898.
2 Read 43. Read 43. Read 43. Read 43. Read 43. Read 43. Read 43. Read 43. Read 43. Cancel the word 43 which is repeated by mistake.
4 The inscription stops here.
PART III.

No. 154.—INSCRIPTION AT UTTARAMALLUR.

No. 154.—ON THE NORTH WALL OF THE SAME TEMPLE.¹

This is also a land-transaction made by the assembly of Uttaramăḷur-chaturvēdi-маṅgalam on behalf of the temple of Tiruppulivālam in the 3rd year of Pārthivēndrādhīpativarman, who took the head of Vīra-Pāṇḍya. Tiruppulivālam herein mentioned must be the same as Tiruppulivanam, a village situated about three miles from Uttaramallur.

Text.

1 2.2 3 4 5 6 7 8 9 10 11 12 13 14

Translation.

(Line 1.) Hail! Prosperity! In the 3rd year of (the reign of) Pārthivēndrādhīpativarman, who took the head of Vīra-Pāṇḍya, (this is) the writing of us (the members) of the great assembly of Uttaramăḷur-chaturvēdi-маṅgalam, (a village) in its own subdivision in Kāliyēr-kōttam. (The following are) the lands which were given to the god (perumānaiyāl) of Tiruppulivālam of our village for archēnānēvēdu and the sacred current expenses:—

(L. 2.) two hundred and ten kuli in the first sadukkam (situated) west of (the path called) Paramēśvara-vādi of the tenth kānnaṉu north of the village; 380 kuli of first rate (land) in the fourth sadukkam (situated) east of (the channel) Vilakkuvāykkāl of the third kānnaṉu north of (the channel) Śrīdevi-vāykkāl; in the same place, 480 kuli of first rate (land) in the second sadukkam (situated) east of Vilakkuvāykkāl of the third kānnaṉu; 720 kuli of first rate (land) in the fifth sadukkam (situated) east of (the path called)

¹ No. 19 of 1898.
² Read နռတနှီ.
³ Read ကြည်ပေါ်လိမ္.
⁴ Read အိုင်ဝင်.
⁵ Read စ်ပါ.
⁶ Read မိန်.
⁷ The word Qသို့ occur in other inscriptions as ᵃ📝တိုင်း; see, e.g. No 153, l.5.
⁸ Read ကျွေးးး.
⁹ The figure in brackets is very doubtful; it may also be 4.
¹⁰ Read ကြည်ပေါ်လိမ္. The vowel sign of s is also added to the letter s.
¹¹ Read အိုင်ဝင်.
¹² The length of s is expressed by a separate symbol.
¹³ The inscription stops here.
Mālpīdāna-vaḍi of the fifteenth kamnāru north of (the lane called) Subrahmanya-
nārāṣam; 370 kuli of third rate (land) in the fifth sadukkam (situated) west of (the path
called) Tirunārana-vaḍi in the seventh kamnāru south of (the channel?) Pulivalam-
vaḍy; in the same place, 450 kuli of third rate (land) in the second sadukkam of the eighth
kamnāru; 1,070 (kuli) of second rate (land) (situated) in the eighth sadukkam west of (the
path called) Tirunārana-vaḍi in the sixth kamnāru south of Pulivalavādy.

No. 155.—ON THE WEST WALL OF THE MADARI-AMMAN TEMPLE
IN THE SAME VILLAGE.†

This record is dated in the 3rd year and 23rd day of Parthivendra-Dhipati-
varam, who took the head of the Pândya (king). Here again the assembly of
Uttaramér̥-chatuṛṣvēdimangalam declared certain lands tax-free in favour
of a temple after receiving pārvāchāram from Śandiran Elunūruvan alias
Nulamba-Māyilāṭṭiyār, a resident of Kandapurattupēṭṭai.

TEXT.

1. . . . . . . . .

2. . . . . . . . .

3. . . . . . . . .

4. . . . . . . . .

5. . . . . . . . .

6. . . . . . . . .

7. . . . . . . . .

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† No. 60 of 1898.
* Read అప్పుస్తా.
* Read ప్ర఻ణానా.
† It is possible that the letter ధ was inserted within the letter ధ which looks very much distorted
   in the original.
* There is a break in the stone immediately preceding the letter ధ which may have contained four
   letters. It looks as if ధ్ధ్ధ్ధ was written twice by mistake.
* Immediately after the last figure there is some unintelligible symbol in the original.
* Read ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్ధ్

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TRANSLATION.

(Line 1) ... In the 3rd year and 173rd day of (the reign of) Pārthivivānḍrādhipativarman, who took the head of the Pāṇḍya (king), (this is) the writing of us (the members) of the great assembly of Uṭtaramōru-chaturvedimāṅgalam, (a village) in its own subdivision in Kāliyūr-kottam. (The following are) the lands given to . . . nāya-bhāṭṭārīgal of our village for sacred offerings and worship:

(L. 2) 201. kūli of fourth rate (land) in the third sādūkkm (situated) to the east of (the path called) Mārapiṅgu-vaḍi in the [twenty]-third kanmāru north of (the lane called) Subrahmānya-nārāsām; four hundred and eighty kūli of first rate (land) in the eleventh sādūkkm (situated) to the east of (the path called) Mārapiṅgu-vaḍi in the eleventh kanmāru north of (the lane called) Subrahmānya-nārāsām; in this (same) place, 240 kūli of first rate (land) of the tenth sādūkkm . . . 540 kūli of first rate (land) in the fourth sādūkkm east of (the path called) Mārapiṅgu-vaḍi of the fifteenth kanmāru north of (the lane called) Subrahmānya-nārāsām; in all, this sty-land of 4,080 . . . (measuring) three-twenties, (one) eightieth, half (?) and one by one hundred and sixthieth Sandiranā Elundaguvān ālās Nulambā Māyilattī in Kandapurattu-pēṭṭai . . . pārvedhāram of vettī, etc., of the great (tank) Vayiramēga-tatāka of our village . . . every kind of irai, ecohörū, vetti, and amānji, we declared tax-free after having received on all these lands pārvedhāram from Sandiranā Elun- nāruva ālās Nulambā Māyilattīyār (residing) in Kandapurattu-pēṭṭai. Those who act or speak against this shall incur the sins committed by those (sinner) between Gaṅgā and Kumāri. We of the great assembly (also) gave an agreement that those who deviate from this shall pay a fine of 25 kalaṇju of gold to the council of justice. Under orders of the assembly, I mādhyasthan . . . [Sa]rücki Tiruvādīgal wrote (this).

No. 156.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE KHAARPURISVARA TEMPLE AT TIRUPAKKADAL.

This record refers to a number of committees which comprised the great assembly of Kāviripakkam ālās Amaninārayaṇa-chaturvedimāṅgalam. These were sahnatara-vāryam, tōṭa-vāryam, ēri-vāryam, kalau-vāryam, pālchavāra-vāryam, kanakkv-vāryam, kalūng-vāryam and tādīvali-vāryam. Besides these, the assembly included a general body of bhāṭṭas (learned Brāhmaṇas) of the village, the 'ruler' (i.e., the headman) of the village and the overseer. Perhaps the two last-mentioned personages were the representatives of Government in the village assembly. An elaborate description of the formation of the village assemblies during the time of Pārāntaka I. is given in the two Uṭtaramallūr inscriptions published by Rai Bahadur V. Venkayya in the Archaeological Survey Report for 1904–05.

In the 3rd year of king Pārthivivānḍrādipvam, the village assembly received a petition from one of the trustees of the temple stating that a garden and a field which were the archānābāhga of the god of Tirukkarapuram had been lying waste, being silted up by sand by the breaches in the river. The assembly directed the kalau-vāryam committee to grant 1,400 kūli of land from the village maṇṉikkam which was lying untaxed. The term maṇṉikkam perhaps corresponds to the present paramboke and the right vested in the village assemblies to dispose of such land deserves to be specially noted.

1 No. 692 of 1904.
XV.—INSCRIPTIONS OF VARTHIVENDRAVARMA.

TEXT.

1. என் வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு 

2. வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு வேண்டு என்று கூக்கி வேண்டு என்று சூடு 

3. வேண்டு 

4. வேண்டு 

5. வேண்டு 

6. வேண்டு 

7. வேண்டு 

8. வேண்டு 

9. வேண்டு 

10. வேண்டு 

11. வேண்டு 

12. வேண்டு 

1. Read என் வேண்டு.
2. Read என் வேண்டு.
3. Read என் வேண்டு.
4. Read என் வேண்டு.
5. may be a contraction of வேண்டு which occurs in line 7.
6. Read என் வேண்டு.
13 பர்த்திவேண்டராவரண்மன் குறிப்பிட்டவர் குறிப்பிட்டவர் குறிப்பிட்டவர் குறிப்பிட்டவர் குறிப்பிட்டவர் குறிப்பிட்டவர் குறிப்பிட்டவர்

14 பாடல் பாடல் பாடல் பாடல் பாடல் பாடல் பாடல்

15 மகாநான் கிளை கிளை கிளை கிளை கிளை கிளை

16 மகாநான் கிளை கிளை கிளை கிளை கிளை கிளை

17 கிளை கிளை கிளை கிளை கிலை கிலை

Translation.

(Line 1.) Hail! Prosperity! In the 3rd year and the 39th day (of the reign) of king Parthivendra Varman, the great assembly of Kaviṟākam alias Amanirayaṉa-caturvedimangalam, a village in Paduvur-kōṭaṁ, consisting of the great men of the annual-supervision committee (samavatavāriyam) for this year, the great men of the garden-supervision committee (tōtra-vāriyam), the great men of the tank-supervision committee (ēri-vāriyam), the great men of the wet fields-supervision committee (kalanini-vāriyam), the great men of (the suburb?) Vada-Viranāna; the great men of the pāncha-vārava committee (pānchavadāvā-vāriyam), the great men of the accounts-supervision committee (kanakku-vāriyam), the great men of the sluice-supervision committee (kalinqu-vāriyam), the great men of the fields-supervision committee (tadiyalani-vāriyam), the bhatías, visiṣṭhas and others of the big assembly together with Pallavaṇ Brahmāda-rāyaṉ, the ruler of the village and the overseer Arumbakilāṉ, having met together in the abhisheka-mandapa of the big temple of this village.

(L. 4.) Mākandanaṉ, a Śiva-Brahmana of this temple (stūpa), petitioned that the garden and the field which were the archechanābhoga of the god, the lord of Tirukkarapura, were lying waste, being silted up with sand by breaches in the river. The members of the assembly directed that the great men of the wet field-supervision committee (holding office) this year shall themselves (grant) this one thousand four hundred kuli (of land) (measured) by the wet field-measure (kalanī-kōṭil) out of the māṁjiikkam land of the village, (in lieu of) the land which is the archechanābhoga of the lord of this Tirukkarapura and is lying waste being silted up, shall set up stones (for boundaries) and have (the order) engraved on stone. In pursuance of the order (tirumugam) which the assembly was (thus) pleased to make, we the great men of the wet field-supervision committee gave the (following) land as archechanābhoga to the lord of Tirukkarapura:

(L. 7.) Four hundred kuli of land, (measured) by the wet field-measuring rod, comprising within the (following) four boundaries: the eastern boundary of (this) land, which not being taxed, lies as the māṁjiikkam of the village to the south of the (channel) Mahādāvāykalī in the northern fields of Oechcheri, a hamlet of this village, (is) to the west of the land of Somāsi of Mangādu; the southern boundary (is) to the

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1 Read śrūṇasī.
2 Read śrūṇasī.
north of the high ground which has been lying as village mañjikam; the western boundary (is) to the east of (the land called) Udāmādampatī of the lord of Tirumṛḻṭāman in (the temple of) Tirupaṇṟśvaram and the northern boundary (is) to the south of the (channel called) Māhāda-vāykal.

(L. 9.) Four hundred kuli south of this, (measured) by the wet field-measuring rod,—a village mañjikam land not taxed and (situated) on the north side of (the channel called) Tirunāraṇa-vāykal in the wet-field of the high ground (called) Sirukarugēsvuva which was also a village mañjikam—and comprised within the (following) four boundaries:—(viz.,) the eastern boundary (which is) to the west of (the channel) Naḍaiṅkal which runs closely to the west of the land belonging to Aṅgāraī Mādeva-bhaṭṭa; the southern boundary (which is) to the north of the Tirunāraṇa-vāykal; the western boundary (which is) to the east of the land of Aiyāṇ Perumāṇ and the northern boundary (which is) to the south (?) of the land of Mudumbai-Porkulī.

(L. 11.) Again, six hundred kuli on the south side of this (Tirunāraṇa-vāykal) channel (measured) by the wet field-measuring rod, of (one) nāḍ of land which was also lying as village mañjikam not paying any tax, (included within) the (following) four boundaries (viz.,) — the eastern boundary (which is) to the west of the land which paid no taxes; the southern boundary (which is) to the north of the (field called) Sōmāśi-bhāmi which belonged to Aṃṭṭāṅkalavāṇ and of the kundal to the east of it; the western boundary (which is) to the east of . . . (the field called) Kālaya Sōmāśi-bhāmi and to the south of the channel (i.e., Tirunāraṇa-vāykal).

(L. 12.) Altogether these one thousand four hundred kuli (of land) we, the great men of the wet-field-supervision committee (doing duty) for this year . . . . members of the assembly, gave as tax-free archeharābhoṇga as long as the moon and the sun (last) engraving it on stone and fixing (boundary) stones, to the god (perumāṇadigril) of this Tirukarapur for (providing) daily one sacred meal of two nāḍ of rice, for performing worship at the three periods (of the day) and (for) lighting a lamp.

(L. 13.) This is the signature of me Manimaṅgalam-udaiyāṇ Gaṅgādhara Māylaṭṭi, the accountant of the wet field-supervision committee for this year, who wrote this stone inscription under orders, being (myself) one of the assembly (kuri). I, the accountant . . . and madhyasthaṇ Vāmana . . . Ēḷāyiravāṇ wrote this under orders being (myself) one of the assembly (kuri)."
2  மூலம் மூலம் முன்னேற்றும் வருமையை வாங்கலாம்
3  மூலம் மூலம் முன்னேற்றும் வருமையை வாங்கலாம்
4  மூலம் மூலம் முன்னேற்றும் வருமையை வாங்கலாம்
5  மூலம் மூலம் முன்னேற்றும் வருமையை வாங்கலாம்
6  மூலம் மூலம் முன்னேற்றும் வருமையை வாங்கலாம்
7  மூலம் மூலம் முன்னேற்றும் வருமையை வாங்கலாம்
8  மூலம் மூலம் முன்னேற்றும் வருமையை வாங்கலாம்

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1 Read மூலம்
2 Read முன்னேற்றும்
3 Read வருமை
4 Read வாங்கலாம்
5 Read மூலம்
6 Read மூலம்
7 Read மூலம்
8 Read மூலம்
9 The symbol for 100 is made like இ.
10 The symbol for 1000 is made like இ.
11 The first two figures are not intelligible.
12 Read இ....
13 This passage is too corrupt to admit of correction. Perhaps மூலம் as in line 5 was intended.
14 Read இ....
15 Read இ....
16 Read இ....
17 Read இ....
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year and 119th day of (the reign of) Pārthivendrāhipati vārman who took the head of the Pāndya (king), (this is) the writing of us (the members) of the great assembly of Uttaramēru-chaturvēdimangalam, (a village) in its own subdivision (tan-kūrti) in Kāliyūr-kōṭṭam.

(Line 2.) The following lands were given to the god (perumāṇādigal) of the sacred Gōvardhana of our village (vīra):—240 kulī of second rate (land) in the fifth square (sadukkam) west of (the path called) Amanināraṇa-vādi, of the first kannāru, north of (the path called) Vayiramēga-vādi; in the same place, 430 kulī of second rate (land) in the fourth square (sadukkam) of the second kannāru; in the same place, 160 kulī of first rate (land) in the first square (sadukkam) of the first kannāru; in the same place, 280 kulī of second rate (land); in the same place, 60 kulī of first rate (land) in the second square (sadukkam); in the same place, 90 kulī of second rate (land) in the second square (sadukkam); in the same place, 220 kulī of second rate (land) in the second square (sadukkam); 160 kulī of first rate (land) in the first square (sadukkam) west of (the path called) Amanināraṇa-vādi of the sixth kannāru, south of (the path called) Vayiramēga-vādi; 120 kulī of second rate (land) in the third square (sadukkam) west of (the path called) Uttaramēru-vādi of the second kannāru, north of (the path called) Vayiramēga-vādi. (Thus) these ... 570° square kulī ... of land in all equal to ...°, we declared free of (all) taxes such as [vēdam]nai, irai, echhōra, vetti and amalai, for (providing) sacred offerings, irtibali, sacred worship and sacred lamps, to this god ... Āndirāni Aruṇāruvān alias Ėlayirava Mā ... in Kanaparuṭṭu-pōṭṭai.

(Line 6.) We (the members) of the great assembly ordered that those who speak or act against this shall be liable to be punished each with a fine of twenty-five pōr by the Āraddhānta themselves and shall incur the sins ... between Gāngā (the Ganges) and Kumari (Cape Comorin). I, madhyasāna Śerkuri Uttaramēru-chaturvēdimangalam-Uttaman, wrote (this) under orders of the great men, being (myself) one of the assembly.

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1 Read á-ñu-ñu-ñu-ñu-ñu-ñu-ñu-ñu. 
2 Read ñu-ñu-ñu-ñu-ñu-ñu-ñu-ñu. 
3 Read à-ñu-ñu-ñu-ñu-ñu-ñu-ñu. 
4 Read ñu-ñu-ñu-ñu-ñu-ñu-ñu. 
5 Read á-ñu-ñu-ñu-ñu-ñu-ñu-ñu. 
6 Read ñu-ñu-ñu-ñu-ñu-ñu-ñu. 
7 Read hera-ñu-ñu-ñu-ñu-ñu-ñu-ñu. 
8 The total extent of land added up comes to 1,810 kulī; but the text gives the symbol ññ, and the figures 8, 8, 8 = 570, which cannot be explained. Sadura-kulī (i.e., square kulī) may convey a technical meaning. 
9 The extent is expressed by ten symbols; see line 4 of the text.
(L. 7.) Of the lands given to this same god as a gift from the great assembly (the following is the extent):—First rate land (measuring) 120 kulis, in the second ṣadukkam to the west of (the path called) Amanināraṇa-vadi of the first kannir, north of (the path called) Vayiramēga-vadi; in this same place, second rate land (measuring) 3,110 kulis; in all, land (measuring) 3,330 kulis being the excess. The classified land (thus) given to this god (measures) ... Having received, so as to pay up the taxes on this land, puravākāra from the merchant Śandiraṇ Elunukkuvan alias Nulamba-Māyilattī of ... pēṭtai, we, the members of the great assembly of Uttaramēru-chaturvedimangalam, declared that on these lands no taxes of any kind such as irai, echchōru, veṭi, amaṇji, would be shown (in the registers) and gave them away tax-free (accordingly).

(L. 10.) I, the arbitrator (madhyasika) Terkuri Uttaramērumangalottamane wrote this, under orders of the assembly, being myself (one) of the assembly.

No. 158.—ON THE EAST WALL OF THE VAIKUNTHA-PERUMAL TEMPLE AT UTTRAMALLUR.

This is a similar gift made again in the 3rd year of Pārthivendra Ādityavarman who took the head of Vira-Pāndya, to the temples of Tiruvāyypadī and Tiruvunjyur in Uttaramēru-chaturvedimangalam. The usual puravākāram was given by Śandiraṇ Elunukkuvan alias Nulamba Māyilattī. The name of the king Pārthivendra-Ādityavarman, while it undoubtedly refers to Pārthivendravarman, may establish the king's possible connexion with the Chōla Ādityavarman (i.e., Āditya II.).

Text.

1 2 3 4

The extent of the land in kulis which is given in numerical figures is not quite clear; see line 7 of the text.
1 The total of the land-extent is given in three symbols, whose significance is not apparent.
2 Before the word ṣadukkam in the text occurs a symbol which corresponds to the Grantha ṣ. I cannot explain what it indicates. The group of symbols, which again is given in line 8 of the text, perhaps includes the extent of land already given and expressed in line 4 and that expressed by the three symbols in line 8.
1 No. 38 of 1898.
4 Read rāj.
5 Read ṣadukkam.
6 The length of ṣ is indicated by a separate symbol.
7 Read āḍāṁ. 
(Line 1.) Hall! Prosperity! In the 3rd year (of the reign) of Parthivendra-Adivarman, who took the head of Vira-Pandya, (this is) the writing of us (the members) of the great assembly of Uttarameru-chaturvedimangalam, (a village) in its own subdivision in Kāliyūr-kōṭṭam.

(L. 2.) The (following) lands were given to the god (perumānaigal) of Tiruvāppādi of our village for the sacred current expenses (āručchānmaḍai), sacred lamp, śrībali, and archchandhōga:—202 kuli of first rate arsa-land (kamugu) in the fifth square (sādukkam) west of (the path called) Avaninārana-vadi, in the sixth kampūru, south of (the path called) Vaiyiramga-vadi; 480 kuli of first rate (land) in the second square (sādukkam) west of (the path called) Avaninārana-vadi in the seventh kampūru in the same place; 820 kuli of first rate (land) in the first and second squares east of (the path called) Vidēlindgu-vadi of the fourth kampūru, south of (the path called) Vaiyiramga-vadi; altogether, one thousand five hundred and two (kuli) of land. (Again) four hundred and eighty kuli equivalent to . . . . . . of land. (Again) four hundred and eighty kuli equivalent to . . . . . . of first rate land in the third square (sādukkam) west of (the path called) Paramēvara-vadi in the fourteenth kampūru, north of (the lane called) Subramanya-nārāsām, which was given in the name of "the five hundred" (ānārppa) 5 by the arbitrator (madhyasthā) Alankāramitraṇ for the sacred current expenses (in the temple) of the god at Tiruvuṇiyur; together . . . . . . of land. Having received purēchāram from Sandeṣaṃ Elanāriyvaṇ alias Nālamba Mahilaṭṭi for (these) lands and agreeing that we shall not show on these lands any kind of (tax), īrai, ochchāru, vētti and amaṇī we (the members of the assembly) gave (them to these temples) exempting (them) from taxes for all time till the moon and the sun exist. From those who violate this and show (these lands) as taxable, the temple servants (devaradiyar) shall themselves collect a fine of twenty-five kalaṇṭu of gold to be credited to the court of justice whenever demanded.

1 Read ṅṟ.
2 Read ṟṟṟṟṟṟ."
(L. 8.) Those who oppose this charity shall incur the sins of those who have committed (sins) between Gaṅgā (the Ganges) and Kuṇari (Cape Comorin). We (the members) of the great assembly have (thus) settled this grant. 1, madhyathap Siva -

No. 159.—ON THE NORTH WALL OF THE VAIKUNTHA-PERUMAL TEMPLE AT UTTARAMALLUR.  

In the 3rd year of Pārthivendra-divarman, who took the head of Vīra-Pāṇḍya, the assembly of Uttramēru-chaturvedimaṅgalam declared certain lands of the goddess Durga-Bhāttārakī of that village to be tax-free, on receiving as pārdechāram the interest which accrued to that temple both from the documents held in the name of the goddess and from those held in the name of the assembly of Dāmō-

daro chēri as, perhaps, its trustee.

**TEXT.**

1 2

2

3

4

5

6

7

**TRANSLATION.**

(Line 1.) Hail! Prosperity! (In) the 3rd year (of the reign) of Pārthivendra-divarman who took the head of Vīra-Pāṇḍya, (this is) the writing of us (the members) of the great assembly of Uttramēru-chaturvedimaṅgalam, (a village of its own subdivision (kāra), in Kāliyur-kōṭṭaṃ.

(L. 2.) The (following) lands were given to Durga-Bhāttārakī of our village for the sacred current expenses, perpetual lamp, archchandāhāga and śribali:—

1 The attribute Ayirattennārēs is expressed by the numerical figures for 1,800 in the original.
2 No. 22 of 1893.
3 اَمِ is written as a group.
4 Read Āṭjēp.
(L. 3.) 480 kuli of first rate (land) on the north side of the third square (sadukkam, east of (the path called) Pallavanarana-vida in the seventh kunnaru, south of Sridevi-vaykkal; 480 kuli of first rate (land) on the west side of the third square (sadukkam) east of (the path called) Mara pidugu-vida of the ninth kunnaru in the same place; 400 kuli on the east side of the first square (sadukkam) west of (the path called) Vidivelidugu-vida of the sixteenth kunnaru, north of (the lane called) Subrahmanya-nara-ram; 225 kuli on the west side of the northern half (kugam?) of the fourth square (sadukkam) west of (the path called) Paramesvara-vida of the seventh kunnaru, south of the village. We (the members) of this assembly, having received as purvacharam the interest in gold accruing to this Bhattarakhi from documents (kai-uttu?) with Her and the documents with (the members of) the assembly of Damodaracheri, made the (above) 1,585 kuli in the aggregate, tax-free ordering (their) exemption from all kinds of taxes.

(L. 7.) I, madhyasihna Vira Narayana Brahma Priyan wrote this grant by order (of the assembly).

No. 160.—ON THE SAME WALL.¹

This again is a transaction made by the big assembly of Uttaramerur-chaturvedima nagalam made in the 3rd year of Parthivendhadi varman who took the head of Vira-Pandya. It consisted in making tax-free certain lands of the temple of Kurukshetradiva, on receiving purvacharam from Sandiraanga Elunarruvan alias Nulamba-Mayillaati, residing in Kandapattupettai. This individual is known from No. 24 of 1898 printed below to have been a merchant of Rana virappadi in Conjeeveram. It is doubtful therefore, if Kandapattupettai was not another name of Rana virappadi. Kurukshetradiva is not a familiar name in Hindu theogony but might refer to Krishna who played the chief part in the great war of Kurukshetra and was the author of the famous Bhagavadgita.

TEXT.

| 1 | வாழ்கள் (பொருள்) மூவர் வெளியில் ஒரு புரட்டு நூற்றாண்டு ஐந்து வருடங்கள் ஓவிய (உபர்) பொருள். என்று கூறுவோம். |
| 2 | மூவர் நூற்றாண்டு ஐந்து வருடங்கள் ஓவிய (உபர்) பொருள். என்று கூறுவோம். |

¹ No. 18 of 1898.
² Read கூறு.
³ Read வெளியில்.
⁴ Read மூவர். The length of மூவர் is indicated by a separate symbol.
⁵ Read ஓவிய (உபர்).
⁶ Read ஓவிய (உபர்).
⁷ The ஐந்து sign ஐந்து is peculiar and has to be noted.
⁸ Read ஊட்டு.
⁹ The என்று seems to be corrected from என்று. Read என்று.
PART III.

No. 161.—Inscription at Uttaramallur.

3. ‘කුල්පදු ආරාමතිවරුන්’දී හඳුන්නේ ඇඳුමක් විසින් දෙමෙන් සීතා විශේෂ මෙම්බර් කණ්ඩායමේ කෙමෙන් පැදු සාදාන්තඩි පුරාණ සීතා.

4. [සිංහල ප්‍රකාශකයේ නිවැර්ධන විශේෂ මෙම්බර් කණ්ඩායමේ කෙමෙන් සිතියේ පැදු සාදාන්තඩි පුරාණ සීතා.]

5. මේ නිවැර්ධන විශේෂ මෙම්බර් කණ්ඩායමේ කෙමෙන් සිතියේ පැදු සාදාන්තඩි පුරාණ සීතා.

6. මේ නිවැර්ධන විශේෂ මෙම්බර් කණ්ඩායමේ කෙමෙන් සිතියේ පැදු සාදාන්තඩි පුරාණ සීතා.

Translation.

(Line 1.) Hail! Prosperity! In the 3rd year of the reign of Parthivendradivarman, who took the head of the Pandy (king), this is the writing of us (the members) of the great assembly of Uttaramerur-chatruvedimagalam—(The following are) the lands given tax-free as long as the moon and the sun (last), to the glorious Kurukshetradiva of our village (in order that they may) suitably be applied for causing one tirukkananamaalai to be cooked (and offered to the god) every day.

(Line 2.) Three hundred kuil of first rate area-land (kamugya), in the fifth square (sadukkam) west of (the path called) Amaninara-vadi of the fifteenth kamayu, north of (the path called) Vayiramgada-vadi (and) forty kuil of first rate (land) in the same place. In all, on this three hundred and forty kuil (of land), we agreed not to levy any kind of tax (such as) irai, eochhury, uchti and amarjii. Those who injure this shall incur the sins of those who have committed (sins) between Gangâ and Kumari.

(Line 5.) We (the members of) the great assembly ordered the gift of these two manya (lands) to be made tax-free, having received purvacharam from Sandaran Elunuruvam alias Nulamba-Mayilattti (residing) in Kandapurattu-pettai. I, the arbitrator (madhyasthan) Terkuri Uttaramerur-chatruvedimagalam being one of the (members of the) assembly, wrote (this) at the bidding of the great men. Prosperity!

No. 161.—On the Same Wall.

This document records a gift of land made by certain Brâhmanas in the 3rd year of Parthivendradhipativarman for commenting upon, i.e., explaining, the science of grammar (Vyakaranasutra).

In Tiruvorriyur near Madras, a similar endowment was made during the time of king Kulkuntunga III for explaining the science of grammar and a hall called vyankaranamandapa was specially built for that purpose.

---

1. Read දෙමුන්නේ පැදු පුරාණ සීතා.
2. Read ඔවුන්දී විශේෂ මෙම්බර් විශේෂ මෙම්බර් කණ්ඩායමේ කෙමෙන් සිතියේ පැදු සාදාන්තඩි පුරාණ සීතා.
3. The last three syllables of this line look like දෙමුන්නේ විශේෂ මෙම්බර් විශේෂ මෙම්බර් කණ්ඩායමේ කෙමෙන් සිතියේ පැදු සාදාන්තඩි පුරාණ සීතා.
4. The symbols at the beginning of this line may stand for numerical figures. If however we take them for letters, the reading may be මිය.
5. Read යුල්ක්පදු ආරාමතිවරුන්.
6. Read දර්ශාන්තත්දා ආරාමතිවරුන්.
7. Read කන්දායමේ කෙමෙන් සිතියේ පැදු සාදාන්තඩි පුරාණ සීතා.
8. This is a corrupt form of the Sanskrit word br.s.t. and is generally found in much later inscriptions. Its occurrence in this record would be the earliest use of it so far.
9. Read ඔවුන්දී විශේෂ මෙම්බර් විශේෂ මෙම්බර් කණ්ඩායමේ කෙමෙන් සිතියේ පැදු සාදාන්තඩි පුරාණ සීතා.
10. Read සුලාමා මායිලාති.
11. The three indistinct letters after ඔවුන්දී may stand for මුරුණ්ඩා.
12. The meaning of the word paalutagya is obscure. If it can be taken to be composed of paal and tagya it would only be an emphatic way of expressing the meaning of either of these words.
13. In No. 55 of 1889 from Tirupati the same term appears as tirukkananamadai.
14. This word is expressed by numeral symbols in the original.
15. No. 18 of 1898
XV.—INSRIPTIONS OF PĀRTHIVENDRĀDHIPATI VARMA. [3.II., Vol. III,]

TEXT.

1 [Tamil script]

2 [Tamil script]

3 [Tamil script]

4 [Tamil script]

5 [Tamil script]

TRANSLATION.

Hail! Prosperity! In the 3rd year of Pārthivendrādhipati Varman who took the head of Vīra-Pāṇḍya, (this is) the writing of us (the members) of the big assembly of Uttarāmēru-chaturvēdimangalam, (a village) in its own subdivision, in Kāliyur-kōṭṭam. The following are the lands granted as vṛddhi-yādānta, for (the maintenance of) those who comment (i.e., lecture) on the science of grammar in our village:—480 kuli of third rate (land) given by Bhadrakadu Vāsudēva-Bhaṭṭa Sōmāśīyār (Sōmayājin) in the second square (badukka) to the east of (the path called) Mārapidugu-vadi of the twenty-third kamāru, north of (the lane called) Subrahmanya-Nārāsām; 720 kuli of first rate (land) given by Ōdīmukil Mādhava-Bhaṭṭa, in the second and third squares, to the west of (the path called) Paramēsvara-vadi in the nineteenth kamāru on the south side of the village; 220 kuli of first rate (land) given by Turpil Narasīnga Kramavitter in the same place; 15 kuli of channel which irrigates these (lands); Nōttūr Paṭṭaya-Kramavitter and Nandīśāmi-Pōsār.

No. 162.—ON THE SAME WALL. *

This record states that in the 3rd year of Pārthivendrādhipati Varman who took the head of Vīra-Pāṇḍya, certain lands belonging to the village which did not fetch any tax, were given free of taxes by the village assembly to a temple at Uttarāmēru-chaturvēdimangalam.

TEXT.

1 [Tamil script]

2 [Tamil script]

3 [Tamil script]

---

1 Read [Tamil script].
2 This is apparently a mistake for [Tamil script] or [Tamil script].
3 The inscription stops here.
4 No. 17 of 1898.
5 Read [Tamil script].
6 The letter ō is corrected from ṣ.
7 There is some space between ṣ and ṣ which may have been occupied by a Grantha "s".
8 Read [Tamil script].
9 Read [Tamil script].
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year of the reign of Pārthivendrādhipati varman who took the head of Vira-Pāṇḍya, (this is) the writing of us (the members) of the big assembly of Uttaramērū-chaturvedimangalam. The following lands from among the lands of our village which, not paying any tax are (the common property) of the village, were given free of all taxes as long as the moon and the sun (last) for sacred lamps, sacred offerings and for worship of the god (perumānadiyan) Śrīla . . . of our village:

(L. 3.) 470 kūri in the first sadukkam (situated) to the east of (the path called) Mārapidugu-vadi of the fifth kāṇḍvātu to the south of (the channel called) Śrīdevivāykkāl; 552 kūri in the fifth sadukkam (situated) to the east of (the path called) Paramēvaravadi of the fourth kāṇḍvātu to the north of the village; 452 kūri in the second sadukkam (situated) to the east of (the path called) Mārapidugu-vadi of the third kāṇḍvātu to the south of (the channel called) Śrīdevivāykkāl; in the same place 120 kūri in the first sadukkam (situated) to the east of the above-said vadi of the fifth kāṇḍvātu; in all for the quarter land (śresvātu) included herein we received pānchacharam from Śandiraśa Elunāṛuvuṣaśa Nūlambru Māyilaṭṭiyār of Kandapurattu-pāṭṭai and ordered these lands to be free from any kind of tax such as irai, ekchōru, vetti, amānū. Those who say 'Let this perish' shall incur the sins committed (by sinners living) between Gaṅgā (the Ganges) and Kumari (Cape Comorin).

No. 163.—ON THE SAME WALL.

This is a record of the lands owned by the temple of Tirumāliruṇjölai at Uttaramērū-chaturvedimangalam, drawn up in the 3rd year of Pārthivendrādhipati varman who took the head of Vira-Pāṇḍya.
XV.—Inscriptions of Parthivendravaran.

TEXT.

1. [Scripture text written in Tamil]

2. [Scripture text written in Tamil]

3. [Scripture text written in Tamil]

4. [Scripture text written in Tamil]

5. [Scripture text written in Tamil]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year of (the reign of) Parthivendra-dhipativarman who took the head of Vīra-Pāṇḍya, (this is) the writing of us (the members) of the big assembly of Uttaramēru-chaturvedimāṅgalam ... in Kāliyūr-[kōṭam]. (The following are) the lands of the god in (the temple of) Tirumalirūnjōlai in our village:

(L. 2.) 360 kūḷi of first rate (land) in the first sadukkam east of (the path called) Mārapidugu-vādi in the tenth kannūr, south of (the channel) Śrīdēvi-vāykkāl; in the same place, 7½ kūḷi of first rate channel—(?)(land) in the first (sadukkam) of the eleventh kannūr; 370 kūḷi of first rate land in the first square of the eleventh kannūr; 240 kūḷi of first rate (land) in the same place; and 130 kūḷi of first rate areca (land) in the fifth square (sadukkam), west of (the path called) Paramēṣvara-vādi ... north of (the lane called) Subrahmaṇya-nārasām. In all 1,107½ kūḷi of cultivated (?) land (āṅkūḷ) equal to ... *

No. 164.—On the same wall.*

This inscription records that in the 3rd year of king Parthivendra-dhipativarman who took the head of Vīra-Pāṇḍya, certain lands were given by the great assembly of Uttaramērū-chaturvedimāṅgalam to the god Mahāvishṇu of the Sōmanēri temple of Uttaramallēr, for lamps, offerings and worship.

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* For the orthographical peculiarity in writing ṟḷ see note 5 on page 323.
* Read ṛṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟữu
* The extent of land is expressed by a group of symbols; see l. 5 of the text.
* No. 26 of 1898
PART III.]

No. 164.—Inscription at Uttaramallur.

TEXT.

1. 1 குடின் பதிவுகளின் பின்னர் பட்டியலில் பார்வையும் முதல் குறிப்பிட்டுக்கோள் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக் கூறலும் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக் கூறலும் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக்

2. அனிதாவை குடின் பதிவுகளின் பின்னர் பட்டியலில் பார்வையும் முதல் குறிப்பிட்டுக்கோள் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக் கூறலும் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக்

3. அனிதாவை குடின் பதிவுகளின் பின்னர் பட்டியலில் பார்வையும் முதல் குறிப்பிட்டுக்கோள் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக் கூறலும் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக்

4. அனிதாவை குடின் பதிவுகளின் பின்னர் பட்டியலில் பார்வையும் முதல் குறிப்பிட்டுக்கோள் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக் கூறலும் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக்

5. அனிதாவை குடின் பதிவுகளின் பின்னர் பட்டியலில் பார்வையும் முதல் குறிப்பிட்டுக்கோள் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக் கூறலும் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக்

6. அனிதாவை குடின் பதிவுகளின் பின்னர் பட்டியலில் பார்வையும் முதல் குறிப்பிட்டுக்கோள் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக் கூறலும் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக்

7. அனிதாவை குடின் பதிவுகளின் பின்னர் பட்டியலில் பார்வையும் முதல் குறிப்பிட்டுக்கோள் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக் கூறலும் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக்

8. அனிதாவை குடின் பதிவுகளின் பின்னர் பட்டியலில் பார்வையும் முதல் குறிப்பிட்டுக்கோள் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக் கூறலும் கூறுவதற்கு முன் என்னும் பாகத்தான் மேலும் இந்தப் புத்தெச்சரக்

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year of the reign of Pandya king Parthivendrādhipati Varman who took the head of Pirā-Paṇḍya, (this is) the writing of us (the members) of the big assembly of Uttaramālur-chaturvēdi maṅgalam, (a village) in its own subdivision in Kāliyūr-kōṭṭam. The following lands were granted for sacred offerings, sacred lamps and airchanābhōga to (the temple of) Mahāvishnu at Śomanāri in our village:

(L. 2.) 160 kuli of first rate (land) in the seventh sadukkam (situated) to the east of (the path called) Mārapidugu-vadi of the twelfth kaṇāru to the north of (the channel called) Śrīdevi-vāykkal; 30 kuli of first rate (land) in the same place; in the same place, 120 kuli of first (rate land) in the first sadukkam, (situated) to the east of (the path called) Palla[vā]nārana-vadi of the eleventh kaṇāru; 410 kuli of first (rate land) in the third sadukkam (situated) to the west of (the path called) Vīḍelvidugu-vadi of the first kaṇāru to the north of Vayiramēga-vadi; 240 kuli of first (rate land) in the third sadukkam (situated) to the east of (the path called) Palla[vā]nārana-vadi of the third kaṇāru to the south of (the channel called) Śrīdevi-vāykkal; 2 . . . of second rate (land) in the first sadukkam (situated) to the west of

1 For ந் read ந்.
2 Read உருண்டுத்தொம்.
3 Read கொல்லிந்-கண்ட்டொம்.
4 The length of கு is indicated by a separate symbol.
5 Read கொல்லிந்-
6 Read கொல்லிக்.
(the path called) Uttaramératu-vadi of the first kannāru to the south of Vayiraméga-vadi; and 480 kuli of second rate (land) .... and ......

(and) 240 kuli of first rate (land) in the first badukham (situated) to the east of (the path called) Pallavanārana-vadi of the .... kannāru to [the north] of (the channel called) Śrīdevi-vāyikāl.

(L. 6.) We, (the members) of the big assembly having received pārva chālam from Śandira Ṇilambarāma Māyilaṭi for the above land, ordered it to be free from all taxes as long as the moon and the sun (last). We shall not show any kind of (tax), such as īrai, echchōru, āmaṇjī, vēṭti against this (land). We (the members) of the big assembly (also) ordered that if (any such taxes are) shown (against it), each person (so showing) shall be liable to pay a fine of twenty-five kalanju of gold in the court of justice (dharmasana).

No. 165.—ON THE SOUTH WALL OF THE CENTRAL SHRINE IN THE RUINED VISHNU TEMPLE AT TIRUMALPURAM.¹

This mutilated inscription dated in the 3rd year of [Pār] thivendravarman mentions the Brahman assembly (sabhā) of Ilai-Vallam in Damar-kōṭtam and the measure called Uragattu-nīgar, by which oil was evidently measured out for maintaining a lamp in the temple of Gārindapāḍi-Ālvār. Uragattu-nīgar must refer to the Vishnu temple of Ulagalanda-Perumāl at Conjeeveram whose name according to the Vaishnava scriptures (Nālāyiraprabhāndham) was Uragam.

TEXT.

1. 2. 3. 4. 5. 6.

Translation.

(Line 1.) ....... Nārāyaṇa whose innermost heart was moved by devotion for the foot of the husband of Śrī (i.e., Vishnu) [made] to ....... Gōvīndapāḍi .... in the Brahman assembly (sabhā) of [Ila]-Valla in Damar-kōṭta.

(L. 2.) In the 3rd year of ....... [Pār] thivendravarman we (the members) of the assembly of Ilai-Vallam in Damar-kōṭtam .... for the gold received by us from Nārāyaṇa-Krāmavittan alias Vaidumbarādittā-Brahmādīrājaṇ of Īkkattu-[kōṭtam] .... we (the members) of the assembly [agreed] .... oil till the moon and the sun (last) by the nāḍi (measure) which was equal to the measure (kāl) (called

¹ No. 304 of 1906.
after the god) Ḫragattu-nirh, to (the temple of) the glorious Govinda-padi-Alvār.

(L. 5.) If we failed (to continue the charity) by not pouring (the oil), we shall incur the sins committed by the sinners between Gaṅgā and Kumāri. If we deviated from this we unanimously give our consent to be fined.

Even after paying this fine, we shall pour out the oil without stopping it. This oil shall be supplied every month by us.

No. 166.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE JALANATHESVARA TEMPLE AT TAKKOLAM.¹

This record is dated in the 3rd year of Pārthivendravarmān and registers a gift of money by the merchants for a sleeping cot presented by queen Arumolinnagai to the temple of Tiruvārāl-Alvār. Mention has been made, in Nos. 49 and 52 of 1898 printed below, of Tribhuvanamahādevīyar, another queen of Pārthivendra. Vallavaṇ-Mādevīyar still another queen of his, is mentioned in No. 195 below.

Text.

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<td>14</td>
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</table>

Translation.

Hail! Prosperity! In the 3rd year of (the reign of) king Pārthivendravarmān, we, the merchants (nagarattham) gave gold that would secure annually nine māndqvā by means of interest in a lump-sum from the third (year) as long as the moon and the sun (endure), for one sacred sleeping cot given by Arumolinnagaiyar, wife of the king (udāyīr), to (the temple of) Tiruvārāl-Alvār at Takkolam.

No. 167.—ON THE NORTH WALL OF THE VAIKUNTHA-PERUMAL TEMPLE AT UTTARAMALLUR.³

This inscription is dated in the 3rd year of Pārthivendra-dhipativarman who took the head of Vira-Pāndya, and records a gift of land to the temple of Ayyān, the great Sāstā of Uttarāmēru-chaturvedināgalam, for current expenses, a perpetual lamp, śrivali and archchandaḥāgā. Ayyān or Sāstā is a popular village god; see South-Indian Gods and Goddesses, page 229 f.

Text.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |

¹ No. 7 of 1897. ² Read Eṣā. ³ No. 15 of 1898. ⁴ Read uṇavā.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year and the 50th day (of the reign) of Pārthivendrādhipatiśvarman who took the head of Vīra-Pāṇḍya, (this is) the writing of us (the members) of the great assembly of Uttarāmēru-chaturvedimangalam, (a village) in its own subdivision in Kāliyār-kūṭṭam. The following are the lands given to (the temple of) Ayyaṅ, the great Śātā, on the south side of our village for the sacred current expenses (tiruchchēnnaḷai), a perpetual lamp, śrībali and worship.

(L. 2.) Eight hundred and forty kuli of first rate (land) which forms the third pādagam in the first square, west of (the path called) Paramēśvara-vādi of the first kānāru (situated) to the south of the village; 400 kuli of first rate (land) of the third square to the west of (the path called) Paramēśvara-vādi in the second and third kānāru on the south side of the village; 360 kuli of first rate (land) of the fourth and fifth squares to the west of (the path called) Paramēśvara-vādi in the second kānāru on the south side of the village; in all 1,600 kuli of land equal to 32 māḍ of land3. We made these lands tax-free as long as the moon and the sun last, having received pūrāṇchāram from Śātān Brahma-kūṭṭaṅ of Pāliyāṅgūḍi and agreeing that we do not show (as due) against (them) any kind of (tax such as) īrai, echchōri, vesli and amaniṉi.

(L. 5.) Those who deviate from this and show the taxes (as due) shall pay a fine of 25 kālaṅgū of gold to the credit of the court of justice whenever demanded, and those who act against this charity shall incur the sin committed (by sinners) between Gāṅga (the Ganges).
and Kumari (Cape Comorin). We (the members) of the great assembly of Uttaraméru-chaturvédimangalam having unanimously agreed to this grant, freed this land from taxes. Under orders of the assembly, I, the arbitrator (madhyastha) Sivadasan Aiyayirattirunattruva Brahmapiyan, wrote (this):

---

No. 168.—ON THE SAME WALL.

This document of the 3rd year of Páthivéndrādhipativarman who took the head of Vira-Pándya, registers a gift of land for worship and offerings to Mahádeva (Siva) of the temple at Kumapadi, a hamlet of Uttramalur.

TEXT.

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year of (the reign of) Páthivéndrādhipativarman who took the head of Vira-Pándya, (this is) the writing of us (the members) of the great assembly of Uttramélur-chaturvédimangalam, (a village) in its own subdivision in Káliyárt-kótam. The lands given to the Mahádeva (Siva) of the sacred temple (sirkóyil) on the east side at Kumapadi, (a suburb) of our village, to provide for worship and sacred offerings (are as below):—

---

1. No. 26 of 1898.
2. Read तत्त्वमात्राः.
3. Read तत्त्वमात्राः. The letter त is peculiarly formed.
4. Read तत्त्वमात्राः तत्त्वमात्राः.
5. Read तत्त्वमात्राः.
6. Read तत्त्वमात्राः.
7. The engraver appears to have written तत्त्वमात्राः for तत्त्वमात्राः and subsequently erased the त.
8. Read तत्त्वमात्राः.
9. Read तत्त्वमात्राः.
10. Read तत्त्वमात्राः.

Ghasthir Siva means evidently a Siva temple in contrast to the Vishnu temple of a village which goes by the name of Varāha or Gumbháparam. This relative position of the Siva and Vishnu shrines in a village temple is seen for example, in the disposition of the linga and the sleeping figure of Vishnu in the Shore Temple at Maháseesparam.
INSRIPTIONS OF PĀRTHIVENDRĀVARMAN. [S.-I., VOL. III,

(L. 2.) 240 kūli of first rate (land) in the second square (sadukam) west of (the path called) Vidēḷvidugu-vādi of the sixth kāndāru to the south of (the path called) Vayiramēgu-vādi; 415 kūli of first rate (land) in the eighth square (sadukam), east of (the path called) Mārapidugu-vādi of the sixteenth kāndāru (situated) to the north of (the lane called) Subrahmanyana-nārāśasam; 440 (kūli) of fourth rate (land) in the sixth square to the east of the path which goes straight to the Kāvanūr tank of the sixteenth kāndāru (situated) to the north of (the lane) Subrahmanyana-nārāśasam. In all, we gave (these) 1,095 (kūli) freed of taxes, having received pūrvaṙām from Śāndaraṇ Elunūruvān alias Nūlamba Māyilaṭṭi. We (also) decreed them tax-free agreeing not to exact īrā, euchhōṟu, vēṭṭi and amāṭṭi.

(L. 6.) Those who obstruct this (deed) shall incur the sin committed (by the sinners) between Gaṅgā (the Ganges) and Kumāri (Cape Comorin) and shall pay a fine of 25 kaḷāṭṭu of gold at the court of justice (dannāḍana, dharmāṇa). I, Puliyā Śivaṇ alias 1 wrote (this) by order of the great assembly. I ... ... wrote (this) ... by order of ... assembly.

No. 169.—ON THE SAME WALL.²

The inscription records that in the 3rd year of Pārthivendrādivarman who took the head of Vira-Pañḍya, the members of the assembly of Uttaramēḷuḷ-chaturvēdimangalam made a gift of land to the goddess Jyēśṭhā at Kumanpādi, a suburb of this village, for the maintenance of worship and sacred offerings.

TEXT.


TRANSLATION.

Hail! Prosperity! In the 3rd year of (the reign of) Pārthivendrādivarman who took the head of Vira-Pañḍya, we (the members) of the assembly of Uttaramēḷuḷ-chaturvēdimangalam, (a village) in its own subdivision in Kāliyār-kōṭṭam wrote (thus):—The land given for the maintenance of worship (archanāḥdhōya) and

¹ The name that follows begins with the numerals 1,200 which evidently stand for Āyirāṭṭirunāṟṟu [van], a sort of family-name or surname.
² No. 23 of 1898.
³ The worship of Jyēśṭhā is not now popular in the south; see South-Indian Gods and Goddesses, pages 216 ff.
⁴ Read sāṇṭāḷaḷāṭṭi.
⁵ Read pāṇḍya.
for sacred offerings of (the goddess) Jȳṣṭhā in Kumānpādi of our village (as follows):—408 (kūṭ) of first rate (land) in the third square (sudul̄kkam) to the west of (the path called) Kōla-vadi in the fourth kāndra. . . . . (situated) south of the high-level channel (magniśu-kāl); 480 kūṭ of (the lane called) Subrahmanya-nāraśam; and to the north of this, first rate (land) (measuring) 260 kūṭ in the ninth square to the south of the path leading straight to the Kavañur tank, in the eighteenth kāndra. We, (the members) of the great assembly, exempted (all) this land from tax and declared it tax-free. We, (the members) of the great assembly, having received pārvichāram from Māyilatṭi declared (the land) tax-free. Those who cause obstruction (to this) shall incur the sins of those who commit (sinful act) between Ganga (the Ganges) and Kumari (Cape Comorin).

No. 170.—ON THE SAME WALL.

The assembly of Uttara-mārur-chaturvedimangalam received the usual pārvichāram from Sandiraθ Blundēruvān Nūlamba-Māyilatṭi, a merchant of Raṇavīrappādi in Kāñchipuram and exempted taxes on certain lands which they had given to a priest of the temple, in the fourth year (of the reign) of Pārthivendrādhipatiivarman who took the head of Vīra-Pāṇḍya.

TEXT.

1 No. 39 of 1898.
2 Read Ṛṣṭhā.
3 Read ca. 100 kavya
4 The length of calar is indicated by a separate symbol.
5 Read Ṛṣṭhā.
6 Read ca. 100 kavya.
7 Read Qērērādyā.
8 Read Ṛṣṭhā.
9 Read Ṛṣṭhā.
XV.—INSCRIPTIONS OF PÄRTHIVENDRAVARMA (S-I-I., VOL. III,

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year of (the reign of) Pärthi-
vendráhipatívarman who took the head of Víra-Pándya, (this is) the writing
of us (the members) of the great assembly of Uttaramérur-chaturvédimagalam
(situated) in its (own) subdivision (kúru) in Káliyúr-kóttam. The land given to
Átrayána Ta[t]a-bhá[p]átha[p]átha who performs the worship of the god (perumánadigal) in the big
hall (periyá-mandapa) of our village, for archanábhóga, sacred offerings and sacred lamps
(is as follows):

(L. 8.) Six hundred kúli of first rate (land) in the second square (sádukka[m]) and in
the third square west of (the path called) Vídélvidu-ga-vádi of the first kánnóru, north
of (the path called) Váyíramaga-vádi; also every sort of land which formed the
one share assigned (by us) to Kándádi Ponnáiyakramavítta Sómásiyá
Ambalattadigal. We (the members) of the great assembly having received púrvachá-
ram for this land from Sándirañ Elunńíruvañ Núlama Máyílati, a merchant (residing in)
Ránavírapádá in Káñchípura, ordered (it to be made) tax-free. We shall not enter (in books) amánći, vetti, írai, echchóru or any other kind (of
tax); we (the members) of the great assembly (further) ordered that those who act against
this shall be liable to a fine of twenty-five kálanjú of gold in the court of justice and that
they shall incur the sins of the sinners (residing) between Gúngú (the Gangas) and
Kumári (Cape Comorin).

No. 171.—ON THE SOUTH WALL OF THE SUBRAHMANYA TEMPLE
AT UTTARAMALLUR.1

This record is dated in the 4th year of Pärthivendráhipatívarman
who took the head of Víra-Pándya and registers a gift of land to the temple of
Subrahmanyá-bhástára at Uttaramérur-chaturvédimagalam by Sándirañ Elunńíruvañ alias Núlama Máyílatí, a merchant of Rán-
avírapádá in Káñchípura. Ránavírapádá is already known from the
Madras Museum plates of Uttama-Chóla to have been a hamlet of Káñchípura
(Conjeeveram). The donor is mentioned in other inscriptions of Uttaramallur in
connexion with several other charities in that place.

TEXT.

1 என் ஹ்யூ[ன்] ஸ்ரீ[ன்] நாமஸ்ரீகோயில்-பயர் பத்ரட்டர் தொடர் நல்லைர் உள்ள வனநாத் பயர் இவர் பெருமான் பண்ட்யாவையர்

2 என் ஹ்யூ[ன்] ஸ்ரீ[ன்] நாமஸ்ரீகோயில்-பயர் பத்ரட்டர் தொடர் நல்லைர் உள்ள வனநாத் பயர் இவர் பெருமான் பண்ட்யாவையர்

3 என் ஹ்யூ[ன்] ஸ்ரீ[ன்] நாமஸ்ரீகோயில்-பயர் பத்ரட்டர் தொடர் நல்லைр் உள்ள வனநாத் பயர் இவர் பெருமான் பண்ட்யாவையர்

1 No. 55 of 1898.
2 The syllable ñ is written below the line.
3 The length of ñ is indicated by a separate symbol.
4 Read ஐயூதியன்; the syllables in brackets are written over an erasure.
5 Read ஐயூதியன்.
6 The length of ñ is indicated by a separate symbol.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year of the reign of Parthivendra dhipati varman who took the head of Vira-Pandya, this is the writing of us the members of the great assembly of Uttaramuru-chaturvadi-mangalam, a village in its own subdivision in Kaliyur-kottam:—The land which Sandiran Elunuruvan alias Nuambil Mvilaṭti, a merchant of Rana virappadi in Kāneshpura, purchased from us and granted as śrībali-bhoga for sounding śrībali in the temple of Subrahmanya-bhataṭāra of our village is what follows:— 240 kuli of third rate (land) in the first sadukkam, east of the path called Mārapidugu-vadi of the thirteenth kmanyu, north of the channel called Śrīdevi-vāykkāl; in the same place 540 (kuli) of fourth rate (land) and in the same place 180 (kuli) of sixth rate (land).

(L. 3.) We shall not enter against these lands (in our books) any kind of assessment eekohu, amanṭi, vetti, etc. We (the members of) the big assembly unanimously give our consent to collect a fine of twenty kaṭṭāju of gold in the court of justice from those who obstruct this (charity) and declare that (those who deviate from this) shall incur the sins committed by sinners (in the land) between Gāngā and Kumari.

(L. 5.) The land given by this (same) person for the ceremony connected with waking up the image from bed (palli-cluechi) is:—Seven hundred and twenty kuli (comprised) of three pādagam in the first and sixth squares north of the channel Sarasvatī-vāykkāl of the second kmanyu, west of the path called Paramēśvaravadi. We (the members of the assembly exempted this land) from taxes and had the gift deed written on stone.

No. 172.—ON THE NORTH WALL OF THE VAIKUNTHA-PERUMAL TEMPLE AT UTTARAMALLUR.9

This inscription records that in the 4th year of king Parthivendra dhipati varman who took the head of the Pandya (king) a gift of land was made by a merchant for offerings to the image of Ganaṇapatī, in the temple of (the goddess) Kōneroṅṅai at Kumappadi, a hamlet of Uttaramuru-chaturvadi-mangalam.

1 See note 5, page 323 above.
2 Read Gaṇpatī.
3 Read Kōnerṅṅai.
4 The syllables uṣṭāṇḍu are written on an erasure.
5 Read Ganaṇapatī.
6 The syllables in brackets are written over an erasure.
7 Read uṣṭāṇḍu.
8 The inscription stops here.
9 No. 27 of 1898.
XV.—INSCRIPTIONS OF PARTHIVENDRVARMAN.

TEXT.

1. இருய்ல் இருய்ளிரும் பொறியுறும் அருளதான பொறியுறும் குற்றாக பொறியுறும்.

No. 174.—ON A SLAB BUILT INTO THE FLOOR OF THE MANDAPA IN
FRONT OF THE CENTRAL SHRINE OF THE MASILA-
MANISVARA TEMPLE AT TIRUMULLAIVAIL.¹

This fragmentary record is of special interest as it is written in archaic Tamil characters. It refers to Kalikēsari-chaturvedimangalam, a devadāna village in Pulalkōṭṭam, which may probably be the surname of Tirumullaiyil where the inscription is found. The king Pārthivendravarman mentioned here is also perhaps different from and earlier than the Pārthivendrapatiyavartman to whom the records of this group belong.

TEXT.

1  வர்த்த வனப்பருது தல மலாரிக் 2 தலைமையின் தலைத்துக்கு 3 பிரதமத்தின் தலைமையின் 4 வர்த்த வனப்பருது தல மலாரிக் 5 தலைமையின் தலைத்துக்கு 6 பிரதமத்தின் தலைமையின் 7 வர்த்த வனப்பருது தல மலாரிக்

TRANSLATION.

Hail! Prosperity! In the 5th year of (the reign of) king Pārthivendravarman, (the following) is the sale deed (வெட்டு வாழலும்) of us (the members) of the assembly of Kalikēsari-chaturvedimangalam, a devadāna in its (own) subdivision (குறு) in Pularkōṭṭam . . . . . . .

No. 175.—ON A ROCK IN THE BACKYARD OF A PRIVATE HOUSE AT TAYANUR.³

This record supplies interesting information about a bond dealing with money transactions. It states that two brothers having lent money to the villagers of Mīyvali Tayanur, in the fifth year of Pārthivendravarman, received their dues back with interest but could not so endorse on the original document which was now lost. Hence they declared that the document, if it should ever come out, must be considered 'a dead document,' i.e., become null and void.

TEXT.

1  மாலை வாழலும் தலைமையின் தலைத்துக்கு 2 தலைமையின் தலைத்துக்கு 3 பிரதமத்தின் தலைமையின் 4 மாலை வாழலும் தலைமையின் தலைத்துக்கு 5 தலைமையின் தலைத்துக்கு 6 பிரதமத்தின் தலைமையின்

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 5th year (of the reign) of king Pārthivendravarman, the following was put into writing and given with consent to the

¹ No. 878 of 1904.
² Read வள்ளப்பருத்தையின்.
³ No. 363 of 1909.
⁴ Read வள்ளப்பருத்தையின் as in No. 362 of 1909 below.
residents (vārd) of Miyyali Tāyanur in Śiṅgāpura-nādu by the two indi-
viduals Tiran Miḍayyaṇ, the chief of Mērkudi in Umbala-nādu and his
younger brother Tiran Ulagadigal:—

(L. 3.) Having deposited thirty kāḷaṇju of gold with these (and) being entitled
to receive forty-five kāḷaṇju of gold, we received this gold completely ....
The (original) document being lost, we two Tiran Miḍayyaṇ and Tiran Ulagadigal
together declare ....... that that document, if it is discovered at any future
time, shall become a dead document.

No. 176.—ON A ROCK NEAR THE SIVA TEMPLE AT TAYANUR.

This inscription registers a gift of 96 sheep by Kāli Naṅgai, a native of
Miyyali-Tāyanur, for burning a lamp in the temple of Mahādeva of Taṅkkaka-
malai, in the 5th year of Pārthivendravarman.

TEXT.

1 இந்திரரை இருக்கிறேன் யாரும் மன்னர் மய்க்கப்பட்டு நீர்ப்பட்டு நீதியாழ் நீதியாழ்
2 மண்டலமே மண்டலமே நீதியாழ் நீதியாழ் நீதியாழ்
3 ரைந்து சுருளை சுருளை சுருளை சுருளை சுருளை
4 மைந்து சுருளை சுருளை சுருளை சுருளை சுருளை

TRANSLATION.

Hail! Prosperity! In the 5th year (of the reign) of Pārthivendravarman, I,
Kāli Naṅgai, the wife of Amarakon Kiḻavaṇ Karaikkandan of Miyyali
Tāyanur in Śiṅgāpura-nādu, gave 96 big sheep which neither die nor grow
old for (supplying) daily one ulakku of ghee to burn a perpetual lamp (in the temple of)
Mahādeva (Śiva) of Taṅkkakamalai in this village. I, Kāli Naṅgai, left
these in charge of the residents of Tāyanur to last as long as the moon and sun.
This shall be under the protection of all Mahēvaras.

No. 177.—ON THE NORTH WALL OF THE VAIKUNTHA-PERUMAL
TEMPLE AT UTTARAMALLUR.3

In the 5th year of Pārthivendrādhipatiyvarman who took the head of
Vira Pāṇḍya, the members of the assembly of Uttaramēru-chaturvēdi-
mangalam gave certain lands in their village as Viṣhahaṛabāgga for the maintenance
of a physician who removed (snake?) poison. Inasmuch as at the end of line 5 it is
stipulated that he who has obtained the order of the members of the assembly shall alone
enjoy the land, it is probable that the lands in question were assigned only to experts in that
profession.

1 No. 363 of 1909.
2 The length of the symbol is indicated by a separate symbol.
3 No. 36 of 1895.
Translation.

(Line 1.) Hail! Prosperity! In the 5th year of (the reign of) Pārthivendrāhipatiyāvarman who took the head of Vīra-Pāṇḍya, (this is) the writing of us (the members) of the big assembly of Ughtaramēru-chaturvādlimagalam. The following are the lands granted as Vishaṭhārabhōga in our village, free of all taxes, as long as the moon and the sun last:

(L. 2.) 480 kuli of third rate (land) (comprised) in the 17th and the 12th squares (sādukkam) to the east of (the path called) Pallavānārayāṇa-vādi of the 4th kānṭhāru (situated) to the south of (the channel called) Śrīdevi-vāyākkāla; 800 kuli of first rate (land) belonging to the 8th sādukkam west of Mārapiduγu-vādi of the 4th kānṭhāru (situated) to the north of (the lane called) Subrahmaṇya-nārāyānam; 500 kuli of third rate (land) belonging to the 5th sādukkam to the east of (the channel called) Bhagavati-vāyākkāla of the first kānṭhāru (situated) to the north of (the channel called) Śrīdevi-vāyākkāla; in all, the classified land\(^{11}\) comprised in these is 1,280 (kuli).

(L. 4.) We gave this land (measuring) \ldots \ldots \ldots \ldots \ldots .^{12}\) of land, as Vishaṭhārabhōga, without subjecting it to any kind of taxes—such as echchēru, vetti or amāṇji. Any one who refers to the land as taxable shall be liable to pay a fine of

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1. Read द.
2. Read रा.
3. Read ढ.
4. The syllable ष is a correction.
5. The u of अ is very doubtful. It appears to be Grantha.
6. Read षार्त.
7. Read ता.
8. Read द.
9. Read द.
10. Read तार्क्ष.
11. अर्था (त) means pure or white and अस्त्र may have to be understood here in the sense of 'classified land.'
12. The extent of land is here expressed by a group of ten symbols.
No. 178.—ON A ROCK NEAR THE RUINED SIVA TEMPLE AT TAYANUR.

The record states that in the 5th year of king Pārthivendra varman a certain Nīlakandaraiyān Aṉāṉaṉ Nāṭṭadigal gave, on the occasion of a solar eclipse, 1½ patti of land to the god Mahādeva of Tamakkamalai for conducting śrībali, on behalf of Nīlāṅgaraīrayān Aṉāṉaṉ Nāṭṭadigal who was perhaps his brother. Śrībali is a ceremony performed by sounding drums and throwing cooked rice and flowers all round the temple. The inscription provides for five men to sound the different musical instruments used on the occasion.

TEXT.

1. 1½ patti of land to the god Mahādeva of Tamakkamalai for conducting śrībali on the occasion of a solar eclipse.

2. [Scripture passage]

3. [Scripture passage]

4. [Scripture passage]

5. [Scripture passage]

TRANSLATION.

Hail! Prosperity! In the 5th year of king Pārthivendra varman, at the request of the residents of Miyyvali-Tayanur in Sīnapura-nadu, I, the glorious Nīlakandaraiyān Aṉāṉaṉ Nāṭṭadigal gave, for (the merit of) the glorious Nīlāṅgaraīrayān Aṉāṉaṉ Nāṭṭadigal on the occasion of a solar eclipse and to last as long as the moon and sun, to the god Mahādeva (Siva) of Tamakkamalai one patti of land (the field called) Teṅkāṟpaṭṭi of this village and half (patti) of land including the western division, in Tarippaṭṭi, as a śrībali-bhōga (in order that the śrībali) may be sounded by five men. Tirāṉ Mūdaiyān, the chief of Mērkudi in Umbala-nadu and his younger brother Tirāṉ Ulagaṭṭigal paid gold to the residents (of the village), took complete possession by purchase of this 1½ patti of land and had it made tax-free. We two, Tirāṉ Mūdaiyān and Tirāṉ Ulagaṭṭigal carried out the śrībali-bhōga in the manner (described). This (clearly) shall be under the protection of all Māhēśvaras.

1. No. 362 of 1909.

* Read अनेकाधि.

* Read अनेकाधि.

* Read अनेकाधि.

* This name is unnecessarily repeated in the Tamil text in l. 4.
No. 179.—ON THE NORTH WALL OF THE VAIKUNTHA-PERUMAL TEMPLE AT UTTRAMALLUR.

This inscription records a transaction made in the 5th year of king Páthivéndrádivarman by the assembly of Uttaraméru-chaturvedimangalam, making certain lands granted to the temple of Tiruvunniyur, for tiruchchennadai and a sacred lamp, tax-free.

TEXT.

1. [Text in Tamil script]

2. [Text in Tamil script]

3. [Text in Tamil script]

4. [Text in Tamil script]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 5th year of (the reign of) Páthivéndrádivarman who took the head of the Pándya (king), we, the members of the assembly of Uttaraméru-chaturvedimangalam, (a village) in its (own) subdivision (kāru) in Kāliyur-kōṭṭam wrote (thus). The (following) land was given for the sacred current expenses (tiruchchennadai) and a sacred lamp of the god (perumānadigal) in (the temple of) Tiruvunniyur of our village:

(Ll. 1 to 4.) Four hundred and eighty kuṭi of first rate (land) in the second sadukkam, to the west of (the path called) Paramēśvara-vadi of the fourteenth kāmrudrī (situated) to the north of Subrahmanyā-nārāśam; in the same place, two hundred and twenty kuṭi of first rate (land) in the first sadukkam (situated) to the east of Paramēśvara-vadi of the fifteenth kāmrudrī; (and) three hundred and sixty kuṭi of first rate (land) in the fifth and sixth sadukkam to the east of Mārapidugu-vadi of the 11th kāmrudrī (situated) to the south of (the channel called) Śridevi-vāyikkal; in all, the land (granted) was three mā one kāri and one muddirigai. Having received pūrva-chāram from Śandraṇ Elunāṟṟuvan alias Nulamba Máyilaṭṭi, we, the members of the assembly of Uttaraméru-chaturvedimangalam made (these lands) tax-free as long as the moon and the sun (last), binding ourselves not to collect troy, eechhör and petty and (also stipulating) that those who abrogate this and point

1. No. 28 of 1898.
2. Read நூறு குடி. 
3. Read வரையேற்ற
4. Read முற்பக்தியார்.
5. Perhaps to be corrected into சிறுஸ் in order to govern the verb குடியர்க்கு, or we should insert a word like கொண்டுஸ் or உடைஸ் as in other inscriptions.
out (the lands) as taxable, shall be liable to pay a fine\(^1\) of twenty-five kalāṇju of gold. I, Brahmapriyaṇa, the madhyasatha and a member of the assembly, being directed by them wrote (this). Prosperity!

No. 180.—ON THE NORTH BASE OF THE CENTRAL SHRINE IN THE VARAHA-PERUMAL TEMPLE AT TIRUVADANDAI.\(^6\)

This inscription records a gift of gold for burning a sacred lamp, in the 6th year of king Parakēsari Vēndrādivarman, by a resident of Talaisayanapuram alias Taiyār.

Vēndrādivarman is probably the same as Pārthivēndradīvarman. The adjunct Parakēsari shows that he was either a Chōla king or a Chōla subordinate. The title may further enable us to connect Pārthivēndradīvarman with Āditya (II).-Karikāla, which is not very unlikely.

Talaisayanapuram is the name of the Vishnu temple at Mahābaliapuram referred to in the Nalayiraprabanatham. Taiyār is No. 52 on the Madras survey map of the Chingleput taluk, about 12 miles north-west of Mahābaliapuram.

TEXT.

1. \[\text{Text in Tamil}\]

2. \[\text{Text in Tamil}\]

3. \[\text{Text in Tamil}\]

4. \[\text{Text in Tamil}\]

5. \[\text{Text in Tamil}\]

6. \[\text{Text in Tamil}\]

7. \[\text{Text in Tamil}\]

8. \[\text{Text in Tamil}\]

9. \[\text{Text in Tamil}\]

10. \[\text{Text in Tamil}\]

11. \[\text{Text in Tamil}\]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 6th year of (the reign of) king Parakēsari-Vēndrādivarman, we (the members) of the assembly and the residents of the village (ātron) of Tiruvīdadandai, a devadāna of Pañavār-nādu in Amūrkōṭṭam, wrote (thus):

\[^{1}\text{On magru = to pay a fine, see South-Indian Inscriptions, Vol. III, page 61, note 4; magropādu is explained as fine; ibid., page 33, note 5.}\]

\[^{6}\text{No. 269 of 1910.}\]

\[^{8}\text{Read தெய்வத்பனை.}\]
(L. 3.) From Tiruvadigai Vaikunda, the headman of Vaiyodha (and a resident) of Talaisayanapuram alias Taliyur (situated) in this kuttam and in its (own) subdivision, we received 12 kalasam of gold by weight and bound ourselves to apply the interest on this gold for measuring out ninety nali of liquid ghee each year. From this ghee, we shall cause one sacred lamp to burn (using) one ulakku of ghee every day as long as the moon and the sun (last). We shall burn this one lamp without discontinuing (it). We the members of the assembly and the residents of the village shall measure out ninety nali of liquid ghee each year. If with this (ghee) we do not maintain the (said) lamp, we agree to pay a daily fine of a quarter-pon (of gold) to the Dharmasana. Those who say "nay" to this shall incur the sins committed by persons in the seven hundred kadam between the river Gaṅgā (the Ganges) and Kumari (Cape Comorin). The sacred feet of those who protest this charity (shall be) on my head. Do not forget charity!

No. 181.—ON A SLAB LYING IN THE COURTYARD OF THE TIRUVALISVARA TEMPLE AT PADI (TIRUVALIDAYAM). 3

This record registers that in the 6th year of king Pārthivendra Varman the assembly of Kurattur alias Parāntaka-chaturvedimangalam sold 1,350 kuli of maṇiikkam land to the temple of Tiruvalidayil and made it tax-free.

Text.

1 The meaning of the word agarpuram is not certain.
2 Ney-venai here and mēnai in the following sentences refer probably to ghee; in this case, mēnai must indicate ghee in liquid state.
3 No. 225 of 1910.
4 Read kārāhit. The letter kā has its loop on the left side.
5 The loop of kā is on the left side as in kā in line 3.
6 There is very little difference between kā and kā in this inscription.
7 Read kāntikatnām.
8 Read kāntikatnām. In this and in some other instances kā is shaped like kā.
Translation.

(Line 1.) Hail! Prosperity! In the 6th year (of the reign) of king Parthivendravarman, we (the members) of the assembly of Kaṭṭūr alias the prosperous Parantaka-chaturvedi-mangalam, (a village) in Ambattur-kilnadu, (a subdivision) of Pulal-kottam, being (engaged in) selling the land, the maṇṭikam of the assembly in the southern fields of our village, sold tax-free to the (god) Mahādeva (Siva) of Tiruvalliyil, (a village) in Tāḻamunīnadu, (a subdivision) of Puliyur-kottam 1,550 kulis of land (measured) by the rod of sixteen spans and comprised within the following four boundaries, viz. . . . east side: west of the channel through which the water of the Ambattur tank flows to Koṅgūr; south side: north of the channel through which the water of the . . . Ambattur tank flows to Villipakkam and Koṅgūr; west side: the maṇṭikam (land) belonging to the sabhā; and north side: the maṇṭikam (land) belonging to the sabhā. Having fully received the due sale amount on this (land), we (the members) of the assembly sold (it) tax-free to the (god) Mahādeva (Siva) at Tiruvalliyil. The Mahādeva of Tiruvalliyil also received by purchase after paying up fully the due amount of sale, the land comprised within these four boundaries not excluding (any portion of) the land contained therein. The right for the water of the tank and that for the channel through which the water flows shall belong to this land in the same way (after sale) as (it did) when we possessed it. We have received fully the sale money agreed upon, removed the tax and sold (it) tax-free.

(Line 19.) If this be violated, we agree to pay when demanded a penalty of one kalaṅkamu of gold daily to the king to be credited as a fund to the court of justice. We (the members) of the assembly (further agree) that even after paying this penalty (maṇṭrikaṇdu), we shall obviate any hindrance that might be caused to this land from the king ruling our village. I, the elderly headman of this village Nīṟaṇai Nāṟṟenma-bhaṭṭaṇ (myself) being a member of the assembly, wrote (this) by order of the sabhā. I, Naraśinga-bhaṭṭaṇ, a member of the Tiruvalliyil assembly (kottam), bear witness to this. I, Dāmōdara-bhaṭṭaṇ of the Nulappiyāṟṟu assembly, bear witness to this. I, Divākara-bhaṭṭaṇ of the Koṅgūr assembly, bear witness to this. Tongalakilāḷ Tiruvorippiyāṉ gave a lamp-stand for burning (the lamp), from (the produce of) this land. Having received (the produce from) this land, we the great men of the interior (of the temple) agreed to burn one perpetual lamp as long as the moon and the sun (last). This (charity) is (placed) under the protection of all Mahēśvaras.

¹ Read assword.
² "kalarhku" which qualifies the word king does not give a proper sense inasmuch as there can be no choice in the matter. In several other inscriptions the corresponding phrase "kalarhku," occurs. Perhaps we have to translate both these phrases into "when demanded" until a more satisfactory explanation could be offered.
No. 182.—ON THE NORTH WALL OF THE VAIKUNTHA-PERUMAL TEMPLE AT UTTARAMULLUR.  

This inscription records a gift of land by Sandran Elunduruvan alias Nulamb Mayilat, a resident of the hamlet of Rana Varappadi in Kanchipuram, to the temple of Tiruvannaur (i.e., Tiruvanniyur of No. 179 above) at Utraram or chaturvedi mangalam, in the 6th year of Parthivendaradhipativarman, who took the head of the Pandya (king).

TEXT.

1  இரணைந்தை ஓன் பெற்று விழா சுருக்கியை செய்ய உயர்வது பிளைய வந்து பார் குருை வுண்டாவால் குருை வுண்டாவால்

2  சுமார் குருை வுண்டாவால் குருை வுண்டாவால் குருை வுண்டாவால்

3  தண்டு குருை வுண்டாவால் குருை வுண்டாவால்

4  குருை வுண்டாவால் குருை வுண்டாவால்

5  குருை வுண்டாவால் குருை வுண்டாவால்

6  குருை வுண்டாவால்

7  குருை வுண்டாவால்

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 6th year of (the reign of) Parthivendaradhipativarman who took the head of the Pandya (king), (this is) the writing of us (the members) of the assembly of Utraram or chaturvedi mangalam, (a village) in its (own) subdivision in Kaliyar-kottam. The following are the lands

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1 No. 29 of 1898.
2 The a sign in a. is added separately.
3 The form of ந almost resembles that of ச.
4 Read தந்தைவை.
5 Read தந்தைவை.
6 Read தந்தைவை.
7 Read தந்தைவை.
8 The inscription stops in the middle of line 7. The following two lines of writing in the same character are found a little below. It is doubtful if these are in any way connected with the main inscription:

1 குருை வுண்டாவால் குருை வுண்டாவால் குருை வுண்டாவால்

2 குருை வுண்டாவால் குருை வுண்டாவால் குருை வுண்டாவால்
which Śändraṇa Eļuṇaṛuvaṇa alias Nulamba Māyilaṭṭi of Raṇavirrap-pādī, (a hamlet) of Kānchipuram acquired for śṛṭabdhōga out of the lands lying waste (śṛṭabdhōga) in our village and gave as śṛṭabdhōga to the god (perunāḍaṇga) of Tiruvunnaṇaṛ:

(L. 3.) 240 kuli of second rate (land) of the first sadukkam (situated) to the west of (the path called) Paramēvāravādī in the fourteenth kānnāru, north of (the lane called) Subrahmaṇya-nārāsām; 240 kuli of second rate (land) of the eighth sadukkam, west of the path which went straight to the (tank) Kāṇṭhār-ēri in the eighteenth kānnāru, north of (the lane called) Subrahmaṇya-nārāsām¹; 300 kuli of fourth rate (land) of the sixth sadukkam east of (the path called) Pallavanāraṇavādī in the sixteenth kānnāru, south of the channel Śrīdevi-vāykkāl; and 240 kuli of second rate (land) of the ninth and tenth sadukkam, east of (the path called) Māṟuṇṉāṭi in the seventeenth kānnāru, north of (the lane called) Subrahmaṇya-nārāsām.

(L. 1 and 2 of note.) 480 kuli of second rate (land) in the sixth square (situated) to the east of (the path called) Pallavanāraṇavādī in the twenty-second kānnāru, west of (the lane called) Subrahmaṇya-nārāsām. In all, these (are) seven pāṭhum (of land). We (the members) of the assembly of Uttaraṃēru-oṭurvēdimāṅgalam having received pāṭhērāram from this person, declared that no tax, eĉivēru, veṭṭi and amāṭī shall be shown (in the account books) by us against these lands as long as the moon and the sun (exist) and had (this) engraved on stone. 1, the arbitrator, Śivanāṭiṇa Brahmāpriyaṇa, wrote (this) under orders of the great men, being myself in the assembly.

No. 183.—ON THE SOUTH WALL OF THE SAME TEMPLE.*

In the 7th year of (the reign of) king Pārthiveṇḍrādhīpitivārman who took the head of the Pāṇḍya (king), the assembly of [Uttaraṃēru-oṭurvēdimāṅgalam] declared some lands of the temple of Kurukṣētra at that village tax-free, on receiving pāṭhērāram from a certain Ammaṭṭi Śirṟambaḷavaṇ of Perūmpattāṇa in Pāṭṭana-nādu. The temple of Kurukṣētra has been already referred to in No. 160 above.

TEXT.

1. [స్థలాయి] [II] 11. మామిడి మామిడి మామిడి [III]
2. 2. ... మామిడి మామిడి [III]
3. ... మామిడి మామిడి [III]
4. a(3) 11. మామిడి మామిడి [III]
5. ... మామిడి మామిడి [III]
6. ... మామిడి మామిడి [III]
7. ... మామిడి మామిడి [III]
8. ... మామిడి మామిడి [III]

¹ This item of 240 kuli with the description of its situation is again repeated. The purpose of the repetition is not apparent.
* No. 79 of 1898.
* Read స్థలాయి.
* The record stops here.
No. 184.—ON THE WEST WALL OF THE CENTRAL SHRINE IN THE JALANATHESVARA TEMPLE AT TAKKOLAM.\(^1\)

This record registers a gift of sheep for a lamp to the temple of Tiruvurāl-Ālvar by a certain Kumaradi-naṅgai in the 7th year of king Pārthi-vāndrādhīpativarman.

No. 185.—ON THE NORTH BASE OF THE CENTRAL SHRINE IN THE VARAHA-PERUMAL TEMPLE AT TIBUVADANDAI.\(^2\)

This inscription registers a gift of 93 sheep for burning a perpetual lamp in the temple of Varānadēva at Tiruvīdavandai by a native of Talaisayanaṇapuram alias Taiyyūr, in the 8th year of king Pārthi-vāndrađīvarman.

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\(^1\) No. 4 of 1897.

\(^2\) The length of \(s\) is denoted by a \(ḥ\) affixed to the short \(s\).

\(^*\) Head əmə.əpə.

\(^*\) No. 265 of 1919
XV.—INSCRIPTIONS OF PARTHIVENDRVARMAN. [S.—I.I., Vol. III,

TEXT.

1. ஐயுரைமா ஒளிவூட்டல் அல்லது கொடைநிலைநர் தொண்டு கொண்டு கொண்டு நீர் கொண்டு நீர் கொண்டு நீர் கொண்டு நீர் கொண்டு நீர் கொண்டு

TRANSLATION.

Hail! Prosperity! In the 6th year of the reign of king Parthivendra Varman, I, Anikilam of Talaisayanapuram alias Taiyar (situated) in this (i.e., Aumur-)kottam and in its own subdivision, gave ninety-three sheep which neither die nor grow old for one sacred perpetual lamp set up by Namban Mañjañ alias Ugarapipparaiyan to (last) as long as the moon and the sun, in the township of the glorious Varahadeva at Tiruvidavandai (which was a desadana village) in Paduvur-nadu (a subdivision) of Aumur-kottam. I, Vilakkan Kandanadu, a shepherd (manrathi) living in Tiruvidavandai, having received these ninety-three sheep, bind myself to measure out daily (one) ulakku of ghee. We (the members) of the assembly of Tiruvidavandai shall have this sacred perpetual lamp supervised by Kudunganaiyan and shall see that it is maintained. Whoso (of us) acts against this charity shall incur the sins committed by sinners (living) in the seven hundred kadam (of land) between Ganga (the Gangas) and Kumar (Cape Comorin). The sacred feet of those who protect this charity (shall) be on my head.

No. 186.—ON THE SAME BASE.¹

Two residents of Talaisayananapuram alias Taiyar made a present of fifteen kalathu of gold to the image of Manaḻapperumal which they had caused to be cast, for the temple of Varahasvamin at Tiruvidavandai (the modern Tiruvandai). The assembly of the village received the money in the 6th year of king Rajaṉarayar and agreed to pay an annual interest of 66 kathi of paddy on that amount.

Rajaṉarayar who took the head of Vira-Pandy could be no other than Parthivendra Varman. No. 152 above, from Uttaraballar, calls the same king Partma-Maharaja who took the head of Vira-Pandy.

TEXT.

1. ஐயுரைமா ஒளிவூட்டல் அல்லது கொடைநிலைநர் தொண்டு கொண்டு கொண்டு நீர் கொண்டு நீர் கொண்டு நீர் கொண்டு

¹ Read anmara.
² The letter க is engraved below the line.
³ மமராயன் is repeated by mistake.
⁴ No. 1264 of 1910.
PART III.

No. 187.—Inscription at Anaikkattattur.

3. \[\text{[Tamil text]}\]

4. \[\text{[Tamil text]}\]

5. \[\text{[Tamil text]}\]

6. \[\text{[Tamil text]}\]

7. \[\text{[Tamil text]}\]

8. \[\text{[Tamil text]}\]

9. \[\text{[Tamil text]}\]

Translation.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of king Raja Mārāyar who took the head of Vīra-Pāṇḍya, (this is) the writing of us (the members) of the assembly and the residents of Tīrūviḍāvandai, a dēvāda in Pauvārṇādu, (a subdivision) of Āmūr-kōttam.

(L. 2.) The two (individuals) Vaiyyōdu-kīlān Vaikunda dīyagala and his younger brother Tāli Erumān of Taliśāyaṇapārām alias Taivyūr gave... of gold, to the image of Māvālappurumāl which both of them had caused to be cast for (the temple of) the glorious Varaṅavāmin at Tīrūviḍāvandai. We (the assembly and the residents) have received this fifteen kalāṇju of gold; and in payment of interest on this gold, we agree to measure out by the eight-nāli measure (kāl) in the months of Pāṇguni and Śittirai, fifty-six nādi of well-winnowed kuttai-paddy free from moisture and chaff, in accordance (with the stipulation) that this (quantity) of paddy is to be measured every year as long as the moon and the sun (last), at (the rate of) five nāli every day. For each year of default we admit (the default?) and agree to measure out the fifty-six nādi of kuttai-paddy (of that year) (on some future occasion).

(L. 7.) If this be violated (we) agree to pay as fine one-eighth poun daily, to the king demanding it, for being credited to the court of justice. (Even) after paying the fine this paddy shall be measured out without failure. Those who raise (any) objection to this shall incur the sins committed by the sinners between Gāngā and Kumari. May the sacred feet of those who protect this charity rest on my head. We, the two divisions (viz.,) the assembly (sabhaigōm) and the residents (udōm) of Tīrūviḍāvandai mentioned above, gave this grant with our united consent.

No. 187.—On a Stone at AnaiKKattattur.

In the 9th year of king Pārthīrvendravarm, the residents (udōm) of Anai-Akkaraippādūr made tax-free certain lands which had been already dedicated,

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1. Read ṣayaṇamā.
2. Read erumān.
3. The use of the verb āppātā may imply that the image of Māvālappurumāl given to the temple was a metallic one.
4. The word āryaṭāṭi in the text is unnecessary.
5. No. 288 of 1895.
to the śṛtyēl of Ādityadēva in that village, which was owned by Vaikhānasan Kalinikkī-bhaṭṭa.

We have here the residents (ārōm) taking the place of sabhaiyēm of other inscriptions. A technical distinction was perhaps made between these two bodies.¹

**TEXT.**

1  [Text]

2  [Text]

3  [Text]

4  [Text]

5  [Text]

6  [Text]

7  [Text]

**TRANSLATION.**

Hail! Prosperity! In the 9th year (of the reign) of king Pārthivendravarman, we the residents (ārōm) of Aṇai-Akkaraippūdar made tax-free the four tādis of land and the well without excluding (any) in-lying land (and) gave (as) archchandabhōga to this Ādityadēva, as long as the moon and the sun (exist), in the village-site (nattam) of Pulidikkālānettūr which had been (already) given as archchandabhōga to (the temple of) Ādityadēva of (i.e., worshipped by) Vaikhānasan Kalinikkī-bhaṭṭa of our village, by Śēruppoṣān Eluvān, (his) brothers and (his) junior uncle. We gave (further) as archchandabhōga to this god (the fields) Devakuttai and Unāṅarppīdi in the cultivable land of our village and a house south of this sacred temple (śṛtyēl), (To) Kalinikkī-bhaṭṭa who worships this god. . .

**No. 188.—ON A SLAB SET UP IN THE TIRUVALISVARA TEMPLE AT KATTUR.²**

This inscription is dated in the 9th year of Pārthivendrādhipatiyvarman and records a gift of land as tannippattī³ by the residents of Kāṭṭūr to the ambalam constructed by Paṭṭaiyānar, the chief superintendent of the order of perundaram.⁴

¹ See Mātras Epigraphical Report for 1913, page 98.
² The letter which has been transcribed roha looks in the original like ṣaḥa.
³ The insertion stops here.
⁴ No. 252 of 1912.
⁵ It is not clear what tannippattī means in the inscription. Literally it signifies "land (given) for water" (i.e., maintenance of tanks, channels, etc., for irrigation purposes). But there is no mention of any gift of land for temple use, for which the present grant was a tannippattī. The word ambalam can also be explained as a hall wherein the general business of the village was transacted: tannippattī, in this case, would mean a gift made for the maintenance of a water-shed.
⁶ For the meaning of perundaram, see South-Indian Inscriptions, Vol. II, page 223, note 1.
Hail! Prosperity! In the 9th year of (the reign of) king Pārthivendra-dhipatēvarman, Paṭṭaiyaṇār, the chief superintendent of perundaram, having constructed the temple (ambalam) of this village, we, the residents of the village (ārūm) of Kāṭṭār in Pāiyūr-kōttam sold and gave as tanniippatti seven mā of land comprised of two tadi in the western (portion) of (the field called) Amaṇambahagam alias Pāḷērikkalūval, which with four mā and five hundred and fifty of kuluval (land situated) to the north of the ēriippatti of (the tank called) Kīlai-ēri, (forms) one half and one mā of land.3 He who destroys this (charity) shall incur the sins committed in the seven hundred kādam (of land lying) between Gāngā (the Ganges) and Kūmarī (Cape Comorin.) The sacred feet of him who protects this charity shall be on (my) head.

No. 189.—ON A STONE BUILT INTO THE WEST WALL OF THE ULLANGAIKULUNDRA-NAYANAR TEMPLE AT MADURAMANGALAM.

It is recorded in this inscription that in the 9th year of king Pārthivendra-dhipatēvarman, a certain Lōkamahārāya4 gave 90 sheep for a perpetual lamp to the temple of Lōkamahārāya-Tiruchchirrambalattālvar at Matlaimangalam in Manaiyir-kōttam.

1 According to Winwood's Tamil and English Dictionary, the word tadi means a compartment of a rice-field.
2 The total of 7 mā + 4 mā + 550 (kulu) is a little over 6 ekili and 1 mā. The omission of 550 (kulu) in the calculation cannot be explained. It is possible that it was not meant to be included in the calculation but indicates some local standard of measurement.
3 No. 320 of 1909.
4 A certain Lōkamahārāya with the title Perundaram figures as one of the officers of Rājārēya I. (South-Indian Inscriptions, Vol. II, page 181).
5 Read asāvar.
6 Read āvarāya.  
7 The word ēriippatti is here apparently used for ēri. This is perhaps due to the fact that oil is the chief ingredient with which people burn their lamps; compare nēy eppatti = liquid ēri on page 357 above, footnote 3.

Text.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

Translation.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

Translation.
Hail! Prosperity! In the 9th year of (the reign of) king Pärthivendrādhīpativarman, 90 sheep which neither die nor grow old were given by Lokamahārayar for a perpetual lamp, to (the temple of) Lokamahārāyat-Tiruchohiṟambalattāḷiṟar at Malalaiṅgalam in Manaiyir-kōṭṭam. Having received these sheep, the shepherds of this village Moṭṭai Āṅgādi and Nambi, the son of Ilamaiṁaṇ Siṟaiyadikki, shall pour out the ghee (required) for this lamp.

No. 190.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE JALANATHESVARA TEMPLE AT TAKKOLAM.¹

This record belongs to the 10th year of Pärthivendrādhī[pativarman and registers a gift of 92 kālaiḻu of gold for providing paddy for sacred offerings to the image of Kaligai-viṭānka in the temple of Tiruvaiyāldeva, by the donor mentioned in No. 184 above. The gold was received by the assembly of Rājamārt-tandachaturvēdiṅgalam, a hamlet of Tiruvaiyālpuram (i.e., Takkolam) in Manaiyir-kōṭṭam and fetched an interest of 92 kādi of paddy per year.

Text.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

¹ No. 15 of 1897.
² Read _mathu_.
³ Read Āṅgādi.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 10th year (of the reign) of king Pārthinēvändrādhi-varam, we (the members) of the assembly of Rājāmārttanā-chaturvedimangalām (a village) in its (own) subdivision in Tiruvāralpuram of Mānasīyir-kottām, have received from Kumaraṭi-Nāṅgai, daughter of Nandīrī-Nāṅgai, who is the daughter of Dēvanār of Tiruvāral,¹ ninety-two kālanjī of gold weighed by the standard weight (dhranakapattalain-arṣpuram).² For these ninety-two kālanjī of gold we (the members) of the assembly of Rājāmārttanā-chaturvedimangalām agreed to measure every year without failure, in our village, as long as the moon and the sun (last), ninety-two kāṭī of paddy (measured) by the marakkal (called) kavaramoli by which the paddy for the sacred daily expenses ( convince yourself ) and the (paddy of) pañchakāraśram due from us to Tiruvāral-dēva, are measured, adding it to the sacred (paddy) for current daily expenses and (dividing it) into three parts in the manner in which (paddy) for the current sacred daily expenses of Tiruvāral-dēva is done, for sacred offerings as long as the moon and the sun (last), to (the image of) Kāligai-Vīṭāṅkar set up in the sleeping hall (called) Rānasīṅgavīrār within (the temple of) Tiruvāral-dēva, by this Kumaraṭi-Nāṅgai.

(L. 26.) I, Kumaraṭi-Nāṅgai, daughter of Nandīrī-Nāṅgai, endowed gold in this manner, stipulating that these ninety-two kāṭī of paddy be measured by (the measure called) kavaramoli for (providing) two sacred offerings to Kāligai-Vīṭāṅkar. The sacred feet of those who protect this charity (shall) be on my head.

No. 191.—ON THE SOUTH WALL OF THE SELLYIAMMAN TEMPLE AT VELICHCHERI.⁴

This document records that the assembly of Velichcheri exempted taxes on a land granted for the sacred daily offering to the Saptamātris⁵ of this village, by a native of [Mā]la-nādu in Sēla-nādu. The worship of the Seven Mothers and the designation of the priests who called themselves Mātrisvās deserve special attention.

TEXT.

1) 2) 3) 4) 5) 6) 7) 8) 9) 10)

¹ It is possible also to interpret Tiruvāral-dēvar as the god at Tiruvāral, in which case ‘his daughter’ would mean a servant woman in the temple of Tiruvāral-dēva.

² Perhaps edarporam here and in No. 180 above has to be explained as tāsivel; see page 357 above, footnote 1; cf. also dhranakapattalai in South-Indian Inscriptions, Vol. I, No. 146, text line 3.

³ Evidently the paddy in question was measured out in three different instalments as in the case of the tiruvārārāmāṇ-gol.

⁴ No. 316 of 1911.

⁵ See South-Indian Gods and Goddesses, page 190.

⁶ Read Činnāmambaṭtir.
Hail! Prosperity! In the 10th year of the reign of king Páthrthivéndrādhipatívarman, we (the members) of the big assembly of Veliehchéri in Puliyår-kōṭṭam wrote this—Tiruvētpur-udaiyán Tēvadigal of Tiruvētpur in [Ma]jāra-nādu, a subdivision of Śōla-nādu provided for one sacred offering each day (to continue) as long as the moon to the Saṇtamātris of our village. For this he purchased and gave two hundred kuni of land which comprised four talis and was called Pāttipakkapāturum, a paddy field on the southern side of this village and also land (kuni) measuring five hundred and thirty-one and a half and half kuni in the field called Iravēṛgi. We (the members) of the big assembly ordered the exemption of all taxes (on these lands) and made (them) tax-free. We the Māthiyśivas who own this sacred temple (śrīkōṭi) shall ourselves take possession of these lands and shall offer one sacred offering daily (to the goddesses). Kāliyā-bhāṭṭar having effected this (transaction) had it engraved (on stone).

No. 192.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE RUINED VISHNU TEMPLE AT TIRUMALPURAM.

This inscription records a gift of 96 sheep for a lamp to the temple of the prosperous Gōvindapādi, made in the 10th year of Páthrthivéndrādivarman, who took the head of Vīra-Pāṇḍya.

TEXT.

1 2 3 4 5

Translation.

Hail! Prosperity! In the 10th year of the reign of king Páthrthivéndrādivarman who took the head of Vīra-Pāṇḍya, I Nāgān Vānarājan Alaga maiyān gave, as long as the moon and sun (last), ninety-six sheep which will neither die nor grow old, for one perpetual lamp to the prosperous god of Gōvindapādi in... (a subdivision) of Dāmar-kōṭṭam. This charity (shall be under the) protection of the Śrīvaiśnavas.

No. 193.—ON THE NORTH WALL OF THE VAIKUNTHA-PERUMAL TEMPLE AT UTTARAMULLUR.

This document records that the village assembly of Uttaramēru-chaturvēdimangalam or Uttaramallār-chaturvēdimangalam freed from taxes certain lands given to an image, which Villavan-Mahādēviyār, queen of Páthrthivéndrādhipatívarman, had set up in the temple of the god of Tiruvavōdhyaí in this village. The members of the assembly received pūrvichāram from the queen before they made the lands tax-free.

1 No. 327 of 1896.
2 The letter  is shaped like  or  ॉ.
3 The double  is written as a group, the first member of which, however, looks like  or  ॉ.
4 Read  ।.
5 No. 32 of 1898.
6 The first component of the name seems to denote the Chēra lineage of the queen.
7 The term pūrvichāram, which occurs in several inscriptions from Uttaramullur, has not been satisfactorily explained.
(Line 1.) Hail! Prosperity! In the 11th year (and) the 324th day of (the reign of) king Pārthaśīndhrādhipati varman, we (the members) of the big assembly of Uttaramēru-chaturvēdimaṅgalam, (a village) in its (own) subdivision in Kāliyār-kōṭtām (wrote thus). The (following) lands were given by Vīllavaṇ- Mahādēviyār, the queen of the lord (i.e., the king), for the image and for the śrīkōvil, which she had set up to the god (perumāndigal) of Tiruvayōdhyai in our village and for śrībali and archanādhōga:—one thousand seven hundred and sixty kūli in all, of first rate (land) in the fourth, fifth and sixth saṅkukkam (situated) north of (the channel called)

1 The i sign in li is made with a loop to the right like the modern sign for long i. This remark applies to many similar cases in this inscription.
Sarasvati-vaykkal of the first karnaruru to the west (the path called) Uttarameruvadi; seven hundred and forty kuli of first rate (land) in the fifth sadakkum of the second karnaruru (situated) to the west of (the path called) Amaninarayana-vadisouth of (the path called) Vayiramega-vadi; (and) four hundred and twenty kuli of first rate (land) in the second sadakkam to the west of (the path called) Avaninarayanavadiof the fourth karnaruru (situated) to the south of (the path called) Vayiramega-vadi.

(L. 2.) We, (the members) of the big assembly, having received purushcharam from queen Villavan-Mahadeviyar ordered the total (extent) of (those) two thousand nine hundred and twenty kuli (of land) to be free from taxes as long as the moon and sun (last). The sraddhamantas ¹ themselves shall impose a fine of twenty-five kalajju of gold on those who obstruct this charity. The dust of the sacred feet of those who protect this charity shall be on the glorious crown of Villavan-Mahadeviyar who founded this charity. Those who are opposed to this charity shall incur the sins of those who have committed (sine) between Gangâ and Kumari. We, (the members) of the big assembly of Uttaramallur-chaturvedimangalam having made (the land) tax-free, had this donation engraved on stone. I, Sivadasan Aiyarirattirundurava-Brahmapriya, the arbiter, being (present) in the big assembly, wrote (this) at the command of the big assembly. Prosperity!

No. 194.—ON THE SOUTH WALL OF THE SUNDARAVARADA-PERUMAL TEMPLE IN THE SAME VILLAGE. ³

In this record we are informed that in the 12th year and the 326th day of the reign of Parthivendrahipativarman certain lands were given by queen Tribhuvanamahadeviyar for sounding drums at the Sribhats ceremony and at the waking up of the images from bed (palli-uchehi) in the temple of Sribelivishnugriha which had been constructed by Konagaraiyar at Uttaramuru-chaturvedimangalam.

TEXT. ⁴

¹ The word sraddhamantas is translated by Dr. Hultzsch by 'thorough indifference'—(Sanskrit अभ्रस्-अन्तर), without attachment). I do not think this meaning was intended. Rather the term must mean quite the opposite, i.e., those who take deep interest (in the temple).

² The word kalanjju is incorrect, since the sraddhamantas were to impose the fine on the obstructors and not to pay it themselves. Consequently the correct form would be kalanjju; see No. 194 below.

³ No. 49 of 1898.

⁴ In certain cases the puruli is marked in this inscription.
No. 194.—Inscription at Uttaramallur.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 12th year and 326th day of (the reign of) king Pārthivendra dāhipati vāman, queen, Tribhuvana-Mahādeviyār, purchased from the ryots of Uttaramēru-chaturvēdīmāngalam and gave the following lands for sounding (drums) at the Śrībali (ceremony) to the god (in the temple) of Śrīveli-Vishnugriha which Kōṅgaraiyār had constructed in this village:

(L. 2.) 810 (kuli) in the first sadukkam (situated) to the west of (the path called) Uttaramēru-vadi of the fifth kāmāru to the south of (the channel called) Subrahmaṇya-vāykkāl; 120 (kuli) of the second sadukkam in the same place; 760 (kuli) in the third sadukkam in the same place; 240 (kuli) in the fourth sadukkam in the same place; 453 (kuli) in the third sadukkam of the 4th kāmāru in the same place; and 112 (kuli) in the fourth sadukkam in the same place. For (these) 2,265 kuli in all, we (the members) of the big assembly of Uttaramēru-chaturvēdīmāngalam, having received pūrṇāchāram from queen Tribhuvana-Mahādeviyār, deducted the taxes as long the moon and the sun (last), and ordered (the lands) to be tax-free. In order to sound (drums) at the three santhis of the day (i.e., morning, midday and evening) during the Śrībali (ceremony) and at the waking up (of the image) from bed, out of (the income accruing from) these lands, we gave (these lands) as śrībali-prāpaṇam, freed from (the payment of) taxes and had (this edict) engraved on stone.

(L. 7.) The śrddhā antes shall themselves impose a fine of twenty-five kṣānyu of gold on each person who obstructs this charity. (Even after) paying this fine, they shall not obstruct this charity. Those who obstruct shall incur the sins committed by sinners (living) between Gāngā (the Ganges) and Kumāri (Cape Comorin). They (i.e., the members of the assembly) shall not show any kind of tax, ēchchōṟy, vetti and anañji against these lands. We (the members) of the big assembly of Uttaramēru-chaturvēdīmāngalam, thus made (the lands) tax-free and had (the edict) engraved on stone. I, Śivādāsa Ayyāyirattirunrumu Brahmapiyān, an arbitrator (madhyakṣhatan) of this village, and one of the (members of the) assembly, wrote this at the command of (the assembly). Prosperity!

1 Read அறைதரமாய.
2 Read விதைந.
3 Read மறைபுன்பூசனையுந்து.
4 Read முண்பையுந்து.
5 Read விதைந.
No. 195.—ON THE NORTH WALL OF THE SAME TEMPLE.¹

This inscription records that in the 13th year of king Pārthivēndrādhipati-varman, his queen Tribhuvana-Mahādeviyār gave 192 sheep for two perpetual lamps to be burnt in the shrine of Vellaimūrti-Perumānagīgal in the temple of Koṅgaraiyar at Uttaramēru-chaturvēdimāṅgalam. We know from the previous inscription that this Koṅgaraiyar built at Uttaramēru-chaturvēdimāṅgalam the Vishnu temple named Śrīveli-Vishnu-griha.

**TEXT.**

1. கொல்லா இற் வலகும்-அபர்கன்றல் உருளைகுரு மகாதாயையார் திருப்புவனா ஏற்பட்டு மூன்று மாதங்களுக்கு முன்னுக்கும் பூங்கா தலைமுரு தேவியார்

2. மூன்று தேவியார் வலகு அபர்கன்றல் உருளைகுரு மகாதாயையார்

3. கொல்லா இற் வலகு அபர்கன்றல் உருளைகுரு மகாதாயையார்

4. கொல்லா இற் வலகு அபர்கன்றல் உருளைகுரு மகாதாயையார்

5. கொல்லா இற் வலகு அபர்கன்றல் உருளைகுரு மகாதாயையார்

6. கொல்லா இற் வலகு அபர்கன்றல் உருளைகுரு மகாதாயையார்

7. கொல்லா இற் வலகு அபர்கன்றல் உருளைகுரு மகாதாயையார்

**TRANSLATION.**

Hail! Prosperity! In the 13th year of (the reign of) king Pārthivēndrādhipati-varman, the queen consort Tribhuvana-Mahādeviyār gave for two perpetual lamps to (the god) Vellaimūrti-Perumānagīgal in the trīkōṭil of Koṅgaraiyar at Uttaramēru-chaturvēdimāṅgalam, (a village) in its (own) subdivision in Kāliyur-kōṭṭam, 96 sheep which neither die nor grow old placing them in charge of the cultivators (vellālar) of the different quarters (ponmaicīchēri) (of this village) on condition that they would themselves protect and maintain (the lamps) as long as the moon and the sun (endure). (She again gave) 96 sheep which neither die nor grow old in charge of the merchants of the middle bazaar (naiyelangādi) who also agreed to protect and maintain (the lamps) as long as the moon and the sun (endure). These same would (thus) protect the sheep (given on account) of these two lamps and cause to be measured out daily without fail one ṟī of ghee for (maintaining) the perpetual lamps. This gift was placed under the supervision (kōṭṭākāṭchi) (of these two communities). If the sheep thus presented are not supervised, the temple servants (devarādiyār) themselves . . . . . . of one maṇḍi of gold daily to (i.e., on behalf of) the then-reigning king.

1. No. 52 of 1898.
2. Read ஏனையையார்.
3. Read ஏனையையார்.
4. The inscription stops here.
No. 196.—ON A SLAB BUILT INTO THE FLOOR OF THE MANDAPA IN FRONT OF THE LATAMADHYAMBA SHRINE IN THE MASILAMANISVARA TEMPLE AT TIRUMULLAIVAYIL.¹

The inscription states that in the 13th year of king Pá rthi vêndrâdi varman, Śiṅgâla Vîranâranañ, a native of the Chôla country, made a gift of 90 sheep for burning a perpetual lamp in the temple of Mahâdeva (Śiva) at Tirumullaivayil, a devadâna village in Pular-kôttam.

Translation.

Hail! Prosperity! In the 13th year of (the reign of) king Pá rthi vêndrâdi varman, Śiṅgâla Vîranâranañ of Vîlattur, the headman of Vîlattur in Âvûr-kûgûm, (a subdivision of Sôla-nâdu, deposited (to last) as long as the moon (exists) 90 sheep which neither die nor grow old (to provide) for one perpetual lamp to be burnt (in the temple of) the god Mahâdeva (Śiva) at Tirumullaivayil, a devadâna in Vellaiyûr-nâdu, (a subdivision of) Pular-kôttam. The sacred feet of him that protects this gift shall rest on my head.

No. 197.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE MANIKANTHEESVARA TEMPLE AT TIRUMALPURAM.²

This record, which is dated in the 13th year of Pá rthi vêndrâdi varman who took the head of Vîra-Pândya, registers a gift of twenty-five kulañju of gold marked and weighed by the standard weight (dharmakâtiñjai-tulai-nîyai) for burning two lamps in the temple of Śiva at Tirumâlperî. The assembly of Paṭṭâlam alias Elunâr-kûvâ-chaturvedîmañgâlam in Dâmâr-nâdu accepted the gold and agreed to maintain the two lamps from the interest thereon. It is interesting to note that the lamps were the gift of Vijjavaï-Mahâdeviyâr or Vajjavaïyâr who was related to Nandivarman Kâdupattigal, perhaps, as his queen. Nandivarman Kâdupattigal is clearly a Pallava name; but we cannot definitely identify the king nor fix his relationship to the ruling sovereign Pá rthi vêndrâdi varman.

¹ No. 89 of 1904.
² Head Śâlîya.
³ No. 288 of 1906.
TRANSLATION.

Hail! Prosperity! In the 18th year of (the reign of) king Pārthivendrādīvarman who took the head of Vira-Pañḍya, (this i.e.) the writing of us, (the members) of the assembly of Paṭṭālam alias Elunāṟṟuva-chaturvedimangalam in Dāmar-nādu, (a subdivision) of Dāmar-kōṭṭam. We have received from Vajjavaiyār, daughter of Vallaṁañār, twenty-five kalāṉu of gold of the standard weight and mark (dharmaśaṭṭha-liśa-nilai) and for interest on this gold we [stand surety for] one of the two sacred lamps (in the temple) of Mahādeva (Śiva) of Tirumālperu of this (same) kōṭṭam. one for (the merit of) Vijjavai-Mahādeviyr. . . . . Nandipanma Kādupaṭṭi[ga]. We (the members) of the assembly of Paṭṭālam alias Elunāṟṟuva-chaturvedimangalam agree to supply without failure . . . . moon . . . . oil . . . . equal (in capacity) to . . . . for burning these two lamps. If (the supply of) this oil is stopped (we) agree to pay as fine (manṟu) one-eighth pen daily, at the court of justice . . . . agree to pay as fine five pen daily and to give two meals daily to the persons in charge of the sacred inner enclosure, for burning the oil. We (the members) of the assembly of Paṭṭālam alias Elunāṟṟuva-chaturvedimangalam had this gift engraved on stone with (our) full consent.

No. 198.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE RUINED VISHNU TEMPLE AT THE SAME VILLAGE.*

Maṅgañ Kaññañ alias Kāmāmōga-Vāraṇappērarañiyān, an elephant mahout of king Pārthivendrādīvarman, purchased in the 18th year of the king some land at Śīrīyār from the temple of Gōvinda-pādi and assigned it for feeding a Brahmāna in the mātha which was evidently attached to that temple.

* Read maṟṟaṅg.  "No. 328 of 1906."
PART III.]

No. 198.—Inscription at Tirumalpuram.

TEXT.

1. மண்நவையிலின் ஒரு தெய்வர் கையில் கோதூர் நாட்டில் மூன்று குறிகள் கொண்டு வேலை செய்யப்படும் நாள் என்பது.
2. அக்கையில் செய்யப்பட்டுள்ள நடனத் தொடர் தொடர் முறையாகவே நடைமுறை பொருந்துகிறது.
3. தந்தைத் தமிழ் பெயர் கீழே இருந்து கூறப்பட்டுள்ளது.
4. அதில் பார்த்தையின் கதை கொண்டு வேலை செய்யப்படும் நாள் என்பது.
5. அதில் என்ற செய்திகள் கூறப்பட்டுள்ளது.
6. ஏனைய செய்திகள் கூறப்பட்டுள்ளது.
7. அதாவது (டெக்கோல்) வைங்கள் கொண்டு வேலை செய்யப்படும் நாள் என்பது.
8. அதாவது (டெக்கோல்) வைங்கள் கொண்டு வேலை செய்யப்படும் நாள் என்பது.
9. 'கூத்தை என்று பொய்யல்'

TRANSLATION.

Hail! Prosperity! In the 13th year of (the reign of) king Pārthéndrādivarman, I, Maṇñava Kaṇnaṅa alias Kāmāmōga-Vāraṇappāraraiyān, an elephant mahout who rides behind the king (perunāṭ), purchased from the god two thousand kuli (measured) by the rod of Śīrīyāṛrūr out of (the land) Vaḍavāyēttam in Śīrīyāṛrūr in Mālappalugār-nādu, (a subdivision) of Maṇayil-kōṭṭam, which the prosperous god (ādevā) of Gōvindapāḍi had purchased, and gave (the land) for feeding daily one Brāhmaṇa with sumptuous meal in the matha as long as the moon and the sun (endure), to (i.e., under the care of) Vaṅ/ppattarādāsa who was managing the temple business (ārikārā) of the prosperous god (perumāṇaṅga) that was pleased to stand at Gōvindapāḍi in Valla-nādu, (a subdivision) of Dāmar-kōṭṭam. This charity is placed under the protection of the śri-Vaishnava.

XVI.—INSCRIPTIONS OF PARAKESARIVARMAN (ADITYA II. KARIKALA) WHO TOOK THE HEAD OF VIRA-PANDYA OR THE PANDYA (KING).

No. 199.—ON A PILLAR IN THE INNER ENCLOSURE OF THE UJJIVA-NATHASYAVIN TEMPLE AT UYYAKONDAN-TIRUMALAI.

This record of the 2nd year of king Parakēsārivarman who took the head of Vīra-Pāṇḍya, has to be attributed to Āditya (II.)—Kariḻāla, whose defeat of the Pāṇḍya king while he was yet a boy is mentioned in the Tiruvāḷāgāḍu plates printed in the sequel. His father Sundararachola-Parāntaka II. is already described as having driven a Pāṇḍya king into the forest. This must be the early Vīra-Pāṇḍya whose Vattejuttu inscriptions are found in the Tinnevelly district and in which he claims in his turn to have taken the head of the Chōla. Nandivarman-mañgalam was evidently an earlier name of the modern Uyyakkondān Tirumalai and must have been so called after the Pallava king Nandivarman. The temple of Karṇaḍi is mentioned in the hymns of the Dēvārīm.¹

¹ Double ps is written in a group.
² Read āatārakā.
³ Read āatārakā.
⁴ Read āatārakā.
⁵ No. 472 of 1908.
XVI.—Inscriptions of Aditya (II.)—KariKala. [S.—II., Vol. III.]

Text.

1. [Text]
2. [Text]
3. [Text]
4. [Text]
5. [Text]
6. [Text]
7. [Text]
8. [Text]

| 9. [Text] |
| 10. [Text] |
| 11. [Text] |
| 12. [Text] |
| 13. [Text] |
| 14. [Text] |
| 15. [Text] |
| 16. [Text] |
| 17. [Text] |

Translation.

(Line 1.) In the 2nd year (of the reign) of King Parakēsarivarman who took the head of Vīra-Pāṇḍya, Irungōlakkōn alias Pugalvippiragandas Avanivallān gave ninety sheep which neither die nor grow old for burning one perpetual lamp, as long as the moon and the sun (last), to the god Paramēśvara (Śiva) of Tiruk-Karkudi in Nandipanmaṅgalam, a brahmādēya on the southern bank of the Kavarī river.

(Ll. 12—16.) We, the servants of the god (devakammi), have received (these) ninety (sheep) and have agreed to burn the lamp with one vlakku of ghee every day, measured by the vlakku marked with the trident. This (gift) is (placed under) the protection of all Māhēśvaras.

No. 200.—On the North Wall of the Central Shrine in the Nagesvarasvāmin Temple at Kumakonam.

This record, which belongs to the 3rd year of the reign of King Parakēsarivarman who took the head of the Pāṇḍya, registers a grant of land by purchase by the chief Sīrįnganuṇaiyān Kōyilmayilai alias Parāntaka Māvendavēḷān for expounding the system of Prabhākara. This teacher was the founder of a new school of Māmātā philosophy which was greatly popular for some time in the south. The record under review is itself strong evidence of the popularity of the creed. A Telugu book called Sakalārthasagara makes Prabhākara, one of the pupils of Kumārila-Bhaṭṭa. He was also widely known as Prabhākara-guru and was the teacher of Šāli-kanaṅtha. Consequently Prabhākara's period must have been about the beginning of the 8th century A.D. See also Madras Epigraphical Report for 1912, page 65.

Text.

1 [Text]" "2 [Text]" "3 [Text]" "4 [Text]" "5 [Text]" "6 [Text]"

[Read ̕sudder̕.]
[No. 233 of 1911.]
[Read ̕suddra̕.]
[The length of ̕s is not marked by the usual kāl but is added below as in the case of ̕ and ̕.]
PART III.]
No. 201.—Inscription at Kumbakonam.

7  பாண்டிய பிள்ளையருட  யார் [இன்னும்]  முன்னணியாலே.
8  வாடராயனை  அதன்  யாருட  மூன்று [நானும்].
9  சுமுருந்து  என்னும்  வருளை  காய்ப்பட்டு [நூறு]  நூறு.
10 பற்றியும்  என்று  குறிப்பிட்டு [சிந்தனும்].
11 வட்டத்தில்  இருக்கின  இருக்கினருட  செய்து [தாரு]
12 வைத்து  வைத்து  தமது  தமது  தமது  தமது  தமது.
13 ஏனைய  அல்லார்  அல்லார்  குறிப்பிட்டு  குறிப்பிட்டு.
14 அல்லார்  வரிசையில்  வரிசையில்  பால்கின  [வேறு]
15 அல்லார்  விளையாட்டு  விளையாட்டு  விளையாட்டு  [வேறு]
16 பல்வேறு  விளையாட்டு  விளையாட்டு  விளையாட்டு [வேறு]
17 முன்னணி  வைத்து  வைத்து  வைத்து  வைத்து  [வேறு]
18 அல்லார்  விளையாட்டு  விளையாட்டு  விளையாட்டு [வேறு]
19 பல்வேறு  விளையாட்டு  விளையாட்டு  விளையாட்டு [வேறு]
20 அல்லார்  விளையாட்டு  விளையாட்டு  விளையாட்டு [வேறு]

Translation.

(Line 1.) Hail! Prosperity! In the 3rd year (of the reign) of king Parakša-ri-
varman who took the head of the Pāṇḍya (king), we the great men of the Mūlaparādai
(assembly) of Tirukkuḍamukki, a dēvadāna of Vādagarai Pāmbrū-ñādu sold
to Śīrīṅaṇudaiyān Kōyilmayilai alias Parāntaka-Mūvāndavēḷān
of Śīrīṅaṇ in Ingañādu, two ma out of the twenty-four vēḷu of land which we
own as abhihekapadakshind from the king, in the village of Mēkāvirī in Ingañāmar-
nādu as a bhattavrtti, for expounding Prabhākaram.

(L. 10.) (The following are) the boundaries of this land. The eastern boundary is to
the west of the land sold (by us) as sālāhāga. The southern boundary is to the north of the
lands of Mēkāvirī. The western boundary is to the east of the lands of us, the vendors.
The northern boundary is to the south of the lands of us, the vendors.

(L. 15.) I, Parāntaka Mūvāndavēḷān, gave the land thus enclosed by the
four big boundaries above specified on the same terms as those that obtained when (I)
purchased (it) from the members of the Mūlaparādai as a bhattavrtti so as to endure till
the moon and the sun.

(L. 19.) This is (placed) under the protection of the Almighty god Vishnu. This
is the writing of Parāntaka.

No. 201.—ON THE SAME WALL.5

This record is dated in the 4th year of Parakša-ri-varman who took the head
of the Pāṇḍya king. The donor was a woman-servant who was living in a quarter of
Tānjāvūr and was connected with queen Udayapirāṭṭiyār Kīlaṇadigal, mother of
Āṇaimēρuṇjīnār. This name Āṇaimēρuṇjīnār has been identified with
prince Rājāditya, one of the brothers of Āditya-Karikāla's grandfather Arinjaya
(Madras Epigraphical Report for 1912, page 02).

1 Read பாண்டிய.
2 ழ is written as a group.
3 The word வர்ணம் is repeated by mistake.
4 குறிப்பிட்டு is evidently synonymous with குறிப்பிட்டு of the Purushāvāka.
5 No. 226 of 1911.
XVI.—Inscriptions of Aṇīṭa (II.)—Karikala. [S.—II, Vol. III,

Text.

1 […..] [(*)] […..]
2 […..]
3 […..]
4 […..]
5 […..]
6 […..]
7 […..]
8 […..]
9 [(*)] […..]
10 […..]
11 […..]
12 […..]
13 […..]
14 […..]
15 […..]

Translation.

(Line 1.) Hail! Prosperity! In the 4th year (of the reign) of king Parakāsari-
varman who took the head of the Pāṇḍya (king), Devaṭa Pulalakkan alias
Avaniśikāhāmāni, a palace-woman (living) in (the quarter called) kīlāveṣṭam of
Udaiyarāṭṭiyār Kīlānadigal, the mother of Āṇai Kēṭunṭiḷ, at
Tanjāvūr in Tanjāvūr-kāṇṭam, gave one lamp-stand for a perpetual lamp to
the god Paramēśvara (Śiva) of Tirukklekottam at Tirakkudamakkil,
a devadina in Vagārāi-Pāmbūr-nādu.

(L. 9.) (She also) gave ninety sheep for burning this perpetual lamp daily as long
as the moon and the sun (endure) with one ulākku of ghee. The shepherd Māṇṭu
Kuṇānti of this village received 45 (out of these ninety) sheep and receiving (these)
fourty-five agreed to measure out three nāli and three ulākku of ghee for one month at one
ulākku every day and the shepherd Ayakaṭṭi Māṇṭu of this village received 45
sheep agreeing to measure out for the sacred lamp three nāli and three ulākku of ghee for
one month at one ulākku every day. In this way . . . . . . .

No. 202.—On the north wall of the central shrine in the
Mahalingasvamin temple at Tiruvaidaimarudur.

The record is dated in the 4th year of the reign of Parakāsari-
varman who took the head of the Pāṇḍya king and provides for the dance called Āriyakkattu by
Kirttimāṅkahādan alias Tiruvellai-āraichehakkai, in the temple of
Tiruvaidaimarudil. The theatrical hall where the temple servants, the merchants
and the king's officer Koyil mayilai alias Parāntaka Mūrendavēlāṉ met
together to decide this question appears to suggest that the Āriyakkattu dance must have
been a regular dramatic performance in which dancing and singing were evidently given a
prominent place. Āthākkattu which is referred to in some other inscriptions of the time of
Rājendrā-Chōla was evidently another variety of a dramatic dance (see Madras

1 * is corrected from ደ.
2 * is expressed by a group.
3 * The inscription stops here.

No. 154 of 1865.
Ariyam and Tamil are mentioned as the two recognised varieties of dance, in the commentary of Adityarkunallur on text lines 12–25 of Chapter III of Silappadigaram (see Mahâ V. Swaminatha Ayyar’s edition, page 68). That these must have been also accompanied by music is inferred from a reference made to these very two terms in a Tanjore inscription of Rājarāja I. (South-Indian Inscriptions, Vol. II, page 299, sections 428–492).

The king Parakṣarivarman who took the head of the Pāṇḍya king must evidently be Āditya (II.)—Karikāla, the son of Sundara-Chōla Parantaka II. The name Śirīngana-Udayaṉ Kóyil Mayilai alias Parantaka Mūvēndavēlān appears in No. 200 above. His name also occurs frequently in the records of Uttama-Chōla Madhurāntaka as Madhurāntaka-Mūvēndavēlān.

TEXT.

1. [Text]
2. [Text]
3. [Text]
4. [Text]
5. [Text]
6. [Text]
7. [Text]
8. [Text]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year of (the reign of) king Parakṣarivarman who took the head of the Pāṇḍya (king), the officer (adhrakāri) Śirīnga-ndaiyaṉ Kóyil Mayilai alias Parantaka Mūvēndavēlān, who supervises the temple affairs (ĕrlyyaṉ), the members of the assembly of Tiraimār, the merchants (nagurattār) and the temple servants (dēvakanmi) of Tiruvidaimarudil, having assembled in the theatre-hall (ātaka-ālai), ordered that provision may be made for performing the (dance known as) Āriyakkātu in the presence of the lord of the sacred Mālāsthāṇa (temple) at Tiruvidaimarudil, to Kirttimārakādan alias Tiruvēḷai-Araioh-chākkai.

Having received (one) vili of land inclusive of the land (called) Pagaiorechiripattu in Vilāṅgudi which is a dēvādāna (village) of this god (he) shall, from the year opposite to this year (of reign), perform one dance (tētū) on the sacred festival of Tai-Pūsam; shall perform three dances commencing from the day after the bathing (of the god); and shall perform three dances commencing from the day after (the festival of) Vaigāli-Tiruvādirai. In all, he shall perform these seven dances here (i.e., in this theatre-hall) and shall receive for maintenance (kōttu) fourteen kalam of paddy from the treasury. If this paddy is not spent (thus), the stipulated paddy and maintenance shall be doubled, (and) from that year...

1. Read /slick.
2. The word ērly is a repetition; cancel ērly.
3. The inscription stops here.
No. 208.—ON THE SAME WALL.¹

The officer Śirināgundaiyāṉ Parantaka Māvendavelān who has been mentioned in the previous records (Nos. 200 and 202) is stated to have enquired into the temple affairs and to have enhanced the scale of offerings from the unpaid balance of paddy collected from the assembly of Tiraiśūr which was a devedam village of the temple. The record belongs to the 4th year and the 170th day of the reign of Pārakesarivarman who took the head of the Pāṇḍya king.

As shown in the Madras Epigraphical Report for 1916, page 118, paragraph 15, the days given after the regnal year of the king have to be taken as those that expired after the completion of that year.

TEXT.

1 [нные ṣ] [Ⅱ*] | 2 [ 위하여] | 3 [ 위하여] | 4 [ 위하여] | 5 [ 위하여]

¹ No. 214 of 1907.
² Read ṣ̣a[.Height=2.3953698668266715]
³ Read े[Height=2.3953698668266715]
⁴ The letter ṣ̣ appears to have been omitted first and inserted later on.
⁵ Read ṣ̣a[Height=2.3953698668266715]
⁶ In the impression we see the sign of ṣ above ṣ which has been subsequently erased.
⁷ Read ṣ̣a[Height=2.3953698668266715]
⁸ The syllable ṣ̣ written above the line in the impression just over the letter ṣ̣ cannot be explained.
⁹ Read ṣ̣a[Height=2.3953698668266715]
¹⁰ Go stands for ṣ̣a[Height=2.3953698668266715]
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year and the 170th day (of the reign) of king Parakēṣarivarman who took the head of the Pāṇḍya (king), the officer Sirin-ganudaiyā Kōyilmayilai alaus Parāntaka-Mūvēndavēlān examining in the front hall of the temple of the lord of Tiruvidaimarudil the sacred temple business of the lord of Tiruvidaimarudil heard the terms of the documents (relating) to the dēvadāna and brahmadēya (village) Tiraímūr which was a dēvadāna of the lord of Tiruvidaimarudil, and found out that the dēvadāna of Tiraímūr was stated in the documents to be a kudintki village (i.e., one freed from tenancy rights) and that the dēvadāna-brahmadēya village of Tiraímūr according to the (above) documents had to measure out two hundred and fifty-six kalam of pānchavdra paddy. (But) hearing the padimārū (customary scale) of expenses of the temple (he) found that for the padimārū only one hundred and sixty kalam (of paddy) was being measured out. Also (it was asserted) that the dēvadāna (village) Tiraímūr of 20 veli was not a kudintki and that only eight hundred kalam (of paddy) were being measured. He then asked the (original) document which made Tiraímūr into a dēvadāna (village) to be produced (before him), heard it (and found) in this document that (the village) was stated to be kudintkti (i.e., freed from tenancy rights) and that this land of 20 veli, according to the deed . . . . in the 3rd year (of the reign) of this same (king), (was to have measured out) two thousand and eight hundred kalam of paddy by the measure (called) Tiruvidaimarudān according to the deed of contract (adai-bli). Since (thus) the assembly of Tiraímūr, the dēvadāna-brahmadēya (village) of this god, has been measuring out one hundred and sixty kalam only of pānchavdra paddy in the past while, according to the document examined, it is found that two hundred and fifty-six kalam of paddy have to be measured out (under this head), the thus (accumulated balance) was converted into a capital and after hearing the existing scale of expenses in presence of this god, it was ordered that a higher scale of expenses (may be adopted).

1 The gap might have contained the syllables شرك.
2 Read ][:,.
3 Read ][:, which probably refers to the lime used in chewing betel-leaf.
4 ][: may stand for ][:.
5 The original text has evidently omitted to mention here the other discrepancy, i.e., that of measuring eight hundred kalam (as landlord's share?) instead of 2,800 according to the adai-bli. The accumulated balance of this also should have been treated as capital.
(The following) is the list of current daily expenses, drawn up according to the (increased) scale of Tiruvidai-marudil and the merchants (nagarattur) of Tiruvidai-marudil being present, under the orders of the officer Sīrāyṭum a Kōyil Mayilai alias Parantaka- Māvēndavēlan who scrutinizes the sacred temple business.

(L. 4.) Twelve nāli of pounded rice of superior paddy for the sacred rice-offering to the god in the early morning; fifteen nāli for the sacred rice-offering at midday; and one nāli [of rice] for the bali at midday; twelve nāli for the sacred rice-offering in the night and [one nāli] of rice for the bali at night; eight measures for the sacred rice-offering at midnight. To (the god) Pillaīyar Ganapati, two measures for the sacred rice-offering in the early morning; two measures for the sacred rice-offering at midday; thus in all fifty-three nāli for the [sacred] rice-offering ... and (one) tōm, (one) padakkam and five nāli of rice ... four nāli and one uri daily of good dhall and one uri of dhall for Pillaīyar. The sundry spices (required) every day (were): (one) alakkam of pepper and (one) ulakkam of mustard; the daily vegetable-offering (consisted of) one kāykkaramantu, one pulingamu and (one) portikkamamantu; four and a half patam of sugar-offering daily; twenty plantain fruits every day; (one) nāli and (one) uri of ghee offering daily; eight nāli of gourd offering daily; a daily offering of eighty areca-nuts; three partu of choice betel-leaf offering; chunam-(nīru) offering; and salt-offering. This is how the scale of expenses was drawn up. May this be under the protection of all Māhēvaras as long as the moon and the sun (endure)!

No. 204.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE NAGESVARASVĀMIN TEMPLE AT KUMBAKONAM.2

This is dated in the 5th year of Pārakēśarivarman who took the head of the Pāndya king and records a gift of gold by a female-servant of the palace, who was living in the quarter of Tānjavur called Pajaiya-vēlam, for feeding a Śivayōgin in the temple of Tirukkūl-kōttam in Tirukkudamukkil. The names Tirukkūl-kōttam and Tirukkūl-kōttam occur in the Devaram and refer respectively to Kumbakonam and the Nāgēsvaram temple. Śivayōgin is a technical term and is explained in a recent commentary on the Kriyākramadyottikā as the name of a Śaiva worshipper who "at the approach of death bathes his body in ashes, utters certain Śaiva mantras and worships the linga on his chest."

TEXT.3

2. No. 225 of 1911.
3. The vīrāna or pulli is marked on some of the letters in this inscription.
4. The letters us are written as a group.
5. Read ṇāṇa.
6. The word us perhaps stands for ṇāṇa qār, which means fine gold of greenish yellow.
11 சான்று குண்டுக் குண்டுக் குண்டுக்
12 மேல்நிற்புட்ட மேல்நிற்புட்ட மேல்நிற்புட்ட
13 மேல்நிற்புட்ட மேல்நிற்புட்ட மேல்நிற்புட்ட
14 மேல்நிற்புட்ட மேல்நிற்புட்ட
15 மேல்நிற்புட்ட மேல்நிற்புட்ட
16 மேல்நிற்புட்ட மேல்நிற்புட்ட
17 மேல்நிற்புட்ட
18 மேல்நிற்புட்ட
19 மேல்நிற்புட்ட
20 மேல்நிற்புட்ட
21 மேல்நிற்புட்ட

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 5th year (of the reign) of king Parakēsari varman who took the head of the Pândya (king), Pērayān Tribhuvana sundari, a palace-woman (penaiṭṭi) (living) in the (quarter called) Palaivyavēlam at Tanjavūr in Tanjavūr-kūtram, deposited 80 (pieces) of superfine gold for feeding (a Sivaygīn) with one plate of sumptuous meal in the temple of the great lord of Tirukkil-kōṭṭam at Tirukkođamākkil, a dēvadāne (village) in Vadagarai Pāmbūr-nādu.

(L. 8.) For this (gold), we, the big men of the mūlaparudai (assembly), sold to this lady the land in Mēlkāvīri which we had acquired as abhiśekadakshinā and had (already) sold to this god.

(L. 13.) This six mā of cultivable land whose eastern boundary was to the west of the land granted for a lamp by Kādaṇ Āchehaṇ, to the north of the land of this same god, to the east of the land of this same god and to the south of the demarcation ridge in the tank,—this six mā of cultivable land thus (marked out) shall be utilised for feeding, till the moon and the sun (endure), one Śivaygīn with five vegetables, one pīlī of ghee, plantain fruits, and curds sweetened with sugar.

No. 205.—THE TIRUVALANGADU COPPER-PLATES OF THE SIXTH YEAR OF RAJENDRA-CHOLA I.

The subjoined set of copper-plates discovered so early as September 1905, has been fully described in the Director-General's Archeological Survey Report for 1908-04, pp. 233-5. Its contents are discussed in the Madras Epigraphical Report for 1916, Part II, paragraphs 11 to 20. The plates and the massive seal on which they are hung weigh 8 maunds, 2 visses and 20 palams and are thus nearly three times as heavy as the Paithan record of A.D. 1272 pronounced by Dr. Fleet to be an epigraphic curiosity in respect of its weight. The Tiruvalangadu plates consist of thirty-one copper-sheets; whereas the so-called larger Leyden plates of the same dynasty already published contain only twenty-one. The former supply also more information about the early Chōla kings than the latter. An earlier set of Chōla copper-plates issued by king Uttama-Chōla Madhurāntaka, the grand-uncle of Rajendra-Chōla I., has been published above. A set of still earlier copper-plates was recently discovered by Mr. T.A. Gopinatha Rao at Anbil. They belong to the time of Sundara-Chōla Parāntaka II., the father of Rājarāja I., and are being edited by him in the Epigraphia Indica.

1 Read g. māṭkār.
2 See back of the accompanying plate XIX., bottom.
3 Imperial Gazetteer of India (The Indian Empire), Vol. II., p. 33.
4 Archeological Survey of Southern India, Vol. IV, pp. 204 ff.
5 Pp. 264 ff.
The Sanskrit and Tamil portions of the Tiruvālanāgādu grant were written at different periods, as has been already pointed out by Mr. Venkayya,—the latter at the time to which the inscription refers itself and the former about at least a decade later. A detached inscription written in continuation of the Sanskrit portion on sheet Xa and continued on Xb, is stated by Mr. Venkayya to be a later addition. It registers a grant made to the shrine of the goddess at Tiruvālanāgādu, perhaps contemporaneously with the grant of Palaiyanāṭar to the temple of Mahādeva (Śiva) of that place, but put into writing long after. The characters of the detached record are paleographically at least one or even two centuries later than the characters of the Palaiyanāṭar grant and it is difficult to explain why a gift made to the shrine of the goddess in the 6th year of Rājendrā-Cholā I. must have been kept without being reduced to writing for such a long period. In this connexion it deserves to be noted that separate shrines of goddesses in Śiva temples are, generally, of much later origin than the original Śiva temples themselves and that in the stone inscriptions registered on the walls of the Tiruvālanāgādu temple the shrine of the goddess is referred to for the first time only in a record of the 10th year of Tribhuvana-dhakravartīn Rājādhīraja II., i.e., in A.D. 1173—clearly 155 years after the date of the subjoined copper-plate grant.

The tradition of the place Tiruvālanāgādu intimately connects it with Ammai or Kāraikkai-Ammai, a great devotee of Śiva who, under the orders of that god, put on a dreary emaciated appearance and worshipped his dancing form at Tiruvālanāgādu. The name Ammai-Nāchchiyār which occurs in the detached inscription on plate XVI as a name of the goddess of the temple does not so appear in the stone records of Tiruvālanāgādu. No. 499 of the Madras Epigraphical Collection for 1905 calls her Periya-Nāchchiyār; in another record her name occurs as Vāndārkalai Nāchchhiyār (No. 497 of 1905), which is still current in its Sanskrit form Bhramarālakāmba. The god himself is named Ammāiyappapp in v. 129. He was perhaps so named on account of his being kind as a father to his devotee Ammai or Kāraikkai-Ammai. Both the names Palaiyanāṭar (or Palāṇai) and Tiruvālanāgādu occur in the Devāram hymns. In the hymn sung by Sundaramurti-Nāyanāṭar the goddess is referred to as Vāndārkalai-Umainanāṭar and the god himself as Palaiyanāṭar-Ammā. It is not impossible that in the names Ammāiyappapp and Ammai-Nāchchiyār, Amma is synonymous with the god of Tiruvālanāgādu. The story of Kāraikkai-Ammai is not referred to in the Devāram so called. But the eleventh Tirumṛdai of the sacred collection which describes the god at Tiruvālanāgādu was the composition of Kāraikkai-Ammai herself and the place of honour is given to it as Īḻaṇḍi.

The praisasti of the Chōla family conveyed by the Sanskrit portion of the grant (vv. 1 to 137) consists of 271 lines and is mostly Puranic. In verse 4 are introduced the Sun and Manu, the latter of whom was produced from the Sun by concentration of mind. His son was Ikhshvāku (v. 5); his son Vikukshi (v. 6); his son Purānjaya (v. 7) surnamed Kakutstha (v. 8); his son Kakhivat (v. 9) and his son Aryaman

1 The accompanying facsimile Plates XIII to XVI (part of Xa) completely illustrate the Sanskrit portion. The detached Tamil inscription of the later period is illustrated on plate XVI (part of Xa and Xb). The rest of the plates illustrate the Tamil record. Copper sheets VIIb to XVIIb which contain only the description of the boundary line are not illustrated.

1 See footnotes on the translation.
(v. 10). In this family was born Anala-pratapa (v. 11); in his family was born Vēna; and his son born from the right arm was Prithu (vv. 12 and 13). In his family was born Dhundhumāra, so called on account of his having killed the demon Dhundhu (v. 14). In (his) family was born Yuvanāśva (v. 15); his son was Māndhātri who ruled the earth as far as the Lōkāloka mountain (v. 16); his son was Muchukunda who, by killing the demon Kalayavana, pleased the god Mukunda, i.e., Vishnu (v. 17). In (his) family was born king Valabha who founded the city of Valabhi (v. 18); his son was Prithulakṣha who set the mountain Mandara whirling in the ocean for securing nectar (v. 19); his son was Pārthivahudāmani (v. 20). In (his) family was born Dirghabhānu (v. 21) and then came Chandrajit (v. 22); his son was Sankriti who became the emperor at the close of the Krita age (v. 28). In that family was born Pañchapa (v. 24); in his family was born Satyavrata who conquered Kāśirāja, the king of Varanasi (i.e., Benares) (v. 25) and secured the title Rudrajit (v. 26) by conquering Rudra in battle. In that family was born Śibi; an ornament of his family was king Marutta who was an immediate predecessor of the Pāndavas (vv. 27 and 28). In his family was born Dushyanta; his son was Bharata and his son was Chōla after whose name the Solar race on this earth became known as Chōla (v. 29) and who ruled the Chōla country which was abundantly rich (v. 30). Chōlavarman's son was Rājakēsarivarman and Rājakēsarin's son was Parakēsarin (vv. 30 and 31). These two names were used as titles alternately by the Chōla kings in the order of their coronation (v. 32). Parakēsarin's son was Chitraratha; his son was Chitrāśva and his son, Chitradhvanvan (v. 33). It is stated that this last king Chitradhvanvan brought into his dominions the river Kaverkanyakā, i.e., Kaveri, just as Bāgiratha brought into the earth Gangā, the river of the gods (v. 35). In that family was born Suraguru entitled Mrityujit (v. 36). In his family was born Chitraratha who bore the title Vyāghrakētuv after his banner on which was the figure of a tiger. He also bore as an ornament on his head the flowers of the dhātakī (v. 37). His son was Narendrapati who became king at the end of the Trāta age. His son was king Vasu entitled Uparicahara on account of his having received a celestial car from Indra by which he moved about in all directions (v. 39). In his family was born Viśva-jit at the close of the Drāpara age (v. 40). Thus verses 4 to 40 supply names of kings who ruled in the Krita, Trāta and the Drāpara ages and as such can hardly be of any interest to the student of history, excepting perhaps the eponymous name Chōla and the titles Rājakēsarivarman and Parakēsarin of the Trāta age.

1 This name is perhaps to be taken as the origin of the Tamil word Valabha which in Tamil literature generally is synonymous with Chōla. It is not impossible that vēna versus Valabha is a Sanskritised form of the Tamil Valanen. If the latter is true, his founding the town of Valabhi in Sambriṣṭra must have been pure an invention of the poet's imagination. In v. 106 below, Bājendra-Chōla is called the ornament of the Valabha race. But it must be remembered that Tamil literary tradition strongly supports the advent of the early Tamil kings in Northern India,—a Chēra king named Imayavaramban being even supposed to have carried arms into that country.

2 The account given does not specify the exact relationship of Chandrajit to Dirghabhānu. The name Chandrajit perhaps suggests the racial eminence which the kings of the Solar race entertained towards those of the Lunar.

3 I.e., the protector of the five (kings). The Pāṇḍyas are generally known as Paṇḍhavar and are traditionally connected with the frv. Pāṇḍava brothers of the Mahābhārata.

The story of Marutta is related in the Mahābhārata and agrees with what is stated of him in the inscription.

4 Tamil literature refers to the tiger-baner and the string of āsī flowers (Tomatoes) which were emblematic of Chōla royalty.
Coming to the rulers of the Kali age, the first king mentioned is Perunatkilli who was born in this same family and was highly learned (v. 41). In his race was born Kalikāla who renovated the town of Kāneshī with gold and established his fame by constructing flood-embankments for the river Kāvērī. The poet explains the name Kalikāla as ‘the god of Death (Kāla)’ either to the Kali age or to the elephants (kori) of his enemies (v. 42). Evidently here, the tradition recorded in Tamil literature that the name Karikāla ‘the burnt-leg’ was derived from an accident which happened to the king while yet he was a boy, was either not known or was purposely ignored by the compiler. In that family was born Kōchehengannān whose former birth as a spider and deep devotion to Śiva are described in verse 43. The story of Kōchehengannān is found in the Periyapurāṇam under the name Kōchehengatehōla-Nāyañār. He is there stated to have been the son of Subhādēva and Kamalāvati and to have constructed many Śiva temples in the Chōla country. The classic Tamil poem Kalavanai, which is devoted to the history of his life, describes his defeat of the Chēra king at Kalumalām. In the family of Kōchehengannān was born Vijayālaya who took possession of Tāchāpurī (i.e., Tanjore) and there consecrated the goddess Nīlambhasādānī (vv. 44-46). With Vijayālaya commences a regular genealogy of the Chōlas whose capital was Tanjore. The earlier Chōlas of literature whose traditional capital was Uraiyr and who preceded Vijayālaya must have been in a decadent condition serving in some subordinate capacity under the powerful Pallavas. A Telugu branch of them ruing perhaps independently over a small tract of country in the Cuddapah district called Chuliya, is referred to by Huien Tsang. Vijayālaya ‘the abode of Victory’ must have revived the fallen Chōla line and taken Tanjore either directly from the Pallavas or from their feudatories who were then occupying that part of the country. His son Ādityavarman conquered the Pallava king Aparājīta in battle and took possession of his country (vv. 47-49). This was the Tondaimandalam which Āditya is known to have subdued. His son Parantaka was a devotee of Śiva. He drove the Pāṇḍya king into the sea and carried his conquests even into Sinhalas (Ceylon) (vv. 50-52). This explains the titles Madirai-konda and Maduraiyum-Ilamum-konda often found added to the name of Parantaka in inscriptions. This Parantaka is further stated to have built the golden hall called dabhraśabhā (at Chidambaram) and thereby excelled Kubēra, the friend of Śiva (v. 53). The larger Leyden plates, on the other hand, state that he only covered it with gold. His son Rājaditya defeated king Krishnarāja in battle and went to heaven (v. 54). The reference here is evidently to the battle of Takkolam in which the Rāṣṭrakūta king Krishnā IV and his Ganga feudatory Būtuga jointly defeated and killed Rājaditya who was fighting from the back of an elephant as stated in the Leyden grant. The summary way in which Rājaditya has been disposed of by the author of the Tiruvālāngadu plates shows that he did not succeed to the throne, although the Leyden plates explicitly state that after the death of Parantaka, Rājaditya “ruled” the kingdom. Rājaditya’s brother, Gandarāditya next became king (v. 54). The Leyden plates say of him that he produced a son called Madhurantaka and founded a town after his

1 Epigraphics Indica, Vol. XII, p. 136, and Mr. K. V. Subrahmanya Aiyar’s Historical Sketches, pp. 207 ff.
2 See No. 89 above, and Madras Epigraphical Report for 1906, Part II, paragraph 10
3 The battle of Takkolam is referred to in the Aṭṭukur inscription; see Epigraphics Indica, Vol. VI, p. 30 f.
4 The question of Rājaditya’s succession will be discussed in detail in the general introduction to Vol. II
own name on the northern bank of the river Kávērī. The next king mentioned is Arin-
dama (v. 56) whose exact relationship to Gandarāditya is not specified. But it is
known from the Leyden plates and from other inscriptions that Arindama (Ariñjaya,
Ariñjiga or Arikulakēsari) was the third son of Parántaka. His rule was
evidently neither famous nor long. From the Mēlpādi inscription published at page 26f
of this volume, we learn that Rājāraja I. erected the Śiva temple called Ariñjavara
(the modern Chōḷēsvaram) as a pāllippadai (tomb-shrine) to his grandfather Ariñjaya
who was also known as Āṟṟuṟu-tunjinadēva. Āṟṟuṟu where Ariñjaya appears
to have died must be distinct from Tondaiman-Āṟṟu where Āḍitya I. is stated to have
died (Madras Epigraphical Report for 1907, page 71, paragraphs 29 and 30).
Then came Sundara-Chōla or Sundara-Chōla Parántaka (II.) who was very
famous. Five verses (56 to 60) are devoted to his praise. Of Sundara-Chōla the
Leyden plates state that at a place called Chēvēra he fought a great battle and caused
rivers of blood to flow. This Sundara-Chōla’s son was ArunmoliVarma
(vv. 61-63). After the death of Sundara-Chōla (v. 64) his wife Vana-
Mahādevi is stated to have abandoned her people and followed her husband to
heaven (vv. 65 and 66). His son Āḍitya next ruled the earth, killed the Pāṇḍya king in
battle and placed his head high up as a pillar of victory in his capital (vv. 67 and 68).
This Pāṇḍya king is stated in the Leyden plates to be Vira-Pāṇḍya. We also learn
from the same plates that Āḍitya II. had the other name Karikāla. Immediately
after the death of Āḍitya, ArunmoliVarma (called Rājāraja in the Leyden
grant) was requested by his subjects to succeed to the throne but he desired it not
while his paternal uncle still coveted his dominions (v. 69). This statement which
indicates a probable dispute about the succession to the throne immediately after
Āḍitya-Karikāla (II.) is not referred to in the Leyden plates. These latter state
that Madhuraṇtaka, the son of Gandarāditya, succeeded straightway after the
death of Āḍitya. Perhaps we have to give credence to the information furnished in the
Tiruvālangādu plates and accept that while by right the succession was Rāja-
rāja’s, he voluntarily permitted his uncle Madhuraṇtaka to rule the kingdom,
on the understanding that he would himself be chosen for the office of the heir-apparent
(v. 70). Madhuraṇtaka ruled the kingdom virtuously as a pious devotee of Śiva
(v. 71). After Madhuraṇtaka, ArunmoliVarman was installed in the administration
of the kingdom amidst the rejoicings of his people (v. 72). His dīvījaya or the con-
quest of the quarters and the tulabhāra, i.e., ‘weighing oneself against gold’ are mentioned in
verses 74 and 76. The conquest of the quarters began with the south (v. 76). Rājāraja
conquered first the Pāṇḍya (king) Amaraḥujiṅga while his commandant (dandaṇadhā)
captured the impregnable fortress of Viḷinda whose moat was the sea (vv. 78 and 79).
The latter officer also crossed the ocean by ships and destroyed the lord of Lanka (Ceylon)
(v. 80). ArunmoliVarman’s ocean-like army next defeated Satyärāya who fled
away to avoid misfortune. “Being produced of Taila (oil) this (slipping away) was but natural
in him” (v. 81) says the poet, thereby indicating that Satyärāya who was defeated
by Rājāraja was the son of Taila II. He also killed the faultless Andhra king
Bhima for the mere reason that the latter had killed by a powerful club a certain
Rājāraja, his namesake, who was an expert in war (v. 82). This statement makes
it clear that Rājāraja unnecessarily interfered in the politics of the Andhra country,
by killing a king called Bhima. This Bhima and the Rājāraja killed by him have

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1 This village has been identified with the modern Kapparādittam in the Udāiyrpjāiyam taluk of the
Trichinopoly district; see above, Vol. II, p. 374.
not been identified. Rājarāja next conquered the [Kērala] country which was the creation of Rāma (i.e., Parasurāma) and also subdued in battle successively the Gaṅga, Kalinga, Vānga, Magadhā, Āraṭṭa, Odāda, Saurāśhraka, Chālukya, and other kings (v. 81). This list of Rājarāja’s conquests, though by no means impossible, is yet exaggerated when it includes names like those of Magadhā and Saurāśhraka. According to the Leyden plates Rājarāja I. was known by the title Rājāśraya. Rājarāja’s son was Madhurāntaka (v. 85) who backed up by a powerful army turned his attention to the conquest of the quarters (dīngiṣaya) (v. 89). This king called Uttama-Chōla (II.) started to the south as usual with a desire to conquer the Pāṇḍya king (v. 90). The commander of his forces (dandamadha) so struck the Pāṇḍya that the latter ran away from the land of Agastya and sought refuge in the Mahāya hill (v. 91). After taking possession of many a pure lustrous pearl of the Pāṇḍya king (v. 92), Madhurāntaka placed there his own son Chōla-Pāṇḍya for the protection of the Pāṇḍya country and started westward (v. 93). For the first time in its history, Kērala, which was impregnable and unconquered, was entirely annihilated (vv. 94 to 97). The king after this returned to his capital and started afresh for the conquest of the north (v. 98), having again appointed his son Chōla-Pāṇḍya 2 to protect the western country (v. 99). Rājēndra-Chōla entered Kāṇche (i.e., Conjeeveram) in his march against Jayasimha of the Taila family, the lord of the Chālukyas 3 (vv. 99-100). He thoroughly routed him and his forces, thereby causing the ladies of the Raṭṭa kingdom to shed tears 4 (vv. 101-107). Rājēndra-Chōla returned again to his capital (v. 108). With the idea of bringing the river Gaṅgā into his own country through the strength of his arm he ordered his commander 5 to subdue the kings occupying the banks of that river (vv. 109-110). From v. 113 it is inferred that Rājēndra-Chōla also held the title Vikrama-Chōla. The first king conquered was Indraratha of the Lunar race (v. 111); next, Ranaśura was robbed of his prosperity and then Dharmapāla. The commander of the Chōla army reached the Gaṅgā and got the most sacred water of that river carried to his master Madhurāntaka (vv. 116-117). Meantime Rājēndra-Chōla himself reached the river Gōdāvari to meet his able General who had just brought the water of the Ganges, after having defeated Mahipāla on the way (vv. 118-119). Here, Rājēndra-Chōla is stated to have killed the wicked king of Odāda and to have accepted as tribute from the surviving claimant, many rutting elephants 6 (v. 120). His next campaign was against Katāha (v. 123). He then

1 Rājarāja’s conquests as described above also commenced with his march to the south against the Pāṇḍya king.

2 Chōla-Pāṇḍya being only a title, it is difficult to understand if Rājēndra-Chōla Madhurāntaka appointed one and the same son for the protection of both the Pāṇḍya and the Kērala countries or appointed two different sons.

3 Jayasimha is also called the king of the Raṭṭas since he was ruling the Raṭṭapādi, 71-lakh province.

4 The Hindū inscription of A.D. 1007-08 refers to the big Chōla army and its depredatory acts.

5 An inscription (No. 333 of 1917) recently copied at Ennaiyam in the South Arcot district (vide Madras Ethnographical Report for 1918, p. 145) states that Rājēndra-Chōla assumed the title Gaṅgaśikhuda-Chōla after defeating the kings of the north and receiving (from them) the waters of the Ganges with all the pomp of a conqueror. This is not by itself enough to suggest that Rājēndra-Chōla personally conducted the northern campaign as suggested in the report.

6 The Mahādravāsin Tamil inscription, which bears the Chōla insignia of the tiger and the two fish and records the defeat of the Kūlita chief Vimalaitya by a General of Rājēndra-Chōla I., must be referred to this campaign of the king. Kūlita was mentioned as a country in the North-Eastern division of India according to the topographical list of the Brāhmapariśītha (Indian Antiquary, Vol. XXII, p. 183).
constructed in his capital the tank called Chółagañgam which was composed of the waters of the Ganges river, and established it there as a memorial pillar of his victory (v. 124). These conquests of Rájendra-Chóla are mostly recorded in the historical introductions to his Tamil inscriptions dated from and after the 13th year of his reign. It may here be noted that the Tamil introduction given in lines 131 to 142 below is naturally the shorter one, since it belongs to the 6th year of the king's reign; and since it does not include a list of all the conquests mentioned above, it has been suggested that the Sanskrit portion of the grant which includes the conquests of the later years must be a subsequent addition.

Being encamped at Mudigondaśolapuram, king Madhurántaka deputed his minister Jananátha, the son of Ráma, in the 6th year of his reign, to grant the village of Palaiyára to the temple of Siva [at Tiruválangādu] (v. 125). This Jananátha is stated to have been a minister of Madhurántaka and a crest jewel of the Chályukyas (v. 127). The village Puránagáma, (i.e., Palaiyára quoted above), which was granted to the god Siva named Ammaiappā, was the ornament of the province of Jayaṅgonda-Chóla-mándalam and was situated in the district Páčchātyagiri (vv. 128-129). It was also called Tiruválangādu and was bounded on three sides by Símhalántaka-chaturvedimándalam and on the fourth by Nityavindá-chaturvedimándalam (vv. 130-131). The śrīmukha or the royal order conveying the grant was written by Uttamaśóla-Tamiladaiyan. Tirukkalattí Pichchan made the request (viṣjānti) on behalf of the temple and Araneri, son of Māyána, a native of Māṅgalavāyil and of the fourth caste, did the business of taking round the female elephant (kariyābhramāna), etc., under orders of Jananátha (vv. 132-135). The learned poet Nārāyaṇa, son of Sānkara and a devotee of Vishnu, composed the grant (v. 136). Tirukkalattí Pichchan and Araneri, sons of Māyána, do not appear in the Tamil portion of the grant described below. Jananátha of the Sanskrit portion is identical with Narākkan Mārāyaṉ Jananátha olaś Rájendraśóla-Brahmādhirājaṉ who together with three other officers of the king issued the order to execute the grant of Palaiyānur to the Siva temple of Tiruválangādu. Uttamaśóla-Tamiladaiyan is identical with Nārāyaṉaṅ-kārrali olaś Uttamaśóla-Tamiladaiyan mentioned in l. 276 of the Tamil portion.

The Tamil portion of the grant consists of 524 lines engraved on twenty-one copper-plates. The first 145 lines are actually taken up by the order issued under the authority of the king by his ministers and other officers. The next 231 lines contain a detailed description of the boundary line. The last 98 lines state the conditions and privileges with which the village was granted as a devadāna to the temple and supply the names of the artisans who engraved the grant. The order was addressed to the headmen of the districts, the headmen of the brahmāddyam villages and the residents (ādāri) of the devadāna, paṭliechanda, kānīnurattā, vettpēru and ara-čehālébhoyam villages in Mēṅmalai-Palaiyānur-nādu, a subdivision of Jayaṅgondaśóla-mändalam. This classification seems apparently to distinguish the revenue villages of the State from those granted to Brāhmaṇas, temples, Jaina shrines, Jaina teachers, and service-insams and charitable feeding houses. The king being seated in his private room on the upper storey of his palace at Mudigondaśolapuram

1 See e.g., Epigraphis Indica, Vol. XI, pp. 230-231.
2 Le., the Tamil Mēṅmalai or Mēḻmalai.
ordered that Pālaiyāṉār in Mēnmalai Palaivyāṉūr-nādu which originally was a brahmādyā of the assembly of Śīngalāntaka-chaturvēdimaṅgalam in Naḍuvirāḷai Perumūr-nādu should from the 6th year and the 88th day of his reign, cease to be a brahmādyā and be included under vellān-vagai villages. He also ordered that in consequence the tax 598 kārayu and one kūrpi of gold which it was paying with Śīngalāntaka-chaturvēdimaṅgalam must now be reduced but that unlike other vellān-vagai villages, it must be made to pay as of old the permanent tax (in kind) of 3238 kalam 7 kuruṇ and 5 nāl of paddy together with 193 kālayu, 1 māhādēvi and 1 nāl of gold, including palli and be given over as a dēnādāna to the temple of Māhādēva at Tiruvāḷangādu.

Two executive (adhimukham) officers of the king and two arbitrating (dharmamukham) officers passed the order that the royal writ may be entered in the account books just as it had been signed and issued by the four secretaries (Ola-nāyakam) on the strength of a letter received from the officer who wrote the orders of the king, evidently under his direct dictation. This order was further supported by the approval and signature of three chief executive officers. Accordingly on the 90th day of the same year, two officers of the department of taxes (Ketumālai), and the officers called mānāśaṅkāṣṭam, mānattu, mānuṣaṅkāṣṭam, māntyā and mānuṣaṅkāṣṭam being present, the necessary entries were made in the registers.

Two other officers and a third, perhaps a non-official, were also appointed to superintend the ceremony of going round the granted village and its hamlets accompanied by a female elephant (maṅgaṅkai or in Sanskrit karavahramma). In lines 128–146, we are told that the residents of the district who had also received a royal order to co-operate with the above said officers in walking round the hamlets accompanied by the female elephant, in planting boundary stones and milk-bush and in drawing up the gift deed, met together, went in advance to receive the royal order (daṇḍam) placed it on their heads and making due obeisance to it, they walked round the hamlets of Pālaiyāṉār. A short eulogy of the king in Tamil is here inserted in lines 131 to 142. The king is stated to have conquered with his great war-like army Idaittuṟai-nādu, Vanavāsi of extensive forests, Koḷippākkāi and Māṇṇaiakkadakkam, to have captured the crowns of the king and queen of Īlam (Ceylon), the beautiful crown and other jewels which the Pāndya king had deposited with the king of Īlam (Ceylon), the whole island of Īlam-māṇḍal, the crown and the garland of the Kērala king and many ‘ancient islands’ in the sea. Idaittuṟai-nādu which was for a long time identified with the country comprising the small taluk of Yedatore in Mysore, has now been satisfactorily proved by Dr. Fleet to be the kaiyāṉūr doab. Koḷippākkāi has been identified by Mr. Lewis Bice with Kulpaṅk in the Nizam’s Dominions. It is not unlikely also that Māṇṇaiakkadakkam grouped with the two above names, may have to be identified with Mānyakheṭā (Mālkheṭ) in the Nizam’s Dominions though hitherto it has been taken to be Māmme in the Mysore State. Rājēndra-Chōḷa’s seizure of the crowns of the Pāndya, Ceylon and Kērala kings must have earned for him the title Muḍigonda Chōḷa which title he appears to have commemorated by founding the town called Muḍigondachōḷapuram.

1 Perhaps before it had become a brahmādyā of the assembly of Śīngalāntaka-chaturvēdimaṅgalam.
2 Epigraphia Indica, Vol. XII, p. 289.
3 Indian Antiquary, Vol. XLIV, p. 213 f.
4 Muḍigondachōḷapuram was the name of one of the halls in the royal palace at Gāṅgaiyaṇḍachōḷapuram; see above, Vol. II, p. 109.
The circumambulation of the village by the officers and the district people, accompanied by the female elephant is detailed in the point-to-point description of the boundary line, which commences with l. 145. The eastern boundary touched the villages, Perumur, Kālapadi, Nārapādi, Mangalam and Mānaisil, all of which are stated to have been hamlets of Śingalāntaka-chaturvedimangalam. The southern boundary similarly touched the villages Manālaïyamangalam and Tolugur which were also hamlets of Śingalāntaka-chaturvedimangalam and Kāṭtukumundur which was a hamlet of Nattavinoda-chaturvedimangalam. Incidentally in the description of this boundary line, reference is made to the high road leading from Tiruppāsūr to Mēppādi alias Rajāśrayapuram which is of much interest, if by high-road (धरामपथ) is meant, as at present, a broad and tarred avenue road used by men and wheeled traffic. The western boundary touched the villages of Kērainallur, Sākkaranallur, Kāraippakkam, Midugur—all hamlets of Śingalāntaka-chaturvedimangalam and Ānaiippakkam and Mullaivāyil, hamlets of Nattavinoda-chaturvedimangalam. The northern boundary touched the villages of Uppūr, Gangāriippattu, Pōlipakkam and Kāyarpakkam which were also hamlets of Śingalāntaka-chaturvedimangalam.

The inscription closes with a list of privileges (parīdhra) which, being a royal prerogative, were transferred from the king to the temple of Tiruvalangadu, on the village Pālaiyam being converted into a devadāna. The list consisted of several fees, taxes and tolls such as nāṭichī, ārāchi, vaṭṭindhi, pīdānāli, vannāra-pāri, kannalakkānam, kuṭakkānam, idaipattam, karī-irai, tarag (or taragu-pāṭṭam), tattār-pāṭṭam, māngur-pādu, māviri, tīgiri, viśpīdi, vālamānāppādi, nāḻaṟu, nallurudu, nāṭakavād, ādhipākku, ālaikkālam, nīrkkāl, ulu and ṛįkkāḷi. As I have stated elsewhere it is doubtful if all these terms have to be taken as referring to regular sources of revenue to the State or are to be considered mostly as obligatory services which the king alone could enforce on the people for his personal enjoyment. The list is not exhaustive. The Kāšakudi plates mention under parīdhraś a larger number of items. There also it is stated that the palace resided them in favour of the donee. The Leyden plates repeat almost all these terms under parīdhraś but mention tarippudava instead of tareri and add the new term āṭtukkirai. The Vēlappāliyam and the Tandandottam plates published above add the terms puravu-pōṣ, tirumakkānam, tattūkkīyam, ilumptāṭhi, idaipattai (perhaps same as idaipattam), kālam (perhaps same as ilaiikkālam), pēraikkānam, patṭinathari, ulaviyakkāli, ārēṭtu, angādikkāli, kādaiyadaikkai and uppu-kṛchéchaigai. A set of vyavasthā (i.e., conditions of grant) were also imposed on the donee. Here again the exact import of these conditions has not been properly understood. Some have taken it to be only permissive rights just like the privileges mentioned above, granted to the donee; but it would look apparently to be different when we see that permission to build houses of bricks, to dig wells, to plant coconut trees in rows, or to plant sweet-scented verims, may not generally have required a license. Still such are the conditions (vyavasthā) mentioned.

1 This village is mentioned in Nos. 467 and 477 of the Madras Epigraphical Collection for 1905.
2 Mentioned in No. 465 of 1905.
3 Mentioned in No. 486 of 1906.
4 Mentioned in No. 475 of 1905.
5 Perhaps same as Miduvur which occurs in No. 456 of 1905.
6 Mentioned in No. 455 of 1905.
8 This has been translated as tax on quarries. Possibly this term has to be connected with varṇa-pāṭṭi, which occurs elsewhere. In this case it might mean only the fee levied on washerman's stones.
9 See p. 232, above.
vis., that mansions and large edifices shall be built of burnt bricks; wells and reservoirs shall be dug; coconut trees shall be planted in groves; maruvu, dana-nagam, iruvuli, senbagam, red-lilies, mango, jack, coconut, areca and such other trees shall be put in and planted; large oil-presses shall be set up and that toddy-drawers shall not climb the coconut and palmyra trees within the boundaries of the granted village. One or two other eyavasahas regarding the irrigation of lands also deserve to be noted. Usually the distribution of water for irrigation in each village appears to have been fixed by some common understanding. This allotted quantity of water, the grant states, shall be utilised by digging canals. Cultivators to whom the canal is not intended shall not cut open branch channels from it, nor bund up the water, nor raise it by small picootas, nor bale it out by baskots; and those who have the right shall make the most economical use of the water without wasting it. Canals flowing across other villages to irrigate the lands of this village and vice versa shall be permitted to flow over the boundary line and to cast up silt. Besides, the embankments of tanks shall be allowed to be raised within their limits, so that they may hold the maximum quantity of water.

The grant thus set forth was given effect to by the district people (nátthom) of Palaíyánãr, an officer of the department of taxes and two others, one of whom according to l. 120 was an executive officer of the king. The same was also done by the assembly of Singalántaka-chaturvédimagálam, represented by the Karanattay of that village; by the villagers (adróm) of Palaíyánãr and the assembly of Nittavindada-chaturvédimagálam.

The grant was entered in the accounts in the 7th year and the 155th day of the king’s reign, there being present on the occasion the officers already mentioned, together with some others. Four Sanskrit verses with which the inscription ends supply the names of the four sculptors of Kñchípura who belonged to the Hóva or Óv family, vis., Árvávamurta (i.e., Tamil Árvamudú) his two brothers Raṅga and Dámôdara and his son Purushóttama.

There are three dates given in the Tamil portion of the inscription. The first which occurs in line 6 was the eighty-eighth day of the sixth year when perhaps the king orally ordered the release of Palaíyánãr from being a brakmadya of Singalántaka-chaturvédimagálam, its inclusion as a veśīn-vagai and a dévadána, and its permanent settlement. The second date, vis., the ninetieth day of the sixth year which occurs in line 62, was actually the day on which the written order was issued under the signature of the several officers of the king and was perhaps also entered in the books of the issuing office. The third date which occurs in line 517 and is one year and 65 days later than the second date was evidently the date on which the grant was executed and the necessary entries made in the account books of the villages concerned. The long delay in the execution of the king’s order must have been due either to the complicated system of administration or to the details of procedure adopted in separating Palaíyánãr from Singalántaka-chaturvédimagálam.

1 The phrase Gōvindapuravámśas ējakāma svarajam ēmānātva samprattri has to be explained in the sense in which the same phrase occurs in a different form at p. 46 of South-Indian Inscriptions, Vol. III. Here, Gōvindapuravámśa corresponds to Govinda of our inscription and ēmānātva to ēmānātva of our inscription.

2 Gāndhārapalī is a phrase which generally occurs in the description of the boundary line of a village when this cuts across a channel, the waste weir of a tank, or a stream. Evidently it means that the boundary line which passes through the water is no prohibition for the water from flowing over the line to irrigate other lands. The same is to be understood in the case of the casting up of silt.
I.—Sanskrit Text.

Plate Ia.

1 स्वर्णी अकाशकान्तमत्स्ततयुज्यारामपुक्ति: मात्रकामययो द्व- 
2 नीया वर्णणा शक्तितिमर्संगमानं संक्रमानाः [98] आव्यालो- 
3 दिपानं करथरथनितिमर्संगमानं च । चालो निद्रावस्तु पदवथार्थित- 
4 रिक्षितिरितिददे सर्वभृत्रस्वस्तिषितस्वस्थकथां ॥ [99] चीराराजस्वस्तिर्विषित[99]- 
5 वस्तरस विभ्युम्नोजनाः नृर्स्तस्तीत्वयापक्षिणात् 
6 हलोकासार्थक्यकथां ॥ [98] सर्वभृत्रस्वस्तिषितस्वस्थकथां 
7 नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: हारादस्तिषित- 
8 वान महाय[99]वधुकोन्तां ॥ [99] पदवथार्थित सिद्धां: ॥- 
9 रिक्षितिरितिददे सर्वभृत्रस्वस्तिषितस्वस्थकथां शिष्याण्याः [98] श्रीसम- 
10 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
11 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
12 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
13 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
14 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
15 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
16 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
17 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
18 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
19 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
20 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
21 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
22 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
23 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
24 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
25 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
26 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
27 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
28 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
29 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 
30 श्रीश्री राजस्वस्तिषितारामपुक्ति: सतीत्वयापक्षिणात् नितिमर्संगमानमत्स्ततयुज्यारामपुक्ति: [99]- 

Plate IIb.

31 From the originals and from ink-impressions prepared by this office.
32 Read 'नमस्कारायणे'.
33 Read 'नमस्कारायणे'.
34 Read 'नमस्कारायणे'.
35 Read 'नमस्कारायणे'.
PART III.

62 नराधमविनं सुरस्मप्तमवनिवृत्तारुक्को || [१९*] 'नरोहाकारितारारातः
68 परार्थचिन्त: [१*] राजकीररत्रमः [२*] तत्तद्योगविभेदः || [२०*]
64 राजकीररत्राद्रि: पड़ो दृष्टि: परकरीति [१*] अवमायः
65 कोपाधिकुटिमास्तिदिगुत्तालम् [२१*] तत: अभुवति चोजः [१*] नायः
66 मंगलकमाद्वियः [१*] नाममी परिष्ठते रतायारात्याञिपिकी || [२२*] 'अभुवचः
67 नरकेः [१*] शाका परस्यसम्बन्धः [१*] चिनातत्तदुवितमास्तिदिगुत्तालम्
68 श्रीरापति || [२३*] सन्तानाम्पम समानीता: पाविन्सः || [१*] तत्तद्योगः
69 वाक्यम्योः शोभान्पी सहनारिकाम् || [२४*] तुर्यसंधितः दृष्टित \\
70 तेन भगवदेन भोजः [१*] नरपतित्वापन्नमेतोऽस्मि निधनिमि तामु त्वम न करोः
71 कन्या(क)कल्याणः || [१९*] सुरुपरवतित तद्विवेकः सुममवननु विचउम्बिकारः

Plate III.

72 बल्यः [१*] निनामहिमेरजनानन्तरस्वर्गः नरपतिताय सुरहुकमण्यागः
73 मः || [२९*] गभोपकरतित निमज्ञो स्मृतिकारमः नास्तः बलमिनायः [१*] तत्तकुः
74 श्रीरापति || [२५*] सन्तानाम्पम समानीता: पाविन्सः || [१*] तत्तद्योगः
75 श्रीमताब राजः: पड़ो नरपतित्वापन्नमेतोऽस्मि: [१*] परम्पितादिनः
76 'नातस्मादत्वमूलवायाः सदा शिक्षितस्तमः'मननी || [२८*] उपार्चर इति सुः
77 'एतानरथविमित्वमागितानमास्तिदिगुत्तालम्' [१*] सुसूरुरिनवास्वेषुरोऽरः
78 हिन्दुराप्यालीसिद्धान्तस्तूतोऽः || [२९*] हर्षस्य विन्दमेस्य राजः
79 धृवामन: कुक्ल || [१*] चिनातज्ञाम विचउम्बिकास्वेषुरोऽरः
80 मः || [४०*] सन्तानाम्पम समानीता: पाविन्सः || [२९*] तत्तद्योगः
81 महानितिव: कल्पार्जः पर्यत्रिकश्चलनः न तराय || [४१*] कालस्तु करिणः
82 कल्याणः सन्तानाम्पम समानीता: पर्यत्रिकश्चलनः पाँि: प्राप्य सकलमागः
83 मन्त्रमेस्त सदगुरुः || [१*] काली यथा न्वीचकार कनकिस्मूः
84 वृम्मिकामायः कालितकारमार्गशिरस्मूः || [४२*]
85 कोपाधिविनं [१*] 'चुरुसमादक्षरनानामास्तिदिगुत्तालम्' [२१*]

Plate IV.

86 कुष्ठी ग्रामिणी ग्रामस्थानः [१*] कोपाधिकरितम्बुधर्षिस्मूः
87 कस्मा सुजनानायाम बंगे सत्व भिषिमाहादः कृतव: || [४२*]
88 कर्माणि विचितमः [१*] तत्रौरी महति कुक्ल अर्थात्मा बहितिनवास्वेषुरोऽरः
89 निर्भयः [१*] 'प्राणामुनविषिदिगुत्सिदिगुत्विनिपीतिः' || [४४*] सहिष्यः
90 नामाकरितमायः विनास्वेषुराजमार्गम नामाकरितमायः [१*] तथ्यवुपी राजः
91 राजाराजेन्द्राम जहां || [४३*] न ब्रह्मवाचाय 'निनमुरसुनुः
92 नीरः || [१*] सुरुपरवतित तद्विवेकः सुममवननु विचउम्बिकारः

* Read 'मन्त्रिवः'. * Read 'नरापतिनिवृत्तारातः'. * Read 'कोपाधिकुटिमास्तिदिगुत्तालम्'.
* Read 'महानितिवः'. * Read 'वाक्यम्योः'. * Read 'चुरुसमादक्षरनानामास्तिदिगुत्तालम्'.
* Read 'नामाकरितमायः'. * Read 'वृम्मिकामायः'. * Read 'शोभान्पी सहनारिकाम्'.
* The enienda is engraved at the beginning of the next line.
* The metre requires the name to be spelt with a double penultimate न as कोपाधिकुटिमास्तिदिगुत्तालम्.
* Read 'भगवदेन भोजः'. * Read 'नाममुक्तः'. * Read 'ब्रह्मवाचाय'.
* Read 'सन्तानाम्पम समानीता: पाविन्सः'. * Read 'नाममी परिष्टते रतायारात्याञिपिकी'.
* Read 'नीरः'. * Read 'सुरुपरवतित तद्विवेकः सुममवननु विचउम्बिकारः'.
* Read 'राजाराजेन्द्राम'. * Read 'मन्यिवः'. * Read 'निनमुरसुनुः'.
* Read 'राजाराजेन्द्राम'. * Read 'ब्रह्मवाचाय'.
Plate IVb.

Plate Va.

1 Read "मुखदश्रयः".
2 Read "स्वयंकुशः".
3 Read "स्त्रयः".
4 Read "पारालयः".
5 Read "मा".
6 Read "स्मा".
7 Read "नन्द".
8 Read "केवल".
9 Read "श्रवण".
10 Read "रचनायां".
11 Read "वृत्तिः".
12 Read "व्यायामः".
13 Read "स्मार्कः".
14 Read "हास्यः".
15 Read "कुबः".
16 Read "सर्वार्थः".
17 Read "नमः".
18 Read "शुद्धः".
19 Read "सन्निधिः".
20 Read "असः".
21 Read "संस्कारः".
22 Read "सूतः".
23 Read "सुः".
24 Read "संस्कारः".
25 Read "सर्वार्थः".
26 Read "सर्वार्थः".
27 Read "सर्वार्थः".
28 Read "सर्वार्थः".
29 Read "सर्वार्थः".
30 Read "सर्वार्थः".
31 Read "सर्वार्थः".
32 Read "सर्वार्थः".
33 Read "सर्वार्थः".
34 Read "सर्वार्थः".
35 Read "सर्वार्थः".
36 Read "सर्वार्थः".
37 Read "सर्वार्थः".
38 Read "सर्वार्थः".
39 Read "सर्वार्थः".
40 Read "सर्वार्थः".
41 Read "सर्वार्थः".
42 Read "सर्वार्थः".
43 Read "सर्वार्थः".
44 Read "सर्वार्थः".
45 Read "सर्वार्थः".
46 Read "सर्वार्थः".
47 Read "सर्वार्थः".
48 Read "सर्वार्थः".
49 Read "सर्वार्थः".
50 Read "सर्वार्थः".
Plate VIIb.

157 एँ सम्यक्ष्मः || [१२४] जलनिविशिष्यः। विनिवेनः[१४] स्कुरुकुरुनः.
158 मध्यमान्यः[१२] छविकऽविद्यः दण्डनापो विनयः.

Plate VIIa.

160 माकुमनिरविरोधः || [१२६] बुधः निरुकुमनिविशिष्यः राष्ट्रेऽः। क्षीः.
161 कंकालान्यः कःमपि शरसस्त्रीहः युजिनां || [१२६] नौसिन्नीली.
162 न रामेयिन्दुः || [१२६] सलाखःवः श्वसनिविशिष्यः कःमपि परिलः.
163 यव वास्तववः[१२] कःमपि विक्षिष्यः विज्ञानः.
164 वदनेण वद्वः || [१२६] दुःमन्न भिन्नन्यः शतीः प्रवीणः वद्राजः.
165 जो दिक्तोऽरूपः[१२] तुर्चालोगनार्माणस्वः ह्यन्ति ते दुःमन्नः.
166 न व्यञ्जनः || [१२६] स्वदेशानाभ्यांगःणिना रायेः.
167 वशिष्यःतमः सांयः[१२] उदयालोमः नुःतुलुह्वमृगापिनः त्वः।[१२] गितय तथा.
168 कल्याण्यःन्मुक्तः। सञ्ज्ञानः सर्वस्वः सवः ब्युहः[१०] विक्षिष्यः.
169 मुखानन्तरसः[१२] || [१२६] जितय गदंशास्त्रमण्यमाणोऽपातिः[१२] युजः.
171 सुखालविद्यःविश्वामानयः[१०] श्रीवेंद्रप्रसः.
172 शान्तः श्रीराजःराजमानः || [१२६] सम्जति महाराष्ट्रकऽविद्यः.

173 [१२] तीक्षुषःश्रीनिविशिष्यः || [१२] [च भूतहृदयक्तिः] भूतपूर्व इव्यास:
174 सर्वेष तुः || [१२६] वय सर्वति वशिष्यः विविनिधविभागः यस्मातःहीनः.
175 तिः [१२] तत्त्वात्तज्ञानानी अंशमृगाः अंशमृगाः कःमपः[१२]। ध्रुवः || [१२६] तावदमयः.
176 रत्नपः मधुरानक्तक्यः व्यायामः विभिन्नःकिदितिरक्तमः याज्ञादृशः।
177 नामः दुःस्मिन् कःकालानीश्रीनीश्रिकांशः वषापः.
178 रघुकः[१२] बिक्रमः || [१२६] यस्मातःविविद्यः मुक्तमः राजः.
179 कःमपःवदि न तथाः[१२] चिन्तमेतिविद्यनतिविचयः वस्त्रमेवः.
180 प्रदुःसहस्रः || [१२६] विज्ञातविद्यतिनिपुणजानतमः अननितः.
181 बेन। किर्मःकुशसःसः[१२] परनवतःसः वरेन्द्रः विवः.
182 मथ दिनिजाये न्यःवत्स धिरः।[१२] || [१२६] प्रत्यथाय दिनिजाःकुशसः विलोकनमः.
183 ममित्तमःमुखः। [१२] अधितनिजःपुराणः स पाण्डः[१२] विनितपत्मः.
184 समयः मिन्तैनुः || [१२] राजसःनिविशिष्यः दण्डनापोः मरणलिनिपरः[२४]
185 न[२४] पाण्डःराजमभिसःश्रीमाणस्याध्याय भीत्तसत्तरनगः[३३] सयुः विवः पाः.

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1 Read गङ्गान्तः.
2 Read योगः.
3 Read सत्यनिरविशिष्यः.
4 Read गङ्गान्तः.
5 Read व्यः.
6 Read विदानः.
7 Read मनः.
8 Read गङ्गान्तः.
9 Read पाण्डःराजः.
10 Read जानान्तः.
11 Read दण्डनापो.
12 Read विक्रमः.
13 Read तावदमयः.
14 Read तुलुह्वमृगाः.
15 Read श्रीवेंद्रप्रसः.
16 Read दण्डनापो.
17 Read तुलुह्वमृगाः.
18 Read तुलुह्वमृगाः.
19 Read दण्डनापो.
20 Read श्रीवेंद्रप्रसः.
21 Read पाण्डःराजः.
22 Read गङ्गान्तः.
23 Read तुलुह्वमृगाः.
24 Read तावदमयः.
25 Read तावदमयः.
26 Read गङ्गान्तः.
27 Read तावदमयः.
28 Read गङ्गान्तः.
29 Read तावदमयः.
30 Read तावदमयः.
31 Read तावदमयः.
32 Read तावदमयः.
33 Read तावदमयः.
34 Read तावदमयः.
35 Read तावदमयः.
36 Read तावदमयः.
37 Read तावदमयः.
38 Read तावदमयः.
39 Read तावदमयः.
40 Read तावदमयः.
Plate VII.b.

187 जहाजगणों नवरेंद्रें अथवा विस्मिति || [९२] तत्र प्रस्तवेदः।
188 द्वारा तद्विद्यायहोरंशास्त्रभूतीयः || [९३] श्रेयोपयायत्ति रूपः
189 दिक्षिता जितेत || [९४] अन्तर्युक्तियोंः
190 श्रीमानी परिनिष्ठों कुछ सामग्रीमयाबाबुः || [९५] मुख्यत तमनुमय भूमिका रूपः
191 प्याल्पुरणातकात्स्तिकात्स्तितिपुरालितः || [९६] समुद्रातिरिक्तमयाबाबुः
192 समुद्रामयाबाबुः || [९७] कथितमय मनसा विचारितमय
193 विरितबिळ्लमय परमेश्वरदिशोभय || [९८] अपरिमेर्यथा निःस्वाभावः
194 नावलों मुखुरूपकस्पदः केपेन्द्रधामः || [९९] सब श्रीवेश तद्विद्यायः
195 दृष्टिपतियकाराः द्वारकमयावतः भूपमयाः || [१००] जित्या केपेन्द्रधामः
196 दिः समुद्रप्रक्तिकारा द्वारहरिषभाग समुद्रप्रक्तिकाराः
197 दिः समुद्रप्रक्ति समुद्रप्रक्ति मित्राः || [१०१] अन्तर्युक्तियोंः
198 समुद्रप्रक्तिकाराः समुद्रप्रक्तिकाराः || [१०२] तत्र परिनिष्ठों कुछ सामग्रीमयाबाबुः
199 दृष्टिपतियकाराः || [१०३] वैक्यायमय तद्विद्याय मयाबाबुः विशेष समुद्रमयाबाबुः
200 पुढ़े राजाधिराजात कैलाससमेतविशेषकारणः || [१०४] अन्तर्युक्तियोंः
201 स्वयंत्र विवाहः [१०५] श्रीमानीयकाराः मयाबाबुः कामी मयाबाबुः

Plate VIIa.

202 देवीमयायायारेण तैलकुछकालः || [१०६] नाभाबकणः नाभाबकणः शब्दः
203 मयायारेण कोटेश्वराक्रमैः || [१०७] सुधीमयायारेण कोटेश्वराक्रमैः राजाचारणः
204 दृष्टिपतियकाराः || [१०१] तत्र परिनिष्ठों कुछ सामग्रीमयाबाबुः
205 दृष्टिपतियकाराः || [१०१] समुद्रप्रक्ति समुद्रप्रक्ति मित्राः
206 समुद्रप्रक्ति समुद्रप्रक्ति मित्राः || [१०१] वैक्यायमय तद्विद्याय मयाबाबुः
207 सन्दर्भात्तिरितिनामः || [१०१] राजनायानामः नाभाबकणः मयाबाबुः
208 सन्दर्भात्तिरितिनामः || [१०१] तत्र परिनिष्ठों कुछ सामग्रीमयाबाबुः
209 जनानीप्रसाधनोपनिषदः मयायायारेण || [१०१] तत्र परिनिष्ठों कुछ सामग्रीमयाबाबुः
210 यमानिकाराः || [१०२] दृष्टिपतियकाराः मयायायारेण || [१०२] नाभाबकणः
211 श्रीमानीयकाराः [१०२] नाभाबकणः || [१०२] उद्धुः
212 मनोबेदास्तिरितिनामः || [१०२] श्रीमानीयकाराः || [१०२] उद्धुः
213 राजाचारणः || [१०२] मनोबेदास्तिरितिनामः || [१०२] उद्धुः
214 प्रकृतिपदः || [१०२] तत्र परिनिष्ठों कुछ सामग्रीमयाबाबुः
215 श्रीमानीयकाराः || [१०२] नाभाबकणः
216 नाभाबकणः || [१०२] अन्तर्युक्तियोंः विवाहमयायारेण शब्दः

Read "नेत्रि".
Read "विवाहमयायारेण शब्दः".
Read "समुद्रमयायारेण शब्दः".
Read "समुद्रमयायारेण शब्दः".
Read "समुद्रमयायारेण शब्दः".
Read "समुद्रमयायारेण शब्दः".
A letter has been scored out after श in the original.
Plate IXb.

248 १गंगाजी (१०२६), जो राजवंशाधिकारी। पुरी सियाता श्रीमुसुन्दर-
249 ॥ [११९] नरमहाभाषी व्याख्या द्वारा राजकारण [१०] राजस्वाधीनता-
250 ॥ [१२१] श्री चित्रमंडलकारण [२५६] गंगाजी कृति मान्यता द्वारा प्रसिद्ध.
251 ॥ [१२९] कलेक्टराशी के रूप में [१०] स्वायत्त व्याख्या द्वारा [११३] विशेषता-
253 ॥ [४४] नरमहाभाषी. विरोधी विद्वानीसकारी स्वायत्त व्याख्या द्वारा प्रसिद्ध.
255 ॥ [१२९] नरमहाभाषी. कहाँ पर्यन्त संपत्ति रखिन्द्रो मुख्य भाषा द्वारा प्रसिद्ध.
257 ॥ [१२८] विद्वानीसकारी स्वायत्त व्याख्या में कृति [२५३] कवितावादी.
259 ॥ [१२४] नरमहाभाषी. [२५६] संस्कृत भाषा में.
261 ॥ [१२५] नरमहाभाषी. [२५५] संस्कृत भाषा में.
262 ॥ [१२६] नरमहाभाषी. [२५५] विद्वानीसकारी में.

Plate Xa.

283 ॥ [१२०] मायाधक्षता [२५५] श्रीगुप्ताण्डी भाषा में.
285 ॥ [१२४] कवितावादी [२५५] संस्कृत भाषा में.
286 ॥ [१२५] कवितावादी [२५५] संस्कृत भाषा में.

1 Read नरपति.  
2 Read नामवाची.  
3 Read नामवाची.  
4 Read नामवाची.  
5 The letter ण makes the metre faulty by one additional metre.
6 Read [१२२]. The metre would be correct if the letter ण of [१२२] is long and मिति instead of मिति in l. 281.
7 Read नामवाची. This verse consists only of one half of an Artha.
8 Perhaps we have to read [१२२] or it may stand for [१२२] स्. This verse also consists of one half of an Anuvādāsthā.
9 Read नामवाची.
10 The reading नामवाची may be suggested tentatively.
II.—THE DETACHED TAMIL INSCRIPTION.

Plate Xa.—(contd.).

1 രാജാവാഴ്ചപ്പന്നാലെന്നാം വിശ്വാസം പ്രകാരന്തോ
2 കൊല്ലപ്പെട്ടുപന്തിനെന്നാം സാക്ഷി കാണുന്നതോ
3 സുശിഷ്ടവും സൂക്ഷ്മരൂപന്തിലെ അഭിപ്രായവും
4 കൊമ്പന്തെന്നാം അഭിപ്രായവും പാണൻ
5 കൊമ്പന്തെന്നാം അഭിപ്രായവും പാണൻ
6 ജിഗ്രാന് പിരും എന്നാം അഭിപ്രായവും പാണൻ

Plate Xb.

7 രാജാവാഴ്ചപ്പന്നാലെന്നാം വിശ്വാസം പ്രകാരന്തോ
8 കൊല്ലപ്പെട്ടുപന്തിനെന്നാം സാക്ഷി കാണുന്നതോ
9 സുശിഷ്ടവും സൂക്ഷ്മരൂപന്തിലെ അഭിപ്രായവും
10 നിർമ്മാണം നിഷി പുറം പാണൻനന്തോ
11 നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ
12 സുശിഷ്ടവും സൂക്ഷ്മരൂപന്തിലെ അഭിപ്രായവും
13 രാജാവാഴ്ചപ്പന്നാലെന്നാം വിശ്വാസം പ്രകാരന്തോ
14 കൊല്ലപ്പെട്ടുപന്തിനെന്നാം സാക്ഷി കാണുന്നതോ
15 നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ
16 നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ
17 നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ
18 നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ
19 പാണൻ
20 കുരുങ്ങ് നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ
21 കുരുങ്ങ് നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ

III.—TAMIL TEXT.¹

Plate Ia.

1 രാജാവാഴ്ചപ്പന്നാലെന്നാം വിശ്വാസം പ്രകാരന്തോ
2 കൊല്ലപ്പെട്ടുപന്തിനെന്നാം സാക്ഷി കാണുന്നതോ
3 സുശിഷ്ടവും സൂക്ഷ്മരൂപന്തിലെ അഭിപ്രായവും
4 എന്നാം അഭിപ്രായവും പാണൻ
5 എന്നാം അഭിപ്രായവും പാണൻ
6 രാജാവാഴ്ചപ്പന്നാലെന്നാം വിശ്വാസം പ്രകാരന്തോ
7 കൊല്ലപ്പെട്ടുപന്തിനെന്നാം സാക്ഷി കാണുന്നതോ
8 സുശിഷ്ടവും സൂക്ഷ്മരൂപന്തിലെ അഭിപ്രായവും
9 കൊമ്പന്തെന്നാം അഭിപ്രായവും പാണൻ
10 ജിഗ്രാന് പിരും എന്നാം അഭിപ്രായവും പാണൻ

Plate Ib.

11 രാജാവാഴ്ചപ്പന്നാലെന്നാം വിശ്വാസം പ്രകാരന്തോ
12 കൊല്ലപ്പെട്ടുപന്തിനെന്നാം സാക്ഷി കാണുന്നതോ
13 സുശിഷ്ടവും സൂക്ഷ്മരൂപന്തിലെ അഭിപ്രായവും
14 കൊമ്പന്തെന്നാം അഭിപ്രായവും പാണൻ
15 കൊമ്പന്തെന്നാം അഭിപ്രായവും പാണൻ
16 നിർമ്മാണം നിഷി പുറം പാണൻ
17 നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ
18 നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ
19 നിർമ്മാണം നിൽക്കുന്നതോ പാണൻ
20 ജിഗ്രാന് പിരും എന്നാം അഭിപ്രായവും പാണൻ
21 ജിഗ്രാന് പിരും എന്നാം അഭിപ്രായവും പാണൻ
22 ജിഗ്രാന് പിരും എന്നാം അഭിപ്രായവും പാണൻ

Plate IIa.

23 രാജാവാഴ്ചപ്പന്നാലെന്നാം വിശ്വാസം പ്രകാരന്തോ
24 കൊല്ലപ്പെട്ടുപന്തിനെന്നാം സാക്ഷി കാണുന്നതോ
25 സുശിഷ്ടവും സൂക്ഷ്മരൂപന്തിലെ അഭിപ്രായവും
26 കൊമ്പന്തെന്നാം അഭിപ്രായവും പാണൻ

¹ From the originals and from ink-impressions prepared by this office.
27 வருடத்தில் விளையாட்டுகளினை அமைத்து செய்யும் வருடத்தில் வருடநூற்றாண்டு மலைக் காலம்,
28 பிரிக்கப் பக்தரும் பிரஞ்சள்களும் முன்கின்றார்கள்.
29 துவாரார் சாம்பளியாளர்களின் போயிட்டு விளையாட்டு.
30 துவாயும் பொருள்தொடர்புப் பக்தர்களை நூற்றாண்டு மறைவு.
31 இராச்சிய சாம்பளியாளர்களின் போயிட்டு விளையாட்டு.
32 பல வகையான உருவவுடன் செய்துக் கொண்டதற்குச் செய்ந்ததற்கு.
33 பனிக்கான முன்னையுள்ள உருவவுடன் செய்ந்ததற்கு 
34 என்முன்று முன்னையுள்ள உருவவுடன் செய்ந்ததற்கு.

Plate IIb.

35 வருடத்தில் விளையாட்டுகளினை அமைத்து செய்யும் வருடத்தில் வருடநூற்றாண்டு மலைக் காலம். துவாயும்
36 பிரிக்கப் பக்தரும் பிரஞ்சள்களும் முன்னிக்கொண்டு 
37 துவாரார் சாம்பளியாளர்களின் போயிட்டு விளையாட்டு.
38 துவாயும் பொருள்தொடர்புப் பக்தர்களை 
39 போயிட்டு விளையாட்டு.
40 பெறுமை என்ற உருவவுடன் 
41 செய்ந்ததற்கு.
42 முன்னையுள்ள உருவவுடன் 
43 செய்ந்ததற்கு.
44 முன்னையுள்ள உருவவுடன் 
45 செய்ந்ததற்கு.
46 என்முன்று முன்னையுள்ள உருவவுடன் 

Plate IIIa.

47 என்முன்று முன்னையுள்ள உருவவுடன் 
48 போயிட்டு விளையாட்டு.
49 போயிட்டு 
50 போயிட்டு 
51 போயிட்டு 
52 போயிட்டு 
53 போயிட்டு 
54 போயிட்டு 
55 போயிட்டு 
56 போயிட்டு 
57 போயிட்டு 
58 போயிட்டு 

Plate IIIb.

59 என்முன்று முன்னையுள்ள உருவவுடன் 
60 போயிட்டு 
61 போயிட்டு 
62 போயிட்டு 
63 போயிட்டு 
64 போயிட்டு 
65 போயிட்டு 
66 போயிட்டு 
67 போயிட்டு 
68 போயிட்டு 
69 போயிட்டு 
70 போயிட்டு 

Plate IVa.

71 என்முன்று முன்னையுள்ள உருவவுடன் 
72 போயிட்டு 
73 போயிட்டு 
74 போயிட்டு 
75 போயிட்டு 
76 போயிட்டு 
77 போயிட்டு 
78 போயிட்டு 

Plate IVb.

79 என்முன்று முன்னையுள்ள உருவவுடன் 
80 போயிட்டு 
81 போயிட்டு 
82 போயிட்டு 
83 போ� 
84 போய 
85 போய 
86 போய 
87 போய 
88 போய 
89 போய 
90 போய 
91 போய 
92 போய 
93 போய 
94 போய
Plate IXa.

191 மு சாதாரணமாக மிகுந்த நொற்றும் குறிப்பிட்டும் நூற்றாண்டு கல்வி.
192 சாதாரணப் பரிசுகள் நொற்றும் குறிப்பிட்டும் நூற்றாண்டு கல்வி.
193 மு சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
194 மக்கள் சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
195 சாதாரணப் பரிசுகள் நொற்றும் நூற்றாண்டு கல்வி.
196 சாதாரணப் பரிசுகள் நொற்றும் நூற்றாண்டு கல்வி.
197 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
198 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
199 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
200 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
201 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
202 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.

Plate IXb.

208 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
209 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
210 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
211 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
212 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
213 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
214 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.

Plate Xa.

215 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
216 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
217 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
218 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
219 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
220 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
221 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
222 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
223 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
224 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
225 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
226 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.

Plate Xb.

227 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
228 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
229 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
230 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
231 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
232 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
233 சாதாரணமாக மிகுந்த நொற்றும் நூற்றாண்டு கல்வி.
Plate XIIIa.

Plate XIVa.

Plate XIVb.

1 A letter Ω at the end of the line seems to have been erased.

2 Perhaps we have to read ηιαζξ οив; see l. 340 below.
Plate XVa.

Plate XVb.

Plate XVIa.

Plate XVIIb.
Plate XVIIa.

Plate XVIIIb.

Plate XVIIIa.

Plate XVIIIb.

1 Other inscriptions where such terms occur have gātāmārūpam.
PART III.

OF THE SIXTH YEAR OF RAIJENDRA—CHOLA I.

Plate XIXa.

Plate XIXb.

Plate XXa.

1 Read perhaps முதல் கூறு.
TRANSLATION OF THE SANSKRIT TEXT.

(Verse 1.) May bashful Bhavani (Parvati) who, seeing her own form (reflected) in the gem on the hood of the king of serpents (which forms) the necklace of Sri-kantha (Siva), (and) (suspecting) it (to be) another woman, looks askance, excited and jealous, at her husband who, with a heart all-desirous of (her) embrace, prays (for it) bowing at (her) feet, grant you uninterrupted prosperity!

(V. 2.) May that pond in which the royal swan of heroism sports; the sun (which delights) the lotuses (viz.,) the learned; the sole caravan-leader of the vast crowd of travellers on the two routes (viz.,) (the temporal), where the results (of actions) are seen, and (the transcendental), where the results are not seen; the supreme ruler of all royal races; the ocean where the multitude of gems (viz.,) all virtues, has its birth;—the Chola family—rule for over the circle of the earth, redressing the grievances of all!

(V. 3.) The letters (of the alphabet) limited in number are only fifty; (whereas) the virtues of (the kings of) the Solar race are resplendent beyond number. How can I describe these (virtues) with those (letters)? Oh! Mother Sarasvati! secure for me (the help of) other letters (tipi) (also) 1.

(V. 4.) The eye of the three worlds was the Sun 2 from whom sprang the sprouts of all (families of) kings. From him (i.e., the Sun) was born by concentration (manana), Manu, 3 the first of kings whose name became (thus) conformable to (its) meaning.

(V. 5.) Great Ikshvaku 4 was born (as) his son; of him, in great battles the enemies of gods (i.e., the daunas) were greatly afraid. The three worlds, though completely immersed in the ocean of his spotless fame, (still) enjoyed extreme delight. 5

(V. 6.) (Them) came forth his son, the heroic Vikukshi, 6 who was the husband of the youthful Earth adorned by the girdle (viz.,) the waves of all (surrounding) oceans, (and) whose lotus feet were resplendent by the lustre (proceeding from) the diadems of many crowds of bowing kings.

(V. 7.) To him was born as son the king named Puranajaya, whose abundant prowess and heroism were well known and the expansive white parasol of whose blooming fame, having spread over the whole surface of the entire universe, was (still found to be) in excess.

1 The other letters (tipi) which the poet wants to be disclosed to him may possibly here refer to some copper-plate inscriptions of Cholas which would give information about their early history.

2 The Kalisingatu-Parasi introduces the Sun differently. First it mentions Vishnu from whose navel sprang Brahma; from Brahma came Marichi; from him Kasyapa and Kasyapa’s son was the Sun.

3 The Kalisingatu-Parasi refers to the story of the calf that was run over by the car of Manu’s son and to the spirit of public justice displayed by Manu by condemning his son to death on that account.

4 According to the Matsya-Purana, this king had a set of 114 sons who were ruling the country south of Meru and another set of 114 sons who were ruling the country north of that mountain; see H. H. Wilson’s Vishnu-Purana, p. 359, note 8.

5 The Vriddhadashas brought out in this verse deserves to be noted.

6 Vikukshi is also called Sadas, “the hare-eater”, in the Puranas. The Kalisingatu-Parasi omits this name and makes Puranajaya, a son of Ikshvaku.
(V. 8.) This mine of prowess, because (he) sat upon the hump of Hari (i.e., Indra) who had assumed the form of a bull, (and) killed in battle the warriors of the enemies of gods, bore on this account the name Kakutṣṭha (i.e., one who sits on the hump).

(V. 9.) (People) say that his son Kāshīvat was a king of unopposed power, whose fame was sung by the celestial singers (gandharvās) in the houses of gods; and the light of the moon (vī., the reflection of his spotless white parasol, extinguished the fatigue of the people) on the surface of (this) earth.

(V. 10.) His son was Aryyamā, the lord of the earth, who obtained the Lakṣmi (of victory) by stirring the ocean of his enemy (forces) with the churning rod of his mountain (-like) arm; and (and) whose greatness was pre-eminently extolled.

(V. 11.) In his family was born the king (named) Anala-pratāpa, whose malignity was well known in the world, and the fire of whose prowess sprang forth from his tree (-like) shoulders rubbing against the bow-string, and destroyed (his) enemies.

(V. 12.) The full-moon (in swelling) the ocean of his (i.e., Anala-pratāpa's) family was Vēna, the foremost of kings. His son was king Prithu, whose prosperity was great, who was the chief of rulers, and who, like heroism incarnate for putting down injustice (in this world), came forth (clad) in mail, wearing a diadem of gems and holding a bow of matchless strength with the string (drawn) and the arrow (set) from Vēna's right arm which was burned (for that purpose) by chiefs of ascetics.

(V. 14.) In this family was born a king who, having killed the demon Dhundhu of enormous strength, (bore) on earth the name Dhundhumāra. This king also (having become) the sole resort of virtues, ruled the whole earth.

(V. 15.) In that family was born king Yuva-nāśva who had no second (to him) in austerity, celebrity, truth and (other) good qualities; all people well understood his prowess to be a rampart-wall in protecting the whole world, ever increasing on all sides.

(V. 16.) The son of that (king), whose greatness was widespread (and) who was respected by (those) who were (themselves) deserving of respect, was Māṇḍhātri, the master of courage, wisdom, love, prosperity and learning. (He), the birth-place of mercy, ruled for a long time the earth as far as the Lōkāloka mountain as (if he were) the embodiment of the protective power itself.

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1 The same story is narrated in the Vīshṇu-Purāṇa. In the Trīd-āge there was a war between the Devas and the Aūrās. The former being vanquished at first sought the help of Puruṣājaya who completely annihilated the Aūrās. The relationship given here from Sun to Kakuttha is in agreement with the Vīshṇu-Purāṇa.

2 I.e., the people who were his subjects had no anxieties or, in other words, were enjoying perfect peace.

3 Trees produce fire by rubbing against one another.

4 According to the Vīshṇu-Purāṇa, Prithu held the powerful bow of Mahādeva called Ajagava.

5 According to the Vīshṇu-Purāṇa, Dhanadhumara was the title of Kuralayāśva, who at the head of his 21,600 sons fought with the demon Dhundhu and defeated him.

6 According to the Vīshṇu-Purāṇa, he was the 8th in descent from Dhanadhumara and the second of that name in that family, the first being the great-grand-fatber of Kuralayāśva Dhanadhumara.

7 As here, the Vīshṇu-Purāṇa also makes him the son of Yuva-nāśa. It states that he was born from the right side of his father who had drunk of water endowed with prolific efficacy, that he was nursed by Indra and that he ruled over the seven continental zones.

8 This is the name of the mountain which is supposed to be beyond the ocean of fresh water and beyond which again is the shell of the mundane egg; see H. H. Wilson's Vīshṇu-Purāṇa, p. 202 and note 6.
(V. 17.) Begotten (of him) was his son (known as) king Muchukunda,¹ who kept (himself) awake in the duty of protecting the camp of the army of gods which was attacked by the forces of powerful demons; who was engrossed in the sleep obtained (as boon) through the grace of the lord of gods (i.e., Indra) and whose eyes, opening in anger, immediately consumed the crafty demon Kālayavana and (thus) pleased Mukunda (Vishnu).

(V. 18.) In that family was also born he of immense prosperity who was a store-house of celebrated heroism, whose name was known (to the world) as Vallabha, who offered up (his) enemies as moths to the flames of (his) arrows and founded (the city of) Vallabhī.

(V. 19.) To him was born (the king) named Prithulaksha,² who, at the request of crowds of gods and demons, set whirling in the ocean the huge mountain Mandara for (the purpose of) securing nectar.

(V. 20.) To him was born a son (known as) Pārthivachudāmani, who was a mine of power and who, while Mukunda (Vishnu) was giving the gods a drink of nectar, destroyed the army of the demons (who were disturbing).

(V. 21.) Dirghabha, the foremost of the virtuous and a jewel of that race, then became the paramount sovereign. Learned men say that the fire of his prowess quenched the grievances of the virtuous.³

(V. 22.) He, king Chandragit, the parental home of the goddess of victory, conquered the unconquerable army of the enemies of gods and (also) the Moon who had carried away the wife of his teacher (Bṛhaspati).

(V. 23.) His son Sāmkriti became the emperor at the close of the Kṛta age. That he highly reddened (i.e., pleased) the earth with the (white) rays of the moon of (his) fame is (indeed) strange.

(V. 24.) A jewel in that family was the king known as Pańchapa, the victorious, who, by the excellence of his body, surpassed the five-arrowed (Cupid) and vied (in prosperity) with the lord of the heaven (i.e., Indra).

(V. 25.) In his family was born Satyavrata⁴ who, being ordered by (his) father to protect the horse which was let loose for the horse-sacrifice, conquered, by (virtue of his superior) strength, Kāśirāja, the king of Vāraṇāsi (i.e., Benares).

(V. 26.) (Seeing that he) conquered Rudra in a battle where a multitude of arrows proceeding from the bows of opposite parties struck (one another) and produced flames, the assemblage of gods proclaimed "thou art Rudrajit (the conqueror of Rudra)."

¹ The Kalingottu-Parani mentions Muchukunda in the words "कलिंगोत्तु-पराणी मुचुकुंड रक्षित कृत कुमारी अष्टिक विश्वासी।" According to the Purāṇas, Parukuta, Ambarāśa and Muchukunda were the three sons of Māndhātrī born to his wife Bījumati, the daughter of Śaibindu. Muchukunda's long sleep and his burning of Kālayavana on waking up are mentioned in Vīmaṇa-Purāṇa, p. 566ff.

² The Piśāc-Purāṇa mentions a prince Prithulaksha who was eighth in descent from Bali in the line of Āṅga.

³ Here the words 'fire' and 'quenched' printed in italics are intended to produce the aksara known as vīrdhākāra.

⁴ There was a Satyavrata in the Solar race who had married 2 a Kēkaya princess, a descendant of Uṣṇara.
(V. 27.) The jewel of that prosperous family was king Śibi, the son of Uśnāra, who, out of compassion in protecting the pigeon which was threatened (to be killed) by a falcon, gave up attachment for his own body. An ornament in his family was king Marutta, who was famous in (this) world. With the riches that were used and left over (as balance, after the performance) of his sacrifice, the Pāndava performed (their) sacrifice.

(V. 26.) (People) say that Dushyanta was an ornament of the race of this (king). His son was Daushyanta (i.e., born of Dushyanta) Bharata. To him was born a son named Chōla after whom the Solar race on this earth became illustrious.

(V. 29.) Him (i.e., the king Chōla), learned men describe as the generous lord of gods (i.e., Indra) who incarnated on earth (on seeing that) the glory of his town (i.e., Amaravati) was humbled by the varied and lustrous riches of the Chōla country.

(V. 30.) Chōlavarman's son was Rājakēsarivarman (the lion among kings) who split asunder with (his) nails (viz., crooked knives) the elephants (viz., his enemies) and (was) the cage (wherein resided the goddess) of prosperity.

(V. 31.) Rājakēsarivarman's son was king Parakēsarivarman by whose fire-like anger the enemies' forces were consumed.

(V. 32.) Thenceforward these two names indicative of (their) suzerainty were alternately borne by the Chōla (kings) in the order of their coronation.

(V. 33.) Parakēsarivarman's son was king Chitrāratha; his son (was) Chitrāśva; to him (was born) king Chitravahana.

(V. 34.) Heaps of wealth brought by kings from all quarters (of the world) were poured out in front of him and by him in turn (they were scattered) instantaneously (before) supplicants.

(V. 35.) Having come to know that king Bhagiratha engrossed in penance brought down (from heaven) the river of gods (i.e., Gangā) (to earth), this king (also) desirous

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1 He was one of the four sons of Uśnāra of the Lunar race. His descendants are called Śabiyas, from which the Tamil Śabiyas may possibly have been derived. The Kaliyagruha-Purāṇa refers to him in the words sarvadharmaśāhātaḥ, sarvajñānādhiṣṭhānañātha, sarvājñāñādhiṣṭhānañātha, sarvajñāñādhiṣṭhānañātha. It might be noted that in the Mahābhārata (Vana-parvan, Ch. 132), the incident of the falcon and the pigeon is related in connection with king Uśnāra, the father of Śibi.

2 Marutta was a king of the Solar race, a son of Arikaitra who had married off the daughter of Viśāla, king of Viśāla (Mārakandeya-Purāṇa). In favour of Marutta his father is said to have abdicated the throne, being stung by the shame of his action. The Aitareya and Śatapatha-Brahmana state that Marutta performed splendid Bājariya and Asvamedha sacrifices using golden utensils and pleased Indra and the Brahmans, the former with the libations of Śoma juice and the latter with magnificent donations. Marutta, after crowning his son went to the forest where he was slain by Vapushmat. The murder was avenged by Marutta's son Nārāyaṇa, who in his turn killed Vapushmat. The story of the performance of a grand sacrifice by Marutta is related in the Mahābhārata (Āśvamedhikaparvan, Ch. 10). Here also it is stated that Uddhava was advised by Vyāsa to perform his Asvamedha sacrifice with the help of the gold left behind as balance by Marutta.

3 Dushyanta and his son Bharata are the linear descendants of Pāru and well-known kings of the Lunar race. Dushyanta married Śakuntalā and the fourth in descent from his son Bharata was Sāṃkriti, whom our plates place so far high up in the list.

4 The Kaliyagruha-Purāṇa refers to two Rājakēsarivarman, not a Rājakēsarivarman and a Parakēsarivarman as here and in the Leyden plates.
of fame brought her (i.e., Gangā) to his dominions under the name Kāvērakanyaka (i.e., Kāvērī).¹

(V. 36.) In that family was (born) Suraguru² who was the hereditary abode of the maiden, the Lakshmi of victory. This king having conquered by his glory the god of Death in his own territory³ acquired the name Mṛityujit.

(V. 37.) In his race was born king Chitraratha called Vyāghrakētus⁴ from his banner-cloth bearing (the figure of) a tiger, who was a store of great heroism and who wore as an ornament on his head the flowers of the dhākti (Grisea Tomentosa).

(V. 38.) The Trēta-āge having come to a close, a son of this king known as Narēndrapati became the ruler. The diadems of (subordinate) kings dropped down their gems; (because their) fastenings had become loosened by the constant rolling at his footstool.

(V. 39.) From him was produced the head-jewel of the powerful Solar race, (king) Vasu, who was the cause of the destruction of the demons (and who) (known) by the significant surname of Uparichara⁵ moved in any direction he liked in a celestial car which was presented (to him) by the lord of gods (i.e., Indra).

(V. 40.) At the end of the Dvāpara (-age) was born in the family of this head-jewel of kings a conqueror of all hostile kings named Viśvajit.⁶

(V. 41.) In his race was born Perunatkili⁷ who was the receptacle of all sciences, the abode of (the goddess of) Prosperity, who was worshipped by the diadems of all the rulers of the earth which were set with rows of precious gems.

(V. 42.) In this (king's) family was born he, the leader of all the lords of the earth, the foremost of the great on account of his virtues, the king who renovated (the town

¹ There is no finite verb in this verse. Either the usual सुरे has to be understood or अवतरणम् must be changed into अवतरणम् which would offend against the metre.

² The Tamil poem Kalingat-Purani evidently refers to Suraguru and Mṛityujit as two different kings. Suraguru is first mentioned under the name Sarādira in the words "नारदे रामन जने और नारदे जने और" and then it seems to introduce Mṛityujit in the words "श्रवणो जने जने जने जने मयीजाने \\

³ Evidently there was no premature death in his kingdom.

⁴ The Kalingat-Purani refers to him thus: "मयीनारदे रामनारदे जने और नारदे जने और" and mentions him not immediately after Mṛityujit but after a king who is stated to have conquered all the world (perhaps Viśvajit: विश्वाय सुग्रेभ जने और जने और जने) and himself to have succeeded the king who brought the river Kāvērī (सुग्रेभ जने और जने और) and then it seems to introduce Mṛityujit in the words "विश्वायकै जने और जने और जने जने मयीजाने जने जने जने मयीजाने मयीजाने जने जने जने जने जने जने जने जने जने जने जने जने जने मयीजाने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने जने \\

⁵ This king, also called Uparichara-Vasu, was a member of the Lunar race and a descendant of Pūrū. His story is given in the Mahābhārata (Adiparvan, Ch. 84), where it is specifically stated that he was presented by Indra with an aerial car made of crystal. The Tamil poem Kalingat-Purani evidently refers to this same king in the passage "कैसे जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने और जने

⁶ See note above. According to the Purānas there was a Viśvajit in the line of Pūrū, the fifth in descent from Ajamūdha.

⁷ The Kalingat-Purani refers to him thus: "सुग्रेभ जने और जने और जने और जने और जने और जने और जने और

The order in which this king and the two others that follow are mentioned, is different in the Leyden grant and the Tamil poem; see South-Indian Inscriptions, Vol. II., p. 377, and note 5.
of) Kānci with gold, who had established his glorious fame by constructing embankments of the Kāvēri (river) and whom (people) called Kalikāla because (he) was (the god of) Death to the elephants (kari) (of his enemies) as also to the Kāli (age).

(V. 43.) In the family of that (king) of extensive glory was born the emperor Kōchēṅgannaṅgā who bore on his arm the earth (extending) as far as the Lōkālōka mountain, whose tremulous eyes were as blue as the petal of the blue lily (and) the bondage of (whose) spider-body was cut off by (his) devotion to Sambhu (i.e., Śiva) the conqueror of (the demon) Tripura.

(V. 44.) In the illustrious family of that (king) was born Vijayālaya of praiseworthy prowess, whose footstool was battered by the diadems in the rush for precedence (akaṃkhamakā) of kings desirous of prostrating.

(V. 45.) He, the light of the Solar race, took possession of (the town) Taśchāpurī (i.e., Tanjore) which was picturesque to the sight, was as beautiful as Alakā (the chief town of Kubera), had reached the sky (by its high turrets) and the white-wash of (whose) mansions (appeared like) the scented cosmetic (applied to the body), just as he would seize (by the hand) his own wife who has beautiful eyes, graceful curls, a cloth covering (her body), and sandal paste as (white as) lime, in order to sport with her.

(V. 46.) Having next consecrated (there) the image of Niśumbhasūdantī whose lotus-feet are worshipped by gods and demons, (he) by the grace of that (goddess) bore just (as easily) as a garland (the weight of) the (whole) earth resplendent with (her) garment of the four oceans.

(V. 47.) (After him), (his) son king Ādityavarman, the asylum of the wise, a Dhiṣānā (Brihaspati) (in learning), energetic, always bent upon removing evil and adhering (himself) to the path of the righteous, protected the earth.

(V. 48.) The earth having sought refuge under the shadow of his matchless white parasol did not experience on any occasion, the pain caused by the heat (of misery).

1 If the author of the Tiruvāḷaṅgādu plates meant the construction of the dam or anoint across the Kāvēri, he would not have used the word tēsa.

2 In the Leyden grant and the Kaligētā-Pareṇi the form Kalikāla does not occur. In the latter he is described as the king who bestowed on the author of Puffingādāli 1,600,000 gold pieces as a reward for that composition. He is also stated to have defeated the Vajūdi (i.e., Pāṇḍya) and the Uhiya (Chēra) kings, to have destroyed Muka in the course of his constructing the banks of the Kāvēri and to have conquered Kurumi.

3 See above, p. 414, note 8.

4 This is a reference to the story of Kōchēṅgannaṅgā related in the Periyapurāṇam. The latter in the form of a spider is said to have woven cobwebs over the Śiva-linga at Jambukēśvara (Tiruvāḷaṅgākōvāl).

5 The form Taśchāpurī (in which Taśchā stands for Taṇḍā) appears to have continued down to the Vijayanagara times and we find in the introductory praṣasti of the kings of that dynasty that king Narasas, the father of Krīshnasūrya, conquered the Taṇḍha-rāja, i.e., the Taṇḍa (Tanjore) country; Epigraphia Indica, Vol. IX, p. 340.

6 This temple of the goddess Niśumbhasūdantī does not exist now at Tanjore. But there is a famous shrine of Kāli at the western gate of the fort, which is popularly known as Pachobalakāli and Pavalakāli. The annual festivities of the goddess in her double-colored form are celebrated with great devotion, the palace contributing a substantial amount for the conducting of these festivities.

7 It may be noted that the name Ādityavarman is also here intended to convey the sense of the sun. In this case, for the double entendre the letter has to be understood as a supporter of the gods, quick in movement, removing darkness (dōhe) and remaining in the sky which is the path of the stars.

8 This word has to be taken metaphorically here to mean misery. The heat of the sun is felt in the shade of an umbrella.
(V. 49.) Having conquered in battle the Pallava (king) Aparâjita who possessed a brilliant army though (he was in name) aparâjita (i.e., the unconquered) he (i.e., Aditya) took possession of his (i.e., Aparâjita's) beloved country and thus fulfilled the object (of his desire).¹

(V. 50.) His son was Parântaka (i.e., the destroyer of (his) enemies, whose name was full of meaning, who was a bee at the two lotus-feet of Parântaka (i.e., Śiva) and who was as (it were) the embodiment of the boundless joy of (his) subjects.

(V. 51.) Encircled by the fire of whose prowess the Pâñcâya king at once entered the sea, as if intent upon quenching that affliction in-haste, abandoning (his) royal glory and (his) hereditary dominion.

(V. 52.) The fire of whose anger after burning (his) enemies quenched not in the waters of the sea (but) subsided (only) by the tears of the wives of the Simhâjâ (king) who was cut to pieces and killed by (his) weapons.

(V. 53.) He built for Purâri (Śiva), who was before (this) on the silver mountain (Kaîlâsa), a golden house called Dabhra-Sabhâ and (thus) put to shame his (i.e., Śiva's) friend, the lord of wealth (Kubera) by (his) immense riches.

(V. 54.) His son Râjâditya defeated Krîshnarâja in battle and went to heaven. His brother named Gândârâdiya, whose feet were worshipped by the rows of diadems (worn on the heads) of the rulers of the earth, became king.

(V. 55.) Arindama (i.e., the destroyer of enemies) bearing indeed a name which was full of meaning, became the best of kings; and dense forests became the abode of kings, who fled from his anger.

(V. 56.) From him was born the king known as Parântaka who received glowing prowess from the sun, profoundness from the ocean, great heroism from Hari (Vishnu) the abode of strength, an incomparable body from Kâma (Cupid), prosperity from Vishnu and from the moon a splendour pleasant to the eye.

(V. 57.) The mass of people believe this king to be Manu, who, out of love for the (good) conduct which was set forth by himself, has come to the earth once again to establish his law which had become lax under the influence of the Kali (age).

(V. 58.) While that emperor Sundâra was ruling the circle of the earth, the syllable ād (indicative of sorrow) was heard by people only in words like ādha.

(V. 59.) This (king), who was almost (the god of) Death to the Kali (age), considered the circle of the earth to be a more becoming jewel to (his) two serpent-like shoulders than golden armlets brilliant with flawless stones (gem).

(V. 60.) The courtyard about the portals (of his palace) was covered with the dust of gold-pieces which (having) dropped down during the great confusion (ensuing on the occasion) of (the giving away of) unlimited charities, were crushed to powder by the hoofs of horses.

¹The Vîrdhâbhâdu-sankhâra is also hinted here; the virôths appears in his considering himself krit (virtuous) even after taking into his possession the enemy's wife (dayîf).

²Arindama's relation to Gândârâdiya is not mentioned in the verse. But the Leyden grant clearly states that Râjâditya, Gândârâdiya and Ariûjaya (or Arindama) were the three sons of Parântaka.

³Is., the people had no occasion to experience sorrow.
(V. 61.) His son Arunômôljivarman¹ was born (like another) Murâri (Vishnu) supporting on his two arms, long like the praśa (weapon), the glorious (goddess) Śrî (Lakshmi) who closely embraced the whole of (his) body, and bearing on the palms (of his hands), the śankha and chakra in the form of auspicious marks.

(V. 62.) The eyes of people fully delighted in the extraordinary morn (viz., his body) (which maintained) great pure lustre in both the fortnights (pakhā) [or was of pure descent on both sides (maternally and paternally)] and presented a very big (i.e., complete), orb (always) [or had an extensive kingdom to rule].

(V. 63.) The Nāga-women danced on the occasion of the birth of this emperor saying “this (king) in all probability shall relieve our husband (i.e., Ađīśaḥa) of the weight of the earth on his head.”

(V. 64.) King Sundarra-Chōla of great prowess went to heaven, requested (as it were) by the assemblage of gods to protect (it) immediately from the attack of the armies of demons and demi-gods.

(V. 65.) “I am determined to follow my lord Sundarra (i.e., the beautiful) before (he) is coveted by the celestial damsels,” so saying zealously, his devoted queen the glorious Vānavāmabhādevī, a very Arundhatī in (her) manifold good qualities, abandoned her own people² and followed him as [night] the day to heaven, afraid as it were of the allurement (of her husband) by celestial nymphs and (desirous consequently of) being near (him) even there.

(V. 67.) After him, his son named Ađitya ruled the earth. He, who excelled the mind-born (Cupid) in his (superior) beauty, killed the Pāṇḍya king in battle.

(V. 68.) Having deposited in his (capital) town the lofty pillar of victory (viz.), the head of the Pāṇḍya king, Ađitya disappeared (from this world) with a desire to see heaven.

(V. 69.) (Though) requested by the subjects (to occupy the Chōla throne), in order to destroy the persistently blinding darkness of the powerful Kali (age), Arunômôljivarman who understood the essence of royal conduct, desired not the kingdom for himself even in (his) mind, while his paternal uncle coveted his (i.e., Arunômôljivarman’s) dominions.

(V. 70.) Having ascertained by the marks (on his body) that Arunôlī was the lotus-eyed (Vishnu) himself, the able protector of the three worlds that had incarnated (on earth), Madhurântaka installed him in the office of heir-apparent, and (himself) bore the bane of (ruining) the earth.

(V. 71.) Applying (his) mind to (the devotion of) Šarva (Śiva), utilising (his) wealth in the act of performing His worship, (employing) all (his) revenue in the construction of houses (i.e., temples) for Him, and directing (his) subjects to (regularly) perform His festive processions, (showing his) wrath (only) in the killing of enemies and (distributing his) riches among virtuous Brāhmaṇas, that king (Madhurântaka) bore on (his) broad shoulder, the (weight of the) earth.

¹ The form Arunôlîjivarman, though correctly used, has to be read as Arunôlîjivarman in order to suit the metre. The literal meaning of Arunôlî (Arunôlî) is the ‘bead-wreath-torqued.’

² Here is a clear reference to Sati performed by a Chōla queen. The special mention of the phrase ‘abandoning her own people’ in this verse agrees with one of the well-known rules of this ceremony in which the Sati is requested by her people not to enter the fire which, however, she refuses; see Epigraphia Indica, Vol. VI, p. 218, r. 18f.
V. 71. Arunmolivarman was himself then installed in the administration of the kingdom (as if) to wash away the stain of the earth caused by the Kali (-ya) of his body (bathed by the water during the ceremony of installation); and the ends of the quarters heavily roared with the tumultuous sounds of the war-drums, rows of bells and bugles, kettle drums, tambourines and conches.

V. 73. (Surely) the milky ocean formed itself into a circle in the shape of (his) white parasol in the sky and came to see his (own) daughter Sri (Lakshmi) resting on the chest of this (king).

V. 74. Indeed! the ladies of (the lords of) the quarters, who were taken captives during the diguvijaya (i.e., the conquest of the quarters), rendered (their) service to this victorious monarch with chowries (made) of (his) fame, lustrous as the shining moon-beams.

V. 75. Although, in the tulabhāra (ceremony), the king was weighed against gold-pieces in the scales (tulā), he was still (found) a-tula (i.e., unequalled). (Hence), it is difficult to comprehend the greatness of the great.

V. 76. This king—a pile of matchless prosperity, majesty, learning, strength of arm, prowess, heroism and courage—invaded and conquered in order, (all) the quarters commencing with the direction of Triṣāṇku (i.e., the south).

V. 77. The moon as if to afford protection to the Pāṇḍya king born in his own family, and thinking (unto himself) “I am also a rīja (king),” became the white parasol of this (king) who was intent upon conquering that (southern) quarter.

V. 78. (King) Amarabhujanga being seized, (other) dissolute kings, whose rule was secretly mischievous, being much afraid of him at heart, wished to hide (themselves) somewhere (just like serpents with sliding crooked bodies).

V. 79. Thecommandant of (this) ornament of the Solar race, the hereditary home of (the goddess of) victory, captured (the town of) Vilinda whose moist was the sea, whose extensive ramparts were glorious and high (and) which was impregnable to the enemy warriors.

V. 80. The lord of the Rāghavas (i.e., Rāma) constructing a bridge across the water of the ocean with (the assistance of) able monkeys, killed with great difficulty the king of Lāṅkā (i.e., Rāvana) with sharp-edged arrows; (but), this terrible General of that (king Arunmolivarman) crossed the ocean by ships and burnt the Lord of Lāṅkā (Ceylon). Hence Rāma is (surely) surpassed by this (Chōla General).

V. 81. This is strange that though Satyāsraya fled to avoid misery from the attack of his (i.e., Arunmolivarman’s) ocean-like army (still) misery found a (permanent) abode in him. But this is not strange, that his flight is due to (i.e., is the result of his) birth from Taīla.2

V. 82. “Since Rājarāja, an expert in war, of the (same) name as myself, has been killed by a powerful club, I shall, therefore, kill that Andhra (king) called Bhīma though (he may be) faultless.” So saying he (Arunmolivarman) killed him (i.e., Bhīma) with a mace.

1 Perhaps we have to understand that Arunmolivarman was installed after the death of Madhurāntaka, though this is not specifically stated in the verse.

2 Taīla also means oil and it is natural for a liquid to flow or run. Here the word भाव which suits the metre, appears to be used in the sense of भव. 
(V. 88.) Having conquered the country,—the creation of Rāma (i.e., Parasurāma) whose beloved vow was to annihilate the whole of the Kshatriya (race)—(the country) which was adorned with pious people, was matchless and inaccessible on account of the mountains and the ocean, he caused abundant joy to all kings that held a bow (in their hands), (and made) his commands shine on the rows of the diadems of all rulers of the earth.

(V. 84.) Having subdued in battle the Ganga, Kalinga, Vaṅga, Magadha, Aṛaṭṭa, Odha, Saurāśṭra, Chālukya and other kings, and having received homage from them, the glorious Rājarāja—a rising sun in opening the groups of lotuses, viz., the faces of crowds of learned men, ruled the earth whose girdle is the water of all oceans.

(V. 85.) To this ruler of men was born a son, Madhurāntaka, whose limbs bore all the (distinguishing) marks of earth-rulers, who resembled a different Manmatha (mind-born) who had defied the angry roar of Hara (Śiva).

(V. 88.) Wonder! While he of great prowess, was protecting this earth ever following the ways of the good, the eyes of his wives openly transgressed the path (laid down by) the sruti (i.e., the Vedas).

(V. 87.) The fierce Sun, viz., the prowess of Madhurāntaka, stood pervading the whole space (comprised) within the circuit of the quarters. It is strange that (this Sun) reduced to ashes all the kings who stood aloof (from him) (i.e., those who were his enemies) but relieved the affliction of all kings who were near (i.e., those who sought refuge in him).

(V. 88.) Strange it is that the disc of the moon (rāja-mandala, i.e., the circle of kings) setting in the waters of the ocean of his sword, does not rise (again). This is still more strange that (subsequently) it (i.e., the disc of the moon) continues to remain in the sky with (its) brilliant lustre.

(V. 89.) (This) famous (and) heroic lord of men intent upon doing meritorious deeds with large quantities of money acquired by (the strength of) his own arm, turned his attention to the conquest of the quarters (dīgēya), backed up by a powerful army.

(V. 90.) Accordingly, he the unequalled king Uttama-Chōla first started to the (southern) quarter marked by (the asterism) Triśāṅku, with a desire to conquer the Pāṇḍya king, after having arranged for the protection of his own capital.

(V. 91.) The commander of forces (dhamānatha) of this crest-jewel of the Solar race (i.e., Madhurāntaka), struck the Pāṇḍya king who had a powerful army. (And the Pāṇḍya leaving his own country which was the residence of (the sage) Aṅgāsya, from fear (of Madhurāntaka), sought refuge in the Malaya hill.

(V. 92.) (Then) the politic son of Rājarāja took possession of the lustrous pure pearls which looked like the seeds (out of which grew) the spotless fame of the Pāṇḍya king.

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1 The name Aṛaṭṭa is not found in the Topographical list of the Brihatashakhī. In the later Vijayanagaras inscriptions this name is mentioned side by side with Magadha among the countries that paid homage to the kings of that dynasty, and has been invariably translated as Raṭṭa; see e.g., Epigraphia Indica, Vol. IV, p. 270, and Vol. XI, p. 323.

2 The Parvanu Manmatha became the victim of the angry roar of Hara, being reduced to ashes by the fire of his third eye.

3 I.e., their big eyes extended beyond their ears (sruti). Broad eyes are considered by the Indian poets as a mark of beauty.

4 The purport of the stanza is that his enemy kings coming into contact with his sword do not rise again, i.e., they die. After death they remain in the sky with brilliant bodies of gods. The strangeness in the first instance consists in the fact that contrary to expectations the disc of the moon that sets does not rise again; it is still more strange that what does not even rise shines brilliantly in the (middle of the) sky.
(V. 93.) Having placed there his own son, the glorious Chóla-Pandya, for the protection of his (i.e., the Pandya's) country, the light of the Solar race started for the conquest of the western region.

(V. 94.) Having heard of the humiliation which the rulers of the earth were subjected to by (the sage) Bhárgava (i.e., Parasurama) on the battlefield, (and) not being able to meet him (i.e., Bhárgava) (in battle) on earth, that proud king (Madhurántaka) set his mind upon conquering the country called after him.

(V. 95.) Excepting, Paraméśvara (Śiva) who else in this (world) could even contemplate in his mind to humiliate that country which is protected by the glory of (Bhárgava) the crest-jewel of the Brhigu-race and which since then (i.e., the time of Bhárgava) has not been injured by enemies?

(V. 96.) Madhurántaka fearlessly crossed the Sahya (mountain) (and) immediately attacked the lord of the Kérala (country) together with his forces. Then a fierce battle took place which wrought ruin upon (several) kings.

(V. 97.) Having conquered the Kérala king and having annihilated the country protected by the austerities of the chief of the Brhigus, that prince, the abode of prosperity, turned towards his own capital (which looked) as if (it were) dancing (in joy) with (its upraised) hands, viz., brilliant fluttering flag-cloths and whispering welcome by (its) sweetly (singling) waist-belts of (damiana) with unsteady eyes.

(V. 98.) Then the great king, a light in the lineage of Śibi, started for the conquest of the region of Vaiśravana (Kubéra) (i.e., the North), of which the triple (ash-) mark (on the forehead) is the silver mountain (and) where Śiva is residing on the Kailasa (mountain).

(V. 99.) Having appointed his own son the glorious Chóla-Pandya to protect the western country, he the very god of Death (Kála) to the Táília-family (i.e., the Western Chálukya-s) entered (the town of) Káñchi, which was like the waist-band (kāñchi) of the goddess-earth.

(V. 100.) Observing that the lord of the Chálukya-s, king Jayasimha was the seat of the (sinful) Káli (-age), Rájendra-Chóla — himself the destroyer of the Káli- (-age) — started first to conquer him (i.e., Jayasimha) alone.

(V. 101.) It may be no wonder that the fire of his anger burst into a flame as it came into contact with the descendant of Táila.² This is (more) strange that it consumed the enemy-fuel, having crossed the great waters of the ocean.³

(V. 102.) While this king with anger was engaged in vanquishing Jayasimha-rája, very strangely (indeed), the fire of grief of the Raṭṭa ladies burst into a flame, washed by the tears (trickling) from (their) eyes.

(V. 103.) The sides of the ample breasts of the ladies of the Raṭṭa king who was cut to pieces by his fierce General, (though rendered) destitute of ornaments (on account of their widowhood) (nevertheless) became brilliant and beautiful as before with shining pearls, viz., the drops of their tears.

¹ The word also means the great lord. Perhaps Rájendra-Chóla held the special title Parsvadévar.

² Táila-sandéti also means 'quantity of oil.'

³ This statement of Rájendra-Chóla's anger crossing the oceans need not be taken in connection with the conquest of the Chálukya-s between whom and the Chóla invaders there was no ocean intervening. The poet evidently had in his mind the overseas campaigns of Rájendra-Chóla.
(V. 104.) The forces of Cholendraśimha and Jayasimha fought an intensive battle, each (side) kindling the anger of the other, wherein the fire generated by the tusks of huge infuriated elephants dashing (against each other), burnt all the banners.

(V. 105.) That lord of Raṭtarāśtra (i.e., Jayasimha) in order to escape from the fire of the terrible rage of the ornament of the Solar race (i.e., Rājendra-Chōla) took to his heels with fear, abandoning all (his) family riches and reputation.

(V. 106.) Afraid of the anger of the ornament of the Vaḷabha race (i.e., of Rājendra-Chōla) to whom fame was dear, the rest of the enemy's forces quickly sought refuge in forests and mountain-caves as did (also) the dust (raised by) his (i.e., Rājendra-Chōla's) (pursuing) army.

(V. 107.) The army of Raṭtarāja hemmed in on all sides by the continuous downpour of arrows, (and) beleaguered by the heroes in the army of the ornament of the Solar race, was (completely) destroyed just as a range of clouds tossed about by the force of furious winds.

(V. 108.) Having defeated Raṭtarāja with (his) forces, the son of Rājarāja, well-versed in polity and attended by all his numerous virtues such as courage, prowess and victory, got (back) to (his) capital town.

(V. 109.) This light of the Solar race, laughing at Bhagiratha who had brought down the Ganga (to the earth from heaven) by the power of (his) austerities, wished to sanctify his own country with the waters of the Ganga (i.e., the river Ganges) carried thither through the strength of (his) arm.

(V. 110.) Accordingly (he) ordered the commander of the army who had powerful battalions (under his control), who was the resort of heroism (and) the foremost of diplomats,—to subdue the enemy kings occupying (the country on) the banks of that (river).

(V. 111.) Before him, as from the slopes of the Himalayas, marched a very large army like the tremendous volume of the waters of the Ganga with wavy rows of moving horses, causing all the quarters to resound with its confused clamour.

(V. 112.) The van of his army crossed the rivers by way of bridges formed by herds of elephants. The rest of the army (crossed the same) on foot, (because) the waters in the meantime had dried up being used by elephants, horses and men.

(V. 113.) The soldiers of Vikramachōla having reached the points of the compass (first) by the dust raised by crowds of elephants, horses and foot-men, quickly entered (next) the country of hostile kings.

(V. 114.) That general of the ornament of the Solar race first conquered Indra-ratha (and) captured the country of that jewel of the Lunar race who met him (on the battlefield) with very powerful elephants, horses and innumerable foot-soldiers.

(V. 115.) The white parasol of that king, the jewel of the Lunar race, fell (to the ground) its (supporting) staff and top being cut (outher) in battle by sharp arrows, as if the disc of the moon (fell), distressed by the defeat (of her descendant).

(V. 116.) Then having robbed Raṣṭra of his prosperity he entered the extensive dominions of Dharmapāla. (And) conquering him too, this General of the king of Śībis (i.e., of Rājendra-Chōla) reached the celestial river (Gangā).

(V. 117.) The damānajaka then immediately got the most sacred waters of that (river) carried to his master Madhurāntaka by the subjugated chiefs on the banks of that (Ganga river).
(V. 118.) (Meantime) Rājendra-Chōla (himself) with a desire to conquer (enemy kings) reached the river Gōdāvari and by the scented cosmetics on his body (washed away) during a playful bath in the waters (of that river) caused her (i.e., the Gōdāvari river) to be suspected (of enjoyment with a stranger) by the lord of rivers (i.e., the ocean).¹

(V. 119.) The powerful General had (just then) got the waters of the Gāṅgā carried to his master (Rājendra-Chōla), after having defeated Mahipāla and having taken possession of his fame, splendour and precious gems.

(V. 120.) The heroic king killed in battle (the lord of) Oḍḍa who was carrying on the orders of the king of the Kāli (-age), together with (his) younger brother and (his) army and then forcibly took possession of (his) rutting elephants.

(V. 121.) There, the king with his own hand (and) from the (back of the) elephant mounted by himself, killed a mad elephant that ran at him with its trunk raised.

(V. 122.) He (then) entered his own (capital) town, which by its prosperity despoiled all the merits of the abode of the gods,—his lotus feet (all along) being worshipped by the kings of high birth who had been subdued (by him).

(V. 123.) Having conquered Kāṭāha with (the help of) his valiant forces that had crossed the ocean, (and) having made all kings bow down (before him) this (king) (Rājendra-Chōla) protected the whole earth for a long time.

(V. 124.) (This) lord constructed in his own dominions as a pillar of victory (a tank) known by repute as Chōlagaṅgam which was composed of the waters of the Ganges.

(V. 125.) This glorious and highly prosperous king Madhurāntaka staying in the town called Āṭśa-Mudigondachōlapura, deputed with pleasure the illustrious and virtuous Jananātha, the son of Rāma, in the sixth year (of his reign), ordering him to have the prosperous village of Paḷayār granted to the enemy of (the demon) Andhaka (i.e., Śiva).

(V. 126.) Wise men call him (i.e., Jananātha) who was the chief of the learned, a Dhishāna (Bṛhaspati) come down (to the earth) from heaven in order to establish in the world once again the path of righteousness (set up) by him (before), (but) which was (now) tottering under the force of the Kali (-age).

(V. 127.) He was the minister of the glorious (king) Madhurāntaka, as Bṛhaspati (i.e. of Śakra (Indra), the foremost of the learned who directed his intelligence to go always along the path of virtue, who was the crest-jewel of the Chālukyas (Chālukyachāḷadāmāṇi), who (like) the rising sun, caused the groups of the lotus (like) faces of all learned men to bloom (with joy), (and) who was the storehouse of virtues and the birth-place of compassion.

(V. 128.) That son of Rāma (i.e., Jananātha) gave this village to the god of gods Śaṅkara, the enemy of the (three) cities, known by name Ammayappā who had his abode in (the village) called Purāṇagrama (i.e., Palayār in Tamil) which was the ornament of Jayāṅgonda-chōlamandala and was situated within (the district) Pāschātyagiri.

¹ This poetic idea of the lord of rivers suspecting Gōdāvari must have been borrowed from the Rāghavendra where in Canto IV, verse 46, Raghu is stated to have similarly caused the river Kávērti to be suspected by the ocean.

*Id., who was following vicious ways.
(V. 180.) The village Simhâlântaka-chaturvedimângala formed the boundary of that (village) on the east, south and front.

(V. 181.) (The village) known as Nityavinânâ-chaturvedimângala was the boundary of (this) village called Tiruvâlânga[d], on its back-side (i.e., west).

(V. 182.) The royal order (irnmukha) was written by Uttamachôla-Tamil-adaraiya. Tirukkâlattî Pischa made the request (viṣṭapāth), in this (grant). The wise and illustrious Arañâri, the son of Mâyâna, a full-moon (in gladening) the ocean. viṣ., the village named Mangalavâyil, born of the fourth-caste (chaturthâmayâ), which was pure on either side (i.e., both on the paternal and the maternal), did, under orders of Janañâtha (the rest of) the business, such as, the taking round of the female elephant (kariñi-bhrâmaina), etc.

(V. 186.) The learned poet Nârâyana, son of Sañkara (and) a devotee of the Enemy of (the demon) Mura (i.e., Vîṣṇu), composed this grant.

(V. 187.) May Râjendrâ-Chôla be victorious all over the earth, whose many gem (-like) virtues step beyond the bounds of the egg of the three worlds; (the number of) whose enemies is not sufficiently large for the (full) display of (his) splendid heroism; who (like) an ocean is the birth-place of all innumerable gem (-like) virtues; for (the grasp of) whose intelligence sciences (as they now exist) are limited (in number); who being solicited gives to the crowd of suppliants super-abundant wealth; and who is the birth-place of prosperity!

Translation of the detached Tamil inscription on Plate X.

(Line 1) Kôneri-inmai-kondân: staying in the Sañi-mandapa of Madigondâsâlapuram:—in the sixth year and one hundred and twentieth day of Our reign, Mahâdeva-Pidârân having requested Us to grant a devedâna to (the goddess) Ammai-Nâchchhiyâr in the temple of the lord Tiruvâlângâdadaiyâr at Palaiyangâr in Palaiyangâr-nâdu, (a subdivision) of Mânavir-kottam in Jayângondâsâlamanâdalam, We gave as a tax-free adhadama land of the god (âmpôraînârâ), twenty-five and a half velli of land consisting of fourteen and a half (vell) of land in Ammaiâârî, (a village) in Kil-Karriyâr-nâdu, (a subdivision) of Ikkattu-kottam, including wet, dry and nattam (lands); and of eleven (vell) of land in Sattamângalam including nattam, river-bed and dry (lands), to (the goddess) Ammai-Nâchchhiyâr, having removed from this day the old name and the previous owners (of these lands).

(L. 16.) We (further) ordered that it may thus be, entered in the registers, engraved on copper and written on stone. For this statement (of Ours), (this is) the writing (i.e., the signature) of Our Secretary (gâruvînâcâ) Karrâli alias Uttamâsôja Tamiladaraiyân of Tulâr, (a village) in Tiruvalundârnâdu, (a subdivision) of Uyyakkondâr-valanâdu.

1 This term occurs in the different forms Gâruvînâcâ Carâsârî or Gâruvînâcâ Carâsârî, Carâsârî Carâsârî, Carâsârî Carâsârî, Carâsârî Carâsârî and Carâsârî Carâsârî, sometimes independently and sometimes in continuation of the name of the king with whom the grant is connected. Its meaning as a title has been discussed by Dr. Hultzsch in Vol. II. above, p. 110. A further interpretation in the light of similar phraseology occurring in Sanskrit inscriptions is given by Mr. Venkayya in his Annual Report on Epigraphy for 1907, p. 71. As the term mostly occurs in subsidiary records coming immediately after the main record of a king either in one and the same inscription or in different inscriptions of one king grouped together on the same wall of a temple, it looks as if the term was meant to be one of high respect with which the king (once mentioned) was to be introduced. The correct form appears to be Gâruvînâcâ Carâsârî, “the unmatched among kings.”
TRANSLATION OF THE TAMIL TEXT OF THE MAIN RECORD.

(Line 1.) Hail! Prosperity! (This is the order) of Könérin maikondâq to the headmen of districts (nâṭṭhâr), the headmen of brahmadeva (villages), and the residents of villages (mârâvarâ) and towns (sârâvarâ) including devadâna, pallichchanda, kanimurâṭṭâ, veṭṭippârâ, and old arachchâbdhâhâ, in Mélmalinkalai Pallaiyânu-r-nâdu of Jayaṅ-gonda-sâlamândalam. In the sixth year and the eighty-eighth day of Our (reign), when We were in the secret apartment (naraśivâlam) on the southern side of the upper storey (called) Madurântakâdvan within our palace at Mudigonda-sâlapuram, (it being decided) to give to the members of the assembly of Singâlantaka-chaturvēdimângalam, in Nâdvilmalai-Perumūr-nâdu, a village in exchange for Pallaiyärn in Mélmalinkalai-Pallaiyânu-r-nâdu which was a brahmađeya of the assembly of this Singâlantaka-chaturvēdimângalam. We ordered that this Pallaiyärn be (now) separated; that the gold, viz., five hundred and ninety-eight kalâṅ, and one kurī (kithero), levied as tax from this village and from Singâlantaka-chaturvēdimângalam together, shall, from the sixth year, be deduced from the said Singâlantaka-chaturvēdimângalam; that this village (i.e., Pallaiyärn) shall discontinue being a brahmađeya, from the (said) sixth year, and (thus) ceasing to be a brahmađeya it shall become veḷḷâñ-vaṇai (cultivators' portion); that this village not making the payment of taxes in the manner in which the villages which are veḷḷâñ-vaṇai pay, shall, (however) pay year after year from the sixth year as permanent tax (nirpirai) three thousand two hundred and eighty-eight kalâm, seven kurūni and five nañi of paddy and one hundred and ninety-three kalâṅ, (one) mañjâmi and one ma of gold as paid before by this village inclusive of paṭṭa; and that it shall be so taxed and entered in the accounts.

(L. 26.) Our (chief) executive officers (karumamârayam), Udayadârâkâraṁ Tillaiyâli alias Râjârâja-Ìgâvâlâm Kâṇchivâyiil in Pârvâ-r-nâdu, (a subdivision of) Uyyakkondâr-valanâdu and Mánikkaṇ Eduttapâdam alias Sâlâmâvâlâm of Têvângudi in this (same) nâdu; the arbitrators (nadvirukkum) Kandâdai Tiruvenkâda-bhâṭṭan of Śrī-Virâ-nârâyaṇa-chaturvēdimângalam, a free village in Râjendrasimha-vilanâdu and Narâkkan-Mârayâñ Janañâtha allia Râjendraśoja Brahmâdhirâjan of Kârâlantaka-chaturvēdimângalam in Venâdu, (a subdivision) of Uyyakkondâr-valanâdu having informed that Our written (order) be entered in the account books just as (it) has been signed and issued by our Secretaries (Olaivâyâgam) Êrâyirâvaṅ Pallâvaṅâya allia Uttamaśoâ-Pallâvarâyaṅ of Araiâṅ in Pâmbuṇi-kûrâm (a subdivision) of Nittavinâda-vilanâdu, Krishnâ Râma allia Râjendraśoja-Brahmâmârayâñ of Kârâlantaka-chaturvēdimângalam in Venâdu (a subdivision) of Uyyakkondâr-valanâdu, Araiâṅ Śikandaṅ allia Mîrâvaṅ-Mâvâvâlâm the headman of Kugumbil in Ambar-nâdu (a subdivision) of this (same) nâdu and Dvēdaigomapurttu Dâmâda-bhâṭṭan of Kadâlaṅgudi in Kurukkai-nâdu (a subdivision) of Râjendrasimha-vilanâdu, on (the strength of) the letter of Narâyaṇânz Kârâlaṅ allia Uttamaśoâ Tamidaraiyâṅ of Tulâr in Tiruvelandâr-nâdu (a subdivision) of Uyyakkondâr-valanâdu who writes our orders; and our (chief) executive officers Tattaṅ Sândâ allia Râjendraśoja-Anukkappallâvarâyaṅ, the headman of Vâyalâr in Venâdu (a subdivision) of Uyyakkondâr-valanâdu Veḷâñ Kattâṅ allia Irumadiṅâla Viluppâraiyâṅ of Êrûkudi in Ênându (a subdivision) of Arumolideva-vilanâdu and Kândaṅ Karunâkarâṅ allia
Abhimānamṛtu-Mūvēndavelān of Tiyanākudi in Tiruvārur-kūrram (a subdivision) of Kehatriyāśikāmāṇi-vālanādu having supported what has been already said by the above persons—

(L. 49.) in the sixth year and the ninetieth day of Our (reign), Vēṭchikīlān Śolai Kumaraṇ (a resident) of the city of Kachhipēdu in Eyil-nādu, (a subdivision) of Eyir-kōttam (which was a district) of Jayaṅgonda-sōla-mandalam and Mūrtti Vīdividāṅgaṇ of Kachhehiram in Ārvala-kūrram, (a subdivision) of Arumolīdeva-vālanādu, who belong to the department of taxes (puravuvari tūnākkal; the varippottagam (officer) Pagavaṅ Angī of Kachhehiram in Ārvala-kūrram, (a subdivision) of Arumolīdeva-vālanādu; the mugavetti (officer) Teri Vekkānaṇ of Alangudi; the varippotlagayakkanakk (officers) Dāmōdiyaṇ Śirāṇ of Tugavūr and Karumāṇikān Śarṇap; the variyuldū (officer) Śālapāṇi Arumōli of Kōṇur in Kāndāna-nādu, (a subdivision) of Rājarāja-vālanādu; the pattōlai (officers) Vāmana-Narāyaṇaṇ of Eyirūr in Marugal-nādu, (a subdivision) of Kehatriyāśikāmāṇi-vālanādu, Māṇān Kamban, the headman of Vallam and Āchehāṅ Angādī of Ulakaiyār; and the kilmugavetti (officers) Ğēvadī Kamalāṇ, Aiyārāṇ Ğēvārgandān and Kūttādī Nānutrāvān, being present the following entries were made:

"Paḷaiyaṇūr in Mēmālai-Paḷaiyaṇūr-nādu has become a veḷḷaan-vagai village from the sixth year (of reign), having (there) ceased to be a brahmadyā of the assembly of Śīṅgalāntaka-chaturvedimāṅgalam in Nāduvīmālai-Perumūr-nādu. On the day when We were in the private apartment on the southern side of the upper storey (karumāḷiṇ), (called) Madurāntaka-dēvan within our palace at Mudigonda-sōlapuram, We declared that this Paḷaiyaṇūr in Mēmālai-Paḷaiyaṇūr-nādu, (a subdivision) of Jayaṅgonda-sōla-mandalam should from the (said) sixth year cease to be veḷḷaan-vagai and that the tax fixed for this village (Paḷaiyaṇūr) including pāḷi, viz., three thousand two hundred and eighty-eight kalam, seven kurväni and five nāḍ of paddy and one hundred and ninety-three kalanu, (one) māḍīṇi and one mā of gold should, from the (said) sixth year be the permanently settled tax payable after year by year (by the village) to meet the requirements of this Mahādeva of Paḷaiyaṇūr-Tiruvālāngādu and that it should be (so) registered in the account books as a dēvādana,

"Our executive officers Udaiyādīvākaraṇ Tillaṇiyāli alias Rājarāja-Mūvēndavelān of Kāchhipāyil in Pērāvūr-nādu, (a subdivision) of Uyyakkondār-vālanādu and Mānikkāṇ Eduttapādām alias Sōlamūvēndavelān of Dēvanākudi in the (same) nādu; and the arbitrators Kandādāi Tiruvēnkāda-bhāṭṭaṇ of Śīrī Vīranārāyaṇa-chaturvedimāṅgalam (which was) a free village in Rājendrāśīngā-vālanādu and Narākkan-Mārāyāṇ Jananāthan alias Rājendrāśīla-Brahmāchārījaṇ of Kēralāntaka-chaturvedimāṅgalam in Venṇādū, (a subdivision) of Uyyakkondār-vālanādu, having informed that Our written (order) should be entered in the account books just as (it) has been signed and issued by Our secretaries Trāyiravaṅ Pallavaṅ alias Uttamaṅīla-Pallavaraiyān of Araiśūr in Pāmbuni-kūrram, (a subdivision) of Nītavinīḍā-vālanādu, Krishṇaṇ Rāmaṇ alias Rājendrāśīla-Brahmāmārāyān of Kēralāntaka-chaturvedimāṅgalam in Venṇādū, (a subdivision) of Uyyakkondār-vālanādu, Araiyaṅ Śikanḍaṇ
alias Mihavan-Muvendavelan, the headman of Kumbal in Ambaratnu, (a subdivision) of the (same) nadu and Devanigamapattu Damodara-bhattan of Kadanganadi in Kuykkanadu, (a subdivision) of Rajendra Chalavandalu, (on the strength of) the letter of Narayanan Kailai alias Uttama-Sola-Tamiladairayan of Tulir in Tiruvandalur, (a subdivision) of Uyyakondarvalanadu who writes our orders; and our (chief) executive officers Tattan Sendan alias Rajendraasola-Anukappallavarian, the headman of Vayalur in Vennadu, (a subdivision) of Uyyakondarvalanadu, Velan Kattan alias Irumadiyola-Vilupparaiyan of Ulukodi in Ingaanadu, (a subdivision) of Arumadivedavalanadu and Kada Karunakaran alias Abhimamaneru-Muvendavelan of Tiyanganadi in Tiruvurukurram, (a subdivision) of Kshatriyasikhamani-valanadu, having supported what has been already said by the above (persons)—Vethikilin Solaikumar, (a resident) of the city of Kachhipedu in Eyilnadu, (a subdivision) of Eyirkottam (which was a district) of Jayangondasola-mandalam and Murtivididangal of Kachchiram in Arvala-Kurram, (a subdivision) of Arumadivedavalanadu, who belonged to the department of taxes; the varippotagam (officer) Pagavan Angi of Kachchiram in Arvala-Kurram, (a subdivision) of Arumadivedavalanadu; the muggavelli (officer) Tikki Vennakadan of Alangudi; the varippotakkanukku (officers) Dambirana Sivalan of Tugavur and Karumanikkas Sarpakan; the variyilidu (officer) Sulpamini Arumoli of Konur in Kandana-nadu, (a subdivision) of Rajarya-valanadu; the pattalai (officers) Vamanan-Narayan of Eyiur in Maruganadu, (a subdivision) of Kshatriyasikhamani-valanadu, Manna Kamban, the headman of Vallam and Acehan Angadi of Ulakkaiyur; the kilmugavelli (officers) Devadai Kamalan, Aiyar Davaiganda and Kattadi Nanurruvan, being present, entered in the accounts, in the 6th year and the ninetieth day of Our (reign) that Palaiyaran in Melmalai-Palaiyanur-nadu was given as devadana (from the said) sixth year.

(L. 118.) “We nominated (Cailaivaiyai?) Perumani Ambalattadi alias Udayamartanda-Muvendavelan of Siriram in Vandalivathurkurram, (a subdivision) of Arumadivedavalanadu in Sola-mandalam, who is our executive officer in Jayangondasola-mandalam; Manna Areyerrubhathan, the headman of Malisaiikattu Malisai in Mangadu-nadu, (a subdivision) of Puliyur-kottam (which was a district) of Jayangondasola-mandalam, who belongs to the department of taxes and Sendapirangbhattan of Sirunanur in Rajaraja-chaturvedimangalam (which was) a free village of Jayangondasola-mandalam, to superintend (the ceremony of) going round the hamlets (accompanied) by a female elephant.”

(L. 128.) We the representatives of the several districts (naitinettam), received the royal order (itrumugam) with the wording “you too be (present) with these (above named) persons, point out the boundaries, walk round the hamlets accompanied by the female elephant, have the (boundary) stones and milk-bush planted and the deed drawn up,” in the sixth year (of the reign) of King Parakasarivarman alias the glorious Rajendra Chola-deva who in the course of (his) prosperous reign while fortune,
fixing (her abode in him) was increasing (and) while the goddess of the great earth, the goddess of victory in battle and the matchless goddess of fame rejoiced in having become his great queen,—took with (his) great war-like army (the countries), I daitugai nádu, Vanavásí, whose unbroken hedge of forests was extensive; Kollippakkai, whose (fort) walls were surrounded by sulli (trees) and Mannai kādāk kām, whose strength (i.e., fortifications) was unapproachable; the crown of the war-like king of Ílam (surrounded by) the sea, the exceedingly beautiful crown of the queen of that (king) there, the beautiful crown and Índra's necklace which the king of the south (i.e., the Pāṇjāya) had previously deposited with that (king of Ílam); the whole of Ílam on the transparent sea; the crown praised by many and the garland (emitting) beautiful rays,—family treasures which the (kings of) Kāraḷa of brilliant armies rightfully wore; and many ancient islands, whose old and great guard was the sea which roars with conches[.]

(L. 143.) On seeing the royal order, we, the (chief) men of the district went out (respectfully), received and placed (it) on (our) heads and accompanying the female elephant, walked round the hamlets (of Pālaiyānūr).

(L. 145.) The eastern boundary of Pālaiyānūr lies to the west of (the line) which commences at (the) north-east corner (at the spot) where the western boundary of Perumār in Perumār- nādu, which is a hamlet of Śingalantaka-chaturvēdimāṅgalam in Naḍuvināmalai-Perumār- nādu, touches the southern boundary of Kālapādi in the same nādu, (also) a hamlet of the said village (Śingalantaka-chaturvēdimāṅgalam) and where stands a mound with the kodambu (tree); and leaving this (point) to the left, (it) passes southwards along the existing western boundary of the said (village of) Perumār, and reaches the tāngi tree standing at the north-west corner of Nārapādi in the same nādu (which is also) a hamlet of the above-named village. (Further it lies) to the west of (the line) which, leaving this (point) on the left, passes southwards along the existing western boundary of Nārapādi as far as the spot where the western boundary of Nārapādi joins the north-east corner of Maṅgalam in Pālaiyānūr-nādu, (which is also) a hamlet of the above-mentioned village, and touches a pit with the uḍā (tree) standing on its western bank. (Further it lies) to the north of (the line) which, leaving this (point) on the left side, passes north-westwards and (then) westwards along the existing northern boundary of this (village of) Maṅgalam until (it) reaches the pond called Kurunurdai (which lies) on the boundary (of Maṅgalam) and irrigates Pālaiyānūr, Perumār and Maṅgalam. (Further it lies) to the west of (the line), which, leaving this (pond) on the right side and allowing passage for the upper flow of the water (over the boundary line) of the pond, goes south-westwards and southwards along the eastern bank of this pond as far as the ant-hill lying on the eastern bank of this pond. (Further it lies) to the west of (the line) which, leaving this on the right side, passes along the eastern bank of this (pond), (first) in a southerly direction and (then) in a south-westerly direction until it reaches the kodambu (tree) standing on the eastern bank of this pond. (Further it lies) to the west and south of (the line) which, leaving this

1 Is., Eucosis Racemosa which has two varieties, the red and the white.
2 Prosopis Spicigera.
3 Salvedora Pervaia.
4 Uḍā, or tāngi occurs also in other passages where the boundary line of a village passes through a canal or water course. It is evidently a technical term which has to be explained by “permitting the right to the flow of the water over (the boundary line)”.

on the right side, passes southwards (then) eastwards and (then) in a north-easterly direction, until (it) reaches the ant-hill with the margosa (tree) standing on the eastern bank of this pond. (Further it lies) to the south and west of (the line) which, leaving this on the right side, passes eastwards (then) southwards and south-westwards along the eastern bank of this (pond), until it reaches the pirai (tree) standing on the eastern bank of this (pond). (Further it lies) to the south and west of (the line) which, leaving this pirai (tree) on the right side, passes eastwards, (then) southwards, (then) in a south-westerly (direction), (then) southwards, and (lastly) eastwards, on the eastern bank of this (pond) along the existing boundary until (it) reaches the ant-hill with the ugdà (tree) standing on the western boundary of Maṅgalam. (Further it lies) to the west of (the line) which, leaving this on the right side, passes southwards, (then) in a south-westerly (direction), along the existing boundary on the eastern bank of this pond, and reaches the spot where the south-western corner of Maṅgalam joins the northern boundary of Maṇaiyil in Maṇaiyil-nādu, (also) a hamlet of the above-mentioned Śingalantaka-CHATURTĀDIMaṅgalam village. (Further it lies) to the west of (the line) which passes in a south-westerly (direction), (then) southwards, (and again) in a south-westerly (direction) and (then) southwards, on the eastern bank of this (pond) along the existing northern boundary of this (village of) Maṇaiyil until (it) reaches the ant-hill with the ugdà (tree) standing on the eastern bank of this pond.

(L. 184.) The southern boundary (of Paḷaiyaṉūr) lies to the west and north of (the line) which, leaving this ant-hill on the right side, passes southwards and (then) in a south-westerly direction along the existing northern boundary of Maṇaiyil until (it) reaches the path leading to Paḷaiyaṉūr from Maṇaiyil. (Further it lies) to the north and west of (the line) which, cutting through this path passes in a south-westerly direction and (then) southwards along the existing boundary until (it) reaches the velungu tree standing on this boundary. (Further it lies) to the north of (the line) which, leaving this to the left, passes in a south-westerly direction along this existing boundary until (it) reaches the spot where the north-western corner of Maṇaiyil joins the north-eastern corner of Maṇālaiyamaṅgalam in Maṇaiyil-nādu, a hamlet of the above (named) village. (Further it lies) to the north of (the line) which passes westwards and (then) in a south-westerly direction along the existing northern boundary of this Maṇālaiyamaṅgalam until (it) reaches the wood-apple (tree) standing on this boundary. (Further it lies) to the north of (the line) which, leaving this to the left, touches on this boundary the high road leading to Mēṟpādi altas Rājāsrayapuram from Tiruppāsār, and (then) passes westwards in a south-westerly direction and (then) westwards along this (same) high road on the existing boundary, until (it) reaches the pit called Kadambanālū on this boundary. (Further it lies) to the north of (the line) which, leaving this pit on the right side, passes in a south-westerly direction, (then) westwards and (then) in a south-westerly direction along this (same) existing boundary until (it) reaches the ant-hill with the sacred post on this boundary. (Further it lies) to the north of (the line) which, leaving this on the right side, passes in a south-westerly direction on this high road along the existing boundary until (it) reaches the ātis (tree) standing at this spot where the north-western corner of Maṇālaiyamaṅgalam joins the north-eastern corner of Tōḻugūr in Paḷaiyaṉūr-nādu, a hamlet of the above (named) village. (Further it lies) to the north of (the line)

1 Trophostas aspera.
2 We must have expected here a tree in an ant-hill as in other cases. Gopakkāsūm is not the proper name of any tree. Perhaps it indicates a wooden pillar set up on the road side for being worshipped.
3 Bambusa racemosa.
which, leaving this on the left side, passes in a south-westerly direction on the existing northern boundary of Toługür along this high road until (it) reaches the karuvel (tree) standing on this boundary. (Further it lies) to the north of (the line) which, leaving this on the left side, passes in a westerly direction on this existing boundary until (it) reaches the bank of the channel for flood-water (sełączkin karai) put up to prevent inundation on the outer embankment of (the tank) at Palaiyangur (called) Jananathapputtēri. (Further it lies) to the north of (the line) which cuts through this bank and getting up, passes westwards and (then) in a south-westerly direction on this high road along the existing boundary until (it) reaches the vēnum (tree) standing on this boundary. (Further it lies) to the north of (the line) which, leaving this on the left side, passes in a westerly direction on this high road along the existing boundary until (it) reaches a mound on this boundary. (Further it lies) to the north of (the line) which, leaving this on the left side, passes westwards and (then) in a south-westerly direction on the existing boundary, until (it) reaches the margosaa (tree) called Tirupalangadang standing on the northern boundary of Toługür. (Further it lies) to the north of (the line) which, leaving this on the left side, passes in a south-westerly direction on this high road along the existing boundary until (it) reaches the circular pit on this boundary. (Further it lies) to the north of (the line) which, leaving this pit on the left side, passes westwards and (then) in a south-westerly direction on the existing boundary until (it) reaches the margosaa (tree) standing at the spot where the north-western corner of Toługür joins the eastern boundary of Kāttuakkumundur, a hamlet of Nittavinōda-ehaturvedimangalam in Mēlmalai-Mēlur-nādu.

(L. 237.) The western boundary of (Palaiyangur) lies to the east of (the line), which passes northwards along the existing eastern boundary of Kāttuakkumundur until it reaches the ant-hill with the ugd (tree) standing on this boundary. (Further it lies) to the east of (the line) which, leaving this on the right side, passes northwards along the existing boundary until it reaches the channel called Kurundurai which flows from Kāttuakkumundur to the tank at Palaiyangur. (Further it lies) to the east of (the line) which, cutting through this channel passes in a north-easterly direction and (then) northwards along the existing boundary until it reaches the pit called Karbuji (i.e., the stone-pit) at the spot where the north-eastern corner of Kāttuakkumundur and the south-western corner of Kirainallur in Palaiyangur-nādu which is a hamlet of Singalantaka-ehaturvedimangalam in Naḍuvīlmalai-Pērumūr-nādu touch (each other). (Further it lies) to the east and south of (the line) which, leaving this pit on the right side, passes in a north-easterly direction and (then) eastwards along the existing southern boundary of this (village of) Kirainallur until it reaches the rock with the mark of a double fish, lying on the southern boundary of Kirainallur. (Further it lies) to the south and east of (the line) which, leaving this on the left side, passes eastwards and (then) in a north-easterly direction along this existing boundary until it reaches the ugd (tree) standing close to the western side of the boundary stone on the south-east corner of Kirainallur. (Further it lies) to the south and east of (the line) which, leaving this to the left, passes eastwards and (then) in a north-easterly direction along the existing eastern boundary of this (village of) Kirainallur until it reaches the spot where the north-eastern corner of Kirainallur and the south-eastern corner of Saikkaranallur which is a hamlet of the above-said village (Singalantaka-ehaturvedimangalam) touch (each other). (Further it lies) to the east of (the

i Acacia arabica.
line) which passes in a north-easterly direction along the existing eastern boundary of this \textit{Sakkaranallur} until it reaches the boundary stone standing on this boundary. (Further it lies) to the east of (the line) which, leaving this on the left side, passes in a north-westerly direction along this existing boundary until it reaches the pit with the \textit{ugd} (tree) standing on this boundary. (Further it lies) to the east of (the line) which, leaving this pit to the left, passes in a north-westerly direction, (then) northwards and (then again) in a north-westerly direction along this existing boundary until it reaches the pit with the \textit{diti} (tree) on this boundary. (Further it lies) to the east of (the line) which, leaving this on the left side, passes in a north-westerly direction along this existing boundary until it reaches the rock with a \textit{margosa} (tree) on this boundary. (Further it lies) to the east of (the line) which, leaving this on the left side passes in a north-westerly direction along this existing boundary until it reaches the tree called \textit{Ustilai} \footnote{Asosia pennata.} standing at the spot where the northern boundary of \textit{Sakkaranallur} and the south-eastern corner of \textit{Karaiapakkam}, a hamlet of the above (said) village, join. (Further it lies) to the east of (the line) which, leaving this on the right side, passes in a north-westerly direction and (then) northwards along the existing eastern boundary of this (village of) \textit{Karaiapakkam} until it reaches the \textit{margosa} (tree) standing on this boundary. (Further it lies) to the east of (the line) which, leaving this on the right side, passes northwards and (then) in a north-westerly direction along this existing boundary until it reaches the \textit{tamarind} (tree) standing on this boundary. (Further it lies) to the north of (the line) which, leaving this on the right side, passes westwards along the existing northern boundary of \textit{Karaiapakkam} until it reaches the \textit{velungu} tree standing at the spot where the north-western corner of \textit{Karaiapakkam} joins the north-eastern corner of \textit{Midugur} in \textit{Palaiyanur-nadu}, a hamlet of the above (said) village. (Further it lies) to the north of (the line) which, leaving this on the left side passes in a north-westerly direction along the existing northern boundary of this (village of) \textit{Midugur} until it reaches the \textit{velungu} tree standing on this boundary. (Further it lies) to the north of (the line) which, leaving this on the left side, passes in a westerly and (then) in a south-westerly direction along this existing boundary until it reaches the boundary stone marked with double fish standing at the spot where the northern boundary-corner of \textit{Midugur}, the north-eastern corner of \textit{Mullaivayil}, a hamlet of \textit{Nittavinoda-chaturvedimangalam}, and the south-eastern corner of \textit{Anaiapakkam}, a hamlet of the above (said) village, meet (together). (Further it lies) to the east of (the line) which, leaving this on the eft side, passes northwards along the existing northern boundary of this (village of) \textit{Anaiapakkam} until it reaches the tree called \textit{vagmarci} \footnote{Perhaps the same as \textit{Microcarya arida}, \textit{Acacia chloroxyylon}.} standing on this boundary. (Further it lies) to the east of (the line) which, leaving this on the left side, passes northwards and (then) in a north-easterly direction along this existing boundary until it reaches the \textit{vellet} \footnote{Asosia lanceolata.} (tree) standing on this boundary. (Further it lies) to the east of (the line) which, leaving this on the right side, passes northwards and (then) in a north-easterly direction along this existing boundary until it reaches the ant-hill with the \textit{temmanichchayi} \footnote{Perhaps same as \textit{Quadraria implexa}, a fragrant tree.} (tree) standing on this boundary. (Further it lies) to the east of (the line) which, leaving this on the
left side, passes northwards and (then) in a north-easterly direction along the existing boundary until it reaches the ant-hill standing on this boundary. (And further it lies) to the east of (the line) which, leaving this on the right side, passes northwards along this existing boundary until it reaches the ebony tree standing on this boundary.

(L. 307.) The northern boundary (of Palaiyanaṟ) lies to the south of (the line) which, leaving this ebony tree on the left side, passes eastwards along this existing boundary until it reaches the ant-hill with the ilandai\(^1\) tree standing at the spot where the north-eastern corner of Anaippakkam joins the south-western corner of Uppur in Perumur-nādu, a hamlet of Singalantaka-chaturvedimalagam in Naduvilmali-Perumur-nādu. (Further it lies) to the south of (the line) which, leaving this ant-hill on the right side, passes in a south-easterly direction along the existing southern boundary of Uppur until it reaches the veluṅgu tree standing on this boundary. (Further it lies) to the south and east of (the line) which, leaving this on the left side, passes in a north-easterly direction and (then) northwards along the existing boundary until it reaches the tree called vaṅkanai standing on this boundary. (Further it lies) to the south of (the line) which, leaving this on the right side, passes eastwards and (then) in a south-easterly direction along the existing boundary until it reaches the tamarind tree (tree) standing on this boundary. (Further it lies) to the west and south of (the line) which, leaving this to the right, passes southwards and (then) in a south-easterly direction along this existing boundary until it reaches the tree called temmanichchau standing at the spot where the southern boundary of Uppur joins the north-western corner of Kangānērippattu, a hamlet of the above (said) village. (Further it lies) to the west of (the line) which, leaving this on the left side, passes southwards along the existing western boundary of Kangānērippattu until it reaches the ant-hill standing on this boundary. (Further it lies) to the west and south of (the line) which, leaving this on the left side, passes southwards and (then) in a south-easterly direction along this existing boundary until it reaches the rock with the uga (tree) standing on this boundary. (Further it lies) to the west and south of (the line) which, leaving this on the left side, passes southwards and (then) in a south-easterly direction along this existing boundary until it reaches the tamarind tree with rock standing on this boundary. (Further it lies) to the west and south of (the line) which, leaving this on the left side, passes southwards and (then) in a south-eastery direction along this existing boundary until it reaches the hedge (terri \? ) called Šānjijānterri on the southern boundary of Kangānērippattu. (Further it lies) to the south of (the line) which, passes eastwards along the existing southern boundary of Kangānērippattu until it reaches the fresh water tank of Kangānērippattu. (Further it lies) to the south of (the line) which, leaving this on the left side, passes eastwards and (then) in a north-easterly direction along this existing boundary until it reaches the wood-apple (tree) standing on this boundary. (Further it lies) to the south of (the line) which, leaving this on the left side, passes eastwards and (then) in a south-easterly direction along this existing boundary until it

\(^1\) *Ziziphus jujuba.*  
\(^2\) *Webera toirandra.*
reaches the ḍūti tree standing at the spot where the south-eastern corner of Kānagānerippattu joins the north-western corner of Pōlipākkam in Palaivanṭurṇādu, a hamlet of the above (said) village. (Further it lies) to the south of (the line) which, leaving this on the right side, passes eastwards along the existing western boundary of this Pōlipākkam until it reaches the bank of the tank called Kāṅganēri. (Further it lies) to the south of (the line) which, cutting through this bank and allowing the upper flow of water of this tank, gets up (the bank) in a south-easterly direction (and passes) until it reaches the old channel which proceeding from the sluice of Kāṅganēri irrigates Palaivanṭurṇādu, Pōlipākkam and Kayarpākkam. (Further it lies) to the south of (the line) which, cutting through this channel and allowing the upper flow of water, passes in a south-easterly direction along the existing boundary until it reaches the Aṃgaṇavāykkālā which flows from the Kāṅganēri (tank). (Further it lies) to the west and south of (the line) which, cutting through this, passes southwards and (then) eastwards along the existing western boundary of Pōlipākkam until it reaches the ant-hill with the pullūndi (tree) standing on this boundary. (Further it lies) to the south of (the line) which, leaving this on the right side, passes eastwards along this existing boundary until it reaches the old channel irrigating Palaivanṭurṇādu and Pōlipākkam. (Further it lies) to the west of (the line) which, cutting through this channel and allowing the water to flow over, passes southwards along this existing boundary until it reaches the ant-hill with the margosa (tree) standing on this boundary. (Further it lies) to the west of (the line) which, leaving this on the right side passes southwards along this existing boundary until it reaches the high-level channel mēṭtādykkālā flowing from the sluice of (the tank) Kāṅganēri. (Further it lies) to the north of (the line) which, allowing the water of this channel to flow over cuts through it, and passes in a south-westerly direction along this existing boundary until it reaches the margosa (tree) standing on this boundary. (Further it lies) to the west of (the line) which, leaving this on the left side, passes southwards along the existing boundary until it reaches the path leading to Palaivanṭurṇādu from Kāṅganēri. (Further it lies) to the south of (the line) which, following this same path, passes along the existing boundary in a south-easterly direction (until it) reaches the tamarind (tree) called Kumaranpuli standing on the southern boundary of Pōlipākkam. (Further it lies) to the south of (the line) which, leaving this on the right side, follows this same path along the existing boundary in a south-easterly direction and then turns and goes in a north-easterly direction. (Further it lies) to the east of (the line) which, cutting across this path, passes northwards along the existing boundary until it reaches the tank called Kāḻivāniyagārṇā on this boundary. (Further it lies) to the east of (the line) which, leaving this on the right side, passes northwards along the existing eastern boundary of Pōlipākkam until it reaches the eastern bank of the sacred bathing tank in front of the temple of Mahādēva at Pōlipākkam. (Further it lies) to the east of (the line) which, leaving this on the left side, passes northwards along the existing boundary until it reaches the western bank of the well called Mottaiṅkīnaru on this boundary. (Further it lies) to the east of (the line) which, leaving this well on the right side, passes northwards along the existing boundary until it reaches the margosa (tree) standing on this boundary. (Further it lies) to the south of (the line) which, leaving this on the left side, passes eastwards and (then) in a north-easterly direction along the existing boundary until it reaches the ant-hill standing on the eastern ridge of the field called Nochekkalīval on this boundary. (Further it lies) to

1 The first part of this word is perhaps correctly Ammaṅgā which was the name of Rājendr Chōla's daughter, the queen of the Eastern Chāluṟūya king, Bājurāja I.
the south of (the line) which, leaving this on the left side, passes eastwards along the existing boundary until it reaches the ant-hill standing in the south-western corner of Kāyarpākkam. (Further it lies) to the south of (the line) which, leaving this on the left side, passes eastwards and then in a north-easterly direction and (then again) eastwards along the existing southern boundary of this village of Kāyarpākkam until it reaches the veluṅgu tree standing on this boundary. (Further it lies) to the south of (the line) which, leaving this on the left side, passes eastwards along the existing boundary until it reaches the ant-hill standing on this boundary. (Further it lies) to the east and south of (the line) which, leaving this on the right side, passes northwards and then eastwards along the existing boundary until it reaches the stout margoṇa (tree) standing on this boundary. (Further it lies) to the west and south of (the line) which, leaving this margoṇa on the left side, passes southwards and eastwards along the existing boundary until it reaches the mound with the margoṇa (tree) standing on this boundary. (Further it lies) to the east and south of (the line) which, leaving this mound on the right side, passes northwards and (then) eastwards along the existing boundary until it reaches the well called Amaṅgaṇṭṭi-kinaru at the spot where the south-eastern corner of Kāyarpākkam joins the south-western corner of Kūlāpādi in Perumūr-nādu, a hamlet of the above (said) village. (Further it lies) to the south of (the line) which, leaving this well on the right side, passes in a north-easterly direction and (then) eastwards along the existing southern boundary of this Kūlāpādi, until it reaches the pond called Karunadurai-māda. (Further it lies) to the south of (the line) which, allowing the upper flow of water of this (pond), runs this right across and (then) getting up, passes in a north-easterly direction and then eastwards along the existing boundary until it reaches the ant-hill with the udā (tree) standing on this boundary. (Further it lies) to the south of (the line) which, leaving this ant-hill on the right side, passes in a north-easterly direction and (then) eastwards along the existing southern boundary of Kūlāpādi until it reaches the ant-hill with the udā (tree) standing on this boundary. And (further) leaving this on the right side, (the boundary) passes eastwards along the existing southern boundary of Kūlāpādi and reaches the spot where it first started.

(L. 426.) (The following are) the privileges (parivāra) secured (by the temple) on getting as devadāna, all the land situated within the four great boundaries herein thus declared including wet lands, dry lands, villages, village-sites, houses, house-gardens, open fields, waste (lands set apart) for grazing cattle, tanks, cow-pens, ant-hills, hedges, forest-lands, pīdilīgai, barren lands, brackish lands, streams, channels cut through fields, rivers, arable lands near rivers, deep pits (of water) where fish exist, hollows where honey is stored, trees growing up, wells sunk below, tanks, ponds, lakes, collections of water below lake (būna),—without excluding any existing land which is either covered with water or rolled by the barrow, (the land) where iguanas run or the tortoises creep:—nāḍāṭchi (fee for the administration of the district), tāṭči (fee for the administration of the village), nāḍi (of grain) on (every) basket, pudāndi, (fee on) washermen's stones, marriage-fees, fees on potters and shepherds, tax on looms, brokerage tax on goldsmiths, maṅgupāḍu, nāṟirāi, thyeri, vīrīḍi, vītnānāṭṭi, good cow, good bull,

1 uṣer may be connected with uṣer, which generally occurs in inscriptions in the sense of a shepherd. The word is evidently different from uṣer, which is explained by Mūchānaṅgoḍhyāya V. Swamināṭha Ayar as the open platform under a tree where all people of a village meet together.

2 Gāṟtāṭṭu is perhaps a corruption of the Sanskrit pūṭāṭaka.

3 See above, Vol. II, p. 531 n.
fee for the watch of the district (naḍukval), aṣaṇkku, sāmīṅgālam, water-tax, tolls, fees on forries and every (other) fee including such as the king could take and enjoy, shall not (henceforth) be received by the king (but) shall be received by this god only. For having thus obtained the land, the following conditions (vyavasthāi) are imposed:—(the lands) of this village shall be irrigated by canals dug (proportionately) as per water assigned (from those canals); others (who are not tenants of the deva-dana-lands) shall not be permitted to cut branches from these canals (kūrangu), dam the passage of water) across, put up small piccottas, or bale (out) water in baskets. The water (thus) assigned shall not be wasted. Such water shall be (appropriately) used for irrigation (after) being regulated. Channels and springs passing across the lands of other villages to irrigate the lands of this village, shall (be permitted) to flow over (the boundary line) and to cast up (silt). Channels and springs passing across the lands of this village to irrigate the lands of outside villages, shall (also be permitted) to flow over and cast up (silt); mansions and large edifices shall be built of burnt tiles (bricks?); reservoirs and wells shall be dug; coconut (trees) shall be planted in groves; maruva, damanagam, iruveli, sēngōgam, red lilies and mango, jack, coconut, areca and such other useful trees of various descriptions, shall be put in and planted; large oil-presses shall be set up; the losure (toddī - drawers) shall not (be permitted) to climb the coconuts and palm (trees) within the surrounding boundaries of this village; the embankments of the tanks of this village shall be permitted to be raised within their own limits (to any suitable height) so as to hold the utmost quantity of water that may be let into those tanks.¹

(L. 458.) Having taken round the female elephant and circumambulated the hamlets and having planted (boundary) stones and milk-bush, we, the people (nāṭṭam) of Paḷaiyaṇur in Mālmalai-Paḷaiyaṇur-nādu, drew up and gave the charity-deed (aṟ_mysqlam) for a deva-dana to Maḥādeva (Śiva) of Tiruvālāngādu from the sixth year (of reign), subject to the privileges and conditions set forth above. This is the signature of me, Maḷiśai-kiḷḷan Mānaṇ Āriyēnu² of Maḷiśai-nādu in Māṅgādu-nādu, (a subdivision) of Puliyār-kōṭṭam in Jayaṅgonda-sūla-mandalam, who belonged to the department of taxes and who being present with the people (of Paḷaiyaṇur), (was one of the persons) who led round the female elephant and drew up and presented the charity-deed. This is the signature of me, Perumān-Ambalattādi alias Udaiyamārttāḍa-Mūṇondavāḷaṇ of Sirumār in Vandalaiavēḻ-kūṟram, (a subdivision) of Arumolidēvavālānādu who thus got the charity-deed to be drawn up after taking the female elephant round. This is the signature of me, Bhāradvājī Nārāyaṇaṇ Sēndapirāṇ Bhaṭṭa of Sirunāgalā, a resident of the glorious Arumolidēvavachchēri in Rājarāja-chaturvedimāngalam, who got thus the female elephant taken round and the charity-deed drawn up. Thus, we (the members) of the assembly of Šingalāntaka-chaturvedimāngalam in Naḍuvilmalai-Perumār-nādu, marked and showed the boundaries and going round with the female elephant, planted the (boundary) stones and milk-bush for the deva-dana and drew up and presented the charity-deed. This is the signature of me, the arbitrator Āyirāvan Arāṅgān alias Šingalāntaka Dānmappiriyāṇ, the karaṇasthā of this village. We the

¹ aṟ_mysqlam is a phrase which could only mean "the maximum capacity of water."
² In l. 123 this same name occurs as Arayēru-Bhaṭṭa.
villagers (döröm) of Pālaiyāṇār in Mēmmalai-Pālaiyāṇār-nādu, marked and showed the boundaries, thus, and going round with the female elephant, planted the (boundary) stones and milk-bush and drew up and presented the charity-deed, for the dēṉārāṇ. This is the signature of me the Śivaraḥmanan Kēḷayapān Pādi Tiruvorriyandigal, the karanattān of this village, who wrote this under the orders of the villagers. We (the members of) the assembly of Nittavīṇāda-caturvedimāngalam in Mēmmalai-Mēḷūr-nādu marked and showed thus the boundaries and going round with the female elephant, planted (boundary) stones and milk-bush for the dēṉārāṇ and drew up and presented the charity-deed. This is the signature of me, the arbitrator Aṉiravān Ayyaṉ Perumān alias Śrīkrishnān Uttampirīyan who is the karanattān of this village.

(L. 484) Narākkan - Mārāyan Jananāthan alias Rājendraśīla-Brahmādhirāja of Kēralāntaka-caturvedimāngalam in Ven̄nādu, (a subdivision) of Uyyakkondār-valanādu; the magistrate (edhibān) Tattin Šēndaṇār alias Rājendraśīla-Anukka-Pallavaraiyan, the headman of Vayalar in Ven̄nādu, (a subdivision) of Uyyakkondār-valanādu; Udaiyadivākaraṇu Tillaiyāliyār alias Rājārāja-Mūvendavēḷar of Kēčivāyil in Pēruvār-nādu, (a subdivision) of Uyyakkondār-valanādu; Mēnīkkān Edottapadamallās Śēla-Mūvendavēḷar of Parakēšarināllur, in Tiruvindalār-nādu, (a subdivision) of Rājendraśīla-valanādu; and Ven̄nāyil Kēṭṭan Ānārāyan of Idaikkudi in Eriyur-nādu, (a subdivision) of Pāndikulā raṇi-valanādu, having ordered that it should be entered in the accounts as issued (with the above signatures); Kāli Ekkāmbaran of Pēchhipākkam in Purisāi-nādu, (a subdivision) of Maṇaiyir-kūṭṭam in Jayangoda-Śēla-mandalam, the superintendent of the department of taxes; Mūtri-Vidi-vidaināgan of Ḍēvchiram, in Arvala-kūṟram, (a subdivision) of Arumolīdeva-valanādu; Kuvaṉāy Śrīṭaḷa, the headman of Koṭṭaiyiru in Mēsōngiliyir-nādu, (a subdivision) of Pāndikulā saṇi-valanādu; Kānjan Kondayyan of Kāmādamāngalam in Purūkkiliyir-nādu, (a subdivision) of the same nādu; and Kuṇambanān Ĉēchhaṉ of Śrīnīyanpākkam in Pāṇaiyir-nādu, (a subdivision) of Jayangoda-Śēla-mandalam—all of the department of taxes; the varippottagan (officers) Pagavān Ani of Kāṇēchiram in Ārvala-kūṟram, (a subdivision) of Arumolīdeva-valanādu; and Kuditānī Aravanaiyānum of Kārikudi in Idaiyāṟu-nādu, (a subdivision) of Pāndikulā saṇi-valanādu; the muggaṇti (officers) Śūlapānu Arumoli of Koṭṭur in Kāndanā-nādu, (a subdivision) of Rājārāja-valanādu; Śingaṟ Aravanaiyānum, the headman of Sē bākkam in Śrūkunṟu-nādu, (a subdivision) of Āmūr-kūṭṭam in Jayangoda-Śēla-mandalam; Arumbakkāḷu Vaigundan Kādādi of Nungambākkam in Puliyūr-nādu, (a subdivision) of Puliyūr-kūṭṭam; Araiyanān Arānāṅu Pīśāṅu of Nāṟṟyavānyullūr in Ĉēkkukṭṭu-nādu, (a subdivision) of Ĉēkkukṭṭu-kūṭṭam; the varippottagakkanakkurum (officer) Ĉēchhaṉ Ani of Ulakaiyiru in Śāra-nādu (a subdivision) of Īdūr-kūṭṭam; the variyilūru (officer) Mēḷi Udayadivākaraṇu of Odalpādi in Taiṭēchchandrāν in the southern division of Paṅgala-nādu; Mēnīkkān Durandarāṇu of Karur in Ĉēkkukṭṭu-nādu, (a subdivision) of Ĉēkkukṭṭu-kūṭṭam; and Tēvadī Kamalān of Mēngikudi in Tiruvurār-kūṟram, (a subdivision) of Kshatriyāsikhamani-valanādu; and the muggaṇti (officer) Aṅiṟaṇ Dēvāndāṇu, Sōmāraṉu Dēvaṉu, Pāṭtu Śīkāḷi, Vēḷaṉ Perumāṉ, Sēṭti Tiruvandigal, Ūraṉ Āraṇu.
Kūttādi Nāṇṭṟuvaṇ and Irundṟraimbadinmaṇ Aṟaṭṭurai, being present, had it entered in the accounts in the seventh year and the (one) hundred and fifty-fifth day (of the reign of the king).

(L. 518) Four sculptors born at Kāṇchipuram, ornaments of the race of Hovya, wrote this eulogy (prasthā):—the high-minded Āravamūrtta who, though born of Krishṇa, was not of sullied (kṛṣṇa) conduct; his two younger brothers who bore the names Ranga and Dāmodara; and (his) son, the famous Purushottama, who was a bee at the pair of the lotus feet of (god) Purushottama (i.e., Viṣṇu). By these four persons who were well versed in the various forms of mechanical art, who had their birth at the great (city of) Kāṇchipuram, who were wise and who were born in the Övi family, this edict was clearly engraved.
ARCHÆOLOGICAL SURVEY OF INDIA

NEW IMPERIAL SERIES, VOL. LIII

SOUTH-INDIAN INSCRIPTIONS

VOLUME III

PART IV.—COPPER-PLATE GRANTS FROM SINNAMANUR, TIRUKKALAR AND TIRUCHCHENGOUDU

(WITH TEN PLATES)

INCLUDING TITLE PAGE, PREFACE, TABLE OF CONTENTS, LIST OF PLATES, ADDENDA AND CORRIGENDA, INTRODUCTION AND INDEX OF VOLUME III

EDITED AND TRANSLATED

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MADRAS:
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS, AND PUBLISHED BY THE GOVERNMENT OF INDIA, CENTRAL PUBLICATION BRANCH, CALCUTTA

1929
VOLUME III—PART IV

No. XVIII.—COPPER PLATE GRANTS FROM SINNAMANUR, TIRUKKALAR AND TIRUCHCHENGODU.

No. 206.—TWO PANDYA COPPER PLATE GRANTS FROM SINNAMANUR.

These are two of the four sets of Pāṇḍya copper plate grants discovered so far and are herein published for the first time. The Veḷvickudi grant of Parāntaka Neḍunjadaiya has been edited by me in the *Epigraphia Indica*, Vol. XVII, pp. 291 to 309 and the Madras Museum Plates of Jaṭilavarman, by the late Bai Bahadur V. Venkayya in the *Indian Antiquary*, Vol. XXII, pp. 57 to 75. These four, studied together, furnish a genealogy of the Pāṇḍyas from the early king Kāduṅgū, who is said to have flourished at the close of the first Śaṅgam of Tamil poets, down to Rājasimha-Pāṇḍya¹, the contemporary of the Chōla king Parāntaka I, who reigned at the commencement of the 10th century A.D. With the invasion of the latter into the Pāṇḍya country and his capture of Madura, which earned for him the title ‘Madiraikonda’, the early Pāṇḍya power seems to have come to an end, and made room, for the next two centuries at least, for the unchallenged sway of the Chōlas over the whole of Southern India.

The two grants under consideration have been thoroughly reported in the *Annual Report on Epigraphy* for 1906–1907, pp. 62 ff. Speaking of their provenance, Mr. Venkayya states “the plates are reported to have been found about 20 or 25 years ago (now nearly forty years) while digging for the foundation of the kitchen in the Vishnu temple at Śiṇnamaṇḍūr in the Periyakulam taluka of the Madura district, and have since been purchased for deposit in the Madras Museum, from their owner Mr. Raja Ayyar.”

The bigger of the two sets consists of seven copper plates, measuring approximately 10 by 3½". The thin rims which they once seem to have had, are now completely worn out. The plates are numbered on their obverse sides, with the Tamil numerals 2 to 8 close to the right side of the ring hole, thus showing that the first plate, whose obverse must have borne the number 1, is now lost. The last plate ending with the word Karkulattil, also shows that one or more plates which contained the last portion of the grant are lost. The ring which held the plates together and which, judging by the size of the ring holes in the middle of the left margin of each plate, must have been a little less than 1" in thickness, is missing. The existing seven plates weigh 890 tolas.

The smaller set consists of three thin plates without rims, viz. the first, second and the last, with one or more plates of two written sides, missing between the second and the last. The first and the last plates are not numbered as in the larger set. The ring with which the

¹ See below, Table on p. 446. The three Pāṇḍya kings Perumbidunga Muttaraiyaṇaśa Kuvāṇa Māraṇa, his son Illagravālyiraiyaṇaśa Māraṇa Paramesvaraṇa, and his son Perumbidunga Muttaraiyaṇaśa Sūvaran Māraṇa mentioned in the Śendalai pillar inscriptions of about the 8th century A.D. do not appear in this genealogy. They evidently belonged to a subordinate branch of the family and were perhaps kings of the southern Taṇṭai country, ruling almost independently of the imperial Pāṇḍyas at Madura and sometimes fighting with them. See *Ep. Ind.*, Vol. XIII, pp. 136 and 137.

² Spelt Chinnamanur in the Alphabetical list of villages in the Madras Presidency.
plates were held together is lost. The ring-hole is not, as usual, bored in the middle of the left margin, but at the left bottom or the left top corner, according as the written side of the plate is odd or even—the sheets being meant evidently to be read by turning over the leaf, as in a palm-leaf manuscript without the necessity of actually removing the plate from the ring. The plates measure 8½" by 8" and the three plates, together, weigh 51 tolas.

Both sets of plates use the Grantha alphabet wherever Sanskrit verses and Sanskrit words occur and the Tamil Vaṭṭelutta where the Tamil language is employed. The palaeography of the smaller set of plates does not differ much from that of the Madras Museum plates of Parântaka Nêduṉadaiyaṉ, who, as I have stated already in my paper on the Vēḻvikudi grant, has to be identified with the donor of the latter and therefore also with Mârâjaṉadaiyaṉ of the Âṇaimalai inscription.¹

The remark made by Mr. Venkayya that the Madras Museum plates and the smaller Śiṅṇamaṉūr plates are nearer in point of time to the larger Śiṅṇamaṉūr plates than they are to the Vēḻvikudi grant, has been already examined by me in the light of the palaeography of the plates under publication. I have noticed that the difference in the formation of the Grantha characters of the Vēḻvikudi, the Madras Museum and the smaller Śiṅṇamaṉūr plates all of which in my opinion belong to the same period, should be due to their having been written at different periods later than their Vaṭṭelutta portions. In the matter of their Vaṭṭelutta writing, the smaller and the bigger Śiṅṇamaṉūr plates are far separated by time and the palaeographical differences are apparent. The formation of the initial vowel a, the e-mark in consonants, the letters ma, ma, and ya,—of which the two latter, it is surprising to find, resemble the ma and ya of the Vēḻvikudi and the Âṇaimalai inscriptions,—show marked differences. The differences which the smaller Śiṅṇamaṉūr plates and the Madras Museum plates present, except in the formation of the letter ya, are very slight. They are almost nil. Consequently, Mr. Venkayya's identification of the second king Ārikēsari Āsamasamaṉ Mâravarman mentioned in the smaller Śiṅṇamaṉūr plates with Mâravarman Pallava-bhāṇjana of the Madras Museum plates and that of his son—his unnamed son who was victorious at Marudūr—with Jaṭilavarman Nêduṉadaiyaṉ of the same plates, becomes untenable even on the grounds of palaeography. This point will become clearer in the sequel where the identification of the kings mentioned in the smaller and the bigger Śiṅṇamaṉūr plates is discussed.

The Sanskrit portion of the bigger Śiṅṇamaṉūr plates begins with a fragmentary verse in which the king (perhaps Pâṇḍya) boasts of having subdued the ocean—an attribute which the mythical Pâṇḍya kings generally assumed in consequence, perhaps, of their sea-bordering kingdom, their naval power, and their sea-borne trade, from the earliest historical times. From him were descended the kings known as Pâṇḍyas (v. 2)¹' who engraved their edicts on the Himalaya mountain¹ and whose family-priest was the sage Agastya (v. 3). One of the Pâṇḍya kings is said to have occupied the throne of Indra (v. 4) and another to have shared it with that god, and still another, to have caused the Ten-Headed (i.e., Râvana of Lâṅkâ) to sue for peace (v. 5). One was a conqueror of the epic hero Arjuna (v. 7)². Verse 8 refers to a king who cut off his own head in order to protect that of his master and also to a certain Sundara-Pâṇḍya who had mastered all the sciences. Many kings of this family had performed Vēḍic sacrifices Râjasûya and Aśvamedha (v. 9).³

¹ Eō. Ind., Vol. VIII, p. 317 f.
³ The Tamil portion gives many more of such attributes to the Pâṇḍya ancestors; see below p. 443.
In this family was born king Arikesarin. His son was Jatila; his son Rajasimha (II); his son Varaguṇa (I); and his son Śrī-Māra entitled Śrivallabha (v. 10). Śrī-Māra conquered Māya-Pandya, the kings of Kēraḷa and Simhala, the Pallava and the Vahlabha (v. 11). His son was Parantaka the younger brother of Varaguṇa (II) (v. 12), who fought a battle at Kharagiri and captured Ugra (v. 13). His wife was Vāganavahadevi (v. 15) and their son was Rajasimha (III), the banner (both) of the solar and the lunar races (vv. 16 and 17).

A favourite of this king was the Brāhman Parantaka, the son of Śrēṣṭhisarman, the grandson of the Vedic scholar Bhāskara (v. 21) and the great-grandson of Śrēṣṭhin, a Sengupta-Kushaka of Puttur (vv. 20 and 21). The ancestors of this Parantaka were the followers of Āgnivesa-kalpa—evidently the science of medicine—and his maternal grandfather was the famous Urasaran of the Maudgalya lineage, of Syandagārama. To Śrēṣṭhisarman, king Parantaka Vīranārayana had given the village of Maniyachī, surnamed Tīsaihuhudarmagala in Vada-Kalvali-nādu. The ruling king Rājasimha (III) gave to the Brāhman Parantaka, in the 15th year of his reign, while encamped at Chōjil in Rājasimha-kulakāli, the agrahāra Naccheeygai-Puttur surnamed Mandaragauravamangalam in Alā-nādu.

The vīsēpti of the grant was the councillor and poet Jatila (v. 83) of the Atri-gōtra, while the jīmēpti was Kṣaṇgaṅa, a servant of king Māvarman (v. 84). The kudikadval was Nakkanākumār, son of the headman of Kura in Kīl-Vemba-nādu, who was a minister and the chief of the elephant forces. Nakkan-Kāda, Kēn-Vāllān and Paṭāra-Thōllai were three officers who witnessed the demarcation of the boundary line. Verse 87 supplies for the king the surname Abhimānāmēru.

The composer of the praśasti was Vāṣudēva, a friend of Madhuraguna and the elder brother of Vishnu (v. 88).

The Tamil portion which begins with line 76 also praises the Pāndya kings who belonged to the lunar race and bore the crest of the double fish, had Agastya as their family preceptor and counted the god (Śiva) as one of their family members. Many other incidents, mostly mythical, are also registered of some of the early kings: such as, (1) churning the ocean for nectar; (2) bathing in the waters of the four oceans in a single day; (3) going round the earth; (4) sending embassy to the gods on many occasions; (5) taking away the necklace of Pāksāsana (Indra); (6) mastering the Tamil language of the south; (7) driving away the sea by throwing a javelin; (8) giving a thousand golden hills (Mēru) in charity; (9) founding the town of Madura and erecting a wall round it; (10) studying Tamil and Sanskrit (nāda-mōli) as even to excel Pandits; (11) leading elephants in the Bāhara war against the Mahārathas; (12) relieving Vījaya (Arjuna) from the curse of Vasu; (13) engraving the victorious symbols of the fish, the tiger, and the bow on the top of the Northern mountain, i.e., the Himalayas; (14) getting huge giants to work for them in building many tanks; (15) cutting off the heads of two kings in the battles fought at Chitramayari and Talaiyālāngān; (16) getting the Mahābhārata translated into Tamil; and (17) establishing the Tamil Śāngam in the town of Madura. After these kings had passed away, there came a king named Parānkuśa who saw the back of (i.e., defeated) the Chīra king at Nelvēli and the Pallava king at Śāṅkaramangai. His grandson was Rājasimha, after whom came a king named Varaguṇa-Mahārāja. The exact relationship of this Varaguṇa-Mahārāja to his predecessor Rājasimha has not been recorded. Rājasimha's son was Parohakrackolāhala who was successful in battles fought at Kumnūr, Šīngalam
(Ceylon) and Viḷiṅgam and who at Kudamukkil won a deadly battle against the combined armies of the Gaṅga, Pallava, Chōla, Kalinī, Magadha and other kings. Next came Varagunavarman, whose relationship to Parācakramolāhaka is also not specified. His younger brother was Parāntaka Śādayan, who fought battles at Śennilam, Kharagiri and Pippāgadam in the Koṅgu country. To him and his queen Vāṇavamahādevī was born Rājasimha surnamed Viṣṇavādeva and Mandaragaurava. This latter fought a battle at Ulappinimānagalam, drove the king of Taṅjai (Tanjore) in a battle fought at Naippūr, won a battle at Koḍumbai, burnt the town of Vaṭṭi on the northern bank of the Ponnī (Kavi) river and destroyed the lord of the southern Taṅjai country at Naṉal.

In the 14th year opposite to the second year of his reign (i.e., the 16th year as stated in the Sanskrit portion), this Rājasimha, while he was encamped at Chōlal, a town founded by himself in the district of Rājasimhaperiṇgulakkil or Rājasimhakulakkil, granted to the Brāhmaṇa Parāntaka, the village Narceyyagai-Puttūr in Ala-nādu, renaming it Mandaragauravamānagalam. As in the Sanskrit portion, lines 147 to 155 seem to record that Bhāskaranātha (Śrēṣṭhisarmrī of the Sanskrit portion) the son of Bhāskara and the foremost of the Ombūḷvas of the Agnivāya-kulpa and the Komara-Kauśika-gūtra (Śṛṅguṭi-Kauśika of the Sanskrit portion) dwelling in Puttūr, in the Miṅgunden (district) of Koḷavu-kōrru (division), had received from Parāntaka Visānārayana, the village of Tiṣaiechudarmānagalam in the Vaḍakalavali-nādu (province). From the Sanskrit passage, we learn that Maniyakhi, which may be identified with the well-known junction station on the South Indian Railway, was surnamed Tiṣaiechudarmānagalam. The viṃapam (viṃapti in Sanskrit) i.e., the one who made the formal request to the king, was, according to the Tamil portion, a certain Śādayapiṇa-Bhattasamayam in Pulamaṇgalam in Śola-nādu; and the āṃapti, as in the Sanskrit portion, was Kūṟṟaṅkuṇ, a native of Vēnbarṟu in Kaḷavali-nādu. Kumān or Nakkan-Kumān (as he is called in Sanskrit) of the village of Kōṟa in Kiḷ-Vēṁbaru-nādu, was the kudikẹal-ndyakon or the chief revenue officer. The three officers, who, according to the Sanskrit portion, were to witness the demarcation of the boundary line, are stated in the Tamil portion, to have been the kanakkar or accountants, the demarcation itself being done by the nāṭṭōr, i.e., the district people of Ala-nādu. Of the boundaries, the eastern boundary was the Śuruḷi-ṟu (river). The southern boundary of the village granted, which commences at the end of the eighth plate, must have been continued on the next, which is however missing.

Compared with the Veḻvikudi plates of Neṇuṇjaḍaṇ, we find that the account given in the bigger Śruṇamāṇuṟ plates includes, as it should, many later Pāṇḍya kings. The mild Purāṇic tradition of the Veḻvikudi plates connecting the Pāṇḍyas with Agastya, the churning of the milk ocean, and the sharing with Indra of half his throne and necklace, grows here into a big list with seven or eight other extra items added to it. Some of these are interesting. For instance, the going round the earth, and the bathing in the waters of the four oceans in a single day, are feats attributed to Viḷi, king of the monkeys. Again, calling the aid of huge giants to build tanks in the Pāṇḍya land also seems to suggest the near connection which the Pāṇḍya country had with Ceylon, the land of Rāvana. The driving away of the sea by throwing a javelin is perhaps a reminiscence of a similar feat ascribed to the epic hero Rāma. The leading of elephants against the Māhārathas in the Bhārata war is a fact which is commemorated also in literature, of the Chēra king Śṛṅguṭtavan, 1

1 Vālmiki-Rāmāyaṇa, Uttarākanda, chapter 34.
who is said to have fed the soldiers in the Mahābhārata war. Some of the other attributes, however, are of much historical value. The mastery over the Tamil language of the south, the foundation of the town of Madura and the erection of a wall round it, the studying of Tamil and Sanskrit as even to excel Pāṇḍīta, the initiating of the translation of the Mahābhārata into Tamil and the establishing of the Tamil Śaṅgam (academy) in the town of Madura—these, clearly indicate the close connection the Pândya kings had with the development of the Tamil language and the foundation of the town of Madura. The battles of Chitramuyari and Talaiyāḻaṅgānam mentioned of one of the unnamed Pândya kings must be a reference to Neduñjelijyan who is spoken of in literature as the hero who gained success in the battle of Talaiyāḻaṅgānam by defeating the Chōḷa and the Chēra kings. Our plates add that the heads of these two kings were actually cut off and this was not in one battle as literature suggests, but in two, viz., Chitramuyari and Talaiyāḻaṅgānam.¹

The genealogies of the Pândya kings as given in the Sanskrit and Tamil portions differ widely; but still as both refer to the same grant, which was made in the sixteenth year of the same king, there cannot be any room for doubt. Consequently, the statements of the Sanskrit and the Tamil portions have to be supplemented one with the other, in order to obtain a complete genealogy (see Table D in the attached sheet of genealogical tables).

The smaller Śiṇṇamaṇḍur plates, after the usual invocation to god Purushottama (Vishnu) (v. 1), confer a benediction on the family of the Moon, in which were born the (Pândya) kings who crushed the pride of the enemies of gods (v. 2).

In that family of the Moon, after many kings of great deeds had expired, came forth a son of Jayantavarman, the great king (paramēśvara) Arikēsari Asamasaman Aḻanhyavikrama Akāḷakāḷa Māràvarman. His son was one who fought battles at Marudur and Kuralaimalai. Here comes a break and one or two plates on which the genealogy should have been continued, are lost. What is left on the last plate treats only of the description of the boundary line of the granted land or village, and mentions the Bhagavati temple of Korrapputtur. The dvatī of the grant was Tāyaṉ Śiṅgan, the uttaramantri of Kundur in Kundur-kāṟṟam of Anda-nādu. The purāṅkaḷ of this village was eighty-five kalams (of paddy). The king himself, as in the Vēḻvikudi plates (ll. 151-152), made a declaration and caused the copper-plate grant to be executed. It may be noted that Korrapputtur mentioned above, also figures among the boundaries of Vēḻvikudi. The record was written (or witnessed) by Arikēsari, son of Pāṇḍi-Perumbānaikkāṟaṇ who also wrote the Madras Museum plates.

Before proceeding further, it is necessary to have clearly before us the genealogical tables supplied by the four Pândya copper-plate grants, viz., (A) the Vēḻvikudi grant, (B) the Madras Museum plates, (C) the smaller Śiṇṇamaṇḍur plates and (D) the bigger Śiṇṇamaṇḍur plates, severally. For convenience of reference, it will be noted that the numbers given to the kings in the Vēḻvikudi table are repeated in the other tables in cases where, for reasons explained in the sequel, the kings are identical.

¹ For further information on the Pāṇḍya who fought the battle of Talaiyāḻaṅgānam, see Dr. S. K. Ayyangar’s Beginnings of South Indian History, chapter 4.
Pandya Genealogy

From the Madura Forest plains.

In the Pandya era whose first ancestor was the Naga and whose family priest was Agastya.

From the southern Negapatam plains.

In the era of the Mamun were born the Pandya kings whose family priest was Agastya.

(A) From the Tirumayam district.

Pandya—mythical king of a people who bore this title in the 6th or 7th BC, son of the Madura.

(Father)

In the family

Hypothetical Mahadronarayanavarman—see dynasty of the Pandya

Introduction in the Pandya country.

The Chola king Raghunatha, when war number depression beyond him and took possession of the land (qtd. in Percival's Pandya country).

(Pandya Aditya Manthana) successfully moved the Pandya country away from the enemy, i.e., the warper Kalinga.

(1) Adivallabha Mahammanavarman.

(2) Natvaraha Mahapurana—see the end of the hill chiefs.

(3) Arulacher Arunachalam, Raja, son of Ponnuru; conquered Veda and Malti; destroyed the Pandya; abolished the use of the people of Kanya-Köd; gained entry at Madura and fought the battle of Pandya against the Kalian king.

(4) Sathyan Smarakatha, chief of the Cholas, captured Venda, Vana, Sambhava, and the neighboring Kattagam; defeated the Malai and Kandy; gained victory at Sathya and Periya;

(5) An anonymous son who fought battles at Madura and Kandy-Köd.

(6) An anonymous son who fought battles at Madura and Kandy-Köd.

(7) Natvaraha, Arunachalam, Vendra, and Veda, are depicted in the Pandya chart on the southern bank of the Chola; later came up.

(8) Natvaraha, Arunachalam, Vendra, and Veda, are depicted in the Pandya chart on the southern bank of the Chola; later came up.

(9) Natvaraha, Arunachalam, Vendra, and Veda, are depicted in the Pandya chart on the southern bank of the Chola; later came up.

(10) Natvaraha, Arunachalam, Vendra, and Veda, are depicted in the Pandya chart on the southern bank of the Chola; later came up.

(11) Natvaraha, Arunachalam, Vendra, and Veda, are depicted in the Pandya chart on the southern bank of the Chola; later came up.

(12) Natvaraha, Arunachalam, Vendra, and Veda, are depicted in the Pandya chart on the southern bank of the Chola; later came up.

(13) Natvaraha, Arunachalam, Vendra, and Veda, are depicted in the Pandya chart on the southern bank of the Chola; later came up.
The description of the three kings given in the smaller Śīnṇamaṇṭur plates enables us to identify at once the last who fought the battle at Marudūr with (5) Śadaiyana Ranadīhira of the Vēlvikudi plates and his father with (4) Arikēsari Asamasamā Māravarman of the same. From this it further follows that Jayantavarman the father of Arikēsari Asamasaman must be identified with (3) Śeliyan Šēndan. Mr. K. V. Subrahmanyā Ayyār suggests that Jayantavarman is perhaps a Sanskritized form of Šēndan. Thus the three kings referred to in the smaller Śīnṇamaṇṭur record, must be Nos. (3), (4) and (5) of Mr. Venkayya's genealogical table given at page 54 of part II of the Madras Epigraphical Report for 1908. It is, therefore, difficult to see how or why Rai Bahadur V. Venkayya must have been inclined to attribute the smaller Śīnṇamaṇṭur plates to Parāntaka Viranārāyana Śadaiyana of the bigger Śīnṇamaṇṭur plates (D), who comes three generations after (7) of the Vēlvikudi grant, especially after seeing that the three names mentioned in the smaller set are evidently only the first three names of what might have been a longer genealogy, similar to that of the Vēlvikudi grant or the bigger Śīnṇamaṇṭur plates. The Madras Museum plates of Jaṭilavarman and the smaller Śīnṇamaṇṭur plates, palaeographically, are almost of the same period, and if, as proved in my paper on the Vēlvikudi grant, the donor of the Madras Museum plates is identical with the donor of the Vēlvikudi grant, it follows that the donor of the smaller Śīnṇamaṇṭur plates too must be either Parāntaka Neduṇjadaiyana of the Vēlvikudi grant or an immediate successor of his. So, the missing plate or plates after the second in the smaller Śīnṇamaṇṭur set should have contained the names of (5) Śadaiyana Ranadīhira, (6) Tērmāraṇ, (7) Parāntaka Neduṇjadaiyana and perhaps also his successor Rājasinha II. It is very disappointing that these plates are lost; else, we would have had enough material to compare the genealogies and to identify the names.

In comparing next, the historical Pāṇḍya genealogy derived from the bigger Śīnṇamaṇṭur plates with that of the Vēlvikudi grant, one has to be guided not only by the common names and titles of kings belonging to about the same age, but also by the common battles fought and the common enemies conquered by them—though it is not impossible that these may be repeated in history. Palaeographical similarities no doubt often help in the identification of names but sometimes they also fail when the particular inscription from which we draw the inference happens to be a copy of some older document, written in a later hand. Applying these methods we find that the first king Arikēsari of the bigger Śīnṇamaṇṭur plates, who is said to have fought the battle of Nelvēli against a Chēra king, will at first appear to be the same as Arikēsari Māravarman (No. 4) of the Vēlvikudi grant whose enemy at Nelvēli was a certain Vēlvēli (perhaps a Chēra). But Arikēsari of (A) did not, however, fight with the Pallava king as did Arikēsari mentioned in (D). The battle of Śānkara maṇḍai where Parāṇkuṣa Arikēsari of (D) defeated the Pallavas is not mentioned of No. 4 in (A) but Tērmāraṇ (No. 6) a grand son of Arikēsari (No. 4) is clearly said to have crushed the Pallava power. Again, the title Parāṇkuṣa, given to Arikēsari in the Tamil portion of (D) makes it difficult to connect him with the first Arikēsari Māravarman (No. 4) of the Vēlvikudi plates. So, it has to be assumed, at least hypothetically, that a second battle was fought at Nelvēli by Parāṇkuṣa Arikēsari, like the first by his grandfather, Asamasaman Arikēsari, against the very same or a different Chēra king. The fact that Parāṇkuṣa Arikēsari's grandson is called Rājasinha in (D) suggests the possibility of

1 Dr. Krishnaswami Ayyangar suggests, however, that Vēlvēli here may probably be synonymous with Pallava, since Tirumāṇgaalāvār, in his Perya-Tirumoli makes Vēlavaṇa synonymous with Pallava. But it must be noted that Vēlvēli is different from Vēlavaṇa.
Arikēsari himself being also called Rājasimha, which title we actually find for the first time given to Tērmāraṇ in the Vēlvikudi plates. Thus, the battle of Śaṅkaramaṅgai and the defeat of Pallavamalla and a possible second battle at Nelvēli are the only common factors that might enable us to connect the genealogy of the bigger Śiṅamaṅṇīr plates with that of the Vēlvikudi grant. Parāṅkuṣa Arikēsari must therefore be No. 6 Tērmāraṇ, the contemporary of Pallavamalla (Cir. A. D. 760) as we learn from the Vēlvikudi grant. If this is admitted, Tērmāraṇ (No. 6) of (A) must be presumed to have also had the titles Arikēsari and Parāṅkuṣa, to have defeated the Pallavas at Śaṅkaramaṅgai before actually crushing Pallavamalla in the battles at Kulumbār and Periyalār and to have fought a second battle at Nelvēli against an unnamed Čhēra.

Of king Jatila, the second in the genealogical list (D) given above, nothing is stated in the plates in the Sanskrit portion, the Tamil portion omitting his name altogether. On the hypothesis, however, of Arikēsari Parāṅkuṣa being identical with Tērmāraṇ of the Vēlvikudi grant, Jatila will have to be identified with (No. 7) Parāntaka Neduḫjādaiva, the donor of the Vēlvikudi grant—it being inexplicable, however, why this king of whom we hear so much in the Vēlvikudi and in the Madras Museum plates, should have been mentioned without any remarks in the Sanskrit portion and omitted altogether in the Tamil portion. The other kings who follow are later names in the Pāṇḍya genealogy and their achievements are detailed in the genealogical table (D) given above.

The successor of Jatila was Rājasimha (II) of whom nothing is stated. After him came Varaguna or Varaguna-Mahārāja of great prowess who was separated by two generations or roughly 50 years from Tērmāraṇ (No. 6 of A) the contemporary of Pallavamalla Nandivarman already mentioned. Consequently, he should have flourished about the beginning of the 9th century A.D. Though very scanty information is supplied about this king by the bigger Śiṅamaṅṇīr plates, still he is familiar to students of epigraphy and we know of very many references in inscriptions to Varaguna or Varaguna-Mahārāja, sometimes also called Māraṇjaiva. We learn, e.g., that Varaguna, for the first time, carried his conquests northward into the Čhōla country against Ćilava on which occasion also he should perhaps have destroyed the fortified walls of Vēmbil (Vēmbaṟṟūr). Varaguna thence pushed further north into the Tondai-nādu making there a grant from his camp at Āraiṟūr, a village on the banks of the Pennar to the temple of Kriroẖa-Udaiyār at Ambasamudram in the Tinnevelly district. Again, an inscription at Kājugumalai, also in the Tinnevelly district, supports the above statement by referring to an expedition of the king (herein called only Māraṇjaiva) against Arividurkōṭṭai and casually mentions the village Pūndaṁali (i.e., Poonamalli) in Tondai-nādu. The Tiruvusālur inscription dated in the 4th year of the reign of Varaguna-Mahārāja might also belong to this same king. The Aivar malai inscription which supplies the initial date Śaka 784 or A.D. 862 to Varaguna must refer to the

2 Tērmāraṇ was Rājasimha I.
4 No. 690 of 1905.
5 No. 43 of the Madras Epigraphist's Collections for 1908.
6 Mr. K. V. Subrahmanya Ayyar thinks that this belongs to Varagunavarman II, but the title Mahārāja added to his name in the Tiruvusālur record leaves no doubt that he is the first of that name.
later Varaguṇavarman who was the grandson of Varaguṇa I. An inscription from Tiruvellai which is dated in his 13th year, and where the king is called Māṇḍājādaiyan supplies astronomical details for the verification of the date. The actual calculation, worked out by Mr. Sewell at page 258 of Ep. Ind., Vol. XI, fits in with the 13th year of this Varaguṇavarman II, viz., Monday the 22nd November, A.D. 874. This is the second sure date in the Pândya chronology, the first being A.D. 769-70 (or thereabouts) of the Āṉamalai inscription, for king Māṇḍājādaiyan Parāntaka, Neduṉjādaiyan, the donor of the Vェlvikudi grant and of the Madras Museum plates. Thus the initial date of Varaguṇa II got from the Āṉamalai inscription, is A.D. 882 and the nearest possible date of Parāntaka Neduṉjādaiyan is A.D. 770. The difference between these two dates i.e. 92 years, suggests at least four generations and Rai Bahadur Venkayya has, accordingly in his genealogical table of the Pândyas given at page 54 of his Annual Report on Epigraphy for 1908, Part II, taken the Varaguṇa of the Āṉamalai inscription to be the second of that name who, according to the Udayendaram plates, killed the Gaṅga king Prithvipati I in the battle at Śrīpurambyam or Tiruppurambyam near Kumbhakonam, being himself subsequently defeated by the last Pallava king Aparājita or Aparājītavikramavarman son of Nripatunga. Leaving alone the second Varaguṇavarman for the present, it may be stated that in the time of Varaguṇa-Mahārāja I the Pândya dominion was largely extended as to include in it the Chōla and the Pallava country right up to the bank of the Pennar in Tondai-nādu. This invasion could not have been allowed to pass without severe resistance by the kings concerned, viz., the Chōla and the Pallava, and consequently, we see that in the next reign king Śrīvallabha (10) had to fight fierce battles, three of them being at Kudamukkil, i.e., Kumbhakonam in the heart of the Chōla country, against the allied Chōlas, Gaṅgas and Pallavas. This was perhaps the commencement of the struggle. It perhaps ended only with the defeat of Varaguṇa II, by the Pallava king Aparājita at Śrīpurambyam, near Kumbhakonam, where his Gaṅga ally Prithvipati I also died. The Chōla enemies of the Pândyas, now turned against their allies, the Pallavas Rājakēśavarman Āditya I overran the Tondai-nādu in the north and occupied it. But the Pândya king Rājasimha III (No. 13), the son of Parāntaka Śadaiyaṇ, defeated the king of Tānjai (Tanjore) at Naippūr, fought a battle at Kodumbai (Kodumbalur) the seat of one of the powerful Chōla subordinates, burnt Vaṇji and destroyed the king of southern Tānjai (perhaps another subordinate of the Chōlas) at Nāval. Āditya’s son Parāntaka I defeated this Rājasimha-Pândya, the nephew of Varaguṇa II and captured the Pândya capital Madura, thereby acquiring for himself the well-known title Madiraikonda. The mention of Māya-Pândya as in rebellious union against Śrīvallabha (10) and that of Ugra (perhaps also a Pândya king) against Parāntaka Vīranārāyaṇa Śadaiyaṇ (12) show internal dissensions in the Pândya family which must have been the cause of their eventual downfall. The Pândya king Parāntaka appears to have courted the friendship of the rising powerful Chōla and to have married Vāgavaṃahādevi, evidently a Chōla princess, as the title of both the lunar and the solar races borne by his son Rājasimha clearly shows.

2 He carried his conquest also into Simhāla. The Mahāvaṇas says that Aggabodhi and Sēna killed Mahinda and his brothers who returned to the island from the opposite coast.
3 A similar title was assumed by Varaguṇa of the Trichinopoly cave inscription. The solar family to which he belonged on his mother’s side, may have been the Chōla.
Of the topographical and other proper names mentioned in both the sets of Śiṅṇamaṇḍūr plates, viz., ChitramuRAYi, Taliyālāngānām, Nelvēli, Sāṇkaramangai, Kuṅṇūr, Śīṅgalam, Viliṋam, Kudāmukkil, ŚeṅṆiḷam, Kharagiri, Pennāgādām, Koṅgu, Ulappinimāṅgalam, Taṅjai, Naippūr, Kodumbai, Vaṅji [on the northern bank of the Poṇi (Kāverī) river], Nāval, Chūlal, Rājaśingapperaṅglakkil, Nārceheyaipputṛ, Ala-nādu, Putṭār, Miṅgundāru, Koluvvr-kūṟram, Maniẏachi or Tiṣaichhedarmāṅgalam, Vaḍa-Kalavali-nādu, Pullamaṅgalam, Sōla-nādu, Vēmbāṟṟūr in Kalavali-nādu, Kūra in Kīl-Vēmba-nādu, Śurulī-ṟu (river), Marudūr, Kuvalaimalai, Koṅraṇputṭūr, Kuṇḍūr and Anda-nādu, almost all are familiar and known to us from inscriptions. The first two are not identified, the second being known only to literature. Kudāmukkil is Kumbhakōṇam; Viliṋam is a port in the Travanrole State; Śīṅgalam is Ceylon; Pennāgādām is a village in the Thanjore District; Koṅgu comprises the modern districts of Salem and Coimbatore; Taṅjai is the well-known Thanjore; Kodumbai is Kudumbāḷur in the Pudukkōttai State. Rājaśingakulakkil may be identified with Rājaśingamangalam in the Śivagangā Zamindāri. It is called Varagunamaṅgalam in its inscriptions. Nārceheyaipputṛ must be identical with Śiṅṇamaṇḍūr in the Periyakulam taluk where these plates were obtained. The stone inscriptions of the place, however, show that it bore the name Arikēsarēnallūr and was a brukmadya in Ala-nādu, a subdivision of Pāṇḍi-mandala.1 A hamlet of it was Koṅraṇputṭūr, identical, perhaps, with the native village of the dome.2 Mention is also made in stone inscriptions of the places Mandaraganavaramaṅgalam and Arapadaṅkharamaṅgalam, which had assemblies similar to that of Arikēsarēnallūr that met together in a common place, evidently showing that these places were not far distant from each other.3 Ala-nādu is the territorial division in which Śiṅṇamaṇḍūr was situated. Kōṭṭārpolil-Puttūr is identical with Tiruppattūr in the Ramnad district and is the headquarters of a taluk. From No. 90 of the Madras Epigraphical collection for 1908, we learn that it was situated in Migundāru in Koluvvr-kūṟram, which is the description given of Kōṭṭārpolil-Puttūr in these plates. Pullamaṅgalam is a village in the Pāṇṇāśam taluk of the Thanjore district. It was situated in Kīl-kūṟram. Kīl-Vēmba-nādu is a subdivision of the Pāṇḍya country in which Tinnevelly was situated. As such, the village of Kūra must be looked for near about Tinnevelly. Śurulīyāṟu is the river that takes its rise from the Śurulī-malai, 7 miles from Cumbum in the Periyakulam taluk of the Madura district, and flows past Cumbum and Śiṅṇamaṇḍūr and joins the Vaigai. Anda-nādu is that territorial division of the Pāṇḍya country in which Periyakōṭṭai in the Dindigul taluk was. Hence Kuṇḍūr and Koṅraṇputṭūr must be traced out in that locality.

Larger Śiṅṇamaṇḍūr Plates.

Text.4

[Metres: Vv. 1 and 30, Upajī; V. 2, Vaisvadēni; Vv. 3, 4, 5, 8 and 31, Upendravajrā; Vv. 6, 7, 13, 27 and 38, Puṣpapitāgrā; Vv. 9, 11, 14, 16 and 23, Śūtini; Vv. 12 and 32, Drutavilambitam; Vv. 15, 22, 26, 28, 29, 34 and 36, Amuṣṭabhab; Vv. 25, 33 and 35, Indravajrā; Vv. 24, Mandakrāntā; Vv. 10 and 20, Śārdulavākriditam; V. 21, Srādharā; and Vv. 17, 18, 19 and 37, Vasantātilakā].

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1 Madras Epigraphical Collection for 1907, Nos. 427, 428, 432 and 441.  
2 Ibid. No. 442.  
3 Ibid. Nos. 439 and 452.  
4 From the original plates and a set of ink-impressions.
Second Plate : First Side.

1. லேக்கயாவிலும் பர்஖ுக்கள்ளன்று வர்ச்சு குரல்
2. வெளிப்புருந்து புதுக்கலாக்கத்தில்
3. நோய்ப் இடையாக ராச்சியும்
4. முறையும் எங்கும் பார்வை
5. ஒழியுள்ள துவக்கத்தால்
6. வேறு செல்லும்
7. சுருக்கத்தில்
8. உண்மையிலே
9. மூலக்கூறு
10. நோக்கியும்

Second Plate : Second Side.

11. வந்த ஜலகில் சித்துறவியுடன் பார்வை
12. நூற்றுக்கும் குறுவுக்கும்
13. சித்துறவியுடன்
14. இல்லை இறக்கிய
15. பாண்டியனா
16. கேட்டவும்
17. நீளம்
18. சுற்று மூத்து
19. தவரக்
20. தான்

Third Plate : First Side.

21. பாலவும்
22. முன்னாம்
23. உறுப்புக்கு
24. வரிசைக்கு
25. பாண்டியன்

1. On the right side of the ring-hole, is marked the figure '2' in Tamil.
2. Read மாறுகதை.
3. The punctuation at the end of complete verses, here and passim, is made by an ornamental mark.
4. Here and in other places, the writer has changed the anuwra into the nasal of the class following.
5. Read இந்தன் நாம்ப.
6. The letter நி is corrected from தொ.
7. Read ஆப்பா.
8. Read பாய்வா.
9. On the right of the ring-hole is the figure '3' in Tamil.
10. Read மாறுகதை.
TWO PANDYA COPPER-PLATE GRANTS FROM SANNAMANUR—(A).

ii a.

ii b.

iii a.

iii b.

SCALE 6.
Fourth Plate: Second Side.

50 संगीतिन्वितब्ल: [1*] नियोजनक्षणशिविभाजनः शायद्वति कोकिलसः
51 पञ्चांचे विधार्यशोऽयस्व वर्णवानाति II [२५*] नृसिंहदतो विनं
52 श्रीकालामु: पिता यस्य पितामहश्री: [१*] मातं नसीत: महितात्
53 जायिकः: [१*] श्रीभ्रमणादमं श्रवणीप्रकृतिः: II [२५*] याप्यायावदवतिक्षः
54 तपःश्रीकालामु: [१*] वीरसारणाहेवा वाद्यार्थीमृतः
55 पुरुषम: II [२५*] वटकरवेछः राजश्रीः [५] तः प्रहोरम् महतिगुणम् मणियाहिनाः
56 मध्यमम् [१*] अजल्क विनिष्ठानुवार्णम् विग्रहतिग्वाचुन्यावलाभाः
57 घानम् II [२६*] स राजा राजेश्वराधिकांशकाविकम् [१*] शोराके राजयते
58 वर्षे शे सार्वततारामिय्यु: II [२८*] राजार्यात्कृतिः [५] प्रचलितम् राः

Fifth Plate: First Side.

59 दोषाः [१*] वषोकाल्यायिन्यम् प्रामाण्यातमकसिद्धार्थम: II [२९*] अत्यसूत्रम्
60 लेखकम् अभिज्ञातशास्त्र विश्वाशास्त्र विचारात्मकम् [१*] काराः
61 लेखकम् अभिज्ञातशास्त्र विश्वाशास्त्र विचारात्मकम् [१*] काराः
62 [१*] वस्त्राविश्वास्त्राभाष्याघातीर्यमनात्मकम् अविनाशित्यथा [२९*] स बहुदेवी
63 वित्तात्मकम् अभिज्ञातशास्त्र विश्वाशास्त्र विचारात्मकम् [१*] काराः
64 [२९*] कर- [२९*] कर- [२९*] कर- [२९*] कर
65 मितस्त स्वाधीनता अपराध मृत्यु परीक्षारूपम: II [२९*] पन्थाः
66 गणितानुशास्त्रात पन्थाः नसीत कविशेषतिलितिविविधीयाः: [१*] विज्ञानसारागृहते
67 अर्कतकालायिन्यम् अनुवाद [२९] अनिष्ट [२९] श्रीदारभर्णात्मकस्य सूत्रः
68 कारस्मिन्याय: [१*] करार्यात्कृतिः नाहुशोः [५] स्मृतिवृजः [२९] रामायानम्: [२९*]

Fifth Plate: Second Side.

69 क्रियापरम्पराविषयम् पुरो नाकंस्मिन्यविषयादस्यम: [१*] कृतार्थः
70 म्या संस्कृतो नृस्य नाथ: कार्याः [२६*] कुम्भावासदैत: II [२९*] नाकंस्मिन्यपत नाने
71 वा अनाथार्थकार्य, नाने [२६*] इति गणकाला वर्णन सम्बन्धे [५] मव-
72 நாட்டுப் புதட்டுக்குட்டுக்குட்டி கோயில் பெருமாளிக்கத்திலிருந்து கோயில் இடம்பெற்று கி.சு வருடம் பின்னர் புத்தாரண்யத்திலிருந்து கோயில் நாட்டுப் புதட்டுக்குட்டிக்குட்டி கோயில் பெருமாளிக்கத்திலிருந்து கோயில் இடம்பெற்று கி.சு வருடம்
73 கிருடநிலியம் [1*] கோயிலில்: புனிதநிலியாலும் புனிதநிலியாலும் கோயில்
74 நோ: பிறநிலியம் மிளகை: [1*] விளக்கநிலியாலும் கி.சு
75 இயற்பியல்களியல்முறையாலும் கோயிலில்: [1*] முறையலும்
76 ராமாயண புஷ்பநாயகானாயிரம் செய்ய வாய்ந்தவை: [1*] கோயில்
77 கிருடநிலியம் கோயிலில்: [1*] விளக்கநிலியாலும் கோயில்
78 முறையலும் கோயிலில்: [1*] முறையலும்
79 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்

Sixth Plate: First Side.

80 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
81 முறையலும் கோயிலில்: [1*] முறையலும்
82 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
83 முறையலும் கோயிலில்: [1*] முறையலும்
84 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
85 முறையலும் கோயிலில்: [1*] முறையலும்
86 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
87 முறையலும் கோயிலில்: [1*] முறையலும்
88 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
89 முறையலும் கோயிலில்: [1*] முறையலும்
90 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
91 முறையலும் கோயிலில்: [1*] முறையலும்
92 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
93 முறையலும் கோயிலில்: [1*] முறையலும்

Sixth Plate: Second Side.

94 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
95 முறையலும் கோயிலில்: [1*] முறையலும்
96 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
97 முறையலும் கோயிலில்: [1*] முறையலும்
98 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
99 முறையலும் கோயிலில்: [1*] முறையலும்
100 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
101 முறையலும் கோயிலில்: [1*] முறையலும்
102 கி.சு முறையலும் கோயிலில்: [1*] முறையலும்
103 முறையலும் கோயிலில்: [1*] முறையலும்

1 Read மூன்று.
2 Read பாணா.
3 Read வாட்கு.
4 To the right of the ring-hole is the figure '6' in Tamil. The figure and the ring-hole are enclosed in a rectangle of double lines.
5 Read சிவன்.
6 Read போட்டை.
7 Read சுர்ர.
8 Read போட்டை.
9 Read போட்டை.
10 Read போட்டை.
11 Read போட்டை.
12 Round the ring-hole is marked a rectangle in double lines.
13 Read சுர்ர.
Seventh Plate: First Side.  

Seventh Plate: Second Side.

Eighth Plate: First Side.

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1 Read ə for a.
2 The syllable ə has been inserted so close to ə that the ə sign of the latter is not clearly seen.
3 To the right of the ring-hole in the figure '7' in Tamil and both the figure and the ring-hole are enclosed in a rectangle.
4 Read əə.
5 Read əə for ə.
6 Read əə.
7 The letter ə may also be read as ə.
8 To the right of the ring-hole is the figure '8' in Tamil and both the ring-hole and the figure are enclosed in a double lined rectangle.
Eighth Plate: Second Side.

Translation.

Sanskrit portion.

(Verse 1.) The ocean, in whose rows of bounding disturbed waves, as in a dancing hall, are (seen) like gems the sun, the stars and the moon, even when agitated at the end of the Kaipā, bore the form of his foot-stool.

(V. 2.) (Victorious) was the family of him whose prowess had filled the earth and was a sun (in destroying) the night (viz.) the great heroism of its enemies. The kings of great glory and merited fame born in this (family), held the earth as their legally married wife.

1 Read γ.γ.
2 Read ƾ for ƙ.
3 The ring-hole is enclosed in a double lined rectangle.
4 Read ƙό.ό.
5 Read क.क.
6 Perhaps one or more plates after this are missing.
7 The missing invocatory verses and the abrupt introduction of a king (perhaps named Pāpiya) whose greatness is described by verse 1, show that at least a single plate should have been lost, at the beginning. The submission of the ocean to the Pāpiya was a family tradition on which see Ind. Ant., Vol. XXII, p. 73, foot-note 80; Compare V. 4 of the Vālēvikuji grant, Ep. Ind., Vol. XVII, p. 298.
(V. 3.) Of the kings born in this (family) who had destroyed all enemy kings and had their edicts established on the snowy mountain, the priest was the venerable Agastya.

(V. 4.) One (of the kings) born here, whose wealth was his honour, and who had killed the powerful demons in a battle between the gods and the demons, sat alone on the throne of the Lord of the gods (i.e., Indra) in heaven brought down (to earth).

(V. 5.) Another wise king of right conduct, was an ambassador to secure victory for the gods; and (still) another of unopposed commands, caused the Ten-headed giant (i.e., Rāvana) to sue for peace.

(V. 6.) (Again), in that family was born a king who was the husband of (Gaṅgā) the daughter of the friend of Nāra (Arjuna) (i.e., Viṣṇu), who (like Śiva) had three eyes (trilōchana) whose virtue was praised by the three worlds, a matchless king who stirred the ocean and was a pupil of Agastya.

(V. 7.) (Another) born in that (family) was adorned with the necklace of Hari (i.e., Indra) (which he had) captured (from him) after breaking (his) wristlet on the head of the Lord of gods (i.e., Indra); still (another) king born in that (family) conquered Viṣṇa (i.e., Arjuna) and was the conflagration at the end of time to the cotton (namely) the army of the lord of the Kurus.

(V. 8.) Another (king) born in that (family) cut off his own head in order to save his master; and (a king) named Sundara-Pāṇḍya born in this (family) was a helmsman in the ocean of all Sāstras.

(V. 9.) Countless number of emperors and kings born in this race attained godhood having performed numberless Rājasuṇya and Abhavādhikā sacrifices. Which mortal could describe them thoroughly?

(V. 10.) In that family was born king Arīkēsarī, the home of glory, who had controlled his passions. His son (was) Jātiśa. His son (was) the glorious and virtuous king Rājasimha. His son (was) the wise Varaguna of great prowess. His son (was) king Śrī-Māra whose fame was delightful to hear and who was the invincible lord of wealth (Śrīvallabha).

(V. 11.) He (i.e., Śrī-Māra) the matchless hero, the beloved of his subjects, having conquered in battle Māya-Pāṇḍya, the Kērāla, the king of Śimhala, the Pallava and the Vallabha, protected the earth under (his) one umbrella.

(V. 12.) His son, the younger brother of king Varaguna, was the virtuous king Parāntaka, whose lotus-feet were brightened by the spreading lustre of the sun-like gems in the crowns of (prostrating) kings.

(V. 13.) He quickly captured in a battle near Kharagirī the powerful (king) Ugra who possessed a herd of strong elephants whose tusks were red with the blood of enemy kings with an army (which was) the only sword (held) in hand.

1 It is not likely that here we have to take Trilōchana as a proper name. Pāṇḍya kings in general are mentioned in Vr. 4-9; and no particular person, excepting Sundara-Pāṇḍya of V. 8, is mentioned by name.
(V. 14.) This emperor, himself of meritorious fame, caused the circle of the earth to be filled with holy boundless Brāhmīn settlements, numerous temples and countless tanks.

(V. 15.) The wife of that king was the glorious Vānavanmahadēvi, as Śrī (was) of Śrīnivāsa (i.e., Vishnu) and as Paulomī (Śachi) (was) of Satakru (Indra).

(V. 16.) Of this queen was born to him, who was the abode of prosperity, the son, king Rājasimha who was the repository of intelligence, valour, stability, courage, nobility and liberality and who successfully scared away the heroism of (his) enemies.

(V. 17.) Having obtained him, the banner of (both) the (solar) (and the lunar) races, who caused the utmost grief to the host of enemy kings, satisfaction to the crowds of suppliants and fame (to reach) all directions, the earth (now) became (truly) possessed of a king.

(V. 18.) The requests of all suppliants are not enough for (i.e., to satisfy) his liberality; nor the enemies for his prowess; nor all the worlds for (his) lustrous fame; nor (again) the words of the Master of Words (i.e., Brhaspati) for praising (his) virtues.

(V. 19.) Dignified as Bharata, he rules the earth filling all Brahmans with endless wealth, the enemies with ruin which fully deprives (them) of (their) wealth and the ten quarters with faultless fame.

(V. 20.) A great favourite of this lord, the king, was the glorious son of the illustrious Śrēsthiśarman, who was famous by the well-known name Parāntaka, who was born in the Kauśika lineage, was possessed of wealth which was learning, who was the best of the upright and of famous descent, who was widely known, wise, dutiful and virtuous, of excellent character and highly modest.

(V. 21.) This (Parāntaka) who was ever devoted for the good of others, who was the ocean (into which emptied itself) the river of learning and who was the Pārijata (celestial) tree (in fulfilling) the desires of all classes of wise men, was the grandson of him who was named Bhāskara, the sole repository of the Trayī (Vedas), and the great-grandson of him named Śrēṣṭhin who was the purest of the Śāṅkuti-Kauśikas of great religious austerity born in Pūtura, a mine of knowledge and modesty and the home of prosperity.

(V. 22.) His ancestors who had reached the (other) end of Vedic (learning) established on this earth the extensive work called Kalpa written by Agnivesya.

(V. 23.) His maternal grandfather was the famous Uraśarman, the chief of the residents of Syandana-grama, of the Maudgalya (lineage), who was of high birth and noble character, illustrious, intelligent, famous and a prop of virtue.

(V. 24.) Knowledge, noble conduct, wealth, modesty, praiseworthy riches, a conscience ever attached to the lotus-feet of the lord of Laksamī (Vishnu), a descent ever high and pure, permanent fame and superior intelligence—these were the rule in the family of him (i.e., Uraśarman) whose fame was widely known.

(Vv. 25—27.) His (i.e., Parāntaka's) father, the wise and illustrious Śrēṣṭhiśarman, whose conduct was pure, who was as powerful and glorious as Pitamaha

1 The word agrāhāra is used in place of the usual word agrahara, for the sake of the metre.

2 Perhaps they were proficient in the Agnivesya Kalpa, the doctrine of medicine in which Agnivesya is said to have been a predecessor of Sūrana.
(Brahma) who was the one resort of modesty, intelligent, good and of noble descent whose fame was pleasant to hear and who was the leader of the wise, received from the heroic (king) Pārāntaka, lord Vīrānārāyaṇa of meritorious fame and an ornament of the Pāṇḍya race, the Brahman village (agrahāra) named Maṇiḍāyi of unfailing fertility, (which was) a famous agraḥāra (situated) in Vāda-Kalavali-rāśṭra naming (it) Tiṣaichohudarmāṅgala.

(Vv. 28—32.) The same god-like king of unfailing prosperity, who pleased the whole circle of the earth and satisfied (his) subjects, who destroyed the host of enemies, who was the banner of polity, whose prowess was (equal to) that of Śaṅkra (i.e., Indra) and who removed the troubles (of the people) on the circle of the earth, in the 6th year of his reign, while camping¹ in the famous village named Chūlal situated in the territorial division (rāśtra) called Rājasimhakulakkil, gave with libations of water, to the Brahman, Pārāntakasārman, the whole of the matchless and excellent agraḥāra named Nareshyevgai-Puttur situated in Ala-nādu which was famous with its (second) name Mandaragauravamāṅgalam, as a brahmādeva property, together with (its) kārāṇmai and mīyāṭchi and with (its) four boundaries marked off by the circumambulation of the female elephant.

(V. 33.) The vijanapta of this (grant) was the minister Jāṭila of respectable descent and a storehouse of prosperity who was the councillor of the king and a poet of the Atri-gōtra, who had performed (Vedic) sacrifices.

(V. 34.) The ḍyapati of this (grant) was the servant of that crest-jewel of warriors, the illustrious Māśvarman, who was descended of a pure family and was called Kūṟṟangōṇ.

(V. 35.) A minister of the king, born at (the village of) Kūrā, the son of a nobleman of Kūr-Vēmba-nādu and known by the famous name Nuṇakaṅnumāṇ, was the master of the female elephant and the warden (kuṭikavāl).

(V. 36.) Also Nuṇkaṅ-Kāḍa, Kōṅ-Vēḷāṇ and he, called Pāṭāraṅ-Chōlā—these (three) accountants were appointed (to supervise) the circumambulation of the female elephant.

(V. 37.) Worshipped by all rulers, this (king) Abhiṣamānemuru prostrates (himself) every day before all future kings with palms folded (over his head) (and saying) "Oh! pure-minded kings! Protect (this) my gift!"

(V. 38.) Vāsudēva, the friend of Madhuraguna and the elder brother of Vishṇu who had studied the whole (science of) literature and was the birth place of modesty and intelligence, composed this matchless praṣasti.

Tamil portion.

(Line 76.) Hail! Prosperity! May the prosperous family of the Pāṇḍyas live long—(the family) which came forth commencing with the white Moon enthroned on the brilliant

¹ Rākṣatrak has evidently to be understood in the sense of rākṣati.
² The word ṁbdt may be compared with ṁbdakīt or ṃbdakīt which often occur at the beginning of copper plate inscriptions.
³ The significance of this attribute is not clear. The female elephant referred to is perhaps the one that circumambulated the village.
plaited hair of Hāra (i.e., Śiva), and born (from the milk ocean) along with (the goddess of) prosperity, the pure ambrosia, the Kaustubha (gem) of lustre like that of the Sun's and that single elephant (the Airāvata) of flowing rut; — a fit object of praise for the people of the four quarters which possesses the four (divisions) of the earth; which was justly extolled by Bhradvaja and other (sages); which was beyond the reach of enemies; whose commands bore (the seal of) the double fish; which had for its family priest (the sage) Agastya of unequalled glory; which has been in existence through aeons and which counts (among its members) the one everlasting Being.*

(L. 84.) After many great kings and emperors born in this (family) who ruled right up to the boundaries of the heavens, (such as) he who churned the billowy ocean and obtained nectar; he who bathed in a single day 2 in the four oceans, causing admiration to the people of the four (divisions of) the earth, who with a crown (bedecked) with gems of faultless lustre, wore (also) an anklet of white conch; he who went round the globe of the earth; he who sent ambassadors on several occasions to the gods of matchless victory; he who carried away the garland of Pākaśāsana (i.e., Indra); he who, appearing with ornaments of valuable gems, mastered the Tamil (language) of the south; he who by throwing a sharp-edged javelin caused the quick return of the sea; acquired the name Puliyaṇ; who gave away thousands (of gifts) of the golden hill (Mēru); he who stood firmly in the field (of battle) at Pāli and obtained the name Pañchavāṇ; he who founded the prosperous city of Madura and built (a surrounding) wall for it; he who with the supreme intelligence of his mind, was profoundly versed in the beautiful Tamil and Sanskrit and became the foremost among scholars; he who led the elephants in the Bharata (war) so as to destroy the great charioteers in a hill-battle*; he who relieved Vijaya (Arjuna) from the curse of Vasu; he who drove (his enemies) to the forest so that they might be scorched up and destroyed (there) and had the blameless (royal emblems) of the big fish, the tiger and the bow engraved on the top of the Northern Mountain (i.e., the Himālayas); he who, securing the services of huge giants, restored many tanks and relieved the country from disease and pinching hunger; he who with a dreadful sword cut off the heads of two kings that advanced against him in the battles at Chitravuṭyari and Talaiyālāngānam and stopped the dance of their (two) headless trunks and he who had the Mahābhārata translated into Tamil and had established the "Śaṅgam" in the town of Madhura, had ruled the circle of the earth and had passed away.

(L. 104.) Then (came) Parānkusa, the king of the Pañchavas (i.e., Pándyas) who saw the back of the Chērā king (Villavan) at Nelwel and that of the Pallava (king) at Sānkaramangai of extensive pleasure gardens. His grandson (was) Rājasimha, the lord of kings. (Next came) king Varagūnamahārāja whose feet (wearing) anklets are worshipped by monarchs.* His son was Parachakrapālāha, who bore the burden of the earth, who wore (a victorious garland of) never-fading vāgai

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* It is possible that dvesa here stands for dhvesa = banner.
* The reference is evidently to the story in the Hālāśyaparāṇa of Śiva himself being counted as one of the Pándyas.
* i.e., day time.
* [Madhrasam and Maliyaḻam may preferably be left untranslated. The former may refer to a people and the latter to a field of battle. The passage when so altered would stand thus: "Who led his elephants into Bhārata and caused the Mahārathas to be destroyed at Malai-kalām.—K.V.S."]
* The relationship existing between Rājasimha and Varagūna-Mahārāja is not given.
(flowers) at Kunur, (surrounded by) gardens of delightful fragrance, at Singalamp and at Viñam; who firmly wielded his sceptre and who shining with the prowess of the Sun and shooting from (his) bow-string sharp and deadly arrows on Gangā, Pallava, Chōla, Kaliṅga, Magadha and other (kings) that came to give battle and opposed (him) at Kudamukkil of fragrant and blooming flower-gardens and made them bathe in a big river of blood.

(L. 113.) (Next came) Varagunavarman, the lord of kings, whose feet were worshipped by kings (wearing) jingling anklets on their legs, and who by (his) beautiful long arms resembling hills, made the earth his own.

(L. 115.) His younger brother, the glorious warrior Parantakaṇa Śadaiyaṇa, the king whose conduct (followed the rules prescribed by) Manu, who wore many golden ornaments, who put on a golden crown decorated with gems; who showered arrows from (his) powerful bow so that the elephant troops whose (long) trunks touched the earth, the horse battalions and the infantry (of the enemies) fell on the earth at (the battle of) Senuilam; who captured at Kharagiri crowds of files of powerful elephants of enemy (kings) and won a battle at Nilamber; who had destroyed the extensive Pennagadam, who with the help of a single powerful prancing horse, won battles in the extensive Kōnju (country); who performed many (gifts of) dēvaḍina (land) and restored many brahmadeya (grants) and who subdued the whole of India (Nēvatītvu), having also gone to heaven.

(L. 123.) The first son of the goddess of the (lotus) flower (i.e., Lakshmi) called Vānavāmikadevi, was he the king of the Minavar, (i.e., the Pandyas) Rājasimha Vikatavādana, who having himself borne (easily) by the strength of his broad shoulders, the great bears of the circle of the earth which the lord of serpents (i.e., Śesha) bears with much difficulty by his thousand heads, became distinguished as "the strong-armed that relieved the serpent Lord of (the pain of) carrying the earth"; who at Ulappinimangalam pierced the bodies of the enemies that attacked (him), and gave (their) blood, the superior (position) of becoming the scented cosmetics of the goddess Earth, who sounded his drum when the king of the Tānjaiv (country) (full of) water flowing from sluices, ran away surrendering his arms, at Naippūr which was filled with mountain-like battalions; who commenced his battle (at the big city of Kōdumba) where the assembled (enemy's) forces, vast like the roaring ocean, dispersed suffering affliction; whose looks caused (the town of) Vaṇji with walls surrounded on all sides by flower-gardens (situated) on the northern bank of the Kavērī (Pongī) abounding in water to be consigned to flames, and whose eyes which became red (with anger) made to dance the headless bodies of the heroes that opposed him; who like Kumāra (Skanda) of the high cockflag, swelled with rage and displayed the strength of (his) galloping steeds by destroying in the battle at the beautiful and well watered town of Nāval the crowds of elephants, horses and foot-men of the lord of the southern Tānjaiv (country). (His) victorious flag reaching the sky, his sceptre wielded (right) up to the ends of quarters, acquiring the bridled horse, the chief mountain and the blood-red garland, was enjoying the pleasure of Mahendra with his prosperous sons worshipping at his feet, the king Vikatavādana, the lord of Prosperity, who marked the chief of mountains with his fish
emblem, the crest-jewel of kings, this lord of the south (Tennan), of many brilliant virtues having founded with pleasure in every direction numberless brahmañdíasas, numberless devadvánas, and numberless pallíchchandam.

(L. 143.) Being pleased to stay in the town of Chālāl (situated) in Rājasīngappurāngulam, abounding in wreath of water-lilies and resembling the noisy ocean which was formerly founded by himself—in the 14th year opposite the 2nd year of his reign, the Brāhmaṇ Bhaṣkaṇ-Sēṭṭi who was like the lotus-born (Brahmā) and was praised by all, the son of the virtuous Bhaṣkaṇa, the chief of the noble and illustrious race of the Sēṭṭis, the foremost of Ombāḷvas of the Āgniṇeṣya-kalpa and the Komara-Kausīka-gōtra (living) in the village Kottāropolil 1 named Puttār in the watery Miygundāru (district) (which was included) in the big (district of) Koḷu-vār-kāṛram, having obtained as ēkahōga the brahmañḍa consisting of the place (called) Tīsāchchudaramangaḷam in Vada-Kaḷavali-nādu, by the grace of the Pāṇḍya king the glorious Parāntakaṁ śrī-Viṇaṇaraṇaṅa.

(L. 155.) The chief of kings mentioned above, the illustrious Rājasīṁhāvarman, the sovereign whose umbrella touched the sky, desirous of doing some good to Parāntaka the famous son of Bhaṣkaṇ Sēṭṭi (i.e., Sēṭṭi son of Bhaṣkaṇa) who walked in the path of the virtuous, a Kausīka of Seṇgiḍi (surrounded by) a forest of lotuses, the friend of the created beings and the home of good qualities, was pleased to kindly confer as ēkahōga-brahmañḍa together with kārāṇas and miyāḍhi (the village) Naṁheṣyagai-Puttār in Alānādu of beautiful streams of cool water which he was pleased to found calling it Mandaragaūra-mangaḷam after his own name.

(L. 162.) The vinnappam (of this grant) was Śadaṣiyapirān Bhāṭtasōmayaṁjīn of Pūllamangaḷam in Sōlānādu; the dūmapī (ānai-āl) (of the grant) was Kūrāṅgan of Vēmbāṛggār in Kaḷavali-nādu; the chief warden (Kuḷi-kāval-aṇyaṁ) was Kuṁā of Kuḷā in Kīl Vēmba-nādu and the accountants were Naṅkaṇ-Kādaṁ of Siṅu-Sevār in Tirukkanappakāṛram, Paṭāraḥ-Chōlai of Tūṇjaḷār in Naḍuvir-kāṛram (a sub-division) of Mīlalai-kāṛram and Kōṅ-Vāḷān of Peruṅgākkūr (near) Kaḷāṭtirukkai.

(L. 167.) The residents (nāṭṭār) of Alānādu being appointed to mark the boundary line, the female elephant was led around (and the following) four big boundaries were thus (marked). The eastern boundary (was) to the west of Śuruḷi-yārū; the southern boundary (was) ....... in Kaṟkuḷaṁ. 2

Text. 3

[Metres: Vv. 1–4, Anushtubh.]

First Plate.

1 1 [1*] Pāṭaṁ*[4*] Jāpiṛīṣṭāṃgamanādibhūpuḍakāṭau[4*] [1*] viyaṭaṇḍhavibhūtī- 2 [1*] Puṇḍar puṇḍar[4*]: 1[1*] Anñavatūttirvānāpattāmūttī-

1 [Mr. Venkayya has also treated Kottāropolil as a proper noun and as a surname of the village Puttār. I would prefer to read Kottāropolil instead of Kottāropolil and take it as an adjective to īrīṃa (village) meaning "(surrounded) by a forest filled with bunches of flowers"—K.V.S.]
2 The inscription is incomplete. One or more copper-plates must be missing.
3 From the original plates and a set of ink impressions prepared by the office of the Assistant Archeological Superintendent for Epigraphy, Madras.
4 These two syllables are engraved on the margin of the plate opposite to line 4.
5 Read Puṇḍar.
6 Read Kattāruḥ. Perhaps the viṣṇaṇga after Kattāruḥ meant for a Śiva.
7 The actual reading is "Sāṃskṛtuḥ".
Second Plate: First Side.

10 கொல்லைந்து வெள்ளையுள்ள நூற்றாண்டு குறுக்க வெள்ளை நூற்றாண்டு

11 மண் வைக்கோப்பை வெளியுள்ள நூற்றாண்டு கில்கிகு வெளியுள்ள நூற்றாண்டு

12 மண் வைக்கோப்பை ( பார்க்க ) மீது மீது வைக்கோ வைக்கோ

13 மண் பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ வைக்கோ

14 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ வைக்கோ

15 குற்று ( பார்க்க ) பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ

16 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ

17 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ

18 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ

19 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ

Second Plate: Second Side.

20 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ

21 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ

22 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ

23 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு வைக்கோ

24 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு

25 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு

26 குற்று பூமியுள்ள நூற்றாண்டு கில்கிகு

27 குற்று பூமியுள்ள நூற்றாண்டு

28 குற்று பூமியுள்ள நூற்றாண்டு

Last Plate.

29 குற்று பூமியுள்ள நூற்றாண்டு

30 குற்று பூமியுள்ள நூற்றாண்டு

31 குற்று பூமியுள்ள நூற்றாண்டு

32 குற்று பூமியுள்ள நூற்றாண்டு

33 குற்று பூமியுள்ள நூற்றாண்டு

34 குற்று பூமியுள்ள நூற்றாண்டு

35 குற்று பூமியுள்ள நூற்றாண்டு

1 Read நேடினார்

2 Read உடிதார்

3 Compare with this metrical attribute நூற்றாண்டையைப் பார்க்கிறீர்


5 How many plates may be missing before this cannot be determined.

6 Read உடிதார்

7 Read உடிதார்

8 Read உடிதார்

9 Read உடிதார்

10 Read உடிதார்

11 Read உடிதார்

12 Read உடிதார்

13 Read உடிதார்

14 Read உடிதார்

15 Read உடிதார்

16 Read உடிதார்

17 Read உடிதார்

18 Read உடிதார்

19 Read உடிதார்
(V. 1.) Hail! May Purushottama (i.e., Vishnu) who wears his characteristic weapons² and whose hairs stand on end in the rapture of an embrace from the arms of Padma (i.e., Lakshmi), profusely grant us knowledge, fame and prosperity.

(V. 2.) May the family prosper long, that which is produced from the nectar-rayed (Moon), in which were born kings who crushed the pride of the enemies of gods (i.e., demons).

(L. 3.) After a number of kings of the Pandyas family of endless fame (buri) in the race of the Moon,—who drew their bow to cut off the heads of crowds of Asuras on the battle-front, to prevent the destruction of Akhandala (i.e., Indra); who decorated the adamanite crest of the Northern Mountain (i.e., the Himalayas) with the (royal) sign of the beautiful carp; who bathed their ears with the sweet Tamil of Kumbhodhabva (i.e., Agastya), residing on the top of the Southern Mountain; who wore the necklace of Harihaya (i.e., Indra) and sat with him on one half of his throne; who raised (their) arms showing many (arrows) from (their) quivers on the sacred crown of Surivalayavan; who threw the javelin in order to drive back the (encroaching) sea; performed a thousand sacrifices; exacted service from crowds of goblins; released the expense of Earth of (her) common possession (by kings); bestowed on suppliants a thousand elephants and did many (other) astounding deeds—had passed away.

(L. 14.) there was seated on the (Pandyas) throne like Vasava (Indra), the king, the great lord Maravarn, who being the son of Jayantavarman whose great fame was sung by the world, burst forth causing the heads of hostile kings to tremble, (his) many characteristic titles (such as) Arikasari, Asamasaman, Alanghyavikraman and Akalakalan, being ravishingly proclaimed by the whole world, a host of enemy kings prostrating, released the extensive Earth of (its) common possession (by other kings), resolved to act in the fashion of the thunder cloud in raining gold on Brahmanas and removed their distress; ascended the Tulabhāra, with pleasure, ruled the world offering protection to all, entered twice the (womb of) kiranagarbha and made many other great gifts beginning with gosahasra.

(L. 23.) And his son was . . . . . . who having immediately protected without a flaw the circle of the Earth brought (her) under the shade of his moon-like umbrella, who in giving forth benevolence resolved to act in the fashion of the wishing tree (Kaiñaka), expelled completely the sins of the Kali (aye), averted the misery of the gods of Earth (i.e., Brahmanas) by giving great wealth, who at Marudr and Kuvailamali drove rutting elephants (into the battle-field) so that heroes wearing anklets who opposed, attacked or unwarily advanced and stood in his way became extinct, who . . . .

¹ Read rā.
² These are the conch, disc, club and the lotus.
³ The Padiyil hill in the Tinnevely district is said to have been the seat of Agastya.
(L. 29.) . . . . to the east of . . . . . . ; the northern boundary (wasi) to the south of the Bhagavati temple of Korpanputtur. (The land) comprised within the thus-described four big boundaries was given away with all exemptions. Its ānatī (Skt. ājñāpatī) was Tāyaṇ Śiṅgaṇ who was the uttaramantri of Kuṇḍār (a village) in Kuṇḍār-kūram of Anḍa-nādu. The purāṇkāval to be given on this (land) is eighty-five kālam (of paddy).

(L. 31.) "The flower-like feet of those that protect this (gift) shall be on my crown": So saying, the king himself graciously ordered and had (this) copper edict executed at once.

[Verses 3 and 4 are the usual imprecations.]

(L. 38.) (This is) the signature of Arīkēsari, son of Pāndi-Perumbanakarāṇ.

FIVE CHOLA COPPER-PLATES FROM TIRUKKALAR.

No. 207.—Tirukkalar plate of Rajendra-Chola I.

These are five copper-plates belonging to the Pārijātavanēśvaram temple at Tirukkalar, a village ten miles south-east of Māmārgudi in the Tanjore district. A short notice of these appeared in Dr. Hultzsch's Annual Report on Epigraphy for 1902—03, paragraph 17. The report also contains a list of 28 stone inscriptions which were copied from the same temple. These five copper-plates, strung on a copper-ring of 5" diameter, have flat rims, measure 1 ½ × 5½ each, weigh together 566 tolas and have ring-holes bored in the middle of the left margin about an inch from the edge. They contain in them five complete inscriptions of different Chola kings. The first of them, which is also the earliest, is a record of Parakēsari varman Rājendrā-Chola I who ascended the Chola throne in A.D. 1012. It begins with the king's usual historical introduction commencing with the words Ṛṣiśī prayad pravart, enumerates his conquests up to the capture of Kārāram, is dated in the 18th year of his reign and registers the extent of the devadāna lands belonging to the temple of Mahādēva at Tirukkalar which is said to be a village in Purāṅgaram bai-nādu, a subdivision of Arumolīdēva-valanādu.

Compared with the inscription of this king found at Tirumalai, dated in the 18th year of reign and his Tanjore epigraph, dated in the 19th year of reign, the present inscription furnishes a few differences in reading which are noticed in foot-notes.

The identification of all the place names occurring in the historical introduction has been made by Professor Hultzsch, and it remains to note here only a few facts in this connection. Idaītūrai-nādu which has been taken to be Yedatore, a small village in the Mysore district by Mr. Rice, has since been shown by Dr. Fleet to be identical with the

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1 Purāṇkāval is evidently the same as purāṇ of the Gadhimallam plates (Ep. Ind., Vol. XVII, p. 6, text—line 54).
3 No. 642 to 655 of the Madras Epigraphical collection for 1902. They belong to the reigns of the Chola kings Tribhuvanascharavartin Rājābhāsaj, Rājarāja, Virarajendrā and Kulōtuṅga, the Pāndya kings Jayāvarman Tribhuvanascharavartin Śivallabha and Māravarman Kulaśekharas and the Vijayanagara sovereigns Virupagapa and Virā-Bhūpati.
territorial division Edédoé, two thousand, a tract of country lying between the rivers Krishná on the north and Tuṅgabhadrá on the south, comprising a large part of the present Raichur district. The Kanyakumári inscription of Virarajendrā shows that Maññakaḍakkam is not to be identified with Maññe in the Nelamangala taluk of the Bangalore district but is the same as Mānyakhetā, which Rājendrā-Chōla is said to have made a playground for his armies. Chakkara-kottam has been satisfactorily identified by Rai Bahadur Hira Lal with Chitrakūṭa or kūṭa, eight miles from Rājapura in the Bastar State; he has also adduced epigraphical evidence to show that its king was really Dhārāvarśha in A.D. 1111, as stated in the epigraphs of Kulottunga I. Dakshina-Lāḍams has been taken to be Dakshina-Virāṭa or Southern Berars; but it looks likely that it is identical with Dakshina-Rādha in Bengal. Śrī-Vijaya appears under the form Śrī-Vishaya in a Kaṇḍiyūr inscription of the same king; and the large Leyden grant states that Māravijayottuṅgavarman was the overlord of this territory. This has been taken to be the same as Saṅ-fotsai of the Chinese annals and has been identified with Palembang, a residency of Sumatra.

TEXT.

First Plate: First Side.

1 Itib, Vol. XII, p. 296.
8 Tr. reads _optional. Here and in the following foot-notes, Tr. denotes the TIRUmalai inscription of, Rājendrā-Chōla I, published in Ep. Ind., Vol. IX, pp. 229 ff.
9 Here and in the following foot-notes, Tj. denotes the Tanjore inscription of Rājendrā-Chōla I published in Vol. II, above, pp. 105 ff. Tj. and Tr. read _optional.]

This reading occurs in Nos. 2, 10 and 52 of South-Ind. Insers., Vol. II.
10 Read Gajadhāra.
10 அ பன்னிருந்து என்று என்னை அனைவரும் பேச்சு எடுத்து நீங்கும்.

11 அ நிதிக்கு நாயக்க நிறைந்தால் சர்க்கரிக் கூறுந்து விளை-

12 கருவற்று தலையில் கருவியும் (ப)கூறுந்து. பக்திகை. ஒரு பக்திகை

13 கருவி நெடுநுள்ளறு என்று ஒன்றிய தமிழரின் காண்டுக்கு கூறியே அவ்வூற்று

14 தற்கால மலர் பக்திகை கூறுந்து என்று பக்திகை கூறுந்து பொருந்தும் இருதறை

Second Side.

15 அ பன்னிருந்து என்று என்னை அனைவரும் பேச்சு எடுத்து நீங்கும்.

16 அ நிதிக்கு நாயக்க நிறைந்தால் சர்க்கரிக் கூறுந்து விளை-

17 கருவற்று தலையில் கருவியும் (ப)கூறுந்து. பக்திகை. ஒரு பக்திகை

18 கருவி நெடுநுள்ளறு என்று ஒன்றிய தமிழரின் காண்டுக்கு கூறியே அவ்வூற்று

19 கருவியும் (ப)கூறுந்து என்று ஒன்றிய தமிழரின் காண்டுக்கு கூறியே அவ்வூற்று

20 கருவியும் (ப)கூறுந்து என்று ஒன்றிய தமிழரின் காண்டுக்கு கூறியே அவ்வூற்று

21 கருவி நெடுநுள்ளறு என்று ஒன்றிய தமிழரின் காண்டுக்கு கூறியே அவ்வூற்று

22 கருவியும் (ப)கூறுந்து என்று ஒன்றிய தமிழரின் காண்டுக்கு கூறியே அவ்வூற்று

1 Tr. has engakku, while Tj. reads manakkam. The change of ə and ə is quite ordinary.

2 Tj. has manakkam.

3 Tr. and Tj. read manakkam. Correct மாண் into மாண்.

4 Read நெடுநுள்ளறு.

5 Tr. reads வேறு என்.

6 In place of கருவி (அ) என்று, Tr. reads கருவி பாசியே கருவியென்று, but Tj. has கருவி பாசியே கருவியென்று.

7 For அ நிதிக்கு (அ) என்று, Tr. and Tk. has அ நிதிக்கு (அ) என்று.

8 For கருவியும் (அ) என்று, Tj. and Tk. has கருவியும் (அ) என்று.

9 கருவியும் (அ) என்று, generally occurs as கருவியும் (அ) என்று (Tr. and Tj.). The change of நெடுநுள்ளறு into நெடுநுள்ளறு is correct.

10 For கருவியும் (அ) என்று, Tj. and Tk. has அ நிதிக்கு where அ is perhaps omitted before நிதிக்கு.

11 For கருவியும் (அ) என்று, Tj. and Tk. has கருவியும் where கரு is perhaps an engraver's mistake.

12 For கருவியும் (அ) என்று, Tj. and Tk. has கருவியும்.

13 The reading கருவியும் (அ) என்று agrees with that given in Tj., but Tr. has கருவியும்.

14 While Tj. reads கருவியும் (அ) என்று, Tr. has கருவியும் (அ) என்று.

15 While Tj. reads கருவியும் (அ) என்று, Tr. has கருவியும் (அ) என்று.

16 For கருவி (அ) என்று, Tj. is the reading in Tj. Both are correct.

17 While Tj. reads மாண், Tj. has மாண்.

18 An alternate reading is மாண், an Uttaramallur inscription reads மாண். (see note 8 on page above).

19 A different reading of this is மாண். See South-Ind. Inscts., Vol. II, p. 107.
Hail! Prosperity! In the eighteenth year (of the reign of) king Parakesari-
varman alias Udaiyar Sri Rajendra Chola deva, in (his) life of high pro-
sperty, while Tiru (Lakshmi), while becoming constant, was increasing, (and) while the
goddess of the great earth, the goddess of victory in battle, and the matchless goddess of
fame rejoiced to have become his great queens,—conquered with (his) great, warlike army
(the following):

Idaiurai-nadu, Vanavasi, whose unbroken hedge of forest (trees) was
extending; Kolippakkai, whose walls were surrounded with brushwood;
Mannaiikkadakkam, whose fortification was unapproachable; the crown of the king
of Ilam who came to close quarters in fighting; the exceedingly fine crowns of the queens
of that (king); the beautiful crown and Indra's pearl necklace, which the king of the
south (i.e., the Pandya) had previously deposited with that (king of Ilam); the whole
Ilamanda (on the transparent sea); the crown praised by many and the garland
emitting beautiful rays, family treasures, which the (kings of) Kerala, whose armies
possessing missile weapons, rightfully wore; many ancient islands whose old, great guard
was the ocean which resounds with its conches; the crown of pure gold, worthy of Tiru
(Lakshmi) which Parashurama, having considered the fortifications of Sandimattivu
impregnable, had deposited (there), when, in anger (he) bound the kings twenty-one times in
battle; the seven and a half lakhas of Iraataka (which was) strong by nature, (and
which he took), together with immeasurable fame, (from) Jayasimha, who, out of fear,
turned his back at Muangi and hid himself (thus earning) great infame; the principal
great mountains (which contained) the nine treasures (of Kubera); Sakkarakottam
 guarded by) brave warriors; the ancient and strong northern Maduramandala;
Namanaikkonam, which was surrounded by dense groves; Panchapatli
(protected by) warriors (who bore) cruel bows; the moth (grown) ancient Masunidesa;

1 Tj. reads பார்க்கோவில் and one of the Tiru-
pvallam inscriptions reads பார்க்கோவில்.
2 Tj. reads திருவர்க்கோவில்.
3 Read கூச்சியோர் as in Tj.
4 Tj. reads இரண்டாம்.
5 Tj. reads இரண்டாம்.
6 Tj. has எஸ்.
7 உப்புகோற்றாய் occurs as உப்புகோற்றாய் in Tj.
8 For வர்க்கோவில், Tj. has வர்க்கோவில்.
9 வர்க்கோவில் is the reading in Tj.
10 Read நிலம் (nillam).
a large heap of family-treasures, together with many (other) treasures (which he carried away) after having captured Indraratha of the old race of the moon, together with (his) family, in a fight which took place in the beautiful city of Adinagar, filled with unceasing abundance; Oddavishaya, which was difficult to approach, (and which he subdued in) close fight; the good Kosalai-nado, where Brhma nas abounded; Dandabutti, in whose gardens betles abounded (and which he acquired) after having destroyed Dharmapala (in) a hot battle; Takkanaladam, whose fame reached (all) directions (and which he occupied) after having forcibly attacked Ranastra, Vaangaladesa, where the rain-wind never stopped (and from which) Govindaachandra fled, having descended (from his) male elephant; elephants of rare strength and treasures of women, (which he seized), after having been pleased to put to fright on a hot battle-field, Mahipala, decked (as he was) with ear-rings, slippers and bracelets; Uttiraladam in the neighbourhood of the expansive ocean abounding in pearls; and the Gang, whose waters dashed against the banks filled with fragrant flowers; and (who), having despatched many ships in the midst of the rolling sea and having caught Samgrama- vijayottungavarna, the king of Kadaram, along with (his) rutting elephants, which put up rare fight and brought victory, (took) the large heap of treasures, which (that king) had rightfully accumulated; the (arch called) Vidyadhara-torana put up at the "gate" of his wide inland city provided with accoutrements of war; the "jewel-gate", adorned with great splendour; the "gate of large jewels" the prosperous Sri Vishaia; Pannai with a ghat of (washing) water; the ancient Malaiyur (with) a fort situated on a fine hill; Mayirudangam, surrounded by the deep sea (as) a moat; Ilangasogam (i.e., Lankasoka) undaunted (in) fierce battles; Mappapalam, having abundant high waters as defence; Mevillimaingam, having fine walls as defence; Valaippandur, possessing both cultivated land (?) and jungle; the principal (city of) Takkolam, praised by great men (versed in) the sciences; the island of Madamalingam, of strong battlements; Ilamuri-desam, provided with scientifically ripe excessive strength; the great Nakkavaram; whose gardens (abounded in) flowers dribbling honey; and Kadaram, of fierce strength, protected by foot-soldiers wearing kalai; the divadina lands (belonging to the temple) of the Mahadeva at Vengurkkala-Tirukkalar in Puranga mbai-nado (a sub-division) of Arumolid eva-valanado, measured \( \frac{1}{4} \) (velli) 194, \( \frac{1}{4} \) and \( \ldots \). This land was inclusive of excess and deficiency (in measurement) of the surrounding parts.

No. 208.—Tirukkalar plate of Rajadhira I.

This inscription in six lines is engraved on the second plate of the Tirukkalar set. It is dated in the 31st year of the reign of the Chola king Rajakesarivarman Rajadhira I and registers an arrangement made, by a certain Tirumanappichehan, who bore the double surname Araiya Anagaraiya and Mahipalakukalapperraiyan, whereby one brahmin had to perform worship in the temple at Tirukkalar in addition to another who was doing that service till then. From the short historical introduction which states that the king with the help of his army took the head of Virapandy, Salai of the Chera king and Ilangai, it is clear that "Salai is an important place in the Chera dominions and not a feeding house" as the late Mr. T. A. Gopinatha Rau had taken to be.\(^1\)

\(^1\) Here is a figure resembling an.

TEXT.

1. [Text in Tamil]
2. [Text in Tamil]
3. [Text in Tamil]
4. [Text in Tamil]
5. [Text in Tamil]
6. [Text in Tamil]

TRANSLATION.

In the 31st year of the reign of king Rājakēśarivarman alias Udaiyār Śrī-Rājādhīrājādeva, who, with his army, had taken the head of Vīra-Pāndya, Śalai of the Chēra king and Ilaṅgai (i.e., Ceylon), Araiyya Nāgaraiyya alias Mahīpālakalakālappāraaiyya alias Tirumānappichehān gave 1½ (veli of) land for (yielding an income of) 150 (kalam of paddy) for the expenses of two brahmans, sīn., one brahmin, performing the worship of the god from of old and one brahmin who is to perform (the same) receiving the income provided for by Tirumānappichehān at the rate of (one) tuni and (one) kurum of paddy per day for 360 days. Those who destroy this (shall incur the sin of acting against) the sacred (or royal) order.

No. 209.—Tirukkālar plates of Kulottunga-Chola.

This inscription in 19 lines is engraved on the third plate of the Tirukkālar set. It is dated in the twenty-eighth year of the reign of Tribhuvanachakravartin Kulottunga-Chola, without any distinguishing epithet or historical introduction. In the absence of these, however, it is not generally possible to say which of the three kings who bore that name this record must be attributed, yet it appears to be a record of Kulottunga-Chola I, since it is stated in the fourth inscription in this set in referring to this record that the king abolished tolls—which is generally a feat attributed to Kulottunga I. It registers a gift of paddy made by a certain Śivan Tillainayakān alias Sīguttōndanambi of Tannirkuṟṟam in Neḻmali-nādu to the temple of Mahādeva at Tirukkālar in Purāngarambāi-nādu which was a sub-division of Rājāndraśīla-vaḷanādu for the purpose of taking in procession Aravābharaṇadēva, for offerings to Pillaiyār and the god in the Mūlattānam and for feeding devotees on the days of the new-moon.

Tannirkuṟṟam, to which the donor belonged, is a village 7 miles to the east of Maṇṇārgudi in the Tanjore District. The modern village of Neḻmēl in the same Taluk, must have been the principal place in the division Neḻmali-nādu in which Tannirkuṟṟam is said to have been situated.

TEXT.

1. [Text in Tamil]
2. [Text in Tamil]
3. [Text in Tamil]

* This inscription is written on one side of this plate and the other side is left blank.
* These are expressed by symbols.
Hail! Prosperity! In the twenty-eighth year of (the reign of) the emperor of the three worlds, the glorious Kulöttunga-Chōladēva, Śiva Tillaināyagaṇaṁ alias Śīruttōndanambi of Taṭṭirikuruṇgam in Nēnumalī-ṇādu made the following gift to (the temple of) Mahādēva of Tirukkalar in Puṟangarambai-ṇādu (a subdivision) of Rājendraśila-vaḷiṇādu, for the purpose of conducting the festival of Aravabharaṇadēva on the day of the new-moon, the grand offerings to the god to be made on that day, offerings to Pillaiyār (i.e., Gaṇapati), offerings to the god in the central shrine (Mīlasṭhāna) and for the feeding of the devotees (devaṛadīyār) (to be made) on the (same) day.

For the interest in paddy of fifteen kalam which accrues at the rate of three kuruni per kalam on the sixty kalam of paddy which, we, the Śiva-Brāhmaṇaṁ, (viz.,) Kaņūkaṁ Venkādaṭhaṭṭaṁ, Kaśyapaṁ Kāṛyīl Muḷaiṭhecaṇ, Kaņūkaṁ Aḍittāṇ Aḍavaḷāṇ and other Śiva-Brāhmaṇaṁs of this temple had received as principal for (bearing) interest from this person (i.e., Śiva Tillaināyakaṁ) in the month of Vaigāśi of this year, we the five, Aravabharaṇaṁ Eduttaṭpadam alias Tiruchehīṟgambalakāḷaṁ, Aravabharaṇaṁ Iyabāraṇaṇaṁ Ao

1 Read लक्ष्मीः. 2 Read विष्णुः. 3 Read श्री. 4 Read सम्प्रदायः. 5 Read षुी.
Adavallä aalis Purvaäîvaalias Pattargaññayaka-Pichchan, Aravindañ Kuravanalias Närpattenñayira-Pichchan, Kuttan Ganagkondan alias Sivasaranañagarä-Murëndavelan of this village, who came forward (for this purpose) shall conduct the (specified) expenses on each new-moon day, at the rate of (one) kalam and three kurumi as long as the Moon and the Sun (endure).

For the (one) hundred and twenty kalam of paddy which we had received on interest by agreement from Sivän Tillainâyagañ of this village, the interest in paddy for a period of one year calculated from the rate of three kurumi per kalam, is thirty kalam.

With these thirty kalam, through those who stand for us we shall feed the devotees at the rate of two kalam, (one) tini and (one) padukkan of paddy for one new-moon day.

As long as the sun and the moon (endure), the Sri-Mahëśvaras shall be surety (for this). Kanperan shall be in charge of the Mahëśvara-kàmi. This is my writing.

No. 210.—Tirukkalir PLATE OF TRIBHUVANACHAKRAVARTIN RÄJARÄJÄDEVA.

This is the fourth inscription in the Tirukkalir set. It is engraved on the second side of the third plate and belongs to the 18th year of the reign of Tribhuvananachakravartin Räjaräjädeva. It records that some of the families of the donées, who received the gift made by Sivän Tillainâyagañ of Tanquirkupram in the twenty-eighth year of the reign of Kulöttunga-Chola; the aboliher of tolls, ceased to have male members and that in consequence a question arising as to how the feeding pertaining to these families should be conducted in future, the Mahëśvaras settled that the feeding stipulated in the grant to be done by the donées devolved on the female descendants as well and that arrangements were made in accordance with that order. The inscription may probably belong to the reign of Räjaräja II, though the distinguishing epithet of the king is missing and the characters appear to belong to a later period.

TEXT.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. 
16. 
17. 

TRANSLATION.

Hail! Prosperity! In the eighteenth year and one hundred and eightieth day of (the reign of) the emperor of the three worlds the glorious Räjaräjädeva, when male descendants ceased to exist in some of the families of the äñëlär who had been living in the tirumadai-vilägam of the god and who had obtained a paddy-gift for conducting the feeding specified
Tirukkalar Plate of Kulottunga Chola.
in a copper-plate grant engraved formerly (i.e.), in the twenty-eighth year of (the reign of) Kulöttunga-Cholâdâva, the abisher of tolls, from Sîvana Tîllainâyâgañ of Tântirkuñâram, who made provision for the new-moon festival and for feeding the devotees (âdevarâdiyar) of the god Mahâdâva who had sprung at Tirukkañlar in Purângarambainâdu, (a sub-dimension) of Râjendrasâjâ-valanâdu and who (i.e., the dañdar) had been conducting the feeding with the gifts and when Kanakarâyar and the Mâhêsvâras wished to decide how the feeding pertaining to the families having only female descendants should be conducted, the Mâhêsvâras came to the settlement that the feeding from the interest (of a gift) devolved also on the female descendants. It was so agreed and that in accordance with the agreement made by the female descendants, (it was decided that) three persons had to be fed by Kanperâñ Mahâruniñandâñ alias Añbarkadiyâñ who had taken (to wife) the daughter of Adâvallâñ Purvasîvan alias Pattarganâyâga-Piehçan, that three persons had to be fed by Dâvan Divâkâran, the son of her kohârâdî (husband's younger sister) and others and that twelve persons pertaining to two shares out of the (whole) five,—which (number) was fed by Tirucehîram balaakkâlan,—shall now be fed by the male descendants (of his).

No. 211.—Tirukkañlar Plate of Kulöttunga-Chola III.

This is the fifth inscription in the Tirukkañlarset. It is engraved on both sides of the fourth plate and the inner side of the fifth. It is dated in the 29th year of the reign of Kulöttunga-Cholâdâva (i.e., Kulöttunga III) who took Mâdura, Ceylon, Karuvâr and the crowned head of the Pândya king and furnishes a list of gold and silver ornaments belonging to the temple at Tirukkañlar with their weights as measured by the standard weight called the kudâi-kal and the fineness in each case.

First Side.

1  நூற்றை [1*] இரு பயிர்கள் வர்ணத்தில் படித்து செய்துள கட்டுப்பாடலானது குறிப்பிட்டாமல்

2  மறைவு கட்டுரை முறைப்படுத்தி தமிழ் மொழியில் குறிப்பிட்டது

3  சித்ரம் கதைகள் காணலாயே காலத்தை முதலில் குறிப்பிட்டானென

4  பயிர்வை பக்தர் என்று வர்ணங்களுடன் வர்ணங்களைக் குறிப்பிட்டது

5  மறைவு கட்டுரை கப்பலில் குறிப்பிட்டது

6  கட்டுரைகள் உள்ளிட்டு குறிப்பிட்டது

7  குறிப்பிட்டார்கள் காணலாயே காலத்தை முதலில்

8  குறிப்பிட்டார் கம்பைகளைப் பயிர்வை குறிப்பிட்டது

9  காணலாயே குறிப்பிட்டார்கள்

10  குறிப்பிட்டார்கள்

11  குறிப்பிட்டார்கள்

12  குறிப்பிட்டார்கள்

13  குறிப்பிட்டார்கள்

14  குறிப்பிட்டார்கள்

Second Side.

15  குறிப்பிட்டார்கள்

16  குறிப்பிட்டார்கள்

17  குறிப்பிட்டார்கள்

* Read "e/er.
* The syllables &; are engraved below the line.
Hail! Prosperity! In the 28th year of (the reign of) the emperor of the three worlds, the glorious Kulottunga-Chola-deva who had been pleased to take Madura, Ilam (i.e., Ceylon) Karur and the crowned head of the Pandyas (king), the following list of sacred ornaments in the temple of the Nayanar who had sprung at Tirukkal, was made weighed with the kudinai-kali:

1. tirukkal; inclusive of the paraama over this, one hundred and one kalanju and a half of gold of 8½ fineness; silver fastened to the edges weigh fourteen kalanju and three-fourths.

By sixteen gold flowers in the tiruvodaramulai, twelve kalanju of gold of 8½ fineness.

By 1 sacred upper-cloth (tiruvuttaryam), two kalanju, four mañjadi and six ma of gold of 8½ fineness.

By 1 sacred crescent (tiruppirai), three-fourth (kalanju) of gold of 8 and three-fourths fineness.

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1 The figures engraved here are which may stand for 1 kalanju, 8 mañjadi and 2 ma.
2 C is written below the line.
3 Not filled in.
4 The two letters are entered below the line.
5 This word may also be read mañjadi.
By 8 ear-flowers (kannapushpam), two kalanju and a quarter of gold of 8½ fineness.

By 1 sacred girdle-plate (tiruppattigai-palagai), sixty-four kalanju and a half of gold of 8½ fineness. Silver, covering the edges of this, nineteen kalanju and a half, four manjjadi and six mā. The weight of copper nails fixed in the several parts of this (ornament) is six and half pālam.

By 1 gold flower given by Anniyudaiyār, one kalanju of gold. By one silver necklace in which this was strung, half a kalanju of silver.

By 1 sacred diadem (tiruppatram) received in the 20th (year) from the central treasury of the palace (māligai), seven kalanju and a quarter of gold.

By 1 small marriage-badge (tāli) to be worn by the goddess of the bed-chamber and one mani (gem), two manjjadi and four mā of gold. This is of 8½ fineness. By 1 necklace on which this was strung, quarter (kalanju) of silver. Inclusive of 1 string of the marriage-badge, 1 marriage-badge, together with the kokkuvāy and padugam, two kalanju of gold of 9 fineness.

By 1 garland (tiruvadigai) made by Irāsanthān alias Sōlavichchādira Pallavaraiyār of Pōdimangalam in the 23rd (year of reign), for being put on (the image of) Aravabhāraṇadēva, two hundred and fifty-five kalanju and a quarter, three manjjadi and five mā of gold of 8½ fineness.

By 1 abhisheka, sixteen kalanju and a half of gold of 9½ fineness.

By 1 sacred garland (tiruvāram) of this god, four kalanju and three-fourths, two manjjadi and seven mā of gold of 9½ fineness.

By 2 sacred ear-rings (tiruttēdu) of this god, three kalanju of gold of 8½ fineness.

By 1 abhisheka of the consort of this god, ten kalanju of gold of 8½ fineness.

By 1 sacred garland (tiruvāram) of this god two kalanju and a quarter of gold of 8½ fineness.

By 2 ear-rings (tēdu) of this god, two kalanju of gold of 8½ fineness.

By 24 sacred round beads (tiruvattamani), (one) kalanju and a half of gold of 8½ fineness. By 1 string of sacred round beads (tiruvattamani) and 30 beads, (one) kalanju, two manjjadi and four mā of gold of 8½ fineness.

By 1 string of sacred round beads and 40 beads, [1 kalanju, 8 manjjadi and 2 mā] of gold of 8½ fineness.

By 1 string of sacred round beads and 40 beads, two kalanju of gold of 8½ fineness.

By 1 pair of sacred anklet (tiruvchilambu), four kalanju of gold of 8½ fineness.

By 1 tiru-abhishekam presented by Tiruvaiyāruḍaiyān for being worn by the Nāchehiyār (i.e., the goddess Pārvatī) who performed full penance, fifteen kalanju and a half of gold of 9 fineness.

By 1 tiramai for the forehead, five kalanju and quarter of gold of 8½ fineness.

By 1 string of marriage-badge inclusive of the end-workings of the marriage-badge, (one) kalanju of gold of 8½ fineness.

By 1 sacred foot-string (tiruttuwadam), and 41 beads, (one) kalanju of gold of 9 fineness.

By 4 sacred wristlets, two kalanju and three fourths and (one) manjjadi of gold of 9 fineness.

1 Expressed by symbols: see page 474, note 1.
By 35 silver beads, three-fourths of a (kānāju), two maṇḍādī and three mā of silver.
By 1 silver bracelet (kāriṇ), three-fourths (kānāju) and two (maṇḍādī) of silver.
By 1 marriage-badge strung on this, half a kānāju of gold of 8½ fineness.
By 2 sacred ear-rings (tiruttōṭhā), (one) kānāju and a half of gold of 8½ fineness.
By 1 sacred garland of gold.¹
By 1 head circlet (virachakram), two kānāju of gold of 9 fineness.
By 2 sacred necklaces (tirukkanda-vāli), three-fourths (of a kānāju) of gold of 9 fineness.
By 1 sacred upper cloth presented by Udaiyār Śolavichchādīra-Pallavaraiyar to be worn by the god during the sacred bath, three-fourths (of a kānāju), four maṇḍādī and six mā of gold.²
By 1 snake in the tiruvālīgaippurīram, (one) kānāju and three-fourths and two mā of gold.

**TWO CHOLA COPPER-PLATE GRANTS FROM TIRUCHCHENGODU.**

No. 212.—Tiruchchengodu plate of Rajakesariyarman.³

This short inscription in seven lines is engraved on the first side of the first plate of the set of copper-plates obtained from M.R.B. Mathuram Komar of Tiruchchengodu. It is dated in the 10th year of the reign of king Rājakēsariyarman and registers evidently an order of one of the feudatory chiefs of the sovereign named Mālavaraiyaṉ Sundarasōḷaṇ, stating that the taxes on full house-sites and half house-sites shall be recovered at 4th and 5th (kātu?) respectively from the citizens of Tūśiyār and that fines and faults, if any, shall be realised at the rate prevailing in Nandipuram. The chief Mālavaraiyaṉ Sundarasōḷaṇ gets the surnames Piradigandaṉ and Kolli-Malavāṉ in B and Orriyūrāṉ Piradigandavārman in No. 213. Rao Bahadur H. Krishna Sastri has identified the king Rājakēsariyarman of this and the following record with Rājarāja I and notes as follows regarding the donor's father who, in B is stated to have died at 11am (i.e., Ceylon):⁴—"He was evidently a military officer of Rājarāja I or of one of his predecessors. An inscription from Tiruvenkādu of the time of Rājarāja I refers to the general Śīriyavēḷāṉ of Kōdumbāṭuṇḍu who fell in a battle-field in 11am in the ninth year of Pōmālīgaṉi-ṭunjiṆa-dēvā (i.e., Sundara-Chōla Parāntaka II). It is not impossible that the father of Mālavaraiyaṉ was also connected with the battle in which Śīriyavēḷāṉ fell".

It is not possible to identify Tūśiyār mentioned in this inscription.

**TEXT.⁵**

A.

¹ Details regarding this item are omitted to be given in the original.
² After this occurs the phrase maṇḍādī at saṅghaṇ whose significance cannot be made out.
³ This is registered as No. 10 of App. A to the Annual Report on Epigraphy for 1913-14.
⁵ From impressions (received from) the office of the Assistant Archeological Superintendent for Epigraphy, Madras.

¹ Petti is marked in some places and left out in others.
² Here the word āṅvā seems to have been omitted.
Hail! Prosperity! In the 10th year of (the reign of) king Räjakèsarivarman, Ī, Maîlavariyān Sundaraśolān (ordered as follows):

The tax which we used to receive from the citizens of Tāsiyūr (viz.,) one-fourth (kātā) on (each) full house-site, and one-eighth on (each) half house-site shall be realised as permanent tax; any fine or fault shall be realised according to (the rate prevalent at) Nandipuram. The merit and progeny of him who contradicts this shall be entirely cut off. The feet of him who protects this shall (rest) on my head.

TEXT.

B².


Second Side.


TRANSLATION.

Hail! Prosperity! My father having been killed in Īlām (Ceylon), I, Kollimalavāṅ Piradigandān Sundaraśolān, made a sripāṭhu to the south-west of the boulder with a hole and gave it to the lord of the sacred stone temple at Tāsiyūr for (appeasing) his thirst.

No. 213.—Tiruchchëngodu Plate of Räjakèsarivarman.⁷

This inscription, engraved on three plates—the last bearing writing only on the inner side—is dated in the 5th year of the reign of the Chōla king Räjakèsarivarman (identified with Rājarāja I) and registers gifts of lands made by the chief Kollimalavāṅ Oṛiyārān Piradigandarvarman, to the temple of Paramēśvara of the sacred Mūlasthāna at Tāsiyūr. Boundaries of the lands granted are furnished in detail and therein figure Kāṇḍū, the dams called Pānāruṇāi and Kallōduṇāi, the tanks Śūlai-kulam also known as Kāṇḍalēri, Tāmarai-kulam and Kārrali-ēri also named Pudukkulam, the temple of Tāntōri-pirān, Mūkkurukkā, Kattināgāṅkāval-iṭṭēr and Kāṇavadinallūr, otherwise called Amaṇkūdi.

¹ Cf. marīḍda in Sanskrit.
² With śūlai cf. śūlai or śūlaiyānī.
³ This inscription is engraved below A and continued on the other side of the plate.
⁴ Read śūlaiyānī.
⁵ This name is repeated twice in the inscription.
⁶ The word Sripāṭhu seems to be connected with Sripāṭhu ‘small savings effected by females and youngsters’. In the text, it may refer to some land or property, which the donor might have obtained out of the savings effected by him in his youth.
⁷ This inscription is registered as No. 11 of Appendix A to the Annual Report on Epigraphy for 1914.
Kampadu (kal-nādu) which occurs more than once in this inscription refers evidently to hero-stones which are stated in ancient Tamil literature, as having been put up with great ceremony in honour of persons who had done valorous deeds in guarding their country and given up their lives in that cause. Being associated with the word கம்பாது it may even be an engraver's mistake for kampārū.

Traces of writing found in lines 13, 28, 29, 30 and 33 indicate that the present inscription is a palimpsest.

It is not possible to identify the places mentioned in this inscription.

TEXT.

First Plate : First Side.

1 கட்டணச் சந்நிதம்[செ] [செ]
2 கட்டணச்சந்திரசபை[செ]சத்ய நிர்ணைகளின்
3 கோலாலப் புஷ்ப பெத்தியைக் கோலால்[செ]சத்ய நீர்
4 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
5 பிராந்தியம் கீழ்வரும் புஷ்ப பெத்தியை[செ]சத்ய நீர்
6 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
7 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
8 பிராந்தியம் கீழ்வரும் புஷ்ப பெத்தியை[செ]சத்ய நீர்
9 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்

First Plate : Second Side.

10 பிராந்தியம் கீழ்வரும் புஷ்ப பெத்தியை[செ]சத்ய நீர்
11 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
12 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
13 பிராந்தியம் கீழ்வரும் புஷ்ப பெத்தியை[செ]சத்ய நீர்
14 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
15 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
16 பிராந்தியம் கீழ்வரும் புஷ்ப பெத்தியை[செ]சத்ய நீர்
17 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
18 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
19 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்

Second Plate : First Side.

20 (செ)குர்சனம் கோழி பற்றிய பந்து நீர்
21 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
22 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
23 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
24 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
25 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
26 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
27 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
28 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்

Second Plate : Second Side.

29 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
30 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்
31 குர்கான பெருந்தம் மாரின் கோலால்[செ]சத்ய நீர்

1 From impression prepared in 1914.
2 The rest of this line and a part of the next are left blank.
3 Read பிற்று.
4 Read கோடட.
5 Read செ.
Third Plate: First Side.

TRANSLATION.

Hail! Prosperity! In this year, (viz.), the fifth year, current by the king's order, of (the reign of) king Rājakēśarivarman, I, Kollimalavan Orṣiyāraṇa Piradigaṇḍavaran̥ gave with libation of water, the following lands situated within the four great boundaries described, inclusive of the trees growing thereon, the wells sunk therein, the ant-hills, the mudakkurai, and containing all kinds of soil where inguanas run and the tortoises crawl,—after defining the boundaries and (boundary) stones, to the god (Paramēśvara) in the sacred Mūlasthāna of the sacred stone temple at Tūsiyūr:

The fine land in the field to the south of Tūsiyūr in my division,—the eastern boundary of which is to the west of the land belonging to Pidāriyūr, of Amaichehi and of the dam called Pūnarqū-anai; the southern boundary is to the north of the big ridge and the hero-stone (kanyādu) on the eastern side of the sacred boulder, and to the north of the hero-stone and big ridge on the western side of the (same) sacred boulder; the western boundary is to the east of the high road passing southwards from the southern entrance of Tūsiyūr and the tank called Śulai-kulam alias Kāndalēri as well as the temple of Tūntoṅripirāṇ; the northern boundary is to the south of the old village of Tūsiyūr; together with the lotus tank (Tāmarai-kulam), the nirkovai (i.e., land covered with water) of this tank, the land of [Itadupivirāṇ]; the tank known as Karrali-ēri alias Pudukkulam, together with the nirkovai of this tank.

The boundaries of the lands under this tank are as follow:—The eastern boundary is to the west of the hero-stone; the southern boundary is to the north of the by-path called Kaṭṭināgaṅkāvalittēr; the western boundary is to the east of Mūkkuṟugā; the northern boundary is to the south of the tank; they include Kanavadinallūr alias Amankudi together with the lands and the dry lands belonging to that village.

I, Orṣiyāraṇa Piradigaṇḍavaran̥, gave with libation of water, Kanavadinallūr alias Amankudi to the god Paramēśvara of the sacred Mūlasthāna in Tūsiyūr. I gave with libation of water, Kanavadinallūr alias Amankudi, to the god Paramēśvara of the sacred Mūlasthāna of the stone temple at Tūsiyūr and to the drummers who sound the five great sounds to him. The feet of him who protects this charity shall be on my head. He who acts against it, shall without failose progeny in seven births.

1 This name is repeated twice in the inscription.
2 This is written over an erasure and the reading is tentative.
3 The words Tirukkarrati-udaiya Paramēśvarar have no connection with any other word in this sentence. Perhaps, ṣe has been omitted to be engraved.
As the lands situated to the south of the sacred boulder lying under the tank known as Śūlai-kuḷa also called Kāndāḷēri, an old āṇḍāna land in Tūśiyūr, had been constituted as a brahmaṇeya and given away, I, Kollāmalavaṇa Orpīyāraṇa Pīradigāndavarmaṇ made Kāḷāru as a substitute for that land. The boundaries of this land are:

To the west of Sirukarai; to the north of the Pālīchchandam; to the east of Amaichchi and to the south of the dam called Kallōdanaṇi and Kuvānkaḷāṇi. As an exchange of land, I gave the land lying within these four boundaries.
### INDEX

Figures enclosed in brackets refer to the pages of the Introduction; without brackets, they refer to the page of the volume; "a." after a figure to foot-notes; and "add." to the Addenda and Corrigenda. The following other abbreviations are used:—

- Ch.—chapter; m.—manuscript; di.—district or division; da.—date; dp.— dynasty; E.—Eastern; f.—female; k.—king; m.—male; mo.—mountain; ri.—river; r.n.—name of; sur.—surname; te.—temple; vi.—village or town; W.—Western.

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