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MISCELLANEOUS INSCRIPTIONS
IN TAMIL

VOLUME III

(Part I & II)

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SOUTH-INDIAN INScriptions

VOLUME III

MISCELLANEOUS INScriptions FROM THE TAMIL COUNTRY

PARTS I AND II

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1929
This volume of *South-Indian Inscriptions* consists of four parts of which the first, containing the texts, translations and short introductions of 83 inscriptions secured from Ukkal, Melpadi, Karuvur, Manimangalam and Tiruvallam, was issued by Dr. Hultsch in 1899. The second part published by the same scholar in 1903 dealt with 25 mediaeval Chola inscriptions and contained a full account of the political history of the period covered by the reigns of the four Chola kings Virarajendra I, Kulottunga I, Vikrama-Chola and Kulottunga III. In 1920, Rao Bahadur H. Krishna Sastri brought out the third part of the volume with texts and translations of 117 important Chola inscriptions belonging to the reigns of almost all the members of the Vijayalaya line from Aditya I to Rajendra-Chola I excepting Rajaraja I, having in view the object of writing a complete account of the Cholas in the concluding part. The special feature of this part is that it includes in it a critical edition of the Tiruvalangadu plates discovered in 1906 and briefly reviewed by Mr. Venkayya in his *Annual Report* on Epigraphy for that year. The plates furnish not only a complete genealogy of the Cholas but also give more detailed information about individual kings than are narrated in the Leyden plates, the only authority till then for Chola history. As an account of the time of Rajaraja I had been given by Mr. Venkayya in his introduction to Volume II and as the part played by the mediaeval Cholas had been sketched by Dr. Hultsch in Part II of this volume, it remained only to notice the history of the early members of the Vijayalaya line including the reign of Rajendra-Chola I. This account is now given as an introduction to the volume and is appended to Part IV which contains two Pandya grants from Sinnamanur and some minor Chola copper-plates. It is a matter for regret that Rao Bahadur Krishna Sastri, who undertook to edit the part was not spared to see the final issue of it. The Chola history narrated in the introduction and the edition of the two Pandya grants from Sinnamanur will be remembered as his last epigraphical contribution. He left to me the verification of the index of the first three parts, the incorporation in it of the references to Part IV and introduction, the drawing up of the addenda and corrigenda, the editing of the minor Chola copper-plates and the revision of the proofs.

To be consistent with the earlier parts in the system of transliteration, the old diacritical marks have been employed in Part IV and introduction.

Ootacamund,  
19th March 1928.  

K. V. SUBRAHMANYA AYYAR.
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ADDENDA AND CORRIGENDA

Page 5, line 1.—For "beginning" read "adjoining."

5 3.—For "the road to (the temple of) Śaṅkaranārāyaṇa" read "the road (called) Śaṅkaranārāyaṇavadi."

Lines 1 to 3 may be altered as follows:—"The land partitioned on the north (so as to) adjoin the land of Bāghavatā and situated to the west (of the road called) Śaṅkaranārāyaṇavadi and to the north of (the channel called) Tarttambavāykkāl."

For note 1 on this page, substitute "śaṅkara" means "to meet or adjoin."

6, line 8 of Translation.—For "Odinukki[bhrānta-Kramavīvat]" read "Bhrānta-Kramavīvat of Odinukki."

6, line 17 of —For "Mudumbai Śandirācheha-Tambiyum-Uliṭṭār" read "Śandirācheha of Mudumbai, (his) younger brother and others."

7, text-line 3.—For &q&I &q& read &q&I &q&.

9, line 4.—The phrase "asāhāḥ sva" has been split into asāḥ and sva and translated "shall close (the sluice of) the tank (to collect water for irrigation)" but it may be better to split asāhāḥ sva into asāḥ and sva and translate it as "giving (it) for (the maintenance of) the tank."

18, line 2.—For "per day" which is the rendering of "GāniGā" substitute "each or individually" and strike out the note.

17, text-line 1.—Insert a hyphen at the end of the line.

17 2.—For & q & read & q &.

18 8.—For & q & read & q &.

18, No. 12, line 3.—Omit the words "for burning" in line 10 of paragraph 1 of translation.

18.—For "A.D. 900 to 940" read "A.D. 907 to 953."

Introduction of No. 12.

As No. 11 registers the general order of the assembly regarding the grant of the village of Śādiyambākka made in the 16th year of the King and as No. 12 states "that in accordance with that grant, the assembly refrained from paying the customary rights which were (thereby) left to the temple", the latter record seems to have been issued subsequent to the former.

20, line 7.—For "store-room" read "central shrine."

20, translation of line 9.—For "(If) a crime (or) sin becomes public, the god (i.e. temple authorities) alone shall punish the inhabitants of this village (for it)" read "The ṛeva (i.e., the temple authorities) alone shall realise by levying kuru-dāvahāṁ and māgrandāva from the inhabitants of these villages" and enter the following notes:—

1 With & q & of. sārā. "demanding."

2 & q & seems to mean "fine imposed on persons for defaults."

2 & q & also is a similar fine imposed by the village assembly.

For note 9 enter "GāniGā" means "individually."

24, line 13.—For "resting-place" read "tomb-shrine."

25, line 1f. of Translation.—For "as a resting-place for the king who fell asleep at Ārūr" read "as a tomb-shrine of Ārūr-tuṣājīnadēva i.e. the king who died at Ārūr."

27, line 2f.—For "the king who fell asleep at Ārūr" read "the king who died at Ārūr."

28, Translation, l. 9.—Change "the crown of Sundara" into "the beautiful crown."
41. — Add to the introduction of No. 22 the following:—

"It has, however, to be noted that some of the signatories have the name 'Kulottunga' prefixed to their surnames and we do not know of any Kulottunga before the first of that name who occupied the Chola throne after Parakasari-varman Râjendrâdēva."

50, text-line 8.—For 7[@] read 7 and 7 read 7.

"For note 1 substitute:—"As Lökamahâdēvi - chatuṛvēdimānagalam, which must have been called after Lökamahâdēvī, one of the queens of Râjarâja I, is mentioned in this inscription, the Râjakâsasirvarman of this record may either be Râjarâja I or one of his successors who bore that title.

55, top line.—For 7 read 7.

57, translation of line 6.—For "Vâlakular, Châlukkiyar (Châlukya)" read "the Châlukkiyar (Châlukya) of the Vâl family:"—see note 7 on p. 161.

85.—For 7 in note 4, read 7 and in Translation, line 7, for "on interest" read "as fixed deposit."

90, Introduction to No. 42, line 3 end.—For "Western Guânga" read "Pallava."

92, translation of line 11.—For "He who destroys this (charity) shall incur the sin of one who kills the great men who are permanent (members) of the assembly" read "He who destroys this (Charity) shall incur the sin of killing the seven hundred of the gopâka.

105, translation, line 9.—For "Samkaradeva, (the son of) " read "Tiruvaiyan Samkaradeva": and remove "—Tiruvaiyan" in the last line but one.

107, Introduction to No. 53, lines 3-7.—For "Somanâtha (the son of) Samkaradeva whose . . . Râjarâja I (51). The same epithets . . . spelling "read "Samkaradeva Somanâtha to whose name are prefixed the same epithets as those that precede the name of Tiruvaiyan Samkaradeva occurring in No. 51 with nearly the same mistakes in spelling."

108, translation, line 2.—Delete the words "Somanâtha (the son of)."

4. — After "Samkaradeva" add "Somanâtha."

117, line 12.—For "Pulângudi" read "Pulângudi."

118, line 36.—For "Itaiyângkudi" read "Itaiyângkudi."

note 7.—For "tândalil - akkai" read "tândal - âlakkai.

128, line 2.—For "by defeating the king of Dhârâ at Sakkarakottam" read "by defeating Dhârâ-varaisan (i. e., Dhârâvaraha) at Sakkarakottam."

130, line 16f.—Omit the words "i.e. the western hill country (Malabar) and the ancestors of the Nairs of the present day."

132, line 13f.—For "from the king of Dhârâ" substitute "from Dhârâvaraisan (i.e., Dhârâvaraha)."

143, note 4.—For "which is ses" read "which passes."

note 10.—For "tâchabôru" read "echobôru."

163, line 5.—For "The chief (kûn) of this village, Râjarâja alias Kulottunga-Śole-Nâijnâd-Udaiyâg" read "Kûn Râja-rajâja alias Kulottunga-Śole-Nâijnâd-Udaiyan of this village."

177, note 2.—For "With maganmai 'the daughtership' compare the similar term maganmai 'the sonship' in No. 57 above, text-line 9" read "Maganmai or maganmai
is a revenue term (equivalent to magam) and means according to Dr. Winslow 'the revenue of a temple or other public establishment, from the proceeds of land or a portion of the taxes; or the stated voluntary contribution to such an establishment'.

Page 216, note 4.—For "Vānilam" read "Vānilam."

242, Introduction to No. 108, line 5.—For "gives the king" read "gives the chief Māraṇ Paramāsvaṇa."

Note.—According to the Tamil portion he was the donor and not the king.

Page 242—No. 108 Introduction, line 5f.—For "gives the king the title Vārkirti" read "gives the donor Māraṇ Paramāsvaṇa the title Vārkirti."

247, Translation, line 4.—For "Tiruvuṇṇālīgāpuram" read "Tiruvuṇṇālīgāpuram."

253, end of Translation.—For "Gaṇa" read "Gaṇa."

260, para. 2.—The word suḥbhāṭṭīvaṇ has been taken to be the proper name of a field. But it is very likely that it means "he who convenes the assembly."

260, Introduction to No. 124.—Add the following:

By its very contents which refer to the renovation of the temple and the using up of the earlier lithic records in its construction, this inscription appears to be the earliest one to be engraved on the walls of the renovated temple. As such, it must belong to the reign of Parantaka I or his grandfather Vijayalaya, for both of them bore the title Parāṇārivarman. In this connection it may be noted that the earliest certain inscription on the walls of the temple belongs to the reign of Parantaka I.

279, Translation, line 8.—The word Puraṇ which is not translated may be taken to refer to Puraṇimā (full moon) or Amavasya (new moon).

290, text-line 83.—For Ṛṣi[ṛṣi] read Ṛṣi[ṛṣi].

292, line 13.—For "Madiri" read "Madirai."

293, line 4.—For "Karpagam" read "Karpagam."

296, line 5.—For "Tirumālār" read "Tirumālār."

297, line 7.—For "Krishnaṇ" read "Krishnaṇ."

298, line 11.—For "Nerkūṇram" read "Nerkūṇram."

paragraph 2, line 3.—For "naḍu" read "naḍu."

294, Introduction to No. 144, paragraph 2, line 4.—For "laksana" read "laksana."

300, last line but 2.—For "Kāraikkāṭṭu" read "Kāraikkāṭṭu."

310, note 2.—For "vidhā" read "vidhā."

345, note 10, last line.—For "Mahāśeepuram" read "Mahāśeepuram."

378, Introduction to No. 202, line 3.—For "Tiruvēlai - ṣaiochāṭkai" read "Tiruvēlai - ṣaiochāṭkai."

" last line of the notes.—Supply 4 at the beginning.

379, line 10.—For "Hi name" read "His name."

" text-line 4.—For Ṛṣi[ṛṣi] read Ṛṣi[ṛṣi].

381, translation, line 20.—Enter note 5 on the word "adai - clai."

382, line 19.—For "nēṟu" read "nēṟu."

383, line 8 of Introduction to the Tiruvāḷāṅgāṭu plates—Correct "1916" into "1906."

391, foot-note 6.—For "Vannāra-pārai" read "Vannāra-pārai."

421, (v. 80).—For "Rāvana" read "Rāvana."

435, last line.—For "Nochikāḷaval" read "Nochikāḷaval."

437, (L. 438)—line 6.—For "me" read "mine."
Page 460, footnote 4.—For "Mahâratâ, Malaikalam and preferably," read "Mahâratha, Malaikalam and preferably".

462, 1, line 1.—For "Kôttâriolîl," read "Kôttâripôlîl".

462, 1, 2.—For "Kôttâripôlî" read "Kôttâripôlîl".

463, 3.—For "Dhrâgî" read "Dhrâgî".

470, Translation 1, 8.—For "tuni and kurunîf," read "tâni and Kuruṣî".

Index p. 7.—Against "Elüzûkûr" have the number "71" instead of "7".

p. 12.—For "Kauśikaś," read "Kauśikaś" and for "Kavârakaryâkâ," read "Kavârakaryâkâ".

p. 29.—Second column, item 7.—For "Kâñâsa" read "Kâñâha".

Add. Corr., p. XIII.—For "p. 25 l. If" read "p. 25 l. 6f".
INTRODUCTION.

The early ruling dynasties of Southern India were the Chātras, Chōlas and Pândyas who ethnologically are supposed to have been of a common stock, different from that of the Aryans of Northern India. Their language was Tamil and their country accordingly was known as Tamīlakam1 the country of the Tamils. Under the Aryan influence, the name Tamīlakam appears in later times to have been Sanskritised into Dramiṣṭaka orDRAMIṢṬAKA and dropping the ka in accordance with a rule of Sanskrit grammar it became DRAMiṢṬa, DRAMiṢṬa or DRAMiṢṬa. When and how these changes took place it is difficult to say. Agastya and Paraśurāma are famous Aryan sages whose stories are intimately connected, from the epic times, with the Drāvida country, Southern India. The term Drāmīṣṭa occurs as the name of a country, perhaps South India, in the Bhāshmaparvan of the Mahābhārata.1 Manu speaks of the Dravidas as a degraded class of Kṣatriyas. Ptolemy in the first century A.D. used the word Dimirice, perhaps, to denote the very same tract of land.1 In the Brihājīṭaka of Varāhamihira and in Hiuen Tsang, we find it restricted to the name of a district on the east coast of the Deccan, of which the capital was Conjeeveram. The word Tamīl means 'melodious'1 and it was evidently its sweetness that contributed the name Tamīl to that language. Whatever may have been the origin of the word, it remains a fact that the Aryans changed it into ‘Dramiṣṭa,’ first and in their characteristic way attempted afterwards to assimilate it and trace it to some Sanskrit root: this appears to have been the practice of the day, as may be inferred from the incidental note on Drāvidī words given by Bhaṭṭa Kumārila in his famous Tantra-Vārttika.

Ethnologists point out several racial differences between the Dravidians and the Aryans such as (1) their customs and manners, (2) their thought-formations, and (3) the peculiarities in their physical build. While all this may establish Dravidians as a distinct type, it does not help the historian to peep into the antiquity of an independent Dravidian age in the South, uncontaminated by Aryan influence: much less does it enable him to record any events that might corroborate its separate existence. Tamil literature, to a certain extent speaks of the early period of the Tamils: but the major portion of its account has yet to be worked out and proved to be a reliable record of contemporaneous events. Even the few historical facts imbedded in it, are in the usual oriental fashion mixed up with the imagery of the poet or the flattery of the courtier.

The kingdoms of the Chōda, Pândya and Kēralaputta (Chera) are stated in the Rock Edicts of Aśoka to have been bordering on the dominions of the Mauryan Emperor and in the first

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1 Tamīlakam is sometimes connected with Tamla (Tamralipti) in Bengal; it being presumed that the Tamils immigrated into the South of India by the North-Eastern route through the valley of the Brahmaputra. The expression Tamīlakam consists of two words Tamīl and agam of which the latter means ‘earth or land.’ In Sanskritising it into DRAMiṢṬA the significance of the original Tamil word agam does not appear to have been recognised, but the letter ka was retained because it was there in the original. Gradually this letter also was dropped since in Sanskrit the suffix ka is optionally added to a noun without causing any change in meaning. Sometimes ka has the diminutive significance. Thus DRAMiṢṬA may have been applied originally to a small district; but when the extended country had to be referred to, the suffix ka was dropped and only DRAMiṢṬA used.

2 Ch. 9, v. 58.
of these, i.e., the Chol country, the faithful (i.e., Buddhists) are reported to have been living. That Buddhism had already reached the South even before Asoka’s time is thus confirmed by the latter statement, though the Ceylonese chronicle Mahavamsa denies the fact poetically when it says that the missionaries of Asoka flew over Southern India direct to Ceylon from Kalinga to preach the Buddhist faith there. Stronger evidences have also been recently brought to light which prove the possible influence of Buddhism in Southern India. Whatever the Epiics, the Puranas and other early Sanskrit works may state or prove regarding the original Dravidia inhabitants, their country and their civilisation, positive epigraphical evidence contained in the cave inscriptions of the Madura and Tinnelvelly districts written in Brhmi characters of a pre-Asoka type, in a language whose affinity to the Dravidian may yet be established when these queer records come to be successfully interpreted, shows that these natural caverns, like the thousands of similar rock-shelters of Ceylon were occupied in pre-Christian times by the Buddhists and converted by them into residences for their ascetics. The Brhmi characters of these records at any rate must have been introduced by the Buddhists from the north or from Ceylon, though the language adopted may have been one mostly influenced by local dialects. Besides these, no further traces of Buddhism are known to exist in South India till after a long interval. In the 11th century A.D. we find gifts made to the great vihara (called Puduveligopuram) at Nagapattinam (Negapattam) by the famous Chola king Rajaraja I. Tamil literature abounds in references to Buddhist stories and authors and leaves no doubt that Buddhism thrived well from its very inception right up to the period of the Saiva and Vaishnava revivals in the early 7th century A.D. and perhaps in a milder form even after that period, down to the fifteenth and sixteenth centuries of the Christian era.

The Puranic and the Buddhist periods in the history of Southern India being thus almost a blank from an epigraphical point of view the history of the Saiva saints and Vaishnava Alvars handed down by tradition and recorded in the books Periyapurana and Guruparampara prabhava respectively, and some well-known works of the Sangam period, supply, though sparingly, some historical data to work upon. Of the latter class, the Pattinappattai is exclusively devoted to the life of the reputed king Karikala who had the banks of the Kavery constructed by his vassal kings and who is said to have set his foot over the crowns of the Pandya and the Chera. In chapter V of his Tamils, 1800 years ago, Mr. Kanakasabbaiah Pillai has collected all that is available in literature regarding the early Chola kings of whom he mentions about eight. Karikala was the most famous of them. It was he that changed his capital from Uraiyr to Kavirippampattinam, erected banks on either side of the river Kaveri, dug irrigation canals and patronised poets. After defeating the Pandyas and the Cheras, he contracted diplomatic marriage relations with the latter and political alliance with the former. The Kalavali or the Battle-field, a poem written by the poet Poygaiyar, describes the fight at Kalumalam between the Chola king Chengannur and Kochchenganur and the Chera king Kanikkal Irumpurai, wherein the latter is stated to have been defeated and imprisoned by the

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1 See Epigraphical Reports of the Madras Presidency for the years 1907 and onwards. Mr. K. V. Subramanaya Aiyer has shown that the language of these inscriptions is Tamil and has interpreted them as such. See pages 275 to 309 of the Proceedings and transactions of the Third Oriental Conference, Madras, 1924.
3 This king, Karikala has been assigned to the 5th century A.D., See below, p. 4.
4 This poem has been ascribed to the 6th or 7th century A.D. by Kanakasabbaiah Pillai.
former but released through the intervention of the poet Poygaivār whose poem had such good effect on the victorious Chōla that he granted the request of the poet, viz., the release of the Chēra king. Cheḻanmāṇ is called the king of the country watered by the river Kāvērī. The same event is also referred to in the later poem, the Kalinattupparanai which describes the conquest of Kalinā by Kulottunga-Chōla I. Epigraphical records describe Kōcchehengāmāṇ as a fervent devotee of Śiva and as having been freed by that god from the bondage of a spider's body. In the Periyapurāṇam, Kōcchehengāmāṇ is stated to have been a staunch Šaiva, to have built the temple at Jambukēvāram in the Trichinopoly district and to have restored many a Śiva temple in the Chōla country from ruin. Although a staunch Šaiva himself, Kōcchehengāmāṇ is stated to have built Vaishnavā temples as well. Still another early Chōla king mentioned in literature is Perunatkīllī or Perunarkīllī who was 'the master of many sciences.'

Kōcchehengāmāṇ and Perunarkīllī, according to Mr. Kanakasabhai Pillai came to the throne after Kariṅkāla. Literature states that Killivalavan, the elder brother of Perunarkīllī, married a Nāga princess named Pilivalai during a romantic excursion and obtained by her a son called Tondai. The king made this prince the ruler of the Tondai-mpaladam and thus even the little power that might have been wielded by the Chēlas in the northern part of their vast dominions went out of their hands. Tondai and his descendants are known in later history as Pallavas (Tondaiyarēn). It is significant that the destruction of the capital town of Kāvirippāmpatṭinam happened during the reign of Killivalavan. Of Kōcchehengānāṇ, the Vaishnavā saint Tirumangai-Āḻvār of the 8th century A.D. says that he built 70 temples for Vishnu. This makes Kōcchehengāmāṇ anterior to Tirumangai-Āḻvār.

The Periyapurāṇam mentions other Chōla kings and chiefs such as Pugalchōla-Nāyānār, Idangali-Nāyaṇār and Kūṟruva-Nāyaṇār who are not referred to in epigraphical records.

The vague memory with which the authors of the copper-plate records refer to the three early Chōla kings is sufficient evidence to show that at the commencement of the 10th century A.D., the probable date of the earliest of these records, their names carried with them no more significance than the other legendary names in the earlier portion of the genealogical list. It is surprising also that references to their rule and to their battles are rarely, if at all, found in the thousands of Chōla inscriptions distributed over almost every part of the Chōla country. While thus the political status of these early Chōla kings was altogether forgotten at the commencement of their revival in the end of the 9th century A.D., their devotion to Śaivism which preceded this revival and their actual participation in its propaganda are established by the stories about them related in the Periyapurāṇam.

Of the epigraphical records, the Ānbil plates of Sundara-Chōla (Parāntaka II) mention Kōcchehengānāṇ as the builder of Śiva temples in various parts of his kingdom. The

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1 Prior to his birth as a king, he was a spider and long served Śiva by weaving a web over the Śiva-liṅga stopping thereby the dry leaves from falling on it. The pious spider one day died in an encounter with a white elephant which had regularly been pulling out the web piously woven by it over the head of Śiva. The spider, it is stated, one day killed the elephant by biting it in its proboscis and himself also died immediately being dashed to the ground by the dying elephant. God Śiva liberated at once the spider from its animal body and blessed it to be born as the Chōla king Kōcchehengānāṇ.

2 Ep. Ind., Vol. XV, p. 46.
Tiruvālanāgādu grant and the large Leyden plates make only a mere mention of him and do not give further details. In the genealogical order, he is placed some time after the famous Karikāla who has been ascribed on other grounds, roughly to the end of the 5th century A.D. Perhaps Kēchchenāgānā was also like Karikāla a famous Chōla king of about that period, but unlike him he had a religious turn of mind. The Chōlas in the time of Karikāla must have still been a powerful independent race in their native country.

The Leyden plates, the Tiruvālanāgādu grant, the Anbīl plates of Sundara-Chōla and the Kanyākumāri inscription of Virarājendrā-Chōla are the only epigraphical records discovered and published so far, that give genealogical lists of Chōla kings. These do not supply us with any other facts about the earlier members of the dynasty than what has been already gathered from literature. The mythical pedigree, in these records, which traces the Chōlas to the Sun includes such Purānic and legendary names as those of Manu, Ikshvāku, Pṛithu, Māndhātṛi, Muchukunda, Sibi, etc., and the eponymous Chōla (son of Bharata) after whom the race received the name Chōla. One of the legendary kings mentioned in the Kanyākumāri record, viz., Pañchapa is stated to have acquired that name by his affording protection to five Yākhas. Suraguru was another who earned the title Mriciṣu, by conquering even the god of Death. Vvāghrakētē was still another from whom the Chōlas evidently borrowed the banner of the tiger. All the kings so far enumerated, lived 'in ages prior to the Kaliyuga'. To the Kaliyuga itself belonged Karikāla, the builder of the banks of the Kāvērī and the renewer of the town of Kārchi; Kēchchenāgānā, the fervent devotee of Śiva, who was freed by that god from the bondage of a spider's body and who much influenced the revival of Śaivism in Southern India. What then could have been the reason for the fact that the doings of these famous Chōla kings, whose constant feuds with the Pāndyas and the Chēras or their diplomatic alliances with either of them are so elaborately described by contemporaneous Tamil poets, faded away from the memory of the panegyrists of Sundara-Chōla (Parāntaka II), Rājarāja I and Rājendrā-Chōla I? We have perhaps to suppose that between Karikāla, whose time has been fixed to be about the end of the 5th century A.D., and Vijayālaya of the 9th century, the Chōlas must have become so entirely degenerate as even to lose their identity.

See Dr. Krishnaswami Ayyangar's *Some Contributions of Southern India to Indian Culture.*

The Udayēndiram Plates of Prithvīpāti II (South-Indian Inscriptions, Vol. II, pp. 383 ff.) also supply a genealogical account of the Chōla kings. But the information given here is not so full as in the other plates, the apparent reason being that the Chōla genealogy therein is introduced only incidentally.

The Kanyākumāri record gives a fanciful account of this king Chōla suggesting that he was the first to bring Brāhmaṇas from Arykārta and settle them on the banks of the Kāvērī. In early Tamil literature, we find no mention of the dynastic name Chōla or its variants. How and when it came into use has yet to be inquired into. Its mention in the form Chōla as applied to a kingdom bordering on the dominions of Atāka in early Tamil literature, the name Chulīpā given by Hīnei Tājū to a district of the Teliu country, the title Chōla-Mahārāja found in some Telugu records of the 9th century A.D., the name Sājā occurring in the Singhalēsa chronicle Nakakumāra and in some early Kannada inscriptions of the Nāsikas, the Sēpādu, (a contraction of Sējā-nādu) found in the Paṭāgapālakas are the only references so far available with which we may connect the modern name Chōla.

It is inferred from statements made in literature that Karikāla must have been, at the best, only an usurper and that among the kings who may have succeeded him, there was much of disunion and discontent. This was apparently the reason why they soon disappeared before the advancing Pāndyas and the Chēras.

Internal disputes and revolts during the time of Kīllivijālavān are referred to in the Śūgappiḷḷaw. He is also stated in the Agamaṇa to have advanced against Madura and to have been defeated there.
owing perhaps to the rise of the Pallavas of Conjeeveram on the one side and to the pushing inroads of the Pândyas on the other. The Madras Museum Plates of Uttama-Chôla refer to a hall in the temple of Ìragam at Conjeeveram named Karikâla-teri, probably after Karikâla. The defeat of the unnamed Pândya king at Vennil by Karikâla might be established if we compare this statement with the genealogical account of the Pândya dynasty given in the Vêljikudi and the Śêñgamaṉūr plates. About the end of the 5th century A.D., the period of Karikâla’s rule, the Pândyas appear to have been politically weak and the Pândya country itself is said to have been usurped by the Kalabhras. With the rise of Kâlungôṇ¹ in that family, the Pândyas are said to have revived and spread their power. Karikâla’s descendants in the bordering Chôla country were not evidently able to withstand the onrush of the Pândyas and accordingly abandoned their ancestral dominions for about 300 years at least, after Karikâla, until Vijayâlaya once again, about the end of the 9th Century A.D., recaptured Tañjâvûr and established his sway over the ancestral Chôla dominions. It is suggested that during this exile the Chôlas might have ruled as petty chiefs in the south-western part of the Telugu country and given rise there to a new family of Telugu kings of Chôla origin, whom Mr. Venkayya calls Telugu-Chôlas and who in their records claim descent from the solar race and count Karikâla as one of their famous ancestors.

A satisfactory working basis for the history of the Pallavas, the Pândyas and the revived Chôlas may be considered as fairly supplied, though, in the case of the second of these, abundant material available for the medieval period from the twelfth to the fifteenth century has not been sufficiently represented and much of the written history of the first is found distributed over various antiquarian books and journals. While, therefore, giving a full bibliography for the study of the first, and drawing special attention in this connection to the Sanskrit work Mattavîlîa-Prahasana composed by the great Pallava king Mahêndravarman I, about the beginning of the 7th century A.D., I propose to put together in the following pages a detailed account of the Chôlas of Tanjore as far as it could be gathered mainly from the inscriptions included in the first three volumes of the South-Indian Inscriptions, and collating, of course, where necessary, information from other available sources. All that could be said of the early Pândyas is found infra in the historical introduction to the two Śêñgamaṉūr plates.

Bibliography for the History of the Pallava Dynasty.

(1) Inscriptions of the Pallava Dynasty in South-Indian Inscriptions, Vol. I, Part I (pp. 1 to 33).
(2) A Pallava grant from Kûram, ibid. Part IV, Addenda No. 151.
(3) Inscriptions of the Pallava Dynasty, ibid. Vol. II, Nos. 72, 73, 74, 98 and 99.
(4) A Prâkrit grant of the Pallava king Śivaskandavarman; Epigraphia Indica, Volume I, No. 1.
(5) Two cave inscriptions from the Triśirâpalli (Trichinopoly) rock; ibid, No. 9.
(6) A Plate of a Pallava copper-plate grant; ibid. No. 45 (See also ibid. Vol. II, No. 40).

¹ Below, No. 128, and Ind. Ant., Vol. LIV, p. 72.
(7) Udayandiram plates of Nandivarman; *ibid.*, Vol. III, No. 23 (See also *ibid*) No. 88-A.

(8) Mahendravadi inscription of Gunabara; *ibid.*, Vol. IV, No. 19.

(9) Inscriptions at Kil-Mutfugur and Ambur; *ibid.*, Nos. 22 and 23.

(10) Jaina rock-inscriptions at Panchapandavamalai; *ibid.*, No. 14-A.

(11) Râyakota plates of Skandadisha; *ibid.*, Vol. V, No. 8.

(12) Mayidavolu plates of Śivaskandavarman; *ibid.*, Vol. VI, No. 8.

(13) Two cave inscriptions at Sīyamangalam; *ibid.*, No. 32.

(14) Three Memorial stones; *ibid.*, Vol. VII, No. 4.

(15) A rock inscription at Tandalam; *ibid.*, No. 5.

(16) Inscriptions at Tirukkōvalur; *ibid.*, No. 20, A, B and C.

(17) Inscriptions at Sollapuram; *ibid.*, No. 28-A and B.

(18) British Museum plates of Chārudēvi; *ibid.*, Vol. VIII, No. 12.

(19) Pīkira grant of Sīnhavarman; *ibid.*, No. 15.

(20) Chendalur plates of Kumāravishnu II; *ibid.*, No. 23.

(21) Triplicane inscription of Dantivarman; *ibid.*, No. 29 (See also *ibid*, Vol. IX, No. 10).

(22) The Pallava inscriptions of the Seven Pagodas; *ibid.*, Vol. X, No. 1.

(23) Tiruvellai inscription of Dantivarman; *ibid.*, Vol. XI, No. 15 (See also *ibid*. Nos. 22 and 85).

(24) Two cave inscriptions at Datavagur; *ibid.*, Vol. XII, No. 27 (also see *ibid.*, No. 28).

(25) Urupulali grant; *Ind. Ant.*, Vol. V, pp. 50 ff. (See also the Aihoľe inscription in the same volume, p. 67).

(26) Māṅgadeś grant; *ibid.*, pp. 154 ff.


(See contemporaneous history of Gaṅgas, Bānas, Kadambas, Rāshtrakūtas and Western Čhālukyas).


(28) Pallava grant of Vijaya-Buddhavarman *ibid.*, p. 100 ff.

(29) Pallava grant of Attivarman; *ibid.*, p. 102 ff.

(30) Grant of Nandivarman Pallavamalla; *ibid.*, Vol. VIII, pp. 273 ff.

(31) The Čhālukyas and Pallavas; *ibid.*, pp. 23 ff.

(32) Grant of the Pallava king Nandivarman; *ibid.*, pp. 167 ff.

(33) The probable age of some Pallava remains; *ibid.*, Vol. XVII, p. 30 ff. (Pallavas and Prākrit; *ibid.* XXXIII, p. 170).

(34) Two Pallava copper-plate grants; *Ep. Ind.*, Vol. XV, pp. 246 ff.

(35) Pallavas (the later) in Nellore; *Ind. Ant.*, Vol. XXXVIII, p. 85.

(36) Pallava antiquities in two volumes by Jouveau Dubreuil.

In publishing his paper on the śūpan inscriptions of king Mūlavarmān from Koetei (East Borneo), Dr. J. Ph. Vogel throws out a suggestion that there might have existed a direct intercourse between the ancient Pallava capital Kāñchi and the Archipelago. It is a well known fact that Siam, Annam, Cambodia, Java and Borneo abound in antiquities of Indian origin (See Book VIII in Ferguson’s History of Indian and Eastern Architecture).

The revived line of the Chōlas begins with Vijayālaya who is distinguished by the title Parakeśarivarman. There are copper and lithic records which though not referring directly to his rule, mention him as a Chōla king who had well established himself on the Chōla throne. The Uttama-Chōla plates already referred to in connection with Karikāla mention the 22nd year of a Parakeśarivarman different from the later Parakeśarivarman Parantaka I, “who took Madirai and Īlam” (also referred to in the same inscription). Evidently the earlier Parakeśari is Vijayālaya to whom also under the same title are attributed two stone records from the Kailasānāthā temple at Conjeeveram¹ and another from Ukkal.

The Tiruvālandādu plates state that Vijayālaya captured the city of Tañjañur and made it his capital and that he also built in it a temple to the goddess Nīsūmباحsudānā (Durgā). The Kanyākumāri inscription states that he constructed the city of Tañjañur anew. Nos. 672 to 675 and 1071 of Prof. Kielhorn’s “Lists of Inscriptions of Southern India” are attributed to Vijayālaya. These come from Conjeeveram, Ukkal, Tirukkōvalūr and Suchindram. The first three are places in Tañdai-mandālam and the fourth is in the Pāṇḍya kingdom outside the limits of the Chōla country.

If the resuscitation of the new Chōla line of Tanjore was due to the conquests of Vijayālaya and its expansion in the north and south to those of his son Āditya I. and his grandson Parakeśarivarman Parantaka I, respectively, it is highly improbable that the records mentioned above could be attributed to the founder Vijayālaya. Probably they are to be assigned to Parakeśarivarman Parantaka I.

It is not stated in any of the records, who the enemy was from whom Tanjore was wrested by Vijayālaya. About the middle of the 8th century A.D. Tanjore and the surrounding country was under the rule of the Muttarian chief. In the Śendalai Pillar inscription of Perumbīdugu Muttaraṇya, the latter is styled “the king Māraṇ, the Lord of Tañjai (Kō-Māraṇ-tañjai-dakṣa) and Kalvar-Kalvan², Tañjai-nar-pugal-dalā, a Kalva of Kalvas, the distinguished Lord of Tañjai.” In another place the following phrase occurs “mukkira tañpanai-tiṟum Tañjai-tiṟam pāṭi mūnāṟ” “they (the cultivators) stood in the fields praising the excellence of the city of Tañjai.”³ These extracts show that in the 8th century Tanjore was ruled by a family of chiefs known as the Muttaraiyans. From the title Māraṇ which Perumbīdugu Muttaraṇya held, it may be gathered that he was either of Pāṇḍya descent or was a chief, subordinate to that family. At this time there was a great struggle going on between the Pallavas and the Pāṇḍyas for the political supremacy of South India. In this disturbed state of affairs, Vijayaśraya seems to have found a good opportunity to defeat the Muttaraiyan chiefs, and make himself the ruler of Tanjore and the surrounding Chōla country.

¹ Kielhorn’s Southern List, Nos. 672 and 673.
² Ep. Ind., Vol. XII, pp. 148 and 144. It is very likely that in the title Kalvar-Kalvan we have to seek the origin of the name Kālahana. Perhaps Perumbīdugu Muttaraṇya was a member of the latter family which in the Vēḻvikudai plates is said to have held the Pāṇḍya country under its sway prior to Kauḷungōri.
³ Ep. Ind., Vol. XII, p. 141.
Áditya I., the son of Vijayālaya, was the first great Chōla king that extended or rather recovered the ancestral dominions by the conquest of Tondai-mandalam. This event is referred to in the Tiruvāḷaṅgāṭu plates as follows:—

"Having conquered in battle the Pallava king Aparājita who possessed a brilliant army, though he was in name Aparājita (i.e., unconquered) he (i.e., Áditya) took possession of his (i.e., Aparājita's) beloved country and thus fulfilled the object of his desire."

The Pallava king Aparājita, allying himself with the Gaṅga king Prithivipati I., fought a battle at Śrīpurambiyam, against the Pāṇḍya Varagna, in which he defeated the latter though his ally lost his life in the conflict. Aparājita's epigraphical records being found in the Tondai country up to his eighteenth year, Áditya's conquest of Aparājita and the invasion of the Pallava dominions must have taken place only after that date. Áditya's occupation of Tondai-mandalam is confirmed by an inscription at Tirukkalakkunram.1 (Chingleput district) dated in the 27th year of Rājakēśarivarman Áditya I. which ratifies a grant that was formerly made by the Pallava king Skandaśishya and renewed by "Vātāpi-konda Naraśingappōṭtaraiyar" (identified by Mr. V. Venkayya with the Pallava king Narasimhavarman I, the conqueror of Vātāpi).

Again a record of the 24th year of Áditya1 found at Niyanam mentions a grant made by Adigal Gandān Mārambāvai, queen of Nandippōṭtaraiyar of the Pallavaratthālaka family. The fact that the Pallava queen made a grant in the reign of the Chōla king, suggests that the Pallavas had been completely subdued by this time, and that Nandippōṭtaraiyar, the husband of Mārambāvai, was also dead. The conquest of the Tondai-mandalam earned for Áditya the epithet "Tondai-nādu-pāvina Rājakēśarivarman", i.e., Rājakēśarivarman who overran Tondai-nādu, which is given him in an inscription at Tillasthānam.

Friendly relations appear to have existed between the Chēras and the Chōlas in the reign of Áditya I. In the Tillasthānam record mentioned above, a certain Vikki Anna is stated to have received royal honours from Áditya, as well as from his Chēra contemporary Sthāṇu Ravi.2

The Āṅbil plates of Sundara-Chōla give Áditya the surname Rājakēśarinar only and state that he built for Śiva, large number of temples on either side of the river Kāvērī commencing from the Sahāya mountain where the river takes its rise right up to the sea where it pours its waters.3

The Kayakumāri inscription supplies us with the information that Áditya was also known by the surname Kōndandarāma. In later times, this same title was borne by his grandson, prince Rājaditya.

The conquest of the Kongu country by the Chōlas, should also have taken place in the reign of Áditya I. Inscriptions of Parāntaka I., the son of Áditya, are found in the

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1 Below, p. 419: the Kayakumāri inscription states that he killed the Pallava king (perhaps) Aparājita himself being seated on a mud elephant.
2 Ep. Ind., Vol. III., p. 277. Another inscription in a natural cave at Veḷḷā in the North Arcot district and still another at Negkungam in the same district have been attributed to Áditya I.
3 Below, p. 226.
4 Ibid. p. 221.
5 Ep. Ind., Vol. XV, p. 50.
Konugu-dēsa but that monarch does not make any claim to have conquered it. Therefore it is not improbable that the conquest of Konugu was achieved by Āditya himself.¹

In an inscription at Tirumālpuram (Tirumālpēr) dated in the 14th year of the later Chōla king Āditya II, Karikāla, king Parāntaka I and his predecessor Āditya I, distinguished by the epithet "Tondaimañārgrū-ruṇjiṇa-udaiyūr" (i.e., the king who died at Tondaimañārgrū), are referred to. The place Tondaimañārgrū has been identified by Mr. V. Venkayya with Tondamanād near Kālahasti in the North Arcot district.² In this village there still exists a temple called Kōdandarāmēvara, also mentioned in its inscriptions by the name Ādityēvara. In one of the Tondamanād inscriptions reference is made to a "pallippōdai" (i.e., a shrine built over or near a burial ground) apparently at the same village. It is evident, therefore, that Āditya died at Tondaimañārgrū near Kālahasti and that his son Parāntaka I built a Śiva temple over his ashes³. On the whole, it appears that Āditya had a long and victorious reign during which he laid the foundation of the future greatness of the Chōla empire.

Though a Śiva himself, Āditya seems to have been tolerant of other religions as proved by his Vēdāl inscription (No. 92). In his time provision for repairs of tanks proved a special item of charity (No. 93). Sarvajñātman, the pupil of Surēśvarāchārya and a pupil’s pupil of the great Śānkaraścārya, wrote his Śaṅkšēpaśārāvaka under the patronage of a certain Manukulāditya. It is not unlikely that the king here referred to is Āditya I (who ruled about Śaka 800) of the Manukula (i.e., the Chōla family)⁴; cf. names like Manukulākāmāni-chaturvēdāmpugalām which occur in inscriptions. The latest year of Āditya found from inscriptions being his 27th and the accession of his successor derived from astronomical calculations being 907 A.D. it may be inferred that Āditya I ruled from at least 879 to 907 A.D.

Āditya, as stated above, was succeeded by his son Parākēsarivarman Parāntaka I. Prof. Kielhorn, by calculating the astronomical details of dates furnished in one of his inscriptions from Grāmam (North Arcot district), has come to the conclusion that Parāntaka I began to reign between the 15th January and 25th July A.D. 907.⁵ This is confirmed by the details of date combined with a total eclipse of the sun given in the Ānaimalai inscription of his 33rd year (No. 106). He continued the expansion of the Chōla dominions which was begun by his father. In the north, he fought against the Vaidumbas and the Bānas who were formerly the feudatories of the Pallavas. The Bānas were defeated and their territory was bestowed upon the Ganga king Prithivipati-II, along with the title "the Lord of the Bānas". The Udayēndiram places⁶ of Prithivipati II give us an account of his connection with the Bānas and the Gangas.

From his third year onwards Parāntaka is called "Madiraikōnda Parākēsarivarman" (i.e., Parākēsarivarman who took Madura) in his inscriptions. This title he assumed after

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¹ The Koṅguḍeśaśāstrī confirms this.
³ This temple deserves to be one of the specially protected monuments of the Archeological Department.
⁴ See Dr. Bhandarkar’s History of the Deccan, p. 212.
his first victory over the Pandyas. It has been already suggested that prior to the rise of the Cholas to political supremacy in Southern India, the Pallavas and the Pandyas were the dominant powers in the land.

After the Pallavas had been subverted by Aditya I, the Cholas had to deal with the Pandyas of Madura, before they could claim undisputed sway over the whole of the Southern Peninsula. The power of the Pandyas had by this time grown weak. King Varagunavarman was defeated by the Pallava king Aparaja at the battle of Sripramabiyam and there were also internal dissensions among the Pandyas which weakened their power.

Early therefore, in his reign, Parantaka seems to have conducted campaigns in the Pandyas country against Rajasimha-Pandy, the last king of the Pandyas line furnished in the Sunama plates, when Madura, the capital of the Pandyas, was captured by him and this gave him the occasion for assuming the title Maduraiyondan. The Kanyakumari record says that Parantaka “killed the Pandyas with his whole army, robbed him of all his wealth, reduced Madur to ashes and assumed the name Madhurantaka.” Verse 9 of the Udandiram plates of the Ganga-Bana king Prithivipati II seems to refer to this event in the following words:—

“His army having crushed at the head of a battle the Pandyas king together with an army of elephants, horses and soldiers seized a herd of elephants, together with Madura.”

The Chola king naturally was very proud of this achievement, as the Pandyas were, till then, the dominant power in the Tamil land the hereditary dominions of the Cholas themselves being under them. As his first campaign against the Pandyas is referred to in inscriptions of his third year, this event must have taken place in A.D. 909-10. The Vattelottam ‘inscription at Agaimala,’ 6 miles from Madura, confirms Parantaka’s capture of Madura and perhaps also his temporary occupation of it.

Before his 12th year, Parantaka I had to fight a second time with the Pandyas. An inscription! dated in the 12th year of his reign mentions a battle fought by him at Velur against the combined forces of the Pandyas and Singhalse. When the Pandyas king Rajasimha was defeated by the Chola king in his first campaign, he appears to have besought the Singhalse king to take up his cause. The Tiruvallanaatu plates say in this connection:

“Encircled by the first of whose (i.e., the Chola king’s) prowess, the Pandyas king at once entered the sea, as if intent upon quenching that affliction, in haste abandoning his royal glory and his hereditary dominion?” (V. 51). Again, the Udandiram plates of the 16th year of Parantaka describe the events that followed in these words:— “Having slain in an instant, at the head of a battle, an immense army despatched by the Lord of Lankâ which teemed with brave soldiers (and) was interspersed with troops of elephants and horses, he bears, in the world, the title Sangaramagha which is full of meaning.” This was, perhaps, “the fierce battle” fought at Velur between Perumandigal (i.e., Parantaka I) and the allied Pandyas and Ceylon kings where four heroes fell on the occasion when Sethippesaraiyan of Araisur made a frontal attack with his colleagues’ enemy, as described in the Tiruppakardal record (No. 99).

1 See below, No. 208. 2 South Ind. Invest., Vol. II, p. 387. 3 Below, p. 231.
Turning to the Ceylonese account, Mahāvaṃsa, we find these events corroborated. Chapter LII of that work contains the following account: "King Pāṇḍu, who had warred with the king of Chōla and was routed, sent many presents unto him (i.e., Kassapa V), that he might obtain an army from him and the king, the chief of Lankā, took counsel with his ministers and equipped an army and appointing Sakkasēnāpati to the command thereof, accompanied it himself to Mahāṭītha, and he stood on the shore and brought to their minds the victories of former kings, and gave them courage, and thus sent them into the ships. And Sakkasēnāpati carried them safely to the other side of the sea, and reached the Pāṇḍya country and when king Pāṇḍu beheld the army and the captain thereof, he was greatly pleased, and exclaimed, 'All Jambudvīpa shall I now bring under the canopy of one dominion,' and then he led the two armies (his own and the Singhala king's) to battle. But he succeeded not in conquering the king of the Chōlian race and so he abandoned the struggle and returned (to his own place). The statement here made that the Pāṇḍya king had been defeated in a previous war might refer to the events that took place in or before the third year of Parāntaka I, i.e., A.D. 909. It is also not unlikely that there was still another war between the first and the second encounters here described. These events happened in the reign of Kassapa V who, according to the chronology of the Mahāvaṃsa, reigned from A.D. 906 to 916.

Parāntaka I seems to have undertaken yet another campaign in the Pāṇḍya country, and carried his arms farther even to the island of Ceylon. After his 37th regnal year, he is styled "Madiraiyum Ilamum konda Parakēsarivarman", i.e., Parakēsarivarman who took Madura and Ceylon. This title was not adopted by him on the occasion of his victory over the allied Singhala troops described above. The epithet "Madiraiyum Ilamum konda" was adopted only after the 37th year as we gather from inscriptions. A record at Kāram dated in his fortieth year mentions that he actually entered Ceylon (Ilam-pugunda). The Tiruvālamāddu plates refer to this same fact in the following terms:—

"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 Singhala (king) who was cut to pieces and killed by (his) weapons" (V. 52).

The account of this invasion of Ceylon by Parāntaka is referred to in the Mahāvaṃsa as follows:—

In the reign of Udaya III (A.D. 941-9) who was a weak king addicted to drink and slothfulness, the Chōla king sent an embassy to him, asking for the crown, etc., that the Pāṇḍya king had deposited with him in the reign of Dappula V (A.D. 917 to 929) evidently after the defeat of Vēḻūr, so that he may be duly inaugurated as the overlord of the Pāṇḍya country. When this request was refused, the Chōla king sent an army to Ceylon, which slew the commander of the Singhala forces. The Singhala king fled to the Rōhana district, taking with him the regal insignia of the Pāṇḍya king. The Chōlas were not able to enter the Rōhana country, and returned to India, without accomplishing the object for which the expedition was undertaken. As Parāntaka's invasion of Ceylon happened only after his 37th year, i.e., A.D. 944, the above account of the Mahāvaṃsa must correctly refer to the conquest of Ilam (Ceylon) by Parāntaka*.

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Towards the close of his reign, Parāntaka I seems to have received a check to his victorious career at the hands of the Rāshtrakūta king Krishna III. The latter king’s invasion of the Chola country and the capture of Tanjore and Conjeeveram must have taken place during the lifetime of Parāntaka. For, Parāntaka’s son, prince Rājaditya who was the Viceroy in the northern Chola dominions and was the first to oppose the invader was killed at Takkōlam while fighting from the back of an elephant, by the Ganga prince Bātuga, an ally and a near kinsman of Krishna III. The Kanyākumāri inscription of Virarājendra states that Krishna III was actually defeated by Parāntaka I. This might refer to an earlier campaign other than the one in which Rājaditya lost his life and the capital towns Kāṭchi (Conjeeveram) and Taṇjavūr (Tanjore) belonging to the Chola king were captured by the Rāshtrakūta invader. The last regnal year so far found out for Parāntaka is 46, which is taken from a record of his found at Kandiyur. This corresponds to A.D. 953-54. Krishna III is said to have died in the Śaka year 889 and his highest known regnal year is 30. Consequently, he should have ascended the throne at least in Śaka 859 (= 937 A.D.). Dr. Fleet’s earliest date for him is 940. He had invaded the Taṇḍai-mandalam before his fifth year as an inscription of his, of that year, is found at a place called Śiddhalīṅgamadam. Rājaditya’s death occurred in the year 949 to 950 A.D. and the actual entry of Krishna III into Taṇḍai-mandalam is mentioned in a Śōlapuram record which states that the second year of that entry corresponded to Śaka 871 (= 949 A.D.). Perhaps the years quoted in Kamara-Krishna’s Tamil inscriptions must be taken to count from 949 A.D. Therefore, we may come to the conclusion that prior to 949 Krishna III was making attempts to invade the Chola country and that in one of these he was repelled by Parāntaka. About this time, Parāntaka, as we already know, had his hands full with the affairs of the Paṇḍyan and Singalese wars. In the meanwhile, the Rāshtrakūta king seems to have pushed through his hostilities vigorously which resulted in the death of the prince. Parāntaka seems to have survived his son for about five years.

Parāntaka’s dominions comprised almost the whole of the Tamil country right up to Nellore (No. 108). By the defeat of the Paṇḍya king Rājasimha, the Paṇḍyas also acknowledged Parāntaka as their ruler. That he really held sway over that part of the country is proved by the fact that his inscriptions are found in the Madura and Timmappanah districts. On the east coast, his dominions should have extended as far as Nellore; for one of his Tiruvorriyūr records (No. 108), dated in the 34th year of his reign (= A.D. 941), states that a subordinate of Parāntaka named Śembiya Śoliyavaraiya of Sirukulattur was returning from the conquest of Śipuli after destroying Nellur. In the west an inscription of his reign has been found at Sömūr near Karur. The Western Ganga king Prithivipati II, whose dominions lay partly in the Mysore State, was his feudatory. The friendly relations that existed between the Cheras and the Cholas as already gathered from the Tillappāṭhānam inscription of Aditya I (No. 89) were further strengthened during this reign. One of the queens of Parāntaka who bore him the son Arinjaya was a daughter of the Keraḷa prince Paluvettaraiyar. Queen Villavan Mahādeviyar mentioned in a Tirukkalavūr inscription

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1 No. 2 of the Madras Epigraphical Collection for 1895.
2 No. 236 of the Madras Epigraphical Collection for 1913.
4 Archeological Survey Report for 1904-05, p. 133.
5 Anbil grant of Sundara-Chola (Ep. Ind., Vol. XV, p. 50).
(No. 110) may be identical with this daughter of Paḻuvēṭṭaraiyar. Two other queens of Parāntaka I were Kīḷāṇadīgal or Kēkkīḷāṇadīgal, the mother of Āṇaimērunjipār Rājaditya and Āṭittan Kāṟṟalippirāṭṭi. In the Grāmam inscription of Parāntaka, mention is made of a general of prince Rājaditya, who came from the Kērala country. Several of the Tiruvāḷānarāḷ inscriptions also mention natives of Malabar as the personal servants of prince Rājaditya. It appears that he had a special regiment of soldiers or a class of servants called the "Malayāḷa retinue". Princess Ravi-Nili, the daughter of the Chēra king Vijayarāgadēva, is reported to have made some offerings to the temple at Tiruvōr-ryūr in the Chōla country. All these facts go to prove that the relations between the Kēraḷas and the Chōlas during the reign of Parāntaka were of a very cordial nature, and that there was a steady influx of people from Malabar to the Tamil country.

Though this king was engaged for the greater part of his long reign in warlike operations, yet he was not unmindful of the victories of peace. That the internal administration of his country was a matter in which he took a keen interest, is amply proved by the inscriptions of Uttaramallūr, in which the rules for the conduct of the village assemblies were minutely laid down. The village institutions of South India, of course, date from a much earlier period than that of Parāntaka I, but he introduced many salutary reforms for the proper administration of local Government.

Nor was the religious side neglected. Many a temple in the Tamil land owed much to his bounty. The booty which he had acquired in his numerous wars he seems to have spent in embellishing the shrine of Naṭārāja at Chidambaram. The Tiruvāḷānādu plates say that he covered with gold the "small hall" at Chidambaram. He performed the tulabhāra and hēmāgarbha gifts, made grants of land to Brahmins, and built many temples. He was a devout Śaiva in religion, though in accordance with the laudable custom among most of the great Indian monarchs, he was tolerant of all the other creeds that were prevailing within his dominions.

In addition to the surnames which have been already noticed he bore the epithets Viranārāyaṇa, Virakirti (No. 108), Vira-Chōla, Vikrama-Chōla and Irumaḍi-Śōla. We learn from the Uttaramallūr inscriptions that he also bore the following birudas:—Devendrāṇ (lord of the gods), Chakravartin (the emperor), Paṇḍitaṭṭalāṇ (fond of learned men), Kanaṭaramallāṇ (the wrestler with elephants) and Śīraṭōḷāḷāṇ (the crest jewel of the heroes). He is also said to have resembled the celestial tree in his gifts. One of his sons, Rājaditya, has been already mentioned. Kōndarārama was a surname of this prince as it was of his grandfather Āditya I. The second son of Parāntaka was Gaṇḍārāḍitya, who figures as the author of one of the hymns in the Tamil Tiruvāḷāppā. Arīkaḷākēśarī, Arinda or Arīṇāya (Arīṇjigai in Tamil) was also another of his sons. A still another son of Parāntaka who figures in inscriptions is Parāntakaṇ Īttamaśilī. He does not appear to have lived long enough to succeed to the Chōla throne, but appears to have given his name to the village Uttamaśilī-chaturvēdānāgalam in Vilānādu and to the irrigation canal called Uttamaśilī-vāyikāl.

1 Archæological Survey Report for 1905-06.
2 Below, p. 235.
3 Irumaḍi or correctly Irumaḍi means 'twice' and the epithet signifies that Parāntaka I was the 'second great king in the family,' the first perhaps being his father Āditya I.
From the death of Parantaka I, which must have occurred about the year A.D. 953, to the accession of the great Rājarāja I in A.D. 985, Chōla history is obscure. During this period of 33 years there were five princes who must have occupied the throne. The irregular order of their succession suggests that there must have been internal feuds among the different members of the royal family. We have seen above that the eldest son of Parantaka I, prince Rājāditya, lost his life in the battle of Takkōlam before the death of his father. Therefore, this prince could not have reigned over the Chōla dominions, though it is stated in the Leyden plates that he became king after Parantaka I. It is significant that the Tiruvālaṅgādu grant does not make him a ruler.

Parantaka I was perhaps succeeded by his second son Rājakēsarivarman Gandārāditya. Some inscriptions of a "Madiraikonda Rājakēsarivarman" have been ascribed to Gandārāditya¹. One of these, which is dated in his 8th year (No. 112) mentions Āylvār Arikulakēsariṭēva. The epithet Āylvār is taken to be one of respect. It may also indicate that he was dead at the time. Another is dated in the 17th year of this king. No event of any importance seems to have taken place in his reign. A part of the Chōla dominions must have been under the Rāṣthraṅgāyas. The Chōla power was, for the time being, eclipsed. Hence the paucity of inscriptions during his reign. Some religious hymns extant in Tamil under the authorship of Gandārāditya are attributed to him. These show that he must have been a king with a religious bent of mind. Gandārāditya's queen was Uḍiyappāṭṭiyār ālias Mālēvadigalār Śēmīyār Mālēvyār who bore him a son called Madhūrāntaka Uṭtama-Chōla. At the time of Gandārāditya's death, Uṭtama-Chōla must have been a young boy, as he was set aside in the order of succession till three kings after Gandārāditya had ruled and died. His mother survived her husband for a long time. She seems to have been a pious lady, as she figures in several inscriptions, making donations to various temples.

If Arikulakēsari, Arikēsari, Ariṇāyiga or Arindama, died before the 8th year of Gandārāditya as inferred already, the next king must have been a son of Arikulakēsari who, as the Anbil plates say, was prince Sundara-Chōla born of a Vaidumba princess. He succeeded to the Chōla throne under the name of Parantaka II, and bore the titles Rājakēsarivarman² and Rājēndra. In his stone inscriptions Sundara-Chōla assumes the epithet "Pāṇḍiyānai-churam-trakkinā", i.e., who caused the Pāṇḍya king to enter the forest. The large Leyden grant records that he fought a sanguinary battle at Chōlr, but it does not mention the name of the enemy. It also says that his son Āditya II, while yet a boy, played sportively with Vira-Pāṇḍya, as a lion's cub with an infuriated elephant. Therefore, it may be presumed that Āditya-Karikala was the chosen heir-apparent and that Sundara-Chōla's adversary mentioned above was the Pāṇḍya king Vira-Pāṇḍya. It is also worthy of note that after Parantaka I, Sundara-Chōla was the next king that fought with the Pāṇḍyas. In an inscription of the reign of Rājarāja I, one of the generals of Sundara-Chōla named Parantakan Śīriyavēḷ ālias Tirukkaraiḷi Pichchan of Kodambūr is said to have died in a battle-field in Ceylon in the 9th year of Pōnmāḷiṅgi-luruṇa-dēvar³, i.e., Parantaka II, the father of Rājarāja I. This campaign in which the general of Sundara-Chōla lost his

¹ Below pp. 246 ff.
² This title suggests that Sundara-Chōla's actual predecessor or elected predecessor must have been a Parakēsavarman, and Uṭtama-Chōla, the son of Gandārāditya, bore this surname but may have been too young at the time to succeed his father.
³ Ep. Ind., Vol. XII, pp. 121 ff.
life must have occurred during the reign of the Singhalese king Mahinda IV., in whose reign, as stated in the Mahāvamsa (Chapter LI:V), there was a fight with Vallabha\(^1\), (i.e., the Chōla king), in which it is stated, that Mahinda’s general defeated the Chōla army. The date ascribed by Wijesinha to Mahinda IV does not fit in with the time of Parântaka II., but if we deduct the error of 23 years which, according to Dr. Hultzsch has crept into this part of the chronology of the Mahāvamsa, Mahinda’s reign would fall into the same period as that of Sundara-Chōla\(^2\). It is interesting to note that the general Śiriyavēḷār or Śirūvēḷā was a member of the royal family being the son of the daughter of king Parântaka I who was perhaps identical with the Chōla princess Amapamā, the queen of Samarābbhirāma of the Irungōla race (No. 121). The Anbil plates\(^3\) which are dated in the 4th year of this king’s reign, mention a Brahman minister of his named Aniruddha-Brahmādhārāja.

As stated already, Sundara-Chōla is referred to in later Chōla inscriptions as pon-māligai-
tuṇṇa devar, i.e. the king who died in the golden palace. He was a very powerful ruler, much loved by his subjects. The Tiruvalluṅgādu grant says that his subjects believed him to be Manu come to the earth to establish his laws which had become lax under the influence of the Kali age. His queen was Vānvanmahādēvi\(^4\) who committed satī at the death of her husband. Her daughter Kundavai, who had married a Pallava chief named Vandyā-
dēvar set up an image of her in the temple at Tanjore.

If Gandarāditya ruled for at least 17 years—that being the latest regnal year obtained from inscriptions for him—and Parântaka I died in 947 A.D., not taking into account the date of a doubtful inscription which gives the 46th year of his reign, the accession of Sundara-Chōla Parântaka II will fall in or about 964 A.D. which coincides with the accession of Udaya III of Ceylon, as given in Wijesinha’s translation of the Mahāvamsa. Sundara-
Chōla’s latest year of reign as given in his inscriptions is the 5th. But from a later inscription of the time of Rājāraja I we learn that in the 9th year of Sundara-Chōla Parântaka II a deadly battle was fought in Ceylon perhaps with Udaya III, in which a general of Sundara-Chōla, by name Śiriyavēḷān died. Perhaps, Sundara-Chōla died soon after and we may for the sake of a tentative chronology give him a reign of 10 years. This brings us to A.D. 974.

Between him and Uttama-Chōla, the son of Gandarāditya, must be accommodated Parakēsāvarman Āditya II Karikāla, a son of Sundara-Chōla and elder brother of Rājarāja I, and Pārthivēndrāvarman, Pārthivēndrādēvarman, Pārthivēndrādēhipatīvarman, Pārthivēndra Ādityavarman, Parakēsari Vēndrādēvarman or the Paramamahārāja Rājamārāyar. Both these kings claim the epithet, \(^4\) who took the head of Pāṇḍya or Vira-Pāṇḍya—evidently the same Pāṇḍya king who was at war with Sundara-Chōla Parântaka II—and the title Parakēsāvarman. Inscriptions of the former are very few and found only in the south, the latest regnal year being the 5th. Of the latter, there are many in Tondai-mandalam and the latest regnal year is the 13th. Pārthivēndra Ādityavar-
man may have been a prince of the royal family and Viceroy of Tondai-mandalam. Āditya Karikāla appears to have been the actual successor. He reigned for 6 years and was succeeded

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\(^1\) This is a Sanskritized form of the Tamil word Valanam which is synonymous with the word Chōla.

\(^2\) J.K.A.S., 1913, pp. 517 ff.

\(^3\) Ep. Ind., Vol. XV, pp. 44 to 72.

\(^4\) Another queen mentioned in inscriptions was Parântakandēvi-Ammanār, the daughter of a Chōra king.
in 969 A.D. by Parakēsarivarman Uttama-Chōla, the son of Gandharāditya. The circumstances under which the crown instead of going to Arunmoḷivarman Rājarāja I, the younger brother of Āditya II Karīkāla, went to Uttama-Chōla Madhurāntaka are explained in the Tiruvālāṅgādu plates.

The successions of Chōla kings from Vijayālaya to Sundara-Chōla Parāntaka II have so far presented no difficulty. The statement of the Tiruvālāṅgādu plates regarding the reigns of the princes Rājarāja Āditya alias Kōdanḍarāma and Arikalakāśarin Āditya alias Arindama, sons of Parāntaka I, cannot be accepted literally. The one died as Viceroys of Tondai-mandalam even before his father and the other during the reign of Gandharāditya. Before, therefore, going on to the reign of Uttama-Chōla, it is necessary to fix approximately at any rate the period of rule of Sundara-Chōla who succeeded Gandharāditya under the surname Rājakēsarivarman and of his son Parakēsarāi Āditya II Karīkāla. Sundara-Chōla’s latest year of reign as given in his inscriptions is the 5th. But we have seen above that in the 9th year of his reign a fierce battle was fought in Ceylon with the king of that island and that the Chōla general Śiriyavēḷan fell in it. This shows that Sundara-Chōla should have reigned at least for nine years or roughly ten years, though his dated inscriptions which are later than his 5th year are not forthcoming. When did Sundara-Chōla succeed to the throne?

Parakēsarivarman Āditya II, surnamed Karīkāla and Rājarāja I surnamed Arunmoḷivarman were the two sons of Parāntaka II, and Kundavai, his daughter. The Leyden plates say that Āditya II as a boy played sportively in battle with Vīra-Pāṇḍya and was his chosen successor to the Chōla throne. In inscriptions he is referred to as Parakēsarivarman who took the head of Vīra-Pāṇḍya. It is also stated that he killed the Pāṇḍya king in battle and set up his lofty head as a pillar of victory. He seems to have had a short reign only, as noted in the sequel, and nothing else worthy of note is recorded of him in inscriptions.

We have stated that Parakēsarivarman Uttama-Chōla Madhurāntaka was the son of Gandharāditya and that after the death of his father, he had to wait to ascend the throne till his cousin brother Sundara-Chōla and the latter’s son Āditya II Karīkāla had reigned and died. It might have been so for the reason that he was an infant at the time of his father’s death, or that the troubled state of the country required a man of maturer years at the helm of affairs. At any rate, his claim was set aside for the time being. Contrary to the usual order, according to which he ought to have been a Rājakēsarivarman, his predecessor Āditya II being Parakēsarivarman, he too was called a Parakēsarivarman, evidently because he was the son of a Rājakēsarivarman and succeeded to the throne not by the right he possessed but at the request of his cousin’s son Rājarāja I who was the chosen successor. For, according to the Tiruvālāṅgādu plates, after the death of Āditya II Karīkāla, the people wanted Arunmoḷivarman his brother to be their king, but that noble prince refused to accept the offer saying that so long as his uncle Uttama-Chōla was desirous of dominion, he would be satisfied with the heir-apparentship.

1. The adoption of the title Rājakēsarivarman could be explained by saying that the claims of Gandharāditya’s chosen successor, viz., his son Parakēsarivarman Uttama-Chōla were temporarily set aside and postponed.

2. No. 122, dated in the 14th year of Rājakēsarivarman has been attributed to Sundara-Chōla Parāntaka II, but may more probably belong to the reign of Rājarāja I.

3. See below, p. 420. V. 68.

In the Mahālingaśvāmin temple at Tiruvīdalmarudūr, there is an inscription which couples the 18th year of Uttama-Chōla with Kaliyuga 4083 thus yielding 969 A.D. as the initial date of his reign. Uttama-Chōla seems to have reigned for at least 16 years, which is the date quoted in the Madras Museum plates of this king.

Rājarāja’s achievements are fully described in the introduction to Volume II by Mr. Venkayya. His son was Rājendra Chōla I, who was a greater monarch than his father and carried the Chōla arms into regions never penetrated before. During the lifetime of his father he seems to have been entrusted with the affairs of the country. No inscriptions of Rājendra-Chōla prior to his third regnal year are found. Evidently, during these three years, he was ruling as co-regent with his father. According to Professor Kielhorn the reign of Rājendra-Chōla commenced between 27th March and 7th July 1012 A.D.

Between the third year and the twelfth he seems to have undertaken and carried out successfully a vast scheme of conquests in many directions. In some at least of these, he merely acted as a deputy of his father. When he ascended the throne he found the Chōla power firmly established. He had only to carry on to its legitimate conclusion the ambitious scheme of expansion started in the previous reign. Before his father Rājarāja could embark on his career of conquests he had to enlist and train up an army, but Rājendra-Chōla had inherited “the great warlike army” whose services are referred to in every inscription. From some of his Tamil inscriptions it is learnt that his army of his was commanded by Śeḻamovēndavēṭṭan and that Narakkān Rāman the commander of Rājarāja’s forces and the superintendent of the building operations of the Brihadisvara temple at Thanjavur continued to hold the same office till at least the 32nd year of Rājendra-Chōla. His inscriptions up to the 5th year mention the conquests of Idaitarai-nādu, Vanavāsī, Kolippakkai, Maṇṇaikkadakam and Ceylon. Idaitarainadu has been identified with Ēdēodge “2,000” lying between the rivers Krishnā and Tungabhadra comprising a large part of the present Raichur district. Vanavāsī is identical with Banavāsī in the North Kanara district and Kolippakkai must have been included in the Western Chālukya kingdom somewhere in the Hyderabad State, for it was set on fire by Rājadhirāja I in the course of a war against Sōmēśvara I and Vikramādiya VI, and is mentioned as Kolippāke in an inscription of Jayasimha II. The capture of Kolippakkai must have been effected as a result of the war against the Western Chālukya Irivabedatīrga Satyāśraya conducted under the direct leadership of Rājendra-Chōla while Rājarāja was yet living. A record of Utṭatīranga states that in this war a certain Rājamallā Muttayarayan who was placed in charge of the elephant troops was killed while piercing the elephant of Satyāśraya under the orders of the king. This must have happened on the occasion when, according to the Hoṭṭūr inscription, “Nūrmadi-Chōla” Rājendra (i.e., Rājendra-Chōla I) had collected a force numbering 900,000, had pillaged the whole country, had slaughtered the women, the children and the Brāhmaṇas, and taking the girls to wife, had destroyed their caste.” The Hoṭṭūr record is dated in

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4. Dr. Fleet’s Kamaras Dynasty, p. 438.
5. The title ‘Nār-madī’ “the hundred times (powerful)” implies not that he was the hundredth powerful king in that family but that he was the most powerful.
A.D. 1007, but the Üptattür inscription belongs to the 3rd year (A.D. 1013-14) of Rājendra-Chōla I. We cannot help remarking with regret on the striking infringement of the ancient moralities of war by this king, however great his military achievements were. In place of Mānmaiikkadakkam the Kanyakumāri inscription states that Rājendra-Chōla made Mānya-khēta the playground for his armies and accordingly it looks as if Mānmaiikkadakkam is identical with Mānya-khēta, as already suggested by me in Ep. Ind., Vol. XVII. Mānmai-konda-Chōla seems to be one of the surnames assumed by the king in commemoration of his conquest of Mānya-khēta (also known as Mānmaiikkadakkam or simply Mānmai). Under this name a pavilion was erected in the Śiva temple at Tiruvōrriyūr. In all probability Rājendra-Chōla I had to quell some insurrections in these places.

During the reign of Rājarāja I, the Chōla authority was firmly established over the northern half of Ceylon and this is proved by the existence of his inscriptions there and by the grant of revenues of certain villages in Ceylon to the temple at Tanjore which was built by him. Rājendra-Chōla I claims in his inscriptions "to have seized the crown of the king of Ilam on the tempestuous ocean, the exceedingly fine crown of his queens, the beautiful crown and the pearl necklace of Indra which the king of the South, i.e., the Pāṇḍya had previously deposited with that king of Ilam and the whole of Ilam-land on the transparent sea." That the Pāṇḍya king deposited his crown and apparel with the king of Ceylon is mentioned in the 53rd chapter of the Mahāvaṁśa and the Pāṇḍya inscriptions mention the necklace of Indra as an heirloom of Pāṇḍya kings. According to the account given in the Mahāvaṁśa, king Mahinda V, in the 36th year of his reign, was captured together with his queen by the Chōla army and sent as prisoner to the Chōla king. Among the booty was the crown that was preserved by inheritance, the priceless diamond bracelet that was a gift of the gods, the sword that could not be broken and the sacred fillet. King Mahinda V died in the 48th year of his accession in the Chōla country after spending twelve years in captivity. So, it becomes clear that Rājendra-Chōla completed the conquest of Ceylon which was begun in the reign of his father. Thereafter for several years Ceylon formed a province of the Chōla empire and was named Māmmadi-Śolamandalam, after the well-known surname Māmmadi-Chōla of Rājarāja I. According to the Mahāvaṁśa these events took place in A.D. 1036, while the Tamil inscriptions show that they must have happened before 1017 A.D. Professor Hultsch has shown in his article entitled "Contributions to Singhalese chronology" that there is an error of some 23 years in the chronology of this part of the Mahāvaṁśa. Applying this correction, the two accounts which of course refer to the same events, can be made to synchronise.

Between the 5th and the 6th years of Rājendra-Chōla's reign, the province of Malabar was also added to his conquests. The Tiruvāḷangadu plates state that Rājendra-Chōla appointed his son Chōla-Pāṇḍya as viceroy of the Pāṇḍya country, as well as of the newly conquered Kērala dominions. He seems to have adopted this step seeing that the Pāṇḍyas had ever been a source of trouble to the Chōlas from the time of Parāntaka I. The Chōla-Pāṇḍya viceroy appointed by him has been identified with Jaṭāvarman Sundara-Chōla-Pāṇḍya whose Mamārkoyil inscription has shown that he was ruling contemporaneously with Rājendra-Chōla I. It may be noted that the appointment of members of the Chōla family as viceroys of conquered territories started by this king was continued in the successive reigns.

Between his 7th and 9th years Rājēndra-Chōla was engaged in subduing the seven and a half lakhs country of Iraṭṭapāṭi. This was the country of the Western Chalukya kings ruled over at this time by Jayasimha II (A.D. 1018-1042). In his own inscriptions, Jayasimha claims to have defeated the Chōlas. As both of them boast of having defeated each other, the fact ought to have been either that the success was on both sides alternately or that neither of the two obtained lasting advantage. Along with the Kēralas he is stated to have taken possession of the island of Sāndimat. What this island is, is not known.

The inscriptions of his twelfth year mention a number of places which do not appear in the list of conquests mentioned in the records of his ninth year. During these three years, he must have carried on an extensive campaign. He is said to have taken Šakkarakōṭtam, Maduramandalam, Nāmanaikkōṇam, Māsūndēśam and Pāṇēchappalli; to have defeated a certain Indraratha of the lunar race at Ādinagar and to have taken him and his family captive; to have captured Oḍḍa-vishaya and Kōsālai-nādu; to have defeated Dharmapāla and annexed Dāṇḍabutti; to have subdued Ranasūra of Takkana-Lādam; to have overcome Gövindaśandhra of Vangālādēsa; to have put to flight Mahīpāla and to have taken Uttarā-Lādam and the Gāngā.

Of the places mentioned here, it may be noted that Šakkarakōṭtam has been identified by Rai Bahadur Hira Lal with Chakrakōṭa, 8 miles distant from Bājapura in the Bastar State, which was under the rule of king Dhārāvarsha when Kulōttunga I was the Chōla sovereign. Dr. Hultzsch is of opinion that Maduramandalam is different from the Pāṇḍya country and that it must refer to the northern Mathura on the Yamunā river. Here it may be noted that one of the kings of Bājapura called himself Madhuraṅkakālēva perhaps on account of his capture of Madhurā. It is not likely that he could have marched against Madhurā of the south to earn this title. Consequently, it is reasonable to suppose that Madhura or Maduramandalam was the name of a district not far from Chakrakōṭa bordering on the Vėngi country. Nāmanaikkōṇam, Pāṇēchappalli and Māsūndēśam have not yet been identified. Professor Kielhorn suggests that Indraratha of the lunar race captured by Rājēndra-Chōla at Ādinagar may be identical with that Indraratha who is mentioned in the Udanaḥ inscription as an enemy of Bhōjadēva of Dhārā. Oḍḍa-vishaya is the province of Oriissa and Kōsālai-nādu is southern Kōsāla. Dāṇḍabutti and its ruler Dharmapāla are not known from any other sources. Mr. R. D. Banerji is of opinion that the Takkana-Lādam of the Tamil inscriptions is distinct both from Gujarāt (Lāṭa) and the territory of southern Bērā (Virā-ta), and that it should correspond to Dakshīna-Rāṣṭha a part of modern Bengal. Uttarā-Lādam must, accordingly, denote the northern part of it. Mahīpāla whom the Chōla king deprived of his elephants and women, is identified by Professor Kielhorn with the Pāla king Mahīpāla I.

Most of the places mentioned here were conquered by Rājēndra-Chōla I in his campaign against the north for the purpose of bringing the sacred water of the Ganges, which earned for him the title Gaṅgaikonda-Chōla. The object of Rājēndra-Chōla in undertaking this campaign is referred to in the Tiruvāḷānāgadū grant thus:

"This light of the solar race, laughing at Bhagfratha who had brought down the Ganges to the earth from heaven by the power of his austerities, wished to sanctify his own country with the waters of the Ganges. Accordingly, he ordered the commander of the army, who had powerful battleaux under his control, who was the resort of heroism and the foremost of diplomats, to subdue the enemy kings occupying the countries on the banks of that river."

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3 Below, p. 424, Vr. 109 and 110.
The conquest of Northern India by the Cholas must have taken place in 1023 A.D. The above account shows that it was a general of the Chola king who conducted this campaign. But it is somewhat difficult to believe how a single Chola army could overrun within one year such a vast tract of country. It is also said that after vanquishing the kings of the Gangetic countries Râjendrâ-Chôla's general caused the water of the sacred river to be brought to the Chola capital on the heads of the conquered kings. A stone record of the king found at Enâyiram in the South Arcot district contains interesting information regarding the conquest of the northern region by the king himself, of his stately return march with all the splendour of the conqueror, of his wedding the Gângâ and hence assuming the title Gângai-konda-Chôla and building a hall called after the title at Enâyiram and feeding a number of people in it. The wording of the inscription seems to indicate that Râjendrâ-Chôla I was himself engaged in the expedition against the kings of Northern India (Uttarâpatha) and it may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvâlângâdu plates at first sight would imply. Though the date of the record is effaced, the conquests enumerated in it show that it cannot be earlier than A.D. 1023. It is interesting to note that charities which it registers for the maintenance of a hostel and college for religious instruction of every description, were made to secure success to the arms of the king, showing clearly that the king was at the time engaged in the war. It must have been during this northern invasion that Râjendrâ-Chôla had the lords of the Kulâta and the Utkala countries slain by his generals as reported in the Kanyâkumâri inscription. The encounter with the Kulâta king is also referred to in an inscription of the king found at Mahândragiri where he is said to have set up a pillar of victory. The Kanyâkumâri inscription adds Kâlinga to the list of the king's conquests. After this invasion of northern India there seems to have been considerable communication between the kings of northern India and the Chola country. During the reign of Râjakirâja I, the son and successor of Râjendrâ-Chôla I, the title "Protector of the people of Kâunjakuchchi" (Kanyâkubja, i.e., Kanauj) was bestowed on one of the royal princes. This shows that Kanauj had close relations with the Cholas. In an inscription of Kulottunga I found at Gangaikondacholapuram, the usual introduction of the inscriptions of the Gâhadavâla king Gâvindrachandra occurs after the name of the Chola king. As the prasasti of the Gâhadavâla king was put in after the name of Kulottunga I, it seems as if the Cholas had some sort of suzerainty over that northern power.

In commemoration of this memorable campaign in which the waters of the Gângâ were carried on the heads of the subdued kings, the Chola king founded a new city, which he called Gangaikondacholapuram. In this city, Râjendrâ-Chôla built a great temple on the model of the Râjarâjâsva temple at Tanjore, built by his father. This city was the capital of Chola emperors for about 100 years. Its original name seems to have been Mudikondacholapuram, after another surname of the king, and afterwards changed into that of Gangaikondacholapuram. It had also the name Gânapuri.

Great as were the military achievements of Râjendrâ-Chôla I in the mainland of India, he acquired even greater fame by his naval engagements, which took place on the other side of the Bay of Bengal, a feat not attempted by any sovereign of India till his time. It is said

1 Archeological Survey Report for 1911-12, p. 178.
2 Madras Epigraphical Report for 1918, paragraph 25.
that he despatched many ships in the midst of the rolling sea, captured Saṅgrāmavijayottungavarman, the king of Kaṭāra, along with his vehicles and accumulated treasure, took Śrī-Vishaya, Panmai, Malayūr, Māyirulīngam, Ilāṅgāsokām, Māppappālam, Mēvilimbāngam, Valappāndu, Takkōlām, Mādamalingam, Ilāmuridēsam, Nakkaṅvāram and Kaṭāra. Saṅgrāmavijayottungavarman, the king against whom this war was waged with great advantage to the Chōla was probably a successor of Maṅavijayottungavarman of the Śailendra dynasty, the lord of Śrī-Vishaya, who while extending the kingdom of Kaṭāra, is reported in the Leyden plates to have built a lofty and beautiful monastery at Nāgapattānam and called it Chūdasanivarman-vihāra, after the name of his father Chūdasanivarman. Since it is stated in the plates that both Rājarāja I. and Rājendra-Chōla I. patronised the vihāra, it appears that Saṅgrāmavijayottungavarman, proving refractory, Rājendra-Chōla had to take the extreme step of conquering the whole of his kingdom—in which must have been included all the places mentioned above—and depriving him of his wealth. It is also learnt that Rājendra-Chōla (Shik-lo-cha-yin-to-lo-chu-lo) sent an embassy to China, though we do not know what his intentions were in that direction.

Among the places mentioned in the final campaign of the king, Śrī-Vishaya or Śrī-Vijaya has been taken to be the same as San-fot-sui of the Chinese annals and identified by Mr. George Coedes with the residency of Palambang in Sumatra; Nakkaṅvāram and Pappālam stand respectively for the Nicobar islands and a part of that name in Burma; Takkōlām has been identified with Takōpa on the western part of the Malay Peninsula and Kaṭāra is located in lower Burma. Rest of the places are not known.

We shall here notice a few facts concerning the relations of Rājendra-Chōla I. Kundava, the eldest sister of his father married a chief named Vallavaraiyar Vandyādēvar, who figures as a feudatory in some of the inscriptions of Rājendra-Chōla I. The king's sister, the younger Kundava, was married to the Eastern Chālukya Vimalāditya and this prince was in the Chōla dominions for some time, though the object of his mission is not known. Rājendra-Chōla had several queens. One of them was Paṅchavaṭa-mahādēvi; another was Danti-Pirāṭṭiyār and a third Viramaḥādēvi. Of the last, an inscription of Rājādhirāja states that she entered the same feet of Brahmā (i.e., died) in the same year of demise of Rājendra-Chōla I and was buried in the same tomb of that king. This tomb in which the bodies of the two royal personages were deposited might possibly have been in Brahmadēsam in the North Arcot district. As the record is dated in the 26th year of the reign of Rājādhirāja, it is inferred that, Rājendra-Chōla died in that year, i.e., A.D. 1044 and that his queen Viramaḥādēvi committed sūti and was buried with him. The Kanyākumāri inscription settles the relationship of Rājendra-Chōla I and his successors Rājadhirāja, Rājendra-deva and Vira-Rājendra. It states that like unto the three fires of a sacrifice there were born to Rājendra-Chōla I three sons of whom the first was Rājādhirāja and that Rājendra-deva and Vira-Rājendra were his younger brothers. Ammanā was the name of his daughter who married the Eastern Chālukya king Rājarāja I; their son was Kulottunga I.

1 Historical Sketches of Ancient Decan, p. 257.
2 Madras Epigraphical Report for 1912-13, p. 98.
3 No. 260 of the Madras Epigraphical Collection for 1915
5 Transactions Archaeological Series, Vol. III., p. 120.
King Rājendrā-Chōla I struck coins in his own name. They are referred to in his inscriptions under the names Rājendrasālan-kāsū and Madurāntakadēvan-madai. Besides these, Rājarājan-kāsū issued in the time of Rājarāja I was also current in his time.

Of the literary activity displayed in the Chōla country during the period of Rājendrā-Chōla's rule, we know very little. Śaiva works of the type of Siddhāntasāraṇi must have been largely written and patronised by the king who was himself a devout Śaiva. Jaina and Buddhist literature also had its share of royal patronage. From the Upāsakajanañālakāra of the Mahāthēra Ananda, a manuscript of which has been reviewed by Dr. Barnett in the Journal of the Royal Asiatic Society for January 1901, pp. 87 to 90, it may be inferred that the king lent his patronage to Buddhist literature. Dr. Barnett thought that the Chōla-Gāngā mentioned in the Upāsakajanañālakāra was identical with Anantavarman Chōdagāngā. This could not be, for, in the first place, the latter is not a Chōla but an Eastern Gāngā king who ruled at Kalinganagara which has been identified with Mukhalīngam in the Pāllumādi estate, Gānjam district. Pāndubhūmānḍala is stated to be the country where Chōla-Gāngā was ruling as a vāmana (a subordinate ruler) perhaps as the viceroy of his father. This fact makes the chances of his identity with Anantavarman Chōdagāngā very problematical. Consequently, a different identification has to be sought for. The king mentioned is in my opinion the famous Chōla emperor Rājendrā-Chōla I who was also called Gāṅgaikondo-Chōla on account of his having subdued the country about Gāṅgai, i.e., the Ganges. His conquests, as we knew, were many and spread practically over the whole of India and extended even to Ceylon. The Tiruvāḷāṅgādu grant clearly states that Rājendrā-Chōla I, also called Madhurāntaka, took possession of the wealth of the Pāṇḍya king, placed there his own son Chōla-Pāṇḍya for the protection of the Pāṇḍya country, and that he constructed in his capital the tank called Chōlagāngā, evidently so named after one of his own titles. This last fact decisively proves the identity of the king mentioned in the Upāsakajanañālakāra with king Rājendrā-Chōla I. The name Guṇākara-Perumā pillai which the king is stated to have given to one of the three vihāras which he founded in Ceylon also clearly indicates that the builder was a Tamil king.

Rājendrā-Chōla I succeeded to the throne in A.D. 1012 and ruled till at least A.D. 1044. His position as a vāmana in the Pāṇḍya country must have been during the early years of his heir-apparent only prior to A.D. 1012. The identification of Chōlagāngā with Rājendrā-Chōla will thus alter the dates and the identification of the Mahāthēra Ananda, the author of Upāsakajanañālakāra

In addition to the surnames Gāṅgaikondo-Chōla, Mudigonda-Chōla and Chōlagāngā, which have been noticed above, Rājendrā-Chōla also had the surnames Madhurāntaka, Nigarilī-Chōla and Pāṇḍita-Chōla. The last name shows that he must have been considered a scholar in Sanskrit. It is also stated in the Siddhāntasāraṇi of Trilōchanaśivāchārya that Rājendrā-Chōla on the occasion of his visit to the Ganges saw there the best of the Śaivas and brought them with him and settled them at Kāśchī and other places in the Chōla country. Information about Rājadhirāja and his successors could be gathered from the elaborate introductions to their inscriptions given by Prof. Hultsch in parts I, II and III.

1 Annual Report on Epigraphy for 1913, paragraph 23.
MISCELLANEOUS INSCRIPTIONS FROM THE TAMIL COUNTRY.

I.—INSCRIPTIONS IN THE VISHNU TEMPLE AT UKKAL.

On the road from Conjeeveram to Wandiwash, at a distance of five miles south of Māmāndar, lies the village of Kālambandal. It contains a Śiva temple, which is now deserted, but in tolerably good preservation. The approximate time of the foundation of this temple is settled by an inscription on its north wall, which is dated in the 12th year of the reign of Rājendra-Chōla I. It records the grant of an allowance of paddy and gold to twenty-four dancing-girls, and states that the temple was built by the priest Isanaśiva-Pardita, whose name is also met with in a Tanjore inscription of the 6th year of the same king (Vol. II. No. 9). The same wall of the temple at Kālambandal bears an inscription of the 22nd year of Rājendra-Chōla I, and the south wall one of the 33rd year of Rājādhiraṇa. The ancient name of the temple, Gangaikonda-Chōlēśvara, is derived from a surname of Rājendra-Chōla I.

The village of Ukkal is one mile distant to the east of Kālambandal. It contains the ruins of an ancient temple of Vishnu, which I visited in 1893. Of the shrine itself, only the lower portions remain standing, and the mandapa in front of the shrine threatens to collapse at any moment. The bases of the shrine and of the mandapa bear seventeen inscriptions, of these, fourteen were copied and are published below. The remaining three were omitted, as they are incomplete.

The subjoined list shows, in chronological order, the kings to whose reigns the Ukkal inscriptions belong.

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Name of king</th>
<th>Year of the reign</th>
<th>No. of inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Kampavaran</td>
<td>10th.</td>
<td>8</td>
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<tr>
<td>Chōla</td>
<td>Do.</td>
<td>15th.</td>
<td>5</td>
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<tr>
<td>Do.</td>
<td>Parakāsarinvarman</td>
<td>16th.</td>
<td>11</td>
</tr>
<tr>
<td>Do.</td>
<td>Rājakāsarinvarman</td>
<td>17th.</td>
<td>13</td>
</tr>
<tr>
<td>Do.</td>
<td>Parāntaka I.</td>
<td>23rd.</td>
<td>1</td>
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<tr>
<td>Rādhakalpa</td>
<td>Krishna III.</td>
<td>37th.</td>
<td>12</td>
</tr>
<tr>
<td>Chōla</td>
<td>Āditya II.</td>
<td>16th.</td>
<td>7</td>
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<tr>
<td>Do.</td>
<td>Rājarāja I.</td>
<td>4th.</td>
<td>14</td>
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<td>Do.</td>
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<td>13th.</td>
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<td>Do.</td>
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<td>24th.</td>
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<td>Do.</td>
<td>Do.</td>
<td>29th.</td>
<td>4</td>
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<tr>
<td>Do.</td>
<td>Rājendra-Chōla I.</td>
<td>4th.</td>
<td>10</td>
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According to the inscriptions, the ancient name of the temple was Puvanimānika-Vishnugriham, i.e. 'the Vishnu temple of Bhuvanamānika.' This word means 'the ruby of the world' and may have been a biruda of the unknown founder of the temple. In

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1 No. 251 on the Madras Survey Map of the Arcot taluka.
3 No. 252 on the Madras Survey Map of the Arcot taluka.
an inscription of Rājarāja I. (No. 2, l. 2), the deity of the temple is called Tiruvāy-
mojīdēvar, i.e. 'the god of the Tiruvāyomi.' This is the name of that portion of the
Nādiyiruprabhānantham, which was composed by Saṭhagōpa, alias Nammālvār. The fact
that, in the time of Rājarāja I., an idol was named after the Tiruvāyomi, implies that this
work was considered holy already at that period, and hence that its author must have lived
centuries before A.D. 1000.

The village in which the temple stands, bears the name of Ukkal in the inscriptions
No. 4 and No. 10. In the two archaic inscriptions of Kampavarman (Nos. 5 and 8), we
find the more ancient forms Uṭkar and Uṭkal. Other names or surnames of it were
Śivachulamāṇimāṅgalam (Nos. 1, 2, 3, 6, 7, 11, 12 and 14), Vikramābharaṇa-
chaturvēdīmaṅgalam (Nos. 2, 3, 4, 6, 7, 10, 11, 12, 13 and 14), and Aparājita-
chaturvēdīmaṅgalam (No. 1). These three surnames appear to be derived from birudas
of royal persons. In No. 1, Ukkal is stated to have belonged to Pāgūr-nādu, a subdivision of
the district of Kāliyūr-kōṭṭam, while, according to other inscriptions, it formed a
separate subdivision of the same district, which was one of the ancient divisions of Tonḍai-
maṇḍalam or, as it was also called from the time of Rājarāja I., Jayaṉkōṇa-Chōla-
maṇḍalam (Nos. 4 and 10).

The village of Ukkal was governed by an assembly (sabhā or mahāsabhā), which was
subdivided into several committees. These were 'the great men elected for the year' (Nos.
5, 7, 11, 12, 13 and 14), 'the great men in charge of the tank' (Nos. 6, 11, 12 and 13), and
'those in charge of gardens' (No. 12). The transactions of the assembly were put in
writing by an officer who had the title 'arbitrator' (madhyavāsta, Nos. 2, 3, 6, 10 and 12),
and who is once called 'an accountant' (karanattās, No. 10).

No. 1.—On the north wall of the shrine.

This inscription is dated in the 23rd year of the reign of the ancient Chōla king Rāja-
kēsarivarman. It records that a certain Brahmādhīrāja (ll. 4 and 11) deposited 200
kalanṭikā of gold with the villagers, and that the latter pledged themselves to apply the
interest of this sum to the feeding of twelve learned Brāhmaṇas.

**Text:**

1. [Text in Tamil]

2. [Text in Tamil]

3. [Text in Tamil]

4. [Text in Tamil]

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1. A hymn by Kulaśēkhara, another of the twelve Vaishnava saints, is quoted in an inscription of Kulāt-
tuṅga I.; see Vol. II. p. 282, note 7.

2. Śivachulāmanī was a biruda of the Pallava king Rājasūrivarman of Kāśči; see Vol. I. No. 21, verse
12, and No. 31.


4. To the same reign belong Nos. 84 and 147 of Vol. I.; Ep. Ind. Vol. III. No. 38, A.; and No. 13
below. The king is perhaps identical with Āditya I., the father of Parāntaka I.

5. Read Āditya I. (father of Parāntaka I.)
Plate I.

No. 1.—Inscription of Rajakesarivastra.

SCALE ONE-EIGHTH.
No. 1.—INSCRIPTION OF RAJAKESARIVARMAN.

5 அரசன் வழியில் என்று என்று குறுக்கு என்று என்று என்று என்று என்று 1 എന்று 2 എന்று 3 എന்று 4 എന்று 5 എന்று 6 എന்று 7 എന്റെ 8 എന്റെ 9 എന്റെ 10 എന്റെ 11 എന്റെ 12 എന്റെ

Translation.

(Line 1.) Hail! Prosperity! In the twenty-third year (of the reign) of king Rājakēsarivarman. The writing of us, the assembly of Śivachāḷāmanimaṅgalam, alias Aparājīta-chaturvēdimaṅgalam, (a village) in Pāgūr-nādu, (a subdivision) of Kāliyūr-kōṭṭam.

(L. 3.) (We) have received two hundred kalaṇju of gold from Tiruvikrama-Bhaṭṭar, alias Brahmādhirājar, of Śedi[r[u]r,[o]mone among the commissioners (gaṇatār) ruling over Uttaramēru-chaturvēdimaṅgalam, (a village) in its own subdivision (kūru) of the same kōṭṭam.

(L. 5.) From the interest of this gold, twelve Brāhmaṇas who know the Vēda, have to be fed daily, before the god (perumān-adīgal) of the Puvanūrīkka-Vishṇugriham in our village receives offerings at noon-time.

(L. 7.) We have received these two hundred kalaṇju, in order to supply, as long as the moon and the stars exist, to each of these twelve (Brāhmaṇas), (one) ṛāḻku of ghee, five dishes of curry, five ṛāḻku of curds, two areca-nuts, and betel-leaves until they are satisfied, (and) in order to supply everything else to these twelve Brāhmaṇas, to the cocks, and to those who fetch firewood.

(L. 9.) Those who do not feed (them) thus and cause obstruction, shall incur all the sins committed between the Gaṅgā and Kumāri.

(L. 10.) If (any persons) hinder this, the sacrifices and charitable deeds (isṭāpūrta) which they have performed themselves before, shall devolve on Brahmādhirājaṇ.

(L. 11.) Having agreed thus, we, the assembly, engraved (this) on stone. Hail! Prosperity!

1 Read ஐ. 2 Read ஐ. 3 Read ஐ. 4 Read ஐ. 5 Read ஐ. 6 This is the modern Uttaramēru in the Madurantakam taluka of the Chingleput district.
7 This expression implies that the village by itself formed an independent subdivision of a district (kōṭṭem), just as Tiravottūr in Vol. I. No. 85 (where ஐ ஐ ஐ must be read instead of ஐ ஐ ஐ), and as Tirukkaḷukkāṇram in Ep. Ind. Vol. III. p. 279. The technical designation of such a village was ṛāḻkār, for which see the Index to Vol. II. of the present work.
9 According to line 4 of the text, this was the name of the donor.
No. 2.—On the north and west walls of the shrine.

This inscription is dated in the 13th year of the reign of Rājarāja-Kēsari varman. The king receives the epithet "who destroyed the ships at Śalai," and must be identified accordingly with the great Chōla king Rājarāja I., who ascended the throne in A.D. 984-85.  

The inscription records that a certain Nārāyana Rājasiṃha, a native of the Chōla country, purchased 550 kuli of land, and made them over to the assembly of the village, under the condition that their produce should be utilised for supplying the god with 4 nāli of rice daily.

In this inscription the virāma ² is expressed by a slightly curved dash, which is placed over the letter and resembles the superscribed r of से (l. 1). The virāma occurs six times, viz. over तर of महान (l. 1), द्व of महान (l. 5), द्व of विद्वान, व of विद्वान, व of विद्वान, and तर of तर (l. 6).

TEXT.

1.  

TEXT.

2.  

TEXT.

3.  

TEXT.

4.  

TEXT.

5.  

TEXT.

6.  

TEXT.

7.  

TEXT.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 13th year (of the reign) of king Rājarāja-Kēsarivarman, who destroyed the ships (al) Śalai.  

The writing of us, the great assembly of Śivachāḷāmanimangalam, alūs Śri-Vikramābharana-chaturvēdimaṅgalam, (a village) in its own subdivision of Kālyūr-kōṭṭam.

(L. 2.) Kaduvang-udaiyyān Nārāyana Rājasiṃha of Kaduvangudi, (a village) in Tiruvindāḷur-nādu, (a district) on the northern bank (of the Kāvērī) in Śēnādu, had purchased from Śāṭṭikumāra-Kramavittan ¹⁰ of Uruppūṭṭār five

³ Read एः.  
⁴ Read एः.  
⁵ Read एः.  
⁶ Read एः.  
⁹ This is a contraction of Śēnādu ; see Vol. II. p. 229, note 2.
hundred and fifty kulis,—(measured) by a graduated rod, beginning (to measure) from the land (of the temple) of Śrī-ṛāghavadhēvar in the north,—of land to the west of the road (vaiñā) to (the temple of) Śām karānārayāṇa (and) to the north of the Taṟūlamba channel, and had assigned (it) for (providing) four nālī (of rice) for the oblations to be offered at noon-time to (the god) Tiruvā[y]milidēvar in our village.

(J. 5.) Having received the revenue of this land, and having exempted (it) from taxes for as long as the moon and the sun exist, we, the assembly, engraved (this) on stone.

(J. 6.) Having been present in the assembly and having heard (their) order, I, the arbitrator (mādyastha) Āyirattirunūṛṟuvai, alius Brahmaguṇakara vidyāsthāna-Maṅgalāditya-Samaṇjasapriyaṇa, the son of Nālāyiravai, wrote (this). Prosperity!

No. 3.—On the west wall of the shrine.

This inscription is dated in the 14th year of the reign of Rājārāja-Kēsarivarman. Like No. 2, which is dated one year earlier, it refers to the destruction of the ships at Śalai, and mentions in addition the conquest of Vēṅgaiṇādu (or Vēṅgai-nādu), Gaṅga-pādi, Tadiya-vali (instead of which most other inscriptions of Rājārāja I. read Tadigai-pādi), and Nūlambā-pādi.

The inscription records that a certain Peṟṟān Adittan, a native of the Chōla country, purchased two pieces of land, the first piece from a private person and the second from the assembly of the village, and that he made over both pieces of land to the villages for maintaining a flower-garden for the temple.

Text.

1 குடி பட்டிக் கொண்டு கொண்டிருந்து காலக்காலும் கொண்டிருந்து கள்ளும்... குடி பட்டிக்

2 மாருவதில் வேலும் வேலும் குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக்

3 மாருவதில் வேலும் வேலும் குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக்

4 குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக்

5 குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக்

6 குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக்

7 குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக்

8 குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக்

9 குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக் கொண்டிருந்து கள்ளும்... குடி பட்டிக்

1 This translation of Qēṇaḷu is doubtful. The same word occurs in No. 10, line 6, and in Vol. II. No. 78, line 4, where Qēṇaḷu must be read instead of Qēṇaḷu.

* Read மாரு.

* Qēṇ looks almost like Qēṇ; read மாரு-Qēṇi. 8 Read மாரு.

* Read Qēṇaḷu or Qēṇaḷu. 6 Read மாரு. 4 The மாரு has been added subsequently.

* Read குடி பட்டிக்.

* Read மாரு. 8 Read மாரு-இ. 
I.—Ukkal Inscriptions.

Translation.

(Line 1.) Hail! Prosperity! In the 14th year (of the reign) of king Rájaraja-Késharivarman, who, having destroyed the ships (at) Sálai, conquered Vénguññádu, Gánga-pádi, Tádiya-vali and Nulamba-pádi. The writing of us, the assembly of Sivachulamañiñangalam, alias Sír-Vikramábharañ-chaturvédimañgalam, (a village) in its own subdivision of Káliyur-kottam.

(L. 4.) Kalañivyil-udaiyán [P]errán Ádittan of Kalañivyil, (a village) in Tiruvajundur-nádu, (a district) on the southern bank (of the Kéverí) in Sóla-nádu, had purchased from Odimukki-bhran]ta-Krámavíttañ 538 kuli of cultivated land, (measured) by a graduated rod, to the north of the Tarudamba channel, a to the south of Pagadí, (and) to the west of the road to (the temple of) the god (perumâ-nil), and had assigned (this) land for the maintenance of a flower-garden (nandavágyam) to the god (paramaswâmin) of the Puñimánikka-Vishnu-gríham in our village.

(L. 7.) The same person had purchased from us, the assembly, for a flower-garden, 501 kuli of land, (measured) by a graduated rod, to the west of the irrigation channel of Múlumbai Sándiráñche-Krâmar, to the north of the river, to the east of the field of Síraráñ-Ágniñarma-Krâmar with the exception of a road (of the breadth) of one rod, (and) to the south (of the field) of Múlumbai Sándiráñche-Tambüyum-Ullittâr.

(L. 9.) Having received in full the purchase-money and the revenue of the land and having exempted this flower-garden and (the land assigned for) the maintenance of the flower-garden from taxes for as long as the moon and the sun exist, we, the assembly, engraved (this) on stone.

(L. 11.) Having been present in the assembly and having heard (their) order, I, the arbitrator Áyirattiruníruvṉ, alias Brahmagunâkaravidyâsthâna-Mâṅgalâditya-Samañjasapriñan, the son of Nâlâyiravân, wrote (this). Prosperity!

No. 4.—On the west wall of the shrine.

This inscription is dated in the 29th year of the reign of Râjakâsarivarman, alias Râjarâjadéva, and records that Kâññuñ Árúrân, a native of the Chôla country and a servant of the king, founded near Ukkal a well, which he named after the king, and

---

1 Read antro.
2 Read tâno.
3 The erased (7) follows here.
4 Read Kâliyur.
5 An erased (7) follows here.
6 Read Kâliyur.
7 The erased has been added subsequently; read Kâliyur.
8 Read 7; the 7 is expressed by a compound letter, on which see Vol. II. p. 200, note 1.
9 Read Kâliyur.
10 The channel was mentioned in No. 2, line 4.
11 Literally, 'the channel (from which water is drawn) by small levers;' on kurrittám see Vol. II. p. 360, note 4.
13 The inscription No. 2 was written by the same person.
assigned an allowance of paddy to the men who distributed water in a shed which was erected near the well.¹

TEXT.

1 [ tamil text ]

2 [ tamil text ]

3 [ tamil text ]

4 [ tamil text ]

5 [ tamil text ]

6 [ tamil text ]

7 [ tamil text ]

8 [ tamil text ]

9 [ tamil text ]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (of the reign) of the glorious king Rājakēsarivarman, alias Śrī-Rājarājadēva, who, in his life of growing strength, during which,—(in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—he was pleased to destroy the ships (at) Kāndalūr-Śālai, and conquered by (his) army, which was victorious in great battles, Vēṅgai-nādu, Gāṅga-pādi, Nuḷamba-pādi, Tadigai-pādi, Kuḍamalai-nādu, Kollam, Kaliṅgam, Īla-mandalam, (which was the country) of the warlike Śingalas, the seven and a

¹ Sheds for the gratuitous distribution of water are mentioned already in one of the Nāsik inscriptions; see Archæological Survey of Western India, Vol. IV, p. 100.

² Read उर्मी.

³ Read यमो. ⁴ Read द्र. ⁵ Read दर्. ⁶ This symbol is the customary abbreviation for ग्रेश, 'paddy.'

⁷ श्र is an abbreviation for श्री. ⁸ श्र is an abbreviation for 8 श्र.

⁹ This inscription reads ग्रेशकल्याणम् instead of ग्रेशकल्याणम्.
half lakshas of Iraṭṭa-pādi, and twelve thousand ancient islands of the sea,— deprived the Śoliyas of (their) splendour at the very moment when Udagai,¹ which is worshipped everywhere, was (most) resplendent;— Kaṇṇaṇ Āṟuraṇ, a native of Āvūr, (a village) in Āvūr-kāḷī, a subdivision of Nittavindha-valanādu, (a district) of the country on the southern bank of the Kāvēri in Śōla-mandalam, (and) a servant (pannagai) of the lord Śri-Rājarājadēva, caused to be constructed, in the royal name of Śri-Rājarājadēva, a well (kīvru) and a cistern (toṭū) on the high-road to the west of Ukkal, alias Śri-Vikramābharana-chaturvedīmangalam, a village forming its own subdivision of Kāliyūr-kōṭtam, (a district) of Jayaṅkonda-Śōla-mandalam.

(L. 6.) The same person assigned to those who draw water for the cistern from the well of Śri-Rājarāja, 2 kuruni of paddy per day, (measured) by the marakkāl (called after) Arumolidēva,³ i.e. 30 kalam of paddy for 6 months; to those who distribute water (in the name of) Śri-Rājarāja, 2 kuruni of paddy per day, i.e. 30 kalam for 6 months; to those who supply earthen pots for this water-shed (pandal), 2 tāṇi of paddy per month, i.e. 4 kalam of paddy for 6 months; and for the repair of cracks in the well of Śri-Rājarāja and in the cistern, 2 kalam and 2 tāṇi of paddy per year; altogether, 66 kalam and 2 tāṇi of paddy.

(L. 9.) In order to (supply) this paddy, we, the assembly of this village, having received from him the revenue and the purchase-money, having exempted (the land granted) from taxes . . . . . .

No. 5.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 15th year of the reign of Kampavarman. The archaic alphabet employed in this record and in No. 8 below, which is dated in the 10th year of the same king, proves that Kampavarman must be anterior to the Chōla occupation of Tondai-mandalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakēsarivarman, alias Uttama-Chōjadēva.⁴ The temple of Virigurunda-Perumāl at Dāśi near Mānanḍur in the Arcot tāluka contains a fragmentary inscription of a king named kō vijaya-Kampa-Vikramavarman.⁵ The fact that the two words kō vijaya are prefixed to the name of this king, suggests that he belonged to the same family as kō vijaya-Narasimhavarman, Nripatuṅga-Vikramavarman and Nandi-Vikramavarman.⁶ A later Kampa was the second of the five sons of Saṅgama I, the founder of the first Vijayanagara dynasty.⁷

The inscription records that a certain Saḍaiyaṇ made over 1,000 kōṭi⁸ of paddy to the villagers of Uṭkār, who pledged themselves in return to supply 500 kōṭi of paddy per year for some unspecified purpose.

No. 6.—INSCRIPTION OF RAJARAJA I.

TEXT.


Translation.

(Line 1.) Hail! Prosperity! In the fifteenth year (of the reign) of Kampaavarman. The writing of us, the assembly of Utkar. We have received one thousand kāṭi of paddy from Śadaiyan.

(L. 2.) We, the assembly, shall close (the sluice of) the tank (to collect water for irrigation), and shall cause five hundred kāṭi of paddy to be supplied every year as interest on these one thousand kāṭi of paddy.

(L. 3.) We declare that those who disobey this, shall inure (all) the sins committed between the Ganga and Kumari. The great men elected for the year shall cause (the paddy) to be supplied.

No. 6.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 1[7]th year of the reign of Rājarāja, (alias) Rājakēsari varman, and carries the list of his conquests as far as Kalingam. It appears to record that the village assembly assigned a daily supply of rice and oil to the temple of Mahāśāstā. Some words in lines 7, 9 and 10 cannot be read and explained satisfactorily. A clause near the end of the inscription imposes a fine on those who would sell betel elsewhere but at the temple of Pidāri.

TEXT.


* Read ஓலுவண்ணு.
* Perumakkaḷ is an honorific designation of respectable villagers. The corresponding Sanskrit term is mahājana, on which see the Index to Vol. I.
* Śastī, ‘the master,’ or, in Tamil, Śattag is one of the names of the village god Aliyar. Compare Vol. II. p. 48, note 9.
* This is the name of a village goddess; see ibid. note 10.
* These two words are engraved in large letters to the left of line 1, to 3.
* Read ஓலுவண்ணு.
* Read ஓலுவண்ணு.
* Read ஓலுவண்ணு.
L. Ukkal Inscriptions.

4 [\text{transcription of Tamil text}]

5 [\text{transcription of Tamil text}]

6 [\text{transcription of Tamil text}]

7 [\text{transcription of Tamil text}]

8 [\text{transcription of Tamil text}]

9 [\text{transcription of Tamil text}]

10 [\text{transcription of Tamil text}]

11 [\text{transcription of Tamil text}]

12 [\text{transcription of Tamil text}]

13 [\text{transcription of Tamil text}]

14 [\text{transcription of Tamil text}]

15 [\text{transcription of Tamil text}]

16 [\text{transcription of Tamil text}]

17 [\text{transcription of Tamil text}]

18 [\text{transcription of Tamil text}]

19 [\text{transcription of Tamil text}]

20 [\text{transcription of Tamil text}]

21 [\text{transcription of Tamil text}]

22 [\text{transcription of Tamil text}]

23 [\text{transcription of Tamil text}]

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1 Read உ-அ-லா.
2 Read காந்த.
3 Read க்க.
4 Read தாங்க.
5 Read தீர்த்த.
6 Here follows a Grantha த, which appears to have been cancelled by placing over it a curve resembling ட.
7 Read கான்த.
8 The symbol following ர் looks like ற் and may be an abbreviation of a word denoting some small measure for liquids.
9 Read பாராடை.
10 This symbol is an abbreviation for காடை; see p. 7, note 8.
11 Probably an abbreviation for வூதை.
12 See the preceding note.
13 Probably an abbreviation for வூதை காண்ட்.
14 Read வூதை.
15 Read வூதை.
16 Read வூதை.
17 The ய் of வூதை has been added subsequently.
18 Read வூதை.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 1[7]th year (of the reign) of king Rājarāja-Rājakēsarivarman, who, in his long life of growing strength, during which,— in the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (at) Kāndalūr-Śalai, and conquered by (his) army, which was victorious in great battles, Vēngai-nādu, Gaṅga-pādi, Tadigai-pādi, Nulamba-pādi, Kudamalai-nādu, Kollam and Kalīngam,— deprived the Śeśiṇas of (their) splendour at the very moment when Udagai, which is worshipped everywhere, was (most) resplendent;— (the subjoined document) was drawn up by (the following persons) who were present in the temple of Mahāśāstā, in the hall (ambalam) to the north (of it): We, the great assembly of Śivachālāmanimangalam, alias Śri-Vikramābharaṇa-chaturvedimangalam, (a village) in its own subdivision of Kāliyār-kōṭṭam, including the great men elected for (the management of) charities (?) during this year; . . . . . . . . . . . . in our village; and the commissioners (in charge of the temple) of Śattān in our village.

(L. 8.) To (the temple of) Mahāśāstā in our village, at each of the three times of the day two nāli (of rice), i.e. on each day six nāli; at each of the three times of the day, 20 . . . . . . . of oil, i.e. (one) ḍhākku and two ṛ́vēḻu and a half of oil. . . . .

(L. 9.) Arul>[ar]man, alias Elun[ṇ]u[ṇ̄vaṇ], the son of Śadai[ṇ]a[kk]aś[ar]-ma[n], the headman of [Ṭaṭṭ[t]a], who is (also) the headman of our village, . . . . having taken paddy (in his hand) and having taken (one) ṛ́vī of paddy (on) a betel-leaf tray (vaṭṭil) and one bundle (?) of betel-leaves on a betel-leaf plate (paḍa-pāṭ);— it shall thus be done without fail as long as the moon and the sun exist.

(L. 13.) The commissioners (of the temple) of Śattān shall protect this charity. Those who cause obstruction to this charity, shall incur (all) the sins committed between the Gaṅgā and Kumāri.

(L. 15.) The great men elected for (the supervision of) the tank shall be entitled to levy a fine of (one) kālanjī of gold in favour of the tank-fund from those betel-leaf sellers in this village, who sell (betel-leaves) elsewhere but at the temple of Piḍāri.

(L. 21.) Thus we, the great assembly, have ordered. Having been present in the assembly and having heard (their) order, I, the arbitrator Dharmapriyaṇ, the son of [Ve[k]]ikkuvai Nālāyiravāṇ, wrote (this). Prosperity!

No. 7.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 16th year of the reign of " Kānḥaradēva, the conqueror of Kachi (i.e. Kānchipura) and Taḥjai (i.e. Taṅjāvūr)." Mr. Venkayya has identified this king with Kṛishṇa III. of the Rāṣṭrakūṭa dynasty (A.D. 940 and 956).4

At the end of each line, about fifteen syllables are built in. Hence the translation remains fragmentary. As far as it can be made out, the inscription appears to record that the village assembly ordered the land which had lapsed to it, to be sold, and imposed certain conditions and fines in connection with this arrangement.

1 This inscription reads ṝvī sa ṝvī haṃ ṝvī ṝvī vi ṝvī; instead of ṝvī ṝvī ṝvī ṝvī ṝvī ṝvī.
2 The term ganāṭṭōr occurred before in No. 1, l. 4.
3 The 'three times of the day' (trisāmśi or trikāla) are sunrise, noon, and nightfall. Compare Vol. I. No. 53, and Vol. II. No. 9, paragraph 2; No. 24, paragraphs 2 and 3; and No. 35, paragraph 2.
4 See Ep. Ind. Vol. III. p. 282 ff. and Vol. IV. p. 81 ff. Here the name of the king is spelt with ṃḥ in the second syllable, while his other inscriptions spell it with ṁḥ.
Text.

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

Translation.

(Line 1.) Hail! Prosperity! In the sixteenth year (of the reign) of the glorious Kannaradeva who conquered Kachchhi and Tañjai,—we, the assembly of Śivachā-lāmanimnangalam, alias Śri-Vikramā-bharana-chaturvedimangalam, (a village) in its own subdivision of Kāliyur-kōṭṭam, being assembled in the front hall of the Pu-vaṇimānikka-Vishnugriham in our village, (ordered) as follows:—

(L. 3.) The inhabitants of our village the land and everything else that is not the object of deeds of gift in the environs of our village the common property of the assembly.

(L. 4.) We shall sell the land which has thus become the common property of those inhabitants who promise to pay taxes on each kuḷi. No persons shall be allowed to produce deeds of gift or deeds of sale (avānam) in order to show that the land thus sold belongs to themselves. We, the assembly, shall levy a fine of [kalaṇju] of gold from those inhabitants who produce such deeds.

1. These two words are engraved to the left of lines 2 and 3.
2. Here the following syllables are built in: sāpearavam mitram.  
3. Read aaragā.  
4. The er of sāre has been added subsequently; behind erena, a cross above the line marks an omission, and the words are entered below.  
5. Read sāre.  
6. Read sāpana.  
7. The s of sās has been added subsequently.  
8. Read sāpana.  
9. Read sāpana.  
10. Read sāpana.  
11. Read sāpana.  
12. Read sāpana.  
13. Read sāpana.  
14. The letters are entered below the line; read kalaṇju.  
15. Read sāpana.  
16. The letters are entered below the line; read kalaṇju.  
17. Literally, 'that is beyond deeds of gift' (kudapp-śail).  
18. This is a Tamil form of the Sanskrit mūtha-mūlapa.  
(L. 5.) Those inhabitants who do not submit to this, shall be liable to pay into court (dharmásava) a fine of one hundred and eight kāṇam \(\ldots\) \(^1\) per day. To each of the inhabitants who have to pay this fine, the great men elected for that year \(\ldots\) \(\ldots\) (one) kuṇri of gold per day.

(L. 6.) If, through indifference, though \(\ldots\) \(\ldots\) was thus given to those who pay the fine and though they themselves have fined (them), they are not able to remove the obstacles to the possession (ādhi), the great men elected for that year shall be liable to pay an additional fine of twenty-four kāṇam. Though they are fined thus, \(\ldots\) \(\ldots\) the great men \(\ldots\) elected for that year \(\ldots\) \(\ldots\) \(\ldots\) \(\ldots\) \(\ldots\) \(\ldots\) 

No. 8.—ON THE SOUTH WALL OF THE SHRINE.

This archaic inscription belongs to the 10th year of the same Kampavarman whose name occurred in No. 5 above, and records that Sadaiyaṇ, who was also mentioned in No. 5, made over 400 kādi of paddy to the villagers of Utkal, who pledged themselves to feed two Brāhmaṇas daily from the interest, which amounted to 100 kādi of paddy per year.

TEXT.

1 நெட்டு மு [\(\ldots\)] மைமலிசோஞ்சும் மாநிலம் திறமொருள் பின்வாது கோயில் தலைப்பு குலைலத் தமிழ் நூற்றாண்டு திருவரத்தின் குலைலத் தமிழ் நூற்றாண்டு திருவரத்தின் குலைலத் தமிழ் நூற்றாண்டு திருவரத்தின் குலைலத் தமிழ் நூற்றாண்டு திருவரத்தின் குலைலத்
2 கள் குறிப்பிட்டு வருந்து பரவலையுடன் \(\ldots\) கோயில் தெரு கோயில் தெரு கோயில் தெரு கோயில் தெரு
3 கள் குறிப்பிட்டு வருந்து பரவலையுடன் \(\ldots\) கோயில் தெரு கோயில் தெரு 
4 கள் குறிப்பிட்டு வருந்து பரவலையுடன் \(\ldots\) கோயில் தெரு 
5 கள் குறிப்பிட்டு வருந்து பரவலையுடன் \(\ldots\) கோயில் தெரு 

TRANSLATION.

(Line 1.) Hail! Prosperity! In the tenth year (of the reign) of Kampavarman,—Sadaiyaṇ gave four hundred kādi of paddy to the assembly of Utkal.

(L. 2.) From the interest \(^8\) on this paddy, which amounts to one hundred kādi of paddy per year, we, the assembly of Utkal, shall feed two Brāhmaṇas daily, as long as the earth and the sun exist.

(L. 4.) If we fail in this feeding of guests, we, the assembly, shall incur (all) the sins committed within the seven hundred kādam \(^9\) between the Gaṅgā and Kumari.

\(^1\) The two obscure words குலைலத் தமிழ் நூற்றாண்டு occur again in No. 12, line 11.

\(^2\) The \(\delta\) of தமிழ் நூற்றாண்டு has been added subsequently.

\(^3\) Read நூற்றாண்டு நூற்றாண்டு.

\(^4\) Read மு.

\(^5\) The \(\delta\) of மு appears to be corrected from தமிழ் நூற்றாண்டு.

\(^6\) Read தமிழ் நூற்றாண்டு.

\(^7\) O. and முஇயும் is apparently the same as முடலையுடன் in Vol. II. Nos. 27, 28, 35 and 37.

\(^8\) Compare Ep. Ind. Vol. III. p. 284 ff., where a similar imprecation occurs. According to the Tamil dictionaries, a kādam corresponds to about 10 miles. Hence the expression '700 kādam' appears to refer to the circumference of the whole of India between the Gaṅgā and Cape Comorin. The Chinese traveller Hsüen Tsang also fixes the extent of the countries which he describes, by stating their circumference.
I.—UKKAL INSCRIPTIONS.

No. 9.—On the north wall of the Mandapa.

This interesting record contains an order which Rājarāja I. issued at (his capital) Tānjāvūr on the 124th day of the 24th year of his reign, and which was engrossed on the 143rd day of the same year. This order deals with defaulters of land revenue in villages held by Brāhmaṇas, Vaikhāṇasas and Jainas in the Chōla, Tonḍai and Pāṇḍya countries. The villagers were authorized to confiscate and sell the land on which no taxes had been paid for two full years.

The royal order was written by the secretary Rājakēsarinallūr Kilavan, or, as he is called in two of the Tānjāvūr inscriptions, Kārāyil Eduttapādam. It was signed by the chief secretary Mummudi-Chōla-Brahmamahārāja, and by Mummudi-Chōla-Bhōja. These two officers are mentioned in the large Leyden grant and in inscriptions of the Tanjore temple. Their original names were Kṛṣṇa Rāma and Īṟyiravan Pallavan. During the reign of Rājarāja I. they bore the titles Mummudi-Chōla-Brahmamahārāja and Mummudi-Chōla-Bhōja, which are derived from Mummudi-Chōla, a surname of Rājarāja I. After the accession of Rājēndra-Chōla I. they received the additional titles Rājēndra-Chōla-Brahmamahārāja and Uttama-Chōla-Pallavan.
TRANSLATION.

(Line 1.) Hail! Prosperity! On the 124th day of the 24th year (of the reign) of the glorious king Rājarāja-Kēsārivarman, alias Śrī-Rājarājadēva, who, (in) his life of growing strength, during which,—(in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—he was pleased to destroy the ships (at) Kāndalūr-Sālai, and conquered by (his) army, which was victorious in great battles, Vēṅgai-nādu, Gaṅga-pādi, Nuṅambi-pādi, Taḍigai-pādi, Kudamalai-nādu, Kollam, Kaliṅgam, Īla-māndalam, (the conquest of which) made (him) famous (in) the eight directions, and the seven and a half lakšnas of Ilaṭṭa-pādi,—deprived the Ėšānas of (their) splendour at the very moment when Udagai, which is worshipped everywhere, was (most) resplendent;—the lord Śrī-Rājarājadēva, being graciously seated in the college (kallūr)⁴ on the south of the painted hall (chitra-kūṭa) at the great hippodrome gate (periya-senḍu-vēyil) in Taṇjāvūr, was pleased to order as follows:

(L. 4.) "(The land of) those landholders in villages of Brāhmaṇas, in villages of Vaikānasas, and in villages of Śramanas (i.e. Jainas) in Sēnādu, in the adjacent districts included in Sēnādu, in Taṇḍai-nādu, and in Pāndi-nādu, alias Rājarāja-vaḷaṇādu,⁵ who have not paid, on the land owned by them, the taxes due from villages, along with the (other) inhabitants of those villages, for three years, (of which) two are completed, between the 16th and the 23rd years (of my reign), shall become the property of the village and shall be liable to be sold by the inhabitants of those villages to the exclusion of the (defaulning) landholders. Also, (the land of) those who have not paid the taxes due from villages for three years, (of which) two are completed, from the 24th year (of my reign), shall be liable to be sold by the inhabitants of those villages to the exclusion of the (defaulning) landholders."

(L. 8.) Accordingly, having been written by the royal secretary, Rājakēsārinallūr Kilaṇaṇ, and having been approved by the chief secretary, Mummudī-Sōla-Brahma-mārāyaṇ, and by Mummudī-Sōla-Pōsaṇ, (this order) was engrossed from dictation on the 143rd day of the 24th (year of the reign).

No. 10.—ON THE NORTH WALL OF THE MANDAPA.

This inscription is dated in the 4th year of the reign of Parakēsārivarman, alias Rājendra-Choladēva, and records that the villagers of Ukkal sold 3000 kuli of land and five water-levers⁶ to a servant of the king, who assigned this land for the maintenance of two boats plying on the village tank.⁷

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¹ Probably an abbreviation for gñēr.
² Read mukalūra-yābha.
⁴ See Vol. II. p. 326, note 3.
⁵ A gift of two water-levers (jala-yātra) is recorded in the Udayānandinam plates of Pallavamalla; see Vol II. pp. 364 and 372.
⁶ One of the Nashik inscriptions states that Rishabhadhatta established boats, on which certain rivers could be crossed gratuitously; see Archæological Survey of Western India, Vol. IV. p. 100.
TEXT.

1 ["*"
2 ["*"
3 ["*"
4 ["*"
5 ["*"
6 ["*"
7 ["*"
8 ["*"
9 ["*"
10 ["*"
11 ["*"
12 ["*"

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (of the reign) of king Parakēsarivarman, alias Śrī-Rājendrā-Soladeva. The hand-writing, (referring to) a deed of sale (vilaiyāvanam) of land, of us, the great assembly of Ukkal, alias Vikrāmbharana-chaturvēdi-māndalam, (a village) in its own subdivision of Kāliyur-kōṭṭam, (a district) of Jayankōnda-Sōla-māndalam.

(L. 2.) The following land was sold for the maintenance of two boats (ōdam) which had been assigned to the tank in our village by Kōmulān Arai[ya]n Baladevan, a servant of the lord Śrī-Rājendrā-Soladeva (and a native) of Kuvalaiķodu, alias Anavara[ta]-sundaranallur, (a village) in Kuvalaiķodu-nādu, (a subdivision) of Venkuṇga-kōṭṭam.

1 Read சூட்டிய்.
2 The s may have been added to mark the length of the preceding vowel ஹ.
3 The s of வெண்டைய் has been added subsequently.
4 Read எடிய.
5 Read கொன்றை.
6 Read மரியா.
7 Read சம்பிலட்டை.
8 Read குண்டை.
9 Read எள்ளை.
10 Read மண்டலம்.
No. 11.—INSCRIPTION OF PARAKESARIVARMAN.

(L. 4.) We have sold, and executed a deed of sale for, (1) three thousand kūli,—
(measured) by a rod of sixteen spans (sāna), beginning (to measure) from the west,— of land,
which was the common property of the assembly, (which belonged) to the field (kalani) of
Sriyārūr on the channel of the ‘Palmyra sluice’ (Pāyan-dūmbu), (and) which was situated
to the north of a heap of sand, to the east of the land of the villagers, and to the south of
the land (paying) taxes to the villagers and of the Subrahmanyu channel, and (2) five levers
(ēltam) to the east of this (land), excluding a lever on the open side of the tank in the
west, which Kālumbar-udaiyar had previously purchased and assigned for (the maintenance
of) a boat.

(L. 7.) Twice as follows, and three times as follows.

(L. 10.) Having received in full the purchase-money and the revenue of this land, we,
the great assembly, sold (it) free of taxes and executed a deed of sale.

(L. 11.) Having been present in the assembly and having heard (their) order, I, the
accountant (and) arbitrator of this village, Porikkkuri Kālidēvadi, alias Irandāyirat-
tunāyāyana, wrote (this). This is my writing.

No. 11.—ON THE NORTH WALL OF THE MANDEPA.

This inscription is dated in the 16th year of the reign of the ancient Chōla king
Parakēsariyvarman, and records that the villagers granted certain land to the temple, at
the request and with the approval of the temple manager, Chakrapāni Nambi (ll. 3 and
10).

TEXT.

1 2 3 4 5 6

1 Is. that side (ady) of the tank which is at a higher level, and opposite (adyir) to the artificial embankment which stops the natural flow of water and thus forms the tank.

2 Apparently the description of the land sold had to be repeated in words three times. The second repetition is omitted in writing; but after the word (prāradhyōt, 'and three times,' the whole of the preceding description of the land (ll. 4 to 7) is repeated with slight variations in ll. 8 to 10.

3 This translation of kuri is based on the parallel passages in No. 2, l. 6, No. 3, l. 11, No. 5, l. 22, and No. 12, l. 11, where the corresponding word is satkhai.

4 To the same reign belong Nos. 85 and 148 of Vol. I. The king is perhaps identical with Vijayālaya, the grandfather of Parāntaka I.

5 Read  .

6 The two syllables are entered below the line.

7 Read  .

8 Read  .

9 Read  .
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 16th year (of the reign) of king Parakēsarivarman, we, the great assembly, including the great men elected for the year and the great men elected for (the supervision of) the tank, (being assembled) in the Puvaṇimānikka-Vishnugriham at Śivachālāmanimāṅgalam, alias Śri-Vikramābharaṇa-chaturvedimāṅgalam, (a village) in its own subdivision of Kāliyūr-kōṭṭam, assigned, at the request of Chakrapāṇi Nambi, the manager of the temple, to the god of the Puvaṇimānikka-Vishnugriham in our village (the following) land, for burnt oblations (havana), for festivals (utsava), (for) expiations (prāyaśchītta) and the bathing of the idol (tirunāma-jana) at the winter solstice, at the solstice in Ādi, at the equinox in Śittirai, at the equinox in Aippāši, at eclipses of the sun, and at eclipses of the moon, and for burning all kinds of pots and all kinds of 

(L. 7.) Half (a measure) of land in the ‘Fresh clearing’ (Pūdu-ṭhiruttu) on the west of the village of [Sōdiyamākkam], which is a village (belonging to) this god; half (a measure) on the south of the ‘Tamarind field’ (Puliyān-jaṟṟu); (and) one and a half (measure) on the west of the inundation channel (vellakkāḷ) in the field (kollai) of [Svābha]la.

(L. 9.) At the festival, on seven days, to four persons 

and (for) the annual worship, half a kalanjā. I, Chakrapāṇi Nambi, approve of this order of the assembly.

(L. 10.) This charity, etc.

No. 12.—ON THE WEST WALL OF THE MANDAPA.

This inscription is dated in the 37th year of the reign of "Parakēsarivarman, the conqueror of Madirai (Madhurā)," i.e. of the Chōla king Parāntaka I., who reigned from about A.D. 900 to 940. It records that the villagers granted to the temple the village of Sōdiyamākkam, which was situated to the north of their own village. Sōdiyamākkam still bears the same name and lies 3½ miles north of Ukkal.

In the preceding inscription (No. 11, l. 7), which belongs to the 16th year of Parakēsarivarman, Sōdiyamākkam is designated as ‘a village (belonging to) this god,’ i.e. to the Vishnu temple at Ukkal. At first sight it might be concluded from this that No. 11 is of later date than No. 12, and consequently, Parakēsarivarman one of the successors of Parāntaka I. On the other hand, it is but natural to assume that Parāntaka I. prefixed the title Madirai-kond to his name Parakēsarivarman, in order to distinguish it from earlier Chōla kings named Parakēsarivarman, and that any Parakēsarivarman who succeeded Parāntaka I.

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1 Read வேவ் வர்த்து கோங்க் and compare Vol. II. No. 73, l. 116 f.
2 Read ஏ. தருப்பைதல்.
3 Read ஆடு கோவு; the following symbol represents "etc."
4 The writer wants us to supply here a minatory sentence resembling No. 6, ll. 13-15.
5 See Vol. II. pp. 374 and 379 f.
6 See ibid. p. 381.
7 No. 216 on the Madras Survey Map of the Arcot taluka.
would have followed the example of the latter and adopted a similar distinguishing epithet. Hence I believe that the inscriptions of Parakēsarivarman\(^1\) belong to an earlier king than Parāntaka I. The subjoined inscription would then record a mere renewal or confirmation of the gift of the village of Śōdiyambakkam, which had already belonged to the temple in the time of Parakēsarivarman.

**TEXT.**

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11.

**TRANSLATION.**

(Line 1.) Hail! Prosperity! In the thirty-seventh year (of the reiga) of king Parakēsarivarman who conquered Madirai,—we, the assembly of Śivaśūlāmaṇīmaṅgalam, alias Śri-Vikramābharana-chaturvēlidaṅgalam, (a village) in its own subdivision of Kāliyur-kōṭṭam, (ordered as follows):—

(L. 2.) To the god of the Puvānimānikka-Vishnugriham in our village shall belong, as a divine gift (dēva-bhāga), the village called Śōdiyambakkam, a hamlet (piddāgai)

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\(^1\) See above, p. 17, note 4.
\(^2\) The as of āpam is entered below the line.
\(^3\) Read āpam.
\(^4\) Read āpam.
\(^5\) The two syllables āpam are entered below the line.
\(^6\) Read apam.
\(^7\) The u of āpam is corrected from Q.
\(^8\) Read āpam āpam.
to the north of our village,— including the great flower-garden which belonged to this (temple) previously,— the site of the village, the tank, the wet land, the dry land, and everything within (its) limits, on which the iguana runs and the tortoise crawls, for the worshippers of the god of this Puṣṇimānīkka-Viṣṇugrīham, for the requirements of the worship, for oblations (tiṟuvaṉṟiṟu) at the three times (of the day), for two perpetual lamps, for rows of lamps at twilight, for festivals, for the bathing (of the idol) at solstices, equinoxes and eclipses, for offerings (ṭṟibali), (for) supplies to the store-room of the temple, and for all other purposes.

(L. 7.) We shall not be entitled to levy any kind of tax from this village. We, (the great men) elected for the year, we, (the great men) elected for (the supervision of) the tank, and we, (the great men) elected for (the supervision of) gardens, shall not be entitled to claim, at the order of the assembly, forced labour (veṭṭi), veṭṭi [la]i and vālukkānam from the inhabitants settled in this village.

(L. 9.) If a crime (or) sin becomes public, the god (i.e. the temple authorities) alone shall punish the inhabitants of this village (for it). Having agreed (thus), we, the assembly, engraved (this) on stone.7

(L. 10.) If we utter the untruth that this is not (as stated above), in order to injure (the charity), we shall incur (all) the sins committed between the Gangā and Kumāri. We, the assembly, agree to pay a fine of one hundred and eight kāṇam per day, if we fail in this through indifference.9

(L. 11.) Having been present in this assembly, I, the arbitrator of this village, [Pō]rīkkurī Brahmaṇapriyan, wrote (this) at the order of the assembly.

No. 13.—On the South Wall of the Mandapa.

This inscription is dated in the 17th year of the reign of the ancient Chōla king Rājakeśarivarman. It was meant to record some decision of the village assembly, but was left unfinished for unknown reasons.

Text.

1 2 3

1 The term Ṛetrukka occurs in the Taṇḍavār inscriptions, Vol. II. Nos. 4 and 5.
2 Compare Vol. II. p. 360, note 1.
3 See above, p. 11, note 3.
4 On puram see above, p. 6, note 9.
5 This translation of Ṛetekai is conjectural. The same word occurs in Vol. I. Nos. 82, 83, 145 and 150.
6 Compare Ṛetekai, 'a passage between two rooms,' in Dr. Guntarat's Malayalam Dictionary, p. 100.
8 The 'engraving' is expressed twice, first in Sanskrit and then in Tamil.
9 Compare above, No. 7, l. 6.
10 On ammamam see above, p. 13, note 1.
11 These two words are engraved to the left of lines 1 and 2.
12 Read A. Read ammamam. Reading ammamam.
13 Read aṭṭ.
Translation.

Hail! Prosperity! On the 122nd day of the 17th year (of the reign) of king Rājakēsarivarman,— we, the great assembly of Śri-Vikramābharana-chaturvēdimangalam,— including the great men elected for this year, the great Bhaṭtas elected for (the supervision of) the tank, and (all other) distinguished men,— being assembled on this day in the Puvanimānikka-Viṣṇugriham in our village, . . . . . .

No. 14. — ON THE SOUTH WALL OF THE MANDAPA.

This inscription is dated in the 4th year of the reign of "Parakēsarivarman who deprived Vira-Pāṇdyā of his head." ¹ This king may be identified with Āditya II. surnamed Karikāla, the elder brother of Rājarāja I, who, according to the large Leyden grant (l. 58), "as a boy, played sportively in battle with Vira-Pāṇdyā."

The inscription records that a cultivator named Śeṇai granted one paṭṭi² of land, from the proceeds of which water and fire-panches³ had to be supplied to a mandapa frequented by Brāhmaṇas.

Text.

1 2 3 4

Translation.

(Line 1.) Hail! Prosperity! In the fourth year (of the reign) of king Parakēsarivarman who deprived Vira-Pāṇdyā of (his) head,—Śeṇai, (who was) the son of the cultivator (Vellālam) Śi[kk]ār-udaiyān Puliyaṇ (and) who resided at Śivachūlāmanimangalam, alias Śri-Vikramābharana-chaturvēdimangalam, (a village) in its own subdivision of Kāliyur-kōṭtam, assigned (one) paṭṭi of land in the neighbourhood, to last as

¹ Another, incomplete inscription of the same king (No. 240 of 1894) is engraved on the mandapa in front of the Pañchamadevara shrine at Tiruvaiyaru near Tanjore. With the construction "Saśvā " compare Qāṭhā Saśvā in the inscriptions of Rājarāja I, e.g. above, No. 4, l. 3.
³ Similar endowments for the supply of water and fire occur in the Kāram platea (Vol. I. p. 151, text line 74) and in a Tirukkarukkungam inscription of Kannaradeva (Ep. Ind. Vol. III. p. 285, text line 9 f.)

Read Saśvā. ¹ Read Qāṭhā. ² Read Qāṭhā Saśvā. ³ Read Qāṭhā. ⁴ Read Qāṭhā Saśvā; the two letters Qāṭhā are entered below the line.
⁵ Read Saśvā. ⁶ Read Qāṭhā. ⁷ The letter Saśvā is entered below the line.
long as the moon and the sun, for his own merit (and) for the meritorious purpose of supplying to the Brahmasthāva in this village water during six months and fire-pans (agniikkāthā) during six months and of constructing a water-lever in front of the cistern at the maṇḍapā.1

(L. 8.) The great men who manage the affairs of the village in each year, shall supervise this charity. Those who cause obstruction to this, shall incur (all) the sins committed between the Gaṅgā and Kanyā.2 Under these conditions, I, Śeṇai, assigned (the land). He who obstructs this, shall be liable to pay a fine of twenty-five kulañju of gold.

II.—INSCRIPTIONS AT MELPADI.

Mēlpādī,3 which I visited in 1889, is a village six miles north of Tiruvallūm in the North Arcot district. The antiquity of the place is established by the Karhād plates of the Rāṣṭrakūṭa king Krīṣṇa III., who in A.D. 959 was encamped at Mēlpādī.4 About a mile west of Mēlpādī is the hill of Vallimalai, an ancient site of Jaina worship.5 Mēlpādī contains two temples of Śiva, the larger of which, Sōmanāṭhēśvara, is still used, while the other, Chōḷēśvara, is deserted. I publish below four inscriptions of the Chōḷēsvāra temple (Nos. 15 to 18) and one of the Sōmanāṭhēśvara temple (No. 19). Of these, four belong to the reign of the Chōḷa king Rājarāja I. (Nos. 15, 16, 17 and 19) and one to the reign of his son Rājēndra-Chōḷa I. (No. 18). From three of them (Nos. 15, 16 and 17) we learn that the Chōḷēsvāra temple was built by Rājarāja I. himself. Hence it is contemporaneous with the great temple at Taṭājāvūr.6 The ancient name of the Chōḷēsvāra temple was Aṁijigai-Īśvara (Nos. 15 and 16) or Aṁijīśvara (Nos. 17 and 18). The first part of this compound is probably a corruption of Aṁijaya,7 the name of Rājarāja’s grandfather.8 Rājarāja is said to have built the temple “as a resting-place (?) for the king who fell asleep (i.e. died) at Aṁjūr” (Nos. 15, 16 and 17). If I am correct in deriving the name of the temple from Aṁijaya, it would follow that the same king is meant by the expression “the king who died at Aṁjūr.” According to No. 19, the ancient name of the Sōmanāṭhēśvara temple was Chōḷēndrasinēśvara.9

Mēlpādī bore the two names Mēlpādī (Nos. 15 to 18) and Rājāśrayapuram (Nos. 15 to 19). The second designation has to be derived from one of the surnames of Rājarāja I.10 The same applies to the names of two streets of Mēlpādī, viz. “the high-street of Mummaṇi-Chōḷa”11 (No. 15) and “the high-street of Arumoliēvā”12 (No. 19). Mēlpādī belonged to Tūy-nāḍu (Nos. 18 and 19) or Tūnāḍu (Nos. 15, 16 and 17), a subdivision of Perumbāṇa-pādī13 (Nos. 15 to 18), a district of Jaṇāṇkoṇḍu-Chōḷa-maṇḍalam.14 Three of the inscriptions were put in writing by the accountant (kaṇāṇati) of the city (Nos. 15, 16 and 18).

1 aukkōkkā is a Tamil corruption of aukkōkkā. It occurs in No. 7, line 2, and three times in the Kararm plates (Vol. I. No. 101, text lines 61 and 74).
2 Kanyā is the same as Kanyākkumāri or, more commonly, Kumāri, the Tamil name of Cape Comorin.
3 No. 119 on the Madras Survey Map of the Chittur taluk.
5 Íbid. p. 140.
7 See Vol. I. p. 112.
8 The same temple is incidentally referred to in No. 15.
9 See Vol. II. p. 259 f.
10 See Vol. II. p. 260, note 5.
11 See Íbid. note 3, and below, p. 29.
12 See Vol. II. p. 253, note 5.
13 The names Perumbāṇa-pādī and Venassamudram (No. 19 below) bear testimony to the rule of the Bāga dynasty over this part of the country. See also Ep. Ind. Vol. IV. p. 221, note 3.
14 See above, p. 2, note 3.
No. 15.—ON THE BASE OF THE CHOLESVARA SHRINE.

This inscription is dated in the 29th year of the reign of the Chola king Rajaraja I. and opens with the usual historical introduction, where, however, this inscription and No. 16 read Tadiga-pḍi instead of Tadigai-pḍi or Tadiya-vali.¹

The inscription records that the citizens of Mēppḍi granted to the Aṛījigai-Iśvara temple 5,136½ vūḷi of land, which was bounded in the east by the river Nugā, and in the north by the Chōlendraśimhēśvara temple. Nugā is evidently the original name of the river Nīvā (or Pōnnaį), on the western bank of which Mēppḍi is situated, and Chōlendraśimhēśvara is the ancient designation of the Sōmanāthēśvara temple.²

TEXT.

1           2

See above, page 5.  See the preceding page, and below, p. 29.

3

Read .generic.  Read .generic.  Read .generic.  Read .generic.
Translation.

(Line 1.) Hail! Prosperity! In the 29th year (of the reign) of the glorious king Rājarāja-Śrīarivarman, alias Śrī-Rājarājadēva, who, (in) his life of growing strength, during which,— (in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— (he) was pleased to destroy the ships (at) Kāndalū-Sālai and conquered by (his) army, which was victorious in great battles, Vēngai-nādu, Ganga-pādi, Nuḷambā-pādi, Tadiga-pādi, Kuda-malai-nādu, Kollam, Kaliṅgam, Īla-mandalam, (the conquest of which) made (him) famous (in) the eight directions, and the seven and a half lakṣha of Iṛrāṭā-pādi,— deprived the Śēliyas of (their) splendour at the very moment when Udai[a], which is worshipped everywhere, was (most) resplendent;—we, the citizens of Mērpādi, alias Rājarārayapuram, in Tānādu, (a subdivision) of Perumbāna-pādi in Jayaṅkonda-Sōla-mandalam, gave land to the god Mahādeva (Śiva) of the holy Aṅiṅjigai-Īśvara, (temple),—which the lord Śrī-Rājarājadēva had been pleased to build in our city as a resting-place (? palli-pādai) for the king who fell asleep¹ at Āṟṟur,—for the sacred temple, for the temple enclosure,² for the temple court, for the temple garden, and for the environs of the temple.³

(L. 2.) The (four) boundaries of (this land are) to the west of the river called Nugā; to the north of the limit, eighty-seven rods (in length), of the high-road which, at a breadth of two rods, leads westward from the Nugā river along the northern extremity of the waste land of the garden of the merchant (vayāpārī) Āchērumaṅ Vayiramēgai, (who resides) in the high-street of Mammaṭ-Sōla in this village; to the east of the street which leads up northward from this limit to Mattapārachchēri, (the quarter) of the dancing-girls of the god of the Sōlēndrasimhīsēvara (temple); and to the south of the high-road which, at a breadth of four rods, leads eastward to the river called Nugā along the southern extremity of the temple garden on the south of the temple of the lord Sōlēndrasimhīsēvara. The land enclosed within these four great boundaries, (which measures) five thousand one hundred and thirty-six and a half kāli by the rod of eighteen spans, by which our village is measured and divided, we gave to this god as tax-free temple land. The channel, a quarter rod in breadth, (which flows) through this land from the river called Nugā (and) supplies water to this land and to the ilappai⁴ field of this god, shall (continue to) supply water to this land and to the ilappai field of this god.

(L. 3.) Thus we, the citizens of Mērpādi, alias Rājarārayapuram, having engraved (this) on stone, gave (this land) as tax-free temple land. At the bidding of these citizens, I, the accountant (karaṇattān) of this city, Nārāyaṇan Aṭaṅkkaḷavaṅ, wrote (this). This is my writing. This (gift is placed under) the protection of all Mahēśvaras.

No. 16.—On the base of the Cholesvara shrine.

The date of this inscription is the same as that of No. 15. The inscription records that the citizens of Mērpādi granted to the Aṅiṅjigai-Īśvara temple the hamlet of

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¹ In the Appendix to Paṇḍit Śarimālaiyar's edition of the Puranāvīry, Mr. V. Kanakasabhai Pillai suggests that the expression tuṇṭiṣa or tuṇṭiya, 'who slept,' which forms part of the designations of several Chōḷas, Pillaiya and Chēra kings, means 'who died.'

² Mē is a corruption of Śāmē (āśe in Sanskrit). Hence Mēśē or Mēśē is synonymous with Śrīśē or Śrīśe, and periodikē, on which see Vol. II. p. 161, note 1.

³ Compare Vol. I. p. 92, note 5.

⁴ This is the Tamil name of the tree Rassia longifolia.
Pulikkunram on the west of the river Nugâ, on the north of Kukkañur, on the east of Tenkolli, and on the south of Pâlainellur. Pulikkunram itself is not found on the map; but its southern boundary, Kukkañur, is situated on the road from Tiruvallam to Mêlpâdi, and its western and northern boundaries, Tenkolli and Pâlainellur, are probably the modern Tempalle and Srîpâdanellur.

TEXT.

Translation.

(Line 1.) Hail! Prosperity! In the 29th year (of the reign) of the glorious king Râjarâja-Kârsirivarman, alias Sîrî-Râjarâjadeva, who, etc., we, the citizens of Mêrpâdi, alias Râjâsrayapuram, in Tânându, (a subdivision) of Perumbâna-pâdi in Jayañkonda-Sölâ-mandalam, gave the following land as temple land for the expenses (nihandha) required by (the god) Mahâdeva of the Arînjigâi-Ísvara (temple), which the lord Sîrî-Râjarâjadeva had been pleased to build in our city as a resting-place for the king who fell asleep at Árrûr. The eastern boundary of Pulikkunram, (which is one) among the villages that were acquired and belong to our village as hamlets (jîdâgai), which is not

1 See above, page 23.  
2 No. 5 on the Madras Survey Map of the Gujilâram tâluk.  
3 Nos. 122 and 121 on the Madras Survey Map of the Chittur tâluk.  
4 Read srâsgalâm.  
5 Read srâsgalâm.  
6 Read srâsgalâm.  
7 Here the writer has omitted kârîkârâvârya by mistake.  
8 Read srâsgalâm.  
9 Read srâsgalâm.  
10 Read srâsgalâm.  
11 Read srâsgalâm.  
12 Read srâsgalâm.  
13 Read srâsgalâm.  
14 Read srâsgalâm.  
15 Read srâsgalâm.  
16 Read srâsgalâm.

The historical introduction of this inscription is identical with that of No. 15.
II.—MELPADI INSCRIPTIONS.

divided into house-sites (mangai), and which is the common property of the city, (is) to the west of the river called Nugä; the southern boundary (is) to the north of the boundary of Kukkanur; the western boundary (is) to the east of the boundary of Te[n]kolli; and the northern boundary (is) to the south of the boundary of Palainellur.

(L. 2.) (The village of) Pulikkuram, enclosed within these four great boundaries,—the whole land of this Pulikkuram, including wet land, dry land and jungle, (and) not excluding the cultivated land,—we, the citizens of Melpadhi, alias Rajasrayapuram, gave for the expenses required by this god, as tax-free temple land, having engraved this on stone. At the bidding of the citizens, I, the accountant of this city, Nararayanan Adaikkalavan, wrote (this). This is my writing. This (gift is placed under) the protection of all Mahésvara.

No. 17.—ON THE NORTH WALL OF THE CHOLESVARA SHRINE.

This inscription is written in beautiful florid characters, resembling those of the large Leyden grant, but mixed with letters of the usual type, especially after line 12. It is dated in the same year as Nos. 15 and 16, and records the grant of a lamp to the Aṉiṉīśvāra temple at Melpadhi.

TEXT.

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

Translation.

(Line 1.) Hail! Prosperity! In the 29th year (of the reign) of the glorious king Rājarāja-Rājakēsarivarman, alias Śrī-Rājarājadēva, who, etc.—I, the cultivator (Vellilān) Aruvā-[Kilāl] Muttigandaṉ of Marud[a-n]ādu in Venkūrakaṭṭam, gave

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1 See Vol. I. p. 66, note 3.
2 The same expression கூளையான் என்றும் கூளையான் என்றும் occurs in line 99 of the Udayāndiram plates of Prithviratii II.; above, Vol. II. p. 386.
3 Read அக்கார்.
4 Read ஆக்கார்.
5 The historical introduction of this inscription is identical with that of No. 16; it reads, however, மத்தியார்நாயக் (1. 4), while Nos. 15 and 16 have மத்தியார்நாயக்.
No. 17. — Inscription of Rajaraja I.

Plate IV.

Scale: 10.
one perpetual lamp to (the god) Mahâdeva of the holy Arinjita-vara (temple),—which the lord Śrī-Rajarjadēva had been pleased to build as a resting-place for the king who fell asleep at Āṟur, in Mērpadī, alias Rājārārayapuram, (a city) in Tānādu, (a subdivision) of Perumbāna-pādi in Jayaṅkonda-Ṣōla-mandalam,—(and) assigned to (this lamp) ninety-six full-grown ewes, which must neither die nor grow old.¹

(L. 14.) Having received (these ewes), I, the shepherd Ēni Gaṅgādharaṇ of Rājārārayapuram, shall pour out daily, as long as the moon and the sun endure, (one) uḷakku of ghee, (measured) by the Rājākēsari.

No. 18.—On the North wall of the Choḷesvara shrīne.

This inscription is dated in the 9th year of the reign of Parakēsārivarman, alias Rajendra-Choḷadēva. It records that certain shepherds of Mērpadī pledged themselves to supply ghee for a lamp in the Arinjita-vara temple. This declaration was made before Lakulīśa-vara-Paṇḍita, the head of a Matha connected with the temple. The name Lakulīśa is interesting, because it suggests that the Matha at Mērpadī was a branch establishment of the Lakulīśa-Pāṇḍupatas of Kārōhana in Gujarāt, who are referred to in the Cintra prαtαṣṭī.² The inscription ends with the signature of a local merchant, who may have been the donor of the lamp.

Text.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19

¹ Compare Vol. II. p. 375, note 3.
³ Read θσθ.
⁴ Read αμβζσλμ.
⁵ Read ζσλμ.
⁶ Read ζσλμ.
⁷ Read ζσλμ.
⁸ Read ζσλμ.
⁹ Read ζσλμ.
¹⁰ Read ζσλμ.
¹¹ Read ζσλμ.
II.—MELPA DI INSCRIPTIONS.

Translation.

(Line 1.) Hail! Prosperity! In the 9th year (of the reigne) of king Parakṣeṣarivarman, alias Śṛi-Rājendra-Śoladeva, who,—in (his) life of high prosperity, while Fortune, having become 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) very great army Iḍaitu-rai-nādu; Vanavāśi, whose warriors (were protected by) walls of continuous forests; Kellipakkai, whose walls were surrounded by sulli (trees); the camp of Maṇṇai,¹ whose fortifications were unapproachable; the crown of the king of Iḷam, (who was as imperious as) the sea in fighting; the exceedingly beautiful crowns of the queens of that (king); the crown of Sundara and the pearl necklace of Indra, which the king of the South (i.e. the Pāṇḍya) had previously given up to that (king of Iḷam); the whole Iḷa-mañḍalam on the transparent sea; the crown praised by many and the garland of the Sun, family-treasures which the arrow-shooting (king of) Kāraṇa rightfully were; many ancient islands, whose old and great guard was the sea which resounds with couches; the crown of pure gold, worthy of Lakshmi, which Parasurāma, having considered the fortifications of Śāndimattīvu impregnable, had deposited (there), when, in anger, (he) bound the kings twenty-one times in battle; the seven and a half lakshas of Iḷaṭṭa-pāḍi, (through the conquest of whose) throne² immeasurable fame arose, (and which he took from) Jayasimha, who, out of fear (and) full of vengeance, turned his back at Muṇḍi and hid himself; and the principal great mountains (which contained) the nine treasures (of Kuyëra);—before the Pūjāri (kaymigal) Lakulīśvara-Pandita, (the head) of the Matha (of the god) Mahādeva of the holy Aṇḍiśvara (temple) in Mērpaḍi, alias Rājārayapuram, (a city) in Tūy-nādu, (a subdivision) of Perumbāna-pāḍi in Jayankonda-Śoḷa-mañḍalam, — we, all the following shepherds of this village: Kalli Kuṭṭēraṇ, Punai Sīṅgaṇ (i.e. Simha), Ėni Gangādharaṇa,³ Vāṇaṇ Śo[m]ādaṇa (i.e. Sumanatha), Tandaṇ Āṇai, Nambi Śādēvaṇ (i.e. Sahādeva), Ayiṇi Kādāći, Nambi Tinaiyaṇ, Nambi Paṇji and Vāṇaṇ Puliyāṇ, agreed to become security for Ėrān Sāttaṇ, a shepherd of this village, (who) had received ninety ewes of this temple, in order to supply ghee for burning one perpetual lamp.

¹ See Mr. Rice's Epigraphia Carnatica, Part 1, p. 10 of the Introduction.
² Si, is perhaps the Sanskrit piṣṭa.
³ The same person is mentioned in line 16 of No. 17.
(L. 24.) (We) shall cause the shepherd Eran Sattan to supply daily to one perpetual lamp (one) ulaku of ghee, (measured) by the Rajakesari.

(L. 26.) If he dies, absconds, or gets into prison, fetters (or) chains, we, all these aforesaid persons, are bound to supply ghee for burning the holy lamp as long as the moon and the sun endure.

(L. 29.) At the desire of these persons, I, the accountant of this city, Ponnali Azubattiruvan, wrote (this). (This is) my writing.

(L. 30.) (The signature of) Am[mu]ri [I]a[m]-Perundi, a merchant (vyaparin) of RajaSrayapuram.

No. 19.—On the south wall of the Somanathesvara shrine.

This inscription is dated in the 14th year of the reign of the Chola king Rajaraja I. and mentions the conquest of Ku damalai-nadu and of the Seiyas (i.e. Pandyas) in addition to those recorded in No. 3 of this volume. Instead of Tadiga-padi, Tadiga-padi or Tadiya-vali it reads Tadiya-padi. The king is designated by two different names, viz. Rajaraja-Rajakesarivarman and Mummudi-Choladeva. The second name means 'the Chola king (who wears) three crowns,' viz. those of the Chola, Pandya and Chera kingdoms.

The inscription records that Tirayiravan Pallavayan, a well-known officer of Rajaraja I. and Rajendra-Chola I., made over 15 kalasju of gold to the assembly of Tiruvallam, who, in return, assigned 1,000 kuli of land in the hamlet of Vanasamudram near Tiruvallam to the Cholendrasinthevara (now Somanathesvara) temple at Rajasrayapuram (i.e. Melpadi). This land was made over to an inhabitant of Rajasrayapuram, who had to supply ghee for a lamp in the temple.

Text.

1 See above, page 23.
2 See above, p. 14 and notes 2, 3 and 4.
3 Read ᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶᾶ联动.
4 The inscriptions at this place will be published below.
III.—KARUVUR INSCRIPTIONS.

Translation.

(Line 1.) Hail! Prosperity! In the 14th year (of the reign) of Śri-Mummudi-Sōla-dēva, (alias) king Rājarāja-Rajakēśarivarman, who, (in his) tender youth, during which,—having formed the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—(he) was pleased to destroy the ships (at) Kāndalur-Sāla and conquered by (his) army Gāṅga-pādi, Nulamba-pādi, Tadiya-pādi, Vēngai-nādu and Kuḍamalai-nādu,—deprived the Śeliyas, whose lustre had been growing, of (their) splendour;—we, the assembly of Tiruvallam in Miyāru-nādu, (a subdivision) of Paṭuvār-kōṭṭam, have received fifteen kulaḥju of gold, weighed by the balance (used in the case) of charitable edicts (dharma-kaṭṭalai), from Īrāyiravan Palla-vyan, alias Mummudi-Sōla-Pēśa, the lord of Araśūr (and a native of) Araśūr in Pāmbuni-kōṭam, (a subdivision) on the southern bank (of the Kāvērī) in Śoṇādu.

(L. 11.) For these 15 kulaḥju of gold, (we) assigned one thousand kulī, (measured by) the rod of Śīrangāram, of land which formed the eastern manjikkam of Vā[p]a]-samu[dr]am, a hamlet to the west of our (village), to (the god) Mahādēva of the Śoḷendrasimha-Iśvara (temple) at Rājasrayaparam in Tūy-nādu, for burning one perpetual lamp as long as the moon and the sun endure.

(L. 16.) These one thousand kulī of land we, the assembly, made over (to) Kandaṃ Maravan, alias Śoḷendrasimha-Mā[yi]ḷaṭṭi, of Sankarappādi, (who resides) in the high-street of Arumōlīdēva in this Rājasrayaparam, in order to supply to this perpetual lamp (one) uḷakku of ghee daily.

(L. 20.) This charity (is placed under) the protection of all Māheśvaras.

III.—INSCRIPTIONS IN THE PASUPATISVARA TEMPLE AT KARUVUR.

The town of Karuvūr, which I visited in 1890, is the head-quarters of a tāluka of the Coimbatore district and a station on the Railway line from Erode (Īrōdu) to Trichinopoly. It contains a temple of Śiva, which is now called Paśupatiśvara. This is a Sanskrit rendering of the ancient name of the temple, Tiruvāṉilai, i.e. 'the holy cow-stable,' which occurs already in the Dēdrām and is exclusively used in the subjoined inscriptions. The inscriptions of the Tiruvāṉilai or Paśupatiśvara temple belong to the time of the Chōla kings Viṭarājendrā I. (No. 20), Rājendrā (Nos. 21 and 22), Kuloṭtunga-Chōla III. (Nos. 23 and 24), and Viṭa-Chōla (No. 26). The two inscriptions of Kuloṭtunga-Chōla III. attribute to Karuvūr the surname of Muḍivāḷaṅgu-Śoḷapuram.

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1 Read ad-ūçghra.
3 This is the Tamil name of Chidambaram.
4 The same word occurs in an inscription at Mānallapuram; see Vol. I. p. 86, note 5.
5 Compare above, No. 12, text line 3.
6 The word paṭu means 'an animal' in Sanskrit, but has acquired the meaning of 'a cow' in Tamil.
7 The name is spelt Āṇilai in the Dēdrām, Tiruvāṉilai in No. 26, and Tiruvāṉilai in Nos. 20 to 24. It is derived from āṇ or ṣ, 'a cow,' and nilai, 'a place.'
Karuvur in the Coimbatore district has been erroneously identified by European scholars with another place of the same name, which is said to have been the capital of the Chera kingdom and is mentioned as such by Ptolemy. This other town of Karuvur was also called Vañji and is perhaps identical with Magodai or Tiruvananjikaalum near Cranganore in the Cochin State.

The ancient name of the tract of country, in which Karuvur is situated, was Kōngu (No. 23). In the inscriptions of Virarajendra I. and Rājendrā (Nos. 20 to 22) we find, instead of Kōngu, the term Adhirājara-mandalam, and in those of Kulōttunga-Chōla III. (Nos. 23 and 24) Śōla-Kērala-mandalam. In an inscription of Vikrama-Chōla at Kodumudi occurs the designation “Kōngu, alias Vīra-Śōla-mandalam.” In the time of Rājarāja I. and Rājendra-Chōla I. it was included in Kēralāntaka-valanādu. Among the districts of Kōngu, the Karuvur inscriptions mention Vēngāla-nādu and Tattaiyur-nādu. To the former belonged Karuvur (Nos. 20, 23 and 24), Pākkur (No. 20), Kanavadinallur (No. 21), Nellvāppalli or Nelluvāppal (Nos. 22 and 26), Pungan (No. 24), Ándañur (Nos. 22 and 26), Kāraittrai and Ádiechamangalam (No. 26). In Tattaiyur-nādu were included Magāraiai and Kēralapalli (No. 23), Tēvanappalli and Nōmbalār (No. 24). Instead of Tattaiyur-nādu, the inscriptions at Tāhāvar and Sōmā, use the form Tattaijalai-nādu. Another district of Kōngu was Naarkāvirī-nādu, in which Kodumudi was situated. According to an inscription of the Hoysala king Vira-Valladāva at Pērur near Coimbatore (No. 559 of 1893), Pērur belonged to Pérvur-nādu, a district of Kōnga-mandalam.

No. 20.—On the south wall of the Pasupatisvara shrine.

This inscription refers itself to the time of Rājakēsarivarman, alias Virarajendrādēva (I.) (line 11), and records a royal grant which was to take effect “from the year which followed after the third year,” i.e. from the fourth year, of the king’s reign. It opens with a panegyrical account of the donor, which resembles the introductions of four other inscriptions of his, viz.—

1. Tv. = an inscription of the second year in the Śvētāranyēśvara temple at Tiruvenkādu in the Tanjore district (No. 113 of 1896).
2. Tk. = an incomplete and undated inscription in the Jalanāthēśvara temple at Takkōlam in the North Arcot district (No. 19 of 1897).
3. M. = an inscription of the fifth year in the Rājagōpāla-Perumāl temple at Manimangalam in the Chingleput district (No. 2 of 1892).
4. G. = a much damaged inscription of the fifth year in the Brihadisvara temple at Gaṅgaiṅkōṇda-Śōlapuram in the Trichinopoly district (No. 82 of 1892).

3 See Vol. II. No. 69, paragraph 128. The same term occurs in an inscription of Parakēsarivarman at Kodumudi and in inscriptions of Rājarāja I. and Rājendra-Chōla I. at Sōmā near Karuvur.
4 See the preceding note.
5 This village is now a Railway station between Karuvur and Erode. In the inscriptions of the Mukēśvara temple at Kodumudi and in the Dhētram it bears the name Tiruppāḍikkośāmuṇḍi or Pāṇḍikkośāmuṇḍi.
6 See below, p. 38, note 3.
7 This inscription winds round a pillar from top to bottom in a single spiral line and thus reminds of the Mahākutā inscription of Maṅgalēśa (Ind. Ant. Vol. XIX. p. 8), which, however, starts from the bottom of the pillar.
The historical introductions of these four inscriptions have been compared with the text of the subjoined inscription, and a selection of their various readings is given in the footnotes.

The period of the reign of Rājakēśarivarman, alias Virarājendrādeva I., can be approximately fixed in the following manner. According to his inscriptions, he defeated Āhavamalla and his two sons, Viṅkalan and Śiṅganaṇ, at Kūdālaśaṅgamam. This battle is mentioned in the Kāliṅgattu-Parani (viii. 29) and in the Vikrama-Sūlān-Ulā. In these two poems the victor at Kūdālaśaṅgamam is placed after the Chōla kings Rājarāja I. (Kāliṅgattu-Parani, viii. 24, and Ind. Ant., Vol. XXII. page 142, note 3), Rājendra-Chōla I. (viii. 25, and l.c. note 4), Rājadhiraja (viii. 26, and l.c. note 5), Parākēśarivarman, alias Rājendrādeva (viii. 27, and l.c. No. VII.), and a king who has not yet been identified (viii. 28, and l.c. No. VIII.). After the victor of Kūdālaśaṅgamam, the Vikrama-Sūlān-Ulā places another king, of whom no particulars are given (l.c. No. X.), Kulottunga-Chōla I. (l.c. note 7), and Vikrama-Chōla (l.c. note 8). Now, Professor Kielhorn’s astronomical calculations have definitely established the two facts that Rājadhirāja reigned from A.D. 1018 to about 1050, and that Kulottunga-Chōla I. was crowned in A.D. 1070. Consequently, the victor at Koppam (Parākēśarivarman, alias Rājendrādeva) and the victor over the Kuttalas at Kūdālaśaṅgamam (Rājakēśarivarman, alias Virarājendrādeva I.) must have reigned between A.D. 1050 and 1070. Further, as I have stated before, Āhavamalla and his two sons, Viṅkalan and Śiṅganaṇ, who were the opponents of the three Chōla kings Rājendra, Virarājendrā and Kulottunga I., have to be identified with the Western Chālukya king Āhavamalla-Sūmēśvara I. (A.D. 1044 and 1068) and two of his sons, Vikramaditya VI. (A.D. 1055-56 and 1076 to 1126) and Jayasimha III. (A.D. 1064 and 1081-82).

Kūdālaśaṅgamam, the site of Virarājendrā’s victory over the Chālukyas, has been located by Mr. V. Kamakasabhai Pillai at the junction of the Tungabhadra and Krishnā. But both kudal and saṅgama mean ‘junction’ and might refer to the confluence of any two rivers, e.g. to Kūdāl at the junction of the Tung and Bhadrā. The battle of Kūdālaśaṅgamam was the third occasion on which Virarājendrā I. professes to have defeated the Chālukyas. He had already before driven Viṅkalan from Gaṅga-pādi over the Tulga-bhadra (l. 3 f.), and on a second occasion he had defeated an army which his enemy had sent into Vēṅgai-nādu under the Mahādāṇḍanāyaka Chāmundarāja. The latter was killed and his daughter Nāgalai, who was the queen of Irugaṇa, mutilated (l. 4 f.). Chāmundarāja is probably identical with the Mahādāṇḍanāyaka Chāvundarāya of Banavasi, who is mentioned by Dr. Fleet as a feudatory of Sūmēśvara I. with the dates A.D. 1045-46 and 1062-63. Two other chiefs whose names occur in the account of the battle of Kūdālaśaṅgamam,—though the context does not show on which side they were fighting,—Kēśava-Dāṇḍanāyaka and Mārayaṇ (l. 5), are perhaps identical with two other feudatories.

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1 See l. 5 ff. of the present inscription.  
2 Compare above, Vol. II. p. 303.  
4 Above, Vol. II. pp. 231 and 303.  
5 The figures of these reigns are taken from Dr. Fleet’s Kanarese Dynasties, second edition, Table facing p. 428.  
7 See also above, Vol. II. p. 309, note 1.  
8 L.c. the Chālukyas; Kāliṅgattu-Parani, viii. 29.  
9 Mr. Rice’s Mysore and Corfγ Vol. II. p. 380.  
of the Chalukyas, the Dandanjaya Keshava Dityadeva (I. c. p. 443) and Marasimha (ibid. p. 430).

The whole Chalukya camp fell into the hands of Virarajendra I., including the wives of the enemy, the bear-banner, and the female elephant Pushpaka (l. 8 f.). In the concluding portion of the introduction (l. 9 f.), the king claims to have killed the king of Pottappi, the Keralan king, the younger brother of Jananatha of Dhurra, the Pandya king, and others.

Towards the beginning of the introduction (ll. 1-3) we learn the names of a few of the king's near relatives. On his elder brother Ailavanday he conferred the title Rajaraja; on his son Madhurantaka the Tondui-mandalam (i.e. the Pallava country) and the title Cholendra; on his son Gangaiirukonda-Cholam the Pandi-mandalam (i.e. the Pandya country) and the title Chola-Pandya; and on Mudikonda-Cholam the title Sundara-Chola. According to the Tanjavur inscription of Kulottunga I. the name of Virarajendra's wife was Arumoli-Nangai.

The immediate purpose of the subjoined inscription is to record that the king, residing in his palace at Gangaiirukonda-Solapuram (l. 11 f.), granted to the Kariyur temple the village of Pakkur, which, like Kariyur itself (l. 14), belonged to Venugala-nadu, a district of Adhirajaraja-mandalam (l. 12).

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**TEXT.**

1 An inscription of Saka-Sahvat 1129 at Tiruvanniyur near Madras (No. 104 of 1892) speaks of the town of Pottappi, which Madhurantaka, an ancestor of Tammsiddhi, founded in the Andhra (Telugu) country. An inscription of Tammsiddhi's overlord, Kulottunga-Chola III., in the Raiganakya temple at Nellore (No. 197 of 1894, dated A.D. 1197; see Ep. Ind. Vol. IV. p. 219) and the Periyapuram (p. 65 of the Madras edition of 1888) mention Pottappi-nadu, which, according to the Madras Manual of Administration (Vol. III. p. 115), is the Telugu designation of the Kajahasti country.

2 This statement is taken from the Tirunukkada inscription; see below, p. 36. note 11.

3 In quoting the present inscription (South-Indian Paleography, p. 45, note 1), Dr. Burnell says that "Koppakesari (sic) the Chola established his younger brother on the Pandya throne. This prince's name was Gangaiirukonda-Cholam, but he took the name Sundara-Pandya-Cholam." This series of mistakes has, on the strength of Dr. Burnell's authority, been accepted as history by Dr. Caldwell (History of Timnehill, p. 31 f.) and Mr. Sewell (Lists of Antiquities, Vol. I. p. 221).


5 The same place had been the residence of Raja-Cholam. See ibid. p. 105, and compare Ind. Ant. Vol. XXXI. p. 223.

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Tv. reads Gajase, and Th. and M. Gajase.
Tv. reads Gajase.
Tv. reads Gajase, i.e. Gajase.
III.—KARUVUR INSCRIPTIONS.

1 Tr. reads அதுர்ை.
2 Read இயற்றும்.
3 Tr. and Th. read பரசுவை.
4 Tr., M. and G. read பரசுவை.
5 Tr. reads மாறல்.
6 Tr. and G. read மாறல்.
7 Tr., M. and G. read மாறல்.
8 Read மாறல்.
9 Tr. reads நிலாவை.
10 Tr. and Th. read நிலாவை.
11 Tr. and G. read நிலாவை.
12 Tr. reads நிலாவை.
13 Tr. reads நிலாவை.
14 Tr., M. and G. read நிலாவை.
15 Tr. reads நிலாவை.
16 Tr., M. and G. read நிலாவை.
17 Tr. reads நிலாவை.
18 Tr. reads நிலாவை.
19 Tr. reads நிலாவை.
20 Tr. reads நிலாவை.
21 Tr., M. and G. read நிலாவை.
22 Read நிலாவை.
23 Tr. reads நிலாவை.
24 Tr. and Th. read நிலாவை.
25 Tr. and G. read நிலாவை.
26 Tr. reads நிலாவை.
27 Tr., M. and G. read நிலாவை.
28 Tr. reads நிலாவை.
29 Tr. reads நிலாவை.
30 Tr. reads நிலாவை.
31 Tr., M. and G. read நிலாவை.
32 Tr. reads நிலாவை.
33 Tr. reads நிலாவை.
34 Tr. reads நிலாவை.
35 Tr. reads நிலாவை.
36 Tr. reads நிலாவை.
37 Tr. reads நிலாவை.
38 Tr. reads நிலாவை.
39 Tr. reads நிலாவை.
40 Tr. reads நிலாவை.
41 Tr. reads நிலாவை.
42 Tr., M. and G. read நிலாவை.
43 Tr. reads நிலாவை.
44 Tr. reads நிலாவை.
45 Tr. reads நிலாவை.
46 Tr. reads நிலாவை.
47 Tr. reads நிலாவை.
48 Tr. reads நிலாவை.
49 Tr. reads நிலாவை.
50 Tr., M. and G. read நிலாவை.
51 Tr. reads நிலாவை.
52 Tr., M. and G. read நிலாவை.
53 Tr. reads நிலாவை.
54 Tr. reads நிலாவை.
55 Tr. reads நிலாவை.
56 Tr. reads நிலாவை.
57 Tr. reads நிலாவை.
58 Tr. reads நிலாவை.
59 Tr. reads நிலாவை.
60 Tr., M. and G. read நிலாவை.
61 Tr. reads நிலாவை.
62 Tr. reads நிலாவை.
63 Tr. reads நிலாவை.
64 Tr. reads நிலாவை.
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83 Tr. reads நிலாவை.
84 Tr. reads நிலாவை.
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86 Tr. reads நிலாவை.
87 Tr. reads நிலாவை.
88 Tr. reads நிலாவை.
89 Tr. reads நிலாவை.
90 Tr. reads நிலாவை.
91 Tr. reads நிலாவை.
92 Tr. reads நிலாவை.
93 Tr. reads நிலாவை.
94 Tr. reads நிலாவை.
95 Tr. reads நிலாவை.
96 Tr. reads நிலாவை.
97 Tr. reads நிலாவை.
98 Tr. reads நிலாவை.
99 Tr. reads நிலாவை.
100 Tr. reads நிலாவை.
10  நூடியல் விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு] -

11  விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு]

12  விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு]

13  விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு]

14  விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு]

15  விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு]

16  விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு]

17  விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு]

18  விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு]

19  விளக்கம்[வாடு] மற்றும் விளக்கம்[வாடு] பற்றிய விளக்கம்[வாடு]

1  M. reads மரசராய் பல்லவர்.
2 G. reads கம்பாணம் பல்லவர்.
3 Read பன்னாடை.
4 Read கம்பாணம்.
5 G. reads கிளைண்டு.
6 Read கோர.
7 G. reads செல்வார்.
8 Read குறிப்பு.
9 M. reads செல்வார்.
10 Read குறிப்பு.
11 No. 21, I. 9, and No. 22, I. 6, read குறிப்பு.
12 No. 21, I. 10, No. 22, I. 7, and No. 23, I. 4, read குறிப்பு.
13 Read குறிப்பு.
14 Read குறிப்பு.
15 Read குறிப்பு.
16 Read குறிப்பு.
17 Read குறிப்பு.
18 Read குறிப்பு.
19 Read குறிப்பு.
III.—Karuvur Inscriptions.

Translation.

(Line 1.) Hail! Prosperity! While the goddess of fortune was prospering; while the circle of the great earth rested on (the king’s) round arm (as lightly) as his bracelet of jewels, and while the shadow of (his) royal white parasol (set with) numerous jewels protected the living beings of the circle of the earth (more tenderly) than the mother that bore (them); while (all) other kings (wearing) sounding ankle-rings took shelter at his feet; (and) while the Kali (age), in despair, retreated to (its) natural abode: the abyss,— (the king) duly* bestowed a splendid crown of jewels on (his) incomparable* elder brother, [Āla]vandān, (along with the title) ‘Rājarāja’ who is praised on the great earth."

(L. 2.) (He) was pleased to grant the Pāṇḍi-mandalam, whose crown of jewels is exalted in this world, to his royal son Gaṅgaiṅkonda-Śōḷan, (along with the title) ‘Śōla-Pāṇḍiyān, (the leader) of an army of very tall elephants.’ (He) bestowed a brilliant crown on Mudikonda-Śōḷan, whose hand (held) the sword (and) whose spear had a sharp point,

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1 Read இருட்பன்னாச்சர்.  
2 Read இருட்பன்னாச்சர்.  
3 Read ஐலாவண்டான.  
4 Read ஐலாவண்டான.  
5 Read ஐலாவண்டான.  
6 Read ஐலாவண்டான.  
7 Read ஐலாவண்டான.  
8 Read ஐலாவண்டான.  
9 Read ஐலாவண்டான.  
10 Read ஐலாவண்டான.  
11 Literally, ‘(whose like was) hard to be found.’  
12 The Tiruvakādu inscription reads ‘Rājarāja.’

Here the Tiruvakādu inscription inserts a passage to the effect that the king gave to his son Madhurāntaka the Tondai-mandalam and the title Cholēndra.
(along with the title) Sundara-Sōlāṇ, and conferred endless great distinctions (on him).

(Th於是 he) granted to each of his numerous relations \(^1\) suitable great riches.

(L. 3.) (He) drove from the battle-field in Gāṇa-pādi into the Tuṅgabhadrā the Mahīsāmañcavas, whose strong hands (wielded) cruel bows, along with Vikkalana, who fought under a banner that inspired strength.

(L. 4.) (He) attacked and destroyed the irresistible, great and powerful army which he (viz, Vikkalana) had again despatched into Vēngai-nāḍā; cut off the head of the corpse \(^2\) of the Mahīsāmañcavas Chāmunda-raja; and severed the nose from the face of his (viz, Chāmunda-raja's) only daughter, called [Nāgalai, (who was) the queen of Iragayan (and) who resembled a peacock in beauty.

(L. 5.) The enemy, full of hatred, met and fought against (him) yet a third time, hoping that (his jormer) defeats would be revenged. (The king) defeated countless Sāman- tases, together with these (two) sons of Āhavamalla, who were called Vikkalana and Śīnganaṇ, at Kūdacal-sāgamaṇ on the turbid river. Having sent the brave van-guard in advance, and having himself remained close behind with the kings allied to him, (he) agitated by means of a single māst elephant that army (of the enemy), which was arrayed (for battle), (and which) resembled the northern ocean. In front of the banner-troop, \(^3\) (he) cut to pieces Śīnganaṇ, (the king) of warlike Kōsāla, along with the furious elephants of (his) van-guard. While Kēsava-Dāndanāyaka, Kētta-ra-sāṇ, [Māraṇa] ṇ of great strength, the strong Pōttata-rayan (and) [Irēchayayaṇ] were fighting, (he) shouted: "(Follow) Mūvāndi, (who wears) a garland of gold!" and cut to pieces many Sāmantas, who were deprived of weapons of war. Then Maduraṇ, who was in command, fled; Vikkalana fled with dishevelled hair; Śīnganaṇ fled, (his) pride (and) courage forsaking (him); Annalaṇ and all others descended from the male elephants on which they were fighting in battle, and fled; Āhavamalla too, to whom (they were) allied, fled before them. (The king) stopped his fast furious elephant, put on the garland of victory, seized his (viz, Āhavamalla's) wives, his family treasures, conches, parasols, trumpets, drums, canopies, \(^4\) white chāmara, the bow-banner, the ornamental arch (makara-bōrama), the female elephant (called) Pushyaka, and a herd of war elephants, along with a troop of prancing horses, and, amidst (general) applause, put on the crown of victory, (set with) jewels of red splendour.

(L. 9.) (He) despatched (the banner of) the ferocious tiger into all directions and cut off the beautiful heads, surrounded by garlands (soon) on battle-fields, of the king of Pottappi, whose horses chafed under the bridle, of Vāraṇ, of the (Kērāla), (who were) large ankle-rings, (and) of the younger brother of Jānaṇāthha of Dhārā. (He caused to be) trampled down by a furious māst elephant the king of the South (i.e. the Pāṇḍya), (who wore) golden ankle-rings, the young son of Śrīvallabha, (and) Virakēsārīn, (who wore) crown of jewels glittered as the lightning, and captured Madakōdu (?).

(L. 10.) (He) wielded the sceptre beyond (all) limits and illustrated the laws of the Vēdas (by his conduct).

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\(^1\) Literally, 'to the world of his relations.'

\(^2\) Literally, 'he who had died.'

\(^3\) I.e. the van-guard (of the Chōla king).

\(^4\) This name seems to be derived from māras, 'three,' and vēndu or vēndu, 'a king,' and to be a surname of the Chōla king himself; compare above, p. 29, note 2.

\(^5\) See Plato's Hīndūsanā Dictionary, s.v. mēgāshāmar or mēg-āshāmar. In the times of the Mughals the word had the meaning 'a covered horse;' see a quotation from Bernier's Travels in Mr. Stanley Lane-Poole's Auranțāb, p. 132, where the word is misspelt mēgh-āshāmar.

\(^6\) According to the Takkālam inscription the translation would run: "(He) caused to be trampled down by a māst elephant Virakēsārīn, the son of the Pāṇḍya Śrīvallabha."
(L. 11.) (During the reign) of (this) king Rājakēsāvarman, alias the lord Śrī-Virarājendradēva, who illustrated (by his conduct) the laws of Manu, which are hard to follow, and was seated on the royal (throne), (which he) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (as if) to say: — "Let (all) suppliants come!"

Being graciously seated in the royal bathing-hall within the palace at Gāṅgaikondacōla, (the king) granted, with a libation of water, (the village of) Pākkūr in Vēṅgāla-nādū, (a district) of Aḍhirājarājamāṇḍalām, and was pleased to order that this village, — excluding the tax-paying land in the portion of the roysts,¹ should become tax-free temple land from (the year) which was opposite to the 3rd year² of (his reign), — (including) revenue, taxes,⁴ small tolls, ēlava, ugyvā, (the three fines called) māṇiyūpalā,³ danda and kūṟram, (every place) where the iguana runs, the tortoise crawls, an ant-hill rises (and) sprouts grow, the grass for the calves, and (the land) enjoyed in full by the great village,⁴ that (this village) should pay to (the god) Mahādeva of the Tiruvānillai (temple) at Kāruvūr in the same nāḍū, the revenue (hitherto) paid by this village, — (viz.) three hundred and three and a half kālahiṇī and (one) one and twentieth māṇiyūdāri of gold, and three thousand five hundred and thirty-one kālam and (one) āṅgād of paddy; — and that (this village) should be entered in the revenue register (?vāri) as tax-free temple land from (this) year forward.

(L. 15.) Accordingly, the royal secretary, Vāṇavāṇa-Pallavaraiyaṇ, the lord of Tāḷi-Tiruppāppāṇḍū (and) the lord of Nērvāyil in Paṇaiyūr-nādū, (a district) of Khaṣṭriyasikhamāṇi-valanādū, having written that (the king) had been pleased to order (thus), (and) the chief secretary, Āchudunā (i.e. Aṣhunā) Rājarājan, alias Tondaimān, the citizen Uttama-Śōlaṇ, alias Rājarājā-Brahmādhiraiyaṇ, Araiyan Rājarājan, alias Virarājendra-Jayamurinādāвл, and Virarājendra-Maṅgalapprārāiyāṇ, having unanimously approved (of this document), Virapattirian (i.e. Virabhadra) Tailai-Vidāṇaŋ, alias Villava-Rājarājan, ordered: "Let it be entered in our revenue register in accordance with intimation received."


¹ With the words ēlava, havyā, compare ēlava, havyā in Vol. II. No. 5, paragraph 3.
² The two terms māṇiyūpalā and māṇiyūdāri have both the same meaning.
⁴ On the term ēlava see Ep. Ind. Vol. IV. p. 225, note 8. The corresponding word in No. 22 below, l. 7, is ēlava, 'a tax.'
⁵ An inscription at Tiruvallur (No. 44 below) proves that māṇiyūpalā or māṇiyūpalā (No. 22, l. 7) means a 'fine,' just ēlava and kūṟram. Accordingly the translation of No. 12, l. 9 (p. 20 above) should run thus: — 'The god himself shall levy penalties (and) fines for offences from the inhabitants of this village.'
⁶ See below, p. 41, note 1.
⁷ This refers to Vēṅgāla-nādū in line 12.
⁸ See Vol. II. p. 36, note 1.
lord of [Pu]n[ā]di in [Pu]liyūr-nādu, (a district) of Vijayarā[ṇ]deśa-valanādu, ...

pu[ra]m (near) Madimaṅgalam in [Ni]garilī-Śūla-nādu, (a subdivision) of Mu[t]li-
nādu in Uttama-Śūla-valanādu, (a district) of Rājārāj-Pāṇḍikula-valanādu, and
Uyyakkondan, (one of) the dispatching clerks.

(L. 21.) “Our revenue officers having entered (this) in the revenue register in accordance
with the royal order; let it be engraved on copper and on stone (that this village was
given) as tax-free temple land to (the god) Mahādeva of the Tiruvānilai (temple) for
the expenses of burnt offerings, oblations and worship.”

(L. 22.) This (is) the writing of Archudā (i.e. Achyuta) Rājanārayaṇa-Tondai-
māṇ. The writing of the citizen Uttama-Śūla, alias Rājārāj-Brahmadhirayaṇ.
This (is) the writing of Araiyāṉ Virarājendra-Jayamurinadālvaṇ. This (is) the
writing of Virarājendra-Mangalapparaiyaṇ. This (is) the writing of the supervi-
sion of Udayadivakara Kaṭṭuṇaṅaṇa Virarājendra-Maravaraṇa, the lord of
Jayanākoṇda-Śūlānāḷ in Paṇāyār-nādu, (a district) of Kshatriya-Śīkhamani-
valanādu. This (is) the writing of Vāṇava-Muṇḍavāḷaṇ. This (is) the writing of
Jayanākoṇda-Śūla-Viḷipparaiyaṇ. This (is) the writing of [Attāṅi-Śiyāruṇa
Mudil]-Viḷipparaiyaṇ. This (is) the writing of the royal secretary, Vāṇava-Pallava-
varaiyaṇ. This (is) the writing of Uyyakkondan, the dispatching clerk.

(L. 25.) “This (charity is placed under) the protection of all Māhēśvaras. The blessed
feet of him who will protect this charity (shall be) on my head.”

No. 21.—On the South Wall of the Pasupatisvara Shrine.

This inscription is dated in the 9th year of the reign of Parakēsarivarman, alias
Rājendaradēva, the successor of Rājādhirāja. An unpublished inscription of the same
year in the Vaidyanātha temple at Tirumalavāḍi (No. 87 of 1895) states that Rājādi-
hirāja was Rājendra’s elder brother, and that he fell in the battle of Koppam. The subjoined
inscription and others mention Rājendra’s ‘elder brother,’ but do not give his name.

The inscription records that the king granted the village of Kanavadināḷīr in
Vēṅgāla-nādu, a district of Adhirājarāja-mandalam, to the Tiruvānilai temple. It is
signed by five officers, whose names appear also in the Karuvir inscription of Virarājēnd-
ra I. (No. 20, l. 15 ff. and l. 22 ff.). This fact corroborates the conclusion drawn above
(p. 32), that Virarājendra I. succeeded Rājendra within a single generation.

One of the five officers whose names occur in Nos. 20 and 21 is Araiyāṉ Rājāraṇa,
alias Virarājendra-Jayamurinadālvaṇ. This person is very probably identical with
the Sēnupati Jayamurinadālvaṇ, who is mentioned in an inscription of Rājendaradēva
at Sangili-Kanadarāva in Ceylon. This inscription proves that the island of Ceylon,
or at least a portion of it, was in Rājendra’s possession.

**TEXT.**

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2 The verb which is governed by the preceding names seems to be lost at the beginning of line 21.
4 See page 32 above.
5 I owe an inked estampage of this record to Mr. H. C. P. Bell, C.C.A.
6 Read $i$ $i$. 7 See Vol. II. p. 303 ff. Read $i$ $i$.
III.—KARUVUR INSCRIPTIONS.

2 ...
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7  ...
8  ...
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11  ...
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14  ...
15  ...

Translation.

(Line 1.) Hail! Prosperity! While the army of his elder brother — the king (who wielded) the sceptre (and) was embraced by the goddess of fortune, — was at (his) back, (he) went in front (of his army) against (the enemy) and conquered the seven and a half lakshas of Irrāṭṭai-pādi. (He) did not meet with opposition in battle; and (his) drums were sounding in the eight directions of the earth. (He) fought until the whole great army of Āhavamalla, who had proceeded to Koppam on the bank of the great river to oppose (him), perished, and converted (it) into reeking corpses (that) covered the earth. Then he (viz. Āhavamalla)

1 Read əالية; No. 22 reads əالية əaleza.
2 Read əaleza.
3 Read əaleza.
4 Read əaleza.
5 Read əaleza.
6 Read əaleza.
7 Read əaleza.
8 Read əaleza.
9 Read əaleza; compare No. 20, l. 16 and 22.
10 Read əaleza.
11 Read in accordance with No. 22, l. 10: əaleza əaleza əaleza əaleza əaleza əaleza əaleza əaleza.
12 Read əaleza.
became afraid, incurred disgrace, and ran away. (The king) seized his elephants and horses, women and treasures, together with the camels, and performed the anointment of heroes, (the news of which) spread in (all) directions. In the 9th year (of the reign) of (this) king Para[kēsarivarman], alias the lord Śrī-Rājendradēva, who was graciously seated on the throne of heroes.

(L. 6.) "The eastern boundary of Ka[ṇa]vadina[l]ūr in Vengāla-nādu, (a district) of Adhirājara-ṇa-mandalam, (is) to the west of the 'Bull-tank; the northern boundary (is) to the south of the high-road of the district; the southern boundary (is) to the north of the river; and the western boundary (is) to the east of the road of Rājamaḥenḍra.

(L. 8.) "Let our written order (ōlai) be issued that the wet land and the dry land enclosed within these four boundaries (shall be given) as temple land to (the god) Mahādeva of the Tiruvānilai temple for necessary expenses,—(including every) place where the iguana runs, the tortoise crawls and an anti-hill rises, the grass for the calves, and (the land) enjoyed in full by the great village,—(and) shall pay taxes (to the temple)."

(L. 10.) (Thus) the king was pleased to order. The writing of the royal secretary, Vānaṇaḥ-Pallavadaraiyaṇ, the lord of Tālīs-Tiruppanagādu (and) the lord of Nērvāyil in Paṇaiyūr-nādu, (a district) of Kshatriyasikhamani-valanādu. The writing of the chief secretary, Rājarājaṇ, alias Tondaimāṇ. The writing of the citizen Uttama-Śōlaṇ, alias Rājarāja-Brahmādhiraṇyaṇ. The writing of Araiyaṇ Rājarājaṇ, alias Vīrājendra-Jayamunādālvāṇ. The writing of Udayadivakaraṇ, Kuttādiyār, alias Vīrājendra-Malavarāyaṇ, (one) of the heads of the assembly (and) the lord of Jayankonda-Śōlan allūr in Paṇaiyūr-nādu, (a district) of Kshatriyasikhamani-valanādu.

(L. 15.) "This (charity is placed under) the protection of all Mahēavaras."

No. 22.—ON THE SOUTH WALL OF THE SHRINE OF THE GODDESS.

This inscription bears the same date as No. 21, but the king is here named Rājendra-Chōlādēva instead of Rājendradēva. The historical introduction is identical with that of No. 21 and proves that Rājendra-Chōla, the son of the great Rājarāja, is meant here.

The inscription records that the king granted to the Tiruvānilai temple the village of Nelvāyppallī, which belonged to Vengāla-nādu, a district of Adhirājara-ṇa-mandalam, and was bounded in the east by the village of Āndaṇā. The grant is signed by the same five officers as No. 21.

Text.

1 With the term 6[r] compare 6[r] in Vol. II. No. 4, paragraph 2.
2 Read 6[r].
3 Read 6[r].
4 Read 6[r].
III.—KARUVUR INSCRIPTIONS.

3 ...

4 ...

5 ...

6 ...

7 ...

8 ...

9 ...

10  

11  

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of his elder brother was at (his) back, etc. — In the 9th year (of the reign) of (this) king Parakēsariyvarman, alias the lord Śri-Rājendra-Sūladēva, who was graciously seated on the throne of heroes.

(L. 4.) "The eastern boundary of Nēlvāyppalli in Vēngālā-nādu, (a district) of Adhirājarāja-mandalam, (is) to the west of the boundary of Āndānūr; the southern boundary (is) to the north of a rough block of black stone; the western boundary (is) to the east of the Pāyypadittān stone; and the northern boundary (is) to the south of the river.

(L. 5.) "Let our written order be issued that the wet land and the dry land enclosed within these four boundaries (shall be given) as temple land to (the god) Mahādēva of the Tiruvānilai (temple for) necessary expenses, for the worship, for repairs, and for the aforesaid expenses, — (including every) place where the iguana runs, the tortoise crawls and an ant-hill rises, the trees overground and the wells underground, the grass for the calves,

1 Read சம்பாசியர்கோ.  
2 Read கும்பகோ.  
3 Read மாலத்தையான்றவீ.  
4 Read கும்பகூர்.  
5 Read கும்பகூர்.  
6 Read கும்பகூர்.

* The historical introduction of this inscription is identical with that of No. 21.
and (the land) enjoyed in full by the great village.— (and) shall pay revenue, taxes, small tolls, ēlavai, upavai, (the three fines called) maṇipāpalai, danda and kurrum, and everything else (to the temple)."

(L. 8.) (Thus) the king was pleased to order. The writing of the royal secretary, Vānavana-Pallavaraiyana, the lord of Arumooli-Tiruppaṅangādu (and) the lord of Nerkāyil in Paṇayiyur-nādu, (a district) of Kshatriyaśikhāmanī-valanādu. This (is) the writing of the chief secretary, Tondaimān. The writing of the citizen Uttama-Sūlā, alias Kulottunga-Sūla-Brahmāryan. The writing of Rājarājaṇ, alias Virarājendra-Kulottunga-Jayamurinādālvān. The writing of Udayaśiva-karaṇ Kulottunga-Malavarāyan, (one) of the heads of the assembly (and) the lord of Jayanokonda-Sūlānallūr in Paṇayiyur-nādu, (a district) of Kshatriyaśikhāmanī-valanādu.

(L. 11.) "This (charity is placed under) the protection of all Mōhēvaras."

No. 23.—ON THE OUTSIDE OF THE SECOND PRAKARA, RIGHT OF ENTRANCE.

This inscription is dated in the 23rd year of the reign of Tribhuvanachakravartin Kulottunga-Chōladēva, who claims to have conquered Īlam (Ceylon), Madurai (Madhurā) and Karūvūr and to have cut off the head of the Pāndya king. The time of this Kulottunga-Chōla is settled by an inscription in the Rāganāyaka temple at Nellūr (Nellore), which couples Śaka-Saṁvat 1119 with the 19th year of his reign. On the basis of this inscription and of some others which contain elements for astronomical calculation, Professor Kiëlhorn has shown that the king's reign commenced between the 6th June and 8th July, A.D. 1178. Kulottunga-Chōladēva I. ascended the throne in A.D. 1070, and Kulottunga-Chōladēva II. issued the Chellūr plates in A.D. 1132. Consequently, the king, to whose reign the present inscription belongs, has to be designated Kulottunga-Chōladēva III. In other inscriptions he bears the names Parakēśārivarman, Viraraṅgana-rādēva (II.) and Tribhuvanavirādēva. His latest date is the 39th year in an unpublished inscription at Chidambaram. Accordingly, he must have been the immediate predecessor of Tribhuvanachakravartin Rājarājadēva, who ascended the throne about A.D. 1216.

The immediate purpose of the subjoined inscription is to record that the king granted to the Karūvūr temple the village of Mannarai and a portion of Kēralapalli in Taṭṭaiyur-nādu.

**TEXT.**

<table>
<thead>
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<th>1</th>
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1 See above, p. 38, note 5.  
3 Ibid. p. 266.  
4 See Professor Kiëlhorn's calculations, i.e.  
6 See Vol. I. p. 86. An inscription of the 2nd year of Tribhuvanachakravartin Rājarājadēva at Tiruvaiyamarudur (No. 143 of 1895) mentions an image which had been set up in the 57th year of "the great king (periyal-devar) Tribhuvanaviradēva."  
7 The same village is mentioned in a short inscription (No. 68 of 1896) of the 34th year of Parāntaka I. at Sānur near Karūvūr.  
8 Read gāhidha jātā.
III.—KARUVUR INSCRIPTIONS.

Translation.

(Line 1.) Hail! Prosperity! In the twenty-third year (of the reign) of the emperor of the three worlds, Śrī-Kulottunga-Śoḷadeva, who was pleased to take Īlam, Madurai, the crowned head of the Pandyas, and Karuvur,—the emperor of the three worlds, Kōndri[nmai] koṇḍaṇa, 8 (addresses the following order) to the Pūjari (dvārakāyānti), to the overseers of the Śrī-Mahēśvaras, and to the manager of the temple of Tiruvānilai-Mahādeva at Karuvur, alias Mudivalangu-Śoḷapuram, (a city) in Vēṅgāla-nādu, (a district) of Koṅgu, alias Śoḷa-Kērala-mandalam.

(L. 3.) "We have given as temple land to (the god) Mahādeva of the Tiruvānilai (temple) for the expenses required by this god (the village of) Māṅnarai, containing fifty vēli of land in Kēra[a]pall[i] and in Māṅnarai in Tāṭtaiyur-nādu, (a district) of the same nādu." 9

(L. 4.) "Having declared that the land enclosed within the four great boundaries of this village, (including) the grass for the calves, and (the land) enjoyed in full by the great village, should be given to this god as tax-free temple land from the twenty-third (year of our reign), we have ordered (our) revenue officers 10 to enter (it) as such in the account (book).

(L. 6.) "If this land is (actually) taken possession of, you shall permit (the temple authorities) to take possession (of it) as tax-free temple land and to defray the expenses (of the temple) from (the produce of) these villages from the twenty-third (year of our reign), as determined by Kēralaṇu." 11

1 Read ฬgāpi. 2 Read ฬgāpi. 3 Read ฬgāpi. 4 Read ฬgāpi. 5 The syllable es is entered below the line. 6 Regarding this title see Vol. II. pp. 110 and 246. 7 This refers apparently to Vēṅgāla-nādu in l. 2. But No. 24, l. 3, shows that both Vēṅgāla-nādu and Tāṭtaiyur-nādu were independent districts of Śoḷa-Kērala-mandalam. 8 This is perhaps the name of the person at whose instance the king made the grant.
(L. 7.) Written by the royal secretary, Miṇavaṉ-Mūvēndavēlāṉ. This (is) the writing of Tondaimāṉ. This (is) the writing of Viḷiṉattarayaṉ. This (is) the writing of Varagunaraṉ. This (is) the writing of Paṅgaḷattarayaṉ. This (is) the writing of Vaḻuvarāṉ.

No. 24.—ON THE OUTSIDE OF THE SECOND PRAKARA, LEFT OF ENTRANCE.

This inscription is dated in the 25th year of the reign of Tribhuvanachakravartia Kulōttunga-Chōḷadēva (III.), who receives here the same attributes as in No. 23. It records that the villagers of Tēvanappali sold some land to the temple for three kalaiṇu of gold, which a hunter had paid into the temple treasury. This person was a native of Pāvāṇiyam near Punṇam in Vengāla-nādu, a district of Sōla-Kērala-mandalam. Tēvanappali belonged to Taṭṭaiyūr-nādu, another district of the same mandalam. The land granted was bounded in the east by the village of Nāmbalūr.

Punṇam is found on the map of the Coimbatore district, about 6 miles west-north-west from Karuvūr. From inscriptions of Rājarāja I. and Rājēndra-Chōḷa I. on the walls of the small deserted temple of Sōmēvara at Sōmūr near the junction of the Kāveri and Amarāvatī rivers, 7 miles east of Karuvūr, it appears that Tēvanappali was the ancient name of Sōmūr, and that the Sōmēvara temple belonged to Tirunāmbalūr, a quarter or hamlet of Tēvanappali.

TEXT.

1 [a] * [b] [c] [d] [e] [f] [g] [h] [i] [j] [k] [l] [m] [n] [o] [p] [q] [r] [s] [t] [u] [v] [w] [x] [y] [z] [A] [B] [C] [D] [E] [F] [G] [H] [I] [J] [K] [L] [M] [N] [O] [P] [Q] [R] [S] [T] [U] [V] [W] [X] [Y] [Z]

2 [a] [b] [c] [d] [e] [f] [g] [h] [i] [j] [k] [l] [m] [n] [o] [p] [q] [r] [s] [t] [u] [v] [w] [x] [y] [z] [A] [B] [C] [D] [E] [F] [G] [H] [I] [J] [K] [L] [M] [N] [O] [P] [Q] [R] [S] [T] [U] [V] [W] [X] [Y] [Z]

3 [a] [b] [c] [d] [e] [f] [g] [h] [i] [j] [k] [l] [m] [n] [o] [p] [q] [r] [s] [t] [u] [v] [w] [x] [y] [z] [A] [B] [C] [D] [E] [F] [G] [H] [I] [J] [K] [L] [M] [N] [O] [P] [Q] [R] [S] [T] [U] [V] [W] [X] [Y] [Z]

4 [a] [b] [c] [d] [e] [f] [g] [h] [i] [j] [k] [l] [m] [n] [o] [p] [q] [r] [s] [t] [u] [v] [w] [x] [y] [z] [A] [B] [C] [D] [E] [F] [G] [H] [I] [J] [K] [L] [M] [N] [O] [P] [Q] [R] [S] [T] [U] [V] [W] [X] [Y] [Z]

5 [a] [b] [c] [d] [e] [f] [g] [h] [i] [j] [k] [l] [m] [n] [o] [p] [q] [r] [s] [t] [u] [v] [w] [x] [y] [z] [A] [B] [C] [D] [E] [F] [G] [H] [I] [J] [K] [L] [M] [N] [O] [P] [Q] [R] [S] [T] [U] [V] [W] [X] [Y] [Z]

6 [a] [b] [c] [d] [e] [f] [g] [h] [i] [j] [k] [l] [m] [n] [o] [p] [q] [r] [s] [t] [u] [v] [w] [x] [y] [z] [A] [B] [C] [D] [E] [F] [G] [H] [I] [J] [K] [L] [M] [N] [O] [P] [Q] [R] [S] [T] [U] [V] [W] [X] [Y] [Z]

7 [a] [b] [c] [d] [e] [f] [g] [h] [i] [j] [k] [l] [m] [n] [o] [p] [q] [r] [s] [t] [u] [v] [w] [x] [y] [z] [A] [B] [C] [D] [E] [F] [G] [H] [I] [J] [K] [L] [M] [N] [O] [P] [Q] [R] [S] [T] [U] [V] [W] [X] [Y] [Z]

1 Read ṛ.  
2 Read ṛ.  
3 Here and three times in the word sūrvar (l. 3, 7 and 9), the syllable ṛ is expressed by two separate symbols. Compare sūrvar for ṛ in the Karikal inscription of Madhurantaka, Ep. Ind. Vol. IV. p. 331.  
4 Read ṛ.  
5 Read ṛ.  
6 Read ṛ.
III.—KARUVUR INSCRIPTIONS.

8 ॐ बह[वर्ति] ]<br>8 ॐ वर्ति] झर्नाक्षरपाण्डुलिपि श्रीकल्लोकुत्तेरगा-शोलिदेवा गोस्त्रे घर्मुक्ति प्रभुमुद्घर्मास्त्राशाद्यण्डे।<br>9 ये ये [ब] रष् दिविण्ण करउरास्रवा।<br>

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-fifth year (of the reign) of the emperor of the three worlds, Śrī-Kulottuṅga-Śoḷalēva, who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvur,—three kālaṇju of pure gold, weighed by the gold weight (kāsū-maṇa), were paid into the treasury of the god of the Tiruvānilai (temple), (who is) the lord of Karuvur, alias Muṇivalaṅgu-Śoḷapuram, (a city) in Vēṅgalā-ṇādu, (a district) of Śoḷa-Kērala-mandalam, by Vēḷuṅ Kariyāṅ, alias Marudaṅga-Valāṅ, (one) of the hunters (Vēḻuvar) of Pūvāniyam (near) Puṇṇam, (a village) in the same mandalam (and) in the same nādu.

(L. 3.) We, the villagers of Tēvaṇḍapalli in Taṭṭaiyūr-ṇādu, (a district) of the same mandalam, have received these three kālaṇju of gold for the use of the village.

(L. 4.) Having received these three kālaṇju of gold from the sacred hand of the holy Chāṇḍēśvaradēva, who is the first servant (of Śiva), (we) sold as temple land one fortith (vēḷi), roughly, of land, which bears the name Pāḍikāppaṇḍayj (and) which is watered by the Āḷōvōṣiṟa (channel) of the western fields.

(L. 5.) The boundaries of this (land are) — The eastern boundary (is) to the west of the site of Nōmbalur; the northern boundary (is) to the south of the Vrittī; the western boundary (is) to the east of the branch (channel) which flows towards the south; and the southern boundary (is) to the north of the field of Aṉu[kka]-Nambi.

(L. 6.) This one fortith (vēḷi) of land, enclosed within these four great boundaries, shall belong to this god as temple land, free of taxes (and) to be enjoyed in full.

(L. 7.) We, the villagers, having fixed (?) and received all revenue, taxes, small tolls (and) pounded rice due from this land, and having given this one fortith (vēḷi) of land as tax-free temple land, shall not be permitted to waste the good water, but shall use the dirty water for irrigation.

(L. 8.) Having agreed thus, we, the villagers of Tēvaṇḍapalli, engraved (it) on stone as tax-free temple land. This god . . . . . . . .

No. 25.—ON THE NORTH WALL OF THE PASUPATISVARA SHRINE.

This inscription contains an order of a king who bore the titles Tr̥ṭhukuvanachakravartin Kōṅerīṇmaikondān. He granted certain privileges to the artisans (Kumālar) of the district of Vēṅgalā-ṇādu,—to take effect from the month of Ādi of the 15th year of his reign.

An almost identical duplicate of this inscription (No. 562 of 1893) is engraved on the central shrine of the Gōṣṭhīśvara temple at Pērūr near Coimbatore. It differs chiefly in

1 Read श्र. 2 Read श्रवन्तियोऽक्षरपाण्डुलिपि।
3 Read श्रवन्तियोऽक्षरपाण्डुलिपि। 4 In the Tanjore inscriptions the same weight is used for weighing jewels; see Vol. II, p. 35, note 1.
5 See ibid., p. 73, note 2. 6 I.e. 'the wet land of the village watchman.'
7 I.e. 'the land enjoyed by Brāhmaṇas or others;' compare Vol. I, p. 91, note 7.
8 मधेरात्र्यम् is the same as मधेरात्रयम्. 9 See above, p. 44, note 8.
being addressed to the Kannadār of Southern Kongu (Tēn-Kongu) and in the king's bearing the title Konaṅrimēlkondān instead of Konaṅrimaikondān.

**TEXT.**

1 [I*] 1 [I*] 2 [I*] 3 [I*] 4 [I*] 5 [I*]

**TRANSLATION.**

(Line 1.) Hail! The emperor of the three worlds, the glorious Konaṅrimaikondān (addresses the following order) to the Kannadār of Vēṅgāla-nādu.

"We have ordered that, from the month of Ādi of the 15th (year of our reign), at your marriages and funerals, double cones may be blown and drums, etc., beaten, that sandals may be worn (on the way) to places which you have to visit, and that your houses may be covered with plaster. On the authority of this written order (olai), this may be engraved on stone and on copper in (all) places desired by you, so as to last as long as the moon and the sun."

(L. 5.) This (ō) the writing of Viluppādarāyaṇ.

No. 26.—ON THE OUTSIDE OF THE SECOND PRAKARA, LEFT OF ENTRANCE.

This inscription contains an order of a king who bore the title Konaṅrimēlkondān. The date of the order was the 438th (!) day of the 23rd year of his reign (l. 4). The king granted the village of Āṇāṭār, surmamed Vira-Śōla-nallār, for the maintenance of the temple servants, whom he had settled in a quarter which was called Vira-Śōla-Tirumadaivilāgam after his own name. From this designation and from the surname of the village granted, it follows that his actual name was Vira-Chōla.

The village of Āṇāṭār was bounded in the west by Nelluvāyppāḷḷi, which is the object of the grant recorded in No. 22 above.

**TEXT.**

1 [I*] 2 [I*] 3 [I*] 4 [I*] 5 [I*]

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¹ Read ākār.
² Read rōmēlōkēn.
³ Read ākār.
⁴ Read ākār.
⁵ Read ākār.
⁶ Compare Sevēlēkārēkārēkē in No. 12, l. 8.
IV.—MANIMANGALAM INSCRIPTIONS.

3 mēkkēkāṟṟē vēḷuḷṟṟē jēṉāṟṟē jēṉāṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟṟē nēṟṟē āṟṟē āṟṟē tēṟṟē tēṟṟē kūṟṟē kūṟṟē vēṟṟē vēṟṟē nēṟ tamil

Translation.

(Line 1.) Hail! Prosperity! Koṇerimekondan (addresses the following order) to the Pujari of the temple of the god of Tiruvanamalai at Karur.

"(We) have given (the village of) Andanur, alias Vira-Sola-nallur, on the southern bank (of the river) for the maintenance of the ascetics (tapasvis), Siva-Brahmanas, dancing-girls (devi-adivis), drummers (vachchari), and servants (vimandakdrav) (performing) various duties, who reside in the Vira-Sola-Tirumadavilagam which (we) have founded in our name for the temple of this god. (We) have not levied the taxes, eagari and ugaari, due from this village. We have given our written order to the effect that (the donees) shall thus enjoy this village as long as the moon and the sun endure, doing all kinds of service to the temple of this god. Let this be engraved on copper and on stone."

(L. 4.) This is the writing of Viladattaraiyan. On the four-hundred-and-thirty-eighth day of the twenty-third year (of the reign).

"The four great boundaries of this village (are), to the west of the high-road of Kāyārttuśai; the southern boundary (is) to the north of the boundary of Adichamangalam; the western boundary (is) to the east of the boundary of Nelluvayppalli; and the northern boundary (is) to the south of the river. The land enclosed within the proper four great boundaries we have given for the maintenance of the residents of this Madavilagam.

(L. 6.) "This (charity is placed under) the protection of all Mahesvaras."

IV.—INSCRIPTIONS AT MANIMANGALAM.

Manimangalam, which I visited in 1892, is a village at the eastern extremity of the Conjeeveram taluka of the Chingleput district, about 6 miles west of Vandalur, a station on...

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1 Read கூட்டுர்கழை.
2 Read கூட்டுர்கழை.
3 Read கூட்டுர்கழை.
4 Read கூட்டுர்கழை.
5 Read கூட்டுர்கழை.
6 This seems to be the technical meaning of jēṉu-tēḥā, which means literally 'the remainder of life.'
7 See Vol. II. p. 278, note 2.
8 The term madavilagam or madavilagam is applied to the quarter in the environs of a temple; see above, p. 24, note 3.
9 These two obscure terms occur also in No. 20, 1. 13, and No. 22, 1. 7.
10 No. 320 on the Madras Survey Map of the Conjeeveram taluka.
the South-Indian Railway. It is mentioned already in the Kūram plates and in the Udayēndirām plates of Pallavanalla as the site of one of the battles in which the Pallava king Narasīṃhavarman I. defeated the Western Chalukya king Pulikēsin II.¹

Manimangalam contains three temples of Vīṣṇu and two temples of Śiva. The three former now bear the names Rājakōḍa-Perumāl, Vaikuṇṭha-Perumāl, and Krishνavāmin, and the two latter are now called Dharmēśvara and Kailāsanāthasvāmin. I am publishing below fourteen inscriptions of the Rājakōḍa-Perumāl temple (Nos. 27 to 40) and one of the Dharmēśvara temple (No. 41). These records belong to the time of the Chōla kings Rājakēśarīvarman (No. 27), Rājadhirāja (No. 28), Rājēndra (No. 29), Virarājēndra I. (No. 30), Kulōttunga-Chōla I. (Nos. 31 and 32), Vikrama-Chōla (No. 33), Kulōttunga-Chōla II. (No. 34), Rājarāja II. (No. 35), Kulōttunga-Chōla III. (Nos. 36 and 37) and Rājarāja III. (Nos. 38 to 41).

In the Chōla inscriptions the name of the village is Manīmaṅgam (Nos. 27, 28, 30 to 41) and, in Sanskrit verses, Ratnāgrahara¹⁷ (Nos. 27 and 40) or Ratnagrama (No. 27). In the time of Rājakēśarīvarman it was named Lōkāmahādevi-chaturvēdimāṅgam (No. 27), in that of Rājadhirāja, Rājēndra and Virarājēndra I. Rājačhālamani-chaturvēdimāṅgam (Nos. 28 to 30) and in that of the remaining kings Pândiyānaiirumādi-veṇ-kanḍa-S ś ś a-chaturvēdimāṅgam.¹⁸ In three inscriptions of the 18th year of Rājarāja III. we find the fresh surname Grāmaśikhāmani-chaturvēdimāṅgam (Nos. 39 to 41). The village was included in Jaṅkōnda-Chōla-mandalam (Nos. 28 to 30, 32 to 39, and 41). Down to the time of Virarājēndra I. it belonged to Māgaṇūr-nādu (Nos. 28 to 30), a subdivision of the district of Śēṅgāttu-kōṭṭam (Nos. 27 to 30). The later Chōla inscriptions assign it to Kuṅgattur-nādu (Nos. 31 to 39 and 41), a subdivision of the district of Puliyūr-kōṭṭam (Nos. 39 and 41), which was named Kulōttunga-Chōla-valanādu (Nos. 31 to 36, 38, 39 and 41) after Kulōttunga-Chōla I.

The ancient name of the Rājakōḍa-Perumāl temple was Śrīmad-Dvārāpatī (Nos. 28 to 30) or Śrīmad-Dvārāpuridēva (No. 27), i.e. 'the lord of the prosperous city of Dvārā,' the residence of Kṛṣṇa in Gujārāt. The Tamil equivalent of Śrīmad-Dvārāpatī is Vaṇḍuvarāpatī (Nos. 31 and 33 to 39). Other names of the temple were Śrī-Kāmakōdi-Vinnagar¹¹ (Nos. 28 to 30), Puravuvari-Vinnagar (No. 32) and Tiruvāykkulam (Nos. 33 and 36).

² The ancient name of this temple was Tiruvāyappāḍi; see below, p. 84, note 5.
³ Ratna is synonymous with maṇi, the first portion of the name Maṇimāṅgam.
⁴ *I.e.* the Brāhmaṇa settlement (called after) the Chōla who twice saw the back of (i.e. defeated) the Pāṇḍya. Instead of veṇ-koṇḍa, two inscriptions (Nos. 31 and 38) read veṇ-koṇḍa, and two others (Nos. 33 and 35) meṇ-koṇḍa.
⁵ See above, p. 2 and note 3.
⁶ Māgaṇūr was a hamlet on the west of Maṇimāṅgam; see No. 27, text line 3, and No. 33, text line 21.
⁷ Compare Ep. Ind. Vol. IV. p. 6, note 4. Śēṅgāḍu is a village in the Conjeevaram taluka (No. 250 on the Madras Survey Map).
⁸ Kuṅgattur is probably the modern Kuṅgattur, No. 248 on the Madras Survey Map of the Sādāpēṭ taluka.
IV.—MANIMANGALAM INSCRIPTIONS.

No. 27.—On the south wall of the shrine in the Rajagopala-Perumal temple.

This inscription is dated in the 6th year of the reign of the Chōla king Rājakēsari-
varman¹ (l. 2). It opens with two Sanskrit verses, which state that a person whose name
is not given made a grant to the Vishnu temple at Rata nägrahāra or Rata nägrāma, i.e.
Manimangalam. From the following Tamil passage it appears that the donor had purchased
the land from the inhabitants of Manimangalam. The grant consisted of 4,000 kuli of
land, of which 2,000 were situated on the west of Manimangalam and south of Kulattūr, the
modern Kolattür.² The remaining 2,000 kuli were situated on the south of Manimangalam
and east of Amanpakkam—the modern Ammanambakkam.³

In this archaic inscription the virama is marked above several letters by a dot (pulli),
just as in the modern Tamil print. The Grantha ūd of pranāśa (l. 1) is expressed by a
compound letter which differs from the Tamil ūd.⁴

TEXT.

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1 See above, p. 2, note 4.
² No. 330 on the same map.
³ Read ɐmante."-13.
⁴ Read a̱mante."-9.
⁵ Read a̱mante."-6.
⁶ Read a̱mante."-12.
⁷ Read a̱mante."-10.
⁸ Read a̱mante."-9.
⁹ See above, No. 24, text line 7.
TRANSLATION.

(Line 1.) Hail ! Prosperity !
(Verse 1.) Resplendent is (the village) whose famous name is Ratnāgrahāra (and which is) an embodiment of the union of the two goddesses of learning and prosperity, able to remove distress, of lovely fame (and) an ocean of all gems — noble qualities.

(V. 2.) (He) founded, for as long as the moon and the stars endure, a perpetual enjoyment (bhūga) of the god who resides in (the temple of) Śrīmad-Dvārā in the agrahāra of Ratnāgrāma.

(Line 2.) In the 6th year (of the reign) of king Rājakēsarivarman, we, the great assembly of Manimaṅgalam, alias Lōkamahādēvi-chaturvēdimangalam, (in the district) of Śēṅgāṭṭu-kōṭṭam, sold (the following) land to (the temple of) Śrīmad-Dvārā-puridēva in our village.

(L. 3.) Two thousand kūli, enclosed within the following four boundaries: — (The eastern boundary is) to the west of the boundary of Māgaṇūr, a hamlet on the west (of our village); (the southern boundary is) to the north of the bank of the Periyaputtēri (tank); the western boundary (is) to the east of the Kalichchāṅgal (channel); and the northern boundary (is) to the south of the boundary of Kūḷattūr.

(L. 4.) Two thousand kūli of land below the Puttēri (tank) at (?) Pērūr, a hamlet on the south (of our village), enclosed within the following four boundaries: — The eastern boundary (is) to the west of Kuḍumbidiḥupādagam; the southern boundary (is) to the north of the Maṅkkāl (channel); the western boundary (is) to the east of the boundary of Amaṅ[p]a [kka]m; and the northern boundary (is) to the south of the bank of the tank.

(L. 7.) Altogether four thousand kūli were given, for as long as the moon and the sun exist (and) free of taxes, by us, the great assembly.

(L. 8.) On this land we shall not be entitled to claim any taxes, . . . . forced labour (veṭṭi), vēṭi and kānun.⁹

(L. 9.) We, the great assembly, agree that each of those who claim (them) shall pay a fine of twenty-five kalāṇju of gold.

(L. 10.) (This charity is placed under) the protection of the Śrī-Vaishnavas.

NO. 28.—ON THE NORTH AND WEST WALLS OF THE SHRINE IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 29th year of Rājakēsarivarman, aśa Rājādhīrājadēva, surnamed Jayaṅkoṇḍa-Chōla (l. 7).⁸ It opens with a panegyrical account of the king’s deeds. The text of this passage has been settled by comparison with the corresponding introductions of three other inscriptions, viz. —

1. Tk. = an inscription of the 29th year in the Śvetāranyēśvara temple at Tiruvēṅkāḍu in the Tanjore district (No. 114 of 1896).

¹ The name of the donor is not stated.
² From this channel is probably derived the name of the modern village of Kārisāṅgal (No. 319 on the Madras Survey Map of the Conjeeveram taluka), south of Mapimangalam.
³ Compare above, No. 12, text line 8.
⁴ The verb matpē, which occurs also in Vol. I, Nos. 82 and 83, evidently means ‘to pay a fine;’ compare above, p. 28, note 3.
⁵ On this title see above, Vol. II. p. 312 f.
2. Tr.= an inscription of the 31st year in the Ādhipuriśvara temple at Tiruvoṭṭiyūr near Madras (No. 107 of 1892).

3. Tai.= an inscription of the 32nd year in the Pañchanadévara temple at Tiruvaiyāḷ near Tanjore (No. 221 of 1894).

Among the achievements of Rājadhirāja the subjoined inscription mentions that he “destroyed the palace of the Chalukya king in the city of Kampili” (l. 6). As I have said before, this statement enables us to identify Rājadhirāja with the king who, according to the Kaliṅgattu-Parami (vii. 26), “planted a pillar of victory at Kampili,” and to place his reign immediately after that of Rājendra-Chōḷa I. and before that of Parakāśarivarman, alias Rājendra-Chōḷa. Rājendra-Chōḷa I. ascended the throne in A.D. 1001-2 and reigned until at least A.D. 1032. An inscription at Minigal proves that Rājadhirāja’s anointment to the throne took place in A.D. 1018. This would be about the 17th year of the reign of his predecessor Rājendra-Chōḷa I. Consequently, Rājadhirāja appears to have been the co-regent of the latter and cannot have exercised independent royal functions before the death of the other. It is in perfect accordance with this conclusion that his inscriptions which have been discovered so far are all dated in the later years of his reign, viz. between the 26th and 32nd years.

The introduction of the subjoined inscription states that Rājadhirāja appointed seven of his relatives to be governors over the Chērā, Chalukya, Pândya and Gaṅga countries, the island of Ceylon, the Pallava country, and Kanyakubja (l. 1). This statement is evidently exaggerated, at least as far as it refers to the Chalukya dominions and Kanyakubja. Next are mentioned three Pândya kings (l. 1f.). The first of them, Mānabharaṇa, was decapitated; the second, Vīra-Kērala, was trampled down by an elephant; and the third, Sundara-Pândya, was expelled to Mullaiyūr. Further, Rājadhirāja killed an unnamed king of Vēṇādu, i.e. Travancore, and three princes of Irāmaguḍam (?). Having routed the Chērā king, he followed the example of his ancestor Rājarāja I. in destroying the ships at Kāndalur-Salai (l. 2f.).

Then followed a victorious war against Āhavamalla, Vikki, Vijayāditya and Sāngamāyāņ, which was led by a general named Kērudaṇ, and in the course of which two of Āhavamalla’s officers, named Gaṇḍappayaṇ and Gaṅgādhara, were killed and the city of Kolippākkai was set on fire (l. 3f.). Kolippākkai, or, in Kanarese, Kolippāke was included in the territory of the Western Chālukyas, and Āhavamalla, Vikki and Vijayāditya are identical with the Western Chālukya king Āhavamalla-Sōṃēśvara I. (A.D. 1044 and 1068) and two of his sons, Vikramāditya VI. (A.D. 1055-56 and 1076 to 1126) and Vishnuvardhana-Vijayāditya (A.D. 1064 to 1074). The next of Rājadhirāja’s expeditions cost their crowns to four kings of Ceylon, viz. Vikramabāhu, Vikrama-Pāṇḍya, Vira-Śalāmēṉ, and Śrivallabha Madanaraṇa (l. 4 f.). The second of these is said to have ruled over the southern Tamil country before taking possession of Ceylon, the third to have originally ruled over Kanyakubja,
and the fourth to have taken refuge with a certain Krishña. Worst of all fared Vira-
Śalāmēgaṇ. The Chōla king seized his elder sister and his daughter (or wife)¹ and cut off
the nose of his mother, and the Ceylon king himself fell in battle. An independent and
somewhat different account of these struggles is given in the 56th chapter of the Mahāvaṁśa,²
which mentions successively the reigns of Vikramabāhu, who is supposed to have reigned
from A.D. 1037 to 1049, Vikrama-Pāṇḍu (A.D. 1052 to 1058), Jagatipāla (A.D.
1053 to 1057), and Parākrama-Pāṇḍu (A.D. 1057 to 1059). Of Jagatipāla it is said that
he came from the city of Ayōdhya, that the Chōla king was killed by the Chōlas, and
whose elder sister and daughter were carried away by them. It remains uncertain
whether he was a native of Kanyakubja (Kanauj) or Ayōdhya, as stated respec-
tively in Rājadhirāja’s inscriptions and in the Mahāvaṁśa. The fourth king, Śrivallabha³
Madanarāja, is perhaps the same as the Parākrama-Pāṇḍu of the Mahāvaṁśa, who is said to
have been killed by the Chōlas.

On a second raid to the north Rājadhirāja defeated four chiefs, whose names are given,
but whom I cannot identify, and destroyed the palace of the Chalukya king at Kampilī
(I. 5 f.), a place in the Hosapēṭē taluka of the Bellary district, which is also mentioned in a
Western Chalukya inscription.⁴

As I have stated before (p. 39 above), Rājadhirāja was the elder brother of his successor
Parakēśarivarman, alias Rājendradēva, and met with his death in the battle of
Koppam. Hence I suspect that it is Rājadhirāja who is meant in a Western Chalukya
inscription of A.D. 1071 at Anṇigere in the Dhārwar district, which states that “the
wicked Chōla, who had abandoned the religious observances of his family, penetrated
into the Belvola country and burned the Jaina temples which Ganga-Permaiḍi, the lord of the
Ganga-mаṇḍala, while governing the Belvola province, had built in the Anṇigere-naḍu,”
and that “the Chōla eventually yielded his head to Sōmēśvara I. in battle, and thus,
losing his life, broke the succession of his family.”⁵ “The record adds that the temples
were subsequently restored by the Maṇḍalika Lakshmadēva.”⁶

According to Professor Kielhorn’s calculation,⁷ the date of this inscription (I. 7 f.)
corresponds to Wednesday, the 3rd December A.D. 1046. On this day the villagers made
over to the temple 2,200 kūṭi of land and received in exchange 100 kāśu from the temple
treasury.

Text.


¹ See below, p. 56, note 6.
² Wijesinha’s Translation, p. 91 f.
³ Two princes of the name Śrivallabha, who belong to a later period, are mentioned in chapters lix. ff. of
the Mahāvaṁśa.
⁴ See Dr. Fleet’s Kanaraś Dynasties, second edition, p. 454.
⁵ Ibid. note 8, and p. 443.
⁷ Read एड प.
⁸ The same inscriptions read जेप शोर. ¹¹ The same inscriptions read शोरवेदेर.
¹² Read रेदेवेदेर.
IV.—MANIMANGALAM INSCRIPTIONS.

1. Tr. and Tai. read செய்யவும் விளக்கும்.
2. Tr. and Tai. read சாத்துவம்.
3. Tr., Tr., and Tai. read செய்யவும்.
4. Tr. and Tai. read சாத்து.
5. Tr. and Tai. read செய்யவும்.
6. Tr. and Tai. read சாத்து.

8. Tr. and Tai. read மற்றும்.
9. Tr. and Tai. read மற்றும்.
10. Tr. and Tai. read மற்றும்.
11. Tr. and Tai. read மற்றும்.

12. Tr. and Tai. read மற்றும்.
13. Tr. and Tai. read மற்றும்.
14. Tr. and Tai. read மற்றும்.
15. Tr. and Tai. read மற்றும்.
16. Tr. and Tai. read மற்றும்.
17. Tr. and Tai. read மற்றும்.
18. Tr. and Tai. read மற்றும்.
19. Tr. and Tai. read மற்றும்.
20. Tr. and Tai. read மற்றும்.
21. Tr. and Tai. read மற்றும்.
22. Tr. and Tai. read மற்றும்.
23. Tr. and Tai. read மற்றும்.
24. Tr. and Tai. read மற்றும்.
No. 28.—Inscription of Rajadhikaja.

Translation.

(Line 1.) Hail! Prosperity! While the goddess of the earth was beaming under his fringed white parasol, which resembled the moon in beauty, (the king) wedded the goddess of fortune, wielded the sceptre, and destroyed the dark Kali (age).

(He) bestowed crowns of brilliant jewels, adorned with gold, on his father's younger brother, (his) glorious elder brother, his distinguished younger brothers,¹⁸ and his royal sons who knew the (right) path, (along with the titles) 'Vañavān'¹⁹ of great beauty, 'Vallavaṇ',²⁰ 'Miṇavāṇ',²¹ 'Gaṅgaṇ,' 'the king of the people of Lāṅkā,' 'Pallavaṇ (who

¹ Read 氪 donating.
² The last ₹ is entered above the following र.
³ The syllables शङ्कः are entered below the line.
⁴ Read ཐ.
⁵ Read त.
⁶ Read गानेज.
⁷ Read त्रिमाण.
⁸ Read अग्नि.
⁹ Read त्रिचर.
¹⁰ Read व.
¹¹ Read त्रिचर.
¹² Read त्रिचर.
¹³ Read त्रिचर (?).
¹⁴ Literally, 'young princes.'
¹⁵ This is a title of the Chalukya kings.
wears) golden ankle-rings, ' (and) 'the protector of the people of Kannakucchhi (Kanyakubja),,' and granted to these (relatives) of great renown the dominions of those (hostile kings). 1

Among the three allied kings of the South (i.e. Pandyas),— (he) cut off on a battle-field the beautiful head of Manabharana, (which was adorned with) large jewels (and) which was inseparable from the golden crown; 2 seized in a battle Vira-Keralan whose ankle-rings were wide, 3 and was pleased to get him trampled down by his furious elephant Attivirana; 4 and drove to the ancient Mullisivur Sundara-Pandiyar of endless great fame, who lost in a hot battle the royal white parasol, the bunches (of hair) of the white yak, and the throne, and who ran away,— his crown dropping down, (his) hair being dishevelled, and (his) feet getting tired.

(L. 2.) (He) sent the undaunted king of Venadu to the country of heaven and destroyed in anger the three (princes) of the famous Iranaugudam.

While the strong Vallavan (i.e. Chera) was attacked by pains in the bowels, fled from his country and hid himself in the jungle, (the Chola king) destroyed (his) ships (at) Kanda-lar-Salai on the never decreasing ocean as (easily as he) would have put on a beautiful fresh flower of the vangala (tree).

(L. 3.) When even Athavamallan became afraid; when Gandappayan and Gangadhara, (who belonged) to his army, fell along with (their) elephants (whose temples) swarmed with bees, (in a battle) with the irresistible army of Kevudan; (and) when the (two) warriors of great courage—Vikki and Vijayadityan, Sangamayan of great strength, and others retreated like cowards,— (the Chola king) seized (them) along with gold of great splendour and with horses, elephants and steeds, achieved victory in his garment, 5 and caused the centre of Kolippakkai, (a city) of the enemies, to be consumed by fire.

(L. 4.) With a single unequalled army (he) took the crown of Vikrama-bahu, the king of the people of Lankâ on the tempestuous ocean; the crown—of large jewels, (belonging to) the lord of Laankâ, Vikrama-Pandiyar, who, having lost the whole of the southern Tamil country which had previously belonged to him, had entered Ilam (surrounded by) the seven oceans; the beautiful golden crown of the king of Simhala, Vira-Salamegan, who, believing that Ilam (surrounded by) the ocean was superior to the beautiful Kannakucchhi (Kanyakubja) which belonged to him, had entered (the island) with his relatives and (those of) his countrymen who were willing (to go with him), and had put on the brilliant crown; who, having been defeated on the battle-field and having lost his black elephant, had fled ignominiously; and who, when (the Chola king) seized his elder sister along with (his) daughter 6 and cut off the nose of (his) mother, had returned in order to remove the disgrace (caused) thereby, and, having fought hard with the sword, had perished in a hot battle; and the extremely brilliant crown of large jewels, (belonging to) the king of Ilam, Srivallavan (Srivallabha) Madanasrana, who had come to Kannara (Krishna) and taken up (his) abode (with him).

1 Is. of the Chera, Chalukya, &c.
2 This seems to mean that the head, which had been cut off, was paraded with the crown on it.
3 oor + saveh seems to mean 'of long measure.'
4 Is. 'the elephant among elephants;' or 'warding off elephants.' Compare Arivadraja, the name of the elephant of the Pallava king Paramesvaravarman I.; above, Vol. I. p. 154.
5 This may perhaps mean that he did not undress and rest until he had caught and defeated his enemies.
6 Or 'wife.' Kadalai means both.
Having led for the second time a warlike army into the northern region, (the Chōla king) defeated in battle Gandar-Dinakaran, 1 Nāraṇyan (Nārāyana), Kanavadi (Gaṇapati), Mādusādan (Māduṣādana), (who wore) a garland of flowers (surrounded by) bees, and many other kings, and caused to be destroyed the palace of the Śalukkiyar 2 in the city of Kāmpili, whose gardens diffuse fragrance.

The tribute paid without remissions by the Villavar (Chēra), Miṅavar (Pāndya), Vēlakular, 3 Śalukkiyar (Chalukya), Vallasar, 4 Kauṣālar (Kōsala), Vaṅgaṇar, 5 Konganar (Konkana), Śindurar, 6 Aiyanar, Śīgalar (Śimhala), Paṅgalar, 7 Andirra (Andhra) and other kings, and the riches collected (as) the sixth share (of the produce) of the earth (he) had measured out, and gladly gave away, to those (versed in) the four Vēdas (i.e. to the Brāhmans). In order to be famed in the whole world, (he) followed the path of Manu and performed the horse-sacrifice.

In the 29th year (of the reign) of (this) king Rājakēśarivarman, alias the lord Śrī-Rājadēva, who was seated on the royal (throne and who had obtained) very great fame (under the name) Jayānkonda-Sōlaṇ— we, the great assembly of Manimaṅgalaṁ, aliās Rājāsālāmi-chaturvēdaṁgaḷam, in Māgaṇi-nādu, (a subdivision) of Śēṅgāṭṭu-kōṭṭam, (a district) of Jayānkonda-Sōla-mandalam, being assembled, without a vacancy in the assembly, 8 in the Brāhmaṇsthāna, 9 in our village on the day of Śravana, which corresponded to a Wednesday and to the second tīthi of the first fortnight of the month of Dhanuṣ, ordered (as follows).

Having received on interest one hundred kōśu from the treasury (of the temple) of Śrimad-Dvārapati, aliās Śrī-Kāmakkōdi-Vinnagar-Ālyār in this village, (we) gave, against the interest accruing from these one hundred kōśu, for (providing) the offerings and the expenses of the worship of this god, the following land as temple land, with the enjoyment of revenue and taxes, 10 (and) having exempted (it) from taxes. Three hundred kuḷi of cultivated land to the north of (the road called) Perunvalvadi (and) to the east of the channel above the 'Bignoniam field' (Pādiri-kalōni); two hundred kuḷi of cultivated land to the west of the channel in the middle of the 'Bignoniam field'; one hundred and eighty kuḷi of cultivated land to the south of the Perunvalvadi (road) (and) to the east of the Maṅaiy-urudi channel at (the hill called) Ālaimeṇḍu; four hundred kuḷi of cultivated land to the west of the channel of the temple garden at the Ālaimeṇḍu (hill); two hundred kuḷi of cultivated land to the east of this channel; three hundred kuḷi of cultivated land to the west of the channel on the west of the tendu tree (Croton tiglias); four hundred kuḷi of cultivated land to the

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1. I.e. 'the sun among heroes.' As dinakara and aditya are synonymous, Gaṇjar-Dinakaran is the same as Gaṇjarāđītya. This was the name of a Śilāhāra feudatory of Vikramādiya VI. and Śīmēśvarā III.; see Dr. Fleet's Kanarese Dynasties, second edition, pp. 452, 456 and 547 f. But he cannot be meant here, as he flourished about 75 years after the present inscription.

2. I.e. the Chalukya king.

3. I.e. 'he of the elephant family.' Perhaps the Gaṅgas are meant; see Ep. Ind. Vol. IV. p. 177 and note 9.

4. This is another name of the Chalukyas; see above, p. 55, note 20. Hence a better reading would be Pallavar.

5. The king of Vaṅga (Bengal) is probably meant.

6. This seems to refer to the king of Sindhu (Sindhu).

7. Probably the same as Paṅgala (Bengal) and hence synonymous with Vaṅga; see note 6 above.

8. I.e. 'all members being present.'

9. The same term occurs in an inscription at Ukkal, p. 22 above.

10. This appears to be the meaning of irai-karatt-āṭṭu.
east of the road to (the tank called) Śundilēri;¹ and two hundred kuḷi, equal to two tadī, to the north of the Pāvaiyūr channel (and) to the east of the two hundred and fifty kuḷi of land (of the temple) of Tiruvaivyūtīdēvar;² altogether we gave, having engraved (this) on stone, two thousand and two hundred kuḷi³ of land (to) the god, with the enjoyment of revenue and taxes, to last as long as the moon and the sun, for (providing) the offerings and the expenses of the worship, having exempted (it) from taxes.

No. 29.—On the outside of the east wall of the inner prakara of the Rajagopala-Perumal temple.

Above, Vol. II. p. 303, I noticed two inscriptions of the 4th year of the reign of Parākēsarivarman, alūs Rājēndradēva. One of these is the subjoined inscription. It is dated on a week-day (l. 14 f.) which will probably admit of astronomical calculation as soon as a second, similarly dated record of the same reign may be discovered.⁴ The text of the historical introduction has been settled with the help of two other inscriptions, viz.—

1. Tv. = an inscription of the 4th year in the Bilvanāthēsvara temple at Tiruvallam in the North Arcot district (No. 190 of 1894).
2. Tm. = an inscription of the 8th year in the Vaidyanātha temple at Tiruvalavādi in the Trichinopoly district (No. 84 of 1895).

Like the inscriptions of his predecessor Rājādhirāja (p. 55 f. above) and those of his successor Virarājendra I. (p. 33 above), this inscription of Rājendra opens with a list of relatives on whom the king conferred certain titles (ll. 1 to 6). The recipients of these honours were a paternal uncle of the king, four younger brothers of his, six sons (?)⁵ and two grandsons (?).⁶ The fifth of the sons—Mudikondā-Chōla with the title Sundara-Chōla⁷—is perhaps identical with a prince of the same name and title, who is mentioned in the inscriptions of Rājendra's successor, Virarājendra I.⁸

Lines 6 to 12 give a detailed account of the battle of Koppam, which is only briefly noticed in the hitherto published inscriptions of Rājendra.⁹ His enemy Āhavamalla (-Sōmēśvara I.) is here expressly called Śalukki, i.e. the Chalukya king (ll. 7, 9 and 10). The Chōla king invaded Rāṭṭa-maṇḍalam and was met by Āhavamalla at Koppam. At first the advantage seems to have been on the side of the Chalukya king. Rājendra himself and his elephant were wounded by arrows, and the men who had mounted the elephant along with him were killed. But fresh troops were advanced and turned the fortune of the battle. Āhavamalla fled, and several of his officers fell. Among these the inscription mentions a younger brother of the Chalukya king—Jayasimha,¹⁰ Pulikēsin,¹¹ Daśapāman,¹²

¹ This name is derived from sunēlī, Mūmaṇa pudica.
² This name means 'the god of the holy Ayōdhya,' and apparently refers to a temple of Rāma.
³ By adding up the preceding amounts, only 2,180 kuḷi are arrived at: perhaps 20 kuḷi were added for rounding.
⁴ As the day of the year of the reign is mentioned besides the week-day, the calculation of the latter would also settle the very date of Rājendra's accession to the throne.
⁵ See below, page 62, note 9.
⁶ See below, p. 62, note 17.
⁷ The second son of the king also had the name Mudikonda-Chōla, but bore the title Vijayālaya.
⁸ See p. 33 above.
⁹ See above, p. 39, and Vol. II. p. 303.
¹⁰ This prince is not mentioned in the Western Chalukya inscriptions.
¹¹ This chief was named after the two Chalukya kings of the same name.
¹² This chief was named after Daśavarman or Yaśavarman, the younger son of Taila II. Daśavarman is a vulgar form of Yaśavarman; compare tuvaṛēya and tuvaṛēsa for ṛvaṛēya, Ep. Ind. Vol. IV. p. 180 and note 5.
Aśokaiyañ, Āraiyañ, Motṣaiyañ and Dāññi-Nulambañ, and among those who took part in the flight, Vāññiya-Rēvañ, Tuttan and Kûndamayañ. The first of these three chiefs is perhaps identical with the Haīhaya Mahāmudalēvarā Revaras, who is mentioned as a vassal of Sūmeśvara I, in an inscription of A.D. 1064-55. Among the spoil of the battle were many elephants, three of which are mentioned by name (I. 11), the banner of the boar, and two queens by name Śattiyavvai and Sāngappai (I. 12).

Finally, Rājendra despatched an army to Ceylon, where the Kālinga king Virā-Salāmēgañ was decapitated and the two sons of the Ceylon king Mānabharanañ were taken prisoners. Another Virā-Salāmēgañ, who is stated to have migrated to Ceylon from Kanyakubja, had been killed by Rājendra’s predecessor Rājādhīrañ. The same Chōla king had decapitated another Mānabharanañ, who was, however, a Pāñḍya king and not a king of Ceylon. The Mahāvamsa mentions two princes of the name Mānabharanañ, and two others of the name Kittisirimēgha. Mānabharanañ I. and Kittisirimēgha I. were nephews and sons-in-law of the Ceylon king Vijayabāhu I. (chapter lix. verses 42 and 44). His queen Tilokasundari was a princess of Kālinga (ibid. verse 29 f.). Mānabharanañ and Virā-Salāmēgañ in the subjoined inscription might correspond to Mānabharanañ and Kittisirimēgha in the Mahāvamsa, and the reason why Virā-Salāmēgañ is styled a Kālinga king in the inscription might be the fact that his mother-in-law was a Kālinga princess according to the Mahāvamsa. On the other hand king Vijayabāhu I. is supposed to have reigned from A.D. 1065 to 1120, and Vikkamabāhu I., in whose time Mānabharanañ I. and Kittisirimēgha I. usurped the government of Ceylon, from A.D. 1121 to 1142, while Rājendra and Virā-Rājendra I. have to be accommodated between A.D. 1050 and 1070. Consequently, Mānabharanañ and Virā-Salāmēgañ in the inscription must be distinct from, and prior to, Mānabharanañ I. and Kittisirimēgha I. in the Mahāvamsa. But, as I have previously stated (p. 39 above), the conquest of Ceylon by Rājendra is established by the existence of an inscription of his in that island.

The subjoined inscription records that the villagers received an unspecified sum from Kāmakkavvaiyal, the mother of the Senapati Jayaṅkonda-Chōla-Brahmādhīrañ, and granted in return a piece of land at Amanpākkam—the modern Ammaqamākkam—on the south of Manimāṅgalam to the temple. This land was situated “to the south of the land that has been formerly granted to this god by a stone inscription.” The reference is to an inscription of Rājakīśarivarman (No. 27 above), which registers a grant of land on the south of Manimāṅgalam and east of Amanpākkam.

**TEXT.**

1 2 3 4 5 6 7 8 9 10 11

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1 This may have been a Pallava chief of Nalambapādi; see Ep. Ind. Vol. IV. p. 180 and note 3.
2 Dr. Fleet’s Kanarese Dynasties, second edition, p. 499.
3 See page 56 above.
4 See ibid.
5 He became the father of king Parakkamabāhu I.; see chapter lxxi. verse 52.
6 Verse 46 mentions three of her relations, Madhukarṇava, Bhimarāja and Balakkāra.
7 See page 32 above.
8 See above, p. 50 and note 3. Tm. reads Qāsūciśas.
9 Read hQāsūciśas.
10 Tv. and Tm. read uṣasāḥ. Tv. and Tm. read hQāsūciśas.
1. Ty. and Tm. read கொண்டு.
2. Ty. reads கொண்டு[டு]*, read கொண்டு[டு]ம்.
3. Ty. and Tm. read கொண்டு.
5. Tm. reads கொண்டு.
6. Tm. has கொண்டு[டு]*; read கொண்டு[டு]ம்.
7. Read கொண்டு.
8. Tm. reads கொண்டு[டு]*, read கொண்டு[டு]ம்.
9. Ty. and Tm. read கொண்டு.
10. Tm. reads கொண்டு[டு]*, read கொண்டு[டு]ம்.
11. Tm. reads கொண்டு[டு]*, read கொண்டு[டு]ம்.
12. Tm. reads கொண்டு[டு]*, read கொண்டு[டு]ம்.
13. Ty. and Tm. read கொண்டு.
14. Ty. and Tm. read கொண்டு.
15. Ty. and Tm. read கொண்டு.
16. Ty. and Tm. read கொண்டு.
17. Ty. and Tm. read கொண்டு.
18. Ty. and Tm. read கொண்டு.
19. Ty. and Tm. read கொண்டு.
20. Ty. reads கொண்டு.
22. Ty. reads கொண்டு.
23. Ty. reads கொண்டு.
24. Ty. reads கொண்டு.
(Line 1.) Hail! Prosperity! While the goddess of fortune and the great goddess of the earth became his great queens, (the king) raised on high (his) brilliant white parasol and uprooted the powerful Kali (age).

1 Read கன்று.
2 Read பக்து.
3 Read பக்து.
4 Read பக்து.
5 Read பக்து.
6 Read பக்து.
7 Read பக்து.
8 Read பக்து.
9 Read பக்து.
10 Read பக்து.
11 Read பக்து.
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Translation.
IV.—MANIMANGALAM INSCRIPTIONS.

(IHe) bestowed high crowns, resplendent with large jewels, on Gaṅgai-konda-Śoḷaṅ, who was the younger brother of his father (and who was) powerful in defeating (his enemies), (with the title) Iru-māḍi-Śoḷaṅ of exuberant valour; among his royal younger brothers of warlike strength, on the victorious Mum-maḍi-Śoḷaṅ, (with the title) Śoḷa-Pāṇḍiyar, whose valour conquers (enemies) on the battle-field; on Vīra-Śoḷaṅ, the lord of Kōli (i.e. Uraiyūr), who wore ankle-rings, (with the title) Karikāla-Śoḷaṅ (who is) praised on earth; on Madhurāntakaṅ, whose strong and broad hand (wielded) the sword in warfare, (with the title) Śoḷa-Gaṅgaṅ; on Parāntakaṅ, whose valour was combined with strength of shoulders, (with the title) Śoḷa-Ayōtiyārājaṅ; among (his) sons, who regarded with kindness (their enemies?) in distress, on Rājendhra-Śoḷaṅ, (who was) praised on this earth, (with the title) Uttama-Śoḷaṅ; on Mudikonda-Śoḷaṅ, (who wore) a garland of opening buds (as) an ancient (i.e. hereditary) ornament, (with the title) the brave Vijaya-āyāyaṅ; on Śoḷa-Kēraḷaṅ, (who possessed) very tall elephants with spotted foreheads, (with the title) Śoḷa-Kēraḷaṅ (who holds) a long bow; on Kadārāṇkonda-Śoḷaṅ of great valour, (with the title) Śoḷa-Janakārājaṅ in whom the eminence of the race of the Sun rests; on Mudikonda-Śoḷaṅ, who conquered the earth (surrounded by) the roaring ocean (and who was) praised by many, (with the title) Sundara-Śoḷaṅ; on Iṛaṭṭapādikonda-Śoḷaṅ, (who was) the rock of support to pure Tamil, (with the title) Śoḷa-Kaṇṭakuchchhiyārājaṅ, the lord of the ancient earth; then, among the sons of his sons, on Madhurāntakaṅ, who was (i.e. resembled) the great sun (and who wore) sounding ankle-rings, (with the title) Śoḷa-Vallabhaṅ (who leads) a victorious army; and on the matchless Aṇaichchēvagāṅ, whose hand (held) a strong bow, (with the title) Nṛipendra-Śoḷaṅ.

1 The same was a surname of Rājendra-Čoḷa I. and the name of a son of Virarājendra I.; see p. 33 above, and Ind. Ant. Vol. XXI. p. 323.
2 The same had been a surname of Rājarāja I.; see above, p. 22 and note 11.
3 See above, Vol. II. p. 360 and notes 3 and 4.
4 Karikāla had been the name of an ancient Chōla king; see ibid. p. 377 f.
5 The same was the name or surname of three Chōla kings (Ep. Ind. Vol. IV. p. 331) and the name of a son of Virarājendra I. (p. 33 above).
6 Chōḷasgāṅga was also a surname of the Eastern Gaṅga king Anantavarman; Ind. Ant. Vol. XVIII. p. 161.
7 Parāntakaṅ had been the name of two Chōla kings; see the Table on p. 112 of Vol. I. above.
8 I.e. the Ayōdhya king (viz. Rāma) among the Chōlas.
9 The word kāḷol may also mean ‘friends.’
10 The same appears to have been a surname of Rājendra-Čoḷa I. This may be concluded from the surname of one of his officers; see p. 14 above.
11 This had been the name of the ancestor of the ruling Chōla dynasty; see above, Vol. II. p. 379.
12 Compare the territorial designation Śoḷa-Kēraḷa-mpaṇḍalam, p. 91 above.
13 I.e. the Chōla who conquered Kaṭāram; this figures among the conquests of Rājendra-Čoḷa I.; see above, Vol. II. p. 105 f.
14 Janaka is the name of Rāma’s father-in-law; compare note 8 above.
15 I.e. the Chōla who conquered Raṭṭapāḍi, which figures among the conquests of Rājarāja I. and his successors.
16 A similar title had been conferred by Rājādhirāja on one of his relatives; see p. 56 above.
17 Or, ‘the friends of his friends;’ see note 9 above.
18 Another Madhurāntaka was mentioned before as one of the king’s younger brothers.
19 Vallabhaṅ was a title of the Chalukya kings; compare above, p. 55, note 20.
20 This name means ‘a mahout.’
(L. 6.) While (the Chōla king) was resplendent on earth, the proud and furious Śālukki (i.e. Chalukya king) Āhava[mallan], — having heard the substance of the report that the Vajavana (i.e. the Chōla king), desirous of war, had started (from his country), had reached Iruṭṭa-māṇḍalam, (whose inhabitants are) very brave, and had destroyed many rivers (1), districts and towns,— exclaimed: “This (is) a disgrace to me!,” sprang up, (his) eyes burning (with rage), went into Koppan, the strength (of whose position is) hard to describe, (and) commenced to attack the enemy.

(L. 8.) At that time, when the shower of his (viz. Āhavamalla's) straight arrows pierced the forehead of his (i.e. the Chōla king's) elephant, his royal thigh, and (his) shoulders which resembled hillocks, and when the warriors wearing ankle-rings, who had mounted the elephant along with him, fell, (the Chōla king) distributed (on the battle-field) many matchless warlike regiments (which had) not (yet been) detached, and transported to heaven, Jayaśinga, (who was) the younger brother of that strong Śālukki, the warlike Pulikēśi, and Dāsapaṇmaṇ, (who wore) a garland; among proud princes: the chief (Mandātin) Aṭōkaiya, Araiya, who ruled (with) great fame which was well deserved, Moṭṭaiya, (who wore) a garland of half-open (buds) full of honey, Naṇṇi-Nūrāmbaṅ of great valour, and other princes without number.

(L. 10.) The Śālukki was defeated,— with Vaṇṭiya-Rēvaṅ, Tuttan, (who had) a powerful army, Kundamaya, whose army spoke (i.e. threatened) death, and other princes, — fled, trembling vehemently, with dishevelled hair, turning (his) back, looking round, and tiring (his) legs, and was forced to plunge into the western ocean.

(L. 11.) At that time (the Chōla king) captured in battle Śatrubhayāṅkara, Karabhādra, Mallabhādra and many (other) excellent elephants of noble breed, horses of lofty gait, herds of camels, the victorious banner of the boar and the other insignia of royalty, the peerless Sattiyavai, Sangappai and all the other queens, a crowd of women, and other (booty) which he (viz. Āhavamalla) had abandoned on that battle-field, and performed the anointment of victory.

(L. 12.) The king despatched a warlike army into the southern region, captured in Laṅkā, (surrounded by) the black ocean, Vira-Salāmēgaṇ, the king of the Kalingas, (who had) a powerful army, with (his) elephants (which resembled) the ocean, caused to be cut off (his head which wore) a brilliant crown, and seized on the battle-field the two sons of Māṇābharaṇaṅ, the king of the people of Laṅkā.

(L. 13.) On the 8th day of the fourth year (of the reign) of (this) king Parakēśarivarman, alias the lord Śrī-Rājēndrādēva, who (continually) increased very much (his) very great fame, — we, the great assembly of Rājaśālāmanichi-chaturvēdīmāṇḍalam in Māgaṇūr-nādu, (a subdivision) of Sēngatta-kōṭṭam, (a district) of Jaṅkonda-Sōla-māṇḍalam, being assembled, without a vacancy in the assembly, in the Brahmaśthāna-māṇḍapa in our village on the day of Bōhini, which corresponded to a Thursday and to the eighth titthi of the second fortnight of the month of Śūnka in this year, gave the following land to (the temple of) Śrīmad-Dvārāpati, alias Śrī-Kāmakkōdi-Vīṇṇagar-Aĺvār, in our village.

(L. 15.) Land at Amānpākkam, a southern hamlet of our village. The eastern boundary (of this land is) to the west of the Mānṅikkōl (channel); * the southern boundary (is) to the north of the Mānṅikkōl (channel); the western boundary (is) to the east of the

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1 See above, p. 57 and note 2.

* The same channel is mentioned in line 5 of No. 27 above.
Arulankuttam (pond) and of the field named Naṅgāśi; and the northern boundary (ii) to
the south of the bank of the Nakapputtrē (tank) at Palūvār and to the south of the
land that has been formerly granted to this god by a stone inscription.

(L. 18.) Having received funds (svam) from Kāmakava vaiyal, the mother of the
Śeṭāpati Jayāṅkaṇḍa-Sōla-Brahmadhirājar, we, the great assembly, are bound to
pay the taxes on this land for as long as the moon and the sun exist, and to give the whole
land enclosed within these four boundaries, the water-courses, the breaches (in the bands of
tanks), the trees overground and the wells underground.

(L. 21.) Having been present in the assembly and having heard the order of Kā-
rāmbiśeṭṭu Nārāyaṇa-Kramavittan, Chandra-da-[A]ttāi-Kramavittan of Irāyūr, and Sahanašt Mādhava-Kramavittan, who had distributed the blocks (karai) and inspected the blocks, I, Alaṅkārāṅ Śrīraman, the village-accountant of this village,
wrote (the above). This (is) my writing.

NO. 30.—ON THE NORTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 5th year of the reign of Rājakēśarivarman, alias
Virarājendradēva (I.), and on a week-day (l. 37) which will probably admit of astro-
nomical calculation if a second, similarly dated record of the same reign should be discovered.
It opens with a long and interesting historical passage, the first portion of which agrees on
the whole with the introduction of the Karuvār inscription of the same king (No. 20
above). But the statement that the king conferred certain titles on some relatives of his
(No. 20, ll. 1 to 3) is omitted here. For the reconstruction of the text of the fresh portion of
the introduction no materials are available besides the incomplete introduction of the
Takkōlam inscription and some stray fragments of the Gaṅgaikōnda-Sōlapuram
inscription.*

Virarājendra I. is said to have defeated the Kērāḷas at Ulagai, which seems to have
been a place on the western coast, and to have tied in his stables the elephants of the Chā-
lukyas and Pāṇdyas (l. 16 ff.). In a battle on the bank of an unspecified river he cut
off the heads of a number of chiefs, some of whom are mentioned by name, but cannot be
identified (l. 17 ff.). As the Gaṅga and Nulamba chiefs figure among them, they were
probably feudatories of the Western Chālukya king. Virarājendrā I. was going to exhibit
the heads of his victims at Gaṅgaikōnda-Sōlapuram, when his old enemy, the Chālukya king (Āhavamallā-Sōmēśvara I.), prepared to take revenge for his former defeat at
Kūḍal (or Kūḍalāṅgaman) and despatched an autograph letter, in which he challenged
the Chōla king to meet him once more at Kūḍal (l. 20 ff.). Virarājendrā I. proceeded to
Kāndai (or Karandai?), which seems to have been a place near Kūḍal, on the appointed
day. Though he waited there for a full month, his enemy did not put in his appearance,
but took to flight (l. 24 ff.). The Chōla king occupied and burnt Raṭṭa-pādi and planted
an inscribed pillar of victory on the Tungabhadrā river (l. 26 ff.).

Then follows a passage which states that Virarājendra I. appointed “the liar who came
on a subsequent day” to be Chālukya king or heir-apparent, and that, in derision, he
placed round the neck of the candidate a board on which was written that the bearer had
escaped execution by an elephant and had run away in public (l. 28 ff.). The Manimangal-

+ See above, p. 4, note 10.
# No. 2 (Tk.) and No. 4 (G.) on p. 31 above.

For a description of this battle see p. 37 above.
lām inscription does not name the person who was the object of this mockery. But an inscription of the 7th year of Virarājendra I. at Tirukkalukkunṟṟam (No. 175 of 1894) says that the king “tied (round the neck) of the Śaṅkki Vikramāditya, who had taken refuge at his feet, a necklace (kanṭhikā), (which) illumined the eight directions, and was pleased to conquer and to bestow (on him) the seven and a half lakṣ̣has of Raṭṭa-pāṭi.” Thus it appears that the Chalukya king or heir-apparent appointed by Virarājendra I. was Vikramāditya VI., the son of his enemy Áhavamalla-Sōmēśvara I., and that Vikramāditya’s coronation was not a mere sham act, as which it is represented in the subjoined inscription. As it is now an established fact that, after the wars between Sōmēśvara I. and Virarājendra I., the latter entered into friendly relations with Vikramāditya VI., it cannot be doubted any more that the Chōja king whose daughter, according to the Vikramāṅkavādācharita, became the wife of Vikramāditya VI., is identical with Virarājendra I.¹

The king next undertook an expedition into Vēṅgai-nādu, i.e. the country of Vēṅgi, which he had already conquered on a former occasion (l. 28). His army defeated the enemy “on the great river close to Viṣṇuvaravājai,” i.e. at Bevāda on the Krishṇa, proceeded to the Gōḍāvarī, and passed Kalinga and Chakra-kōṭṭa (l. 29 f.). The king bestowed the country of Vēṅgi on Vijayāditya (l. 30 f.). Formerly I identified this prince with the Eastern Chalukya viceroy Vijayāditya VII.² But Mr. Venkayya aptly suggests that he may be the same as Vishnuvardhana-Vijayāditya, a younger brother of Vikramāditya VI., who bore the title ‘lord of the province of Vēṅgi.’³

On his return to Gāṅgaikonda-Śoḷapuram the king assumed the surname Rājāḍhirājarāja and exhibited the booty which he had brought from the country of Vēṅgi (l. 31 ff.).

In lines 36 ff. the inscription records that 4,450 kuḷi of land near the village were granted to the temple by the Sēṇapati Jayaṅkonda-Chōla-Brahmādhirāja, whose mother had made the grant described in the preceding inscription of Rājendra (No. 29). The land had been purchased from the villagers by Maṅjippayaṇar,⁴ aśva Jayasimha-kulāntaka-Brahmamārāyar, the father of the Sēṇapati.

TEXT.

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¹ Lines 6 to 8: [Script in Tamil]
³ See page 37 above.
⁴ Dr. Fleet’s Kandahar Dynasties, second edition, p. 454, and above, p. 52 and note 8.
⁵ Above, Vol. II. p. 232.
⁶ A Davandīyaka named Maṅjippayaṇar had been decapitated by Virarājendra I.; see text line 18 of this inscription.
⁷ Read अग्रसरामनाम।
IV.—MANIMANGALAM INSCRIPTIONS.

5. மேல் பிள்ளாக்கல் கருள்விதன் வல்லா நேர்த்தல் கருள் என்றை [கருள்] என்றை என்றை [கருள்].

6. மறையில் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்] என்றை [கருள்].


9. மேல் பிள்ளாக்கல் கருள்விதன் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

10. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

11. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

12. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

13. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

14. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

15. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

16. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

17. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

18. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

19. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

20. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

21. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

22. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

23. மேல் பிள்ளாக்கல் வல்லா நேர்த்தல் கருள் என்றை [கருள்].

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1. Read பிள்ளாக்கல்.
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25 நான் என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

26 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

27 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

28 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

29 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

30 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

31 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

32 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

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34 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

35 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

36 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

37 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

38 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

39 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

40 என்று உறுதியை என்று கூறியுள்ள செவ்விஞ்சியும் [முட்டவில் எ] குடும்பத்திலும் இருந்து உள்ளார்கள் போர்த்து விளக்குகிறார்கள்.

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1 Read முட்ட.
2 Read முட்டாய் முட்டவில்
3 Tk. has முட்டச் செவ்விஞ்சி; read முட்டச் செவ்விஞ்சியும்.
4 Read என்று
5 Read என்.
6 Line 30 stands above the second half of line 29, and the inscription continues to run upwards as far as line 35 inclusive.
7 Read perhaps முட்டாய்
8 Read என்று.
9 G. reads முட்டவில்.
10 Read முட்டவில்.
11 Read முட்டவில்.
12 The letter இ is entered above the line.
13 Read முட்டவில்.
14 The இ is entered below the line.
15 Read முட்டவில்.
IV.—MANIMANGALAM INSCRIPTIONS.

41 [Read ०।] चक्षुशाली यशोदारा निष्कामते सविनया सत्यमपि तृतीया ॥

42 [Read ०।] दिनाधिकते स्तवस्तवविनायके विश्वामित्रस्य सरस्वती यद्विनायके ॥

43 [Read ०।] ताहमन्तरं तदेन दयालु हरिश्चandraस्य संस्कृते भिन्ने संस्कृते ॥

44 [Read ०।] किंतु तदं दण्डायते सरस्वतीस्य विश्वामित्रस्य संस्कृते भिन्ने संस्कृते ॥

45 [Read ०।] ताहमन्तरं तदेन दयालु हरिश्चandraस्य संस्कृते भिन्ने संस्कृते ॥

46 [Read ०।] ताहमन्तरं तदेन दयालु हरिश्चandraस्य संस्कृते भिन्ने संस्कृते ॥

47 [Read ०।] ताहमन्तरं तदेन दयालु हरिश्चandraस्य संस्कृते भिन्ने संस्कृते ॥

Translation.

[The first 15 lines agree with ll. 1—10 of No. 20 above.]

(Line 16.) When at Udagai the Kēralas were uprooted along with the infants of their family, ran away and plunged into the western ocean, (the Chōla king) despatched (his) elephants for a rare bath (in the ocean). (He) tied in the stables the Iraṭṭas (i.e. the Chalukyas) whose elephants were numberless, along with the elephants of the Kanṭṭiyas, which (he) had seized. (He) took the tribute which they paid, along with female elephants (which had) trappings, and returned.

(L. 17.) Having occupied (an island) surrounded by water, (he) cut off in a hot battle, which had been appointed near the river, the great heads of the following Dandāyukas: — Malliyanaṇa of great valour, Manjippayaṇa, Piramādeva (i.e. Brahmadeva), whose elephants dripped with rut, Āsākaiyana, (who wore) a fresh garland, Śattiyaṇaṇa of brilliant valour, Pattiyanaṇa, (the minister for) peace and war, Vīmayaṇa, (who wore) a fragrant, excellent garland (and who resembled) a rutting elephant, and Vāṅgaraṇa of great wisdom, (and the heads) of the Gaṅga (king), (who carried) a dreadful lance, of the Nūlamba (king), of the king of the Kāḍavas, and of the Vaidumbha king, the rut of whose elephants was diminishing (through fear).

(L. 20.) Before (the Chōla king) had nailed up (the heads of these princes in) the great city (called after) the great river Gaṅga, the Śālukki, who came from the race of the

1 Read ०।

2 Read ॥साधणकाशर।

3 Read ॥झाङ्खेर।

4 Instead of this, the Takkālam inscription reads Udagai, which seems to have been a city of the Pāṇḍyas; see above, Vol. II. p. 250, note 3.

5 Perhaps the author means 'the numberless elephants of the Iraṭṭas,' and not 'the Iraṭṭas whose elephants were numberless.'

6 This seems to be a designation of the Pāṇḍyas, in whose dominions Kaṇḍi, i.e. Cape Comorin, was situated.

7 A Māndāla Asākaiyana is stated to have lost his life in the battle of Koppam; see p. 68 above.

8 i.e. the Pallava chief of Nūlambapāti; compare above, p. 59, note 1.

9 i.e. the Pallava chief of Śējji (Śinga); see Ind. Ant. Vol. XXII. p. 143.


11 i.e. in Gaṅgāukōṇa-Sālāpuram.

12 i.e. the Western Chalukya king Āhavamalla-Sāmēvra I, who was already referred to in the description of the battle of Kūdalingam; see the translation on p. 37 above.
Moon, reproached himself, saying: — "It is much better to die than to live in disgrace," became troubled in mind, and declared that the same Kūḍal, where, previously, (his) sons and himself turned their backs and were routed, (should be the next) battle-field.

(L. 21.) In order that all might know (it), (he) wrote as preamble of a letter, which was hard to be despatched, the words: — "He who does not come to the appointed Kūḍal through fear, shall be no king; (but) a liar (who incurs) great disgrace in war," (and) gave (this letter) along with the order for despatch (?) to the liars of Iraṭṭa-pāḍi, who ordered Gâ[ka]ttan (to deliver it).

(L. 23.) He came, prostrated himself at the two feet (of the Chōla king), and declared (the contents of) the letter. The mind, the face and the two royal shoulders (of the king) became doubly brilliant with surpassing beauty and joy.

(L. 24.) (He) started and entered that battle-field. Not having seen the king of the Vallabhas (i.e. the Chalukyas) arrive at Kāndai, (he) waited one month after the appointed day. Then the liar ran away until his legs became sore, and hid himself in the western ocean, and each of the three: Dēvanāthaṇ, Sītī and Kēśi, turned their backs.

(L. 25.) (The Chōla king) subdued (in) war the seven and a half lakshmas of the famous Iraṭṭa-pāḍi, and kindled crackling fires. In order that the four quarters might praise (him), (he) planted (on) the bank of the Tuṅgabhadra a pillar (bearing) a description (of) his victory, while the male tiger, (the crest of the race) of the Sun, sported joyfully.9

(L. 26.) (The king) appointed the liar, who came on a subsequent day, as Vallabha (i.e. Chalukya king), and tied (round his neck) a beautiful necklace (kañṭhika).7 (He) wrote unmistakably on a board how (the Chōla king) had escaped the trunk of an elephant (which had) a cord (round its neck), and had run away with the knowledge (of all the people) of this earth. Then, on the auspicious day on which (the latter) attained to the dignity of Śalukki, (the Chōla king) tied on (his) breast (that board) and a quiver (of arrows) which was closed (and hence useless).

(L. 28.) Having moved (his camp), he declared: — "(We) shall not return without regaining the good country of Vēṅgai, which (we had formerly) subdued. You, (who are) strong, come and defend (it) if (you) are able!" That army which was chosen (for this expedition) drove into the jungle that big army, which resisted (its enemies) on the great river close to Viṣaiyavāḍai (and) which had for its chiefs Jānanāthaṇ,10 the Dandandayaka Rājamaṇḍaṇ, whose most elephants trumpeted in herds, and Mupparaṇaṇ.

1 Is. the ministers of the Chalukya king.
2 As rā and the secondary form of ś are expressed by the same character, the name of this place may have as well been Karandai.
3 Via. Āhavamalla, who had earned this epithet by not keeping the appointment at Kūḍal, which he had proposed himself.
4 Literally, 'which is hard to praise.'
5 The tiger was probably figured on the jaṭāvilambha, as on a pillar, which contains an inscription of Rājendra-Chōla, on the top of Mahēndragiri; see my Annual Report for 1896-96, p. 7.
6 An inscription of the 7th year at Tirukkalakkunram (see p. 65 above) shows that this 'liar' was Vikramādiya (VI.).
8 It seems that Vikramādiya VI. had been condemned to be trampled to death by a most elephant which was led by ropes, but that he escaped and was pardoned.
9 This is addressed to the king who held Vēṅgai at the time.
10 On a previous occasion Virarājendra I. had decapitated the younger brother of Jānanātha of Dharā; see p. 37 above.
IV.—MANIMANGALAM INSCRIPTIONS.

(L. 29.) His elephants drank the water of the Gāḍāvāri. (He) crossed even Kaliṅgam and, beyond (it), despatched (for) battle (his) invincible army as far as the further end of Sakkara-koṭṭam (Chakra-koṭṭam). ¹

(L. 30.) (He) re-conquered the good country of Vēṅgai and bestowed (it) on Vijayaṭīṭyayā on Vijayaditya, whose broad hand (held) weapons of war, (and) who had taken refuge at his lotus-feet.²

(L. 31.) Having been pleased to return speedily, (the Chōla king) entered Gaṅgapurī² with the goddess of victory, who had shown hostility in the interval,⁴ and there made (himself) the lord of the earth, (with the title) Rājādhārājā,⁵ in accordance with the observances of his (family).

(L. 32.) While (all) the kings on earth worshipped (his) feet and praised (him), (he) was seated on a throne of bright jewels and exhibited in order the heap of the great treasures which (he) had seized in the good country of Vēṅgai. (He) unlocked the rings and chains (of prisoners) and altered (his previously made) vow, according to which they ought to have lived (in confinement). (He) wielded a snectre which ruled (as far as) the limits of (the mountain) surrounded by snow (i.e. the Himālaya) and of Sētu (i.e. Rāmēsvaram), and illumined the earth.

(L. 34.) In the fifth year (of the reign) of (this) king Rājakēśarivarman, alias the lord Śrī-Virarājendradēva, who illustrated (by his conduct) the laws of Manus, which are hard to follow, and was seated on the royal (throne), (which he) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (as if) to say:—"Let (all) suppliants come!"

(L. 36.) We, the great assembly of Manimangalam, alias Rājaśālāmani-chaturvādimangalam, in Māgaṇūr-nādu, (a subdivision) of Śēṅgattu-koṭṭam, (a district) of Jayaṅkonda-Śōla-mandalam, having given alms (?) and being assembled, without a vacancy in the assembly, in the large mandapa (of) the Brahmasthāna⁶ in our village, on the day of Uttara-(Phāigun), which corresponded to a Monday and to the fourteenth ṛiti of the second fortnight of the month of Kanyā in this year, (gave to the temple) the following land, which we had formerly given on payment, free of taxes, to Manjippayanār, alias Jayasimhaṅkulaṅtaka-Brahmamārāy, the father of the Śenāpāti Jayaṅkonda-Śōla-Brahmādhirājar, the owner of a living (āsvita) in this village, and which he was enjoying as his property.

(L. 40.) An arca garden of two hundred and fifty kūli, which he had purchased, to the east of the large channel which flows from the large sluice of this village, (and) to the north of the Bhāratu channel, and four thousand and two hundred kūli to the east of the bank of the large tank, to the north of the channel (which flows from) the sluice of Panaiyandaṅjēri, to the south of the garden of Kōrāṅji Rudra-Krāṅnamūrti, and to the west of a large road, excluding other Dēvaṅkūrams,—altogether four thousand four hundred and fifty kūli by the rod (kōl) of this village were given to (the temple of) Śrīmad-Dvārāpati, (alias) Śrī-Kamakkōṭī-Vināṅgar-Āyalār in this village, for the expenses of the worship, by the Śenāpāti Jayaṅkıṇḍa-Śōla-Brahmādhirājar, the son of that Manjippayanār.

² See above, p. 68, note 11.
³ This passage was already quoted ibid. p. 232, note 3.
⁴ This is an admission of the fact that the Chōlas had experienced reverse.
⁵ The Gaṅgaṅkonda-Śōlapuram inscription reads [Rā]jādhārājan-Bājārāja.
⁶ See above, p. 63 and note 1.
(L. 41.) We, the great assembly, are bound to pay the taxes and to give these four thousand four hundred and fifty kuli of land to this Alevör for as long as the moon and the sun exist.

(L. 45.) Having been present in the assembly and having heard the order of Bhavandita-Sahasran of Pigandur, Tindakula-Madhava-Kramavittan of Aranaitppuram, and Madhava-Kramavittan of Yuni, who had distributed the blocks and inspected the blocks, I, Vaughtan Pakkaran (i.e. Bhaskara), the accountant of the village, wrote (the above). This (is) my writing.

No. 31.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription belongs to the 48th year of the reign of Râjakésarivarman, alias Kulottunga-Chôladéva (I.), and opens with the same introduction as two inscriptions at Kanchi, which I have published in Vol. II. (Nos. 77 and 78). It is dated on a week-day (L. 8) which, according to Professor Kielhorn's calculation, corresponds to Friday, the 25th January A.D. 1118. On this day a private person purchased from several other persons 1,050 kuli of land near the village and granted them to the temple, with the condition that the produce of the land might be used for defraying the cost of processions on new-moon days.

TEXT.

1. See above, p. 64 and note 3.
3. Two inscriptions at Kanchi (Vol. II. Nos. 77 and 78) read 600 vâlâ and 250 vâlâ.
4. The s is entered below the line.
5. The s is entered above and the w below the line.
6. Read 600 vâlâ.
7. Read 250 vâlâ.
8. The figure 2 looks almost like w, and it is not impossible that the actual date is 250 wâlâ.
9. Read 600 vâlâ.
10. Read 250 vâlâ.
11. The 600 of vâlâ and the 250 of wâlâ in line 11 are expressed by a compound letter.
IV.—MANIMANGALAM INSCRIPTIONS.

10  The word Qav [ ]  is entered above the line.
11  The letter  is entered above the line.
12  Read Qav.
13  The  of  is entered below the line.
14  The  of  is entered above the line.
15  The syllable  is entered above the line.
16  The  seems to be entered below the line.
17  The  of  is entered below the line.
18  The  of  is entered above the line.
19  Read ev.
20  The  of  is entered below the line.
21  Read ev.
22  The two letters  are entered below the line.
23  Read Qav (Qav ?).

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 48th year (of the reign) of king Rājakēśarivarman, alias the emperor of the three worlds, Śrī-Kulattunga-Sēlādēva, who,—while the goddess of fame became renowned (through him), while the goddess of victory was coveting (him), while the goddess of the earth became brilliant (with joy), (and) while the goddess with the (lotus) flower (i.e. Lakshmi) wedded (him), — had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to roll over all regions, so that the Mānivar (Pāṇḍyas) lost (their) firmness, the Villavar (Chēras) trembled, (and) the other kings were defeated and suffered disgrace; and who,
having anointed himself (in commemoration of his) victories, was graciously seated on the throne of heroes in union with (his queen) Ulaghudaiyal.

(L. 4.) The writing of us, the great assembly of Manimangalam, alias Pandiyana-xirumadiv-en-konda-Sala-chaturvedimangalam, in Kuṭattur-nādu, (a subdivision) of Kulottunga-Sala-valanādu.

(L. 6.) With the knowledge of Kesavapata (i.e. Kesava-Bhatta) of Allur and Tiruvāykkula-Pittan of Aranaiyam, the managers of the temple of Vaṇḍuvārapati-Emberumāṇ in our village,—in the [48]th year (of the king's reign), on the day of Satabhishaj, which corresponded to a Friday and to the second ṭīṭhi of the first fortnight of the month of Kumbha.

(L. 8.) In order that (the god) might be carried in procession at new-moon from this year forward as long as the moon and the sun exist, Nuḷappiyāru-[Kil]aṇ Vēḷaṇ [Pēraiyam-udaiyān], alias Tandaganāḍ-udaiyān, of Nuḷappiyāru in Ambattur-nādu, (a subdivision) of Rājendra-Sala-valanādu, purchased from Donay-Krama-vittan of Kuṇḍur one hundred and twenty-five kuli at the Alaimdī (hill). In the same place (he) purchased from the arbitrator (madhyastha) Uṟappendān and (his) younger brothers one hundred and fifteen kuli. From Tiruppuri-Krama-vittan of Irāyur (he) purchased one hundred and twenty-three kuli to the east of the channel above the 'Bignonia field.' In the same place (he) purchased from Vīrūṭ Veṅga-Krama-vittan of Irāyur one hundred and seventeen kuli. In the same place (he) purchased from Aiyyakki Vaṇḍuvārapati-Pichchar one hundred and ten kuli. In the same place (he) purchased from Yāga[n]rāyaṇa-Krama-vittan of Irāyur one hundred and twenty-seven kuli. In the second Kannāru to the north of the Alacadi (road) (he) purchased from Tiruvall Tiruvāramgam-udaiyān Sahasran one hundred and twenty kuli. In the third Kannāru at the same place (he) purchased from Nandi-Krama-vittan of Irāyur one hundred and eight kuli on the northern side. In the first Kannāru to the east of the Anivēcadi (road) (he) purchased from . . . Katambichchetṭu Nāṇamalai-Krama-vittan one hundred and fifteen kuli.

(L. 18.) In order that these one thousand and fifty kuli might continue as long as the moon and the sun, for providing (the processions) at new-moon,—having received from him as purchaser the gold necessary for making (the land) tax-free, we, the assembly, gave (it) free of taxes, agreeing that we, the assembly, shall have to pay the taxes due on this land.

(L. 21.) Having engraved this on stone and copper, we, the great assembly, gave (it) free of taxes, to continue as long as the moon and the sun.

(L. 22.) Having been present in the assembly, I, the arbitrator of this village, Manimangalam-udaiyān Vēḷaṇ Pērāṇ, wrote (the above) at the order of Aiyyakki Vaṇḍuvārapati-Pichchar. This (is) my writing.

1 i.e. 'the mistress of the world;' compare above, Vol. II. p. 391, note 8.
2 This subdivision owes its name to Ambattur, a village and Railway station west of Madras and 6 miles north of Saidapet.
3 See below, p. 76 and note 15.
4 The same hill is referred to in No. 26, l. 9 f.
5 The same term occurs repeatedly in an inscription at Tirumalai (Vol. I. No. 72). It seems to denote a group of fields.
6 Compare above, No. 29, text line 22.
7 By adding up the preceding amounts we arrive at 1,060 kuli, i.e. 10 more than stated in the text.
8 On puram see above, p. 6, note 9.
IV.—MANIMANGALAM INSCRIPTIONS.

No. 32.—On the south wall of the mandapa in the Rajagopala-Perumal temple.

This inscription is mutilated at the end. It records the purchase of some land near the village, the produce of which was assigned to the temple for providing offerings. The name of the purchaser and donor was Viravali Tiruvaramgam-udaiyan Sahasrañ, and the two temple managers at the time of the purchase were Kesava-Bhaṭṭaṇ of Allūr and Tiruvāykkula-Pittan of Aranaippuram. As the same three persons are mentioned in the preceding inscription (No. 31), which belongs to the reign of Kulottunga I., it follows that the subjoined inscription, which is dated in the 48th year of Tribhuvanachakravartin Kulottunga-Choladeva, has to be assigned also to Kulottunga I.

TEXT.

1 2 3 4 5 6 7 8

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 48th year (of the reign) of the emperor of the three worlds, Śri-Kulottunga-Soladeva, on the day of Śatabhisaj, which corresponded to a Friday and to the twelfth tithi* of the first fortnight of the month of Kumbha.

(L. 2.) The writing of the great assembly of Manimangalam, alias Pāṇḍiyaṇai-


(L. 3.) With the knowledge of Kesava-Bhaṭṭaṇ of Allūr and Tiruvāykkula-Pittan of Aranaippuram, the managers of the temple of Puravuvari-Vinnagar-

Āḻvār, which is the temple in the middle of our village.

(L. 4.) Viravali Tiruvaramgam-udaiyan Sahasrañ of this village purchased, for providing offerings to this Āḻvār, from Dāmōdara-Kramavittan of Irāyār and

* Read @āryavardhini.  * Read qr.  * Read dēr.  * Read @āryavardhini.

Professor Kiënhorn states that 'the twelfth tithi' is a mistake for 'the second tithi' and that, consequently, the whole date of this inscription is identical with that of No. 31.
Chandradāva-Anna[t]i-Kramavittāgan of Kūndār, (two residents) of this village, [2]2[6] kulu of cultivated land in the second Kanniru 1 to the east of the Manai-arudi channel 2 at the Ālaimūtu (hill) 3 in this village, enclosed within the following four boundaries:—The eastern boundary of the land (ii) to the west of the third Kanniru; the southern boundary (ii) to the north of a channel which flows towards the east; the western boundary (ii) to the east of this second Kanniru; (and) the northern boundary (ii) to the south of the Perunattudi (road) 4

No. 33.—On the west wall of the mandapa in the Rajagopala-Perumal temple.

This inscription is dated in the 4th year of the reign of Parakēsarivarman, alias Vikrama-Chāladava (1.17), and opens with an introduction which resembles that of the Taṅjāvūr inscription of this king, but is only partially preserved. It records that certain land was purchased from the villagers and granted to the temple. The land was situated in Pulvāyppāpān-Kūlattūr—evidently a portion of the village of Kūlattūr which is referred to in No. 27 above.

Text:

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

1 See above, p. 73, note 6.
2 See ibid. text line 9 f. and No. 31, text line 10.
3 Read ṉām.
4 Read நேட்டு.
5 Read முன்னேட்டு.
IV.—MANIMANGALAM INSCRIPTIONS.

15 சிவி கண்டவருமையார் ஹர்வால மாவாராயினர் பின்னணி குன்னியை ஏற்பாற்றியது.

16 கோவுத்துடன் இரும்பு மறியாது பெயராக அறிவியும்; மைக்கு செலுவார்ந்துக் கொண்டு செலுவார்ந்து.

17 முன்னாக வந்தன மண்டலம் பின்னணி நெடுஞ்சோலை வந்து வைந்து.

18 அதிகார பெருக்குதல் நெடுஞ்சோலைச் செவந்தி இருந்து கொண்டு செலுவார்ந்து.

19 பாலியயினர் மக்களின் கீழ் வந்து வைந்து வைந்து வைந்து.

20 முன்னாக வந்து வந்து வைந்து வைந்து வைந்து வைந்து.

21 முன்னாக வந்து வந்து வைந்து வைந்து வைந்து.

22 முன்னாக வந்து வந்து வைந்து வைந்து வைந்து.

23 முன்னாக வந்து வந்து வைந்து வைந்து வைந்து.

24 முன்னாக வந்து வந்து வைந்து வைந்து வைந்து.

25 முன்னாக வந்து வந்து வைந்து வைந்து வைந்து.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (of the reign) of king Parakāṣarivarman, alias the emperor of the three worlds, Śrī-Vikrama-Śoladēva, who, &c.11

(L. 18.) The hand-writing, (referring to) a deed of sale (vīlayai-ṭvanam) of land,12 of us, the great assembly of Manimangalam, alias Pāndiyai,i-rūmaṇi-mēn-konda-Śōlavālanaṇādu, a district of Jayaṅkonda-Śōla-mandālam.

(L. 19.) We have sold the following land to Kēsavaṇ Pēṭayiram-udaiyāṇ, alias Tandaganāḍ-udaiyāṇ, the headman of Nūlappiyāṇ13 in Ambattur-nādu, a subdivision of Kulottunga-Śōla-vālanādu.

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1 The w of கோவும் is entered below the line.
2 The g of பெருமான் is entered below the line.
3 Read வந்து.
4 Read வந்து.
5 The m of வைந்து is entered above the line.
6 Read வந்து.
7 Read வந்து.
8 Read வந்து.
9 Read வந்து.
10 The historical introduction of this inscription, as far as it is preserved, agrees with the introduction of the Tanjāvar inscription of Vikrama-Chōla; above, Vol. II. No. 68.
11 The same term occurs in No. 10 above, text line 2.
12 The donor of an inscription of Kulottunga I (above, No. 31, text line 9 f) bore the same titles and may be identical with the donor of the present inscription.
13 See above, p. 73, note 2.
14 This district is named after Pulal or Polal, a village near Madras on the road to Nellore (No. 38 on the Madras Survey Map of the Saidapet taluka). Compare Ep. Ind. Vol. IV. p. 8, note 2.
(L. 20.) Land in [Pulvá] yppáppá [u-Ku]lattúr, a hamlet on the west of this village. (The northern boundary is) to the south of the pond of [daíyankádu]; (the southern boundary is) to the north of the boundary of Mágañúr; the eastern boundary (is) to the west of Kalaruñ [ga]li; and the western boundary (is) to the east of the pond.

(L. 22.) We, the great assembly, sold (1) the field of one-quarter (vēli), enclosed within these four boundaries, (which measures) from old times 1,500—one thousand and five hundred (kali), including the large field of Nambi-naúngai, and (2) half (a vēli) of land (called) Nāduvů-[it]ruttichekey, to (the temple of) Vanquvarāpati. The ceremony of Tiruvëkkulatt-Ājur in this village, in order that (the god) might receive offerings after having bathed on the day on which (he) is carried out for the Tiruvūrōtāpi (festival), (which takes place) every month on (the day of) Rōhini, the nakshatra of the birth (of the god) of our village.

(L. 25.) This was written under order by Mānimagalam-udaiyān Ilakkuvāṇa (i.e. Lakshmana) Rāmādeva.

No. 34.—On the west wall of the mandapa in the Rājagopala-Perumal temple.

This inscription is dated in the 8th year of the reign of Tribhuvanachakravartin Kulottunga-Chōladēva. It records that the villagers gave to the temple two pieces of land near the village, the first of which had been purchased from Sāhañai Mādhava-Bhaṭṭa. The second piece of land had been purchased in the 13th year of the reign of Vikrama-Chōladēva.

As it is improbable that a very long time could have passed between the purchase of the land in the 13th year of Vikrama-Chōladēva and its grant to the temple in the 8th year of Kulottunga-Chōladēva, it may be assumed that Kulottunga-Chōladēva was the immediate successor of Vikrama-Chōladēva. According to the Chellār plates of Kulottunga II, Vikrama-Chōḍa reigned for 15 years (A.D. 1112-1127) and was succeeded by his son Kulottunga-Chōḍa II. Hence the former may be identified with Vikrama-Chōladēva who is mentioned in the subjoined inscription, and the latter with Kulottunga-Chōladēva to whose reign the inscription belongs.

Text.

1 […] 2 […] 3 […] 4 […]
TRANSLATION.

(L. 1.) Hail! Prosperity! In the 8th year (of the reign) of the emperor of the three worlds, Śri-Kulottunga-Śoldādeva. The writing of us, the great assembly of Manimangalam, alias Pāndiyānai-irumadī-vep-kaṇḍa-Śola-chaturvedimangalam, in Kanyakottūr-nādu, (a subdivision) of Kulottunga-Śola-vaḷanādu, (a district) of Jayakonḍa-Śola-mandalam.

(L. 3.) With the knowledge of the manager of the temple of Vanduvāṟappati-Emberumāṇ in our village, and of the overseer of the Śri-Vaishnavas, we, the great assembly, have given (the following land), free of taxes, to continue as long as the moon and the sun.

(L. 4.) 210 kuli—two hundred and ten kuli—in the second Kannāru to the east of the Maṇaig-arudi channel at the Aṭaimēdu (hill) in this village—which had been purchased for gold as a Tiruvīdaiyattam to this Emberumāṇ from [S]āha[n]ai Maṭhava-Bhaṭṭaṇ.

(L. 5.) And a garden of 169 + 3 + 3/8 + 7/16 kuli—one hundred and sixty-nine, three quarters, two tenths and one eightieth kuli—to the east of the large channel which flows to the north from the large sluice of this village; to the west of the Aṭavādi (road); to the north of the Tiruvīdaiyattam of this Emberumāṇ in the second Kannāru; to the east of the large channel; (and) to the south of the Kannāru—which had been purchased for gold in the 13th year (of the reign) of Śri-Vikrama-Śoldādeva as a Tiruvīdaiyattam to this Emberumāṇ from the partners (Uḷḷittār) of Viṟavali [Uyya] kōkāṇ Bhaṭṭaṇ.

(L. 9.) Having heard the order, I, the accountant of this village, Ilakkkuṇaṇaṇa Pāṇeṭhanedī, Āḻumbrāṇ, alias Mahājanapriyāṇ, wrote (the above). This (is) my writing.

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1 Read _sound. 2 Read Gū, pē. 3 Read kē. 4 Read _sound. 5 See above, p. 73, note 6. 6 See ibid. note 3. 7 See above, p. 75, note 2. 8 This is a synonym of devedēma; see the Index to Vol. I. 9 Compare above, No. 31, text line 15. 10 This refers to the 210 kuli purchased from Sāha[n]ai Maṭhava-Bhaṭṭaṇ. 11 See above, p. 6, note 11.
No. 35.—INSCRIPTION OF RAJARAJA II.

No. 35.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 8th year of the reign of Parakesarivarman, alias Tribhuvanachakravarthi Rājarājadēva (l.5), and opens with a panegyrical passage, from which we learn nothing of any importance but that his queen bore the name or title Mikkōkkillibadigal. It records that some land near the village was purchased from Sāhanai Mādhava-Bhāṭṭaṇ and assigned to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

At the time of the inscription the overseer of the Śri-Vaiśnavas was Araṭṭamukki-dāsan. As the same officer is referred to in two inscriptions of the 12th and 28th years of the reign of Kulōttunga-Chōla III. (Nos. 36 and 37 below), it may be assumed either that Parakesarivarman, alias Rājarājadēva, was identical with that Rājarājadēva who succeeded Kulōttunga-Chōla III. or that he was the predecessor of the latter. I am inclined to adopt the second alternative, because the present inscription mentions as the person from whom the granted land was purchased a certain Sāhanai Mādhava-Bhāṭṭaṇ, whose name occurs in a similar connection in the inscription of Kulōttunga-Chōla II. (No. 34 above). Hence the king to whose reign the subjoined inscription belongs has to be styled Rājarāja II., and the successor of Kulōttunga-Chōla III. will be Rājarāja III. The reign of Rājarāja II. would fall between A.D. 1132, the latest date of Kulōttunga II., and A.D. 1178, the date of the accession of Kulōttunga III.

I have impressions of two other inscriptions of Rājarāja II. which open with the same panegyrical introduction. The first of them, in the Śvetāranyāśvara temple at Kadappēri near Madurantakam in the Chingleput district (No. 132 of 1896), is dated in the 9th year; and the second, in the Ėkāmraṇātha temple at Conjeeveram (No. 9 of 1893), is dated in the 15th year of the reign, "on the day of Punnarvasu, which was a Thursday and the fourteenth titthi of the first fortnight of the month of Tai."

TEXT.

1 2 3 4 5 6

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1 Mikkōkkilbladigal had been the name of the chief queen of Vikrama-Chōla; see above, Vol. II. p. 309.
4 Two other inscriptions of the same king read Punnarvasu.
5 Read Kṛṣṇa.
6 The ə of əṅg is entered below the line.
7 The c of əṅg is entered below the line.
7 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று என்று என்று
8 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
9 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
10 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
11 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
12 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
13 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
14 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
15 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
16 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
17 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
18 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று
19 மாறி முனையிலும் முனையிலும் பெற்று பாடல் என்று பாடல் என்று

1 The bh is entered below the line.
2 The ṣ of caṇaṁ is entered below the line.
3 The ṣ of caṇaṁ is entered below the line.
4 The bh of caṇaṁ is entered below the line.
5 The word m[ṣṭ] is entered above the ṣ of caṇaṁ.
6 The letters ṣ of caṇaṁ are entered below the line.
7 The ṣ of caṇaṁ is entered below the line.
8 The bh of caṇaṁ is entered below the line.
9 The ṣ of caṇaṁ is entered below the line.
10 The ṣ of caṇaṁ is entered below the line.
11 The ṣ of caṇaṁ is entered below the line.
12 The ṣ of caṇaṁ is entered below the line.
13 The ṣ of caṇaṁ is entered below the line.
14 The bh of caṇaṁ is entered below the line.
15 The bh of caṇaṁ is entered below the line.
16 The bh of caṇaṁ is entered below the line.
17 The bh of caṇaṁ is entered below the line.
18 The bh of caṇaṁ is entered below the line.
19 The bh of caṇaṁ is entered below the line.
20 Read ṣaṁṭa.
TRANSLATION.

(L. 1.) Hail! Prosperity! While the goddess of prosperity, who carries a (lotus) flower, the goddess of the earth, the goddess of victory, the goddess of learning, who resided on (his) tongue, and the goddess of fame lovingly embraced (him), and while all the rules prescribed in the sacred Vedas and the elegant Tamil flourished exceedingly, (the king) put on the jewelled crown by right of royal descent.

(L. 2.) The moon of (his) white parasol was glittering as if it were a matchless hall in which the eight elephants of the quarters abided;¹ (his) sceptre drove away, (like) a prostitute, the dark Kali (age); and (his) discus, powerful in battle, accompanied (his sceptre), extending (his conquests on) the earth.

(L. 3.) Having won the heart (of the goddess) of the earth for countless ages, (he) was pleased to be seated on the throne of heroes, (made) of pure gold, with (his queen) Muckōkkilānagital, the mistress of the world, while the Villavar (Chēras), Teluṅgar, Miṅavar (Pāndyas), Śiṅgalar, Pallavar and other kings prostrated themselves (before him).

(L. 5.) In the 8th year (of the reign) of (this) king Parakēsarivarman, alias the emperor of the three worlds, Śrī-Brājarājadēva.

(L. 6.) The writing of us, the great assembly of Manimangalam, alias Pāndiya-ṇai-iruma-dem-kōnda-Śēla-chatuṅvedimaṅgalam, in Kūruṭṭaṁ-nādu, (a subdivision) of Kūlōttuṅga-Śēla-valanādu, (a district) of Jayakōnda-Śēla-mandaḷam.

(L. 7.) With the knowledge of Vīṣṇu-Bhaṭṭan of Īrāyūr, the manager of the temple of Vauduarāpati-Emberūmān in our village, and of Araṭṭamukkidasan, the overseer of the Śrī-Varṇamavas.

(L. 8.) In order that (the god) Vauduarāpati-Emberūmān in our village might receive (every day) an offering of four naḷi of boiled rice before early dawn, the Māṅgalāṅgilān Vēḷan Malaṅginīyanyan of Ūṭrakkādu,¹⁰ alias Aḷaṅgīya-Śēla-nallūr, in Ūṭrukādu-nādu, (a subdivision) of Ūṭrukkattu-kōṭṭam, (a district) of the same mandalaṅam, purchased for money from [S]āgaṇai Māḍhava-Bhaṭṭan of our village (the following) land.

(L. 11.) Two hundred and five and a half kaḷi of Kākkaṁbīral Śrīrāma-Śrīrāṅgō in the second Kāṇḍaṛu to the east of the large channel which flows to the north from the large sluice of this village,⁵ and to the north of the Aḷaṇadi (road),⁷ which that Māḍhava-Bhaṭṭan had purchased from Kākkaṁbilāl Kāṟunākara-Bhaṭṭan of this village; two hundred and seventeen kaḷi of Kākkaṁbīral Śrīrāma-Śrīrāṅgō in the fourth Kāṇḍaṛu to the north of this road; to the east of this, one hundred and nine kaḷi, equal to one lāḍi⁸ (and) bearing the same name; and to the north of this, eighty kaḷi, . . . . . in the field of Sāhaṇai Bhaṭṭaraiyaṇ, which that Māḍhava-Bhaṭṭan had received as a present from Tiruvēṅgada-Bhaṭṭan of this village,—altogether,⁹ six hundred and twelve and a half kaḷi according to the land-register.¹⁰

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¹ He ruled over the whole earth.
² The words kāṟuṅkāṭṭum kōṇḍaḻaṅgalai mukkōkkilānagitalaṁ correspond to mukkōkkilānagitalaṁ in other Manimangalam inscriptions.
³ This is a village in the Conjeeveram taluka; see above, Vol. II. p. 345, note 4.
⁴ This word is spelt Sāhaṇai in text line 14 below; see also above, p. 77, note 8.
⁵ See above, p. 73, note 6.
⁶ See above, p. 73 and note 9.
⁷ See above, p. 73, note 6.
⁸ See No. 34, text line 6, and No. 30, text line 40.
⁹ Compare above, p. 58, line 1.
¹⁰ By adding up the preceding amounts, only 611½ kaḷi are arrived at.
¹¹ The same term (potigas) occurs in Vol. II. No. 22, second tier, text line 4.
Having received the gold required for making this land free of taxes from that Manimangalam Vēlān Malaiqinyyinirān, we, the great assembly, gave it free of taxes, for as long as the moon and the sun exist.

The designation which he desires for this land shall be engraved on stone and on copper, and the better half of the leavings of those offerings shall be given to travellers who are Śrī-Vaishnavas (and) have not (received it) before.

Having been present in the assembly, which met without a vacancy in the temple court in the middle of this village, and having heard the order of Purushottama-Bhāṭṭaṇ of Aranaippuram, I, Manimangalam-udaiyāṇ [Ā]na[ṇa]bō[ṛa]n Vēlān Śrīrāmadevaṇ, wrote (the above). This (is) my writing.

To this (witness) I, the carpenter Vādukanādaṇ Tiruvāykkulamāṇ Tondaināṭṭ-achāryaṇ, who possesses the better half of the land of the carpenters (tachcha-kāṇi) in the village. This (is) my writing.

This charity (is placed under) the protection of the Śrī-Vaishnavas. Hari!

No. 36.—On the south wall of the mandapa in the Rajagopala-Perumal temple.

This inscription is dated in the 12th year of the reign of Kulottunga-Cholañeva III. on a week-day which, according to Professor Kielhorn's calculation, corresponds to Monday, the 4th December A.D. 1189. It records that a military officer purchased 600 kuli of land near the village and assigned them to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

Text.

1 ["]
2 ["]
3 ["]
4 ["]
5 ["]
6 ["]
7 ["]

1 The word opremin is used similarly in Vol. II. No. 25, text line 36.
2 See page 43 above.
4 Read \textbf{rāmān}.
5 Read \textbf{rāma}.
6 Read \textbf{mālānta}, as in No. 32, text line 6, and in No. 34, text line 1.
TRANSLATION.

(Line 1.) Hail! Prosperity! In the 12th year (of the reign) of the emperor of the three worlds, Śrī-Kulottunga-Śoḷadēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of Chirā, which corresponded to a Monday and to the ninth Āṣṭi of the second fortnight of the month of Dhanus.

(L. 2.) The writing of the great assembly of Maṇimaṅgalam, alias Pāṇḍiyaṉaiiruṇaṉ-kaṇḍa-Śoḷa-chaturvedimāṅgalam, in Kuṟattir-nādu, (a sub-division) of Kulottunga-Śoḷa-valanādu, (a district) of Jayaṅkonda-Śoḷa-mandaḷam.

(L. 4.) With the knowledge of Kāṛambichchetṭu Kēśava-Bhattaṇ, the manager of the temple of Vaṇḍuvāṟapati-Emberumāṇ in our village, and of Aṟṟṟamukki-dāsaṇ, the overseer of the Śrī-Vaṅgaṇavas.

(L. 5.) In order that (the god) Tiruvāykkulattu Emberumāṇ of this temple might receive (every day) an offering of four nāli of boiled rice, KaṇṇappāṆ Tūśi-Ādirnāyaṉgaṇ, [Ni]la[ga]ṅgaṟaṆaṉ Vāṇṇiyanaṉaṉ, Āḷiṉ UṭṭamaniṆi-KaṇṇappāṆ, of Tiruchchuram in Kil-Māṅgattu-nādu, (a sub-division) of the same district and the same mandaḷam, purchased for money from the arbitrator Maṇimaṅgalum-udaiyāṉ VaṅvaṟiṆaṉ, MahājanaṆaṆi and Maṇimaṅgalam-udaiyāṉ Śrīrāmadēvaṉ 600 kulī of land, (called) Urappōṇḍāṉ, Āḷiṉ AḷāukkāṆaṆi, to the east of the Maṇṇai-arudi channel at the ĀḷḷaiṆedṆu (hill) in this village, to the south of the first Kaṇṇavu, to the north-east of the KaṇṇukkāṆ (channel), to the north-west of the TiruvādaiṆuṭṭam, of this Āḷḷavu, (and) to the south of the large channel.

(L. 9.) Having received the gold required from that Vāṇṇiyanaṉaṉ, Āḷiṉ UṭṭamaniṆi-Kaṇṇappar, we, the great assembly, gave these six hundred kulī, free of taxes, to continue as long as the moon and the sun.

(L. 10.) Having been present in the assembly and having heard the order of Dōṇaiya-Bhattaṇ of Aranaippuram, I, the accountant of this village, Āḍavallāṉ Śivavāykvadēvaṉ, Āḷiṉ UṭṭamapiṟaṆ, wrote (the above). This (is) my writing.

1 Read uṟṟṟṟṟṟ. 2 See above, p. 78 and note 8. 3 See above, p. 73, note 6. 4 See above, p. 78, note 8. 5 See above, Vol. II. p. 399, note 12. Uṟṟṟṟṟṟ occurs as a proper name in No. 31, text line 11, and Alaṅkāraṇ in No. 29, text line 24.
NO. 37.—ON THE EAST WALL OF THE MANAPA IN THE RAJAGOPALA-Perumal TEMPLE.

This inscription is dated in the 28th year of the reign of Kulottunga-Chola-deva III, and records that the same military officer who is mentioned in the preceding inscription (or a relation of his) deposited with the temple authorities a sum of money, from the interest of which four lamps had to be supplied with fuel.

TEXT.

1 அவர் அதிகம் கைவைத்தான் — முறையில் கைவைத்தாங்கியான்
2 கோலம் கைவைத்தான் கைவைத்தாவுர் கைவைத்தாங்கியான்
3 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
4 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
5 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
6 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
7 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
8 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
9 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
10 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
11 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
12 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
13 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்
14 கோலம் கைவைத்தாவுர் கைவைத்தாங்கியான்

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 28th year (of the reign) of the emperor of the three worlds, Sri-Kulottunga-Chola-deva, who was pleased to take Madurai and the crowned head of the Pandya,—we two, Araṭṭamikkidasan,¹ the overseer of the Sri-Vaishnavas in the temple of Vanḍuvarāpati at Manimaṅgalam in Kuṇrattur-nādu, (a subdivision) of Jayanṇonda-Sōla-mandalam, and Śridhara-Bhaṭṭaṇ, who holds the feet of the god² of the central shrine, received from Kaṇappaṇa Paṇcheṇḍi Nilagaṅgaraḷaḷaḷa of Tiruchchuram seven and seven twentieths old kāśu, to bear interest from the month of Kārttikeyai of this year.

(L. 10.) In return for (this sum), we, the authorities of the temple, agreed to burn, as long as the moon and the sun exist, four lamps, (viz.) two twilight lamps in the Vanḍuvarāpati (temple), one twilight lamp in the central shrine, and one twilight lamp which (the two temples of) Tiruvaiyōṭti³ and Tiruvayappḍi⁴ have to burn in the Vanḍuvarāpati (temple).

¹ Read அராத்மூக்கிக்.
² This name is spelled Araṭṭamikkidasan in Nos. 35 and 36.
³ I.e., who is one of the men who carry the idol on procession-days.
⁴ This text is probably identical with Tiruvaiyōṭtiḍēvar in No. 28, text line II.
⁵ I.e., 'the holy village of shepherds.' This must refer to a temple of Kṛṣṇa; compare Ep Ind. Vol. IV. p. 202. From the inscriptions of the Vaikūṭha-Perumal temple at Manimaṅgalam we learn that this temple formerly bore the name Tiruvayappḍi.
No. 38.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 13th year of the reign of Rājarājadēva (III?). It registers several payments of money into the temple treasury for feeding lamps in the temple.

TEXT.

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

TRANSLATION.

Hail! Prosperity! In the thirteenth year (of the reign) of Rājarājadēva,—under the supervision of both Arulāla-Bhaṭṭaṇ of Irāyur, the manager of the temple of Vāṇḍuvārapati-Emberumān at Manimangalam, alias Pāṇḍiyānai-iraṇḍi-veṇ-konda-Śola-chaturvēdimāṇgalam, in Kuṇṭattur-nādu, (a subdivision) of Kulottunga-Śola-valanādu, (a district) of Jayakonda-Śola-māndalam, and of Vāṇḍuvārapati . . . . , the overseer of the Śri-Vaishnavas in this temple,—(the following sums) were paid on interest into the treasury of the temple of Vāṇḍuvārapati-Emberumān, as a fund for burning lamps at evening dawn before this Emberumān:—one kāla by Arulāla-Bhaṭṭaṇ of Irāyur; one kāla by Mattu[va]li Śirijāṅgō-Bhaṭṭaṇ; one kāla by Emberumān-Adiyāl [Vi]laṅgavand[a]r of Mīṇjūr; and one and a half kāla, for burning a lamp at evening dawn, by Kaṇṇandai Kuppaṇ of Porun̄gūram.

No. 39.—ON THE EAST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

The subjoined inscription belongs to the 18th year of the reign of Tīrīhvanachakravartin Rājarājadēva. This king is probably identical with Rājarāja III., who is known to have ascended the throne about A.D. 1216 and seems to have been the immediate successor of Kulottunga-Chōla III.6 In this case the week-day on which the inscription is dated will admit of astronomical calculation. The inscription records that a flight of stone steps leading to a mandapa was built at the expense of two brothers.

---

1 Read நரක. 
2 Read சுருந்தைண்டையோடு. 
3 Read எண்டையோடு. 
4 Read புனைண்டையோடு. 
5 Read புரைண்டையோடு. 
6 The r of நார் is corrected by the engraver from d. 
7 The tenentes before நார் are not given in the inscription. 
8 See page 43 above.
IV.—MANIMANGALAM INSCRIPTIONS.

TEXT.

1 குன்றகுரவரசர்குத்தியன் [ை] திருவாய்க்கண்டத்திழ்சார்குத்தியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சித்தியன் [ை] இதுவாட்சித்தியன் [ை]

2 அருவதீசைலி சர்குத்தியன் குறுக்கண்டாட்சியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சியன் [ை]

3 குன்றகுரவரசர்குத்தியன் [ை] திருவாய்க்கண்டத்திழ்சார்குத்தியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சியன் [ை]

4 அருவதீசைலி சர்குத்தியன் குறுக்கண்டாட்சியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சியன் [ை]

5 குன்றகுரவரசர்குத்தியன் [ை] திருவாய்க்கண்டத்திழ்சார்குத்தியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சியன் [ை]

6 குன்றகுரவரசர்குத்தியன் [ை] திருவாய்க்கண்டத்திழ்சார்குத்தியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சியன் [ை]

7 அருவதீசைலி சர்குத்தியன் குறுக்கண்டாட்சியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சியன் [ை]

8 குன்றகுரவரசர்குத்தியன் [ை] திருவாய்க்கண்டத்திழ்சார்குத்தியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சியன் [ை]

TRANSLATION.

Hail! Prosperity! With the approval of the god,—in the 18th year (of the reign) of the emperor of the three worlds, Śrī-Rājarājadēva, on the day of Dhamākhaṭh, which corresponded to a Wednesday and to the fifth tīthi of the first fortnight of the month of Dhanus,—Brahmapriyaṇ, the eldest son of Maṇimangalam-udaiyañ Paṇchaneḍi Lakṣmanarā Maṇaliginiyaniṭhān, and his younger brother Āvamallaḍēva paid the gold required for, and caused to be made the stone work of, a flight of steps, with tiger's heads at the bottom, for the Abhirāka-maṇḍapa in the temple of Vanaḍuvaṭi-Emberumāṇ at Maṇimangalam, alias Grāmasikhamani-chaturvedimaṇgalam, in Kuṇḍattāra-nādu, (a subdivision) of Puliyar-kōṭṭam, alias Kulottunga-Śōla-valanādu, (a district) of Jayaṅkonda-Śōla-maṇḍalam. (It is) their charitable gift.

No. 40.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription consists of a single Sanskrit verse in the Indravajra metre and of a passage in Tamil prose. It is dated on a week-day (l. 3) which will probably admit of calculation, in the 18th year of the reign of Tribhuvanachakravartin Rājarājadēva, and records the gift of two lamps to the image of Viṣṇu, and to an image of Narasimha which was set up in the same temple.

TEXT.

1 குன்றகுரவரசர்குத்தியன் [ை] திருவாய்க்கண்டத்திழ்சார்குத்தியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சியன் [ை] இதுவாட்சியன் [ை]

2 அருவதீசைலி சர்குத்தியன் குறுக்கண்டாட்சியன் [ை] கிருஷ்ணகுரவரசர்குத்தியன் [ை] சுத்திக்கண்டாட்சியன் [ை]
No. 41.—INSCRIPTION OF RAJARAJA III.

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3 மரகுன முமல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம் [வையமுன-ாய முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம்]

4 முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம் [வையமுன-ாய முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம்]

5 முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம் [வையமுன-ாய முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம்]

6 முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம் [வையமுன-ாய முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம்]

7 முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம் [வையமுன-ாய முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம்]

8 முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறை�ில் புனித மித்தம் [வையமுன-ாய முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம்]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Śrīkrishna-Sūri, a treasury of the scriptures (Agama), the full-moon of the ocean (which is) the Vādhula-gōtra, gave a pair of lamps to the highest primal being (Vishnu) who resides at Ratnāgrāharā.4

(Line 2.) In the 18th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva, on the day of Śravana, which corresponded to a Monday and to the first tithi of the first fortnight of the month of Makara,—we two, Śrīrāma-Bhaṭṭaṇ, who performs the worship in the temple of Maṇnaṇār (Vishnu) at Maṇimaṅgalam, aliue Grāma-sīkhāmani-chaturvedīmaṅgalam, and his younger brother Viśrīrundāṇ Bhaṭṭaṇ, received two kalaṇja of pure gold from Śrīkrishna-Bhaṭṭa5 . . . . of Kuṇḍār, (a resident) of this village.

(L. 6.) We two have caused to be engraved on stone that, (in return) for these two kalaṇja of pure gold, we shall have to burn, as long as the moon and the sun exist, one sacred lamp in the morning before the god Maṇnaṇār, and one sacred lamp in the evening before the god Śīṅga-Perumāl who is pleased to reside in the same temple.

No. 41.—ON THE EAST WALL OF THE DHARMESVARA TEMPLE.

Like No. 40, this inscription is dated on a week-day which will probably admit of calculation, in the 18th year of the reign of Triḥusuvacakravartī Rājarājadēva. It records that the same two brothers, who are mentioned in No. 39 above, paid to the authorities of the Dharmēvara temple two kalaṇja of gold, from the interest of which the cost of feeding two lamps had to be defrayed.

TEXT.

1 முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம் [வையமுன-ாய முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம்]

2 முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம் [வையமுன-ாய முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம்]

3 முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம் [வையமுன-ாய முனல் மற்றும் கரையும் வாணாகுடைய விளைந்த முறையில் புனித மித்தம்]

1 The first or has been entered below the line.  
2 After / some letters have been erased.  
3 Read /ė/.  
4 /, Maṇimaṅgalam ; compare No. 27, verse 1.  
5 The same person was called Śrīkrishna-Sūri in verse 1.
V. — TIRUVALLAM INSCRIPTIONS.

4. [Tamil text]

5. [Tamil text]

6. [Tamil text]

7. [Tamil text]

8. [Tamil text]

9. [Tamil text]

10. [Tamil text]

TRANSLATION.

(Line 1.) Hail! Prosperity! With the approval of the god,— in the 18th year (of the reign) of the emperor of the three worlds, Śrī-Rājarājadēva, on the day of Bēvātī, which corresponded to a Tuesday and to the second titi of the second fortnight of the month of Śimha,— we, all the holders of the land (kāmu) of the Śiva-Brahmanas of the temple of the lord Taṃmīśvara Maniṃangalam, alias Grāmakēmaṇi-chaturvālindaṃgalam, in Kuṇrattur-nādu, (a subdivision) of Puliyur-kōttam, alias Kulottunga-Sōla-vaḷanādu, (a district) of Jayankōnda-Sōla-vaṇḍalam, (viz.) GauṭamānAmbalakūttu-Bhaṭṭāṇ, Kāhīpaṇ Gaṅgādhara-Bhaṭṭāṇ, and the partner of Kāhīpaṇ Tīṅcēhikṛambha-Bhaṭṭāṇ, received on interest from Brahmārīyaṇ, the eldest son of Paśchanaṇi Lakṣmaṇaṇ Malaṅginīyaṇ, the accountant of this village, and his younger brother Āḥavamalladēvaṇ 2 kalaṇjju of pure gold (under the condition) that we should burn at early dawn from this day two sacred lamps which (those two persons) had given (to the temple).

(Line 8) We, all these persons, caused to be engraved on stone that, having received these two kalaṇjju of gold, we shall be bound to burn (those two lamps) as long as the moon and the sun exist.

(Line 9) This was written under order by Maniṃangalam-udaiyāṇ Āḷumbirāṇ.

V.—INCRIPTIONS AT TIRUVALLAM.

Tiruvallam, a which I visited in 1889-90, is a village on the western bank of the Nīva river, b a tributary of the Pāḷāru. Of the subjoined inscriptions, the first (No. 42) is found on a boulder in the bed of the Nīva river, and the remainder at the Śiva temple of Bilvańathēvara. Two of the inscriptions (Nos. 42 and 43) belong to the reign of the Gaṅga-Pallava king Vijaya-Nandivikramavarman. His vassal was the Bāṇa king Vikramāditya I. (No. 43), whose queen Kundavvai was the daughter of the Western Gaṅga king Prithivipati I. (Nos. 47 and 48). An unnamed Bāṇa king is

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1 Read aṟpaṭaṭu.  
2 Read aṟpuṇṭu.  
3 This symbol is used as an abbreviation for aṟpỗ; compare Ep. Ind. Vol. V, p. 106, note 2.  
4 See above, p. 6, note 11.  
5 No. 4 on the Madras Survey Map of the Gudiyāṭam taluka of the North Arcot district.  
6 See page 23 above.  
7 No. 46 is an inscription of an unnamed queen of the same king.
mentioned in one of the two inscriptions of Vijaya-Nandivikramavarman (No. 42) and in two other inscriptions (Nos. 44 and 46), the first of which is dated in the Śaka year 810. The remaining inscriptions belong to the reigns of the Chōla kings Rājarāja I. (Nos. 49 to 52), Rājendra-Chōla I. (Nos. 53 and 54), Rājendra (No. 55), Rājamahēndra (No. 56), A[di]rājendra (No. 57), Kūlottunga-Chōla I. (Nos. 58 and 59), Kūlottunga-Chōla III. (Nos. 60 to 62), Vijaya-Gandagopāla (No. 63), and Vira-Champa. Vira-Chōla, the son of Kūlottunga I., is incidentally referred to in No. 59. Several Western Gaṅga chiefs are mentioned as vassals of Chōla kings, viz. Śāmkaradeva, the son of Tiruvaiyan, in an inscription of Rājarāja I. (No. 51); his son Śāmanatha in one of Rājendra-Chōla I. (No. 53); Nīlaganga in one of Kūlottunga I. (No. 59); and Amarabhara-Sīyaganga in one of Kūlottunga III. (No. 62). One of these chiefs, Śāmkaradeva, seems to have been connected with the Vaiḍūmba family (No. 53), a member of which was a vassal of Rājarāja I. (No. 52). Three of the latest inscriptions (Nos. 60, 61 and 63) furnish the names of three chiefs of the Śengēni family.

Tiruvallam (Nos. 46, 51, 52, 55, 56, 58 to 60) appears to have been the capital of the Bāna dynasty, as one of its names was Vānapuram (Nos. 42, 51, 58), and as it belonged to the district of Perumbānappādi, i.e. ‘the great Bāna country.’ A hamlet in its neighbourhood was called Vānasamudram. Another survival from the time of the Bānas is the name of the village of Bānavaram near the Sholinghur Railway Station. In some of the inscriptions Tiruvallam bears the name Tikkāli-Vallam (Nos. 43 to 45, 47 to 49, 54 and 61). It belonged to the province of Jayaṅkonda-Chōla-mandalam (Nos. 53 to 56, 58 and 59) and the district of Paṭuvār-kōṭṭam (Nos. 48, 44, 49, 51 to 54) or, as it is once called, Tyāgabharana-valanādu (No. 55). According to the earlier inscriptions, it was situated in the subdivision Miyāru-nādu (Nos. 43 to 45, 49 and 54) or Miyarai-nādu (No. 52), and according to others in Kāraivali, a subdivision of Perumbānappādi (Nos. 53, 55, 56, 58 and 59). Other subdivisions of Paṭuvār-kōṭṭam were Kārai-nādu (Nos. 44 and 50), Paṅgal-nādu, Perun-Timirī-nādu, Mēl-Adivār-nādu and Kāraivali-Andi-nādu.

The inscriptions call the Bilvanāṭhēvara temple ‘the god of Tikkāli (Nos. 45 to 47), Tiruttikkāli (Nos. 44, 48 to 51), Tiruttikkāli (Nos. 51 and 52) or Tiruvallam (Nos. 53 to 57, 60 to 62).’ Once it is designated ‘the dancing god’ (No. 50) and once ‘the southern temple’ (No. 46), perhaps to distinguish it from ‘the temple with the tower in the north,’ which is mentioned in No. 42, but has now ceased to exist. It contained shrines of Kalyāṇasundara and Karumāṇikka, and of their goddesses (No. 57).

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2 See p. 29 above.
4 See also p. 30 above.
5 A different Miyarai-nādu or Miṅkai-nādu is mentioned in two inscriptions at and near Viraṅchipuram; above, Vol. I. pp. 134 and 136.
6 In a single inscription (No. 51) Kāraivali is called a direct subdivision of Paṭuvār-kōṭṭam.
7 Another subdivision of Perumbānappādi was Tōy-nādu; see No. 57 and p. 22 above.
8 See also Vol. I. p. 99, where ‘Malliyur in Kāraivali, (a subdivision) of Perumbānappādi,’ has to be read.
9 Ep. Ind. Vol. IV. p. 82, and above, Vol. I. pp. 78 and 79. Another Paṅgal-nādu was a subdivision of Pulakura-kōṭṭam; see ibid. p. 105.
11 Ibid. p. 150, and above, Vol. II. p. 332.
13 This name occurs already in Tiruṅnasambhandhar’s Deśēram.
V.—TIRUVALLAM INSCRIPTIONS.

The only two inscriptions at Tiruvallam which were engraved before the time of Rājarāja I. are the rock inscription (No. 42) and an inscription on a stone which is built into the floor of the temple (No. 46), while the remaining pre-Chōla ones (Nos. 43, 44, 45, 47 and 48) are copies, made when the central shrine and the mandapa were pulled down and rebuilt. The rebuilding of the temple must have taken place before the 7th year of the reign of Rājarāja I. For, in that year the temple was visited by Gandarāditya, the son of Madhurāntaka, who "caused one thousand jars of water to be poured over the god" (No. 49). This statement suggests that he performed the ceremony of Kumbhābhishēka, which has to be gone through when a temple is consecrated or re-consecrated. In the same year of Rājarāja I. an image of the goddess was set up by a Brāhmaṇa (No. 50). Before the 4th year of Rājendra-Chōla I. an officer of his built the shrine of Rājarājēśvara (No. 54), which is now called Nakulēśvara. Two other inscriptions (Nos. 51 and 53) refer to the temple of Tiruvaiya-Iśvara, which had been built by a Western Ganga chief on the south of the Bilvanāthēśvara temple, but which cannot be traced at present.

No. 42.—ON A BOULDER NEAR TIRUVALLAM.

This inscription is engraved on the slightly sloping surface of a large boulder in the bed of the Nīvā river, one mile north-east of Tiruvallam. The alphabet is Tamil and Grantha of an archaic type. It resembles the alphabet of the inscriptions of the Western Ganga king Kampavarman (Nos. 5 and 8 above) and lies between the two Kēl-Muṭṭugūr inscriptions of Vijaya-Narasimhavarman as the upper limit and the two Āmbūr inscriptions of Vijaya-Nripatunga-Vikramavarman as the lower one. As in other archaic Tamil inscriptions, the virāma is expressed by a vertical dash over the letter in a number of cases, though not throughout. In the word Māḍrāśi (l. 8) the syllable ṭi is expressed by two separate symbols. The letter ṣ has generally its archaic form, but in two cases its central loop is fully developed. The language of the inscription is Tamil; but line 1 contains some invocations in Sanskrit prose, and line 15 f. a Sanskrit verse.

The record is dated in the 62nd year of the reign of Vijaya-Nandivikramavarman (l. 2 f.). Three other inscriptions of the same king are noticed in Vol. I. (Nos. 108, 124 and 125). As I have shown before, he is probably identical with Nandivarman, the father of Vijaya-Nripatunga-varman and the son-in-law of the Rāṣṭrakūṭa king Amogha-varsha I. If this identification is correct, the inscription would have to be placed before the end of the 9th century A.D.

Vijaya-Nandivikramavarman appears to have been the sovereign of Mahāvalivāraṇāya (l. 11) or Māvalivāraṇāya (l. 5), who was a descendant of the family of Mahābali (l. 5) and ruled the twelve thousand (villages) of Vadugavali (l. 6), i.e., "the Telugu road." This province is mentioned in the Muḍyanār plates of the Bāṇa king Malladēva as "the twelve thousand villages in Andhra-manḍala," and in the Udayendirām plates of the Bāṇa king Vikramāditya II. as "the land to the west of the Andhra road." The attributes which are prefixed to the name of Mahāvalivāraṇāya in the subjoined inscription (l. 3 ff.) are also found in an undated inscription of Mahāvalibāṇarasas at Gūlgānpōde. As I have
No. 42. — Inscription of Vijaya-Nandivikramavarman.

Plate V.

SCALE : 12.
stated before, Mahābalibānāraja seems to have been the hereditary designation of the Bāna chiefs. Hence it is impossible to say which individual chief is meant in the present inscription.

The inscription records that a goldsmith granted some land to a temple at Vānapuram (ll. 6 and 14), and that Mahāvalivānāraja confirmed this grant (l. 10 f.). Vānapuram, ‘the town of the Bānas,’ seems to have been the residence of the Bāna chief and to have been situated close to Tiruvallam.

**TEXT.**

1  നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

2  നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

3  നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

4  നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

5  നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

6  നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

7  നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

8  നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

9  നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

10 നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

11 നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

12 നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

13 നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

14 നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

15 നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

16 നിയായത്തെനിയായത്തിൽ നിയായത്തെനിയായത്തിൽ  

**TRANSLATION.**

(Line 1.) Ḍm. Obeisance to Śiva! Hail! Prosperity!

(L. 2.) In the sixty-second year (of the reign) of king Vijaya-Nandivikrama-varman, while the glorious Mahāvaliṉāraja,— born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēvara (Śiva), who is worshipped in all the three worlds,— was ruling the Vādu[vājan]i twelve-thousand,— I, A[ridh]ı, the son of Mā[da]ṇ, a goldsmith (and resident) of a house in the east of [Ā]liṅgaṇapā[kka]m in (the district of) Üṛkkakatū−kōṭṭam, caused to be renewed the Vāda−ś[ī]gar-kōyil at Vānapuram and gave to it the paṭṭi (called) Alīṅjirka[lam], (which I had) bought from Maṇḍādi, the son of Īlaṅgilāvar.

(L. 10.) Mahāvaliṉāraja circumambulated the hamlet (piṭḍā) towards the right and granted (the land) enjoyed by the god, which (Aridhı) had given.

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2 Read ḍ.  
3 Read ḍ.  
5 On this term see above, Vol. II. p. 359, note 12.  
6 Read niyāyam.  
7 Read niyāyam.  
8 Read niyāyam.  
9 I.e. 'the temple with the tower in the north.'
(L. 11.) "The feet of him who protects this (charity), (shall be) on my head. He who destroys this (charity), shall incur the sin of one who kills the great men who are permanent (members) of the assembly. If the destroyer of this (charity) does not fear this sin, we, (the inhabitants) of Vāṇapuram, shall pay a fine of one thousand bāṇam to the palace of the king who is then ruling."

(L. 15.) "Land has been granted by many kings, commencing with Sagara. Whosever (is) the earth at any time, his (is) then the reward (of gifts of land)."

**No. 43.—On the north wall of the mahamandapa in the Bīlanathesvara temple.**

This inscription and No. 44 are written continuously, the first two words of No. 44 occupying the end of line 46 of No. 43. The two first lines of No. 43 state that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the mandapa of the temple was pulled down and rebuilt. Consequently the alphabet of Nos. 43 and 44 exhibits more recent forms than No. 42, though the date of No. 43 is anterior to No. 42.

No. 43 belongs to the 17th year of the reign of the same king as No. 42,—Vijayā-Nandivikramavarman (l. 3 ff.). It records that three villages were granted to the temple at the request of the Bāṇa king Vikramāditya (l. 12 ff.). Two chiefs of this name are mentioned in the Udayendiram plates of Vikramāditya II. The grant recorded in these plates must be prior to the time of Prithivipati II., because the Chōla king Parāntaka I. transferred to the latter the Bāṇa kingdom, which he had wrested from two Bāṇa chiefs. The accession of Prithivipati II. has to be placed before the 9th year of Parāntaka I., i.e. before about A.D. 909. Consequently, as pointed out by Dr. Fleet, Krishnārāja, the friend of the Bāṇa king Vikramāditya II., seems to have been the Rāṣṭrakūta king Krishṇa II. (A.D. 888 and 911-12); and the Bāṇa king Vikramāditya, who is mentioned in the subjoined inscription as a contemporary of Vijayā-Nandivikramavarman in the 17th year of this king, may be identified with Vikramāditya I., the grandfather of that Vikramāditya II. who issued the Udayendiram grant.

One of the three villages granted was Aimbāṇi (l. 6), apparently the modern Ammuni near Tiruvallam. The three villages were clubbed together into one village, which received the new name Viḍēḻvidugu—Vikkiramāditta-chaturvedimangalam (l. 9 ff. and l. 20 ff.). The executor of the grant was Kadupatti—Tamila—Pāraraṇya (l. 15). The same title was borne by the executor of the Bāhūr plates of Vijayā-Nripatungavarman. In the transcript of these plates, which is in my hands, he is called Viḍēḻvidugu—

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1 See above, p. 39, note 4.
2 Literally, 'who do not rise.'
3 The two Tamil words ūrvar and kaṭiyaii correspond to māhājana and ghatiṣi in a Chalukya inscription; *Ep. Ind.* Vol. III. p. 360.
4 With māṇḍaṇi māṇḍi, compare māṇḍaṇi Qar, above, Vol. I. pp. 113 and 115.
6 Above, Vol. II. pp. 379 and 381.
8 I am quoting from a manuscript article on the Bāṇas, which he has kindly placed at my disposal.
10 No. 2 on the Madras Survey Map of the Guḍiyātām talūka. A different village of the same name (properly Amunēdi, No. 101 on the map of the Vellore talūka) is mentioned in Vol. I. pp. 87 f. and 135 f.
Kādupāṭṭi-Tamilā-Pērarāyān. This title and the surname of the village granted by the present inscription¹ suggest that Viḍēlvēgū, i.e. 'the crashing thunderbolt,' may have been a surname of Viṣaya-Nandivikramavārman and of his son Viṣaya-Nripatungavārman.

Of great interest is the mention of persons who had to sing the Tiruppadiyam, i.e. the Dēvāram, in the temple (l. 32 f.). Hitherto the earliest known mention of the Dēvāram was in an inscription of Rājarāja I.² The subjoined inscription proves that it was considered a holy book already in the 9th century A.D.

**TEXT.**

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1 ரூரு குரு பூரணம் பூரணம் பூரணம்
2 கன்னட கல்லுறை கல்லுறை கல்லுறை
3 கால் குலத்த குலத்த குலத்த
4 வைத்தாண்டு வாண்டு வாண்டு வாண்டு
5 கைலையாளர் கைலையாளர்
6 உண்டை உண்டை உண்டை உண்டை
7 உண்டையாளர் உண்டையாளர்
8 உண்டையாளர் உண்டையாளர்
9 உண்டையாளர் உண்டையாளர்
10 உண்டையாளர் உண்டையாளர்
11 உண்டையாளர் உண்டையாளர்
12 உண்டையாளர் உண்டையாளர்
13 உண்டையாளர் உண்டையாளர்
14 உண்டையாளர் உண்டையாளர்
15 உண்டையாளர் உண்டையாளர்
16 உண்டையாளர் உண்டையாளர்
17 உண்டையாளர் உண்டையாளர்
18 உண்டையாளர் உண்டையாளர்
19 உண்டையாளர் உண்டையாளர்
20 உண்டையாளர் உண்டையாளர்
21 உண்டையாளர் உண்டையாளர்
22 உண்டையாளர் உண்டையாளர்
23 உண்டையாளர் உண்டையாளர்
24 உண்டையாளர் உண்டையாளர்
25 உண்டையாளர் உண்டையாளர்
26 உண்டையாளர் உண்டையாளர்
27 உண்டையாளர் உண்டையாளர்
28 உண்டையாளர் உண்டையாளர்
29 உண்டையாளர் உண்டையாளர்
30 உண்டையாளர் உண்டையாளர்
31 உண்டையாளர் உண்டையாளர்
32 உண்டையாளர் உண்டையாளர்
33 உண்டையாளர் உண்டையாளர்
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¹ The second member of the triple compound Viḍēlvēgū-Vikkiramāditta-chaturvēdimanagalam is the name of the Bāya chief at whose request the grant was made.

² See above, Vol. II. p. 252.

³ This symbol is an abbreviation for Gāmug; see above, p. 7, note 8.

⁴ Read Kāñč. 

⁵ Read Sāñā.
34  உருவை ஸாமி அவர்வானியோ-
35  கு மன் கார்மன்-
36  துருவை ஸாமி வானேமியோ-
37  ஸாமியும் மிள்கும் கார்மன்-
38  ஸாமியும் மிள்கும் கார்மன்-
39  ஸாமியும் மிள்கும் கார்மன்-
40  ஸாமியும் மிள்கும் கார்மன்-
41  ஸாமியும் மிள்கும் கார்மன்-
42  ஸாமியும் மிள்கும் கார்மன்-
43  ஸாமியும் மிள்கும் கார்மன்-
44  ஸாமியும் மிள்கும் கார்மன்-
45  ஸாமியும் மிள்கும் கார்மன்-
46  ஸாமியும் மிள்கும் கார்மன்-

**Translation.**

(Line 1.) Hail! Prosperity! (The following is) a copy of a stone inscription which existed before the manṣāpa of the temple had been pulled down and re-erected.

(L. 3.) In the 17th year (of the reign) of king Vijaya-Nandivikramavarman.

(L. 4.) Māvalivānarāya, alias Vikkiramādittavānarāya, (had made) the request that to (the temple of) Paramēśvara (Śiva) at Tikkālī-Vallam in Miśunādu, (a subdivision) of Paḍuvar-kottam, (should be given three villages) in the same nādu, (viz.) Aimagūrī, Vilattūr and Amaranrimaṅgalam, a devadina of this god, (and that they should be clubbed together into) one village, named Vidēlvidugu-Vikkiramādittā-chatuvādi-maṅgalam.

(L. 14.) In conformity with (this request), and Kāḻupaṭṭi-Tamila-Pēra[rā]yapō being the executor, (the three villages) were made into one village.

(L. 16.) The members of the assembly of this Vidēlvidugu-Vikkiramādittā-chatuvādi-maṅgalam shall have to pay two thousand kāḍi of paddy and twenty kalanju of gold, which were being paid before by this Amaranrimaṅgalam to this (temple of) Paramēśvara at Tikkālī-Vallam.

(L. 23.) Of this paddy, six hundred kāḍi of paddy (are allotted) for offerings; five hundred kāḍi of paddy to the Śiva-Bṛhmanai who desire to be fed, beginning with those in charge of the store-room of the temple; five hundred kāḍi of paddy to those who beat (drums before) oblations; four hundred kāḍi of paddy to those who pick (flowers for) temple garlands, and to those who perform various (other) services, including the singers of the Tirippadiyam; and twenty kalanju of gold for the perpetual lamps, for anointing the idol, for bark, and for repairing breaks and cracks, etc.

(L. 40.) (The members of the assembly) shall have to pay this paddy and this gold to this god as long as the moon and the sun exist.

(L. 43.) In this manner we have given (the village) for (providing) the necessaries.

(L. 45.) This charity (is placed under) the protection of all Māhēśvaras.

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* Read  genç.  
* Read  sword.  
* See above, p. 29, note 5.  
* See above, Vol. II. p. 130, note 2.  
* Read  gunt.  
No. 44.—INSCRIPTION OF MAHAVALIVANARAJA.

No. 44.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATESVA TEMPLE.

As stated in the introductory remarks to No. 43, the subjoined inscription was copied from an earlier stone inscription when the mandapa of the temple was pulled down and re-erected. It is dated in the Saka year 810 (in words, l. 4 f.) and in the time of a Bana chief who is not mentioned by name, but only by his title Mahavalivananaraja (l. 3 f.).

The inscription records that a Brahmana of Ettnakkur near Kavirippakam (ll. 10 to 12) paid 25 kala[tyu of gold to the villagers of Va[nipedu] (ll. 5 and 19), who, in return, pledged themselves to supply oil to a lamp in the temple. Kavirippakam is the modern Kaveripakkam, and Va[nipedu is the modern Va[ni]vedu, about a mile south of Wallajapet. At the time of the inscription Va[nipedu belonged to] Karai[nadu], a subdivision of the district of Paduvur-kottam (l. 5). Karai[nadu] owes its name to Karai, a village on the north of Rani[pet].

TEXT.

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18 [\text{\text{[}}] [\text{\text{[}}]
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20 [\text{\text{[}}] [\text{\text{[}}]
21 [\text{\text{[}}] [\text{\text{[}}]
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23 [\text{\text{[}}] [\text{\text{[}}]
24 [\text{\text{[}}] [\text{\text{[}}]
25 [\text{\text{[}}] [\text{\text{[}}]
26 \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mid \mi
V.—TIRUVALLAM INSCRIPTIONS.

Translation.

(Line 1.) Hail! Prosperity! (During the reign of) Mahāvalivânarāja,—[born from the family of Mahābali], who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—in the Śaka year eight hundred and ten,—we, the assembly of Vaṇṇipēdu, alias Rāṇavikrama-chaturvedimāṅgalam, in Kārai-nādu, (a subdivision) of Paduvār-kōṭṭam, received twenty-five kalanjī of gold, weighed by the balance (used in the case) of charitable edicts, from Mādhava-Kramavittana of Eṭukkūr, a hamlet on the north-east of Kāvirippākkam, alias A[v]nārāyaṇa-chaturvedimāṅgalam, in the same kōṭṭam, in order to supply (one) uśaśtra (and one) dīkṣa of oil per day for burning one sacred perpetual lamp, as long as the moon and the sun exist, before (the god) Tiruttīkkāli-Purumāṇadigal of Tikkāli-Vallam in Miṣāru-nādu, (a subdivision) of the same kōṭṭam.

(L. 13.) We, the assembly, shall have to continue this charity without fail, so as to burn (the lamp) as long as the moon and the sun exist.

(L. 15.) If (they) fail in this charity, all the Māhēśvaras shall be liable to pay into court a fine of five kalanjī of gold per day.

(L. 17.) Though paying this fine, we, the assembly of Vaṇṇipēdu, alias Rāṇavikrama-chaturvedimāṅgalam, shall have to continue this sacred perpetual lamp without fail.

(L. 20.) Those who obstruct this (charity), shall incur (all) the sins committed between the Ganga and Kumari.

(L. 22.) This (charity is placed under) the protection of all Māhēśvaras.

No. 45.—ON THE SOUTH WALL OF THE BILVANATHESVARA SHRINE.

Like the preceding inscription, this one is dated in the time of some Mahāvalivāṇarāya. As the alphabet looks decidedly more modern than that of Nos. 42 and 46 and resembles that of Nos. 47 and 48, it must be assumed that, like the two last-mentioned inscriptions, this one is a copy, which was prepared when the central shrine was pulled down and rebuilt.

The inscription records that an inhabitant of P̣opadukūṭam near Kachhipēdu, i.e. Kāñchipuram, purchased some land from the inhabitants of Tiruvallam. The produce of the land had to be used for providing offerings and for feeding a lamp in the temple.

Text.

1 See page 30 above.
2 On the verb māṛu, 'to pay a fine,' see above, p. 51, note 4.
3 See above, Vol. I. pp. 113, 141 and 143.
4 Read śakti, kāraṇa, kāraṇa, and ṭemi.
5 Read śaṃkara. * Read śacī. * Read śaṅkara. 10 Read uṣā.
TRANSLATION.

(Line 1.) Hail! Prosperity! While the glorious Mahāvalivānarāya,—born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Siva), who is worshipped in all the three worlds,—was ruling the earth, we, the assembly of Tikkāli-Vallam in Miyaṟu-nādu, received from Śāliyavarnarim, alias Mānabharanu, of Poppadukuttam, a tax-paying village (near) Kachhipādu, twenty kalanju of gold, in order to supply without fail, as long as the moon and the sun exist, two nāli of pounded rice and (one) dākkakku of fresh ghee for fixed daily offerings which he had granted to (the god) Tikkāli-Purumāṇadigal, and twenty kalanju of gold in order to supply (one) udakku (and one) dākkakku of oil per day for burning a perpetual lamp before the same god. Having received altogether forty kalanju of gold, we, the assembly, shall have to continue the offerings and the perpetual lamp as long as the moon and the sun exist.

(L. 3.) Those who say that this charity is not (existing), shall incur (all) sins committed between the Gaṅgā and Kumari. This charity (is placed under) the protection of all Māhēśvarus. The feet of those who protect this charity (shall be) on my head.

(L. 4.) We, the assembly, gave 500 kuli of land (called) Vāgaikkundil and 800 kuli (called) Puravadukollai in the environs of the village, which (he) had granted, free of taxes, for (supplying) these daily offerings and for (maintaining) the perpetual lamp.

(L. 5.) We, the assembly, gave 2 nilam and 400 kuli of land (called) Kuṇḍaṅgadi, which (he) had granted for the worshipping Śiva-Brāhmaṇa.

No. 46.—ON A STONE BUILT INTO THE FLOOR OF THE BILYANATHESVARA TEMPLE.

The alphabet of this inscription is Tamil and Grantha of an archaic type and resembles that of the rock inscription No. 42. It records a gift of gold for maintaining a lamp by the queen of Vānavidyadhara-Vānarāya. As will be shown below (p. 99), this king may be identified with Vikramaditya I., the sixth of the Bāna chiefs whose names are given

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1 Read கே.  
2 Read நிலம்.  
3 This is the abbreviation for மேவ்வ.  
4 மாழிக்கை is the same as மாழிக்கை; compare above, p. 46, note 8.  
5 On nilam see above, p. 30 and note 4.  
6 Nilam is used for வேளி; compare above, Vol. II. p. 259.
in the Udayendiram plates. Nos. 47 and 48, which record grants by a queen of the same king, as well as Nos. 43 and 44, are copies of lost originals and hence exhibit comparatively modern characters. The archaic alphabet of the subjoined inscription and the fact that it is engraved on a single stone, which does not form part of the temple itself, prove that it is an original record of the time of Vana vidiyadhara. Evidently it owes its preservation to the accident that, when the central shrine and the mandapa were rebuilt, the stone which bears it was utilised for the new pavement of the temple.

**TEXT.**

1 [Characters from Tamil script]
2 [Characters from Tamil script]
3 [Characters from Tamil script]
4 [Characters from Tamil script]
5 [Characters from Tamil script]
6 [Characters from Tamil script]
7 [Characters from Tamil script]
8 [Characters from Tamil script]

**TRANSLATION.**

(Line 1.) Hail! Prosperity! The great queen of Vana vidiyadhara-Vanaraya, born from the family of Mahabali, who had been made door-keeper by the lord of gods and demons, Paramesvara (Siva), who is worshipped in all the three worlds, gave to the members of the assembly of Tiruvallam twenty kalas of pure gold for (maintaining) a perpetual lamp before Tikkali-Perumandigal, (the god of) the southern temple (Tenkali).

(L. 5.) (As) interest on this, we, the assembly, shall have to supply (one) ur at of ghee per day. Whenever (we) fail (to supply) this ghee, we shall have to pay a fine of five kalas of gold. Though fined thus we, the assembly, shall (continue) to supply the ghee without fail.

No. 47.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription and No. 48 are written continuously, the first few words of No. 48 occupying the end of line 4 of No. 47. At the beginning of No. 47 it is stated that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the central shrine of the temple was pulled down. This is the reason why the alphabets of Nos. 47 and 48 are more developed than that of No. 46, though No. 46 records a grant by a queen of the same king as Nos. 47 and 48. In No. 47 she bears the title Vana mahadevi, i.e. the great queen of the Bana (king). As the queen mentioned in No. 46, she is stated to have been the consort of the Bana king Vana vidiyadhara. She was the daughter of Pratipati-Ariyaiyer, the son of Sivamaharaja-Perumandigal, who had the surnames Sri natha and Kokuni. This word is a variant or a corruption of

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2 Read *ama.ka.
3 Read *aman.ka.
4 Read *ada and *a.na.
5 Read *anu.
6 Read *a.nu.
7 In No. 48, text line 2, this word appears as Gopnuhe[r]ma, evidently a misreading of the copyist for Kanyuni varman.
Kōnguni, the title of the Western Gaṅga kings, and the name Pratipati is a corruption or, more probably, a misreading of the copyist for Prithivipati. Hence I would identify Pratipati, the son of Śivamahārāja, with the Western Gaṅga king Prithivipati I., who was the son of Śivamāra and the contemporary of the Raṣṭhrakūṭa king Amoghavarsha I., and of the Gaṅga-Pallava king Vijaya-Nṛpatuṅgavikramavarman. The name of the residence of Śivamahārāja was Kunilapura according to No. 47, and Nipinilapura according to No. 48. Both forms of the word are clearly misreadings of the engraver for Kuvalilapura, the modern Kōlar, which was the traditional capital of the Gaṅga family.

The Udayāndiram plates of Vikramāditya II. mention a Bāna chief named Bānavidyādhara. This person must be distinct from the Vānavidyādhara of the subjoined inscription, because he stood two generations before Vikramāditya I., the contemporary of Vijaya-Nandivikramavarman and consequently of Amoghavarsha I., while Vānavidyādhara was the son-in-law of Prithivipati I., another contemporary of Amoghavarsha I. An inscription at Gālgānpoḍe opens with a Sanskrit verse which attributes to the Bāna king Vikramāditya-Jayamēru the surname of Bānavidyādhara. Dr. Fleet proposes to identify this Vikramāditya with the Vikramāditya I. of the Udayāndiram plates and with the Vānavidyādhara of the subjoined inscription. This identification would suit the fact that Vānavidyādhara's queen was the daughter of Prithivipati I.

TEXT.

2. This name is perhaps a corruption of Śivamarāja, the Tamil form of Śivamahārāja.
6. See page 90 above.
7. See page 92 above.
8. Ind. Ant. Vol. X. p. 39, No. II.
9. I am again quoting from a manuscript which he has kindly sent me; see above, p. 92, note 8.
10. Read urvāruṣah.
11. Read gāmālaṛthā.
12. Read Q.eṣāmāhārāja.
13. Read ātisrācāra.
TRANSLATION.

(Line 1.) Hail! Prosperity! (The following is) a copy of a stone inscription which existed before the sacred vimāna (i.e. the central shrine) had been pulled down.

Vānamahādevī, the daughter of Pratipati-Araiyar, the son of Koṅgu[ñ][], the righteous Mahārāja, the supreme lord of Kunilapura, alias Śrīnātha, the glorious Śivamahārāja-Perumāṇadigal, (and) the great queen of Vānavīdyaḍha[ra]rāyan[a], alias Vānārāyaṇa, born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēsvara (Siva), who is worshipped in all the three worlds, gave to the members of the assembly of this Tikkāli-Vallam twenty kalaṇji of pure gold for (mainaining) one perpetual lamp before (the god) Tikkāli-Perumāṇadigal.

(I. 3.) (As) interest on this gold, we, the assembly, shall have to supply (one) uṛi of ghee per day for one lamp. This ghee we shall have to supply without fail as long as the moon and the sun exist. If (we) fail (to do so), we agree that all the Maheśvaras (among us) shall pay as fine five kalaṇji of gold per day. Though fined thus, we, the assembly, shall (continue) to supply the ghee without fail. Those of us, who say that this is not (so), shall incur (all) the sins committed between the Gaṅgā and Kumārī.

(I. 4.) “This charity is placed under) the protection of all Maheśvaras. The feet of those who protect this charity, (shall be) on my head.”

No. 48.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

As stated in the introductory remarks to No. 47, the subjoined inscription was copied from an earlier stone inscription when the central shrine of the temple was pulled down. It records the gift of a lamp by the same queen as No. 47, who was the consort of the Bāna king Vānavīdyaḍhara and the daughter of Pratipati-Araiyar (i.e. the Western Gaṅgā king Prithivipati I.), the son of Śivamahārāja. From the subjoined inscription we learn that her actual name was Kundavvai.

TEXT.

1 2 3

1 This is a mistake of the copyist for Kuvalāsura; see p. 99 above.
2 On three Chola queens of the same name see Ep. Ind. Vol. V. p. 105, note 5.
3 Read āmamūlā. 4 Read ādāmūlā.
5 Read āmāmūlā.
6 Read ādāmūlā.
7 Read śamudēśamūlā.
8 Here and in 10 śamudēśamūlā (I. 3) the syllable ુ is expressed by two separate symbols; compare above, p. 99 and note 5.
9 Read śamudēśamūlā.
10 Read śamudēśamūlā.
No. 49.—INSCRIPTION OF RAJARAJA I.

Translation.

(Line 1.) Hail! Prosperity! We, the assembly of Tikkāli-Vallam, have received forty kalāṇi of pure gold from Kunāv[ai]yar, alias Vānāmahaṅdvē, — the daughter of Pratipati-Araiyan, the son of [K]o[ŋ]gu[ŋ]i[v]arman, the very righteous Mahārāja, the supreme lord of Nipuṇ-ilapura, alias Śrīnātha, the glorious Śivamahārāja-Perumāṇadigal, (and the queen of) Vānāvidyādhararajā, alias Vānārāya, born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Parnāchevara (Śiva), who is worshipped in all the three worlds.

(L. 3.) (In return), we, the assembly, shall have to burn, as long as the moon and the sun exist, one perpetual lamp before (the god) Tiruttikkāli-Perumāṇadigal, supplying daily (one) uri of fresh ghee and a quarter of camphor.

(L. 4.) We, the assembly, have agreed that, whenever (they) fail in this charity, all the Māheśvaras (among us) shall pay into court a fine of five kalāṇi of gold per day. Though fined thus, we shall have to burn this sacred lamp without fail. Those among us, who say that this (charity) is not (existing), shall incur (all) the sins committed between the Gaṅgā and Kumāri.

(L. 5.) "This charity (is placed under) the protection of all Māheśvaras. The feet of those who protect this charity, (shall be) on my head.""

We, the assembly, gave (the following) land in the environs of the village, (the queen) had granted, free of taxes, for this camphor lamp and the perpetual lamp:— (one) nilam and 400 kuli (called) Pārkuṭuṭai, 720 kuli below the old tank (Pālavēri), and 2 nilam (called) Nonidukolūri.

(L. 6.) As the land granted for these two lamps had become torn up by the weather, we, the assembly, assigned only an oil lamp for burning.

No. 49.—ON THE SOUTH WALL OF THE BILVANATHESVARA SHRINE.

This inscription belongs to the 7th year of the reign of Rājarāja-Kēsaṇivarman, i.e. of the Chōla king Rājarāja I. It contains a date which admits of astronomical

1 This is the abbreviation for Pāvā; see above, p. 97, note 3.
2 Read ṣavā. 3 Read ḍāvāvarṣ.
4 This is a mistake of the copyist for Kuvalālapura; see p. 99 above. 5 See above, p. 97, note 5.
6 In line 3 of the text only one lamp is spoken of, to which both ghee and camphor had to be supplied.
7 See above, p. 97, note 6. 8 Literally, 'dug up by god.'
calculation, and which has been repeatedly discussed since its discovery in 1890. Professor Kielhorn has shown that it corresponds to the 26th September A.D. 991.

The inscription records a visit to the temple by a certain Madurântakaṇ-Kândarâdittânâr, who caused one thousand jars of water to be poured over the god. When he had finished his worship, he observed that the offerings in the temple had been reduced to a minimum and that the temple lamps were only feebly burning. He called for the authorities of the temple and of the village and asked them for a detailed statement of the temple revenue and expenditure.

Here unfortunately the inscription is built in. But from the preserved portion it is evident that Madurântakaṇ-Kândarâdittânâr, i.e. Gandarâditya, the son of Madhurântaka, must have been a person of high standing and influence. He cannot be identical with the Chola king Gandharâdityavarman, because the latter had died before the reign of Arimjaya, the grandfather of Râjarâja I. Perhaps he was an (otherwise unknown) son of Madhurântaka, the son of Gandharâdityavarman and immediate predecessor of Râjarâja I.

**TEXT.**

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**TRANSLATION.**

(Line 1.) Hail! Prosperity! In the 7th year (of the reign) of king Râjarâja-Kâsârivarman,—on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Râvati and to the full-moon tithi of the month of Aippâli in this very year,—Madurântakaṇ-Kândarâdittânâr came in order to have one thousand jars of water poured over (the god) Tiruttikâkâlî-Alvâr at Tikkâlî-Vallâm in Miyâgu-nâdu, (a subdivision) of Pâduvâr-kôtâm, and worshipped the holy feet (of the god).

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3 See line 50 of the large Leyden grant.
5 The words Qâr are written on an erasure.
6 Read Qâr.
7 Read Qâr.
8 Read Qâr.
9 Read Qâr.
10 Read Qâr.
11 Read Qâr.
(L. 3.) While (he) stood (in the temple), (he) observed that the offerings presented to the Árváv were reduced to two milí of rice, that the offerings of vegetables, the offerings of ghee and the offerings of curds had ceased, and that the perpetual lamps were neglected.

(L. 7.) (He) called for the Śiva-Bráhmanas of this sacred temple and the members of the assembly of Tikkálí-Vallam and asked:—"State the revenue and expenditure of this temple, in accordance with the royal order and the royal letter."

(L. 11.) The [Śiva-]Bráhmanas and the members of the assembly of Tikkálí-Vallam

No. 50.—ON THE WEST WALL OF THE BILYANATHESVARA SHRINE.

This inscription is dated in the same year of the reign of Rájarája I. as No. 49. It records that a Bráhmana set up an image of the goddess and granted a lamp to the temple. He also purchased 1,700 kuli of land from the inhabitants of the village of Mandiram in Tánádú and made it over to the temple authorities, who had to feed the lamp and to supply offerings from the produce of the land.

Tánádú, to which Mandiram belonged, was the name of the country round Mél pádi. Mandiram had the surname Jayaméru-Śrikarāṇamaṅgalam (ll. 2 and 15 f.), which seems to be derived from Jayaméru, one of the surnames of the Bāna king Vikramáditya I.

TEXT.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

* See p. 22 above.
* See p. 99 above.
* Read ाः.
* Read ाः.
* Read ाः.
* Read ाः.

Read ाः.
Read ाः.
Read ाः.
Read ाः.
Translation.

(Line 1.) Hail! Prosperity! In the seventh year (of the reign) of king Rājarāja-Kēsari varman. (The writing of) us, the assembly of Mandiram, alias Jayamēru-Sēkaraṇamāngalam, in Tūṇādu.

(L. 2.) Vikramādittaṇ, alias Kirtimārtanda-Brahmādhīrājar, a Śiva-Brahmanas of Narantūga-chaturvēddimāngalam in Kārai-nādu, (a subdivision) of Paduvūr-kōttam, set up (an image of) Umā-Bhaṭṭāraki and gave one perpetual lamp to Kutta-Purumāṇadigal, the god (Ālvār) of Tiruttikāli.

(L. 6.) For (maintaining this lamp) and for (supplying) offerings once a day, (he) gave the following land:

(L. 7.) (The eastern boundary is) to the west of a channel which flows close to the bank from the sluice below the Karuṅgili tank in our village. The southern boundary (is) to the north of a channel which flows to the west from the sluice (and) irrigates the Kusavan-patti. The western boundary (is) to the east of the land of those who sold (the land to the donor). The northern boundary (is) to the south of the land of the same persons.

(L. 11.) Having received from Kirtimārtanda-Brahmādhīrājar the whole purchase-money and tax-money due for the land enclosed within these four boundaries, which, not excluding the cultivated land, (measures) one thousand and seven hundred kūli, and having remitted all kinds of taxes,— we, the assembly of the above-mentioned Mandiram, alias Jayamēru-Sēkaraṇamāngalam, sold (this land) free of taxes.

(L. 16.) While enjoying this land, we, the Śiva-Brahmanas in charge of the store-room of the temple, shall have to supply this perpetual lamp and the offerings as long as the moon and the sun exist.

No. 51.—On the North Wall of the Bilvanathēsvara Shrine.

This inscription is dated in the 16th year of the reign of the Chōla king Rājarāja I. (l. 2) and records that the citizens of Vānapuram (ll. 2 and 6), i.e., Tiruvallam, sold 700 kūli of land to Saṅkaradēva, the son of Tiruvaiyang (ll. 5 and 6), who granted it to the temple of Tiruvaiya-Iśvara (l. 6). This temple was situated on the south of the Bilvanathēsvara temple and was evidently named after Tiruvaiyang, the father of the donor. Tiruvaiyang seems to have claimed descent from the Western Ganga kings. For, to his name are prefixed the name and the epithets of Śiva hamārāja (l. 4 f.), as we have found them in Nos. 47 and 48. As these epithets are spelt with almost exactly the same mistakes as in No. 48, I believe that the donor copied them from that very inscription, which he found engraved on the temple.

Text.

1 See p. 95 above.
2 I.e. 'the dancing god' (Nātāraja).
3 I.e. 'the potter's patti'; see patti see above, Vol. II, p. 359, note 12.
4 See above, p. 26, note 2.
5 See above, p. 94 and note 5.
6 See p. 91 above.
7 Vi. Saṃjñaga and Saṃjñaga for Saṃjñaga, and Saṃjñaga for Saṃjñaga.
8 Read Saṃjñaga.
9 Read Saṃjñaga.
No. 51.—INSCRIPTION OF RAJARAJA I.

Translation.

(Line 1.) Hail! Prosperity! in the 16th year (of the reign) of king Rājarāja-Rājakēśarivarman, who, (in his) tender youth, during which,— (in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— (he) was pleased to destroy the ships (at) Kāndalūr-Sālai and conquered by (his) army, which was victorious in great battles, Vēṅgai-nāḍu, Gāṅga-pāḍi, Taḍi-vaḷi, Nulambapāḍi, Kudamalai-nāḍu, Kollam and Kaliṅgam,— deprived the Sēliyas, whose lustre had been growing, of (their) splendour,— we, the citizens of Vānapuram, (a city) in its own subdivision of Karaivali, (a division) of Paṇuvār-kōṭṭam, sold and gave by a deed of sale the following land in the environs of our city to Śaṅkaradēva, (the son of) [K]o[ṇ]gūniva[rman, the very righteous Mahārāja, the supreme lord of Nipunilapura, Śrīnātha, the glorious Śivamahārāja-Tiruvaiyān:— The upper field of Polikkāvadi and two pieces above this. The eastern boundary of this (land is) to the west of the

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1 Read .blob.
4 Read ꞌ."pūḥ.
7 Read ꞌ."pūṃCONNECT.
8 Read ꞌ."pūṃ CONNECT.
9 Read ꞌ."pūṃ CONNECT.
10 Read ꞌ."pūṃ CONNECT.
11 Read ꞌ."pūṃ CONNECT.
12 Read ꞌ."pūṃ CONNECT.
13 Read ꞌ."pūṃ CONNECT.
14 Read ꞌ."pūṃ CONNECT.
15 Read ꞌ."pūṃ CONNECT.
16 Read ꞌ."pūṃ CONNECT.
17 Read ꞌ."pūṃ CONNECT.
18 Read ꞌ."pūṃ CONNECT.
19 Read ꞌ."pūṃ CONNECT.
20 Read ꞌ."pūṃ CONNECT.
21 Read ꞌ."pūṃ CONNECT.
22 Read ꞌ."pūṃ CONNECT.
23 Read ꞌ."pūṃ CONNECT.
24 See above, p. 3, note 7.
25 Vitai-silaiṇam is the same as silaiṇ-śaṇam in No. 10, text line 2, and No. 33, text line 19.
26 See above, p. 101, note 5.
27 This is a mistake for Kuvatālapura; see p. 99 above.
lower field of Polikkavadi and of (the field called) Araikkāmulukkūl, (the produce of) which is used for the offerings of (the god) Tiruttikkāli-Perumān. The southern boundary (is) to the north of pieces of the Araikkāmulukkul (field) and of pieces (of the field) of the blacksmith (Karumān). Its western boundary (is) to the east of the Śrihari-pattā. In the west. The northern boundary (is) to the south of the Mukkāli field enjoyed by (the temple of) Mahādeva in this city, and of the field below the pond. The land enclosed within these four boundaries is estimated at seven hundred kāli by the rod of sixteen spans.

(L. 5.) Having received from him the whole of the purchase-money and tax-money due for this land, we sold (it) free of taxes and gave a deed of sale. We, the above-mentioned citizens of Vānapuram, sold and gave by a deed of sale that land to Śamkara-deva, the son of Tiruvaiya-n, for (providing) the expenses of the worship to (the temple of) Tiruvaicy-Iśvara on the south of the temple of Tiruttikkāli-Perumān at Tiruvallam.

No. 52.—On the west and south walls of the Bilvānathasvāra shrine.

This inscription is dated in the 20th year of the reign of the Chōla king Rājarāja I. and records the gift of a lamp by Naṇṇamaraiyar or Naṇṇaman, the son of Tukkarai. The donor belonged to the Vaidumba family and ruled over Ingalūr-nādu, a district of Mahārajapādi.

The seven thousand villages of Mārajavādi, the chief town of which seems to have been Vallūru, are mentioned in an inscription of Rājāhirāja at Mīndigal in the Kōlūr district (No. 279 of 1895); Mārajapādi occurs in an inscription of Pārthivendravarman at Takkolam in the North Arcot district (No. 14 of 1897); and a copper-plate inscription of Krishnārāya of Vijayanagara mentions some villages of the Mārajavāda-rājya, which are in the modern Cuddapah district. Consequently, Vallūru has to be identified with the present village of Vallūru in the same district. The Vaidumba king was defeated by the Chōla kings Parantaka I. and Virarājendra I.; and Vinayamahādevi, the mother of the Eastern Ganga king Vajrahasta III., belonged to the Vaidumba family.

Text.

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

1 *Is. 3. three quarters of one eighth (of a measure of land).*
2 *Is. 4. the land (the produce of) which is used for the offerings of the god.*
3 Compare p. 17 above.
4 *See below, p. 107, note 5.
5 There is a village Ingalūr in the Ånekal taluka of the Bangalore district: see Mr. Rice's Mysore and Coorg, Vol. II. p. 39. But, as Dr. Fleet suggests to me, 'Ingamur' near Kālahasti is a more probable location.
6 See my Progress Report for October 1890 to March 1891, p. 5.
7 Mr. Sewell's Lists of Antiquities, Vol. I. p. 129.
8 Above, Vol. II. p. 379.
9 See p. 68 above.
11 *Read ṇāvērā.*
12 *Read ṇāvērā.*
13 *Read ṇāvērā.*
14 *Read ṇāvērā.*
15 *Read ṇāvērā.*
Hail! Prosperity! In the 20th year (of the reign) of the glorious king Rājrāja-Rājakēśarivarman, alias Śri-Rājarājadēva, who, in his life of growing strength, during which,—(in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—(he) was pleased to destroy the ships (at) Kāndalār-Sālai and conquered by (his) army, which was victorious in great battles, Vēṅgai-nādu, Gaṅga-pādi, Nulamba-pādi, Taḍiṅgai-pādi, Kudamalai-nādu, Kollam, Kaliṅgam, and Ilamandalam, (the conquest of which) made (him) famous (in) the eight directions,—deprived the Śeṅinas of (their) splendour at the very moment when [Udagai], which is worshipped everywhere, was (most) resplendent;—Naṅgamaraiyar, the son of Tukkarai, the Vaidumba, who possessed Ilungilūr-nādu, (a district) of Mahārajapādi, gave one perpetual lamp, (which) was to burn as long as the moon and the sun exist, to (the temple of) Tirutikkālī-Alvār at Tiruvallam in Miyaṟai-nādu, (a subdivision) of Padurur-Kōttam. For (maintaining this lamp he) gave 90 full-grown ewes, which must neither die nor grow old. These ninety ewes...
the southern side of the temple of Tiruvalam-uḍaiyār" (l. 18 f.), i.e. of the Bilvānathāsvarā temple, and that he granted 96 sheep for the maintenance of a lamp in the same temple (l. 20 f.). The temple of Tiruvaliya-Īśvara has been already mentioned in No. 51.

TEXT.

1 ஒருந்து ஐட்[*] கர்த்தர்களின் தலைமையிலிருந்து உதிக்கவும்[ குடி[ குடி[ குடி[ குடி[ குடி[ 
2 தருவத்துடன் விநாயகர் பட்டமலர்[ வெள்ளியிலிருந்து[ குடி[ 
3 பசுவத்துடன் கொண்டு வெள்ளியிலிருந்து[ குடி[ 
4 உலகிலிருந்து போது இற்றும்[ குடி[ 
5 குழந்தையிலிருந்து போது இற்றும்[ குடி[ 
6 பசுவத்துடன் விநாயகர் பட்டமலர்[ வெள்ளியிலிருந்து[ குடி[ 
7 உலகிலிருந்து போது இற்றும்[ குடி[ 
8 குழந்தையிலிருந்து போது இற்றும்[ குடி[ 
9 பசுவத்துடன் விநாயகர் பட்டமலர்[ வெள்ளியிலிருந்து[ குடி[ 
10 ஐட்[*] கர்த்தர்களின் தலைமையிலிருந்து உதிக்கவும்[ 
11 உலகிலிருந்து போது இற்றும்[ 
12 குழந்தையிலிருந்து போது இற்றும்[ 
13 பசுவத்துடன் விநாயகர் பட்டமலர்[ வெள்ளியிலிருந்து[ 
14 உலகிலிருந்து போது இற்றும்[ 
15 குழந்தையிலிருந்து போது இற்றும்[ 
16 பசுவத்துடன் விநாயகர் பட்டமலர்[ வெள்ளியிலிருந்து[ 
17 உலகிலிருந்து போது இற்றும்[ 

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year (of the reign) of king Parakēsari-varman, alias Śrī-Rājendra-Śolادات, — I, Sōmanātha, (the son of) Koṅguni- varman, the very righteous Mahārāja, the supreme lord of Nipunilapura, Śrīnātha, the glorious Śivamahārāja, the Vaidumba Śamkara, purchased from the citizens of Vānapuram in Kārivalī, (a subdivision) of Perumbānappādi, (a division) of Pādvūr-kōṭṭam, (a district) of Jayakōnda-Śola-mandalam, the cultivated land (called) Gānądēvīmaṇalī, which I possess free of taxes.

(L. 11.) The eastern boundary of (this land is) to the west of the Manalikkāl (channel), which flows to the south; the southern boundary (is) to the north of the Kāmakkāl (channel), which flows to the piece (of land) of the carpenter; the western boundary (is) to the east of the Kolukkuttu (?) in the piece (of land) of the carpenters; and the northern boundary (is)
to the south of a channel which flows to the Śrīthalipati of (the god) Tiruvallamudaiyar.

(L. 16.) We, the citizens of Vānapuram, sold and gave by a deed of sale, with all exemptions, the land enclosed within these four boundaries, (which measures), not excluding the cultivated land, one thousand kuli by the rod of sixteen spans, having received from Sūmanātha the whole of the purchase-money and the tax-money, (due) for these one thousand kuli, at the very place of the sale . . . . . . . . . . .

No. 54.—ON THE NORTH WALL OF THE NAKULESVARA SHRINE IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 4th year of the reign of Rājendra-Chola I. Īrāyiravan Pallavayan (l. 4 f.), an officer of his who is known from several other inscriptions, had built a shrine which he called Rājarājēsvaram (l. 11 f. and l. 16 f.), and which is apparently identical with the shrine on which the inscription is engraved. For maintaining two lamps in this shrine, he purchased for 50 kālu from the inhabitants of Tiruvallam a piece of land which measured 2,000 kuli, and which received the name Araisūr-vadagai (l. 15 f.) with an allusion to his native village of Araisūr (l. 3 f.).

TEXT.

1 ["""] 2 ["""] 3 ["""] 4 ["""] 5 ["""] 6 ["""] 7 ["""] 8 ["""] 9 ["""] 10 ["""] 11 ["""] 12 ["""] 13 ["""] 14 ["""] 15 ["""] 16 ["""] 17 ["""]

"The same was the name of the great temple at Taṉjavūr, which had been built by Rājarāja I.; see above, Vol. II. p. 1.
"Read "". "Read ["""].
"G"" is corrected by the engraver from G"". "G"" is corrected by the engraver from ["""].
"See below, No. 56, text line 2.
"Read "". "Read ["""].
"["""] is entered below the line.
Translation.

(Line 1.) Hail! Prosperity! In the 4th year (of the reign) of king Parakēsa-rivarman, alias Śrī-Rājendra-Sōla-deva. The hand-writing of us, the assembly of Tikkāli-Vallam in Miyāru-nādu, (a subdivision) of Pañuvār-kōṭṭam, (a district) of Jayaṅ-konda-Sōla-āndalām.

(L. 2.) We have received 50 kāsu, (which were) good (i.e. of full weight) (and) current at the time, from the hand of Īrāyiravan Pāllavan, alias Uttama-Sōla-Pallavan, a Perundaram of the lord Śrī-Rājendra-Chōladēva (and) the lord of Ar[ai]śur in Pāmbuni-kūrgam, (a district) of Nittavināda-vaḷanādu.

(L. 9.) For these fifty kāsu we sold the following land by a deed of sale to (the god) Čaudēśvarāndēva (of the shrine) of Rājarājēsvaram-udaiyār, which he had caused to be built in the temple of Tīruvallam-udaiyār in our city.

(L. 14.) The eastern boundary of the land, which we assigned for two sacred perpetual lamps to (the shrine of) Rājarājēsvaram-udaiyār in Arasiūr-vādagai, a hamlet (belonging) to us in the west of this city, (i.e.) to the west of the high-road of Janaṇa-thā; the southern boundary (i.e.) to the north of the land of Kuttēra-Bhāṭta-Sōmayajyār of Āṅgārai; the western boundary (i.e.) to the east of the land of Kuttēra-Bhāṭta-Sōmayajyār of Āṅgārai and of Śāṃkara-Krasavittān of Kuṇḍār, including a coconut garden; and the northern boundary (i.e.) to the south of the land of Ādittā-Perumāṇ Sōmaśī (i.e. Sōmayajīn) of Ālikkōṟrāi and of (the channel called) Kayakkāl, alias Pāllaśiva-puravākkāl.

(L. 37.) We sold and gave by a deed of sale— including (eventual) excess or deficiency in measurement—the whole land within these four boundaries, (which measures), together with the coconut garden, two thousand kuḷi by the rod of Śirgambalam.

(L. 45.) This very (sum) being the purchase-money and the tax-money (due) for this (land), we thus sold (it) and gave (it) free of taxes.

(L. 48.) We shall not be entitled to claim the high-level water, the wells, the price paid for water, the gold of ugappār, and any other tax paid by the city (and) previously (due) from this land.

(L. 50.) Thus we, the assembly of Tikkāli-Vallam, sold (it) free of taxes and gave (it) by a deed of sale. Those who obstruct this charity, shall incur (all) the sins committed between the Gāṅgā and Kanyā. This (charity is placed under) the protection of all Mūhēśvaras.

No. 55.—On the west wall of the Bilvānathesvara shrine.

This inscription is dated in the 3rd year of the reign of the Chōla king Rājendra (l. 4) and refers to the conquest of Raṭṭa-pādi (l. 1), the setting-up of a pillar of victory at Kolōṟpuram (l. 2), and the defeat of Āhuva-malla at Koppam (l. 3). It records that the temple authorities received 25 kalāṇjū of gold from an inhabitant of Āimbūṇi, under the condition that the interest should be applied for the feeding of a learned Brāhmaṇa and other purposes. The end of the inscription is lost.

3 The second name of this channel is derived from Pāllavan, the name of the donor.
4 See above, p. 30, note 3. 5 This refers to the sum of 50 kāsu in text line 81.
6 Compare the obscure term upavāt, above, p. 48, note 9.
7 See page 58 above. 8 See above, p. 92 and note 10.
Text.

1. [Translation: Hail! Prosperity! While the army of (his) elder brother— the king (who held) the sceptre (and) was embraced by the goddess of fortune— was at (his) back, (he) conquered the seven and a half lakshas of Iraṭṭa-pāḍi. When the first elephant (of the enemy) went at his elephant, (his) elder brother stopped (it). (He) set up a pillar of victory at Koḷḷāpuram and did not meet with opposition in battle, (but his) drums were sounding through the eight directions. Having heard this (report), Āhavamalla proceeded to Koppam on the bank of the great river and fought against (him), (but) became afraid, incurred disgrace and ran away. (The king) seized his elephants and horses, (his) women and treasures, together with the camels, and performed the anointment of victory. In the 3rd year (of the reign) of (this) king Parākṣaśarivarmā, alias the lord Śrī-Rājendradēva, who was graciously seated on the throne of heroes.]

Translation.

(L. 4.) We, Kauśika-Nagaṁa-Bhaṭṭaṇa, a Śīva-Brāhmaṇa in charge of the shrine (āhāna) of the temple of Tiruvallam-udaiyar at Tiruvallam, a brahmādyogī in Karai-vali, (a subdivision) of Perumbanappadi, (a division) of Tyāgābharanavālanādu, (a district) of Jayaṅkonda-Sōla-mandalam, Gangādhar-Bhaṭṭaṇa, Akka[l]a-Bhaṭṭaṇ, Śivakkokundu-Bhaṭṭaṇa, Śiṅkā[li]-Bhaṭṭaṇa, Rudra-Bhaṭṭaṇ, Viki-ramādittan, [Tir]umāppāṇa and the other (persons) in charge of the store-room of the temple, have received twenty-five kalanju of gold from Kāṭṭukkuṭi Mādhava-Krama-vittan, (one) among the commissioners of the same nādu.

(L. 6.) These 25 (kalanju of gold) have received under the following conditions:—The interest on (20 kalanju of) this gold being (one) padakku of paddy per day, (measured) by the marakkāl (called after) Arumolideva, viz. three uḷakkku and two sevīdu of paddy per day from every kalanju, we shall give this paddy to a Brāhmaṇa who has become a Dik-shita (and) who knows (?) the Veda and the sacred Āgama, and shall cause (the god) to be worshipped by him. The interest on three kalanju of gold being half a kalanju of gold per year, we shall have to give every second year (one) kalanju of gold to him who performs the worship in the temple. The interest on two kalanju of gold [being] two sevīdu and a half of ghee per day, . . . . . . . . .

No. 56.—On the South Wall of the Mahamandapa in the Bilyanathesvara Temple.

This inscription is incomplete. Of the five lines which are preserved I am publishing only the two first ones. It is dated in the 2nd year of the reign of Rājakēsarivarman, alias Rājamahendradēva and records that a military officer purchased 800 kuli (l. 4) of land from the inhabitants of Tiruvallam and granted them to the temple.

On page 32 above it has been stated that the Kaliṅgattu-Paraṇi and Vikkirema-Sōla-Ulā mention two Chōla kings who have not yet been identified. The first of them reigned between Rājēndra and Virarājēndra I, and the second between Virarājēndra I and Kulōtunga-Chōla I. In the introductory remarks to No. 57 it will be shown that the second king is identical with Parakēsarivarman, alias Adhirājendradēva. Hence the only king who remains to be identified is the successor of Rājēndra and predecessor of Virarājēndra I. He may be identified provisionally with Rājakēsarivarman, alias Rājamahendradēva, to whose 2nd year the subjoined inscription belongs. In favour of this identification it may be mentioned that the subjoined inscription praises him for guiding the goddess of the earth on the path of Mānu, while the Kaliṅgattu-Paraṇi (viii. 23) speaks of “the Chōla who dispensed justice three or four times better than the ancient Mānu,” and that an inscription of the 9th year of Rājēndra mentions among the boundaries of a village “the road of Rājamahendrā.” Perhaps Rājamahendrā was the co-regent of Rājēndra.

Text.

2 See above, p. 11, note 2. 4 See above, p. 8 and note 3.
6 Read नवीन. 
V.—TIRUVALLAM INSCRIPTIONS.

Translation.

(Line 1.) Hail! Prosperity! In the 2nd year (of the reign) of king Rájakésarivarman, alias the lord Síri-Rásarásahéndrátéva, who, while the goddess of fortune was resplendent, wedded the great goddess of the earth, in order that (she) might abide joyfully under the shade of a single parasol, and who caused (her) to walk (in) the path of Manu, in order that (she) might abide (in) the way of righteousness. The hand-writing, (referring to) a deed of sale of land, of us, the assembly of Tíruvallam in Karáiváli, (a subdivision) of Perumbánappádi, (a district) of Jayánkondá-Sóla-mandálam. We have received sixty-four kásu, (which were) good (i.e. of full weight) (and) current at the time, from Sámkarañ Kándarádittanárt, alias the Sínápati Rájarája-Sóliyavaraíyár, the lord of Ínganãru in Ínganantas, (a district) of Arumolídéva-válañádu. At the rate of seven máñjádi of pure gold, weighed by the true standard of the city;1 for each kásu, (this amount) is equal to twenty-two kálanjú and eight máñjádi of gold. Having received these twenty-two kálanjú and eight máñjádi of gold from Chandésvaradéva, the first servant of (the god) Mahádéva (of the temple) of Tíruvallam in our city, we sold (the following) land.

(L. 2.) (The field called) Kódáchehóguwu below the large tank of Rájéndra-Chóla. The eastern boundary of (this field is) &c.

No. 57.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHEŚVÁRÁ TEMPLE.

This inscription is dated on the 200th day of the 3rd year of the reign of Parákésarivarman, alias A[dhi]rájéndradéva (l. 4 f.). Two royal officers met at Kánehípuram (l. 7) and called for the accounts of the villages which belonged to the Tíruvallam temple. One of the two decided that the revenue from the villages of Kukkanañáru in Túy-nádu2 (l. 12) and Mándíram3 in the same nádu (l. 13) should be assigned to the temple for expenses not previously provided for. A larger committee then assembled and made allotments from this revenue for various heads of the temple expenditure.

In line 11 it is stated that, before the time of this inscription, the income of the temple had been regulated in the 8th year of the reign of "the emperor Vírarájéndrádéva." Consequently Añhrájéndra must have reigned later than Vírarájéndra I. Among the kings who are mentioned in the Vikkírama-Sóla-Udá after Vírarájéndra L, the only one who has not yet been traced in inscriptions is the immediate successor of Vírarájéndra I.

¹ Read ṑhá.
³ See above, p. 25, note 2.
⁴ See p. 22 above.
⁵ See No. 56 above.
and predecessor of Kulottunga Chola I. This king may be identified provisionally with Parakšarivarman, alias Adhirajendradēva. If the account in the Vikramāditya charita can be trusted, he would have been the son of Vitarājendrā I. and the brother-in-law of Vikramāditya VI.

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]

10 [Tamil script]

11 [Tamil script]

12 [Tamil script]

13 [Tamil script]

14 [Tamil script]

15 [Tamil script]

Footnotes:

1 See p. 32 above.
2 See above, Vol. II. p. 231 f.
3 See above, Vol. II. p. 231 f.
4 Read āryaṃ.
5 Read śatrā.
6 Read śatrā.
7 Read śatrā.
V.—TIRUVALLAM INSCRIPTIONS.

Translation.

(Line 1.) Hail! Prosperity! While (the king's) white parasol was raised, expanding like the moon, diffusing sweet mercy on all the creatures that abide on the globe, and affording royal protection; while (his) sceptre rightfully swayed all the quarters; (and) while the matchless wheel (of his authority) rolled about, in order to remove and wipe away the

1 Read நூறு.  
2 Read நூற்று.  
3 Read நூற்று.  
4 Read நூற்று.  
5 The preceding five symbols are abbreviations for முதல், மூன்றாம், மூன்றாம், நான்காம் and ஐந்தாம்.
6 Read நூற்று.
force (?) of the sun, the progenitor of his race; (he) took in marriage the goddess of the beautiful (lotus) flower (i.e. Lakshmi), whose austerities (thus) bore fruit, the goddess of the great earth, the (goddess of) fame, (who resembles) a parrot in beauty, and the matchless goddess of (victory in) war, and adorned (them) with crowns of brilliant jewels as his right-
ful queens.

(L. 3.) While the princes of the vast earth worshipped his feet by turns, (he) decked himself, as with garlands, with valour and liberality and was pleased to be seated on the throne of heroes together with (his queen) Ulagamuludumalayar.

(L. 4.) On the two-hundredth day of the third year (of the reign) of (this) king Pari-

... , the headman of [Na]dā[r] in Tiraimūr-nādu, (a subdivision) of Uyyak-
kondūr-valanādū, who met in the Gangakonja Śōlaṅ, a āndapā on the east (of the temple) of Tirumayānam-udaiyar¹ at Kānchipuram in Eyil-nādu, (a subdivision) of Eyir-kōṭtam² called for the accounts of the villages which are dēvadānas (of the temple) of Tiruvallam-udaiyar.

(L. 8.) The magistrate Rājarājēndra-Mūvēndavel[ār] ordered as follows:—"(The income) from the villages which are dēvadānas of this temple, (viz.) uṟ-kiṭaṅju, kumara-
kochchānam,³ the fishing-rent,⁴ the rent of the goldsmiths,⁵ and the other minor taxes and rents, the cloth on the loom,⁶ velikkātu, the tax on collecting rents (tandal),⁷ the sonship (?) of the right hand and left hand,⁸ and the other internal revenue, which was being collected at the rate of twenty-five kāṣu per thousand kālam (of paddy), had been entered in the register and made over to this temple exclusively from the year which was opposite to (i.e. which followed after)⁹ the seventh year (of the reign) of the emperor Śri-Virarājēndra-
dēva. Accordingly, Kukkaṅṭur, a dēvadāna of this god in Tāy-nādu, (a subdivision) of Perumbānappāḍi, (has to pay) thirty-eight and a quarter kāṣu or, at the rate of four kālam of paddy, (measured) by the rōjakēvāri, per kāṣu, one hundred and fifty-three kālam of paddy; and Mandire in the same nādu (has to pay) twenty-six and three quarter kāṣu or one hundred and seven kālam of paddy. Altogether sixty-five kāṣu or two hundred and sixty kālam of paddy were allotted to this temple for expenses not previously provided for, and should be given from the third year (of the king's reign)."³³

(L. 17.) The Puravāritinaikkalattu-kūru¹⁰ V[i]d[i]ya[ṃ] Tirumāli[ruṇ][j]olai, alias Kuvalayadiyākara-Mūvēndavel[ār], of Ilaṅ[k]udai in Panāiyūr-nādu, (a subdivision) of Keshatriyasikhamani-valanād[ū], (a district) of Śōla-mandalam; the Puravāritinaikkal Kandā[ṃ]ranindān, alias Śembiyan-Pallavaraṇayān, the head-
man of [A]ya[ṃ]ndambā[kkam] in [A]gūdi-nādu,¹¹ (a subdivision) of Pulang-kōṭtam,
(a district) of Jayaṅkonda-Śōla-māndalam; Tiruchchirāmbalam-udaiyāṉ, alias Nīripāśikhāmaṇi-Mūvendavelāṉ, (a native) of Taḻuvupōsai[ṭē]ari (near) Rājakesarinallūr (and) a resident of K[ōḷa]ri in Paivyur-kōṭṭam; Kanavadi Pichēhāṉ, alias Villayan-Mūvendavelāṉ, the Māngalangilāṉ of . . . . . in Kuṇrānādu, (a subdivision) of Ükkukkatṭu-kōṭṭam; Erā[ṇī]āṟu Girisēkkharāṉ, alias Jayatunga-Mūvendavelāṉ, a Kalamulāṉ of Poygaippakkam in Rājendra-Śōla-valanādu; the Mugavelėtī-Nāganārayaṇaṇ, alias Rājānārayaṇa-Mūvendavelāṉ, the headman of Ilaiyūru (near) Mūmμḍi-Śōla-nallūr (and) a resident of Aṟāni in Paivyur-kōṭṭam; Nārāyaṇaṇ Mudikonda-Śōla-Pallavaraiyan, the headman of Sēmambarākkām in Māṅgādu-nādu, (a subdivision) of [Puliyūr]-kōṭṭam; Pichēhāṉ Ambalakkūṭtāṉ, alias Ādirājendra-Tamiladaraiyan, the Ādimangalangilāṉ of [Tī]ṭṭanai-da[nallūr in Māṅgāḍu-nādu], (a subdivision) of Sēṅgatkōṭṭam; and Karumānikkan Śōmaṇ, alias Śōlarāja-Mūvendavelāṉ, the lord of Kā内科puram in Eyiḷ-nādu, (a subdivision) of Eyiḷ-kōṭṭam, having met together, allotted (the above-mentioned revenue) as follows:

(L. 27.) To Kalyāṇasundaradēva (one) kuruṇi and four nāḷi of rice for three daily offerings, viz. four nāḷi of rice for each; to the consort of this god, six nāḷi of rice for three daily offerings, viz. two nāḷi of rice for each; to Karumānikkadaṉa, two nāḷi of rice for each daily offering; and to the consort of this god, two nāḷi of rice for each daily offering altogether (one) padakku and six nāḷi of rice or, at the rate of two to five,¹⁰ 1 tāni, 1 padakku and 7 nāḷi of paddy; for vegetables, three nāḷi of paddy; for (one) alakku and two kēvīḍu and a half of ghee, six nāḷi of paddy; for (one) nāḷi and (one) uri of curds, three nāḷi of paddy; for twelve areca-nuts without shells and sixty betel-leaves, two nāḷi and three alakku of paddy,—altogether two tāni, five nāḷi and three alakku of paddy per day, or two hundred and sixty-one kalam and three kuruṇi of paddy (per year).¹¹

(L. 33.) (This is) the writing of the Mugavelė Rājanārayaṇa-Mūvendavelāṉ.

No. 58.—ON THE BASE OF THE VERANDA ROUND THE BILVANATHESVARA SHRINE.

This inscription is dated in the 26th year of the reign of Rājakēśarivarman, alias Kulottunga-Chōladēva (I.), and mentions, in addition to the conquests recorded in Nos. 77 and 78 of Vol. II., the defeat of Vikkalāṉ and Śingaṇaṇ, i.e. the two Western Chālukya kings Vikramādiya VI. and Jayasimha III. It states that a lamp was granted to the temple by a native of Kalavai in Śeṅgūṇra-nādu, a subdivision of

¹ This village is No. 213 on the Madras Survey Map of the Ponnēri tāluka of the Chingleput district. It is also mentioned as belonging to Paiyur-kōṭṭam in the British Museum plates of Sadāśivaraṇya; Ep. Ind. Vol. IV. p. 9.
² See above, p. 91, note 7.
³ Compare Ktuṇaṭtē on p. 16 above.
⁴ This is apparently the designation of some office.
⁵ No. 129 on the Madras Survey Map of the Ponnēri tāluka.
⁶ Now Sēmbarākkākm, No. 201 on the Madras Survey Map of the Saidapēt tāluka.
⁷ This division is called after Māṅgāḍu, No. 144 on the same map.
⁸ See above, p. 49, note 9. See page 49 above.
⁹ Lā, five measures of paddy are required for two measures of rice; compare above, Vol. II. p. 129.
¹⁰ If 2 tāni, 5 nāḷi and 3 alakku are multiplied by 360, the result is 3½ kuruṇi in excess of the yearly total given in the text.
¹¹ See above, Vol. II. p. 396.
Palakunta-kottam. Kalavai is a village in the Aroor taluka, and Şengungra-nadu seems to be named after Şengunam in the Pollar taluka of the North Aroor district.1

TEXT.

1 [Rāja-] kesarivarman, alias the emperor Śri-Kulottunga-Suladēva, who,—while the goddess of fame became renowned (through him), while the goddess of victory was coveting (him), while the goddess of the earth became brilliant (with joy), (and) while the goddess with the (lotus) flower (i.e. Lakshmi) wedded (him),—had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to roll over all regions, so that the Mīñavar (Pandyas) lost (their) firmness, the Villavar (Chēras) trembled, (and) Vikkalān (and) Śingaṇṇa plunged into the western ocean; and who, having performed the anointment of victory, was graciously seated on the throne of heroes together with (his queen) Puvaṇamulududaiyā.2

(Line 1.) Hail! Prosperity! In the twenty-sixth year (of the reign) of king Rājakēsari varman, alias the emperor Śri-Kulottunga-Soladeva, who,—while the goddess of fame became renowned (through him), while the goddess of victory was coveting (him), while the goddess of the earth became brilliant (with joy), (and) while the goddess with the (lotus) flower (i.e. Lakshmi) wedded (him),—had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to roll over all regions, so that the Mīñavar (Pandyas) lost (their) firmness, the Villavar (Chēras) trembled, (and) Vikkalān (and) Śingaṇṇa plunged into the western ocean; and who, having performed the anointment of victory, was graciously seated on the throne of heroes together with (his queen) Puvaṇamulududaiyā.2

(L. 2.) I, Maṇḍakādi A[rāi]yarāman Maṇḍakāvan, alias A[ra]ṣara[ṇāla] yakkōn, of Kalavai, alias Ulagalanda-Śōla-chaturvedimangalam, in Śengunra-nadu, (a subdivision) of Palakunta-kottam, gave one sacred perpetual lamp to (the temple of) Mahādeva at Tiruvallam in Karaivali, (a subdivision) of Perumbāṇappadī, (a district) of Jayaṅkonda-Śōla-mandalam. For (maintaining this lamp, I) gave ninety-six full-grown ewes, which must neither die nor grow old.3

(L. 3.) Having received these (ewes), we, Kauṣika Aṅgādi-Baṭṭan, who is in charge of the store-room of this temple, Muppattiruvan-Baṭṭan of (this) city, and

1 No. 56 of the Madras Survey Map; see Ep. Ind. Vol. IV. p 271.
2 No. 54 on the Madras Survey Map. Maṇḍakākaḷa-nadu, another division of Palakungra-kottam (above, Vol. I. p 102), is probably named after Maṇḍakalottur in the same taluka (No. 136 on the map).
3 Read Āṣāra[ṇāla].
4 Read kēsarivarman.
5 The three letters Bē is entered below the line.
7 See below, No. 59, text line 7.
the other Śiva-Brāhmanas, shall have to burn this sacred lamp as long as the moon and the sun exist.

(L. 4.) This (charity is placed under) the protection of all Māheśvaras.

No. 59.—On the south wall of the Mahamandapa in the Bilvanathesvarā Temple.

This inscription is dated in the 23rd year of the reign of Kulottunāga-Chōladēva and records the gift of a lamp by a Ganga chief whose name is not quite distinct, for the benefit of his daughter who was the consort of prince Vira-Chōladēva. The sheep, which were, as usual, given along with the lamp, were made over to two persons (l. 7) whose names occur also in the preceding inscription of Kulottunāga I. (No. 58, l. 4). This circumstance enables us to identify Kulottunāga-Chōladēva (l. 1) with Kulottunāga I. and prince Vira-Chōladēva (l. 4) with Vira-Chōda, the son of Kulottunāga I. and viceroy of Vēngi.

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]
7. [Text in Tamil]
8. [Text in Tamil]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (of the reign) of Kulottunāga-Sōladēva,— (I), Nīlakānta Achchalavimaν Araišar-[Ta]lai[va]ν, gave one sacred perpetual lamp and gave for (it) ninety-six full-grown ewes, which must neither die nor grow old, to (the temple of) Mahādeva at Tiruvallam in Karaivali, (a subdivision) of Perumbānappāqi, (a district) of Jayaṅkonda-Sōla-māndalam, for (the spiritual merit of) my daughter Villayaṅ-Mādeviyār, the consort of prince Vira-Sōladēva.

(Line 6.) Having taken charge of these sheep, Kauṭikān Āṅgādi-Bhaṭṭaṇ, the Śiva-Brāhmaṇa who is in charge of the store-room of this temple, Muppattiruuva-Bhaṭṭaṇ of this city, and the other Śiva-Brāhmaṇas shall have to burn this lamp as long as the moon and the sun exist.

No. 60.—On the wall to the north of the tank in the Bilvanathesvarā Temple.

This inscription records that certain income was assigned to the temple by Śeṅgaṇi Miṅdaṇ Attimallaṅ Śambuvārayaṅ in the 8th year of the reign of Kulottunāga-

2. Read Āṇuṛa.
3. I.e., 'the chief of kings.'
5. This title means 'the great queen of the Chera king.'
No. 61.—INSCRIPTION OF KULOTTUNGA-CHOLA III.

Chōlādēva. As another member of the Šeṅgēṇi family is mentioned in inscriptions of Rājarāja III, it may be assumed that the king referred to in Vol. I. No. 132, and Vol. III. Nos. 60 and 61, is Kulottunga-Chōla III, the predecessor of Rājarāja III. 1

TEXT.

1 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
2 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
3 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
4 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
5 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
6 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
7 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
8 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of Kulottunga-Śōla-
dēva, from the month of Mādhī.—I, Šeṅgēṇi Mīndanta Attimallāṇa Śambuvarāyaṇa, gave for the repairs of the temple the money accruing from the internal revenue 3 of the temple of the lord Tiruvallam-udaiyār, the trīśūla-kātū and (the fines called) kurrum and daṇḍa. 4

(L. 5.) As long as the family of the Šeṅgēṇis exists, those who obstruct (this charity) shall incur the sin of one who kills a tawny cow between the Gaṅgā and Kumari.

(L. 7.) Vēlaivāṅgi, a Vairāgī (who was) the chief of Tiruvallam, caused this charitable gift to be made.

No. 61.—ON THE WALL TO THE NORTH OF THE TANK IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 11th year of the reign of Kulottunga-Chōla-
dēva (III. 6) and records that certain income was assigned to the temple by the same Šeṅgēṇi chief who is mentioned in No. 132 of Vol. I.

TEXT.

1 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
2 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
3 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
4 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
5 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
6 [කී]ක් [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
7 [කී]� [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]

1 Above, Vol. I. Nos. 61 and 64.
2 Antarāja occurs also in Vol. I. pp. 89 and 136.
3 Read [කී]� [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
4 See above, pp. 43 and 79.
5 See above, p. 38, note 5.
6 Read [කී]� [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී] [කී]
V.—TIRUVALLAM INSCRIPTIONS.

(Translation.)

(Line 1.) In the 11th year (of the reign) of the emperor of the three worlds, Śrī-Könērimēlkoṇā-Kulottunga-Sōlādeva, I, Sengeni Ammaippañ Kanna-
daipperumār, alias Vikrama-Sōla-Sambuvarāyān, gave to the god the internal
revenue of the temple of the Lord Tiruvallam-udaiyār, the taxes in paddy and the taxes
in money accruing from the external revenue due from (the fields called) Vudakandam and
Kamugadi, the tax on looms, the tax on Ājīvikas, all the revenue of Tikkāli-Vallam, the
minor taxes and (the fines called) kurtram and danda, including the share of the village
accountant and the share and tax of the temple accountant.

(L. 8.) He who obstructs this charity, shall incur the sin of killing a tawny cow between
the Gaṅga and Kumari.

(L. 10.) The feet of him who protects this charity, (shall be) on my head.

No. 62.—On the north wall of the mahamandapa in the Bilvanathesvarā Temple.

This inscription is dated in the [3]4th year of the reign of Kulottunga-Chōladeva
and records the gift of two lamps by Ariyapillai, the queen of Amarābharaṇa-
Śiyagāna. An inscription in the Ėkamranātha temple at Kānchipuram (No. 10 of 1893)
mentions the same chief as "the supreme lord of Kuvalālapura (i.e. Kōlar), he who was
born from the Gaṅga family, Śiyagaṅga Amarābharaṇa, alias Tiruvēgamam-
udaiyān," and is dated in the 27th year of the reign of Kulottunga-Chōla III.

According to its preface, the famous Tamil Grammar Naṟṟul was composed by Pava-
nandhi (i.e. Bhavanandhi) at the order of Śiyagaṅga Amarābharaṇa. The Ėkamra-
nātha inscription proves that Bhavanandhi's patron was a vassal of Kulottunga III.

TEXT.

1 The iz is entered below the line.
2 The title Kōrērimēlkoṇā was borne by Vra-Chōla (p. 47 above), and that of Kōrērimēnkoṇē by
3 The same name is partially preserved at the beginning of text line 2 of No. 132 of Vol. I.
5 The term Ājīvik occurs also in Vol. I. Nos. 59 and 61.
6 According to an inscription in the Jambukēsvara temple, Ariyapillai was also the name of the mother
7 According to the inscription of the month of Vaigai in this year.1
TRANSLATION.

Hail! Prosperity! In the [3]4th year (of the reign) of Kulottunga-Śoladēva, Ariyapillai, who was the consort of Amarābharaṇa-Śiyagāṅga, gave to the god of Tiruvallam one twilight lamp and gave to the goddess one (other) twilight lamp. To these two lamps . . . . . .

No. 63.—On the west wall of the kitchen in the Bīlvanathēsvara temple.

The subjoined inscription records a remission of taxes by Alagiya-Pallava. This chief bore the same surname as Alagiya-Śolaṇa, a feudatory of Kājarāja III., and accordingly seems to have been a member of the Songen family. The inscription refers to the 3rd year of the reign of Vijaya-Gandagopālādēva. Three inscriptions at Kānchipuram are dated in the Śaka year 1187 and in the 15th and 16th years of Tribhuvanachakravartin Vijaya-Gandagopālādēva, who is perhaps identical with the former king.

TEXT.

1 2 3 4 5 6 7 8

TRANSLATION.

Hail! Prosperity! We, Alagiya-Pallava Edirili-Śola-Sambuvarāyaṇ, have ordered that, from the third year (of the reign) of Vijaya-Gandagopālādēva, if taxes and revenue due to us are levied, (these) taxes and revenue have to be levied after remission of one sixteenth and one fifth, to the extent of the full amount which had not been (levied) in former times.

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1 The remainder of this line is much obliterated.  
3 See page 121 above.  
5 Read  svā operator.  
6 Read  svā operator.
SOUTH INDIAN INSECTIFEROUS

Section I

The Plant-Hungry Insects and the Insects of the Temple Companion

Section II

An Introduction to the Insects of the Temple and the Insects of the Temple of Nejma
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

Eleven years ago the Chālukya-Chōla king Kulottunga I. was known only from the Chellur plates of his grandson Kulottunga-Chōda II.1 and from the Chellur plates of his son Vira-Chōda.2 Since then a considerable number of other records has become accessible. Further versions of the pedigree of the last Eastern Chālukya kings are contained in the Pithāpuram plates of Vira-Chōda3 and in two of the Pithāpuram pillar inscriptions.4 In his valuable paper on the Kālidātthu-Parani5 Mr. V. Kanakasabai Pillai gave an abridged translation of this Tamil poem and identified its hero with the Kulottunga I. of the Chellur plates. Dr. Flegel's paper on the chronology of the Eastern Chālukya kings contains an account of the reign of Kulottunga I.6 based on all the materials which were available at the time.

The chief sources for the history of Kulottunga I. are of course his own inscriptions. I subjoin a list of those which have been discovered so far, grouping them under eight heads for the sake of convenience.

I. Sanskrit and Telugu inscriptions in the Telugu country.7
II. Two inscriptions in the Mysore State.8
III. Three Sanskrit inscriptions at Chidambaram, Tiruvengādu and Tiruvōṛiyūr.9
IV. Tamil inscriptions without historical introduction.
   1. 23rd year: Tiruvallam, No. 59 above.
   2. 39th year: Pallāvaram, No. 312 of 1901.
   4. 48th year: Maṇimangalām, No. 32 above.
V. Tamil inscriptions opening with the words இன்று ஏனேயையா இல்லாமையே.
   1. 2nd year: Tiruvōṛiyūr, No. 84 below.
   2. 2nd year: Tiruvālāngādu, No. 65 below.
   3. 2nd year: Kōlar, No. 66 below.
   4. 3rd year: Sōmaṅgalām, No. 67 below.
   5. 4th year: Kāvāntandalam, No. 77 below.
VI. A mutilated Tamil inscription of the 6th year at Tirukkovār, which opens with the words ஓடு இன்று ஏனேசாய் (No. 125 of 1900).
VII. Tamil inscriptions opening with the words நீங்காசியா இல்லாமையே.
   1. 5th year: Conjeeveram, No. 68 below.
   2. 6th year: Conjeeveram, No. 1 of 1893.
   3. 11th year: Perumbēr, No. 78 below.
   4. 14th year: Tirukkalukkuṇgam, No. 69 below.
   5. 14th year: Ammundo, No. 325 of 1901.
   7. 18th year: Śrīrangam, No. 70 below.
   8. 20th year: Kilappaluvūr, No. 71 below.
   9. 26th year: Tiruvīḍaimarudūr, No. 72 below.
10. 30th year: Chōlapuram, No. 73 below.

8 Ibid. Vol. IV. p. 70, No. 6, and p. 72, No. 9.
11. Date lost: Sāmīkāhālam, No. 363 of 1899.
12. 39th year: Conjeeveram, No. 74 below.
13. 42nd year: Titukkalukkunram, No. 75 below.
14. 45th year: Alāngudi, No. 44 of 1891.
15. 47th year: Jambukēśvara temple, No. 76 below.

VIII. Tamil inscriptions opening with the words ప్రారంభించి వంటి.  
1. 7th year: Tiruvōriyūr, No. 401 of 1806.
2. 10th year: Tirukkvōvalūr, No. 121 of 1900.
3. 15th year: Sriṅgām, No. 61 of 1802.
4. 16th year: Tīyāvalām, No. 148 of 1900.
5. 20th year: Conjeeveram, above, Vol. II. No. 77.
6. 20th year: the smaller Leyden grant.
8. 25th year: Tirukkalukkunram, No. 160 of 1894.
9. 25th year: Tiruppalivālam, No. 45 of 1895.
10. 26th year: Tiruvallam, No. 58 above.
11. 28th year: Gangaiāndal, No. 168 of 1900.
12. 29th year: Kāppērī near Madurantakam, No. 135 of 1896.
13. 31st year: Drākkārāma, No. 196 of 1896.
14. 31st year: Tirukkōvalūr, No. 122 of 1900.
16. 34th year: Conjeeveram, above, Vol. II. No. 76.
17. 36th year: Kāppērī near Madurantakam, No. 136 of 1896.
18. 36th year: Takkōlam, No. 18 of 1897.
19. 39th year: Chōlapuram, No. 46 of 1896.
20. 40th year: Drākkārāma, No. 197 of 1893.
21. 43rd year: Little Conjeeveram, No. 49 of 1893.
22. 45th year: Tirumalavādī, No. 80 of 1895.
23. 46th year: Conjeeveram, No. 35 of 1888.
24. 48th year: Maṉimāṅkalam, No. 31 above.
25. 48th year: Conjeeveram, No. 36 of 1888.
26. 48th year: Maṉārgudi, No. 103 of 1897.
27. 49th year: Gangaiāndalōlapuram, No. 80 of 1892.
29. Date lost: Pallāvaram, No. 316 of 1901.

The parents of the king's father were the Eastern Chālukya king Vimalāditya, who ascended the throne on the 10th May A.D. 1011, and Kūndava or Kūndava, the daughter of the Chōla king Rājarāja I. (whose reign commenced between the 25th June and the 25th July A.D. 985) and the younger sister of his successor Rājendra-Chōla I.

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1. This inscription contains a long passage which describes Kulottuvaga's conquest of Kullīgā, but which cannot be published until a second, independent copy of it has been found. The date portion is given in *Ep. Ind.* Vol. IV. p. 70 ff.
2. This date is calculated by Prof. Kielhorn from the Raṇastipīṭi grant, which will be published by Mr. Venkayya in *Ep. Ind.* Vol. VI.
VI.—INSCRIPTIONS OF KULOTTUNGA-CHILA I.

whose reign commenced between the 26th November A.D. 1011 and the 7th July 1012). The parents of the king were the Eastern Chālukya king Rājarāja I., who ascended the throne on the 16th August A.D. 1022, and Ammaṅgadēvī or Ammaṅgayambā, the daughter of the Chōla king Rājendrā-Chōla I. Thus he was a descendant of the lunar race on his father's side and of the solar race on that of his mother and grandmother.

A younger sister of his, named Kundavai after her grandmother, is known from an inscription at Chidambaram. The Kalīgattu-Parani, which unfortunately is very averse to mentioning proper names, records at least the name of Kulottunga's maternal grandfather, Gaṅgaikonda-Chōla, i.e. Rājendrā-Chōla I., and that of his father, the Eastern Chālukya king Rājarāja I. The verse (x. 3) which contains the second reference has been hitherto misunderstood and 'Rājarāja' has been considered a mistake for the Chōla king Rajendra-Chōla I. Now Mr. Venkayya has found that Mr. Kanakasabhai's translation of the verse may be modified as follows:—'Vishnu appeared again in the royal womb of the queen of him of the race of the Moon which dispels all darkness,—Rājarāja's gracious Lakṣmi (who was) of the rival race of the Sun.' Here both 'the queen' and 'Lakṣmi' refer to Ammaṅgādevī, and her husband is the Eastern Chālukya king Rājarāja I.

The copper-plate grants allotted to the Eastern Chālukya king Rājarāja I. a reign of 41 years, while the Pithāpuram inscription of Mallapadēva gives him 40 years. Accordingly, his death and the accession of his son Kulottunga I. would prima facie fall in A.D. 1061-62 or 1062-63. This date is not borne out by the Telugu inscriptions of Kulottunga I. which contain both a Śaka date and a regnal year, and according to which the accession took place in Śaka-Samvat 991-92 = A.D. 1069-71. And Professor Kielhorn's calculations of the dates of Tamil and Kanaress inscriptions prove that his reign commenced between the 14th March and the 8th October A.D. 1070.

The original name of the king was Rājendrā-Chōla, and in the Tamil inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 77 below) he is actually called Rājakērsivarman, alias Rājendrā-Chōladēva (II.). The account of Kulottunga's birth and youth in the Kalīgattu-Parani seems to imply that he was adopted by Gaṅgaikonda-Chōla (i.e. Rājendrā-Chōla I.), who apparently had no son of his own, and that he was nominated the heir-apparent of his grandfather. If the Kalīgattu-Parani (xiii. verse 62) calls Kulottunga's father Pandita-Chōla, this can hardly refer to his real father, the Eastern Chālukya king, but must mean his adoptive father, Rājendrā-Chōla I. That the latter had the surname Pandita-Chōla may be concluded from two of his Tanjore inscriptions, which mention a regiment entitled Pandita-Śōla-terinda-viligal, i.e. 'the chosen archers of Pandita-Chōla.'
While still heir-apparent,¹ Kulottunga I. distinguished himself by capturing elephants at Vayirāgaram and by defeating the king of Dhāra at Sakkarakottām.²

According to the copper-plate grants his first charge was the country of Vēṅgi,³ which had been ruled over by his father and paternal grandfather. Instead of the Vēṅgi country,⁴ Kulottunga's Tamil inscriptions use the expression 'the region of the rising of the sun,'⁵ and the Pithāpuraṃ pillar inscriptions employ the term Andhra-maṇḍala or Andhra-vishaya,⁶ i.e. the Telugu country. Kulottunga is stated to have entrusted this province to viceroys, first to his uncle Vijayāditya VII., then to his second son Rājarāja II., next to his third son Vira-Chōḍa,⁷ who assumed office on the 23rd August A.D. 1078,⁸ and finally to Chōḍa of Velanāndu.⁹ Vijayāditya VII. is said to have governed Vēṅgi for 15 years and Rājarāja II. for 1 year. If we deduct the sum of these two reigns from A.D. 1078, the year of Vira-Chōḍa's appointment, the result is A.D. 1062 as the date of Vijayāditya's accession. This year coincides with the end of the reign of the Eastern Chālukya king Rājarāja I., but is 8 years prior to Kulottunga's coronation. This discrepancy may be explained in the following manner. The Chōḍa king Virarājendrā I. claims to have conquered the country of Vēṅgi and to have bestowed it on Vijayāditya.⁹ This expedition may have taken place just after the death of Rājarāja I. who was succeeded in A.D. 1062 by his brother Vijayāditya VII. It looks as if the rightful heir Kulottunga I. had been ousted by the latter with the assistance of Virarājendrā I. This would explain the fact noted before, that Kulottunga came to the throne 8 years after his father's death. As noted by Dr. Fleet,¹⁰ Vijayāditya VII. had later on to apply to Rājarāja of Kaliṅgaṇagara (A.D. 1071 to 1078) for assistance against the Chōḍa who threatened to absorb his dominions. This Chōḍa enemy was no doubt Kulottunga I. who, after Vijayāditya's death, replaced him by Rājarāja II. and soon after by Vira-Chōḍa.

The localities in which the inscriptions of Kulottunga's 2nd year¹¹ (A.D. 1071-72) are found show that he was then in possession of Tiruvōrziyur, Tiruvālāṅgāḍu and Kōḻār. An inscription of his 3rd year (No. 67 below) is found at Sōṁangalam (near Manimangalam), and one of his 4th year (No. 77 below) at Kāvāntandaḷam (between Conjeeveram and Uttarāmalūr).

The Chellār plates of Vira-Chōḍa state that Kulottunga I. conquered the Kērāla, Pāṇḍya and Kuntal countries and was anointed to the Chōḍa kingdom under the name Kulottungadēva.¹² Instead of 'the Chōḍa kingdom' the Pithāpuraṃ inscription of Malla-

¹ See the translations of Nos. 68 and 69 below.
² See the translation of No. 64 below, and Kalināṭṭu-Parṇa, x. verse 23. Bājēndra-Chōḍa I., Virarājendrā I. and Vikramāditya VI. also claim to have taken Chakrakotta. See above, p. 70 and note 1.
⁴ See the translation of No. 64 below.
⁵ Eps. Ind. Vol. IV., No. 4, verse 27, and No. 33, verses 18 and 22.
⁹ Page 65 above. The identification of this Vijayāditya with the Western Chālukya prince Vaiṣṇavardhana-Vijayāditya has to be given up.
¹⁰ I suspect besides that Virarājendrā I. is identical with the Droniṇa enemy of Rājarāja of Kaliṅgaṇagara and with Bājēndra-Chōḍa, the father of Rājasundari; Ind. Ant. Vol. XVIII., p. 169, text line 65, and pp. 164 and 175.
¹² Above, Vol. I., No. 79, verse 10 f.
¹³ Nos. 64 to 66 below.
padēva uses the expression 'the five Dravidas.' The first inscription in which he is called Kulottunga-Chōladēva is one of the 5th year of his reign, i.e. A.D. 1074–75, at Conjeeveram (No. 68 below). It states that he defeated the king of Kuntala, that he crowned himself as king of the Chōla country, and that he decapitated an unnamed Pāndya king. In speaking of the prostitution of the Lakshmi of the Southern region, and the loneliness of the goddess of the country on the banks of the Kāvēri, the inscription suggests that, before Kulottunga's arrival in the South, the Chōla country had lapsed into a state of anarchy and lost its ruler. A similar account of the condition of the Chōla country is given in the Kulōgattu-Parani, which states besides that Kulottunga defeated Virudarāja and that the king of kings had met with his death. A third account of the same events is furnished by Bihīna in his Vīkramiśukdevacharitā. During the reign of his elder brother Sōmēśvara II. (A.D. 1069 to 1076), Vikramāditya VI. married the daughter of the Chōla king. Shortly after the news reached him that his father-in-law was dead and that the Chōla kingdom was in a state of anarchy, he immediately started for Kāñchī and Gaṅgakundapura and put his wife's brother on the Chōla throne. A few days after his return from this expedition, he learnt that his brother-in-law had lost his life in a fresh rebellion and that Rājiga, the lord of Vēngi, had taken possession of the throne of Kāñchī. Rājiga found an ally in Sōmēśvara II., but Vikramāditya VI. put Rājiga to flight, took Sōmēśvara II. prisoner and ascended the throne himself in A.D. 1076. Dr. Fleet was the first to recognise that Rājiga is a familiar form of Rājendrā-Chōda, the original name of Kulottunga I. The Chōla king whose daughter became the wife of Vikramāditya VI. is identical with Virarājendrā I., one of whose inscriptions proves that he entered into friendly relations with Vikramāditya VI. The son and successor of Virarājendrā I. and the brother-in-law of Vikramāditya VI. was Parakēsarivarman, alias Adhirājendrā. He is probably the 'king of kings,' whose death, according to the Kulōgattu-Parani, preceded Kulottunga's arrival in the Chōla country. Finally, the Virudarāja of the Kulōgattu-Parani, and the king of Kuntala whom Kulottunga claims to have defeated, is Vikramāditya VI. The war between these two kings must fall before A.D. 1074–75, the date of No. 68 below.

An inscription of the 11th year = A.D. 1080–81 (No. 73 below) adds that Kulottunga I. drove Vikkalana (i.e. Vikramāditya VI.) from Nangili (in the Kōlār district) by way of Manālur to the Tuṅgabhadrā river, and that he conquered the Gaṅga-maṇḍalam and Śiṅgaṇam. A later inscription (No. 73 below) substitutes Aḷattī for Manālur and the country of Koṅkaṇa for Śiṅgaṇam. Neither Manālur nor Aḷattī can be identified.

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2 Canto i. verse 6, and canto x. verse 25.
3 i.e. Gaṅgakundapachalaparam. Compare above, pp. 65 and 64 f.
5 Above, p. 65 and note 1. In an inscription of the 6th year of Virarājendrā I. at Tiruvallam (No. 16 of 1890) he is stated to have deprived Sōmēśvara [II.] of his necklace: G. C. 1970, p. 309, n. 6, and 310, n. 9. (L. 6); compare also Ind. Ant. Vol. XXI. p. 283.
6 Above, page 114 f.
7 The conquest of Koṅkaṇa is attributed to Kulottunga I. in the VīkramaŚōjūra; Ind. Ant. Vol. XXII. p. 112.
8 The conquests at Manālur and on the Tuṅgabhadrā are alluded to in the Kulōgattu-Parani, xiii. verse 93, and iv. verse 7.
Śiṅgaṇaṁ seems to refer to the dominions of Jayasimha III., Vikramaḍitya's younger brother, to whom he had given the office of viceroy of Banavasi. Other inscriptions assert that Vikkalaṇḍ and Śiṅgaṇaṅ had to take refuge before Kulottunga in the western ocean. It may have been in the course of the war against the two brothers that Kulottunga "captured a thousand elephants at Navilai which was guarded by the Gandunāyakas" (read Danunāyakas?). For, Navilai is probably the capital of Navale-nāḍu, a district of Mysore, which is mentioned in inscriptions at Kaṭṭenganahalli and Belatūru. In the Vikramaṅkaṭoṣṭha the Vikramaṅkaṭoṇa we of course look in vain for an account of reverses experienced by Vikramaḍitya VI., but are told that he "had once more to extinguish the Chōla" before entering his capital of Kalyāna, and that after a long period of peace he again put the Chōla to flight and took Kāñchī.

No. 69, of the 14th year, adds that Kulottunga I. put the five Pāṇḍyas to flight and subdued the western portion of their country, including the Gulf of Māṇgār, the Pelliḻ mountain, Cape Comorin and Kōṭṭāru. He limited the boundary of the Pāṇḍya country and placed garrisons in the strategically important places of the newly acquired territory, e.g. at Kōṭṭāru. Along with the Pāṇḍya country he conquered Kudamalai-nāḍu, i.e. the western hill-country (Malabar), whose warriors, the ancestors of the Nairs of the present day, perished to the last man in defending their independence. Of special places occupied on the western coast, the Kalingattu-Parani (xi. verse 71) mentions Viḷḷiṅam and Viḷḷai, and the Vikkarama-Sāḥya-udā states that at Viḷḷai Kulottunga I. twice destroyed the ships (of the Cheṛa king). The defeat of the five Pāṇḍyas and the burning of Kōṭṭāru are referred to also in an inscription at Chidambaram and in the Kalingattu-Parani.

Before the 26th year of his reign (No. 72 below), i.e. A.D. 1095-96, Kulottunga conquered the country of Kaliṅga. This expedition is described in detail in the Kalinattu-Parani. It would fall into the reign of Anantavarman, alias Cheḍagānğu, of Kalinamagara (A.D. 1075 to about 1142). Rājakṣasivarman, alias Rājendra-Chōladēva II. or Kulottunga-Chōladeva I., had various other names. The Chellur and Pithāpuram plates mention his surname Rājaṇārīyaṇa, from which the designation of a temple at Bhimavaram was derived. Hence certain coins with the legend Chōlanārāyaṇa have perhaps to be assigned to him. The Kalingattu-Parani calls him Kulottunga-Chōla, Karikāla-Chōla, Virudarāja-bhayarāṅka,

5 Professor Bühl's Introduction, p. 38.
6 Ibid. p. 44.
7 According to the late Professor P. Sundaram Pillai, Viḷḷiṅam is about 10 miles to the south of Trivan-thuruv; Ind. Ant. Vol. XXI. p. 254.
15 Canto vi. verse 14, and x. verse 25, where the context suggests that Virudarāja was a birudo of Vikramaḍitya VI.
Abhaya and Jayadhara. The last name is applied to him in two inscriptions at Chidambaram and Tiruvorriyur. An inscription at Pallavaram belongs to the 39th year of Šuṅgandavirita-Kulottunga-Śūladēva, i.e. Kulottunga-Śūladēva who abolished tolls and three later inscriptions mention the name of the same king. As the Vikkiram-Śūlaṇ-ulū states that Kulottunga I abolished tolls, it has to be assumed that Šuṅgandavirita was another of his surnames. A list of those which appear in his inscriptions in the Telugu country I have given elsewhere. From his Chōla predecessors he inherited the title Udaiyar, the lord. Later on he assumed the titles Chakravartin, the emperor, and Tribhuvana-chakravartin, the emperor of the three worlds, which occur first in inscriptions of the 14th and 20th years (Nos. 59 and 71 below), respectively.

Kulottunga’s capital was Gaṅgāpuri or Gaṅgakundapura, i.e. Gaṅgaikondachōlapuram, which had been founded by his grandfather Rājendra-Chōla I, alias Gaṅgaikondachōla, and which had been the residence of the latter and of Vira-Rājendram II. The city second in importance was Kānchī. An inscription of the 30th year of Kulottunga’s reign (No. 73 below) is dated from his palace at Kānchipuram.

The copper-plate grants state that Kulottunga I married Madhurántaki, the daughter of Rājendradēva of the solar race, and had by her seven sons. The eldest, Vikrama-Chōda, was crowned (most probably) on the 15th July A.D. 1108. The second, Rājarāja II, was viséroy of Vēṅgi from 1077 to 1078 and was succeeded by the third brother, Vīra-Chōda.

Kulottunga’s queen Madhurántaki is not mentioned by name in his inscriptions. But she is probably intended by ‘the mistress of the world’ or ‘the mistress of the whole earth’ to whom many of his inscriptions refer. An inscription of the 26th year (No. 72 below) gives the names of three additional queens: Dinaçintāmaṇi, Ėjiśiai-Vallabhi and Tyāgavallī. In the 30th year (No. 73 below) Dinaçintāmaṇi seems to have been dead and Tyāgavallī to have taken her place. The Kālingattu-Parani (x. verse 55) states that Tyāgavallī exercised equal authority with the king himself.

Kulottunga I is stated to have reigned for 49 years in the Chellur plates of his grandson, and for 50 years in the Pithapuram inscription of Mallapadeva. This would carry us to A.D. 1118-19 or 1119-20. Hence he must have appointed his son Vikrama-Chōla co-regent during his life-time (in A.D. 1108). The latest epigraphical date of Kulottunga I is the 49th year of his reign in two inscriptions at Gaṅgaikondachōlapuram (No. 80 of 1892) and Athcharapākam (No. 256 of 1901).

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1 Canto xi. verse 68, and passim.
4 No. 5 of 1899, No. 125 of 1896, and No. 84 of 1897.
7 See the Kālingattu-Parani, xiii. verse 92, and the Vikramēkādeva-caritra, vi. verse 21.
10 Above, pp. 33 and 64 f.
12 This was probably the Chōla king Parakēsarivarman, alias Rājendradēva, whose reign commenced (approximately) on the 28th May A.D. 1034 (Ep. Ind. Vol. VI. p. 24).
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

No. 64.—INSCRIPTION AT TIRUVORRIVYUR.

This inscription (No. 106 of 1892) is engraved on the west and south walls of the first prākāra of the Ādhipuriśavara temple at Tiruvorriyur in the Saidapet taluka of the Chingleput district. The name of the temple is derived from Ādhipura, i.e. the mortgage-village, which is the Sanskrit equivalent of Orīy-ūr. That this Śiva temple is a very ancient one, follows from the fact that Orīy-ūr is mentioned by each of the three authors of the Dēvarāmagam.

Like the two next following inscriptions (Nos. 65 and 66), this one is dated in the 2nd year of the reign of Rājakēśarivarman, alias Rājendra-Chōla I. II. From the Chellur plates of Vira-Chōla 4 we know that Rājendra-Chōla was the original name of Kulottunga I., who is distinguished from his maternal grandfather Parakēśarivarman, alias Rājendra-Chōla I., by the surname Rājakēśarivarman. That the Rājendra-Chōla of this inscription is identical with Kulottunga-Chōla I. follows from its historical introduction, which mentions the capture of elephants at Vayirāgaram and the conquest of the king of Dhāra at Śakkarakottam. The first of these two deeds is also referred to in the later inscriptions of Kulottunga I.5 And both these and the Kalingapat-Parani report that he conquered Śakkarakottam when still a Yuvarāja.6 Further the subjouin inscription says that he took possession of the eastern country, by which his original dominion, the country of Vēngi,7 may be meant. Perhaps he took Vēngi from his uncle VījayaDītya VII., who appears to have received it from the Chōla king Vīrarājendrā I.8 The southern limit of the dominions of Rājendra-Chōla II. in the second year of his reign is perhaps roughly indicated by a line connecting Tiruvorriyur, Tiruvālāṅgūdu and Kōḷār, the localities of the inscriptions Nos. 64 to 66. The subjouin inscription implies that he felt himself already at that time as a member of the Chōla family to which his mother and grandmother belonged, and not as an Eastern Chāluṇya, because it mentions as his crest the tiger, and not the boar. But he cannot yet have taken possession of the Chōla country on the banks of the Kāvērī. For, his victory over the Kuntala king (Vikramāditya VI.) and his accession to the Chōla throne are referred to only in later inscriptions of his, and in these he bears the new name Kulottunga, which, to judge from verse 11 of the Chellur plates,9 he assumed on the very occasion of his coronation as Chōla king and after his victory over Vikramāditya VI.10

The purpose of this inscription is to record that a general, whose name we know already from an inscription of Ādhirājendra,11 granted 240 kāsu, which the temple authorities employed for purchasing certain land from five villages. Three of these belonged, like Tiruvorriyur itself, to Puḷal-nāḍu, a subdivision of Puḷarkottam; one to a sub-

1 No. 27 on the Madras Survey Map of that taluka. In Mr. Sewell's Lists of Antiquities, Vol. I. p. 176, the name is erroneously spelt 'Tiruvattiyur."
2 This name occurs in a short Sanskrit inscription of Kulottunga I. at Tiruvorriyur; Ep. Ind. Vol. V. p. 106.
9 This view is supported by the fact that the Viramādityaviśottarita does not yet call him Kulottunga, but Rājīnga, which is a familiar abbreviation of his original name Rājendra-Chōla; see above, Vol. II. p. 231.
10 Above, No. 57, text line 6 f.
division of Puliyur-kottam; and the last to Elumur-nadu. Both Pulal¹ and Puliyur² now belong to the Saidapet taluka. Pulal-nadu must have comprised the north-easterly portion of that taluka, where we find Tiruvorriyur and two of the three other villages which the inscription locates in Pulal-nadu, viz. Manali³ and Ambilavaiyil.⁴ Elumur-nadu owes its name to Elumbar (Egmore), now a portion of the city of Madras.

TEXT.

1  யார் அசான் அங்கு சோமாஸ் தியான் அனியாவில் கூறும் காற்று நீற் புளையர் கோட்டம் முதல் வருகை காவை பெருந்தொட்டம் பெருந்தொட்டம் பெருந்தொட்டம் பெருந்தொட்டம் பெருந்தொட்டம் பெருந்தொட்டம்

2  யார் அசான் அங்கு சோமாஸ் தியான் அனியாவில் கூறும் காற்று நீற் புளையர் கோட்டம் முதல் வருகை காவை பெருந்தொட்டம் பெருந்தொட்டம் பெருந்தொட்டம் பெருந்தொட்டம் பெருந்தொட்டம் பெருந்தொட்டம்

TRANSLATION.

Hail! Prosperity! With his arms which resembled two mountains, (and between) which the goddess of prosperity permanently rested and shone, and with (his) sword as (only) helps, (the king) overcame the treachery of (his) enemies; carried off many herds of

¹ See above, p. 76, note 15.
² See above, p. 49, note 9.
³ No. 26 on the Madras Survey Map of the Saidapet taluka.
⁴ Now Amalavaiyal, No. 23 on the same map.
⁵ No. 65 to 67 read கிழம்.
⁶ Read மானியத்.
⁷ No. 96 reads பரப்பல் முதல்.
⁸ Read கிழம்.
⁹ Read பரப்பல் முதல் பரப்பல் முதல் as in line 4.
¹⁰ Read பரப்பல் முதல் in accordance with No. 57 above, text line 6. In text line 7 of the same inscription fill up கிழம் முதல் கிழம் on the strength of the present inscription.
¹¹ Read கிழம்.
¹² Read பரப்பல் முதல் or பரப்பல் முதல் as in lines 3 and 4.
¹³ I consider it unnecessary to publish the remaining three lines, which contain details of the land sold by each of the five villages mentioned at the end of line 1.
elephants at Vayirāgaram (Vajrākara); and was pleased to levy tribute (which) illuminated (all) directions from the king of Dhārā at the rich Śakkarakōṭṭam (Chakrākōṭṭa). (He) gently raised, without wearying (her) in the least, the lotus-like goddess of the earth residing in the region of the rising of the sun,—just as (the god) Tirumāl (Vishnu), having assumed the form of the primeval boar, had raised (the earth) on the day when (she) was submerged in the ocean (by the demon Hiranyakśha),—and seated (her) under the shade of his parasol, (where she) experienced delight. (He) made the wheel (of his authority) and the tiger-(banner) go in every direction and established (his) fame and justice in every country. While valour, liberality, pride and compassion, as (his) intimate relatives, were resplendent on the undivided earth, he took his seat (on the throne) with (the goddess of) victory and put on by right the jewelled crown of (his) family. While the rulers of the earth bore his feet (on their heads), (he) wielded the sceptre in every (quarter of the) beautiful continent of the nēvel (tree).

In the second year (of the reign) of this king Rājakōsarivarman, ālios the lord Sri-Rājendra-Śaladēva,—the general (śeipūḍi) Rājarājan-Paranripaśkhasañār, ālios Vira-Śola-Ilangōvēlār, the headman of [Na]dār in Tiraimūr-nādu, (a subdivision) of Uyyakkondār-valanalādu, (a district) of Śolamandālam, deposited—for the expenses required for anointing (the idol of) Kārānai-Vidangadēvar in the temple of the god of Tiruvoriyār in Pulai-nādu, (a subdivision) of Pulikōttam, (a district) of Jayaṅgonda-Śolamandālam, —in the treasury of this god two hundred and forty good kōsū current at the time. After these two hundred and forty kōsū had been deposited in the treasury of this god, (the following) deed of sale of land was drawn up in writing against (the receipt of) these kōsū by us, the assembly of Maṇāli, ālios Śimhavishnu-chaturvēdīmaṇgalam, a dēvadāna of this (temple) in Pulai-nādu, (a subdivision) of Pulikōttam, and by us, the villagers of Ambilāvāyil and Iganaiyār in the same nādu, of Vēlaśāṟrū in Tuddarmūnī-nādu, (a subdivision) of Puliyūrkōttam, and of Pirayapākkam in [E]lamūr-nādu.

No. 65.—Inscription at Tiruvalangadu.

This inscription (No. 14 of 1896) is engraved on the east wall of the second prākāra of the Vaṭāranyēśvara temple at Tiruvalangadu, a village in the Kārvētnagar Zamindāri, 3 miles north-north-east of the Chinnamapēṭ Railway Station. The present name of the temple is derived from Vaṭāranya, 'the banyan forest,' which is the Sanskrit equivalent of Ālan-gāḍu. In Tiruvaṅgassambandar's Dēvāram the place is mentioned by the name Palaiyaṅur-Ālangadu, i.e. 'Ālangadu (near) Palaiyaṅur.' And the subjoined inscription speaks of it as 'Tiruvalangadu (near) Palaiyaṅur in Palaiyaṅur-nādu, (a subdivision) of Mēmalai.' Palaiyaṅur is found on the Madras Survey Map of the Kārvētnagar Zamindāri; it is close to Tiruvalangadu and 3 miles north-east of the Chinnamapêṭ Railway Station. According to another inscription at Tiruvalangadu (No. 16 of 1896), Mēmalai, the district to which Palaiyaṅur-nādu belonged, was included in Jayaṅgonda Śolamandālam.

1 Literally 'not deficient'
2 It, i.e. he conquered the eastern country.
3 It, i.e. not shared in by other kings.
5 I. e. of full weight; compare p. 111 above.
6 This surname may go back to the Pallava king Śimhavishnu; see above, Vol. II. p. 344.
7 Mēmalai or (with ...nai, Mēnmalai means 'the Western hills.'
The historical introduction and the date of this inscription are identical with those of No. 64. The inscription records that Rājendra-Chōla II. issued an order to the effect that twenty-five families of Śankarappādi should be settled on the land of Tiruvalangādu, that the new settlement should be called Rājendra-Śolappādi (after the name of the king), and that the settlers should have the duty of looking after fifteen lamps of the temple.

**TEXT.**

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

**TRANSLATION.**

(Line 3.) Hail! Prosperity! In the second year (of the reign) of king Rājakēsāvarman, alias the lord Śrī-Rājendra-Śoladēva, who ṛṣa.—the following royal order

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1. No. 64 reads  ṣrī.  
2. No. 64 reads  ṣrī.  
3. The ṣ of  ṣrī. is engraved below the line.  
4. No. 64 reads  ṣrī.  
5. No. 64 reads  ṣrī.  
6. The ṣ after  ṣrī. is engraved above the line.  
7. This line and the remaining two lines which are preserved are much damaged.  
8. The historical introduction of this inscription is the same as in No. 64.
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

was received with the signature of the royal secretary (liru-mandirav-ōlai) Arumolii-Viluppapayar:—"While (we) were dining in the day-residence (pagal-irukkai) at Śivapuram in Puriśai-nādu, (a subdivision) of Maṇayarikōṭṭam,1 (a district) of Jayangonda-Sōla-mandalam, (and) when Viṣṇu-Sōla-Pallavaraiyap, (one) among our officials (kaṇmi), submitted to us that twenty-five families of Saṅkarappādi should be settled on the land of this village, (that this settlement should be called) by the name of Raṅgendra-Śōlappādi, and that (they) should supply the oil required for, and keep burning, fifteen perpetual lamps (in the temple) of Maḥādeva at Tiruvālaṅgādu (near) Palaiyaṅtrūr in Palaiyaṅtr-nādu, (a subdivision) of Mēnmalai,—we granted that the twenty-five families of Saṅkarappādi should supply lamp-oil to this god."

(L. 6.) Accordingly, the magistrate (adhiḥkāra) Nāṅgora-Kaṭamban ordered:—"Let it be engraved on stone that those who shall cause injury to this charity will have disobeyed the royal order."

No. 65.—INSCRIPTION AT KOLAR.

This inscription (No. 131 of 1892) is engraved on the east wall of the Kōḷāramma temple at Kōḷār in the Mysore State. In the Chōla inscriptions of the temple the goddess is called Pidārī,2 and Kōḷār itself Kuvalālam. As the traditional capital of the Gangā family it is mentioned under the names of Kuvalālapura,3 Kōḷālapura and Kōḷāhhapura. According to the subjoined inscription (l. 5) it belonged to Kuvalāla-nādu, a district of Viḍayarājendra-mandalam.

The historical introduction and the date of this inscription are identical with those of Nos. 64 and 65. The inscription records that an officer named Viṣṇukhāmanī-Mā✈endavelar inspected the temple and appointed a committee,4 which seems to have made allotments to various shrines included in the temple. The temple revenue had been originally paid by the temple villages in gold coins (mādaś), but was subsequently converted into supplies of paddy. We learn that one mādaś corresponded to two kāśu (l. 11) and that one kāśu purchased about 2½ kalam of paddy (l. 11 f.). In the Tiruvallam inscription of Adhirājendra one kāśu corresponds to four kalam of paddy. The Tanjore inscriptions of Rājarāja I. and Rājendra-Chōla I. fix the interest per kāśu at 3 kurmi of paddy or one eighth kāśu, from which it follows that one kāśu corresponded to 24 kurmi, i.e., 2 kalam. This shows that the prices of grain must have varied considerably either according to the locality or at different times.

The preserved portion of the inscription consists of 28 lines. At the end of each of the lines 1 to 7 a few syllables are lost; at the end of line 8 much more is lost; and from line 9 it is impossible to supply the missing portions of each line. To give a general idea of the contents of the inscription, I am publishing the text as far as line 13, but am quoting also from the unpublished portion in the following list of shrines to which allotments were made:—Virabhadradēva (l. 12), Brähmāni, Īsvāri (l. 13), Vaishnavi (l. 14),

1 This district is the same as Maṇayarikōṭṭam or Maṇavirikōṭṭam in Vol. I. p. 147.
2 Compare above, p. 9 and note 6. Pidārī is evidently a corruption of Bhāṭṭirkā, a name of Durgā.
5 One of the members of this committee is also referred to in the Tiruvallam inscription of Adhirājendra; see below, p. 139, note 2.
6 See page 117 above.
7 Above, Vol. II. No. 9, paragraphs 5 and 6, and No. 26, paragraphs 4 and 5.
TEXT.

1... 

2... 

3... 

4... 

5... 

6... 

7... 

8... 

9... 

1 See above, p. 9 and note 5.
2 See above, p. 135, note 1.
3 Read இமாகாணிக்கத்தடங்கும். 
4 No. 61 reads கும்பகோணம் தமிழ்.
5 Read மலராச்சியவைகள். 
6 Read இறவார்த்த கைப்பெருக்கல். 
7 Read கலிதையக்கோட்டை கண்டேயாவர். 
8 See above, p. 135, note 2.
9 See below, p. 139, note 2.
Translation.

(L. 4.) Hail! Prosperity! In the second year (of the reign) of king Rājakēṣvaran, alias the lord Śrī-Rājēndra-Śōlādeva, who etc.—when the magistrate (udhi-kārin) Ambalavan Tiruppondaïyar, alias Viraśikhamāni-Mūvēndavēlar, the lord of Pāndiyambakkam (and a native) of Pāndiyambakkam in Perumbuliyār-nādu, (a subdivision) of Kāliyār-kōttam, (a district) of [Jayāngonda-Śōla]-mandalam, was examining the affairs of the temple in the mandapa enclosing the temple of Pidāriyār at [Kuvalālam] in Kuvalāla-nādu, (a district) of Vijayarājendra-kandalam, (he) asked the Kamāṭiga-Pānūla, who was the superintendent of the mōtha of this god, the Paṇḍēchārya (who wears) a silk garment (in honour) of the feet of the god, and the Pūjārī (kānu) of the god:—"Have allotments been made to this god, (to the Paṇḍēchārya) who wears a silk garment (in honour) of the feet of the god, and to those who own a temple, after the payments (in gold coins) accruing from the villages which are devadānas of this god were converted into (supply of) paddy?"

(L. 7.) The answer was:—"No allotments have been made until the second year (of the reign) of the lord [Śrī-Rājēndra-Śō]lādeva."
(L. 8.) Thereon the magistrate Virasikhamani-Mavendavela appointed (a committee consisting of) the above mentioned persons; the Puracuvartiwikalattu-Mugavellik of Italayaru (near) Mummadu-Sola-nallur (and) a resident of Anani in Paiyur-kottam; (and) Velan Kampaaram, alias Nripasikhamani-Vilupparaiyan.

(L. 10.) madai one hundred and eighty-seven and three twentieths. Pakkambal (had to pay) madai two hundred and two, one twentieth and one eighth. Araiyyur (had to pay) madai ten and a half, one twentieth and one fortieth

(L. 11.) [Altogether], madai five hundred and seventeen, three twentieths and one eighth, which correspond—at the rate of two kasu for one madai—to kasu one thousand and thirty-four, three twentieths and one fortieth, which correspond—at the rate of kasu to kalan and one toni [of paddy], which correspond—with an increment of one kalan, two toni and four nali for each kalan—to two thousand eight hundred and forty-three kalan, two toni and three kurmi of paddy by the marakkad (called after) Arumojiyiyar.

(L. 12.) Out of this the following allotments were made:—To Virabhadradvevar, at each of the three times of the day, four. To Brahmaniyar, at each of the three times of the day, four nali of rice, two dishes of vegetables, two areca-nuts and four betel-leaves. To Ivvariyyar, at each of the three times of the day, of rice.

No. 67.—Inscription at Somangalam.

This inscription (No. 182 of 1901) is engraved on three walls of the Saundararaja-Puram temple at Somangalam, a village north of Manimangalam in the Chingleput district. The ancient name of the temple was Chittrakata (L. 3). Like Manimangalam, Somangalam belonged to Maganur-nadu, a subdivision of the district of Sengattukottam (L. 21).

The inscription is dated in the 3rd year of Rajendra Chola II. The introduction agrees with that of the inscriptions of his 2nd year (Nos. 64 to 66 above), but adds a reference to his queen, without mentioning her name.

Text.

1 Regarding this designation see above, p. 117, note 10, and p. 118, note 4.
2 The missing name is preserved in No. 57 above, text line 23 f.
3 This amount must have been due to the temple from some village, the name of which is lost at the end of line 9.
4 This product is wrong. It would be correct, if at the beginning of line 11, we read "five hundred and seventeen, one twentieth, one fortieth and one eightieth."
5 On this measure see above, Vol. II. p. 42.
7 See above, p. 8 and note 3.
8 No. 311 on the Madras Survey Map of the Conjeevaram taluka.
9 See above, p. 49 and notes 6 and 7. Read varahi. "Read varahi. "Read Cavarai."
VI.—INSCRIPTIONS OF KUŁOTTUNGA-CHOLA I.

Translation.

Hail! Prosperity! In the 3rd year (of the reign) of king Rājakēsvarivarman, alias the lord Śrī-Rājendrā-Soladēva, who was pleased to take his seat on the throne of heroes together with (his queen), the mistress of the whole world,—we, the great assembly of Sōmangalālam, alias Rājasikēmanichi-tūrvedimāngalam, in Māganūr-nādu, (a subdivision) of Śengattu-kōttam, (a district) of Jayangonḍa-Sōla-mandalam, drew up the following writing on stone, to last as long as the moon, in favour of the lord of the holy Chitrakūta (temple) in our village.

No. 68.—Inscription in the Pāndava-Perumal Temple.

This inscription (No. 17 of 1893) is engraved on the north wall of the Pāṇḍava-Perumāl temple at Conjeeveram. The ancient name of the temple was Tirupādāgam (I. 3), and it is mentioned under the name of Pādāgam in the Nālāyiraprakāndham.

The date is the 5th year of the king, who is now styled Kuḷottunga-Chōladeva (I.), while in the inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77) he still bears the name Rājendrā-Chōladeva (II.).

The new inscription refers to his early victories at Śakkarakōṭtam and Vaiyirāgarām. It then states that he vanquished the king of Kuntala, i.e. the Western Chālukya king Vikramāditya VI., that he crowned himself as king of the country on the banks of the Kāveri, i.e. of the Chōla country, and that he deepatted an unnamed Pāṇḍya king. An inscription of the 6th year of his reign adds nothing new to these statements.

---

1 Read 陀.  
2 Read 陀.  
3 Read 陀.  
4 Restore 陀.  
5 Restore 陀.  
6 Read 陀.  
7 Read 陀.  
8 Read 陀.  
9 Read 陀.  
10 Read 陀.  
11 Read 陀.  
12 The remainder of line 3 and the following 3 lines mention several pieces of land which were assigned to the temple for its various requirements. I consider it unnecessary to publish this portion of the inscription.
13 The historical introduction of this inscription is the same as in No. 94.
14 See page 132 above.
15 On the south wall of the Śrīśanāvara shrine in the Śrīkammanātha temple at Conjeeveram (No. 1 of 1893). This inscription is much obliterated and is therefore left unpublished.
The subjoined inscription records that a merchant of Kāñchipuram provided the temple with a flower-garden and purchased from the villagers of Īrirkāi some land for the benefit of the gardeners. I cannot find Īrirkāi on the map; but it must be looked for near Uttiramēlūr\(^1\) (l. 4) in the Madurāntakam tālūka of the Chingleput district. As boundaries of the land granted, the inscription mentions also the river Alichēhiyārū and apparently the village of Sāttamangalām. A village of this name\(^2\) I find 8 miles east of Madurāntakam.

**TEXT.**

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9. 

10. 

11. 

12. 

13. 

14. 

15. 

16. 

\(^1\) This is another form of Uttiramēlūr on page 3 above, note 6.
\(^2\) No. 491 on the Madras Survey Map of the Madurāntakam tālūka.
\(^3\) Read சுரையார்.
\(^4\) Read முடையாந்தை.
\(^5\) Read சுரையார்.
\(^6\) Read சுரையார்.
\(^7\) Read சுரையார்.
\(^8\) Read சுரையார்.
\(^9\) Read சுரையார்.
\(^10\) Read சுரையார்.
\(^11\) Read சுரையார்.
\(^12\) Read சுரையார்.
\(^13\) Read சுரையார்.
\(^14\) Read சுரையார்.
\(^15\) Read சுரையார்.
\(^16\) Read சுரையார்.
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I

6[...]

TRANSLATION.

(Line 1.) Hail! Prosperity! Having made the wheel of his (authority) to go as far as the golden circle (i.e. Mount Mēru) on the earth, which was surrounded by the mist of the sea, that was (again) surrounded by (his) fame, (the king) newly wedded, in the time (when he was still) heir-apparent (ilangai), the brilliant goddess of victory at Śakkarakottam by deeds of valour and seized a herd of strong elephants at Vayirāgaram. (He) unsheathed (his) sword, showed the strength of (his) arm, and spurred (his) war-steed, so that the king of Kondāla (Kuntala), (whose spear had) a sharp point, lost his wealth. Having established (his) fame, having put on the garland of (the victory over) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (i.e. Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Pōṇi (Kāvēri), (he) put on by right (of inheritance) the pure royal crown of jewels, while the kings of the old earth bore his two feet (on their heads) as a large crown.

(Line 2.) The sweet river Pōṇi swelled, (and) the river (of the sins) of the Kali (aev) dried up. (His) sceptre swayed over every region; the heavenly *white light of (his) white parasol shone everywhere on the circle of the great earth; (and his) tiger (banner) fluttered unrivalled on the Mēru (mountain). (Before him) stood a row of elephants showering jewelled, which were presented (as) tribute by the kings of remote islands of the deep sea. The excellent head of the brilliant king of the South (i.e. the Pāñḍya) lay being pecked by kites. While his valour and liberality shone like (his) necklace of precious stones and (like) the flower-garland on (his) royal shoulders, (and) while (all his) enemies prostrated themselves on the ground, (he) was pleased to take his seat on the throne of heroes together with (his queen), the mistress of the whole world.

(Line 3.) In the fifth year (of the reign) of this king Rājakēsarivarman, alias the lord Śri-Kulottunga-Sōladēva,— we, the inhabitants of Īrīrkkai in Kāliyūr-nādu, (a subdivision) of Kāliyūr-kōttam, (a district) of Jayanganda-Sōla-mandalam, made and gave the following writing on stone:— Kumāra-Peruvāniyan a Dēvaṇ Egīnōti,

* Read ꞌt.
* In modern Tamil this would be சொடைபு்சொ.”
* சொடை is perhaps used in the sense of ‘heaven’ as சொடை and the corresponding Telugu form tirumānu; see Ep. Ind. Vol. V. p. 73.
* See above, p. 138, note 8.
alias Arulālādāsan, a merchant (residing) in the great street of Arumolidēva at Kāñchipuram, a city in Eviḻ-nādu, a subdivision of Eyirkōṭṭam, had made for the god who is pleased to reside in the Tiruppāda-gam (temple) a flower-garden, called the flower-garden of Arulālādāsan (situated) on the outside of the temple. In order to provide for the cost (mudal) of the clothing of those who work (in this garden) and of (their) families, we sold the following land in our village free from taxes.

(L. 4.) The eastern boundary (is) to the west of the road of the inhabitants of Uttiraramelur; the southern boundary (is) to the north of the Alichchiyāru (river); the western boundary (is) to the east of the land which we have sold to (the temple of) Tiruve[k]ākāvāl-vān and of the field of Sattamangalam-Udaiyān Kadagan; and the northern boundary (is) to the south of the small field of Sattamangalam-Udaiyān Kadhechūn, having sold the two thousand kulis, (measured) by the rod of sixteen spans, enclosed in these four boundaries, not excluding the cultivated land, (we) received from him as purchase-money for this land eleven kalaṅju of gold, weighed by the true standard of the city (kucinjar-kal) (and) equal in fineness to the Madurintakas-mādu. Having received (this amount) in full and having made (the land) a tax-free dēcādāna, we shall not be able to claim on this land uēllikkōśu, water-cess (mir-siāli), petty taxes, sūrumiṭṭu and any other tax.

(L. 5.) We have to measure into the treasury of the temple the puddy which comes from the land harvested in Āgaikarukku, (a portion of?) this land. It shall be lawful to irrigate the land lying to the east (of the land sold), from the channels included in this land.

(L. 6.) Having thus agreed, we, the inhabitants of Orirukkai, made and gave (this) writing on stone to continue as long as the moon and the sun. At the bidding of these, I, Sattamangalam-Udaiyān Vēḷāṅ Kayilāyati[ān], a cultivator of this village, wrote (this). This is my writing. (This is placed under) the protection of the Śrī-Vaishnavas.

No. 69.—Inscription at Tirukkalukkuṇram.

This inscription (No. 174 of 1891) is engraven on the wall of the strong-room of the Vēdagiriśvara temple at Tirukkalukkuṇram, a large village in the Chingleput district on the road from Chingleput to the port of Sadras. This village is mentioned in Sundaramūrti's Decvāram as Kāḷukkuṇram, "the hill of the kites." The ancient name of the temple was Mūlāsthāna. Tirukkalukkuṇgam itself bore the surname Ulagalandu-Solapuram and belonged to Kāḷattūr-nādu, a subdivision of the district of Kāḷattūr-kōṭṭam. The names of this district and of its subdivisions are derived from Kāḷattūr, a village on the south of Chingleput.

2 See above, p. 8, note 3.
3 See above, Vol. II. p. 280.
4 According to the Nāṭṭiyarpanthaka, Vēkā was one of the Vishnu temples in Kāñchi. Besides, Vēkā or Vēgaravi is the name of a river which is seen Conjeeveram and joins the Pāḷāṅu near Villivakkam; see above Vol. II. p. 145 and note 9.
6 Vēkā, from Arulālādāsan (l. 3).
8 The same term occurs in No. 57 above, text line 9.
9 Still tirai is the same as eil-miri, on which see above, p. 122, note 6.
10 With this obscure term compare ēppetōkhrō, above, No. 24, text line 7, and No. 27, text line 8.
12 See line 31 of the present inscription, and the four inscriptions quoted in the preceding note.
The inscription records the grant of two lamps, made in the 14th and 15th years of the reign of Kulottunga I. (I. 32 and 38). The historical introduction agrees on the whole with that of No. 63 as far as line 11. It then relates that Kulottunga I. drove Vikkalān (i.e. Vikramaditya VI.) from Nangili (in the Kōlār district) by way of Ṡaṉului to the Tungabhadra river, and that he conquered the Gaṅga-mandālam and Śīnganam, by which the dominions of Jayasimha III. seem to be meant. Having secured his frontiers in the north, he turned against the Pāṇḍyas and subdued the south-western portion of the peninsula as far as the Gulf of Maṇḍar, the Podiyil mountain (in the Tinnevelly district), Cape Comorin, Kōṭṭāru, the Sahya (i.e. the Western Ghāts) and Kuḍamalai-nādu (i.e. Malabar). From the statement that he "fixed the boundary of the Southern country" (I. 27), it may be concluded that he limited the territories of the Pāṇḍya king to the Madura district. In order to pacify the newly acquired country, he settled some of his officers on the roads passing through Kōṭṭāru, etc. An inscription of the 39th year of his reign at Chōlapuram, a portion of Kōṭṭāru (No. 46 of 1896), actually mentions one of those military settlers.

**TEXT.**

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

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1 See above, Vol. II. p. 235, note 5.
3 Here (I. 22 f.), as in the Chidambaram inscription (Ep. Ind. Vol. V. p. 104) and in the Kālīgātū-Parsu (xi. verse 69), "five Pāṇḍyas" are spoken of. Mr. Venkayya has drawn attention to the word Paṇchahavan, "one of the five," which is used in this inscription (I. 22) and in Tamil literature as a title of the Pāṇḍya kings, and concludes that "very often, if not always, there were five Pāṇḍya princes ruling at the same time" (Ind. Ant. Vol. XXII. p. 60 f.). I suspect that this custom may have been due to the desire of imitating the mythical Pāṇḍava brothers, who were five in number.
5 Read ब्राह्मणं ब्राह्मणं.
6 Read वैष्णवं वैष्णवं.
7 Read गृहत्वा.
8 Read तिरुत.
9 Read ब्रह्मणं.


13 மாற்றம் [செய்யும்] காண்பை [முன்னு] தெரிவித்து தெரிவித்து [இ] என்றால் மத

14 மாற்றம் தெரிவித்து மேல் என்று காண்பை [முன்னு] [இ] என்றால் தெரிவித்து [இ]

15 [முன்னு] தெரிவித்து காண்பை [முன்னு] என்றால் மத [அ]ப்பெரியே மத

16 [முன்னு] தெரிவித்து காண்பை [முன்னு] மத என்று காண்பை [முன்னு] [இ] என்றால் மத

17 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] என்றால் மத

18 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] என்றால் மத

19 [முன்னு] தெரிவித்து மேல் [முன்னு] [இ] தெரிவித்து மேல் [இ] மத என்றால் மத

20 [முன்னு] தெரிவித்து மேல் [முன்னு] [இ] மத என்றால் மத

21 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத என்று காண்பை [முன்னு]

22 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத என்று காண்பை [முன்னு]

23 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத என்று காண்பை [முன்னு]

24 [முன்னு] தெரிவித்து மேல் [முன்னு] [இ] மத என்றால் மத

25 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத

26 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத

27 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத

28 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத

29 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத

30 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத

31 மத [அ]ப்பெரியே மத என்று காண்பை [முன்னு] [இ] மத

1 Read மாற்றம்.
2 The Tanjore inscription (above, Vol. II. No. 58) reads குச்சூல்கம் (read மாறுதலே) மற்றும் குச்சூல்கம் காண்பை [முன்னு] [இ] என்றால் மாற்றம்.
3 Read மாறுதலே.
4 Other inscriptions read மாறுதலே.
5 Other inscriptions insert மாறுதலே or corruptions of it.
6 No. 73 reads குச்சூல்கம் (read மாறுதலே) or corruptions of it.
7 Read மாறுதலே.
8 Read மாறுதலே.
9 Real மாறுதலே மற்றும் குச்சூல்கம் என்று மாறுதலே மற்றும் குச்சூல்கம்.
10 Read மாறுதலே.
11 Read மாறுதலே.
12 This is probably a corruption of மாறுதலே.
13 Other inscriptions insert மாறுதலே.
14 Read மாறுதலே.
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (authority) went as far as the golden cirele (i.e. Mount Mēru) on the earth, which was surrounded by the mast of the sea, that was (again) surrounded by (his) fame, (the king) newly wedded, in the time (when he was still) heir-apparent, the brilliant goddess of victory at Śakarakōṭṭum by deeds of valour and seized a herd of mountains of rut (i.e. rutting elephants) at Vaiyirāgaram.

(Line 3.) (He) unsheathed (his) sword, showed the strength of (his) arm, and spurred (his) war-steed, so that the army of the king of Kondala, (whose spear had) a sharp point, retreated.

(Line 4.) Having established (his) fame, having put on the garland of (the victory over) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (i.e. Lakshmi) of the Southern region, and the long lines of the goddess of the good country whose garment is the Pōṃi, (he) put on by right (of inheritance) the pure royal crown of jewels, while the kings of the earth bore his two feet (on their heads) as a large crown.

(Line 6.) The river (of the rules) of the ancient king Manu swelled, (and) the river (of the sins) of the Kali (age) dried up.

(Line 7.) (His) sceptre swayed over every (quarter of) this continent of the nāval (tree); the white light of the sacred shadow of (his) white parasol shone everywhere on the circle of the great earth; (and his) tiger (banner) fluttered unrivalled on the Mēru (mountain).

(Line 9.) (Before him) stood a row of elephants showering jewels, which were presented (as) tribute by the kings of remote islands whose girdle is the sea.

(Line 10.) The excellent head of the refractory king of the South (i.e. the Pāṇḍya) lay outside his (viz. Kulottunga's) beautiful city, being pecked by kites.

1 The or of sas sas is engraved below the line.
2 Read sas kānakās.
3 Read sas kānakās. The ṣ is added in order to mark the length of the preceding vowel ṣ; compare above, p. 26, note 2. The ṣ is engraved below the line.
4 Read sas kānakās.
Not only did the speech of Vikkalan:—"After this day a permanent blemish (will attach to Kulottunga), as to the crescent (which is the origin) of (his) family,"— turn out wrong, but the bow (in) the hand of Vikkalan was not (even) bent against (the enemy).

Everywhere from Naŋgili of rocky roads— with Manalur in the middle—to the Tuŋgaḥadrā, there were lying low the dead (bodies of his) furious elephants, his lost pride and (his) boasted valour.

The very mountains which (he) ascended bent their backs; the very rivers into which (he) descended ebbied and breached (the banks) in their course; (and) the very seas into which (he) plunged became troubled and agitated.

(The Chōla king) seized simultaneously the two countries (pāṇi) called Gaṅgamandalam and Śinganam, troops of furious elephants which had been irretrievably abandoned (by the enemy), crowds of women, (the angles of) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace (on Vikkalan), and the great goddess of victory, who changed to the opposite (side) and caused (Vikkalan) himself and (his) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days.

Having resolved (his) royal mind to conquer also the Pāndi-mandalam (i.e. the Pāndya country) with great fame, (he) despatched his great army,—which possessed [excellent horses (resembling) the waves of the sea], war-elephants (resembling) ships, and troops (resembling) water,— as though the Northern ocean was overflowing the Southern ocean.

(He) completely destroyed the forest which the five Pānchavas (i.e. Pāndyas) had entered as refuge, when they were routed on a battlefield where (he) fought (with them), and fled cowering with fear.

(He) subdued (their) country, drove them into hot jungles (in) hills where woodmen roamed about, and planted pillars of victory in every region.

(He) was pleased to seize the pearl fisheries, the Podiyil (mountain) where the three kinds of Tamil (flourished), [the (very) centre of the (mountain) Śaiyam] where furious rutting elephants were captured, and Kāṇpi, and fixed the boundaries of the Southern (i.e. Pāndya) country.

While all the heroes in the Western hill-country (Kudamalai-nādu) ascended voluntarily to heaven, (he) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (that which passed) Köṭṭāru, in order that the enemies might be scattered, and took his seat on the throne acquired in warfare.

1 The spot in the moon is alluded to.
2 The Eastern Chālukya family, from which Kulottunga I. was descended in the male line, claimed the Moon as its ancestor.
3 This refers to the coast of the Gulf of Manālī.
4 See above, Vol. II. p. 228, notes 1 and 2.
5 This is the Tamil form of Sahya, the Sanskrit name of the Western Ghāṭa.
6 See above, Vol. II. p. 228, note 3.
7 In Malayalam, chōler (Tamil sīleru) means 'one who has elected to die, moritūrus.' Interesting details about the Chōleres are found in Mr. Logan's Malabar, Vol. I. pp. 162 to 169.
8 This term does not refer to Coorg as I suggested in Vol. I. p. 63, but is probably identical with the modern Malayālam or Malabar.
9 This is the well known town near Cape Comorin; see Ep. Ind. Vol. V. p. 104, note 3.
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

(L. 29.) (He) was pleased to be seated (on it) while (his) valour and liberality shone like (his) necklace of great splendour and (like) the flower-garland on (his) royal shoulders, (and) while (all his) enemies prostrated themselves on the ground.

(L. 31.) In the [1]th year (of the reign) of this king Rājakēśarivarman, alias the emperor Śrī-Kulottunga-Śōlādeva, I.—one—perpetual lamp was given to Mahādeva, the lord of the Śrī-Mālāsthāna (temple) at Tirukkulalukkunram, alias Ulagalanda-Śōlapuram, a décadāna in its own circle (kānu) in Kallattur-nādu, (a subdivision) of Kallattur-kōttam, (a district) of Jayanganda-Śōla-mandalam, by ... ppalli Śelvan Palumadaiyar, alias Kulottunga-Śōla-periyaraya, who resided at Śēvūr, alias Śolakēralanallūr, in Öymānādu.

(L. 36.) In order (to supply) to (this lamp) one nālakku of ghee per day, (measured) by the Arumoliśevar-ūlakku, (he) granted ninety full-grown ewes, which must neither die nor grow old.

(L. 37.) The feet of him who will continue this (grant) as long as the moon and the sun exist, shall be on my head. This (is placed under) the protection of all Māhēśvaras.

(L. 38.) In the 15th year (of the king's reign) the above-mentioned person (also) granted ninety full-grown ewes, which must neither die nor grow old, for 1 (other) perpetual lamp which (he) had given. This (is placed under) the protection of all Māhēśvaras.

No. 70.—Inscription at Śrirangam.

This inscription (No. 62 of 1892) is engraved on the east wall of the third prākāra of the Rāganātha temple, on the island of Śrirangam near Trichinopoly. It mentions Śrirangam as Tīruravārangam (l. 16) and the temple as Tīruravārangadevar (l. 10).

The date is the 18th year of the reign of Kulottunga I. The historical introduction does not add any fresh details to those narrated at the beginning of the inscriptions of the 14th and 15th years. The inscription records that a certain Kālingarāya granted to the temple 61/2 kāu with the condition that the interest should be applied to defraying the cost of offerings on two festival days.

As discovered by Mr. Venkayya, the subjoined inscription fixes the time before which two of the twelve Vaishnava Ālvārs, who were the authors of the Nādāyiyapralandham, must have lived. For, (1) it refers to the recital of the text beginning with Tēttarumidigal (l. 13), which is the 2nd chapter of the sacred hymns of Kulasekhara; and (2) the names of three of the temple officials who are mentioned in the inscription prove that the Vaishnava saint Śaṭhagōpa or Namamālāvar was already at that time well known and highly venerated. As noticed before, his work, the Tīruvadyamoli, is presupposed already in an inscription of Rājārāja I. These epigraphical evidences are fatal to the theory of Dr. Caldwell, who placed the Ālvārs in the 12th or 13th century.

1 See p. 3 above, note 7.
2 In accordance with the next following note, this must be Chēvūr near Tippliavānam; see Mr. Sewell’s Lists of Antiquities, Vol. I p. 207.
3 According to the inscriptions of the Tiruppliśvara temple at Tirudvānam, this place belonged to Öymānādu.
4 See above, p. 8, note 3.
7 See below, p. 151, note 1.
9 See page 2 above.
10 Comparative Grammar, p. 143 of the Introduction.
1. Read நிபந்த்தின்.
2. Read எளியாக எளியாக.
3. Read நியமைத்திற்.
4. Read விளையாட்டு.
5. Read நிலைக்கு நிலைக்கு.
6. Read விளையாட்டு.
7. Read நியமைத்திற்.
8. Read விளையாட்டு.
9. Read நியமைத்திற்.
10. Read எளியாக எளியாக.
11. Read நியமைத்திற்.
10 பாதுகாப்புக்காக [ந] கற்றிருந்த [வ] கல்வி போன்ற [வ] குழு[வ] நூற்றையையுடைய வந்து சட்கில் போன்ற [ம] இரும்பு நூற்றையையுடைய வந்து சட்கில் போன்ற [ம] இரும்பு நூற்றையையுடைய வந்து சட்கில் போன்ற ... 

11 பாதுகாப்புக்காக [ந] கற்றிருந்த [வ] கல்வி போன்ற [வ] குழு[வ] நூற்றையையுடைய வந்து சட்கில் போன்ற [ம] இரும்பு நூற்றையையுடைய வந்து சட்கில் போன்ற [ம] இரும்பு நூற்றையையுடைய வந்து சட்கில் போன்ற ...

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15 பாதுகாப்புக்காக [ந] கற்றிருந்த [வ] கல்வி போன்ற [வ] குழு[வ] நூற்றையையுடைய வந்து சட்கில் போன்ற [ம] இரும்பு நூற்றையையுடைய வந்து சட்கில் போன்ற [ம] இரும்பு நூற்றையையுடைய வந்து சட்கில் போன்ற ...

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1 Read மானாயிரம்.
2 Read மானாயிரம்.
3 Read மானாயிரம்.
4 An erased ம seems to stand after மா.
5 Read மானாயிரம்.
6 Read மானாயிரம்.
7 This is perhaps a mistake for மானாயிரம் or மானாயிரம்.
8 Read மானாயிரம்.
9 Read மானாயிரம்.
10 Read மானாயிரம்.
11 Read மானாயிரம்.
12 Read மானாயிரம்.
13 Read மானாயிரம்.
14 Read மானாயிரம்.
15 Read மானாயிரம்.
(Line 10.) In the [eighteenth] year (of the reign) of king Rājakēsari varman, alias the emperor Śrī-kulottuṅga-Soladēva, who etc. — by order of the magistrate (adikārin) Nīsha[dha]rājar, the manager of the temple of the god Tiruvarrāṅgadēvar, the following was agreed on and given in writing to Aravan [Garudarvāhan, alias Kālingarāyar, by us, the Pajāris (hāmu) of the god, such as (1) the members of the committee of the Śrī-Vaishnavas: Tiruvel[i]nādu-Dāsar, Vādamadurappirān-dānu-Nambī, Irāyūrā[li]-Nambī, . . . . r Nārāyanā-Nambī, Śrīsādagrā-Dāsar of Perum[b]rappuliyrā, and Arikulavārnā-Nambī of Mārka- maṅgalām; (2) the members of the committee of the temple treasury: Kurugaikāvalan Āravamudr of the Hārita (gōtra), Tiruvāykkulam-Udaiyān Śrīrāghavan of the Hārita (gōtra), Kēsvān (Kēsava) [T]a[n]-Ila[n]jīngam of the Hārita (gōtra), Kēsvān Aṇivaram of the Bhārdvājā (gōtra), [Tiru]va[ra]nga-Nārāyanā Śrīkrishnan of the Bhārdvājā (gōtra), and Āravamudr Śrīrāmaṇ of the [H]ārita (gōtra); (3) the accountants of the assembly: Aravan Ambala . . . . and Aruvappiriyān; and (4) the accountant of the Śrī-Vaishnavas: Tiruvēngadavan Śōman, alias Padinetτuṇādu-Kilavan.

(L. 13.) During the ear festival in (the month of) Appigai (Aippāi) and during the festival in Pāṇiṇi (Pāṇgūni), on the night of that day on which the bathing-water (of the idol) is distributed, at the time when (the idol) has been placed under the sacred punāi (tree) and is listening to (the recital of the hymn) Tētarunpadar, (the following requirements have to be supplied) on this day of either festival: — For one hundred cakes to be offered (to the god) are required one padakkū of old rice, three nāli of pulse (parappu), three nāli of ghee, one hundred palam of sugar, three ulākkū of pepper, one uḷakkū of cumin, three uḷakkū of salt, fifty plantains, five cocoa-nuts, ten young cocoa-nuts, one hundred and twenty arecanuts, one sevi and a half of camphor-oil, twelve bundles of teri leaves, and two manjādi of camphor. (For all this), for those who pound (the rice into) flour for the cakes, for those who carry water, for those who fetch firewood, for those who fry the cakes, for pots, and for other requirements, he deposited six and a quarter kāśu, to continue as long as the moon and the sun.

(L. 15.) Having received these six and a quarter kāśu, we shall be bound to supply the offerings in this way at both festivals out of the interest for as long as the moon and the sun.

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1 The historical introduction of this inscription is the same as in No. 69 and in the Tanjore inscription of the 16th year (above, Vol. II. No. 58).
2 Vrīṣam is probably connected with vāra, on which see Professor Kielnhorn's remarks in Ep. Ind. Vol. V. p. 138, note 7. It occurs also in the Ukkal inscriptions, where I have translated it by 'elected for' or 'in charge of'; see p. 2 above.
3 This person was named after the Vaishnava saint Śaṭṭhagōpā, who, according to the Nāṭṭhagōprahādanam, came from Tiruvāldānu-dānu.
4 I.e. 'the who was born in the northern Mathurā,' vā. Kṛṣṇa-pa. See note 3 above.
5 I.e. 'the protector of Kurugai.' The saint Śaṭṭhagōpā was the son of Kāri, the adikārin of the city of Kurugai.
6 This title is perhaps derived from Tiruvāykkulam, one of the names of the Rājakēsari-Perumāl temple at Maṇimāṅgalam; see p. 49 above, and Ep. Ind. Vol. V. p. 72.
7 This person was called after the god of Tirupati.
8 I.e. 'the chief of eighteen districts.'
9 This word is not found in the dictionary. Probably betel-leaves are meant.
10 This refers to Kālingarāyar (I. 12).
shall exist. Thus it should be caused to be engraved on stone. Having agreed thus, we, the Pājiris of the god, gave a written agreement.

(L. 16.) We, the great assembly of Tiruv vào ngam, shall be bound to continue this as long as the moon and the sun exist. This (is placed under) the protection of the Śrī-Vaishnavas.

No. 71.—Inscription at Kilappaluvur.

This inscription (No. 105 of 1895) is engraved on the west wall of the second prākāra of the Vaṭamūlēśvara temple at Kilappaluvur in the Uḍaiyarāhpāliyam taluka of the Trichinopoly district. This village is mentioned under the name of Paluvur in Tiruvānapambandar's Devīrām. The subjoined inscription calls it both Śrīpālūvur (ll. 18, 23, 25) and simply Paluvur (ll. 26, 27). It belonged to Kuṇa-kāṛam, a subdivision of the district of Uṭtōngatōruva-valanādu (l. 18). According to other inscriptions at Kilappaluvur, the name of the Śiva temple was Tiruvāländurai-Mahādeva, in which dī, 'the banyan,' is the Tamil equivalent of vaṭa, the first member of Vaṭamūlēśvara, the Sanskrit designation of the temple. A Vishnu temple at the same village, which was named Viṭā-Śola-Viṇṇagaru, is mentioned in line 28 of the subjoined inscription.

The date is the 20th year of the reign of Kulōttunga I., when the assembly of Śrīpālūvur sold one twentieth sell of land for one kāru to the mother of a certain Virudarājabhayamkara-Vāṇakōp̄pādi. This may have been the chief of Vāṇakōppādi, a district which is mentioned in an inscription at Tirukkōvalūr (No. 126 of 1900). That he received his title from Kulōttunga I., follows from the first portion of his name, Virudarājabhayamkara, which, according to the Kalingatu-Parani (v. verse 25), was a surname of Kulōttunga I. Another derivative of the same surname is the district of Virudarājabhayamkara-valanādu; Gangakōndacholapuram and Tirumudukūngam (i.e. Viśuddha-chalam in the South Aroor district) belonged to Mēkkā-nādu, a subdivision of this district. A Telugu inscription of Kulōttunga I. mentions Mānī-nāṇḍu as another subdivision of the same district.

Text.

3. Read योग. 1. Read री. 1. Read योग. 1. Read री.
Translation.

(Line 17.) In the twentieth year (of the reign) of king Rājakēsarivarman, alias the emperor of the three worlds, Śri-Kulōttunga-Śūladēva, who etc.—we, the assembly of Śīrupalūvār, a brahmadeva in Kuṇa-kūram, (a subdivision) of Utoṅga-vaṅga-vaḷa-

naḍu, sold the following land at a price (settled by) the assembly to Śōjakulasundara-Vīchāḍīrī Alav, the mother of Vi[r][ru]davāja-bhāyānkarā-Vānakō[va]raiyar.

(L. 19.) One fortieth (vēli) of land on the eastern side of the one fortieth (vēli) of land on the northern side of the four fortieths (vēli) of land of the second square of the first kāndava to the north of the Raṅgāra-Sōla channel (and) to the east of the Pavitt[r]am[anika] road.

1 Read ॥
3 Read ॥
4 Read ॥
5 Read ॥
6 After this word the characters ॥[saw]॥ are entered above the line.
7 The historical introduction of this inscription is the same as in No. 69.
8 See p. 79 above, note 6.
(L. 20.) And one fortieth (vēli) of land on the western side of the one twentieth (vēli) of land on the northern side of the four twentieths (vēli) of land (of) the second square of the second kunnāru to the east of this road (and) to the north of this channel.

(L. 21.) Altogether, one twentieth (vēli) of land. The price which we have to receive from her for this one twentieth (vēli) of land, (and) on which we have agreed, (is) one good kābu current at the time.¹

(L. 22.) Having received this one kābu in full into the hand .... we, the assembly of the brahma-devya of Sīkuṇaluvār, sold (the land) and made and gave a deed of sale. For this one twentieth (vēli) of land this alone shall be the record of sale, and this alone shall be the record of the final payment of the money,² and they (viz. the purchasers) shall not be bound to produce another record of the final payment of the money besides this.

(L. 24.) Having thus agreed, having received this one kābu, and having sold this one twentieth (vēli) of land at the full price, we, the assembly of Sīkuṇaluvār, have received the money in full.

(L. 25.) By their order, I, the Madhyasthana Pa[luvār-U]daiyān Ayirattiruvānukkuvan Mudikondan, wrote this document (pramāna); this is my writing. I, Pālāsiriyāni [ila]kkuvan (Lakshmāna) [Kuttappaḥ of Śānuḍa]maṅgalam, (know) this; this is my writing. I, Śa[va]ndi Narāṇān (i.e. Narāyan) of Pa[luvār], (know) this; this is my writing. This (is the writing) of Śaṇḍi Pālāsiriyān Viranāryāvan. This (is the writing of) Śa[va]ndi Narāyaṇa Mārapaṇ. Thus do I know, Narāyaṇān Tiruvā[yi]kkulam-Udaiyān,³ who performs the worship of the temple of Vira-Śōla-Viṇṇagar-Aśvār in this village. Thus do I know, the blacksmith of this village. This (is placed under) the protection of all Mahāśvaras.

No. 72.—Inscription at Tiruvīdaimārūḍur.

This inscription (No. 132 of 1895) is engraved on the east wall of the second prākāra of the Mahālīngavāmin temple at Tiruvīdaimārūḍur⁴ in the Kumbhakñāṃ tāluka of the Tanjore district. This village is mentioned in Tiruvānasambandar’s Dēvīram as Iḍaimārūḍu. The Sanskrit equivalent of this name is Madhyārjuna,⁵ in which madhya corresponds to iḍai, ‘the middle,’ and arjuna to marudu, ‘Terminalia alata.’ In the subjoined inscription the village is called Tiruvīdaimārūḍil⁶ and its temple Tiruvīdaimārūḍam-Udaiyār (i.e. the lord of Tiruvīdaimārūḍu). It belonged to Tiraimūr-nādu, a subdivision of Ulaguṇaṅkaṇḍa-Śōla-vālanādu.⁷ The inscription records a grant of 120 sheep for two lamps. The Pājāris of the temple and the inhabitants of Tiruvīdaimārūḍul and Tiraimūr were appointed trustees of the grant. Tiraimūr I do not find on the

¹ See above, p. 134 and note 5.
² The meaning of sūmaḥ vēsāltiGU, which occurs also in other unpublished inscriptions, is not apparent.
³ This seems to be the meaning of the term pūr[f]-mār-arudi-ppurul-echilas-śeśi.
⁴ Compare page 2 above.
⁵ See above, p. 151, note 7.
⁶ No. 160 on the Madras Survey Map of the Kumbhakñāṃ tāluka.
⁷ Compare the Madhyārjuna-Māhāḷūṇga, No. 1070 in my Reports on Sanskrit Manuscripts in Southern India, No. II.
⁸ The same form of the name occurs in the Tanjore inscriptions; e.g. above, Vol. II. p. 279 and note 7.
⁹ In No. 64 above this district is called Uyyakkondai-vālanādu, which in a Tanjore inscription (above, Vol. II. p. 52) is stated to be situated between the Ariši and Kāvēri rivers.
map; but, as its inhabitants seem to have had a share in the management of the temple at Tiruvudaiyur, it was probably not far distant from the latter.

The date is the 172nd day of the 26th year of the reign of Kulottunga I. The historical introduction agrees with that of the 20th year (No. 71 above), but adds that the king conquered the Kalinga-mandalam (I. 4). Other inscriptions refer to a single queen, who is styled "the mistress of the whole world," the mistress of the whole earth," or "the mistress of the world," and who is perhaps identical with Madhurantaki, the daughter of Rājendrādeva. In addition to this queen, the subjoined inscription mentions three other queens, viz. Dinachintamañi, Elīsai-Vallabhi, and Tyāgavalli. Of the last of these the Kalinattu-Parami (x. verse 55) states that "she had the right to issue orders together with the orders of the Šenni (i.e. the Chola king)."

TEXT,

1

2

3

1 Pāṇācakālam, above, No. 58, l. 1, No. 67, l. 2, and No. 68, l. 2; Vol. II. No. 77, l. 2, and No. 78, l. 2.
2 Arāvalikālam, above, No. 71, l. 16 f., and No. 74, l. 2.
3 Cakrayānam, above, No. 71, l. 3.
5 The first part of this name, elīsai, means "the seven principal notes."
6 Read ɐ.[[email protected]].
7 Read ɐ.[[email protected]].
8 Read ɐ.[[email protected]].
9 Read ɐ.[[email protected]].
10 Read ɐ.[[email protected]].
11 Read ɐ.[[email protected]].
12 Read ɐ.[[email protected]].
13 Read ɐ.[[email protected]].
14 Read ɐ.[[email protected]].
15 Read ɐ.[[email protected]].
4 மாணிக்கனை தோல்த நூற்றாண்டுகளுக்கு முன்னர் அப்பாண்டிகள் என்னும் காலத்தில் பெற்ற நூற்றாண்டுகளை சுற்றி வெளிப்படுத்தினர். இந்த பெற்றுக்கொள்ளப்பட்ட நூற்றாண்டுகளில் சிற்றாண்டுகள் மற்றும் குடும்பங்கள் என்பவையே நூற்றாண்டுகளைப் பற்றிய வரலாற்று குறிப்பிட்டன கொண்டு வந்தனர். 1

5 புறப்படியாகச் செய்யப்பட்ட நூற்றாண்டுகள் என்பன 9 காலக் குடும்பங்கள் என்பவையும் ஆண்டுகள் என்பவையும் உள்ளன. 11 காலக் குடும்பங்கள் என்பவை ஆண்டுகள் என்பவை வைத்தனர். இந்த காலக் குடும்பங்களில் உள்ள குடும்பங்கள் மற்றும் ஆண்டுகள் என்பவை வைத்தனர். 12 குடும்பங்களிலே உள்ள குடும்பங்கள் என்பவை வைத்தனர். 13 இந்த ஆண்டுகளிலே உள்ள குடும்பங்கள் என்பவை வைத்தனர். 14 குடும்பங்களிலே உள்ள குடும்பங்கள் என்பவை வைத்தனர். 15 இந்த ஆண்டுகளிலே உள்ள குடும்பங்கள் என்பவை வைத்தனர். 16 குடும்பங்களிலே உள்ள குடும்பங்கள் என்பவை வைத்தனர். 17 இந்த ஆண்டுகளிலே உள்ள குடும்பங்கள் என்பவை வைத்தனர். 18 குடும்பங்களிலே உள்ள குடும்பங்கள் என்பவை வைத்தனர். 19 இந்த ஆண்டுகளிலே உள்ள குடும்பங்கள் என்பவை வைத்தனர். 20 குடும்பங்களிலே உள்ள குடும்பங்கள் என்பவை வைத்தனர்.

7 காலக் குடும்பங்கள் என்பவை உள்ளன. இந்த காலக் குடும்பங்கள் என்பவை உள்ளன. 21 இந்த காலக் குடும்பங்கள் என்பவை உள்ளன. 22 இந்த காலக் குடும்பங்கள் என்பவை உள்ளன. 23 இந்த காலக் குடும்பங்கள் என்பவை உள்ளன.

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1 Read புறப்படியாக.
2 Read காலக்குடும்பங்கள்.
3 Read செய்யப்பட்ட.
4 Read குடும்பங்கள்.
5 Read குடும்பங்கள்.
6 Read குடும்பங்கள்.
7 Read குடும்பங்கள்.
8 Read குடும்பங்கள்.
9 Read குடும்பங்கள்.
10 Read குடும்பங்கள்.
11 Read குடும்பங்கள்.
12 Read குடும்பங்கள்.
13 Read குடும்பங்கள்.
14 Read குடும்பங்கள்.
15 Read குடும்பங்கள்.
16 Read குடும்பங்கள்.
17 Read குடும்பங்கள்.
18 Read குடும்பங்கள்.
19 Read குடும்பங்கள்.
20 Read குடும்பங்கள்.
21 Read குடும்பங்கள்.
22 Read குடும்பங்கள்.
23 Read குடும்பங்கள்.
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

Translation.

(Line 4.) *(He)* was pleased to seize the Kālīṅga-mandālam, whose rivers were checked *(by dams)*, and was pleased to take his seat *(on the throne)* with the mistress of the whole world who remained *(his) chief consort*; while *(his) valour and liberality alone like *(his)* necklace acquired in warfare and *(like)* the flower-garland on *(his)* royal shoulders; while *(all men on) earth worshiped *(him)*; while the mistress of the whole world, Dīnāchintāmānī, was present, as Umā near Śiva; while the mistress of the seven worlds, Īśānavallabha, may she prosper!—the ornament of women, was calmly and joyfully seated, as Gaṅgā takes her seat with her *(viz. Umā)*; *(and)* while *(his) i.e. the king's favourite* mistress of the world, Tīyānvaḷit, possessing the splendour of Lakṣmī who is inseparably clinging to the bosom of Tīrūmal *(Vishnu)* to the end of the world, was present.

(L. 5.) In the 26th year *(of the reign)* of this king Rājakēśarīvarman, alias the emperor Śrī-Kulottunga-Sölādēva, the Paṭākēchārya *(who wears)* a silk garment *(in honour of) the feet of the god* Tiruviḍāmarud-Udaiyār, and the Pāṭāka *(of the god)* were pleased to send a letter *(śrīnivagam)* to the members of the assembly of Tīrāmūr, to the citizens of Tīrūviḍāmarudil, to the villages of Tīrāmūr, to the temple-manager Vada-Sāttamangalam-Udaiyān Kāṭṭu Sōmadēva, alias Kāṇṇa[gi]darapāṇi-Muṅvēndavēḷān, to the overseer of the Śrī-Māhēmvaras, [Edu]ttapādēm? I[ŋ]burri-

(L. 6.) When *(this letter) arrived, *(the addressee) placed *(it) on *(their)* heads and felt honoured, Paṭṭīyur-Udaiyān Nambaṉ Madurāntakadēva, alias Kulottunga-

Note 1: Read भारती. Note 2: The introduction of this inscription is the same as in No. 69 as far as the words "in order that the enemies might be scattered" *(p. 147 above).*

Note 3: The order is expressed twice, viz. by स्वतः गणांस्माः in line 5, and by स्वतः गणांस्माः in line 6.

Note 4: The word स्वतःः is repeated in a clumsy manner; it occurs before and after the name of the donor in line 6. From lines 7 and 8 it appears that not one, but two lamps were actually granted.
Vengadan,1 Dēvaṇ Idaṅgondan, Marudan2 Dēvaṇ and Paṭṭaṇ Pēr̥aṇ. We, the lūjāris of the god, the members of the assembly of Tiraimūr, the citizens of Tiruvidaimarudil, and the villagers of Tiraimūr, shall be bound to levies, as long as the moon and the sun exist, this one uṇi of ghee per day by the Ekanāyalay, (measure) from (the recipients of) these one hundred and twenty sheep and to keep these two perpetual lamps burning.

(L. 8.) This (is) the writing of the accountant of the temple, Vekkamaṅgalam-Udaiyaṇ Arumoji Poṅkāri. This (is placed under) the protection of all Māhēvaras.

No. 73.—INSCRIPTION AT CHOLAPURAM.

The inscriptions of Kulottunga I. inform us that he conquered and colonized Kōṭṭāru,3 This ancient town now belongs to the Travancore State and is situated about 10 miles north of Cape Comorin and near the British Post Office “Nagore.” A temple named Chōḷēvarā is now included in a quarter of Nagore which bears the name Chōḷapuram, while according to the subjoined inscription it belonged to Kōṭṭāru itself. The inscription (No. 31 of 1896) is engraved on the north, west and south walls of the first prākāra of this temple.

The date is the 180th day of the [30th] year of the reign of Kulottunga I. The historical introduction agrees on the whole with that of No. 72. But, among the queens, Dinachintāmani is omitted and Tyāgavaḷi mentioned in the first place. Hence it may be concluded that Dinachintāmani died between the 26th and 30th years of the king’s reign.

The inscription records that Kulottunga I. himself, while staying in his palace at Kāṅchipuram, granted to the temple the village of Āndayakkudi, which received the new name Rājendra-Sōla-nallur. The temple itself, we are told, was built by one of the king’s officers and named Rājendra-Sōla-Īsvara. Both this name and the new name of the village granted must have been chosen with reference either to Rājendra-Chōla II.,4 the name which Kulottunga I. bore during the first few years of his reign, or to Rājendra-Chōla I., the name of his maternal grandfather. Kōṭṭāru had the surname Mumudi-Sōla-nallur5 and belonged to Nāṇji-nādu,6 a subdivision of Utama-Sōla-valanādu, a district of Rājaraṇa-Pāṇdi-nādu.7

The inscription is incomplete at the end, and lines 5 and 6 are so much damaged that they cannot be published. They contain a detailed description of the boundaries of the village granted and mention the villages of Aḻagiya-Pāṇdiyapuram (ll. 4 and 6), Śīvindiram,8 Tarumapuram, Irā śak[ka]maṅgalam (l. 5), Śīllur, and the temple of Manivan-niśvara (l. 6).

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2 See ibid, p. 259, note 4.
3 See page 140 above.
4 A mutilated inscription in the Lakshminaravivarāmin temple at Śinhāchalām in the Vizagapatam taluk (No. 333 of 1893) opens with the same introduction as No. 73. The name of the king and the year of his reign are lost. The first line of the inscription contains a Śaka date, the first two figures of which are 1000 and 20, while the unit is obliterated.
5 See page 132 above.
6 This designation is derived from a surname of the Chola king Rājaraṇa I.; see p. 29 above.
7 This designation is derived from a surname of the Chola king Rājaraṇa I.; see p. 29 above.
8 See ibid, Vol. V, pp. 43, 44, 45 and 46.
9 This is an abridged form of “Pāṇdi-nādu, alias Rājaraṇa-maṅgalam,” on which see above, Vol. II, p. 149 and note 7.
10 This is the ancient name of the present Śuchindram between Kōṭṭāru and Cape Comorin; Ep. Ind. Vol. V, p. 11 ff.
1 The two letters மு (?) are engraved below மு. Many other indistinct letters are written below the subsequent portion of the same line.
2 Read மு. Here a number of letters seem to have been omitted by the engraver. There is no break in the corresponding portion of the second line.
3 Read மு. 4 Read மு. 5 Read மு. 6 Read மு. 7 Read மு. 8 Read மு. 9 Read மு. 10 Read மு. 11 Read மு. 12 Read மு. 13 Read மு. 14 Read மு. 15 Read மு. 16 Read மு. 17 Read மு. 18 Read மு. 19 Read மு. 20 Read மு.
No. 73.—INSCRIPTION AT CHOLAPURAM.

Translation.

[The historical introduction is the same as in No. 69, with the following differences.]

(Line 12 f. of No. 69.) For “Vikkalan,” No. 73 substitutes “Vēlpulattarasa.”

(L. 13 f. of No. 69.) “At Aḷattī there were lying low herds of elephants abandoned (by him), the dead (bodies of his) fiery horses, his lost pride and (his) boasted valour.”

1 Read _accessible.

2 Read  _ātār.

3 Read  _ātār.

4 According to the Dictionnaire Tamil-Français,  _ālatara is the same as  _ātara, ‘the Chalukya kings.’ The word means literally ‘the kings of the region of Vēl (Skanda or Kāma?).’ Instead of  _ātara, No. 73 reads  _ālatalara[ātār], ‘the king of the elephant family.’
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

(L. 16 of No. 69.) "(The Chola king) seized simultaneously the two countries (called) Gaṅga-mandalam and Kōṅgaṇa-dēśam,\(^1\) troops of furious elephants," etc.

[Instead of the passage in line 4 of No. 72, which was translated on page 158 above, No. 73 reads:] "(He) was pleased to take his seat on the throne of heroes for life-time with the mistress of the whole earth, while (his) valour and liberality shone like (his) necklace acquired in warfare and (like) the flower-garland on (his) royal shoulders; while (all men on) earth worshipped (him); while the mistress of the whole earth, Tyāgavallī, was present, as Uma near Śiva; (and) while the mistress of the seven worlds, Śīlāi-Vallabha, may she prosper!— the ornament of women, was pleasantly and joyfully seated, as Gaṅga takes her seat with him (viz. Śiva)."

(L. 3.) While this king Rājakēsārivarman, alias the emperor Śrī-Kulottunga-Śoḷadēva, was graciously seated on the sottai (?) in the white (?) māndapa (called after) Rājendrā-Śoḷa in the west of the octagonal (court ?) within the royal palace at Kānchipuram,\(^2\) he was pleased to order as follows:— "To the (god) Mahādeva (of the temple) of Rājendra-Sōla-Śvāra, which Araiyan Madurantakaṇ, alias Kulottunga-Śoḷa-Kēralarājaṇ, the lord of Mulaṟūr in Māṇi-nādu,\(^3\) (a district) of Śoḷa-mandalam, had caused to be built at Kōṭṭāru, alias Mumnudi-Śoḷa-nāllur, in Nāṇji-nādu, (a subdivision) of Uuttama-Śoḷa-valanādu, (a district) of Rājaraṇḍa-Pāṇḍi-nādu, shall be paid, for the expenses required by this god, from the [30th] year (of my reign) forty-five and a half, three twentieths and one fortieth mādaĩ by (the village of) आदायकुडि in the same nādu. According to (the settlement of) payments (that had taken place) in the seventh year after the accession of Rājendra-Śoḷadēva,\(^4\) (this) tax was paid instead of the (original) land-tax of seventy-nine kāśu and three hundred and twenty-four kalam of paddy. The previous name of this village having been cancelled and the name of Rājendra-Śoḷa-nāllur (having been substituted), let it be entered in the revenue-register (varī)\(^5\) as a tax-free dēcādāna from the thirteenth year (of my reign), including rents, internal revenue,\(^7\) and small rights, such as ur-kālaṇñ, kumara-kachchōṇam, the fishing-rent,\(^8\) the tax on looms,\(^9\) the rent of the goldsmiths,\(^10\) mādaĩ-kūḷi, daśavandam \(^11\) and kāḷ-ālaṟu-kūḷi."

(L. 4.) In accordance with this royal order, received with the signature of the royal secretary, Kērajāntaka-Pallavarayaṇ, it was entered in the revenue-register as a tax-free dēcādāna on the one-hundred-and-eightieth day of the . . . . th year (of the king's reign) in the presence of the Purvaratinaikka-māṇyaṟṟam\(^12\) Pāṇeṇeṇaṁ Tirukkilāṇpuram-Udaiyāṇ, the lord of Nāgaṟṟu[d]i in Arumolideva-valanādu;

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\(^1\) Instead of this all other inscriptions, both earlier and later ones, read Śīgarān.
\(^*\) Similar detailed descriptions of the place in which the Chōla king was seated at the time of a grant occur in Voi II. No. 1, l. 5 f.; No. 20, l. 12 f.; Vol. III. No. 9, l. 3 f.; No. 20, l. 11 f.; No. 65, l. 3; in the large Leyden grant, l. 116 f.; and in the small Leyden grant, l. 4 f.
\(^3\) See page 136 above
\(^4\) Compare page 38 above.
\(^5\) For antardaya see above, No. 57, l. 10; p. 121, note 3; and No. 61, l. 5.
\(^6\) The same term occurs in No. 57 above, l. 8 f.
\(^7\) The same term occurs in Vol. I. No. 59, l. 6; No. 61, l. 4; No. 62, l. 16; and No. 78, l. 2.
\(^9\) This term is used in Kanarese and Telugu and means 'one tenth of the produce.'
\(^10\) Compare above, p. 117, note 10.
No. 74.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

Vēḷān Kumaraṇa, alias Kuvalaysundara-Mūvendavelaṇa, the headman of Mālūr; the Puraunuṭṭa-Maṇḍapattu-Magavetti N[ā]rayana-Nirupendravembalā-UDAIYAN, the lord of Andakkud [di] in Ambar-nādu, (a subdivision) of Rājasundara-valanādu; and Ariyak Kudītān, alias Rājan[a]rāyana- Mūvendavelaṇa, the lord of Ku . . . [ār]. The chief (hīya) of this village, Rājarajaṇ, alias Kulottunga-Sōla-Nāṅgirajad-Udaiya[n], (drew up) a document specifying the four great boundaries of this village. According to the document drawn up (by him), the eastern boundary of this village is to the west of the road leading to Aḻagiya-Pāṇḍiyapuram . . .

No. 74.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 18 of 1893) is engraved on the south wall of the Pāṇḍava-Perumal temple at Coujeeveram. As in No. 68 above, the name of the temple is given as Tiruppādagam (I 3).

The date is the 39th year of the reign of Kūlottunga I. But the historical introduction agrees almost literally with an inscription of the 5th year in the same temple (No. 68 above), while the intervening inscriptions (Nos. 69 to 73, 78, and Vol. II. No. 58) contain much additional matter.

The inscription records that a merchant of Kāṇchipuram paid two kalāṇju and two manjali of gold to the Pāṇḍiyas of the temple, who pledged themselves to have the god supplied daily with two nādi of curds.

TEXT.

1. See above, p. 139, note 1.

* Arai-salai, arayigalai or arayilai occurs in the large Leyden grant (pehina); in the large Tiruppāvāman grant (twice); in Vol. II. No. 76, l. 100; and Ep. Ind. Vol. V. No. 8, l. 22. In the two last cases it has been erroneously translated by 'the order of the king.'

Read *āraifer.*

Read ārīfr.

Read ārīfr.

Read *ārīfr.*

Read ārīfr.

Read ārīfr.

Read ārīfr.

Read ārīfr.

Read ārīfr.

Read ārīfr.

Read ārīfer.

Read ārīfer.

Other inscriptions add ārīfer.

Read ārīfer.

Read ārīfer.

Read ārīfer.

Read ārīfer.
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

Translation.

(Line 3.) In the thirty-ninth year (of the reign) of king Rājakāi sarivarman, alias the lord Śrī-Kulottunga-Sōlādeva, who etc. — the following writing on stone was made and given by me, Nīgkanārayana-Bhaṭṭaṇ of the Bhāradvaḍa (gōtra) and by me, Dā[j]a[kari] Tiruvanangamāṇi-Bhaṭṭaṇ, who are performing the worship in the temple of Tiruppādāgatt-Ālvān at Kāñchipura, a city in Eṅkovāṭam, a district of Jayangonḍa-Sōlā-mandalam. From Tōṭṭangilānāṇa Sōmana, a merchant who resides in the great street of Rājārāya in this city, we have received two kalāṇju and two manjadi of gold, weighed by the standard of the city (raudhā-naila) (and) equal (in fineness) to the Madurāṅakalā-naila.

(L. 4.) Out of the interest from this we shall be bound to pay for supplying daily to this god two nāṭi of curds by the Nīgken (measure). If we are not able (to pay it), we shall be bound to make over this gold to those who will pay (it). If (our) right (to serve) in this temple should cease, we two shall be bound to refund this money before leaving.

No. 75.—INSCRIPTION AT TIRUKKALUKUNRAM.

This inscription (No. 179 of 1894) is engraved on the south wall of the second prākāra of the Vēdagiriśvara temple at Tirukkalukunram. It has been published before in a tentative manner by Mr. V. Kanakasabhai Pillai in the Indian Antiquary, Vol. XXI. p. 231 ff. The date is the 42nd year of the reign of Kulottunga I. (l. 11).

The inscription records that an inhabitant of Rājarājapuram (l. 17) made over 10 kāl (l. 14) to the temple authorities, who purchased for this sum from the villagers of Vāṅavatamahādevi-chaturvedimaṅgalam (l. 11) some land for maintaining the...
Matla of Naminand-adigal at Tirukkalukkunram (l. 14). As stated by Mr. Kanakasubhai, the person after whom this Matla was named is one of the sixty-three devotees of Siva, whose lives are described in the Periyapuramnam.

Vânavâmanâmâdâvâ-chaturvêdîgâmgâlam belonged to Kumîli-nâdu, a subdivision of the district of Âmûr-kottam (l. 11). The land purchased was situated in Kiraippâkkm, a hamlet in the west of that village (l. 12), and was bounded in the east by Urodatam, in the south by Tälaiivêdu, in the west by Uragambakkam, and in the north by Tanûdârai (l. 13). Kiraippâkkm is the modern Kiraippakkam in the Chingleput taluka. East of it the map shows Oragadam (No. 223), south of it Tâlambëdu (No. 266), and north of it Tanûdârai (No. 233). The nâdu to which these villages belonged is named after Kumîli in the same taluka. The district of Âmûr-kottam owes its name to the village of Âmûr near Mûmallapuram, which belonged to the subdivision Âmûr-nâdu. From the Kondyâsta grant of Venkaat II, it appears that there was another district which also bore the name of Âmûr-kottam, but which was named after the town of Âmûr or Âmûr in the Vēlûr taluka of the North Aroet district.

**TEXT.**

1. 

2. 

3. 

4. 

5. 

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2 No. 264 on the Madras Surrey Map of the Chingleput taluka.
4 No. 123 on the same map.
5 No. 162 on the same map.
6 Above, Vol. I. p. 68.
9 Read èkâraḥ.
10 Read èkaḥ.
11 Read èkāraḥ.
12 Read èkâraḥ.
13 Read èkâraḥ.
6  அருவிமுறு புந்தகம் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக [ai] கி மற்றும் மாற்ற விளக்கம் குறிப்பிட்டு[ai].......

7  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் குறிப்பிட்டு[ai]...

8  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...

9  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...

10  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...

11  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...

12  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...

13  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...

14  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...

15  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...

16  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...

17  குலூட்டுன் புத்தகம் புனித வாழ்க்கையாளர் [ai] கி மற்றும் [ai] விளக்கத்தில் தேசிய புனித வாழ்க்கையாளர் உள்ளாட்சியாக விளக்கம் [ai]...
TRANSLATION.

(Line 11.) In the forty-second year (of the reign) of the emperor Śri-Kulottunga-Soladēva, who etc.—we, the great assembly of Yāgavaṇ-mahādēvi-chaturvedīmangalam in Kumili-nādu, (a subdivision) of Āmūr-kōṭṭam, (a district) of Jayanγoṇḍa-Sōla-māndalām, (drew up) a written deed of sale of land. We sold the following land, for maintaining a Matha, to Ādīdāsa [Chandēvāra]dēva in the temple of Tirukkalukkkunram-udaiya-Mahādēvar, the lord of Ulagalanda-Sōlapuram, alias Śembiyān-Tirukkalukkkunram, in Kaḷattūr-nādu, (a subdivision) of Kaḷattūr-kōṭṭam.

(L. 12.) The land sold (at) [Kil]raippakkam, a western hamlet of our village, has to be reclaimed by cutting down the jungle and removing the stumps.

(L. 13.) The eastern boundary of (this land) adjoins the boundary of Uroḍagam; the southern boundary adjoins the boundary of Tālaivēdu; the western boundary adjoins the boundary of U[ra]jgam[n]kka[m]; and the northern boundary adjoins the boundary of [Ta]ndurai.

(L. 14.) Having freed from taxes the wet land and the dry land, the trees above and the wells below, [enclosed within these four boundaries], and sold (it) for maintaining the Matha of Nāminandi-Adiga, which is situated in the Madaiśālam of this village, we received as price ten good kāṭu current at the time.12

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1 Read Śembiyāns.
2 Read Ṛṣṭira.
3 The ṛ seems to be engraved below the line.
4 Read Ṛṣṭira.
5 Read Ṛṣṭira.
6 The historical introduction of this inscription is the same as in No. 73. But it agrees with No. 72 in inserting a short passage after the words "in order that the enemies might be scattered." This passage runs here: "(Hs) was pleased to seize the garland of that region, and the Ganga-manjalam." 8 On puram see above, p. 6, note 9.
10 i.e. Tirukkalukkkunram (belonging to) the Chēla king.
11 i.e. the environs of the temple; see above, p. 24 and note 3.
12 See above, p. 134 and note 5.
VI.—INSCRIPTIONS OF KULOTTUNGA CHOLA I.

(L. 15.) Having sold . . . . . . . . . . . . . . . . . . . . and having received the money in full, we, the great assembly, made and gave a deed of sale. Having agreed that we alone should be bound to pay the small taxes, the big taxes, and any other (loa) due on this land, we sold (ii) free from taxes. By order of [Kara]mbiehechetu [Sarv]âdittan, who belonged (?) to the sabhâ, we, . . . . . . . . . . . . . Ehatan[lu], Ma[la]ppirau Kumârasami-Kramavittau, Arulâla-Bhattan of Ugupputtur, Srîrangam-nâtha-Bhattan of Pasamburam, Smâkaranârayana-Bhattan of Uçupputtur, Tillaikkâta-Kramavittau of Kura[va]â[â]ri, and Dōnâsāra-Kramavittan of Kīrânji;—all these members of the great assembly made and gave (this) writing [on stone, to last as long as] the moon and the sun.

(L. 17.) This is the writing of Vânavâmhsahâdevi-Udaiyân Sêlvan Kulainâu. This charity was made by me, Dêvandainâdan Arulâlan, alias Kulottunga-Solâ-Mâpodiyarâyan, of Râjarâjapurm in Eyirkottam. This charity . . . . .

NO. 76.—INSCRIPTION IN THE JAMBUKESVARA TEMPLE.

This inscription (No. 31 of 1891) is engraved on the east wall of the second prâkâra of the Jambukesvara temple on the island of Srîrangam near Trichinopoly. As stated in Vol. II. p. 253, the ancient name of the locality is Tiruvânaikkâ, i.e., 'the sacred elephant-grove,' and the name of the temple is derived from 'the sacred white jambû tree' (tiru-ten-nâval in Tamil). At the time of the inscription, Tiruvânaikkâ belonged to Mîgolai, a subdivision of the district of Pândikulâsâni-valanâdî.10

The date is the 47th year of the reign of Kulottunga I. A certain Villavarâyan had set up in the temple images of Shishabhâvâhana, i.e., Siva riding on the bull, and of Pârvati. To provide for the requirements of these two images, he purchased from the temple authorities some land, whose crop of paddy had to be made over to the temple.

TEXT.

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

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1 The two terms stil-seri and peru-seri occur also in Vol. I. p. 87, text line 6.
2 Compare above, p. 73 and note 7. See above, p. 143, note 1.
3 The same village is mentioned in the text as above. See above, Vol. II. p. 233, and p. 258, note 6.
4 Dōna is a Prâkrit form of Drôna. Compare Dônąarman, Dónayâ, Dônya, etc. in Ep. Ind. Vol. V. Index.
5 The same village is mentioned in an inscription at Sevîlamendu near Coonjeeveram; Ep. Ind. Vol. VI. p. 230.
6 The last member of this title means 'the great king of the Podiyam (mountain)' On Podiyam see above, Vol. II. p. 236, note 1.
7 For a few other inscriptions in the same temple see Ind. Ant. Vol. XXI. p. 121, and Ep. Ind. Vol. III. pp. 9, 10 and 72.
8 The city of Tâñjûvûr belonged to Tâñjûvûr-kâram, a subdivision of the district of Pândiyakulâsâni valanâdî; above, Vol. II. No. 1, paragraph 2.
9 Read 23. Read 23.


12 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

13 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

14 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

15 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

16 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

17 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

18 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

19 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

20 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

21 வெளிவிலை சூரியன் பெற்றை வைத்தார் கிழக்கு வெப்பநிலை முழுப்பூட்டியது. சூரியன் வீதி விளைந்தது. திருவணியம் தெற்கு வெப்பநிலை முழுப்பூட்டியது.

Note: The text is in Tamil and contains notes and footnotes for clarification.
No. 78.—INSCRIPTION IN THE JAMBUKESVARA TEMPLE.

Translation

(Line 11.) In the 47th year (of the reign) of king Rājakēsarivarman, alias the emperor of the three worlds, Śri-Kulōttunga-Śoḷādeva, who etc.—(at) the order of Chandēśvara, who is the chief servant of the lord of the three worlds who is pleased to reside under the sacred white jambō tree (tiru-ren-nōval) at Tiruvanāikkā, a dēvadāna (and) brahmadēya in Migōlai, (a subdivision) of Pāndikulāsāni-valanādu, we sold the following land to Muṇaiyaṛu Arumolīdēva, alias Villavarāyaṇ, the son of Arayaṇ of Valambagudi in Mīśemgilī-nādu, (a subdivision) of Jayasimhabhakulaṅkalavalanādu.

(L. 13.) The eastern boundary agreed on of the land which (we) sold to him at Āligudi in Migōlai, (a subdivision) of Pāndikulāsāni-valanādu, (one) among the villages on the southern bank (of the Kāvēri) (and) a dēvadāna of the lord Emberumāṇ of Tiruvānāikkā, (is) to the west of the Pillaiyagōli channel; the southern boundary (is) to the north of the Āgai channel on the north of the thrashing-floor; the western boundary (is) to the east of the boundary of Pudukkudi, a hamlet on the south of Uttamaśili-chaturvedīmaṅgalam; (and) the northern boundary (is) to the south of the high road on the southern bank of the river. Altogether, 4 4/5 (vēli) of land, enclosed within these four great boundaries agreed on.

(L. 16.) As these four and three quarters (vēli) of land had been lying full of holes and sand as uncultivated dry land until the forty-seventh year (of the reign) of this king, we agreed to sell that land to Muṇaiyaṛu Arumolīdēva, alias Villavarāyaṇ, for a purchase-money of 4 3/10, 7/10 good kēsṭa current at the time.

(L. 17.) Having received these four, one twentieth and one eightieth kēsṭa and having deposited (them) in the treasury of the temple of Emberumāṇ of Tiruvānāikkā, (we) sold (the land) to Muṇaiyaṛu Arumolīdēva, alias Villavarāyaṇ.

(L. 18.) Having dug and reclaimed these 4 4/5 (vēli) of land, (he) has to supply for these four and three quarters (vēli) of land to the temple treasury 23 kalam, 2 tāni and 1 kuruṇi of paddy by the marakkōl (called after) Rājakēsarir, (viz.) five kalam for each vēli at the rate for dry land, for the expenses required by the god Rishabhavēhana—whom he had set up under the name Idaṅgaiṇāyagar in the temple of the lord Emberumāṇ of Tiruvānāikkā—and by (his) consort, (viz.) for bathing the idols, for oblations, for carrying them about on two days at (each of) the two festivals, etc.

(L. 19.) If these twenty-three kalam, two tāni and one kuruṇi of paddy are supplied, half has to be supplied in kār (and) half in paṭēnu.7

(L. 20.) Having received this in full, we made provision for the expenses required by the god Rishabhavēhana whom he had set up under the name Idaṅgaiṇāyagar, and by (his) consort, (viz.) for bathing the idols, for oblations, for carrying them about on two days at (each of) the two festivals, etc.

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1 The historical introduction of this inscription is the same as in No. 73.
3 According to Vol. II. No. 66, paragraphs 469 and 474, Mīśemgilī-nādu was a subdivision of the district of Pādyakulāsāni-valanādu.
4 A village of the same name is mentioned in Vol. II. No. 57, paragraph 1.
5 On this measure see above, Vol. II. p. 42.
6 I.e. 'the lord on the left-hand (of Pārvati).'
7 Kār and paṭēnu are two different kinds of paddy.
VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLÁ I.

(L. 21.) (This is an agreement made by) us, the Pújáris, including Chandésvara, who is the chief servant of Emberumán of Tiruvánaikkā, with Muñáiyán Arumolídeván, alias Villavaráyán. This (is placed under) the protection of all Mákéears.

No. 77.—INSCRIPTION AT KÁVANTANDALAM.

In chronological order this inscription follows immediately after No. 67 above, and No. 78 after No. 68 above. It was found impossible to insert them in their proper places, because Nos. 64 to 76 had been already set up in pages when Nos. 77 and 78 were copied. Besides these two records, the following inscriptions commencing with Ṛṣipadá Áinim were copied in 1901, in addition to those noted under clause VIII. on page 126 above:—

30. 36th year: Teṅći, No. 195 of 1901.
31. 41st year: do. No. 197 of 1901.
32. 42nd year: Aechharapákka, No. 254 of 1901.
33. 43rd year: do. No. 259 of 1901.
34. 49th year: do. No. 258 of 1901.

The subjoined inscription (No. 206 of 1901) is engraved on the south wall of the Lakšminárâyana temple at Kávántandalam. The same temple contains three earlier inscriptions (Nos. 207 to 209 of 1901), according to which it was built in the time of the Gángá-Pállava king Kámpanvarman¹ by a certain Mánasarpa from Kúlañúr² in Vénigai-nádu.

The inscription, which is incomplete, is dated in the 4th year of the reign of Rájendrá-Chóla II., but omits the reference to his queen which occurs in the Sómangalam inscription of the 3rd year (No. 67 above). It records the proceedings of a meeting of the assembly of Kávántandalam (l. 3) in Tamañúr-nádu, a subdivision of the district of Úrrukkátu-koṭṭam Kávántandalam, Tamañúr³ and Úrrukkádu⁴ are all included in the modern Conjeeeveram táluka.

**TEXT**

1 See page 8 above.
2 This is evidently another form of Kúlañ or Kólanu, the modern Elloré; see above, Vol. II. p. 308.
3 This is evidently another form of Kúlañ or Kólanu, the modern Elloré; see above, Vol. I. p. 180 and note 1.
5 Nos. 404, 395 and 112 of the Madras Survey Map.
6 See above, p. 135, note 1. Kéólar would mean 'he of the bear(-crest),' i.e. the (Eastern) Chálluky (Vijayáditya VII.); see p. 128 above.
7 See above, p. 135, note 2.
8 Read कृष्णवक्ता.
9 Read महेन्द्र.
10 Read महानव.
No. 78.—INSCRIPTION AT PERUMBER.

3

Translation.

(Line 2.) Hail! Prosperity! In the 4th year (of the reign) of king Raja kesarivarman, alias the lord Sri-Rajendra-Soladova, who etc.—we, the great assembly of Kayvan-
tandalam, alias Chaturvedimangalam, a brahmadeya in Tamaur-nadu, (a sub-
division) of Urukkattu-kottam, (a district) of Jayaonga-Sola-mandalam, being
assembled, without a vacancy in the assembly, 1 in the court (murrum) of the sacred temple of
Yukturn-dAlvar in the middle of our village on a Thursday which corresponded to (the
day of) Tiruvonam (Sravana) and to the sixth tithi of the first fortnight of the month of
Vrischika in this year 2 ordered (the following) writing, while the magistrate (adukkaru)
Solam-Muvendavilar 3 also was walking about.

(L. 4.) Whereas . . . . . . . . . . . . which was due from us, the great assembly, [at] the
festivals (on the days) of Sittirai (and) Tiruvonam . . . . . . . . . . . . . .

No. 78.—INSCRIPTION AT PERUMBER.

This inscription (No. 264 of 1901) is engraved on the west wall of a mandapa in front
of the Tandorjiśvara temple at Perumber in the Madurantakam taluka of the
Chingleput district. The ancient name of the temple was Srikaranjiśvara (L. 22),
and that of the village was Perumbēr (L. 22 and 23). From this and other
inscriptions we learn that Sri-Madurantaka-chaturvedimangalam, which is the
modern Madurantakam, formed a separate division of the district of Kalattur-kottam 4
(L. 21); that Achcharapakam (9 miles south-south-west of Madurantakam) was a
quarter of it; and that Perumbēr (3 miles south-west of Achcharapakam) was a
hamlet on the south of it (L. 22).

1 Read ṣoṣ. 2 Read ṣoṣāṣ. 3 Read ṣoṣāṣ.
4 Read ṣoṣāṣ. 5 Read ṣoṣāṣ.

The historical introduction of this inscription is the same as in No. 64.

7 See above, p. 57, note 8.

9 This date regularly corresponds to Thursday, the 7th November A.D. 1073. See the continuation of

9 This seems to have been an officer delegated to attend the meeting of the assembly.

10 See above, p. 143 and note 13.
The date is the 11th year of the reign of Kulottunga I. (l. 20 f.). As stated in the introductory remarks to this chapter (p. 129 f.), the inscription carries the account of the king's achievements as far as the defeat of Vikkalaṇ and the conquest of Gaṅgamandalam and Śingaṇam. It records that the assembly of Madurantakam remitted the taxes on certain land at Perumbēṟur in favour of the temple, and breaks off with the signatures of a number of citizens in charge of different portions (tēri) of the city, which were named after Chōla kings.

To the list of inscriptions opening with முன்னைய நாள் பெறியுள்ள காலக் on p. 125 f. the following one, which I had overlooked, must be added:

16. 15th year: Kādappērī near Madurantakam, No. 138 of 1898.

Text.

1 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
2 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
3 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
4 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
5 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
6 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
7 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
8 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
9 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
10 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
11 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
12 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
13 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
14 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
15 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.  
16 பாடல் தொழில் நூற்றாண்டு பண் விளக்கலாட்டு.

1 Read உடை.  
2 Read உலகிலும்.  
3 Read உதியையும்.  
4 Read உதியையும்.  
5 Read உதியையும்.  
6 Read உதியையும்.  
7 Read உதியையும்.  
8 Read உதியையும்.  
9 Read உதியையும்.  
10 Read உதியையும்.  
11 Read உதியையும்.  
12 Read உதியையும்.  
13 Read உதியையும்.  
14 Read உதியையும்.  
15 Read உதியையும்.  
16 Read உதியையும்.
(Line 1.) Hail! Prosperity! While the wheel of his (authority) went as far as the golden circle (i.e. Mount Meru) on the earth, which was surrounded by the most of the sea, that was (again) surrounded by (his) name, (the king) newly wedded, in the time (when he was still) heir-apparent, the brilliant goddess of Victory at Śakkarakottam by deeds of valour and seized a herd of mountains of rut (i.e. rutting elephants) at Vayirāgaram.

1 Read ərəm ərəm ərəm ərəm.
2 Read ərəm ərəm ərəm ərəm.
3 Read ərəm ərəm ərəm ərəm.
4 Read ərəm ərəm ərəm ərəm.
5 Read ərəm ərəm ərəm ərəm.
6 Read ərəm ərəm ərəm ərəm.
7 Read ərəm ərəm ərəm ərəm.
8 Read ərəm ərəm ərəm ərəm.
9 Read ərəm ərəm ərəm ərəm.
10 Read ərəm ərəm ərəm ərəm.
11 Read ərəm ərəm ərəm ərəm.
12 Read ərəm ərəm ərəm ərəm.
(L. 4.) (He) unsheathed (his) sword, showed the strength of (his) arm, established (his) fame, and spurred (his) war-steed, so that the army of the king of Kuntala, (whose spear had) a sharp point, retreated.

(L. 5.) Having put on the garland of (the victory over) the Northern region, (he) came to put a stop to the prostitution of the goddess with the sweet and excellent lotus-flower (i.e. Lakshmi) of the Southern region and to the loneliness of the goddess of the good country whose garment is the Pauji, and put on by right (of inheritance) the pure royal crown of jewels, while the kings of the old earth bore his two feet (on their heads) as a large crown.

(L. 8.) The river (of the rules) of the ancient king Manuswelled, (and) the river (of the sins) of the Kali (age) dried up. (His) sceptre swayed over every region; the heavenly white light of (his) white parasol shone everywhere (on) the circle of the great earth; (and his) tiger(-banner) fluttered unrivalled on the Meru (mountain).

(L. 10.) (Before him) stood a row of elephants showering jewels, which were presented by the kings of remote islands whose girdle is the sea.

(L. 11.) The excellent head of the refractory king of the South (i.e. the Pandya) lay outside his (viz. Kulottunga's) beautiful city, being pecked by kites.

(L. 12.) Not only did the speech (of Vikkalan) — "After this day a permanent blemish (will attach to Kulottunga), as (to) the crescent (which is the origin) of (his) family," — turn out wrong, but the bow (in) the hand of Vikkalan was not (even) bent against (the enemy).

(L. 13.) Everywhere from Nañgili of rocky roads — with Manalur in the middle— to the Tungabhadra, there were lying low the dead (bodies of his) furious elephants, his lost pride and (his) boasted valour.

(L. 14.) The very mountains which (he) ascended bent their backs; the very rivers into which (he) descended eddied and breached (the banks) in their course; (and) the very sea into which (he) plunged became troubled and agitated.

(L. 15.) (The Chola king) seized simultaneously the two countries called Gangamandalam and Šinganam, troops of furious elephants which had been irretrievably abandoned (by the enemy), crowds of women, (the angles of) whose beautiful eyes were as pointed as daggers, the goddess of Fame, who gladly brought disgrace (on Vikkalan), and the great goddess of Victory, who changed to the opposite (side) and caused (Vikkalan) himself, who was desirous of the rule over the Western region, and (his) army to turn their backs again and again on many days.

(L. 19.) (He) was pleased to be seated (on the throne), while (his) valour and liberality shone like (his) necklace and (like) the flower-garland on (his) royal shoulders, (and) while (all his) enemies prostrated themselves on the ground.

(L. 20.) In the eleventh year (of the reign) of this king Rājakēśarivarman, alias the lord Śri-Kulottunga-Śolādeva.

(L. 21.) The writing of us, the great assembly of Śri-Madurāntaka-chaturvedimangalam, an independent village in Kaṭattur-kōṭṭam, (a district) of Javangiṇḍa-Śolā-mandalam.

(L. 22.) We, the great assembly, have granted that (the following) tax-paying land, which is the property (kāna) of (the god) Mahādeva of the Śrikanṭiśvara temple.

1 See above, p. 147, notes 1 and 2.
2 The two terms kuri and sabhā appear to be synonymous; see above, p. 17, note 3.
3 On taniyūr see above, p. 3, note 7.
Perumbur, a hamlet in the south of our village, shall be caused to be engraved on stone, and on copper (as belonging) to this god (and) as free from taxes as long as the moon and the sun shall last, and that we shall not levy (on it the taxes called) antarāyā (and) maganmai: — Eight pādagaṃ (of) the third square to the east of the Madurantaka road in the first kanāri (to the north of the Śrīkrishnapura channel) (at) Perumbur, and four (pādagaṃ) on the east of the fourth square. Eight pādagaṃ (of) the third square to the east of the same road in the second kanāri, seven pādagaṃ (of) the fourth square, and three pādagaṃ on the northern side of the four pādagaṃ on the west of the fifth square. Two and a quarter pādagaṃ on the northern side of the fourth square to the east of the same road in the third kanāri. Altogether, thirty-two and a quarter pādagaṃ (The tax due) on (this land is) eleven and three quarters kalanju and one and two tenths manjadi of gold. Having added to this (sum) from the temple (fundā) seven tenths and one twentieth (manjadi), (the total is) twelve kalanju of gold.


Postscript.

Before concluding this chapter on the inscriptions of Kulottunga I. I have to make some additional remarks on the names of his queens. In the introduction to the inscriptions of his son Vikrama-Chōla (page 182 below) it will be shown that the official title of the chief queen is often mentioned twice — first in connection with her proper name, and a second time immediately before the name of the king himself, with whom she is stated to be seated on the throne. If we re-examine the inscriptions of Kulottunga I. in the light of this observation, we find that, in an inscription of his 26th year (No. 72 above), there are mentioned (1) Dīnachintāmāni with the title Bhuvanamulududaiyāl, (2) Elīsai-Vallabhi with the title Ėlulagamudaiyāl, (3) Tyāgavalli with the title Ulagudaiyāl, and (4) once more Bhuvanamulududaiyāl (i.e. Dīnachintāmāni) as seated on the throne with the king. In two inscriptions of the 30th and 42nd years (Nos. 73 and 75 above) the order is (1) Tyāgavalli Avanimulududaiyāl, (2) Elīsai-Vallabhi Ėlulagudaiyāl or Ėlulagamudaiyāl, and

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1 See above, p. 162, note 7.
2 With maganmai, 'the daughtership,' compare the similar term maganmai, 'the sonship,' in No. 57 above, text line 9.
3 This is evidently the name of a land measure.
4 For svarīram, 'a square,' and kanḍu or kaṭtu see above, p. 154 and note 7.
6 This sum must have been paid to the assembly by a person whose name does not occur in the preserved portion of the inscription.
7 This total is wrong and seems to have been arrived at by adding further 3, ½ māyā for roaming.
8 According to the Guṇaparānṛdayarādhās this was the name of the family of the Vaishnava Jēkārpa Nādanunē.
9 The same place is mentioned in Nos. 29, 31, 52, 35 and 38 above.
10 See above, p. 168 and note 4.
11 The same place is mentioned in Nos. 30, 31, 32, 35 and 36 above.
12 See above, pp. 131, 154 and 159.
(3) again Avanimuududaiyál (i.e. Tyagavalli). In two inscriptions of the 45th and 47th years¹ we have (1) Tyagavalli Ulugudaivyál and (2) Elishai-Vallabhi Elulagumudaiyál, and No. 76 adds Ulugumudaiyál (i.e. Tyagavalli) a second time. It follows from these references that in A.D. 1095–96 Dinaehintamaṇi occupied the place of chief queen, while Elishai-Vallabhi and Tyagavalli were the second and third queens. In A.D. 1099–1100 Dinaehintamaṇi had died, Tyagavalli had been made chief queen, and Elishai-Vallabhi remained second queen. This arrangement was still in force in A.D. 1118–17 (No. 76 above). It follows further that the title Ulugudaivyál, which occurs in inscriptions of A.D. 1114–15 to 1117–18,² must be referred to Tyagavalli. The title Bhuvanamududaiyál or Avanimuududaiyál, which is found in numerous inscriptions between A.D. 1072–73 (No. 67 above) and A.D. 1118–19,³ was first borne by Dinaehintamaṇi (No. 72 above) and afterwards, besides the title Ulugudaivyál, by Tyagavalli (Nos. 73 and 75 above). Dinaehintamaṇi is perhaps identical with the Madhurāntaki of the Chellūr and Pithāpuram plates of Vira-Chōḍa,⁴ which are dated in A.D. 1090–91 and 1092–93, respectively.⁵ It may be noted in passing that the Tamil poem Kalingatu-Parani must have been composed later than A.D. 1095–96, because in this year Dinaehintamaṇi was still alive, while the poem already mentions Tyagavalli as chief queen.⁶

VII.—INSCRIPTIONS OF VIKRAMA-CHOLA.

The following is a list of the inscriptions of Vikrama-Chōḷa, the son and successor of Kulottunga I., which have been copied so far.

I. Tamil inscriptions opening with the words इङ्कनवोः.
1. 4th year: Tanjore, above, Vol. II. No. 68.
2. Do. Mapinangalam, No. 53 above.
3. Do. Tiruvidaimarudur, No. 138 of 1895.⁷
4. 5th year: Tiruvengadu, No. 121 of 1896.⁸
5. Do. Tiruvārur, No. 64 of 1894.⁹
6. 7th year: Tiruvudaimarudur, No. 139 of 1895.
7. 8th year: Tiruvottur, No. 88 of 1900.
8. 11th year: Álaṅgudi, No. 165 of 1894.
9. 15th year: Tirumalavadi, No. 79 below.

II. Tamil inscriptions opening with the words इङ्कनवोः शुचय.
1. 5th year: Tiruvudaimarudur, No. 130 of 1895.
2. 6th year: Madurantakam, No. 128 of 1896.
4. 7th year: Tiruvottur, No. 87 of 1900.
6. 9th year: Conjeeveram, No. 80 below.

¹ The unpublished Álaṅgudi inscription (No. 44 of 1891) and No. 76 above.
² Above, p. 126, clause VIII, Nos. 22, 23, 24 and 26.
³ An inscription at Acheharapakkam, No. 34 of the list on page 172 above.
⁵ Kalingatu-Parani, x. 55; Ind. Ant. Vol. XIX. p. 333.
VII.—INSCRIPTIONS OF VIKRAMA-CHOLA.

7. 9th year: Pallavaram, No. 314 of 1901.
8. Date lost: Pallavaram, No. 324 of 1901.
10. 11th year: Pallavaram, No. 318 of 1901.
11. 15th year: Uttaramallar, No. 68 of 1898.

III. A Tamil inscription without introduction.
11th year: Koviladi, No. 276 of 1901.

IV. Two Telugu inscriptions.

V. A Sanskrit inscription at Sevilmedu: 16th year.

The Chellur plates of Kulottunga-Chôda II. and the Pithâpuram inscription of Malla-padêva state that Vikrama-Chôda was the son and successor of the Eastern Châlukya king Kulottunga-Chôda I. or Râjendra-Chôda (II.). The Pithâpuram inscription adds that he bore the surname Tyâgasamudra, that he went to govern the Chôda country, and that after his departure the country of Vêngi became devoid of a ruler. On the strength of these statements I have identified Vikrama-Chôda with the hero of the Vîkkirama-Sêlom-Ulé, in which his surname Tyâgasamudra occurs, and with the Chôda king Parakasirivarman, alias Vikrama-Chôladêva, whose inscriptions inform us that he originally resided in the Vêngi country and that he left it to ascend the Chôda throne. The newly discovered Tehi plates show that Vikrama-Chôda was not, as was hitherto believed, the eldest son of Kulottunga I., but a younger brother of Vira-Chôda, the third son of Kulottunga I. As the two copper-plate grants which mention Madurantaki do not contain the name of Vikrama-Chôda, it remains doubtful whether his mother was Madurantaki or another of the queens of Kulottunga I. and, if the former should be the case, whether he came next to Vira-Chôda in seniority or was another of the four younger sons of Madurantaki.

The Tamil inscriptions of Vikrama-Chôda state that he left the North for the South and was crowned as Chôda king. Professor Kiellhorn's calculations of the dates of his inscriptions in the Tamil and Telugu countries show that his coronation took place on (approximately) the 29th June A.D. 1118. Guided by his Tamil inscriptions, we can distinguish three periods in the career of Vikrama-Chôda. The first of these was his expedition into the Kalinga country, which is mentioned in the first place in his Tamil inscriptions. On this

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3 Ibid. p. 281, No. 43, and Vol. VII. p. 5.
11 Above, Vol. II. p. 306, and below, No. 78, ll. 9-12.
occasion he defeated the Telinga or Teliunga Bhima of Kulam, who was apparently one of the Nayakas of Ellore. The Kalinga war is also referred to in the inscriptions beginning with यस्मीने यस्माय and in the Vikirama-Solag-Uda. The Kulottunga-Solag-Uda, an unpublished poem in honour of Kulottunga II., states that Akañana (i.e. Vikrama-Chola), the son of Śunga daśavīrttī (i.e. Kulottunga I.), "acceptance of the (author) the great poem (parami) about Kalinga." This is a distinct reference to the historical poem Kalingattu-Parami, which describes the conquest of Kalinga by Kulottunga I. As Vikrama-Chola's inscriptions place the Kalinga war not only before his coronation in A.D. 1118, but before his stay in Vëngi, it must have taken place before the end of the reign of his father Kulottunga I., and is perhaps identical with that expedition into Kalinga, which is ascribed to Kulottunga I. himself in his inscriptions and in the Kulottunga-Parami. This expedition seems to have taken place before the 26th year of the reign of Kulottunga I., i.e. A.D. 1095-96.

The second period in Vikrama-Chola's career is marked in his inscriptions by the statement that he stayed for some time in the Vëngi-mandalam and conquered the Northern region. The Pithâpuram inscription of Mallapadeva alludes to the same event in stating that he ruled over Vëngi before he went to govern the Chola country. Dr. Fleet has already concluded from this that he must have held the office of viceroy of Vëngi in succession of his brother Vira-Chola. On the strength of the new materials which are now available, it may be added that the period of his viceroyalty probably extended to the date of his coronation in A.D. 1118, and that it cannot have commenced before A.D. 1092-93, the latest known date of his elder brother Vira-Chola. The statement of the Pithâpuram inscription of Mallapadeva that, after the departure of Vikrama-Chola to the Chola country, the country of Vëngi became devoid of a ruler suggests that his absence resulted in political troubles. The Pithâpuram inscription of Puthiyavara reports that Kulottunga I. bestowed the Vëngi sixteen-thousand on "his adopted son" Choda of Velanandu. An inscription of this chief at Draksharama shows that in A.D. 1120-21 he was a vassal of the Western Chalukya king Vikramaditya VI. It may be concluded from these two statements that, when Vikrama-Chola went to the South, Kulottunga I. entrusted Vëngi to Choda of Velanandu, but that the latter became a dependent of Vikramaditya VI. who took advantage of Vikrama-Chola's absence in the Chola country as co-regent of his father and of the subsequent death of Kulottunga I. for conquering the Vëngi province. The inscriptions of Vikramaditya VI. at Draksharama range from A.D. 1120-21 to 1123-24. Shortly after, Vikrama-Chola must have re-conquered his northern dominions. For, two inscriptions of his reign at Chêbrûlu and Nidubrôlu are dated in A.D. 1127 and 1135.

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2 See above, Vol. II. p. 308.
3 I owe this reference to Mr. Venkayya, who in his MS. copy of the poem found the passage समानस्तेनादिकालं विक्रमेऽक्षु मुल्लवर्सु पायेकं। "Tyagamandrasa whose army went and conquered the seven Kalingas."
4 On this surmise see p. 131 above.
5 In Mr. Venkayya's MS. copy this passage runs समानस्तेनादिकालं विक्रमेऽक्षु मुल्लवर्सु पायेकं। "Tyagamandrasa whose army went and conquered the seven Kalingas."
6 See p. 131 above.
11 Nos. 345 and 393 of 1893.
12 No. 359 of 1893.
13 See above, p. 179, notes 2 and 3.
14 No. 80 below, l. 1.
The third important point in Vikrama-Chōla’s life is the date of his coronation as Chōla king or, apparently, as co-regent of his father Kulōttunga I., which according to Professor Kielhorn took place on (approximately) the 29th June A.D. 1118. In the Pithāpuram inscription of Mallapadēva this event is referred to by the statement that “he went to protect the Chōda-manḍala.” The Tanjore inscription of his 4th year uses in this connection a passage which is taken over from the inscriptions of Kulōttunga I. Other inscriptions say that he went from the Northern to the Southern region, adopted the crest of the tiger, and put on the hereditary crown. In the introductory remarks to the inscriptions of Kulōttunga I. I stated that his reign must have ended about A.D. 1119. Hence he appears to have died shortly after the date of Vikrama-Chōla’s coronation.

The Chellur plates of Kulōttunga II. assign only 15 years to the reign of Vikrama-Chōla. But an inscription at Sevilimeqdū belongs to his 16th year, and one of the 17th year at Nidubrēlu, as calculated by Professor Kielhorn, is dated on the 18th April A.D. 1135. The Chellur plates of Vikrama-Chōla’s successor Kulōttunga-Chōda II. are dated at an equinox in Saka-Saṅvat 1056, which would primā facie correspond to A.D. 1133 or 1134; but Professor Kielhorn has shown that Saka-Saṅvat 1056 is an error of the composer of the inscription for Saka-Saṅvat 1065, and that the date corresponds to the 24th March A.D. 1143.

Parakṣarasivarman, alias Vikrama-Chōladēva, had the surname Tyāgasamudra, “the ocean of liberality,” which occurs in the Pithāpuram inscription of Mallapadēva and in the Vikkrama-Solay-Utā. The Sevilimeqdū inscription of the 16th April A.D. 1134 contains the synonymous surname Tyāgavārākara and another, viz. Akalaśaṅka, “the spotless one.” The latter is employed for Vikrama-Chōla in the Kulōttunga-Solay-Utā. As Mr. Venkayya informs me, it also occurs twice in the Kaliyattu-Parani (ix. verses 7 and 16), where it is doubtful whether Kulōttunga I. or Vikrama-Chōla is meant by it. In a Telugu inscription at Chēbrēlu, Vikrama-Chōla assumes the same birudus which had been borne by his father. He also inherited from the latter the title Triḥuvaṇamaṭhakravarin, which is prefixed to his name in all his Telugu and Tamil inscriptions, with the exception of an inscription of the 5th year (No. 130 of 1896), where he is called Udaiyēr, and of two inscriptions of the 7th and 14th years (Nos. 258 and 318 of 1901), where he is styled Chakravarin.

Of the inscriptions opening with गुर्गुर्ग्रहत् these of the 5th to 9th years mention as Vikrama-Chōla’s queen Mikkokkilāṇadigal, and those of the 9th to 15th years Triḥuvaṇamulududaiyēr. Hence Mikkokkilāṇadigal must have died in the course of the 9th year, i.e. A.D. 1126–27. The inscriptions beginning with गुर्ग्रहत् corroborate this fact. For, those of the 4th to 8th years mention as his chief queen Mikkokkilāṇadigal.
and as his favourite¹ Tyāgpatākā, surnamed Tribhuvanamulududaiyal, and five of them (Nos. 3-7) state beside that Mukkōkkilānadigal shared his throne. In those of the 11th and 15th years ² she is not named any more, but Tyāgpatākā, surnamed Tribhuvanamulududaiyal, is mentioned in the first place, next to her Dharanimulududaiyal, and at the end Tribhuvanamulududaiyal (i.e. Tyāgpatākā) is stated to have shared his throne. This shows that she succeeded the defunct Mukkōkkilānadigal as chief queen, while for herself a fresh substitute was appointed in Dharanimulududaiyal.

No. 79.—Inscription at Tirumalavadi.

This inscription (No. 82 of 1805) is engraved on the south wall of the second prākāra of the Vaidyanātha temple at Tirumalavadi in the Udaiyarpāliyam taluka of the Trichinopoly district.³ The village is mentioned as Malāpādi in Tirunāgasambandar’s Devāram and as Tirunmalavadi in the subjoined inscription (l. 88 f.).

The inscription is dated in the 15th year of the reign of Parakēsarivarman, alias Vikrama-Chālādeva (l. 36 f.). The introduction, like that of the Tanjore inscription,⁴ records that the king defeated the Telunga Bhima at Kūlam and burnt the country of Kulliga (l. 8), stayed in Vēngi-māndalam (l. 9), conquered the North, and then proceeded to the South, where he crowned himself (as Chālaking).

In the tenth year of his reign (l. 15) he made valuable gifts to the temple of his family god at Chidambaram. At the end of the passage describing these gifts mention is made of the very day of these donations:—Sunday, the day of Hasta and the thirteenth ści of the bright fortnight of Sittimai in the tenth year of his reign (l. 24 f.). According to Professor Kielhorn’s calculation this date corresponds to Sunday, the 15th April A.D. 1128, on which day, however, the nakshatra was Chitra, not Hasta.⁶

The end of the historical introduction gives the names of two queens, viz. Tyāgpatākā (l. 31), surnamed Tribhuvanamulududaiyal (l. 32 and 36), and Dharanimulududaiyal (l. 35).

Text.

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

¹ Compare above, Vol. II. p. 309.
² Nos. 8 and 9 of clause I. on p. 178 above.
³ See Mr. Sewell's Lists of Antiquities, Vol. I. p. 266.
⁴ Above, Vol. II. No. 68.
⁵ The Chōla kingdom is here alluded to by the mention of the tiger-crest (l. 11), and in the Tanjore inscription by that of the Kavēri.
¹ Three other inscriptions read āō.
10 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
11 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
12 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
13 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
14 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
15 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
16 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
17 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
18 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
19 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
20 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
21 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
22 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
23 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
24 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
25 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
26 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
27 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
28 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்
29 இந்திய புத்தர்[சே]கள்களின் பிள்ளையார்களின்[வா]தீர்மானம் புத்தர்

1 Two other inscriptions read ஏ்யுக்காரம்; read ஏ்யிங்காருடையார்.
2 Read ஏ்யிங்காருடையார்.
3 Read ஏ்யிங்காருடையார்.
4 Five other inscriptions read ஏ்யிங்காருடையார்.
5 Read ஏ்யிங்காருடையார்.
6 The Alangudi inscription reads ஏ்யிங்காருடையார்.
7 The Alangudi inscription reads ஏ்யுக்காரம்.
8 Read ஏ்யிங்காருடையார்.
9 Read ஏ்யிங்காருடையார்.
10 Three other inscriptions read ஏ்யிங்காருடையார்.
(Line 1.) Hail! Prosperity! (The king) was resplendent with golden chains, combined with garlands of flowers. In (his) arms, which were covered with large jewels, (and) which (formed the subject of) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (possession) (his) chest, (which resembled) a solid mountain, the goddess of Prosperity exclusively abided (there). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (his) tongue.

(L. 6.) (His) sceptre, along with the wheel (of his authority), swayed over all regions. (His) white parasol cast its shade on high, like a matchless second moon, overspreading the whole world. The dark Kali (age) hid itself and lay in the deep pit.

(L. 8.) In the season of Cupid *(i.e. in spring)* *(he) grasped the cruel weapon, so that at Kulam the Telunga Vima (i.e. Bhima) ascended the mountains (as refuge), and so that hot fire consumed the country (bhāma) of Kalinga. *(he) joyfully stayed (a while) in the Vēnai-mandalam and was pleased to subdue the Northern region.*

(L. 10.) *(He) was pleased to arrive (in) the Southern region, in order that charities, austerities and gifts might prosper (and) that the Vēdas and truth might flourish (in) every place as *(in) the first age.*

(L. 11.) While *(all other) kings bore (on their heads) the orders (sealed with the crest) of the warlike tiger which is hard to conquer, *(he) put on by right the crown set with jewels.*

(L. 12.) Like a sweet dear mother, *(he) extended his kindness to all living beings and took care of each (of them). *(He) cultivated the path of Manu, so that the whole earth rejoiced.*

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1. Read செய்யல்; compare above, p. 157, note 12.
2. Read செய்யல்.
3. Read மூன்றாம்.
4. The remainder of the inscription is lost.
5. This explanation is more probable than the one I gave on p. 311 of Vol. II.
(L. 13.) In front of the victorious gate of his palace the tongue of the bell became silent; the drums were sounding; (and his) victory and fame rose higher and higher.

(L. 14.) Out of the heap of pure gold which had been brought, piled up (as) tribute, and poured out by kings, before there came in due course the year ten (after the time) when a gold leaf (set with) royal gems was engraved (with the words): “May the king live long (and) protect this great earth!”—(he) covered (with) fine gold the enclosure, the gate towers, halls and buildings surrounding the shrine of pure gold where his family-god (viz. Naṭēśa) practises the tāṇḍava (dance), as if the splendid circular mountain surrounding the earth were combined with the Eastern mountain covered with splendid gold the altar on which offerings abound, so that the light of heaven was reflected (by it); covered (with) pure gold and adorned with numerous strings of large round pearls the sacred car temple, in order that, conferring long life on the delighted people, the miraculous dancer (viz. Naṭēśa) who occupies the golden hall might be drawn in procession (at) the great festival called ‘the festival of the great name’ (perun-piyar-vilā) on the great (days of) Purattādi (and) Uttirattādi, so as to cause prosperity (on) the great earth (and) joy to the gods; was pleased to build a long temple street of mansions covered with jewels (i) and called (it) after his royal prosperous name; and made numberless splendid insignia, beginning with dishes cut of fine gold, together with a Kalpa (tree) of pure gold.

(L. 24.) Having been pleased to make gladly many such (gifts) in the tenth year (of his reign), (in) the month Śittirai, on a Sunday which corresponded to Hasta, (on) the thirteenth tithi of the fortnight of the auspicious waxing moon, (he) covered the whole earth under the shade of a single parasol.

(L. 26.) The Śeṭiyas (i.e. Pândyas) entered hot jungles (as refuge); the Śetralas (i.e. Chēras) entered the sea; the Śingalas (i.e. Simhalaś), who deal with destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṅgaḷas turned their backs; the Kōngas retreated; the Konkanas fled; the kings of all other regions duly worshipped (his) royal red lotus-feet as their protection.

(L. 30.) Tyāgapatākai (i.e. Tyāgapatākā), the ornament of women, (who had) curly hair, (who possessed the gift of) a female elephant, a lady of pure virtues, the mistress of all the three worlds (Tribhuvanamulududaiyāl), dwelt with (him) as mistress of the full favour of his royal heart, resembling Gaṅgā at whom he rejoices.

(L. 33.) Dharaṇīmulududaiyāl (i.e. the mistress of the whole earth), the peacock among women, an Arundhati on earth, a wife adorned with chastity, enjoyed the favour of his royal heart, just as Lakṣmī is inseparably clinging to the bosom of Nēdu māl (Vishṇu) to the end of the world.

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1 See above, Vol. II. p. 311, note 3.

2 This benediction was apparently engraved on a gold leaf at the time of the king’s coronation. Another reference to this custom is found in a rock-inscription at Tāṇḍalūm near Archān, (Ep. Ind. Vol. VII. p. 26), which is dated in the tenth year “(from) the year when (the name of) Śattu, the king of the Kādavas, was entered on a gold leaf (Q. p. 301, 351, 361).”

3 This pronoun refers to the word Śaṅkara (Śiva) occurring in a passage of the earlier inscriptions, which compares the queen Mukekkōkkilāṇā with Umā (see e.g. above, Vol. II. p. 311), and which has been omitted in the present inscription because this queen had then died; see above, p. 181 f.

4 This simile is copied from the inscriptions of Kulōṭṭuṅga I.; see above, No. 7. text line 3, and No. 75, text line 11.
(L. 35.) In the 15th year (of the reign) of this king Parakṣaśarivarman, alias the emperor of the three worlds, Śri-Vikrama-Śoḷadēva, who was pleased to take his seat with Tribhuvanamulududaiyāḷ on the throne of heroes, (which consisted of) pure gold, — (at) the order (and) by the favour of the god Ādi-Chandēśvara in the temple of the lord of Tirumaluvādī in Poygai-nādu, (a subdivision) of Tribhuvanamulududaiyāḷ-valanādu, (the following) was written by us, the temple authorities, viz., the Śri-Mahēśvaras, the temple managers, the accountant of this temple: Nelkuppai-Udaiyāḷ, etc.

(L. 41.) Alliyūr-Udaiyāḷ, who had set up (the image of) the god Śri-Nandikēśvarā in this temple.

No. 50.—Inscription in the Arulala-Perumal Temple.

This inscription (No. 33 of 1893) is engraved on the west wall of the stone platform called 'the mountain' (malai) in the Arulala-Perumāl temple at Little Conjeeveram. As in the inscription of Raviyarman, the temple is here stated to be situated in Tiruvattiyūr, which belonged to Eyil-nādu, a subdivision of Eyiṟkottai (1. 2).

The inscription is dated in the 9th year of the reign of Parakṣaśarivarman, alias Vikrama-Chōla. The short poetical introduction mentions nothing of historical importance besides the conquest of Kaliṅga and the name of Vikrama-Chōla's queen, Mūkkōkkiḷanadiyal. These two points are, however, sufficient to enable us to identify the king with the Vikrama-Chōla of the inscriptions opening with the words Mūkkōkkiḷanadī, who claims to have burnt the country of Kaliṅga, and one of whose queens was named Mūkkōkkiḷanadiyal.

The inscription records that a private person made over to the temple 780 kalan of paddy, with the stipulation that the interest, which amounts here to 50 per cent., should be applied for the requirements of the worship on 13 days of every year, viz., on the days of the nakshatra Jyēśthā. In this nakshatra, we are told, were born the two Vaishṇava saints Pūḍattāḷvār and Poygaiyāḷvār, "who were pleased to compose hymns in praise of the god (Ālvār) of Tiruvattiyūr" (L. 2). That portion of the Nīlāyiraprabandham, which is entitled Īyarpā, opens with two hymns of 100 stanzas each, the first of which is ascribed to Poygaiyāḷvār and the second to Pūḍattāḷvār. In the first (verse 77) reference is made to Veṭkā, and in the second (verse 95 f.) to Attiyūr. The second name has to be referred to the temple at Tiruvattiyūr, i.e., the Arulala-Perumāl temple, and the first may be connected with the same temple, because Veṭkā is the Tamil name of the river Vēgavati, which flows past the temple of Arulala-Perumāl. At any rate the mention of the two Ālvār as recognized saints in the subjoined inscription proves that they must have lived a long time before the 12th century of the Christian era. As stated before (p. 143), two other Ālvār, Kulaśēkhara and Saṭhagōpa, are presupposed by an inscription of

1 Compare above, p. 171 and note 2.
6 According to the Guruvaramparaprakāsa the former was born at Tirukkuṇaḷmalai (Māmallapuram) in Avittām (Śravīshṭā), and the latter at Kathchi (Conjeeveram) in Tiruvēṟam (Śravāpa), during the Dvāpara-yuga (?).

Compare above, p. 143, note 4.
Kulottunga I. at Srirangam. In the *Annual Report* for 1899-1900 (p. 10) Mr. Venkayya states that an inscription of Śōla-Kēraladēva, whom he places in the 11th century of the Christian era, quotes the hymn *Tirunēmullānīyam*am. This is the name of the last hymn of the *Periyatirumōhī*, that portion of the *Nālāyiraprabandham* which was composed by Tiru-mānagaiyālīyār. The upper limit of this *Ārār* is the beginning of the 8th century A.D.; for he celebrates in one of his hymns the temple of Paramēvara-Vinnagaram at Kaichili, i.e. the Vaikuntha-Perumāl temple at Conjeeveram, which seems to have been founded by the Pallava king Paramēvaravarmān II.¹

**TEXT.**

1. See above, Vol. II. p. 344.

2. Read Ṛṣy.

3. Read Ṛṣy.

4. Read Śēṣy.

5. Read Śēṣy.

6. Read Śēṣy.

7. Read Śēṣy.

8. Read Śēṣy.

9. Read Śēṣy.

10. Read Śēṣy.

11. Read Śēṣy.

12. Read Śēṣy.

13. Read Śēṣy.

14. Read Śēṣy.

15. Read Śēṣy.

16. Read Śēṣy.
Translation.

(Line 1.) Hail! Prosperity! While the goddess with the lotus (i.e. Lakshmi) wedded (the king), while the goddess of the Earth prospered, while the goddess of Speech was resplendent, while the goddess of Victory loved (him), (and) while (all other) kings bore (on their heads) his two lotus-feet, (he) put on the jewelled crown by established right. While (his) sceptre went and made all regions prosper, the cruel Kali (age) was driven away, and true righteousness flourished. (He) despatched mountains of rut (i.e. elephants) to subdue Kalinga. (His) discus wandered (as far as) the circular mountain surrounding (the earth),

1 Read फ़ा. 2 Read नारी. 3 Read घर्षक. 4 This is the abbreviation for अक्ष; compare above, p. 7, note 10.
(and his) single parasol cast its shade up to the two luminaries (i.e. the sun and the moon). Having performed the anointment of victory, (he) was pleased to take his seat on the throne of heroes together with (his queen) Mukkākkilānadigal.

(I. 2.) In the ninth year (of the reign) of this king Parakēsarivarman, alias the emperor of the three worlds, Śrī-Vikrama-Śōladēva.

When on the day of Tirukkēṭṭai (Jyēshṭhā), on which were born the saint Pūdattālvār and the saint Poygaiyālvār, who were pleased to compose hymns in praise of the god (Ālavar) of Tiruvattiyūr in Eýil-nādu, (a subdivision) of Eýirkōttam, (a district) of Jayaṅgonda-Śōla-mandalam, (the god) Arulāla-Perumāl is carried out, is bathed eighty-one times, and receives great offerings,—one padakku and two nāli of paddy (not required) for thirty-six pots of sprouts ¹ to be offered at the bath, viz. one uri of paddy to be spread underneath each pot; four nāli of rice to purchase seeds for sprouting; six nāli and one ulakku of rice as fee (for wishing) an auspicious day (punyāha); two nāli and one uri of rice for offerings (balidranya); one nāli and one ulakku of oil for a perpetual lamp (burning) near the sprouts on five days, viz. one ulakku of oil on each day; three ulakku and one ulakku of ghee for the kriḷahārōhanam; ² five kurumi and one uri of paddy (to be spread) underneath eighty-one water-pots (kalāla) for the bath; four nāli of paddy for four large pots (kumbha); two nāli of rice (to be spread) underneath one water-pot (coated with) chunnam; thirteen pieces of cloth costing one kānām (of gold), to wrap round the water-pot; half a palam of thread, to tie round the water-pot; for the bath, three nāli of ghee, one nāli of honey, three nāli of milk, three nāli of curds, the necessary ingredients for the bath, five metals and five gems; forty palam of saffron (nāday-mañjāl), (to be mixed) with the chunnam; one uri of lamp-oil; one uri of ghee for burnt oblations (hōma); three kasu ³ of sandal, six twentieths of camphor, half a kalānāj of agallochum, one and two twentieths of musk, and two and four twentieths of civet-lat, to be rubbed on (the image); four nāli of rice for māttirai (?); for the great offerings, three kalam and one kurumi of rice, one padakku, two nāli and one uri of pulse, and eight hundred and twenty-five palam in weight of vegetables of various kinds; for the vegetables, four nāli of salt, one uri of pepper, one ulakku and two and a half bevīdu of mustard, one ulakku of cumin, twenty palam of sugar, and one uri of ghee; to offer with the rice, thirty-two and a half palam of sugar, eleven nāli and one ulakku of ghee, fifty-five plantains, one uri of curds, and three kasu of sugar-candy; for tirukkannāndalai (?), two nāli of rice, one ulakku of ghee, twenty palam of sugar, and ten plantains; for cakes, one padakku of rice, two nāli and one uri of ghee, eighty palam of sugar, one ulakku of pepper, two bevīdu and a half of cumin, and three bundles of fire-wood; for pots, one kalam of paddy; one and a half bevīdu of cardamoms, (to be mixed) with water; four hundred and fifty areca-nuts and nine bundles of betel-leaves; one nāli and one uri of lamp-oil; three nāli of oil for twelve torches (?) of the lamp-lighters; and two nāli of oil for lamps (held by) images.

(I. 8.) Altogether, for each day of Tirukkēṭṭai, thirty kalam of paddy calculated by the average price (and measured) by the marakkil of Arumōlinangai, ⁴ with which the

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¹ Mulāipyyūliga: are pots with earth in which seeds are made to sprout at the ankurdrepara, a ceremony preliminary to a religious or nuptial feast (Winalow).

² Mr. H. Krishna Sastry suggests that this corrupt term may be meant for Kṛttikārōtāpan, the name of a ceremony which is still observed in the temples of the Mysore State.

³ On kasu or kisu see above, Vol. II. p. 76, note 2, and p. 180, note 1.

⁴ This had been the name of the queen of the Chōla king Viraśaṅkunāndēva I.; see above, Vol. II, p. 223.
requirements of this temple are measured, were given in order to defray these (requirements). Consequently, for (thirteen) days in one year three hundred and ninety kalam of paddy are required.

(L. 9.) For (this purpose) seven hundred and eighty kalam of paddy were measured into the treasury of this god with the marakkal of Arumoliangai, with which the requirements are measured, by Mulaiyur-Udaiyann Vengadaan, Adittadavan, alias Vangattaraiyan, of Vanga-Mulaiyur in Manni-nadu, (a subdivision) of Virudarajahayamkara-velanadu, (a district) of Solamandalam. The interest on these seven hundred and eighty kalam of paddy — at the rate of thirty-two kalam, one tani and one padakku of paddy per month — amounts to three hundred and ninety kalam of paddy per year — the rate of interest being one half kalam (per kalam).

(L. 10.) We, all the members of the temple committee of this temple: — Rajaraja Kramavittan of Pandavattanam (i.e. Pandavardhana); Duthahari-Niramanarayana Kramavittan; Pundavaduta-Kramavittan of Mrihosthalam (i.e. Bhirasthala?); Ilaivyakor-Kramavittan of Pandavattanam; Duthahari-Vennakkotta-Kramavittan; Duthahari-Ilaivaruallana-Kramavittan; and the accountant of the temple, Uttiramellur-Udaiyann, alias Etti Tirukkalatti-Udaiyann, caused to be engraved on stone that, as long as the moon and the sun shall last, provision shall be made out of these three hundred and ninety kalam of paddy — (the required principal) having been deposited in the treasury in accordance with this provision — for the requirements of (the god) Arulall-Permal when, on the day of Tirukkattai in each month, (he) is carried out, is bathed, and receives great offerings.

(L. 12.) This (is) the writing of Uttiramellur-Udaiyann, (alias) Etti Tirukkalatti-Udaiyann.

VIII.—INSCRIPTIONS OF VIRARAJENDRA I.

In an earlier part of this volume, it was shown that Rajakesarivarman alias Virarajendradeva I, the victor at Kudalasaangamam, must have reigned in the period intervening between the reigns of Rajendradeva and of Kulottunga I, and that, apparently, his immediate predecessor was Rajakesarivarman alias Rajamalendradeva, and his immediate successor Parakkesarivarman alias Adhirajendradeva. Since then, Professor Kielhorn's calculations of the dates of an inscription at Belaturu and of another at Manimangalam (No. 29 above) have established the fact that Rajendradeva ascended the throne (approximately) on the 28th May A.D. 1052, while the reign of Kulottunga I.

1 Compare above, p. 159 and note 1.
2 Mulaiyur in Manni-nadu is mentioned in an inscription of Kulottunga I.; see above, p. 162 and note 3.
3 On this district see above, p. 152 above.
4 See above, p. 151, note 2.
5 On Duthahari and Pundavaduta see above, p. 164, note 5.
6 The word Ilaivyako may refer either to the Chola heir-apparent or to Lakshmana; see Ep. Ind. Vol. V.

p. 72.
7 Veppeykutta is one of the names of Krishna; see loc. cit.
8 On Uttiramellur see above, p. 141 and note 1.
9 Tirukkalattai is the Tamil form of Kalamasti in the North Arcot district.
10 See p. 32 above.
11 See p. 113 above.
12 See above, p. 114 f.
13 This important record was first published by Mr. Rice, and again by Dr. Kittel in Ep. Ind. Vol. VI.
commenced (approximately) on the 9th June A.D. 1070. Further, Professor Kielhorn has shown that the date of the Manimangalam inscription of the 5th year of Virarajendra I. (No. 30 above) probably corresponds to Monday, the 10th September A.D. 1067, and, consequently, this king ascended the throne in A.D. 1062-63.

That Rājamahēndra reigned between Rājendradeva and Kulottunga I., may be concluded from an Ālangudi inscription of the 6th year of Parakēsavarman alias Tribhuvana-chakravartin Rājarājadēva (II.), which quotes successively the three following earlier dates:—

(a) Line 22.—”the third year of the lord Vijaya-Rājendradevā, who was pleased to conquer Kalyānapuram and Kollāpuram and to fall asleep (i.e. to die in battle) on an elephant.” This statement must refer to Parakēsavarman alias Rājendradevā, who is known to have set up a pillar of victory at Kollāpuram.

(b) L. 55.—”the third year of king Rājakēsavarman (alias) the lord Śrī-Rājamahēndradevā, who, while the law of Manu flourished (as) of old, rescued the great earth from being the common property (of other kings), dispelled (with his) sceptre the dark Kali (age), and was pleased to be seated on the throne of heroes under the shade of a red parasol.”

(c) L. 63.—”the thirty-fifth year of the glorious Kulottunga-Chōladevā, who was pleased to rule after having abolished tolls.” This refers to Kulottunga I., who bore the surname Śuṇgandavirattōn, i.e. ‘the abolisher of tolls.’

A lately discovered inscription of the 3rd year of “king Rājakēsavarman alias the lord Śrī-Rājamahēndradevā” at Tirupānūlur (No. 119 of 1902) opens with a short historical introduction, at the beginning of which it is stated that the king “by a war-elephant caused Āhavamalla to turn his back on (the bank of) the winding river.”

The mention of Āvamalla as an opponent of Rājamahēndra corroborates the conclusion derived from the Ālangudi inscription of Rājarāja II., that Rājamahēndra must have reigned in the period between Rājendradevā and Kulottunga I. Among the kings who ruled in this interval according to the Vikkirama-Soliy-Ulid, there are only two whose identification is not self-evident, viz. the predecessor and the successor of Virarājendra I. The latter must have been Adhirājendra, whose published inscription quotes the 8th year of Virarājendra (I.). Consequently, Rājamahēndra, the enemy of Āhavamalla, must be identical with the unnamed king who is alluded to in the Kalingattu-Parani and the Vikkirama-Sol-
Udā as the predecessor of Virarājendrā I. The subjoined table shows the reigns of Rājendradēva and his successors according to the present state of our knowledge.

<table>
<thead>
<tr>
<th>Name of king</th>
<th>Date of accession</th>
<th>Latest known date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājendradēva Parakēśarivarman</td>
<td>28th May A.D. 1052</td>
<td>12th year*</td>
</tr>
<tr>
<td>Rājamahēndra Rājakēśarivarman</td>
<td></td>
<td>3rd '</td>
</tr>
<tr>
<td>Virarājendrā I. Rājakēśarivarman</td>
<td>A.D. 1062-63</td>
<td>8th '</td>
</tr>
<tr>
<td>Adhirājendrā Parakēśarivarman</td>
<td></td>
<td>3rd '</td>
</tr>
<tr>
<td>Kūlottunāgī Rājakēśarivarman</td>
<td>9th June A.D. 1070</td>
<td>40th '</td>
</tr>
</tbody>
</table>

If the years given in the third column are added to the initial dates preceding them in the second column, it becomes evident that the reigns of these kings must have overlapped each other. The same had been the case with their predecessors Rājārāja I, Rājendrā-Chōlā I. and Rājādhirāja I. As regards Rājamahēndra, his reign seems to be covered altogether by those of Rājendradēva and Virarājendrā I. Perhaps he was a son and temporary co-regent of Rājendradēva. This was suggested already by an inscription of the 9th year of Rājendradēva, which mentions among the boundaries of a village 'the road of Rājamahēndra.' A further confirmation is furnished by the fact that his successor Virarājendrā I. adopted the surname Rājakēśarivarman. If this king had recognized Rājamahēndra Rājakēśarivarman as his rightful predecessor, he would, in accordance with all precedents, have assumed the title Parakēśarivarman.

I subjoin a list of the inscriptions of Virarājendrā I. which have been copied up to date.

I. Inscriptions opening with the words इरुबाणुि.
   1. 2nd year: Tiruvengālu, No. 113a of 1896.
   2. 4th year: Karuvūr, No. 20 above.
   3. Date lost: Kādambarkōyil, No. 226 of 1901.
   5. 5th year: Manimangalām, No. 30 above.
   6. Do.: Gāngai kondachōlapuram, No. 82a of 1892.

II. Inscriptions opening with the words इरुनाइि.
   1. 2nd year: Tiruvengālu, No. 113b of 1896.
   2. 4th year: Tirunāmanallūr, No. 81 below.
   3. Do.: Tēppēri, No. 198 of 1901.
   4. 5th year: Uyyakkōndān-Tirumalai, No. 98 of 1892.
   5. Do.: Tirupāpaliyūr, No. 182 of 1902.

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1 Rājendrā-Chōlādēva in No. 22 above, and in No. 21 of 1899.
* According to Professor Kielhorn, this is perhaps a mistake for the 11th year; see Ep. Ind. Vol. VI, p. 24.
* Parakēśarivarman in No. 259 of 1903.
* Parakēśarivarman in No. 258 of 1901 and No. 425 of 1902.
* See above, p. 191 and note 10.
* Above, p. 113 and note 6.
* This inscription is engraved in continuation of No. 113a of 1896 (No. 1 of clause 1) and is dated, like the latter, on the 23rd day of the 2nd year.
6. 5th year: Tirupâpuliyur, No. 133 of 1902.
7. Do. Kilûr, No. 82 below.
10. Do. Śeyyûr, No. 430 of 1902.
11. Do. Gângaiâkondachûlapuram, No. 825 of 1892.¹
12. 6th year: Tûndivapiam, No. 83 below.
13. Do. Tiruvallam, No. 16 of 1890.
14. 7th year: Perumbèr, No. 84 below.

The earliest form of the longer historical introduction, which opens with BufferData, is found in an inscription of the 2nd year at Tiruvengâdu.² Three battles with the Chûlukyas are referred to: (1) Vikramâditya VI. was driven from Gângapâdi over the Tungabhadrâ; (2) an army which he had sent into Vângai-nâdu was defeated; and (3) Ahavamalla with his two sons Vikramâditya VI. and Jayasingha III. was put to flight at Kûdâlângamam. The Karuvûr inscription of the 4th year (No. 20 above, l. 9 f.) adds that Virarâjendrâ I. killed the king of Pottappi, the Kâlala, the Pândyas and others. The Manimangalam inscription of the 5th year (No. 30 above) notices further victories over the Kârâlas, Chûlukyas and Pândyas; a battle which had been appointed on the bank of an unspecified river; the burning of Raṭtapâdi and the planting of a pillar of victory on the Tungabhadrâ; the appointment (of Vikramâditya VI.) as heir-apparent of the Chûlukya king (Ahavamalla); the conquest of Vângai-nâdu, Kâlingam and Chakramottam; and the bestowal of Vângai-nâdu on Vijayâditya VII.³

Of the shorter historical introduction, which opens with BufferData, I publish below four different reditions. Several inscriptions of the 2nd to 5th years⁴ state that Virarâjendrâ I. defeated Ahavamalla and (his two sons) Vikramâditya VI. and Jayasingha III. at Kûdâlângamam and seized Ahavamalla's queen, treasures and vehicles. This brief statement corresponds to the long description of the battle at Kûdâlângamam, which appears first in the Tiruvengâdu inscription of the 2nd year,⁵ and a translation of which was given from the Karuvûr inscription on page 37 above. In perfect accordance with the longer redaction of the introduction, in which the battle of Kûdâlângamam is stated to have been the third encounter with the Chûlukyas, the Tirunâmanallur inscription of the 4th year (No. 81 below, l. 2) attributes to Virarâjendrâ I. the biruda 'who saw the back of Ahavamalla three times.'

No. 82 below and four other inscriptions of the 5th year⁶ add that Virarâjendrâ I. "terrified Ahavamalla yet a second time on the appointed battle-field, fulfilled the vow of his own elder brother, and seized Vângai-nâdu." The 'battle which had been appointed near the river' and the conquest of Vângai-nâdu are referred to also in the Manimangalam inscription of the 5th year.⁷ The elder brother, who is mentioned in No. 82 below, is perhaps

¹ This inscription is engraved in continuation of No. 82a of 1892 (No. 6 of clause I.) and contains three incomplete copies of the shorter introduction, the second of which is dated on the 270th day of the 5th year, when the king was staying in his palace at Kâschipuram.
² No. 1 of clause I.
³ Nos. 1 to 6 of clause II.
⁴ Nos. 8 to 11 on this page.
⁵ See now above, p. 128 and note 9.
⁶ No. 1 of clause I. on p. 192 above.
⁷ See the translation on pp. 68 and 69 above.
identical with Álavandán, surnamed Rājarāja or Rājādhiraṇa. The vow which he is said to have made seems to have had the conquest of Vēngi for its object. As Virarajendra I. undertook the fulfilment of this vow of his elder brother, it may be concluded that the latter died between the 4th and 5th years, the dates of No. 20 above and No. 82 below.

In two inscriptions of the 6th year, several fresh details are recorded. On a third occasion, i.e. at the next opportunity after the two encounters at Kūdalsaṅgamam and near the river, Virarajendra I. burnt (the city of) Kampili before Sōmēśvara could unite the necklace which (he) had put on, and set up a pillar of victory at Kaṭākālah. In the Manimangalam inscription of the 5th year (l. 25 f.), the same expedition is referred to by the statement that Virarajendra I. conquered Raṭtapādi, “kindled crackling fires,” and set up a pillar of victory on the bank of the Tungabhadrā. Kampili is the modern Kampli, a town on the southern bank of the Tungabhadrā in the Hospet taluka of the Bellary district. Kaṭākālah, the site of the pillar of victory, must be looked for in the same neighbourhood, perhaps on the opposite bank of the Tungabhadrā, which is included in the Nizam’s Dominions. The Sōmēśvara from whom Kampili was taken can be no other than Sōmēśvara II., the eldest son of Áhavamalla and elder brother of Vikramaditya VI. and Jayasimha III. The necklace which he is stated to have worn is the well-known emblem of the dignity of Yuvarāja, and we know from the Vikramāntakaṇṭahchārti (iii. 55 and 59) that Áhavamalla actually appointed Sōmēśvara II. his heir-apparent. As No. 83 below implies that Sōmēśvara II. was still heir-apparent in the 6th year of Virarajendra I., it follows that at this time Áhavamalla was still alive. Finally, Virarajendra I. is stated to have expelled Dévanātha and other chiefs from Chakra-kotṭam and to have recovered Kanyakubja, i.e. Kasaṇj. Both Dévanātha and the expedition into Chakra-kotṭam are referred to in the Manimangalam inscription of the 5th year.

The introduction of the inscriptions of the 7th year differs considerably from that of the preceding years. It first states that Virarajendra I. defeated the Pāndya, Chera and Sīmhiṣa kings, but does not mention their names. Áhavamalla is said to have been put to flight in battle five times. As the earlier inscriptions show, these five occasions were:—(1) the battle on the Tungabhadrā in Gangaṇapādi; (2) the first expedition into Vēngai-nādu; (3) the battle at Kūdalsaṅgamam; (4) the battle near the river; and (5) the burning of Kampili. No. 84 below next mentions the reconquest of Vēngai-nādu, which, according to No. 83 below, fell between the fourth and fifth encounters with Áhavamalla. According to one of the three inscriptions of the 7th year,7 Virarajendra I. bestowed the Vēngai-mandalam on the Chalukya Vijayaditya. The same fact is noticed in the Manimangalam inscription of the 5th year.8 As I have shown since this inscription was published, the Eastern Chalukya Vijayaditya VII. is meant here. No. 84 below then asserts that Virarajendra I. conquered the country of Kadāram. In Vol. II. p. 106, Kadāram was wrongly identified with a place in the Madura district. The fact that Rājendrachhilola I. despatched an expedition to it on ships by sea, suggests that it was situated out of the Indian

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1 See above, p. 36 and note 10.  
2 No. 83 below, and No. 13 of the list on p. 193 above.  
3 Raṭhādhiraṇa I. claims to have destroyed the palace of the Chalukya king in the city of Kampili; see p. 57 above.  
4 Kudākālah, i.e. near Nittur in the Gubbi āthāk of the Tumakūr district. This village cannot be meant here, because it is too far south from Kampili.  
5 Above, No. 30, ll. 25 and 29.  
6 No. 84 below, and Nos. 15 and 16 on p. 193 above.  
7 This village cannot be meant here, because it is too far south from Kampili.  
8 Above, No. 30, line 30 f.  
9 Above, pp. 128 and 132.
peninsula. Of the numerous places which are mentioned in connection with this expedition, Mr. Venkayya has identified two, viz. Nakkaṇāram and Pappālam. The former is the Tamil name of the Nicobar Islands, and according to the Mahāvamsa (lxxvi. 63) Papphāla was a port in Rāmanāṭa, i.e. the Talaing country of Burma. Hence Kadāram will have to be looked for in Farther India. Finally, Virarājendra I. drove Sōmēśvara II. out of the Kaṅgara country, invested (his younger brother) Vikramāditya VI. with the necklace—the emblem of the dignity of heir-apparent—and made Raṭṭapādi over to him. The same transaction is alluded to in the Maṇimangalam inscription of the 5th year (II. 26 to 28) by the statement that Virarājendra I. tied the necklace on the liar's neck and appointed him to the dignity of Vallabha or Chalukya. A comparison of the inscriptions of the 6th year suggests that the necklace bestowed on Vikramāditya VI. was taken away from his elder brother Sōmēśvara II., and that Virarājendra I. appointed the former as heir-apparent of Āhavamalla in the place of the second.

Two inscriptions of the 7th year contain a short panegyrical passage, which does not form part of the historical introduction, but occurs at the beginning of the grant portion, and which glorifies Virarājendra I. for having put the Chalukya or Raṭṭa king to flight in a battle which had been appointed 'on (the bank of) the winding river.' This statement refers to the fourth encounter with Āhavamalla, which took place between the battle at Kūdāḷaṅgaram and the burning of Kampili.

The Tirumānanallūr inscription of the 4th year (No. 81 below) attributes to Virarājendra I. a long string of titles, the three first of which—Sakalabhuvaṉaṟaṟaṟaṟaṟaṟay, Śrīmedini-vallabha and Mahādrājādhiraḷa—must have been taken over from his Western Chalukya enemies. Another, Rājārāya, had been borne by his ancestor Rājārājā I. The next two surnames, Vīra-Chōla and Karikāḷa-Chōla, suggest that Virarājendra I. may have been one of the younger brothers of Rājendraḍēva; for, the latter is stated to have conferred the title Karikāḷa-Chōla on his younger brother Vīra-Chōla. If Virarājendra I. really was a younger brother of Rājendraḍēva, he would also have been a younger brother of Rājādhiraḷa I., who was the elder brother of Rājendraḍēva. In a mutilated inscription of his 5th year at Gaṅgaikondachelapuram (No. 326 of 1892), Virarājendra I. quotes "the twenty-third year of (my) father, who was pleased to conquer the Eastern country, the Gaṅga and Kadāram." This can refer to no other of his predecessors but Rājendra-chōḷa I., whose conquests are summed up in the same words in an inscription at Suttūr, and who bore the surname Gaṅgaikonda-chōḷa. Consequently, Virarājendra I. and his two elder brothers Rājendraḍēva and Rājādhiraḷa I. seem to have been the sons of Rājendra-chōḷa I. I do not consider this result as absolutely final, because the South-Indian languages employ the words of relationship in a very loose manner. Thus the word 'younger

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1 Above, Vol. II. p. 109. 'the great Pappālam' and 'the great Nakkaṇāram' must be read instead of 'Mūppappālam' and 'Mānakaṇāram.'
2 See Mr. Venkayya's Annual Report for 1888-89, p. 17.
4 See below, p. 201 and note 10.
5 See below, p. 204 and note 4.
6 Rājamahēndrā also claims to have put Āhavamalla to flight 'on (the bank of) the winding river'; see above, p. 191 and note 8.
7 See above, pp. 193 and 194.
8 See page 62 above.
9 See above, Vol. II. p. 260 and note 5.
10 See page 69 above.
11 See page 127 above.
brother' (tambi) in No. 29 above (L. 2) might also mean 'a cousin,' and the word 'father' (aivar) in No. 82b of 1892 might designate 'an elder brother.' If it is granted that Virarajendra I. was the son of Rajendra-Chola I., it would follow that the story of the adoption of Kulottunga I., by the latter is a pure invention, which was started for political reasons in order to give an apparent locus standi to this usurper. With the help of the fresh materials which are now available, I venture to publish a revised pedigree of the earlier Cholas, in which I have included the pedigree given in Vol. I. p. 112, and the details supplied by the Teiki plates of Chodaganga. The figures in brackets after the names of kings denote the year of accession to the throne.

PEDIGREE OF THE CHOLA DYNASTY.

1. Vijayalaya.
2. Ajita I.
3. Parantaka I.
   (A.D. 906-07).

4. Rajaditya.
5. Gaudaradityavarman.
6. Arjuya.
7. Parantaka II.

8. Ajita II.

10. Rajaraja I.
    (A.D. 985).

11. Rajendra-Chola I.
    (A.D. 1011-12).

12. Rajadhiraja I.
    (A.D. 1018).
13. Rajendra-deva
    (A.D. 1052).

15. Adhirajendra.

16. Mulamaditya VI, a daughter, married

17. Rajendra-Chola II. or Kulottunga-Chola I.
    (A.D. 1079).

Chodaganga, governor of Vengi
    (A.D. 1024).
Mummadoli Chola, governor of Vengi
    (A.D. 1077).
Vira-Chola, governor of Vengi
    (A.D. 1078 and
    1088-89).
Kulottunga-Chola II.
18. Vikrama-Chola
    (A.D. 1118).
19. Kulottunga-Chola II.
20. Rajaraja II.

1 See page 127 above.
2 Ep. Ind. Vol. VI. p. 335. The name of Kundavai, the younger sister of Kulottunga I., is taken from an inscription at Chidambaram; ibid. Vol. V. p. 165. That Rajaraja II. was the son of Kulottunga II., appears from Mr. Venkayya's MS. copy of the Rajaraja-Ud.
The Tanjore inscription of Kulōttunga I. supplies the name of Arumōji-Naṅgai, the queen of Virarājendrā I. As I have shown elsewhere, his daughter was given in marriage to the Western Chālukya king Vikrama-Ditya VI.; his son and successor was Pārakesarivarman alias Adhirajendradēva; and the latter was succeeded by Rājendra-Chōla II. alias Kulōttunga-Chōla I.

Dr. Burnell was the first to draw attention to the Tamil grammar Virasobhīyam by Buddhāmitra and to its commentary, which was written by Perundēvaṉār, a pupil of the author, and which quotes a large number of Tamil works. Both the grammar and its commentary have been edited by the late C. W. Damodaram Pillai in 1896. In the Annual Report for 1898-99 (p. 18), Mr. Venkayya remarks on this work as follows:—"The text (p. 6) refers to a Chōla king Virarājendrā as the author’s patron. In the commentary, which was admittedly written by a pupil of the author himself, the first few words of the historical introduction of the inscriptions of Rājendrā-Chōla I. are quoted as an illustration of a particular kind of metre. The battle of Koppam is mentioned in a verse cited as an illustration of another kind of metre (p. 141), and that of Kūdalsangamam in another quoted as an illustration of a figure of rhetoric (p. 196). These references prove that the commentary at least could not have been composed before the time of Virarājendrā I., who fought the battle of Kūdalsangamam. As Virarājendrā is mentioned in the text of the work as the author’s sovereign, and as the commentary, in which the battle of Kūdalsangamam and no later historical event is mentioned, was written by the author’s own pupil, the most natural inference is that the work itself was written during the time of Virarājendrā I., who fought the battle of Kūdalsangamam." To this may now be added that Virā-Chōla is mentioned as a surname of Virarājendrā I. in No. 81 below, and that the Virasobhīyam owes its title to this surname. Mr. Venkayya continues:—"Malaikkurram is mentioned in the commentary to the Virasobhīyam (p. 196) as the district in which Pompakari, the native village of the author, was situated. Dr. Burnell identified this district with the Malakūta (Mo-lo-ku-ch’ā) of Huêen-Tsian, which he located in the delta of the Kavēri. But as Buddhāmitra, the author of the Virasobhīyam, was, according to its commentary, the lord of Tonḍi, a sea-port in the Madura district, his native village of Pompakari has probably to be looked for in the Pandyā country and has perhaps to be identified with Pompetti, about 10 miles south-west of Manamēlukudi (in the Paṭṭakkōttai taluka) which, in ancient times, was also included in the Pandyā kingdom."

No. 81.—Inscription at Thirunamanallur.

This incomplete inscription (No. 371 of 1902) is engraved on the north wall of the mandapam in front of the shrine in the Bhaktajanēvara temple at Thirunāmanallur in

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1 Above, Vol. II. p. 232. Most of the inscriptions of Virarājendrā I. mention his queen by the title Ulagamuludayāl, i.e. 'the mistress of the whole world,' and state that she was seated with him on the throne.

2 See page 129 above.

3 South Indian Palaeography, second edition, p. 127, note 2.

4 Page 122:—இந்த மண்டபம் ஐந்து பகுதிகளியினுள் உள்ளது. இவ்வகையான பதிப்புகளும் இந்த குறிப்பிட்டலும் பொருந்தும்.

5 See page 38 above.

6 Ind. Ant. Vol. VII. p. 39 f. I have shown that this location is based on nothing but a misreading of certain inscriptions at Tanjore; see ibid. Vol. XVIII. p. 239 f. and above, Vol. II pp. 74, 95, 229 and 327.
the Tirukoilur (Tirukkovalur) taluka of the South Arecot district. It records an order which Virarajendra I., issued in the 4th year of his reign. As in other inscriptions, Tirumanaullur is here called Tirunavalar alias Rajadittapura, and its Siva temple Tiruttondisvara, which is the Tamil equivalent of the modern name Bhaktajanesvara. The village is stated to have been included in Melur-nadu, a subdivision of Tirumanaippadi, a district of Rajendra-Chola-valanadu, while, according to an inscription of Rajendra-Chola I., Tirumanaippadi was a district of Jayangonda-Chola-mandalam. The end of the published portion refers to the village of Perumbakkam in Melur-nadu, which belonged to the temple and was surnamed Virarajendra-chaturvedimagalam after the king. Perumbakkam is situated 4 miles west-north-west of Tirumanaallur.

TEXT.

1. [Text in Tamil script]

Translation.

(Line 1.) Hail! Prosperity! While courage was (his) only help and liberality (his) only ornament, (the king) wielded the sceptre and dispelled the dark Kali (age). (He) terrified Ahavamalla at Kudalsaangamam, saw the retreating back of (i.e. put to flight) Vikkala and Singavan, and seized riches and vehicles along with his (viz. Ahavamalla's) great queen. In the 4th year of (this) king Rajakesarivarman alias the lord Sri-Virarajendradeva, who was pleased to be seated on the throne of heroes together with (his queen) Ulagamududaiyal.

(L. 2.) Hail! Prosperity! Sakalabhavanasya Srimedinivallabha Maharaja-jabhiraja Cholakula-Sundara Pandiyakulantaka Ahavamallakula-Kala Ahava-

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1. No 320 on the Madras Survey Map of this taluka.
2. See ibid. p. 132.
3. Among the fragments of the concluding portion of this inscription occurs the statement that a village, which may be identical with Perumbakkam, received the new name Vira-Sonanallur. This name is evidently derived from Vira-Chola, one of the titles of Virarajendra I.
5. Nos. 1, 3, 4, 5 and 6 of clause II. on p. 192 l. above add.
6. Nos. 5 and 6 add.
7. Read.
8. Read.
9. Read.
10. Read.
11. Read.
12. Read.
13. From here the stones bearing the inscription are out of order.
14. L. horses, elephants, camels and chariots.
15. L. 'the asylum of the whole world, the favourite of Fortune and of the Earth.'
No. 82.—Inscription at Kilur.

This inscription (No. 273 of 1902) is engraved on the north wall of the mantapa in front of the shrine in the Virattanóśvara temple at Kilur near Tirukoilur (Tirukkōvalū). As in other inscriptions, the temple is here called Tiruvirattanam and is stated to be situated at Tirukkōvalū in Kurakkai-kūram, a subdivision of Jananātha-valanādu.1

The inscription is dated in the 5th year of Virarājendra I. and records the gift of a lamp by a native of Kūriyur in Sengugga-nādu, a subdivision of Rājendra-Chōla-valanādu. Kūriyur is stated to have been a hamlet in the west of Virarājendra-chaturvēdimāngalam. According to No. 81 above, this was a surname of Perumbakkam, which belonged to another subdivision of Rājendra-Chōla-valanādu; but the map does not show any village named Kūriyur on the west of Perumbakkam.

Text.

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

1 I.e. 'the god of Love of the Chōla family, the destroyer of the Pāniya family, the god of Death to the family of Āhavanalla, who saw the back of (i.e. who put to flight) Āhavanalla three times, the asylum of kings.'

2. See above, p. 44, note 8.

3. This village is entered as Kilaiyur (No. 116) on the Madras Survey Map of the Tirukoilur taluka of the South Arcot district.


* Nos. 9 and 11 of the list on p. 193 above read  and place these words before  above read  and read as.

* Read .

* Read .

* Read .

* The two syllables are entered above the line.
TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (his) only help and liberality (his) only ornament, (the king) wielded the sceptre and dispelled the dark Kali (age). (He) terrified Ahavamalla at Kudalsangam, saw the retreating back of Vikkalan and Singanan, and seized riches and vehicles along with his (viz. Ahavamalla's) great queens.

(L. 3.) (He) terrified Ahavamalla yet a second time on the appointed battle-field, fulfilled the vow of the elder brother who was born with him, seized Vengai-nadu, and performed the anointment of victors.

(L. 4.) In the 5th year of (this) king Rajakesarivarman alias the lord Sri-Virarajendradha, who was pleased to be seated on the throne of heroes together with (his queen) Ulaganulududaiyal,—I, the Manupdi Ulagan Mada, residing at Kuriyur in Sengura-nadu, a hamlet in the west of Virarajendra-chaturvodi-mangalam, an independent village in Rajendra-Sola-valanadu, gave 1 perpetual lamp for the merit of my son Mada Suri to (the god) Mahadeva of the Tiruvirattanam (temple) at Tirukkovulur in Kuukkai-kugam, (a subdivision) of Jananitha-valanadu. For this lamp I gave 48 big sheep. These big sheep (shall) neither die nor grow old.

Having received these sheep, [This gift is placed under] the protection of [all Mahadasaras].

NO. 83.—INSCRIPTION AT TINDIVANAM.

This inscription (No. 207 of 1902) is engraved on the south wall of the mandapa in front of the shrine in the Tintrišvara temple at Tindivanam, the head-quarters of a taluka of the South Arcot district. The end of most lines (including the date in line 11) is covered by a brick wall, which was temporarily removed for preparing an inked estampage.

The inscription is dated in the 6th year of Virarajendra I. and records the gift of 12 cows to the Tiruttinidvara temple at Gidangil in Oymanadu. Gidangil is now the name of a suburb of Tindivanam.

TEXT.

1 {on transp air have above, p. 3, note 7.}
2 {on transp air have above, p. 3, note 7.

1. i.e. from the same mother.
TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (his) only help and liberality (his) only ornament, (the king) wielded the sceptre and dispelled the dark Kali (age).

(L. 2.) (He) terrified Āhavamalla at Kūdalsāngamam, saw the retreating back of Vikkapalana and Śinggañana, and seized riches and vehicles along with his (viz. Āhavamalla's) great queens.

(L. 4.) (He) terrified Āhavamalla yet a second time on the (previously) appointed battle-field, recovered Vēngai-nādu, and fulfilled the vow of the elder brother who was born with him.

(L. 6.) On a third occasion (he) burnt (the city of) Kāmpili before Sōmēśvara could untie the necklace which (he) had put on, 10 and set up a pillar of victory at Kāradikāl.

1 Read sūtra.
2 There is an erasure between 19 and 20.
3 Before ĀTT the writer seems to have omitted aor; compare above, No. 20, ll. 1 and 4, and No. 29, l. 5. No. 13 on p. 193 above has a break and after it sūtra.
4 Read sūtra.
5 See above, p. 146 and note 3.
6 The is entered below the line.
7 Here follows a passage which is mutilated at the end, and which records that the same sūtaram... gave 30 kālas for offerings of rice on Sundays.
8 From the next following inscription (No. 84, l. 5 t.) it appears that Sōmēśvara II. had to give up the necklace, which was the sign of his dignity of heir-apparent, in favour of his younger brother Vikramādiṣya VI., who had made his peace with Vīrarājendra I.
(L. 8.) (He) expelled the great Siyamuttu beginning with Devanatha from Sakkarakottam and seized their wives.

(L. 10.) (He) recovered [Kanna]kuchehi (i.e. Kanyakubja), crossed the boundaries and fixed (them). In the 6th year of (this) king Rajakesarivarman alias the lord Sri-Virarajendradva, who was pleased to be seated on the throne of victory together with (his queen) Ulagamalududaiyal,—I, Isvara Siigamani alias Tondaiman Solaperriyaraiyana, granted twelve cows to (the god) Mahadeva of the Tiruttindisvara (temple) at Gidagil in Oyma-nadu. (These cows were) granted in order to supply three ulakkus of ghee, viz. one uri of ghee for the shribali, one alikk (of ghee) for the homa, and one alikk of ghee and one nali of curds for offerings on those holy Sundays on which (the god) is carried outside (for) the shribali.

(L. 22.) Having received these twelve cows, we, the members of the assembly (in charge) of the store-room of this temple, shall have to supply these requirements as long as the moon and the sun shall last.

(L. 24.) This (gift is placed under) the protection of all Mahesvarus.

No. 84.—Inscription at Perumber.

This inscription (No. 266 of 1901) is engraved on the east wall of the mandapa in front of the shrine in the Tandongisvara temple at Perumber and is dated in the 7th year of Virarajendra I. It records a grant of land to the Tiruttantoni-Mahasrikarana-Iisvara temple at Perumber alias Tribhuwananallur. As in another Perumber inscription (No. 78 above), Perumber is here called a hamlet of Sri-Madurantaka-echaturvedimangalam, the modern Madurantakam. Line 16, which is incomplete, mentions Vira-Solalvari, a portion of the city which is also referred to at the end of No. 78 above.

Text.

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

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1. In accordance with Vol. II. p. 48, note 5. 1 uri + 1 alikk = 1 ulakku are equal to 3 ulakkus.
2. See above, p. 20, note 5. Read ज्ञान.
3. Read गृह.
4. No. 15 of the list on p. 193 above reads देवो देवो.
5. No. 15 reads विद्यादेवं विद्यादेवं.
6. Read देव.
7. Read देव.
8. Read देव.

TRANSLATION.

(L. 1.) Hail! Prosperity! While courage was his only help and liberality his only ornament, (the king) wielded the sceptre and dispelled the dark Kali (age). (He) took the head of the king of the South (i.e. the Pāndya),2 levied tribute from the Śrīalaṅ (i.e. the Chēra king), and subdued the Śingala (i.e. Simhala) country.

(L. 2.) (He) saw the back of (i.e. put to flight) Āhavamalla five times in hot battles, recovered Vēṅgai-nādu, fulfilled the vow of the elder brother who was born with him, and bestowed the [Vēṅgai]-mandalām on the Śalukki (i.e. Chalukya) Vijayāditya who came and worshipped his feet.

(L. 4.) Having conquered the country of Kadāram, (he) was pleased to give (to) (back) to (his) king who worshipped (his) feet (which bore) ankle-rings.

(L. 5.) (He) chased Śomēśvara (and forced him) to abandon the Kaṇnara country, invested the Śalukki Vikramāditya, who came and bowed to (his) feet, with the necklace which illumined the eight directions, and was pleased to conquer and to grant (to him) the seven and a half lakṣaṇas of Raṭṭapādi.8

(L. 6.) In the seventh year of (his) king Rājakēsairvarman alias the lord Śrī-Virarājēndrārēva, who was pleased to be seated on the throne of victory together with (his queen) Ulagañuḷududāiyan.9

1 The  is entered below the following ę.  Read ęā.
2 Read ęā.
4 Read ęā. 5 Read ęā. 6 Read ęā. 7 Read ęā. 8 Read ęā. 9 Read ęā. 10 As will appear from No. 88 below, the ‘taking of the head of the Pāndya’ means that the king, being seated on his throne, placed his foot on the head of the latter.

* This passage was already quoted above, p. 65, note 1, from No. 175 of 1894 (No. 16 on p. 193 above).
IX.—INSCRIPTIONS OF KULOTTUNGA-CHOLA III.

(L. 8.) The writing of us, the great assembly of Śrí-Madurántaka-chaturvēdi-
maṅgalam, an independent village in Kalattur-kōṭṭam, (a district) of Jayanḍ̄a-
śaṅkarmaṇal, which is ruled over—having conquered (it by the strength of his) arm
and having made it his exclusive property—by the warlike Virarājendra, the god of Death
to the family of the Rāṭṭa king, (whose) anger abated (only) after seeing the back of the
obstinate Śālukki (i.e. Chalukya) on (the bank of) the winding river.¹

(L. 10.) (The following) land was granted, free of taxes, to the god of the Tiruttān-
tēṅri-Mahāśrikarana-Īśvara (temple) at Perumbēṟūr alias Tribhuvananallūr,
a hamlet of our village.

(L. 11.) Three pāḍaṅga in the land which had been lying as maṅjikkam, without being
levelled and dug up, within (the following boundaries): to the south of the bank of the tank at
Perumbēṟū; to the west of the channel running towards the south-west from the (sluice
called) Ambalattu-tāmbu of this tank; to the north of the margin of the road leading from
this channel up to the temple of this god; and to the east of the end of the square (field) on
the east of the temple of this god.

(L. 14.) Having reclaimed (this land), we, the great assembly, gave (it) to this god,
free of taxes, for (supplying) paddy of the red kind to the temple and (for supporting) those
who perform the worship in the temple.

(L. 16.) (Thu) was ordered by . . . . of Vēṟṟūram; (in charge of) Virar-
śaṅkarnāri . . . . . . .

IX.—INSCRIPTIONS OF KULOTTUNGA-CHOLA III.

As I have stated on page 43 above, the time of Kulottunga-Chola III., the
immediate predecessor of Rājarāja III., is settled by an inscription at Nellore, which
couples Śaka-Samvat 1119 with the 19th year of his reign. Professor Kielhorn's calcula-
tions of the dates of twenty inscriptions of this king have shown that his reign commenced
between the 8th June and 8th July A.D. 1178.⁸

The records of the reign of Kulottunga III. are so numerous that a complete list of
them would occupy too much space. I subjoin a list of those opening with a historical
introduction, the first word of which is ṭiṭṭiūu...

1. 3rd year: Tirumānikulī, No. 85 below.
2. 5th year: Chidambaram, No. 121 of 1887-88.
4. 8th year: Tiruvengadu, No. 118 of 1896.⁹
5. 9th year: Chidambaram, No. 86 below.

¹ See above, p. 176, note 2. ⁸ On ten)pūr see above, p. 3, note 7.
² Literally, having stopped its being the common property (of other kings). The same phrase (Qm, Qms,
Qm) occurs in a description of the reign of Rājamahendrā; see p. 191 above, clause b.
³ Compare above, p. 191 and note 8. In No. 16 of the list on p. 193 above, the whole passage runs as
follows (see above, p. 203, note 9):—“Jayagnōda-Saṅka-maṅgalam, which is ruled over—having conquered
the earth and having made it his exclusive property—by the warlike Virarājendra, (who) put a stop to the
deceit of the Rāṭṭa king after seeing (his) back in an encounter on the battle-field which (the enemy) had
appointed (in his) fury.”
⁴ See above, p. 177 and note 3. ⁹ Compare above, p. 30 and note 4.
⁵ ṭīṭṭiūu . . . . . . . . . . . . is evidently the same as ṭīṭṭiūu, which occurs in Vol. I. p. 117,
line 5.
7. 11th year: Chidambaram, No. 87 below.
8. 19th year: Tiruvorriyur, No. 404 of 1896.
10. 21st year: Tirumaniyul, No. 170 of 1902.
11. 34th year: Tirumalavadi, No. 74 of 1895.

In the majority of these inscriptions (Nos. 1, 4, 5, 7 to 10) the king is called Parakasaraivarman alias Tribhuvanachakravartin Kulottunga-Choladva. Two inscriptions (Nos. 2 and 3) substitute Virarajendradva (II.) for Kulottunga-Choladva, and the two remaining inscriptions (Nos. 6 and 11) have instead of it Konerrimena-kandam and Tribhuvanaviradva, respectively. In his inscriptions without historical introduction, the king is called either Kulottunga-Choladva or Tribhuvanaviradva. The second name occurs in records of the 27th to 37th years. In a single inscription the king bears the name Virarajendra-Choladva.

Two inscriptions of the 9th year prefix to the name of the king the relative sentence anal scraps of writing, "who was pleased to take Madurai." In records of the 10th to 31st years, this sentence is amplified into anal scraps of writing, "who, having taken Madurai, was pleased to take the crowned head of the Pandya." Other inscriptions, of the 12th to 29th years, read anal scraps of writing, "who, having taken Madurai and Ilam, was pleased to take also the crowned head of the Pandya." An inscription of the 14th year has anal scraps of writing, "who was pleased to take Madurai and Ilam." In inscriptions of the 23rd to 31st years, we find anal scraps of writing, "who was pleased to take Ilam, Madurai, the crowned head of the Pandya, and Kuruvar." Finally, certain inscriptions of the 31st to 37th years add to the king's conquests, that he was pleased to perform the anointment of heroes and the anointment of victors.

The introductions of the inscriptions of the 3rd, 5th and 8th years do not contain any statement of historical interest. An inscription of the 9th year (No. 86 below) relates that Kulottunga III. assisted Vikramapandya against the son of Vira-Pandya, defeated the

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1 The fourth year is referred to in line 14 f.
4 The grant portion of No. 6 shows that this was a title of Kulottunga-Chola III. For, according to line 15, the village granted received the name Kulottunga-Salai-Kalattur.
5 No. 93 of 1900 is dated in the 9th year of Tribhuvanachakravartin Tribhuvanaviradva. As it omits the usual epithets of the king, it need not necessarily belong to Kulottunga III.
7 No. 86 below, and No. 125 of 1896.
9 For "who placed his feet on the crown of the Pandya king." See below, p. 215, note 4.
12 See e.g. above, Nos. 23 and 24.
14 Nos. 1 to 4 of the list on p. 204 above.
THE MAṉA (i.e. Maṉa?) army, 1 drove the Śūṁhala army into the sea, took Madurai (i.e. Madhirā) from Vīra-Pāṇḍya and bestowed it on (Vikrama-) Pāṇḍya. An inscription of the 11th year (No. 87 below) also refers to the defeat of the son of Vīra-Pāṇḍya and to the bestowal of Kūḍal (i.e. Madhirā) on Vikrama-Pāṇḍya, and adds that Vīra-Pāṇḍya revolted again, but that Kulottunga III took his crowned head, i.e. that, while seated on the throne, he placed his feet on the crown of the Pāṇḍya king. An inscription of the 19th year (No. 88 below) first notices an expedition into the North, at the end of which the king entered Kahehī, i.e. Concoeram. As in the inscription of the 11th year, it is then stated that he defeated the son of (Vīra-) Pāṇḍya, took Madurai and bestowed it on Vikrama-Pāṇḍya, and that he took the crowned head of Vīra-Pāṇḍya, who had revolted again and given him battle at Nettūr. 2 The next-following passage relates that he pardoned the Pāṇḍya king, i.e. apparently Vīra-Pāṇḍya, and the Chēra king, who seems to be identical with the person who is subsequently called Vīra-Kēraḷa. 3 Finally, an unnamed Pāṇḍya king who bore the surname 'chief of the family of the Sun' received valuable presents. An inscription of the 21st year adds that Kulottunga III placed his feet on the crown of the king of Īlam, i.e. Ceylon. 4

In his Annual Report for 1898–99, Mr. Venkayya has shown that the invasion of the Pāṇḍya country during the reign of the Ceylon king Parākramabāhu, which is related in chapters 76 and 77 of the Mahāvaṁsa, fell into the reign of the Chēla king Rājādhiraṭa II. During this war there were two claimants for the throne of Madhirā. One of them, Vīra-Pāṇḍya, the son of Parākrama-Pāṇḍya, was supported by the Singhalese, and the other, Kulaśekhara, by the Chēlas. The former is probably the same person as the Vīra-Pāṇḍya who was defeated and humiliated by Kulottunga III, while, as Mr. Venkayya suggests, Vikrama-Pāṇḍya, the protégé of Kulottunga III, may have been the successor of Kulaśekhara, the claimant to the Pāṇḍya throne whose part had been taken by Rājādhiraṭa II.

If the foregoing inferences are accepted, it would follow that Rājādhiraṭa II. was either the immediate predecessor or one of the predecessors of Kulottunga III. on the Chēla throne. That these two kings were intimately connected, may be concluded also from the fact that an inscription of the 17th year of Kulottunga III 5 opens with the first sentence of a historical introduction 8 which is given in full at the beginning of an inscription of the 5th year of Rājakēṣarivarman alias Triḥkumachakravarthi Rājādhiraṭa (No. 262 of 1902). Another point which connects these two kings is, that an inscription of the 11th year of Rājakēṣarivarman alias Triḥkumachakravarthi Rājādhiraṭa (No. 3 of 1899), which opens with the words 51. 52. 53. 54. 55. 56. prefixes to the king’s name the epithet 57. 58. 59. 60. 61. 62. which was later on borne by Kulottunga III 5.

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1 The Maṉas are a tribe in the Madura and Tricherry districts. They are referred to in the Mahāvaṁsa, chapter 76, verses 152, 256 and 263.
2 A village of this name is situated in the Śivaganga Samāndāri, 5 miles west of 1lahyanūḍi. Nettūr is also mentioned in the Mahāvaṁsa, chapter 76, verses 192, 216, 222, 289, 298, 299, 307, 309 and 318.
3 This king must be different from, and earlier than, Jayasimha Vīra-Kēralavarman, on whom see Ep. Ind. Vol. IV. p. 116, note 2, and p. 293.
4 See below, p. 218, note 8.
5 See above, p. 205 and note 11.
In four of the six inscriptions of Rājādhīrāja II., which open with एव एवते, the king is not called Rājakēṣarivarman, but Parakēṣarivarman. One of these four inscriptions shows that the 8th year of Rājādhīrāja II. was about 15 years later than the 19th year of Rājarāja II., as will appear from the following extract.

1. १ "On the first solar day of the month Kāttigai in the 8th year of king Parakēṣarivarman alias the emperor of the three worlds, the glorious Rājādhīrājādēva,— in the fifteen years from the month Tai in the 19th year of the lord Rājarājādēva to the month Aippasi in the 8th year of the emperor of the three worlds, the glorious Rājādhīrājādēva."

Consequently Rājarāja II. must have been either the immediate predecessor or one of the predecessors of Rājādhīrāja II.

In eight inscriptions of Rājarāja II., which open with एव एवते, the king bears the epithet Parakēṣarivarman. Besides, there are two inscriptions of his which have the same introduction as those of Rājādhīrāja II. (एव एवते etc.). In one of these (No. 219 of 1901) Rājarāja II. is called Parakēṣarivarman, and in the second (No. 375 of 1902) Rājakēṣarivarman.

To return to Kulottunga III., an inscription of his 19th year asserts that he undertook an expedition into the North and entered Conjeeveram. This statement is borne out by the fact that three inscriptions of his reign are found at Conjeeveram and five others as far north as Nellore.

The following vassals of Kulottunga III. are mentioned in epigraphical records:

1. Madhurāntaka-Pottappi-Chōla alias Tammusiddhi-araisan made a grant to the Vishnu temple at Nellore alias Vikramasirhpuram in the 25th year of Kulottunga III. (=A.D. 1203-4). Another Nellore inscription of the [3]1st year (=A.D. 1208-9) refers to Madhurāntaka-Pottappi-Chōla alias Nallasidharasar. Other inscriptions of Tammusiddhi are dated in Śaka-Saivaṃ 1127 and 1129 (=A.D. 1205-6 and 1207-8), and Nallasidharasar was the name of an uncle of his.

2. An inscription of the 5th May A.D. 1205 in the Ėkāranaṇa temple at Conjeeveram records the gift of a lamp by the Gaṅga chief Śiyāgānga Amanibhāraṇa.
alias Tiruvēgamamba-daiyān, in whose time the Tamil grammar Naṟṟutt was composed, and his queen Arivappillai gave two lamps to the temple at Tiruvallam in the [3]th year of Kulottunga (III.).

3. Two inscriptions of the 27th and 33rd years of Kulottunga III. record grants of land by Chōla-Pillai alias Alagiya-Chōla alias Kedirili-Chōla-Sambuvārāyaṇ, the son of Šeṅgēni Ammaiyyappān. This chief is already known from the Poygai inscriptions of Rājarāja III, the successor of Kulottunga III. Two inscriptions of Tribhuvanachakravartin Kōnērimalkunda-Kulottunga-Chōlandēva record grants by Šeṅgēni Ammaiyyappān Kanuṇdaiperumāṇ alias Vikrama-Chōla-Sambuvārāyaṇ. As this Šeṅgēni Ammaiyyappān must have been the father of the above-mentioned Alagiya-Chōla, the two inscriptions may be safely allotted to Kulottunga III. Another inscription of Kulottunga-Chōlandēva (III.?) introduces a member of the same family, named Šeṅgēni Mindaṇ Attimaliṇ Sambuvārāyaṇ.

4. The chief noted under No. 2 and one of the last-mentioned chiefs seem to be referred to in two inscriptions of the 20th and 21st years at Šeṅgama, which have accordingly allotted to Kulottunga III. The same two inscriptions contain the names of two other feudatories of Kulottunga III, viz. Vidugādalagiya-Perumāl, a chief of Dharmapuri in the Salem district, and Malaiyān Viṅnaiyai-venṭān alias Karikāla-Chōla-Ādaiyārūnad-Ālvān.

5. The Šeṅgama inscription of the 21st year refers to a certain Yādavarāya. This title was borne by two chiefs, viz. Tirukkālattīdeva and his son Vira-Nārasiṃhadēva. The former is mentioned in inscriptions of the 16th and 17th years of Kulottunga III., and the other in inscriptions of the 36th and 37th years of the same king and in an inscription of the 8th year of Rājarājadeva (III.), the successor of Kulottunga III. In an inscription of the 15th year of Kulottunga (III.), this chief calls himself ‘prince Siṅha alias Virarākshasa-Yādavarāya, the son of Yādavarāya alias Tirukkālattīdeva.’ Both Tirukkālattīdeva and his son claimed descent from the Eastern Chāluḷiya family; for, they bore the birudos Vēṅgaiyallabha and Saśikula-Chāluḷki. The Veṅkataśiva-Perumāl temple on the Tirupati hill contains an inscription of the 34th year of Tribhuvanachakravartin Vira[n]ārasiṃhadēva Yādavarāya (No. 71 of 1888-89). In the 40th year of Vira[n]ārasiṃhadēva-Yādavarāya the same temple was rebuilt. Another Tirupati

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1. See p. 122 above.
4. See above, p. 120 l.
5. See ibid. p. 331.
6. திருக்காலடித்தேவால் வைராரகஷ்சாயா திருக்காலடித்தேவால் வைராரகஷ்சாயா.
7. This name is derived from Kāḷāṭti, the Tamil name of Kālahasti in the North Arcot district.
8. No. 38 of 1893, in the Arulāḷa-Perumāl temple at Conjeeveram, and No. 16 of 1897, at Takkōlam near Arkāṭam.
9. No. 408 of 1896, at Tiruppāḷār, and No. 182 of 1894, at Tirukkālukkunram.
10. No. 200 of 1892, at Kālahasti.
inscription (No. 58 of 1888–89) is dated in the [8]th year of Tīrūbhuvanachakravartīn Tīrvēngadaṉātha-Yādavarāya, who may have belonged to the same family.

No. 85.—Inscription at Tirumanikuli.

This inscription (No. 165 of 1902) is engraved on the right of the entrance into the east wall of the prākāra of the Vāmana puriśvara temple at Tirumanikuli in the Cuddalore tālukā of the South Arcot district. This village is called Udavi-Mānikuli by Tirumānāsamandar, and Udavi-Tirumanikuli in some of its inscriptions. According to the subjoined record (l. 3 f.) it belonged to the district of Rājarāja-vaḷanādu, and according to other inscriptions to Mēkkal-nādu, Mērkā-nādu or Mērkā-vaḷanādu, a subdivision of Vadamalai-Rājendra-Chōla-vaḷanādu, Virudhākūhāyamkara-vaḷanādu, or Rājarāja-vaḷanādu.

The inscription is dated in the 3rd year of Kūḷottuṅga-Chōla III. on a day which corresponds to the 12th August A.D. 1160. It records the gift of 32 cows for a lamp. The donor was a native of Kūṭal, which was situated in the same district as Tirumanikuli and seems to be identical with the modern Kūṭalāur (Cuddalore).

Text.

1 தர்சித்து தம்மைவர்களின் பெருமையை வரையாதுவர் சுற்றுவர் கூட்டாய்ந்து செய்யும் வர்த்தத்தின் பாலனர் வர்த்தத்தின் பாலனர் வர்த்தத்தின் பாலனர் வர்த்தத்தின் பாலனர்

2 பூச்சை எடுக்கவுண்டு உயிர்ப்பூச்சை எடுக்கவுண்டு உயிர்ப்பூச்சை எடுக்கவுண்டு உயிர்ப்பூச்சை எடுக்கவுண்டு உயிர்ப்பூச்சை எடுக்கவுண்டு உயிர்ப்பூச்சை எடுக்கவுண்டு

3 மண்டி தெருவில் என்ற வளாகத்தின் சந்தை பெருமை வரையாது வரையாது வரையாது வரையாது வரையாது

4 என்ற வளாகத்தின் சந்தை பெருமை வரையாது வரையாது வரையாது வரையாது வரையாது

5 என்ற வளாகத்தின் சந்தை பெருமை வரையாது வரையாது வரையாது வரையாது வரையாது

Translation.

(Line 1.) Hail! Prosperity! (The king) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant (and) increased the

1 No. 154 on the Madras Survey Map of this tālukā, where the name is spelt 'Tirumanikuli.'
2 Compare page 152 above.
4 Compare Kōval for Kōvalār in Ep. Ind. Vol. VII. p. 146. In Tamil literature Kōval is used as a synonym of Madurai (Madurā). In an inscription of Virarājendrā I. Kōval occurs as a shorter form of Kōvalaṅkaraṉam; see page 64 above.
5 Other inscriptions read குடிலை என்.
6 Read இறையுள்
7 Read இறையுள்
8 Read இறையுள்
9 Read இறையுள்
fertility (of his country); while the conduct (prescribed) in the four true Vedas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (to be his wives); while his parasol shone like the white moon; while victorious kings bowed at (his) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (and) while (the king’s) discus and sceptre went (and) ruled every region.

(I. 2.) In the third year of (this) king Parakṣārivarman alias the emperor of the three worlds, Śrī-Kulottunga-Śoḷadēva, who was pleased to be seated together with (his queen) Bhuvanamuṇḍudāiyāl on the throne of heroes (which consisted of) pure gold,—on the day of Āśvini, which corresponded to a Monday and to the fifth tilī of the second fortnight of the month Sinha,—one perpetual lamp was given to Āḷudāiyānāyaṉar of Tirumāṇikuli, the god of Rājarājēvalanādu, by Āraṇārāyanān Eliṣaimōgan, alias Jananātha-Kaĉehiyanāyaṉ, of Kudal in the same nādu. For (this lamp he) granted 32 undying and unaging cows.¹

(I. 4.) Having received these thirty-two cows, we, the members of the assembly (in charge) of the store-room² of this temple, shall have to maintain this perpetual lamp as long as the moon and the sun shall last.

(I. 5.) Having agreed thus, we took charge of this gift. This (gift is placed under) the protection of all Mahēśvaras.

No. 86.—Inscription at Chidambaram.

This inscription (No. 457 of 1902) is engraved on the west wall of the second prākāra of the great Śaiva temple of Nātarāja at Chidambaram³ in the South Aroor district. It is dated on the 88th day of the 9th year of Kulottunga-Chōla III. and records that the king sanctioned a grant of land to the temple by a certain Kēralarājan (l. 6 and 10). The land granted was situated in two hamlets of Chidambaram, the first of which bore the name Kadavāyēchehēri alias Tillaināyaganalēr (l. 6). Kadavāyēchehēri is found on the map about 2 miles south of Chidambaram,⁴ and Tillaināyaganalēr survives as the name of a neighbouring village which has now been joined to Usuppūr.⁵ The second hamlet, Śāttāngudi alias Mahipālakukabalanālēr (l. 7), I am unable to identify.

Text.

2. Two inscriptions from the same temple have been published in Ep. Ind. Vol. V. pp. 103 f. and 105 f.
3. No. 103 on the Madras Survey Map of the Chidambaram talūka.
4. No. 107 on the same map.
5. This surname seems to be derived from one of the titles of Rājendrā-Chōla I., who is stated to have defeated a certain Mahipāla; see above, Vol. II. p. 109.
6. The same inscription reads ānāmēri.
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1 Read கண்டது.
2 Read கண்டது.
3 Read கண்டது.
4 Read கண்டது.
5 Read கண்டது.
6 Read கண்டது.
7 Read கண்டது.
8 Read கண்டது.
9 Read கண்டது.
10 Read கண்டது.
11 Read கண்டது.
12 Read கண்டது.
13 Read கண்டது.
TRANSLATION.

(Line 1.) Hail! Prosperity! (The king) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant and (hence) the fertility (of his country) increased; while the conduct (prescribed) in the four true Vēdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (to be his victims); while (his) parasol shone like the white moon; while victorious kings bowed at (his) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (and) while (the king’s) discus and sceptre went (and) ruled every region.

(Line 2.) While, by an army despatched at the request of Vikrama-Pāṇḍya, the son of Vīra-Pāṇḍya was subdued; while Ėlagam was subdued; while the Maṇa army was subdued; while the Śingala soldiers had (their) noses cut off and rushed into the rolling sea,— (he) attacked Vīra-Pāṇḍya, (forcing him) to turn (his) back, took Madurai and the throne, set up a pillar of victory, was pleased to bestow that (city of) Madurai, the throne and the country on the Pāṇḍya who had taken refuge (with him), and raised the banner of liberality, together with the banner of heroism which displayed the body (of the tiger?).

(Line 3.) On the eighty-eighth day of the ninth year of (this) king Parakēśarivarman, who was pleased to be seated together with (his queen) Bhuvanamulludaiyāl on the throne of heroes (which consisted of) pure gold, alias the emperor of the three worlds, Śrī-Kulottunga-Śojadēva, who was pleased to take Madurai,— the following order was issued (by the king) and received.

(Line 4.) In order to lay out a flower-garden (which shall furnish) the garlands to be placed on (the image of) Āludaiyāl, and in order to (provide) tax-free (land) for the maintenance of the flower-garden, (viz.) for (supplying) clothing and food to the two attendants who work in this flower-garden,— Tiruvēgamambudaiyāl Tiruvanantissvaramudaiyāl alias Kēralarājan, a native of Perunallūr in Kil-Vēngai-nadū, (a subdivision) of Rājarāja-valanādu, purchased (the following) land from several persons in the name of another, (viz.) in the name of Uḷaiechharaṇaḥ Vaduṇgan Tirunāṭtamādi of Perumbarrappuliṇyār.

(Line 5.) In Kadavāychehēri alias Tillaināyaganallū, a hamlet of this village, one twentieth (velī) of dry land in the second square of the first Kannāru to the west of the road of Sundara-Śoḷa (and) to the south of the channel of Uttama-Śoḷa; and in Sattāngudi alias Mahipālakulakālānallū (near) that sēri (i.e. Kadavāychehēri), a hamlet (of this

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1 This place is probably identical with Tiravēgam near Koḷimāṅgalam in the Madura tāluk, which is referred to as ‘Ēlagam’ by Tirunāṭasambandar.

2 I.e., perhaps, the army of the Maṇavas.

3 On pugam see above, p. 6, note 9.

4 With ḍakki compare ḍakkr in the Tamil dictionaries, and its synonym ḍūḷai in No. 68 above, text line 4.

5 On p. 111 above, note 13, kory was unnecessarily corrected into kottu. According to Dr. Gander’s Mālyadjar Dictionary it means ‘food, victuals, rice.’

6 This name is derived from the Tamil designation of the Ākāranātha temple at Conjeeveram.

7 See page 209 above.

8 This is a Tamil synonym of Natarāja, the name of the god of the Chidambaram temple.

9 This is one of the Tamil names of Chidambaram; see page 214 below.
village), one half (vēti), three twentieths, three eightieths, one hundred and sixty and one three-hundred-and-twentieth; and \(\frac{3}{16}\) of one three quarters, four twentieths, one hundred and sixty and one three-hundred-and-twentieth—more or less—of classified land\(^4\) in the first square of the fourth kānuṇa to the west of the road of Kundavai (and) to the south of the channel of Uttama-Sōla,—altogether, including the dry land, according to the village (accounts), one half (vēti), four twentieths, three eightieths, one hundred and sixty and one three-hundred-and-twentieth; and \(\frac{3}{16}\) of three quarters, four twentieths, one hundred and sixty and one three-hundred-and-twentieth of land.

(L. 8.) Of (this), one hundred and sixty (vēti) and one three-hundred-and-twentieth; \(\frac{3}{16}\) of nine twentieths and three eightieths; and \(\frac{3}{16}\) of three quarters and three eightieths (is) second-crop land.

(L. 9.) (This land) has to be added to the various plots in this village (which are) the temple property of (the god) Āludaiyar, as a flower-garden, and as tax-free (land) for the maintenance of the flower-garden. Out of the money which this village has decided to levy from this land, the money which accrues from the second-crop assessment (2) has to be deducted from (the amount due by) the village. This has to be engraved (on) stone on the wall near the Tiruppalmandapam\(^4\) in the temple. The services of which have to be rendered by the attendants of (other) flower-gardens shall not be demanded from the two attendants of (this) flower-garden.

(L. 10.) * "Kēralarājan having submitted to us that (the above request) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers\(^5\) to enter (that land) as such in the account (book)."

(L. 11.) * "From the ninth (year of the king's reign) forward, this land has to be added to the various (other) plots (of this village) and has to be considered as a flower-garden and as tax-free (land) for the maintenance of the flower-garden, (viz.) for (supplying) clothing and food to the two attendants of the flower-garden. This has to be engraved (on) stone in the temple. The garlands to be supplied by the attendants of this flower-garden, (and) amounting to one kurmai and four nili (of flowers) per day for each person, have to be supplied in advance to the Tiruppalmandapam. The services of which have to be rendered by the attendants of (other) flower-gardens shall not be demanded from these (attendants)." Written by the royal secretary, Rājanarājan-Māvendavelag.

(L. 13.) (The above) was copied from the order received, which was written (by the royal secretary) and signed by Viluppadhiraj, Nulambadhirlaj, Pāndiyarāj, Kalappālarāj, Nandiyarāj, Rājavallabha-Pallavarāyar and Vairukhiralaj.

No. 87.—Inscription at Chidambaram.

This inscription (No. 458 of 1902) is engraved on the same wall as the preceding one.

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1. Here and in the next paragraph, \(\frac{1}{16}\) is substituted for the arithmetical term \(\frac{1}{16}\), and \(\frac{3}{16}\) for the second \(\frac{1}{16}\). Compare above, Vol. II. p. 48, notes 2 and 3.

2. i.e. land assessed according to the quality of the soil.

3. i.e. the building in which the flowers for the use of the temple were kept.

4. The following passage contains the order of the king on Kēralarājan's request.


* The following passage is an endorsement of the royal secretary. I have omitted the two words pūpar, 'having caused' (l. 12), and pūparas, 'it shall be caused' (l. 13), which would make the translation unintelligible.
IX.—INSCRIPTIONS OF KULOTTUNGA-CHOLA III.

(No. 86). It is dated on the 118th day of the 11th year of Kulottunga-Chola III. and records that the king sanctioned a grant of land to the temple by a certain Vālavarāyan (l. 5 and 12). The land granted was situated in the same two hamlets of Chidambaram which were mentioned in No. 86, viz. Mahipālaku-kālanallūr (l. 6) and Kadavāy-ehehēri alias Tillaināyaganallūr (l. 8). Chidambaram itself is referred to as Perumbarrappuli-ūr in Rājādhira-vañanādu (l. 5), and its Śiva temple as Tiruehchīraram-balām-udaiyār (l. 9).

Text.

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No. 87.—INSCRIPTION AT CHIDAMBARAM.

[Translation.

[The first sentence is identical with the beginning of No. 88 above.]

(L. 2.) By a single army (he) had the nose of the son of Vira-Pândya cut off, gave the great city of Kúdai (i.e. Madurá) to Vikrama-Pândya, and returned. After this, (he) took the crowned head of Vira-Pândya, who had started and faced (him) because (he felt his) disgrace.

(L. 3.) After having set up a pillar of victory at the end of the war, (he) raised the banner of victory and great heroism, together with the banner of liberality. On the one-hundred-and-eighteenth day of the eleventh year of (this) king Parakésarivarman, who was pleased to be seated together with (his queen) Bhuvanamulúdaiyal on the throne of heroes (which consisted of) pure gold, alias the emperor of the three worlds, Sí-Kulottuugná-Sóladéva, who, having taken Madurai, was pleased to take the crowned head of the Pândya, — the following order was issued (by the king) and received.

(L. 4.) In order to supply clothing and food to the two attendants of the flower-garden of Kayiláyadéva,— which Tiruppurambiyam-udayán9 Kayiláyadéva7 alias

1 Read பேரியம்.
2 Read பேரியம்.
3 Read பேரியம் in accordance with No. 86 above, text line 14, where we have பேரியம்.
4 From No. 88 below, text line 4 f., it appears that this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pândya king, who thus publicly acknowledged his defeat. On previous occasions I explained the words talaí konda by 'who cut off the head;' see above, pp. 21 and 43, and Ep. Ind. Vol. IV. p. 219.
5 See the preceding note.
6 Tiruppurambiyam is a village near Kumbhakóram; see above, Vol. II. p. 381.
7 Lr. Kuilésadéva.
Vālavarāyaṇ, a native of Dēvaṅgū[di] in Pambuni-kūrram, a subdivision of Śuttamali-valanādu, had caused to be laid out as a flower-garden (which should furnish) the garlands to be placed on (the image of) Āludaiyār,—(he) purchased from Ulac̊hehāraṇaṇ Tiruchēhiṛgrama-balam-udaiyār Ponṇambalakuttān¹ and Vārkkīyāṇ Dēvaṅ Ponṇambalakuttān, (two) among the chief members of the assembly² of Perumbagappuliyār in Rājādirāja-valanādu, land in the fourth square of the fifth kannāru to the west of the road of Śrī-Sundara-Sōla (and) to the south of the channel of Śrī-Sōlakulasundarī in Mahīpālakulakālanallūr, a hamlet in the west of the village. The boundary of (this land) is to the east of the land of the seller, to the south of a water-course, to the west of the land purchased in the name of another³ and enjoyed by Puliyambūndi-udaiyāṇ, and to the north of the Kannāru-channel. One half (vēlī), one twentieth and three eightieths of wet land enclosed in these four boundaries thus described, and one eightieth of land (occupied by) the water-course in the north,—altogether, one half (vēlī) and two twentieths of wet land.

(L. 8.) For the flower-garden (itself he) purchased dry land in the third square of the first kannāru to the west of the road of Śrī-Sundara-Sōla (and) to the south of the channel of Uttama-Sōla in Kajavā[y]chehēri alias Tillainayganallūr. The boundary of (this land is) to the east of the side ⁴ of the houses of the Tirumudaiyājan ⁵ on the east of the flower-garden of Edirili-Sōla, (which is) the temple property of the god Tiruchēhiṛgrama-balam-udaiyār, to the south of the channel of Uttama-Sōla, to the west of the dry land of the seller, and to the north of the flower-garden of Nīchēhavāṣagan, (which is) the temple property of the god Tiruchēhiṛgrama-balam-udaiyār. According to the village (accounts), two twentieths (vēlī) of land.

(L. 10.) In the name of another, (viz.) in the name of Vāchēhiyaṇ Mahēvāraṇ Tirandavāṇ Kuraṅgaṇ alias Rājasūrya-Brahmamāraṇaṇ, (he) purchased (these) one half (vēlī) and two twentieths of wet land (and) two twentieths (vēlī) of dry land;—altogether according to (the accounts of) this village, one half (vēlī) and four twentieths of land.

Having bought out the former owners and having added (this land) to the various plots (which are) the temple property of (the god) Āludaiyār as tax-free (land),—the money that accrues from the second crop (according to) the land assessment (?) (and) the class assessment (which this village) has decided to levy from this land, has to be deducted from (the amount due by) the village. The documents of the sale of this land have to be deposited in the temple. The garlands amounting to one kuruni and four māli (of flowers) per day for each of the attendants of the flower-garden have to be supplied in advance to the Tiruppiṇi-mandapam.¹ These (attendants) shall not be bound to render the services rendered by the attendants of other flower-gardens. This has to be engraved (on) stone on the wall of the temple.

¹ This name means 'the dancer in the golden hall' and is synonymous with Naṭarāja, the deity of the Chidambaram temple; compare above, Vol. II. p. 253.
² Parashai is a corruption of the Sanskrit parishad; compare Ep. Ind. Vol. V. p. 43, note 2.
³ Compare No. 86 above, text line 6.
⁴ Vesali is perhaps the same as vēd-ēchēhu, 'the length of a house from the front to the back-door.'
⁵ See above, p. 24 and note 3.
⁶ According to text line 6, these ⁴s and ⁵s vēlī of wet land were situated in Mahīpālakulakālanallūr.
⁷ These ⁸s vēlī of dry land were situated in Kajavāyēchēri; see text line 8.
⁸ Compare above, p. 213, note 2.
⁹ See ibid. note 3.
(L. 12.) "Vāluvaṟavaṉ himself having submitted to us that (the above request) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers to enter (that land) in the account (book)."

"Thus it should be caused to be done." Written by the royal secretary, Mīnavan-Mūvendavēḷāṉ.

(L. 13.) "Thus (the king) was pleased to order by word of mouth." This (is) the signature of Kurukulaṉaṉ. This (is) the signature of Kālaṉaḷarayaṉ. This (is) the signature of Vayirādh[ī]raṉ. This (is) the signature of Maḷavaṟavaṉ. This (is) the signature of Nandiyarayaṉ. This (is) the signature of Amaṉakoṉ. This (is) the signature of Kāduvēṭṭi. This (is) the signature of Pāṇdiyarayaṉ. This (is) the signature of Anaghaṟayaṉ.

No. 58.—Inscription at Srirangam.

This inscription (No. 66 of 1892) is engraved on the left of the entrance to the north wall of the fourth prakāra of the Ranganātha temple on the island of Srirangam near Trichinopoly. It is dated in the 10th year of Kulottunga-Chōla III, on a day which corresponds to Tuesday, the 12th November A.D. 1196, and recorded an order of the king, the contents of which are lost.

Text.

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1 Compare above, p. 213, note 4.
3 No. 170 of 1902 reads Ṛd.[bh].
4 Read Ṛd.[bh].
5 Read Ṛd.[bh].
6 Read Ṛd.[bh].
7 Read Ṛd.[bh].
8 Read Ṛd.[bh].
9 No. 170 of 1902 reads Ṛd.[bh].
10 See ibid, note 6.
11 Read Ṛd.[bh].
12 Instead of the passage beginning with dvāraṇa and ending with Ṛd.[bh], No. 170 of 1902 reads —
TRANSLATION.

(Line 1.) (Obeisance to) Hari (i.e. Vishnu)! Hail! Prosperity! (The king) put on the crown of the race of the Sun, while clouds were abundant and (hence) the land was fertile; while the commands (sealed with the crest) of the tiger, the discus, the rules of Manu, (by) which (good) conduct prospered, and the sceptre ruled (every) region; while the goddess of Fortune rejoiced (to be united) with the king; while the cruel Kali (age) perished; (and) while the cool white parasol (of the king) overshadowed the earth to the end of the world.

(L. 2.) (He) despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Ka che hi when (his) anger abated, and levied tribute from the whole (northern) region.

(L. 3.) By a single army (he) cut off the nose of the son of the Valudi (i.e. the Pandyya king), took the Madurai of the Tamil (country) and gave (it) to Vikrama-Pandyya. (He) took the crowned head of Vira-Pandyya,1 who, after (the Chola king) had returned, started because (he felt his) disgrace and faced (him) at Natavar. (He) put an end to the war and caused his (viz. the Pandyya's) young wife to enter (his) harem (?).

(L. 4.) When the Tennavan (i.e. the Pandyya king), who had lost (his) fortune, and the Seralan (i.e. the Chera king) came (to the Chola king), bowed (to him) and sat down at the foot of (his) throne, (he) placed (his) feet on the crown of the former, granted (him) land, granted (him) a crown, and gave the Pandyya permission (to go); and to the Villavan, i.e. the Chera king, who (formerly had) distributed chores, (he) granted a fortune which (other) kings could not obtain.

(L. 5.) (He) cut off a finger of Vira-Keralaja and saw (his) back (i.e. put him to flight); (but), when (the latter) came and bowed (to him), (he) bestowed riches (on him) in public 6 and gave (him) to eat from the (royal) plates.

(L. 6.) To the Pandyya who bore the glorious name of 'chief of the family of the Sun' (he) granted great treasures, robes, and vessels (set with) brilliant jewels. (He) raised the banner of liberality and heroism and put on the vega9 (garland) (and) the ankle-rings of heroes. The eight quarters obeyed (his) orders, (and his) fame shone on the mountain surrounding (the earth).9

1 Read ępū. 9 Read veṣṇu or veṣṇub. 4 See above, p. 215, note 4.
2 The remainder of the inscription is lost. 1 It is perhaps connected with rśī, 'Kama, desire, lust.'
3 Literally, 'so that the (whole) earth knew (it).'
5 The tree Mimusops elengi. Garlands of the flowers of this tree are worn by conquerors.
6 Instead of the two last sentences, No. 176 of 1902 has:—"(He) placed (his) pair of feet—may (they) prosper long!—(on) the crown of the king of Ilum."
(L. 7.) In the 19th year of (this) king Parakēsarivarman, who was pleased to be seated together with (his queen) Bhuvanamulududaiyār on the throne of heroes (which consisted of) pure gold, alias the emperor of the three worlds, Śrī-Kulottuṅga-Soladēva, who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya,1 — on the day of Pushyā, which corresponded to a Tuesday and to the fifth tīkhi of the second fortnight of the month Vriśchika,— the following order was issued (by the king).

(L. 9.) This (is) the everlasting great order of the holy Śrīraṅganātha (who is) the cause2 of the creation, protection and destruction of the three worlds.3

To our revenue officers4

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1 See above, p. 215, note 4.
2 Kāraṇam is meant for kāraṇayya, which would, however, offend against the metre.
3 In this Sanskrit verse the king's order is represented as emanating from the god of Śrīraṅgam himself.
4 See above, p. 44, note 10.
"A book that is shut is but a block"

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